

It's Schubert and Gounod vs. Simon and Garfunkel

There was a time when the biggest decision a bride had to make regarding music for her wedding Mass was whether she wanted the Ave Maria to be the one by Schubert or the one by Gounod.

But now, as hundreds of church organists and singers can attest, brides are likely to come in with some rather startling requests, some of which are granted.

Heading the list of modern songs that have been played at nuptial Masses throughout the country is Paul Simon's Bridge Over Troubled Water, which he and Art Garfunkel recorded.

There is a mystical quality to the song that has made it popular at Folk Masses also, but the lyrics suggest the theme of sacrifice so essential to married life and the song is becoming quite

popular among brides and grooms. It begins:

"When you're weary, feelin' small, When tears are in your eyes, I'll dry them all, I'm on your side, Oh, when times get rough, and friends just can't be found, Like a Bridge Over Troubled Water, I will lay me down."

Amazing Grace, the old Protestant spiritual made popular again two years ago by Judy Collins' recording of it, has also been performed at a number of weddings, although it has a startling opening stanza, particularly for a bride:

"Amazing Grace, how sweet the sound, that saved a wretch like me, I once was lost, but now I'm found, was blind, but now I see."

But as sung in some churches, the words in the first line are changed slightly to: "Amazing Grace, Amazing Grace, how sweet the sound that saved me." And it does lead to a lovely stanza that goes:

"Through many dangers, toils and snares, we have already come, 'Twas Grace that brought us safe thus far, and Grace will lead us home."

A number of requests get turned down by church organists and singers because they have been regarded as too schmaltzy or too closely connected with dubious storylines in films, for instance.

Included in the latter category has been the theme from the film, Love Story.

Some brides have been known to request—and be denied—the love theme from the recent film, Romeo and Juliet (A Time for As) and This Time We Almost Made It (Didn't We, Girl?).

One bride even saw to it that when she came back up the aisle with her husband the song that was played and sung was the Hallelujah Chorus from Handel's Messiah.

At a number of weddings, new words have been put to the song, Edelweiss, from the musical, The Sound of Music. The new words begin:

"We are all joined in Christ/ called by God to be with Him./ Joined with Christ and through Christ, praise our Father forever."

A later stanza in the same revised song goes:

"Hand in hand/heart to heart/ help them serve one another./ For the sign of our Faith is their love for each other."

Quickly growing in popularity is a song called, simply, The Wedding Song, composed and recorded by Paul Stookey, who was the "Paul" of the trio, Peter, Paul and Mary, during the Sixties.

The words to that song, copyrighted by Public Domain Foundation, are as follows:

"He is now to be among you at the calling of your heart./ Rest assured this troubador is acting on His part./ The union of your spirits here has caused Him to remain, for whenever two or more of you are gathered in is name/there is love, there is love."/

"Well, a man shall leave his mother and a woman leave her home./ They shall travel on to where the two shall be as one./ As it was in the beginning, is now

until the end./ Woman draws her life from man and gives it back again, and there is love."/

"Well, then, what's to be the reason for becoming man and wife?/ Is it love that brings you here or love that brings you life?/ For if loving is the answer, then who's the giving for?/ Do you believe in something that you've never seen before?/ Aw, there's love. There is love."/

"The marriage of your spirits here has caused Him to remain./ For whenever two or more of you are gathered in His name, there is love."/

How to Fight Sensibly

Quarrels? Sure, they'll occur occasionally—unless the marriage partners are either spineless or saints.

The Cana Conference of Chicago offers these eight ground rules for the encounter:

- Keep little things little—don't make mountains of molehills.
- Keep it to a discussion—a difference of opinion need not turn into an argument.
- Keep hold of tongue and temper—we always hurt the ones we love because we know their Achilles' heel.
- Keep it fair—reveal your feeling honestly. Don't insult or insinuate.
- Keep it to yourselves—two are enough for a good fight. Don't bring in in-laws, friends, neighbors, children.
- Keep it current—don't rake up the past to support your present position.
- Keep talking—the silent treatment is deadly and defeating.
- Keep it short—never let the sun set upon your anger.

Clip Out and Save

A New Attitude

Interfaith Marriages

(Continued from Page 2B)

is to face whatever problems your differences in faith may cause as constructively as possible.

Thankfully today, most churches and churchmen realize the validity of your conclusion and "while not minimizing some of the challenges involved or in any way asking you to lessen your adherence to, or your formal practice in the tradition from which you have come" stand ready to give you all the help they can.

The ecumenical movement, and more importantly, the ecumenical spirit of recent times has led many Christians, and others, too, to work and pray for the possibility of true religious unity. It may be a long time in coming, but anyone familiar with the developments in our religious thinking which have taken place in the last quarter-century would never dare to say it is impossible that there will come a day truly be "one Lord and one Shepherd."

Some will say that interfaith marriages are now more acceptable because religion has become less important to young people. We submit that something of the opposite is true. Many young people have recognized what theologians have always known: that there is a deeper level of religion in the Gospel message—a level that involves a change of heart, a living faith in God, commitment to His Son, and dedication to love thy neighbor as one's self. This level can, with God's grace, be touched by all men of good will.

In this context the mixed marriage carries its own blessing; though it may be a difficult one. A couple born and bred in the same tradition may come to their wedding day without ever questing for the deeper meanings of religion in their adult lives or in their marriage. Those entering a mixed marriage are especially challenged to stop and ponder: Who am I? What do I believe in? What do I stand for? What does the

Gospel mean to me? They must wrestle with the religious question.

The process may cause tensions, but it can also make religion come alive, since they cannot mechanically "just take it for granted." Of the complications of mixed marriages too, we can now say that for His purposes, "God writes straight with crooked lines."

We have thankfully progressed from "mixed" to "interfaith marriage." The first term stresses the differences between the partners, like the mixing of oil and water. The second emphasizes that they both do have religious faiths and true faith traditions to sustain and challenge them. It further implies that these traditions can to some extent be woven together into a spirituality which can vivify and give greater meaning to their life together.

Canandaigua — A fashion show and card party, sponsored by St. Mary's Rosary Altar Society was held Wednesday, March 14, in the school auditorium.

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