

'A FAMILY OCCASION'

Writer describes his reaction to 'advanced' Dutch liturgy

BY DESMOND FISHER

The HAGUE—The Dutch have a saying against themselves: "One Dutchman a theologian; two Dutchmen a sect; three Dutchmen a schism."

The saying is probably more true—at least in the first centuries—than it has been for centuries. For in Holland now religion is a vital concern.

Professor Edward Schillebeeckx, O.P., of the Catholic University of Nijmegen (he is regarded as Holland's leading theologian though he is really a Fleming) has said that the Dutch are a "theologizing people."

This "theologizing" finds its main outlet in hundreds of different little societies—family or parish groups, debating and social welfare committees, study groups, groups engaged in ecumenism or some other area of religious thought.

Several Dutch priests and laymen told me that nearly every evening and usually on the week ends they are giving lectures, attending meetings, or



MISS MARIE VENDRIK . . . old certainties are passed.

AT WANDERER FORUM

Changes in liturgy, sundry problems blamed on the Reds

By PAT SCHARBER

MINNEAPOLIS, Minn.—"Do not go so far as to presume that every change in the liturgy is conceived by the communists."

This was among the more moderate positions voiced at the second annual Wanderer Forum here (June 24 to 26), and few of the some 550 persons attending agreed.

Communists were held responsible for changes in the liturgy, for the lack of prayers in public schools, for the war in Vietnam, for the many other ills afflicting our society.

The forum was sponsored by The Wanderer, national Catholic conservative weekly published in St. Paul. Those attending had come from 10 countries and 38 states in the U.S. to discuss "the decline of western Christian civilization."

Throughout the three-day meeting, the Wanderer Hotel took on the air of a political convention.

The men wore red, white and blue handkerchiefs in their suits and coat pockets while the ladies sported jeweled flags of the 50 states on their dresses. A color guard paraded before each banquet session.

Political suggestions were not absent. Maj. Gen. Thomas A. Lane, a Wanderer columnist, was suggested as a presidential candidate. Author Phyllis Schlafly was mentioned as a possible congressional nominee and Robert Morris, dean of Plano University, Dallas, Tex., was urged to try again for the U.S. Senate.

Nuns to train for CCD work

NEW ORLEANS—Two Sisters in the archdiocese of New Orleans have been chosen to undergo a year of special training which will equip them to direct the entire religious education program of two parishes.

The nuns are Sisters Louis Augustine of the Sisters of St. Joseph of Bourg and Sister Mary Ellen of the Sisters Marianites of the Holy Cross.

The parishes, St. Francis Cabrini in New Orleans and St. Francis de Sales in Houma, will finance the year of study at Divine Word, the new International Centre of Religious Education, in London, Ontario.

After their year of study, the Sisters will assume full-time duties in their respective parishes. They will work with the parish priests and the Confraternity of Christian Doctrine boards in planning, programming, and evaluating the total plan for the Christian formation of the people in the parish as well as with those who carry out the formation programs.

In the accompanying article, Desmond Fisher stresses that the new thinking in liturgy is the work of "misguided" people. The big difference is that the general climate in the country is one of openness and free discussion. This provides a favorable climate for experimentation and permits the emergence of new ideas and practices, some of which may startle American readers. Here he describes a Mass he attended in a Dutch town.

running study courses for small groups of people.

ONLY A MINORITY of the hundreds of groups is organized centrally. Indeed, the lack of contact between the leaders of the most progressive movements is remarkable. Each small collection of activists presents to the world its own particular line of thought and to ignore the others.

The most daring new experiments are taking place in the fields of liturgy, eucumenism and the pastoral handling of moral problems. Again it must be stressed that these experiments are done in secret, but they are conducted publicly, but quietly, and those behind them in no way regard them as deliberate disobedience or contraband.

Some of the liturgical experiments are remarkably advanced, going beyond anything one has heard or read about elsewhere. The whole emphasis is on participation, which means that the liturgical services are adapted as much as possible—and often far beyond what is officially permitted—to make them mean more to the congregation here and now.

This search to make religion have an immediate personal relevance to people, not only in liturgical gatherings, but in every aspect of life is the most impressive single aspect of Dutch Catholicism.

This is a description of one advanced Mass. It will give a better idea than elaborate explanations of what is taking place.

It was celebrated in a school chapel with about 20 persons present. They were gathered to one another by blood or marriage ties and had come for the baptism of a month-old baby girl. The priest was a friend of

the parents, having received the mother into the Catholic Church and later married the couple. There was a special order of congregational community which made feasible a liturgy "tailored" to the occasion.

THE GENERAL atmosphere was one of complete informality. This was not the performance of some mystic rite, but a family occasion. The priest greeted greetings from the altar and the early part of the Mass was a continuation of this dialogue in almost conversational style.

But it was at the Offertory that the real difference was noticeable. The priest telescoped the prayers over the gifts and omitted the Lavabo prayer and the prayer following it. The Preface was one improvised for the occasion, what might be called a variation on the theme of the Preface of the Trinity.

The prayers of the Canon were also telescoped, with no prayer for the Pope and the local Bishop, but with special reference to the occasion. The Consecration was indistinguishable in general atmosphere from the rest of the Mass. The words were said in the same tone of voice. The priest raised the host and the eucharist until the end. (The Dutch Bishops now advise only three genuflections during Mass but in every other respect the Mass was the same as one at the Communion.)

The prayers after the Consecration were said in silence until the great doxology which the priest so stressed that it seemed to become the central moment of the Mass. The three prayers before the Communion were omitted, the priest broke the host after the Our Father.

The one large host was divided into portions, and the priest walked down among the seats distributing the particles. The communicants lifted them in their fingers and put them into their mouths. Only when all had communicated did the priest himself do so. One of those who took the host was a Lutheran lady.

AFTER MASS, I asked the priest to explain the reasons for his actions. He said the main one was the occasion itself. He believed that the liturgy should have a set shape within which considerable variations were possible to suit particular circumstances.

His reason for telescoping the prayers was that they are repetitive. In Latin this might not make a difference to the average congregation. But once the prayers were in the vernacular the people noticed the duplication, he explained.

I asked him about omitting the Lavabo and the prayers before the priest's Communion. "I thought of them," he said. "Some prayers, but they are merely the traditional filling-out of a gesture which the Latin mind seems to think is necessary. In the liturgy there has always been a horror vacui (horror of a vacuum) and instead of doing something in silence, as is becoming the hands—the liturgists had to put in a prayer."

He admits that at present there is possibly too wide a disparity between the way different priests say Mass, but he believes this will persist until the new Mass structure is devised.

During the Mass, the congregation sat, standing only for the Creed. Only two people knelt for the Consecration. The dialogue parts were answered well.

The priest said that the people had to be trained in the liturgy by the priest. The congregation themselves said they had liked the Mass. "It had point to it," and it meant something. He showed me samples of their comments.

My own reaction was that the de-emphasizing of the mystery elements and the more natural way of celebrating brought the congregation into a more conscious and more active participation. One still needed to go to meet God as well as awaiting His coming to His people. Certainly the experience was a memorable one.

The saying of Mass entirely in the vernacular and the other changes made by the priest were, of course, contrary to the instructions of the Dutch Bishops and to the express command of the Liturgical Commission in Rome. So, too, the growing practice for priests in Holland not to celebrate Mass every day might possibly be seen as running counter to the spirit of Pope Paul's Mysterium Fidei in which the value of private Masses was stressed.

THE DUTCH priests who break the letter of the law do not see anything wrong with their attitudes and activities. They do not deny the need for rules. But they regard rules only as general guidelines which may not have application in particular circumstances.

They do not, for example, deny the value of private Masses. The same applies to the use of the vernacular and the "adaptation" of the prayers of the Mass. Even "moderate" opinion in Holland is surprisingly liberal on this score.

The rector of Holland's main seminary at Ryssenburg near Utrecht said: "Rome has far too long restricted the development of pluriformism, especially in the Mass. We need a

wider field in which to experiment."

He agreed that some of the experiments ran the risk of going too far. But he added—and this seems to be the general opinion among intellectuals of all shades of opinion—that while experimentation was risky, the greater dangers lay in doing nothing.

This constant tension between not going far enough and fear of going too far is accepted as necessary. Where other countries regard tension as "a disturbance to the simple faithful," Holland regards it as a prerequisite to a fuller development of the truth.

The lack of the old certainties does not cause over-concern. We have got to realize that it may be quite a Christian dimension of life not to have every thing in our pockets," said Marie Vendrik, an official of the Dutch Catholic Action headquarters at Den Horstink in Amersfoort.

"The council's Constitution and the experiments in the liturgy and other fields now taking place in Holland.

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THE YARDSTICK

Black power' giving civil rights black eye

By MSGR. GEORGE HIGGINS

Several years ago a Catholic publishing house in Ireland...



preachers, then, make us love God, or rather, help us to believe in His love for us.

There is certainly much to be said for this point of view with regard to the matter and form of preaching.



HONOR FORMER DCWV MODERATOR—Members of the Indianapolis Deaneery Council of Catholic Women presented a plaque and letter of appreciation to Msgr. Albert H. Busald...

WHAT OF THE DAY

Letter to a teen-ager

By REV. JOHN DORAN

Dear Teen-ager: You may have been reading the national and diocesan Catholic papers and magazines...



cause I know that there are still young ones who seek to serve their Brothers and Sisters in Christ in some way or another.

These several contributors to this symposium made a wide variety of useful suggestions...

But what about the columns and editorials that are being written these days (and the sermons being delivered) on the subject of civil rights?

Those who hesitate to blow the whistle on black racism for fear of being condemned as Uncle Toms or hilly-livered "liberals" can take courage from the example of Rev. Wilkins...

Here's the way one of the writers put it, respectfully, but very frankly: "I am afraid," he said, "that too often our preachers, entirely ignorant what we as laymen expect to hear in a sermon..."

On the contrary, I suspect that careful study of the record would show that during the past decade civil rights movements and activities have been much more positive than negative.

"It ought never to be ethnic or racial," he added. "The NAACP, for example, has always been a believer in the unfettered ballot for the Negro."

Cite Christian's duty to form public opinion

VATICAN CITY — A Christian's duty to strive to form public opinion in all spheres of modern life has been stressed in a papal letter sent to the main session of the Social Weeks of France.

Why do parents have to provide rides for you all the time? Why do you have to go to the movies for half an hour in lighted parks at night instead of letting you play ball on your own in the daytime?

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FIRE: FOUR SISTERS FLEE THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH

MacEoin (Continued from page 4) The council's declaration of the responsibility of the lay faithful.

Today, the letter says, the problem of public opinion "is profoundly characterized by a development of socialization."

Board to meet The first quarterly meeting for the board members of the Archdiocesan Council of Catholic Women will be held at 11 a.m. Tuesday, Aug. 2, at the Warren Hotel in Indianapolis.

Dear Msgr., My two-year-old grandnephew has little or no sight in one eye, but, please God, it may return. I am so grateful I am enclosing \$120 in thanksgiving. Take care of a sightless child in Gaza. K. McC.

Becket rites set LONDON — Celebrations noting the 800th anniversary of the death of St. Thomas Becket, medieval archbishop of Canterbury, are being planned at Canterbury for 1970.

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Questions (Continued from page 4) council Fathers did not intend to stifle us, but to guide us. There are some technical differences between constitutions, decrees and declarations...

Monsignor Goossens Says: A healthy child needs 2100 calories daily. These children rarely get 1600. Beggars since learning to walk, they will beg till they die — unless we give them a chance!

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Summer study opens for Oldenburg nuns

OLDENBURG, Ind.—Religious education is receiving major emphasis in this summer's study program of the Sisters of St. Francis here. Salvation history, in the five-week session at the motherhouse, is being taught by Sister Mary Jerome, a graduate of the Catholic University of America's master degree program in religious education.

Besides the group engaged in New Testament study at Marian College, 21 Sisters are enrolled in theology and religious education degree programs at Catholic University, St. Francis College, Joliet, Illinois, and St. Xavier College, Chicago. In a six-week catechetical workshop at Xavier University, Cincinnati, in CD leadership programs at Mount Mary College, Cedar Rapids, Iowa, and Mt. St. Scholastica College, Atchison, Kansas, and in sessions at Fairbourne College, St. Louis, designed for departmental religious teaching.

SELF-EVALUATION is a key topic in the elementary education section of the summer study. Five Evaluation Criteria Workshops are being conducted by 26 Franciscans, headed by Sister Mary Denis, Archdiocese School Office supervisor. Concerned with the interpretation and implementation of the revised NCEA Criteria for Evaluation of Catholic Elementary Schools, published in 1965, these workshops are being conducted at the University of Dayton, Catherine Spalding College, Louisville. Our Lady of Cincinnati.

Terre Haute CCW to meet July 26

TERRE HAUTE, Ind.—The Terre Haute Deacon Council of Catholic Women will hold its quarterly meeting at St. Paul's Church, Greencastle, on Tuesday, July 26. Breakfast will be served at 10 a.m. Father James Moriarty, spiritual director of the CCW will be the guest speaker. His subject will be "Today's Women. Forward March."



AT SERRA DISTRICT MEETING—Serra Club officers from Indianapolis, Terre Haute and New Albany gathered recently in Terre Haute for the annual Leaders Training Conference of Serra District 16. Principal speaker was Thomas Ransdell, of Louisville, who spoke of the "Priest's Myth." The three Archdiocesan Serra Clubs are member units of Serra International, an organization of Catholic business and professional men devoted to the encouragement and preservation of vocations to the religious life. District 16 is composed of nine Serra Clubs in Indiana and Kentucky. Newly elected District Governor is Herbert Jenner, Jr., a member of Christ the King parish, Indianapolis.

Changes David Armbrorst wins Fulbright

(Continued from page 2) serve to perpetrate "death, riots and bitterness among the races. If I opposed to the use of the Negro as a pawn to stir up riots."

In the area of religion, Msgr. Rudolph G. Bandas, Wanderer columnist, offered a 20-plant program.

The St. Paul pastor and council expert called for retaining traditional vestments, Gregorian chant, polyphonic music, the Latin language, genuflection, private confession and clerical celibacy.

He decried the Mass celebrant "who smiles and chats with those he passes" on his way to the altar, and hit out at the "religious paintings.

ANOTHER religious innovation attacked was the common Bible.

Florida English teacher Natalie White told the Forum that the new revised standard American version of the Bible, an updated translation of King James, had been the work of the National Council of Churches, which sought "to take out references to Christ's divinity."

The attitude toward the innovations was best summed up by Father Flaque who said of new theologians, "I can't have too much sympathy for them. I'm sick of love."

Among those offering the Forum suggestions for overcoming the evils of the modern world was Brent Borell of Washington, D.C., who is editor and publisher of Future, the new Catholic conservative magazine.

"Advise Congress to forget the laws dealing with poverty, open housing, and inflation," Borell said, "and secure instead the possibility of Christian religion existing in the United States."

He urged picketing the Supreme Court to win back "our Christian heritage." "Tell the secularists" among the press, entertainers and beatniks, he said, "that you have nothing to teach us. We have listened and smelled, and you are foul and

FESTIVAL CALENDAR

For the convenience of Criterion readers, the following is a listing of summer festival and picnic dates throughout Archdiocesan parishes. May we suggest that you take the family, see Indiana, and support the activities of these parishes. The missing dates will be filled in as we receive them.

Bradford, St. Michael's—Diamond, St. Mary's—Dove, St. John the Baptist—Enochsburg, St. John's—Sunday, Sept. 4.

Frenchtown, St. Bernard's—Sunday, Aug. 7.

Hamburg, St. Anne's—Sunday, Aug. 28.

Lanesville, St. Mary's—Sunday, Aug. 14.

Milhausen, Immaculate Conception—Sunday, July 17.

Morris, St. Anthony's—Napoleon, St. Maurice—Navilleton, St. Mary's—New Allice, St. Paul's—Sunday, Aug. 14.

Oak Forest, St. Cecilia—Sunday, Aug. 14.

St. Peter, Franklin County—Sellersburg, St. Paul's—Sunday, July 31 (Rock Lake Park).

Yorkville, St. Martin's—Sunday, Aug. 28.

CONTRIBUTORS

THE CRITERION will carry a list of paid and unreciprocated correspondents and others who have reported news for the current issue. The following persons submitted items for this week:

MRS. WILLIAM J. DANMANN, Terre Haute
MISS LULA ORINGER, Sellersburg
MRS. CLARA BAKER, Brookville

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Sister Catherine dies at the Woods

ST. MARY-OF-THE-WOODS, Ind.—Funeral services for Sister Catherine Castanier, S.P., were held at the motherhouse of the Sisters of Providence here Friday, July 8. She died July 5 in the convent infirmary after an extended illness.

A native of Saganaw, Mich., Sister Catherine entered the convent in 1903. An elementary teacher, she taught at St. Philip Neri and Holy Spirit Schools, Indianapolis, and in schools in Chicago and Wilmette, Ill.

She is survived by two sisters—Mrs. Celestia Cleaver, Saginaw, and Mrs. Lena Medcraft, Detroit.

Benefit auction set at Richmond

RICHMOND, Ind.—CYO members of St. Andrew parish, here, are collecting items to be sold at their fifth annual auction to be held August 3 in the parish schoolyard, 233 S. 5th Ave.

Clothes, books, appliances and furniture are among the items to be sold. Persons having articles they wish to donate may bring them to the rectory, 240 S. 6th St., or call for pick-up service.

A percentage of the proceeds will go to the support of the Benedictine high school and minor seminary in Hueraz, Peru. The Peruvian school is the official beneficiary of Archdiocesan CYO fund-raising projects this year.

Jubilees noted at Ferdinand

FERDINAND, Ind.—Four Benedictine Sisters of the Convent of the Immaculate Conception here observed Diamond and Golden Jubilees of religious profession during ceremonies Sunday, July 10.

Celebrating 60 years in the convent were Sister Mary Paul Desehinger, 81, and Sister Mary Michael Hofgesang, 86. Both have been retired for several years.

Golden jubilees are twins, Sister St. Charles and Sister M. Marcella Benken, 76. Sister Marcella is retired, while Sister 'Cheta is teaching in Evansville.

All four jubilarians have taught in schools of the Indianapolis Archdiocese.

Providence nun dies at the Woods

ST. MARY-OF-THE-WOODS, Ind.—Funeral services were held at the motherhouse of the Sisters of Providence here Thursday, July 14, for Sister Marie de Lourdes Siepka, S.P., who died in the convent infirmary July 12.

A Chicago native, Sister Marie de Lourdes entered the event in 1911. She was an elementary teacher, having taught in Fort Wayne, Indianapolis and Chicago.

Surviving are two sisters—Mrs. W. E. Walker and Mrs. Jeanette Klein, both of Phoenix, Ariz.

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Calendar OF EVENTS

St. Anthony's . . .
CYO Picnic July 16, Versailles Park.
Leave School 9 a.m.

St. Augustine's . . .
CYO Deanean Youth Council Meeting at St. Mary-of-the-Knobs, July 25.

Sacred Heart . . .
Parish Family Picnic and Reunion, July 17 at Rock Lake Park.

Providence . . .
Party, Saturday night, 8 p.m.

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St. Mary—
Altar Society Covered Dish Picnic, Binford Park, July 16, 6 p.m.

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VIEWING WITH ARNOLD

Virginia Woolf mostly talk

By JAMES W. ARNOLD



In "Who's Afraid of Virginia Woolf?" we get our celebrated chance to go to the movies and be shocked by words we are used to hearing only in the privacy of reality...

As soon as you dare say that "Woolf's" main appeal is sheer violence, spectators always enjoy blood, with or without meaning or finesse...

let for our repressed sexualized and sexualized to tuck amid the clutter of George and Martha's living room. On the surface, the movie is as unrelaxable as the play...

"Woolf" has some clear messages—that in an absolute sense, love that can hope to begin in living only when every last dream is stripped away...

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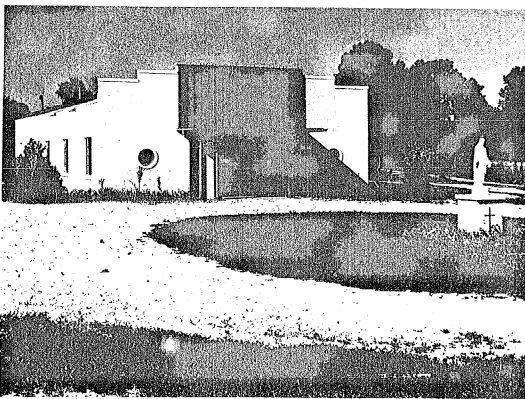
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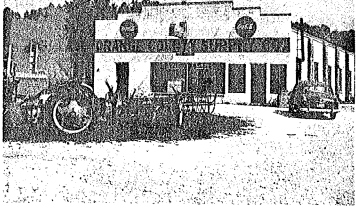
New liberty law in Spanish hopper

By MANUEL MIRA
MADRID — Under the newly proposed religious liberty law, Spain will recognize religious liberty as a personal human right...

• Non-Catholics will not be obliged to participate in Catholic religious ceremonies.
• Catholics will be allowed to marry in a civil ceremony, but baptized Catholics will have to give up their faith in order to be married in a civil ceremony.



PAOLI CHURCH TO BE REPLACED—The 35 families of Christ the King parish, Paoli, who have worshipped in a converted store and garage since 1948 will have a new church within the next two years.



Catholic, Protestant women explore unity

PARIS — A score of women representing Roman Catholic and Protestant organizations in Switzerland to call on their movements to confront the problem of "uprootedness" in society...

THE LAW WAS written under the guidance of Justice Minister Antonio Maria Oriol y Urujo, and Foreign Minister Fernando Maria Castiella...

Parish visitation program ordered by Kansas bishop

SALINA, Kan. — Disclosing plans of a diocesan-wide parish visitation program of priests among parishioners, Bishop Cyril J. Vogel of Salina said...

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AGREEING that ecumenism is a fundamental dimension of Christian life, and not simply the preserve of theologians or study groups...

For some time now, he said, both Catholics and Protestants have been "generally showing more open minds and looking for one another with greater love and trust."

IN MAY, 1965, Spanish Catholics appealed "for an atmosphere of mutual respect which should have its juridical expression in a law on religious freedom..."

Director of the school is Father Rupert J. D'Silva, national chaplain of the YCW.

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