

Dance As Worship Taught in Asia

Christchurch, N.Z. — (RNS) — A Presbyterian laywoman from nearby Dunedin has been sent throughout the vast area of the East Asia Christian Conference teaching people to "dance to the Lord."

Mrs. Shona McTavish, author of "Lord of the Dance," was authorized by the conference to travel in Asia for three months introducing expressive dance as a "positive and meaningful form of expression in Christian worship."

Reporting on her work in Church and Community, journal of the New Zealand Council of Churches, she said:

"I felt as though my whole self, not my mind alone but all of me, was being used to its fullest for the expression of my belief."

Mrs. McTavish explained that the young people recite Bible incidents, dance to spoken words of Psalms and to hymns. The discipline of the mind still controls the emotions, she said.

For some youths accustomed to set and restrained dance, Mrs. McTavish noted, it is not easy to understand that the whole body can be used in vibrant expressions of God's will.

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"The Good Old Days??"

The Liturgy, of all the Council documents, touches everyone of us immediately and vitally. It was no accident that it was the first completed work of Vatican II — first not only numerically, but according to Pope Paul, "in a sense, first too in intrinsic worth and in importance for the life of the Church." When you think about it, would you have known there was a Council if it had not been for the liturgical changes? In fact, most of us take these changes to be the only result of four years of meeting, study and prayer. Since it is the one which has affected us the most, this is not surprising.

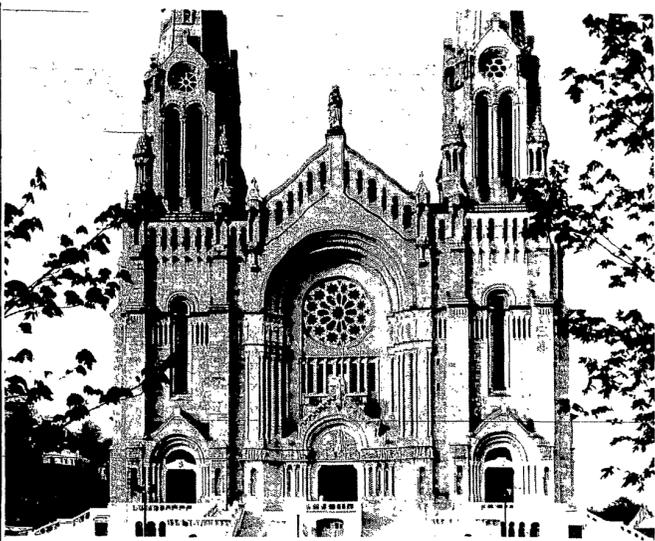
What is more surprising are the reactions, particularly on the part of those who are now in a frenzied panic. They feel that the changes are a real obstacle to salvation. Where is the Church they used to know? They seem to think that the Barque of Peter is headed for shipwreck. They are the first to cry, "Give us the good old days!" Ah, yes, the good old days—when we could sit undisturbed through Sunday Mass, dreaming of the picnic to follow; when we could say our rosary in peace; when it was unheard of that a fellow parishioner would be reading to us from the sanctuary, when we didn't have to meet the priest eye to eye; when we could kneel in reverence at the altar rail instead of marching up single file; when we didn't have to fumble with a cumbersome hymn book and sing unfamiliar hymns. Ah, yes, the good old days!

How sad if that is our only understanding of the liturgy. How badly we need to return to the "noble simplicity" of liturgical worship. What we have failed to recognize is that the essential truths of what the Church meant and intended in worship have remained unchanged; that through centuries of passive observance, its true nature has been obscured.

It is through the liturgy, especially the Eucharistic Sacrifice, that the "work of our redemption is exercised." This is the outstanding means by which we can intensify our daily growth in Christian living and can express in our lives and manifest to others the mystery of Christ and the true nature of His Church. Liturgical services are not private celebrations, but a celebration of the whole Church, the whole community, the whole People of God. The Church has declared her readiness to move from the sanctuary of yesterday to the sidewalks of today. We too, must go forth fortified and nourished by the liturgy to be the sign of Christ in the world.

There are countless ways in which we can carry out this daily extension of the liturgy in our lives. One of the most important is a deeper penetration into its universal aspects—a trying to understand that we are a part of the whole People of God. Thus, the suffering and impoverished people of the world and the thousand of heroic missionaries who are striving to help them—to be a sign of Christ to them, are intimately linked to us. For most of them, the good old days have never existed. Let us then, reach out and touch them with our love through prayer and continued sacrifices to the missions.

SALVATION AND SERVICE are the work of The Society for the Propagation of the Faith. Please cut out this column and send your offering to: Right Reverend Edward T. O'Meara, National Director, 366 Fifth Avenue, New York, N.Y. 10001, or directly to your local diocesan director, Rt. Rev. Msgr. John P. Duffy, 50 Chestnut Street, Rochester, New York 14604.



St. Anne de Beaupre, on the St. Lawrence River, was built in 1658.

Millions of Pilgrims Annually Flock to Canadian Shrines

For most American Catholics who spend their vacations in Canada the highlights of their trips are the visits they make to the many shrines dedicated to the Blessed Virgin, St. Anne, St. Joseph, the Jesuit Martyrs and Catherine Tekakwitha. Following are descriptions of some of the most popular shrines.

Ste. Anne de Beaupre, Quebec

More than 30 million have offered their prayers of petition and thanksgiving at the shrine of St. Anne de Beaupre since its erection in 1658 on the north shore of the St. Lawrence river, 20 miles from the city of Quebec. Throughout the summer weeks devotions are held every day in the week from morning until evening to accommodate the throngs of pilgrims.

On weekdays four Masses are offered in the morning beginning at 5:45. Mass is also celebrated weekday evenings at 9 o'clock. On Sunday, nine Masses are offered in the morning between 5:30 and noon. Daily devotions consist of a procession, Benediction of the Blessed Sacrament, veneration of the major relics, Stations of the Cross on the hillside and the candlelight procession which precedes the evening Mass.

Detailed information may be had by contacting Rev. Pilgrimage Director, Basilica of Ste. Anne de Beaupre, Province of Quebec, Canada.

Martyr's Shrine

An affinity exists between this historic Huron home of the Jesuit Martyrs and the Shrine of the North American Martyrs at Auriesville. The Martyrs' Shrine at Fort Ste. Marie was what might be called the home mission station of Sts. Isaac Jogues, Rene Goupil and John de Lalande. This sanctified ground was the fortified headquarters of the Jesuit Missionaries who labored among the 20,000 Huron Indians inhabiting the Georgian Bay region from 1625 to 1649.

The restoration of Ste. Marie gives Canada one of its most historic and hallowed landmarks. Here stands the Martyrs' Shrine which draws more than 200,000 pilgrims and tourists annually.

Pilgrims to the Shrine may visit and pray at the site of martyrdom and grave of St. Jean de Brebeuf.

Ninety miles north of Toronto near the city of Midland, the shrine may be reached easily by car, bus or train. An Inn on the Shrine grounds provides accommodations during the open season from June to October. Additional information may be had by writing

to the Rev. Director, Martyrs' Shrine, Fort Ste. Marie, Ontario, Canada.

St. Joseph's Oratory

What was an unadorned mountain slope in 1890 is today the sight of a magnificent basilica dedicated to St. Joseph which receives pilgrims in the thousands every week of the year.

It was inspired by a saintly lay brother of the Congregation of the Holy Cross, Brother Andre, whose ambition for a worthy shrine honoring Saint Joseph resulted in the erection of a little chapel on the slope of Mount Royal in 1904.

Cap de la Madeleine

The Shrine of Our Lady of the Cape is situated in the heart of the province of Quebec. It is just off the main highway about half way between Montreal and Quebec adjacent to the city of Three Rivers.

This landmark of Mary that enjoys a history of wonderful works and favors since 1834 became a national shrine in 1909 and is the haven of peace and devotion for thousands of the faithful annually.

Inspiring the rosary devotion here are 15 life size monuments treating the mysteries of the Rosary which form a spacious arc around the old shrine chapel. During the summer season it is well to make reservations for any prolonged visit at the Shrine. The feast of the Assumption, Aug. 15 is the major day at the Shrine of Our Lady of the Cape.

Shrine of the Sacred Heart

The Capuchin Fathers conduct this Quebec shrine that

has a history dating back to 1886. It is the headquarters for the Archconfraternity of Prayer and Penance and is affiliated with the world shrine of the Sacred Heart in Montmartre, Paris.

Since the first public pilgrimages here in 1927, the faithful of this continent have recognized this site as a center for acts of devotion and reparation.

Inspiring true sentiments of atonement are the replicas that have been erected of the grotto of the Agony in the Garden, the Holy Stairs and the Lourdes Grotto. Deeply impressive among the public devotions is the Way of the Cross.

Hey, Mrs. Diaz

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Family Rosary

The Family Rosary for Peace program is broadcast each evening at 7 p.m. by Rochester radio station WSAV, WMBO-FM in Auburn, television cable companies Channel 5 in Hornell, Channel 8 in Elmira and 88.75 mc. in Corning. Those who will lead in recitation of the Rosary this week are:

Friday, Aug. 2 — Charles Faust, St. Michael's, and the Kolping Society.

Saturday, Aug. 3 — Mass will be celebrated.

Sunday, Aug. 4 — Lester Burke of Our Lady of Perpetual Help.

Monday, Aug. 5 — Francis Ross Attinasi, Our Lady of Mercy.

Tuesday, Aug. 6 — Dennis O'Reilly, Our Lady of Good Counsel, and Knights of Equity Court 10.

Wednesday, Aug. 7 — Al Keidel, Holy Cross.

Thursday, Aug. 8 — Rev. Mr. William Endress, St. Salome's.

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