

Music in the Spirit of Liturgy

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Wed., May 26, 1976

PART II
By FATHER FRANK LIOI

[This is the second of a two-part series on the music issue of Liturgy Resources soon to be published by the Diocesan Office of Liturgy]

Within the new liturgy there are now many musical roles. Before Vatican II, when the celebrant sang, we had a high Mass; when he recited, we had a low Mass. Of course, this is no longer true. Now when is it appropriate for the celebrant to sing at the Liturgy? What is his role, musically speaking? What parts of the sung Liturgy belong specifically to the congregation? What are the most important parts in the Liturgy that should be sung?

The word cantor or song leader appears now in the revised Rites. Is this an innovation or a restoration? What should a cantor be singing? The choir can add great beauty and solemnity to a celebration and can encourage and help the congregation to sing. Is there opposition between choir and congregation or do they complement one another?

The parish organist today must not only be a competent musician at the console, but must have the ability to accompany several different kinds of singing groups

and styles as well as be liturgically sensitive. What are some helpful practical points? Emerging on the scene in these last ten years are the guitarists and folk groups. Folk music needs to undergo the same scrutiny that traditional church music is subject to in order for it to endure and contribute to real liturgical development and pastoral growth. What other instruments are suitable for Church? When is it desirable to employ them? All these musical roles are expanded upon in the third section of this music fascicle of Liturgy Resources.

Section five helps us to "fit it all together." Planning liturgies is a necessity today; musical planning is crucial. The musical pattern of the Mass has shifted somewhat with the new Order of Mass. A clearer understanding of the liturgical year has emerged since the publication of the revised Roman Calendar. How does one put together a musically balanced liturgy? There are at least 23 places where music is possible in the Eucharistic Liturgy. How does a particular Sunday musically fit into the rhythm of the liturgical year? In good planning, the musician watches these overall

developments and discusses them with others involved in the planning.

The last section considers the Liturgy of the Hours, especially Morning and Evening prayer. Marriage Celebrations, Christian Burial, and Children's Liturgies are also considered. What kind of music is appropriate for each of these services? Does the music bring out the significance of the Christian Mystery celebrated?

This is the scope covered by this coming publication. Hopefully, Music in the Spirit of the Liturgy will change the question from "I like this," or "I don't care for that," to "What music best serves this prayer experience," or "How can this music enhance the Christian Mystery celebrated in this liturgy?"

If you are not a subscriber to Liturgy Resources and would like to purchase a copy of this issue, write to the Office of Liturgy, 1150 Buffalo Road, Rochester, New York 14624.

More Letters

Use of Word Questioned

Editor:

I am writing concerning the Charismatic Mass which was held in Sacred Heart Cathedral on May 2. In the May 5 issue of the Courier-Journal I was distressed with the wording of the small paragraph which accompanied the two pictures.

A special Mass for members of the charismatic movement filled Sacred Heart Cathedral Sunday as Bishop Joseph L. Hogan celebrated the liturgy. Togetherness is stressed above while at right Bishop Hogan receives the gifts at the Offertory.

Many of your readers, who were not in attendance, might interpret the top picture to mean that we were putting on a united front.

This mass, as all other masses, was celebrated to give honor and glory to God. It was not restricted to members of a movement, but was open to all. In the top picture the "Our Father" was being sung and hands were raised in praise and adoration of our Heavenly Father. The only "togetherness" demonstrated was our togetherness in Jesus as members of the Body of Christ.

Thank you for allowing me to express my opinion.

Pat Fleischer
97 Morrow Drive
Rochester, NY 14616

Omission Pointed Out

Editor:

Strange omission in an over 1,000-word composition on Marian devotion (Rev. Benedict A. Ehmman's "Insights" — May 5, 1976).

He managed to never once refer to Mary as the Mother of God.

Gerrit Lansing
Ionia, NY

choice, the one called Justus. Man sees appearances, but God sees the heart. And goodness resides in the heart.

The theme of Sunday's liturgy could well be "Don't get lost." We can, you know. John's safeguard against getting lost was love one another, that is, stick together with those of the Faith. Don't cut yourself off from the Christian community. We do, you know, whenever we deliberately miss Sunday Mass. Sunday Mass should be central to the lives of Catholics. Yet polls, surveys, statistics show many Catholics are getting casual about Sunday Mass attendance.

In the Second World War, American prisoners were dying of starvation in the Philippines. Skin hung loosely over the bones, hair fell out, teeth decayed, the prisoners were hardly able to move. Finally, some Red Cross packages were allowed in. Even a little food looked like a feast! In some packages, there were raisins. How delectable they looked! Yet rather than eat them, you know what the Catholic soldiers did? They went to the Catholic chaplain, a prisoner with them, and said, "Now can we have Mass? We can ferment the raisins and make wine and have mass!"


But the chaplain, seeing the bony hands holding out the raisins, said, "But you need the food. Eat the raisins."

"No," they insisted. "We want Mass. We need the Mass!"

So too we need the Mass, if we do not want to get lost. God knows all the excuses for skipping Sunday Mass. But He is no more impressed with them than Christ was with the excuses made by the man who bought a farm, the man who got a pair of oxen, the man who got married.

God doesn't want excuses. What He wants for us is not to get lost. Hell is for the lost — for those who cut themselves off from the Christian community. If we refuse to join the Christian community on Sunday, there is only one other place to go — and God is not there. We'll be alone — lost!

WORD FOR SUNDAY



Fr.
Albert Shamon

Sunday's Readings: (R3) In 17: 11-19 (R1) Acts: 1: 15-17, 20-26. (R2) 1 Jn. 4: 11-16.

Today's gospel narrative is part of Jesus' prayer at the Last Supper. He prays for protection for the Twelve. The loss of Judas is heavy on His mind. He wants no more such losses. "Guard them from the evil one."

But Jesus' prayer is also positive. He wants them free from evil so that they might be free for proclaiming the truth. So He asks His Father — the Holy One — to make them holy. "Sanctify them" — separate them from a lying world that they might serve truth and do the "priestly duty of preaching the gospel." (Rom. 15: 16)

The loss of Judas seemed also uppermost in the minds of the apostles, waiting for Pentecost. If Judas had just died, that would have been one thing. But when he betrayed Jesus, he reduced the number of witnesses to 11. This was not acceptable to the symbolically aware early Christians, especially Luke. The number had to be 12, for that was the number of the tribes of Israel and the apostles were to be the foundation of the new Israel, the Church. Christianity was not a break away from the past, but a flowering of Judaism. Judas had to be replaced.

In this important matter, Peter took the initiative. However, since the Holy Spirit had not yet come upon them, Peter did not yet exercise full authority. The Christian community therefore prayed to the Lord Jesus. For it was Jesus who had chosen the 12. He must complete their number. It was Jesus who was well aware of what was in man's heart. (Jn. 2: 25). He would make the right choice. The choice was made by lots, because the Spirit had not yet come on the Church and because temple offices in those days were filled that way. Matthias was chosen and not the people's

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Ogden Area Churches Set 'Unity' Weekend

An ecumenical celebration, "One in Christ '76," scheduled for the weekend of June 4-6 in Spencerport, will bring together the Christian Churches of the Ogden area to celebrate "the Lordship of Jesus Christ." Special speakers for the weekend will be Rev. Len Evans, pastor of the Pleasant Valley Evangelical Church in Niles, Ohio, and Father Phillip Kelly, editor of the Lamplighter and retreat director at St. Joseph's Prayer Community in North Dartmouth, Mass.

The program includes a variety of activities designed to interest everyone in the community. A kickoff luncheon is scheduled for Friday, June 4, at the Plantation Party House.

Saturday's events begin with a

family breakfast. Father Kelly will speak in the morning, followed by special interest seminars in the afternoon. Evening celebrations will be conducted in the Trowbridge School Gymnasium Friday and Saturday at 7.

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