

Insights in Liturgy

Instruments in Worship

BY FATHER DAVID E. FEDOR

When one looks at the variety of ways that musical instruments are used in the context of worship in so many of our churches today, it is difficult to believe that less than 15 years ago the organ was considered the only normally accepted instrument for worship. Some other instruments could be used on special occasions, provided the proper chancery permission was obtained, and it was very clearly stated that a few instruments were always expressly forbidden.

In the last decade, we have witnessed a tremendous period of change and experimentation because of the freedom given through the Second Vatican Council. We are, perhaps, now at a point where we can seriously look at what has happened regarding instruments in worship, openly evaluate this in light of the principles of good musicianship, creativity and imagination, and most importantly the principles of good liturgy, and move

into the present stage of liturgical growth in the American Catholic Church.

There is no doubt that the last 10 years have seen all kinds of things happen to music in the Church. Some things were excellent... others were terrible. If everything that happened during this period is viewed in a spirit of openness, one can now find a wealth of imaginative and creative directions emerging. For example, our first attempts at the so-called "folk mass" were jarring to many, rough, and ironically, in many cases, far removed from the spirit of community worship which they claimed to foster. The same type of jarring, rough experience happened when the Catholic organist suddenly realized that the instrument at his or her command was now being called upon to lead an entire congregation in singing, rather than merely provide background music for the Mass.

Today, many church musicians are taking a long look at what they have been doing. As a result, the selection of music, the

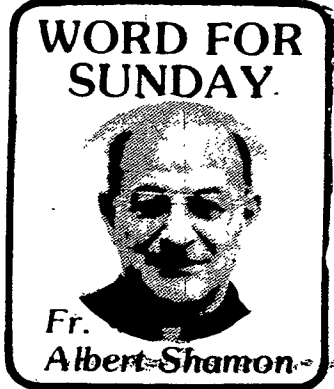
quality of performance, and consequently, the effectiveness of liturgical celebration is improving in many churches throughout the country. We are discovering that it is possible to mix all kinds of musical instruments in tasteful ways that can serve the celebration of the sacraments. Guitars and the organ can be combined. The flautist for the "folk group" can add a specialness to the anthem of the "traditional choir." A trumpet can add a festive descent to any instrumental ensemble. The possibilities are many and varied. Some of the better composers of liturgical music are beginning to write pieces which call for a diversity of instrumental combinations, and a large number of these musical offerings are imaginative, tasteful, and musically sound.

One of the primary keys to all of this is the fact that the "two camps" of church musicians (folk vs. traditional) are beginning to settle down and see value in the other's existence. The purpose of the pastoral musician—whether a player of strings or keyboard—is to minister through the arts in the context of worship. Although not universally true, it does mean that the two camps have come through a variety of stages which have resulted in this awareness of their common ministry.

First, they despised each other, each being suspicious that the other was "out to take over everything." Then, toleration of each other in mutual, if not peaceful, coexistence seemed to be normative. Then, perhaps, they may have privately admitted that that which the other did last Sunday was really sort of nice. And now, many are at a stage where they are willing and ready to cooperate and create together for the sake of ministering to the gathered community.

Musicians are, for the most part, creative and resourceful people. What seems to be happening now is that many of the musicians in our churches are channeling their psychic energies into refining their talents and working together in their common ministry rather than using that same psychic energy defending their respective ways of doing things. Where this real sense of vision is happening, the quality of celebration and the sense of worship is improving.

If at this point you are thinking, "I'd like to know where this is happening, because it sure isn't happening in my parish," then perhaps it is time for your parish musicians to get together and evaluate their purpose for existence as ministers of music. Maybe it is time for review of the way your parish is carrying out the liturgical renewal prompted by Vatican II.



Fr. Albert Shamon

The first reading next Sunday is taken from the last book in the Old Testament to be written, the book of Wisdom, inspired about 100 B.C. Sunday's excerpt answers the question: "Why does God put up with sinners?" Three answers are given.

First, God made all things. No one hates what is his own. Parents love their children; God loves what he has made. And he shows it every moment by keeping all things in existence.

Secondly, God is so big! It is said that small chimneys get hot quick; that is, small people "get hot" or angry quickly. God is no small Person. To Him the universe is no more than the tiny grain of wheat left on a scale that cannot tip it a hair. So great a God can afford to be patient and forgiving.

Lastly, God has faith in man. He overlooks sins that men may repent. He rebukes offenders, not harshly, but little by little, that they may abandon their wickedness and turn to the Lord (R1). God hopes for man's eventual conversion.

The gospel justifies the words of Wisdom. Zacchaeus was a sinner. God's patient waiting for him really "paid off."

Observe how Zacchaeus's conversion came about.

First, a deep desire to see Jesus had been planted in his heart. No doubt many people, while paying their taxes, had talked to Zacchaeus about Jesus. His curiosity was aroused. It is strange that Zacchaeus had

never seen Jesus, for Jericho is little more than 17 miles from Jerusalem. Yet it is not so strange. How many so-called educated men and women today know nothing about Jesus. Like Zacchaeus, they also are too busy making money, too caught up with the concerns of this world. Jesus, however, was not ignorant of Zacchaeus. He called him by name. Actually, Zacchaeus may have been the reason why Jesus had gone to Jericho.

The second step in Zacchaeus's conversion was his response to his inner desire to see Jesus. He didn't just stand around and do nothing and let his desire die. Rather, he made every effort he could to see Jesus. He didn't seem to care what people thought. They never had thought much of him anyway. Perhaps that was why he had busied himself with making money. Wealth can command attention. But he wanted, as everyone wants, love and understanding. Somehow, from what he had heard about Jesus he felt maybe He'd care. Good businessman that he was, he wanted to check out what he had heard. He had never done business on rumors. He'd see this Jesus for himself. He must have still been athletic, for he was able to dash ahead of the crowd and scamper up a tree.

His response to the first grace (the desire to see Jesus) won for him the second grace (an invitation from Jesus Himself to dine with Him). This brought the final grace (salvation). Zacchaeus promised to undo his frauds by a fourfold repayment.

This brought even further graces: salvation had come not only to him, but to his entire household.

Every day God offers us tiny graces—an inner desire to do a good turn. If we respond to these little graces, greater ones will be given. Like Zacchaeus, many of us have been busy about many things, not necessary. Like Zacchaeus, many of us have heard about Jesus. But what efforts have we been expending to "see" Jesus?



Seton Sale Is Saturday

The annual Seton Sale comes around for the 21st time this Saturday, Oct. 29, with the women pictured above in charge of arrangements. Front right is Janet Gaffney, chairman; with her, Pat Marx, co-chairman. Standing are Barb Pacitti, left, and Carol Kenny. Members of the 51 Seton branches have made all kinds of things for the sale, which will go on from 10 a.m. until 4 p.m. in the Otto A. Shults Community Center at Nazareth College. There will be a "Collectors' Corner" featuring antiques and Irish imports; also, in the center's Cabaret, a salad bar from 11 a.m. until 3. Profits will help pay for renovations planned at St. Mary's Hospital.

BLESSED SACRAMENT
Adoration of the Blessed Sacrament will take place in Blessed Sacrament Church Nov. 3, the first Thursday of the month, from noon until 5 p.m. Benediction will be followed by Mass at 5:15. Recitation of the rosary is scheduled for 12:15 p.m. These monthly rites constitute a prayer "for fidelity to the official teachings of the Church."

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Teen Recollection

St. Theodore's Parish Youth Club has scheduled an Evening of Recollection for 7 p.m. on Friday, Oct. 28 for all teenagers in the diocese. The evening's activities will be led by David Faroane and Kevin Mannix, two seminarians of the Society of the Precious Blood. Any teenager wishing to spend this time in renewal with the youth of St. Theodore's is asked, by the parish, to call 458-7846

HYMN FESTIVAL

Rochester Chapter, American Guild of Organists will present a number of its members, with singers from area choirs, in a Hymn Festival, at 7:30 p.m. Sunday, Oct. 30, in Asbury First United Methodist Church, 1050 East Ave. The organists include David Berger, Melvin Butler, David and Marian Craighead, Carol Doran and Robert DuBert, with Thomas Donohue and Darwin Stata as conductors. Dr. M. Alfred Bichsel will be officiant. Everyone is invited.

SETON SALE
Nazareth College Shults Community Center
Saturday, Oct. 29 10 a.m.-4 p.m.
Handmade Gifts for all ages, Fall and Winter Decorations, Antiques, Collectibles, Flea Market, Baked Foods.
Salad Bar 11 a.m.-3 p.m. Free Parking
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