

'Situational' Ceremonials

Harrisburgh, (NC)—A priest-liturgist suggested that "situational liturgies" may be what is needed to close the gap between liturgy in theory and in practice.

As the first step in this direction, Father James LaCroce, executive secretary of the Harrisburgh Diocesan Liturgical Commission, proposed in-depth formation of priest leadership in the liturgy.

Father LaCroce said it must be kept in mind that priests also "have to study, read, and attend meetings to keep informed of new developments" in the liturgy.

They need assistance, he said, so they may "provide the effective leadership so necessary for instilling in the faithful the sense of community in Christ which is the core of the liturgy."

"Liturgy must be able to meet the people as they are," he said. "The problem is that it must do this without being dragged down by the lethargy of nature or inadequacy of spirit. This problem must be met substantially by the parish priest. He will need all the help he can get."

Coffee After Communion

Community, Liturgy's Goal

Houston — (RNS) — Practical measures to encourage a sense of community within the parish through a "warm, close" celebration of the Mass were proposed at the 27th National Catholic Liturgical Week here.

Father Joseph M. Champlin of Syracuse, speaking on "The People of God Assembled for Worship," said that when Christians gather for Mass they share the need for a community spirit and are "bound together as human persons."

"And this mutual union as persons is further cemented and deepened by common union with the Person of Christ in the Eucharistic species."

TO ATTAIN a sense of community within the parish (as called for by the Vatican Council's liturgical reforms), Father Champlin suggested:

- Division of large dioceses for better communication between the bishops and parishioners. "It is difficult for the people to

love deeply and strongly the bishop they may have never seen except in a newspaper photograph or on a rectory wall portrait, nor heard except over radio and television."

- Division of the large parishes. "A pretentious physical plant is not a requisite for a parish; all we need are people, a priest and a proper place for worship."

- Smaller churches or small chapels in larger churches for weekday celebrations. "When 20 people are scattered about a large building seating 1,000, it is difficult to promote the closeness and sense of union . . ."

- Weekday Masses in homes. "A modest coffee and cake interval with natural or directed discussion following Mass could achieve several purposes, not

the least of which would be a development of a community sense with the larger parish community.

- Priests greeting the people. With a pastor "concerned for his flock," parishioners "develop a warmer, more personal feeling of belonging . . ."

Father Champlin added that "an obvious, but essential" suggestion would be an expression of mutual love, "an outgoing, self-giving attitude directed towards family, neighbor, fellow parishioner."

"An active, intelligent, warmly communal celebration of the liturgy," he concluded, "does aid close person-to-person friendships. We need to show modern man this, show him how that helps to alleviate his painful loneliness."

Traditionalists Cry 'Sacrilege'

New York — (RNS) — Leaders of the Catholic Traditionalist Movement, which opposes the new English liturgy of the Roman Catholic Church, have petitioned

Pope Paul VI to "order an official investigation" into "sacrilegious abuses" in the celebration of Masses by priests attending the 27th Annual National Catholic Liturgical Week in Houston, Texas.

Father Gomar A. DePauw, president of the movement, said here he signed the cable to the pontiff. He simultaneously sent, in behalf of the group's board of directors, a wire to Alfredo Cardinal Ottaviani, head of the Congregation of the Doctrine of the Faith, telling him of the request to the Pope.

While he did not attend the Liturgical Week personally, Father DePauw said, more than 20 Traditionalists "infiltrated" the meeting and reported "outrageous practices" by priests when they celebrated the Eucharist.

These included, he asserted, "Masses — they called them Eucharistic services — celebrated in hotel rooms and in home kitchens on ordinary tables."

Priests, he continued, made up "not only their ceremonies, even their own psalms and texts, and even their own words of consecration."

"Of course, it was all in English, with ordinary table bread to be consecrated. I think this is pure sacrilege."

Father DePauw said the petition to Pope Paul asked in effect for a probe into "what took place" in Houston "under the eyes" of Bishop John L. Morkovsky, Apostolic Administrator of the Galveston-Houston diocese, and why the prelate did nothing in response to protests from local priests.

Most of the bread-and-kitchen table Masses, according to Father DePauw, occurred on the third morning of the Liturgical Week, an annual event attended by hundreds of priests, Sisters and laymen Traditionalists, he said, attended the Masses and reported their findings to him.

He said the cable to Cardinal Ottaviani about the Traditionalists' objections was sent be-

cause "we consider him our man in Rome."

The Traditionalists' principal objection to alleged "outrageous" practices at the Houston meeting was based on the theology behind them, the theology "which makes the Mass look like a meal," Father DePauw explained.

He said a kitchen table Mass "makes it clear to the bystander that the Mass is no longer the Sacrifice on Calvary but simply a meal that one eats at a table."

This is not to be tolerated, he added, because "the Mass is considered the most precious possession of the Roman Catholic Church and is surrounded with the greatest respect and is of such importance to us that the Church has written the most detailed words surrounding every movement in it."

He said the "validity of the Sacrament is at stake" in what he had heard had happened at Houston.

Father DePauw also opposed "100 per cent" the statements of one of the speakers, Father James J. Megivern, C.M., of St. John's University, Brooklyn, at the Liturgical Week.

Father Megivern, discussing the Eucharist, called for the use of "common, leavened bread" as a recognizable central symbol in the Mass and said that the insistence "on the use of strange little wafers" drove a wedge between liturgy and life. He also advocated that the communicant be allowed to take "with his own hand the Bread of Life, proffered him by the minister of the Lord."

"The sooner he takes his collar off and gets another job, the better it is," Father DePauw said in challenging Father Megivern's views. "I don't see how any priest who still believes in the Real Presence can refer to it as a strange little wafer. Why doesn't he submit that to the Congregation for the Doctrine of the Faith?"



13th Century Scholar

NEW YORK — (RNS) — The 700th anniversary of the birth of John Duns Scotus, famed 13th Century Franciscan philosopher and theologian, will be marked with a congress in his honor in Oxford, Sept. 11-13 and in Edinburgh, Sept. 15-17. Although the exact date of his birth is not known, it is believed to have been in 1266 in the village of Duns, Scotland. Taking part in the two congresses will be Christian scholars from various parts of the world. In connection with the congress, Pope Paul VI has sent an Apostolic Letter to the bishops of England and Wales and of Scotland. The pontiff said that the teachings of Duns Scotus could provide a "most suitable basis or framework" for dialogue between the Catholic and Anglican Churches.



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'Nuns of

CINCINNATI — (RNS) — shows the Green E of the Army's Sixt guerrilla training at Vietnam. The nun Cincinnati attended along with Special the Sisters "our p Sister Mary Vincel school in Kenton, League of Special pupils to develop in Vietnam and v Forces. The nuns part in an English College.

Priest L

Hong Kong — (NC) — the death of Chinese John Kay Wei Chung i labor camp to which sentenced in December was revealed here by the Fathers.

Father Chung was in Swatow in 1943. He ceived a degree in edu the Jesuit - conducted University in Shanghai also studied law there.

Although no other d available, according to



When Our Bless of the Last Supper to have first plac ample, arose from washed their feet though the Apostl fought for the to by the few. Yet I humble work of a most difficult of a By this act Our inseparable from everyone who says of heaven."

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