

Liturgists, Musicians Look to Future of Church Music

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some does seem more suitable for worship.

When asked by Father Ehmann what he thought of the possibility of experimenting with electronic music such as that of Varese or Cage for church use, Dr. Bichsel recalled that in Kansas City Archbishop Weakland recommended a work such as Stockhausen's avant-garde "Kontakte" for a chorus of speaking voices and electronic sounds. He admitted, however, that three basic types of composition would probably seem to offer a better working solution for the present: one possibly more in the jazz tradition, which would serve youthful congregations; another of a more romantic kind for older groups; and finally a cerebral, exploratory type for the most musically sophisticated worshippers.

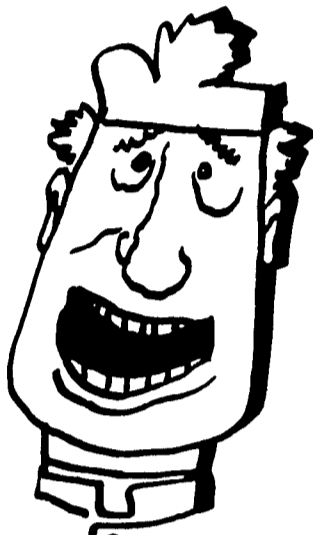
A recently widened area in which the professional music school can be of assistance to church music, Dr. Bichsel indicated, is that of instrumental instruction.

Formerly certain instruments were prohibited at liturgical services, whereas now none seem to be excluded. This opens up a need for instruction in and composition for instruments other than organ. Drs. Bichsel and Selhorst offered a caution regarding the difference between the classical guitar as played by an artist such as Andres Segovia and the modern steel guitar with its 4 or 5 amplifiers. The former seems to offer greater promise for liturgical use.

One of the greatest problems which a school such as the Eastman continually confronts with its students was discussed in bold terms at the Kansas City conference by Dennis Fitzpatrick, a lecturer in Liturgy and Hymnody at DePaul University. Adequate remuneration is seldom given to musicians for "their ministry of music" by the church; that is, one which is commensurate with the long, professional preparation and formation necessary for competent artists, composers and performers.

Because of this factor many young students see little or no future ahead of them in church music and so are not entering the field. Commenting on this, Dr. Bichsel stated that the Eastman School prepares professional musicians who expect and need gainful employment. Because of this, he pointed out, it is necessary to pay organists and choirmasters who are professionally trained what "fair Christian stewardship" deserves. This too is a part of the realistic view of the future which is needed to solve the present crisis in church music.

Opportunity for Diocesan Musicians
It is not possible, of course, for every parish to support a



the art of singing, techniques for singing and conducting choirs, as well as repertory. The same holds true for the organ department which offers a variety of organ recitals for those seriously interested in improving their skills.

Dr. Bichsel urged that musicians be encouraged by their pastors to attend summer workshops in church music. Although the Eastman School now only offers one every three years, numerous sessions are offered by dioceses and colleges all over the country. In this way there is no need, he continued, for the amateur not to keep working regularly at his musical knowledge and proficiency. It would be good for the pastors to pay the musician's expenses for these workshops as a means towards improving the calibre of performance both of the musician and his congregation.

Such workshops, however, are not geared to solve all of the musical problems of a parish organist or choirmaster. In fact it would be unfortunate, Dr. Selhorst claimed, if they were regarded as a solution. Sometimes a continuing program is necessary. The collegiate department of the Eastman School has very high standards which many local musicians would be unable to meet. It is possible, however, for those not wishing or able to follow the collegiate program to enroll in the Eastman's preparatory department. This is open to applicants without academic requirements and credits, and would be able to give diocesan musicians private study in voice or organ. They should be encouraged to begin such whenever they are not properly equipped for their church work.

Pastoral Formation
Since so much of the future of church music depends on the liturgical and musical awareness of pastors, the discussion between Father Ehmann and the two professors inevitably turned to the subject of the musical formation of future priests. Dr. Selhorst spoke of

the knowledge explosion of our day which effects the seminary along with all other institutions of higher learning. A seminary, he said, must know so much more about theology and scripture, about the arts and sciences than in the past. If he is to become a good pastor, preacher and administrator, Dr. Bichsel asked, how can you add the burden of musical training too?

The solution will be found by offering in the seminary sufficient musical knowledge and experience as will make the seminarians conscious of the musical demands of the liturgy. The rest is a matter of making adequate provision for the correct cultural formation of taste through an atmosphere of sympathy for and appreciation of all the arts.

At the end of the interview, Father Ehmann made the following, concluding statement: "One thing shines out clearly from the interview with these two professors: that the Eastman School of Music is equipped and ready to serve the major needs of Catholic church musicians. It has a full scale organ department and its choral department gives great play to the sacred repertory. I think Dr. Selhorst's reminder of the great advantage offered by the frequent concerts of choral works open to the public should be widely publicized among our own musicians. The music commission's projected bulletin, Review, will be helpful for that. In such concerts, all of us, priests and musicians, have a wonderful opportunity to grow in knowledge of the repertory, to refine our tastes, to demonstrate the quality we should be aiming for, and even perhaps to sharpen by observation our perception of the way to accompany and conduct a choir. It seems to me that we have a big task ahead to stimulate the interest and good will of our musicians to the point where they will be eager to use these advantages to the full."

full-time, professionally trained musician. What can the Eastman School do, Father Ehmann inquired, for the aspiring or even incompetent church musician? How can it help to form the taste and improve the performance in our churches? Regarding choral music, Dr. Selhorst mentioned the many regular events sponsored by the Eastman School of Music which are open to the public free of charge.

The concerts given by its three groups — the Polyphonic Choir, the Collegium Ensemble, and the Eastman School Chorus — provide ample opportunity for church musicians to hear good music. Much could be learned at such concerts about

churches — that they may grow and be strengthened in the unity of Christ — that the peace of Christ may be manifested between Jews and Christians — and that all people may discern God's presence and acts in the world."

Seventh day: "For the proclamation of the good news of Jesus Christ in all lands — for a faithful use of the Bible by all Christians — for a renewal of missionary responsibility in the churches — for all those who take seriously the command to go and preach the Gospel and who give their strength to this task — for humility to help others serve Christ in their way."

Eighth day: "For the peace of the whole world — for governments and international organizations — that the peace of Christ may prevail in all racial and national conflicts — for justice for the oppressed, the poor and the hungry and those dispossessed of their rights — for the fulfillment of all hopes and aspirations of men which have their source in God — for (local needs)."

Fifth day: "For the Lutheran churches — for the Presbyterian and Reformed churches — for the Baptist churches — for the Methodist churches — for the Christian churches . . . that all those may walk in the Spirit and grow in the knowledge and love of God, and in care of mankind — that Christians may proclaim God's hope to those who lack it through concrete deeds which make hope a reality to them. . . . It is suggested that other communions in the locality also be specified and that local needs be listed."

Sixth day: "For the United

'White' Dance Protested

Milwaukee — (NC) — A civil rights sit-in at Jesuit-operated Marquette University here protested an all-white dance by a school club.

In the first such demonstration at the university, the sit-in was held in the afternoon to protest a dance the evening of the all-white Eagles Club. There was picketing at the dance which was part of the school's basketball "Tap-Off" weekend.

The 41 student sit-ins protesting the dance charged the "intellectual, Christian spirit" was dead at Marquette.

Outside the Eagles Club, about 225 pickets demonstrated for two hours in near-zero weather. Other students filed past them on the way to the dance. There were no incidents.

The pickets were mostly students and faculty members. Some priests, nuns, and members of the National Association for the Advancement of Colored People's Milwaukee Youth Council also participated.

No School On Fridays

Jerusalem — (RNS) — Jordan's education ministry has directed all private schools, most of them maintained by Christian church groups, to close on Fridays as well as on Sundays. Friday is the traditional Moslem day of rest.

Public schools in Jordanian Jerusalem will close on the same day.

It was reported here that the ministry has also requested private schools staffed by nun-instructors to submit details on their academic qualifications.

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Priests for To



Once upon a time . . . ed to present to the not only in matters of details of its organization, aggrionamento, Vatic overnight. Substantia more than a little dist Church. To them thir

The old comfortable order has vanished and place is massive cor. Some are no doubt a with the checkerboard syndrome. Everything n black or white — the g wear the white hats a bad guys wear, the bla with the built in cons that the white hats will ably triumph.

This latter attitude sends a singular immat at least an abysmal igno the world as it really i not, we should add, the why many others are b conservative in their t toward the changes Church. It is for one th easy to change after a l of thinking and acting pretty much fixed mann is easily understandab should be accepted by e most liberal. There is a inability on the part o to distinguish the un able, Divine elements Church from the humar able elements.

I sometimes wonder the hierarchy and the are able to do this in a nitive way, at least a l. Finally there are man uals who are conservat cause they see the sta the Rock of Peter as shaken, and in their m simply cannot be.

Obviously priests have sides in this matter t just about every clerical ing is marked by a di of some point involv vs. conservatives. No on off winner — rather ea ly becomes more deep in his own convictions, since they think that it cily these discussion only among priests, but the bishops and the lat will eventually end th fusion.

A word about confus we have to regard it a thing evil? The word ha gin in a Latin word means to pour things t. From this we might "image of the baby pour and chocolate milk i soup. This would be a rect image. Rather it a chemist mixing chem at least the outcome happy.

At the very beginning Book of Genesis we see a creation of the heavens earth. And the earth Sacred Writer was "oh hu" — a shapeless chaos. In other words, the confusion, things were ed together. Then co important line — the God hovered over the e gan to unfold it, give and beauty and mean order. So you see, the c was merely a part of cess of becoming.

Anyone who has had to do with young peopl that their most notice not most important ch

Hope is Theme

Unity Week in January

New York — (RNS) — A Mr. Norgren said that busi-ness, professional and civic menist expressed hope here that the 1967 observance of the Week of Prayer for Christian Unity, ship, study, dialogue and action scheduled Jan. 18-25, will be used as "springboards for community programs of active co-operation" among all religious groups.

The Rev. William A. Norgren, director of the National Council of Churches' Faith and Order Department, saw the prayer services particularly as a stimulus to the "Living Room Dialogue" movement, which encourages small groups of laymen of different Churches to meet informally for discussion of common problems and differences in faith and worship.

He said neighborhood services as well as community prayer meetings will be emphasized this year and commented:

"Despite our continuing divisions, there is every reason to hope that God is leading us into a fuller manifestation of our oneness in Christ."

For the second consecutive year, the prayer leaflet for use in U.S. services has been jointly published by the NCC and the Roman Catholic Graymoor Friars of Garrison, N.Y.

The Week of Prayer is an international event sponsored by the World Council of Churches' Faith and Order Commission and the Catholic Association for Christian Unity in Lyon, France. In this country, observances are encouraged by the NCC and the U.S. Bishops' Commission for Ecumenical Affairs.

Second day: "That all Christians may rejoice in discovering their oneness in Jesus Christ — that they may feel deeply the pain of their divisions — for churches suffering from persecution or from complacency — for all those who suffer — for the witness of the church in the world — for all enemies and opponents of the church."

Third day: "For the Roman Catholic Church — for all its members each in his vocation and ministry — that the Holy Spirit may give His blessing to the fulfillment of His work in the Second Vatican Council."

Fourth day: "For the Orthodox churches — for the ancient Oriental churches — for the preparations for the Pan-Orthodox Synod — for the Anglican Communion — for the Old Catholic Church — that the members of these churches may faithfully serve the peace and unity of all Christians and of all mankind."

Fifth day: "For the Lutheran churches — for the Presbyterian and Reformed churches — for the Baptist churches — for the Methodist churches — for the Christian churches . . . that all those may walk in the Spirit and grow in the knowledge and love of God, and in care of mankind — that Christians may proclaim God's hope to those who lack it through concrete deeds which make hope a reality to them. . . . It is suggested that other communions in the locality also be specified and that local needs be listed."

Daily intercessory prayers suggested in the leaflet are:

First day: "For the unity of all Christian people — for their renewal and sanctification in truth and love — for the World Council of Churches and other councils of churches — for the World Evangelical Fellowship — for all movements and organizations serving Christian unity — for responsible teaching within the churches — for faithful perseverance in common and private prayer."

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