TRUSTEES APPROVE LAND PURCHASE

Fifty-eight acres of valuable land, contiguous to the western boundary of the campus, has been approved for purchase by the Trustees of the college. The land was offered to the college by the ARVIDA Corporation at $3,500 an acre on a 15 year mortgage agreement. Total cost of the land over the term of the mortgage, including interest payments, will be approximately $335,000.

Land in the same general area of the acreage to be purchased is now selling on the open market at $7,000 per acre. This purchase will complete the long-range land acquisition program of the college, assuring space for all future growth and expansion. It will increase the campus size from 65 acres to 123 acres.

LAND BENEFACTORS

$45,000 has already been pledged for purchase of this land by six benefactors. Milton F. Lewis, college trustee and the parent of a former student; John T. Oxley, owner of the Royal Palm Polo Club; and Edward M. Carey, a parent of a former student, have each contributed $10,000 payable over the next 10 years. Three benefactors, John T. Cooney, Jr., Clarence W. Marquardt, and William Delehanty, all members of the college’s Board of Regents, have pledged $5,000 each.

Funds for Educational Acres

In 1969 the major fund appeal of the college will be for contributions to pay off the mortgage on this land. Parents and friends of Marymount will be asked to purchase an “educational acre” or a portion of an acre, making a small down payment and paying the balance over a six year period. Each person investing in this land will receive a facsimile deed attesting to the fact they have contributed the acreage to the college. A brochure outlining the provisions of the Land Acquisition Program will be mailed to the parents for their consideration and support.

REGENTS ADD NEW MEMBERS

Fred A. Bantz and Sister de la Croix  Mrs. Harold Blancke  Raymond P. Homrich  Robert F. McCabe  Kenneth R. Miller
Champagne Brunch for Scholarships
FEBRUARY 9 – 1:00 P.M.
GREAT HALL – BOCA RATON HOTEL

A Champagne Brunch to benefit the college scholarship program will be inaugurated on February 9 at 1:00 p.m. in the Great Hall of the Boca Raton Hotel under the sponsorship of the President’s Committee for Scholarships. Proceeds from the brunch will be earmarked to meet the obligations of the college’s financial aid program which annually assists more than one-third of the student body.

Chairman of the event is Mrs. Byron C. Gould assisted by Mrs. Arthur C. Shuman, Mrs. J. Donald Wargo, Mrs. Herbert Brown, and Mrs. W. M. Kuras. Area workers from Boca Raton include Mrs. J. L. Quinn, Mrs. William E. Worsham, Mrs. Kenneth E. Staley, Mrs. E. Craig Davison, Mrs. Richard F. Ross, Mrs. Frank J. Dawson, Mrs. Leo Vona, Mrs. Frank Schierbrock, Mrs. G. Walter Dahm, Mrs. Donald Carberry, Mrs. Albert Bird, Mrs. Edward Mazaleski, Mrs. Julian Humiston, Mrs. Mary Steele, Mrs. Allan B. Millar, Mrs. Fred A. Dirkes, Mr. L. Bert Stephens.

Serving the committee in Delray Beach are Mrs. William F. Koch, Jr., Mrs. Jerry K. Kern, Mrs. F. Earl Wallace, Jr., Mrs. Robert Boyce, Mrs. Williams Frazer, Mrs. Francis A. Kingsley and from Boynton Beach, Mrs. Frank Kucera. In the Fort Lauderdale area the women’s committee members are Mrs. John Cooney, Jr., Mrs. Thomas J. Walker, Mrs. Robert Held, Mrs. Adolph Motta, and Mrs. Frances Buckley. The area member in Lighthouse Point is Mrs. Frank McDonough.

PARENTS WEEKEND
FEBRUARY 28 – MARCH 2

“Mardi Gras” is the theme for the annual Parents Weekend as announced by co-chairmen, Cassie Kelly, a sophomore and Susan Courtney, freshman. The parents will be entertained on Friday evening by the college Drama Club when they present a musical production especially produced for this occasion. Saturday morning will be devoted to faculty discussion groups in which the parents and students will engage in intellectual repartee. Sports events, pitting the daughters and their fathers and mothers, are scheduled that afternoon in Tennis, Golf and Swimming.

Saturday night the Dinner Dance, which has become such a popular part of the weekend, will be held in an off-campus “surprise” location. The activities conclude Sunday morning with the Eucharistic Banquet and a Brunch. According to students who have just returned from their holiday vacation, the weather up North has convinced a large number of parents to plan ahead for this fun and sun trip.

ALUMNAE REUNION
APRIL 12–13

Alumnae, 600 strong, are looking forward to the 2nd annual Alumnae Homecoming in April. Carol Wershoven, acting alumnae secretary, and Sister Kathleen, moderator, are planning an entertaining weekend. Alums should begin making arrangements now for this renewal of friendships and college memories.
Our Man in The Netherlands

Dr. Justin Steurer, chairman of the Humanities Division and Professor of Theology, spent four months this past summer in the Netherlands making a study of contrasting opinions of the Dutch people, both laity and religious, with respect to the changes taking place within the Catholic Church in Holland resulting from the decrees of Vatican II.

As a Catholic, the Vatican Council has been the most exciting event in the Church in history. It appeared that the Netherlands seemed to be the only one attempting to carry the results of the Council to the average Catholic layman. I went to Holland to find out what had happened, and the extent to which the changes taking place have affected relationships between the clergy, laity, and the Church authorities.

The questions that interested me specifically, and the ones I sought answers to were:

1. What was the change in the Dutch segment of the Church, as reported in the news media and periodicals, a change of heart or merely a change of style?
2. Has the Catholic layman benefited from these changes?
3. What does the layman think about these changes?
4. Why did these changes take place in the Netherlands instead of other countries?

The Dutch, like the Americans, are pragmatists; they are apt to experiment immediately in their daily life, rather than hold theoretical discussions over a long period of time. Consequently, the Netherlands is pluralistic, like America. Catholics and Protessants each make up around 40% of the population and this distribution presents a different situation from the one in the United States. It seemed to me that an American Catholic might profit from examining the Dutch experience, and, since the country is quite small, it was too difficult to get a great number of people to secure a wide range of opinion.

In seeking answers I was less interested in whether the priest faces the altar or faces me than in whether the Church faces the Netherlands more of Christ now, with the changes, than before, and whether they had helped.

One of my observations is that many of the people and movements described in the American press are not so influential in the Netherlands as the "noise" they make would indicate. One such group is the "Shalom" group in Odij, which has a cult following in Holland. As Father Godijn, to whom I was sent by Cardinal Alfrink, said, "Netherlands too has its Disneyland.

Holland is the place this is happening, not Germany, Ireland, or Austria, because of the kind of clergyman one meets. They are and have been a very democratic clergy. For the most part they do not demand a separation between clergy and laity, no spiritual and social elite. Bishops and priests really believe in the People of God and do not use the term to God's benefit and loving. Perhaps this is why it seems natural for them to wear non-clerical clothing and not resent the laity receiving the Host in their hands. Cardinal Alfrink is widely praised for his "democratic attitude," and to help the layman find more of God in his daily life, I was delighted to find the Christian values were not neglected in favor of anthropology, psychology, or sociology as had been feared to be expected.

Nearly everyone attending Sunday Mass receives Communion. The host is placed in your hand or on your tongue as you indite. Most receive in the hand. Parish councils have been established in many parishes. These handbooks were included in the yearly Mass obligation Sunday or Saturday evening. This little option moves them beyond the "let's go to an early Mass and get it over with" attitude. The Church has been most enthusiastic about the Mass and, perhaps because the prayers are related to present day life and the songs have unimportant modern texts, Sermons are quiet and convincing. The Old Testament, New Testament, and Gospel are used to help the laity find more of God in his daily life. I was delighted to find the Christian values were not neglected in favor of anthropology, psychology, or sociology as had been feared to be expected.

In conclusion it must be stated that much of the change taking place is simply sociological. The Papacy is the last powerful absolute monarch, a very democratic clergy. For the most part they do not demand a separation between clergy and laity, no spiritual and social elite. Bishops and priests really believe in the People of God and do not use the term to God's benefit and loving. Perhaps this is why it seems natural for them to wear non-clerical clothing and not resent the laity receiving the Host in their hands. Cardinal Alfrink is widely praised for his "democratic attitude," and to help the laity find more of God in his daily life, I was delighted to find the Christian values were not neglected in favor of anthropology, psychology, or sociology as had been feared to be expected.

Most of the people I talked to seemed to like the changes. I made a special effort to talk with people who were still suspicious of the change. A view when listening to progressive or conservative enthusiasts. Three basic attitudes were revealed through my interviews, (1) the changes were too soon, (2) the changes were too much, and (3) the changes are too little and too late. The individual's approach to the changing Church seemed to have more to do with his attitude towards change in general, rather than indicating any "general" bias. In other words, many elderly people were happy with the "too much too soon" view. As one elderly woman commented, "I am sure there are other paths to God than the one I have been taught. I am too old to change, but I would welcome the idea that I have been somewhat misguided.

Middle-aged people seem to feel that it is up to their age group to provide leadership and give the Church a "fresh" view. "Somehow in the past a curtain dropped down between God and the people. People are now trying to tear holes in that curtain to get through." Sometimes they are successful, and sometimes they just tear holes.

The young people, unless they are in the universities, are very skeptical. They are cynical, they feel that all churches are spiritually bankrupt, and that changes are made because those changes are inevitable if the churches "are to remain in business" in modern times. Occasionally, these young people are very interested in God, Christ, love — and not in any "hippy" way. Many of them keep pictures of Chue Guevara, with his long hair and beard, on the walls in their rooms as a strange transformation of Jesus. The Guevara myth reveres is a young man who died in poverty while laying down his life for the little people. This is heartbreaking, for Jesus Christ would have the same appeal and more to those who love Him. Jesus Christ is more or less the "bait" used by "churches" to promote their own power and wealth. Still, these young people are so wholeheartedly in love with God that I am sure they will overcome their bitterness and distrust.

"Conservative" laymen are highly organized in Holland, even though the "Gronddocument," the foundation of the magazine "Confrontatie," opposes change. I spent as much time with them as with the "progressives." I found, just as I expected, good and decent people on both sides. It seems to me that the main emphasis of Cardinal Alfrink's major concern was to avoid polarization of the differing views, to keep them communicating with himself and each other. It is a shame to have lost its history as a place of religious refuge shows its tolerance of new or different ideas. As a merchant nation, it is pragmatic — if it works, it's good — so it is easy to theorize if something has proved itself useful. Holland's sad history under Spanish rule leaves a basic distrust of absolute authority, especially exercised from afar with little respect for the national character. It must also be understood that, as in America, Roman Catholicism has been for the past two hundred years in the Dutch contribution to the culture of their country. One of the most significant events which affected the position of Catholics in Holland was the end of the civil war and the Peace of Westphalia in 1648. As a result, Holland was forced to recognize the independence of the Catholic Church and the right of individuals to choose their own religious beliefs. In the years that followed, the Dutch government persecuted Catholicism, and many Catholics were forced to leave the country. Some Catholics emigrated to other countries, while others remained in Holland and continued to practice their faith in secret. However, in the late 18th century, the Dutch government began to tolerate Catholicism, and in 1815 the Dutch government declared Catholicism to be a legal religion. As a result, the Catholic Church in Holland began to grow and to develop its own unique characteristics. Today, the Catholic Church in Holland is a vibrant and active community, with a strong presence in the cultural, political, and social life of the country. The Church is deeply involved in social and charitable work, and it continues to play a significant role in Dutch society. The Catholic Church in Holland is a model of a successful adaptation to a modern society, while maintaining its traditional values and practices.
FOUNDATION GIFT

The Trustees of the Arthur Vining Davis Foundation have notified Sister de la Croix of approval of a grant to the college in the amount of $50,000 as a contribution to furnish the new library. In accepting the gift, Sister de la Croix recalled the great interest Mr. Davis had in the Boca Raton area and his leadership in advancing the growth of the community. It was the ARVIDA Corporation’s contribution of 50 acres of land which led to the establishment of the college in Florida.

Funds for Library

In the Fall newsletter the financial problem of the library overrun bid was presented to our readers. At that time approximately $67,000 was needed for construction. In the interim the following contributions have been received which have reduced the overrun balance to $25,000.

- Ettinger Foundation: $13,935.00
- Maurice B. Frank: $9,880.00
- Frank J. Lewis Foundation: $6,950.00
- Harold Blancke: $5,870.00
- Thomas Walker: $2,888.00
- James O’Brien: $1,000.00
- A. H. Harris: $1,000.00
- A. J. Raskopf: $250.00
- Mrs. Edna Tumbush: $236.00
- Van Huffel Foundation: $200.00

AN UNRESTRICTED CONTRIBUTION of $500 from the Sears-Roebuck Foundation was presented to Sister de la Croix by Wayne Wade, local Sears representative. The Funds are part of one million dollars distributed by Sears-Roebuck Foundation under their continuing program of aid to privately supported colleges and universities. In Florida 10 schools shared in the grants. This is the first year the college has been included among the recipients.

Marymount College
Boca Raton, Florida 33432

Published by the Development Office for Alumnae, Parents and Friends.