

## Jesuit Editorial Asks Clergy Celibacy Study

New York (RNS)—America magazine has urged American bishops to authorize a "reliable and impartial study by competent experts" of the Catholic Church's discipline on priestly celibacy.

In a March 26 editorial, the national Catholic weekly, edited by Jesuits, said that in view of the increasing number of articles on celibacy in the secular press it is now time that the question receive "significant and present scrutiny and communication on the part of our bishops."

Such a study as it was proposing, America said, "could be a persuasive sign of sympathy and enlightened leadership, and could lift discussion above the present level of anonymous protest and titillating rumor."

Citing recent articles in popular magazines and newspapers, America said it has become "quite clear that priestly celibacy is now permanently and prominently on the list of Church questions judged suitable for impassioned reporting and discussion in the secular press."

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### Niagara Scholarship

James E. Murrer, 187 Curlew St., Rochester, a sophomore in the College of Business Administration at Niagara University, accepts scholarship award of the Rochester Chapter of the Niagara Alumni Association and its Ladies' Auxiliary, from Vincentian Father Walter F. Dirig, executive vice president and scholarship chairman at the university. Others in photo are Peter G. Klem, (center) and Thomas J. Gibbons, Rochester, cochairs of the scholarship committee of the Rochester Chapter.

### Los Angeles

## Two Altars Rile Prelate

Los Angeles (RNS)—A dispute over a temporary altar led to an hour-long picketing of the chancery here about 250 Loyola University students.

Precipitating the incident was an order by James Francis Cardinal McIntyre demanding removal of a temporary altar in the 1,000-seat Loyola chapel.

Jesuit Father Charles S. Cassassa, president of the school, said the altar was being removed in accordance with the cardinal's instructions. There remains in the sanctuary a permanent altar, built in 1953, he said. It and the temporary altar will be replaced within two months by a single new one, he added.

The student demonstration was sparked by James W. Freeman, 22, Loyola student body

president, who said the students desire to "participate in the spirit of renewal that is encouraged by the Vatican II Ecumenical Council." He added he would write to Pope Paul VI about the incident.

The permanent altar is so arranged that the priest celebrating Mass has his back to the congregation. The temporary altar, in keeping with the liturgical reform of Vatican II, permitted the priest to face the congregation. This altar was ordered removed by Cardinal McIntyre. It was erected two years ago and the cardinal, it was said, objected to a second "main" altar in the sanctuary.

He also objected to its erection without chancery permission. All new Catholic churches erected during the past two years in the Archdiocese of Los Angeles have altars arranged so that the priest faces the congregation, as the Loyola students desired.

A student statement noted that the temporary altar had been "the center of liturgical expression on our campus."

It stated that Cardinal McIntyre had acted arbitrarily, charging that there is "no recognized legal way within the

## Jesuit Experiment in Amsterdam

### New Mass Rite for Students

By PATRICK RILEY

Amsterdam (NC)—For the man of any religion or no religion who wanders off the streets of Amsterdam into Mass, a group of Dutch Jesuits is trying to construct a liturgy that will speak straight to his heart.

"Our liturgy isn't for Catholic people only," one of the Jesuits said. "We want to offer a liturgy any man can understand in terms of life's great mystery—realities: being born, loving one another, loneliness, sin and death. All the while the focus of our liturgy is the Eucharist."

If attendance by Catholics is any criterion, the new Mass has been a spectacular success.

When this group of Jesuits, all chaplains at Amsterdam's two universities, started to build their "Amsterdam liturgy" five years ago, only one out of 100 Catholics at the universities attended Sunday Mass at the chancery. Today the proportion is one out of four or five.

The Amsterdam Mass has the structure of the Mass of the Roman rite, but it is far from a simple translation. Most of the texts are original or are free adaptations—"shot through with poetry and with

modern ideas," as one Jesuit put it—of the prayers of the Roman rite.

"We have not sought the approval of the bishops," he stated. "But we have sought dialogue with them, and one of them has been here to see our Mass. They are more or less accommodating, and they let us proceed."

"At the same time they are anxious that we stay within our limits. But we have no pretensions of writing a liturgy for any place beyond Holland or even our own parish. We publish our prayers and liturgical formulas for all who want to see them. If they use them they do so on their own responsibility."

The university chaplaincy and its seven chaplains are attached to St. Ignatius High School on the canal known as Hobbemakade, near the center of Amsterdam. Mass is celebrated in the big chapel of the high school.

At Sunday evening Mass for university students there are at least as many children and older people as there are students.

Mass begins with a hymn. Usually the words are by Jesuit Father Huub Oosterhuis, a poet whose published works have enjoyed considerable success throughout the Netherlands. The music is either composed or arranged by another Jesuit, Father Bernard Huijbers, as is most of the music played and sung during the Mass.

"We begin the Mass by trying to create a certain atmosphere, a common purpose," one of the priests said.

This is done through the sen-

timents of the opening hymn, and through the way it is sung. First the choir sings the melody, which may be a rhythmic Dutch folk-song. The people repeat it, still in monodic form. Then the choir sings the hymn in harmony. Finally the people join the refrain while the choir sings in full harmony, perhaps with a descant added.

The opening hymn also begins the process of "introducing the various agent people," as one of the Jesuits described it. After the choir and the congregation make their appearance, the celebrant introduces himself. Usually he does this through a brief explanation to the people of the mood and meaning of the current liturgical season. In Advent, for example, he explains that the people have come together to ask God to come into their midst.

"We must choose our words with great care," one of the priests of the group said. "People come in believing more or less. We must not start off with expressions like 'the grace of Jesus Christ.' We have to build up to that, and use such expressions later in the Mass."

"For all the beauty of the Roman Mass, it is not dramatic enough. You'll note that the Latin poets, with some few exceptions, didn't succeed in creating a real drama. The Roman way is to speak in fortissimo from beginning to end."

"But in constructing our Mass, we are thinking in terms of the drama, that is, of building up to a climax and then relaxing."

For the Collect, however, the classic style of the Roman rite is preserved, addressing God

with the reminder of what He has done or has promised, and asking Him to grant what is in harmony with His deed or promise.

THROUGHOUT Mass, the singing of the people alternates with the reading of the word of God and the prayers and actions of the priest. Community acts of worship and belief—the Gloria and Credo—are sung in rhythmic Dutch.

While the collection is taken, the celebrant says a prayer to illustrate its meaning. The gifts of money are placed near the altar. Meanwhile bread and wine are brought to the altar to show the link between the gift to the people and the gift of bread and wine.

"It is unreal to want to ban money from the liturgy," one of the Jesuits remarked. "A father who puts food on the dinner table puts his very substance onto the table, but he does it by giving money to his wife."

At the Consecration, the priest simply lifts up two shallow baskets containing bread and speaks the words of consecration in the same tone he has used throughout the Mass. He keeps his eyes on the congregation. After genuflecting, he lifts the chalice and does the same.

Then the priest begins to break the consecrated bread, which is in the form of brownish wafers several times thicker than the usual host, and chewy. He hands a piece to the acolyte, who consumes it. Then he steps down to the altar rail and hands it to the communicants, who take it in their hands and put it in their mouths themselves.

At both Masses I attended, more than half the congregation received Communion.

After Communion is distributed, what remains of the consecrated bread is put in a tabernacle at an altar of reservation.

Mass ends with a communion song, a prayer, a blessing and usually a final hymn.

One of the Jesuits summed up what he and his fellows hope to achieve through the "Amsterdam liturgy":

"Our heartfelt desire is a liturgy for anyone, a liturgy that will speak to the heart of the man and woman and child living in our growing metropolitan area. At present the Church serves people in an urbanized society much as the music hall or the theater does. Our hope is to help the Church serve people in such a way that they can integrate their lives around the Church, and be brought to a realization of themselves as God wants them to be."

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## French Protestant Monks At Work in Holland

Amersfoort (NC)—Four Protestant monks have worked in the bustling atmosphere of this manufacturing town since autumn to give working witness to ecumenism.

One of them points their purpose as "trying to demonstrate that ecumenism is not simply an abstract idea but a fundamentally Christian way of life."

He explained, "today people believe only in what they see. If we live in a monastic community for love of God we must also show that we love men."

This accent on concretizing the spiritual as well as spiritualizing the material ran through the conversation of Brother Frank Van Het Hof, one of the four from the Protestant monastery of Taizé in France.

"We are a community of prayer. We pray in common. But our life of prayer cannot be separated from our work because our work must authenticate our prayer. The rule of Taizé tells us that our prayer can be true only if we are working with the fact of hard work, which is the common lot of mankind."

Brother Frank and another Brother arise each morning between midnight and dawn to be at work at 5 a.m.

Persons in every line of work—school principals, tradesmen, corporation executives, judges, lawyers, doctors and senior students—have shown a dedicated response to the call for church wardens in Quebec province.

The province last fall passed a new "law of the fabriques," a modern regulation well-suited to the time. The law contains precise regulations that will facilitate the administration of the temporal affairs of the parish. It was passed by the Quebec Legislature and Council at the request of the Quebec bishops. It became effective on Jan. 1 this year.

DEADLINE FOR NEWS MONDAY NOON FRIDAY DELIVERY

## Women Elected Wardens in Canadian Parishes

Montreal (NC)—Merle Kennedy, 23, is the youngest elected church warden around Montreal.

She is in St. Thomas Aquinas parish and is one of more than a dozen women chosen in English Catholic parishes in the first election in which women have been eligible. Women are also serving for the first time in a number of French parishes.

Miss Kennedy's reaction is typical. "I don't know what I am getting into, but I will give it a try," she said. She is experienced in parish work, serving as the parish bookkeeper for more than three years.

Across Quebec—and in other parts of Canada as well—men and women of a great variety of skills are answering the call to share the responsibility of the laity in running parishes when parish priests are faced with responsibilities more crucial than balancing the books.

A highlight of the law provides that wardens must be elected in all parishes and substantial borrowings must be approved by a majority of the parishioners. A feature of the law is that women are eligible for office as wardens, a condition which did not exist under the old law.

The law of the fabriques recognizes that the bishop is responsible for the administration of ecclesiastical goods, his right to establish parishes and ecclesiastical services, divide them, suppress them or annex them to other parishes, to determine the parishioners, decide on the location of churches, chapels and cemeteries, and approve the plans, quotations and costs of these.

## Could Catholic Church Join World Council?

New York (RNS)—How would the World Council of Churches answer if the Roman Catholic Church should ask now to be admitted into its membership?

The general secretary-elect of the WCC said here that it is "quite certain . . . that I would predict it now . . . that the World Council" would say "Yes, they are eligible."

"We would have to say yes, or go out of business," said Dr. Eugene Carson Blake, stated clerk (chief administrative officer) of the United Presbyterian Church in the U.S.A. On Dec. 1 he will succeed Dr. W. A. Visser 't Hof in the top WCC executive position.

Questions about Catholic Church membership in the World Council, and the general state of ecumenical endeavor, were posed to Dr. Blake in the course of an interview on the WCC's Radio program, "The World of Religion," on April 7. The possibility of a Catholic

application for WCC membership, Dr. Blake stressed, is "hypothetical," because "in the present attitude and understanding of themselves it is not likely that this proposal would be made. And there is no desire on either part—to embarrass the other."

"This is the new thing," the well-known ecumenist continued. "There were times in our lifetime when the Roman Catholic Church would take joy in discomforting the World Council, and vice versa."

"That is no longer the case. This is the new thing that has happened in five years . . ."

When and if the Catholic Church should make such a move, Dr. Blake said, then "we would have to sit down and say, 'Now, how do we modify our rules in order to avoid things that some of us . . . would fear.' He referred here to the disproportionate size of the Catholic Church in relation to present WCC member bodies.

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**New Hospital**

Boston (RNS)—M Archbishop George Hakim Akka, Israel, announced that a hospital named Cardinal Cushing of Boston be built in Nazareth to Arab and Jews.

He said the Cardinal Cushing Medical Center will stand "expression of the love and affection of the Jewish community."



**Pastor Fig**

St. Paul, Minn.—(RNS)—Holy Redeemer Catholic of 31-year-old parishioners are fighting project. The 79-year-old ramp located so that it torn down. He has won Council in presenting way Department.

**God's World**

Ration

By FATHI

There is a species humans are susceptible. In the name of the disease is a tion and who mot may the way goi spe self that she is trying when in reality she is some hurt.

Quite often we use sloth or as an escape from. On the evening that we attend that important meeting, we dawdle over task at home until it is late to go. "I'm so sorry, assure ourselves sincerely did want to be there." Of refuse an alms to a beggar the score that such charity only encourage his shiftless.

Another use of rationalization is to enable what is basically a selfish action. "I really help with that benefit" we say; "it's such a good cause. We do not admit that our reason is the hope of gain little lustre from our proximity to the socially prominent man.

Our purpose in rationalization is of course, to preserve a facade of self-righteousness. It is a part of perfection. We have to live with ourselves, and we are reluctant to admit that we are living with a scoundrel.

Unfortunately, rationalization is a self-destructive mechanism. No matter what lofty but conscious motives we may in ourselves, the underlying remains unchanged. The more and the longer we copy our self-deception, the less there is of genuine impulse. "It has been said, "and the will be believed." This is even of the lies which we ourselves.

The remedy for our self-deception is a simple: It begins with the acceptance the fact that we are imperfect and in many ways ignominious. ceeding from this basic premise we seek to evaluate our honestly, however painful truth may be.

This does not mean we seriously analyze every a If we did that, we never get anything done. But essential that when we ourselves making mental cause for some act or omission we bring ourselves up and face the question, what is the real reason you want to do (or not to do)?"

It is much healthier, psychologically and spirit