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Spiritual Formation for Pastoral Musicians: Disciples in Ministry

A TREATISE

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By
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Spiritual Formation for Pastoral Musicians: Disciples in Ministry

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The liturgical developments in the Church since the Second Vatican Council gave a renewed importance to the faithful actively singing the Liturgy. This post-conciliar emphasis on sung prayer at Mass expanded the role of pastoral musicians. It placed greater importance on their leadership during the rites of the Church. According to Sacrosanctum Concilium, these ministers are integral to the renewal of the liturgical life of the faithful (SC, 112). This significant role of Directors of Music Ministry (DMMs) as lay ecclesial ministers calls them to have effective and specialized formation and training. The U.S. Bishops’ guide for this formation, Co-Workers in the Vineyard of the Lord: A Resource for Guiding the Development of Lay Ecclesial Ministry (Co-Workers), identifies four areas of ministry formation: human, spiritual, intellectual, and pastoral. In their document, Sing to the Lord: Music in Divine Worship, the bishops recognized the need for DMMs to receive adequate spiritual formation, the second pillar of formation in Co-Workers (STL, 49).

This project was developed to provide DMMs an effective spiritual formation program and was presented with title, “Sound Spiritual Growth: Encountering Christ in Your Experience of Music Ministry.” It assisted them to embrace an ongoing conversion and encounter with Christ by reflecting on their experiences of Mass and their own ministry. The program also provided guidance in spiritual practices that prepare a DMM to receive this gift of encounter and develop its benefits in his or her ministry. The program uses the methods of mystagogical reflection and theological reflection on participants’ experience of the Mass to help them grow in personal holiness and their commitment to ministry. The DMMs engaged in mystagogical
reflection on their shared experience of liturgy during the first of the program’s two in-person retreats and four online spiritual formation activities. During the next four sections of the retreat participants explored the meaning and theology of the Mass and Eucharist, then practiced theological reflection on their parish experiences of the four movements of the Mass. The closing retreat engaged the DMMs’ in theological reflection on experiences of ministry during Mass.

Assessments of the program reported positive experiences of renewal in faith and ministry. The project evaluations described the DMMs’ discovery of new meanings in their understanding of the Mass and their ministry. The online section of the program provided an innovative experience of spiritual growth for most of the DMMs, with benefits that offset the technical challenges of the web-based format. The candidate has recommended additional refinements for future programs. The positive effects of the program in the DMMs’ lives and ministry gives credence to the use of mystagogical reflection and theological reflection on the experiences of Mass and their own ministry. The results affirm the candidate’s belief that spiritual formation using experiences of the Mass and the sacramental encounter with Christ as an entry point, can build the faith of all lay ecclesial ministers and indeed the whole Church.
This treatise by Daniel B. Girardot fulfills the dissertation requirement for the doctoral degree in Ministry approved by Michael Witczak, S.L.D., as Director, and by Raymond Studzinski, O.S.B., Ph.D. as Reader.

______________________________
Michael Witczak, S.L.D., Director

______________________________
Raymond Studzinski, O.S.B., Ph.D., Reader
Dedication

**

I dedicate this work to my loving family.

In memory of my parents,
Dr. Peter and Rosemary Girardot;
their encouragement of my studies and example of serving the Lord
as educators, musicians, church leaders, and lifelong seekers of wisdom,
instilled in me a deep love of God, learning, and service to others.

To my siblings with their loved ones and families;
their care and support were extraordinary.

To my adult children
Michael, Marie, and Michelle;
their love, support, and encouragement were an inspiration to me
when I needed it most and a catalyst for me to complete my studies.

Most significantly, to my dear wife
Ann Marie,
who encouraged and inspired me with loving care and support throughout my studies.
With wisdom, love, and insight she has been a beautiful example to me of the sacrificial giving
that makes up the heart of this project’s spiritual formation program.
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*All our meals and all our living make us sacraments of you,*  
*That by caring, helping, giving, We may be disciples true.*  
*Alleluia! Alleluia! We will serve with faith anew.*

From “Draw Us in the Spirit’s Tether” (verse 3) Percy Deamer (1867-1936)
General Introduction

**

The liturgical developments in the Church since the Second Vatican Council gave a renewed importance to the faithful actively singing the Liturgy. This post-conciliar emphasis on sung prayer at Mass expanded the role of pastoral musicians. It placed greater importance on their leadership during the rites of the Church. According to Sacrosanctum Concilium, these ministers are integral to the renewal of the liturgical life of the faithful.¹ This significant role of Directors of Music Ministry (DMMs) as lay ecclesial ministers in the Church calls them to have effective and specialized formation and training. The U.S. Bishops’ guide for this formation, Co-Workers in the Vineyard of the Lord: A Resource for Guiding the Development of Lay Ecclesial Ministry (Co-Workers), identifies four areas of ministry formation: human, spiritual, intellectual, and pastoral.² In their document, Sing to the Lord: Music in Divine Worship, the bishops recognized the need for DMMs to receive adequate spiritual formation,³ the second pillar of formation in Co-Workers. This includes formation in a “spirituality and practice of prayer that roots them in God’s Trinitarian life, grounding and animating all they do in ministry.”⁴

This Doctor of Ministry project was developed to provide DMMs an effective spiritual formation program. It intends to assist them to embrace an ongoing conversion and encounter with Christ by reflecting on their experiences of Mass and their own ministry. The development

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⁴ Co-Workers, p. 34
of this program that DMMs need in order to serve the Church at prayer is guided by the Co-Workers document. The participants receive training and guidance for spiritual formation practices in order to experience the fruits of the spiritual encounter with Christ in their lives and ministry. This treatise examines principles and theories that provide the foundation for effective formation programs for DMMs.

Chapter One provides an overview of the liturgical renewal that leads to the DMM’s emerging role as a lay ecclesial minister. Co-Workers states that “inadequate formation can harm rather than help the mission of the Church.” This admonition calls pastoral leaders to develop programs integrating the guidelines from the Church’s documents, a need this project addresses.

Chapter Two studies the sacramental and liturgical theology from the contributions of Kevin Irwin, Mark Searle, Kathleen Hughes, and Louis-Marie Chauvet to form the theological foundations of the program. These theologians shed new light on significant aspects of the DMMs’ experience of Church and sacrament. A summary of lay ecclesial ministry formation documents suggest goals for the project. Co-Workers and the National Certification Standards for Lay Ecclesial Ministers (Standards) contain tangible spiritual criteria used to evaluate the effects of the project. An overview of human and faith development theories for the stages of adulthood of DMMs, identifies formation turning points and underlying principles used to create the conditions for disciples to grow in faith. Eric Erikson’s principles of human formation provide the basic building blocks for understanding James Fowler’s stages of faith development.

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5 Co-Workers, pp. 38 – 42, and Sing to the Lord, paragraphs 48-53.

6 Co-Workers, p. 38.

7 Standards, p. 5. For the purposes of this document, each “standard” includes a brief statement identifying the standard, a vision statement, a set of core competencies, and specialized competencies (specific to each ministerial role represented by the member organizations of the Alliance). The competencies are considered a part of and a further explication of the standards.
These connections and the contributions of other scholars form the foundation for the design and methods of this project. On this sure foundation, the program aims to assist DMMs to develop a strong faith that leads to a well-integrated and spiritually fulfilled ministry.

Chapter Three studies the methodologies to be used for the DMM spiritual formation program. The adult learning principles of andragogy by Malcolm Knowles and other theorists are ideal for this program. The methods of mystagogical reflection by Kathleen Hughes and theological reflection by Patricia O’Connell Killen and John de Beer, applied to the DMMs’ experience of Mass and their practice of ministry, are effective methods to develop a dynamic of personal spiritual growth.8 The methods of mystagogical reflection, theological reflection, and the accompanying spiritual practice of attention, proposed by James and Evelyn Whitehead and several other scholars, create the environment for participants to grow in personal holiness and their commitment to the Christian life. An online component is included for two weeks of the program so that busy DMMs can participate more deeply in the formation from long distances.

Chapter Four provides the project design and Chapter Five reports the outcomes of the program. The project begins and ends with an in-person retreat at a diocesan retreat center and includes four online formation events offered during the two weeks between the in-person retreats. The online section of the program provides a web-based medium for experiences of spiritual growth using mystagogical reflection and theological reflection. The results affirm the belief that this method of spiritual formation can become a vital source and inspiration in the DMMs ministry to the Church, community, and the world. This kind of ongoing spiritual formation, using the experiences of Mass and the sacramental encounter with Christ as an entry point, can build up the faith of all lay ecclesial ministers and indeed the whole Church.

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8 Co-Workers, p. 38.
Chapter One

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Spiritual Formation for Pastoral Musicians: Context & Foundations

God of Glory, your beloved Son has shown us that true worship comes from humble and contrite hearts. Bless our brothers and sisters, who have responded to the needs of our parish and wish to commit themselves to your service as (altar servers, sacristans, musicians, ushers). Grant that their ministry may be fruitful and our worship pleasing in your sight. We ask this through Christ our Lord. Amen.¹

~ Prayer of Blessing for Altar Servers, Sacristans, Musicians, Ushers, Book of Blessings

Lay Ecclesial Pastoral Musician: The Role and Need for Formation

In parish communities throughout the United States pastoral music ministers have an important role in the worship life of the Church. The emerging role of lay ecclesial ministers has opened new opportunities for musicians to serve the Church in its life of prayer. As lay ecclesial ministry roles develop into a more integral part of the Church’s life, a greater need for appropriate preparation and formation of these ministers becomes necessary. Pastoral musicians require particular and extensive training in the skills of their ministry. However, their emerging role as leaders of sung prayer at Mass accentuates the need for strong spiritual formation for their leadership position. An examination of the reforms of the Second Vatican Council and the ecclesial movements that led to it and stem from it, give insight into the development of guidelines for the spiritual formation of pastoral musicians as lay ecclesial ministers. This project aims to address this need.

The Renewal of the Church’s Liturgy

Pope John XXIII convened the Second Vatican Council to renew the spiritual life of the Roman Catholic Church and reform its structures and institutions. The Council gave first priority for this spiritual renewal to the revitalization of the Church’s liturgy. Pastoral musicians share responsibility for enacting the Council’s liturgical revitalization and reform through their ministerial leadership in the liturgy. This doctor of ministry project will address the need in the Church today for the spiritual formation of pastoral musicians in order to bring about this desired change and renewal called for by the Council. The project will attempt to assist them in being effective leaders of sung prayer that can help strengthen and enliven the faith of God’s people. Examination of the post-conciliar understanding of liturgy, ministry, and spiritual formation will provide the foundation for this project.

The first conciliar document, *Constitution on the Sacred Liturgy, Sacrosanctum Concilium* (SC), expresses the desire to renew the spiritual life of the Church through worship:

“‘For the liturgy, ‘through which the work of our redemption is accomplished,’ most of all in the divine sacrifice of the Eucharist, is the outstanding means whereby the faithful may express in their lives, and manifest to others, the mystery of Christ and the real nature of the true Church.”

This document teaches that the sacred liturgy, the cornerstone of our spiritual life, is “the summit toward which the activity of the Church is directed; at the same time it is the font from which all her power flows.” The Council called for a restoration of the liturgy so both texts and rites “express more clearly the holy things which they signify.” It also envisioned rites that Christian

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4 *Sacrosanctum Concilium*, paragraph 10.
people could understand “with greater ease and to take part in them more fully and actively as a community.” The reform sought to restore the participation of the faithful to their proper liturgical role as the Body of Christ in active prayer, and renewing worship and stimulating church participation in liturgy and ministry necessitated emerging forms of lay ministry.

**The Emergence of Lay Ecclesial Ministry**

Stimulating participation of the faithful in the worship life of the Church resulted in great involvement of lay persons in liturgical roles. This lay leadership in the liturgy reflected a significant shift in the Church’s definition of ministry in the post-conciliar era. For more than a century the liturgical movement throughout the world gradually shifted from a monastic movement, through a period of research and scholarship, and then moved into a period of pastoral effort leading to legislation and liturgical reform. The understanding and concepts of ministry and liturgy that were generated during this period led to many of the reforms of Vatican II. Ministerial roles of the non-ordained gradually shifted toward a more active part of catechetical and liturgical functions in collaboration with the ordained priesthood.

Pope Paul VI’s 1972 apostolic letter on ministries in the Church, *Ministeria Quaedam*, clarified this shift. The letter includes lay persons in Church roles that give worship to God and offer service to the faithful according to their needs. Paul VI built on the call in *Sacrosanctum Concilium* for the faithful to express in their lives the mystery of Christ through ministerial

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5 *Sacrosanctum Concilium*, paragraph 21.

6 *Sacrosanctum Concilium*, paragraph 21.


service in the liturgy. He called for inclusion of lay persons in “those areas that concern ministries in the liturgical assembly, so that the very arrangement of the celebration itself makes the Church stand out as being formed in a structure of different orders and ministries.”

This letter gave concrete expression to the path of engagement for lay ministry envisioned by the Second Vatican Council, which included offering their sacrifice of praise and presenting their whole lives in ministry as an offering to Christ.

Pope John Paul II, reflecting on the rapid increase of lay ministries in the church, saw “a true source of hope in the willingness of a considerable number of lay people to play a more active and diversified role in ecclesial life, and to take the necessary steps to train seriously for this.” He expanded upon the vision of Paul VI when he called on the Church to train lay ministers for ecclesial ministry. He clarified the ministerial roles of lay ministers by outlining the significance of the common priesthood of all believers and the diversity, gifts, and functions of all members of the Church and defined the proper roles for ordained and non-ordained in the “Interdicasterial Instruction: On Certain Questions Concerning the Collaboration of the Laity in the Ministry of Priest.”

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9 Paul VI, Ministerial Quaedam, paragraph 4.


12 John Paul II, “Address,” number 3.

The U.S. bishops addressed this call of John Paul II to train lay ministers for ecclesial ministry when they began clarifying the term “lay ecclesial ministry” and related issues in official documents between 1980 and 1999.\textsuperscript{14} The emerging understanding of lay ecclesial ministry led to their 2005 document \textit{Co-Workers in the Vineyard of the Lord, A Resource for Guiding the Development of Lay Ecclesial Ministry (CVL)}. This document built on the existing priest and deacon formation guidelines, developed a working definition of lay ecclesial ministry, and clarified the lay ecclesial role of many ministries, including pastoral musicians.

\textit{Music Ministry as a Lay Ecclesial Ministry}

As the vision of lay ecclesial ministry began to develop during this period, the principles and guidelines for the enactment of musical worship in the post-conciliar reform of the Mass were also refined. \textit{Musicam Sacram: Instruction on Music in the Liturgy (MS)} from the Congregation for Divine Worship in 1967 gave guidance to the Church to promote the “active participation of the whole people, which is shown in singing.”\textsuperscript{15} MS gave general guidelines for proper musical expression of each part of the Sacred Liturgy, identified liturgical roles, and guided the practices of singers, choirs, and the congregation in the reformed Mass. The call for suitable liturgical and spiritual formation for the choir was clearly stated so that “proper performance of their liturgical role will not only enhance the beauty of the celebration and be an excellent example for the faithful, but will bring spiritual benefit to the choir-members themselves.”\textsuperscript{16} This instruction was followed by U.S. bishops promulgating two more

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\textsuperscript{15} Congregation for Divine Worship Sacred Congregation of Rites. \textit{Musicam Sacram: Instruction on Music in the Liturgy}, (Rome. 1967), article 16.
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\textsuperscript{16} \textit{Musicam Sacram}, article 24.
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documents: *Music in Catholic Worship (MCW)* in 1972 and *Liturgical Music Today (LMT)* in 1982 elaborated on the insights of *MS* while remaining consistent with its theological foundations. In *MCW* the bishops expanded the vision for liturgical music ministry in the Mass. In their subsequent document, *LMT*, they addressed music in the sacraments. These three documents were the foundation of the bishops’ 2007 guidelines, *Sing to the Lord: Music in Divine Worship (STL)*, and focused on the pastoral expression of faith through music.

In *STL* the U.S. bishops identified the importance of music as an expression of faith during the celebration of the Mass, and proclaimed that “Music does what words alone cannot do. It is capable of expressing a dimension of meaning and feeling that words alone cannot convey.”17 The bishops also recognized that the “primary role of music in the Liturgy is to help the members of the gathered assembly to join themselves with the action of Christ and to give voice to the gift of faith.”18 This significant statement helps us to understand the importance of the pastoral musician’s role in effectively leading liturgical music in the Liturgy.

The *STL* identified pastoral musicians as lay ecclesial ministers and redefined their role in the revitalized liturgy. It described the pastoral musician’s role as “fervently leading the liturgical prayers of the Christian community so that inspired by sung participation, the body of the Word Incarnate goes forth to spread the Gospel with full force and compassion.”19 The post-conciliar emphasis on active singing of the faithful significantly transformed the ministerial role of pastoral musicians in the Church.20 *STL* calls on pastoral musicians to embrace a more prominent

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18 *Sing to the Lord*, paragraph 125.

19 *Sing to the Lord*, paragraph 8.

20 Kathleen Harmon *The Mystery We Celebrate, the Song We Sing: A Theology of Liturgical Music* (Collegeville: Minnesota, Liturgical Press, 2008), p. 70
role that encourages the assembly to express their faith through sung prayer. When this significant ministerial role was revised, it became evident that the pastoral musician would require more effective and specialized formation and training.\textsuperscript{21}

*Formation for Lay Ecclesial Music Ministers*

In response to pastoral musicians’ and other lay leaders’ emerging role as lay ecclesial ministers, the U.S. Bishops developed specialized formation and training.\textsuperscript{22} Pope John Paul II defined the kind of spiritual formation necessary for lay ecclesial ministry. He said that spiritual formation is,

“…the work of the Holy Spirit and engages a person in his totality. It introduces him to a deep communion with Jesus Christ, the good shepherd, and leads to the total submission of one’s life to the Spirit, in a filial attitude toward the Father and a trustful attachment to the Church. Spiritual formation has its roots in the experience of the cross, which in deep communion leads to the totality of the paschal mystery.”\textsuperscript{23}

The documents of the U.S. bishops, *CVL* and *STL*, give guidance for ministry formation based on the aforementioned principles. *CVL* identifies four areas that provide a framework for ministry formation: human, spiritual, intellectual, and pastoral. *CVL* states that “Lay ecclesial ministers need...a spirituality and practice of prayer that root them in God’s Trinitarian life, grounding and animating all they do in ministry.”\textsuperscript{24} It also advises that inadequate formation can harm rather than help the mission of the church, and that openness to ongoing conversion is a prerequisite for fruitful spiritual formation.\textsuperscript{25} The guidelines provide goals, methods and

\textsuperscript{21} Sing to the Lord, paragraph 51.


\textsuperscript{24} Co-Workers, p. 34.
elements of spiritual formation that are intended to develop a strong dynamic of personal spiritual growth in lay ecclesial ministers. In STL the bishops build on the foundation of the CVL guidelines, stating that spiritual formation is necessary in order to prepare pastoral musicians and that a well-formed pastoral music leader can help make “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.” This doctor of ministry project will use the principles and guidelines from CVL and STL to develop a spiritual formation program that properly equips pastoral musicians to serve the Church at prayer.

The Need for Formation of Pastoral Musicians

In the years since Vatican II, much of the formation and training for pastoral musicians focused on developing musical, liturgical, and pastoral skills. Spiritual formation was often included as a part of these training disciplines; however, it was seldom presented as a separate area of formation. This trend to focus on the practical skills needed for music ministry can be identified by examining the formation guidelines for a Director of Music Ministry from the National Association of Pastoral Musicians (NPM), the Catholic musicians’ professional organization that supports and moderates music ministers in the Church. The professional division of NPM, the Directors of Music Ministry Division (DMMD) published a document, The Director of Music Ministries in the Parish: Work and Remuneration that names the necessary skills for the ministry. The first category, “Pastoral Skills,” states that the music minister is

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26 Sing to the Lord, paragraph 14.

27 Co-Workers, pp. 38 – 42, and Sing to the Lord, paragraphs 48-53.

“...not merely an employee or volunteer, but a minister, someone who shares faith, serves the community, and expresses the love of God and neighbor through music.” However, when listing specific pastoral skills or spiritual competencies needed, the document includes only the skill to “plan liturgies that will address the spiritual needs of the parish.” No other spiritual proficiencies are identified in this document.

Responding to the need for lay ecclesial training and formation, the USCCB Commission on Certification and Accreditation activated a process that brought together an alliance of the national governing bodies of lay ecclesial ministries to develop criteria envisioned by the CVL document. They approved a document in November 2011 called National Certification Standards for Lay Ecclesial Ministers (Standards), developed by the Alliance for the Certification of Lay Ecclesial Ministers, which included the National Association of Pastoral Musicians. It identified specific spiritual criteria to judge the formation of pastoral music directors that mirror the four pillars of formation in CVL: human, spiritual, intellectual, and pastoral. Included are ten spiritual core competencies that, when demonstrated, give witness to the minister’s well-formed spirituality. Many diocesan, regional and national formation programs for pastoral musicians that were implemented since the conciliar reforms placed a strong emphasis on developing musical, liturgical, and pastoral skills. The focus on the intellectual and pastoral formation for these ministers resulted in an increase in the number of trained and competent music ministers in the U. S. Church. Although the church has benefited

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30 Work and Remuneration, p.7.

from this formation, there has been a lack of spiritual formation programs that specifically address the necessary spiritual competencies for Directors of Music Ministry named in the *Standards* document, which provides criteria to guide formation programs as well as assessment criteria for ministers seeking to attain the Spiritual Standard of the *CVL* guidelines. This project attempts to address pastoral musicians’ need for personal spiritual formation that will develop the necessary spiritual competencies recommended by the bishops for lay ecclesial ministry formation.

The “Standard Two, Spiritual” section of *Standards* provides ten core spiritual competencies to guide the development of lay ecclesial ministry spiritual formation programs and provide a significant contribution to Church leaders and formation directors. These competencies, as follows, give clarity to the intended project outcomes.

The competencies are:

“A lay ecclesial minister will:

- 2.1 Give witness to an integrated spirituality formed by Scripture, theological reflection, sacramental celebration, communal worship, and active participation in parish life.
- 2.2 Live a life of private and communal prayer that is both formed by and reflective of the breadth and depth of the Catholic spiritual tradition.
- 2.3 Bear witness to the profound significance of Eucharist in one’s own life, in the life of one’s parish, and in the life of the whole Catholic community.
- 2.4 Demonstrate sensitivity to the spirituality of the sacred arts, i.e., art, music, and architecture, and the value of their expression in liturgical and communal prayer.
- 2.5 Honor the call to ministry that is rooted in one’s baptism by developing ministerial goals that flow from one’s spirituality and reflect an integration of Gospel values.
- 2.6 Demonstrate an ability to discern the “signs of the times” and address current realities in the Church and the world in light of the Gospel.
- 2.7 Accept and articulate one’s ministerial vocation as coming from God and confirmed by the ecclesial community.
- 2.8 Display openness to ecumenical prayer, work, and practices that promote Christian unity, and acknowledge the gifts afforded the human community from the various world religions.
• 2.9 Model the spirit of Jesus in one’s life and identify with and promote the universal Church and its global mission so that all prayer and ministerial activity flow from that mission.
• 2.10 Develop a spirituality sensitive to diverse cultural expressions based on conversion, communion, mission, and solidarity.”

The first of these ten core competencies has sacrament and worship at its core: “….give witness to an integrated spirituality formed by Scripture, theological reflection, sacramental celebration, communal worship, and active participation in parish life.”32 The third competency focuses on the Eucharist as the source of our Christian life: “Bear witness to the profound significance of Eucharist in one’s own life, in the life of one’s parish, and in the life of the whole Catholic Community.”34 This formation project focuses on these two statements in particular.

The core competencies of Standards and the guidelines of CVL are used to develop a spiritual formation process. According to liturgical theologian Kevin Irwin, the enactment of the Sacred Liturgy is “at the heart of the prayer, spirituality and spiritual life of all Catholic Christians. Liturgy, Prayer and Spirituality are intrinsically interrelated, fundamental theological realities and are the heart of the Christian Way of Life.”35 If we agree that the Sacred Liturgy is at the heart of the prayer, spirituality and spiritual life of all Catholic Christians, and ministers are called by the Church to be formed in the spiritual competencies described in Standards, the Church needs a formation program that will bring these elements together.

32 Standards, p. 6.
33 Standards, p. 6.
34 Standards, p. 6.
Chapter Two

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Formation for Lay Ecclesial Music Ministers for Service to the Church

*Foundations of Adult Faith Development*

This chapter presents the underlying foundation for the design of the adult faith formation program in this project. This foundation includes an exploration of sacramental and liturgical theology, fundamental church teachings on lay ecclesial formation, and a study of adult stages of human and faith development for the participants.

The four areas of human, spiritual, intellectual, and pastoral formation that provide the structure of ministry formation for priests and deacons also provide the foundation for the formation of lay ecclesial ministers.1 The area of greatest need for pastoral musicians is Spiritual Formation. The U.S. Bishop’s document *Co-Workers in the Vineyard of the Lord, A Resource for Guiding the Development of Lay Ecclesial Ministry* (CVL) provides a guide to develop a lay ecclesial spiritual formation program for pastoral musicians to assist them to further their spiritual development and growth in faith.2

The sacramental and liturgical theology used to form the theological foundations of the formation program comes from the contributions of Kevin Irwin, Mark Searle, Kathleen Hughes, and Louis-Marie Chauvet. Their theological insights bring to light significant perceptions in pastoral musicians’ experience of Church and sacrament.

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2 *Co-Workers*, p. 33.
The Church documents on lay ecclesial formation provide the pastoral foundation for the formation program. Pastoral musicians, as leaders in the faith community, need established Church guidelines for their formation. The CVL and National Certification Standards for Lay Ecclesial Ministers (Standards)\textsuperscript{3} are the primary U.S. Church documents that provide the principles used to develop this ministry formation program.

Finally, a methodology that supports the spiritual growth of pastoral musicians must include the theories of human and faith development. The Directors of Music Ministry (DMMs) expected to participate are adults in their mid-twenties through late sixties and according to theorists includes two stages of the adult life cycle. An overview of human and faith development theories for these stages identifies developmental turning points and provides the underlying principles to demonstrate conditions that enable disciples to grow in faith. These key principles of human formation will provide the basic building blocks for understanding James Fowler’s stages of faith development which will form the foundation for the design and methods of this formation project. On this sure foundation, the program aims to assist pastoral music ministers into developing a strong faith that leads to a well-integrated and spiritually fulfilled ministry.

*Formation for Lay Ecclesial Music Ministers: Theological Foundations*

The theological foundations for the formation program are based on the contributions of Kevin Irwin, Mark Searle, Katherine Hughes, and Louis-Marie Chauvet in the fields of liturgical and sacramental theology. These theologians guide the choice of the project’s methodology in the areas of spirituality, liturgical participation, mystagogy, and sacramentality. The spiritual

\textsuperscript{3} Standards, p. 5. For the purposes of this document, each “standard” includes a brief statement identifying the standard, a vision statement, a set of core competencies, and specialized competencies (specific to each ministerial role represented by the member organizations of the Alliance). The competencies are considered a part of and a further explication of the standards.
formation of pastoral musicians must consider the environment where they minister and the experience of their ministry. Therefore, the theological basis for formation begins with Kevin Irwin’s understanding of spirituality rooted in the liturgy. Irwin defines *spirituality* as: “viewing and living the Christian life as profoundly and explicitly graced in Christ and continually enlivened by the Trinity. It implies how one views all of life from the perspective of Christian revelation and faith and how one’s life values and actual daily living are shaped by that revelation, enacted in the celebration of the liturgy.”  

He believes that spirituality relies on and is nurtured by both liturgy and prayer. The spirituality derived from liturgy can unify human nature and faith because liturgy derives from and leads back to all of human life. Spirituality receives its focus and direction from liturgy and prayer as expressions of conversion, and as signs and causes of deepening conversion. He makes a distinction that liturgy, prayer, and spirituality are all intrinsically interrelated: fundamentally they are theological realities that are at the heart of the Christian way of life. If spirituality derives from the impact of liturgy on the Christian life, then it is essential to include the Mass as a part of the ongoing spiritual formation of pastoral musicians as they lead the faithful to an effective experience of liturgy.

Mark Searle offers a theology of liturgical participation and its impact on the effects of the sacraments that we celebrate. He believes that Christ is not simply a messenger of God, but he is the place of God. Participation in the liturgy of the Church is the minister’s participation in the work of Christ. To the degree that the liturgy becomes concrete and specific to the present time and place, liturgical prayer loses its objectivity and it will blind the leaders to the fact that it is not our prayer at all, it is God’s prayer. Searle’s theory is that formal ritual behavior presents

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a problem for people today, who believe liturgy is just an act. He reframes the call to attentiveness and participation in the liturgy by advocating a spirituality of surrender, prayer and action. Ministers are not called to shape the liturgy to be relevant for specific groups or even specific communities, rather we are called to allow the process of the liturgy over time to shape us. Searle identifies the theological, ritual, and social perspectives of this idea and suggests that as we experience the Mass we unpack the incredible meaning of its elements. Pastoral musicians that contemplate on and attend to the celebration of the liturgy, using his contemplative approach on the significance of each scripture, prayer, gesture, and time context of the liturgical rites, will come to a deeper understanding and spiritual approach to Mass. This powerful understanding of the Mass gives ministers a new sacramental mindfulness and attentiveness that will raise their spiritual awareness and allow them to see the depth of God’s grace in the liturgical act.  

While Searle’s theology of liturgical participation frames the purpose, intention, and function of the liturgy for DMMs, Kathleen Hughes takes these ideas and develops them further in her theology of mystagogy. She provides a critical contribution to this project through her principles that lead to methods of mystagogical reflection. Mystagogy, known as “reflecting on the experience of God, especially in the sacraments” leads to the formation of disciples through the lens of the ministers’ experience of the liturgy that Irwin and Searle encouraged. This is just what pastoral musicians need: a spiritual practice of faith formation through their experience of the Mass. Hughes offers a theology that inspires an “integrated spirituality formed by Scripture, 

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7 Searle, pp. 55-56.

8 Rite of Christian Initiation of Adults (New York: Catholic Book Publishing Co., 1988), number 244.
theological reflection, sacramental celebration, and communal worship,” as described in the U.S. Bishops spiritual competency standards for lay ecclesial ministers. Her theology of mystagogy leads her to a method of mystagogical reflection that calls all of the faithful to pay attention in liturgical prayer and continually practice discernment of the presence of the mystery of God in Christ as disclosed to the member of the worshiping community in and through the ritual actions. Hughes identifies mystagogy as “Spiritual perception [that] reveals the inner meaning of the ordinary - of rite and accompanying word, since ritual and words also form part of the reflection and reinterpretation.”

Hughes’ mystagogical reflection method includes active participation in liturgical prayer with contemplation using a three-tiered approach to the spiritual practice of attentiveness: the practice of liturgical attentiveness, aware that liturgy is God’s action, the practice of active participation that invites attention to the action of liturgical prayer as it unfolds, and the practice of mindfulness with a heightened awareness to one’s state of heart, mind and spirit.

The underlying theology of spirituality, liturgical participation, and mystagogy correlate with Louis-Marie Chauvet’s understanding of sacramentality which he understands as derived from Christ’s incarnation and includes the discoverability of God in the human and that all of creation and human life, reveals the divine. This integral vision of life is presumed and celebrated in the liturgy. There are many entry points for spiritual growth in every stage of

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9 Standards, No. 2.1.


11 Hughes, pp. 13-16.

12 Hughes, pp. 17-25.

adult life but according to each of these theologians, it is the liturgy that is the most effective catalyst for faith formation. It is the liturgy where we find the pivotal access of Christian prayer, essential for understanding God’s in-breaking into the world and into our lives.

Chauvet describes the liturgy as the key for appreciating the basic rhythm and foundation of all other kinds of prayer, since it is the official prayer of the Church. The liturgy is the most appropriate way for human beings to pray because it acknowledges and celebrates humanity and reflects and honors how we interact and communicate. Liturgy uses the modes of communication most familiar to humanity: gestures, words, symbols, sounds, and touch, which call all those participating to interact and respond in community. Our interaction with others in liturgy is interrelated to our interaction and communication with God. We celebrate our communal history, our personal history, and the rhythm and seasons of life in the liturgy.

All of the Paschal Mystery, the suffering, passion, death, resurrection, and exaltation of Christ, are made present in the action of the liturgy. The formative role of the liturgy leads the faithful to all other kinds of prayer and devotion.

The liturgy demands each person who celebrates and even more so, each person who leads, to actively live a spiritual life, as it is revealed in the liturgy and as it is derived from the liturgy. Because liturgy acclaims and draws the community more fully into the mystery of God’s love, the pastoral musician who constantly engages in reflection on his or her experience of the liturgy over time will reap the fruits of spiritual growth. An example of this is that the rubrics in the liturgy call for the greater use of God’s creation and for us to give praise and thanks to God for God’s gift of the earth and our redemption. The liturgy calls us to give our best to God and respond to God’s saving act of love with acts of love, charity, and service to others and to the

14 Chauvet, p. 28.
world. This lens by which we evaluate our lives and our call to conversion is most clearly found in the act of the liturgy.

Finally, Chauvet calls ministers of the liturgy to dramatically change their views of people on the fringes of the community. In modern communities of faith, he echoes the same challenge today that St. Paul gave the Corinthian community, to examine how they welcome the body of Christ to the Eucharistic table. Chauvet calls us to consider how worship can be accessible to all and to examine the accessibility of worship to those who are marginalized. If we anticipate the needs of all before they are specifically expressed to the community, doors of welcome will be open to those who are often shut out. The real mission is to those on the margins of the Church, which requires a radical sacramentality of creation that includes the sacramentality of the non-participants in the liturgy. The liturgy conforms us with constant reminders of a wider connection to the world, and the liturgy resists our desire to privatize, control, and narrow the largesse of God’s grace. It requires us to set aside the quest for personal satisfaction and demands a self-emptying, so that our emptiness may be filled with the memory of Christ and the fullness of his spirit, and we may know we are one with all of God’s people. Liturgy that causes and inspires the sense of self offering is “good” liturgy, according to Chauvet. This sacramentality fulfills the spirit and the principles in the Church guidelines for the spiritual formation of lay ecclesial ministers in both the CVL and the Standards. Through their experience of liturgy and guided reflection on their experience of liturgy, pastoral musicians’ can grow to a more mature faith and deepen their spiritual lives.

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15 Chauvet, p. 175.
17 Chauvet, p. 137.
Formation for Lay Ecclesial Music Ministers: Ecclesial Foundations

In addition to the theological foundation, church documents and resources for lay ecclesial ministry formation will build an ecclesiological and pastoral foundation for the formation program. Two principal U.S. Bishop’s documents, CVL, and the Standards, offer resources for all who are responsible for guiding the development of lay ecclesial ministry in the United States. Since pastoral musicians’ roles presume a significant degree of preparation, formation, and professional competence, the formation programs needs to draw lay ecclesial ministers into close collaboration with the pastoral ministry of the bishops, priests, and deacons. These guidelines are a pastoral and theological reflection of the reality of lay ecclesial ministry, an affirmation of those who serve, and a synthesis of best thinking and practice.

In the CVL guidelines for spiritual formation, the third element listed calls for “Spiritual formation based on the Liturgy, especially the sacraments.” The document states that “A personal experience in and through the Church of the love of the Father in Christ and through his Spirit is foundational for all ministry, as it is for true discipleship.” These directives lead us to a methodology that enables ministers to reflect on their faith experiences. CVL also calls ministers to formation that prepares them for true ongoing conversion and a personal encounter with Christ, God’s gracious gift. In light of this, the document suggests formation that offers “faith sharing and theological reflection” on lay ecclesial ministry and sacramental experiences.

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18 Co-Workers, p. 39. Co-Workers in the Vineyard of the Lord is a set of guidelines from the U.S. Bishops that is the common frame of reference for the development of lay ecclesial ministry programs. The goal of the guide is to ensure that formation programs are presented with content and methods that are faithful to the Church’s theological and doctrinal tradition and respond to contemporary pastoral needs and situations.

19 Co-Workers, p. 38.

20 Co-Workers, p. 38.

21 Co-Workers, p. 42.
These methods will bring to light significant perceptions in pastoral musicians’ experience of Church and sacrament as they minister in the Mass. The program will teach practices of prayer and spirituality that foster an attitude of “true hunger for holiness, and a desire for union with God.” The approval by the USCCB of the CVL guidelines in 2005 led to new standards of competencies identified for proper formation of lay ecclesial ministers.

This project addresses pastoral musicians’ need for personal spiritual formation that will assist them to develop the necessary spiritual competencies recommended by the bishops for lay ecclesial ministry formation. The revised Standards identify ten necessary spiritual competencies recommended by the bishops for lay ecclesial ministry formation. The first four standards, 2.1 – 2.4, directly support the focus of this project. In order for participants to learn practices to attain these competencies, the methods used in the spiritual formation need to address the desired abilities for lay ecclesial ministers. The first competency, 2.1, calls ministers to “give witness to an integrated spirituality formed by Scripture, theological reflection, sacramental celebration, communal worship, and active participation in parish life.” The second includes “private and communal prayer,” the third, “the significance of Eucharist in one’s own life,” and the fourth, “sensitivity to the spirituality of the sacred arts, i.e., art, music, and architecture, and the value of their expression in liturgical and communal prayer.” These competencies are addressed in the

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22 Co-Workers, p. 38.

23 Standards, p. 6. “Spiritual Competencies, A lay ecclesial minister will:
2.1 Give witness to an integrated spirituality formed by Scripture, theological reflection, sacramental celebration, communal worship, and active participation in parish life.
2.2 Live a life of private and communal prayer that is both formed by and reflective of the breadth and depth of the Catholic spiritual tradition.
2.3 Bear witness to the profound significance of Eucharist in one’s own life, in the life of one’s parish, and in the life of the whole Catholic community.
2.4 Demonstrate sensitivity to the spirituality of the sacred arts, i.e., art, music, and architecture, and the value of their expression in liturgical and communal prayer.”

24 Standards, p. 6.
formation program by using the methods of mystagogical and theological reflection on pastoral
musicians’ experience of liturgy.

_S stages of Human and Faith Development in Early Adulthood and Middle Age_

When choosing a methodology that supports the spiritual growth of pastoral musicians
the theories of human development and faith development are needed to understand the
participants’ formational needs in their different stages of life. An overview of human and faith
development theories for these stages provide the underlying principles to demonstrate
conditions that enable disciples to grow in faith.

_Early Adulthood_

_Human Development_

The participating pastoral musicians that are adults in their mid-twenties to late thirties
represent Erikson’s sixth stage of psycho-social human development, Early Adulthood.25 Erikson
suggests that a strong sense of personal identity is developed in the young adults’ previous stage
of development, Adolescence. This developed personal identity provides a foundation for young
adults to develop the ability to make important vocational and life choices and to develop strong
ethical values. During this stage, there is a strong desire to clarify their values and young adults
may struggle to personally appropriate the beliefs and values taught by their parents. For young
adult music directors, this formation program has the potential to create a deeper understanding
of their values and ethics and a new expression of humility.26 As they learn to be leaders of

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26 Felicity Kelcourse, ed., _Human Development and Faith: Life-Cycle Stages of Body, Mind, and Soul._ (St.
volunteer musicians and to interact with colleagues, they seek mentors in their search for understanding and clarity.

Several factors of psychological growth influence development during this stage: knowledge and acceptance of self; openness to new information; empathy; awareness and individuality; willingness to accept the influence of others; creativity in learning new behavior habits; and tolerance for the strain of compromise.²⁷ The experiences of conflict and crises in this stage bring about the growth and transformation needed for real change. Religion and faith experiences can play a positive role as catalyst and inspiration for a young adult’s human development.

**(Faith Development.**

James Fowler calls the young adult stage of faith development, Stage 4: Individuative-Reflective Faith.²⁸ An important part of spiritual formation in early adulthood is the transformation process that expands a young adult’s personal definition of themselves as they gradually change their self-assumptions and create a new sense of self-understanding. During this transformation process young adults can come to a new awareness about previously held ideas and boundaries in life and relationships. When this happens, their unique challenge is to step across those boundaries and internal prohibitions in order to move from childhood to adult consciousness. Fowler suggests that this process of “leaving childhood behind” is difficult and often filled with anxiety. It is a complex experience and human beings need community support for this process. Often the most difficult struggle with barriers to growth come from close friends...

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and family members, as young adults’ loved ones often resist this transformation because it will affect them as well. Becoming an adult means that people must continue to transform and expand their world of meaning.  

Religious conversion and development of an adult faith is a dynamic process where childhood images are not rejected, but survive by being reshaped, absorbed, and integrated into deeper forms of self-transcendence. Conversion involves young adults’ movement toward a greater openness to truth and humility. It leads them to transcendence into new intellectual, moral, religious, and affective ways of being. They can radically reconstruct their meaning of life in the light of faith. Their transformation can develop from experiences, or from strong and compelling ideas that become significant in their consciousness.

The Church can assist young adults in their transitions and passages of life. Young adults who work in the Church as pastoral musicians need spiritual formation to support their transitions. Jesuit theologian and theorist, Bernard Lonergan, suggests that the human act of knowing and growing can happen both consciously and unconsciously, with conversion and radical change. He describes conversion as a change of orientation, a new intention toward something yet to be attained…toward the transcendent. Individuals in this stage first notice their experiences as newly vivid and immediately present, noticing what was previously unnoticed and giving new attention to these experiences. Secondly, they internally process these newly noticed experiences in order to find a new understanding. Thirdly, the persons come to

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29 Fowler, Stages of Faith, pp. 178-180.


31 Feldmeier, pp. 175-176.

affirm a new understanding of their newly aware experiences. Finally, they act upon this affirmation of understanding the experiences to bring about a change in themselves, their relationship to others, and their relationship to God.33 In order to give new attention to experiences of faith, the young adult participants in this program need a method that will be a catalyst for their internal processes of reflection. Lonergan attests that the great spiritual traditions of the Church can assist young adults in this process of coming to new understanding and consciousness. By repeatedly choosing to reflect on their experiences and to make small acts of goodness in all areas of life, young adults can choose the life-long fundamental option for a relationship with God.34 Through this process, young adults will develop mature faith as they move into middle adulthood.

_Middle Age_

*Human Development.*

Pastoral musicians from their late thirties to late sixties represent Erikson’s Middle Age stage. In this stage middle-aged adults move into a new desire to be generative. The movement toward generativity is inspired by a need to affirm that their commitments and life works are good and will be perpetuated, and a desire to foster a legacy. The strength emerging from this stage includes a stronger sense of care with a deeper concern for their accomplishments. The ongoing challenges and obligations of life that cause frustration and ambivalence in this group can be overcome by developing a deeper sense of concern for others.35 Adults in this stage begin to move toward a new sense of wholeness through integration of opposite components of their

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33 Lonergan, pp. 14-17


35 Erikson as cited in Feldmeier, p. 59.
personality, spirituality, and psyche. This integration is developed as a result of outward or inward crises experienced in this stage. Factors that direct middle-aged adults to reassess and reorder the truths of their lives are the experience of death and mourning, the decline of bodily vigor, the care for aging parents, the surrender of the fantasies of youth, and the desire for new direction and meaning in life.36

After the first journey from childhood to adulthood, and before the last journey from retirement to death, mid-life is the second major journey toward awareness. It is a voyage of self-exploration that moves from loss, crisis, and the death of old understandings and meanings into acceptance of new human and spiritual possibilities and commitments.37 In middle age, the search for meaning moves into a process of transition and integration where all the aspects of adults, both conscious and unconscious, point toward a new self-discovery. Symbols and rituals are powerful channels that aid in this process of moving from disintegration into wholeness.

Daniel Levinson expanded upon Erikson’s theories and identified three major tasks of the middle-age stage of life: to reappraise one’s life, integrate its great polarities (young/old, destruction/creation, masculine/feminine, and separation/attachment), and modify the person’s structure of life.38 The experience of a second major journey of self-exploration and conversion is a significant part of this age of life, and gives middle-aged adults a new sense of detachment that prepares them to receive a revived spirit of initiative and to allow God to shape their lives.

36 Erickson in Feldmeier, pp. 186-188
37 Erickson in Feldmeier, p. 203.
38 Levinson, as cited in Feldmeier, p. 180.
Faith Development.

Fowler calls the middle-age stage of faith development, Stage 5: Conjunctive Faith.\(^{39}\)

Religion is a significant element in the successful navigation of the crises of integration in middle age. Individuals in this stage go through a transition where creativity ends and then is discovered, rediscovered, or acquires a new quality of maturity and depth. The issue of the inevitable experience of death becomes clearer to them and a significant struggle during this stage comes from acceptance or evasion of impending death.\(^{40}\) The religious overtones of this struggle echo in the church’s theology of the paschal mystery. The development of the ability to die to one’s old views and presumptions about the self and accept a new understanding of reality is crucial to healthy growth in maturity. This insight can give middle-aged adults the ability to love and mourn what is past and what has been lost, rather than hate and feel persecuted by it.\(^{41}\)

Reflection on the paschal mystery of Christ’s suffering, death, and resurrection can guide their response to this experience of loss. Spiritual growth involves sacrifice, a certain kind of “death” in order to move into new life. Examples of this union of opposites is shown in Erikson’s development theories and often the sharing of stories in a group process of reflection brings participants a deeper understanding of the paradoxes of growth and change\(^{42}\). Spiritual direction can also assist these persons to find new meaning in life, to accept the losses in one’s life, and to let them go.\(^{43}\)

\(^{39}\) Fowler, *Stages of Faith*, p. 113.

\(^{40}\) Raymond Studzinski, *Spiritual Direction and Midlife Development*, (Chicago, IL: Loyola University Press, 1985), p. 44.

\(^{41}\) Fowler, *Stages of Faith*, p. 198.


\(^{43}\) Studzinski, pp. 114-115.
In mid-life, faith development is primarily related to the search for transcendence and integration, and finding the meaning in life. The Church can help adults in mid-life by using images of faith, hope, and action to creatively integrate the solitary experiences of life with a wider vision that includes all of life. In worship, ritualizing the experience of integration helps believers move from theology and doctrine into action and loving deeds. The Church’s worship can offer an encounter that connects the experience of humanity with God in Christ. This encounter helps to bring to light the impact of God’s presence in their lives in a way that transforms their reality.44

For adults in the middle-age life transition, the experience of worship can facilitate their transformation from self-serving individuals into God’s co-workers in community. Godfrey Diekmann, an early pioneer in the twentieth century liturgical movement, identified this experience when he said that “to the degree that in the liturgical action, personal faith is quickened and love deepened, to that degree…God is glorified.”45 The role of worship in the life of these adults can be much more than participation in a church liturgical activity; it can also be a personal and communal response to what God has done and is still doing in their lives. Through the recurring act of worship, persons in this stage begin to believe more fully, know God more deeply, and love humanity more sincerely through the sacramental encounter of the paschal mystery in the Mass. Fowler suggests that the repeated ritual of offering and receiving God’s gift of the Son shapes and molds humanity into God’s image. This repeated ritual shapes the people of God in the same way that repetitive, ongoing practice of the musical notes perfects a musical


Persons in midlife are in a unique and particularly aware state of mind and heart. When they are in this state and able to enter into liturgy as a creative and co-creative experience, they can move toward God and become more connected to faith with their souls, hearts, and minds. This worship encounter does not “produce” people of spiritual depth, but over time, it “forms” people of spiritual depth.

This project attempts to offer a formation program that facilitates this young adult and mid-life faith development in pastoral musicians as they serve the Church in their ministry. When an effective adult faith formation program is facilitated, the Church is called to address the needs of active people and help them to engage in the practice of discovering meaning in the midst of the reality of their lives. The theories of how people discover meaning in life experiences give insight into the range of developmental stages within a faith community, which provide a framework for recognizing the depth and perceptions of the wide range of people in ministry.

_Faith Development in Adulthood: A Quest for Meaning_

The formation principles of human and faith development in young and middle-aged adults are the foundation to determine effective methods to foster growth in faith, spirituality, and practices of prayer in pastoral music ministers. The human development theories of Erikson’s stages of psycho-social development, Piaget’s theory of cognitive development, and Kohlberg’s stages of moral development give a framework to understand how human beings come to know the world around them throughout the stages of life. The way in which we know the world has an impact on our reality. These theorists give us language to identify different aspects of human development.

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46 Fowler. _Becoming Adult_, p. 114.
We look to James Fowler’s model for understanding faith development to describe the stages of a person’s faith-knowing as they respond to their engagement with the socio-cultural world. He defines faith as humanity’s way of finding coherence in the forces and relations in life that lead to the making, maintenance, and transformation of human meaning. Faith is different from belief, for belief is translation of experiences of transcendence and our relation to transcendence into concepts and propositions. Faith is the orientation of the person to the world and how they engage in the activity of meaning-making. Fowler defines the stages of faith development in correlation to Erikson’s stages of human development.

For the purpose of this project, we focus on Fowler’s adult stages of faith development to understand the concept of maturing in adult faith. Adult faith formation is intrinsically tied to a person’s quest for meaning in their life experiences, according to Jane Regan. Adults growing in faith engage in a process of knowing the world and being known. The way a person views the world shapes who he or she is. The dynamic of relationships is a key to each stage of development. The most significant relationship in an adult’s life is one that is inclusive and comprehensive of the self and the world. This relationship gives significance to all parts of a person’s life. The common characteristics of the force for change and development are the tension between longing for inclusion and longing to be autonomous, the experience of losing

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48 Regan, p. 42.

49 Regan, p. 43.

50 Fowler, as cited in Toward An Adult Church, Regan, p. 43.

51 Regan, p. 32.
and recovering a sense of order, and the universal need to be recognized. These forces are present in every stage of life, representing a balance between all three dimensions.

Models of development show the important role of the community itself in the process of the growth and development of the community members. They also show the importance of the community as a place of hospitality and welcome to all stages. The community can support and encourage those who are separating from old meaning systems and embracing new ones. The community does this by allowing people to challenge, repudiate, and acquire new understandings of faith. The community helps discern the continuity of the new with the old. Most importantly, the community serves as the holder of the memory of the members as they pass through prior meaning-making structures.

Both Erikson and Piaget help us understand Fowler’s stages of faith development. Fowler’s stages follow Erikson’s schema, and the process of movement from one stage to another is described in Piaget’s theories. The process of adaption in Piaget’s theories of transition from one stage to the next allows humans to internalize and readjust in a dynamic interaction with the world. Regan suggests that this dynamic of human development is the key to understanding how adults interpret and make meaning of life experiences. She suggests that people are in creative motion in life and cannot only be defined by specific stages. Therefore we should be attentive not to use the stages of faith development to label others. It is especially helpful to understand that outward expressions of dynamic interactions may not indicate identifying characteristics in a person’s stage of faith development. In the study of faith, similar activities can represent different faith stages. However, Regan suggests that the stages of faith

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52 Regan, p. 35.
53 Regan, p. 39.
theories give us a sense of the range of behaviors and common responses by people in certain situations.

In this project, the movement of faith development from stage four to stage five is both an expansion of a person’s world of meaning and a turning inward. In the process of faith maturation, persons move out from their own world to an awareness of others and their perspectives, and can turn inward to claim authority in one’s wisdom within the community. An important characteristic of this process, and of this project of faith formation for pastoral music ministers, is the process of re-embracing the symbols and myth of our faith, including ritual, which significantly shapes a person’s faith in their earlier years.

It is important to understand Fowler’s stages of faith as a tool for describing the variety of processes that occur as adults develop in faith. These descriptions are inadequate and are limited as a tool to understand the dynamics of adult faith changes and their implications for an adult church, because each person’s movement through these changes is as unique as his or her fingerprint. The way that people follow their own paths of spiritual growth is analogous to the distinctive ways that young musicians grow and develop throughout their lives.

Chapter Conclusion

This chapter reviews the theological foundations of the methods used in this project. The exploration of the theology of spirituality, liturgical participation, mystagogy, and sacramentality led us to conclude that since liturgy causes and inspires self-offering and a change in the hearts of the faithful, it is the experience of liturgy that needs to be the focus of our formation program. The ecclesial and pastoral foundations for this project came from an overview of Church teachings on the formation of lay ecclesial ministers. A review of the CVL and Standards documents led us to understand the principles of spiritual formation and to synthesize the
Church’s best thinking and practices for formation of lay ecclesial ministers. The study affirmed that a process of reflection for ministers on their experiences of the Mass will fulfill the needs for an effective formation program. Finally, in order to address the learning needs for the age groups in our program for pastoral musicians we reviewed the theories of human and faith development, and how people learn and develop in faith at different ages. Our analysis of the process of transformation and spiritual growth from one stage to the next, helped us discern the methodology that will touch the reality of the people who attend the program. The next chapter examines the methodology for the formation program. We will examine the methods to be used that flowed out of this overview. We will determine if the proposed methods are suited to help participants grow in faith and ministry and how they should be implemented in the design of the program.
Chapter Three

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Project Methodology

This chapter presents the methodologies of the *Sound Spiritual Growth: Encountering Christ in Your Experience of Music Ministry* program, based on the concepts outlined in Chapter Two. Our theological study concluded that pastoral musicians’ experience of liturgy, which affects and inspires self-offering and a change of heart, will be the focus of our formation program. The study of ecclesial and pastoral documents affirmed that a process of reflection for ministers on their experience of the Mass will be the effective catalyst for spiritual formation. The analysis of human and faith development theories suggested that holistic adult learning methodologies will support the minister’s process of transformation and spiritual growth to the next stage of life. Thus the consideration of theology, ecclesial guidelines, and development theories led to the methods of adult learning chosen for the project’s design.

*Andragogy* is the method that addresses the adult developmental needs of the young and middle aged adults in the program. *Mystagogy* and its fundamental spiritual practices of *attention* and *mystagogical reflection* is the method that focuses on the participants’ experience of liturgy and the deeper spiritual meaning of the liturgical rites.¹ Finally, the method of *theological reflection* engages DMMs in spiritual self-discovery through processes of contemplation upon their common and separate experiences of liturgy and ministry.²

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The primary method that provides the foundation for this formation program is the Andragogy Adult Learning Model. It offers a process that engages young and middle aged adult DMMs with self-directed methods of learning. It addresses the project’s objectives by allowing them to use their own experiences in spiritual formation. This method includes a self-directed process that guides participants to become more spiritually engaged with God’s action in their lives and develops a deeper awareness of meaning in their call to ministry. These DMMs have answered God’s call to serve the Church and they seek formation that fulfills their desire for spiritual renewal. It is necessary for this process to be engaging and make an impact on their lives in order to inspire them to continue active participation throughout the four weeks of the program. Andragogy is the methodology that responds best to these needs.

Andragogy is a holistic adult learning model that effectively facilitates structured discovery processes and self-reflection that can be used on faith experiences. This method is an integrated concept of learning strategies developed by Malcolm Knowles. As a holistic model, it supports the Christian view of humanity that emphasizes process over stimulus response and an active, adaptive development toward human transformation. Andragogy (“human-leading”) is distinguished from pedagogy (“child-leading”) and provides strategies for effective adult learning. Knowles’ method is based on six primary beliefs and precepts about adult learners.

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5 Knowles, Holton, and Swanson, p. 23.
The following are Knowles’ principles with an analysis of how they apply to this project:

1. *Adults need to know why they need to learn something.*

In this project, DMMs need to understand that positive qualities in their spiritual lives can be a great benefit to their ministry.

2. *Adults need to be given responsibility for their own decisions on education.*

Following this principle will assist in planning the formation experiences in this program that support DMMs psychological need to be self-directing.

3. *The richest resources for learning are found in the life experiences of adults which may provide the basis for learning activities.*

Experience-based learning that addresses the wide range of individual differences and experiences is a key element in the project. Group discussion and reflection with peers learning together create opportunities to deepen each learner’s self-identity, spiritual formation, and relationship to God.

4. *Adults are most ready to learn the subjects that they need to know in order to cope effectively with their real-life work and personal life situations.*

In light of this precept, the design of the project necessitates a focus on the aspects of the spiritual life that are most specifically needed in ministry. This focus will help participants develop readiness to cope effectively with situations in their ministry.

5. *Adults are motivated to learn the things that will help them perform a task or deal with problems they face in everyday situations (rather than subject-oriented learning).*

DMMs will learn new spiritual practices and attitudes more effectively when presented in the context of applying them to everyday ministerial situations.

6. *The most powerful motivators for adult learning are internal motivators, such as self-esteem or job satisfaction, instead of external motivators, such as money.*

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6 Knowles, Holton, and Swanson, pp. 64-68.
The program is designed to create opportunities for participants to discover a new sense of internal motivation to grow in faith through this self-directed process of spiritual discovery. A primary goal of the project is to assist DMMs to establish a lifelong internal motivation to deepen their faith and develop a closer relationship with Christ.

The DMMs will participate in a learner-centered, structured discovery process by using Knowles’ method of andragogy. Andragogy is noted for its flexibility and adaptability - it can be applied with modifications to many circumstances. This formation project needs andragogy’s adaptability to address the program needs that respond to the DMMs’ complex ministry schedules. The andragogical method is conducive to the flexibility needed in the project and can allow the inclusion of an online section for part of the program. With the method of andragogy, the program can actively involve DMMs in self-directed, online spiritual formation experiences.

In the method of andragogy the leader is a guide and facilitator in the process of spiritual discovery, rather than a traditional teacher that uses a pedagogical model. This person becomes more of a facilitating agent, cooperating with God in the work of the Holy Spirit, the true mediator of the participants’ encounter with Christ. Using andragogical principles, the facilitator engages adult learners to set and achieve their own goals. These methods focus the program on experiential learning through guided reflection on DMMs’ experience of participation in the liturgy. They will use practices of reflection and group dialogue intended to bring about spiritual growth and transformation through their encounter with Christ. Mystagogy is the andragogical method that will engage DMMs in a formation process to discover deeper spiritual meaning in their experience of God in the sacramental rites.

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7 Knowles, Holton, and Swanson, pp. 96-97.
**Mystagogy**

In this section we examine mystagogy as both a theology and a method of spiritual formation. Mystagogy and the spiritual practice of attention that is essential to the method will guide DMMs to focus on their experience of the Mass as source of renewal, and provide them with directives to explore the deeper spiritual meaning of the liturgical rites.\(^8\)

Liturgical theologian Enrico Mazza defines mystagogy as a liturgical theology that brings to light and explains the meaning of the liturgical rites.\(^9\) Church Fathers in the 4\(^{th}\) and 5\(^{th}\) century used mystagogy, an ancient method of reflection on the “mysteries” of faith.\(^10\) He explains that “in both the Antiochene and the Alexandrian Fathers, it [mystagogy] means the oral or written explanation of the mystery hidden in the Scriptures and celebrated in the liturgy.”\(^11\) The great mystagogues of the early Church gave powerful mystagogical homilies to the newly baptized. They invited the neophytes and the faith community to recall their experience of the sacramental rites, then proclaimed the inner meaning of their initiation experience through their preaching.

The practice of mystagogy as a practice for the newly initiated in the Church disappeared for centuries until the restoration of the *Rite of Christian Initiation of Adults (RCIA)* after Vatican II. The *RCIA* defines mystagogy as the post baptismal period for the newly baptized to explore the meaning of the sacraments they received. The process leads them to deepen their understanding of the spiritual revelations given to them through Baptism, Confirmation, and the Eucharist.\(^12\) The *RCIA* states that mystagogy is “a time for the community and the neophytes

\(^{8}\) Hughes, pp. 1-2.

\(^{9}\) Mazza, p. 3.

\(^{10}\) Mazza, p. 1.

\(^{11}\) Mazza, p. 2.

\(^{12}\) RCIA, number 244.
together to grow in deepening their grasp of the paschal mystery and in making it part of their lives through meditation on the Gospel, sharing in the eucharist, and doing the works of charity.”  

The participants in this period of mystagogy discover the mystery of God as it is revealed in and through the liturgical rites that they celebrated together and begin to understand the reality of becoming a member of the community. They experience being a part of the eucharistic people, “nourished for life in community and for the journey of life in this world by the eucharistic bread and wine, transformed by the Holy Spirit into Christ’s Body and Blood.”  

Through mystagogia, this reality begins to be experienced by both the new members and the community of faith. Mystagogy unveils profound spiritual meanings in the liturgical rites for the neophytes. It draws the whole community of believers deeper into the knowledge of the mysteries of our faith.

Mystagogy is defined as a method by Kathleen Hughes in *Saying Amen! A Mystagogy of Sacrament*. Hughes advocates reviving the ancient practice of mystagogy for not only the newly baptized, but all the baptized. She asserts that mystagogy provides meaningful reflection for all believers on their experiences of the sacraments and the sacred mysteries encountered in them. By using this method as ongoing formation, all adult Christians can continue the ongoing process of developing a mature faith throughout all stages of their lives. Pope Benedict, in his encyclical *Sacramentum Caritatis*, also expresses this sentiment: “The mature fruit of mystagogy

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13 *RCIA*, number 244.


15 Mazza, pp. 3, 33.

16 Hughes, p. 1.

17 Hughes, pp. 13-14.
is an awareness that one’s life is being progressively transformed by the holy mysteries being celebrated.”

Hughes proposes a method that expands the understanding of mystagogy to a process of mystagogical reflection that can involve all the faithful in the community.

**Method of Mystagogical Reflection**

In this section we examine mystagogical reflection and Kathleen Hughes’ redefinition and expansion of the ancient concept of mystagogy. She uses *mystagogy* to identify the concept of spiritual reflection on the experience of liturgy. *Mystagogical reflection* is her term to describe the methods and practices of mystagogy in a process of spiritual reflection on personal religious experiences with the community of faith. For Hughes, mystagogical reflection begins with *paying attention* in liturgical prayer. This practice of attention is accompanied by discerning the presence of the mystery of God in Christ through the worshiping community’s experience of the ritual actions of the liturgy. She describes seven characteristics of the contemporary practice of mystagogy. The characteristics include: 1) mystagogy is mystagogical reflection meant for all the baptized; 2) mystagogy is an essential component of the Christian’s lifelong on-going conversion process; 3) mystagogy makes the sacramental life of the community its central focus; 4) mystagogy is the formation process properly used with every sacramental celebration of the community; 5) mystagogia focuses primarily upon the experience of each participant; 6) mystagogy uses poetic or metaphorical language to interpret the experience of the community.

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19 Hughes, p. 16.

20 Hughes, pp. 11-13.
rites; and 7) mystagogy inspires and presumes well-celebrated rites as the most critical element for success.²¹

The method includes active participation in liturgical rites joined with a process of contemplation on that experience. Participants prepare for mystagogical reflection by engaging in three practices: *liturgical attentiveness* to the liturgy as God’s action; *active participation* that invites attention to the liturgical action; and *mindfulness* with heightened *awareness* to one’s state of heart, mind and spirit.²² After the DMMs prepare themselves to use the practices of attention during the celebration of Mass, they use the four phases of *mystagogical reflection, awareness, reflection, reception, and transformation*, to contemplate on their experience.²³ These phases of reflection are more effective when DMMs embrace the spiritual practice of attention.

*Spiritual Practice of Attention to the Presence of God*

The spiritual practice of attention to the presence of God is the foundation of the major spiritual traditions of the Church and the methods of spiritual formation. The importance given to this spiritual practice is expressed in a quote from the first instruction of the Prologue of *The Rule of St. Benedict*, an adaptation of Proverbs 4:20-21: “Listen carefully…to the master’s instructions, and attend to them with the ear of your heart.”²⁴ This call to listen with the ‘ear of your heart’ invites us to be present to the encounter with God in our experiences and to open our hearts and minds to the transforming power of the Holy Spirit. The first document of the Second

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²¹ Hughes, pp. 13-16.

²² Hughes, pp. 17-24.

²³ Hughes, pp. 25-30.

Vatican Council, *Sacrosanctum Concilium*, also emphasizes this practice of attentiveness when we celebrate the central act of our faith: “Mother Church desires that all the faithful be led to that fully conscious and active participation in liturgical celebrations which is demanded by the very nature of the liturgy.”25 In our Christian life we are called to this attentiveness in the sacrifice of praise to God, in our prayer and spiritual growth, and in all of our human life experiences.

The U.S. bishops emphasize the importance of the spiritual practice of attentiveness to God’s presence in *CVL*. They invite ministers to pay “deep attention” to the Word proclaimed at liturgy and have an “incarnational spirituality of presence and a paschal spirituality of loving service” as they experience Christ’s grace in the Eucharist.26 The spiritual practice of attentiveness to one’s experience is integral to growth in the spiritual life in Christ and enables lay ecclesial ministers to follow the baptismal call to holiness. As DMMs develop this practice of embracing and entering more fully into worship, their attention to God’s action and presence can lead them to see a pattern of experience, contemplation, and action in the celebration of the Mass. When they consistently practice this attentiveness, they can fulfill the fundamental human need within themselves for greater self-knowledge, self-acceptance, spiritual maturity, and holiness. This focus on the experience of worship and engagement in spiritual reflection on that liturgy leads us to recognize God’s action and blessing in our lives and in the world. Attentive insight is a fundamental practice for living the fullness of our faith and can lead to personal spiritual discovery that addresses our need to understand more deeply the most essential parts of our human journey.

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26 *Coworkers*, p. 39.
Bernard Lonergan noticed a fourfold shape in the process of attentive insight and personal discovery, as explained in Chapter 1 of this treatise (pp. 12-13). One notices that it is analogous to Hughes’ four phases of mystagogical reflection in some ways. Lonergan placed great importance on the practice of attention when it is focused on an experience. He gave clarity to the set of insights that one can discover and the verification of those insights when a person 1) notices the experience, 2) comes to an understanding of the experience, 3) judges and assimilates this understanding, and finally, 4) decides to act on the understanding. Understanding the dynamic process of attentive insight and personal discovery will help the DMMs engage in this program’s practices of self-reflection.

Gregory Dix, 20th century Anglican Benedictine liturgical theologian, also recognized the ancient fourfold action that takes place in the encounter between God and humanity in the Mass. Attending to and reflecting on God’s action in his own experience and his study of the rites led Dix to develop this understanding of the actions of the Mass: take, bless, break, and give. These four action verbs describe the ritual structure of the mass and give the “shape of the liturgy.” When participants identify this fourfold shape of the Mass they begin to recognize a pattern of prayer to use in their practice of attention during worship. The DMMs can see how the eucharistic elements fit this shape while reflecting on their own life experiences as they attend to God’s presence in the liturgy. God ‘takes’ us and claims us, God ‘blesses’ us and provides for us, God ‘breaks’ us and forgives us, and God ‘gives’ us to be Christ for others and for the world.

29 Dix, p. 48.
Table 1 relates Dix’s recurring shape of attending to experience in the Mass and Lonergan’s process of attentive insight, with Hughes’ fourfold practice of mystagogical reflection on the rites. The correlation between these three fourfold patterns, although they are not an exact parallel, will help the DMMs make connections between various aspects of their experience. Each of these patterns of self-discovery will help guide the participants to follow Hughes’ call to prayerfully attend to God’s presence and action in their lives as they celebrate the encounter with Christ in the rites of the Church.\textsuperscript{30}

\begin{table}[h]
\centering
\caption{Pastoral Liturgy and the Pattern of Attention to Experience, Contemplation, and Action}
\begin{tabular}{|l|l|l|}
\hline
\textbf{Dix} & \textbf{Lonergan} & \textbf{Hughes} \\
\textit{Shape of the Liturgy} & \textit{Method in Ministry} & \textit{Saying Amen: Mystagogy} \\
\hline
Take & Notice Experience & Awareness \\
Bless & Understand Experience & Reflection \\
Break & Judge, assimilate understanding & Reception \\
Give & Decide to act on understanding & Transformation \\
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\end{tabular}
\end{table}

These developments in the understanding of attention to God’s presence through the disciplines of liturgical theology, philosophy, and sacramental theology can lead us ever deeper into the mystery of God’s amazing love and action in our lives. The arts express this mystery and action on an aesthetic level that can touch us deeply.

\textit{Mystagogy that Leads to Theological Reflection}

Mystagogy with the practice of attention provides a method of meaningful reflection for the Christian community on their \textit{shared} experiences of the sacraments. In this project the DMMs also need a process that enables them to reflect on their \textit{separate} experiences of Mass. They begin their formation at the opening retreat by using the method of mystagogical reflection

\textsuperscript{30} Hughes, pp. 25-29.
on their shared experience of Morning Prayer. Since the DMMs shared their experience of the liturgy, they use mystagogy to actively engage in seeking an understanding of the mysteries of God’s presence in their prayer experience. A different method for reflection is needed for the next part of the program which focuses on the DMMs’ separate parish experiences of the Mass. The method of theological reflection can address the ongoing reality of the participants’ distinct experiences of liturgy. The narrow difference between mystagogical reflection and theological reflection is related to whether or not all the DMMs were present at the same event. If the group shared the same experience, they can engage in mystagogical reflection together. If they did not, the method of theological reflection provides the process to consider their separate experiences.

The two methods are different but analogous.

The DMMs will use the methods of theological reflection to consider their separate experiences of parish Mass; each with its own unique music, liturgical space, and community of believers. Each of these Masses will also have common elements of readings, prayers, and texts from the previous Sunday. When the DMMs use the method of theological reflection, they share their process of personal contemplation on their Mass experience with the group. Their mystagogical reflection experience on Morning Prayer will provide context and foundation as they move into theological reflection that includes adaptations of the principles of mystagogy. The program will use two methods of theological reflection: first, reflection on their experience of the encounter between God and humanity in the Mass; and second, reflection on their role of leadership and ministry in their experience of the Mass. Theological reflection has the capability to take any experience in a person’s life and through the process of reflection and self-discovery to bring new insight to the ongoing realities in a person’s life.
Method of Theological Reflection

The method of theological reflection is a practice that invites participants to a personal openness in faith. In this process, like mystagogy, both personal experience and the Christian tradition are valued. It has the potential to both confirm and challenge our established views. The expected result is new insight and transformation in the lives of the DMMs. Patricia O’Connell Killen and John de Beer give a definition of theological reflection that focuses on the participant’s movement toward insight and association. They express the internal and external dialogue that can take place in this method:

Theological reflection is the discipline of exploring individual and corporate experience in conversation with the wisdom of a religious heritage. The conversation is a genuine dialogue that seeks to hear from our own beliefs, actions, and perspectives, as well as those from the tradition. It respects the integrity of both. Theological reflection therefore may confirm, challenge, clarify, and expand how we understand our own experience and how we understand the religious tradition. The outcome is new truth and meaning for living.31

The structure of theological reflection is seen as the process of meaning-making and the “movement toward insight” by O’Connell Killen and de Beer. The process begins when one attends to and enters an experience. It continues as one experiences feelings and the images stimulated by those feelings. The next step is to consider and contemplate those feelings that may inspire an insight. It is the insight that has the potential to lead to action. Theological reflection is a process of integrating the wisdom of the Christian faith and tradition into the quest for meaning of the DMMs.32

In theological reflection the DMMs will practice attentive prayer by engaging their whole selves in attentiveness of body, mind, and spirit and noticing how God is present to them in all


32 O’Connell Killen and de Beer, pp. 116-121.
their human experiences. They reflect and attend to experiences in their individual, family and communal lives while they are at work, play, prayer, and worship. Participants can “tune” their hearts with gracious awareness to the interior movement of God in their spirits as they reflect upon their human experience. Using these spiritual practices the DMMs can begin to listen, see, and notice the presence (or lack of presence) of God in their experiences. In the reflection process they take what they notice and use the lens of the images, concepts, and ideas of our faith to engage our mind, heart, and spirit in prayer and contemplation. Participants are invited to listen with the “ear of the heart”\textsuperscript{33} to God’s grace and meaning that lies just below the surface of their experiences. The DMMs are called to examine and consider if there is a deeper, hidden meaning in their experience to be revealed by God when brought to prayer and contemplation.

Theological reflection develops skills for exploring the meaning of our experience and our lives. O’Connell Killen and de Beer believe that “The capacity to live faithfully as disciples is directly proportional to our capacity to notice, describe and discover the revelatory quality of human experience.”\textsuperscript{34} The effects of this process of experience, exploring feelings, and gaining insight is to take the new insights and take action in our lives. At the core of theological reflection is the ability to recognize the movement of God in our lives through the ordinary and extraordinary moments of worship and daily living. According to O’Connell Killen and de Beer, the assumptions of theological reflection are: 1) there is a specific skill that takes us from experience to insight; and 2) movement through the process flows through five parts: experience, feelings, images, insight, and action.\textsuperscript{35}

\textsuperscript{33} Rule of Benedict, Prologue, number 1.

\textsuperscript{34} O’Connell Killen and de Beer, p. 74.

\textsuperscript{35} O’Connell Killen and de Beer, p. 74.
Theological Reflection on Ministry

Pastoral ministers are called in a special way to this spiritual practice of attending to God’s presence and becoming aware of God’s voice. In ministry this initial stance of the Christian faith is a key element in effective pastoral work. In addition to paying attention to God’s presence, ministers are called to listen with the ‘ear of the heart’ to use pastoral and theological reflection with this input and spiritual discernment to attend to the community’s needs. James and Evelyn Whitehead in *Method in Ministry* propose a method for ministers to learn the skills needed to attend to the movements of God wherever these appear in life and ministry. The minister exercises servant leadership as an attendant, “one whose role is to listen for the Lord’s presence and to assist other believers in their attentive response to God’s movement in their lives.”\(^{36}\) The first step in the Whiteheads’ method of attending is to learn techniques of careful listening for the signs of the spirit. This listening involves attuning one’s ear to the acoustics of the group and the murmurs of the spirit in their midst. They explain obedient listening as careful listening that gives special attention to metaphors of scripture and the role of formal leaders. It also highlights questions raised by unlikely voices. Pastoral ministers are called to listen carefully to the self, to others and to the group with discerning ears that include the wisdom of past experience, openness to new ideas, and insight that supports the community’s spiritual life.

The Whiteheads suggest that building the skill of attending includes developing the ability of active patience: holding still while listening and at the same time being actively receptive.\(^{37}\) This kind of active listening includes techniques that enable accurate understanding.

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\(^{37}\) Whitehead and Whitehead, p. 69.
of the full message. Paying attention to the words spoken, non-verbal communication, context, tone, format and feelings that make up the message are all important for active listening. An accurate response to the input requires skills such as evaluation and decision-making, paraphrasing to enhance understanding, and empathy which is the ability to understand another person’s ideas, feelings, and values. This kind of skillful listening begins the process of spiritual discernment. When theological reflection in ministry results in spiritual discernment, it helps the minister respond to God’s action in pastoral situations by giving proper attention to the information that they have available. This process includes attending well to the minister’s own experience through their own lens of self-knowledge and self-acceptance. Another ministry challenge is to develop attending skills in light of religious tradition and culture. The third challenge attends to the culture as it gives input through media and the prevailing philosophy of society that influences the way that God’s Word is heard in the midst of this culture.

Ministers are called to dynamic listening and response that attends to religious themes imbedded in the secular culture of the age. These themes can be personal development, justice and politics, ecology, arts, and community. This ministry of attending will also assist the larger community of faith in the transition from one theological understanding to another. In listening and responding, the minister must be able to hear the assumptions and presuppositions that lie behind the religious and pastoral programs and decisions that are already in place. Finally, the task of listening in ministry is to discern the ongoing relationship between faith and action.

38 Whitehead and Whitehead, pp. 70-72.
39 Whitehead and Whitehead, p. 72.
40 Whitehead and Whitehead, p. 73.
The practice of attending as a part of pastoral reflection is clearly a form of spiritual discipline or asceticism for pastoral ministers. This calls for a spirituality of self-emptying that is exercised in prayer as well as specific learned behaviors that allow us to more effectively empty ourselves of agendas as we begin the reflection process. Ministers are called to this self-emptying by suspending interpretation and judgment until they have thoroughly heard and attended to others in a way that is genuinely open to the new and unexpected. A significant part of this ability to attend pastorally is for the minister to adopt an ascetical lifestyle that avoids regular overcommitment and a hectic or busy lifestyle that fosters fatigue, distraction and inhibits effective pastoral reflection. This has important implications for the development of spiritual and personal maturity. Finally in developing the spiritual practice of attending to God’s presence, pastoral ministers are called to complement their role as leaders with the skills of communal discernment that emphasizes listening, receptivity, and shared responsibility as they attend to discovering God’s action among us.

The spiritual practice of attention to the presence of God is a fundamental practice for living the fullness of our faith and addresses our need to experience and understand more deeply the most essential parts of the human journey toward God in the spiritual life. The practice of attentiveness as the foundation of all spiritual practices throughout history can be developed with the aid of a process that individuals can learn. Hughes and the Whiteheads offer methods and Dix and Lonergan give a framework to assist ministers to learn the skills needed to attend to the movements of God, wherever these appear in life and ministry. Practicing the discipline of attending opens our hearts to God’s all-embracing love in new and transforming ways.

The methods of andragogy, mystagogy, mystagogical reflection, and theological reflection on the Mass and ministry, coupled with the spiritual practice of attention form the
basis of this project design. The next chapter will give the elements of the project design to form DMMs in an experience of ongoing spiritual growth and transformation as they minister at Mass.

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*A Note on the Online Technology*

An important aspect of this project is the online segment that adapts the in-depth and comprehensive spiritual formation program to meet the needs of the DMMs’ complex ministry schedules. The method of theological reflection is adapted to online mediums that allow the participants to come together digitally. Bonnie Elbaum, Cynthia McIntyre, and Alese Smith, in *Essential Elements: Prepare, Design and Teach Your Online Course*, give methods and descriptions for designing online courses and programs. They provided a structure to design online programs used in this project that include guided inquiries and learner-centered, structured discovery processes.\(^{41}\) The formation program used web resources for three primary online mediums: WordPress for the formation blog, GoToMeeting for the videoconference, and SurveyMonkey for the pre and post assessment surveys. The assessment and evaluation of the project will examine if the design and methods of the program’s online section can actively involve DMMs in self-directed, spiritual formation experiences.

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Chapter 4

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Overview of “Sound Spiritual Growth:” Design of the Project

Project Purpose and Background

This chapter gives an overview of the design Sound Spiritual Growth: Encountering Christ in Your Experience of Music Ministry: its purpose, foundations, implementation, expected participants, goals, and sequence. The purpose of the project is to assist Directors of Music Ministry (DMMs) to grow in their faith and their commitment to ministry through a process of spiritual formation that engages them in reflection on their experience of Mass.

The foundational principles of the project are based upon the guidelines for the spiritual formation of lay ecclesial ministers in the U.S. Bishops’ document, Co-Workers in the Vineyard of the Lord: A Resource for Guiding the Development of Lay Ecclesial Ministry (CVL). The project is a four-part program using both mystagogical and theological reflection to aid DMMs to deepen their spiritual experience as they minister during the Mass. The structure of the formation process includes in-person retreat days as well as online spiritual exercises. It will assist DMMs to expand their recognition of God’s presence in the sacramental encounter of the Eucharist and invite them to reflect more deeply on the effect of that grace-filled encounter in their lives and ministry. These practices are designed to help them develop the spiritual competencies described in the National Certification Standards for Lay Ecclesial Ministers (Standards).

In this project I

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1 See Co-Workers in the Vineyard of the Lord, p. 34. “The four areas of formation—human, spiritual, intellectual, and pastoral, that provide a framework for the formation of deacons and priests, provide a framework for lay ecclesial ministers as well.” The document refers to guidelines based on the four pillars of formation found in Pastores Dabo Vobis, Plan for Priestly Formation, and Directory for the Ministry and Life of Permanent Deacons.

2 See the National Certification Standards for Lay Ecclesial Ministers, “Give witness to an integrated spirituality formed by Scripture, theological reflection, sacramental celebration, communal worship, and active participation in parish life.” Standards, No. 2.1.
will study the effects of a spiritual formation program for DMMs. The overall goal is to give them and their choirs the resources they need to grow and deepen their relationship with God and the Body of Christ.

The program invites participants to learn a process of deep reflection on their experience of God in the Mass. This practice calls them to a deeper spiritual life which can lead to a more mature faith that invites them to reflect on their experience of God. The foundation of the program is an understanding of the profound sacred encounter with God in the Mass described in the General Instruction of the Roman Missal (GIRM), which states, “...the Eucharist feeds and forms the Church.”3 When DMMs prayerfully participate in the program, they are called to enter into the beauty and the majesty of the Mass as the “source and summit” of their Christian life.4 This formation experience gives DMMs greater focus on being attentive to the movement of the Spirit in the action of the Mass. The methods of both mystagogical reflection and theological reflection on this movement of the Spirit in Mass will provide a process for them to grow in the understanding of God’s grace in their lives.

Project Goals

The Project intends to provide a context in which DMMs will:

1. Develop a more profound understanding of the Eucharist and the experience of the sacramental encounter with Christ while ministering at Mass.
2. Nurture spiritual practices to grow in holiness and the ability to fervently lead the sung liturgical prayers of the Christian community as a DMM.

3 USCCB, General Instruction of the Roman Missal, (Washington, DC: USCCB, 2003), number 32.
3. Cultivate the practice of both mystagogical reflection and theological reflection on their experiences of God using the texts of the Mass to bring about growth in Christian discipleship and ministry leadership.

4. Develop their practices of a minister’s self-awareness, attending to human dynamics during worship and ministry, reflecting on the experience of the Spirit’s sacramental presence in the Mass, and incorporating the insights from reflection on daily experiences and ministry.

5. Increase the understanding that a living union with Christ is the goal of the Christian life, the foundation of ministry, and the irreplaceable source of its authenticity and fruitfulness.⁵

Project Participants

The project is designed as a DMM spiritual formation program for the Diocese of Austin and the National Association of Pastoral Musicians (NPM) Austin Chapter. The participants are both paid DMMs who work as staff and volunteer pastoral music directors in Roman Catholic parishes and schools in Central Texas. They are active ministers affiliated with the diocesan Office of Worship, diocesan retreat center, and NPM Austin Chapter. DMMs affiliated with NPM in neighboring dioceses in the region are also invited to attend. The program is designed for lay men and women who are professional part-time and full-time DMMs. This includes experienced volunteer music directors, music directors new to the field, and those who share additional ministerial responsibilities in their work. The target participants are college-educated, with a broad range of experience in faith and spirituality programs. The candidate provides less

⁵ Co-Workers, p. 39.
experienced participants with introductory concepts and information and participants with more experience are prepared for an in-depth spiritual formation.

The project plan addresses a wide spectrum of faith development needs for adults in three age categories that include early adulthood, middle age, and post-middle age. The program incorporates methods for developing well-integrated and spiritually fulfilled lives for persons at each of these three stages of life. Invitation materials include the scope of the project and specific details needed to register (see Appendices 1 and 2).

**Program Design**

The program engages pastoral musicians in structured spiritual discovery. The methods for this discovery are the practices of mystagogical reflection on a shared liturgical event, and theological reflection on the DMMs experience of the Mass while exercising their ministry in their own parishes. The combined format of in-person retreats and online spiritual exercises addresses the diverse scheduling needs of the participants.

The two in-person retreats are scheduled on Fridays so music directors can be available for mid-week rehearsals in the parish and parish worship on Saturdays and Sundays. Online sessions balance the extended time that DMMs’ need for more in-depth formation with their challenging schedules. Evaluations of the program will examine the effectiveness of an online medium and its overall content as a part of the spiritual formation of DMMs. The candidate leads the on-site retreats and video/phone conference sessions, and moderates the online blog.

Reverend Leon Strieder, S.L.D., Associate Professor of Liturgy and Sacraments at St. Thomas

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6 The project design incorporates James Fowler’s *Stages of Faith* theory for developing well-integrated and spiritually fulfilled lives at each of the three stages of life included in this group of participants.
University, will also participate in the daytime and online retreats as a spiritual director, supervisor, and sacramental minister.

The two in-person retreats will be offered at Cedarbrake Renewal Center in Belton, Texas, a retreat center with an environment conducive to participants’ prayer, reflection, and dialogue. The space includes a kitchen and serving space for shared meals to promote dialogue and fellowship, and round tables to foster small group dialogue. The schedule, retreat activities, and shared common meals make possible a spirit of hospitality, collegiality, and spiritual companionship. The two weeks of online formation sessions will be facilitated by the candidate and hosted on a secure website.

The Program Sequence, Methods and Intended Outcomes

The methods and intended outcomes of the formation program will guide the candidate throughout the four weeks of the in-person and online retreats. In the first step, DMMs share an experience of worship on the first retreat day and use the process of mystagogical reflection on their experience of Morning Prayer from the Liturgy of the Hours. This spiritual practice invites participants to identify different aspects of their shared sacred experiences, reflect on them in meditation and prayer, and in dialogue with other participants, prayerfully seek personal meaning through these experiences in light of their faith tradition. In the process of mystagogical reflection, new insights can arise to guide participants into a deeper grasp of the mystery of Christ, to discover its meaning in their lives, and to embrace this meaning to seek spiritual transformation.

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7 Hughes, p. 15.
8 Hughes, p. 15.
The remaining steps for the formation program guide the participants to learn and deepen the practice of theological reflection on their experience of the four movements of the Mass, and their experience of ministry. The steps call the DMMs to focus on and describe their Mass experiences, reflect on it in light of the texts they prayed, and put their new insights into action. The last section of the program includes engaging in this process of theological reflection with a new focus on the DMMs’ experiences while they minister during Mass.

In the first stage, DMMs consider and focus on aspects of their experience of the sacramental encounter with Christ as they celebrated the first two movements of the Mass in their parish during the weekend before their retreat. Second, with prayer and contemplation, participants will reflect on their experiences through the perspective of the texts of the Mass and the faith tradition. This process helps them to be ready to receive a divine encounter with Christ. The third stage calls participants be open to respond to a new transcendent reality that can be an entry point for receiving the gift of personal spiritual transformation. The next two weeks in the program include DMMs reflecting on their experiences of the 3rd and 4th movements of the Mass.

The last section of the program reflects elements of James and Evelyn Whitehead’s method for theological reflection on ministry. This process moves the focus to the DMMs’ experiences while they minister during Mass and includes a reflective dialogue between their experiences and the tradition and brings them insight that leads to a pastoral response. The group engages in corporate prayer and study of the Mass to deepen this experience of theological

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9 O’Connell Killen and De Beer, p. 119.
10 O’Connell Killen and De Beer, p. 119.
11 Whitehead and Whitehead, p. x.
reflection on ministry. The project prepares participants to more fully receive the gift of an encounter with Christ in the Mass and develop fruits of this gift in their lives and ministry.

Program Sequence

Pre-Retreat Preparation

Pre-retreat preparation resources for participants are sent by email the week before the opening day retreat. The resources prepare attendees to be more aware of their experiences before they serve in ministry at the Sunday Mass in their parish the weekend before the program begins. To introduce participants to the practice of awareness of their experience at the Sunday Mass, the guide includes questions that help ministers attend in detail to their personal experience of body, mind, and spirit as they minister at Mass. They are invited to be attentive to the sights, sounds, and sensory experiences that make up the basic human activities at the foundation of all ritual. The guide, using elements of Kathleen Hughes’ method of mystagogical reflection as a resource, provides insight and a foundation for the personal reflection process at the opening retreat (see Appendices 3 and 4).

Participants also receive an online pre-retreat survey that includes a self-assessment. They list their demographic information and assess basic aspects of their ministry experience and faith development, as well as their expectations of the program. The survey uses the Survey Monkey online software and the pre-retreat data is used to prepare live and online retreat sessions and is compared with data from the post-retreat assessment (see Appendix 5).

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12 Whitehead and Whitehead, p. 104-105

13 Hughes, p. 25.
Opening Retreat Day

I. The Opening Retreat Day is on Friday from 9:30 a.m. – 6:00 p.m. at Cedarbrake Renewal Center. The retreat day begins with Morning Prayer, followed by directed sessions, individual prayer time, and meals. Opportunities for the Sacrament of Penance and spiritual direction are available in response to requests from participants.

The start of the day begins the process of building mutual trust among the participants. Round tables that seat six people are used to encourage discussion among participants. An environment of sacred space is created and enhanced through the presence of sacred art, holy objects, and illuminated sacred texts. A full retreat schedule is made available to the participants at sign-in that includes details of each week of the retreat (see Appendix 6).

Day One, Session One

9:00 a.m. Gathering & Fellowship; 9:45 a.m. Introduction; 10:00 a.m. Morning Prayer

A. 10:45 a.m. Session One: The Sacramental Encounter with Christ: A Reflection
   Process and Introduction to Stages of the Spiritual Formation Program for DMMs
   a. Mystagogical Reflection on Morning Prayer (with time for quiet reflection)
   b. The Spiritual Practice of Attention (followed by a short break)
   c. Living the Eucharist in Ministry
   d. Liturgy as Source and Summit

B. 12:15 p.m. Lunch followed by Break (Spiritual Direction and Sacrament of Penance are offered)

The retreat formally opens with Morning Prayer from the Liturgy of the Hours. The ministers of the liturgy include presider, reader, cantor and assembly. The cantor leads a capella chanting of the morning hymn, psalms, morning canticle, and petitions. Ample time for silent
reflection is provided at appropriate ritual moments during the Morning Prayer liturgy. The retreat space will be arranged with cross, candle, and a stand for enthronement of the Word. The presider and cantor will have ceremonial leader books, including the complete text of the service with ritual instructions (see Appendix 7). The retreat participants use a worship aid provided (see Appendix 8).

After morning worship, the candidate leads a process of mystagogical reflection in which participants reflect upon their experience of the encounter with God in Morning Prayer. Participants are introduced to this process of guided discovery and invited to reflect in silence. They receive guiding questions about their experience of prayer and their response to the Lord’s gift of grace in their lives. A writing journal and a reflection guide with questions for consideration are provided to each person to assist their contemplation. (See Appendix 9).

After silent reflection and journal writing, participants choose a dialogue partner. The candidate gives a guide to aid participation in dialogue and discussion. The candidate then leads the large group in shared input using mystagogical reflection. Participants explore the idea of mystagogical reflection as an ongoing part of their ministry experience, then take a short break.

Participants engage in a summary of mystagogical reflection and the benefits that can come from this process, and a review of the spiritual practices of attention and living the Eucharist in ministry. DMMs then participate in a guided reflection on the liturgy as the source and summit of the Christian life. The session closes with prayer and song, followed by lunch. The break provides time for spiritual direction, the Sacrament of Penance, and fellowship.

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14 Hughes, pp. 25-29.

15 Hughes, pp. 25-29.

16 Hughes, pp. 28-29.
Session Two

C. 1:15 p.m. Session Two: Introductory Rites - Encountering Christ In The Mass

   a. Theological Reflection Process (with time for quiet reflection)
   
   b. Introductory Rites – Texts & Reflection on Experience

The first afternoon session introduces the spiritual practice of theological reflection to the participants. Theological reflection on the DMM’s experience of the first of the four movements of the Mass will be the primary method for the rest of the formation program. Participants will use this method to reflect on their experience of the encounter with God in worship. They review the principles of the spiritual practice of attention and mindfulness then explore Gregory Dix’s principles of the fourfold action of the Mass. Texts from the celebration of Mass from the previous Sunday are reviewed as guides for participants to reflect on their experience of the first movement of the Mass and respond to the Lord’s gift of grace in their lives. DMMs engage in this process by recalling their Sunday parish experience of the Introductory Rites, reflecting on their encounter with God in this sacred movement of the Mass, and responding to the Lord’s gift of grace in their lives.

Session Three

D. 3:30 p.m. Session Three: Liturgy of the Word - Living and Active Presence of God

   a. Theological Reflection Process (with time for quiet reflection)
   
   b. Liturgy of the Word – Texts & Reflection on the Experience
   
   c. Break (Sacrament of Penance is offered)

The second afternoon session focuses on the second of the four movements of the Mass, the Liturgy of the Word. Again, the DMMs reflect on their recent parish experience of their
encounter with God. Selected texts from the Liturgy of the Word from the previous Sunday guide their reflection on this movement of the Mass and the Lord’s gift of grace in their lives.

Introduction to Online Retreat Sessions and Closing Prayer Dinner

E. 5:00 p.m. Introduction to Online Retreat Sessions

F. 5:30 p.m. Retreat Day Closing Prayer

G. 5:40 p.m. Dinner

The final afternoon session includes an introduction and overview of the online formation sessions. The retreat day concludes with a closing prayer service and dinner for the participants and leaders.

Online Retreat Sessions in Week Two and Three

II. Weeks Two and Three: Online Retreat

The second part of the program is a two-week online retreat that uses digital media to continue the onsite retreat experience. Participants receive online resources for theological reflection and spiritual growth. These two weeks offer the opportunity to be a part of a facilitated digital forum where DMMs can interact and respond to one another’s spiritual reflections and input from remote locations. Participants use a discussion blog on a secure WordPress website and explore weekly uploaded materials at their own pace, posting their reflections and receiving feedback from the group.

The online work focuses on participants’ experience of the third spiritual movement of the liturgy, the Liturgy of the Eucharist, and the fourth movement, the Concluding Rite. Participants use scripture and prayer texts from their previous Sunday parish experience, along with musical examples, images, and guiding questions to engage in theological reflection on the Mass.
A. Online Retreat Sequence Week Two and Week Three

i. Week Two - Sunday through Friday

1. “Sound Spiritual Growth Blog I:” The first blog is posted during week two and moderated by the candidate. The blog includes online retreat materials.

2. Participants log on to the WordPress “Sound Spiritual Growth” blog website prepared by the candidate and follow the guide for readings, prayers and reflections. They use scripture, music, texts, and art to participate in spiritual exercises. They may write reflections on the blog site and may choose to post a private reflection or a direct question to the candidate. Participants will have the option to request spiritual direction or individual responses from the leader during the online retreat weeks.

3. Friday at 2:00 p.m. – At the end of Week Two the candidate will moderate the Video/Phone Conference Retreat Session 1, Liturgy of the Eucharist, at the GoToMeeting website. Participants receive an email with a GoToMeeting access link which includes simple instructions. The session includes a discussion based on their blog reflections from the current week and a presentation on the Liturgy of the Eucharist.

ii. Week Three - Sunday through Friday

1. “Sound Spiritual Growth Blog II:” The second blog of online retreat materials is posted during week three and moderated by the candidate.

2. The process for logging on to the website information is the same as the previous week of the online retreat (see 1a and 1b above).
3. Friday at 2:00 p.m. – The Video/Phone Conference Retreat Session 2 –

Concluding Rite: Sending Forth concludes week three. The procedure for the Video/Phone Conference is the same as the previous week (see 2c above).

The two-week online format expands participants’ facility with theological reflection and builds on their experience of the opening retreat at their own pace and convenience. It requires guidance and training in the use of online resources for the online sessions that include web based discussion blogs with uploaded reflection materials and spiritual guides. Each online retreat week concludes with a live online video/phone conference discussion, which gives each participant the opportunity to share their reflections on a particular aspect of the online formation process with the retreat cohort.

The first week of the online program includes support materials that guide DMMs in theological reflection on their experience of the third liturgical movement of the Mass, the Liturgy of the Eucharist. It includes a blog, Describe Your Experience of the Mass, and a conference call session The Eucharist: Source and Summit, Entry Point and Catalyst.

In the second week of the online program, the second blog post engages participants in theological reflection on the meaning of their experience with Sound Spiritual Growth: The Search for Meaning in the Eucharist. The week ends with a conference call that includes The Sacramental Encounter with Christ in the Mass as a catalyst for their spiritual formation, and Music Ministry as a Spiritual Practice. Participants use scripture and prayers from the previous Sunday parish experience for theological reflection on the Mass and ministry.

Closing Retreat

III. Closing Retreat Day: Friday from 9:30 a.m. – 1:30 p.m. at Cedarbrake Renewal Center, Belton, Texas.
a. 9:30 a.m. The Closing Retreat Day includes opening prayer, directed sessions, quiet prayer and reflection time, opportunities for the Sacrament of Penance, meals, and a closing Mass with a Blessing of Music Ministers.

i. 9:45 a.m. Participants reflect on the experience of the preceding four weeks and the fourth movement of the Mass, the *Concluding Rite*.

ii. 10:45 a.m. Participants record any significant spiritual benefits and practices of spiritual growth and examine the Church’s guidelines for spiritual formation.

iii. 11:15 a.m. Participants create a plan for ministry that helps them continue the process of ongoing formation in daily life.

iv. 11:45 a.m. DMMs participate in a self-evaluation, an evaluation of the program’s content, and an evaluation of the candidate’s performance.

v. 12:30 p.m. A Mass of Thanksgiving, including a Blessing for Music Ministers, concludes the retreat.

vi. 1:30 p.m. Dismissal; A take-home lunch is available for all participants.

The formation program concludes with a half-day onsite retreat and includes reflection on the experience of the preceding four weeks and the fourth movement of the Mass, the *Concluding Rite*. Participants are also guided to formulate a plan for their ongoing spiritual formation. The final session of the day includes a process of planning for DMMs’ continuing spiritual formation and a summary and evaluation of the program. The candidate leads the retreat and Reverend Leon Strieder, S.L.D., participates as the sacramental minister. Project implementation and the results of the onsite and online retreat sessions of the formation program are described in the next chapter.
Overview of Project Implementation

The formation program, *Sound Spiritual Growth: Encountering Christ in Your Experience of Music Ministry* began with an onsite, directed retreat at Cedarbrake Renewal Center in Belton, Texas, with twenty-two participants. Pre-retreat information including a survey self-report of expectations and assessments of their ministry practices and a pre-retreat preparation guide, described in Chapter 4, guided the DMMs’ to prepare for the opening retreat day. The pre-retreat survey data prepared the candidate for the needs of the participants and adaptations to the program, and the data was compared with post-retreat data.

**Opening Retreat Day**

*Day One, Session One*

The opening retreat day began with an introduction of the four-week formation program. Participants were invited to use the attention practices from the pre-retreat preparation guide as they experienced Morning Prayer.¹ The hymns, prayers, and Scripture from the Liturgy of the Hours invoked the presence of Christ and the grace and mercy of God, and the texts expressed that God’s power and grace will renew and strengthen us in our call to be disciples in ministry (see Appendices 7 and 8). The first psalm prayer after Psalm 51, with the refrain, “Create in me a clean heart, O God,” guided them to deepen their call to ministry in Christ. The scripture for the day from Galatians 2:19b-20, directed them toward living the paschal mystery of Christ in their ministry, an ongoing mission for all who participate in this spiritual formation program. The

¹ Hughes, p. 18.
intercession response, “Teach us your ways, O Lord,” invited them to prepare their hearts for the holy work of personal faith formation.

After prayer, the candidate introduced the group to the spiritual practice of mystagogical reflection. The candidate shared the goal of spiritual renewal for pastoral musicians which many of the participants shared in their pre-retreat survey and that the liturgy would be the entry point for formation during this program. Participants received questions for guided mystagogical reflection on their experience of Morning Prayer and dispersed for individual prayer time on the grounds of the retreat center.

When participants returned they chose a dialogue partner from their table group, and shared their reflections using a simple discussion guide. The participants moved to table discussion, then a whole-group discussion guided by the candidate. The effectiveness of using participants’ experiences as a catalyst and entry point for adult learning was demonstrated by their direct engagement in the animated discussion and their powerful insights and reflections on the interaction with God in the liturgical prayer.

Some of the participants’ responses were:

- “I loved the silent reflection time after each psalm and the invitation to pray. It gave me time to talk to God and tell God my needs. When the presider finished the prayer, I felt like he was taking my prayer and gathering it together with everyone else’s prayer and offering it right up to God.”
- “The extended time for reflection after the reading was very different for me. During the reflection time, the words ‘Yet I live, no longer I, but Christ lives in me.’ [Galatians 2:20] struck me. They led me to realize all the things in my life that I was holding onto and needed to let go and give them over to Christ.”
- “I never thought that Morning Prayer could give me this powerful feeling of God’s presence. Morning Prayer is boring when I recite it. The singing and the silence made all the difference in how I felt God’s presence.”

After the process of reflecting on Morning Prayer, participants discussed their experience of the reflection process. As the candidate identified the characteristics of Kathleen Hughes’s
method of mystagogical reflection, the DMMs began to see the correlation of their experience with the steps of her process. They noticed the steps of the process that they experienced: 1) the practice of liturgical attentiveness, aware that “liturgy is God’s action;” 2) the practice of active participation that invites attention to the action of liturgical prayer as it unfolds; and 3) the practice of mindfulness with a heightened awareness to their state of heart, mind, and spirit. They also recognized their engagement in Hughes’ four phases of mystagogical reflection: awareness, which is that quality of personal openness to the sensory and physical aspects of liturgical prayer; reflection upon their experience of bodily engagement in the liturgy; contemplative reception, which is their contemplation on their experience and how it is an action of God in their lives; and finally, the transformation of the individual and the community that happens as a result of their awareness, reflection, and contemplative reception.

DMMs discussed these ideas in the large group and examined how the spiritual practice of attending to the presence of God in the liturgy and reflecting on their experience could lead them to a deeper encounter with God during Mass and be a catalyst for a closer relationship with the Lord. They acknowledged that during their ministry at Mass they are often preoccupied by musical details and experienced distractions. Some directors described that their distractions came from a lack of prayerful or musical preparation, scheduling challenges in the lives of their volunteer singers, or the timing and anticipation of their directing responsibilities during the liturgy. Others shared visual, aural, and physical space challenges while ministering as the music director during Mass. Most DMMs shared that the experience of reflecting on these distractions

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2 Hughes, p. 24.
3 Hughes, pp. 17-23.
4 Hughes, pp. 28-29.
helped them to see how God can use these situations to reveal new spiritual insights to increase their faith when they practiced mindful awareness.

After the lively discussion about their experience of reflecting on the liturgy, the candidate led the participants in a discussion of the U.S. Bishops guidelines and standards for spiritual formation of ministers. The review of these guidelines included an explanation of the spiritual practice of attention and mindfulness to the presence of God in their experience of worship. They came to understand that mindfulness during liturgy leads into the process of mystagogia. This process of mystagogical reflection helped them recognize how the liturgy can be a window into the mystery of God as it is experienced through the struggles, pains, and joys of life. This practice of mindfulness is the basis for all of the spiritual reflections throughout this program. When the candidate described the practice of mindfulness to the presence of God during the liturgy, the DMMs began to see how it could deepen their understanding of the sacramental encounter with Christ at Mass. Since the liturgy is the primary focus of this program, the candidate led the group in an exploration of the movements, shape, and meaning of the Mass using ideas from the Benedictine liturgical theologian, Gregory Dix. They learned about Dix’s fourfold action of the Mass: take, bless, break and give.5 This next step gave them a better context with which to notice God’s presence throughout the four movements of the Mass.

The DMMs responded to Dix’s idea of the “shape of the liturgy” by making some immediate connections to their experience.6 One participant responded to the impact of Dix’s ideas on his experience of Mass. He reflected that this new understanding of the fourfold pattern of the Mass --take, bless, break, and give7-- will help him remain focused and engaged in the

6 Dix, p. 48
rites. Another DMM connected the fourfold action of the Liturgy to the concept that the Mass is the source and summit of our Christian lives. She reflected on the life of her uncle, a priest of the Franciscan Friars of the Renewal, who recently died. She related Dix’s four steps of the liturgy to his priestly life working for the poor. She made the connection that the Mass was the center of his life, and the rest of his ministry seemed to flow from it in a pattern that mirrored the fourfold action of the liturgy.

The DMMs’ reflection on the Mass as the source and summit of the Christian life and a catalyst for transformation led to a discussion about servant leadership in their ministry. The candidate presented the ideas of servant and spiritual leadership from James and Evelyn Whitehead. The discussion of the Whiteheads’ method and their steps for ministerial leadership stimulated a lively exchange about ministry in the Church. The DMMs shared experiences of music ministry leadership that related to this method in ministry, and shared their joys and challenges. This discussion led to the next individual reflection period that focused on living the paschal mystery as a pastoral musician. They used a prayer guide with reflection questions for an extended period of silent prayer and contemplation (see Appendix 9). The questions were:

1. How do you experience the passion/suffering of Christ in your music ministry and daily life?
2. How do you experience the death of Christ in your music ministry and daily life?
3. How do you experience the resurrection/joy of Christ in your music ministry and daily life?

The group reconvened for dialogue and table sharing, followed by a whole group discussion, where they shared the unique challenges, distractions, and obstacles experienced in music ministry during Mass. They described the hopes, concerns and actions that helped or

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7 Dix, p. 48

hindered them to enter into a deeper experience of their relationship with God during ministry. The dialogue and sharing about their ministry created a sense of unity in the group. They were encouraged by hearing that the challenges and joys of other ministers were similar to their own. They appreciated the opportunity to engage in meaningful dialogue about ministry with other DMMs. They reported that the process of mystagogical reflection gave them a greater awareness of how God’s grace is working in them and through them in their ministry. Throughout the morning session the candidate noticed the amount of material prepared for the morning exceeded the time allotted for the first session. The candidate focused on the most important areas of each topic and omitted the less important sub sections, adjusting the program to fit the time constraints and the needs of the participants. *Session One* ended with a prayer and hymn, leading to lunch and a break. During each of the break times on the retreat, Rev. Leon Strieder, as requested by participants, was available for the Sacrament of Reconciliation and both he and the candidate were available for spiritual direction.

*Day One, Session Two*

DMMs gathered after the lunch break for the second session that introduced the structure of the formation program, *Encountering Christ in the Four Movements of the Mass*: the *Introductory Rite*, the *Liturgy of the Word*, the *Liturgy of the Eucharist*, and the *Concluding Rite* (see Appendix 11, and Power Point slides in Appendix 12). Participants examined how their experience of ministry at Mass can be a catalyst for reflection on God’s action in their lives. The candidate introduced the principal method of formation used for this program: theological reflection on an experience in ministry, sacrament, or daily life through the lens of faith and tradition.
The candidate led the group to understand how the practice of theological reflection can be adapted to the method used in the earlier session, mystagogical reflection. The spiritual practice of mystagogical reflection involves those who have a shared sacramental experience. However, this cohort included participants who have separate liturgical experiences of the Mass at their parishes. Because theological reflection can be used for any experience at any time, this method will be more effective for the goals and the experiences of the participants in this program. The DMMs’ experience of mystagogical reflection on Morning Prayer gave them a good understanding of a process of reflecting on liturgy that helped them when they use theological reflection for the rest of the program. During this discussion some DMMs reported their hope that this program would fulfill their desire for spiritual renewal and growth in their pastoral ministry.

After a review of the texts of the *Introductory Rite* of the Mass from the previous Sunday, the candidate gave an overview of the process of theological reflection on the rite (see Appendix 11 and PowerPoint slides in Appendix 12). The DMMs reviewed the process they were to use for theological reflection during individual quiet time on the grounds of the retreat center. The first step was to write a description in their journals of their liturgical experiences of the Mass and ministry. This process begins with remembering their sensory experiences of the Introductory Rite. This recollection led them to a contemplative reflection on the deeper meaning behind their experiences. They were asked to use these questions to reflect: "In what particular way were you struck by God's presence?" and "How would you express the presence of Christ during this part of Mass?" The third level of this exercise addressed how DMMs experienced the paschal mystery in their ministry during this part of Mass. The participants were asked to explore how various aspects of their music ministry could be an experience of entering into the suffering of
Christ, his death, and his resurrection joy. After the overview, participants began their period of silent reflection and journal writing. The guide they used also included reflection questions based on the suffering, death, and resurrection of Christ: the paschal mystery of our faith (see Appendix 11). They focused on their experience of the Introductory Rite as an entry point for contemplation on their ministry and spiritual lives.

After their time of prayer, the DMMs joined in a large group summary led by the candidate. Some DMMs asked for clarification of the difference between mystagogia, mystagogical reflection, and theological reflection. The candidate reviewed the characteristics of all three concepts and agreed to create a resource for them with more precise definitions. This clarification helped them to understand that mystagogical reflection is used to reflect on an experience that all participants share. Theological reflection is used with any experience, including a Mass that could be similar but occurs in a different place for each person. Since each DMM had a different experience of a Mass in their parish, the reflection guide used theological reflection. The guide included some elements of mystagogy to reflect on the mysteries of faith and the sacramental encounter with Christ at Mass. Participants shared their experience of theological reflection on their experience of Mass in table groups, followed by a large group summary. Some DMMs mentioned that reflecting on the Introductory Rite gave them a new awareness of how Christ is present to them and the community of faith as they begin Mass on Sunday. After the summary, Session Two ended with a hymn before an afternoon break.

Day One, Session Three

Session Three focused on the Liturgy of the Word, the second movement of the Mass that each DMM experienced in his or her parish the previous weekend. The candidate began the session with an overview of how liturgical ministers prepare spiritually for Mass, and how to be
more mindful of their experience of God’s presence in their lives when they minister. They reflected on the teachings of the USCCB document, *Sing to the Lord: Music in Divine Worship* (*STL*), which referred to the power of good liturgical celebrations.\(^9\) According to *STL*, an experience of well-expressed and effective liturgical celebrations can give a minister new spiritual growth and build his or her faith.\(^10\) The DMMs received a guide to reflect on their experience of the *Liturgy of the Word* (see Appendix 13 and PowerPoint slides in Appendix 14). They reflected on their encounter with the Lord as they interacted with other members of their ministry and the assembly. Texts of the scriptures further guided their theological reflection (see Appendix 13, nos. V. and VI. for theological reflection questions).

After their prayer time, participants returned for a session of dialogue with partners and table groups. Some said that taking time to stop and reflect on their life, their ministry, and their experience at Mass challenged their faith. Some found these questions were difficult or made them uncomfortable. However, as they responded in their journals they experienced validation of their ministry and sensed a blossoming of growth in their relationship with Christ. Many also reported they experienced a great joy in their time of silent mediation and felt the need to incorporate into their daily lives more time alone with God in prayer.

One group reported that reflecting on their experience in this way began to illuminate more than their ministry at Mass, but in all aspects of their daily lives. Another group reported that the time spent in silent reflection of these questions felt like “spiritual chewing on the deep things of life.” A third group reflection focused on this experience as countercultural. Participants felt the silent reflection and dialogue with others on the deep things of the spirit goes

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\(^9\) *Sing to the Lord*, number 5.

\(^10\) *Sing to the Lord*, number 5.
against the culture that engenders an expectation of “knowing everything immediately.” They expressed this experience was more of a slow unfolding of revelation, a gradual disclosure of the loving relationship that God has given us. These practices of attention, awareness, significant silence, quiet reflection, and sharing with spiritual companions, revealed new insights in the participants’ relationship with God and Jesus Christ. We ended the session with a summary of the experiences of the day and a brief overview of the spiritual exercises scheduled for the coming week.

*Day One, Final Session and Summary*

The day’s last session included an overview of Week Two, the beginning of the online sessions planned for the following week. The candidate introduced the beginning of the online retreat experience that focused on the experience of the Liturgy of the Eucharist, the third movement of the Mass. The candidate shared the goal of the web-based blog: to provide a digital community where the DMM retreat cohort can receive spiritual exercises electronically, and respond to one another’s input reflections from remote locations. The session included a practical computer demonstration showing all the procedures for the coming week (see Appendix 16).

Participants were reminded to use the spiritual practice of attention during Mass in the coming weekend. The candidate answered participants’ questions and gave resources for technical support (see Appendix 18). The candidate provided laptop computers for participants to log on and sign up for hands-on technical support. A technical problem limiting the number of computers that could access the web connection prevented several participants from being able to log on. (This issue was the beginning of several technical challenges in the on-line section of this program.) A closing prayer service with ritual blessing and song (see Appendix 15) followed by a dinner concluded the day.
Week Two, Blog One: “Sound Spiritual Growth”

In the second week, the cohort began the online section: Sound Spiritual Growth, Blog One. Each participant received an email restating detailed procedures and providing a web link to the instructions for logging on to the “Sound Spiritual Growth” retreat blog (see Appendix 16). Several DMMs asked for further assistance and the candidate determined the particular WordPress blog site was more complicated to log in and access than expected. After encountering several frustrated participants, the candidate gave individual instruction for those who had difficulty logging on to the blog. Fifteen of the twenty-two participants had difficulty getting on to the blog and eleven needed individual instruction. Since the blog included the participants’ personal and confidential spiritual reflections, the website included an extra level of security ensuring confidentiality. However, the added security measures contributed to the obstacles that prevented several participants from connecting to the blog until they received individual support from the candidate.

The increased complexity of logging on to the website, and the varying levels of computer proficiency of the participants are factors that reduced the effectiveness of this part of the project. The DMMs would have benefited from a special tutorial module with clear and simple instructions and the support of a technical advisor to provide greater ease of accessing the blog. The candidate expected this process to be simple, however this was a challenge for participants. Since the online portion of the formation program is a key segment of the doctor of ministry project, a more effective instruction section is needed to ensure its success.

The first blog post, Sound Spiritual Growth: Describe Your Experience of the Mass, focused on the Liturgy of the Eucharist, the third and most significant movement of the Mass (see Appendix 17A). It included reflection on the experience of the Liturgy of the Eucharist on
the previous weekend with a link to Mass texts and readings. Theological reflection questions
guided participants to describe their sensory experiences, followed by questions on their
experiences. The music, texts, and video links were included to guide and reinforce the
participant’s reflection during prayer time. DMMs were encouraged to answer the questions in
their journal and on the blog. The blog ends with a reflection prayer and quotes about the
Eucharist from Pope Francis’ Corpus Christi homily in 2013. The participants’ blog posts were
contemplative and inspiring. Below are two highlights of the participants’ responses (see
Appendix 17B for more complete highlights of the participants’ experiences).

“I realized that God is so generous…he gives his love freely to all of us…without strings
attached. I thought about this as Dan was going through his presentation on today's online
chat, where he said: 'God's grace is freely given, through the sacraments. We can receive
sacraments, without having to always be perfect or fully worthy, because God freely
gives us love through the sacraments.'

“I love the concept of the Eucharist being a symbolic exchange between God and us –
that my response to His ultimate sacrifice is my giving myself back to Him. Taking
communion just became a whole new experience for me. The music preparation, the way
I prepare myself has a whole new dimension as far as I am concerned. My music group
isn’t quite sure what to make of me. One asked me this week if I bumped my head or
something. And my answer would be ‘Yes, the Holy Spirit bumped into my head and
actually got through to some degree!! I think I may have to calm myself down a little so I
don’t overwhelm them.”

The responses came from a broad demographic range of participants. They offered a full
sampling of reflections and responses from the DMMs in the program. Many participants
reported that the Sound Spiritual Growth Blog was a great source of spiritual growth. However,
some DMMs could not log in and participate until the candidate gave them individual technical
support for the WordPress blog website set for high security. The online blog was used during
the second week and the video/phone conference call concluded Week Two with a summary and
input session on understanding the Eucharistic Prayer in Mass.
Week Two, Video/Phone Conference

The DMMs participated in a conference call at the end of the second week to summarize and assess their experience of the week and probe more deeply their understanding of the Eucharist (see Appendix 18). The video conference was a much simpler technological experience for the participants than the blog. Every participant logged onto the video conference and participated with only minor difficulties. The candidate prepared for any technological challenges by arranging for an online assistant that followed the dialogue and monitored the group using a chat line offered in the GoToMeeting software, which participants could use to ask questions during the conference. The consistency of the monitor's help gave the cohort a greater sense of welcome and peace, which in turn empowered them to participate in the discussion more freely.

The video conference began with a welcome and opening prayer. Each participant shared a brief assessment of their experience of the week and offered their prayer requests. The candidate began the input section of the conference by responding to a request for the definitions of mystagogy, mystagogical reflection, and theological reflection. The candidate provided the DMMs with a summary that defined the three spiritual formation methods (see Appendix 19).

The candidate continued the input session with an instruction on eucharistic theology that included a narrative analysis of the text of Eucharistic Prayer II using the sacramental theology of Louis-Marie Chauvet\(^\text{11}\) (see Appendix 20). The session explored the deeper meaning of the Eucharistic Prayer text, the sacramental encounter with Christ in the Eucharist, and engaged the spiritual imagination of the DMMs. They examined Eucharistic Prayer II for key texts to experience the encounter leading to the symbolic exchange between humanity and God in this

\(^{11}\) Chauvet, p. 129-152.
prayer. Chauvet's explanation of this sacramental encounter begins by acknowledging that humanity has a lack that needs to be filled. He explains that by proclaiming our need and giving glory and thanks to God, the Eucharistic Prayer becomes a channel of grace where God gives humanity God's Son, the body of Christ, through the power of the Holy Spirit. Through their examination of this sacramental encounter in the Eucharistic prayer, the participants began to understand that the sacraments are an encounter in faith with the action of God, and that the Eucharistic Prayer is the channel by which the encounter between God and humanity happens. This instruction was an opportunity for them to understand the meaning of the Eucharistic Prayer in a new way as a conduit for the actions of profound love between both God and the faithful. The importance of this new understanding is significant. The human encounter with God in this sacrament reveals God’s self-gift to us, Jesus Christ his Son made present in the Eucharist, and calls forth our return gift to God, the real and symbolic offering of one’s own life to the world.

After reflecting on these powerful ideas and considering the implications of the action and grace of Eucharistic Prayer, participants reflected on insights from Chauvet that helped them experience a spiritual awakening (see Chauvet’s insights in Appendix 20). An insight that seemed to capture their imaginations was the role of the words of the Eucharistic Prayer. They realized when we listen to and pray the words of the Eucharistic Prayer proclaimed in the gathered faith community, these words become the ritual channel which symbolically identifies the gift of God and our return gift. This idea and the depth of Chauvet’s theological concepts were new for most of the participants and stimulated a strong spiritual energy and enthusiasm for the faith during the discussion of the participants.

12 Chauvet, p. 135.
13 Chauvet, p. 135.
This instruction on the Eucharistic Prayer, the primary focus of this first video conference, inspired several participants to share their reflections and responses through the video, audio and chat mediums provided. As participants began to comprehend the input about the Eucharist, their dialogue indicated they began integrating these ideas into their own experience. Verbal questions and responses from the participants followed, including comments and insights in the chat log (see Appendix 21). Two of the chat log comments were:

- “[It is] amazing that I could pray the Eucharistic Prayers every week, but not really consider these elements and how the various parts fit together.”

- “Just think what would happen if our communities actually embraced this prayer for transformation through the reception of the Eucharist!”

These chat log comments reflect the verbal conversation during this video conference. The animated tone of DMMs’ voices during the call and their chat comments reflected their new insights about the sacramental encounter with God in Christ through the Spirit in the Eucharist.

*Week Three, Blog Two: “Sound Spiritual Growth: The Search for Meaning in the Eucharist.”*

In the third week of the program participants were sent instructions introducing the second blog post, *Sound Spiritual Growth: The Search for Meaning in the Eucharist* (see Appendix 22). It included a simplified procedure to access the blog that assisted three people who were unable to access it the previous week. Although the candidate gave individual assistance, the blog continued to be confusing for a few participants who successfully posted the previous week. Some of these participants incorrectly posted their second blog responses on the page for the first blog. However, this issue was resolved after they received technical support. To ensure that all participants were able to access the materials, the candidate sent an email to them that included the contents of both blogs with the accompanying links. One participant chose to
email the response instead of posting on the blog. This response confirms the concern that the WordPress blog was difficult to use for those less experienced with computers.

*Blog Two* builds on the participants' reflections on the *Liturgy of the Eucharist* in the first blog and Chauvet’s understanding of eucharistic theology learned in the conference call. The second blog invited them to go deeper into their theological reflection on the meaning behind their experience of Eucharist. Web links to the PowerPoint slides used on the first retreat day and materials defining the meaning and purpose of mystagogy, mystagogical reflection, and theological reflection were included in this blog in response to requests from retreat participants. The second blog invited the participants to consider reflection questions that explore more deeply their experience in light of all they learned and understood (see Appendix 23A and 23B). An example of the participants’ postings on the first blog is this reflection in answer to a question about awareness of God’s presence:

- “God has been teaching me in various ways in the past few weeks. He has been teaching me to trust in Him, and to keep my eyes on Him, not on the choppy waves.”

Another participant reflected on recognizing God during the *Liturgy of the Eucharist*:

- “…as we pray together the Our Father….I am strengthened when I hear the unity of this spoken word, as we call upon God, our Father. Occasionally I hear a similar strength and unity during a song or hymn. We need more of that!”

In the next section of the blog, they were asked to explore the Eucharistic Prayer more deeply and reflect on the meaning of their experience of the sacramental encounter with God. A link to the slide presentation from the video conference on Chauvet’s theology was included. The concepts presented helped them reflect on the meaning of the gift of God’s self to humanity in the Eucharist and our own return gift to God. Many participants were inspired to share their new insights about the Eucharist and Communion on this blog. When asked if they sensed that something was absent in themselves and what was needed to fill the absence, many responded
that they need God to be made more present to them. As they begin to reflect on that sense of absence and presence, they were invited to reflect on the distractions that might come during the Eucharistic Prayer while they ministered during Mass (see Appendix 23A and 23B). One participant reflected on what God might be saying to them in the distractions:

- “This weekend was one of those very distracted weekends. I didn’t prayerfully prepare as I should have. I did not do a good job of letting the spirit speak through me. I learned that no matter how well the music is performed, it still requires that other piece of ministry, which is to pray the readings and the psalm as preparation. A lesson I hope I can share with my cantors.

Another DMM reflected on how distractions could be leading them to God:

- “I used to watch the clock. I still watch the timing, but now in the way a music director often has to. Until this retreat…. and part 2 pushed me to think a little deeper. This weekend, I soaked up the words that Jesus said on the night before he died…. only NOW am I mulling that this is tradition and it is what makes our Catholic Mass so beautiful and unique. And to think, this has been going on all my life.”

The third section of the blog post invited reflection on the meaning of the personal experience of Jesus in Communion and the communal experience of receiving the Eucharist in the midst of the Body of Christ. The participants reflected on the experience of the assembly singing as the Body of Christ and becoming one voice, one body of sound that sonically comes together one body (see Appendix 23A and 23B). When reflecting on the words or songs of the Communion Rite that attraction their attention, one DMM said:

- “I love when I go to communion... and I can hear the congregation singing. I am in the midst of the assembly and can feel being a part of the ‘Body of Christ.’” We receive the Body and Blood of Jesus Christ so that we can become his feet and his hands and can spread the good news of his love and God’s love for us. He becomes part of our being, and we can truly become the body of Christ, the ‘light to the world.’ ”

Another participant shared their new insights after reflecting on Chauvet’s theology:

- “I share in the feeling that ‘this was here all my life (25 years in [ministry]) and I was missing it!!’ But my excitement is that I now have the education and understanding to appreciate what is happening all through mass.”
The end of *Blog Two* offered a link to the previous Friday’s video conference and a variety of web links that included music and the poetry in a hymn text to be used in prayer and journaling. This week’s blog was intended to lead the DMMs into contemplation on the *meaning* behind their experience of the Mass. It focused on savoring the *mysteries* of our faith which is the heart of the *mystagogical method* adapted here for the participants’ theological reflection on their experiences.

*Week Three, Video/Phone Conference*

At the end of Week Three, the DMMs participated in a conference call to summarize and assess their experience of *Blog Two*. The call also focused on two areas of spiritual formation: *The Sacramental Encounter with Christ in the Mass* as a catalyst for their spiritual formation, and *Music Ministry as a Spiritual Practice* (see Appendix 24). The conference call began with participants praying an opening prayer, asking for prayer intentions and updates, and sharing a phrase that summarized their retreat experience. Some of the participants’ summary phrases of their program experiences were:

- “This is the day the lord has made!”
- “Always growing and trusting.”
- “Acknowledgement…being the imperfect minister.”
- “Wilderness of Confusion. Praying to learn how to understand my life.”
- “Let not your hearts be troubled. Let anxiousness go. Trust and rely on God.”

In this conference call the candidate examined music ministry as a spiritual practice. The DMMs discussed Kevin Irwin’s concept that the starting point of spiritual formation is the enactment of the Liturgy, which is at the heart of all Christian prayer, spirituality, and the spiritual life. He suggests an image that shows the relationship between Liturgy, Prayer, and Spirituality. The image of connected, concentric circles \(^{14}\) includes an inner circle to represent

\(^{14}\) Irwin, p. 96.
Liturgy, a second concentric circle to represent Prayer, and an outermost circle to represent Spirituality. Irwin relates and connects these three concepts and notes that when our awareness and senses are heightened and we are more mindful in prayer, we can experience the encounter with God in the Liturgy more deeply. Participants were asked to reflect on how the liturgy can become the source and summit of their personal prayer (see Appendix 25, Part III). The DMMs then used a guide to reflect together on a specific experience in their music ministry. This guide used the Whiteheads’ method of theological reflection on their ministry experience and their steps for understanding ministerial leadership in the Church. This process of reflection on a ministry experience in light of Tradition, experience, and culture led to positive discernment on their ministry and ways to address challenging situations (see Appendix 25, Part IV).

During the final section of the conference call the candidate facilitated a conversation that focused on the joys and struggles of their ministry. Some comments on the chat log focused on their responses and new insights. They said that the program led to these insights:

- “I am constantly trying to grow in my ministry and my relationship with God. It's a wonderful journey.”
- “God doesn't require perfection, just sincere effort.”
- “I think I fall into the saying ‘Lord, my heart is restless until it rests in you.’ Therefore we should always be reaching out and experiencing new growth in our ministry and community.”

The candidate brought the conference to a close with brief a summary of the conference call discussion, followed by a closing prayer that included their prayer intentions.

Closing Retreat

On the final retreat day on Friday of the fourth week, the participants gathered again at Cedarbrake Renewal Center after receiving an informational email (see Appendix 26). The
consistent email reminders throughout the four weeks of the program encouraged dialogue among the cohort and greater participation in the online portion of the program.

The day began with an opening prayer service (see Appendix 27) followed by the morning session focused on the fourth movement of the Mass, the *Concluding Rite*. (Several participants attended this session remotely through a GoToMeeting conference.) The session began with a brief summary of the previous four weeks before each participant shared prayer requests and a brief reflection on their program experience. The candidate presented an overview of the *Concluding Rite* of Mass that focused on the call to go forth and serve the world.

As they reflected on their experience of the *Concluding Rite*, the DMMs came to a greater understanding that Mass can inspire and nurture their response to God’s call to be sanctified, serve the world, and to sanctify the Church as they serve in ministry. When challenged to answer the question, “How am I called to serve today?” their answers reflected an understanding of the demands of ministry, the need to be present to others as they minister, and the freedom and truth that can be found as they serve in ministry. They recognized the call to be life-giving to others as they continue to understand and experience their own brokenness and the healing that can come in its midst. They examined the practice of accepting their circumstances and relying on God to guide the use of their talents as they minister in his name. With this openness to God’s active role in their ministry, some DMMs expressed that they felt a call to take on more responsibility to help and serve the needs of the world. After this reflection and discussion, the group took a midmorning break for refreshment.

The morning session continued with a deeper examination of spiritual formation for pastoral musicians in the USCCB guide for lay ecclesial formation, *Coworkers in the Vineyard of the Lord: A Guide for Lay Ecclesial Formation (CVL)*. The DMMs were invited to embrace
the call for their going formation that arouses and animates a true hunger for holiness.\textsuperscript{15} They also explored the U.S. Bishop’s document, \textit{Sing to the Lord: Music in Divine Worship (STL)}, which expresses that “Music is, therefore, a sign of God's love for us and of our love for him."\textsuperscript{16} The DMMs discussed their experience of spiritual formation in this program and how much their love for God can grow when they frequently express their love for Him. They shared that full, conscious, and active participation in Mass promotes and strengthens the fundamental conversion that places God, and not ourselves, at the center of their lives.\textsuperscript{17} That outward focus is the key to a fruitful spiritual formation.

During this session, the participants were asked to make a spiritual plan of action for daily living in their community, ministry, and personal lives. They developed plans for using the spiritual practices learned in this program. Creating and implementing a spiritual plan of action is a part of the ongoing formation that will have a long-lasting effect on the lives and ministry of the participants. To that end, they reflected on these questions:

- “How am I called to express this love for God?”
- “How can I help others and the community grow spiritually through full, conscious and active expressions of love to God?”
- “How can I open myself to the guidance of the Holy Spirit?”
- “How can I allow myself to listen to and trust God?”

They discussed their plans for ongoing spiritual formation when they return to their parishes, including practical liturgical and music ministry preparation ideas, and planning formation experiences such as weekly spiritual reflection to help their choirs. They discussed the importance of preparing effectively for liturgy for a more intentional experience of prayer as they

\textsuperscript{15} Co-Workers p. 38.

\textsuperscript{16} Sing to the Lord, paragraph 2.

\textsuperscript{17} Sing to the Lord, paragraph 2.
minister. Their plans included using spiritual practices as well as organizational, musical, and physical preparation for their ministry each week. Their responses included these reflections and new insights:

- “We prepare and plan for our ministry so the people of God and our ministers experience something powerful, a lifelong conversion.”
- “Our actions in ministry will be positive spiritual models for the assembly when we fully engage and participate in the rites by being attentive, prayerful, gentle, loving, and connected. Our attitude and awareness can profoundly affect the choir and assembly.”
- “Praying with others in ministry creates a new way of understanding how we express our faith and prepare to minister to others.”
- “When they are strengthened by spiritual friendship, the grace of the Sacrament, and the nourishment of the Eucharist, the People of God will transform the world.”

Participants ended this session by developing ideas to continue the spiritual formation practices of mystagogical and theological reflection. They intended to create opportunities for ongoing conversion for themselves, their choirs, and the community of faith in their parishes.

The last session of the retreat included a large group summary, general evaluation discussion, and an explanation of the online evaluation prepared for each participant (see Appendix 35). The DMMs were asked to complete the Survey Monkey evaluation sent to them after the retreat. After a break with an opportunity for the Sacrament of Penance and spiritual direction, the final session included the closing Mass of Thanksgiving and Blessing of Music Ministers. Fr. Leon Strieder presided and DMMs served as the liturgical ministers of the Mass (see Appendix 30 and 31). The Blessing and Commissioning of Music Ministers was adapted from the Book of Blessings. It included a powerful expression of faith and ministry from each participant. The Concluding Rite included an exhortation to the DMMs to continue their good work and to be affirmed in it as a blessing to the Church. After Mass, the formation program ended with a meal and fellowship. When the DMMs left for home, many expressed the desire to continue the group’s collaboration and spiritual journey together.
The four-week formation program for DMMs, developed to foster their growth in faith and commitment to service in ministry, was well received. The program’s goal of assisting DMMs develop a deeper personal relationship with God through theological and mystagogical reflection on their practice of ministry during the celebration of the Mass, is evaluated in the next chapter. A review of the evaluations and results of the project will determine the project conclusions and suggested contributions the program can make to ministry and the Church.
Chapter 6

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Evaluation of the Project, Summary and Conclusions

Project Evaluation Methods

The effectiveness of the *Sound Spiritual Growth* program and the candidate as facilitator were evaluated with several assessment methods. They included a self-assessment survey before the program and one after the program; in-person group assessments during each session; a group assessment process at the end of the program; and a professional assessment by an expert in the field of liturgy and sacramental theology.

1) The pre and post program surveys were administered to participants through the SurveyMonkey website. Their objectives were to: evaluate the program content, structure, and modes of delivery; assess the program’s effect on the participants’ spiritual practices and faith growth through self-reports; and appraise the candidate as a facilitator.

2) The ongoing group assessments were facilitated by the candidate throughout the program during each in-person retreat session and the video conference.

3) The group assessment process during the last session of the program was designed to assess the DMMs’ learning and evaluate if they met and achieved their goals for the formation program. The session also emphasized learning as an ongoing process and recognized that each participant has their own unique and special gifts to offer the world.\(^1\)

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4) The professional evaluation assessed the program structure and the participants’ response to the formation program with an expert in the field of liturgy and sacraments.

The pre-program survey collected data one week before the program and included a self-assessment of the participants’ background, age, and ministry experience as well as their knowledge and experience of spiritual formation in ministry and spirituality. The data from the pre-survey was used and to adapt the program to meet the needs and stages of faith development of the participants as a base point of participants’ pre-program knowledge.

The post-program survey was designed to report participants’ evaluation of the candidate, perceptions of the program, and assessment of its behavioral, attitudinal, and cognitive impact in their lives and ministries. The questions included self-assessment of the program’s effect on the DMMs’ personal spirituality and knowledge of spiritual practices to be used in their personal lives and in their ministries. They evaluated the program structure and content, assessed the perceived effectiveness of the various modes of the formation program, and reported the outcome that it had in their ministries as DMMs. The assessment and evaluation surveys were designed with the assistance and approval of a CUA faculty member (see Appendices 4 and 32).

Ongoing group assessments and feedback during each session of in-person retreats and conference calls were designed to measure the level of understanding of the participants throughout the program. The continuing oral feedback from the group provided assessment and interpretation of new ideas during the formation process. This practice provided immediate information about the needs of the group and helped gauge the learning results of each session.² The candidate used the ongoing group assessments and early feedback to make newly acquired ideas more applicable and useful to the participants and make adjustments to the content of

sessions. The adjustments included reducing some information to focus on higher priority input and give more clarity to principle concepts. Two benefits of the ongoing self-assessment were the participants’ increased awareness of personal and spiritual growth, and their greater willingness to grow further in new areas of spirituality and ministry.

The last session of the retreat included a large group assessment session. It explored the DMMs’ grasp of the spirituality of music ministry, their experiences with the spiritual practices learned in this program, their experience of God in prayer and faith-sharing, and their shared experience of the online sessions. Expressing newfound insights and hearing input from other participants helped the DMMs reflect on the effects of the program in their lives and ministries.

**Participant Background and Attendance**

The data of each survey was used to calculate the percentages listed below, based on the number of participants and their responses to each question. The participants that attended the program were adults serving in weekly pastoral music ministry leadership roles in parishes or schools. Most participants had an advanced level of music education (70%) and a basic knowledge of theology and liturgy (83%). All participants were staff or volunteer music leaders in the Church for multiple years, and 48% of the participants had 25 or more years of experience in pastoral music ministry. Of the participants, 50% were full time ministers, 32% were part time, 18% were volunteer directors, 87% had formal music or theological education, and 13% were self-taught (see Appendix 34).

Based on Questions 13 through 23 of the pre-retreat survey self-assessment (see Appendix 5), most participants were either very experienced, or somewhat experienced in critical thinking and self-reflective skills. Of this group, 86% were in their forties, fifties, or sixties - the

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3 Wiggins and McTighe, p. 274.
Mid-life, “Conjunctive” stage of Fowler’s faith development theory and 14% were in their mid-twenties to late thirties, Fowler’s Young Adult, “Individuative-Reflective” stage.

The program saw 86% of the DMMs participating in at least 6 of the 8 program activities (57% participated completely, 22% in 7 of 8 activities, and 5% in 6 of 8 activities), including two in-person retreats, two video-conferences, two blogs, and two surveys. Eight participants were affected by unexpected personal or job related conflicts, causing them to not complete some of the portions. Overall, 90% of the group completed five or more of the eight parts of the four week program. Some had technological challenges when trying to participate in the online blog. With technical support, all but two participants were able to post on the blog or use email as an alternative tool for their responses. In an interview of a distance learning systems professor at the Loyola Institute for Ministry in New Orleans, L.A., the candidate learned that partial compliance of participants volunteering for online formation programs is the norm in many web-based retreats for lay ecclesial ministers. This information led to the expectation of less than 50% participation for the online segment. However, the two online self-assessment surveys both received 100% participation; the first blog received 66% participation with the second blog receiving 76%; and the first videoconference received 95% participation with the second blog receiving 66%. The DMMs’ participation exceeded expectations for the online program section.

Participant Assessment and Evaluation

Participant Evaluation of the Design and Elements of the Program

The design of the program included two in-person retreats and six online formation activities. The online and web based sections of the program were intended to expand the

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4 Daniella Zsupan-Jerome, Interview by Author, Personal interview audio recording, New Orleans, May 3, 2013
capability for busy pastoral musicians to participate in a more extensive formation program over a four week period.

In the pre-retreat survey 95% of respondents reported that they hoped to receive growth and renewal from the program. In the post retreat evaluation, 95% reported that they experienced growth and renewal from the program and 90% reported that they will continue the spiritual practices after the retreat. In the post-retreat evaluation, 50% of the respondents reported that the design elements of the program were well conceived and allowed them to participate with a busy schedule, and 35% reported that they couldn’t participate fully in the extended format. In addition, 25% reported that they would like more in-person retreat time without an online component, 30% desired more in-person retreat time with the online section included, 25% desired fewer video conferences, 35% reported the desire for more blogs, and 25% asked for more training for the online portion of the retreat. Furthermore, 80% of respondents reported experiences of growth from the online and web portion of the retreat program.

Additional feedback included both positive comments from those who embraced the web-based technology for spiritual formation, and negative comments from those who found the online sections too difficult to master. Participants reported an overall positive experience of spiritual renewal from the program.

**Participant Assessment of Spiritual Development**

The program introduced the concepts of mystagogia and mystagogical reflection on the Mass to participants as a means for spiritual growth and formation. In the pre-retreat survey, 62% of participants had little or no understanding of the concepts of mystagogia and mystagogical reflection. In the post-survey, 90% of respondents reported that their understanding of these concepts had grown and changed.
The method of theological reflection was an important foundation of the formation program. Before the retreat, 70% of participants reported partial or little understanding of this spiritual practice before the retreat, while 95% of respondents reported a greater understanding of this practice, and 80% of respondents reported that it helped them grow in faith by reflecting on their experiences of Mass and ministry.

Participants’ experiences of the sacramental encounter with Christ in the Eucharist was a key factor in how their Mass experience became an entry point and catalyst to their faith formation. Every respondent (100%) expressed a strong affirmation of their experience and understanding of the sacramental encounter with Christ through the formation program and 66% of participants reported a profound change in their experience of the sacramental encounter with Christ in the Mass after the program. The sessions were designed to begin the DMMs’ reflection with individual prayer time, then move into group reflection and sharing. This format was a key element in the DMMs’ experience of both mystagogical and theological reflection. Their overall response to individual quiet time to begin each reflection section was positive, and 89% of respondents felt that the communal aspect of the process was “renewing and enlightening.”

The assessments of the program’s effect on the DMMs’ practices in ministry were:

- 86% of DMMs reported that they focus and reflect on the Mass texts and engage in theological reflection on their Mass experiences more frequently since the program, 14% reported the frequency of these practices remain the same, and none reported less frequency.
- 81% of DMMs reported that they have new insights on life and ministry from reflecting on their liturgical experiences more frequently since the program, 19% reported the frequency of these practices remain the same, and none reported less frequency.
• 77% of DMMs reported that they focus and reflect on the readings and psalms of Mass, and take time to pray and journal about their spiritual growth more frequently since the program, 23% reported the frequency of these practices remain the same, and none reported less frequency.

• 65% of DMMs reported that they focus and reflect on song texts related to the Mass readings more frequently since the program, 35% reported the frequency of these practices remain the same, and none reported less frequency.

The qualitative sections of the post-survey included the DMMs’ insights that indicated a willingness to directly enter into the process of mystagogical reflection and theological reflection with the group. By exploring their experiences of the mysteries of faith, participants were able to identify the movement of the Spirit in their lives. Many DMMs reported a more profound experience of the sacramental encounter with Christ in the Eucharist after the program, and when ministering at Mass they experienced a deeper relationship with God.

In the pre-retreat survey 80% of the respondents expected to receive renewal, spiritual growth, or a deeper relationship with God from this program, and 20% hoped to receive new ideas or techniques for their ministry to use to help them with the spiritual formation of choirs or as music directors. Afterwards 95% of the participants reported that the program met or exceeded their expectations. The single respondent who did not answer affirmatively, reported no expectations of the program. All (100%) of the DMMs who responded were affirmative when asked if they would recommend this program to others.
Participant Qualitative Assessment

The post program survey included a qualitative evaluation of the structure and elements as well as the effectiveness of the program from the participants. They shared these reflections about their experience of the in-person retreats:

- “I felt supported and renewed to continue ministering music at our parish. I had a renewed sense of being present in the Liturgy after this program.”

- “I learned a great deal about the Liturgy. It added a new dimension to the mass and to my music ministry.”

- “[The] teaching was deep/intense/thorough, but eased/lightened by levity and personal sharing. PowerPoint and handouts were very helpful - keeping our attention. Private contemplation time was very helpful. I (we) got tired by the end of the day. A little long? The teachings provided much food for thought and contemplation heading back to prepare for and assist at the liturgy that weekend.”

- “With the Mass [on the final day], I felt like Peter, James, and John must have felt at the Transfiguration - I didn't want to leave!”

The qualitative evaluation of the structure and elements as well as the effectiveness of the online portion of this retreat included these reflections from both positive and negative perspectives:

- “I really enjoyed blogging. It helped me to slow down and ponder and reflect on the little things that I found enlightened my soul.”

- “I participated in all videoconferences... [they] didn’t quite help much. The technical problems were a distraction. The online session I attended felt more awkward.”

- “Once I read the writings of others [online] and started writing myself, I was surprised at the words that flowed from my fingers on the keyboard. It was as if God was giving me the words to say, through the gifts of the Holy Spirit.”

- “I realized that even if I become distracted during mass, I am still in full, conscious, active participation at the liturgy because there is something to be learned in the distraction.”

The participants assessed their intention to integrate the learned spiritual practices into their lives and ministry. Their responses included:
• “I will share some of the ideas with my choir and focus on strengthening my relationship with God, both during the liturgy and outside it.”

• “I will use what I learned to connect with Christ at a deeper level, and share what I learned with others so that they can have the same experience.”

• “I have become aware of new ideas about methods of prayer, ways of lessening distractions, and setting aside time for reflection.”

• “I will continue to think, reflect, and share this with…my Children's and Youth Choir, enabling the older choir members in each choir to grow in their faith and spiritual life.”

Suggested Improvements for the Future

The implementation of the project also revealed areas of the program that need further development. The first area relates to the technological challenges of the online blog. The website’s security measures were too complicated for the computer proficiency of some of the participants in this study. Future programs that use blogging will need to use a website with a simpler set of instructions that has less complicated security measures while still having confidentiality protection.

The second area of needed development concerns the content and volume of material presented to the participants during the retreat sessions. Due to the large volume of material, some of the content of the program could be reserved for a later retreat. Additional retreat quiet time and more opportunities for theological reflection on the Mass and ministry would be a benefit of a reduction in content.

A third area of potential improvement is the scheduling of the formation program. The program was presented in September and October, busy fall months of choir startups for DMMs. The recommendation is to offer this program in August during the DMMs’ planning season for the coming year, or in the first part of the year during a less busy season.
Suggested Future Development of Project Ideas

This project raised several questions and revealed areas of further development for future formation projects. These are:

1. What are other effective ways to develop online spiritual formation?
2. How can online spiritual formation become more accessible to adults in the later stages of faith development who are less proficient in web-based technology?
3. How can the practices and techniques of this retreat be applied by the DMMs for their choir members and their parish community?
4. How can methods for the Spiritual Practice of Attention be developed to enable ministers and assembly members to more readily use it to be more mindful of the presence of God in worship and life experiences?
5. How can ministers have a regular experience of mystagogy after Mass?
6. How can the ministers, after each occasion of serving in ministry acquire the regular habit to ask themselves, “What just happened and how has it changed me?”
7. How can the teaching on the theology of the Eucharist be further developed and how that can change the way the people of God see, experience, and understand the Eucharistic prayer and their return gift to God?

Professional Evaluation

Rev. Leon Strieder, S.L.D., chair of the Diocese of Austin Liturgical Commission and Associate Professor of Liturgy and Sacrament at The University of St. Thomas and St. Mary’s Seminary, provided a written professional evaluation of the candidates’ facilitation. As a professor at St. Mary’s Seminary and a supervisor of graduate students and seminarians, Rev. Strieder guides, directs, and evaluates students in theology. He provided guidance for the project,
and as chair of the diocesan Liturgical Commission, encouraged the candidate to develop the project. Rev. Strieder was also the sacramental minister for the formation program and attended both of the in-person retreats. He served as a spiritual director, offered the Sacrament of Penance as requested by the participants, and presided at Morning Prayer and the Mass of Thanksgiving. He also offered a professional evaluation of the program and the candidate (see Appendix 32).

The assessment included a positive evaluation of several aspects of the program and the candidate. In evaluating the candidate’s preparation and structure Rev. Strieder wrote: “Dan prepared very well for each session … his material was well thought out and flowed logically.” In regards to the presentation demeanor and the use of visual and print materials he comments: “Dan was enthusiastic and motivating in his presentation.”, “his use of PowerPoint was helpful and easy to follow”, and “…the discussions were excellent I heard from the participants that they found the material and discussions helpful.”

He had comments about the online section of the retreat: “We had some technical issues with the blog postings and feedback but the good will of the participants overcame these issues.” His personal evaluation included helpful comments about the strengths and weaknesses of the candidate’s facilitation of the program: “Dan worked hard in putting these sessions together. I think he found the input from his professors and myself helpful and he put those suggestions into practice. He does listen and follow advice. He is a natural extrovert and an easy leader. People find his direction kind and fun to follow. Dan’s weakness is that he is sometimes either late in his organization or lacking in strong focus in his leadership. He is good enough to pull things off with ease, but maybe working a little more on organizational skills and focused leadership would make his work even easier.”
The evaluator’s comment on the effectiveness of the program and the participants’ feedback was positive. He writes: “It [the program] was quite excellent. The participants came with an open mind because they had been invited, and when they took part in the sessions and the discussions, I could see that there was real growth in their perception of themselves as ministers and musicians.” He evaluated that the needs of the participants were adequately addressed and affirmed the program’s benefits to the DMMs: “Part of this idea for the spiritual growth for ministers, musicians included, came from a past attempt to offer retreats for musicians, especially after Easter, for their spiritual growth and nourishment. I think this short formation program helped to do this very task.”

**Personal Evaluation**

From the perspective of the facilitator, the spiritual formation program of the project was successful. The program engaged DMMs from a wide spectrum of parishes throughout Texas. The candidate planned for a program structured to enable busy music ministers, located long distances from one another, to participate in an extended, four-week formation program, and this project succeeded and fulfilled this goal. The plan to begin the first day with a well-prepared Morning Prayer liturgy followed by mystagogical reflection on the participants’ experience was well executed. Despite concerns about the DMMs’ ability and openness to fully participate, the candidate’s presentation style and structure of the activities allowed them to embrace and enter actively into the practices of spiritual reflection and faith sharing. After the first ongoing group assessment in Session One, the candidate determined that some materials should be omitted from the next session. The candidate used ongoing feedback methods of assessing the DMMs’ level of understanding and analysis of group responses that helped him discern their grasp of the material. At each session the candidate grew more comfortable with recognizing the response of
the participants and their level of understanding. With each session the candidate improved in the ability to successfully refocus and simplify the presentation of materials and limit the quantity of information presented. The mystagogical reflection and theological reflection process of individual, small, and large-group sharing was facilitated with ease by the candidate, who received positive feedback from the participants on leadership and engaging presentations.

The DMMs’ assessment of the mystagogical and theological methods reported a great benefit to their faith and ministry. The candidate’s personal evaluation included the need for additional tech support during the online portion of the program since the participants needed more in-person guidance and a simpler method for using online blogs. However, although there were difficult challenges in the online section of the program, 95% of the participants affirmed the candidates’ abilities to facilitate and present the material at the in-person retreat and on the blogs. The candidate’s coordination of program logistics with diocesan, retreat center, and support staff personnel was effective and the invitations to participate in the program effectively yielded over 20 participants for the program.

Throughout the program the DMMs’ expressed deep gratitude for the opportunity to participate in a spiritual formation program presented as a response to their ongoing requests for this kind of spiritual renewal. An area of growth for the candidate was discovering the impact that additional time in prayer before each session made on the focus and clarity of each session. When periods of time were designated for prayer and contemplation focused on the participants’ needs and the session topic(s), the candidate was more focused and clear for each facilitated session. When the candidate’s attention was drawn away from the session topics or procedures by the challenges of technical equipment problems or assisting the participants with practical needs, there was a loss of focus and clarity. The candidate recommends adding technical and
practical support persons to allow a greater focus on facilitating the sessions. This leadership experience underscores the great need for the spiritual formation of DMMs and addressed their desire for more spiritual renewal opportunities. The positive impact of this spiritual formation program in the lives of the participants is significant.

General Conclusions and Contribution to Ministry

Conclusion: Effects of Program on Participants

The program had many positive effects on the spiritually and ministry of the participants. Of these, the five areas of primary importance are:

1) The DMMs embraced a deeper understanding of the meaning of the Eucharistic Prayer. When they understood how the text and the actions of the Eucharistic Prayer are a channel of grace for the sacramental encounter with Christ, it transformed the experience of Mass for them. This was the most important effect of the program.

2) The participants discovered the power of the spiritual practice of mindful awareness in Mass, ministry, and daily life. The participants reported that they entered into their ministry and Mass with a greater awareness of the action of God in their lives.

3) The participants learned and understood the spiritual practice of theological reflection on their experiences. Through the sequence of: a) mystagogical reflection on a liturgy, b) theological reflection on their experience of the four movements of the Mass, and c) theological reflection on their ministry using the lenses of faith and tradition, they gained new fluency with these methods of formation. This formation method allowed them to use their insights from their experiences to deepen their faith and inspire the call to serve.

4) The participants gained a new spiritual vocabulary through self-discovery with the methods of mystagogy, spiritual practices of attention, theological reflection on the
sacramental encounter with Christ in the Eucharist, and theological reflection on their ministry experience.

5) The participants experienced how their spiritual growth and new-found awareness of the encounter with Christ made a difference in their ministry with their choir, in their parish, and in their personal lives. With a revitalized openness and a renewed vision of God’s grace in the world, some DMMs reported the profound effects of a change in attitude toward others, a deeper peace in their ministry, and a renewed desire to serve God with kindness, care, and charity.

General Conclusions

The conclusions of this project will consider the original issue in ministry that inspired this project: the need for an effective spiritual formation program for DMMs to support the pastoral requirements of their ministry. The project’s purposes and goals were accomplished by providing a formation program with opportunities to encounter Christ through guidance and training in spiritual practices for ongoing conversion in their lives and ministry.

Questions that will guide us to some final conclusions are: How did the project give the DMMs entry points for spiritual formation and develop their spiritual practices for growth in spirituality and ministry? What did the project reveal that can improve spiritual formation for DMMs and their choirs? What is the project’s contribution to ministry? What conclusions can be determined from the study, analysis, and the methods in this project that will contribute to this field of ministry and those who work in it?

Through a review of the project’s goals, (see p. 104) we find that the program had positive results. The goal of developing a deeper understanding of the Eucharist was accomplished by the project’s focus on the DMMs’ experience of the Mass and the sacramental
encounter with Christ in the Eucharist. The participants reported that the process of theological reflection on their ministry at Mass, and the formation session on Chauvet’s insights into the meaning of the sacrament in their lives and ministry gave them a more profound understanding of the Eucharist.

The spiritual practices of attention, mystagogical reflection, and theological reflection on the four movements of the Mass and on their own ministry were developed and cultivated with the DMMs through experience and repetition. They assessed that learning these practices helped deepen their relationships with God, and encouraged them to develop these practices in their choirs. A review of the criteria of the spiritual section of the Standards for lay ecclesial ministry certification from the USCCB, indicates that the DMMs reported specific progress for themselves in eight of the ten areas of spiritual formation, 2.1 - 2.7, and 2.9.5

*Contribution to Ministry and Final Conclusions*

This project will be a useful resource for pastoral musicians and those who assist in their training and formation. The contribution to ministry of this project is to provide a spiritual formation process to be used for DMMs, all liturgical ministries, and in fact, all the members of the faith community.

In this project I proposed that the spiritual practices of mystagogical reflection on the mass and theological reflection on the Mass and ministry can be effective methods of formation for DMMs. It can lead them to grow in holiness and bring about growth in Christian discipleship and ministry leadership. The assessment and evaluations of the project by participants and the candidate attest to the success and the positive effects of the project. Mystagogical reflection and theological reflection on the DMMs’ experience of the Mass, with the accompanying practice of

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5 *Standards*, p. 6.
attention, further developed their relationship with Christ as the foundation of their ministry. Participants experienced growth in self-awareness and their sacramental encounter with Christ while ministering at Mass.

The overall goals of the project, described in Chapter 4, were:

1. Develop a more profound understanding of the Eucharist and the experience of the sacramental encounter with Christ while ministering at Mass.
2. Nurture spiritual practices to grow in holiness and the ability to fervently lead the sung liturgical prayers of the Christian community as a DMM.
3. Cultivate the practice of both mystagogical reflection and theological reflection on their experiences of God using the texts of the Mass to bring about growth in Christian discipleship and ministry leadership.
4. Develop their practices of a minister’s self-awareness, attending to human dynamics during worship and ministry, reflecting on the experience of the Spirit’s sacramental presence in the Mass, and incorporating the insights from reflection on daily experiences and ministry.
5. Increase the understanding that a living union with Christ is the goal of the Christian life, the foundation of ministry, and the irreplaceable source of its authenticity and fruitfulness.⁶ (CVL, p. 39)

These goals were met through the in-person and online retreat experiences that were developed for the participants. The DMMs developed a more profound understanding of the Eucharist and their experience of the sacramental encounter with Christ while ministering at Mass. They reported a deeper understanding of the Eucharist after learning that God’s gift of

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⁶ Co-Workers, p. 39.
Christ is given to us and we offer our return gift to God through the Eucharistic Prayer. These responses and the following quotes are found in the Post-Retreat Survey and Spiritual Inventory (see Appendix 36). One participant responded to the formation in Chauvet’s theological teaching on the Eucharist by acknowledging for the first time, the gift exchange between humanity and God in the Eucharistic Prayer. The DMM wrote, “It is the exchange of Christ giving His life for us and us returning that gift by giving ourselves back to Him.” Another DMM said that it was “amazing that I could pray the Eucharistic Prayers every week, but not consider these elements and how the various parts fit together.” They began to see the Mass and Eucharist more deeply with the “eyes of their hearts.”

Through understanding and learning spiritual practices of attention to the presence of God, the DMMs reported that they experienced growth in personal holiness and the ability to more fervently lead the sung liturgical prayers of the parish community. One participant said, “My actions, as well as my music-making, are part of the transformation we experience at every liturgy.” The DMMs found that by cultivating the practice of mystagogical reflection and theological reflection on their experiences of God in the Mass, they experienced growth in Christian discipleship and ministry leadership. Through learning the practice of theological reflection on their experience of ministry, they developed their own self-awareness and self-reflection during worship and ministry. One participants recalled that “since this retreat, I take the time to reflect, watch, taste and center myself before receiving, praying, and witnessing the blessings of the Eucharist and the words that Jesus said. I re center myself and let go of 'myself'.”

The program successfully guided the DMMs to spiritual experiences that will have lasting positive effects. As they reflected on their experience of the sacramental encounter with Christ in the Mass, and incorporated insights from reflection on daily experiences and ministry,
one DMMs reported that he had “A renewed sense of being present in the Liturgy.” Another shared that her experience of formation “allowed time to reflect and enrich a sense of heightened purpose of what we do at the Liturgy. Doing this [reflection] in community at the retreat lent wonderful experiences of communal prayer. The retreat also built in the much needed personal alone time for reflection and self-discovery.”

Finally, the responses in the project assessment indicates that the participants will continue to use the learned spiritual practices from this program in their ministry and personal prayer. They indicated that with their new understanding of the relationship with Christ that is deepened each time they celebrate the Mass, they are enlivened in their faith and ministry. Several respondents expressed that they will share these practices with other ministers and engage their volunteers as well. One respondent said, “I plan to search different music and texts to continue to add to my personal spiritual growth, as well as gain new ideas to pass along to our music ministers to aid their worship. This in turn should [help] lead the congregation.”

The success of this program gives credence to the profound impact of mystagogical reflection and theological reflection on the Mass and the experience on their own ministry when used as methods of spiritual formation for DMMs. These methods of formation can be used for other liturgical ministers as well. These methods can also be used with a wide range of age groups and ministerial roles. Opening up the mysteries of our faith in these ways could be extended further to parish community members as well. The possibilities are numerous and have the potential to transform the whole community of faith. The participating DMMs experienced spiritual formation that made a difference in their lives and ministries. Their growth in holiness and commitment to the Christian life will be a leaven for renewal in the church. This kind of spiritual formation, using the experience of the Mass and the sacramental encounter with Christ
as an entry point, can be used to build up the faith of the Church and its lay ecclesial ministers. The DMMs in this program are committed to continue these practices and, through their prayerful dedication to spiritual formation, will bring a new springtime to the Church’s experience of liturgical celebrations. Their formation experiences give them a greater attentiveness to the movement of the Spirit in the action of the Mass. This spiritual mindfulness with inspire them to enter into the beauty and the majesty of the Mass as the “source and summit” of their Christian life. DMMs that experience this kind of spiritual growth will become the vital soul and source of their ministry for others in the Church, community and the world.
Appendix 1

SAVE the DATE

_A Retreat for Parish Music Directors_

**Sound Spiritual Growth: Encountering Christ in Your Experience of Music Ministry**

*Day 1* September 19, 2014 ~ 10:00 am – 6:00 pm Opening Retreat Day

*Final day* October 10, 2014 ~ 10:00 am–1:00 pm ~ Final Retreat Day & Mass

At Cedarbrake Renewal Center ~ Belton, Texas

(Week 2 & 3) **Two online retreat weeks with:**
1) a spiritual reflection blog postings;
2) Conference call sessions: September 26 & October 3, at 2:00 pm; from home or work ~

Is this retreat for you?

- Yes....if you are a Parish Music Director who would like a retreat to renew your spiritual life.
- Yes....if you would like an opportunity to spend time on retreat and continue it online with a community experience of music ministry colleagues, coordinated with your busy schedule.

What will you receive?

- Find contemplation and peace too often out of reach in midst of daily ministry
- Experience your relationship with God coming alive in your daily life and ministry
- Receive a guide each week for online retreat sessions; with scripture, reflections, art, and music to deepen the experience of God’s presence in your busy life
- Spiritual practices to grow in faith while engaged in the Liturgy and your ministry

_Come to a Day of Renewal, followed by 2 weeks of online retreat at your own pace. Program ends with final retreat day of reflection, prayer, and Eucharistic Liturgy. Spiritual direction (optional) and the Sacrament of Reconciliation will be available to participants as well as nature walks and music/art experiences._

The retreat offers renewal and formation through reflection and prayer based on your experience as a minister at the Eucharistic Liturgy. Receive the spiritual tools needed to support you in ministry. Music directors/leaders from Central Texas parishes enter into spiritual formation to support their ministry through the prayer, reflection, dialogue, and ministry network experience of the retreat.

Cedarbrake Renewal Center, NPM Austin Chapter, and Diocese of Austin Office of Worship are pleased to co-sponsor a spiritual formation program for pastoral music directors and leaders.

**Retreat Director:** Daniel Girardot, Doctor of Ministry candidate, The Catholic University of America, Diocesan Liturgical Commission.

**Sacramental Minister and Spiritual Director:** Fr. Leon Strieder, St. Mary’s Seminary, Professor of Liturgy and Seminarian Formation.

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**Retreat Schedule:**

Retreat on Friday ~ September 19th, from 10 am to 6 pm ~ Music Directors will:

- Pray the daily prayer of the Church with sung Morning and Evening Prayer.
- Learn theological reflection on your experience of ministry as you worship
- Take time to experience prayer, scripture, art, music, reflection, & dialogue
- Receive the opportunity for Sacrament of Penance and/or Spiritual Direction
- Learn to use online materials for continuing retreat and reflection

Online retreat for two weeks: September 20th through October 3rd, 2014, participants will:

- Use website for retreat activities, reflections, music, scripture, art, prayers - at your convenience
- Learn to incorporate prayer and reflection as you minister and experience liturgy in your parish

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• Prepare for and participate two ‘live’ online retreat sessions

Web conference dialogue sessions on Friday, September 26 and October 3, 2014, 2:00 pm:
• Participate, give input, join prayer, and discuss reflections on the spiritual readings/exercises
• Practice theological reflection, prayer, and support your online cohort of retreatants

Final Day Retreat—Friday, October 10th from 10 am to 1 pm
• Prayer, reflection, response and spiritual renewal
• Summary of formation experience with group, evaluation and input
• Eucharistic Liturgy with special blessing and commissioning

Refer to pre-retreat materials provided after registration for guide to prepare for retreat; individual spiritual direction and/or dialogue with retreat director or spiritual director is an option.

• Requested donation: $40.00 (3 meals, retreat space, and materials). Full Scholarships are available. Overnight room is available upon request for additional separate fee.
• Signup online on the Cedarbrake webpage! Find the retreat on the website, www.austindiocese.org/cedarbrake then "click here to register."

To register for the retreat, please submit the following information by September 12, 2014: Pre-retreat preparation materials will be sent to you upon receipt of your registration.

First Name: ___________________________ Last Name: ___________________________
Address: ___________________________________ City: _______________ Zip: _________
Email Address: ___________________________ @ ___________________________

Please give best contact phone numbers:
Work phone number: (___ ___ ___ )– ___ ___ ___– ___ ___ ___ ___ ___
Cell phone number: (___ ___ ___ )– ___ ___ ___– ___ ___ ___ ___ ___
Home phone number: (___ ___ ___ )– ___ ___ ___– ___ ___ ___ ___ ___
Parish: ___________________________ City: ___________________________
Position: ___________________________

Submit registration to:
Cedarbrake Catholic Retreat Center
P. O. Box 58, Belton, TX 76513 (mailing)
Physical Location: 5602 Hwy 317 N, Temple TX 76502
Phone: 254-780-2436
Email: cedarbrake@austindiocese.org

This retreat is being presented by Daniel Girardot, Doctor of Ministry candidate, as a Doctor of Ministry project for the The Catholic University of America. For more information about the retreat, contact: Daniel Girardot at: dgitardot@staustrin.org or call (512) 451-5132.
Appendix 2
Promotion and Announcement texts for DMM Directed Retreat
Daniel Girardot, DMin Candidate, The Catholic University of America

1) Announcement for diocesan newsletter, department emails, and parish bulletins:

September 19 through October 10 - A Directed Retreat for Directors of Music Ministry –
Sound Spiritual Growth: Encountering Christ in Your Experience of Music Ministry
Parish Music Directors, come to a retreat designed for your busy life: 1) a day of directed retreat,
2) followed by 2 weeks of online retreat at your own pace, 3) with a final retreat day of prayer,
worship, and spiritual refreshment.
Receive spiritual tools to encounter Christ in your music ministry and recharge your spiritual
batteries. Led by Daniel Girardot, Doctor of Ministry candidate at Catholic University of
America, it includes liturgical prayer, meditation, directed spiritual discovery, and an option for
individual spiritual direction. In addition, Fr. Leon Strieder will offer the Sacrament of Penance,
spiritual direction, and a Mass of Thanksgiving.
The cost for the 4 weeks of directed retreat, including three meals and snacks for the first and last
days of onsite retreats, is $40.00. For details and registration, click on this link
http://www.austindioce.se.org/cedarbrake or contact dgirardot@sttaustin.org.
Registration deadline is September 12 in order to receive important pre-retreat materials.

2) Email to parish music directors and NPM member music directors in the region
Dear ___________________,
I hope you are well and that you had the opportunity for refreshment and renewal this
summer. You are in my prayers as we start this new choral season.

I have been working on my Doctor of Ministry degree at The Catholic University of America
and have developed a spiritual formation "retreat" for music directors for my doctoral project. I
believe it will be a positive experience for you in ministry and I invite you to participate.
Attached is the flyer and information for the program.
The retreat is designed to be an extended formation program that will fit a busy music minister’s
schedule. The first retreat day is Friday September 19th, from 9:30am -6:00pm. During the
following two weeks we will participate in an online retreat. The final retreat session is Friday
morning, October 10 from 9:30am–1:00pm that ends with a Mass of Thanksgiving and
lunch. The cost is minimal to cover the cost of food. If you would like to come the evening
before, a room at Cedarbrake is also available by request for a nominal fee. Attached is the flyer
with more details. You can register online at www.austindioce.se.org/cedarbrake. Go to
Upcoming Retreats, and then under Music Directors Retreat, "click here to register." You are
welcome to call or email me if you have any questions dgirardot@sttaustin.org or (512) 468-
2464. If you’re not able to attend the program I understand. You will be with us in spirit and I
would be grateful if you could keep us in your prayers.

Let us pray for one another as we work in our music ministry. We have a unique and special role
to help form the faith of our parishes through the music at Mass. This retreat will help us address
our own spiritual needs as we minister to the people of God. May God bless you in the good
work that you do, and may your work lead you closer to Christ. Thank you for considering this
invitation, and I look forward to hearing from you!          ~    Yours in Christ, Dan
Appendix 3
Registration Confirmation and Retreat Participant Preparation Email
Daniel Girardot, DMin Candidate, The Catholic University of America

Sent before the Sept 14, 2014, Sunday Liturgy
Dear Music Director Retreat Participants,
Welcome!!! I am delighted that you are able to come to the retreat for music directors, Sound Spiritual Growth: Encountering Christ in your Experience of Music Ministry. Your participation is a blessing!

To prepare for the retreat, I ask you to open the attachment, print it out, and read it before you celebrate the masses at your parish this weekend. It is a guide to raise your awareness about your experience while you minister. You will use at the retreat this week. The content is also in the body of this email (below).

Please RSVP to tell me that you received this.

The week before the retreat you will receive an email that includes a Pre-Retreat Survey. Thank you in advance for completing it before you come to the retreat. It will help me to understand your hopes and expectations for the retreat, and will fulfill assessment requirements for the Doctor of Ministry project that is the basis for this retreat. Thank you for your participation!

Notes about the Retreat:
1. Let us pray for one another this week as we prepare for our retreat. I will send the list of the 22 music directors that are attending. If you would prefer that I not send your name, please send an RSVP to me with that request.
2. If you have a laptop computer, please bring it to the retreat for an introduction to the online sessions that follow this first day of retreat.
3. Directions to Cedarbrake Renewal Center may be found here: https://goo.gl/maps/CAsvH. Contact information is found here: http://www.austindiocese.org/cedarbrake
4. A breakfast snacks and fruit begin at 9:00am, Friday morning in the Driscoll House (see website for directions on the grounds). Please arrive by 9:30 for check in and welcome.
5. If you requested a room on Thursday night, please confirm that request with me by email. I will confirm the room with Cedarbrake for you on Monday, September 15.

For more information or for any questions about the retreat, please contact me at: dgirardot@sttaustin.org, or call/text my cell phone at (512) 468-2464.

May the peace and blessings of God be you and let us pray for one another throughout the coming week.
Your brother in Christ,
Dan
The page below is the information attached to this email.

The text of the next page was included in the body of the email sent to participants.
Appendix 4
~ Preparation Page for Your Retreat ~
Daniel Girardot, DMin Candidate, The Catholic University of America

**Please read and use the following Information as your preparation for the retreat**

Welcome to the Retreat for Parish Music Directors!!!!
*Sound Spiritual Growth: Encountering Christ in Your Experience of Music Ministry*
A Retreat for Parish Music Directors
Cedarbrake Renewal Center – Belton, Texas

- **(Week 1, Day 1)** ~ September 19, 2014 ~ 10:00 am – 6:00 pm at Cedarbrake.
- **(Week 2 & 3)** ~ September 26 & October 3, two online retreat sessions at 2:00 pm ~ home or work.
- **(Final day)** ~ October 10 ~ 10:00 am – 1:00 pm ~ Final Morning Retreat & Mass at Cedarbrake.

*Find directions to Cedarbrake on the website, www.austindiocese.org/cedarbrake.*

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Welcome to “Sound Spiritual Growth: Encountering Christ in your Experience of Music Ministry!”

~ *** Please read and use the following Information as your preparation for the retreat *** ~

This weekend’s experience of ministry:
This weekend we celebrate the Feast of the Exaltation of the Holy Cross.
The two parts of the liturgy that I ask you to focus on while you minister at the Liturgy this weekend are the:

1. **Introductory Rites** (including preparing for church, rehearsal for Mass, and the Rite)
2. **The Liturgy of the Word** (the proclamation of scripture through the Prayer of the Faithful)

For these two parts of the liturgy, I ask you to engage in the spiritual practice of “Awareness” and notice certain things about yourself and your experience as a minister at the Liturgy this weekend.

Here are a few questions to ask yourself that may help you. Choose only a few to keep in mind.

These questions will help you to attend mindfully to your own experience of body, mind, and spirit as you minister at the Liturgy. Be attentive to the sights, sounds, smells, tastes, and touches that make up the basic human activities at the foundation of all ritual.

**The Liturgy-general questions to keep in mind:**

a. What are you experiencing right now? What do you see, hear, smell, feel?
b. What is moving you about this part of the Liturgy?
c. In what ways are you engaged or disengaged?
d. How would you describe your feelings during particular moments of the Liturgy?

I. **Introductory Rites** (prelude, hymn, Greeting, Penitential Act, Gloria/Sprinkling, Opening Prayer)

a. The Rites: What is your experience of prayer in the music, texts, movement, and prayers?
b. Hospitality: As you pray, practice, and direct, what do you feel as you welcome others, prepare, and then celebrate? What are the distractions/challenges or joys/delights?
c. Ministry Interaction: What are your interactions with assembly member and liturgical ministers/clergy as you prepare and begin the Liturgy?
d. Movement: What do you notice from your perspective as the director?

II. **The Liturgy of Word** (scripture, responses, Homily, Creed and Prayer of the Faithful)

a. Scripture: How do you hear the Word? What helps you? What hinders you?
b. Awareness: Where is your focus during the reading of scripture? ...or as you prepare for the upcoming music acclamation? What moves you about this part of the Liturgy?
c. Response: What is your response to the Word? How does directing the Psalm or Gospel Acclamation help or hinder your experience of communal prayer?
d. What do I feel after hearing the Word and homily, then singing/praying/directing the responses?

Your mindful presence to ritual postures and liturgical symbols will inspire questions that help discover the meaning of your experience as a minister and lead to a deeper understanding of the meaning of the ritual.

*I look forward to seeing you on Friday! God bless you, Dan*
Appendix 5
(Note: Survey created and sent to participants using Survey Monkey, www.surveymonkey.com)

~ Pre - Retreat Survey and Spiritual Inventory for Music Directors – Template ~
Daniel Girardot, DMin Candidate, The Catholic University of America

Thank you for answering this pre-retreat survey before the opening retreat at Cedarbrake on Friday, September 19, 2014. You are welcome to give your best guess or simply answer from your experience. Please answer by 5 pm on Thursday, if possible.  
Your participation is deeply appreciated!

The information and answers to these questions will assist the director to prepare for the retreat and provide data for determining its effectiveness. All responses will remain anonymous in the final treatise of the Doctor of Ministry candidate.

1. What is your first and last name?

2. Which age range best describes you?
   25-39 _____ 40-59 _____ 60+ _____

3. What is your primary instrument or voice part?
   a. Piano ______
   b. Organ ______
   c. Guitar ______
   d. Soprano ______
   e. Alto ________
   f. Tenor ________
   g. Bass ________

4. What is your secondary instrument and/or voice part?
   a. Piano ______
   b. Organ ______
   c. Guitar ______
   d. Soprano ______
   e. Alto ________
   f. Tenor ________
   g. Bass ________
   h. No secondary instrument or voice part _____
   i. Other (please specify) _____________________

5. What is your role in music ministry in your parish?
   a. __ Director of Liturgy and Music
   b. __ Director of Music
   c. __ Assistant Director of Music
   d. __ Choir Director of more than one choir
   e. __ Choir Director of one choir
   f. __ Music Leader
   g. __ Other (please specify) _____________________
6. My music ministry position is:
   (You may check one or two boxes)
   a. __ 40 or more hours per week, compensated staff
   b. __ 30-39 hours per week, compensated staff
   c. __ 20-29 hours per week, compensated staff
   d. __ 10-19 hours per week, compensated staff
   e. __ 5-9 hours per week, compensated staff
   f. __ 1-4 hours per week, compensated staff
   g. __ 40 or more hours per week, volunteer
   h. __ 30-39 hours per week, volunteer
   i. __ 20-29 hours per week, volunteer
   j. __ 10-19 hours per week, volunteer
   k. __ 5-9 hours per week, volunteer
   l. __ 1-4 hours per week, volunteer

7. I direct these choirs: (Check all that apply)
   a. __ Choir with organ/piano
   b. __ Choir with piano/guitar
   c. __ Spanish Choir
   d. __ Contemporary Ensemble
   e. __ Youth Choir
   f. __ Children Choir
   g. __ Small Ensemble, Schola, or Chamber Group
   h. __ Other (please specify) __________________________________________

8. I supervise/coordinate, but do not direct these choirs: (Check all that apply)
   a. __ Choir with organ/piano
   b. __ Choir with piano/guitar
   c. __ Spanish Choir
   d. __ Contemporary Ensemble
   e. __ Youth Choir
   f. __ Children Choir
   g. __ Small Ensemble, Schola, or Chamber Group
   h. __ Other (please specify) __________________________________________

9. Which range best describes the number of years you have served as a volunteer music minister?
   a. __ 1-5 years
   b. __ 6-10 years
   c. __ 11-15 years
   d. __ 16-20 years
   e. __ 21-25 years
   f. __ 26-30 years
   g. __ 30 or more years
   h. __ not applicable
10. Which range best describes the number of years you have served as a staff (paid) music minister?
   a. ___ 1-5 years  
   b. ___ 6-10 years  
   c. ___ 11-15 years  
   d. ___ 16-20 years  
   e. ___ 21-25 years  
   f. ___ 26-30 years  
   g. ___ 30 or more years  
   h. ___ not applicable

11. Please describe your education, background and experience. You may include:
   a. college study, b) field(s) of study, c) college degrees (list), d) professional training,
   b. continuing studies/lessons/artist program, f) formation/training programs,
   c. music related job experience, h) on the job training and experience.

12. Often, music ministers have additional roles in the parish.
   I also serve as: (Check all that apply)
   a. ___ Director or Coordinator of Liturgy  
   b. ___ Catechist for RE/Youth Programs  
   c. ___ Art & Environment Coordinator  
   d. ___ Person with responsibility for school masses  
   e. ___ School Classroom Music Teacher  
   f. ___ RCIA Team Member or Coordinator  
   g. ___ Adult Faith Formation Coordinator  
   h. ___ Parish Administration  
   i. ___ Other (please specify) ________________________________________________

13. What do you expect or hope to receive from this spiritual formation experience?
   ___________________________________________________________________
   ___________________________________________________________________

14. Evaluate the following statements as they relate to your role as music director:
   _Almost never_ _Once in a while_ _Sometimes_ _Frequently_ _Almost all the time_

   I lead a reflection on the Sunday Scriptures at choir rehearsal
   ___ ___ ___ ___ ___ ___

   I lead a reflection or interpretation of the texts of the music we sing at choir rehearsal
   ___ ___ ___ ___ ___ ___

   I prepare myself for my ministry with daily
   ___ ___ ___ ___ ___ ___
prayer and contemplation
on the scripture

I use music, poetry, or art each day to reflect
and express my love
and thanks to God

15. Evaluate the following statements as they relate to your role as music director:
   Almost never Once in a while Sometimes Frequently Almost all the time

I experience distractions and obstacles to my prayer when I minister at the Sunday liturgy

When distracted at liturgy by the challenges of ministry, I am able to redirect my attention to the action of the liturgy.

16. When I experience obstacles to prayer and being present to God's grace as I minister in the liturgy, the following best describes my response: (Check all that apply)
   a. I find it helpful to visually focus on an image or action in the worship space.
   b. I find it helpful to aurally tune my ears to listen to the sounds, music, and texts around me.
   c. I dwell on the distraction and often find that I am unable to redirect my attention.
   d. I find it helpful to contemplate on a word, symbol, image, or song.
   e. I become angry and frustrated and often struggle to let go of my anger.
   f. I find it helpful to pray an internal prayer of petition to God.
   g. I usually have a relaxed demeanor and nothing seems to ruffle my feathers.
   h. Other (please specify) ____________________________________________

17. What is your personal definition of full, conscious, active participation at the liturgy, for the assembly?
   ____________________________________________________________________
__________________________________________________________________

18. What is your personal definition of full, conscious, active participation at the liturgy, for your choir?
   ____________________________________________________________________
__________________________________________________________________
19. What is your personal definition of full, conscious, active participation at the liturgy, for yourself?
___________________________________________________________________
___________________________________________________________________

20. What is your personal definition of mystagogical reflection?
   (If not sure, write your best guess.)
___________________________________________________________________
___________________________________________________________________

21. What is your personal definition of theological reflection?
   (If not sure, write your best guess.)
___________________________________________________________________
___________________________________________________________________

22. What is your personal definition of Sacramental Encounter with Christ in the Eucharist?
   (If not sure, write your best guess.)

23. Do you have any other comments, input, or concerns?

24. Thank you for your participation in the pre-retreat survey and spiritual inventory. The identity of all responses will remain confidential. If you wish to receive a follow-up report from the leader, please indicate below.
   a. ___ Yes
   b. ___ No
Appendix 6

Sound Spiritual Growth: Encountering Christ in Your Experience of Music Ministry
Daniel Girardot, DMin Candidate, The Catholic University of America

Cedarbrake Renewal Center ~ Belton, Texas

- (Week 1, Day 1) ~ September 19, 2014 ~ 10:00 am – 6:00 pm at Cedarbrake.
- (Week 2 & 3) ~ September 26 & October 3 ~ 2:00 pm, Friday online retreat conference calls
- (Final day) ~ October 10 ~ 10:00 am – 1:00 pm ~ Final Morning Retreat & Mass at Cedarbrake.

Day One - Friday, September 19, 2014

Schedule

9:00am Gathering, Check-in & Fellowship
9:45 - Welcome & Introduction
10:00 - Morning Prayer, followed by Guided Mystagogical Reflection and Dialogue, Break
10:45 - Session 1 ~ Encounter with Christ, Living Eucharist in Ministry, Practice of Attention Reflection (Spiritual Direction/Sacrament of Penance); Dialogue, Group Summary
12:15 - Lunch and Break (optional Spiritual Direction and/or Sacrament of Penance)
1:15 - Session 2 ~ The Gathering Rites-Encountering Christ in Mass, Theological Reflection (Spiritual Direction/Sacrament of Penance); Dialogue, Group Summary
3:00 - Break (optional Sacrament of Penance)
3:30 - Session 3 ~ The Word: Living and Active, Theological Reflection, Dialogue Sharing, Group Summary
5:00 - Introduction to Online Retreat
5:30 - Closing Prayer followed by Dinner - Sit down or take it with you.

Looking Ahead - - Week Two and Three – Sept. 21-26 & Sept. 28-Oct. 3

Online Retreat

Week Two: Sunday>Friday, Sept. 21-26. Blog I: Post online retreat material - beginning of week.
- Log on to website – Retreat Blog includes spiritual input, ritual texts, music, scripture, art, questions for reflection, and prayers. Participate in exercises, post on blog site, respond to other participants, and prepare for the online retreat video conference. Reflections on the onsite retreat may also be posted on the blog site. You may post a private reflection directly to Dan (dgirardot@sttaustin.org) or Fr. Leon (strieder@stthom.edu). Option for spiritual direction or dialogue is available during the online weeks. (Online instructions are available)
- Friday Sept. 26, 2:00 PM – Retreat Video/Audio Conference # 1 – “Liturgy of the Eucharist.” A GoToMeeting link will be sent to you. Click on it and Log on to online retreat group web video/audio conference. It includes catechesis on the Eucharistic prayer that guides the next section. Your participation reflects your spiritual exercises of that week. Participants’ input to the retreat session will benefit all attendees. (Online instructions are available)

Week Three: Sunday>Friday, Sept. 28-Oct. 3. Blog II: Online retreat material posted at beginning of week. Repeat the Log on to website for the blog post from Week 1 (see above).
- Friday Oct. 3 - 2:00 PM – Retreat Video/Audio Conference # 2 – “Concluding Rite & Plan for My Ministry” - Repeat the conference call procedure from Week 1 (see above).

Week Four Friday October 10, 2014

Final Retreat Day - October 10 ~ 10:00 am – 1:00 pm ~ Final Morning Retreat, Eucharistic Liturgy with Music Minister Commissioning and Blessing, Litany of Gratitude and Lunch
Appendix 7
Presider Book for Morning Prayer

MORNING PRAYER
Friday September 19, 2014
Presider Book

INTRODUCTION
PRESIDER: Lord, + open my lips (All make the Sign of the Cross)
ALL: And my mouth will proclaim your praise.
PRESIDER: Glory to the Father, and to the Son and to the Holy Spi-rit.
ALL: As it was in the beginning, is now and will be forever. Amen.
Allelu-ia.

MORNING HYMN
Holy Wisdom, Lamp of Learning
BEACH SPRING

Text: 87 87 D; Ruth C. Duck; from Circles of Care, © 1996, The Pilgrim Press. All rights reserved.
Used with permission. Music: The Sacred Harp, 3844.
PSA LM 51 (All are seated)

Create in me, create in me a clean heart, O God.

(Pause for a good Silent reflection time on the Psalm)
Presider remains seated for the moment of silent prayer.
Presider then stands and says...

PSA LM PRAYER
Let us pray. (pause while all stand)
Blessed are you, Lord our God,
for you call us to be your people.
May the work we do reflect our commitment
to act justly in a life of prayer and service.
Cleanse, renew, and teach us
that we may do your will.
We ask this through Christ our Lord. All: Amen.

PSA LM 147

Ant. Zion, praise your God, *
who sent his Word to renew the earth.

A: Let all men speak of the Lord's majesty, *
and sing his praises in Jerusalem.

B: O Jerusalem, holy city, †
he scourged you for the works of your hands, *
but will again pity the children of the righteous.

A: Praise the Lord for his goodness, †
and bless the King of the ages, *
so that his tent may be rebuilt in you with joy.

B: May he gladden within you all who were captives; †
all who were ravaged may he cherish within you *
for all generations to come.

A: A bright light will shine to all parts of the earth; †
many nations shall come to you from afar, *
and the inhabitants of all the limits of the earth,
drawn to you by the name of the Lord God, *
bearing in their hands their gifts for the King of heaven.

B: Every generation shall give joyful praise in you, †
and shall call you the chosen one, *
through all ages forever.

123
A: Go, then, rejoice over the children of the righteous, * who shall all be gathered together * and shall bless the Lord of the ages.

B: Happy are those who love you, * and happy those who rejoice in your prosperity.

A: Happy are all the men who shall grieve over you, * over all your chastisements.

B: for they shall rejoice in you * as they behold all your joy forever.

A: My spirit blesses the Lord, the great King.

B: Glory to the Father, and to the Son, * and to the Holy Spirit:

ALL: as it was in the beginning, is now, * and will be forever. Amen.

Ant. Zion, praise your God, * who sent his Word to renew the earth.

(Pause for a good silent reflection time on the Psalm)

Presider remains seated for the moment of silent prayer.
Presider then stands and says

PSALM PRAYER (pause while all stand)
Let us pray.

Lord our God, be ever present with your servants, who seek through art and music to perfect the praises offered by your people on earth. Grant us glimpses of your heavenly beauty and make us worthy to behold it unveiled forevermore; we ask this through Christ our Lord. We ask this through Christ our Lord. Amen.

THE WORD

Lector: Introduction.....

Listen to the words of the apostle Paul in his Letter to the Galatians...

I have been crucified with Christ, and the life I live now is not my own; Christ is living in me.
I still live my human life, but it is a life of faith in the Son of God, who loved me and gave himself for me.

(repeated with another translation)
The life I now live in this body, I live in faith:
faith in the Son of God who loved me
and who sacrificed himself for my sake.

(Pause)
Lector: Let us take a moment to reflect on God’s holy Word.....
What word or phrase of this reading seems to speak to your heart today?

............. (Silent reflection on the Word.)
RESPONSORY
PRESIDER: - The Lord, the Most High, has done good things for me. In need I shall cry out to him.
ALL: - The Lord, the Most High, has done good things for me.
In need I shall cry out to him.
PRESIDER: - May he send his strength to rescue me.
ALL: - In need I shall cry out to him.
PRESIDER: - Glory to the Father, and to the Son, and to the Holy Spirit.
ALL: - The Lord, the Most High, has done good things for me.
In need I shall cry out to him.

GOSPEL CANTICLE (All Stand) (All Make the Sign of the Cross)
Ant. Through the tender compassion of our God the dawn from on high shall break upon us.

Gospel Canticle

Now bless the God of Israel, Who comes in love and
Remembering the covenant, God rescues us from
In tender mercy, God will send The day-spring from on
pow'r, who raises from the royal house De-
feet, That we might serve in holiness And
high, Our rising sun, the light of life For
liveness in this hour. Through holy prophets
peace from year to year; And you, my child, shall
those who sit and sigh. God comes to guide our

God has sworn To free us from a-larm, To
go before To preach, to proph-e-sy, That
way to peace, That death shall reign no more. Sing

save us from the heavy hand Of all who wish us harm.
all may know the tender love, The grace of God most high.
praises to the Holy One! O worship and adore!

Ant. Through the tender compassion of our God the dawn from on high shall break upon us.
INTERCESSIONS
PRESIDER: God, you reveal the mysteries of the Kingdom to the simple. Together we pray:
ALL: – *Teach us your ways, O Lord.*

PRESIDER: Fashion your Church anew through the power of the Holy Spirit.
ALL: – *Teach us your ways, O Lord.*

PRESIDER: Cultivate in us an awareness of the needs of our family members, neighbors, and fellow parishioners.
ALL: – *Teach us your ways, O Lord.*

PRESIDER: Inspire all who minister to the People of God through pastoral music.
ALL: – *Teach us your ways, O Lord.*

PRESIDER: Confirm us in your service, and help us to bear witness to you in the society in which we live.
ALL: – *Teach us your ways, O Lord.*

PRESIDER: Create through your faithful people a new world where injustice and destruction will give way to growth, freedom and hope.
ALL: – *Teach us your ways, O Lord.*

LORD’S PRAYER
PRESIDER:
Gathering our prayers and praises into one voice
let us say together, each in our own native tongue, the prayer
our Lord Jesus taught us in:
(Recite) Padre Nuestro/ Our Father...

CLOSING PRAYER
PRESIDER:
Let us pray,
Gracious God,
may all that we do begin with your inspiration
and continue with your saving help.
Let our ministry always find its beginning and end in you
who lives and reigns for ever and ever. Amen.
Blessing

PRESIDER:
May Jesús Christ our Loving Savior,
guide us and protect us throughout the coming day.
In the + name of the Father and of the Son and of the Holy Spirit
ALL: Amen.

Sign of Peace

PRESIDER:
Let us seal our prayer with a sign of Christ’s peace.
Appendix 8
Participant Worship Aid for Morning Prayer

MORNING PRAYER
Friday September 19, 2014

INTRODUCTION
PRESIDER: Lord, + open my lips (All make the Sign of the Cross)
ALL: And my mouth will proclaim your praise.
PRESIDER: Glory to the Father, and to the Son and to the Holy Spi¬rit.
ALL: As it was in the beginning, is now and will be forever. Amen. Allelu¬ia.

MORNING HYMN

Holy Wisdom, Lamp of Learning

BEACH SPRING

1. Holy Wisdom, lamp of learning, Bless the light that
2. Vine of truth, in you we flourish; By your grace we
3. Holy God, the hope of nations, Tune us toward your

1. reason lends. Teach us judgment as we kindle Sparks of
2. learn and grow. May the word of Christ among us Shape our
3. righteous will. As the symphony of ages Claims our

1. thought your Spirit sends. Sanctify our search for knowledge
2. life, our search to know. Joined to Christ in living, dying,
3. best, our finest skill. Shape our search for peace and justice

1. And the truth that sets us free. Come, illumine
2. May we help the church convey Witness to the
3. Through prophetic deed and word. Christ, conduct us,

1. mind and spirit Joined in deepest unity.
2. saving gospel, Bearing fruit of faith today,
3. set our rhythm, That God's praise be ever heard.

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Used with permission. Music: The Sacred Harp, 1844.

PSALM 51 (All are seated)

Create in me, create in me a clean heart, O God.

Music: Michel Guignard, © 1994, GIAPublications, Inc.

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PSALM PRAYER  ...through Christ our Lord. All: Amen.

PSALM 147

Ant. Zion, praise your God,* who sent his Word to renew the earth.

A: Let all men speak of the Lord's majesty,* and sing his praises in Jerusalem.

B: O Jerusalem, holy city, † he scourged you for the works of your hands,* but will again pity the children of the righteous.

A: Praise the Lord for his goodness,* † and bless the King of the ages,* so that his tent may be rebuilt in you with joy.

B: May he gladden within you all who were captives; † all who were ravaged may he cherish within you,* for all generations to come.

A: A bright light will shine to all parts of the earth; † many nations shall come to you from afar,* and the inhabitants of all the limits of the earth, drawn to you by the name of the Lord God,* bearing in their hands their gifts for the King of heaven.

B: Every generation shall give joyful praise in you,* † and shall call you the chosen one,* through all ages forever.

Ant. Zion, praise your God,* who sent his Word to renew the earth.

A: Go, then, rejoice over the children of the righteous,* † who shall all be gathered together,* and shall bless the Lord of the ages.

B: Happy are those who love you,* and happy those who rejoice in your prosperity.

A: Happy are all the men who shall grieve over you,* over all your chastisements.

B: for they shall rejoice in you,* as they behold all your joy forever.

A: My spirit blesses the Lord, the great King.

B: Glory to the Father, and to the Son,* and to the Holy Spirit:

ALL: as it was in the beginning, is now,* and will be forever. Amen.

Ant. Zion, praise your God,* who sent his Word to renew the earth.

(Silent reflection on the Psalm)

PSALM PRAYER  ...through Christ our Lord. All: Amen.

THE WORD

I have been crucified with Christ, and the life I live now is not my own; Christ is living in me. I still live my human life, but it is a life of faith in the Son of God, who loved me and gave himself for me. The life I now live in this body I live in faith: faith in the Son of God who loved me and who sacrificed himself for my sake.  

Galatians 2:19b-20

RESPONSORY

PRESIDER:  • The Lord, the Most High, has done good things for me In need I shall cry out to him.

ALL:  • The Lord, the Most High, has done good things for me In need I shall cry out to him.
PRESIDER: - May he send his strength to rescue me.
ALL: - In need I shall cry out to him.
PRESIDER: - Glory to the Father, and to the Son, And to the Holy Spirit.
ALL: - The Lord, the Most High, has done good things for me.
In need I shall cry out to him.

**Gospel Canticle (All Stand)**

Ant. Through the tender compassion of our God the dawn from on high shall break upon us.

(All make the Sign of the Cross as we begin the Gospel Canticle)

Gospel Canticle

Music: Forest Green, CMD; English; harm. by Michael Joncas, © 1987, GIA Publications, Inc.

Ant. Through the tender compassion of our God the dawn from on high shall break upon us.
INTERCESSIONS
God, you reveal the mysteries of the Kingdom to the simple. We pray:

- **Teach us your ways, O Lord.**
Fashion your Church anew through the power of the Holy Spirit.

- **Teach us your ways, O Lord.**
Cultivate in us an awareness of the needs of our family members, neighbors, and fellow parishioners.

- **Teach us your ways, O Lord.**
Inspire all who minister to the People of God through pastoral music.

- **Teach us your ways, O Lord.**
Confirm us in your service, and help us to bear witness to you in the society in which we live.

- **Teach us your ways, O Lord.**
Create through your faithful people a new world where injustice and destruction will give way to growth, freedom and hope.

- **Teach us your ways, O Lord.**

**Lord’s Prayer**

**Closing Prayer**

**Concluding prayer**

**Blessing**

**Sign of Peace**
Day 1, Session One: 

**Morning Prayer - Worship and your Encounter with Christ**

Today we begin with Morning Prayer adapted from the Liturgy of the Hours, followed by an Introduction to this retreat and a reflection on our experience of worship and prayer. Be attentive to your experience of Morning Prayer...

### Using the Spiritual Practice of Attention/Mindfulness

- What are you experiencing? What do you see, hear, smell, and feel?
- What moves you about this experience of the liturgy of Morning Prayer? In what ways are you engaged or disengaged? How would you describe your feelings during particular moments of the liturgy?
- As you meditate on the meaning of this prayer for you, how did the experience speak to your heart? How do you see the action of God in your life through this?
- What change in your awareness of God do you notice after this experience of prayer?

Reflect on these Questions and use your journal to write your reflections.

1. Silence, prayer, and journal reflection.
2. Dialogue and shared reflections in small groups.
3. Large group summary

### What is Mystagogy?

It is a word that comes from the Greek words meaning “to lead through the mysteries” or grasp the mysteries of our faith. It is also used when referring to the period of time when new Christians, the neophytes, begin to make connection of how the whole Paschal Mystery is relevant in their everyday lives.

**Mystagogical reflection** calls us to be attentive to our experience of the liturgical rites that we encounter and leads us to consider these questions:

- How do the rituals and symbols call me to a deeper relationship with God?
  

**Spiritual formation** of lay ecclesial ministers builds upon the experience of encounter with God in liturgy described in the National Standards for Lay Ecclesial Ministry Formation (NSLEMF):

“Sharing in the common priesthood of all the baptized, a lay ecclesial minister demonstrates Christian spirituality as foundational to ministry, integrated in service with the people of God, and possessing a sacramental view of the world that recognizes the world can be a vessel of God’s presence and God’s transforming grace.” (NSLEMF, 2.0)


**Spiritual Practice of Attention/Mindfulness to the Presence of God** leads us to this encounter.
The Second Vatican Council document on Liturgy, *Sacrosanctum Concilium (SC, No. 14)*, emphasized the practice of attentiveness in celebration of the central act of our faith. “Fully conscious and active participation in liturgical celebrations...is demanded by the very nature of the liturgy.”

The Sacramental Encounter of Christ reflects the mystery of God experienced through struggle, pain and joys in life. Mystagogy that includes Reflection on these mysteries, leading to our Response to God’s actions on our behalf, can lead to deep Transformation in our lives.

*Eucharist: The Source and Summit of Our Life* ~ can be a catalyst for transformation. How so? Look at the Shape of the Mass for the template.

The Shape of the Mass is The Shape of our Lives
- Take – Gathering – Introductory Rites
- Bless - Storytelling – Liturgy of the Word
- Break - Meal sharing – Liturgy of the Eucharist
- Give – Commissioning – Concluding Rites


Can we use this process of active reflection to deepen our Spiritual Lives? According to Jim and Evelyn Whitehead, theological reflection on our ministry through the lens of faith experience and Church Tradition will prepare us to see with new eyes the mystery of God’s action in our lives.

A Method for DMMs to Exercise Servant and Spiritual Leadership:
1. Listen for the Lord’s presence and assist other believers in your attentive response to God’s movement in your life.
2. Carefully listen for the signs of the Spirit as you reflect.
3. Give special attention to listen for metaphors of scripture & role of formal leaders
4. Highlight questions raised by unlikely voices.
5. Listen carefully with discerning ears to the self, to others, and to the group.
6. Include the wisdom of past experience and be open to new ideas.
7. Listen for insights that support the community’s spiritual life.


The Mass then, is our Primary Source for spiritual formation. In the Mass we celebrate the Paschal Mystery of our faith. In Ministry we experience and live out the Paschal Mystery in our lives of faith. What is the meaning of Paschal Mystery as it relates to both?

The Paschal Mystery is the passion/suffering, death, and resurrection of Jesus Christ...the work that God the Father sent his Son to accomplish on earth.

Reflect on these Questions and write in your journal.

1) How do you experience the passion/suffering of Christ in your music ministry and daily life?

2) How do you experience the death of Christ in your music ministry and daily life?

3) How do you experience the resurrection/joy of Christ in your music ministry and daily life?
Appendix 10
A Retreat for Parish Music Directors: *Sound Spiritual Growth* ~ September 19, 2014 ~
PowerPoint Slides for Day 1, Session One: *Encountering Christ in Your Experience of Music Ministry*

Welcome!

*Sound Spiritual Growth: Sacramental Encounter with Christ in the Experience of Music Ministry*

September 19, 2014
Celedoncile Renewal Center
Daniel Giraudel, Retreat Director
Director of Ministry Candidate, The Catholic University of America

Sound Spiritual Growth: Sacramental Encounter with Christ in the Experience of Music Ministry

Explore the Spiritual Practice of Eucharist as Daily Bread for your spiritual journey.
The Sacramental Encounter with Christ: The mystery of God seen through struggle, pain and joys in life.

Retreat Day One
Session One

What are your hopes? What are your questions?
Let us Pray....

Living the Eucharist: The Source and Summit of Our Life of Prayer

- Sacred Liturgy
  - Entry point and catalyst for God’s transformation of the world
- Sacramental Encounter with Christ
  - Eucharistic Liturgy nurtures, feeds & fosters faith
  - YOUR experience of an encounter with Christ
  - The Encounter between humanity and God in the Eucharistic Liturgy is at the heart of prayer, spirituality and spiritual life of all Catholic Christians.

We begin with..... The Spiritual Practice of Attention......
Slow down...Look...Listen.....
Practice of Attention......
What do you “see” in front of you...
AND what might you see BEHIND it?

Spiritual Literacy Project -
Vision: Making the World Whole Again
http://youtu.be/u8fURcEJQ4W8

What is the ‘story’ behind an image,
an experience, or a human person?

Let’s ask Mr. Rogers!

WHO is your neighbor?

“Who we are in the present includes who we were in the past.”
Fred Rogers

We never know another person’s story...so treat
everyone with care, love and respect. As a child he decided he would never
demean another person.

“Human life is very deep and our modern lifestyle is not.” Fred Rogers

At the end of the day, life is about the deep connections you make.
“People will never forget how you made them feel.”
Moya Angelia

More Wisdom:
➢ “That which is most essential is invisible to the eye.” Fred Rogers

➢ “Often when you think you’re at the end of something you’re at the beginning of something else.” Fred Rogers

Sacramental Encounter With Christ:
Living the Eucharist in Ministry
Eucharist is daily bread for your spiritual journey.
Practice of Attention to God’s Action in My Life

Sacramental Encounter:
The mystery of God experienced through struggle, pain and joys in life with Reflection and Response leading to Transformation
We Are:
Liturical Ministers,
Pastoral Leaders and Seekers of God.

We Gather...ministers living the Mystery of Faith, exploring the Spiritual Practice of Attention to God’s Action in ministry and in life.

To my words be attentive to my sayings incline your ear...
(Proverbs 4:20-22)
But how, Lord...
How?

Sacrosanctum Concilium, No. 14, emphasized the practice of attentiveness in the central act of our faith.

“Fully conscious and active participation in liturgical celebrations...is demanded by the very nature of the liturgy.”

Spiritual Practice of Attention
- benefits of this practice
- Greater focus on God’s presence
- Experience more fully the grace of God
- self-knowledge, self-acceptance, spiritual maturity, and holiness
- WHAT is the source of this?

~ The Eucharist ~
It is the Source and Summit of our Christian Faith.

Eucharistic Spirituality:
The Source and Summit of Our Life of Prayer
- Sacred Liturgy is the SOURCE of our prayer life
  - Membership in the communion of the Church
  - Nourishment for her life and mission
- Sacred Liturgy is the SUMMIT of life of prayer
  - Engage the whole self
  - Full, conscious active participation; transforming prayer

Eucharist:
The Source and Summit of Our Life
- Shape of the Mass
  - The Shape of our Lives
- Take - Gathering
- Bless - Storytelling
- Break - Meal sharing
- Give - Commissioning
Introductory Rites
- Welcome by Greeters
- Blessing/Sign with Water
- Bow/Genuflect
- Posture/Gathering Song
- President’s Greeting
- Act of Penance/Gloria
- Opening Prayer

Liturgy of the Word
- Stories of our Faith
  - Hebrew Scriptures/Acts
  - Psalms/Canticle
  - Epistle/Apostolic Writing
- Gospel Acclamation
- Gospel (Standing in presence of Christ)
- Homily
- Creed
- Universal Prayer (Prayer of the Faithful)

Liturgy of the Eucharist
- Preparation of the Gifts
- The Eucharistic Prayer
  - Invitation to Prayer
  - Preface and Acclamation
  - Institution Narrative: Consecration
  - Prayer for Unity and Intercessions
- Communion Rite
  - Lord’s Prayer and Sign of Peace
  - Invitation to Communion
  - Communion Procession Song
  - Prayer after Communion

Concluding Rites/Commissioning
- Announcements (RM III, #140)
- Blessing and Dismissal
- Sending Forth –
  Living Eucharist in the World
We are called and sent forth to do......to Encounter......
to Take, Bless, Break, Give......
......for the life of the world.

Exercising Servant and Spiritual Leadership in Ministry as a Pastoral Music Director:
1. Listen for the Lord’s presence and assist other believers in their attentive response to God’s movement in their lives.
2. Carefully listen for the signs of the spirit.
3. Give special attention to listen for metaphors of scripture & role of formal leaders
4. Highlight questions raised by unlikely voices.
5. Listen carefully with discerning ears to the self, to others and the group.
6. Include the wisdom of past experience and be open to new ideas.
7. Listen for insights that support the community’s spiritual life.

The Sacramental Encounter in the Eucharist is the encounter with Christ’s Paschal Mystery:
The passion/suffering, death, and resurrection of Jesus Christ -
the work God the Father sent his Son to accomplish on earth.
1) How do you experience the **passion/suffering** of Christ in your everyday life and ministry?

2) How do you experience the **death** of Christ in your everyday life and ministry?

3) How do you experience the **resurrection/joy** of Christ in your everyday life and ministry?

**The Eucharist**

*It is the Source and Summit of our Christian Faith.*

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**Spiritual Practice of Attention**

- Benefits of this practice
- Greater focus on God’s presence
- Experience more fully the grace of God
- Self-knowledge, self-acceptance, spiritual maturity, and holiness

**WHAT is the source of this?**

**The End of Session One**
Day 1, Session Two: The Introductory Rites: Encountering Christ

I. In light of our Eucharistic life in Christ, using the Spiritual Practice of Attention/Mindfulness, we are called to look deeper. To listen and BE PRESENT in charity to the world. The Sacramental Encounter in the Mass is the encounter with Christ’s Paschal Mystery: The passion/suffering, death, and resurrection of Jesus Christ is the work that God the Father sent his Son to accomplish on earth. Engage your senses.

II. Mindfulness: Notice the Sacramental Encounter with the Paschal Mystery through:
   A) Actively listen with “ear of the heart”; B) Exercise servant and spiritual leadership; C) See powerful symbols with new eyes; D) Focus on God’s action and presence in Liturgy; E) See God’s Eucharistic action & presence in our worship and everyday living.

III. Four Movements of the Mass ~ Fourfold action in the Mass (Dix)
   1. Take – Gathering – Introductory Rites
   2. Bless - Storytelling – Liturgy of the Word
   3. Break - Meal sharing – Liturgy of the Eucharist
   4. Give – Commissioning – Concluding Rites
   

IV. Practice Theological reflection on experience of Mass: mystagogy as model (Hughes)
   1. Awareness; 2. Reflection; 3. Reception; 4. Transformation
   

V. The Mass gives the grace to practice this Pattern of Attention/Mindfulness to the Experience, followed by Contemplation and Action! See and Notice...Consider...Act!

Reflect on the wonder, meaning and vision of God’s presence!

Feast of the Exaltation of the Holy Cross

Use the spiritual practice of mindfulness and mystagogy through theological reflection to reflect on experiences of Mass.

Opening Hymn (List your parish choice here) ______________________________________

(Entrance Antiphon) We should glory in the Cross of our Lord Jesus Christ, in whom is our salvation, life and resurrection, through whom we are saved and delivered. Galatians 6:14

Greeting:
The Lord be with you. All: And with your spirit.

Penitential Act
Brethren (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries. (Pause) I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do, (And, striking their breast, they say:) through my fault, through my fault, through my most grievous fault; (Then they continue:) therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.

May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life. Amen

Lord, have mercy. Lord, have mercy. // Christ, have mercy. Christ, have mercy. // Lord, have mercy. Lord, have mercy.
Gloria ~ ~ Glory to God in the highest, and on earth peace to people of good will. 
We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory,
Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, Only Begotten Son, Lord
God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you
take away the sins of the world, receive our prayer; you are seated at the right hand of the Father,
have mercy on us. For you alone are the Holy One, you alone are the Lord, you alone are the Most
High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

Collect ~ ~ O God, who willed that your Only Begotten Son should undergo the Cross to save the
human race, grant, we pray, that we, who have known his mystery on earth, may merit the grace of
his redemption in heaven. Through our Lord Jesus Christ, your Son, who lives and reigns with you
in the unity of the Holy Spirit, one God, for ever and ever.

I. Theological Reflection on the Introductory Rites of Mass. Use mystagogy as the model.
Theological Reflection is a process of reflection on any ministry or life experience through
the “lens” of faith and tradition. It differs from mystagogical reflection in that it is used to
reflect on liturgical experiences by ministers in different parishes. We will use the process of
mystagogy as the model to engage in theological reflection on our ritual experiences.

a. Describe the Experience: Initial reflections to initially describe the “raw” experience.
Recount your parish experience of the Introductory Rite last week. You might include
planning, rehearsal, warm-up time, context of parish (distractions and challenges),
personal life, pastoral life, and world events. You might also list situations that
influenced you, choir personnel issues and challenges, as well as joys and consolations.

b. Describe the impact of this part of Mass (choose a few questions):
   i. What did you experience during this part of Mass?
   ii. What touched you about this part of Mass?
   iii. In what ways were you engaged/disengaged?
   iv. How would you describe your feelings at any particular moment/s?
   v. What did you see, hear, smell, taste, and feel?

II. Secondary Reflection: The Quest for Meaning
Go beyond the experiential into the worlds of meaning behind the experience to “savor the
mysteries.” This is at the heart of mystagogy! (Choose a few questions)
   1. In what particular way were you struck by God’s presence in this part of Mass?
   2. How did you experience God in this moment?
   3. What was your understanding of God during this part of Mass?
   4. How would you express the presence of Christ during this part of Mass?
   5. What was your understanding of Church during this part of Mass?
   6. How did the Church become present in the Church in this moment?
   7. If the symbols could speak, what would their message be to us?
   8. What was God’s message to your heart and spirit during this part of Mass?

III. Sharing the Vision of Our Faith and Tradition
In dialogue with the experience, relevant aspects of our Faith and Tradition are considered,
using the experience and the reflection upon that experience as a starting point. Explore the
meaning revealed in your experience and reflections. Reflect and journal on:
   1. How did you experience the passion/suffering of Christ in music ministry at mass?
   2. How did you experience the death of Christ in your music ministry at mass?
   3. How did you experience the resurrection/joy of Christ in music ministry at mass?
Appendix 12
A Retreat for Parish Music Directors: Sound Spiritual Growth ~ September 19, 2014 ~
PowerPoint Slides for Day 1, Session Two:
The Introductory Rites: Encountering Christ

Session Two
Sound Spiritual Growth: Sacramental Encounter with Christ in the Experience of Music Ministry
September 19, 2014
Cedarbrook Renewal Center
Daniel Girardot, Retreat Director,
Doctor of Ministry Candidate, The Catholic University of America

PowerPoint Slides for Day 1, Session Two:
The Introductory Rites: Encountering Christ

Spiritual Practice of Attention
- benefits of this practice
- Greater focus on God's presence
- Experience more fully the grace of God
- self-knowledge, self-acceptance, spiritual maturity, and holiness
- WHAT is the source of this?

~ The Eucharist ~
It is the Source and Summit of our Christian Faith.

Remember the Spiritual Practice of Attention......
What do you "see" in front of you... AND what might you see BEHIND it?

Living the Eucharist>
A Sacramental Encounter With Christ
Eucharist as daily bread for your spiritual journey
Practice of Attention to God's Action in My Life
Sacramental Encounter With Christ in the Eucharist
The mystery of God seen through struggle, pain and joys in life -
Reflection and Response leading to Transformation

LOOK to the Eucharist and the Sacramental Encounter with Christ
as the model for your life!
The Sacramental Encounter in the Eucharist is the encounter with Christ’s *Paschal Mystery:*
The passion/suffering, death, and resurrection of Jesus Christ - the work God the Father sent his Son to accomplish on earth.

Engage your senses
Notice the Sacramental Encounter with the Paschal Mystery through:
- Active Listening with “ear of the heart”
- Seeing powerful symbols with new eyes
- Focus & attention on God’s action and presence in Liturgy
- Exercise servant and spiritual leadership

See God’s eucharistic action & presence in our worship and every day living
Fourfold action in the Eucharistic Liturgy
1) Take
2) Bless
3) Break
4) Give.
Gregory Dix, *The Shape of the Liturgy*

Consider the Fourfold action using the practice of mystagogical reflection on your liturgical experience – Hughes
1) Awareness
2) Reflection
3) Reception
4) Transformation
Kathleen Hughes, *Saying Amen: A Mystagogy of Sacraments*

The Eucharistic Liturgy gives us the grace to practice this Pattern of Attention to the Experience, with Contemplation and Action!

*Notice...See...Consider*
Reflect on the wonder, meaning and vision of God’s presence!

Introductory Rite: The Gathering - Encountering Christ
Feast of the Exaltation of the Holy Cross
Use the spiritual practice of attention and a process of mystagogy using theological reflection.

Use this process of guided discovery on your experience of God as you carried out your ministry at the Eucharistic Liturgy in your parish.
Introductory Rite:
Opening Hymn
(List your choice here)

Mass Texts
(Entrance Antiphon)
We should glory in the Cross of our Lord Jesus Christ, in whom is our salvation, life and resurrection, through whom we are saved and delivered. Galatians 6:14

Greeting:
The Lord be with you. All: And with your spirit.

Penitential Act
(Penitential Act)
Brothers (brothers and sisters), let us acknowledge our sins, and so prepare ourselves to celebrate the sacred mysteries. (Pause)
I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned, in my thoughts and in my words, in what I have done and in what I have failed to do, through my fault, through my fault, through my most grievous fault: (Three times)
therefore I ask blessed Mary ever-Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.
May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life. Amen

Lord, have mercy. Lord, have mercy.
Christ, have mercy. Christ, have mercy.
Lord, have mercy. Lord, have mercy.

Gloria
Glory to God in the highest, and on earth peace to people of good will.
We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory. 
Lord God, heavenly King, O God, almighty Father, Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us.
For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father.Amen.

Collect
O God, who willed that your Only Begotten Son should undergo the Cross to save the human race, grant, we pray, that we, who have known his mystery on earth, may merit the grace of his redemption in heaven. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

I. Initial Reflection on Gathering
Introductory Rites - Describe Your Experience
a. This initial reflection initially describes the “raw” experience.
   i. Recount your parish experience of the Introductory Rite last week.
   ii. You might include the planning, rehearsal, warm-up, context of parish (distractions and challenges), personal life, pastoral life, and world events.
   iii. You might also list situations that influenced you, choir personnel issues and challenges, as well as joys and consolations.

b. Describe the impact of “The Gathering” last Sunday, The Feast of the Exaltation of the Cross
   i. What did you experience?
   ii. What touched you about the event?
   iii. In what ways were you engaged/disengaged?
   iv. How would you describe your feelings during particular moment(s) in the liturgy?
   v. What did you see, hear, smell, taste, feel?
II. Secondary Reflection:
The Quest For Meaning
Go beyond the experience into the world of meaning behind the experience... to “savor the mysteries.”
This is at the heart of mystagogy

1. In what particular way were you struck by God’s presence?
2. Describe the aspect of God you experienced in this moment?
3. What was your understanding of God during this Gathering Rite?
4. How would you convey the presence of Christ during the event?
5. How was the Church made present?
6. If the symbols could speak what might they say to us?
7. What was “written on your heart” during this event?

III. Sharing The Christian Vision

➤ In dialogue with the experience, consider a relevant aspect of our Faith Tradition
➤ Use the experience and the reflection upon that experience as a starting point.
➤ Explore the worlds of meaning revealed in your experience and reflections.
➤ In this context, you could reflect again in this way:

The Main Idea:

1. Open yourself to reflect on the wonder, meaning and vision of God’s presence
2. The experience itself does most of the teaching!

The End of Session Two
Day 1, Session Three: *The Liturgy of the Word: Living and Active*

**I. Eucharistic Liturgy:** Entry point and catalyst for God’s transformation of the world. If the Church is the “sign of the most intimate communion with Christ,”* then our entry point and catalyst for God’s transformation of the world is the experience of the celebration of the Eucharistic Liturgy. See Joseph Ratzinger, “Interdicasterial Instruction On Certain Questions Concerning the Collaboration of the Laity in the Ministry of Priest,” August, 13, 1997. No. I, Sect. 1, par. 4.

**A. Liturgical Ministers pray, prepare, & learn the arts of liturgy, theology and pastoral ministry.** We walk with the community through joys & sufferings of life and strive to conform ourselves to the pattern, life and mission of Christ.

a. Some events and experiences can be entry points that are catalysts for us into a new initiative, a new-found hope, or a renewed sense of purpose in life.

b. Events and experiences that are entry points for change can be understood as liminal experiences, transitional or threshold moments, which can become catalysts to inner transformation and a new direction in the participant.

c. The renewed vision that comes from these experiences can transform the way we approach our faith life and participate in ministry.

**B. The U.S. Bishop’s letter, *Sing to the Lord*, (2005), describes the role of the sung liturgy in relation to the process of spiritual formation and growth:**

“This common, sung expression of faith within liturgical celebrations strengthens our faith when it 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 liturgy builds faith, bad liturgy destroys faith.” *USCCB, Sing to the Lord: Music in Divine Worship.* Washington, DC. USCCB Publishing, 2007. No. 5.

**II. The Mass can be a recurring catalyst and entry point that moves the DMM to active spiritual transformation** when it is a well expressed and effective liturgical celebration that inspires new growth and builds faith.

a. The renewed vision and new initiatives inspired by threshold moments of transformation need to be spiritually fed and nourished or the new growth will die.

b. What ‘spiritual spark’ have you felt seen, heard, or been called to in the recent past? Take a moment to thank God for that threshold or liminal experience. What are your hopes for the new inspiration? What are the obstacles to this new inspiration? Reflect on these questions. *(Use your Journal for silent reflection, writing, and group dialogue.)*

**III. Encounter with the Lord - Encounter with another member of the Body of Christ**

a. The experience of the enactment of the Mass - the action and encounter between humanity and God is at the heart of the prayer, spirituality and spiritual life of all.

IV. Texts of the Liturgy

Feast of the Exaltation of the Holy Cross

Reading 1
With their patience worn out by the journey, the people complained against God and Moses, “Why have you brought us up from Egypt to die in this desert, where there is no food or water? We are disgusted with this wretched food!” In punishment the LORD sent among the people seraph serpents, which bit the people so that many of them died. Then the people came to Moses and said, “We have sinned in complaining against the LORD and you. Pray the LORD to take the serpents from us.” So Moses prayed for the people, and the LORD said to Moses, “Make a seraph and mount it on a pole, and if any who have been bitten look at it, they will live.” Moses accordingly made a bronze serpent and mounted it on a pole, and whenever anyone who had been bitten by a serpent looked at the bronze serpent, he lived. 

Responsorial Psalm
R. Do not forget the works of the Lord! Harken, my people, to my teaching; incline your ears to the words of my mouth. I will open my mouth in a parable. I will utter mysteries from of old. R. Do not forget the works of the Lord! While he slew them they sought him and inquired after God again, remembering that God was their rock and the Most High God, their redeemer. R. Do not forget the works of the Lord! But they flattered him with their mouths and lied to him with their tongues, though their hearts were not steadfast toward him, nor were they faithful to his covenant. R. Do not forget the works of the Lord! But he, being merciful, forgave their sin and destroyed them not; often he turned back his anger and let none of his wrath be roused. R. Do not forget the works of the Lord!

Reading 2: Brothers and sisters: Christ Jesus, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to death, even death on a cross. Because of this, God greatly exalted him and bestowed on him the name that is above every name, that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Gospel: Jesus said to Nicodemus: “No one has gone up to heaven except the one who has come down from heaven, the Son of Man. And just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, so that everyone who believes in him may have eternal life.” For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him.

Theological Reflection is a process of reflection on any ministry experience or life experience through the “lens” of faith and tradition. It differs from mystagogical reflection in that it is not used to ONLY to reflect on a liturgical experience. We will use the Mystagogy model to engage in theological reflection on our ritual experiences in different parishes. It will offer us a reflective assessment of a pastoral experience, a method of contemplation on our identity as a minister, a process of integration of how we serve God and His people, and an interpretative method for understanding and growing in our pastoral ministry.
V. Engage in Theological Reflection on the Liturgy of the Word during Mass on the Feast of the Exaltation of the Holy Cross using the Mystagogy as our model.
   a. Examine and reflect on your experience of the rites through the Scriptures.
   b. Notice the images in the Word and prayerfully consider the action of God in your life and faith community as expressed through the readings. What surprises you?
   c. Meditate on the presence of God in the celebration of the Mass as you experienced it while serving in ministry. What do you feel is you give self over to power of the images inspired by the Cross of Christ?
   d. Become aware of this celebration as an entry point to transformation open to God. Mindfully notice how God’s grace, love and strength are celebrated and give life.


Use Your Journal to write your reflections:

VI. Questions: Practice of mindfulness and theological reflection using mystagogy
   a. Liturgy of the Word: Pray & reflect on your Sunday experience in the parish.
      ▪ Who is present and what is happening in this part of the rite?
      ▪ What is the role of each person attending and what do they do?
      ▪ How do we understand and feel what is happening in this part of the rite?
      ▪ What elements, when performed more fully, help the celebration be effective and communicate the power and meaning of this sacrament for the parish community?

   b. Now ask yourself these questions; sit with them; let them ruminate inside of you; attend with the ‘ear of your heart’ to God's presence in the midst of the questions.
      ▪ What if Jesus himself was at your parish for this liturgy, then stood and read today’s scriptures. Imagine the power and deep love for you in his gaze and said “Today this Scripture has been fulfilled in your hearing, your forgiven life, your speaking, and your actions of outreach to a needy world!”? What would you hope for in your life if Jesus proclaimed that death has no power over you anymore and that evil has been conquered forever in your life through him!
      ▪ The Paschal Mystery of Jesus’ cross and resurrection are lived in your everyday life. How has the Lord been present to you as you experienced your “crosses?”
      ▪ What would you want to do if he said to you, “you now have the power to open ears and give a voice to those who have none?”
      ▪ If Jesus gave you that power, what would you want to do for him and with whom in this world would you want to share this God-given power?
      ▪ Who would you want to serve and reach out to if you had that kind of empowerment by Jesus? See Kathleen Hughes, *Saying Amen: A Mystagogy of Sacrament.* (Chicago: Liturgy Training Publications, 2007), 75-76.

VII. Change for the Sake of Mission
   The ultimate goal of the above reflection is a personal movement of faith.
   a. After considering your experience, your reflection upon it, the meaning that is revealed to you, and your Christian faith dialogue, what difference does it all make?
   b. How has the Mass shaped the lives and future actions of you and the participants?
   c. Where is God leading me in this reflection? What might be the cost of following?
Appendix 14
A Retreat for Parish Music Directors: Sound Spiritual Growth ~ September 19, 2014 ~
PowerPoint Slides for Day 1, Session Three: The Liturgy of the Word: Living and Active

Session Three
Sound Spiritual Growth:
Sacramental Encounter with Christ in the Experience of Music Ministry
September 19, 2014
Cenacle Renewal Center
Daniel Girardot, Retreat Director,
Doctor of Ministry Candidate, The Catholic University of America

~ The Eucharistic Liturgy ~
~ Source and Summit ~
Entry Point And Catalyst
If the Church is the “sign of the most intimate communion with Christ,” then our entry point and catalyst for God’s transformation of the world is the experience of the celebration of the Eucharistic Liturgy.
Ratzinger, No. 1, Sect. 1, par. 4.

~ The Eucharistic Liturgy ~
Entry Point, Catalyst, Transformer
- Events and experiences that are entry points for change can be understood as liminal experiences, transitional or threshold moments that can become catalysts to inner transformation and a new direction in the participant.
- The renewed vision that comes from these experiences can transform the way we approach our faith life and participate in ministry.

Entry Point And Catalyst
- The U.S. Bishop’s letter, Sing to the Lord, describes the role of the sung liturgy in relation to this process of spiritual growth:
  “This common, sung expression of faith within liturgical celebrations strengthens our faith when it grows weak, and draws us into the diviney inspired core of the Church at prayer. Faith grows when it is well expressed in celebrations. Good celebrations can foster and nourish faith. Poor celebrations may weaken it. Good liturgy builds faith, bad liturgy destroys faith.”
- The recurring catalyst and entry point that moves the pastoral musician to active spiritual transformation is a well expressed, effective, and good liturgical celebration that builds faith.
- However, the new initiatives and renewed vision inspired by these threshold moments need to be spiritually fed and nourished or the new growth will die.
Entry Point And Catalyst

- What ‘spark’ have you felt seen, heard, or been called to in the recent past?
- Take a moment to thank God for that threshold or liminal experience.
  - What are your hopes for this new inspiration?
  - What are the obstacles to this new inspiration?
  - Let us reflect together on this.

Encounter with the Lord
Encounter with another member of the Body of Christ

- The human experience of the enactment of the Eucharistic liturgy...the action and encounter between humanity and God in the Eucharistic liturgy...is at the heart of the prayer, spirituality and spiritual life of all Catholic Christians, according to Kevin Irwin in Models of the Eucharist.

Sacramental Encounter

- Liturgy, Prayer and Spirituality are intrinsically interrelated, fundamental theological realities and are the heart of the Christian Way of Life.
- These form the foundation of spiritual nourishment for growth in faith.


Feast of the Exaltation of the Holy Cross

Liturgy of the Word: Living and Active

Reading 1
With their patience worn out by the journey, the people complained against God and Moses, “Why have you brought us up from Egypt to die in this desert, where there is no food or water? We are disgusted with this wretched food!”
In punishment the LORD sent among the people seraph serpents, which bit the people so that many of them died. Then the people came to Moses and said, “We have sinned in complaining against the LORD and you. Pray the LORD to take the serpents from us.” So Moses prayed for the people, and the LORD said to Moses, “Make a serpent and mount it on a pole, and if anyone has been bitten look at it, they will live.” Moses accordingly made a bronze serpent and mounted it on a pole, and whenever anyone who had been bitten by a serpent looked at the bronze serpent, he lived.

Numbers 21:4-9

Responsorial Psalm

R. Do not forget the works of the Lord!
Heaven is my people, to my teaching incline your ears to the words of my mouth. I will open my mouth in a parable; I will utter my sayings in wisdom.
R. Do not forget the works of the Lord!
While he led them they sought him, and inquired after God again, remembering that God was their rock and the Most High God, their redeemer.
R. Do not forget the works of the Lord!
But they flattered him with their mouths and lied to him with their tongues, though their hearts were not steadfast toward him, nor were they faithful to his covenant.
R. Do not forget the works of the Lord!
But he, being merciful, forgave their sin and destroyed them not; often he turned back his anger and did not raise up his wrath against them.
R. Do not forget the works of the Lord!

Psalm 106: 1:bc-2, 45-35, 36-37, 38

Reading 2

Brothers and sisters: Christ Jesus, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to death, even death on a cross. Because of this, God greatly exalted him and bestowed on him the name that is above every name, that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Philippians 2:6-11
Gospel Acclamation verse:
We adore you, O Christ, and we bless you, because by your Cross you have redeemed the world.

Gospel:
Jesus said to Nicodemus: “No one has gone up to heaven except the one who has come down from heaven, the Son of Man. And just as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, so that everyone who believes in him may have eternal life.” For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life. For God did not send his Son into the world to condemn the world, but that the world might be saved through him.  

John 3:13-17

I. Engage in Reflection on your Experience

Mystagogia using theological reflection on the Liturgy of the Word for the celebration of the Feast of the Exaltation of the Holy Cross

a. Examine your experience of the rites.

b. Notice and reflect on the action of God in our lives and faith community in a new way.

b. Attend to the presence of God in the celebration of the Eucharist

The Word is an Entry Point to mindfully notice how God’s grace, love and strength are celebrated.

Use Your Journal to write your reflections:

II. Questions for the practice of attention and mystagogia using theological reflection

a. Liturgy of the Word
i. Who is present and what is happening in this part of the rite?
ii. What is the role of each person attending and what do they do?
iii. What do we understand about what is happening in this part of the rite?
iv. What elements, when performed more fully, help the celebration be effective and communicate the power and meaning of this sacrament for the community?

b. Now ask yourself the following questions: sit with them; let them resonate inside of you and attend with the ear of your heart to the presence of God in the midst of the questions.

i. What if Jesus himself was at your parish for this Liturgy? How would you dress up the passage from Isaiah that he read when he was in his hometown synagogue? Imagine that he looked on with sodden eyes and wept tears in his hour of need and said: “Today this Scripture has been fulfilled in your hearing. For you have rejected the stones and given me the living stones.”

ii. What would you hope for in your life if Jesus proclaimed that death has no power over you anymore and that evil has been conscripted forever in your life through him?

iii. The Paschal Mystery of Jesus’ cross and resurrection are lived in your everyday life. How has the Lord been present to you as you have experienced the Cross?

iv. What would you want to do if he said to you, “Now have the power to open ears and give a voice to those who have come?”

v. If Jesus gave you that power, what would you want to do for him and with whom in this world would you want to share this God-given power?

vi. What would you want to serve and reach out to if you had that kind of empowerment by Jesus?

III. Change for the Sake of Mission

The ultimate quest of mystagogia using theological reflection is addressed in this final movement of faith.

a. Given the event, the reflection upon that event, the words of meaning disclosed, and the dialogue with your Christian faith, what difference does it all make?

b. How has the event shaped the lives and future actions of the participants?

c. Where is God leading me? What is the cost?

Living the Eucharist –

Embrace the Paschal Mystery in the Sacramental Encounter with Christ That Brings Conversion & Transformation

1. Spiritual Practice of Attention is lifelong, daily process
2. We allow ourselves to enter more deeply into the suffering & death of the Lord... and experience Resurrection!
3. In our daily ministry and life:
   - Engage the body, mind, heart, & spirit in reflecting on God’s presence in experience of liturgy & life
   - Open yourself to the wisdom of God by listening with the “ear of the heart.”
   - Develop a deeper relationship with Christ
   - Embrace deeply the action of God
Remember the wisdom of Mr. Rogers...

- “That which is most essential is invisible to the eye.”
- “Often when you think you’re at the end of something you’re at the beginning of something else.”

So... **WHAT** will YOU **DO**?!?....

**The Sacramental Encounter in the Eucharist is the encounter with Christ’s Paschal Mystery:**

The passion/suffering, death, and resurrection of Jesus Christ

---

**Embrace the Symbol of the Paschal Mystery..... the Sign of the Cross.**

- Receive the sign of the cross over your heart, that Christ may dwell there by faith.
- Receive the sign of the cross on your shoulders, that you may bear the gentle yoke of Christ.
- Receive the sign of the cross on your hands, that Christ may be known in the work which you do.
- Receive the sign of the cross on your feet, that you may walk in the way of Christ.

---

**The Rite of Acceptance from the RCIA, reminds us of the people we are called to be and of the response we are called to make. Please turn again to your partner and participate with me in a special blessing for one another.**

**In the name of the Father...+**

As you repeat each phrase, perform the action implied:

- Receive the sign of the cross on your ears, that you may hear the voice of the Lord.
- Receive the sign of the cross on your eyes, that you may see the glory of God.

---

**Let us Pray that we may embrace and take up the Cross in our lives.............**

**Almighty God, by the cross and resurrection of your Son, you have given life to your people.**

Your servants have received the sign of the cross. Make them living proof of its saving power and help them to persevere in the footsteps of Christ.
Go In Peace!
Proclaiming
the Gospel
by your life!

Thanks be
to God!

End of Session Three
Appendix 15
A Retreat for Parish Music Directors: *Sound Spiritual Growth* ~ September 19, 2014 ~
First Retreat Day – Closing Prayer Ritual

Reflect in prayer and contemplate on the Prayer found in Liturgical Ritual:

The Rite of Acceptance from the RCIA, reminds us of the people we are called to be and of the response we are called to make to God’s outpouring of love. Please turn to your partner and let us participate in a special blessing.

**Please Repeat after the Leader:**

- Receive the sign of the cross on your ears, (Pause) that you may hear the voice of the Lord. (Pause)
- Receive the sign of the cross on your eyes, (Pause) that you may see the glory of God. (Pause)
- Receive the sign of the cross over your heart, (Pause) that Christ may dwell there by faith. (Pause)
- Receive the sign of the cross on your shoulders, (Pause) that you may bear the gentle yoke of Christ. (Pause)
- Receive the sign of the cross on your hands, (Pause) that Christ may be known in the work which you do. (Pause)
- Receive the sign of the cross on your feet, (Pause) that you may walk in the way of Christ. (Pause)

A collect prayer from the rite:

*Almighty God, by the cross and resurrection of your Son, you have given life to your people. Your servants have received the sign of the cross. Make them living proof of its saving power and help them to persevere in the footsteps of Christ. We ask this through Christ our Lord. Amen.*

(Adapted from RCIA, no. 56, 57)
Appendix 16
Email to Participants after First Retreat Day and Instructions for the Blog

Dear Friends,
Peace and Blessings to you all!
I left Cedarbrake on Friday with a deep sense of peace and a heart filled with gratitude from sharing a day with a wonderful group of music ministers and support team members.

Please accept my apologies for the delay of tonight's blog posting because of technical difficulties. Stay tuned and keep an eye on your email. It will arrive within the next 24 hours. In the meantime, some of the information is given at the bottom of this email.

I hope our retreat time together gave you needed spiritual refreshment, quality time with the Lord, and helped you notice your experience at liturgy this weekend with a new perspective. This evening or tomorrow, as you reflect upon your ministry experience, take out your journal and jot down some of your observations and feelings. The reflection questions and texts below will also be included in the blog, along with input for you as you begin the first week of the online part of our retreat. Also attached is the picture we took together. What a great group!

Thank you for sharing your insights and feelings on Friday...you were inspiring! I look forward to our group further developing our rapport as we begin our online retreat. Let us support one another with the understanding that all thoughts and reflections are holy and unique to you and kept in confidence. I been asked to share the list of names and emails of all of the retreat participants with you. If anyone prefers not to share their email, please let me know by Monday evening.

I look forward to your responses when the blog is up and running. In the meantime, write your reflections in your journal.

You are an inspiration to me and a blessing to your parishes!
Your brother in Christ, Dan

**Instructions to log on the Retreat Blog "Sound Spiritual Growth"**

Dear Retreat Family,
The retreat blog, Sound Spiritual Growth, is ready for you to use and the instructions to access it are below. If you find that you need help, please don't hesitate to email me or text me at (512) 468-2464. The first blog post includes reflection questions from Sunday night, so you can refer to your journal to compose your first comment.
You are encouraged to read the insights of the other participants and your comments are welcome! I will send another email tomorrow before the next blog posting.
I look forward to hearing from you!
May God bless you and keep you, Dan

***Step by step directions to access the Sound Spiritual Growth Blog***
Because this is a private blog for those who are participating, there are a few extra steps in order to maintain the privacy of the blog. You will first need to sign up for a Wordpress.com username and password. Follow these directions:
In the email you will receive from "Sound Spiritual Growth" click on the “Accept Invitation” button. If you don't see this email, check in your "junk mail" folder.

- If you are new to Wordpress.com, click on “Register” located below the “Log In” and “Stay signed in” buttons. If you are already a member, go to #2 below.
- Enter E-mail address—and please check that you’ve typed it correctly!
- Enter a username that you can remember, that is a minimum of four characters, and can only include lowercase letters and numbers
- Enter a password.
- Record username and password in your journal or safe place, so you won’t forget.
- Scroll down to the bottom of 3 column chart, click at the bottom of first column that says: “WordPress.com Beginner” FREE -- click on “Create Blog”
- You will receive an email instantly, confirm your email address.
- If asked to set up your own free blog, just close out the window, and you will have a confirmed username and password.
- Once you have done all of this, you are ready to go to the “Sound Spiritual Growth” Blog on wordpress.com  Follow the steps 2-6 below!

1. Go back to the email you received that says “Accept Invitation” and click on “Accept Invitation” again, and this time, since you have a username and password, it should take you directly to the blog: “Sound Spiritual Growth”.
2. You will know you are in the right place if you see page with a road between several trees in the picture!
3. You might need to re-enter your wordpress.com username and password.
4. Check your email (it might be in your junk mailbox), and you might receive an email saying “Howdy, You’ve been granted access to view http://musicministryretreat.wordpress.com/ by the site owner. Cheers, The WordPress.com Team.” Once you receive this email, you can click on the blue link.
5. Scroll through the blog post and read all of the info, questions, and reflections. The comment section is at the end of the post.
6. Please post your comments and reflections. If you prefer, you can post a short summary of your reflections to the questions. This blog will remain private, only for those who are in the retreat to view.
7. The first comment from each participant to the blog will be sent to the moderator (Dan) who will approve it, before it is available for all participants to see. After the first comment, all future comments are immediately available for all participants to view.
8. If you don’t wish to post all of your comments on the blog, you can email your comments or questions directly to me at: dgirardot@sttaustin.org

If you have questions or technical issues, email me at: dgirardot@sttaustin.org, and leave a phone number and time you want me to call you back, to walk you through this process!
Week Two, First Blog Post: Describe Your Experience of the Mass

Dear Friends, Peace and Blessings to all of you!

Friday's retreat brought a deep sense of peace and gratitude from sharing a day with you, an inspiring group of music ministers and support team members. You can see by reading this that we resolved the technical issues of the blog. Thank you for your patience. This first post includes the input sent in Sunday's email; the first session of this week's retreat. Please respond in the comment section below this post to participate in the first session of this week's retreat. Use your recent journal entries for reference, and then post a short summary of your insights and reflections in the comment section for the benefit of the others in our group. A follow-up to the first retreat day will include a link to a document with clear definitions of Mystagogy, Mystagogical Reflection and Theological Reflection. If you have any technical requests, I am happy to help you successfully navigate any online issues.

I hope the retreat gave you needed spiritual refreshment, meaningful time with the Lord, and helped you be aware of your experience at liturgy this weekend with a new perspective. As you reflect upon your ministry experience, and describe your observations and experiences in your journal, you can also use the music, art and poetry in the links below. They are additional options for you to engage the “ear of your heart” as you reflect and pray. Continue to use your journal, and when you finish your prayer time, you are also welcome to respond to other posts as well. Try to give short summaries of your insights in their comment section.

Thank you for your deep insights on Friday...you were inspiring! I look forward to the group developing greater rapport as we begin our online retreat. Let us support one another with the understanding that all thoughts and reflections are holy and unique to you and kept in confidence. You are an inspiration to me and a blessing to your parishes! Enjoy the great picture of our retreat group!

Click here for the texts of the Liturgy for 9/21/14, the 25th Sunday in O.T. Click here to go to that Sunday's readings. Use one or two prayer texts that seem to resonate with you (texts include the common options). You may also use the texts of choral music or songs from the Liturgy.
Reflection Questions - Describe the Experience of the Liturgy of the Eucharist (In context, following the Liturgy of the Word, reflect on the Procession of the Gifts, through the Prayer after Communion).

1. What did you do and say?
2. What sights, sounds, tastes, sensations, and smells did you experience?
3. What songs did you direct, play or sing?
4. How were you engaged or disengaged in that prayer, and what moved you?
5. What did you experience that was tangible?
6. How would you describe your feelings during particular moments of the Liturgy of the Eucharist?

Reflections

Music for time of reflection and prayer

- *Calm Me Lord*, Margaret Rizza  [https://youtu.be/Skgc03R2wxg](https://youtu.be/Skgc03R2wxg)
- *Splendid Jewel*, Stephen Paulus, Marian choral piece  [https://db.tt/xT1ctg9Y](https://db.tt/xT1ctg9Y)

Reflection from Pope Francis

*(Pope Francis, 5/30/13, Corpus Christi Homily)*

We are gathered round the table of the Lord, the table of the Eucharistic sacrifice, in which he once again gives us his Body and makes present the one sacrifice of the Cross. It is in listening to his word, in nourishing ourselves with his Body and his Blood that he moves us on from being a multitude to being a community, from anonymity to communion. The Eucharist is the sacrament of communion that brings us out of individualism so that we may follow him together, living out our faith in him.

Therefore we should all ask ourselves before the Lord:

*How do I live the Eucharist? Do I live it anonymously or as a moment of true communion with the Lord, and also with all the brothers and sisters who share this same banquet? What are our Eucharistic celebrations like?*
Appendix 17B

Week Two, First Blog Post: Describe Your Experience of the Mass
Participant Response Highlights

The participants’ blog posts were contemplative and inspiring. Below are some of the highlights of the participants’ responses. In answer to the question, “How were you engaged or disengaged in that prayer, and what moved you?” one participant wrote:

"I was especially moved by the first reading, ‘…nor are your ways my ways, says the LORD.’ I was struck by this reading that spoke to the very root of not being able to grasp the reason for my shared struggles. At the Sunday Vigil Mass I sang the Psalm very well, and a line of the 3rd verse almost stopped my voice in a near cry when I sang the verse, ‘The Lord is near to all who call upon Him in truth.' I realize I was meant to sing this particular line at this particular time. In those 12 words, it offered me a sense of peace and reassurance and an answer to my questions. I knew it was meant for me, just as it meant something else to someone else. There's no feeling like being hit between the eyes and vocal chords when you are exposing your heart while proclaiming His Word, and having the song resonate in a way I hadn't sung before. I was scheduled to sing this again the next day, and I felt the most free, ever, as it became my truth."

One participant wrote this response to another participant’s blog about the Matthew 20:1–16a reading that proclaims Jesus’ parable about equal pay for laborers who do unequal work:

“I too had a problem with the reading last Sunday, that it is not fair for those who only worked an hour to get the same pay as those who worked all day long. What I did get out of the homily at 5 pm Mass was that God is so generous…he gives his love freely to all of us, whether we are the first to work and the last ones to leave, or whether we are someone living in poverty, and can only work a little. God is so generous and so loving that he gives his love, without strings attached. I thought about this as Dan was going through his presentation on today's online chat, where he said: "God's grace is freely given, through the sacraments." I thought about how we can receive sacraments, without having to always be perfect or fully worthy, because God freely gives us love through the sacraments…especially when we receive the Body and the Blood of Christ in the Eucharist."

A participant’s answer to “How would you describe your feelings during particular moments of the Liturgy of the Eucharist?” was:
“I love the concept of the Eucharist being a symbolic exchange between God and us – that my response to His ultimate sacrifice is my giving myself back to Him. Taking communion just became a whole new experience for me. The music preparation, the way I prepare myself has a whole new dimension as far as I am concerned. My music group isn’t quite sure what to make of me. One asked me this week if I bumped my head or something. And my answer would be ‘Yes, the Holy Spirit bumped into my head and actually got through to some degree!! I think I may have to calm myself down a little so I don’t overwhelm them.”

A participant’s reflection on the questions, “What songs did you direct, play or sing?”, and, “How were you engaged or disengaged in that prayer experience, and what moved you?” was:

"I remember in reflecting on Mass the weekend after the retreat that I truly focused on praying the Psalm response at the choir Mass. I felt at peace and felt God's presence during the choir Mass."

Another participant reflected on of the practice of attentiveness by answering this question:

“How were you engaged or disengaged in that prayer experience, and what moved you?”

“I admit, I was semi-listening this morning, then something about the spiritual practice of attention and mindfulness kicked in... I began to listen more closely to the pastor... He went on to speak about the many difficult things that happen in our lives, and sometimes we just don’t feel like we want to minister or volunteer. We don’t feel ‘perfect’. He referenced Barnabus and Paul and their imperfections. He also referenced something about ‘perfect people’ and how hard it is to ‘connect’ with them. He said that sometimes it is the imperfection that makes the minister. Is that what I just heard? ‘Sometimes it is the ‘imperfection’ that makes the minister.’ … Wow. Just. Wow.

How could something I’ve been struggling to articulate through my still burning questions at this retreat…with my newfound interest in blogging…HOW could my pastor be answering it completely – as if he were ‘in’ on my angst? As much as I love hearing from you all on this blog, I still never felt like I’m getting my angst across and that the answers I needed for my big questions were not helping me find what I was looking for. … Until this morning… He went on to describe his own journey… his yearning and praying for some magic answer from God about his path in life. He said that after all the possible ways to pray that he had been taught, he had exhausted the words from his mouth… still nothing from God… no answers. Until one day he hummed a quiet little tune in his head… and he felt the true answer from God… that he was loved. He then remembered the quote, ‘Love God and do what you will’ by St. Augustine. All this from my new practice of mindfulness!”
Appendix 18
GoToMeeting Invitation – Video Conference Meeting for Friday 9-26-14 at 2:00

Dear Retreat Family,
Here are the instructions to join the Video/Phone Conference meeting tomorrow. This is MUCH easier than the link I sent you last Friday! If you don't have a camera and microphone for your computer, just use your phone AND log with your computer so you can see everyone else and the information on the screen. Please try this out today and call me if you have any challenges. (512) 468-2464. Thank you for your participation!
God bless you, Dan
1. Please join my meeting, Friday, September 26, 2014 at 2:00 PM Central Daylight Time.
https://global.gotomeeting.com/join/735520141
2. Use your microphone and speakers (VoIP) - a headset is recommended. Or, call in using your telephone.
Dial +1 (646) 749-3131
Access Code: 735-520-141
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**Reminder**GoToMeeting Invitation
Hi Retreat Family!
This is a friendly reminder about the video/phone conference today.
Peace to you, Dan
P.S. If you couldn't get into the blog let me know and I will talk to you off-line. I found a new way "in!"

1. Please join my meeting, Friday, September 26, 2014 at 2:00 PM Central Daylight Time.
https://global.gotomeeting.com/join/735520141
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Appendix 19

Information requested after First Blog Post and Before Video Conference Meeting

Definitions of terms: Mystagogy, Mystagogical Reflection, and Theological Reflection.

Many great theologians, scholars, pastoral leaders have offered various approaches to all three of these terms. The following is a simple synthesis of their ideas with definitions to help your clarity and understanding.

1. Mystagogy
To the Antiochene and Alexandrian Church Fathers in the 4th Century, mystagogy meant the oral or written explanation of the mystery hidden in the Scriptures and celebrated in the liturgy.


To a 20th Century theologian, mystagogy is the foundation of all Christian teaching: an introduction into the Mystery of Christ, the holy knowledge of our vocation to a new life in and with Christ, and instruction in the practice and development of this life.

(See Johannes Hofinger, SJ, The Art of Teaching Christian Doctrine, Notre Dame, IN: University of Notre Dame Press, 1957. P. 29-30.)

What is the benefit of Mystagogy? Pope Benedict explains: “The mature fruit of mystagogy is an awareness that one’s life is being progressively transformed by the holy mysteries being celebrated.”

(See Benedict XVI, Sacramentum Caritatis, Libreria Editrice Vaticana, Vatican City, 2007. no. 64)


2. Mystagogical Reflection (Reflection on Experience of Liturgical Prayer/Sacrament)
Kathleen Hughes’s definition of Mystagogical Reflection is: paying attention in liturgical prayer, with the continual practice of discerning the presence of the mystery of God in Christ as disclosed to the members of the worshiping community in and through the ritual actions.

Mystagogical Reflection includes active participation in liturgical prayer with contemplation that uses a three-tiered approach to the spiritual practice of attentiveness.

1. First, practice liturgical attentiveness, aware that “liturgy is God's action.”
2. Second, practice active participation that invites attention to the action of liturgical prayer as it unfolds.
3. Third, practice this mindfulness with a heightened awareness to one’s state of heart, mind and spirit.

The contemplative engagement of liturgy through Mystagogical Reflection has Four Phases: awareness, reflection, reception, and transformation.

a. Awareness refers to that quality of personal openness to sensory and physical aspects of liturgical prayer.

b. Reflection upon one’s experience of bodily engagement in the liturgy focused on awareness at some point.

c. Contemplative Reception signifies the step one takes toward contemplation on that awareness.

d. Transformation of the individual and the community follows from awareness, reflection, and contemplative reception.

Hughes trusts that a contemplative engagement with ritual action over time will serve as a remedy to the liturgical and spiritual malaise of North American Christians. Kathleen Hughes, Saying Amen: A Mystagogy of Sacrament, (Chicago: Liturgy Training Publications, 1999)
3. Theological Reflection is Reflection on any ministry experience or life experience through the “lens” of faith and tradition. It differs from mystagogical reflection in that it is not ONLY a liturgical experience. *James D. Whitehead and Evelyn Eaton Whitehead, Method in Ministry: Theological Reflection and Christian Ministry* (Kansas City, Missouri: Sheed & Ward, 1995).

What is theological reflection for Ministers of Music? It is:
1) A reflective assessment of a pastoral experience.
2) An invitation to contemplate, claim, and develop more deeply our identity as a minister.
3) A process of integration – weaving together who are with what and how we serve God and His people.
4) The interpretative method for understanding and growing in our pastoral ministry.

The purpose of theological reflection is:
1) To learn from the experience of ministry,
2) To use our intelligence by reflecting on our experience.
3) To grow in faith.
4) To become a more effective instrument of God’s grace.
5) To strengthen, deepen, and extend our core identity as “stewards and servants.”

What do we learn from theological reflection on our ministry or life experiences?

**We Learn:**
1) How God is active in the lives of his people.
2) Who are the People of God that God has entrusted to me – who are they really?
3) Self-knowledge, self-assumptions, emotions, limitations, and strengths.

How is it done?
1) You Select an Experience.
2) You Describe the Experience.
3) Analyze and interpret the Experience in light of faith, scripture, and/or Church tradition.
4) Evaluation and enactment in light of reflection.

**Theologize the Experience:**
- The tradition is a “touch stone”
- The experience speaks of a theological insight
- The tradition becomes alive
- The tradition is confirmed, validated, and continued
- Christ’s story is incarnated in our lives and ministry
- We enact the new insights from the Experience into our lives and ministry
Appendix 20
PowerPoint slides used in the Second Week, First Video Conference Meeting, 9-26-14;
*The Eucharist: Source and Summit, Entry Point and Catalyst*

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Entry Point And Catalyst

What 'spark' have you felt seen, heard, or been called to in the recent past?
Take a moment to thank God for that threshold or liminal experience.
What are your hopes for this new inspiration?
What are the obstacles to this new inspiration?
Let us reflect together on this.

Encounter with the Lord
Encounter with another member of the Body of Christ
The human experience of the enactment of the Eucharistic liturgy...the action and encounter between humanity and God in the Eucharistic liturgy...is at the heart of the prayer, spirituality and spiritual life of all Catholic Christians, according to Kevin Irwin in Models of the Eucharist.

Sacramental Encounter

Liturgy, Prayer and Spirituality are intrinsically interrelated, fundamental theological realities and are the heart of the Christian Way of Life. These form the foundation of spiritual nourishment for growth in faith.

The Sacramental Encounter in the Eucharist
The Eucharistic Prayer: Symbolic Exchange Between Humanity and God

The Eucharistic Prayer: Symbolic Exchange Between Humanity and God

- Sacraments are THE WAY and channel of the relationship exchange between humanity and God.
- God's grace is completely free – not earned in any way; completely initiated by God.
- In sacraments, grace is completely gracious – given without any calculation or regard for value. It occupies the position of the gift given by God AND the return gift of the believing subject.

Symbolic Exchange Between Humanity and God

- The believer responds to love by love!
- In the order of symbolic relationship of love and grace, the more one gives, the more one receives.
Symbolic Exchange Between Humanity and God

- Classical Western culture tells us that words were believed to disclose a meaning beyond the limits of human speech.
- Every symbol launches a search...a process through which we connect with something absent, something transcendent
- Every symbol is a many-faceted, interactive invitation to have a broader vision and deeper understanding of reality
- This is the great paradox of symbols...while they make present what they symbolize, we must agree that there is something absent that needs to be made present.

Symbolic Exchange Between Humanity and God

- Human meaning is mediated by the language of symbol
- We can only encounter God fully by encountering the HUMAN fully (M. Y. Rogers)
- The sacramental presence is always an incarnate, embodied presence

Symbolic Exchange Between Humanity and God

- The Eucharist launches a symbolic process in which appearances become sacramental signs...real symbols that embody and effect what they signify (Mitchell, p. 109)
- The symbolic process points to something absent from this world that only God can create and only faith can perceive
- The symbolic exchange between humanity and God is especially visible in the Eucharistic Prayer

Symbolic Exchange Between Humanity and God

- The notion of absence, or a lack to be filled, is the foundation of the Eucharistic Prayer text
- This is in contrast with traditional sacramental theology’s focus on presence
- Christ’s physical presence is absent (memorial), but it is anticipated, which also indicates absence
- When we imagine Christ’s presence, we can live in the future – eschatological celebration (our heavenly home)
- This is an experience of the “already/not yet” of Christ

Symbolic Exchange Between Humanity and God: The Eucharistic Prayer - A Narrative Analysis

- There are “goar wheels” by which the parts of the Eucharistic Prayer “mesh” and cause them to function eucharistically. This mechanism constitutes the eucharistic process. (Chase, p. 109)
- The Eucharistic Prayers are a written text that starts from a negative situation of a “lack” and stops when the lack is filled.
Symbolic Exchange Between Humanity and God:
The Eucharistic Prayer- A Narrative Analysis

- The "lack to be filled" which underlies the whole text of the Eucharistic Prayer is indicated in the invocation of the Preface Dialogue, "Let us give thanks to the Lord our God." (there is no "thanks" until we give thanks).
- This is the principle which is the foundation of the whole prayer:
  - WE the church (the community who acts)
  - must attribute to GOD (the One who receives)
  - GRACE or GLORY.

The Eucharistic Prayer: A Narrative Analysis

- This fulfillment is done in three steps.
  1. In the initial thanksgiving (Preface) and the Sanctus, the Church gives thanks to God for the gift of God's beloved Son sent to redeem us.
  2. In the next three parts (Elevation, Institution Narrative, and Anamnesis) we thank God for the gift of the Holy Spirit and the Body of Christ made present to us in food, drink and assembly.
  3. In the final two parts (Intercessions and Final Euchologial Prayer) we give thanks to God for the Body of Christ already present and that which is not yet come.

The Eucharistic Prayer II

- Preface: The Church gives thanks to God for...

It is truly right and just, our duty and salvation, always and everywhere to give you thanks, Father most holy, through your beloved Son, Jesus Christ, your Word through whom you made all things, whom you sent as our Saviour and Redeemer, incarnate by the Holy Spirit and born of the Virgin. Fulfilling your will and gaining for you a holy people, he stretched out his hands as he endured his Passion, so as to break the bonds of death and manifest the resurrection. And so, with the angels and all the saints we declare your glory, as with one voice we acclaim:

The Eucharistic Prayer

- Our text stops when "the work" is finished by the final doxology of praise.
- The fulfillment of this program by the Church assembly is a performance which requires competence for it to be realized. (diagram)

- We give Grace/Glory to God.
The Eucharistic Prayer

- **Sanctus:**
  - Holy, holy, holy Lord, God of hosts. Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.
  - The praise of the Sanctus punctuates the preface prayer of thanksgiving and calls forth a full, conscious active response of joy from the assembly gathered at the table.
  - This is thanksgiving and praise for the action of God culminating in the gift of the Son Jesus, his historical body; and of his risen, glorious body.

The Eucharistic Prayer

- **The Epiclesis:**
  - You are indeed Holy, O Lord, the fount of all holiness.
  - Make holy, therefore, these gifts, we pray, by sending your Spirit upon them like the dewfall, so that they may become for us the Body and Blood of our Lord, Jesus Christ.

The Eucharistic Prayer

- **Summary:** To give thanks to God in an Christian manner demands a complete itinerary of conversion in the strongest sense of the word
  - since human beings need the action of God giving the Son to humanity under all three modes (historical, Eucharistic and ecclesial)
  - this responds to the triple dimension of time, past, present and future.
  - God must give humans the ability to perform these actions.
  - Thus, the Eucharistic Prayer causes us to travel the way of conversion which Christians are called to walk throughout their lives.

The Eucharistic Prayer

- **The Lord’s Prayer:**
  - The theologian Louise Marie Chauvet synthesizes the activity of the first step of the sacramental encounter with God like this: (Chauvet, p. 76)
    - God ➔ Historical & Glorious ➔ Us
      - F & H S ➔ body of Christ

The Eucharistic Prayer

- **The epiclesis:**
  - You are . . . the font of all holiness
  - Sending down your Spirit upon these gifts like the dewfall.
  - So that they may become for us the Body and Blood of your Son Jesus Christ

- Here is a two fold difference: Jesus Christ is given as a “gift” as food and drink (no longer historical) and IN the present (no longer in the past).
  - God, Father ➔ Communal ➔ We (Us)
  - Holy Spirit ➔ Body of Christ

The Eucharistic Prayer

- **The Summary of the Narrative of Institution, the Anamnesis and the Epiclesis – the 3 central parts of the Eucharistic Prayer**
  - The Narrative of Institution:
    - At the time he was betrayed and entered willingly into his Passion, he took bread and, giving thanks, broke it, and gave it to his disciples, saying:
    - Take this, all of you, and eat of it; for this is my Body which will be given up for you.
The Eucharistic Prayer

- In a similar way, when supper was ended, he took the chalice and, once more giving thanks, he gave it to his disciples, saying:
  - Take this, all of you, and drink from it: for this is the chalice of my Blood, the Blood of the new and eternal covenant, which will be poured out for you and for many for the forgiveness of sins. Do this in memory of me.

The Eucharistic Prayer

- The institution narrative is heavy with theological significance since the story the church tells about Jesus functions at the core of the liturgical action as the Lord speaking directly to the church.
  - In telling the story of Jesus at the Last Supper, the church sees itself called by its Lord to act.
  - Here we find the Fourfold Action of the Eucharist:
    - Take (the gifts), Bless (Eucharistic Prayer), Break (breaking of the bread), Give (communion)
  - This is the central action of the Church!

The Eucharistic Prayer

- The Confession of Faith: the action of the church...
  - The Church is The Church only as much as it sees itself as dependent on Jesus.
  - This is recognized and expressed to the highest degree when it says and does what Jesus himself said and did two millennia ago.
  - The Church holds its identity by constantly receiving itself from him.

The Eucharistic Prayer

- Mystery of Faith
  - Priest: The mystery of faith.
  - People: A - We proclaim your death, O Lord, and profess your Resurrection until you come again.
  - B - When we eat this bread and drink this Cup, we proclaim your death, O Lord, until you come again.
  - C - Save us, Savior of the world, for by your Cross and Resurrection, you have set us free.

The Eucharistic Prayer

- Anamnesis
  - Therefore, as we celebrate the memorial of his Death and Resurrection, we offer you, Lord, the Bread of life and the Chalice of salvation, giving thanks that you have held us worthy to be in your presence and minister to you.

- Epiclesis
  - Humbly we pray that, partaking of the Body and Blood of Christ, we may be gathered into one by the Holy Spirit.

- Intercessions
  - Remember, Lord, your Church, spread throughout the world, and bring her to the fullness of charity, together with N. our Pope and N. our Bishop and all the clergy.
  - In blessing for the dead:
    - Remember your servant N., whom you have called (today) from this world to yourself. Grant that (he/she) who was united with your Son in a death like his, may also be one with him in his Resurrection.
  - Remember also our brothers and sisters who have fallen asleep in the hope of the resurrection and all who have died in your mercy: welcome them into the light of your face. Have mercy on us all, we pray, that with the blessed Virgin Mary, Mother of God, with the blessed Apostles, and all the Saints who have pleased you throughout the ages, we may merit to be co-heirs to eternal life, and may praise and glorify you through your Son, Jesus Christ.
The Eucharistic Prayer

- Concluding Doxology and Great Amen
  - Priest prays
    - Through him, and with him, and in him, O God, almighty Father, in the unity of the Holy Spirit, all glory and honor is yours, forever and ever.
  - The people acclaim:
    - Amen.

The Eucharistic Prayer

The Discourse of Anamnesis

- What appears as the dependence of the church on its Lord, in the institution narrative, is expressed as a positive in the anamnesis prayer. Here the church opens its hands and offers it back to God.
- The amazing, free and gracious gift of God can only be experienced by the church letting go of it and giving back to God with thanksgiving. This is the gift of Christ Jesus who continues to give up himself in the sacrament.

The Eucharistic Prayer

- This offering is a symbolic act.

The Sacramental offering of the Body and Blood of Christ is the ritual channel which symbolically shows what the return gift is: the real and symbolic offering of one's own life. (p. 333)

The Eucharistic Prayer - Epiclesis Prayer

- To offer a present is to let go of something; and to let go is to place oneself in a state of offering. It is impossible to offer a free gift without offering oneself.
- The Church cannot offer Christ in the sacrament without being itself offered through and in him.
- By offering the Eucharistic Body of Christ, the church symbolizes what it must become, the ecclesial body.
- Epiclesis expresses...that the Holy Spirit may come over the assembly so that through participation in the Eucharistic body, it may become the ecclesial body of Christ.

The Eucharistic Prayer

- The SUPREME GOAL OF THE EUCHARIST is the GIFT OF CHARITY between sisters and brothers and unity.
- Charity and unity within today's church, but also within the whole of humanity which is in the process of becoming the body of Christ.
- What is at stake? ...everything that pertains to justice, sharing, reconciliation, forgiveness... all at the collective level of economic, political and cultural relations between nations and races as well as at the level of interpersonal relationships.

The Eucharistic Prayer

- Mass would be barren if it did not enjoin on Christians the obligation to "become what we receive,...the sacramental body of Christ.
- What are we to become? Christ's ecclesial body, in and of the world!
- Such is the final return-gift which is implied in the reception of the gift of God
- The reception of grace as grace never goes without a task; it implies our necessary return-gift... justice and mercy!
Call to enter into the Eucharistic Prayer in a NEW way

We are called to embrace the human connection with those who gather and receive the Eucharist.

A recent social media post about the experience of the Eucharist:

"National Association of Pastoral Musicians - NAPM

Go at Mass yesterday, I was watching people come forward for Communion, and I began to wonder what it cost some of those people to join that line of communications and present themselves to receive the Lord in the Sacrament to be in communion with the living God. What life experiences did they have to overcome to be there? What resentments against God and the Church did they have to fight down in order to be free to stand in that line and share in that Sacrament? And how many others (like me, too often) take it for granted that they should be in that line by right or who believe that they have nothing to overcome in order to share in that Communion? I tell you, a man sobbed as I proceeded to the final prayer, blessing, and hymn. Gordon Truitt"

The Church draws Her Life from the Eucharist – St. John Paul II

Yours is a share in the work of the Lords Spirit!

Austin Fleming
Appendix 21
Data from the Video Conference - Chat Log highlights

GoToMeeting 9-29-14 Chat Log highlights

Ann: What does eschatological mean? I knew this, once upon a time! (Verbal answer by facilitator)
Pamella: …it would be nice to ask everyone at the end if there is anything each of us would like to ask for in prayer...like praying for Andrea's Mom.
Brent: Doesn't the Eucharistic Prayer also call for our own transformation into the corporeal Body of Christ, present on earth?
Pamella: Yes.
Pamella: After our session could we have a copy of the presentation? …and from last Friday?
Don: Are these elements in ALL Eucharistic Prayers? Yes. (Verbal answer by facilitator).
Dr. G: Explain again how God gives himself to us and then us to God (verbal answer by facilitator).
Kathy: Amazing that I could pray the Eucharistic Prayers every week, but not really consider these elements and how the various parts fit together.
Brent: Just think what would happen if our communities actually embraced this prayer for transformation through reception of the Eucharist!
Susan: That's what the converts to Catholicism are so able to do!
Elizabeth: Susan, that is true!
Ann: It is wonderful to be reminded that the sacraments and God's grace are freely given to all of us.
Don: This run-through of the EP should be part of every liturgical minister's training, especially EMHCs.
Appendix 22
Email introducing Week Three, Second Blog Post for Sound Spiritual Growth Blog

Dear Retreat Family, Peace and Blessings to you! The Second Blog Post, “Further Reflection: The Search for Meaning in the Eucharist” was posted on the Sound Spiritual Growth blog. Go to [http://musicministryretreat.wordpress.com/](http://musicministryretreat.wordpress.com/) and click on the box on the top right under the words Second Post and where it says “Select Category,” click on “Music.” On the second post, make sure to click on "read more" so you can see everything in this second blog entry. ~ ~ If you have not been able to get onto the Sound Spiritual Growth blog using the directions sent earlier this week, try this “back door” method, or please email me or text me a time to call and walk you through the process. Most of you have not been on the blog yet, so my focus for the next two days is to help you find an easy way to accomplish that.

**Easier method to access the Sound Spiritual Growth blog:**

1. First, go back to the invitation and see this box. (see below)
2. Second, go to the bottom of the box where it says: “Trouble Clicking? Copy and Paste this URL into your browser.” Do that and follow the simple directions. It will automatically send me a request. I simply accept your request and then you’re in!! (Hurray!) You don’t have to do any long signups that way.

Listed below are the items included on the second post for the Online Week One portion of the retreat. Please find time to read through this either Sunday or Monday, and the write down your reflections in your journal and post reflections to the questions posted for both the first and second blog posts.

**Included on the Online Week One Second Post:**

1. Definitions of Mystagogy, Mystagogical Reflection, and Theological Reflection.
2. Three tiered approach to spiritual practice of attentiveness: Practice liturgical attentiveness, aware that “liturgy is God’s action.” Practice active participation that invites attention to the action of liturgical prayer as it unfolds. Practice this mindfulness with a heightened awareness to one’s state of heart, mind and spirit.
3. Four phases of mystagogical reflection: awareness, reflection, reception, transformation.
5. What do we learn from theological reflection? How is this done?
6. A link to the Power Point from the first day of the retreat on September 19th.
7. Questions to reflect upon and journal as you read through this content.
8. A link to the Mass propers and texts from the 25th and 26th Sundays in Ordinary Time.
9. A link to the Power Point of Friday’s online session on the Eucharistic Prayer.
10. Reflection questions for you to pray, think about, journal, and then share in the online blog, which I will include below, in case you have difficulties opening the blog.
11. Music reflections
12. Poetry and prayer reflections
Further Reflection: The Search for Meaning in the Eucharist

Before moving to the questions in our search for meaning, several participants asked for definitions of three terms, Mystagogy, Mystagogical Reflection and Theological Reflection. Many great theologians, scholars, pastoral leaders have offered various approaches to all three of these terms. I will do my best to synthesize their ideas with definitions to help your clarity and understanding. Click HERE: Definitions of Mystagogy, Mystagogical Reflection & Theological Reflection

I hope these definitions bring clarity to three powerful approaches to growth in faith that seeks understanding. The PowerPoint of the three sessions on the first day of our retreat at Cedarbrake was also requested. Click HERE for Retreat Day One PowerPoint for sessions 1, 2, & 3.

Second Post: The Search for Meaning in the Eucharist

Using this week’s “awareness” questions, you have recalled, named and reflected on your experience during the Liturgy of the Eucharist. Now we move into to reflecting on the meaning behind your experience. This helps us to “savor the mysteries” of our faith. This is at the heart of mystagogy! Here are some questions to achieve this inquiry of meaning:

- How were you aware of God’s presence in that moment? ...what made an impression on you?
- How did God come to you? ...who was God for you in that experience?
- During the Liturgy of the Eucharist what did you recognize about God?
- Can you name your experience of the presence of Christ? If so what was it?
- What was your experience of the people of God in that moment?
- How was the “Church” present to you?
- Was anything "inscribed by God" inside your heart, mind or spirit during this experience?

Casting Our “Nets” Deeper

This weekend I hope you can use the new-found awareness of your experience, along with your reflection upon that experience as a starting point to explore deeper meaning for you in your experience of ministry.

HERE is a link, 2nd Post - 26th Sunday Scripture & Mass Text Info, to the scriptures, as well as the texts of the Liturgy for the 26th Sunday in O.T. (9/28/14). Use one or two texts that seem to speak to you to prepare for, or reflection upon this weekend's masses. You may also use the texts of motets or songs from the Liturgy.
Using the awareness of your experience, reflect upon your new understanding of the Sacramental Encounter with God. The **Symbolic Exchange between Us and God, found in the Eucharistic Prayer** is an amazing concept that helps us understand the significance of what we do each time we pray it. This past Friday afternoon retreat video conference session and dialogue helped us all reflect on these deeper meanings about the Gift of God to us and our Return-Gift to God. Several people requested the PowerPoint presentation of this, so here it is, below. Reflect on these incredible truths while you read these slides again.

Click here to see the PowerPoint of Friday’s session on the Eucharistic Prayer. DMM Retreat-Wk 2 Video Conf (PowerPoint-Eucharistic Prayer)

As you reflect upon the church’s teaching on the Eucharist in dialogue with your own experience, seek to “cast your nets into deeper waters.” Probe further the meaning revealed in your experiences in light of your new knowledge of the Eucharist. After understanding these concepts, **what new insights do you have?** The next paragraph contains MANY questions. They are designed to include a broad range of ideas and ONE or TWO might catch your attention and help you to delve deeper.

**EUCHARIST –**

- How do I feel when I hear that the Eucharist is the most extraordinary gift in my life?
- Am I called to give to God something in return? What do I offer to God?
- Are their obstacles that keep me from offering something back to God?
- What is in my attention during the Eucharistic prayer?
- Do I sense something is “absent” that I need God to make present to me?
- What is the “lack” that I need filled?
- What words or songs attract my attention? What does that say to me?
- What are my distractions? How can the distractions draw me to God? How is God in the distractions?
- What does a strong and active sung or verbal response reflect in me?
- What happens when at times my response remains quiet or even silent?
- If I am “present” but at times not all engaged, is that okay? ....is simply being present enough for God?

**COMMUNION –**

- What do I understand that I am receiving in Communion? How do I receive?
- What gives me the deepest sense of the presence of God during Communion?
- How does my singing at Communion or directing during affect my experience of Jesus?
- How “connected” with the Body of Christ do I feel?
- What is my personal experience of Jesus in Communion...alone in devotion? ...a part of the whole Church?
- How can I experience a personal as well as a communal experience of the Body of Christ?
- Where are my distractions or my consolations? What is God saying to me in all of this?
Probe further the meaning revealed in your experiences in light of your new knowledge of the Eucharist. What new insights do you have?

The video below is the Friday Video Conference, see the PowerPoint and hear the verbal input on the slides, and hear the reflections and comments from the attendees. Start at the 2:30 point in the video to avoid the superfluous conversations as people are signing in. Thank you for your patience as we learn the best way to use this wonderful technology! 2014-10-03 14.20 New Meeting.wmv

**Reflections with Music**

**O Lord Hear My Prayer - Taize**
http://www.youtube.com/watch?v=f51n-yb11dY

**Calm Me Lord - Margaret Rizza**
https://youtu.be/Skgc03R2wxg

**Gabriel's Oboe - Ennio Morricone**
https://youtu.be/5Gvrp20_WXM

**Air on the G String - Johann Sebastian Bach**
https://youtu.be/U7RYSQvtUrc

**Draw Us in the Spirit’s Tether**
https://youtu.be/4KsiPrtCmORo

Draw us in the Spirit’s tether;
For when humbly, in thy name,
Two or three are met together,
Thou art in the midst of them:
Alleluya! Alleluya! Touch we now thy garment’s hem.

As the faithful used to gather
In the name of Christ to sup,
Then with thanks to God the Father
Break the bread and bless the cup,
Alleluya! Alleluya! So knit thou our friendship up.

All our meals and all our living
Make as sacraments of thee,
That by caring, helping, giving,
We may true disciples be.
Alleluya! Alleluya! We will serve thee faithfully

*Text: Percy Dearmer, 1867-1936, alt. (C) Oxford University Press*
Appendix 23B

Week Three, Second Blog Post
Further Reflection: The Search for Meaning in the Eucharist
Participant Response Highlights

I. Blog II, Part 1: The second blog invited the participants to consider reflection questions that explore more deeply their experience in light of all they have learned and understood. Some questions used to achieve this inquiry of meaning and participants’ answers were:

Question: During the Liturgy of the Eucharist what did you recognize about God?

Response: “During the Liturgy, I have been struck recently by the voice of the community, as we pray together the Our Father. This always seems to get the best participation by the assembly, and I am strengthened when I hear the unity of this spoken word, as we call upon God, our Father. Occasionally I hear a similar strength and unity during a song or hymn. We need more of that!”

Question: How did you become aware of God’s presence in that moment, and what made an impression on you?

Response: “God has been teaching me in various ways in the past few weeks. He has been teaching me to trust in Him, and to keep my eyes on Him, not on the choppy waves, not on the 5:00 worker who got a full day’s wage, and not even on the vineyard tenants who killed the owner’s son. I have always identified with Martha more than with Mary. But God is merciful, and gives us just what we need. I think He is telling me to spend more ‘Mary’ moments.”

II. Blog II, Part 2: Participants reflected on the sense of absence and presence in the sacramental encounter with God, and how distractions during the Eucharistic Prayer affected them as they ministered. Some of the questions (Appendix 23A) and the DMMs’ answers were:

Question: Where are my distractions? What is God saying to me in all of this?

Response: “This weekend was one of those very distracted weekends. I was the cantor at three Masses. I didn’t prayerfully prepare as I should have, I was relying on my musical skills to do the job. I did not do a good job of letting the spirit speak through me. I learned (or was reminded) that no matter how well the music is performed, it still requires that other piece of ministry, which is to pray the readings and the psalm as preparation. By not doing that very much this time, I learned that I was not at peace with it all. I was distracted more. I was uncomfortable. A lesson I hope I can share with my cantors.”
**Question:** “Where are my distractions? How could the distractions be leading me to God?”

*Response:* “I grew up thinking this way: ‘By the middle section of the mass, in 25 minutes, the mass would be done.’ I’m embarrassed having thought this way, but I used to watch the clock. I still watch the timing, but now in the way a music director often has to. My mind is about the timing. I’ve found I’m still somewhat removed during this most important tradition and preparation as an adult. I ‘miss’ much of the power of this tradition and most holy point of the mass. Until this retreat…. and part 2 pushed me to think a little deeper. This weekend, I soaked up the words that Jesus said on the night before he died, and watched as our priest lovingly and confidently brought the bread and wine above him in the words that Jesus said. These are words that I’ve heard my entire life, and only NOW am I mulling that this is tradition and it is what makes our catholic mass so beautiful and unique. And to think, this has been going on all my life. Somehow, this time I wasn’t aware of the music playing, or what time it actually was.”

**Question:** “How can I reflect on those distractions? How is God in the distractions?”

*Response:* “Distractions are inevitable. I try to use the distractions to draw me into God instead of away. It’s been a challenge and is still a struggle, but I know that God is in the distractions. I was still worrying about it. So I focused on the Mass texts at 8am Mass on Sunday. This weekend’s readings asked if our actions match what we say. I’d like to say the Eucharist grabs me and my whole attention, but it’s simply not always true. I know that the verbal responses (sung or recited) do assist me in returning my focus if it has waned. Distractions are inevitable, but if I try to focus, I know I can get back on track.”

**II. Blog II, Part 3:** The third section of the blog post invited reflection on: the meaning of the personal experience of Jesus in Communion; the communal experience of receiving the Eucharist with the Body of Christ; and the experience of the assembly singing as the Body of Christ, becoming one voice, one body of sound that comes together as one body. Some of the reflections questions (Appendix 23) and participants’ answers were:

**Question:** What gives me the deepest sense of the presence of God during Communion?

*Response:* “This is the wonder of the Eucharistic time at Mass for me, as I realize that we are the same human family [for 2000 years] that is experiencing this wonderful mystery in the simplest form of food each and every time we come to the altar. Christ is always present in that simple bread, and will be for all time. I find that this time is truly the most
meditative time of the Mass for me. It helps me tremendously to think that my journey toward the union with God is happening in real time in a real sharing with the human family who shares this sacred meal.”

Question: What words or songs attract my attention during the Communion Rite?

Response: “I love when I go to communion, and then walk back around the side through the aisle where the pews are, and I can hear the congregation singing. I am in the midst of the assembly and can feel being a part of the ‘Body of Christ’ when I am in the middle of the assembly, especially when I hear them actively singing and participating in the communion song. We receive the Body and Blood of Jesus Christ so that we can become his feet and his hands and can spread the good news of his love and God’s love for us. He becomes part of our being, and we can truly become the body of Christ, the ‘light to the world.’ ”

Question: What new insights do you have?

Response: “I share in the feeling that ‘this was here all my life (25 years in my case) and I was missing it!!’ But my excitement is that I now have the education and understanding to appreciate what is happening all through mass.”

Question: What is God saying to me in all of this?

Response: “Maybe I don’t need to always be in control, but as we say with our Youth at the summer Music Camp, to “Let Go and Let God.” I don’t need to be always the one in control….God can work through others. Will things go the way I want them to go? Not always.”
Appendix 24A
GoToMeeting Invitation for Video Conference Meeting for Friday 10-03-14 at 2:00

GoToMeeting Invitation - Meeting Friday 10-03-15 at 2:00

Dear Retreat Family,
Here are the instructions to join the Video/Phone Conference meeting tomorrow. If you don't have a camera and microphone for your computer, use your phone AND log with your computer so you can see the other participants and the information on the screen. You are welcome to call me if you have any questions: (512) 468-2464. Thank you for your participation! I look forward to ‘seeing’ you. God bless you,
Dan

1. Please join my meeting, Friday, October 03, 2014 at 2:00 PM Central Daylight Time.
https://global.gotomeeting.com/join/7355202371

2. Use your microphone and speakers (VoIP) - a headset is recommended. Or, call in using your telephone.

Dial +1 (646) 749-3131
Access Code: 735-723-450
Audio PIN: Shown after joining the meeting

Meeting ID: 735-723-450

GoToMeeting®
Online Meetings Made Easy®

Not at your computer? Click the link to join this meeting from your iPhone®, iPad®, Android® or Windows Phone® device via the GoToMeeting app.
Appendix 24B
Data from the Second Video Conference
Chat Log Highlights and Summary Phrase with Prayer Intention

GoToMeeting 10-03-14 Chat Log Highlights

Ann How long do you take to read and reflect on the readings in rehearsal? I have sometimes done this with Children's Choir, but it does take a lot of time.
Pamella: I think I fall into the scripture that my heart is restless until it rests in you.
Pamella: therefore we should always be reaching out and experience new growth in our ministry and community.
Ann: So true, Pamela!
Vicki: I read something that really helped me. God doesn't require perfection, just sincere effort.
Susan: Sylvia, our pastor says that feeling you're describing is a sign that we are still growing. You are on track!
Elizabeth: Constantly trying to grow in my ministry and my relationship with God. It's a wonderful journey
Susan: We need not let our hearts be troubled when we own our identity as children of God.
Ann: I feel so blessed to listen to everyone sharing their special word or phrase, and their prayers. It feels like I have a "faith" community, like what was special when I was going through the CRHP six months.
Susan: Amen!

GoToMeeting 10-03-14 Summary Phrase & Prayer Intentions

1. Ann - Do not let our hearts be trouble trust in God. May God help us all who are busy.
2. Debbie – This is the Day the Lord Has Made. Pray for her pregnant daughter, Perri and Louise.
3. Liz - Growing and trusting Pray that Lord send music ministers to all our parishes.
4. Dr. G - Always growing and trusting Pray for students who get letters of acceptance.
6. Linda - Always for real God is always there, we should always be working as apostle and disciples Pray for grandchildren in college.
7. Pamela - Be still and know that I am God. – Pray for parish and new choir members, and to rely on God to find a new way to live.
8. Susan G.L. - Have no anxiety at all but in all thing pray to God … help me overcome anxiety. Pray for healing.
10. Sylvia – word for the day. Acknowledgement – Pastor homily and retreat – being the imperfect minister.
11. Don - Our eyes are wider. Busyness – too busy that we forget. Pray to stay less busy
12. Vickie – keep working to be good stewards. Pray for Mary fighting cancer - Encourage pray for Mary.
Appendix 25

Outline for Third Week, Second Video Conference Meeting

Music Ministry as Spiritual Practice: Sacramental Encounter as Spiritual Formation and Mystagogy of the Moment- Attentiveness to the Movements of the Spirit in Mass

Opening Prayer

All: In the Name of the Father + ……Holy Spirit. Amen
Leader: Let us pray,
   W: Come Holy Spirit,
   M: Fill the hearts of your faithful
   W: and kindle in them the fire of your love.
   M: Send forth your Spirit and they shall be created
   All: and you shall renew the face of the earth.

All: O God, who by the light of the Holy Spirit, did instruct the hearts of the faithful, grant that by the same Holy Spirit we may be truly wise and ever enjoy His consolations, through Christ Our Lord. Amen.

I. Music Ministry as Spiritual Practice

A. What is the beginning point of Spiritual Formation in Music Ministry?
   1. How does that entry point facilitate Music Ministers growth in holiness and ministerial effectiveness?
   2. What is the catalyst that MOVES the Music Minister to actively pursue spiritual formation?
      Kevin Irwin argues that the enactment of liturgy is at the heart of the prayer, spirituality and spiritual life of all Catholic Christians. Liturgy, Prayer and Spirituality are intrinsically interrelated, fundamental theological realities and are the heart of the Christian Way of Life. If one diagramed this relationship you would use concentric circles.
      a. Liturgy would be represented by the innermost circle - the ritual enactment essential and intrinsic to the rest.
      b. Followed by a second concentric circle representing Prayer - direct and explicit communication with God.
      c. Finally, the outermost circle represents Spirituality - viewing and living the Christian life.
         (Kevin Irwin, Models of the Eucharist, (New York: Paulist Press, 2005), pp. 296-297.)

B. Liturgy demands from us prayer, preparation and formation into the beauty and majesty of the source and summit of our Christian life, becoming one with Christ in the enactment of the Eucharistic Liturgy.
   ➢ The experience of Liturgy calls us into to a deeper spiritual life.
   ➢ A deeper spiritual life calls us back to the experience of Liturgy.

C. The Eucharist feeds and forms the Church (GIRM, No. 32)

D. In the sacramental encounter with Christ, ritual text and music intersect with the DIVINE in prayer and ritual. Singing is for the one who loves! (St. Augustine in STL, no.2)
II. A Eucharistic Spirituality: The Source and Summit of Our Life of Prayer

A. The Spiritual Life in its full flowering is a participation in the death, burial and resurrection of Jesus, that is, in the Paschal Mystery.

B. Worship IS our school of prayer. In 2001 Cardinal Joseph Ratzinger presented a paper, “The Ecclesiology of Vatican II.” In this paper he said, “The Church grows from within and moves outwards, not vice-versa. Above all, she is the sign of the most intimate communion with Christ. She is formed primarily in a life of prayer, the sacraments and the fundamental attitudes of faith, hope and love. Thus if someone should ask, what must I do to become Church and to grow like the Church, the reply must be: you must become a person who lives faith, hope, and charity. What builds the Church is prayer and the communion of the sacraments; in them the prayer of the Church comes to meet us.” “The Church grows from within and moves outwards, not vice-versa. Above all, she is the sign of the most intimate communion with Christ.”

(Joseph Ratzinger, “The Ecclesiology of Vatican II,” Conference of Cardinal Ratzinger at the opening of the Pastoral Congress of the Diocese of Aversa Italy, (September 5, 2001), No.1, Sect. 1, par. 4)

III. Sacramental Encounter as Spiritual Formation

A. How Can We Make the Liturgy the SUMMIT of personal prayer?
   1. Engage the whole self in liturgical prayer
   2. Full, conscious active participation; transforming prayer
   3. Enliven the Christian life of prayer
   4. Unity of the Body of Christ
   5. Build up the kingdom and call the world to the table of the Lord
   6. CSL: Vatican II reform moved liturgy from signs to action with signs
   7. Original understanding of the Mass is integrated into the life of the faithful

B. How Can We Make Liturgy the SOURCE of our prayer life?
   1. Liturgical Texts; Readings, Prayers - basis for lectio-meditatio-oratio in prayer
   2. Adoration of the Blessed Sacrament wells forth from liturgical action & leads us back to liturgical action
   3. Contemplative and devotional prayer can facilitate meditation on the Sacred Encounter with Christ

C. Eucharist…the heart of the mystery of the Church
   1. Eucharist as transformative; calls us to conversion
   2. Eucharist as communal; deepens our faith and conforms us to Christ as disciples in communion
   3. Eucharist as apostolic; calls us to mission
      a. The celebration of the Mass is
         i. transformative(conversion-purgative);
         ii. communal (discipleship-illuminative);
         iii. apostolic (apostolic-unitive)
         ➢ Conversion- Experience of Liturgy calls me to be transformed
         ➢ Discipleship- Experience of Liturgy calls me to deeper relationship
         ➢ Apostolate -Experience of Liturgy calls me to ministry
IV. Mystagogy of the Moment- Attentiveness to movements of Spirit in Mass

1. Practice of being Mindful – Attend to the moment - Be present to the inner spirit…
   a. What do I notice as I participate and minister in the liturgy?
   b. Where is the awareness and Presence of the minister as they minister?
   c. How is that manifest in the body, mind and spirit?

2. Practice the Art of “letting go” and being self-aware
   a. Liturgical Spirituality is attending to HUMAN Dynamics.
   b. Example of Mindfulness: Prayerfully consider and “attend to” my experience of Easter Triduum
      i. What was my experience after the last Easter Liturgy….exhausted? …or dissipated? Is it an experience of dissipation OR the experience of “body broken, cup poured out” into this celebration of the risen Christ; happily worn out from the energy expended and exuberance of the joy filled celebration?
      ii. Attending to the ritual moments helps to avoid danger of ritual complacency

3. Practice of humility in ministry - What do I notice?
   a. Enhance my spiritual self and thus enhance the Spiritual Life of the Church

4. Practice of hospitality in ministry - What do I notice?
   a. Liturgy – by nature brings people together and changes us

5. Practice Theological Reflection of my experiences, both inside and outside the liturgy
   a. What is it that characterizes the celebration…Seasons, Sacraments, Signs and symbols….How do these impact our spiritual lives?

   b. How do we gather all people into the experience of community?

   c. What are structures that can tear apart a community?

   d. What engenders inclusively that can bring the Body of Christ together: how are the sick healed and sinners freed?

   e. What does our liturgical “pluralism” look like? Are we working toward a sense of ethnic and racial unity on Sunday?

A reflection prayer to God after being blessed with the Sign of the Cross

Let us Pray, Almighty God, by the cross and resurrection of your Son, you have given life to your people. Your servants have received the sign of the cross. Make them living proof of its saving power and help them to persevere in the footsteps of Christ. We ask this through Christ our Lord. Amen. (Adapted from RCIA 56, 57)
**Final Retreat Day - Please RSVP **

Dear Retreat Family,

Peace and blessings to you all! Your participation in our retreat has been a blessing to me and an enlightening experience for everyone. Thank you for praying together, reflecting together, and accepting the challenge to deepen your own experience of faith and ministry.

Note: Please read this whole email...Thank you!

1. Friday October 3, is the final retreat day of our four week program. It is a "live” retreat at Cedarbrake and we have people coming in tonight from Houston....pray for safe travels for all.
   a. Please plan on arriving by 9:30 am. Marcia will have some breakfast snacks for you.
   b. The retreat is 10:00 am–1:00 pm. Lunch will be served at 1:00 pm. You are welcome to take it with you, if needed.

2. I need your help. I am concerned that I have not received enough feedback during the online retreat to have a sufficient number of respondents for my project. I received responses from 13 people on the first blog post (some more than once!) and from 11 people on the second post. They are inspiring and beautiful responses...thank you! However, I ask for least 15 respondents out of the 22 attendees for sufficient input for the DMin project. Here is a possible solution.....
   a. Please read the next email that I send... It will contain the contents of the blogs in the email to those who have not successfully responded on the WordPress website.
   b. Please email me your responses to the retreat questions within the next three days. Thank you for your understanding and patience with the technological challenges. It has been a learning experience for all!

3. You will receive a summary and evaluation link. Please complete as much as you can before we meet on Friday. If you need tech support, please contact me so I can help you. The last few questions on the evaluation will be addressed at the retreat.

4. You shared a word or phrase that summarized your retreat experience at last Friday's conference call. Please bring it to the retreat tomorrow. You also shared your prayer intentions with the group during that call. At our celebration of Eucharist tomorrow we will pray for those intentions as well as other needs that you request by email or at the retreat tomorrow.

Your sharing during the first Friday retreat at Cedarbrake and throughout the past two weeks on the online blog and the conference calls, have been beautiful and inspiring. I look forward to seeing you tomorrow (live or via internet). If you have any needs or questions, feel free to call or contact me any time before tomorrow's retreat.

May God bless and keep you,

Dan
Appendix 27
Opening Prayer Service
DMM Final Retreat Day ~ October 10, 2014

Morning
Leader: O Lord, open my lips. All: And my mouth will proclaim your praise.

Morning Hymn
Lord God and Maker of All Things (Tune: WINCHESTER NEW, Text Stanbrook Abbey)

Psalm 149
Alleluia!
Sing a new song to the Lord, his praise in the assembly of the faithful.
Let Israel rejoice in its Maker; let Sion’s children exult in their king.
Let them praise his name with dancing, and make music with timbrel and harp.
For the Lord takes delight in his people; he crowns the poor with salvation.
Let the faithful exult in glory, and rejoice as they take their rest.
Let the praise of God be in their mouths and a two-edged sword in their hand,
To deal out vengeance to the nations and punishment upon the peoples;
to bind their kings in chains and their nobles in fetters of iron;
to carry out the judgment decreed. This is an honor for all his faithful.
Glory to the Father….Amen. Alleluia!

Scripture Sirach 44:19-21
Abraham father of many peoples, kept his glory without stain: He observed the Most High’s command, and entered into a covenant with him; In his own flesh he incised the ordinance, and when tested was found loyal. For this reason, God promised him with an oath to bless the nations through his descendants, to make him numerous as grains of dust, and to exalt his posterity like the stars, Giving them an inheritance from sea to sea, and from the River to the ends of the earth.
Read, Ponder, Pray on a word or phrase from today’s Scriptures (Lectio Divina, p. 346)

Antiphon
Those who have faith are children of Abraham.
Canticle of Zechariah (inside front cover)

Intercessions
Leader: God of glory, we revel in your goodness, and we pray:
.R O Lord, guide us along the everlasting way.
Leader: Open our hearts to receive the challenges your Word offers to us. .R
Leader: Keep your Church alert to the needs of the poor and the less fortunate. .R
Leader: Inspire Scripture scholars, theologians, and all who broaden understanding of your Word. .R

Our Father…. May God bless us + and keep us today and always, through generations to come. Amen.

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Appendix 28

Sound Spiritual Growth: Encountering Christ in Your Experience of Music Ministry
~ DMM Final Retreat Day ~ October 10, 2014 ~
~ Retreat Outline and Reflection Page ~
Daniel Girardot, DMin Candidate, The Catholic University of America

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I. Fourth Movement of the Mass: The Concluding Rite - Sending Forth
   A. We receive a blessing and we receive a command; it is a call to go forth and serve.
   B. Our response is to go forth and serve.
   C. We reflect on our prayer experience and connect our lived experience of the sacraments with our relationship with Christ and the parish community of faith.
   D. We reflect on the experience of serving in ministry at this holy and intimate event.
   E. We assist the people of God to pray fully, consciously, and actively.
   F. Understand the gift received from God, and how they offer a return gift back to God.
   G. We respond to God’s gift of the Word (i.e.: pray for the needs of the world).
   H. "When the eye is unobstructed, the result is sight. When the ear is unobstructed, the result is hearing. When the mind is unobstructed the result is truth. When the heart is unobstructed, the result is joy and love." Anthony de Mello, Rediscovering Life: Awaken to Reality, (New York: Random House, 2012), p. 34.

II. God Calls Us to Service
   A. Spirituality of Ministry
      i. Finding sanctification in the busyness of Church life.
      ii. “Washing the feet” of others in ministry.
      iii. How am I called to serve today?
   C. Liturgical touchstones in a music minister’s spirituality
   D. Spiritual companions on the journey that support and nourish faith with others.
   E. Heart Knowledge - Know your own heart
   F. Love In Action - Know and listen to the heart of others
   G. Truth and Freedom in Ministry

III. God Calls Us to Ministry: Opportunity and Challenge
   A. Understand the Demands of Ministry
   B. Ability to be present to others; Life-giving
   C. Understanding brokenness and healing
   D. Active detachment – St. Ignatius
      i. Saving the world; taking responsibility; fixing problems
   E. Embrace the idea of The Wounded Healer, Henri Nouwen

IV. Spiritual Practices in Ministry: Going Deeper
   A. The U.S. bishops give us a wonderful template outlining the goals for Spiritual Formation of lay ecclesial ministers in their document: Co-Workers in the Vineyard of the Lord: A Resource for Guiding the Development of Lay Ecclesial Ministry, 2007 (CVL). It shares the bishop’s vision for spiritual formation for lay ecclesial ministers in the church today.
   B. A goal for our spiritual formation in CVL:
“Spiritual formation aims to arouse and animate true hunger for holiness, desire for union with the Father through Christ in the Spirit, daily growing in love of God and neighbor in life and ministry, and the practices of prayer and spirituality that foster these attitudes and dispositions... ...It promotes and strengthens that fundamental conversion that places God, and not oneself, at the center of one’s life. Openness to this ongoing conversion is a prerequisite for fruitful spiritual formation.” (CVL, p.48)

C. Question: How are you called to this ongoing conversion?

V. Music Ministers Exploring Faith through Liturgy
“I will lead the blind by a road they do not know; by paths they have not known I will guide them. I will turn the darkness before them into light, the rough places into level ground. These are the things I will do, and I will not forsake them (Isaiah 42:16)

1. As I am led by God in ministry, do I hesitate with each step?
2. Is my heart open to the guidance of the Holy Spirit?
3. Will I allow myself to listen with my entire being, or do I trust only the senses of this world? (Donna M. Cole, Liturgical Ministry: A Practical Guide to Spirituality, (Resource: San Jose, 1996), p. 22)

VI. Ministers Call and Response - Call to Spirituality, Call to Prayer, Call to Service
A. Active detachment – give your outcomes to God
B. Reflection Questions:
   i. How does your spirituality help solve challenges in ministry?
   ii. How can you be more spiritually authentic to the community when celebrating sacraments?
   iii. How am I called to express my love for God?
   iv. How can I help others and the community grow spiritually through a full, conscious and active expression of love to God?
   v. How can I open myself to the guidance of the Holy Spirit?
   vi. How can I allow myself to listen to and trust God?
(See Richard Rohr with Thomas C. Welch, Called, Formed, Sent, pp. 18-20.)

VII. DMMs Transforming Faith into Action: Practices for Liturgical Preparation
A. Arrive 45-60 minutes before a liturgy to allow the minister time to pray and prepare.
B. Foster a sense of calm and peaceful preparation.
C. Minimize the distractions of last-minute adjustments and instructions.
D. Your service is important and others depend on you.
E. Take the time to briefly talk through each part of the liturgy with the choir and ministers who have a leadership role. Ask questions and check with everyone before assuming.
F. Be aware of any ritual changes that may require special attention or care.
G. Prayer with other liturgical ministers before the start of the liturgy will help put aside distractions and focus hearts and minds on offering a gift of service.
H. Personally call on God’s presence and invite all participants to enter into the presence of the Lord in the midst of all gathered.
I. All are ministers of hospitality and are called to take time after prayer and preparation and before the beginning of the rite to welcome all who come to worship.
J. Welcome all people as we would greet our own family in Christ.
K. Fully, consciously, and actively participate throughout the rite.

VIII. Music Ministers As Liturgical Leaders
A. Your action is the model for the assembly.
B. If your attitude is attentive and prayerful you set a powerful and spiritual example.
C. If distant or nor prayerful, you set a striking negative example.
D. You have the opportunity to encourage the assembly in their participation by your own active participation in all facets of the liturgy.
E. Your involvement in the liturgy throughout the rite (from gathering to sending forth), is a strong witness to the power of prayer to impact our lives

IX. Music Ministers Go Forth Into the World
A. The final prayers of the Mass help us make a transition. Help the congregation to "leave the upper room" and take the Mass out into the world and live it in their daily lives. Prayer, announcements of coming events, Concluding blessing, and dismissal with a challenging song of commitment or an instrumental piece can help this "sending them forth." When we leave, we hope everyone was impacted so that they spread the word to others. The celebration itself should help renew the bond among those present. When they leave, these strengthened relationships will greet the world empowered. Parishioners should depart with that same ideal. Their faith is strengthened by the celebration.
B. Preparing for a Mass takes great focus, intentional effort, and unfailing intention for excellence. Liturgy calls us to prepare for a celebration so that the People of Good will realize more deeply the meaning of Christ's life and death. God offers an invitation to lifelong conversion! That is what makes liturgy preparation so challenging. That is what makes liturgy preparation so rewarding!

Spiritual Plan of Action:
What is my plan and what are some detectable results of a successful implementation?
A. With your new desire and understanding of spiritual practices create a plan:
   ...for daily prayer, small group prayer experiences, and attendance at spiritual formation
   ...for spiritual direction or spiritual companioning
   ...for more frequent Reconciliation and other sacraments of the church
   ...for a greater inner spiritual motivation and a servant leader mentality in music ministry
   ...for leadership of spiritual formation for my choir and parish based on new practices
B. Successful communication will result in a high number of participants in spirituality efforts for choir members and parishioners, and the larger community. I resolve to…
   1. ________________________________________
   2. ________________________________________
   3. ________________________________________
   4. ________________________________________
   5. ________________________________________
C. Here is my plan for ongoing assessment of my efforts:
   1. ________________________________________
   2. ________________________________________

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Appendix 29

Retreat Participant Group Evaluation

- Please share your reflections and feelings about what you gained from this retreat.
- Include what helped you grow closer to God and one another.
- Share obstacles in the retreat that kept you from this goal.
- You may also comment about your desire for future events like this.

Overall experience ________________________________________________________________

The major benefit I received from this retreat is... ________________________________________

I discovered a new spiritual practices and have a new pan for my spiritual growth.

Explain (optional)
_________________________________________________________________________________

I had a significant faith experience with God. Explain (optional) __________________________

At future retreats, we should have more... ______________________________________________

At future retreats, we should have less... _______________________________________________

Other input:

*You will receive a more extensive evaluation from the Survey Monkey website in a few days.*

Please complete the survey and assessment.

*It will help the candidate, Daniel Girardot, complete the Doctor of Ministry Project Treatise.*
Appendix 30
Planning Guide for Final DMM Formation Retreat Day Mass of Thanksgiving
Friday of 27th Week in OT Year II

Introductory Rites
- Gathering Hymn - How Can I Keep from Singing, verses: All, Women, Men, All, a capella with SATB harmonies.
- Greeting
- Penitential Act (form B)
- Opening Collect - Almighty ever-living God, who in the abundance of your kindness surpass the merits and the desires of those who entreat you, pour out your mercy upon us to pardon what conscience dreads and to give what prayer does not dare to ask. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

Liturgy of the Word
- Reading Gal 3:7-14 (Gary Navy)
- Psalm Ps 111:1b-2, 3-4, 5-6 “The Lord will remember his covenant forever.” (D. Girardot)
- Gospel Acc. Celtic Alleluia – O’Carroll/Walker (SATB harmony)
- Gospel – Lk 11:15-26
- POF – Led by presider (w/opportunity to add prayers from participants)

Liturgy of the Eucharist
- Presentation of Gifts – Nada Te Turbe/Nothing Can Trouble, Taize - SATB
- Prayer over the Offerings - Accept, O Lord, we pray, the sacrifices instituted by your commands and, through the sacred mysteries, which we celebrate with dutiful service, graciously complete the sanctifying work by which you are pleased to redeem us. Through Christ our Lord.
- Eucharistic Prayer
  o Preface
  o Holy, Holy - Mass of Creation, Revised (SATB), Haugen
  o Eucharistic Prayer III
  o Mystery of Faith – “When we eat this bread” - Mass of Creation, Revised, Haugen
  o Great Amen - Mass of Creation, Revised, Haugen

Communion Rite
- Lord’s Prayer – recite
- Sign of Peace
- Fraction of the Bread – Agnus Dei, chant
- Communion - Pan de Vida-Hurd (with guitar accompaniment SATB)
- Prayer after Communion - Grant us, almighty God, that we may be refreshed and nourished by the Sacrament which we have received, so as to be transformed into what we consume. Through Christ our Lord.

Concluding Rite
- Blessing of Music Ministers–adapted from Book of Blessings (See Appendix #30)
Each DMM with written commitment for ongoing formation is given a gesture of blessing.
- Final Blessing and Dismissal
- Closing Song – When in Our Music God is Glorified – verses: All, Women, Men, All (SATB)
Appendix 31
Blessing of Music Ministers ~ Closing Mass of Thanksgiving

This takes place before the final blessing.

Retreat Leader:
   Many have been called to service in the liturgy. With gratitude and joy we,
commission them now and ask for God’s blessing upon them.
Those who have been called to be music ministers, who help us to sing God’s
praise, please stand.

Celebrant: [to the music ministers]
   God has called you, and you have answered. So I ask you now:
   Will you commit to serve God through your music ministry, to prepare well
and be generous with your time and talent?

Musicians: We will.

Celebrant: Will you perform your ministry with grace and serve your community with
love in everything you do?

Musicians: We will.

Celebrant: We give praise to our God who has brought all of you to this day and who
continue to strengthen you in your faith.

Celebrant: God of all creation,
   Bless your servants + who seek to assist their communities through the gifts
you have given them. May they grow in grace and knowledge, May their
example of service lead us to a greater understanding of your love, May their
sung prayer enliven our liturgies and give praise to you. We ask this through
Jesus Christ our Lord and savior.

All: Amen.

Final Blessing
Appendix 32
Professional Evaluation
SPIRITUAL FORMATION FOR PASTORAL MUSICIANS: DISCIPLES IN MINISTRY
In partial fulfillment of the Doctor of Ministry, The Catholic University of America

Student: Daniel B. Girardot
Director: Michael Witeczak, S.L.D.

Professional Evaluation
Rev. Leon Strieder, S.L.D.

Please rate (1 being poor and 5 excellent) and comment on the performance of Doctor of Ministry candidate, Daniel B. Girardot, in these areas:

- **Preparation for each session**
  - Comments – 5
  Dan prepared very well for each session and was prepared. His material was well thought out and flowed logically.

- **Use of Environment**
  - Comments – 5
  Dan used the room we were in well and with folks seated around tables, allowing for good discussion. His use of PowerPoint was helpful and easy to follow.

- **Effective Presentation and Group leadership**
  - Comments – 5
  Dan was enthusiastic and motivating in his presentation. We were a small group, around 20, but the discussions were excellent and I heard from the participants that they found the material and discussions helpful.

- **Structure and content of: in-person retreat sessions, blog postings, and conference calls (worship, input, reflection, questions, dialogue)**
  - Comments – 4
  We had some technical issues with the blog postings and feed-back but the good will of the participants overcame these issues. I attended the two “live” sessions, the first and the last, and found the participants very engaged.

- **Ability to relate to the participants**
  - Comments – 5
  Dan as a long time musician and extravert had no problems relating to the participants or their perceived issues. They were open to his direction.

- **Reflections**
  - Comments – 5
  While I did not get to read everything and, as is often the case, not everyone wrote in a way that completely covered expectations, what I did read and hear was excellent. Folks seemed to get the point that the spiritual aspect of their ministry was important and often lacking. This seems to prove the purpose of the exercise.
What were the DMin candidate’s strengths in implementing the sessions? What are his weaknesses?

Dan worked hard in putting these sessions together. I think he found the input from his professors and myself helpful and he put those suggestions into practice. He does listen and follow advice. He is a natural extrovert and an easy leader. People find his direction kind and fun to follow. Dan’s weakness is that he is sometimes either late in his organization or lacking in strong focus in his leadership. He is good enough to pull things off with ease, but maybe working a little more on organizational skills and focused leadership would make his work even easier.

What was your overall impression of the effectiveness of the formation program?

It was quite excellent. The participants came with an open mind because they had been invited and, when they took part in the sessions and the discussions, I could see that there was real growth in their perception of themselves as ministers and musicians.

Did the sessions adequately address your perceived needs of the pastoral music directors that participated?

I think so based on the discussions I had with several of the participants.

Was there any feedback from the participants?

Yes, some of them I knew previously and some I talked to during the process.

Additional comments?

Part of this idea for the spiritual growth for ministers, musicians included, came from a past attempt to offer retreats for musicians, especially after Easter, for their spiritual growth and nourishment. I think this short formation program helped to do this very task.

Completed by: Rev. Leon Strieder, SLD

Date: February 16, 2015
Appendix 33
Thank You Email to Participants and Request to Complete Online Blogs and Evaluation/Survey

Thank You! Please complete Blogs and Evaluation/Survey- Information attached.

Dear Retreat Family,

God bless you all!

This email includes several items, so please read to the end. Thank you!

1. Thank you for a beautiful retreat last week. The Celebration of the Eucharist was a powerful and fitting end to our four week retreat. We especially thank Fr. Leon for his wonderful preaching and presiding.

2. Most of you completed at least one blog entry, and many of your completed the second blog entry (thank you!). If you still need to complete your blog entries, please do this in the next two days. They are still relevant and I will re-send the information by email for those of you who still need to complete them. A simple email with your responses will be deeply appreciated.

3. I will send you follow-up emails to this email....
   a. The first email will be the final evaluation and post-retreat survey! This is a key element to the retreat and very important for the completion of my doctor of ministry project. WHETHER you DID ALL or PART of the retreat, please fill out the questionnaire. You are welcome to watch a video of a session that you missed, or complete your blog entries first. However, please complete all of the work by next Monday night October 20th. Call or email me if you need special support for this.
   b. The second and third emails will include a copy of the information in the first and second blog posts.
   c. The last email you receive will have better links to videos of the two video/phone conferences, the outline of Friday's input, and the video of the final Friday retreat dialogue session that was attended via video conference by many of you.

4. Finally, attached is the list of names and email addresses of our retreat family that you requested. The list will give us all an opportunity to pray for one another. I will include messages from Andrea and Susan to you at the bottom of the email.

Thank you for your participation! God blessed us and brought us together in song and prayer to grow in faith. Through our sharing and reflection many of you shared that you came to a new understanding of God's incredible GIFT of his sacramental presence in the Mass. Some have asked if we may continue with group sharing and communication. I will send you the results of your response to that inquiry after I complied the results of the evaluations. Until then, I hold each of you up in prayer each day and will continue to pray for you. May the love of God, the sacramental encounter with our Lord Jesus Christ, and the fellowship of the Holy Spirit be with you all!

Peace and Blessings to you,
Dan

*****************************************************************************
From Andrea, our Diocesan Music Director, on October 9; we prayed for her at the retreat and this is her email – “Latest update on mom: I'm still here in Barcelona. Mom's progress has been
miraculous. Although the road to full or almost full recovery will be long, she has overcome in two and a half weeks what most patients usually overcome in months. The doctors are really shocked and impressed by the way and the speed in which she is responding to treatment. Tomorrow we have the last step before she is officially in full rehab process. She will have a surgery in the morning in order to reconstruct her head, and place the piece of skull that was removed from her in order to help her brain and save her when she had the stroke. Although this is a simpler surgery than the first one, it is still a surgery, which is why I ask that you please keep her in your prayers. This surgery was predicted to take place in December, but due to the fast progress she has made, it is happening tomorrow. I know that all this is due to the power of prayer. I'm convinced that God is listening and guiding mom's path. Please pray for her to be strong and healthy, and for the doctors to perform successfully. This is the last big step we have to take before she can jump right into the rehab process. If everything goes well tomorrow, mom could be home in only a few weeks! Thanks for the support and prayers, and please feel free to share this with our friends. Thank you! – Andrea

**From Susan Lovelette on October 9** – “I've been here since yesterday at my uncle, Fr. Benedict Groeschel’s funeral to be at the side of my cousin, Marjule. EWTN is here. Broadcast the prayer vigil tonight and will be live for funeral tomorrow at 11 NJ-time. Singing *Panis Angelicus* at communion. 6 siblings are here with me tomorrow. The friars are so like Fr. Benedict - loving and funny and passionate for the church! It's great to be here! Have a great retreat tomorrow! - Susan”

*Let us continue the many prayers that we shared for one another throughout the retreat.*

**Follow-up Email to the last message:**

Dear Retreat Family.
Thank you for your participation in the post retreat survey. This is a key element to the retreat and very important for the completion of my doctor of ministry project. Whether you participated in all or part of the retreat, please fill out the questionnaire. Please complete all of the work by next Monday, October 20.. Call or email me if you need help with this.

Here is a link to the survey:
https://www.surveymonkey.com/s.aspx?sm=folgUUiV71y5Qa6DcMiXDg_3d_3d
This link is uniquely tied to this survey and your email address. Please do not forward this message. https://www.surveymonkey.com/optout.aspx?sm=folgUUiV71y5Qa6DcMiXDg_3d_3d
Thank you for your participation!
May God bless you and keep you.
Your brother in Christ,
Dan

***************

Another *Follow-up email*:
If you don't see an email from dgirardot@sttaustin.org via www.surveymonkey.com titled "Music Director Post Retreat Survey and Spiritual Inventory," please check your JUNK MAIL folder....it might be there.  If you don't see it at all, email me back, and I'll send you a separate link.
Appendix 34

Post-Retreat Survey and Spiritual Inventory

Retreat for Music Directors POST-Retreat Information-Template

These questions were in the format developed with the Survey Monkey software.

Post Retreat Survey and Spiritual Inventory

Thank you for answering this post retreat survey. Please take time to complete this survey by October 20th.

Your participation is deeply appreciated!

The information and answers to these questions will assist the director to provide data for determining the effectiveness of this retreat, and to help with "next steps."

All responses will remain anonymous in the final dissertation of the Doctor of Ministry candidate.

1. What is your first and last name? __________________________________________

2. Was this spiritual formation experience, better than what you expected, worse than what you expected, or about what you expected? ____________________________________

3. Evaluate the following statements as they relate to your role as music director, in light of your experience of ministry since our first retreat on September 19th.

   Almost never/Once in a while/Sometimes/Frequently/Almost all the time

   I lead a reflection on the __ __ __ __ __ __
   Sunday Scriptures at choir rehearsal

   I lead a reflection or interpretation of the texts of __ __ __ __ __ __
   the music we sing at choir rehearsal

   I prepare myself for my __ __ __ __ __ __
   ministry with daily prayer and contemplation on the scriptur

   I use music, poetry, or art each day to reflect and __ __ __ __ __ __
   express my love and thanks to God
4. Evaluate the following statements as they relate to your role as music director, in light of your experience of ministry since our first retreat on September 19th.

*Almost never/Once in a while/Sometimes/Frequently/Almost all the time*

I experience distractions __ __ __ __ __
and obstacles to my prayer
when I minister at the Sunday liturgy

When distracted at liturgy __ __ __ __ __
by the challenges of
ministry, I am able to redirect my attention to the action of the liturgy

5. When I experience obstacles to prayer and being present to God's grace as I minister in the liturgy, the following best describes my response (in light of my experience of ministry since our first retreat):

*(Check all that apply)*

__ I find it helpful to visually focus on an image or action in the worship space.
__ I find it helpful to aurally tune my ears to the sounds, music, and texts around me.
__ I dwell on the distraction and often find that I am unable to redirect my attention.
__ I find it helpful to contemplate on a word, symbol, image, or song.
__ I become angry and frustrated and often struggle to let go of my anger.
__ I find it helpful to pray an internal prayer of petition to God.
__ I usually have a relaxed demeanor and nothing seems to ruffle my feathers.
__ I try to be aware and open to the sensory and physical aspects of liturgical prayer during worship.
__ I pay more attention to my experience of engagement as I minister in the liturgy.
__ After the liturgy is over, I take time to reflect and contemplate on my experience of ministry during worship.
__ I am more aware of the spiritual process of transformation as a music minister through my awareness, my reflections, and my contemplation on my experience of God as I minister.
__ Other (please specify) __________________________________________________

6. Evaluate the following statements as they relate to your role as music director, in light of your experience of ministry since our first retreat on September 19th.

*Less often than before this retreat /About the same as before this retreat /A little more than before this retreat /Very frequently since this retreat /Almost all the time since this retreat*

I focus, think __ __ __ __ __ about, and reflect on the prayers an
texts spoken by the presider.
I focus, think about, and reflect on the readings and psalms.

I focus, think about, and reflect on the texts of the songs as they relate to the readings.

I select, describe, analyze, and interpret my experiences in liturgy in light of faith, scripture, and/or Church tradition.

I have new insights from liturgical experiences in my life and in my ministry.

I have taken time to pray, journal, and/or reflect about my spiritual growth.

7. What is your personal definition of full, conscious, active participation at the liturgy, for the assembly, for your choir, and for yourself? How has this changed since you participated in this retreat?

8. What is your personal definition of mystagogical reflection? How has this changed since you participated in this retreat?

9. What is your personal definition of theological reflection? How has this changed since you participated in this retreat?

10. What is your personal definition of Sacramental Encounter with Christ in the Eucharist? How has this changed since you participated in this retreat?

11. What did you learn and experience at the two sessions of this retreat that were held at Cedarbrake Renewal Center on September 19th and October 10th? Please answer if you attended all or part of the retreat.

12. What did you learn and experience during the online portion of this retreat? (Include the blogs, the Friday video/phone conferences, other participant's blog reflections, and/or your personal reflections and experiences.) Please answer if you participated in all or part of the retreat.

13. Do you plan to continue your "sound spiritual growth" after this retreat and if so, how? How will you use what you have experienced in this retreat?
14. What changes or improvements would you suggest if this retreat was done again in the future? Please answer if you attended all or only part of the retreat.

___ The retreat design was well conceived and it allowed me to participate in the midst of a busy ministry schedule.

___ The retreat design was a challenge for me and I did not have enough availability to participate fully in the scheduled retreat sessions.

___ Increase the "in-person retreat" length to 2 concurrent days without the online retreat sessions.

___ Increase the "in-person retreat" length to 2 concurrent days and include the online sessions after the retreat.

___ Increase the "in-person retreat" length to 3 concurrent days during a slower liturgical season of the year, without the online retreat sessions.

___ Increase the "in-person retreat" length to 3 concurrent days during a slower liturgical season of the year and include the online sessions after the retreat.

___ Schedule a retreat with an "in-person retreat" day once a week, within an hour's drive from my home, for 3-4 weeks without the online retreat sessions.

___ Schedule a retreat with an "in-person retreat" day once a week, within an hour's drive from my home, for 3-4 weeks and include the online sessions between the days of the retreat.

___ Include more online and web-based video/phone sessions in the retreat.

___ Include less online and web-based video/phone sessions in the retreat.

___ Include more blogs for prayer and reflection that include images, music, prayer texts and reflection questions.

___ Include less blogs for prayer and reflection that include images, music, prayer texts and reflection questions.

___ Include more individual training for the online, web-based based retreat sessions.

___ Include less individual training for the online, web-based based retreat sessions.

___ Other Suggestions (please specify) _________________________________________

15. If you would like to continue as a music ministry faith community, check which of the following you might like to do in the future:

___ I would like to have an email group, to share questions and ideas about music ministry.

___ I would like to continue to receive online blog questions and reflections, about once a month.

___ I would like to be a part of an online "go to meeting" event, about once a month.

___ I would like to meet with other music ministers from this group for a follow up or sharing session.

___ I would like to have an evening or weekend retreat with my choir members, and feel
confident I could lead a short retreat, and share what I have learned with my choir. 
I would like to have an evening or weekend retreat with my choir members, but would like to do so with the assistance of another experienced music minister, so I can share what I have learned with my choir.
I would like to be able to share thoughts and ideas on music ministry with Dan, Fr. Leon, or other music ministers with lots of experience in music ministry.
I would like to learn more about the liturgy and all of the liturgical rites and prayers.
I would like to learn more about spiritual, theological, and/or mystagogical reflection.
I plan to spend time during choir rehearsals each week, reflecting on things I have learned on this retreat.
I want to take time away at least once a year, so I can refresh myself and experience God's love and growth in my life, through a retreat.
I want to find time to read more about some of the things I have experienced and learned in this retreat.
I would love to continue, but I am just too busy to do anything more than what I am doing now with my choirs.
Other (please specify) ___________________________________________________

16. What suggestions do you have for the doctor of ministry candidate who presented this retreat? What can he do to be more effective as a retreat leader? ____________________________

17. Please register me to continue to be a part of the small faith community of music ministers that were present during this retreat.
   __ Yes
   ___ Maybe, if I can find the time.
   ___ No

18. Would you recommend this retreat to a friend? Why or why not?

19. Do you have any other comments, input, or concerns?

Thank you for your participation in the pre-retreat survey and spiritual inventory. The identity of all responses remain confidential. If you wish to receive a follow-up report from the leader, please indicate below.
   __ Yes
   ___ No
Q2 Which age range best describes you?

![Bar chart showing age distribution]

<table>
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<tr>
<th>Answer Choices</th>
<th>Responses</th>
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<tr>
<td>25-39</td>
<td>11.64%</td>
</tr>
<tr>
<td>40-59</td>
<td>60.87%</td>
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<tr>
<td>60+</td>
<td>26.00%</td>
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<td>Total</td>
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Q3 What is your primary instrument or voice part?

Answered: 23  Skipped: 0

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<tr>
<th>Answer Choices</th>
<th>Responses</th>
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</thead>
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<tr>
<td>Piano</td>
<td>26.09%</td>
</tr>
<tr>
<td>Organ</td>
<td>0.00%</td>
</tr>
<tr>
<td>Guitar</td>
<td>4.35%</td>
</tr>
<tr>
<td>Soprano</td>
<td>26.09%</td>
</tr>
<tr>
<td>Alto</td>
<td>17.39%</td>
</tr>
<tr>
<td>Tenor</td>
<td>17.39%</td>
</tr>
<tr>
<td>Bass</td>
<td>8.70%</td>
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<tr>
<td><strong>Total</strong></td>
<td></td>
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</table>
Q4 What is your secondary instrument and/or voice part?

Answer Choices | Responses
--- | ---
Plano | 30.43% | 7
Organ | 17.41% | 5
Guitar | 0.00% | 0
Soprano | 0.00% | 0
Alto | 8.70% | 2
Tenor | 4.35% | 1
Bass | 4.35% | 1
No secondary instrument or voice part | 21.74% | 5
Other (please specify) | 17.39% | 4
Total | 23

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<th>#</th>
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<th>Date</th>
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<tr>
<td>1</td>
<td>piano and Soprano</td>
<td>9/18/2014 2:19 PM</td>
</tr>
<tr>
<td>2</td>
<td>I'm a brass player, but for ministry I'll have to say my secondary is piano.</td>
<td>9/18/2014 2:07 PM</td>
</tr>
<tr>
<td>Pre-Retreat Survey and Spiritual Inventory</td>
<td>SurveyMonkey</td>
<td></td>
</tr>
<tr>
<td>------------------------------------------</td>
<td>-------------------------------</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Trumpet</td>
<td></td>
</tr>
<tr>
<td>9/18/2014 1:47 PM</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Flute</td>
<td></td>
</tr>
<tr>
<td>9/17/2014 3:18 PM</td>
<td></td>
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</table>
Q5 What is your role in music ministry in your parish?

Answered: 23  Skipped: 0

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<thead>
<tr>
<th>Answer Choice</th>
<th>Responses</th>
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<td>Director of Liturgy and...</td>
<td>13.04%</td>
</tr>
<tr>
<td>Director of Music</td>
<td>34.78%</td>
</tr>
<tr>
<td>Assistant Director of...</td>
<td>13.04%</td>
</tr>
<tr>
<td>Choir Director of more than one choir</td>
<td>4.35%</td>
</tr>
<tr>
<td>Choir Director of one choir</td>
<td>13.04%</td>
</tr>
<tr>
<td>Music Leader</td>
<td>0.00%</td>
</tr>
<tr>
<td>Other (please specify)</td>
<td>21.74%</td>
</tr>
</tbody>
</table>

Total 23

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<th>#</th>
<th>Other (please specify)</th>
<th>Date</th>
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<tbody>
<tr>
<td>1</td>
<td>Co director</td>
<td>9/18/2014 9:33 PM</td>
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<tr>
<td>2</td>
<td>Cantor</td>
<td>9/18/2014 7:40 PM</td>
</tr>
<tr>
<td>3</td>
<td>High school choir director of more than one choir</td>
<td>9/19/2014 0:30 PM</td>
</tr>
<tr>
<td>4</td>
<td>Music and Liturgy assistant</td>
<td>9/18/2014 2:19 PM</td>
</tr>
<tr>
<td>5</td>
<td>professor of liturgy</td>
<td>9/18/2014 1:47 PM</td>
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Q6 My music ministry position is: (You may check one or two boxes)

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<td>40 or more hours per week, compensated staff</td>
<td>45.45%</td>
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<td>30-39 hours per week, compensated staff</td>
<td>4.55%</td>
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<td>20-29 hours per week, compensated staff</td>
<td>13.64%</td>
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<td>10-19 hours per week, compensated staff</td>
<td>4.55%</td>
</tr>
<tr>
<td>5-9 hours per week, compensated staff</td>
<td>9.09%</td>
</tr>
<tr>
<td>1-4 hours per week, compensated staff</td>
<td>4.55%</td>
</tr>
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Answered: 72  Skipped: 1
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<th>Hours Per Week</th>
<th>Volunteer</th>
<th>SurveyMonkey</th>
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<td>40 or more</td>
<td>0.00%</td>
<td>0</td>
</tr>
<tr>
<td>30-39</td>
<td>0.00%</td>
<td>0</td>
</tr>
<tr>
<td>20-29</td>
<td>4.55%</td>
<td>1</td>
</tr>
<tr>
<td>15-19</td>
<td>9.09%</td>
<td>2</td>
</tr>
<tr>
<td>5-9</td>
<td>22.73%</td>
<td>6</td>
</tr>
<tr>
<td>1-4</td>
<td>9.09%</td>
<td>2</td>
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Total Respondents: 21
Q7 I direct these choirs: (Check all that apply)

Answered: 26  Skipped: 3

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<td>Choir with organ/piano</td>
<td>68.00%</td>
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<tr>
<td>Choir with piano/guitar</td>
<td>75.00%</td>
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<tr>
<td>Spanish Choir</td>
<td>5.60%</td>
</tr>
<tr>
<td>Contemporary Ensemble</td>
<td>35.00%</td>
</tr>
<tr>
<td>Youth Choir</td>
<td>25.00%</td>
</tr>
<tr>
<td>Children Choir</td>
<td>45.00%</td>
</tr>
<tr>
<td>Small Ensemble, Schola, or Chamber Group</td>
<td>25.00%</td>
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<tr>
<td>Other (please specify)</td>
<td>30.00%</td>
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Total Respondents: 26

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<th>#</th>
<th>Other (please specify)</th>
<th>Date</th>
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<tr>
<td>1</td>
<td>school choir</td>
<td>9/19/2014 1:39 AM</td>
</tr>
<tr>
<td>2</td>
<td>various high school concert choirs</td>
<td>9/18/2014 6:30 PM</td>
</tr>
<tr>
<td>3</td>
<td>Adult choir in director's absence. Assist with Children, youth and musicals.</td>
<td>9/18/2014 2:19 PM</td>
</tr>
<tr>
<td>4</td>
<td>Handbell choir</td>
<td>9/18/2014 2:07 PM</td>
</tr>
<tr>
<td>5</td>
<td>Handbell Choir</td>
<td>9/18/2014 1:46 PM</td>
</tr>
<tr>
<td>Pre-Retreat Survey and Spiritual Inventory</td>
<td>SurveyMonkey</td>
<td></td>
</tr>
<tr>
<td>------------------------------------------</td>
<td>--------------</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>chimes, orchestra</td>
<td>9/17/2014 4:09 PM</td>
</tr>
</tbody>
</table>
Q8 I supervise/coordinate, but do not direct these choirs: (Check all that apply)

![Bar chart showing responses to Q8]

<table>
<thead>
<tr>
<th>Answer Choices</th>
<th>Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Choir with organ/piano</td>
<td>21.43%</td>
</tr>
<tr>
<td>Choir with piano/guitar</td>
<td>14.29%</td>
</tr>
<tr>
<td>Spanish Choir</td>
<td>21.57%</td>
</tr>
<tr>
<td>Contemporary Ensemble</td>
<td>14.29%</td>
</tr>
<tr>
<td>Youth Choir</td>
<td>35.71%</td>
</tr>
<tr>
<td>Children Choir</td>
<td>21.57%</td>
</tr>
<tr>
<td>Small Ensemble, Schola, or Chamber Group</td>
<td>21.57%</td>
</tr>
<tr>
<td>Other (please specify)</td>
<td>7.14%</td>
</tr>
</tbody>
</table>

Total Respondents: 14

<table>
<thead>
<tr>
<th>#</th>
<th>Other (please specify)</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Acted as interim music director for all choirs between music directors</td>
<td>9/18/2014 8:01 AM</td>
</tr>
</tbody>
</table>
Q9 Which range best describes the number of years you have served as a volunteer music minister?

Answered: 23  Skipped: 0

<table>
<thead>
<tr>
<th>Answer Choices</th>
<th>Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-5 years</td>
<td>8.70%</td>
</tr>
<tr>
<td>6-10 years</td>
<td>21.74%</td>
</tr>
<tr>
<td>11-15 years</td>
<td>13.04%</td>
</tr>
<tr>
<td>16-20 years</td>
<td>4.35%</td>
</tr>
<tr>
<td>21-25 years</td>
<td>4.35%</td>
</tr>
<tr>
<td>26-30 years</td>
<td>8.70%</td>
</tr>
<tr>
<td>30 or more years</td>
<td>39.13%</td>
</tr>
<tr>
<td>not applicable</td>
<td>0.00%</td>
</tr>
</tbody>
</table>

Total 23
Q10 Which range best describes the number of years you have served as a staff (paid) music minister?

Answered: 22  Skipped: 1

<table>
<thead>
<tr>
<th>Answer Choices</th>
<th>Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-5 years</td>
<td>18.18%</td>
</tr>
<tr>
<td>6-10 years</td>
<td>13.64%</td>
</tr>
<tr>
<td>11-15 years</td>
<td>13.64%</td>
</tr>
<tr>
<td>16-20 years</td>
<td>9.09%</td>
</tr>
<tr>
<td>21-25 years</td>
<td>13.64%</td>
</tr>
<tr>
<td>26-30 years</td>
<td>0.00%</td>
</tr>
<tr>
<td>30 or more years</td>
<td>0.00%</td>
</tr>
<tr>
<td>not applicable</td>
<td>22.73%</td>
</tr>
<tr>
<td>Total</td>
<td>22</td>
</tr>
</tbody>
</table>
Q11 Please describe your education, background and experience. You may include: a) college study, b) field(s) of study, c) college degrees (list), d) professional training, e) continuing studies/lessons/artist program, f) formation/training programs, g) music related job experience, h) on the job training and experience.

<table>
<thead>
<tr>
<th>#</th>
<th>Responses</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I have a bachelors degree in vocal performance and have taken a few graduate level classes in liturgy and music. My vocal development has continued through lessons and performing with various professional and volunteer ensembles and choirs. Through NPM and SWLC and other organizations, I have taken classes and workshops in Liturgy and Sacred Music. I have also taken workshops in conducting and can experience in this area by observing conductors and directing choirs.</td>
<td>9/19/2014 1:59 AM</td>
</tr>
<tr>
<td>2</td>
<td>DMA in Music, NPM, Diocesan Music Director in Mexico</td>
<td>9/19/2014 12:57 AM</td>
</tr>
<tr>
<td>3</td>
<td>Associates in Business; Piano Scholarship; Accompaniment for college choirs; Teacher of Piano Lessons</td>
<td>9/18/2014 9:49 PM</td>
</tr>
<tr>
<td>4</td>
<td>MS Education; ES Education</td>
<td>9/18/2014 9:33 PM</td>
</tr>
<tr>
<td>5</td>
<td>Grew up Catholic...loved the music...Now I get to play it.</td>
<td>9/18/2014 9:09 PM</td>
</tr>
<tr>
<td>6</td>
<td>b)Music c) B.M. Vocal Performance. M.M. Opera Performance d) 4 semesters of coursework for a Bachelor's degree in Mass Communications (Bolivia), Voice Masterclasses (USA), Choral Masterclasses (USA), specializaion in french repertoire (France) e) Conducting and Voice lessons f) Southwest Liturgical Conference, NPM Convention g) Present: Associate Director for Music (Diocese of Austin), Soprano (Austin Lyric Opera Chorus), freelance Opera Singer, private voice teacher, 2011-2013: Music librarian technician (UT), Soloist and Section Leader (Tamworth United Methodist Church) 2007-2011: Music Librarian (University of Central Arkansas), Music Administrator Assistant (University of Central Arkansas), Cantor and Section Leader (Cathedral of St. Andrew, Little Rock, AR), 2003-2007: Principal Soloist and Soprano Section Leader (Bolivian Choral Society), Assistant Choir Director (Municipal School for the Arts, El Alto, Bolivia)</td>
<td>9/18/2014 8:13 PM</td>
</tr>
<tr>
<td>7</td>
<td>In the choir in college. Major in education, minors in theology and chemistry. Have seen several chamber workshops (NPM) and went to a Winter Chant Conference to expand my knowledge for singing in the St. Augustine Latin Mass Choir at St. Mary's Cathedral.</td>
<td>9/18/2014 7:40 PM</td>
</tr>
<tr>
<td>8</td>
<td>I have a B.A. in Music Education and English and have taught in Catholic high schools for 34 years. Beginning when I was in high school. I also served as a music minister in various parishes, and with various roles: choir member, instrumentalist, director, accompanist. I am involved in many professional organizations that serve to help me as a musician and as a pastoral musician, including NPM, ACDA, TMEA, MENC.</td>
<td>9/18/2014 8:30 PM</td>
</tr>
<tr>
<td>9</td>
<td>Music &amp; Theatre degrees from UNC; 33 years professional performance career, 35 years as cantor. As a cantor trainer: recent NPM Cantor Colleague, twice an Interim Music Director, Cantor &amp; Psalmodist student, Continuing ed w/NPM &amp; SWLC. Writer and speaker/performer of sacred devotions with music.</td>
<td>9/18/2014 4:39 PM</td>
</tr>
<tr>
<td>10</td>
<td>Bachelor's Degree in Music and Human Learning and Master's Degree in Music Performance</td>
<td>9/18/2014 4:32 PM</td>
</tr>
<tr>
<td>11</td>
<td>BA in Music Therapy with an emphasis in voice. Spec. teacher Kindermusik owner/teacher for 5 years. Piano teacher and voice teacher in the past. Cantor and accompanist.</td>
<td>9/18/2014 2:19 PM</td>
</tr>
<tr>
<td>12</td>
<td>Bachelor of Music (instrumental music education); Master of Music (choral conducting)</td>
<td>9/18/2014 2:07 PM</td>
</tr>
<tr>
<td>13</td>
<td>doctorate in liturgy</td>
<td>9/18/2014 1:47 PM</td>
</tr>
<tr>
<td>14</td>
<td>Bachelor of Music Education, UT Austin, Master of Music, Conducting, UTSA, PH.D. in Music Education, UT Austin. Currently Head of Music Department, St. Edward's University, Austin.</td>
<td>9/18/2014 1:46 PM</td>
</tr>
<tr>
<td>ID</td>
<td>Pre-Retreat Survey and Spiritual Inventory</td>
<td>SurveyMonkey</td>
</tr>
<tr>
<td>----</td>
<td>------------------------------------------</td>
<td>--------------</td>
</tr>
<tr>
<td>15</td>
<td>College Bachelor in Music Education, Choral Directing; Four+ years member of Benedictine Monastery singing Gregorian Chant</td>
<td>9/18/2014 11:31 AM</td>
</tr>
<tr>
<td>16</td>
<td>played piano since age 7 with desire to play in church since about that time. 10 years of piano lessons, 1 year of college music. BA in computer science. Played in church since age 28.</td>
<td>9/18/2014 8:01 AM</td>
</tr>
<tr>
<td>17</td>
<td>BA Germon, 15 yrs piano lessons, NPM, SWLC, other conferences</td>
<td>9/18/2014 7:22 AM</td>
</tr>
<tr>
<td>18</td>
<td>History &amp; Math Major, Music &amp; Psychology minor, BA some graduate work, National Board Certified Teacher, Pupil Cantores, some NPM workshops, cantor training</td>
<td>9/17/2014 10:20 PM</td>
</tr>
<tr>
<td>19</td>
<td>Some college. Voice, Piano, Private lessons in Voice and Piano; Semi Professional Choirs, Music Teacher pre-k - 4th. developed and directed the school choirs for 5th. and 6th grade.</td>
<td>9/17/2014 5:39 PM</td>
</tr>
<tr>
<td>20</td>
<td>BS-Biology, 2 AA - General Studies &amp; Music, Cantor Accompanist (piano, organ, violin), Going through diaconate formation with my husband, Chapter Director NPMGH, Continue studies through 7CDA, NPM and Office of Worship. I have experience with English &amp; Spanish, children, youth and adult, contemporary, traditional and chamber, I have conducted the Messiah, cantatas with full orchestra and staged musicals, I teach private voice and piano lessons and music theory</td>
<td>9/17/2014 4:09 PM</td>
</tr>
<tr>
<td>21</td>
<td>BMUS from TTU in Piano Performance/Pedagogy/Coaching; SMU MMUS in Vocal Coaching Accompanying; St Joseph's Renisselaer MA in Pastoral Liturgy; Post Grad at IU Bloomington in Opera Production</td>
<td>9/17/2014 4:03 PM</td>
</tr>
<tr>
<td>22</td>
<td>Certified Pastoral Liturgist, MA in Pastoral Studies, 22 years choir director at St. Joseph’s in Baytown, 11 years as Director of Music in Plantersville, organist at Christ Our Light in Navasota 13 years</td>
<td>9/17/2014 3:32 PM</td>
</tr>
<tr>
<td>23</td>
<td>College degree, Continuing Studies/Lessons, Professional Training (workshops/seminars,etc.), On the job training and experience</td>
<td>9/17/2014 3:18 PM</td>
</tr>
</tbody>
</table>
Q12 Often, music ministers have additional roles in the parish. I also serve as: (Check all that apply)

Answered: 16  Skipped: 7

Answer Choices
- Director or Coordinator of Liturgy  12.50%  2
- Catechist for RE/Youth Programs  6.25%  1
- Art & Environment Coordinator  12.50%  2
- Person with responsibility for school masses  12.50%  2
- School Classroom Music Teacher  18.75%  3
- RCIA Team Member or Coordinator  6.25%  1
- Adult Faith Formation Coordinator  6.25%  1
- Parish Administration  6.25%  1
- Other (please specify)  81.25%  13

Total Respondents: 16

<table>
<thead>
<tr>
<th>#</th>
<th>Other (please specify)</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Train youth and adult cantors</td>
<td>9/19/2014 1:59 AM</td>
</tr>
<tr>
<td>Pre-Retreat Survey and Spiritual Inventory</td>
<td>SurveyMonkey</td>
<td></td>
</tr>
<tr>
<td>------------------------------------------</td>
<td>--------------</td>
<td></td>
</tr>
<tr>
<td>2 N/A</td>
<td>9/19/2014 12:57 AM</td>
<td></td>
</tr>
<tr>
<td>3 Coordinator of Music AND Ministries</td>
<td>9/18/2014 9:49 PM</td>
<td></td>
</tr>
<tr>
<td>4 Pastoral council secretary</td>
<td>9/18/2014 9:33 PM</td>
<td></td>
</tr>
<tr>
<td>5 Knights of Columbus past Grand Knight.</td>
<td>9/18/2014 9:09 PM</td>
<td></td>
</tr>
<tr>
<td>6 Cantor, choir member, liturgies coordinator, bulletin preparer, weekday Mass lector</td>
<td>9/18/2014 9:40 PM</td>
<td></td>
</tr>
<tr>
<td>7 Music and Liturgy Assistant</td>
<td>9/18/2014 2:19 PM</td>
<td></td>
</tr>
<tr>
<td>8 Create worship aids, schedule liturgical ministers, go to for audio equipment usage and maintenance, some website management (but getting away from that)</td>
<td>9/18/2014 2:07 PM</td>
<td></td>
</tr>
<tr>
<td>9 Pastoral Council member for 5 years, Bible Study group, Leadership council at St. Peters (Baylor Catholic Student Org)</td>
<td>9/18/2014 4:01 AM</td>
<td></td>
</tr>
<tr>
<td>10 Liturgy Committee</td>
<td>9/17/2014 10:20 PM</td>
<td></td>
</tr>
<tr>
<td>11 Cantor and Pianist; Pianist and musical arrangements</td>
<td>9/17/2014 5:39 PM</td>
<td></td>
</tr>
<tr>
<td>12 Liturgical Ministers Coordinator, Adult Confirmation</td>
<td>9/17/2014 1:32 PM</td>
<td></td>
</tr>
<tr>
<td>13 Sound board / technical liaison &amp; assist with liturgy</td>
<td>9/17/2014 3:18 PM</td>
<td></td>
</tr>
</tbody>
</table>
## Q13 What do you expect or hope to receive from this spiritual formation experience?

<table>
<thead>
<tr>
<th>#</th>
<th>Responses</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>growth and refreshment of my spirit and mind so that I can be a better sonnant to God's faithful people and my family...</td>
<td>9/19/2014 1:59 AM</td>
</tr>
<tr>
<td>2</td>
<td>1) I am hoping to get renewed so I could find joy in what I do: feel the outpouring of the Holy Spirit working in me. 2) Be able to bring the Light of Christ to others through my faith and actions</td>
<td>9/19/2014 12:57 AM</td>
</tr>
<tr>
<td>3</td>
<td>Growth in Catholic Music Ministry Knowledge, including getting members of music ministry to expand their thinking &amp; abilities and think &quot;outside the box&quot;; Develop a more prayerful music ministry, including the importance of knowing and feeling the words they are singing in the hymns they sing; developing more confidence within the music ministry vocalists, especially the newer, trained cantors.</td>
<td>9/18/2014 9:49 PM</td>
</tr>
<tr>
<td>4</td>
<td>I hope to gain renewed inspiration for continuing as a music minister for our parish</td>
<td>9/18/2014 9:33 PM</td>
</tr>
<tr>
<td>5</td>
<td>see what others are doing Get ideas.</td>
<td>9/18/2014 9:09 PM</td>
</tr>
<tr>
<td>6</td>
<td>Explore more in depth the spiritual and pastoral aspects of my role as a music director</td>
<td>9/18/2014 8:13 PM</td>
</tr>
<tr>
<td>7</td>
<td>Reconnection with a deeper spiritual relationship with God through my music ministry.</td>
<td>9/18/2014 7:40 PM</td>
</tr>
<tr>
<td>8</td>
<td>An opportunity to reflect on the work I do, to let go of some of the daily busyness, and refocus on prayer, connecting with others who are as passionate about liturgy and music, and perhaps to regain a sense of balance between the need to “do” and the desire to “be still.”</td>
<td>9/18/2014 6:30 PM</td>
</tr>
<tr>
<td>9</td>
<td>Ideas/clarity for how to balance avocation/vocation/making a living. How to choose, so I can do less - better!</td>
<td>9/18/2014 4:39 PM</td>
</tr>
<tr>
<td>10</td>
<td>Something I can apply to my daily work like. I'd also like to be able to share some new ideas with the choir.</td>
<td>9/18/2014 4:32 PM</td>
</tr>
<tr>
<td>11</td>
<td>Renewal and rest. We've been very busy at church and could use some refreshment.</td>
<td>9/18/2014 2:19 PM</td>
</tr>
<tr>
<td>12</td>
<td>Personal connection between who I am and what I do</td>
<td>9/18/2014 2:07 PM</td>
</tr>
<tr>
<td>13</td>
<td>Reflection, Renewal, A new perspective on Spirituality and Music</td>
<td>9/18/2014 1:46 PM</td>
</tr>
<tr>
<td>14</td>
<td>Ways to imbue Sunday Liturgical Theme into music rehearsals/warm-ups; promote Christian Community/spirituality in-groups</td>
<td>9/18/2014 11:31 AM</td>
</tr>
<tr>
<td>15</td>
<td>Renewal - new ideas, increased energy and passion for music ministry, expand past just the routine</td>
<td>9/18/2014 8:01 AM</td>
</tr>
<tr>
<td>16</td>
<td>Deeper relationship with Christ, improved ability to minister to God's people</td>
<td>9/18/2014 7:22 AM</td>
</tr>
<tr>
<td>17</td>
<td>Time to reflect on my ministry, quiet time and time to share with one or two others, I hope to learn how to pray more fully in the liturgy, without so many distractions</td>
<td>9/17/2014 10:20 PM</td>
</tr>
<tr>
<td>18</td>
<td>Finding the spirit again behind the performance during the Mass. How to be more accepting of lesser performances (or musicians) and balance the two between the united offering of sung prayer, I would also like to embrace this. without sometimes feeling like I'm just walking thru it - I question myself in the strength of my faith, because I don't feel as though I'm really as spiritual as others around me, I rely on humor and enjoy my parish family, but don't necessarily enjoy reading or diving into the actual biblical text or have that 'spiritual peace' or niceness that others seem to emit. There's just something different about those who seem more connected or enjoy being 'church people' that I don't feel that I am. I question why I'm here or why others seem to think I am spiritual sometimes.</td>
<td>9/17/2014 5:39 PM</td>
</tr>
<tr>
<td>19</td>
<td>Renewal of Spirit and focus and direction</td>
<td>9/17/2014 4:03 PM</td>
</tr>
<tr>
<td>20</td>
<td>Different perspectives on liturgy and volunteer formation</td>
<td>9/17/2014 3:18 PM</td>
</tr>
</tbody>
</table>
**Q14 Evaluate the following statements as they relate to your role as music director:**

Answered: 21  Skipped: 0

<table>
<thead>
<tr>
<th>Statement</th>
<th>Almost never</th>
<th>Once in a while</th>
<th>Sometimes</th>
<th>Frequently</th>
<th>Almost all the time</th>
<th>Total</th>
<th>Weighted Average</th>
</tr>
</thead>
<tbody>
<tr>
<td>I lead a reflection on the Sunday Scriptures at choir rehearsal</td>
<td>21.00%</td>
<td>15.00%</td>
<td>25.00%</td>
<td>15.00%</td>
<td>20.00%</td>
<td>20</td>
<td>2.30</td>
</tr>
<tr>
<td>I lead a reflection or interpretation of the texts of the music we sing at choir rehearsal</td>
<td>18.00%</td>
<td>40.00%</td>
<td>5.00%</td>
<td>0.00%</td>
<td>45.00%</td>
<td>20</td>
<td>3.30</td>
</tr>
<tr>
<td>I prepare myself for my ministry with daily prayer and contemplation on the scripture</td>
<td>0.00%</td>
<td>4.36%</td>
<td>36.00%</td>
<td>51.72%</td>
<td>47.83%</td>
<td>11</td>
<td>4.13</td>
</tr>
<tr>
<td>I use music, poetry, or art each day to reflect and express my love and thanks to God</td>
<td>6.00%</td>
<td>13.04%</td>
<td>8.70%</td>
<td>21.74%</td>
<td>56.52%</td>
<td>13</td>
<td>4.22</td>
</tr>
</tbody>
</table>
Q15 Evaluate the following statements as they relate to your role as music director:

Answered: 22  Skipped: 1

<table>
<thead>
<tr>
<th>Statement</th>
<th>Almost never</th>
<th>Once in a while</th>
<th>Sometimes</th>
<th>Frequently</th>
<th>Almost all the time</th>
<th>Total</th>
<th>Weighted Average</th>
</tr>
</thead>
<tbody>
<tr>
<td>I experience distractions and obstacles to my prayer when I minister at the Sunday liturgy</td>
<td>4.55%</td>
<td>18.18%</td>
<td>27.27%</td>
<td>40.91%</td>
<td>9.09%</td>
<td>22</td>
<td>3.32</td>
</tr>
<tr>
<td>When distracted at liturgy by the challenges of ministry, I am able to re-direct my attention to the action of the liturgy</td>
<td>0.00%</td>
<td>0.00%</td>
<td>36.36%</td>
<td>22.73%</td>
<td>40.91%</td>
<td>22</td>
<td>4.06</td>
</tr>
</tbody>
</table>
Q16 When I experience obstacles to prayer and being present to God’s grace as I minister in the liturgy, the following best describes my response: (Check all that apply)

Answer Choices

<table>
<thead>
<tr>
<th>Response</th>
<th>Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>I find it helpful to visually focus on an image or action in the worship space.</td>
<td>56.52% 13</td>
</tr>
<tr>
<td>I find it helpful to audibly tune my ears to listen to the sounds, music, and texts around me.</td>
<td>82.61% 19</td>
</tr>
<tr>
<td>I dwell on the distraction and often find that I am unable to re-direct my attention.</td>
<td>8.79% 2</td>
</tr>
<tr>
<td>I find it helpful to contemplate on a word, symbol, image, or song.</td>
<td>34.76% 8</td>
</tr>
<tr>
<td>I become angry and frustrated and often struggle to let go of my anger.</td>
<td>43.46% 10</td>
</tr>
<tr>
<td>I find it helpful to pray an internal prayer of petition to God.</td>
<td>30.43% 7</td>
</tr>
<tr>
<td>I usually have a relaxed demeanor and nothing seems to ruffle my manner.</td>
<td>17.39% 4</td>
</tr>
<tr>
<td>Other (please specify)</td>
<td></td>
</tr>
</tbody>
</table>

Total Respondents: 23

<table>
<thead>
<tr>
<th>#</th>
<th>Other (please specify)</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I usually have a relaxed demeanor, I used to be better at this, now it is about 80% of the time.</td>
<td>9/19/2014 1:59 AM</td>
</tr>
<tr>
<td>2</td>
<td>After many years, I do let a lot of things roll off. If I find myself distracted, I try to take myself out of the role and think of myself as a &quot;new person.&quot; Just trying to model the best attentiveness.</td>
<td>9/18/2014 2:07 PM</td>
</tr>
<tr>
<td></td>
<td>Question</td>
<td>Date &amp; Time</td>
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<tr>
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</tr>
<tr>
<td>3</td>
<td>Sometimes I close my eyes to center and focus on Jesus or the mass</td>
<td>9/19/2014 8:01 AM</td>
</tr>
<tr>
<td>4</td>
<td>I usually outwardly have a relaxed demeanor that looks like nothing seems to ruffle my feathers and focus on calming down when this happens until I am back and focused.</td>
<td>9/17/2014 4:09 PM</td>
</tr>
<tr>
<td>#</td>
<td>Responses</td>
<td>Date</td>
</tr>
<tr>
<td>----</td>
<td>----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
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</tr>
<tr>
<td>1</td>
<td>This will vary from week to week because of their humanness; sometimes it may be participating in all the prayers and responses and other times they just may need to be among the body of Christ to be recharged just by praying silently and listening to all that is going on around them.</td>
<td>9/19/2014 1:59 AM</td>
</tr>
<tr>
<td>2</td>
<td>We want to sing</td>
<td>9/19/2014 12:57 AM</td>
</tr>
<tr>
<td>3</td>
<td>Hearing the congregation sing and feeling their enthusiasm with their voices. When parishioners take the time to approach the choir or myself following a Mass, I feel very satisfied that we are able to make everyone feel united in the liturgy.</td>
<td>9/18/2014 9:49 PM</td>
</tr>
<tr>
<td>4</td>
<td>The congregation singing and participating with enthusiasm and ease.</td>
<td>9/18/2014 9:33 PM</td>
</tr>
<tr>
<td>5</td>
<td>If the assembly singing and praying along with us.</td>
<td>9/18/2014 9:09 AM</td>
</tr>
<tr>
<td>6</td>
<td>Being present both physically and spiritually.</td>
<td>9/18/2014 8:13 PM</td>
</tr>
<tr>
<td>7</td>
<td>Joining in the singing and responses.</td>
<td>9/18/2014 7:40 PM</td>
</tr>
<tr>
<td>8</td>
<td>I think an assembly that is engaged and able to pray the liturgy with minimal distractions is what defines full, conscious, and active participation. Whether praying aloud, singing with the assembly, or whether listening intensity to the liturgy. What I've found is once everyone is engaged, the assembly has a sense that everyone is participating as a community, in fellowship with everyone there.</td>
<td>9/18/2014 6:30 PM</td>
</tr>
<tr>
<td>9</td>
<td>Experiencing the pascal mystery physically, mentally, spiritually and emotionally, that their hearts are raised to God in praise, supplication, reception and thanksgiving.</td>
<td>9/18/2014 4:39 PM</td>
</tr>
<tr>
<td>10</td>
<td>An assembly that listens, is engaged, and contemplates the spoken word. Either sing or actively listen to the hymn/verse. While we pray together and recite God the assembly is thinking about the meaning behind the responses they say every week.</td>
<td>9/18/2014 4:32 PM</td>
</tr>
<tr>
<td>11</td>
<td>Being fully aware and attentive and being prepared for what comes next</td>
<td>9/18/2014 2:19 PM</td>
</tr>
<tr>
<td>12</td>
<td>Keeping ourselves in the moment. Listening when required. Singing when invited. Responding when called to do so.</td>
<td>9/18/2014 2:07 PM</td>
</tr>
<tr>
<td>13</td>
<td>To be open to word, action and assembly.</td>
<td>9/18/2014 1:47 PM</td>
</tr>
<tr>
<td>14</td>
<td>The assembly is the voice of the people of God. Their voices should fully resonate with the sacred space, which amplifies the prayer and the sacredness of the liturgy.</td>
<td>9/18/2014 1:46 PM</td>
</tr>
<tr>
<td>15</td>
<td>A moderate participation. Observable, hearable.</td>
<td>9/18/2014 11:31 AM</td>
</tr>
<tr>
<td>16</td>
<td>Assembly engaged, singing, praying, focused on mass. Hopefully the music we choose helps to draw them in. Would be nice if songs were written in lower key to help encourage singing. Lots of songs are too high for a regular person to sing.</td>
<td>9/18/2014 8:01 AM</td>
</tr>
<tr>
<td>17</td>
<td>Worshipping God with the community, with bodily actions, verbal praying and singing, and active listening.</td>
<td>9/18/2014 7:22 AM</td>
</tr>
<tr>
<td>18</td>
<td>They are singing and participating in all of the responses and acclamations, and they look prayerful or joyful.</td>
<td>9/17/2014 10:23 PM</td>
</tr>
<tr>
<td>19</td>
<td>Being aware of the sounds of the church - to relish the sounds of the water, life, readings, voice and prayer of the congregation; To listen to the readings and the delivery of the reader, the president, who might explain a reading that might have been understood (and restated) by me in one way, and realize I needed to look at it in another; Not take things so literally, that I miss the broader spectrum.</td>
<td>9/17/2014 5:39 PM</td>
</tr>
<tr>
<td>20</td>
<td>When the assembly becomes one body through receiving the gift of the word and combines their individual voice to become one choir at the mass, then the body of Christ is full present and conscious.</td>
<td>9/17/2014 4:09 PM</td>
</tr>
<tr>
<td></td>
<td>Description</td>
<td>Date/Time</td>
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</tr>
<tr>
<td>21</td>
<td>Being physically, emotionally, and spiritually engaged in the prayers of the community and of myself during the liturgy, doing my best to fully engage with my encounter of Christ and the Father through the sights, sounds, thoughts and actions of the liturgy.</td>
<td>9/17/2014 4:03 PM</td>
</tr>
<tr>
<td>22</td>
<td>Being attentive to the Word of God, joining in all communal prayer and songs, spending moments of silence in reflection of the lessons of the Scripture and the presence of Christ</td>
<td>9/17/2014 3:32 PM</td>
</tr>
<tr>
<td>23</td>
<td>Singing and speaking texts as applicable, entering in prayer, and connecting with the Eucharist</td>
<td>9/17/2014 3:18 PM</td>
</tr>
</tbody>
</table>
Q18 What is your personal definition of full, conscious, active participation at the liturgy, for your choir?

<table>
<thead>
<tr>
<th>#</th>
<th>Responses</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The choir is being active as servants of God during the Mass. The should be fully engaged the prayers and responses of the Mass but be ready to fulfill their role so as not slow down the liturgy.</td>
<td>9/19/2014 1:59 AM</td>
</tr>
<tr>
<td>2</td>
<td>We came in on time and we are spiritually and musically prepared to lead the congregation in singing.</td>
<td>9/19/2014 12:50 AM</td>
</tr>
<tr>
<td>3</td>
<td>When I hear each of them singing with confidence and not making silly mistakes that I know full well they did not make during the rehearsals.</td>
<td>9/18/2014 9:49 PM</td>
</tr>
<tr>
<td>4</td>
<td>They show up.</td>
<td>9/19/2014 9:09 PM</td>
</tr>
<tr>
<td>5</td>
<td>Being present spiritually and being conscious of their role within the liturgy.</td>
<td>9/18/2014 4:13 PM</td>
</tr>
<tr>
<td>6</td>
<td>Focusing on the words of the hymns and how they apply to the Mass of the day.</td>
<td>9/18/2014 7:40 PM</td>
</tr>
<tr>
<td>7</td>
<td>Along with the above definition, the choir has an added responsibility as music ministers, to help create an atmosphere that welcomes, that allows for times of quiet reflection as well as communal prayer, and to support the singing of the assembly through their music.</td>
<td>9/18/2014 6:30 PM</td>
</tr>
<tr>
<td>8</td>
<td>The same, as able to put the work aside and let the Spirit use them to the Glory of God.</td>
<td>9/18/2014 4:39 PM</td>
</tr>
<tr>
<td>9</td>
<td>Name as the assembly but on a higher level when it comes to the Hymns/Song/Prayers. They lead the congregation in singing, it can look or sound like a performance. They must bring the congregation deeper into worship.</td>
<td>9/19/2014 4:57 PM</td>
</tr>
<tr>
<td>10</td>
<td>Paying attention to the Mass, participating in the Mass and singing from their hearts. Also following the director.</td>
<td>9/18/2014 2:19 PM</td>
</tr>
<tr>
<td>11</td>
<td>Being good models of attentive presence.</td>
<td>9/19/2014 2:07 PM</td>
</tr>
<tr>
<td>12</td>
<td>to pray the words with joy</td>
<td>9/19/2014 1:47 PM</td>
</tr>
<tr>
<td>13</td>
<td>The choir is responsible for sending all music from their beings into the space with a sense of invitation for the congregation to join. That joining may be in full throated singing during hymns and acclamations, or that joining might be in active listening to a special text being presented by the choir. It is the choir's responsibility to maintain the sense of connection while they sing.</td>
<td>9/19/2014 1:46 PM</td>
</tr>
<tr>
<td>14</td>
<td>Choirs comes with right attitude - team spirit, time of worship, time of closeness with church family, spiritually prepared</td>
<td>9/18/2014 8:01 AM</td>
</tr>
<tr>
<td>15</td>
<td>same as #17, plus using musical gifts to lead and inspire the assembly.</td>
<td>9/18/2014 7:22 AM</td>
</tr>
<tr>
<td>16</td>
<td>They are singing AND praying, and have a sense of ministry and love of God.</td>
<td>9/17/2014 1:20 PM</td>
</tr>
<tr>
<td>17</td>
<td>Pay attention to what is happening outside of our own ministry. What are the readers doing, what are the EM doing and wonder what/why. Contemplate on the text of the music selected and apply it in today's news and terms, or troubles to deliver it in a more meaningful way. Listen to your neighbors or to the congregation's voice and be a 'part' of that, rather than simply and leading so much that you can't hear anyone but yourself.</td>
<td>9/17/2014 5:39 PM</td>
</tr>
<tr>
<td>18</td>
<td>My definition of full, conscious, active participation at the liturgy for the choir begins with proper preparation that allows the choir to walk confidently ahead of the mass time to assume their role in the music area and bring themselves to a quiet place of meditation to receive the gift of mass. Then they can fully execute their role as music ministers without taking themselves out of the context of mass. If you are worried about what we are singing next or if you have that music, or know it, you cannot concentrate on the words and pull yourself out of the body of Christ assembled.</td>
<td>9/17/2014 4:09 PM</td>
</tr>
<tr>
<td>19</td>
<td>Being physically, emotionally, and spiritually engaged in the prayers of the community and of my self during the liturgy, doing my best to fully engage with my encounter of Christ and the Father through the sights, sounds, thoughts and actions of the liturgy. Also, being aware of the role of priest, prophet and king as we proclaim the word of God and become the intermediary for the voice of the assembly.</td>
<td>9/17/2014 4:03 PM</td>
</tr>
<tr>
<td>Pre-Retreat Survey and Spiritual Inventory</td>
<td>SurveyMonkey</td>
<td></td>
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<td>------------------------------------------</td>
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<tr>
<td>20</td>
<td>the same</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>9/17/2014 3:32 PM</td>
<td></td>
</tr>
<tr>
<td>First and foremost, connecting with the eucharist and mass participation, through example aiding the assembly into a deeper connection with the Mass and each other</td>
<td>9/17/2014 3:18 PM</td>
<td></td>
</tr>
</tbody>
</table>
Q19 What is your personal definition of full, conscious, active participation at the liturgy, for yourself?
Answered: 22  Skipped: 1

<table>
<thead>
<tr>
<th>#</th>
<th>Responses</th>
<th>Date</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Very similar to the choir. I have to try new ways to pray at Mass with assembly and not be distracted by things like the tempo of the next song or if the Lector is loud enough. I also have to be aware of what is going on during Liturgy so that I am ready to serve and lead the choir as not to slow down or take away from the beauty of the Mass.</td>
<td>9/19/2014 1:56 AM</td>
</tr>
<tr>
<td>2</td>
<td>Same as above plus good leadership, drama free, and positive thinking</td>
<td>9/19/2014 12:57 AM</td>
</tr>
<tr>
<td>3</td>
<td>When I am able to fully focus on every part of the mass rather than allowing my mind to wander about what the 'next' hymn is. Complete &amp; organized preparation going into Mass usually allows this for me; however, I do have my weak moments.</td>
<td>9/18/2014 9:40 PM</td>
</tr>
<tr>
<td>4</td>
<td>Feeling the words and music</td>
<td>9/18/2014 9:33 PM</td>
</tr>
<tr>
<td>5</td>
<td>That I am prepared with the material and it reflects the readings</td>
<td>9/18/2014 9:09 PM</td>
</tr>
<tr>
<td>6</td>
<td>Same as choir, adding the fact that my role is to empower them and help them connect with the liturgy.</td>
<td>9/18/2014 8:13 PM</td>
</tr>
<tr>
<td>7</td>
<td>Realizing that I am an instrument through which the message of the Word of God is relayed to the congregation.</td>
<td>9/18/2014 7:46 PM</td>
</tr>
<tr>
<td>8</td>
<td>Being present to those with whom I minister as a musician is part of my active participation at liturgy, but I am also a member of the assembly, and have the obligation to pray fully and in communion with those present at any liturgy. I see part of my 'conscious' participation to be completely prepared, so I am not using 'non-singing' times at Mass to find music, give last minute notes to choir members, or check phone messages—even if it is the fourth time for me to tear a hymn!</td>
<td>9/18/2014 6:30 PM</td>
</tr>
<tr>
<td>9</td>
<td>The same, adding a particular desire to serve the 'persona Christ'.</td>
<td>9/18/2014 4:38 PM</td>
</tr>
<tr>
<td>10</td>
<td>All of the above, plus thinking about the overall flow of the Liturgy and the responsibilities that come with being the Director.</td>
<td>9/18/2014 4:32 PM</td>
</tr>
<tr>
<td>11</td>
<td>Prayerfully leading music and being fully attentive to all parts of the Mass. Being ready for what comes next musically especially during the consecration. Participating in all prayers and responses.</td>
<td>9/18/2014 2:19 PM</td>
</tr>
<tr>
<td>12</td>
<td>Being a good model of attentive presence...to the choir...to the assembly. At the same time, having all the 'ducks in a row' so that distractions are at a minimum. Allowing the liturgy to flow. Getting out of the way. (minimizing distractions to others)</td>
<td>9/18/2014 2:07 PM</td>
</tr>
<tr>
<td>13</td>
<td>To internalize both word and action</td>
<td>9/18/2014 1:47 PM</td>
</tr>
<tr>
<td>14</td>
<td>To use my talents to the best of my ability lifting the purpose and focus of the choir to maintain the back and forth musical and spiritual communication between choir and congregation.</td>
<td>9/18/2014 1:46 PM</td>
</tr>
<tr>
<td>15</td>
<td>Songs chosen for the readings, spiritually prepared with prayer, musically prepared so that I can relax and be part of the mass.</td>
<td>9/18/2014 8:01 AM</td>
</tr>
<tr>
<td>16</td>
<td>Same as #17 &amp; 18, plus using leadership to enable the choir to better worship.</td>
<td>9/18/2014 7:02 AM</td>
</tr>
<tr>
<td>17</td>
<td>I can direct the choir and pray and be active in the liturgy, all at the same time; I inspire my choir to be music ministers</td>
<td>9/17/2014 10:20 PM</td>
</tr>
<tr>
<td>18</td>
<td>To try and be 'present'. Open myself freely and clear my mind of whatever thoughts are dwelling in it. By having a moment before mass, when speaking, but clearing the 'noise' outside, or the noise within so that you can hear and apply the word.</td>
<td>9/17/2014 5:39 PM</td>
</tr>
<tr>
<td>19</td>
<td>My job is to make sure that I have properly prepared for the liturgy. All the busy work and details in place beforehand allows me to set an example of being fully present to the unwrapping of the mass for my choir and assembly. As the director, I need to make sure that I am enhancing the liturgy and not distracting the assembled including the choir.</td>
<td>9/17/2014 4:06 PM</td>
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<tr>
<td></td>
<td>Pre-Retreat Survey and Spiritual Inventory</td>
<td>SurveyMonkey</td>
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</tr>
<tr>
<td>20</td>
<td>Being physically, emotionally, and spiritually engaged in the prayers of the community and of my self during the liturgy, doing my best to fully engage with my encounter of Christ and the Father through the sights, sounds, thoughts and actions of the liturgy. Enabling the people of God to enter more deeply through the music and prayers sung and prayed at the liturgy, trying to be fully present and engaged with the texts we are using throughout the entire liturgy.</td>
<td>9/17/2014 4:03 PM</td>
</tr>
<tr>
<td>21</td>
<td>the same</td>
<td>9/17/2014 3:32 PM</td>
</tr>
<tr>
<td>22</td>
<td>All of the above</td>
<td>9/17/2014 3:18 PM</td>
</tr>
</tbody>
</table>
Q20 What is your personal definition of mystagogical reflection?  (If not sure, write your best guess.)

<table>
<thead>
<tr>
<th>#</th>
<th>Responses</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>This reflection for me usually take place after the Mass is over and I can reflect about what God was trying to say to me...</td>
<td>9/19/2014 1:56 AM</td>
</tr>
<tr>
<td>2</td>
<td>Preaching on RCIA - The newly baptized, confirmed, and who received their First Communion</td>
<td>9/19/2014 12:37 AM</td>
</tr>
<tr>
<td>3</td>
<td>Sharing the ways Christ is always present through the priest, eucharist, the scriptures shared and the congregation through the music wearing and the visual environment we have displayed in the church.</td>
<td>9/18/2014 9:49 PM</td>
</tr>
<tr>
<td>4</td>
<td>reflecting on the mysteries of the Eucharist</td>
<td>9/18/2014 9:33 PM</td>
</tr>
<tr>
<td>5</td>
<td>How actions are a reflection of God</td>
<td>9/18/2014 9:09 PM</td>
</tr>
<tr>
<td>6</td>
<td>Uh-oh, don't remember what this means, sorry!</td>
<td>9/18/2014 7:40 PM</td>
</tr>
<tr>
<td>7</td>
<td>I see it in what some may call simple term - I define mystagogical reflection as the process of learning about my faith, in many different ways. Sometimes the journey is one of reflection and prayer, sometimes it is one of study or reading articles, sometimes its talking to others who can help me understand elements, beliefs, or traditions that I want to learn more about.</td>
<td>9/19/2014 9:30 PM</td>
</tr>
<tr>
<td>8</td>
<td>Contemplating why we do what we do - instructional.</td>
<td>9/18/2014 4:39 PM</td>
</tr>
<tr>
<td>9</td>
<td>Thinking about things I have no answer for</td>
<td>9/18/2014 4:32 PM</td>
</tr>
<tr>
<td>10</td>
<td>Being present in the mystery of the consecration and fully participating in it through prayer, music, and receiving the eucharist</td>
<td>9/18/2014 2:19 PM</td>
</tr>
<tr>
<td>11</td>
<td>Revising, rethinking, reworking through my mind. This happens on the drive home; the next day, the next week.</td>
<td>9/18/2014 2:07 PM</td>
</tr>
<tr>
<td>12</td>
<td>to be sent with some sense of joy and mission</td>
<td>9/18/2014 1:47 PM</td>
</tr>
<tr>
<td>13</td>
<td>Going deeper into scripture to delve into the mystery of what God is trying to say to us.</td>
<td>9/18/2014 1:46 PM</td>
</tr>
<tr>
<td>14</td>
<td>Having never heard of it, I had to look it up. It seems to be looking deeper in the mystery of Christ and how that transforms us. I think I would like to know more about it.</td>
<td>9/18/2014 8:01 AM</td>
</tr>
<tr>
<td>15</td>
<td>Thinking about the mysteries of our faith.</td>
<td>9/18/2014 7:22 AM</td>
</tr>
<tr>
<td>16</td>
<td>Reflecting on the mystery of God in the liturgy??</td>
<td>9/17/2014 10:20 PM</td>
</tr>
<tr>
<td>17</td>
<td>A thought or idea on the 5 mysteries......?</td>
<td>9/17/2014 5:39 PM</td>
</tr>
<tr>
<td>18</td>
<td>Mystagogical reflections around the paschal mystery and the trinity.</td>
<td>9/17/2014 4:09 PM</td>
</tr>
<tr>
<td>19</td>
<td>It is a rumination of the sights, sounds and actions of the liturgy and how it helped me to experience God in a deeper way.</td>
<td>9/17/2014 4:03 PM</td>
</tr>
<tr>
<td>20</td>
<td>Has the liturgy expanded my understanding of a teaching or doctrine? Do I need to do some further research and reading on it.</td>
<td>9/17/2014 3:37 PM</td>
</tr>
<tr>
<td>21</td>
<td>Coming to the place where we feel connected to Jesus at the first Eucharist that connects us to the mystery of our faith - the Paschal mystery.</td>
<td>9/17/2014 3:18 PM</td>
</tr>
</tbody>
</table>
Q21 What is your personal definition of theological reflection? (If not sure, write your best guess.)

<table>
<thead>
<tr>
<th>#</th>
<th>Responses</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>This reflection takes place for me usually before Mass through bible study and preparing for the Mass and adult education.</td>
<td>9/19/2014 1:59 AM</td>
</tr>
<tr>
<td>2</td>
<td>Preaching on AFF - Adult Faith Formation</td>
<td>9/19/2014 12:17 AM</td>
</tr>
<tr>
<td>3</td>
<td>Sharing the scriptures, music, etc. and then contemplating on what it is Jesus is telling us and then directing it to what is going on around us, and in our personal lives. Allowing this to then lead us in the right direction on what we feel God is wanting us to do instead of what we prefer to do,</td>
<td>9/18/2014 9:49 PM</td>
</tr>
<tr>
<td>4</td>
<td>reflecting on my faith</td>
<td>9/18/2014 9:33 PM</td>
</tr>
<tr>
<td>5</td>
<td>How beliefs are a reflection of actions</td>
<td>9/18/2014 9:09 PM</td>
</tr>
<tr>
<td>6</td>
<td>Realizing that music can enable one to connect with the mysteries of God</td>
<td>9/18/2014 7:40 PM</td>
</tr>
<tr>
<td>7</td>
<td>Theological reflection for me involves taking time to consider the tenets of my religion and how those tenets meld with my own values, core beliefs, and thoughts about religion/religious institutions/ministry.</td>
<td>9/18/2014 6:39 PM</td>
</tr>
<tr>
<td>8</td>
<td>Contemplating how my faith informs how I live, and am to live, my life.</td>
<td>9/18/2014 4:39 PM</td>
</tr>
<tr>
<td>9</td>
<td>Reflecting and reflecting on scripture</td>
<td>9/18/2014 4:51 PM</td>
</tr>
<tr>
<td>10</td>
<td>Reflecting on the readings and the tombsy and praying about what God is speaking to me through them</td>
<td>9/18/2014 2:19 PM</td>
</tr>
<tr>
<td>11</td>
<td>Studying scripture and church documents to find the meaning of why we do what we do. Why we are what we are. What and where we are called by scripture and other learnings.</td>
<td>9/18/2014 2:07 PM</td>
</tr>
<tr>
<td>12</td>
<td>to be surprised with the beauty of God's plan</td>
<td>9/18/2014 11:47 PM</td>
</tr>
<tr>
<td>13</td>
<td>How do I integrate my faith and beliefs into my life.</td>
<td>9/18/2014 1:46 PM</td>
</tr>
<tr>
<td>14</td>
<td>Spontaneous prayer and meditations are teachings of the church</td>
<td>9/18/2014 8:01 AM</td>
</tr>
<tr>
<td>15</td>
<td>Thinking about God and who He is.</td>
<td>9/18/2014 7:21 AM</td>
</tr>
<tr>
<td>16</td>
<td>Reflecting on the Word of God, through the scriptures??</td>
<td>9/17/2014 10:20 PM</td>
</tr>
<tr>
<td>17</td>
<td>A well studied thought or reflection coming from a priest, or someone who has studied the bible?</td>
<td>9/17/2014 5:39 PM</td>
</tr>
<tr>
<td>18</td>
<td>Theological reflection is based around faith and life experience.</td>
<td>9/17/2014 4:09 PM</td>
</tr>
<tr>
<td>19</td>
<td>Ruminating and prayer centered on a theological precept or principal.</td>
<td>9/17/2014 4:03 PM</td>
</tr>
<tr>
<td>20</td>
<td>A theological reflection is an attempt to understand the teachings of the Church, always with an acceptance of them.</td>
<td>9/17/2014 3:32 PM</td>
</tr>
<tr>
<td>21</td>
<td>Drawing the word of God into our hearts that we may live it in our lives.</td>
<td>9/17/2014 3:18 PM</td>
</tr>
</tbody>
</table>
**Q22 What is your personal definition of Sacramental Encounter with Christ in the Eucharist?**  
(If not sure, write your best guess.)

<table>
<thead>
<tr>
<th>#</th>
<th>Responses</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>During the Eucharist sometimes I am very aware of being touched by Christ and other times I think it also involves the mystical and theological reflection and may not realize how I have been touched by Christ until later; sometimes much later.</td>
<td>9/19/2014 1:56 AM</td>
</tr>
<tr>
<td>2</td>
<td>The greatest sign of love - God is in me and I in him - &quot;We become what we received, the Body of Christ&quot;</td>
<td>9/19/2014 12:57 AM</td>
</tr>
<tr>
<td>3</td>
<td>Through the Eucharist, we are uniting ourselves with Jesus and becoming one, with him. Each time, I am reminded of his ever-loving presence and it is a constant reminder to strive to live my life according to his Word.</td>
<td>9/19/2014 9:45 PM</td>
</tr>
<tr>
<td>4</td>
<td>the amazing feeling I get when I accept the body of Christ each week.</td>
<td>9/18/2014 9:33 PM</td>
</tr>
<tr>
<td>5</td>
<td>Taking Communion</td>
<td>9/18/2014 9:06 PM</td>
</tr>
<tr>
<td>6</td>
<td>Oh, boy, that is it! Everything culminates with the reception of the Holy Eucharist, my close encounter with God!</td>
<td>9/19/2014 7:40 PM</td>
</tr>
<tr>
<td>7</td>
<td>Unlike the types of reflection identified in the previous questions, sacramental encounter is a more profound, from-the-heart connection to Christ: a meeting of my soul with the Divine, on a very intimate and intense level.</td>
<td>9/18/2014 6:30 PM</td>
</tr>
<tr>
<td>8</td>
<td>I receive Jesus Body, Blood, Soul and Divinity - He gives me strength to do His work.</td>
<td>9/18/2014 4:39 PM</td>
</tr>
<tr>
<td>9</td>
<td>Consuming the Body and Blood of Christ</td>
<td>9/18/2014 4:32 PM</td>
</tr>
<tr>
<td>10</td>
<td>Receiving Jesus through Holy Communion</td>
<td>9/18/2014 2:19 PM</td>
</tr>
<tr>
<td>11</td>
<td>It seems to me it would not be a sacrament without others present. We are all together to be consecrated in the life of Christ. I see the Eucharist as our ongoing extension of our baptismal call.</td>
<td>9/18/2014 2:07 PM</td>
</tr>
<tr>
<td>12</td>
<td>to be transformed anew into the Body of Christ</td>
<td>9/18/2014 1:47 PM</td>
</tr>
<tr>
<td>13</td>
<td>The great mystery of faith. The true and physical presence of Christ in the world and in our bodies minds and souls.</td>
<td>9/18/2014 1:46 PM</td>
</tr>
<tr>
<td>14</td>
<td>Taking the time to prepare for receiving Christ in the Eucharist - grateful for His sacrifice, His gift of salvation, His physical presence to me, His embrace as He gives me His blessing.</td>
<td>9/18/2014 8:01 AM</td>
</tr>
<tr>
<td>15</td>
<td>Meeting, accepting, absorbing the person of Christ Himself.</td>
<td>9/18/2014 7:22 AM</td>
</tr>
<tr>
<td>16</td>
<td>Typo here...don't know who Christ is! Being a part of the Eucharistic prayer, and coming to communion know that I am receiving the body and blood of Christ.</td>
<td>9/17/2014 10:20 PM</td>
</tr>
<tr>
<td>17</td>
<td>Receiving, renewing and receiving the body and blood of Christ...?</td>
<td>9/17/2014 5:36 PM</td>
</tr>
<tr>
<td>18</td>
<td>It is one of the most amazing gifts to encounter Christ in the Eucharist. Christ making himself completely accessible to us.</td>
<td>9/17/2014 4:09 PM</td>
</tr>
<tr>
<td>19</td>
<td>Having an &quot;ah ha&quot; moment with the actual presence of Christ in our lives. (Not limited to REAL Presence)</td>
<td>9/17/2014 4:03 PM</td>
</tr>
<tr>
<td>20</td>
<td>In the Eucharist, Christ, through the power of His Spirit, gives us the grace to follow Him,</td>
<td>9/17/2014 3:32 PM</td>
</tr>
<tr>
<td>21</td>
<td>To feel the true presence of Jesus and a part of the first Eucharist</td>
<td>9/17/2014 3:18 PM</td>
</tr>
<tr>
<td>#</td>
<td>Responses</td>
<td>Date</td>
</tr>
<tr>
<td>---</td>
<td>----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>1</td>
<td>During this retreat experience I hope to have better understanding of questions when 20, 21, and 22 when the retreat is over.</td>
<td>9/19/2014 1:59 AM</td>
</tr>
<tr>
<td>2</td>
<td>I would like to get tips on how to get a better balanced life: work, Ministry, and family.</td>
<td>9/19/2014 12:57 AM</td>
</tr>
<tr>
<td>3</td>
<td>I'm looking forward to this retreat; however, I am hoping I will be able to focus on everything that is shared since I find myself concerned with one of my children who, as of last night, is sick. So, like a mother does, I worry when I'm not around. But -- I'm only a few minutes from home so I keep reminding myself of that. All will be fine!</td>
<td>9/18/2014 9:49 PM</td>
</tr>
<tr>
<td>4</td>
<td>I am hopeful that this retreat will be rewarding and a positive experience.</td>
<td>9/18/2014 9:20 PM</td>
</tr>
<tr>
<td>5</td>
<td>None</td>
<td>9/18/2014 9:09 PM</td>
</tr>
<tr>
<td>6</td>
<td>Thanks, Dan, for inviting us all to benefit from your learning and your spirituality....hopefully we will all be able to take some of that from you at the retreat! God bless you! Betty</td>
<td>9/18/2014 7:40 PM</td>
</tr>
<tr>
<td>7</td>
<td>May God fill your mind, body and soul with His gentleness of spirit.</td>
<td>9/18/2014 4:39 PM</td>
</tr>
<tr>
<td>8</td>
<td>None that I can think of.</td>
<td>9/18/2014 2:19 PM</td>
</tr>
<tr>
<td>9</td>
<td>I consider my daily actions and encounters my primary daily prayer. Of course, there are other forms of prayer, including reading and contemplation. Liturgical prayer, with my community, is the highlight of my prayer.</td>
<td>9/18/2014 2:09 PM</td>
</tr>
<tr>
<td>10</td>
<td>Looking forward to the retreat. No need to make a followup report per the question below. I look forward to the experience of the retreat and comparing my answers post retreat.</td>
<td>9/18/2014 1:46 PM</td>
</tr>
<tr>
<td>11</td>
<td>How to deal with stress of preparing and coordinating and responding to needs</td>
<td>9/18/2014 11:31 AM</td>
</tr>
<tr>
<td>12</td>
<td>Am excited about the retreat and what God has in store for us as music ministers to help us in our ministry.</td>
<td>9/18/2014 6:01 AM</td>
</tr>
<tr>
<td>13</td>
<td>Please allow time to prayer and quiet time; don't try to pack too much in; stay on schedule; give lots of varied activities...not a lot of &quot;sit and get&quot;</td>
<td>9/17/2014 10:20 PM</td>
</tr>
<tr>
<td>14</td>
<td>I just don't feel the call that others seem to have sometimes, and I question what and why I'm as involved as I am.</td>
<td>9/17/2014 5:39 PM</td>
</tr>
<tr>
<td>15</td>
<td>Thank you for putting this retreat together. It is amazingly important for Music Directors to revisit this. It's like a spiritual check-up for us. Like it or not, we set an example and need to check what example that is that we are sharing.</td>
<td>9/17/2014 4:09 PM</td>
</tr>
<tr>
<td>16</td>
<td>Thank you for doing this Fr. Leon and Dan!</td>
<td>9/17/2014 4:09 PM</td>
</tr>
</tbody>
</table>
Q24 Thank you for your participation in the pre-retreat survey and spiritual inventory. The identity of all responses remain confidential. If you wish to receive a follow-up report from the leader, please indicate below.

Answered: 20  Skipped: 3

<table>
<thead>
<tr>
<th>Answer Choices</th>
<th>Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>85.00%</td>
</tr>
<tr>
<td>No</td>
<td>15.00%</td>
</tr>
<tr>
<td>Total</td>
<td></td>
</tr>
</tbody>
</table>
Q2 Was this spiritual formation experience, better than what you expected, worse than what you expected, or about what you expected?

<table>
<thead>
<tr>
<th>#</th>
<th>Responses</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Better than expected</td>
<td>2/24/2015 5:22 PM</td>
</tr>
<tr>
<td>2</td>
<td>Better than I expected</td>
<td>1/24/2015 2:48 PM</td>
</tr>
<tr>
<td>3</td>
<td>better</td>
<td>12/10/2014 11:56 AM</td>
</tr>
<tr>
<td>4</td>
<td>About what I expected</td>
<td>11/11/2014 8:44 AM</td>
</tr>
<tr>
<td>5</td>
<td>better</td>
<td>11/11/2014 6:24 PM</td>
</tr>
<tr>
<td>6</td>
<td>Better</td>
<td>10/31/2014 8:35 AM</td>
</tr>
<tr>
<td>7</td>
<td>About what I expected</td>
<td>10/28/2014 6:44 AM</td>
</tr>
<tr>
<td>8</td>
<td>Better than what I expected</td>
<td>10/27/2014 11:27 AM</td>
</tr>
<tr>
<td>9</td>
<td>My experience was way better than what I expected. I was very impressed by the way the retreat was structured. You seem to be very knowledgeable of the topic and very well prepared. Thank you very much for inviting me to be part of it!</td>
<td>10/24/2014 10:48 PM</td>
</tr>
<tr>
<td>10</td>
<td>better</td>
<td>10/24/2014 5:23 PM</td>
</tr>
<tr>
<td>11</td>
<td>About what I expected</td>
<td>10/23/2014 11:33 PM</td>
</tr>
<tr>
<td>12</td>
<td>better</td>
<td>10/23/2014 9:14 PM</td>
</tr>
<tr>
<td>13</td>
<td>About what I expected from Dan: well done, very interesting, engaging, insightful, inspiring. But more info than could be presented and absorbed.</td>
<td>10/23/2014 11:25 AM</td>
</tr>
<tr>
<td>14</td>
<td>better than what I expected</td>
<td>10/21/2014 5:27 PM</td>
</tr>
<tr>
<td>15</td>
<td>About what expected</td>
<td>10/20/2014 12:27 PM</td>
</tr>
<tr>
<td>16</td>
<td>About what was expected</td>
<td>10/19/2014 6:16 PM</td>
</tr>
<tr>
<td>17</td>
<td>Better</td>
<td>10/19/2014 1:36 PM</td>
</tr>
<tr>
<td>18</td>
<td>better than what I expected</td>
<td>10/17/2014 1:17 PM</td>
</tr>
<tr>
<td>19</td>
<td>about what I expected</td>
<td>10/17/2014 10:49 AM</td>
</tr>
<tr>
<td>20</td>
<td>Didn't have expectations</td>
<td>10/17/2014 9:29 AM</td>
</tr>
<tr>
<td>21</td>
<td>better than what I expected</td>
<td>10/16/2014 10:19 PM</td>
</tr>
</tbody>
</table>
Q3 Evaluate the following statements as they relate to your role as music director, in light of your experience of ministry since our first retreat on September 19th.

Answered: 20  Skipped: 1

- I lead a reflection on... 31.58%
- I lead a reflection on... 11.11%
- I prepare myself for m... 40.00%
- I prepare myself for m... 35.00%
- I lead a reflection on... 33.33%
- I lead a reflection on... 5.66%
- I lead a reflection on... 5.28%
- I lead a reflection on... 15.79%
- 26.32%
### Post-Retreat Survey and Spiritual Inventory

(Graph Continued….)

<table>
<thead>
<tr>
<th>Activity</th>
<th>Almost never (1)</th>
<th>Once in a while (2)</th>
<th>Sometimes (3)</th>
<th>Frequently (4)</th>
<th>Almost all the time (5)</th>
<th>Total</th>
<th>Weighted Average</th>
</tr>
</thead>
<tbody>
<tr>
<td>I lead a reflection on the Sunday Scriptures at choir rehearsal</td>
<td>28.52%</td>
<td>15.79%</td>
<td>5.26%</td>
<td>21.05%</td>
<td>21.05%</td>
<td>16</td>
<td>3.05</td>
</tr>
<tr>
<td>I lead a reflection or interpretation of the texts of the music we sing at choir rehearsal</td>
<td>33.33%</td>
<td>5.00%</td>
<td>11.11%</td>
<td>16.67%</td>
<td>33.33%</td>
<td>18</td>
<td>3.11</td>
</tr>
<tr>
<td>I prepare myself for my ministry with daily prayer and contemplation on the scripture</td>
<td>0.00%</td>
<td>0.00%</td>
<td>20.00%</td>
<td>40.00%</td>
<td>35.09%</td>
<td>20</td>
<td>4.05</td>
</tr>
<tr>
<td>I use music, poetry, or art each day to reflect and express my love and thanks to God</td>
<td>5.00%</td>
<td>0.00%</td>
<td>15.00%</td>
<td>35.09%</td>
<td>45.09%</td>
<td>20</td>
<td>4.15</td>
</tr>
</tbody>
</table>

### Basic Statistics

<table>
<thead>
<tr>
<th>Activity</th>
<th>Minimum</th>
<th>Maximum</th>
<th>Median</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>I lead a reflection on the Sunday Scriptures at choir rehearsal</td>
<td>1.00</td>
<td>5.00</td>
<td>4.00</td>
<td>3.05</td>
<td>1.54</td>
</tr>
<tr>
<td>I lead a reflection or interpretation of the texts of the music we sing at choir rehearsal</td>
<td>1.00</td>
<td>5.00</td>
<td>3.50</td>
<td>3.11</td>
<td>1.70</td>
</tr>
<tr>
<td>I prepare myself for my ministry with daily prayer and contemplation on the scripture</td>
<td>2.00</td>
<td>5.00</td>
<td>4.00</td>
<td>4.66</td>
<td>0.88</td>
</tr>
<tr>
<td>I use music, poetry, or art each day to reflect and express my love and thanks to God</td>
<td>1.00</td>
<td>5.00</td>
<td>4.00</td>
<td>4.15</td>
<td>1.01</td>
</tr>
</tbody>
</table>
**Q4** Evaluate the following statements as they relate to your role as music director, in light of your experience of ministry since our first retreat on September 19th.

Answered: 21  Skipped: 0

<table>
<thead>
<tr>
<th>Statement</th>
<th>Almost never</th>
<th>Once in a while</th>
<th>Sometimes</th>
<th>Frequently</th>
<th>Almost all the time</th>
<th>Total</th>
<th>Weighted Average</th>
</tr>
</thead>
<tbody>
<tr>
<td>I experience distractions and obstacles to my prayer when I minister at the Sunday Liturgy</td>
<td>9.09%</td>
<td>23.81%</td>
<td>16.67%</td>
<td>47.62%</td>
<td>9.09%</td>
<td>21</td>
<td>3.43</td>
</tr>
<tr>
<td>When distracted at liturgy by the challenges of ministry, I am able to re-direct my attention to the action of the liturgy</td>
<td>0.00%</td>
<td>0.00%</td>
<td>4.76%</td>
<td>33.33%</td>
<td>61.90%</td>
<td>21</td>
<td>4.57</td>
</tr>
</tbody>
</table>

**Basic Statistics**

<table>
<thead>
<tr>
<th>Statement</th>
<th>Minimum</th>
<th>Maximum</th>
<th>Median</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>I experience distractions and obstacles to my prayer when I minister at the Sunday Liturgy</td>
<td>3.00</td>
<td>5.00</td>
<td>4.00</td>
<td>3.43</td>
<td>0.95</td>
</tr>
<tr>
<td>Question</td>
<td>SurveyMonkey</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-------------------------------------------------------------------------</td>
<td>--------------</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>When distracted at liturgy by the challenges of ministry, I am able to re-direct my attention to the action of the liturgy</td>
<td>SurveyMonkey</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
When I experience obstacles to prayer and being present to God's grace as I minister in the liturgy, the following best describes my response (in light of my experience of ministry since our first retreat): (Check all that apply)

Answered: 21  Skipped: 0

<table>
<thead>
<tr>
<th>Answer Choices</th>
<th>Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>I find it helpful to visually focus on an image or action in the worship space.</td>
<td>61.90%</td>
</tr>
<tr>
<td>I find it helpful to audibly tune my ears to listen to the sounds, music, and texts around me.</td>
<td>61.90%</td>
</tr>
<tr>
<td>I dwell on the distraction and often find that I am unable to re-direct my attention.</td>
<td>4.76%</td>
</tr>
<tr>
<td>I find it helpful to contemplate on a word, symbol, image, or song.</td>
<td>52.38%</td>
</tr>
<tr>
<td>I become angry and frustrated and often struggle to let go of my anger.</td>
<td>4.76%</td>
</tr>
</tbody>
</table>
### Post-Retreat Survey and Spiritual Inventory

<table>
<thead>
<tr>
<th>Statement</th>
<th>SurveyMonkey</th>
</tr>
</thead>
<tbody>
<tr>
<td>I find it helpful to pray an internal prayer of petition to God. (6)</td>
<td>52.38%</td>
</tr>
<tr>
<td>I usually have a relaxed demeanor and nothing seems to ruffle my feathers. (7)</td>
<td>14.29%</td>
</tr>
<tr>
<td>I try to be aware and open to the sensory and physical aspects of liturgical prayer during worship. (8)</td>
<td>57.14%</td>
</tr>
<tr>
<td>I pay more attention to my own experiences of engagement as I minister in the liturgy. (9)</td>
<td>61.96%</td>
</tr>
<tr>
<td>After the liturgy is over, I take time to reflect and contemplate on my experience of ministry during worship. (10)</td>
<td>38.16%</td>
</tr>
<tr>
<td>I am more aware of the spiritual process of transformation as a music minister through my awareness, my reflections, and my contemplation on my experience of God as I minister. (11)</td>
<td>57.14%</td>
</tr>
<tr>
<td>Other (please specify) (12)</td>
<td>28.57%</td>
</tr>
</tbody>
</table>

**Total Respondents: 21**

### Basic Statistics

<table>
<thead>
<tr>
<th>Minimum</th>
<th>Maximum</th>
<th>Median</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.00</td>
<td>12.00</td>
<td>7.00</td>
<td>6.49</td>
<td>3.63</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>#</th>
<th>Other (please specify)</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I had the most trouble before this retreat, I must say that after my attending this retreat, I’ve become more focused and calm as a minister and stay more present and engaged in the readings and songs. We also had a chance to sit in a different setting and were able to re-focus after distractions.</td>
<td>12/10/2014 11:56 AM</td>
</tr>
<tr>
<td>2</td>
<td>I take a deep breath, close my eyes, relax and listen.</td>
<td>11/11/2014 8:24 PM</td>
</tr>
<tr>
<td>3</td>
<td>I find that I am simply more aware of distractions. They were there before, but I was less aware of them. (Kind of became numb to them as a regular side-effect of the job)</td>
<td>10/28/2014 5:44 PM</td>
</tr>
<tr>
<td>4</td>
<td>I acknowledge the distraction and return to the service.</td>
<td>10/23/2014 11:23 AM</td>
</tr>
<tr>
<td>5</td>
<td>I reflect on the depth and beauty of our shared music, immersing myself in its meaning and expression</td>
<td>10/20/2014 9:27 PM</td>
</tr>
<tr>
<td>6</td>
<td>I dialogue with other musicians, especially with my accompanists and with the Director of Liturgy, to try and problem solve solutions to distractions in the liturgy.</td>
<td>10/19/2014 10:19 PM</td>
</tr>
</tbody>
</table>
Q6 Evaluate the following statements as they relate to your role as music director, in light of your experience of ministry since our first retreat on September 19th.

Answered: 21  Skipped: 0
<table>
<thead>
<tr>
<th>Post-Retreat Survey and Spiritual Inventory</th>
<th>SurveyMonkey</th>
</tr>
</thead>
<tbody>
<tr>
<td>I select, describe, analyze, and interpret my experiences in liturgy in light of faith, scripture, and/or Church tradition.</td>
<td>0.00% 14.29% 42.86% 38.10% 4.76%</td>
</tr>
<tr>
<td>I have new insights from liturgical experiences in my life and in my ministry.</td>
<td>0.00% 19.05% 4.70% 57.14% 19.05%</td>
</tr>
<tr>
<td>I have taken time to pray, journal, and/or reflect about my spiritual growth.</td>
<td>0.00% 23.81% 38.10% 23.81% 14.29%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Basic Statistics</th>
<th>Minimum</th>
<th>Maximum</th>
<th>Median</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>I focus, think about, and reflect on the prayers and texts spoken by the presider.</td>
<td>2.00</td>
<td>5.00</td>
<td>4.00</td>
<td>3.87</td>
<td>0.99</td>
</tr>
<tr>
<td>I focus, think about, and reflect on the readings and psalms.</td>
<td>2.00</td>
<td>5.00</td>
<td>4.00</td>
<td>3.42</td>
<td>1.13</td>
</tr>
<tr>
<td>I focus, think about, and reflect on the texts of the songs as they relate to the readings.</td>
<td>2.00</td>
<td>5.00</td>
<td>4.00</td>
<td>3.59</td>
<td>1.24</td>
</tr>
<tr>
<td>I select, describe, analyze, and interpret my experiences in liturgy in light of faith, scripture, and/or Church tradition.</td>
<td>2.00</td>
<td>5.00</td>
<td>3.00</td>
<td>3.33</td>
<td>0.78</td>
</tr>
<tr>
<td>I have new insights from liturgical experiences in my life and in my ministry.</td>
<td>2.00</td>
<td>5.00</td>
<td>4.00</td>
<td>3.76</td>
<td>0.97</td>
</tr>
<tr>
<td>I have taken time to pray, journal, and/or reflect about my spiritual growth.</td>
<td>2.00</td>
<td>5.00</td>
<td>3.00</td>
<td>3.29</td>
<td>0.90</td>
</tr>
</tbody>
</table>
Q7 What is your personal definition of full, conscious, active participation at the liturgy, for the assembly, for your choir, and for yourself? How has this changed since you participated in this retreat?

<table>
<thead>
<tr>
<th>#</th>
<th>Responses</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>FCAP always has been about being present to the transformative power of liturgy in my life. Since the retreat, I am more aware of when distractions take my attention from the work of prayer, but now I have some ways in place to refocus on liturgy. For me, the liturgy is a way that glorifies God and Sanctifies His people.</td>
<td>2/24/2015 5:22 PM</td>
</tr>
<tr>
<td>2</td>
<td>To pray all together the prayers, responses, Psalms, Hymns, and Songs of a way that glorifies God and Sanctifies His people.</td>
<td>1/24/2015 2:48 PM</td>
</tr>
<tr>
<td>3</td>
<td>Letting go of inner and outer “noise” thoughts, troubles for a little while and becoming more aware of the present and all the movements and energy and readings while I’m at mass. I’m an artist as well, and when I begin to daydream a little, I am able to refocus on the liturgy. Things like that comfort me, or bring me to the moment, even when I’m not thinking about anything in particular.</td>
<td>12/10/2014 11:55 AM</td>
</tr>
<tr>
<td>4</td>
<td>Choose not to answer.</td>
<td>11/11/2014 8:44 PM</td>
</tr>
<tr>
<td>5</td>
<td>Actively participating means I am using all of my senses to &quot;be here now&quot; and experience God in the mass. Since the retreat, I am now more self-aware of distractions and am able to intervene and refocus on experiencing the mass.</td>
<td>11/11/2014 9:04 PM</td>
</tr>
<tr>
<td>6</td>
<td>My definition is inherent in the statement...full, conscious, and active. It is my goal to lead the choir to be singing with intention. Virtue must be realized as being sent by the Holy Spirit into our bodies for the purpose of singing. We must sing out with the intention of invitation to our congregation so that they join the choir of the body of Christ. This has not changed, only intensified since the retreat.</td>
<td>10/31/2014 8:35 AM</td>
</tr>
<tr>
<td>7</td>
<td>Since the retreat, I think I’ve allowed more “participate” participation to be considered active. Things like contemplating on a reading or a song.</td>
<td>10/28/2014 5:44 PM</td>
</tr>
<tr>
<td>8</td>
<td>For every phrase of the liturgy, I try to prepare mentally and mentally prepare the Mass. For the choir—preparation of their music and knowing more about how their text fits into the Liturgy, the choir should also be attentive to all aspects of the Mass especially when they are not ministering through song. For myself—I have to start preparing better for rehearsal and preparing the choir more regarding their text and what they are singing. During the Mass, I have to be more attentive when the choir and congregation are not singing.</td>
<td>10/22/2014 11:27 AM</td>
</tr>
<tr>
<td>9</td>
<td>My answer in my previous survey was “I want to sing.” Now, I can say that it’s a mystagogical reflection in its full awareness, reflection, reception, and effect of the liturgy (did I miss anything?).</td>
<td>10/24/2014 10:48 PM</td>
</tr>
<tr>
<td>10</td>
<td>To be fully attentive and actively participate fully throughout the Mass, I try to pay close attention to the eucharistic prayer when I am leading music for the Mass.</td>
<td>10/24/2014 3:23 PM</td>
</tr>
<tr>
<td>11</td>
<td>My definition now would include more awareness, and more anticipation of growth and building up the Body of Christ through liturgy.</td>
<td>10/23/2014 11:33 AM</td>
</tr>
<tr>
<td>12</td>
<td>Being much more educated now about the liturgy, I am drawn into the liturgy in a new and deeper way. For myself, it is now an experience and it naturally spills over to my choir because I cannot keep it to myself. I am sharing with them what I have learned and they are responding. I hope that I will not be contained within our choir, but will draw the assembly into a deeper worship.</td>
<td>10/23/2014 3:14 PM</td>
</tr>
<tr>
<td>13</td>
<td>Body, mind and soul engaged in the action of the liturgy—more deeply now.</td>
<td>10/23/2014 11:26 AM</td>
</tr>
<tr>
<td>14</td>
<td>Preparation before and reflection during and after liturgy.</td>
<td>10/21/2014 5:27 PM</td>
</tr>
<tr>
<td>15</td>
<td>Drawing my attention to the liturgical themes of the Sunday, and bringing that experience through our music.</td>
<td>10/20/2014 8:57 PM</td>
</tr>
<tr>
<td>ID</td>
<td>Comment</td>
<td></td>
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<tr>
<td>----</td>
<td>----------------------------------------------------------------------------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>The liturgy is not complete unless all present participate in the prayers, gestures, songs, and acclamations.</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Being fully engaged with the act of worship in my mind, my spirit, my body and my voice, striving to have a more deep and meaningful encounter with God through the liturgy.</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Be in present in mind and spirit, participating and praying all together with a sense of unity.</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Experiencing God in the various aspects of the Mass - texts, readings, songs, and the people.</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Has not changed. I continue to be focused on the moment.</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Full, conscious, and active participation requires all to be engaged and active in the liturgy. When I can be fully conscious and energetic, or prayerful, or filled with the spirit, I can reflect my energy in the faces of the choir I am directing, and that can engage the congregation.</td>
<td></td>
</tr>
</tbody>
</table>
Q8 What is your personal definition of mystagogical reflection? How has this changed since you participated in this retreat?

<table>
<thead>
<tr>
<th>#</th>
<th>Response</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>My definition centers on learning more about God through liturgical events and rites. The change in this understanding has been a realization that mystagogy is not simply something I gain by being at Mass, but also something that I help to create for myself and others through my own FCAP.</td>
<td>2/24/2015 5:22 PM</td>
</tr>
<tr>
<td>2</td>
<td>Contemplating on the things you don’t completely understand but still believe, I couldn’t have defined it before the retreat.</td>
<td>1/24/2014 2:48 PM</td>
</tr>
<tr>
<td>3</td>
<td>I still have a little trouble with the actual definition. I know it is to do with the teachings and knowledge of the mysteries/sacraments of the church. Other than knowing the definition somewhat, I’m better at explaining and showing than putting it in a definition.</td>
<td>12/10/2014 11:56 AM</td>
</tr>
<tr>
<td>4</td>
<td>Choose not to answer,</td>
<td>11/11/2014 6:44 PM</td>
</tr>
<tr>
<td>5</td>
<td>I define this as the way that I feel and think about the wonderful mystery of Christ in my life and how I work each day to be more like Him. Since the retreat, I am more cognizant of Christ in me every day.</td>
<td>11/11/2014 6:24 PM</td>
</tr>
<tr>
<td>6</td>
<td>Mystagogy as I now think about it is focused on a sense of a personal encounter with God. What are the layers in liturgy, texts and symbols which give personal meaning and enrichment. I did not truly understand this term before the retreat. I now at least have a simple understanding and am looking forward to experiential learning as I search for the meaning.</td>
<td>10/31/2014 6:35 AM</td>
</tr>
<tr>
<td>7</td>
<td>Reflection on what just happened. That’s still the same definition, although since the retreat I think I’ve added another dimension of spiritual reflection. I mean, instead of just thinking about “what just happened?” I now find myself thinking about “what just happened, and how has that changed me?” I’m pretty sure that’s a new level of reflection for me. I don’t know if I can attribute entirely to the retreat, but I do think the retreat has opened some corners of my mind and heart to permit myself to go there.</td>
<td>10/20/2014 6:14 PM</td>
</tr>
<tr>
<td>8</td>
<td>To be honest, I have a better understanding of mystagogical reflection but am not sure I can put it into words... this reflection is based on how different parts of the Mass affect me internally or spiritually and being able to journal about it. This has changed since the retreat</td>
<td>10/27/2014 11:27 AM</td>
</tr>
<tr>
<td>9</td>
<td>“Pay attention to Mass” - a full awareness of God in the liturgy.</td>
<td>10/24/2014 10:48 PM</td>
</tr>
<tr>
<td>10</td>
<td>To be fully joined with the fullness of the Eucharistic in all its mystery and wonder. I am more in awe and wonder and try to focus more on the gift of Christ in the Eucharist.</td>
<td>10/24/2014 5:53 PM</td>
</tr>
<tr>
<td>11</td>
<td>Thinking about the mysteries of our faith, Christ's life, death &amp; resurrection, especially as presented during liturgy, change is more focus on liturgical aspect.</td>
<td>10/23/2014 11:30 PM</td>
</tr>
<tr>
<td>12</td>
<td>Reflecting on the mysteries of the Mass - I know what it means now and it is adding a new dimension to my spiritual life.</td>
<td>10/22/2014 6:14 PM</td>
</tr>
<tr>
<td>13</td>
<td>Being actively aware during the liturgy so I can discern God/Christ in the whole assembly. I’d nearly approached the Mass this way - actively looking for and contemplating Christ in EVERYYone and EVERY action...</td>
<td>10/23/2014 11:25 AM</td>
</tr>
<tr>
<td>14</td>
<td>I think about what I’ve experienced, and the retreat enabled me to have more awareness.</td>
<td>10/21/2014 5:27 PM</td>
</tr>
<tr>
<td>15</td>
<td>Still can't understand the practice of this term. Sounds interesting, but insightful and unattainable.</td>
<td>10/20/2014 8:27 PM</td>
</tr>
<tr>
<td>16</td>
<td>Mystagogical reflection to me is discernment of my own growth in faith as influenced by prayers, liturgies, conversations, reading, etc., etc., etc., etc., etc., etc.</td>
<td>10/19/2014 6:16 PM</td>
</tr>
<tr>
<td>17</td>
<td>Contemplation on the liturgical action that has been experienced</td>
<td>10/19/2014 1:36 PM</td>
</tr>
<tr>
<td>18</td>
<td>Reflection on the Mystery of Christ. Now I know what this means!</td>
<td>10/17/2014 1:17 PM</td>
</tr>
<tr>
<td>No.</td>
<td>Comment</td>
<td>Date</td>
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</tr>
<tr>
<td>19</td>
<td>Reflecting on the mystery of the Mass, texts, readings, songs, etc. to discover the meaning and how it applies to my life. Since the workshop, I tie it to my personal experience.</td>
<td>10/17/2014 10:49 AM</td>
</tr>
<tr>
<td>20</td>
<td>Has not changed. I really don't try to define reflections. I try to live in the moment, praise God and play music.</td>
<td>10/17/2014 9:29 AM</td>
</tr>
<tr>
<td>21</td>
<td>Paying attention to the prayers and liturgy, so that I can reflect on my experience and be transformed, into a more spiritual and spirit-filled follower of Christ.</td>
<td>10/15/2014 10:19 PM</td>
</tr>
</tbody>
</table>
Q9 What is your personal definition of theological reflection? How has this changed since you participated in this retreat?

*Answered: 21  Skipped: 6*

<table>
<thead>
<tr>
<th>#</th>
<th>Responses</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Theological reflection is something I tried to set time for when preparing music for Masses or prayer services. I think that now I am aware that opportunities for reflection of this kind happen before, during, and after liturgy. And allowing it to happen is more fruitful than trying to ignore my reflective thoughts, questions, etc. when they occur at &quot;inopportune&quot; moments.</td>
<td>2/24/2015 3:22 PM</td>
</tr>
<tr>
<td>2</td>
<td>Contemplating the tangible aspects of our faith.</td>
<td>1/24/2015 7:48 PM</td>
</tr>
<tr>
<td>3</td>
<td>My ability to explain or serve as a minister and help others around me thru my own reflections and experiences and how my faith and teachings are still applicable in today's everyday life.</td>
<td>12/10/2014 11:56 AM</td>
</tr>
<tr>
<td>4</td>
<td>Choose not to answer.</td>
<td>1/11/2014 8:44 AM</td>
</tr>
<tr>
<td>5</td>
<td>How I reflect on my faith. I feel a deeper sense of calm about this since the retreat because of the conversations we had at the retreat.</td>
<td>1/11/2014 8:24 PM</td>
</tr>
<tr>
<td>6</td>
<td>My definition is what takes place as a personal relationship in the action of spiritual reflection. Again, I had not known the term prior to the retreat. Now I know that what I experience as a personal spiritual relationship, occurs in prayer...this now has a name.</td>
<td>10/31/2014 8:35 AM</td>
</tr>
<tr>
<td>7</td>
<td>Reflecting on scripture and prayers. What has changed is my reflection on prayers. I've always thought the scriptures are for teaching me and forming my theology, and the liturgical prayers are for praying as a community together. While I know it is still the same, I'm coming to realize that the liturgical prayers too, can form my theology. There is a personal theology, and a theology of the gathered body of Christ. We all need to pray together.</td>
<td>10/28/2014 5:44 PM</td>
</tr>
<tr>
<td>8</td>
<td>Theological reflection is based on reflecting on Liturgy based on studies or adult education and applying that to your experience of the Mass and this definition has changed since the retreat or at least has been stated differently</td>
<td>10/27/2014 11:27 AM</td>
</tr>
<tr>
<td>9</td>
<td>Experiencing God in us outside the liturgy.</td>
<td>10/24/2014 10:48 PM</td>
</tr>
<tr>
<td>10</td>
<td>To reflect on the readings liturgy and songs during Mass, I try to be more prayerfully involved at Mass.</td>
<td>10/24/2014 5:23 PM</td>
</tr>
<tr>
<td>11</td>
<td>Thinking about situations, people &amp; things from the point of view of God.</td>
<td>10/23/2014 11:33 PM</td>
</tr>
<tr>
<td>12</td>
<td>Taking my experience in mass and reflecting on how it affords my life - it is now drawing the two more in line with each other.</td>
<td>10/23/2014 8:14 PM</td>
</tr>
<tr>
<td>13</td>
<td>Taking the time to see and acknowledge the gifts the liturgy has given to me and that I am to go out and share them. I more often have a mindset as I leave the church of &quot;going out to help build the Kingdom of God&quot;.</td>
<td>10/23/2014 11:25 AM</td>
</tr>
<tr>
<td>14</td>
<td>I'm more aware of how God is working in my life.</td>
<td>10/21/2014 6:27 PM</td>
</tr>
<tr>
<td>15</td>
<td>Reflection on the meaning, purpose and sequence of Christ's life. God's presence and revelation through Christ. No real change.</td>
<td>10/20/2014 9:27 PM</td>
</tr>
<tr>
<td>16</td>
<td>Theological reflection is trying to understand the teachings of the church as they relate to scripture, liturgical practice, and to everyday life, but still being faithful and obedient to the church's teachings - which means acceptance of things which are beyond my understanding.</td>
<td>10/19/2014 6:16 PM</td>
</tr>
<tr>
<td>17</td>
<td>Contemplation on an idea or concept regarding our relationship with God.</td>
<td>10/19/2014 1:06 PM</td>
</tr>
<tr>
<td>18</td>
<td>Reflection of our experiences in light of our faith.</td>
<td>10/17/2014 1:17 PM</td>
</tr>
<tr>
<td>19</td>
<td>My (or others) personal experience in light of my faith. Same as above - tying it to my personal life/experience.</td>
<td>10/17/2014 10:49 AM</td>
</tr>
<tr>
<td>20</td>
<td>Has not changed. I really don't try to define reflections.</td>
<td>10/17/2014 9:29 AM</td>
</tr>
<tr>
<td>21</td>
<td>To reflect on an experience in liturgy, in life, or in worship, and to think about that experience in order to grow in my faith. How has this changed? I ask myself, “What am I feeling? Why am I feeling this way? How can that help me to grow? How can this help my choir members to grow in faith? How can this help our assembly to grow in faith?”</td>
<td>10/10/2014 10:19 PM</td>
</tr>
</tbody>
</table>
Q10 What is your personal definition of Sacramental Encounter with Christ in the Eucharist? How has this changed since you participated in this retreat?

Answered: 15  Skipped: 2

<table>
<thead>
<tr>
<th>#</th>
<th>Responses</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Sacramental Encounter with Christ for me has always been Christ in all aspects of liturgy, and this has not changed.</td>
<td>12/10/2014 11:56 AM</td>
</tr>
<tr>
<td>2</td>
<td>Encountering the love, mercy, and Divinity of Jesus through the bread and wine, hasn't changed that much.</td>
<td>12/10/2014 11:56 AM</td>
</tr>
<tr>
<td>3</td>
<td>By living, witnessing and re-living the acts of the Eucharist, baptism, marriage, we encounter the bond and experience of Christ. It is a re-casting of our faith and encounter with him as one body. Since this retreat I take this time to reflect, wash, and center myself before receiving, praying, and witnessing the blessings of the Eucharist; the words that Jesus said. As a parish director of children and Schools, Cantor, Parish Choir, I was often distracted by what I am supposed to do next, or what I needed to do next in directing the kids. Now, I re-center myself and let go of &quot;myself.&quot;</td>
<td>12/10/2014 11:56 AM</td>
</tr>
<tr>
<td>4</td>
<td>Choose not to answer.</td>
<td>12/10/2014 11:56 AM</td>
</tr>
<tr>
<td>5</td>
<td>The sacramental encounter with Christ in the Eucharist is the way I feel when I receive Christ each week. I have always had a humbling feeling of the deepest gratitude when I receive the Eucharist and it has only deepened since the retreat.</td>
<td>12/10/2014 11:56 AM</td>
</tr>
<tr>
<td>6</td>
<td>Sacramental is real. The use of the simple elements of the consecrated and made holy, allows the personal encounter with the living and risen Christ. I would say this has not changed much since the retreat. It has only deepened.</td>
<td>12/10/2014 11:56 AM</td>
</tr>
<tr>
<td>7</td>
<td>I think it's pretty much the same as before. My definition would be that of a community brought together by the Sacrament to give thanks, be fed, and be sent to do the work of building the kingdom.</td>
<td>12/10/2014 11:56 AM</td>
</tr>
<tr>
<td>8</td>
<td>I am going to go back and review our blogs and my notes as we move forward with my ministry... but for now this is being strengthened spiritually by receiving the body and blood of Christ.</td>
<td>12/10/2014 11:56 AM</td>
</tr>
<tr>
<td>9</td>
<td>This didn't change. It is becoming what we receive. &quot;The Body of Christ.&quot; I would like to add that I like the comment you made about being &quot;tabernacles of Christ.&quot; Thanks for sharing!</td>
<td>12/10/2014 11:56 AM</td>
</tr>
<tr>
<td>10</td>
<td>To receive Christ with my whole heart and mind during Mass. I am more in awe and wonder.</td>
<td>12/10/2014 11:56 AM</td>
</tr>
<tr>
<td>11</td>
<td>Being totally aware of His presence in me and in the community of faith.</td>
<td>12/10/2014 11:56 AM</td>
</tr>
<tr>
<td>12</td>
<td>It is the exchange of Christ giving His life for us and we returning that gift by giving ourselves back to Him. The second part of this exchange is what has been added in the retreat.</td>
<td>12/10/2014 11:56 AM</td>
</tr>
<tr>
<td>13</td>
<td>Knowing He is there. Knowing He wants to be close to me as to be within me - and thereby give me strength to do my best to serve Him, if I will but say yes! I treat Him more personally and with more gratitude when I receive Him.</td>
<td>12/10/2014 11:56 AM</td>
</tr>
<tr>
<td>14</td>
<td>Rather than the simple, receiving the Sacrament, I experience a communal holiness of diversity and acceptance. No real change.</td>
<td>12/10/2014 11:56 AM</td>
</tr>
<tr>
<td>15</td>
<td>We encounter Christ in the celebration of the Eucharist, as the church teaches us, in the presider, the assembly, the word, and the Eucharist. The most important of those, of course, is the Eucharistic species from which we receive graces not available anywhere else. But the &quot;presence&quot; of the presider, the participation of the assembly, and the proclamation of the Word are all gifts of the Holy Spirit.</td>
<td>12/10/2014 11:56 AM</td>
</tr>
<tr>
<td>16</td>
<td>Experiencing Christ present and speaking to me through the celebration of the Word and the Sacrament.</td>
<td>12/10/2014 11:56 AM</td>
</tr>
<tr>
<td>17</td>
<td>Through the sacrament of Eucharist, we are changed. After the retreat, I see others as the tabernacle.</td>
<td>12/10/2014 11:56 AM</td>
</tr>
<tr>
<td>18</td>
<td>God feeding my body and soul.</td>
<td>12/10/2014 11:56 AM</td>
</tr>
<tr>
<td>19</td>
<td>To be very aware of all of the prayers during the Eucharistic Prayer, leading up to receiving the Body of Christ in Communion. To be fully aware of my surroundings and the words of the communion song during this time, I am more able to “Let go and let God” be with me at this time in the Mass, so I can experience receiving Holy Communion.</td>
<td>10/16/2014 10:18 PM</td>
</tr>
</tbody>
</table>
Q11 What did you learn and experience at the two sessions of this retreat that were held at Cedarbrace Renewal Center on September 19th and October 10th? Please answer if you attended all or part of the retreat.

Answered: 19  Skipped: 2

<table>
<thead>
<tr>
<th>#</th>
<th>Responses</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I learned that my ministry is not only work, but prayer for myself and for others. My actions, as well as my music-making, are part of the transformation we experience at every liturgy.</td>
<td>2/24/2015 5:22 PM</td>
</tr>
<tr>
<td>2</td>
<td>I learned how important and beneficial it can be to reflect on your experience during the Liturgy. We also learned more about the prayers and during the Mass: If there's a sadness, I'm aware of it.</td>
<td>1/24/2015 2:46 PM</td>
</tr>
<tr>
<td>3</td>
<td>I attended the first session and learned that everyone is on a different journey than me. Not everyone is wanting the same thing that I do, and though I struggle with some who don't seem to &quot;get it&quot; in some (sorry) assumed answers, I have to say that I understand that my wanting more is my own path I'm on. Along the way, I realized that the Holy Spirit does indeed send us help, if we only stop talking and complaining and listen and look.</td>
<td>12/16/2014 11:56 AM</td>
</tr>
<tr>
<td>4</td>
<td>Choose not to answer.</td>
<td>11/11/2014 6:44 PM</td>
</tr>
<tr>
<td>5</td>
<td>I attended the first session and was a little overwhelmed at first thinking I was in the wrong place. I do not judge multiple chairs or ensembles and feel out of place at first. During the conversations I realized that we shared some of the same feelings and distractions, questions and learning. I felt supported and renewed to continue ministering music at our parish.</td>
<td>11/11/2014 8:24 PM</td>
</tr>
<tr>
<td>6</td>
<td>The experience allowed time to reflect and enrich the sense of heightened purpose of what we do at the liturgy. Doing this in community at the retreat lent wonderful experiences of communal prayer. The retreat also built in the much needed personal alone time for reflection and self-discovery.</td>
<td>10/31/2014 6:35 AM</td>
</tr>
<tr>
<td>7</td>
<td>I learned the value of reflection on both the good and the bad, not as a job (evaluating and such) but as a minister. Specifically, I learned to take from what we're immersed into the readings, the prayers, the people, instead of simply serving the community and the rites. I try to be fed directly from them. Since, I've learned this, the retreat brought it into focus and frankly, gave me some tools to be able to do it better.</td>
<td>10/26/2014 6:44 PM</td>
</tr>
<tr>
<td>8</td>
<td>I learned that I am not alone in what I experience during the Mass and working within the church. I am enjoying reflection and renewal by ministering and fellowshipping with others. A renewed sense of being present in the Liturgy and redirecting distractions.</td>
<td>10/27/2014 11:27 AM</td>
</tr>
<tr>
<td>9</td>
<td>I attended all. I learned that we all struggle in so many ways. That I am not okay and you are not okay, but that's okay. Their lives are a journey and Jesus will take our hands and lead the way.</td>
<td>10/24/2014 10:46 PM</td>
</tr>
<tr>
<td>10</td>
<td>I learned to pray the prayers and proclaim them as a prayer for the whole church.</td>
<td>10/24/2014 6:23 PM</td>
</tr>
<tr>
<td>11</td>
<td>Very peaceful. Great to hear of others' experiences too. We felt the Mass. I felt like Peter James and John must have felt at the Transfiguration - I don't want to leave!</td>
<td>10/23/2014 11:33 PM</td>
</tr>
<tr>
<td>12</td>
<td>I learned a great deal about the Liturgy from beginning to end and it has added a new dimension to the mass and to my music ministry. I loved the in-depth study of the mass and how the music fits in to all of it.</td>
<td>10/23/2014 9:14 PM</td>
</tr>
<tr>
<td>13</td>
<td>I attended only September 19th. The sense of community with colleagues was palpably present and encouraged, making for easy sharing. Dan's teaching was deep and thoughtful, but easily lightened by levity and personal sharing. Power point and handouts were very helpful - keeping our attention. Private contemplation time was very helpful. I was tired by the end of the day. A little light. The teachings provided much food for thought and contemplation heading back to prepare for and assist at the liturgy that weekend.</td>
<td>10/23/2014 11:25 AM</td>
</tr>
<tr>
<td>14</td>
<td>Learned insights and methods and interpretations of perceiving and conveying liturgy, music, actions, expressions.</td>
<td>10/26/2014 9:27 PM</td>
</tr>
</tbody>
</table>

251
<table>
<thead>
<tr>
<th>No.</th>
<th>Comment</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>15</td>
<td>I learned that not all music ministers view their roles in a similar way; some are performers, some are primary teachers, some are seekers, some are learners, and the list goes on.</td>
<td>10/16/2014 6:16 PM</td>
</tr>
<tr>
<td>16</td>
<td>Made some new relationships and was able to refresh and refocus myself.</td>
<td>10/16/2014 1:36 PM</td>
</tr>
<tr>
<td>17</td>
<td>I became more engaged with the deeper meaning of all of the texts of the mass - not just the readings.</td>
<td>10/17/2014 10:49 AM</td>
</tr>
<tr>
<td>18</td>
<td>I learned we are a diverse group with a common love of God, His holy church, and music.</td>
<td>10/17/2014 9:29 AM</td>
</tr>
<tr>
<td>19</td>
<td>I loved the structure of the mass and the analogy of Take-Gathering, Bless-Storytelling, Break-Meal Sharing, and Give-Commissioning. Take, Bless, Break, Give would be a good title for a book!!!</td>
<td>10/16/2014 10:19 PM</td>
</tr>
</tbody>
</table>
Q12 What did you learn and experience during the online portion of this retreat? (Include the blogs, the Friday video/phone conferences, other participant’s blog reflections, and/or your personal reflections and experiences.) Please answer if you participated in all or part of the retreat.

Answered: 16  Skipped: 5

<table>
<thead>
<tr>
<th>#</th>
<th>Responses</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I was interested in how we all seemed to struggle with issues of remaining focused on the sacramental mysteries of liturgy, when there are so many ways for us to be distracted by the business of ministry.</td>
<td>2/4/2015 5:22 PM</td>
</tr>
<tr>
<td>2</td>
<td>I learned that we are not alone in this profession. Many people have the same experiences as we do and we all have different backgrounds and different experiences.</td>
<td>1/24/2014 2:48 PM</td>
</tr>
<tr>
<td>3</td>
<td>I really enjoyed blogging. I was reminded that I’m a pretty good writer, and I always find something to write about that was heartfelt and humorous. I enjoyed blogging very much, as it helped me slow down and ponder and reflect on the little things that I tend to overlook.</td>
<td>12/10/2013 11:56 AM</td>
</tr>
<tr>
<td>4</td>
<td>Did not participate.</td>
<td>11/11/2013 8:14 PM</td>
</tr>
<tr>
<td>5</td>
<td>A bit of wonder and frustration at the same time. Wonder in that the technology does allow us the opportunity to study. Frustration at the points of technology which do not work quite properly at the right time and in fact inhibit reflection and clarity of spiritual activity.</td>
<td>10/31/2013 9:36 AM</td>
</tr>
<tr>
<td>6</td>
<td>I think the online portion was valuable. Some learning and growing comes from reading. This was a good opportunity to do so, as well as to offer my reflections in the comments.</td>
<td>10/25/2013 3:44 PM</td>
</tr>
<tr>
<td>7</td>
<td>I participated in all videoconferences and online blog. All honesty, I didn’t quite help much. Even though we prayed and shared some of our thoughts, it wasn’t helpful to me. I would categorize it as a distraction. I think we can do better.</td>
<td>10/24/2013 10:48 PM</td>
</tr>
<tr>
<td>8</td>
<td>The online session I attended felt more awkward than the in-person retreat days. The blog was a beautiful sharing. And I really enjoyed the reflections with music.</td>
<td>10/23/2013 11:53 PM</td>
</tr>
<tr>
<td>9</td>
<td>This keeps bugging out what I write, so I will just email it to you.</td>
<td>10/23/2013 9:14 PM</td>
</tr>
<tr>
<td>10</td>
<td>It was very interesting to see the various insights the bloggers shared; all seemed to find something that touched them deep down where they are in the spiritual journey. It was a good time to have more blogs. I wonder if that could be a requirement, perhaps privately, if so desired. Just for the teacher to see?</td>
<td>10/23/2013 11:25 AM</td>
</tr>
<tr>
<td>11</td>
<td>I blogged and read other's blogs. Due to long work hours (50 to 60 per week) I did not have the time to attend video conferences. I find the blogging a peaceful reflection as I crash in bed at night with my computer flat screen. It is enriching and enlightening to hear other's progress, challenges, struggles.</td>
<td>10/20/2013 9:27 PM</td>
</tr>
<tr>
<td>12</td>
<td>The online portion of the retreat was a challenge for me. I guess I'm just not cut for this! I really enjoyed the days together at the retreat center and sharing ideas with others.</td>
<td>10/15/2013 6:48 PM</td>
</tr>
<tr>
<td>13</td>
<td>It was interesting to see and hear the thoughts and reflections of the other attendees. It helped me better realize that just because something may be so obvious to me, it may not be the same for everyone else and vice versa.</td>
<td>10/15/2013 1:06 PM</td>
</tr>
<tr>
<td>14</td>
<td>I realized that even if I become distracted during mass, I am still in full, conscious, active participation in the liturgy because there is something to be learned in the distraction.</td>
<td>10/17/2013 10:48 AM</td>
</tr>
<tr>
<td>15</td>
<td>Many beautiful concepts and ideas and be given through a webpage</td>
<td>10/17/2013 9:29 AM</td>
</tr>
<tr>
<td>16</td>
<td>That I have something to offer. That others in this group think very deeply. I first felt not “good enough” to want to write something on the blog, but once I read the writings of others and started writing myself, I was surprised at the words that flowed from my fingers on the keyboard. It was as if God was giving me the words to say, through the gifts of the Holy Spirit.</td>
<td>10/16/2014 10:19 PM</td>
</tr>
<tr>
<td>#</td>
<td>Responses</td>
<td>Date</td>
</tr>
<tr>
<td>---</td>
<td>-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>1</td>
<td>Yes, although I could not participate in all aspects of the retreat, I think it is a great and very necessary part. If our lives as music ministers, I hope for future chances to be part of another retreat, until then, I have become aware of some ideas about methods of prayer, ways of lessening distractions, and setting aside time for reflection.</td>
<td>2/24/2015 5:22 PM</td>
</tr>
<tr>
<td>2</td>
<td>I will. I really want to spend more time reflecting on not only the Liturgy but just day to day experiences.</td>
<td>1/24/2015 2:48 PM</td>
</tr>
<tr>
<td>3</td>
<td>I can only say that I wish to do so. Admittedly, I've become so busy with life and with work again, that I just haven't logged in. But I did find it refreshing to write, and perhaps a reminder to occasionally check from this site or an update with a mind jogging thought sent us would be a nice way to nurture proclivities like myself along! :)</td>
<td>12/10/2014 11:59 AM</td>
</tr>
<tr>
<td>4</td>
<td>Choose not to answer.</td>
<td>11/11/2014 6:44 PM</td>
</tr>
<tr>
<td>5</td>
<td>I will continue to deepen my faith and devotion to growing.</td>
<td>11/11/2014 8:24 PM</td>
</tr>
<tr>
<td>6</td>
<td>Yes, I plan to share different music and texts to continue to add to my personal spiritual growth, as well as gaining new ideas to pass along to our music ministers to aid their worship. This in turn should lead the congregation if quality of liturgy becomes smoother and less distracting.</td>
<td>10/31/2014 9:35 AM</td>
</tr>
<tr>
<td>7</td>
<td>I do plan to do it, I find it difficult, especially on the busyness of the season approaches. I will take it slow, I will keep in mind and be more aware of what is distracting me and what is feeding me, I already read the readings before (by nature of the job), but perhaps I'll spend more time reflecting on what they mean for me, as opposed to what songs and musical settings might work best for the community. Also, I think I'll try to listen more to the prayers (prayers and such) each Sunday and Holy Days. I don't know if I'll journal. I have never been much to write to myself. Although, I might try a little of that, if I have the time.</td>
<td>10/28/2014 6:44 PM</td>
</tr>
<tr>
<td>8</td>
<td>I do plan to continue my spiritual growth and I am currently seeing ways of doing that but somehow I will stay in touch with people from the retreat especially the retreat leader Pat Lin.</td>
<td>10/27/2014 11:27 AM</td>
</tr>
<tr>
<td>9</td>
<td>At a parish like St. William there are a lot opportunities to grow spiritually, which is great! And I think all parishes should offer the same. However, there are so much I can do at St. William's, and unfortunately, I have to find it outside my own parish for my own sanity and spiritual health. As ministers, we must be fed so we can minister to others, so I try to take as many opportunities outside the parish, such as this spiritual retreat.</td>
<td>10/24/2014 10:46 AM</td>
</tr>
<tr>
<td>10</td>
<td>Yes. By continuing to read and reflect on the Mass readings and being actively participating in the Mass.</td>
<td>10/24/2014 5:23 PM</td>
</tr>
<tr>
<td>11</td>
<td>Yes, I will try to share some of the ideas with my choir. And I will try to focus on strengthening my relationship with God, both during the Liturgy and outside it.</td>
<td>10/23/2014 11:33 PM</td>
</tr>
<tr>
<td>12</td>
<td>Yes, I have started with a meditation scripture and silence every morning. I have also started meeting with a spiritual director and I already have a much more complete feeling of peace through the day.</td>
<td>10/23/2014 5:14 PM</td>
</tr>
<tr>
<td>13</td>
<td>I'm saving some of these documents to review regularly. I'd like to share them with my choir -- perhaps a retreat for a choir could be offered. I will continue reading spiritual books to glean greater understanding -- but perhaps more simply, spend time in adoration.</td>
<td>10/23/2014 11:25 AM</td>
</tr>
<tr>
<td>14</td>
<td>I continue to distill and prepare focus/theme reflections each week (but was doing so before the retreat). I feel short in providing other opportunities to grow and connect with other spiritual experiences (especially for my music group, such as before Sunday Mass during warm-up/practice -- a bit missed.</td>
<td>10/20/2014 6:27 PM</td>
</tr>
<tr>
<td>15</td>
<td>I plan to have a spiritual retreat for my entire choir. I think it is imperative for all of them to realize that they are not primarily singers, but app/andurgical ministers who assist the people of God in singing His praise.</td>
<td>10/19/2014 6:16 PM</td>
</tr>
<tr>
<td>16</td>
<td>Yes, I plan on working with a spiritual director</td>
<td>10/19/2014 1:00 PM</td>
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<tr>
<td></td>
<td></td>
<td>SurveyMonkey</td>
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<tr>
<td>-----</td>
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</tr>
<tr>
<td>17</td>
<td>Yes. I will try what I learned to connect with Christ at a deeper level, and share what I learned with others so that they can have the same experience.</td>
<td>10/17/2014 1:17 PM</td>
</tr>
<tr>
<td>18</td>
<td>Yes. First through my own personal reflections of the texts, readings, and songs of Mass before and after Mass. I also plan to aid my volunteers through a similar process.</td>
<td>10/17/2014 10:49 AM</td>
</tr>
<tr>
<td>19</td>
<td>Not sure</td>
<td>10/17/2014 9:29 AM</td>
</tr>
<tr>
<td>20</td>
<td>I plan to continue to think and reflect, especially through the gathering, stories, sharing of the Eucharist, and giving and being “Sent Forth.” I hope to share this with those in my Children’s and Youth Choir. I will try to especially focus on enabling the older choir members in each choir to grow in their faith and spiritual life, so that they may become the Leaders God is calling them to be.</td>
<td>10/19/2014 10:18 PM</td>
</tr>
</tbody>
</table>
Q14 What changes or improvements would you suggest if this retreat was done again in the future? Please answer if you attended all or part of the retreat.

Answer Choices

<table>
<thead>
<tr>
<th>Suggestion</th>
<th>Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>The retreat design was well conceived and allowed me to participate in the midst of a busy Ministry schedule. (1)</td>
<td>59.00% 10</td>
</tr>
<tr>
<td>The retreat design was a challenge for me and I did not have enough availability to participate fully in the scheduled retreat sessions. (2)</td>
<td>35.00% 7</td>
</tr>
</tbody>
</table>
### Post-Retreat Survey and Spiritual Inventory

<table>
<thead>
<tr>
<th>Suggestion</th>
<th>SurveyMonkey</th>
</tr>
</thead>
<tbody>
<tr>
<td>Increase the &quot;in-person retreat&quot; length to 2 concurrent days without the online retreat sessions. (3)</td>
<td>25.60% 5</td>
</tr>
<tr>
<td>Increase the &quot;in-person retreat&quot; length to 2 concurrent days and include the online sessions after the retreat. (4)</td>
<td>30.60% 6</td>
</tr>
<tr>
<td>Increase the &quot;in-person retreat&quot; length to 3 concurrent days during a slower liturgical season of the year, without the online retreat sessions. (6)</td>
<td>20.60% 4</td>
</tr>
<tr>
<td>Increase the &quot;in-person retreat&quot; length to 3 concurrent days during a slower liturgical season of the year and include the online sessions after the retreat. (6)</td>
<td>10.60% 2</td>
</tr>
<tr>
<td>Schedule a retreat with an &quot;in-person retreat&quot; day once a week, within an hour’s drive from my home, for 3-4 weeks without the online retreat sessions. (7)</td>
<td>8.60% 1</td>
</tr>
<tr>
<td>Schedule a retreat with an &quot;in-person retreat&quot; day once a week, within an hour’s drive from my home, for 3-4 weeks and include the online sessions between the days of the retreat. (8)</td>
<td>8.60% 1</td>
</tr>
<tr>
<td>Indicate more online and web-based video/phone sessions in the retreat. (9)</td>
<td>8.60% 1</td>
</tr>
<tr>
<td>Indicate less online and web-based video/phone sessions in the retreat. (10)</td>
<td>25.60% 5</td>
</tr>
<tr>
<td>Indicate more blogs for prayer and reflection that include images, music, prayer texts and reflection questions. (11)</td>
<td>25.60% 7</td>
</tr>
<tr>
<td>Indicate less blogs for prayer and reflection that include images, music, prayer texts and reflection questions. (12)</td>
<td>10.60% 2</td>
</tr>
<tr>
<td>Indicate more individual training for the online, web-based retreat sessions. (13)</td>
<td>25.60% 5</td>
</tr>
<tr>
<td>Indicate less individual training for the online, web-based retreat sessions. (14)</td>
<td>10.60% 2</td>
</tr>
<tr>
<td>Other Suggestions (please specify) (15)</td>
<td>40.60% 8</td>
</tr>
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**Total Respondents: 30**

### Basic Statistics

<table>
<thead>
<tr>
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<th>Maximum</th>
<th>Median</th>
<th>Mean</th>
<th>Standard Deviation</th>
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<td>1.60</td>
<td>15.30</td>
<td>6.30</td>
<td>7.52</td>
<td>5.05</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>#</th>
<th>Other Suggestions (please specify)</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I liked this in #13, but again - Could a monthly (at least) question or thought from the presenter be sent to us to ponder and how to encourage us to blog? It's so easy to forget about this site, but a monthly reminder might be nice and encourage procrastinators like myself to write something.</td>
<td>12/10/2014 11:56 AM</td>
</tr>
<tr>
<td>2</td>
<td>I didn't know that the retreat was more of a time commitment than the one-day. I feel that I was unable to participate fully in the activities you had planned, but I thoroughly enjoyed the one day I could attend.</td>
<td>11/11/2014 8:24 AM</td>
</tr>
<tr>
<td>3</td>
<td>It's difficult to give an unbiased answer to the online aspects. There was too much funneling with the technology and technical difficulties that it was too much of a distraction. I think the two online sessions (GoToMeeting) were not very helpful to me. I was too detached. (Again, the technical difficulties did not help.) The blog, online comments, and such, on the other hand, was very good. I think it's a great addition to ANY retreat. It's especially helpful to be able to &quot;tune in&quot; to the retreat when I have the time, or when I'm in the right state of mind... on my own schedule.</td>
<td>10/20/2014 5:44 PM</td>
</tr>
<tr>
<td>4</td>
<td>Fewer questions for reflection. It was hard to choose which ones to focus on.</td>
<td>10/22/2014 11:23 PM</td>
</tr>
<tr>
<td>5</td>
<td>It felt there was a lot to cover during the in-person time and it might have been easier to digest if it could have a little bit slower paced and taken place over a longer period of time. I didn't get as much out of the online &amp; video sessions as the blogs.</td>
<td>10/23/2014 9:14 PM</td>
</tr>
<tr>
<td>6</td>
<td>The online sessions were not very effective in getting broad participation. I wonder if commitment to blogging/journaling could be a requirement somehow - or at least more strongly encouraged? Or perhaps smaller blogging groups - just 3 or 4 at a time? The sharing was more ad hoc in person, but the in-person retreats are too difficult for many to attend. I think you are up against many who still are not tech-savvy. Basic gist of these comments is that the sharings are VERY valuable - as we see ourselves in others - so and increase in that would benefit all.</td>
<td>10/23/2014 11:25 AM</td>
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<td>---</td>
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</tr>
<tr>
<td>7</td>
<td>break timing of online sessions, perhaps Saturday mid-day or Sunday evening</td>
<td>10/20/2014 9:27 PM</td>
</tr>
<tr>
<td>8</td>
<td>I hope that you include post-retreat follow-up questions, and develop each retreat group into a small faith community, kind of like the CRS/P faith communities. If this happens, their is a higher likelihood that what we have experienced and learned will continue to blossom and grow, and will have a long-lasting impact on our spiritual growth, and in turn, on the spiritual growth of those in our choirs.</td>
<td>10/15/2014 10:19 PM</td>
</tr>
</tbody>
</table>
Q15 If you would like to continue as a music ministry faith community, check which of the following you might like to do in the future:

Answer Choices

<table>
<thead>
<tr>
<th>Answer Choices</th>
<th>Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>I would like to have an...</td>
<td>47.37%</td>
</tr>
<tr>
<td>I would like to continue...</td>
<td>63.16%</td>
</tr>
<tr>
<td>I would like to be a part...</td>
<td>10.53%</td>
</tr>
<tr>
<td>I would like to meet with...</td>
<td>26.32%</td>
</tr>
<tr>
<td>I would like to have an...</td>
<td>21.05%</td>
</tr>
<tr>
<td>I would like to have an...</td>
<td>15.78%</td>
</tr>
<tr>
<td>I would like to be able to...</td>
<td>62.63%</td>
</tr>
<tr>
<td>I would like to learn more...</td>
<td>42.11%</td>
</tr>
<tr>
<td>I would like to learn more...</td>
<td>42.11%</td>
</tr>
<tr>
<td>I plan to spend time...</td>
<td>42.11%</td>
</tr>
<tr>
<td>I want to take time away at...</td>
<td>73.68%</td>
</tr>
<tr>
<td>I want to find time to read...</td>
<td>36.84%</td>
</tr>
<tr>
<td>I would love to continue...</td>
<td>10.53%</td>
</tr>
<tr>
<td>Other (please specify)</td>
<td>21.05%</td>
</tr>
</tbody>
</table>

Answered: 10  Skipped: 2
### Post-Retreat Survey and Spiritual Inventory

| SurveyMonkey |   
|---------------|--------
| I would like to meet with other music ministers from this group for a follow-up or sharing session. (4) | 26.32%  
| I would like to have an evening or weekend retreat with my choir members, and feel confident I could lead a short retreat, so I can share what I have learned with my choir. (5) | 21.05%  
| I would like to have an evening or weekend retreat with my choir members, but would like to do so with the assistance of another experienced music leader, so I can share what I have learned with my choir. (6) | 15.79%  
| I would like to be able to share thoughts and ideas on music ministry with Dan, Fr. Lee, or other music ministers with lots of experience in music ministry. (7) | 52.63%  
| I would like to learn more about the liturgy and all of the liturgical rites and prayers. (8) | 42.11%  
| I would like to learn more about spiritual, theological, and/or mystical reflection. (9) | 42.11%  
| I plan to spend time during choir rehearsals each week reflecting on things I have learned on this retreat. (10) | 42.11%  
| I want to take time away at least once a year, so I can refresh myself and experience God’s love and growth in my life, through a retreat. (11) | 73.88%  
| I want to find time to read more about some of the things I have experienced and learned in this retreat. (12) | 39.64%  
| I would love to continue, but I am just too busy to do anything more than what I am doing now with my choir. (13) | 19.53%  
| Other (please specify) (14) | 21.05%  

**Total Respondents:** 19

### Basic Statistics

<table>
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<tr>
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<th>Maximum</th>
<th>Median</th>
<th>Mean</th>
<th>Standard Deviation</th>
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<td>1.00</td>
<td>14.66</td>
<td>3.00</td>
<td>7.52</td>
<td>3.94</td>
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<table>
<thead>
<tr>
<th>#</th>
<th>Other (please specify)</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I would like to continue in a limited way. I think an online community of sorts is</td>
<td>10/28/2014 5:44 PM</td>
</tr>
<tr>
<td></td>
<td>probably the best. Blog posts, and comments. Maybe a private Facebook group or Google</td>
<td></td>
</tr>
<tr>
<td></td>
<td>community.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>choir retreat with Dan as visiting speaker.</td>
<td>10/23/2014 11:26 AM</td>
</tr>
<tr>
<td>3</td>
<td>Use YouTube to share music and liturgy insights, as they pertain to the past and</td>
<td>10/20/2014 9:27 PM</td>
</tr>
<tr>
<td></td>
<td>coming season, a couple times per year. Like Steve Wamser's three part commentary</td>
<td></td>
</tr>
<tr>
<td></td>
<td>on Folk Choir on YouTube.</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Maybe it would be nice to have a one day follow-up, where you invite all of the</td>
<td>10/16/2014 10:11 PM</td>
</tr>
<tr>
<td></td>
<td>music ministers back to be &quot;table leaders&quot; and ask them to each invite 2-10</td>
<td></td>
</tr>
<tr>
<td></td>
<td>members of their choir to attend a gathering, of both music directors and choir</td>
<td></td>
</tr>
<tr>
<td></td>
<td>members.</td>
<td></td>
</tr>
</tbody>
</table>
Q16 What suggestions do you have for the doctor of ministry candidate who presented this retreat? What can he do to be more effective as a retreat leader?

<table>
<thead>
<tr>
<th>#</th>
<th>Responses</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>No suggestions. Dan was very patient and understanding of everyone's schedule challenges, and more importantly, of where people were in their own journeys as music ministers. He kept things moving at a pace that kept us engaged, yet allowed time for reflection and informal sharing.</td>
<td>2/24/2015 5:22 PM</td>
</tr>
<tr>
<td>2</td>
<td>I enjoyed Dan's presentation very much. He had energy and focus, especially on the first day of the retreat. I would like him to speak to or re-direct the groups when a person is going on too long, or goes off topic. Sometimes, when a &quot;generic answer&quot; is given, it'd be nice for him to probe a little deeper into those types of statements, challenging that person or table to probe a little deeper. Answers we've heard at most retreats followed by everyone agreeing or saying &quot;amen&quot;. It'd be nice for the presenter to delve a little further to get them to explore a bit deeper.</td>
<td>12/10/2014 11:56 AM</td>
</tr>
<tr>
<td>3</td>
<td>No suggestions.</td>
<td>1/1/2014 9:44 PM</td>
</tr>
<tr>
<td>4</td>
<td>Dan did an awesome job at the retreat. I felt refreshed and renewed and would attend again next year for the day if it were offered again.</td>
<td>1/1/2014 8:24 PM</td>
</tr>
<tr>
<td>5</td>
<td>I would suggest an attractive mass email system for the communication to the members of the retreat. Since this event is so special, it needs something different than normal email which we see hundreds of times a day. Emails need clarity and brevity in presentation. All communications need to come from an inbox. Nothing need to be warned to go to Spam.</td>
<td>10/31/2014 9:35 AM</td>
</tr>
<tr>
<td>6</td>
<td>I sensed a bit of being overwhelmed with some of the technology, when it wasn't working properly. I would suggest that if those avenues are to be continued, he should perhaps work with another person to take care of those aspects so he could focus on the content only.</td>
<td>10/28/2014 5:44 PM</td>
</tr>
<tr>
<td>7</td>
<td>The essence of the retreat was wonderful! I really enjoyed the final day at Oceanwinds. Personally, I am a people person, and even though we live in the 21st century I am not the kind of guy that would use modes like blogs and videoconferences to learn from God. I guess I am not used to it but I didn't feel comfortable with it.</td>
<td>10/24/2014 10:40 PM</td>
</tr>
<tr>
<td>8</td>
<td>He is a great retreat leader - lots of enthusiasm and knowledge - and this is not my first retreat with him. About the only thing I can think of for this retreat is that we could have used more time for the in-person part because there was just so much to take in.</td>
<td>10/23/2014 9:14 PM</td>
</tr>
<tr>
<td>9</td>
<td>I would like to see the retreat include more opportunities for the retreatants to be taken by the retreatants - and what they will take away. Email has too much information to treat them to one topic at a time with quick access to &quot;what we are to do&quot;. Find a way to wake up the retreatants in the late afternoon of the full-day retreat! The final teaching of the first session was rushed, so not well taken in. Refine, simplify - perhaps have retreatants verbalize examples of the difference between mystical and theological reflection. Refine and master technical aspects of email/online conferences.</td>
<td>10/23/2014 11:25 AM</td>
</tr>
<tr>
<td>10</td>
<td>Practical methods and application of perception/reflection/insight. Examples of how/when done. Best practices. Plan the big words to the background, accidental aside, but convey the concepts through insight and example.</td>
<td>10/20/2014 9:27 PM</td>
</tr>
<tr>
<td>11</td>
<td>For the in-person retreat, I would condense all the material into two presentations. One in the morning, and one in the afternoon. The third session during the first day was a little hard to follow because everyone had already received a lot of information at that point, and was very tired. Also, it is always good to stick to the schedule, especially if the presenter would like for the participants' attendance to be from beginning to end.</td>
<td>10/17/2014 1:17 PM</td>
</tr>
<tr>
<td>12</td>
<td>I felt unable to summarize and capture the key points.</td>
<td>10/17/2014 10:49 AM</td>
</tr>
<tr>
<td>13</td>
<td>I think at times you tried to give us too much information, in a very short amount of time. You had enough prepared for twice the amount of time we actually had, both at the live retreats and during the online retreats.</td>
<td></td>
</tr>
<tr>
<td>----</td>
<td>--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
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<tr>
<td></td>
<td>10/16/2014 10:19 PM</td>
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</tr>
</tbody>
</table>
Q17 Please register me to continue to be a part of the small faith community of music ministers that were present during this retreat.

Answered: 28 Skipped: 1

<table>
<thead>
<tr>
<th>Answer Choices</th>
<th>Responses</th>
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<tbody>
<tr>
<td>Yes (1)</td>
<td>66.00%</td>
</tr>
<tr>
<td>Maybe, if I can find the time (2)</td>
<td>36.00%</td>
</tr>
<tr>
<td>No (3)</td>
<td>10.00%</td>
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<td>Total</td>
<td></td>
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Basic Statistics:
- Minimum: 1.00
- Maximum: 3.00
- Median: 1.00
- Mean: 1.50
- Standard Deviation: 0.57
Q18 Would you recommend this retreat to a friend? Why or why not?

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<th>#</th>
<th>Responses</th>
<th>Date</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>Yes, I would for reasons listed above.</td>
<td>2/24/2016 5:22 PM</td>
</tr>
<tr>
<td>2</td>
<td>Yes, I think everyone should go on retreat at least once a year and I think it’s good to try different types of retreats.</td>
<td>1/24/2015 9:39 PM</td>
</tr>
<tr>
<td>3</td>
<td>Yes. At first I was a bit reluctant to attend, as I’ve attended many retreats with the same message and some statements. Truthfully, I thought I was above it all, as well. I go to church regularly and am very active. The retreat unveiled that my “baser” was off balance, and now, after many weeks, I have been able to understand my ministry, my unique, quirky and normal flaws that make my own journey and relationship with honest and even way to be a minister to others who might be even less understanding than myself. I am a vessel. Not perfect, but, as I learned on this particular journey: The imperfect person makes the minister.</td>
<td>12/10/2014 11:56 AM</td>
</tr>
<tr>
<td>4</td>
<td>Choose not to answer since I didn’t participate fully.</td>
<td>11/11/2014 8:14 PM</td>
</tr>
<tr>
<td>5</td>
<td>Yes</td>
<td>11/11/2014 8:24 PM</td>
</tr>
<tr>
<td>6</td>
<td>Yes, I found it valuable.</td>
<td>10/31/2014 8:35 AM</td>
</tr>
<tr>
<td>7</td>
<td>Sure. I think it’s a good model. It’s not invasive. It allows some good self reflection with very related material for our unique job of leading a Catholic church music program.</td>
<td>10/26/2014 5:44 PM</td>
</tr>
<tr>
<td>8</td>
<td>Yes, I would because all retreat experience is good...</td>
<td>10/27/2014 11:27 AM</td>
</tr>
<tr>
<td>9</td>
<td>Of course, yes! We all have something new to learn. Even the disciples themselves couldn’t understand Jesus when He was among them.</td>
<td>10/24/2014 10:58 PM</td>
</tr>
<tr>
<td>10</td>
<td>Yes if they are in need of spiritual renewal in their ministry.</td>
<td>10/24/2014 5:23 PM</td>
</tr>
<tr>
<td>11</td>
<td>Yes</td>
<td>10/23/2014 11:33 PM</td>
</tr>
<tr>
<td>12</td>
<td>Yes, it was excellent for learning about liturgy and music and it was great getting to know other music ministers and see what they deal with.</td>
<td>10/23/2014 9:14 PM</td>
</tr>
<tr>
<td>13</td>
<td>Yes. It helps renew focus on the source and summit our faith!</td>
<td>10/23/2014 11:25 AM</td>
</tr>
<tr>
<td>14</td>
<td>Yes! It’s important to focus on how we can grow closer to God and be aware of Him in daily life.</td>
<td>10/12/2014 9:27 PM</td>
</tr>
<tr>
<td>15</td>
<td>Yes, but want to see evens/musicians more first. Good, and very worth retirement, reachability to everyday folks.</td>
<td>10/20/2014 9:27 PM</td>
</tr>
<tr>
<td>16</td>
<td>Yes</td>
<td>10/19/2014 6:10 PM</td>
</tr>
<tr>
<td>17</td>
<td>Definitely.</td>
<td>10/19/2014 1:06 PM</td>
</tr>
<tr>
<td>18</td>
<td>Yes, because it is a good way to experience renewal and focus again on what our initiation as music ministers is.</td>
<td>10/17/2014 1:17 PM</td>
</tr>
<tr>
<td>19</td>
<td>Absolutely. It helped me to more deeply connect with my experience of the liturgy.</td>
<td>10/17/2014 10:49 AM</td>
</tr>
<tr>
<td>20</td>
<td>Yes. Great information</td>
<td>10/17/2014 9:29 AM</td>
</tr>
<tr>
<td>21</td>
<td>Yes</td>
<td>10/16/2014 10:10 PM</td>
</tr>
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</table>
Q19 Do you have any other comments, input, or concerns?

Answered: 12   Skipped: 9

<table>
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<tr>
<th>#</th>
<th>Responses</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Though the weeks have gone by, I am still connected and thoughtful of what I learned at the retreat.</td>
<td>12/10/2014 11:56 AM</td>
</tr>
<tr>
<td>2</td>
<td>No.</td>
<td>11/11/2014 8:44 PM</td>
</tr>
<tr>
<td>3</td>
<td>Keep up the good work.</td>
<td>10/31/2014 8:35 AM</td>
</tr>
<tr>
<td>4</td>
<td>There were some hitches. I think the most successful parts were the presentations, the table interactions, the continuity and expansion of the process with the blog posts and discussions. The least successful part was the online meetings. The material was good, but it just wasn't working for me.</td>
<td>10/28/2014 6:14 PM</td>
</tr>
<tr>
<td>5</td>
<td>As already stated I think a 2 or 3 day retreat with our online sessions would be more effective. Thank you very much for your hard work and for sharing your faith and involving me.</td>
<td>10/27/2014 11:27 AM</td>
</tr>
<tr>
<td>6</td>
<td>Thank you for bringing Fr. Leon. He is awesome!!! I am looking forward to our St. Cecilia Sing!</td>
<td>10/24/2014 10:48 PM</td>
</tr>
<tr>
<td>7</td>
<td>Got someone you need to read all your documents, power points, blog questions and survey questions for typos and grammar. Make these comments in boxes that expand as we type, so that we can see our complete reply. As I've been typing, I've had to scroll back, back, back to see what I've written. A little thing, but it would be nice.</td>
<td>10/23/2014 11:25 AM</td>
</tr>
<tr>
<td>8</td>
<td>A great big thank you Dan and Ann - way to go. Glad to have been welcomed to participate. Some very good experiences.</td>
<td>10/20/2014 6:27 PM</td>
</tr>
<tr>
<td>9</td>
<td>Great job Dan! Thanks for including me.</td>
<td>10/19/2014 1:16 PM</td>
</tr>
<tr>
<td>10</td>
<td>Thank you for your time and sharing of knowledge.</td>
<td>10/17/2014 10:49 AM</td>
</tr>
<tr>
<td>11</td>
<td>No</td>
<td>10/17/2014 6:29 AM</td>
</tr>
<tr>
<td>12</td>
<td>I went you to write up the results by Thanksgiving or by Christmas, so you can submit the final draft to your professor by January, and be prepared to re-write sections.</td>
<td>10/16/2014 10:19 PM</td>
</tr>
</tbody>
</table>
Q20 Thank you for your participation in the pre-retreat survey and spiritual inventory. The identity of all responses remains confidential. If you wish to receive a follow-up report from the leader, please indicate below.

Answered: 20  Skipped: 1

<table>
<thead>
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<td>No (2)</td>
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Basic Statistics:
- Minimum: 1.00
- Maximum: 2.00
- Median: 1.00
- Mean: 1.25
- Standard Deviation: 0.43
Bibliography

Primary Sources


https://www.ewtn.com/library/CURIA/CFECCV2.HTM


Secondary Sources


Journal and Web Sources


274


Personal Research and Class Notes
