

# Franciscan Missioner Celebrates Jubilee

Sister Anne Martin, a missioner in the West Indies, will celebrate her 25th anniversary as a Sister of St. Francis (Allegany) by visiting local relatives. She is a daughter of Mr. and Mrs. John M. Robonie of St. Helen's Parish.

In the missions since 1963, Sister Anne Martin now is principal of a government school in Kingston, Jamaica. On July 17, Father Robert Collins will celebrate a Mass of Thanksgiving for her at the home of her sister and



SR. ANNE MARTIN

brother-in-law, Mr. and Mrs. William Jackson of Pittsford.

## WORD FOR SUNDAY



Fr. Albert Shamon

Sunday's Readings: (R3) Lk. 10:25-37. (R1) Dt. 30:10-14. (R2) Col. 1:15-20.

Where is God?

Moses said that to hear His voice, you don't have to cross the wide, wide sea, nor fly high into the sky. (R1) When the first Russian astronauts flew into outer space, they came back and said, "We looked for God out there and we didn't see him."

Of course they didn't see him. Blind men cannot see the sun. To see God, one must have the eyes of faith. And faith tells us that God is as near to us as our neighbor. That is one of the lessons Jesus meant to teach in the parable of the Good Samaritan (R3).

It is precisely because we cannot see God that we must prove our love for Him by loving our neighbor.

You know it is harder to love our neighbor than to love God. For one thing, God is perfect; and our neighbor is not.

Moreover, we cannot see God. And because we cannot, we can imagine God and picture Him and fashion Him according to our conscience. And He is silent. For a time He lets us get away with it—with all our distortions of who He is.

But this is not true of our neighbor. Our neighbor is never so tolerant. He will not fashion himself according to our image. We might like him to be this or that according to our convenience; but our neighbor, more often than not, will not care a whit what we want him to be. For all practical purposes, our neighbor feels that if we want to love him, we will have to love him as he is. Jesse Lair said to his wife, "I ain't much, baby—but I'm all I've got." Take me as I am, or—

Christ gave a priority to love of neighbor—even over love of God! "If you offer your gift at the altar," He said, "and your brother has

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anything against you, leave your gift at the altar, go and first be reconciled to your brother, then come offer your gift." If we cannot do that, then we deceive ourselves in saying we love God. Traipsing off to church, like the priest and the Levite in the parable, will not make up for ignoring our neighbor who may be lying in the gutter.

The sacraments are meant to unite us to God and neighbor. Baptism, for instance, unites us to the Church—a community of brothers. The baptized desires to be united to God, the Church unites him to a community. The Catholic who arbitrarily cuts himself off from the Christian community by neglecting Sunday Mass cuts himself off from the condition necessary to be a son of God.

Then there is the sacrament of reconciliation. The sacrament is more than reconciliation to God; it is reconciliation to God through the Church. We become reconciled to God when we become reconciled to our brothers. That is why it is not enough to tell our sins to God alone.

Finally, there is the Holy Eucharist. God doesn't play hard to please. He will accept anyone who comes to Him. However, again there is one condition: we too must receive anyone, our neighbor, who comes to us. We cannot think, "I can't swallow the guy." Or "I can't take her—boy, she thinks she's God's gift to men." We cannot think like that and then go to Holy Communion. If we are going to swallow God, we must first swallow our neighbor.

Christ instituted the Eucharist that we might all be one. We receive His love in order to love! The only proof we have that we have really assisted at Mass is that we love one another more after Mass than we did before. We are as close to God as we are to our neighbor; and we become close to our neighbor as we become close to God.

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## Insights in Liturgy

# Institute '77: Music as Prayer

By Mary Lou Andrychuk

Music has characterized human existence for as long as history has been recorded. Every culture reveals some traces of music-making, however primitive or intricately developed. Even children, before they learn to speak, are known to sing, as if it was their first language. Whatever the reason, no one lives unmoved by music.

Music suspends our experience of reality so that we might savor its richness more fully. Music slows us down, stretches us out, expands us all around, allows us to linger in agony and ecstasy. Music compels us to the very center of our being, to the place where God dwells.

Prayer as human experience invites us to discover our own mystery, our unspeakable bond with all of Creation, our involvement in God's pulsating Presence. In Christ, we have entered into God's intimate desire for us to be complete, and His Spirit continually renews and deepens this yearning in us.

Public prayer, liturgical prayer, affords us the opportunity to experience with others, to nourish and sustain this mystery of Presence in community. Liturgical prayer provides a place and a time for us to revel in the thrill of God-touching-humanity, indeed, God-becoming-humanity. Through carefully selected sounds, sights and movements, we strive to express in liturgy the truth, the reality of this event.

Musical liturgy is the sound of the people of God articulating their experience of God's Presence. Music captures uniquely, in a rhythmic interplay of sound and silence, the unspeakable within us and releases dramatically living vibrations of passion, peace, exuberance, emptiness, suffering, strength, tenderness, turmoil, victory.

For a long time, we talked about music and liturgy as a legitimate but nebulous sort of duet. Or, as a composition with a lot of embellishments, where the important notes (the liturgy) were learned first and the trills and grace notes (the music) were later added, if one was proficient enough.

More recently, the emphasis began shifting from

this inclusion: music in liturgy. This modulation placed music more prominently as an essential element in the liturgy, one of several parts that make up the whole. Music in this vein is intrinsic to the act of liturgical prayer and contributes to the effectiveness of the community's praise.

Today, in striving to refine and understand even more clearly the nature of Christian ritual and its relationship to artistic expression, liturgists and musicians are rediscovering some profound yet fundamental congruities. What the Christian community seeks in liturgy — to express and deepen its experience of God's Presence — music

concretizes in the utterance of human feeling and ordered sound. What the Christian community does with music is liturgy.

Music delights or uplifts or magnifies our human experience. This is even more true of the Christian experience. Whether actually singing prayer, or dancing, or listening to instrumentalists, good music leads the worshipping community to God, to touch the essence of reality in beauty and truth, to reflect on and revel in God's saving love.

Music is liturgy because it reveals the best of our humanity and transforms us as we harmonize with

ourselves and one another, with our God and with all of Creation.

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The City of Rochester will offer the following SINGLE FAMILY HOUSES, subject to withdrawal, for sale at Public Auction, Wednesday, July 20, 1977 at 9:30 A.M. in the

**WEDNESDAY, JULY 20, 1977, 9:30 A.M.**  
**CONVENTION HALL AUDITORIUM**  
corner of West Monroe Ave. & Clinton Ave. S.

**TERMS: INVESTOR/NON OCCUPANTS**

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25 Fence St.	665 Parsells Ave.	430 Smith St.
216 Hayward Ave.	10 Phelps Ave.	10 Superior Terr.
		46 Weld St.

All structures must be rehabilitated in compliance with the City Building Code and Zoning Ordinance. Terms and Conditions that the purchaser must comply with shall be available for inspection at the office of the Division of Real Estate, 150 State Street, and will be announced at the time of the auction. Please contact the Division of Real Estate for interior inspections prior to the auction.

**NOTICE . . . ADDITIONAL PROPERTIES TO BE AVAILABLE**

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