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Liturgies

Continued from page 2

necessary ingredient in any liturgy, but even more so during Lent. "The Sounds of Silence," a title of a '60s song by Simon and Garfunkel, comes to mind.

Special care may have been taken to provide us with more reflection time -anoticeable period of silence as we call to mind our sins; a longer period of silence following each Scripture reading as we reflect on what the Lord is saying to us in the readings today; perhaps a period of silence following the homily or Communion. We need those quiet times so we can better listen to the Lord and reflect on our response to him.

Gone is the Gloria, our great hymn of praise. Gone are the flashy organ preludes and postludes. They may have been replaced by more meditative selections or by silence. When I was Director of Music at St. Bernard's Seminary, a note on the organ console reminded us "no organ preludes or postludes during Lent!"

Hymn texts are a bit different from the rest of the year. Gone are "Alleluia, Sing to Jesus,""Amen Alleluia," and "You Have Put On Christ Alleluia." In fact all the alleluias have gone! Even the Gospel Alleluia has been replaced by another text!

Our Lenten hymns have simple but beautiful melodies and strong texts -- "Attende Domine," "Jesus Remember Me," "The Glory of These Forty Days" and "Tree of Life" are but a few. Besides helping us to express and experience the season, they form us in our beliefs. "Come to the Water," "Water of Life," "All Who Drink the Water I Give" speak eloquently of the "living water" promised to the woman at the well in the Gospel of the Third Sunday of Lent. Her thirst is ours as well.

Later, during Palm Sunday and the Triduum, our songs will center more on the Paschal Mystery, the dying and rising of Jesus. We may hear old favorites such as "O Sacred Head Surrounded" or "Were

Ad

Continued from page 4

the Laity, in its newsletter Initiatives, called the message in the ad "inward looking," It said it was ironic that the message was issued to mark the 25th anniversary of the Second Vatican Council's Constitution on the Church in the Modern World, the council's "most outward-looking declaration."

Initiatives editor William Droel said church reforms "are urgently needed," but he objected to the lay pastoral's view that the lack of institutional reform leaves lay people "crippled" in trying to fulfill their vocation and witness in the world.

"What do internal church reforms have

to do with the workaday vocation of most Christians in their home, their workplace and in the political process?" he asked.

Call to Action, which counts about 5.000 members, was formed in 1977 to advance the agenda of social action and church reform spelled out at a national bicentennial conference of Catholics in Detroit in 1976.

It has been supportive of official church actions such as the U.S. bishops' economy and peace pastorals, but it has also pushed for concerns that are not on the bishops' agenda. Women for Faith and Family, a St.

Louis-based organization founded in 1984 by Helen Hull Hitchcock to show support for papal teachings, especially on women and family values, called the ad "divisive".

You There."

During Lent, we witness and support the journeys of the Rite of Christian Initiation of Adults catechumens and candidates in our parishes as they prepare for the Easter sacraments. It is our journey as well. With them we hear the call to conversion in new hymns such as "Deep Within" and "We Are Called." "Amazing Grace," a hymn familiar to us during the entire church year, takes on a new meaning when we sing "was blind but now I see" following the Gospel story of the man born blind on the Fourth Sunday of Lent. We support those in the RCIA throughout Lent by our prayers and our example and we also support them musically with sung acclamations during the Scrutinies and other rites of the RCIA.

And what might it sound like in our parishes when Easter arrives? Joyous alleluias return, along with the sung Gloria accompanied by a multitude of instruments, organ and brass. And not just for one day, Easter Sunday, but for the "Great Fifty Days" that constitute the Feast of Easter,

Covenant

Continued from page 4

Pfeiffer said Feb. 28 that Covenant House was initiating independent auditing and policy reviews of all its programs, an independent investigation of all allegations of financial or other improprieties, and an independent management analysis of the relationship between Covenant House in New York and the branch operations established in recent years in other U.S. and foreign cities.

Harnett said salaries of top officials also will be reviewed, including his own and that of communications director John Kells. Both earn slightly more than \$100.000 a year.

all the way to our celebration of Pentecost.

During this time our churches, resound with the mighty organ playing preludes and postludes - it's a great season to play the Preludes and Fugues of Bach; festive Easter anthems by our choirs - "The Hallelujah Chorus," "God Is Alive"; descants added to hymns and Mass parts; the sung Gloria for all the Sundays of the Easter Season, perhaps the Sprinkling Rite.

You may hear the "Alleluia" sung not only as the Gospel Acclamation but also as the antiphon for the Responsorial Psalm or the Communion Processional. Alleluias everywhere!

The Easter Season is full of the sounds of the sacraments of baptism, confirmation, First Eucharist, marriage and orders, and all the musical sounds that accompany them. Your parish may also celebrate the Easter Season with the sounds of a parish concert.

How does your parish community sound different this Lent? And how will they sound this Easter?

Among allegations to be investigated, Harnett said, were those concerning Covenant House executives living with former residents. He said the one case he knew of involved - so far as he knew - only proper Christian service to a young man by an executive, but the young man had since moved out in order to avoid even the appearance of impropriety.

Controversy over Father Ritter began in December when a young man, later identified as Kevin Lee Kite, claimed he received money and gifts from Father Ritter in return for sexual favors. In the course of the investigation it was learned Covenant House officials had helped Kite obtain a false baptismal certificate, which he used to obtain other false identity

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