

Singing the Church Year

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HOW IS IT THAT WE WANT TO HAVE OUR CHILDREN ENLIGHTENED ABOUT OUR FAITH? Coming to a liturgy will have a lasting effect if they are aware of the meaning of everything that is to happen.

Today's children are very impressed when visuals and symbols are revealed to them. Experiencing the rich visual nature of the liturgical symbols and ritual actions awakens their minds. With some assistance, they notice the lighting, smells, movement, processions, liturgical colors, and décor. All of these things help them to reflect on and participate fully in the liturgy, giving them a conscious awareness that will help their full and active participation.

Our children also come to know their faith musically through various hymns, anthems, and Mass settings. Many hymns of the Catholic faith are in our heritage, and these should be the foundation of their musical understanding in the church. The children should be aware that music heightens the spoken word, and hymns are often chosen for that purpose. They need to understand the links among visual signs, symbols, Scripture, and music.

As music educators in a Catholic setting, we often work to help our students understand the changes in the various seasons of the church year through music, but what do we do about other important aspects of the liturgy? We have a role in helping the students understand that the Scriptures proclaimed on Sundays and major feasts are arranged in a three-year cycle and that the year is divided into sacred seasons and feasts, each marked by special texts. The purpose of all these feasts and seasons is to put us in touch, in a dramatic way, with the meaning of the story of our redemption and its continuing presence in our lives. Those who participate with the Church are united to the unfolding of the divine plan, especially through the ministry, death, and resurrection of Christ. Such union unfolds for us the truth of our faith—the nature of God, humanity, and the purpose of creation as Christians understand them. Musically, the liturgical year is a magnificent hymn of praise, a true journey. This journey, then, is meant to draw the Catholic faithful into the mystery of Christ, helping us to experience divine life more fully and deeply.

Learning the Year

A LEARNING EXPERIENCE FOR THE STUDENT BODY, set in the church space, can be an enlightening liturgical experience. Plan to have this happen with full use of the visuals, symbols, and music used in the parish, accompanied by explanations related to the readings for each part of the liturgical year.

The whole year can be reviewed in several gatherings: one devoted to Advent-Christmas, one focused on Lent-Easter and the Triduum, and one dedicated to that long period of thirty-four weeks called "Ordinary Time." Do your research carefully (see some suggestions at the end of this article), then set up a program that allows the liturgical year to be reviewed right before the

students' eyes and ears. Provide a printed program or learning aid for the students that includes basic information on the particular season as well as the hymns that you will be using (get reprint permission from the copyright holders of any texts and music, of course). Plan the session so that the students will be able to see (special lighting, décor, decorations, symbols), smell (incense), touch (vessels, altar cloths and linens, ashes), and hear the season being reviewed.

Begin the session with an entrance procession. As the students come ritually into the ritual space, have them sing an appropriate hymn, such as "All Are Welcome." (This may also teach them the challenge of singing while walking in procession!) Then two students could begin a scripted dialogue—one at a lectern and the other moving freely across the sanctuary and other appropriate parts of the liturgical space, according to the placement of the appropriate visuals. Each liturgical season is introduced and explained in this casual dialogue between two speakers interpreting the time, theme, colors, and symbols. After each major part of the explanation, the student body sings one or more hymns that reflect the season just explained.

Advent-Christmas

THE STUDENTS ENTER CHURCH SINGING AN APPROPRIATE ADVENT HYMN. If the parish uses an Advent wreath, then the decorations for this session should include one large enough to be visible—either the parish wreath or another of substantial size. Decorations should also include samples of the hangings for Advent and the Christmas Season, special altar cloths used in these seasons, and violet and white vestments. If the parish uses incense for great festivals or to bless the wreath or the parish crèche, then incense should be burning when the students enter.

Once everyone is in place, the first reader explains that the liturgical year begins with Advent, the time between past and future. The Advent Scripture readings, the liturgical prayers, and the hymns point us in two directions. From the start of Advent (usually in late November) until December 16, the focus is on preparation for the future coming of God's kingdom. From December 17 to December 24 the theme shifts to remembering and reflecting on the birth of Christ in time. The readings from the First (Old) Testament, especially those from the Book of Isaiah, speak about anticipation of God's mighty deeds, while the readings from the New Testament reflect appropriate Advent themes. The altar cloth (if the parish uses a seasonally colored cloth in addition to the uppermost white cloth—see the *General Instruction of the Roman Missal*, no. 304) and any other liturgical banner for Advent should be shown to the students. Explain that the color used for the vestments and decorations at this time of year is a deep bluish purple or more reddish violet. Purple and violet are colors once reserved for use by royalty, though the Church also associates them with repentance. They are not used for penance in Advent but to symbolize the coming of Christ our King, celebrated as historical fact and transformational event at Christmas prepared for as the final dawning of God's reign at the end of time. Purple or violet vestments are worn for all Advent Masses, though rose vestments may be worn on the Third Sunday of Advent, known as Gaudete Sunday ("*Gaudete*" is a Latin word that means "Rejoice") to symbolize the fact that our joy as Christ's incarnation and second coming breaks through even while we're preparing for the great celebration of Christmas.

This session might move next to a procession carrying the candles for the Advent wreath, which are then placed in the wreath. The wreath is a circle that symbolizes the eternal nature of God, and the evergreen represents Christ's salvific victory over spiritual and physical death, giving us new life. Various meanings have been associated with the four candles of the wreath.

Here is one such set of explanations:

The first purple candle, lit on the first Sunday of Advent, represents the coming of faith in the One God to the saints of the First (Old) Testament like Abraham and Sarah, Isaac and Rebekah, and Jacob and Rachel. These people were the ancient ancestors of all who proclaim faith in one God.

The second purple candle represents the coming of God as a human being, born in Jesus in Bethlehem. Through Jesus, all are allowed to share in communion with God.

The rose candle, lit on the Third Sunday of Advent, represents the coming of Christ in the sacraments, through which communion with God is made available in all times and places.

The final purple candle is a sign of the Second Coming of Christ, when history will come to an end, and all the faithful will be united fully with God and each other.

After this or another appropriate explanation of the wreath and its candles, all might join in singing one verse of one or two hymns used during Advent. Here are some possibilities:

A Voice Cries Out
Christ, Be Our Light
Come Lord Jesus
Creator of the Stars of Night
Lord Emmanuel, Come
O Come, O Come Emmanuel
People Look East
Prepare Ye the Way
Stay Awake, Be Ready
Watch for Messiah

There are other hymns and songs for Advent, and you should certainly use the hymns and songs used in your parish.

In this same session or in another session that follows soon after the session on Advent, proceed to the Christmas Season, since Advent and the Christmas Season (like Lent and Easter) are linked as two parts of our celebration of the incarnation (as Lent and Easter focus on and celebrate the redemption). The celebration of the birth of Jesus is probably the most familiar part of the liturgical year to the students, but they may not realize that this season is about much more than “Jesus’ birthday.” Jesus is the living Word of God among us, the Messiah. The students should be told that the Christmas Season celebrates the early manifestations of Jesus and their meaning for our lives today, from his birth, when God became more intimately involved with humanity than we could ever imagine, to the beginning of Jesus’ public ministry, which revealed the meaning of that union of God and human beings. The Church recognizes the central importance of Christmas to our understanding of God and human existence, and it signs that understanding through the preparation season of Advent, the special festival celebration of Christmas, and the eight-day period of celebration that follows Christmas Day, called an “octave” (from the Latin word for “eight”). Included in the octave are several feast days that help to unfold the meaning of Christmas: The Feast of the Holy Family on the Sunday after

Christmas; the feast of St. Stephen, the first martyr, on December 26; the feast of St. John, the apostle and evangelist, on December 27; the feast of the Holy Innocents on December 28; and the solemnity of Mary, Mother of God, on January 1. The Epiphany of the Lord, traditionally celebrated on the twelfth day of Christmas—January 6—is now celebrated on the Sunday that falls between January 2 and 8. The Baptism of the Lord, which ends the Christmas Season, is usually celebrated on the Sunday following January 6.

While the explanation of Christmas is taking place, the white or festival altar cloth used for Christmas and some appropriate banners should be shown to the students. If possible, the parish crèche (or at least some of the figures) and even a small Christmas tree (if the parish decorates with such trees) should be displayed at the same time. Mention, if it is the case in your parish, that the sanctuary is beautifully adorned with poinsettia plants and other flowers as well as with pine trees during the Christmas Season. If your parish uses the sprinkling rite at the beginning of Mass on the Baptism of the Lord, you might ask the students to bless themselves with water drawn from the baptismal font and contained in the vessel used for the sprinkling.

Finally, several Christmas hymns and carols should be sung—those that are special in the parish repertoire as well as carols that are familiar to all. Here are some suggestions:

Angels We Have Heard on High
Away in a Manager
Hark! The Herald Angels Sing
Jesus Our Brother, Kind and Good
Joy to the World
O Come, All Ye Faithful
O Come, Little Children
O Little Town of Bethlehem
Praise Him with Cymbals
Silent Night, Holy Night
We Three Kings of Orient Are

There are so many Christmas hymns to choose from that the selection should be done in light of the parish's own repertoire.

Ordinary Time

THERE IS USUALLY A PERIOD between the end of the Christmas Season and the beginning of Lent that is the first—and smaller—part of Ordinary Time. The name means "not seasonal": Ordinary Time is outside the seasons of Lent-Easter, the Paschal Triduum, and Advent-Christmas. Within Ordinary Time, the Church celebrates the mystery of Christ in all its aspects.

The first part of this non-seasonal time begins on the Monday following the Christmas Season. (The Christmas Season ends with the Feast of the Baptism of the Lord, usually celebrated on the Sunday following January 6.) This part of Ordinary Time lasts until Ash Wednesday, the beginning of the Lent. The second part of Ordinary Time begins at the end of the Easter Season, on the Monday after Pentecost, and continues until the Saturday before the First Sunday of Advent.

The Scripture readings during Ordinary Time present, in a semi-continuous fashion, the life and work of Jesus Christ as proclaimed especially in the Gospels of Matthew, Mark, and Luke (with some readings from the Gospel according to John). The Sunday readings also speak of the disciples and a Christian life of discipleship. The selections from the First (Old) Testament correspond to the Gospel passage for the day and bring out the unity of the First and New Testaments.

Since the Catholic Church in the United States may use altar cloths of various colors in addition to the uppermost white cloth, some parishes use a green cloth in Ordinary Time. If your parish follows this practice, then be sure to show the two cloths to the students and explain their meaning. Green is a color of hope and continuing life, and white is traditionally the sign of victory (and not, as in the “white flag,” a sign of surrender). Apart from special feasts and solemnities, the green cloth remains on the altar during all of Ordinary Time, that is, from after Christmas until Lent and from after Pentecost until Advent. But when the church celebrates special saints, the altar cloth and vestments may change to another color, such as red for people who are martyrs or doctors of church teaching. Plants and flowers help to adorn the sanctuary during Ordinary Time, as well as green banners.

Children should be familiar with the “ordinary” music used during Ordinary Time—the settings of the ritual texts, especially the Gospel Acclamation, the acclamations of the Eucharistic Prayer, and the chants used during the Communion rite (the Lord’s Prayer, if sung, and the Lamb of God). If the parish uses seasonal responsorial psalms, the children might also learn and sing some of the responses used in those psalms. The possibilities for hymns and songs used during the processions at Mass during Ordinary Time are too many to list here, but each parish should make sure that the children are familiar with at least several of the selections used most frequently for the entrance, procession with the gifts, and Communion procession. Here are some of the songs and hymns used most frequently in this time:

Abba! Father
All Creatures of Our God and King
All the Ends of the Earth
Amazing Grace
Anthem
Be Not Afraid
Canticle of the Sun
City of God
Gather Us In
Glory and Praise to Our God
Hail Mary, Gentle Woman
Here I Am, Lord
Holy God We Praise Thy Name
How Great Thou Art
Immaculate Mary
Joyful, Joyful, We Adore Thee
Lift High the Cross
On Eagle's Wings
One Bread, One Body

You Are Near

Lent, Triduum, Easter

THE NEXT AREA OF THE LITURGICAL YEAR TO EXPLORE with the students are the seasons of Lent and Easter, which surround, prepare for, and follow from the unique three-day liturgical celebration that we call the Easter Triduum (from the Latin word for “three days”).

After the students enter in procession, either in silence, to the slow beat of a drum, or with unaccompanied singing, the explanation of Lent should begin by identifying it as a time of preparation for Easter, the greatest feast in the Church. During the Lenten season, which begins with Ash Wednesday, we focus on the meaning of baptism. Easter is the traditional time for new members to be initiated into the Church through baptism, confirmation, and a first sharing in the Eucharist (and the children might be invited to look at and feel the water in the font, smell the sacred chrism, and feel some unconsecrated vegetable oil). In union with those to be initiated, we review the way we are living out our own baptismal commitment, and if necessary we change our lives through prayer, penance, and acts of loving service. By doing this we hope to become more like Christ in his love for God and others, shown especially by his dying and rising to new life. The students should be told that the readings during Lent are about Jesus, the disciples, the prophets, and God’s other covenants with people, such as the covenant with Abraham and Sarah, the one with Noah, the covenant with David, and especially the great covenant at Sinai. Explain that the Lenten Sunday readings reflect on the meaning of covenant (agreeing to live in a certain way with one another) and the prophets’ call to repentance for failure to live out the covenant. Over a three-year period, the readings present the heart of the mystery of salvation.

Of course, the students should be shown the ashes used at the beginning of Lent and be allowed to touch them, to feel their grittiness. (Provide tissues to wipe their hands.) They should also be shown the purple altar cloth (if one is used) and the purple Lenten banners, and be reminded that the color purple is both a color formerly reserved to royalty and a symbol of penance and reflection. In both cases, it is associated with the Passion of Christ. Mention that on the Fourth Sunday of Lent, “Laetare Sunday” (from another Latin word for “rejoice”), the priest may wear rose colored vestments as an anticipation of the glory of Easter, reaching even into this serious season, and a reminder that Lent is more than half over. To help us concentrate, to help us focus on what is essential, all plants and flowers are usually removed from the church, and, in many places, a large wooden cross is put up near the sanctuary or, in some places, a large crown of thorns is suspended from the ceiling near the altar.

The music for the Lenten Season reflects the theme of divine forgiveness. The children should sing the penitential rite that the parish uses or learn a simple *Kyrie*. Sing through several Lenten hymns to enable the students to identify with them. Here are some hymns to consider:

Glory in the Cross
Hosea
Jesus, Remember Me
Led By the Spirit
Lift High the Cross
Loving and Forgiving

O Sacred Head, Surrounded
Remember Your Love
Save Your People
The Glory of These Forty Days
Were You There
Whatsoever You Do

The holiest liturgy of the year takes place across three days that are collectively called the Paschal (or Easter) Triduum. In the official ranking of all Catholic Church celebrations, the Triduum occupies the top spot. These three days come at the end of the week known as Holy Week (the time between Palm Sunday, when we recall how Jesus enters Jerusalem in triumph, and Easter Sunday, when we celebrate the resurrection). The Triduum begins at sunset on Holy Thursday, when we remember the Last Supper and that Jesus gave himself to us in the sacrament of the Eucharist; it includes Good Friday, when we remember that Jesus gave himself to death for our sakes, and Easter Sunday, beginning after dark on Holy Saturday, when the Church gathers to celebrate the Easter Vigil; and it concludes with solemn evening prayer before sunset on Easter Sunday. The most complex service in these three days is the Vigil, which is in four parts: the Service of Light, the Liturgy of the Word, the Liturgy of Baptism, and the Liturgy of the Eucharist. At the Easter Vigil, the Church gathers in darkness, longing for the light and striking new fire from stone (flint) to light the Paschal Candle, which is carried into the dark church as we sing of Christ our light. (The lighted candle is a sign that Christ, the light of the world, has overcome the darkness of sin and death).

If you treat the Triduum liturgies at a time separate from Lent and the Easter Season, have the students process into the church singing a song of service. Make sure that the altar is bare and, if possible, that the tabernacle is empty. Explain to the students that the Triduum is the *real* beginning of our liturgical year: the time when the Church, symbolized by those to be baptized, begins anew with a total focus on the mystery of the redemption—God’s total act of love for us revealed in the dying and rising of Jesus. Because we begin again, we add on elements until the total blowout celebration of Easter. So, during the liturgy on Holy Thursday, the altar is adorned with a beautiful white altar cloth signifying the joyful events this liturgy recalls, and flowers are placed around the altar. (You might have some students place the altar cloths on the altar, reminding them that the altar is a symbol of Christ, and the cloths are his royal garments.) The evening Mass is beautiful and joyful. On this night the *Gloria* is sung for the first time since the Sunday before Ash Wednesday, and bells may be rung as it is sung, though the bells are then silenced until the Easter Vigil. On this night we recall Jesus’ loving act of giving himself to us in the sacrament of the Body and Blood—his real presence for and with us, made available in a way that we can understand a little bit but not fully appreciate until we are united with Christ in heaven. On this night, we recall that Jesus and his disciples ate together "the Last Supper." He took bread, blessed it and broke it, gave the bread to his disciples and said "This is my body, take and eat it in memory of me." In a similar way He took the cup and told them to drink it in memory of him.

On this night, we also recall how Jesus washed the feet of his disciples as a sign of service and total dedication and communion: "Unless I wash you, you have no share with me" (John 13:8). The Lord serves us, and we belong to the Lord, so we are sent to "go and wash the

feet of others”—show others the same service that the Lord has shown us. “Do you know what I have done for you? I, your Lord and Teacher, have washed your feet, so you ought to wash one another's feet. For I have set you an example, that you should do as I have done to you” (John 13:12–15). Perhaps you could ask the students to wash one another's hands during this demonstration activity, or show some other sign of service.

Since there is no Eucharist celebrated anywhere in the world on Good Friday, the Holy Thursday service ends with a simple procession with the consecrated hosts after Mass to the altar of repose; these hosts will be used for Communion on Good Friday, even though we will not be able to celebrate Mass.

The music for this night could include the refrain of the *Gloria*, if your parish uses a verse-and-refrain setting, as well as one or two of the selections for processional music on this night and even on Good Friday:

As I Have Done To You
Behold the Lamb
Glory in the Cross
Lift High the Cross
Love One Another
No Greater Love
One Bread, One Body
Our Blessing Cup
Taste and See
The Supper of the Lord
Ubi Caritas
We Remember
Where Charity and Love Prevail

Of course, the music sung during this session should include some version of “Pange Lingua, Gloriosi / Sing, My Tongue, the Savior's Glory.”

After introducing a few of the hymns to the students, explain to them that at the conclusion of the Holy Thursday Liturgy, the altar is stripped and remains uncovered until the middle of the Good Friday Service, when it is covered temporarily for Communion and then stripped again after the service.

On Good Friday, we remember the death of Jesus. Mass is not celebrated on this day or on Holy Saturday before the Easter Vigil. The celebration of the Lord's passion and death takes place traditionally at 3:00 in the afternoon or in the evening. The service begins in silence with a solemn prostration by the priest or other leader of the service; you may ask the children, if there is room, to prostrate face down to see what it feels like. During this liturgy there is a celebration of the Liturgy of the Word; the Veneration of the Cross; and Holy Communion from the hosts consecrated on Holy Thursday.

Music for this sacred day is solemn. There is a psalm and a Gospel acclamation, hymns at the veneration of the cross, and a Communion hymn. The hymns should be selected carefully to reflect the day. The students should be allowed to sing and listen to a few hymns that they might

be invited to sing or hear at a Good Friday liturgy. Here are some possibilities:

Behold the Wood
Jesus, Remember Me
Near the Cross
Now We Remain
O Sacred Head Surrounded
On Eagle's Wings
Pieta
Unless a Grain of Wheat
Were You There
When Jesus Wept

The Easter Vigil is the most important Mass of the year. It celebrates the resurrection of Christ and the commitment of believers. It has four parts, beginning with the service of light. The community gathers in darkness to hear that Christ is our light, shattering the darkness of sin. The second part of the Vigil is the Liturgy of the Word. The nine readings from Scripture and their associated psalms and canticles tell the story of salvation, ending with the Gospel of the resurrection.

The third part is the liturgy of baptism. Some catechumens have already been listed among the elect, those chosen for baptism this year. They now come forward to be plunged into the waters of new birth. Some are anointed with chrism, as they celebrate confirmation, receiving the strength of God's Spirit for a Christian life and coming into the faith. As the liturgy continues the entire community renews its baptismal promises. Together we recommit ourselves to our faith in the resurrection and promise to follow Christ more closely. The celebrant then moves through the church sprinkling everyone with the newly blessed holy water.

The fourth part of the vigil is the Liturgy of the Eucharist. The length of the celebration has us yearning for communion. Now the newly baptized will join in the Eucharist for the first time. The Easter Vigil is a time for us to rejoice with the newly baptized.

Awaken the students with music that is appropriate for the various parts of the Easter Vigil. Let them hear a small portion of the Exsultet and the different psalms that are possible for this night of joyous celebration. Tell them that at this liturgy, just as on Holy Thursday, the bells will ring during the Gloria.

Some hymns to explore with the students are:

Alleluia! Alleluia!
Alleluia No. 1
Alleluia! Sing to Jesus
Christ, Be Our Light
Christ, the Lord Is Risen Today
Come to the Water
Eat This Bread
I Am the Bread of Life
Jesus Christ Is Risen Today
Sing a New Song

We Shall Draw Water
Ye Sons and Daughters (O filii et filiae)
You Are Mine

The Easter Season is a period of fifty days, ending on the Feast of Pentecost. If the students study this season apart from Lent and the Triduum, they should enter the church singing an *Alleluia* or a hymn with many *Alleluias*. The color white is used during this joyous season, signifying the joy and victory of Christ's resurrection and ascension and our participation in the risen life through Christ, and the church is adorned with beautiful flowers. All *Alleluias* should be sung with gusto. On the Sundays of Easter, some parishes replace the penitential rite with the blessing and sprinkling of water, so be sure to show the students the bucket or other container and the sprinkler that the priest uses. Gospel readings during this season speak of the appearances of the risen Christ, the Good Shepherd, and the teaching and prayer of Jesus at the Last Supper.

Music in the Easter Season reflects the list of hymns and songs for the Easter Vigil. Of course the list of Easter hymns is long; use the music resources that are available in your parish.

On the Solemnity of Pentecost, which we celebrate as the birthday of the Church, when God poured out the Holy Spirit on Jesus' followers, the color red replaces the white of the Easter Season. The readings reflect on the work of the Holy Spirit in the Church, and they remind us that, even though we are many, we are one body.

Music for this celebration reflects the gift of the Holy Spirit and the Spirit's work in the Church. Your parish might use some of these hymns and songs:

Christ, Be Our Light
Come, Holy Ghost
Come Holy Spirit (Hymn of Joy)
Creator Spirit, By Whose Aid
Gather Us In
One Bread, One Body
One Spirit, One Church
Pan de Vida
Send Us Your Spirit
Veni, Creator Spiritus
We Are Many Parts

Wrapping Up

AFTER PENTECOST, WE RETURN TO ORDINARY TIME, but we don't go right to green vestments and hangings. Think of dropping a rubber ball: Unless it has absolutely no resilience left, the ball is likely to bounce a few times, lower and lower, until it comes to rest. The transition from the fifty-day celebration of Easter to Ordinary Time is a bit like that. Pentecost is followed by two important solemnities celebrated on the next two Sundays: Holy Trinity and the Body and Blood of Christ. The first celebrates the very heart of our faith—the belief that at the center of all things is the God who gives all things meaning, the God who does not exist alone but in a relationship

of love that is poured out in creation and redemption. The second mystery celebrates our union with this Triune God through the Body and Blood of Christ, which we share sacramentally in the Eucharist.

If you have a final wrap-up session on the liturgical year, you might use this time to remind the students about the color, meaning, and texts of Ordinary Time. You might also use it as a time to answer any questions they might have about our liturgy in general or about other aspects of the worship space that you haven't covered so far. They may ask, for instance, why we sing when we do or why we use the music we do to sing the liturgy. They might wonder why the readings are proclaimed from one particular place or why there are candles on or near the altar. They may ask about the tabernacle and what it contains—and you might arrange to let them look inside. They may also wonder why the Mass is arranged the way it is, with the readings first followed by the liturgy of the Eucharist. At a final wrap-up session, you should be prepared to answer such questions or arrange to have the pastor or the religious education coordinator on hand to provide some answers.

Instead of focusing on Ordinary Time or offering a wrap-up question-and-answer session, you might use one final session to talk about the saints and their place in the liturgical year. We don't celebrate many of them on Sundays, but we do celebrate some special saints when their solemnity falls on the Lord's Day, especially in Ordinary Time. Most parish churches also have statues, paintings, or icons of saints, and you could point those out to the children and even sing some hymns and songs about the saints.

Our interest in introducing all of the visuals, symbols, and music of our liturgy to our young people is to awaken their senses and to express to them the beauty of the church, the love of God, and the desire to have them continue as part of the church now and in the future. We have to keep the church alive in our young people. Knowledge of the rituals is important, but most important is the love of Jesus Christ for us—a love so deep that he gave his life for us.

Some Resources

Huck, Gabe. *An Introduction to Lent and Eastertime*. How often have you tried to explain what Lent and Eastertime mean to the life of the church? Now you can expand the understanding, participation and devotion of your community with this small booklet. Affordable pricing allows you to purchase copies for study groups, catechumens, liturgical ministers, or the whole parish. Chicago: Liturgy Training Publications, \$1.00 (1–24 copies; discounts for larger quantities).

_____. *The Three Days: Parish Prayer in the Paschal Triduum*. The revised edition of the classic that has formed many in a fundamental understanding of the Triduum. Holy Thursday night, Good Friday, and the Vigil are discussed in detail. Emphasized is the structure and flow of each liturgy and its place within the single ritual that is the Triduum. Practical items abound in the appendix: instructions for candles, bread and garments; prayer texts and more. Chicago: Liturgy Training Publications, \$15.00.

Hynes, Mary Ellen. *Companion to the Calendar: A Guide to the Saints and Mysteries of the Christian Calendar*. This book is a superb resource about saints and special days for children and adults alike. You'll find answers to all sorts of "who" and "what" and "why" questions and an amazing variety of information about how these people and days hold meaning for our lives

today. Learn more about the saint of the day, the liturgical seasons, Jewish and Muslim holy days and significant national holidays. Chicago: Liturgy Training Publications, \$16.00.

NPM National Staff. *A Song of the Seasons. Pastoral Music* 29:5 (June-July 2005). Practical articles offering background and suggestions about the liturgy and music of each of the seasons and major feasts. Silver Spring, Maryland: National Association of Pastoral Musicians, \$7.00

Turner, Paul. *Sourcebook for Sundays and Seasons 2005*. The *Sourcebook* has been a trusted resource for over a decade, helping parishes to continually develop their most basic and important work: the liturgy. *Sourcebook* works like an ordo, with a daily calendar of feasts and fasts, saints' days and commemorations—all with ideas for their observance in parish life. The proper liturgical color and the lectionary number for both the *Lectionary for Mass* and the *Lectionary for Masses with Children* are given for each day of the liturgical year. Chicago: Liturgy Training Publications, \$10.00

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