



*Sponsored by Greater Kansas City NPM Colleagues*

A Morning of Prayer, Song and Reflection

**Saturday, January 17, 2015**

**Holy Family Catholic Church**  
919 NE 96<sup>th</sup> Street KCMO 64155

### **SCHEDULE**

- |                  |   |
|------------------|---|
| 8:30 - 9:30 AM   | Arrival / Registration / Potluck Breakfast<br><i>Beverages available all morning.</i>           |
| 9:30             | Welcome / Opening Prayer    pg. 2   |
| 9:45 - 10:45     | “Sing to the Lord” document    pg. 6-15   |
| 10:45            | Break & Move Upstairs into Main Church<br><i>Elevator near restrooms for those who need it.</i> |
| 11:00 - 12:00    | Witnessing our Music Ministry    pg. 16   |
| 12:00 - 12:30 PM | Insights / Announcements / Closing Prayer   |

# OPENING PRAYER

## HYMN (Remain seated until stanza 4.) **How Can I Keep from Singing?**



Cantor/Choir 1. My life flows on in end-less song A -  
ALL 2. Through all the tu - mult and the strife, I  
ALL 3. What, though my joys and com-fort die, The  
ALL (stand) 4. The peace of Christ makes fresh my heart, A



bove earth's lam - en - ta - tion. I hear the real though  
hear that mu - sic ring - ing; It sounds and ech - oes  
Lord, my sav - ior liv - eth. What though the dark - ness  
foun - tain ev - er spring-ing. All things are mine since



far - off hymn That hails a new cre - a - tion.  
in my soul; How can I keep from sing-ing?  
gath - er 'round? Songs in the night it giv - eth.  
I am his; How can I keep from sing-ing?



No storm can shake my in-most calm, While to that rock I'm



cling - ing. Since Christ is Lord of heav-en and earth,



How can I keep from sing-ing?

Text: Robert Lowry, 1826-1899

Tune: HOW CAN I KEEP FROM SINGING, 8 7 8 7 with refrain; Robert Lowry, 1826-1899; harm. by Robert J. Batastini, b.1942

**SCRIPTURE** 1 Samuel 3:3b-10, 19 *Please be seated.*

## READING from “Lumen Gentium”

...excerpt from LUMEN GENTIUM, one of the 4 doctrinal “pillars”, or Constitutions, of the Second Vatican Council.

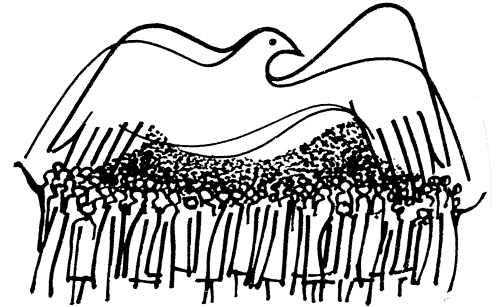
This document on the Church was approved on Nov. 24, 1964, by a vote of 2,151 to 5, making it official Church teaching. **As we pray this together, we do so, recognizing the mission & example Pope Francis gives us to do this important work— 50 years after it was issued.**

**Reader 1:** *Christ is the “Light of the Nations”,  
and so we cry out, Lumen Gentium!*

**ALL:** **Lumen Gentium!** (“Light of the Nations!”)

**Reader 2:** *Working through the ordinary lives of us all,  
the Spirit gives the Church everything it needs  
both for leadership and service  
and thus allows the Church  
to keep its youthful energy.*

**ALL:** **Lumen Gentium!**



**Reader 1:** *Therefore, we can say that we, the Church,  
are a people united by our common heritage:  
created in love by God,  
assembled in the name of Jesus,  
and bound together in the Holy Spirit.*

**ALL:** **Lumen Gentium!**



**Reader 2:** *For Catholics and for all people,  
the most central and clear message we have  
is that we are family.  
We who claim to be the Church,  
we who claim to be the Body of Christ,  
must resemble Christ as much as possible.*

**ALL:** **Lumen Gentium!**

**Reader 1:** *We must take the part of the poor whenever we can;  
we must defend those without power;  
we must avoid seeking our own glory  
and act with humility and self-sacrifice  
for the good of all.*

**ALL:** **Lumen Gentium!**

**Reader 2:** *We who are Christian  
and, indeed, the organized Church itself  
must take in those who are afflicted, forgotten,  
and suffering.*

**ALL:** **Lumen Gentium!**

*Reader 1: The Church itself, like its members,  
is always in need of being renewed and forgiven,  
purified for its mission,  
which is the same as the mission of Christ.*

**ALL: Lumen Gentium!**

*Reader 2: And if we are faithful in this way,  
as an organized Church and as its individual members,  
we will succeed in announcing Christ to the world  
until all is seen in full light.  
When this whole Church,  
anointed as it is by the Holy Spirit, believes together,  
the truth of the faith is absolutely undeniable.*

**ALL: Lumen Gentium!**

*Reader 1: Those called to be Christians in other churches,  
and with whom the pope is not yet fully united  
are nonetheless linked to the Church in many ways.  
United to Roman Catholics by Scripture, prayer, charity, and  
even sacraments, together we hope and work toward full unity.*

**ALL: Lumen Gentium!**

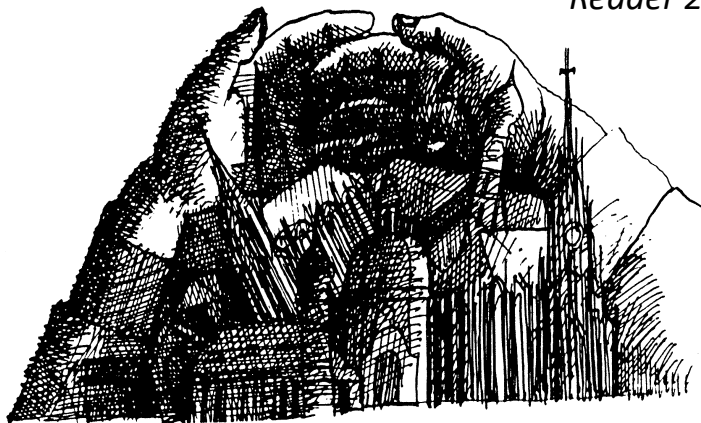
*Reader 2: And the many people who are not Christian  
are also connected to the People of God.  
The Jews remain dear to God, for example,  
as do the people of Islam  
as well as all those who seek God with a sincere heart.*

**ALL: Lumen Gentium!**

*Reader 1: Likewise, those who seek no God whatsoever,  
if they are good and true, are also related to God's People.  
only those who persist in darkness and cultivate despair  
have cut their relationship to the People of God.*

**ALL: Lumen Gentium!**

*Reader 2: Lay people have the obligation  
to constantly develop a more profound grasp  
of their Christian faith.  
In order to receive what they really need,  
they must express their needs and wants openly.  
They must be attentive to the direction of the  
Church and play a part in providing leadership.  
There are even times when lay people have a  
serious obligation to express their opinions  
and insights about the Church.*





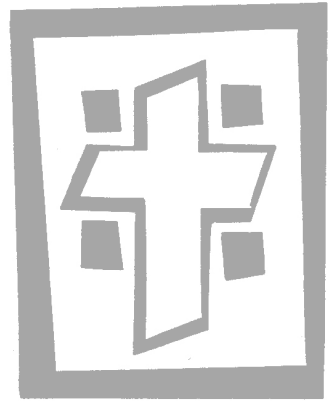
*Their wisdom and knowledge  
often arise from valuable life experience.*

**ALL: Lumen Gentium!**

*Reader 1: Such wisdom is to be prized by church leaders.  
They should be open to all the different talents,  
gifts and experiences that lay people bring to the Church.  
Pastors must give real responsibility to parishioners  
and encourage them to take initiative in their parishes.  
Such authentic trust and cooperation  
between the laity and their spiritual leaders  
holds great potential for the Church.*

**ALL: Lumen Gentium!**

*"Vatican II in Plain English", Bill Heusch  
Thomas More Publishing, Allen, Texas © 1997.*



**HYMN**

**God Is Still Speaking**

Refrain

God is still speak - ing: bless - ed in - vi - ta - tion.

God is still speak - ing: lis - ten and draw near. God is still speak - ing:

see a new cre - a - tion. God is still speak - ing: stand and do not fear. Last time

Text and tune: Marty Haugen, b.1950, c.2009, GIA Publications, Inc.

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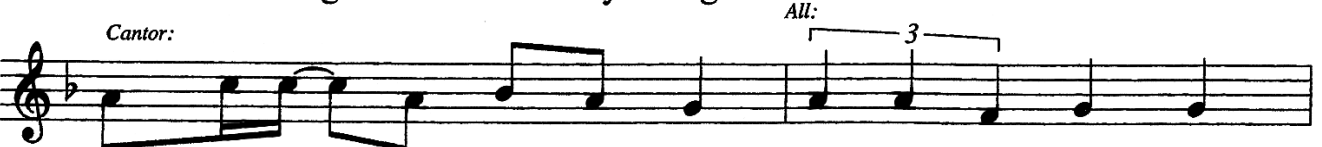
Verses



1. O - pen up your ears to hear:
2. In the bleak and mid-night hour:
3. Though the na - tions rage and fight: God is still speak - ing.
4. All cre - a - tion groans and yearns:
5. Hear the sound of jus - tice ring:



Liv - ing Good News, strong and clear:  
 Sing the word of truth to pow'r:  
 Hear God's voice of grace and light: lis - ten and draw near.  
 "Seek the way that life re - turns":  
 Hear the song of mer - cy sing:



Through the strug - gle, grief and pain:  
 To our frag - ile, wound - ed earth:  
 Choose the way that leads to peace: God is still speak - ing.  
 Through our bro - ken, wound - ed earth:  
 To the ones in deep de - spair:



God can raise us up a - gain:  
 God can bring new hope to birth:  
 True com - pas - sion, sweet re - lease: stand and do not fear.  
 God can bring new seeds to birth:  
 Be the sign of hope and care:



# United States Catholic Conference of Bishops document:

## SING TO THE LORD: Music in Divine Worship (2007)

### 1. Quote from Chapter 1:5

*We gather in liturgical assembly, week after week.*

*Our predecessors did, and we find ourselves*

*“singing psalms, hymns and spiritual songs with gratitude in our hearts to God.” (Col 3:16)*

*This common, sung expression of faith within liturgical celebrations*

*strengthens us when our faith grows weak,*

*and draws us into the divinely inspired voice of the Church at prayer.*

*Faith grows when it is well expressed in celebration.*

*Good celebrations can foster and nourish faith.*

*Poor celebrations may weaken it.*

*Good music makes the liturgical prayers of the Christian community*

*more alive and fervent so that everyone can praise and beseech*

*the Triune God more powerfully, more intently and more effectively.*

### 2. Individual Reflection Time on the above statement.

### 3. “Table Talk” on the above statement.



# 4. Of the Father's Love Begotten



Choir 1. Of the Fa - ther's love be - got - ten,  
 ALL 2. O that birth for ev - er bless - ed,  
 ALL 3. Let the heights of heav'n a - dore him;  
 ALL 4. Christ, to you with God the Fa - ther,



Ere the worlds be - gan to be,  
 When the Vir - gin, full of grace,  
 An - gel hosts, his prais - es sing;  
 Spir - it blest e - ter - nal - ly,



He is Al - pha and O - me - ga,  
 By the Spir - it blest con - ceiv - ing,  
 Pow'rs, do - min - ions, bow be - fore him,  
 Hymn and chant and high thanks - giv - ing,



He the source, the end - ing he,  
 Bore the Sav - ior of our race;  
 And ex - tol - our God and King;  
 And un - end - ing prais - es be:



Of the things that are, that have been,  
 And the Babe, the world's Re - deem - er,  
 Let no tongue on earth be si - lent,  
 Hon - or, glo - ry, and do - min - ion,



And that fu - ture years shall see,  
 First re - vealed his sa - cred face,  
 Ev - 'ry voice in con - cert ring,  
 And e - ter - nal vic - to - ry,



Ev - er - more and ev - er - more!  
 Ev - er - more and ev - er - more!  
 Ev - er - more and ev - er - more!  
 Ev - er - more and ev - er - more!

Text: *Corde natus ex Parentis*; Aurelius Prudentius, 348-413; tr. by John M. Neale, 1818-1866 and Henry W. Baker, 1821-1877  
 Tune: DIVINUM MYSTERIUM, 8 7 8 7 8 7 7; 12th C.; Mode V; acc. by Richard Proulx, b.1937

## 1. Quote from Chapter 1:8-9

*The Paschal hymn, of course, does not cease when a liturgical celebration ends. Christ, whose praises we have sung, remains with us and leads us through church doors to the whole world, with its joys and hopes, griefs and anxieties. The words Jesus chose from the book of Isaiah at the beginning of his ministry become the song of the Body of Christ:*

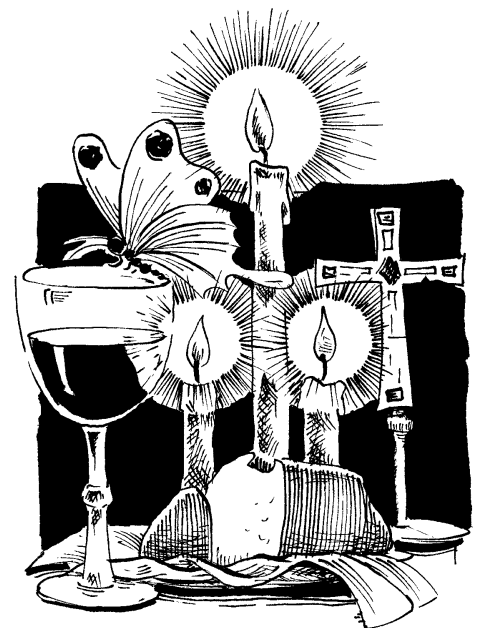
*“The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord” (Isaiah 61)*

*Charity, justice, and evangelization are thus the normal consequences of liturgical celebration. Particularly inspired by sung participation, the body of the Word Incarnate goes forth to spread the Gospel with full force and compassion.*

*In this way, the Church leads men and women to the faith, freedom and peace of Christ by the example of its life and teaching, by the sacraments and other means of grace. Its aim is to open up for all people a free and sure path to full participation in the mystery of Christ.*

## 2. Individual Reflection Time on the above statement.

## 3. “Table Talk” on the above statement.



# 4. Lord, When You Came / Pescador de Hombres

Cantor will sing  
vs. 1 in Spanish.

Verses



1. Lord, when you came to the sea - shore  
 2. Lord, you knew what my boat car - ried:  
 3. Lord, have you need of my la - bor,  
 4. Lord, send me where you would have me,  
 1. Tú has ve - ni - do a la o - ri - lla,



You weren't seek - ing the wise or the wealth - y,  
 Nei - ther mon - ey nor weap - ons for fight - ing,  
 Hands for serv - ice, a heart made for lov - ing,  
 To a vil - lage, or heart of the cit - y;  
 no has bus - ca - do ni a sa - bios, ni a ri - cos,



But on - ly ask - ing that I might fol - low.  
 But nets for fish - ing, my dai - ly la - bor.  
 My arms for lift - ing the poor and bro - ken?  
 I will re - mem - ber that you are with me.  
 tan só - lo quie - res que yo te si - ga.

Refrain



O Lord, in my eyes you were gaz - ing,  
 Se - ñor, me has mi - ra - do a los o - jos,



Kind - ly smil - ing, my name you were  
 son - ri - en - do has di - cho mi



say - ing; All I treas - ured,  
 nom - bre; En la a - re - na



I have left on the sand there; Close to  
 he de - ja - do mi bar - ca; jun - to a



you, I will find oth - er seas.  
 ti bus - ca - ré o - tro mar.

## 1. Quote from Chapter 1:11 - 14

*Within the gathered assembly, the role of the congregation is especially important. The full and active participation by all the people is the aim to be considered before all else, for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit.*

*Participation in the Sacred Liturgy must be INTERNAL, in the sense that by it the faithful join their mind to what they pronounce or hear, and cooperate with heavenly grace. Even when listening to the various prayers and readings of the Liturgy or to the singing of the choir, the assembly continues to participate actively as they unite themselves interiorly to what the ministers or choir sing, so that by listening to them they may raise their minds to God. In a culture which neither favors nor fosters meditative quiet, the art of interior listening is learned only with difficulty. Here we see how the liturgy, though it must always be properly inculturated, must also be counter-cultural.*

*Participation must also be EXTERNAL, so that internal participation can be expressed and reinforced by actions, gestures, and bodily attitudes, and by the acclamations, responses, and singing. The quality of our participation in such sung praise comes less from our vocal ability than from the desire of our hearts to sing together of our love for God. Participation in the Sacred Liturgy both expresses and strengthens the faith that is in us.*

*Our participation in the Liturgy is challenging. Sometimes, our voices do not correspond to the convictions of our hearts. At other times, we are distracted or preoccupied by the cares of the world. But Christ always invites us to enter into song, to rise above our own preoccupations, and to give our entire selves.*

## 2. Individual Reflection Time on the above statement.

## 3. "Table Talk" on the above statement.





## 4. Hallelujah! We Sing Your Praises

Am G C G

Hal - le - lu - jah! We sing your prais - es, all our

D G Am G G7 Am G Am

hearts are filled with glad - ness. Hal - le - lu - jah! We sing your

G Em D G Am G

prais - es, all our hearts are filled with glad - ness.

REFRAIN sung  
TWICE every time!

Am G C G D G Am G G7

1 Christ the Lord to us said: I am wine, I am bread, I am  
2 Now he sends us all out, strong in faith, free of doubt, strong in

Am G Am G Em D G D7 G

wine, I am bread, give to all who thirst and hun - ger.  
faith, free of doubt, to pro - claim the joy - ful gos - pel.

Sing verse TWICE,  
then go back to  
refrain!

1. Quote from Chapter 2,D:27

*So that the holy people may sing with one voice,  
the music must be within its members' capacity.  
Some congregations are able to learn more quickly and will desire more variety.  
Others will be more comfortable with a stable number of songs  
so that they can be at ease when they sing.  
Familiarity with a stable repertoire of liturgical songs rich in theological content  
can deepen the faith of the community through repetition and memorization.  
A pastoral judgment must be made in all cases.*



2. Individual Reflection Time on the above statement.

3. "Table Talk" on the above statement.

## 4.

## The Servant Song

1 & 6 in UNISON 1., 6. Will you let me be your ser - vant,  
 SATB 2. We are pil - grims on a jour - ney,  
 SATB 3. I will hold the Christ - light for you  
 SATB 4. I will weep when you are weep - ing;  
 SATB 5. When we sing to God in heav - en

Let me be as Christ to you; Pray that I may  
 We are trav - 'lers on the road; We are here to  
 In the night-time of your fear; I will hold my  
 When you laugh I'll laugh with you. I will share your  
 We shall find such har - mo - ny, Born of all we've

have the grace to Let you be my ser - vant, too.  
 help each oth - er Walk the mile and bear the load.  
 hand out to you, Speak the peace you long to hear.  
 joy and sor - row 'Til we've seen this jour - ney through.  
 known to - geth - er Of Christ's love and ag - o - ny.

Text: Richard Gillard, b.1953  
 Tune: Richard Gillard, b.1953; harm. by Betty Pulkingham, b.1929  
 © 1977, Scripture in Song

1. Quote from Chapter 2,F:49-50

*Liturgical musicians are first of all disciples, and only then are they ministers. Joined to Christ through the Sacraments of Initiation, musicians belong to the assembly of the baptized faithful; they are worshipers above all else. Like other baptized members of the assembly, pastoral musicians need to hear the Gospel, experience conversion, profess faith in Christ, and so proclaim the praise of God. Thus, musicians who serve the Church at prayer are not merely employees or volunteers. They are ministers who share the faith, serve the community, and express the love of God and neighbor through music.*

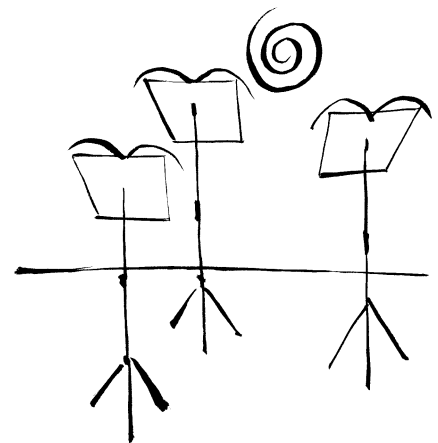
*All pastoral musicians—professional or volunteer, full-time or part-time, director or choir member, cantor or instrumentalist— exercise a genuine liturgical ministry. The community of the faithful has a right to expect that this service will be provided competently.*

*Pastoral musicians should receive appropriate formation that is based on their baptismal call to discipleship; that grounds them in a love for and knowledge of Scripture, Catholic teaching, Liturgy, and music; and that equips them with the musical, liturgical, and pastoral skills to serve the Church at prayer.\**

2. Individual Reflection Time on the above statement.



3. "Table Talk" on the above statement.



*\*The document goes on in # 51-52 to describe the need for parishes and dioceses to provide appropriate wages and resources to carry out this ministry. This document by the U.S. Catholic Conference of Bishops we have only briefly highlighted during this session. It is a very helpful text for further reflection.*

# 4. Magnificat (Luke 1:46-55)

Refrain *Descant:*

Add descant after vs. 3 & 4

Pro - claim the great-ness of God; re -

\* *Melody:*

Pro - claim the great-ness of God; re - joice in God, my

joice in God. Re - joice in God, my Sav - ior!

\* Sav-ior! Re - joice in God, my Sav - ior!

Verses *unis.*

Cantor	1.	7	For	he	has	fa - vored	his
Cantors	2.	7	He	fa -	vors	those	who
S&T on top, A&B on bottom	3.		He	has	cast	the	might - y
S&T on top, A&B on bottom	4.		He	has	helped	his	ser - vant

*div.*

*Melody:*

low - ly one, and all shall call me  
 fear his name, in ev - 'ry gen - er -  
 from their thrones, and lift - ed up the  
 Is - ra - el, re - mem - ber - ing his

*unis.*

bles - ed. The al - might - y has done great  
 a - tion. He has shown the might and  
 low - ly. He has filled the hun - gry with  
 mer - cy. 7 He prom - ised his mer - cy to

*div.*

things for me, and ho - ly is his name.  
 strength of his arm, and scat - tered the proud of heart.  
 all good gifts, and sent the rich a - way.  
 A - bra - ham and his chil - dren for ev - er - more.

D.C.

Text: Luke 1:46-55; James J. Chepponis  
 Music: James J. Chepponis  
 © 1980, GIA Publications, Inc.

## **BREAK**

*There are rest rooms on both the upper & lower levels for your use.*

*The second session will take place upstairs in the main church.*

**Please take all your belongings with you upstairs.**

Please take a seat in the worship space near the music area.

## Witnessing our Music Ministry

Some have offered to give a brief reflection on the following questions:

Who/What/Where/How did you get involved in music ministry? Tell your story. Why are you still involved in this ministry?

Tom Smith

Karen Davis

### Lord, Whose Love in Humble Service

*Please stand as we sing together.*

Musical score for the hymn "Lord, Whose Love in Humble Service". The score is written for SATB choir and includes a unison part. It consists of four systems of music, each with a vocal line and a bass line. The key signature is one sharp (F#) and the time signature is common time (C). The lyrics are as follows:

SATB 1. Lord, whose love in hum - ble serv - ice  
SATB 2. Still the chil - dren wan - der home - less,  
UNISON 3. As we wor - ship, grant us vi - sion,  
SATB 4. Called from wor - ship in - to serv - ice,  
Bore the weight of hu - man need,  
Still the hun - gry cry for bread.  
Till your love's re - veal - ing light  
Forth in your great name we go  
Who up - on the cross, for - sak - en,  
Still the cap - tives long for free - dom,  
In its height and depth and great - ness  
To the child, the youth, the a - ged,  
Of - fered mer - cy's per - fect deed:  
Still in grief we mourn our dead.  
Dawns up - on our hu - man sight,  
Love in liv - ing deeds to show.

We, your ser - vants, bring the wor - ship  
 As you, Lord, in deep com - pas - sion,  
 Mak - ing known the needs and bur - dens  
 Hope and health, good - will and com - fort,

Not of voice a - lone, but heart,  
 Healed the sick and freed the soul,  
 Your com - pas - sion bids us bear,  
 Coun - sel, aid, and peace we give

Con - se - crat - ing to your pur - pose  
 Use the love your Spir - it kin - dles  
 Stir - ring us to faith - ful serv - ice,  
 That your chil - dren, Lord, in free - dom,

Ev - 'ry gift that you im - part.  
 Still to save and make us whole.  
 Your a - bun - dant life to share.  
 May your mer - cy know, and live.

Text: Albert F. Bayly, 1901-1984, alt., © 1988, Oxford University Press  
 Tune: IN BABILONE, 8 7 8 7 D; *Oude en Nieuwe Hollandse Boerenlietjes*, c.1710



Michael Podrebarac  
Janell Thome

Be seated.

**Psalm 89: For Ever I Will Sing** *Please stand.*

For ev - er I will sing the good - ness of the  
Lord, the good - ness of the Lord.

Verses

1. "With my chosen one I have made a covenant; I have sworn to David my servant: I will establish your dynasty for ever and set up your throne through all ages."
2. Happy the people who acclaim such a God, who walk, O Lord, in the light of your face, who find their joy ev'ry day in your name, who make your justice the source of their bliss.
3. He will say to me: "You are my father, my God, the rock who saves me!" I will keep my love for him always; with him my covenant shall last.

Dianne  
seated.  
Susan Long

Text: Psalm 89:4-5, 16-17, 27-29; © 1963, 1993, The Grail, GIA Publications, Inc., agent; refrain trans. © 1969, ICEL  
Music: Marty Haugen, © 1988, 1994, GIA Publications, Inc.

Schell Be

**We Await With Wakeful Care** *Please stand.*

Verses

*Sing response 3 times*

We a - wait with wake - ful care.

Refrain

More than watch - ers for the morn - ing, we a -  
wait with wake - ful care, hop - ing  
through the night of weep - ing our  
God will lift us from de - spair.

"More Than Watchers from the Morning" Copyright 2002  
Music Copyright © 2003 by GIA Publications, Inc. • All Rights Reserved  
Text by Mary Louise Bringle, music by Lori True

+ someone who might feel so moved to share their story

### Here I Am, Lord

A choral setting of this hymn will be used. Please stand.

Verses



Stanza 1: women @ *mp* 1. I, the Lord of sea and sky, I have heard my peo - ple cry.  
 Stanza 2: men, then ALL @ *mp* 2. I, the Lord of snow and rain, I have borne my peo-ple's pain.  
 Stanza 3: ALL 3. I, the Lord of wind and flame, I will tend the poor and lame.



1. All who dwell in dark and sin My hand will save. I, who  
 2. I have wept for love of them. They turn a - way. I will  
 3. I will set a feast for them. My hand will save. Fin-est



1. made the stars of night, I will make their dark-ness bright.  
 2. break their hearts of stone, Give them hearts for love a - lone.  
 3. bread I will pro-vide Till their hearts be sat - is - fied.



1. Who will bear my light to them? Whom shall I send?  
 2. I will speak my word to them. Whom shall I send?  
 3. I will give my life to them. Whom shall I send?

Refrain



Here I am, Lord. Is it I, Lord? I have heard you



call-ing in the night. I will go, Lord, if you



lead me. I will hold your peo-ple in my heart.

Music by Dan Schutte, text based on Isaiah 6, text & music C.1981, OCP Publications. Portland, OR, Used with permission. License # 622938

### Insights / Announcements

### Closing Prayer

We sing together **How Can I Keep from Singing** p. 2.