



PER **VISIBILIA**  
AD  
**INVISIBILIA**



GERARD LUKKEN

EDITED BY LOUIS VAN TONGEREN  
AND CHARLES CASPERS



ANTHROPOLOGICAL, THEOLOGICAL AND  
SEMIOTIC STUDIES ON THE LITURGY AND  
THE SACRAMENTS

## Rite and Sign

### Gerard Lukken: Some Bio-bibliographical Notes

by Louis van Tongeren

Gerard Maria Lukken was born on February 8, 1933 in the Dutch royal residence, The Hague, as the third child and second son in a family, which would eventually consist of five children.<sup>1</sup> The first years of his life he spent in Rijswijk, near The Hague. The Lukken family moved a number of times, because of the employment of the father, who was working in the textile trade and in home furnishing, a trade which was also known to his mother, who had worked in her youth as a seamstress. Successively they lived in Apeldoorn, Nijmegen, Tilburg, Venlo, and again in Nijmegen. From the last named city Gerard Lukken moved to Sint-Michielsgestel to attend the diocesan preparatory seminary Beekvliet. His mother had insisted that he would receive his secondary education with the Jesuits at their Canisius College in Nijmegen, which Gerard's elder brother already attended. But even at the age of twelve Gerard knew that he did not want to become a Jesuit; a secular priest he was to be. Having finished Beekvliet he went to the seminary of the diocese of 's-Hertogenbosch in Haaren in 1951. On June 15, 1957 Gerard Lukken was ordained a priest by Monsignor Mutsaerts in 's-Hertogenbosch.

The bibliography shows that the time of study at Haaren already yielded the first products of his pen. At that time he did not yet write solid scholarly articles, but contributed smaller contributions on a range of subjects in *de Domklok*, the magazine of the theology students in the seminary (nos. 1-16).<sup>2</sup> During his period in the seminary Gerard Lukken experienced the first changes in the liturgy: the rites for Holy Week were restored, the first altars were relocated to make the celebration of the *Mass facie ad populum* possible, and hesitatingly the vernacular was introduced into the liturgy. Partly as a consequence of the Liturgical

\* This contribution was translated by M. Schneiders, M.Div.

1 For some biographical facts I owe thanks especially to Mrs. M. Lukken-Spieringsh and to G. Hoogbergen.

2 The numbers in parentheses in this bio-bibliographical description refer to the numbers of the bibliography of Gerard Lukken, which follows. If the publication concerned is also included in this volume of collected studies, this has been indicated by a number in italics, which refers to the order of the contributions in this volume. I do not, however, give exhaustive references to the bibliography. Only those publications which are most prominent in Gerard Lukken's scholarly development are mentioned here.

Movement and – in line with this – the development of liturgical studies during the preceding decades, the teaching of liturgy was changing and being renewed. The seminary did not have a special lecturer for the field of liturgy, which was thought of mainly as a practical and legal subject, taken care of by the president of the seminary. That different, in the beginning mainly historical aspects of the liturgy, came into focus, is clear from the fact that a special lecturer in liturgy was appointed at the end of the fifties. The diocese did not have somebody for the job and asked the Dominican Th. Vismans. To have a man in the near future from the own clergy to teach liturgy in the seminary the diocese sent Gerard Lukken to study in Rome, after he had had some pastoral experience first as a curate in Veghel. After three years of study in Rome, he pursued his studies abroad for two more years in Paris at the Institut Supérieur de Liturgie. In the meantime he had started on a dissertation supervised by the Dutch Jesuit H. Schmidt, who was attached to the Pontificia Università Gregoriana and to the Istituto Liturgico San Anselmo. According to Schmidt the subject chosen for a thesis should not have any practical relevance. He therefore suggested to Gerard Lukken to go into the development of the theology of sin in the liturgy. Having collected an abundance of text material, Gerard Lukken succeeded in convincing Schmidt, that a restriction to the idea of original sin was a sensible thing. The result was a literary-historical study of the theology of original sin in the early-Christian baptismal rite and in other texts of the most important (Roman) sacramentaries in the context of patristics. Gerard Lukken successfully defended his thesis (no. 19) in the Theological Faculty of the Pontificia Università Gregoriana on April 14, 1967. It is still considered to be a standard work, of which an English version was published in 1973 (no. 64).

In the mean time Gerard Lukken had returned to the Netherlands in 1964 and was appointed lecturer in liturgy in the diocesan seminary at Haaren. At the same time he became rector of a home for the elderly in nearby Oisterwijk, in which he was expected to reside. This was a rather unusual arrangement, as the lecturers of the seminary as a rule lived in it. There were, however, fears that, as together with him two others were newly appointed as lecturer after studying abroad, several young newcomers might cause unrest, when they would propagate the progressive ideas acquired abroad. Nevertheless liturgical experiments started cautiously, balancing on the borders of the margins acceptable in those days. Gerard Lukken combined the two positions in Haaren and Oisterwijk until 1967, the year in which he was appointed lecturer in liturgy and theology of the sacraments in the Theological Faculty in Tilburg, which was founded in the same year. On January 1, 1981 his position was transformed into a professorship. The fact that Gerard Lukken had married

Helma (Mat) Spieringhs in 1970 was in those days no impediment for his new appointment.

At about the same time at which the Theological Faculty in Tilburg (TFT) was founded, in 1967, similar Roman Catholic theological colleges were established in Heerlen, Amsterdam and Utrecht. Like the Theological Faculty in Tilburg these were amalgamations of a number of seminaries, both diocesan and of religious orders. Together with the Theological Faculty of the Catholic University of Nijmegen, founded in 1923, these institutions were assigned the tasks to take care of the education of priests in the Netherlands and to raise the standard of theological studies to an academic level.<sup>3</sup> The four new colleges did not, of course, have an established research tradition. And since a lot of time and energy had to be spent in the early years in the forming of an organisation structure and in developing a curriculum, as well as in taking a stand vis-à-vis the ecclesiastical authorities, the distinctive features in scholarly work did not become prominent until some later time. The lecturers had, moreover, to get to know each other, as they were brought together from many different traditions and backgrounds.

In contrast with the lay lecturers, who were paid according to government schemes, those who were priests had to do initially with an upgraded allowance for expenses, until the Department of Education and Research started to support the TFT in 1970. Four years later, in October 1974, the TFT was recognized legally as an academic theological institution. As some seven years had elapsed between the foundation of the TFT and the state recognition, it did not seem expedient that the professors and lecturers would give an inaugural lecture. In its stead a volume was published with which the academic staff presented itself 'between times'.<sup>4</sup> Gerard Lukken provided a contribution for the volume, which he considers to be his inaugural lecture (no. 80 = 81 = 11).

The new colleges all started shortly after the Second Vatican Council. Thus many of the lecturers were involved in the introduction of the changes which Vatican II had initiated. Many of them were advisors to the bishops, were involved in new ecclesiastical advisory boards, gave courses throughout the country, published thoughtful observations in scholarly journals, but most of all they wrote for a wider readership in newspapers and magazines, mainly on the recent developments in the church. Thus most of the lecturers in liturgy were involved directly from

<sup>3</sup> See L. WINKELER: *Om kerk en wetenschap. Geschiedenis van de Katholieke Theologische Universiteit Amsterdam en de Katholieke Theologische Universiteit Utrecht 1967-1991* (Utrecht 1992) 11-20.

<sup>4</sup> Thus, in Dutch, the title of the volume, H. BERGER a.o. (ed.): *Tussentijds, Theologische Faculteit Tilburg. Bundel opstellen bij gelegenheid van haar erkenning* (Tilburg 1975).

the beginning in the enormous task of liturgical renewal in the Netherlands. From his appointment in Tilburg this is true for Gerard Lukken. Two of his activities in this regard stand out and accentuate this.

In January 1967 Gerard Lukken became a member of the Dutch Commission for the Liturgy (Nederlandse Commissie voor Liturgie, NCL) and took a seat on the executive board. When H. Wegman had to retire because of illness in 1969 he became chairman of the Commission. The Nederlandse Commissie voor Liturgie was installed on December 12, 1963 as the national liturgical commission recommended in the Constitution on the Liturgy of the Second Vatican Council, which, under the supervision of the episcopal conference, had to "regulate pastoral-liturgical action throughout the territory and to promote studies and necessary experiments whenever there is question of adaptations to be proposed to the Apostolic See" (art. 44). In fact the preparation and implementation of liturgical renewal in the Netherlands rested with this Commission.<sup>5</sup> The activities of the Commission extended over different fields. The official liturgical renewal, as it was formulated in Rome, it put into practice. It organized the work of the translation of the new liturgical books and especially invested much energy in the translation of the *Ordinarium Missae*, the eucharistic prayers and the prefaces. Moreover the Commission guided the liturgical centres of experiment and kept contacts with different liturgical institutions and organisations, both national and diocesan.

In 1971 the organisation of policy making in the liturgy was structured differently. The Nationale Raad voor Liturgie (National Council for the Liturgy, NRL) was established, which works under the final responsibility of the episcopal conference. This body was assisted by an Adviesraad (Advisory Council), which consisted of experts. From 1973 until 1977, when the Adviesraad abolished itself, Gerard Lukken was a member. This short survey shows clearly, that Gerard Lukken was involved explicitly in the official policy in the Netherlands as regards liturgical renewal. He was among those who gave shape to the translation of the official liturgical books, to the implementation of liturgical directions and the 'translation' of these for the parishes, and to the counselling of the first, episcopally tolerated, centres of experiment.

<sup>5</sup> See for the activities and the eventful history of this Commission, J. JOOSSE: *Eucharistische gebeden in Nederland. Een documentaire studie over de ontwikkeling van de vertaalde Romeinse en 'eigen' Nederlandse eucharistische gebeden (1963-1979)* I-II (= TFL-studies 17) (Tilburg 1991) *passim*, and for a survey, esp. 47-59. As there was no bishop among the members of the Nederlandse Commissie voor Liturgie, the composition of this national liturgical commission differed explicitly from what was prescribed in the instruction *Inter oecumenici* from 1964. For Rome this was a thorn in the flesh, IDEM: *Eucharistische gebeden* 48. Perhaps the absence of the bishops from the Commission partly explains the special way in which the liturgical renewal could be moulded in the Netherlands.

An activity of a different nature also points towards Gerard Lukken's involvement in liturgical renewal and the guiding thereof from the second half of the sixties, viz. his membership of the editorial board of the *Werkmap voor liturgie*. This periodical, which first appeared in 1966, intended initially to offer multiform documentation, that is creative materials for the benefit of the local community.<sup>6</sup> The journal wanted to be a kind of platform, in which creative, experimental liturgical texts, songs and outlines of rites could be published for use on a broader basis in the local communities. Very soon, in 1967, Gerard Lukken joined the board of editors, which initially took responsibility for a similar catechetical periodical, the *Werkmap voor de katechese*, as well.

As the services of the new Roman ritual appeared in Dutch during the seventies, the editorial board decided "to devote part of the *Werkmap* to views about the background of these rituals, to evaluate what had been developed so far in local communities, to consider different aspects of the rituals within a wider pastoral scope, and, whenever possible, to offer pastoral-liturgical suggestions and specific material in this context. Another part of the *Werkmap* would, as was usual, provide straightforward and practical material".<sup>7</sup> During the last few years they have elucidated several topical themes from the liturgical practice. Until this day Gerard Lukken is a member of the editorial board of the *Werkmap voor liturgie*. Through the years he has contributed a considerable number of articles for this periodical and he has edited several issues about diverging themes. During the first years of the *Werkmap* Gerard Lukken entered the creative field in providing two drafts for baptismal liturgies (nos. 28 = 194; 72 = 193) and one draft for an ecumenical ritual of marriage (no. 63 = 240), all three for the *Werkmap*. The idea of the editors thus was twofold: to nourish the parishes with fresh material which originated in local communities on the one hand, and on the other to clarify the official liturgy and comment upon it, and to reflect upon topical liturgical issues. The redactional format was clearly made for liturgical practice and took the actual practice at the same time as its main starting-point. They were choosing in such a way for a liturgy 'from below', an option which, as we have already seen, was shared by the official Commission which had to prepare and counsel the liturgical renewal in the Netherlands, the ncl.

The inductive approach would prove to be characteristic through the years for Gerard Lukken. He would evaluate and reflect upon ecclesiastical and liturgical changes from this focus. But he would also start from the same angle in his teaching and in consultation and

discussion with students and colleagues, both on matters in his field of study and of university organization. Not a preset norm, prescribed from above, is the decisive criterium for Gerard Lukken. He wants to find out what is feasible from the actual situation as it presents itself. As regards the liturgy this means that it is not a uniform, ordained and changeless, and in this sense sacrosanct rite which constitutes the point of reference, but the actual human being who wants to understand the precarious history of his life religiously within salvation history. While this point of view is distinctive for Gerard Lukken as a person and because it goes along with his open character, many will have met him as an amiable and gentle man, who does neither look for conflict nor attract it, a man who is respected everywhere for his thorough knowledge and his balanced judgement.

The approach of the liturgy 'from below' guided Gerard Lukken to describe the liturgy in his first publications within the field of tension of the very far-reaching process of secularization, which took place rapidly from 1960, and especially from 1966 (nos. 30 = 46 = 1; 31 = 43; 42; 37). In some recent articles he looks back after 25 years at this more or less stormy situation and evaluates it, especially as regards the specific Dutch context, which then received a lot of interest internationally, but was only partially recognisable and understood by many outside the Netherlands (nos. 228 = 241 = 2; 243). The fast social-cultural changes influenced the religious experience of people. They posed themselves fundamental questions with regard to God, religion, christianity and church, which had an immediate bearing upon liturgy. The untouchable, static, sacred and nearly suprahistorical liturgy became the target of criticism and more and more it was less accepted as self-evident. Instead attention shifted to religious experience and to the actual life of man, which evolves in the dynamic course of history. As a result of this shift the view developed that liturgy takes shape within our contingent history. Divine salvation is not attainable immediately; it needs mediation from man, who is tied to time and place. Man can experience his actual history as being part of salvation history. In the inductive liturgy the transcendent emerges as trans-as-cendence, while it manifests itself as trans-des-cendence in the deductive liturgy.

The questions which secularization evoked, could be accentuated and clarified with the help of anthropology, which had already made its appearance in theology in the preceding decades. From the moment that Gerard Lukken started to teach in Haaren in 1964, he reflected on the question of the purpose, the function and the meaning of ritual generally and of the liturgy in particular within the context of secularization. The study of this problem constitutes one of the two main lines which characterize Gerard Lukken's scholarly work. Anthropological perceptions

inspired him here. This did in the beginning raise eyebrows, as he himself indicates in a recent article (no. 244), in which he presents a short survey of the various phases in which and how anthropology permeated the study of liturgy after Vatican II. Shortly before he left the Institut Supérieur de Liturgie in 1964, he writes: "Père Gy, director of the Institut, asked me how I would teach liturgy to students of theology. As I replied that I would start with a treatment of questions like what are rituals, and what is their position in the life of people and of society, he was surprised. Apparently our country saw the anthropological shift in theology earlier than France and other countries".<sup>8</sup> In his lectures and in many of his publications Gerard Lukken has continued an orientation upon the general human data regarding ritual, from which he wants to reflect on the meaning of the sacraments and the liturgy for believing people who live in a more and more secularized world. Especially one concept plays an important role in his conclusion about the function and meaning of rituals and of the liturgy: the liturgical ritual with its symbols, symbolic acts and symbolic language is *irreplaceable* in the religious communication of man with the divine, the transcendent or the mysterious essence of reality. The many articles on this theme, in which various aspects come back regularly, complemented again with some new elements, find their interim conclusion in his books *De onvervangbare weg van de liturgie* (no. 114 = 144) and *Geen leven zonder rituelen. Antropologische beschouwingen met het oog op de christelijke liturgie* (no. 145 = 158 = 188).<sup>9</sup> In line with the anthropological background of the liturgy, he described the mediating role of human corporality and sensority and of the material world especially in his *Liturgie en zintuiglijkheid. Over de betekenis van lichamelijkheid in de liturgie* (no. 218; see in part 4).<sup>10</sup>

Because of the increasing secularization, which caused a greater distance towards the official liturgy for many, and from an inductive approach to the liturgy Gerard Lukken more than once pleaded for the introduction and the drafting of so-called liminary liturgy or of catechumenical celebrations (nos. 129 = 130 = 131 = 9; 228 = 241 = 2; cf. also 96 = 191 = in part 6; 97 = 192 = in part 6; 109 = 238 = in part 8; 228 = 241 = 2; 243). With this he pleads for a more differentiated offer of liturgical services, which is in keeping with the multiform religious situation. New liturgical forms may then be offered to those for whom the official liturgy is too high-church and no longer fits into their more indefinite religious frame of reference. Such rituals would not be asking

8 G. LUKKEN: De 'doorbraak' van de antropologie in de christelijke liturgie, in H. DEGEN a.o. (ed.): *Herinneringen aan de toekomst. Pastoraat in de geest van Vaticanum II* (Baarn 1991) 167-168. (= no. 244)

9 In translation: *The irreplaceable way of the liturgy; No life without rituals. Anthropological reflections with an eye to christian liturgy.*

10 In translation: *Liturgy and sensority. On the meaning of corporality in the liturgy.*

too much of people and they could be an intermediate phase, which functions as a transition to the celebration of the official liturgy. In this he mainly has in view baptism, marriage and the funeral.

Apart from his interest in the anthropological foundations and the theological fundamentals of the ritual and the sacraments, Gerard Lukken gave attention to the renewal of methods from the beginning. The literary-historical approach was and is for him not the only one. During his 'classic' education in Rome and Paris he has mastered this method thoroughly, as e.g. his dissertation, which we mentioned before, amply shows. Later he would, however, make less frequent use of this method. Apart from some surveys of (part of) the history of the liturgy (no. 35; chapter 3 of *De onvervangbare weg* and no. 265) he only wrote a few articles which are specifically historical in character (nos. 91 and 226). His interest in the methodological renewal may have been inspired by liturgical renewal. The analysis and theological evaluation of the renewed liturgy demanded in his view specific methods. A mere literary-historical examination was not sufficient, neither for the official liturgical books, of which the Dutch versions were beginning to appear, nor for the experimental liturgy, which was and is taking shape in local communities from the sixties onwards. In his search for new methods Gerard Lukken first applied himself to the method called 'close reading', a way of looking at a text, which does, in his opinion, do it more justice, "starting from the view that each part of a text has (or: should have) a place in a sensible coherent structure".<sup>11</sup> "It is the method of observing reading, as it were with the nose to the text, in which one tries to perceive immediately and specifically. Thus one tries to discover, how the whole is structurally built up, one unravels the texts, classifies and from the details one finds the motives and themes",<sup>12</sup> without for that matter neglecting the historical context and background. In an article which is methodologically more or less a programm, which Gerard Lukken looks upon as his inaugural lecture, he explains and shows how in his view liturgical texts from past and present, both official and experimental, may best be analyzed on the basis of the close reading method, and how they may be confronted with each other for the purpose of verification, examination and assessment (no. 80 = 81 = 11). To provide an example of this approach, he used close reading to analyse thoroughly an experimental modern funeral liturgy written by H. Oosterhuis (no. 82). On the basis of new methodological ideas, which he developed especially in the eighties, he would later modify this model of analysis and verification from 1975.<sup>13</sup>

11 J. OVERSTEEGEN: *Analyse en oordeel* 1, in *Mertijs* 3 (1965) 178.

12 SEMANET (G. LUKKEN, P. DE MAAT, M. RIJKHOFF and N. TROMP): *Een methode van semiotische analyse*, in *Bijdragen: Tijdschrift voor filosofie en theologie* 40 (1983) 129. (= no. 138)

13 See the postscript to no. 11.

His interest in new methods received an important impulse in 1976. In that year the catechist G. Hoogbergen took the initiative to study structuralism and structural textual analysis together with some colleagues of the Theologische Faculteit. Gerard Lukken did not initially belong to the group, but he joined it quite soon. The group at first took the name *STR*uctural *EX*egesis. As the participation in the group changed a couple of times in the initial phase, and as they did not intend to work only in the field of exegesis, the name was altered to *SEMANET*: *SEM*iotische *AN*alyse door *NED*erlandse *THE*ologen (Semiotic Analysis by Dutch Theologians). During its first years of existence the group familiarized itself with structuralism and orientated itself by studying authors from different schools of structuralism. Through an article by C. Galland they became acquainted with the semiotics of A. Greimas (1917-1992).<sup>14</sup> And as Greimas presented in his semiotics a homogeneous system of concepts and a consistent set of instruments with which specific analyses could be carried out, *SEMANET* soon concentrated more and more on this method. This interdisciplinary method, coming from the study of literature, deals with the world of signs, with the systems of signs, which man uses to communicate with reality, and with the analysis of the signification, of the way in which meaning gets shape in specific discourses. Important for the development of *SEMANET* are the frequent contacts with *CADIR*: Centre pour l'Analyse du Discours Religieux, which was established at the Institut Catholique in Lyon. To this Centre are attached exegetes, theologians and philosophers, trained by Greimas, who are trying together to develop semiotics, to operationalize it and to open it up for a larger group of students, pastors and parishioners. The most fertile contacts between *SEMANET* and *CADIR* are the joint study weeks, which are held alternately in Lyon and Tilburg. Gerard Lukken soon developed into a great promotor of semiotics and as one of the driving forces of *SEMANET*, which from 1980 operates as an interuniversity study group, in which lecturers from the Theologische Faculteit Tilburg and from the Katholieke Theologische Universiteit in Utrecht cooperate.

In 1981 the first semiotic publication appeared (no. 123), which is, as are the next few (nos. 137; 138, 139), the result of teamwork: several members of *SEMANET* act together as author. And also recently Gerard Lukken cooperated in two contributions, which came into being through teamwork (nos. 263; 264). The analyses are done together on the basis of a view which is held in semiotics, i.e. 'two may see more than one', and

<sup>14</sup> C. GALLAND: An introduction to the method of A.J. Greimas, in M. JOHNSON (ed.): *The New Testament and structuralism* (Pittsburgh 1976) 1-26. See for a description of the development of *SEMANET*, *SEMANET* (LUKKEN, DE MAAT, RIJKHOFF and TROMP): Een methode van semiotische analyse, 118-122; *SEMANET* (G. LUKKEN ed.): *Semiotiek en christelijke uitingsvormen. De semiotiek van A.J. Greimas en de Parijse school toegepast op Bijbel en liturgie* (Hilversum 1987) 15-17.

also because hypotheses emanating from reading, which are shared by several people, gain in power of expression. Very soon, however, the other members of SEMANET could not keep pace with the speed with which Gerard Lukken was analyzing and publishing. But before he publishes an analysis, he nearly always submits it to some of the other members of SEMANET and discusses it with them. In several of his semiotic articles much space is given to present the analysis in detail. The advantage of this is that the reader gets the possibility to perform the process of analysis himself and to make different choices, if so desired. At the same time attention is drawn in this way to details which would not have been mentioned in a more synthetical presentation.

Initially Gerard Lukken concentrated upon the marriage ritual. He did analyses of both the Tridentine and the new, post-Vatican, ritual. These were only circulated privately (nos. 159; 151), although parts of them were published (nos. 152; 163 = 197; 181; 174; 200 = 16). After having himself analyzed a fairy tale (no. 171) and the confession of guilt (no. 161 = 17), and after participating with other members of SEMANET in analyses of a liturgical song (nos. 123; 138) and of some biblical pericopes (nos. 137; 139; 172), Gerard Lukken began to broaden the object of his study and analysis. The analysis is no longer limited to textual discourses. The semiotic set of instruments is also made operational for non-lingual discourses. Thus he analyzed a mortuary card as a visual object (nos. 162; 175), concentrated upon architecture (nos. 208 = 247 = 18; 210 = 19; 260), gave attention to the lay-out of a text by analyzing not only the form of the content, but especially the form of the expression (nos. 206; 229), and researched the way in which signification and meaning is given and receives shape as such in rituals (nos. 253; 254 = 13; 255). In order to make semiotics more well-known and more accessible to outsiders it was not sufficient to publish analyses in learned journals. It was also necessary to publish a theoretical exposition of the method in Dutch. For this reason SEMANET published a book (no. 168), which Gerard Lukken edited and in which he provided a description of the basic concepts of Greimassian semiotics (no. 169), which are followed by some analyses with specific applications by some members of SEMANET.

Meanwhile semiotics turned out to encounter much lack of understanding and opposition among experts. Repeatedly the method had to be explained, clarified and defended, even for groups of colleagues, who consider methodological renewal of paramount importance. The complexity and 'wilfulness' of the system of concepts may be blamed for this, but also the fear of established traditions, who feel threatened. Against this lack of understanding and the growing unwillingness to go into the subject Gerard Lukken regularly went to battle, boosted by hearing from colleagues who successfully work in the field of semiotics abroad, who are being invited to as far as Korea to

semiotics, as this method is very well suited to introduce large groups into Scripture, or who have, as is the case in Finland, as many as 600 students for an introductory series of lectures on semiotics.

In the beginning Gerard Lukken defended the method of semiotics by pointing to the importance of the method, which may be deduced from the results of the analyses. Even if other methods have already produced important insights regarding an object, semiotics still offers its own results. Having pointed out regularly in the beginning the fruits which semiotic analysis gives, and thus justifying and answering for the rationale of the existence of the method (nos. 163 = 197 = 15; 177 = 178 = 12; 179; 187), Gerard Lukken chose from time to time for a more confronting approach. The objections against the method usually brought forward by outsiders, he parried, trying to refute them repeatedly with much patience (no. 242 = 14). People find the method not accessible enough, because of the difficult, complicated and 'wilful' system of concepts. The opponent, however, does often also use a special set of instruments and abilities which have to be acquired and mastered first, as linguistic knowledge (Latin, Greek, Hebrew, Aramaic), historical textual criticism, philology, and archival research. Semiotics is blamed for being elitist by doing analysis on the square millimetre. That detailed research is fruitful and necessary to attain general understanding, is a common scholarly point of view, for which, however, semiotics is reproached. The study of source material and textual criticism are usually also detailed work. Another reproach striking semiotics is that some people think that it does not offer any new insights; it would merely confirm and repeat in a very complicated way what is already known. This criticism can only apply to the semiotic treatment of objects which have been studied before. And even then the criticism may be questioned, as one may study an object using different methods. Every method approaches an object along its own way (*meta hodos*), looks at it from a perspective which differs from that of other methods. Methods will therefore see different things and see things differently. But above all semiotics gives the possibility to analyse and study different aspects of an object with one and the same set of instruments, as e.g. the text and music of a song as well as their interrelation. A last objection concerns the idea that objects may only be analyzed synchronically. Gerard Lukken has, however, shown that historical objects can also be studied semiotically in their diachrony (no. 226).

Both his offensive and his defensive pleas for semiotics have not resulted in more understanding and less scepticism among colleagues, both theologians and liturgists. There are hardly any colleagues who have familiarized themselves with the method or studied it in depth. In Tilburg semiotics has a place in the curriculum, which albeit a modest one, is nonetheless firm in the liturgy course. As a consequence during

the last few years a small number of students have acquired the semiotic method and applied it in their theses. Gerard Lukken did not, however, really gather a following in the field of semiotics; only one semiotic dissertation was finished under his supervision, while a second one is in preparation. Despite the scepticism towards semiotics the Theologische Faculteit Tilburg did show its appreciation of semiotics, and thus indirectly of SEMANET, in giving one of the two honorary doctoral degrees conferred on the occasion of its twentieth anniversary in 1987 to J. Delorme, doyen of CADIR. At this occasion Gerard Lukken delivered a lecture (no. 186 = 196).

Yet the semiotic approach in liturgical studies has radiated modestly from the Netherlands. For the academic year 1988-1989 M. Searle, late associate professor of liturgy in Notre Dame (USA), came to Tilburg especially to study semiotics with Gerard Lukken and SEMANET. A result of this cooperation is the publication of a volume on semiotics and ecclesiastical architecture, which was written by Gerard Lukken and M. Searle (no. 260). The unfortunate early death of Searle in 1992 took away the basis for the further development of cooperation in the field in America. The invitations which Gerard Lukken received and accepted for a lecture on the import of semiotics for liturgical studies at a colloquium in Louvain and for an outline on the same for a German handbook are a sign that people outside the Netherlands are becoming receptive for methodological renewal of liturgical studies through semiotics (nos. 251 = 252; 255). Gerard Lukken is one of the pioneers who introduced Greimassian semiotics to (theological) Holland and he was the one who mainly propagated the method. He himself applied the method to various subjects and with him others whom he supervised. They elaborated the theoretical set of instruments and operationalized it towards different subsectors, especially in the fields of liturgical study, exegesis and catechetics. The passion for semiotics may rightly be styled the second main focus of Gerard Lukken's scholarly work.

When the Theologische Faculteit Tilburg celebrated its quarter-centennial in 1992, Gerard Lukken was one of the four persons who were honoured by the dean at that time, W. Weren, for being with the Faculty for the complete twenty-five years.<sup>15</sup> Gerard Lukken thus is one of the 'old faithful', who have been working continuously in the Faculty since its foundation. Because of a serious illness he had to withdraw for more than a year during 1977 and 1978. In the years in which he was working in the Faculty he has introduced many students into the different aspects

<sup>15</sup> W. WEREN, *In het zilver. Rede bij de opening van het academisch jaar 1992-1993, uitgesproken op 10 september 1992* (this address, which was not published, is kept in the archives of the TFT).

of liturgical study and the theology of the sacraments and he has guided them in their first steps in practical liturgics. From the beginning of the seventies, when the first students took the degree of *doctorandus*, he supervised the theses for this degree of about thirty students. He also supervised three Ph.D. students. And currently four others are completing their dissertation wholly or partly under his direction.

Of the various administrative posts which Gerard Lukken held in the Faculty, especially his work for the Commissie Wetenschapsbeoefening (the Research Committee) comes to mind. He was a member and the chairman of this committee from 1983 until 1990. It was mainly during his time of office as chairman that the organization of research in the Faculty received a clear structure, that the research projects were brought into tune mutually, and that the participation of Faculty members in larger national research programmes was stimulated. Because of his marriage in 1970 it was impossible for him to fulfil the highest administrative post, that of dean of the Faculty, which he, however, did not regret at all.

Outside the *TFI* Gerard Lukken has also made himself useful in many fields. His role in the liturgical renewal in the Netherlands has already been discussed here. Furthermore he participated in various commissions and consultative bodies, in which the academic infrastructure of our country is rich. Belonging, as he does, to the second generation of liturgical scholars in the Netherlands, he has, finally, contributed to the development of the rather 'young' field of liturgical studies and to its extension into a full grown discipline. His many articles and contributions in various books and periodicals, such as *Tijdschrift voor liturgie*, *Questions liturgiques*, *Werkmap voor liturgie* en *Jaarboek voor liturgie-onderzoek* testify to this effect. He is moreover a member of the editorial board of the two last-named periodicals, of that of the *Werkmap voor liturgie* from 1967, and of that of the *Jaarboek voor liturgie-onderzoek* since its inception in 1985. In addition to this he is since 1970 a member of the editorial board for the liturgical section of the international theological journal *Concilium*. Together with his colleagues he has stimulated and given shape to methodological renewal and the broadening of the object of research. Thus he has contributed to the particular way in which liturgical studies in the Netherlands has found its distinctive features.

A last achievement which is linked closely with the name of Gerard Lukken is the foundation of the *Liturgisch Instituut* (Liturgical Institute) in the *TFI*. The official opening of this Institute was on December 4, 1992 (no. 261). For more than two years before this date, he had explored and investigated the possibilities and the advisability of a liturgical institute, together with his immediate colleague L. van Tongeren, and later on with the recently recruited coordinator of the new institute, Ch. Caspers. As liturgical studies become more and more a threatened discipline in the

Netherlands, as it is marginalized further and further, Gerard Lukken sees the foundation of a liturgical institute as a possibility to strengthen the field of study, despite the threats. When during the explorations of the preparatory phase the outlines became visible gradually and the realization of the Institute proved to be a real possibility, Gerard Lukken looked upon it as the last task of his active career to give the Institute a solid foundation and to build it firmly. He has tried to gather around the Institute as many people as possible, both those who are working on research in the field of liturgy within the universities and those who are active in it outside. In this way liturgical studies could give itself a clear profile, in the Netherlands as well as abroad. May the well-being and the continued existence of the Liturgisch Instituut be deemed a worthy tribute to its originator, founder and advocate.