

word on worship

NEWSLETTER OF THE WORSHIP OFFICE, ARCHDIOCESE OF NEWARK, N.J.

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Blessings : The Graciousness Of God Be With You

In the early chapters of the Book of Genesis the reader encounters events that are sometimes spoken of as belonging to pre-history, events that speak of the creation of the world, the creation of our first parents, the fall of humanity, the flood of Noah, and so on. When the reader turns to chapter 12 of Genesis, however, the story is quite different: one is now in datable history, and the Lord is bidding Abram to leave his country, his people and his father's household for a land that the Lord will show him. "I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you" (Genesis 12: 2-3).

The year is approximately 1850 B.C.E., and with the call of Abram (his name will later be changed to Abraham) salvation history begins in earnest. How better to begin that history than through blessing? Eighteen hundred some odd years later, a young maiden will sing, "Behold, from this day forward all generations will call me blessed"; and when the Son of Man, mounted on a donkey, enters the city of Jerusalem, people will throw down their cloaks before him and cry out, "Blessed is he who comes in the name of the Lord."

When, some six hundred years after the call of Abram, the Chosen People are on their way to the Land of Promise, the Lord instructs Moses: "Tell Aaron and his sons, 'This is how you are to bless the Israelites. Say to them: The Lord bless you and keep you; the Lord make his face shine upon you and be gracious to you; the Lord turn his face toward you and give you peace.' So they will put my name on the Israelites, and I will bless them" (Numbers 5: 22-27).

CONSCIOUS OF GOD'S PRESENCE

To be blessed, then, is to share somehow in the graciousness of God, and one is not surprised to see that all through the history of salvation the Lord has been pleased to manifest his love for his people through blessing them. We ourselves may sometimes say, when a person sneezes, "God bless you!" And in some societies one finds expressions that betoken blessing in the very act of greeting. In certain parts of Germany, for example, "Gruss' Gott!" is heard as neighbors meet one another first thing in the morning -- "God greet you!" -- not far removed

from "God bless you."

The more a society is conscious of God's presence, the more inclined it will be to incorporate God's blessing in its everyday affairs. One hardly expects, on the other hand, a society that is completely secularized to show forth much consciousness of God's presence in everyday matters. Christians, because they are the inheritors of a rich tradition, have every reason to wish blessings on one another and indeed, to incorporate in everyday life the Lord's blessing.

CATHOLIC HOUSEHOLD BLESSINGS AND PRAYERS

Something of this kind of thinking prompted our American bishops some years back to provide the adaptations needed for the recently published book, *Catholic Household Blessings and Prayers*. The work resulted from the liturgical renewal urged by Vatican Council II. In 1984, the Congregation for Divine Worship published *A Book of Blessings*, and our hierarchy in this country followed quickly with the book mentioned above.

If we ask ourselves about the usefulness of such a book, we are driven back to the realization that, as a people of faith, we very much want God to be present to us in season and out of season. Nothing good is foreign to God, and what is more reasonable than to invoke God's loving blessing upon what we eat, what we use (a car, for example), the people with whom we live, and so on? To bless is to walk in the great tradition that has come down to us from Abraham, from Mary, from Jesus Christ the Lord. To bless and to pray is to incorporate in our lives a consciousness of the Lord's presence: "Never am I alone, Lord God; please bless what I am about to do."

Happily, *Catholic Household Blessings and Prayers* has been beautifully done, and it is the hope of those who have given us this volume that it will eventually find its way into every Catholic home. Whether or not that becomes reality, let all of us bless, and bless frequently, invoking Him from whose loving hand we have come to help us on our journey until one day we arrive at our final destiny: "I will make of you a people of great blessing."

Rev. Martin Burne, O.S.B.
St. Mary's Abbey, Delbarton
Morristown, NJ

LITURGY OF THE HOURS: SOMETHING FOR EVERYONE

Eight years ago, when we Benedictines were proudly celebrating our 1500th anniversary as an order, our monastery and countless others were the scene of many large public liturgies. I remember, in particular, one Saturday after a festive evening prayer that involved what was, for us, business as usual: sung psalmody, profound bows, reflective pauses, and incense added at various points. A wide-eyed visitor approached a member of our monastic community with the question: "Sister, how long have all of you been practicing for this?" I don't know what sort of answer was given, but I can remember many of us smiling when we heard this story. We had to admit that, in a sense, we'd been practicing for anywhere from a few months to over 60 years, depending on how long we'd been in the monastery.

After all, celebrating the Liturgy of the Hours is, for monastics, "all in a day's work"; in fact, it is the day's main work, no matter where our ministries may take us at other times: to the office, the laundry, the classroom, the hospital, the parish, wherever. And it's a heartwarming and strengthening thought to realize that our daily prayer is being shared by Christian communities who gather in their parish churches, or even in each other's homes, to pray the Hours, the prayer of the Church, even as we gather in our monastic oratories for the same

purpose. Liturgy is, after all, "the work of the people," and the Hours were never meant to be the clerical and monastic preserve that all too often they had become prior to Vatican II.

Historically, the Hours developed in two basic strains; these are known in technical terms as the cathedral tradition and the monastic tradition. At the risk of over-simplification, one could say that the former, practically speaking, involved a good bit of sensory appeal (light, incense, vested ministers in procession), thematically chosen psalms, and psalm-singing that used cantor and assembly to sing, respectively, verses and refrain.

The monastic strain, on the other hand, tended to be somewhat more austere and meditative; psalms generally were prayed all the way through by alternating sides or choirs and were often said in simple numerical order. Processions and vested ministers were not common, except at very solemn times. Longer readings and time for silent reflection also characterized the monastic Hours.

Knowledge of this bit of history can help both those who pray the Hours in parishes or homes, and those who pray them in monasteries. We are not, after all, locked into one category or another. We contemporary monastics have found that elements of the cathedral tradition of the Hours can enhance and enrich our celebrations, and perhaps monastic practices can in turn provide interesting alternatives for those who pray the Hours in parish or domestic settings.

The use of silence after each psalm, for example, is a monastic practice that all can find to be of benefit. The silence enables the individual participant to "ruminate" on the psalm just prayed, to mull over verses or ideas or images that one finds particularly striking, to allow the psalm to become part of one's personal prayer.

Suppose the particular psalm doesn't happen to "speak" to us? The silence is still there, if only for us to rest

in God with our admitted lack of feeling really "inspired." Communion with God is, after all, ultimately beyond thoughts and words anyway! The group may then choose to "sum up" the silence by having the leader read the psalm-prayer provided in the breviary.

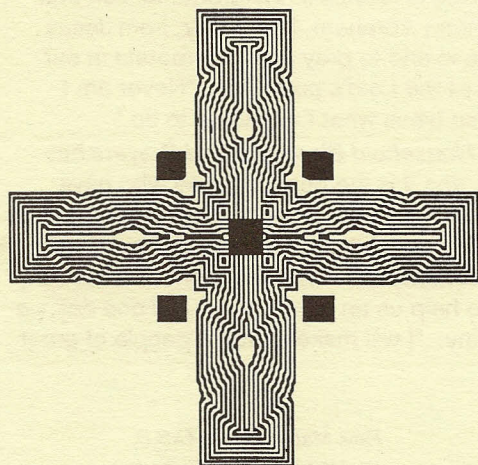
Even if you're praying the Hours by yourself, try allowing a set amount of time for each psalm, or at least for one of them, and for the reading. Sit with that psalm or reading until the time is up; resist the urge to move on to the next item. In the beginning, it may seem that nothing is happening, but don't give up. Doing this over a period of time may reveal some surprises about the psalm, about God, about you and your relationship to God.

Part of the uniquely monastic experience of the Hours is a cumulative sense of "living with" the cycle of psalms and readings, day in and day out. The Hours do indeed work best for people when celebrated over a period of time. Although a parish group may understandably not be able to maintain the sort of regular attendance that one expects of a monastic community, there's no doubt in the mind of this writer that the growing practice of celebrating the Hours regularly by parish groups will give rise to a rich and healthy spirituality among contemporary Christians who are finding new ways to live out the priestly, prophetic and royal vocation that is theirs by virtue of baptism.

Hopefully, when we Benedictines are celebrating our 1600th anniversary, our guests will attend Evening Prayer with us and then nod knowingly and say, "Now let us tell you how it's done in our parish!"

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(The above article first appeared in Morning Praise and Evensong, edited by Frank and Donna Franzonia, 251 Ward Place, S. Orange, NJ 07079. We thank them for allowing us to use it.)



GUIDELINES

For PARISHES & CHURCH MUSICIANS

Introduction:

The topic of compensation for church musicians is not easy to address. This era of the Church's history has sensitized us to some basic issues: economic justice, striving for unity while embracing diversity, appreciating pluralism and individual charisms. In particular we have grown to appreciate the pastoral reality that the celebration of the liturgy, like a finely woven tapestry, is achieved through the giftedness of various contributors, not the least of which is the musician. The church's ideal of a sung liturgy can only become a reality with the leadership of ministers of music who assist their communities to express their faith in psalms, hymns and spiritual songs (Col. 3:17).

These guidelines have been prepared to assist both the parish and the musician to understand and express their expectations of each other, and assist in a continuing dialogue. When reading them, please keep the following points in mind:

- a• The responsibilities of a professional musician are similar to that of a dedicated teacher. Just compensation must reflect the time spent in addition to the Sunday service(s) in service planning, preparations for rehearsal, musician's personal practice time, choir rehearsals, staff meetings, research of new music, etc.
- b• The term "church musician" can encompass various roles:
 - Director of Music* - one who plans the total music component, but does not necessarily execute the music or become involved in the planning of other aspects of the liturgy - usually responsible for the education and preparation of all liturgical musicians.
 - Choir Director* - one who directs the choir but may not necessarily make musical selections, nor play an instrument.
 - Organist* - one who accompanies the assembly and cooperates with a cantor, but may not necessarily make musical selections.
 - Cantor* - one who leads the assembly in the responsorial psalm and other antiphonal singing and leads the assembly as soloist in the absence of a choir - may or may not be responsible for making musical selections.
 - Leader of Song* - one who leads the assembly, without being responsible for any solo singing.
 - Occasional Musician* - an occasional contributor to the liturgy employed for his/her expertise as a vocalist or instrumentalist.
- c• In determining a salary, recognition should be given to experience and allow for a variety of academic and musical credentials. An annual increment should be considered to recognize service and to balance the effects of inflation.
- d• The agreed upon salary should be reflective of the financial capabilities of the parish, the particular role of the musician being hired, and whether or not funerals and weddings are included in the salary or will be seen as extra compensation.
- e• It is evident from the listing in "b" above that there is no one, clear mathematical formula that would justly address all the categories and various circumstances inherent in the listing. These guidelines are an attempt to sensitize musicians and clergy to their inter-dependence; to enable musicians and clergy to grow in mutual respect; to foster liturgical music programs that will inspire assemblies to participate, actively and consciously, in spirit and in truth.

THE CHURCH HAS A RIGHT TO EXPECT FROM MUSICIANS

THE MUSICIAN HAS A RIGHT TO EXPECT FROM THE CHURCH

1. That he/she be a person of faith and prayer with an appreciation of his/her role as a liturgical minister in the Church.
 2. That the musician possess a level of musical competence as evidenced by academic accreditation or its equivalent, commensurate with the needs of the parish.
 3. That the musician be committed to good liturgical music.
 4. That he/she has the organizational, personal and communication skills necessary to fulfill his/her role.
 5. That the musician be an enabler of local talent.
 6. That the musician be committed to the Church's vision of ministry and worship:
 - demonstrating a knowledge of and familiarity with the basic liturgical principles and rites of the Roman Catholic Church.
 - having the ability to teach and lead the assembly in meaningful participation.
 - possessing an openness to various musical styles and the cultural diversity of the Church.
 7. That he/she demonstrate a commitment to the parish community and to its overall mission by:
 - active participation on the liturgy planning team and other pertinent committees.
 - taking responsibility for music at a reasonable number of services on weekends, holydays, and other sacramental and parish celebrations (see local job description).
 - a commitment to continuing musical and liturgical education and formation.
 - a willingness to implement diocesan and parish policies and guidelines.
1. A contract signed by the pastor clearly outlining the musician's responsibilities (job description) and naming the person to whom the musician is responsible. The contract should include:
 - The compensation figure which best reflects the musician's competence, education and experience.
 - Health insurance and pension (for employees working 25 or more hours per week).
 - Sick leave (number of days per year).
 - Personal days for full-time employees (number of days per year).
 - Vacation with pay (number of weeks per year).
 - A listing of liturgical celebrations and other events, if any, for which the musician may expect compensation over and above his/her base salary, as well as the amount of the compensation (e.g. weddings and funerals, if these are not included in the salary).
 - Length of contract
 - Provision for termination by either party prior to expiration of contract (number of days notice).
 2. A realistic annual budget permitting the musician to:
 - Purchase music and supplies.
 - Hire instrumentalists and vocalists for special liturgies and occasions.
 - Maintain parish instruments.
 3. Proper and professionally equipped rehearsal space.
 4. Good and properly maintained instruments with which to lead the community in sung prayer.
 5. Reasonable funding and time for participation in and attendance at professional conventions, workshops and seminars.
 6. The use of parish instruments (e.g. organ, piano) for private teaching, practice, and concerts when and where feasible.

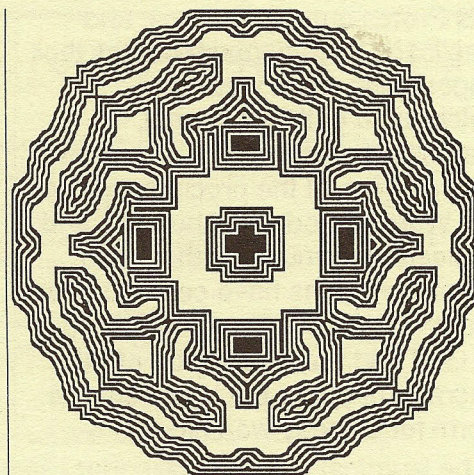
BISHOPS' COMMITTEE ON THE LITURGY--UPDATE

PAPAL ADDRESS

As has been noted in previous issues, December 4, 1989 marked the 25th anniversary of the publication of the liturgy constitution Sacrosanctum Concilium. The momentous occasion has been celebrated with conferences, workshops, articles, and addresses. One address in particular was by Pope John Paul II on December 2, 1988 in a special audience for participants attending the advisory meeting of the Congregation for Divine Worship. The following contains excerpts from that text. In his address, the Holy Father reminds us that the document "has stimulated a new impetus in

community prayer." The arrival of new generations "involves the necessity to evaluate the Church's liturgy more and more deeply, and above all to live it and make it lived according to the spirit and the letter, genuinely interpreted, of the important Conciliar document. The work which now occupies you is to put into practice its profound statements, when it says that the liturgy is the most important manifestation of the life of the Church."

The Pope reminds us also that liturgy and sacraments are not separate; rather, they are "one single reality, the liturgy of the Church; within this the sacraments, of which the Eucharist is fundamental, have their place...the work of redemption is especially perpetuated and participated in by all the members of the Mystical Body, to the glory of God and the salvation of the world."



activity of the parish, the diocese, and of the whole Church. No longer are Catholics mere spectators at the Church's highest act of worship. They now actively participate along with the priest and the other ministers in the celebration of the eucharistic liturgy, the Mass. The eucharist has been restored to its ancient simplicity so that it is once again manifestly the prayer of the entire Body of Christ. Each person, by virtue of baptism, has a unique role in the celebration of the eucharist, participating by singing, praying, listening, and ultimately sharing in the Body and Blood of Christ. Eucharist assemblies are alive, at least in those places where the liturgical reforms have been adequately explained, lovingly accepted, and fully implemented.

"The liturgical reform has had a vast impact on the life of other Churches and ecclesial communities. In the past twenty-five years almost every major Christian denomination in the United States has undergone a renewal of its liturgical life. A careful examination of the resulting rites reveals that the principles of the CSL have influenced the shape of the vast majority of these reformed liturgies. Not only are they similar to one another; most also reflect various aspects of the Roman reform.

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REFLECTIONS ON THE CONSTITUTION

The BCL notes that this is a "fitting occasion to reflect...on some of the basic principles expressed in that charter for liturgical renewal." Consequently, they have offered the following as a type of progress report indicating some of what has been achieved over the course of twenty-five years. You may want to re-read Article 1 of the CSL since it is the basis of this summary. Other reflections will follow in subsequent issues.

"Looking back over the past twenty-five years it is clear that the Church in the United States today is vibrant and alive. Although there have been controversies, excesses, and even mistakes in the implementation of post-conciliar reforms, the Church continues to move ahead renewing ecclesial life. This vitality is most clearly experienced in the celebration of the reformed liturgical rites. The liturgy is again understood as a central part of the

"As Protestants, Lutherans, and Anglicans have begun to stress the importance of the weekly celebration of the eucharist, Catholics have stressed a renewed appreciation of the proclamation of the Word of God. All Churches and ecclesial communions that have initiated reforms have come to see that the proclamation of the Word of God and the celebration of the sacrament of the Eucharist are the norm for Sunday worship.

"The liturgical year and calendar are virtually the same in every Church. The structure of the liturgy follows the same basic outline and often the same prayers are used. The eucharistic prayer of Hippolytus, for example, is the basis of at least one eucharistic prayer in each Church.

"Probably the greatest ecumenical fruit of the liturgical reform and renewal is the lectionary. In the United States nearly every Church or ecclesial communion has adopted some form of the Roman

lectionary, adapted, of course, to the particular needs and traditions of each Church. As Christians grow in sharing these common forms of prayer, they will also grow in a common understanding of the meaning of that prayer.

"The renewal within the Church has led to an opening, an invitation, to those outside the Christian family. As forebears in the faith of Abraham and Moses, Jews are seen with a new closeness as Catholics recognize their Jewish roots. Elements of Christian prayer reflect the synagogue, the Jewish family table, and the Temple. The Church's liturgical reforms respect these Jewish origins of Christian worship.

"In addition, the Church is now willing to accept into its worship elements from local cultures which are not contrary to the Christian faith. This is a return to the process whereby the Roman liturgy and the liturgies of the Churches of the East took on their

distinctive characteristics. Thus, the liturgy is no longer a static and unchanging ceremony, rather it is a reflection, a mirror, of the life and the faith of the people who celebrate it."

ICEL CELEBRATES TWENTY-FIVE YEARS

In addition to the other liturgical celebrations, the International Commission on English in the Liturgy (ICEL) has also celebrated its 25th anniversary (October 17, 1988). ICEL is responsible for the preparation of translations and original English texts for use in the liturgy.

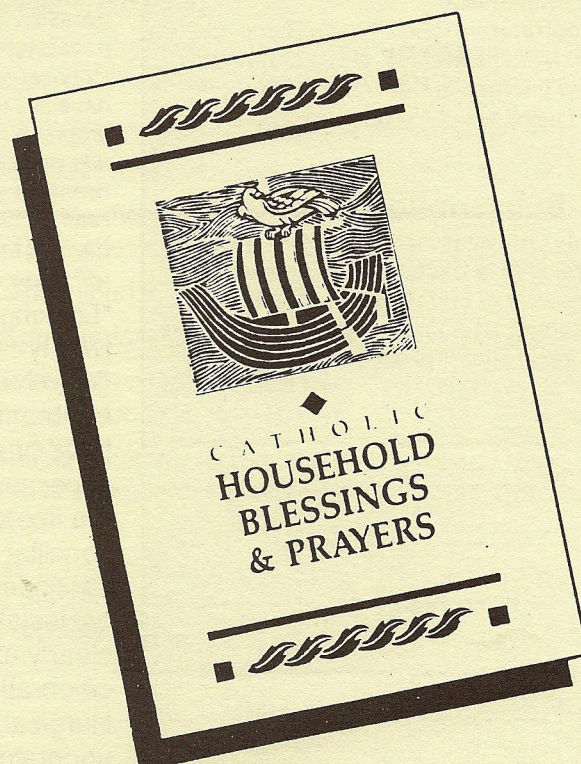
SETON HALL SITE FOR BCL MEETING

The Bishops' Committee on the Liturgy --members, consultants, and advisors--will meet for their annual plenary meeting at Seton Hall University in South Orange, NJ on June 13-15, 1989.

Available now from the Worship Office:

Catholic Household Blessings & Prayers

Regular Price:	\$18.95 each
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NOTEWORTHY • NOTEWORTHY • NOTEWORTHY

(With the vast amount of music available today, it is often difficult to review each piece personally to decide if it is appropriate for our own particular use. Our music editor, Sr. Marlene Milasus, OSB, will perform that task for us occasionally. We hope that you find this service helpful.)

CONGREGATION / CHOIR SELECTIONS

From Oregon Catholic Press:

#8206	"Magnificat"	Fonder
#8215	"Festive Hymn of Praise"	DeBruyn
#9054	"On Our Journey to the Kingdom"	Colgan
#8893	"The Greatest of These Is Love"	Ridge
#8831	"Lead Me, Lord"	Becker
#7115	"Unless a Grain of Wheat"	Farrell
#8976	"This Holy Temple"	Englert
#8971	"We Have No Glory"	Alstott
#8994	"Table Blessing"	Loomis
#8998	"Springs of Water"	DeBruyn
#8805	"I Will Not Die"	Conry
#8948	"Glorious King"	Bohlmann
#8790	"Flow River Flow"	Hurd

From World Library Publications (Westendorf series)

Series 7	#7978 "God's Holy Mountain"	Westendorf/Rachelski
Series 8	#7989 "Creator of the Human Race"	Senchur
Series 9	#7996 "I Was Hungry"	Marchionda
Series 9	#7992 "Lasting Treasure"	Miffleton
Series 10	#8500 "Entrance Song"	Westendorf/Brubaker
Series 10	#8503 "Festive Entrance Song"	Westendorf/Kreutz

SERVICE MUSIC

From Oregon Catholic Press

#7117	"Coventry Acclamations"	Inwood
#7155	"We Believe"	Walker
#9055	"The Asperges"	Biggs

*adaptation of the Apostles' Creed

From World Library Publications (Westendorf series)

Series 6	#7970 "Acclamations, Festive or Simple"	Hruby
Series 7	#7976 "Litanies and Acclamations from the Mass for Christian Unity"	Vermulst

PSALMODY (for responsorials or Liturgy of the Hours)

From Oregon Catholic Press

#7139	"O Blessed Are Those" (ps. 128)*	Inwood
#7123	"O My Soul, Bless the Lord" (ps. 103)	Walker
#8988	"Yes, I Shall Arise" (pss. 27, 43)	Alstott
#7157	"One Thing I Ask" (ps. 27)	Dean
#7119	"How Can I Repay the Lord" (ps. 116)	Dean
#8979	"To You, O Lord" (ps. 25)	Soper
#8966	"Psalm 23"	Conry

From World Library Publications (Westendorf series)

Series 7	#7979 "Let All Creation Resound" -- Cantic of Daniel**	Marchionda
Series 9	#7991 "Praise God in His Holy Dwelling" (ps. 150)	Westendorf/Vermulst
Series 9	#7993 "Break Out Shouting Joy" (ps. 10)	Sullivan/Lisicky

*Consider this for weddings. **Gospel style

HISPANIC/BILINGUAL

From Oregon Catholic Press

#8879	"Resucitó"	Arguello
#8972	"Dios Te Salve, Maria De America"	Morales
#8973	"Misa Bilingue"	Joyce
#8977	"Gentle Shepherd/ Jesus Pastor Tan Dulce"	Colgan

PENTECOST, CONFIRMATION, ETC.

OCP #7116	"Veni, Sancte Spiritus"	Walker
WLP 10-#8501	"Giver of Gifts"	Westendorf/Chepponis

MARIAN

From Oregon Catholic Press

#8305	"Mary's Song" *	Rieth
#8727	"My Soul Rejoices" *	Alstott
#8962	"Blessed Mary/Ave Maria"	Fedak

*settings of the Cantic of Mary, suitable for Evening Prayer

From World Library Publications (Westendorf series)

Series 6	#7972 "The Hail Mary"	Marchionda
Series 8	#7985 "Litany of Loreto"	Hughes

F.Y.I.

Beginnings & Beyond Institutes

For the preparation of Parish RCIA Team members will be held at the following locations:

July 30 - August 1

Allentown College of St. Francis de Sales

Center Valley, PA

Contact: Fr. J. Finnegan 215 | 282 | 1100

August 12 - August 18

Seton Hill College

Greensburg, PA

Contact: Maria Nave 412 | 539 | 9761 Ex. 464

October 22 - October 27

Mount Marie Conference Center

Holyoke, MA

Contact: K. Haase-Falbo 508 | 791-7171

November 5 - November 10

Sheraton-Fountainbleau Hotel

Ocean City, MD

Contact: Sr. L. Gaupin 302 | 573 | 3137

Word on Worship

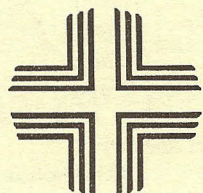
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