

# 'Dead' Jesuit Returns From Soviet 'Grave'

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Siberian exile and his walk was strong and steady.

AT IDLEWILD to greet him along with scores of newsmen and photographers, were two of his sisters — Mother Mary Evangelina, provincial superior of the Bernardine Sisters of the Third Order of St. Francis, Reading, Pa., and Mrs. Helen Schacht of Washington, D. C.

Following a joyful reunion, Mrs. Schacht said Father Ciszek would take a "long rest" and would meet later with other members of his large family which includes 13 brothers and sisters.

Father Ciszek was born November 4, 1904, in Shenandoah, Pa., one of seven sons and four daughters of Mr. and Mrs. Martin Ciszek. After completing high school in Shenandoah, he

Ciszek "received permission" to write to his family. A letter from him reached Mother Evangelina at the Bernardine Sisters' headquarters in Reading.

The family contacted U.S. officials to tell them he was alive. The then U.S. Ambassador to Moscow, Llewellyn E. Thompson, Jr., began to seek his release.

Negotiations continued in the intervening years. Last August the family was notified by Atty. Gen. Robert F. Kennedy that his release was expected.

Obviously reluctant to relate too many details of conditions of his long years of imprisonment and exile, Father Ciszek did say he spent the first five years of his sentence in Moscow's notorious Lubyanka Prison.

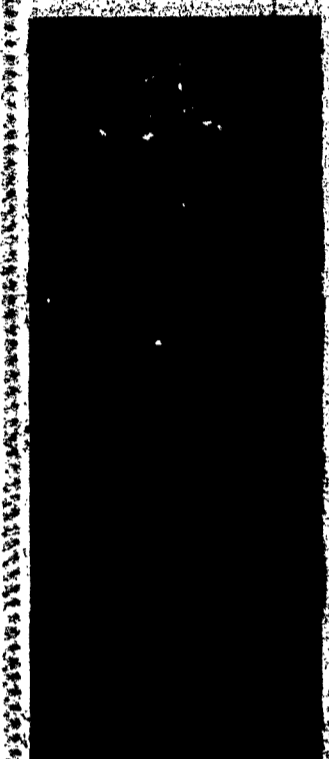
At the end of his term there he was sent to Norilsk, a forbidding Siberian wasteland on the Arctic Ocean, where he was forced to labor in Soviet coal and nickel mines. "Things were very difficult" during World War II, he said, but after the death of Stalin in 1953 his situation "did improve."

He would not say whether he had been allowed to offer Mass or perform any religious function during his years of imprisonment and exile.

In 1936 Father Ciszek was sent to the southern and warmer Siberian region of Krasnoyarsk, and sometimes later to Abakanz, a town bordering Outer Mongolia and located on a straight line about midway between Moscow and Tokyo.

There he worked as a garage mechanic and enjoyed the relative freedom of the town. He said his relations with the Soviet people whom he met were "very friendly."

At the airport here the priest wore a dark brown felt hat, dark blue flannel shirt, dark gray trousers, black shoes and a forest green mackinaw. He spoke in Russian for the most part, with a friend and former student, Father Edward W. McCawley, S.J., of Gonzaga High School, Washington, D.C., acting as translator.



FATHER CISZEK

Entered St. Cyril and Methodius Seminary at Orchard Lake, Mich., to study for the priesthood.

Five years later, in 1928, he joined the Jesuits. He then studied at St. Andrew on Hudson, N.Y., St. Isaac Jogues, Norriston, Pa., and Woodstock (Md.) College, where he completed his philosophy studies.

In 1934 he was sent to Rome to study theology. While there he joined the Byzantine Rite. He was ordained in 1937 and in 1938 was assigned to a mission in Albyryn and Slonim, Poland. World War II broke out the next year.

In 1940, under terms of the Hitler-Stalin Pact, the sector of Poland in which Father Ciszek was stationed was taken over by the Soviets. Later that year his family received a post card from him saying he was in the Soviet Union. That was the last word from him for 15 years.

Father Ciszek had been arrested by the Soviets and charged with using a Soviet passport under the name of Lipinski and engaging in espionage. He was sentenced to jail for 15 years.

(Asked by the N.C.W.C. News Service why he remained in the Soviet Union after serving his 15-year sentence, the priest simply shrugged and said: "Because they would not allow me to leave.")

THE PRIEST'S father died and his will was probated in 1947. At that time Father Ciszek was declared legally dead. Three years later, in 1950, the Jesuits also began listing him as dead in their records.

But in 1955, in the "thaw" following Stalin's death, Father



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## Alumnae Meeting to be Held

OFFICERS OF St. Agnes High School Alumnae Assn. Carol Dekramer, Sally Gervais, Marie Hink and Kathleen Lynd formulate plans for their first meeting Sunday, Oct. 27 which will begin with Benediction in the convent chapel at 2 p.m.

## Liturgy Change Approved

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proposed reform of the rite of Mass. Affirmative votes on the chapter came from 2,189 Fathers. Of this number, 781, although approving the chapter, added to their affirmative vote a specific qualification or proposal called a "modus" (approval, with reservations).

Archbishop Paul J. Hallinan of Atlanta, a member of the council's Liturgy Commission, said:

"The approval of chapter two of the liturgy schema will affect the Sunday worship of millions of Catholics. It applies to the Sacrifice of the Mass the fresh ideas that the council Fathers put into their first chapter last December. Again, the rite of the Mass itself — 2198 — emphasized the worldwide nature of this movement toward the full renewal of the liturgy."

"Another step has been taken in the forward movement of the Church as the liturgy progresses to that 'happy conclusion' of which Pope Paul spoke in his opening address.

In the council hall the day's business was prefaced with remarks by Archbishop Hallinan who, speaking in the name of the Liturgical Commission, explained the background of the

10 amendments to the third which lay people may administer of the liturgy schema which were to be voted upon.

The first four were passed October 15. The remaining six are briefly summarized as follows:

Five and six (together with four, which is already passed) concern the "anointing of the Sick" or Extreme Unction. The fifth amendment states more precisely than the original schema that the proper time for anointing is certainly as soon as a person is in danger of death, rather than at the actual point of death. The sixth amendment suppresses an article of the schema dealing with the possible repetition of anointing in a lengthy sickness.

The seventh amendment proposes a specific change in the consecration of bishops: all bishops present would impose hands on the bishop-elect, instead of the present practice in which only three bishops impose hands.

The eighth amendment proposes that the marriage blessing or nuptial blessing should be given at all marriages, instead of being limited to certain circumstances.

THE NINTH amendment says that in certain circumstances there should be sacramental

which lay people may administer.

The 10th amendment refers to changing services of profession and renewal of vows by Religious.

Apart from the amendments, there are several elements in the text of the third chapter of the liturgy which are worthy of note.

Provision is made for administering both Baptism and Confirmation during Mass when possible, to show the unity of the three sacraments of initiation: Baptism, Confirmation and Eucharist.

Under the heading of sacramentals, the restriction or reservation of many blessings is to be lifted, except in a few cases of blessings reserved to bishops, so that priests will no longer need special permission to give them.

On Tuesday the Council Fathers voted by an overwhelming majority to end their discussion of the second chapter of the draft proposal — or schema — "On the Nature of the Church" and to go on to debate the third chapter.

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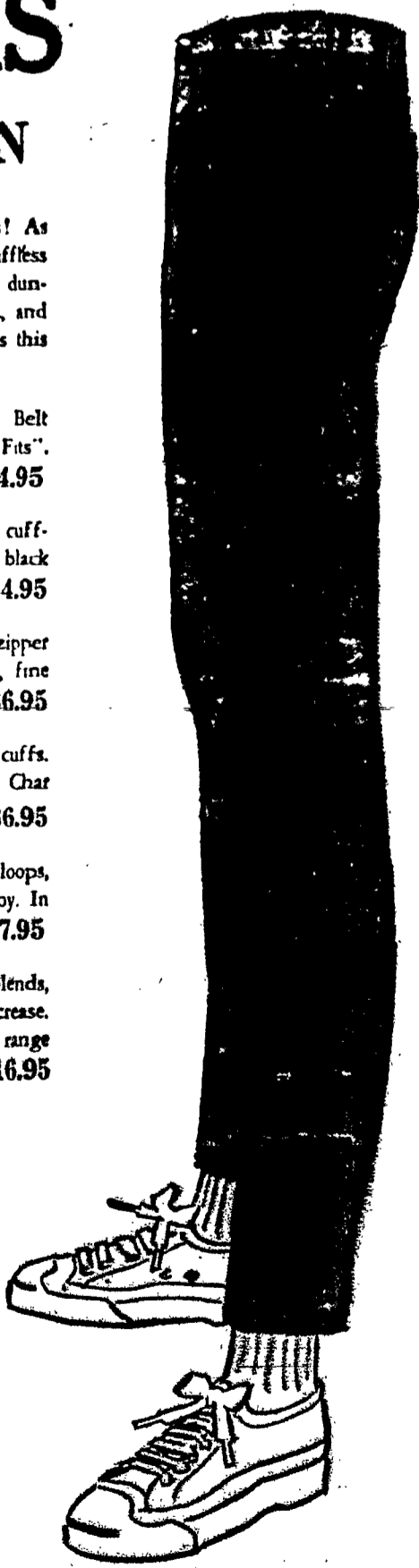
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