

# Irish Lasses Warned on Teen Crime

Dublin—(RNS)—Twenty-five thousand teen-age girls who made a pilgrimage to the shrine of Our Lady of Knock in County Mayo were told that youthful crime had reached such a peak that never in Ireland's history had events demanded on the part of women "so much fidelity and moral strength, so much a spirit of sacrifice."

The admonition came from Father Simon O'Byrne, O.F.M., known as "teenagers' priest."

"The rapid increase in teenage crime in Ireland," he said, "is a cause for grave concern."

"Among children between 14 and 17, there has been according to recent figures, 1,889 indictable crimes, and 789 were with violence. Among youths 14 to 21 there were 3,875 indictable offenses in a year. Murder, violence, robbery, destruction of public and private property are to be found in the sad list of tabled offenses."

At the same time, Father O'Byrne added, "there has been a significant decrease in the overall number of religious vocations at all levels."

Meanwhile, "beat" clubs springing up in many parts of Ireland have become headline news.

## Chicago Parishes Adopt 'Coverage'

Chicago—(NC)—Archbishop John P. Cody has announced a "complete parish coverage" plan to increase the circulation of the New World, Chicago archdiocesan newspaper. The plan will involve subscription to the newspaper through parishes, rather than on an individual basis. It will go into effect Jan. 1.

## SOFT AS A KISS



WORLD'S FINEST WHISKY  
100% BLENDED SCOTCH WHISKY  
IMPORTED BY JAMES WATSON, LTD., CHICAGO



# Untangling Confusion

By FATHER LOUIS HOHMAN  
Diocesan Director of Vocations

These days the priest and the priesthood are "news" as they probably never have been before. The problems of the priest, his meaning, his posture have been subjected to minute and sometimes noisy public scrutiny. Hardly a week goes by but what Time, Newsweek, Life or at least the National Catholic Reporter report at some length and with much fervor on the rebellions, defections or simply the changing role of priests.

We could be somewhat flattered to think of getting all this attention on a nation-wide scale — at least people are interested in the Roman Catholic priesthood.

Far too often, though, the outcome is confusion of massive proportions in the minds of people, especially Catholic people for whom these "revelations" are something new, to say the least.

Perhaps this is not all bad, at least if it leads to some self-analysis on the part of priests themselves and an awakening to the real meaning of the priesthood on the part of the laity.

It is with a view to help untangle some of the confusions and spur the thinking processes on this subject that we humbly submit this series.

In order to talk about the role of the priest, his image, and his meaning for our time, we must first ascertain what a priest is according to the revelation of Jesus Christ.

A priest is a go-between, a mediator between God and man. Specifically through the act of worship we call sacrifice he lifts men to God and brings God into contact with men. Therefore in its deepest meaning there is only ONE priest — Jesus Christ. As St. Paul told us, Jesus is the one mediator between God and man. He alone was able to bring God to man because of His union with the Godhead.

Priests as we know them, therefore, are merely participants in the priesthood of Jesus Christ — they stand in the place and the person of Jesus in our place and our time. To carry on His mission until the end of the world the Lord Jesus commissioned the Apostles. "As the Father has sent me, so I send you." (John 20: 21). He gave them power to preach the Word, to represent His one sacrifice, to forgive sins — in short to carry on His work of redeeming the world.

As we read in the decree of the Vatican Council on the Ministry and the Life of the Priests "... Christ, through the Apostles themselves, made their successors, the bishops, sharers in His consecration and mission. The office of their mission has been handed down, in a lesser degree indeed, to the priests. Established in the order of the priesthood they can be co-workers of the episcopal order for the proper fulfillment of the apostolic mission entrusted to priests by Christ."

The above paragraphs attempt to present in capsule form the theology of the Church on the priesthood. Unfortunately it is not at all certain that traditional terminology conveys real meaningful ideas to people of our time. The expressions "glory of God," "sacrifice," "redemption," "salvation of souls" have in many instances become vague and quite irrelevant.

Take the expression "salvation of souls." We traditionally use this to say that our purpose in life is to save our souls. Or "the priest is ordained to save souls." What exactly do we mean by this? How deeply does it "regulate" for the average Catholic Christian today. If an inquiring reporter were to ask any Catholic on the street what it means to him to save his soul, he would probably say it means to get to heaven after death, as opposed to hell. What he has to do is accumulate more points on the heavenly scoreboard than he loses. It is in some vague way the big game of life. And all too often the word "save" conveys psychologically the idea of not losing, of keeping what you have, of playing it safe.

It comes dangerously close to the idea of the man in the Gospel who received one talent and proceeded to bury it because he feared the strict justice of the master and was afraid of losing it. As we know it was not such a good idea because the Master condemned him for not investing the talent and producing gain.

So at least for many the priest "saving souls" is the champion of conservatism, the one who warns you about the dangers of life, who admonishes not to take chances, who advises you to live in a savings vault, a cocoon, where the dangers and temptations of life cannot get to you. One might question whether this is the way individuals think but it seems hardly questionable that this was the prevailing spirit within the Church prior to the Vatican Council.

The strange thing is that the word "salvation" from which we get the idea of "saving souls" is etymologically very different in meaning. From the Latin "salvatio" it refers to the health, well-being of an individual and not at all of being shut off, or kept from.

Another idea which comes in for a great deal of misunderstanding if not outright caricature is the concept of redemption, in which the priest shares. We say that Jesus Christ redeemed the world. Again, what do we mean by this? For many it boils down simply to an elimination of sin in the human being, making him fit for union with God in heaven. Again (and we intend no irreverence) it seems too often to be some sort of game in which points were accumulated for us and by the performance of certain religious acts and the simple avoidance of irreligious ones we can "cash in" in much the same way as we do with

trading stamps. It may be that such a concept was the most which uneducated people could grasp.

But for most of the people of our time it is not only not enough but seems downright unworthy of God and religion.

To explain redemption in anything less than several volumes would seem presumptuous and in our case somewhat pious. We will try only to give the idea a more meaningful direction in the spirit of Valcan II. The word redemption is from the Latin meaning to purchase back, to recover at a price. The implication is that something was lost. Theologically the word also has this meaning.

What was lost was the "godliness" of God's creation — its truth, its beauty, its goodness in the sin of Adam. When man rebelled against his Creator, he as it were, warped or disfigured both himself and everything around him. Moderns would say he disoriented himself from God, from himself, from his fellow man and even from nature itself.

He was like a man driving a brand new car into a wall, destroying its beauty, its function, its very meaning. But God was not satisfied to leave the world a mess — he decided to redeem it, to recover it at a cost — through His Son made man, Jesus Christ.

It appears then, that redemption is a very wide concept — as wide as the world is wide. It includes not only getting man safely into another higher life but actually renewing the face of the earth. Or as St. Paul put it, it means to instaurare omnia in Christo — to restore all things in Christ.

The implications of this for the priesthood of Jesus Christ, for the function of the priest, for the role of the priest, the image of the priest, are vast indeed. Insofar as he shares in the work of Christ's redemption his work becomes as wide as the world is wide and reaches to every creature in God's universe.

What it amounts to is that the priest, instead of being a pigeon-holed functionary in an unreal domain on the outskirts of life, becomes a man standing in the place of God at the very center of life. He becomes a man of the mainstream.

## Laity Join Clergy, Nuns On Richmond Council

Richmond—(RNS)—A 22-member Pastoral Council, composed of laity, clergy and nuns, to consult with the bishop and advise him on matters relating to the work of the Church is being formed by the Roman Catholic Diocese of Richmond.

At the same time, Bishop John J. Russell announced that parish advisory boards, combining clergy, laity, and in some parishes with schools-religious, will be formed in local parishes.

Provisions for both Pastoral Council and the parish boards will be included in legislation at the Fourth Diocesan Synod scheduled for early December. But the process of electing clergy members to the Pastoral Council is already under way.

In his announcement, Bishop Russell said the step "is in keeping with the recommendations of the Second Vatican Council, which has given great emphasis to the active role of the faithful in the work of the Church."

Committees composed of clergy, religious and laity were involved in drafting the structure of the council and advisory boards.

The Pastoral Council will be made up of six priests, elected at large in the diocese by members of the clergy who have served in the diocese for at least three years. Priests holding diocesan offices, such as

the chancellor, deans, vicar general and heads of diocesan agencies are ineligible. Three of the priests are to be pastors and three assistant pastors. They are to serve two-year terms.

Ten lay members will serve on the council. They will be the diocesan presidents and vice-presidents of the Council of Catholic Men and Women, and the Confraternity of Christian Doctrine and the president of the Catholic Youth Organization, all of whom are elected to their offices by their organizations; a lay member of the diocesan school board, elected by that board, and two laymen appointed from at large in the diocese by the bishop. Terms will be for two years.

## Czech Children At Communion

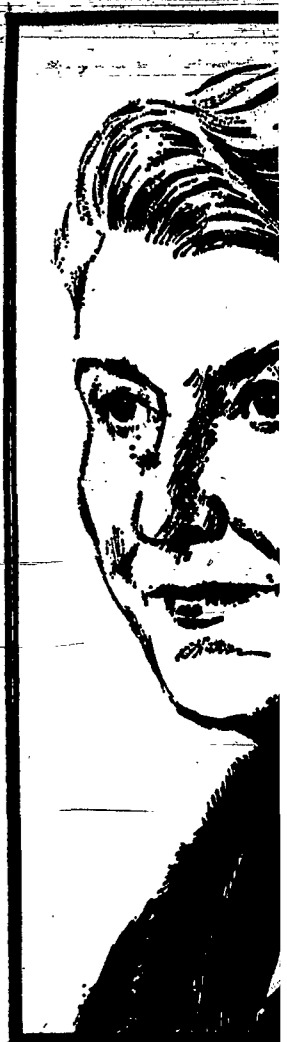
Vienna—(RNS)—The number of Roman Catholic boys and girls making their first Communion in Communist Czechoslovakia is "extraordinarily high" this year, according to informed sources.

They said that last year five to ten children in each parish made their first Communion. This year, however, many parishes reported from 30 to 50 first communicants.

CAN YOU SPARE 3 SECONDS  
That's all it takes to add ZIP Code to your address. ZIP Code is a time and money saver. It takes a short cut through the Postal System, and ensures mailer delivery.

Levis Music Store  
Affiliated with Grinnell's — World's Largest Music House  
New Drumming Excitement!  
Big-Sound "Wolverine" 4-Drum Set  
All the most wanted accessories are INCLUDED in this deluxe set! You get 4 cymbals, cowbell, tone block, bass muffler, snare stand, cymbal stands, brushes and sticks as shown, with snare drum, bass drum, 9"x13" and 16"x16" tom toms. Sparkling finishes.  
"Wolverine" Snare Drums with stand and case, \$9.50. Drummer's Throne, 15.00.  
259.50 COMPLETE  
CONVENIENT ACCOUNTS  
LEVIS MUSIC STORE 412 EAST MAIN STREET  
OPEN TUES. & THURS. 11:30 A.M. 'TIL 9 P.M.

B. FORMAN CO.  
The Spirit of '66  
PACE SETTER:  
THE WINNER'S CIRCLE COLLAR  
ON FORMAN MINK  
Fabulous... this new facet of beauty in Forman's jewel-like collection of natural mink. The winner's circle collar, soft stand-away ring of fur that frames a lovely throat so beautifully, adds immeasurable chic to the exquisite jackets here. At top, natural ranch mink designed by Da Vinci, with the skins reverse cut. 1500.00 lunarine\* natural mink jackets in petite size, 650.00. Ranch mink with the dark, luscious skins worked in circular design. 995.00. Do see them and much more that's marvelous in Forman mink. Convenient terms may be arranged. \* Emba trademark. Fur Salon, Second Floor, Midtown.  
Shop all 3 Forman stores tomorrow night until 9



Annabelle M. Melvill, writer, has been highphies of some outst Elizabeth Bayley Set Jean Lefebvre de Ch The author received a Catholic Historical Sabbathatical leave from ment of Bridgewater Massachusetts.

## Big C... Has H

Pittsburgh—(RN) vention is "pre-concil the Pittsburgh Cathi Diocese of Pittsburgh, here in reflecting a up recent 12th National Inter-American Congress Confraternity of Christ trine.

The congress was held city's Civic Arena, wh a seating capacity of 12,000. About 5,000 attend congress.

In an editorial, the P Catholic offered two why "the old giant co has had it."

One, the paper said, difficulty, if not total, of the audience to com back to the speaker conventions."

"Catholic convention were once quite conter talked at," it explained however, they want to live rapport with the they want to be able into some sort of conv or dialogue with him whom the weighty comes; and they find larger the convention, t impossible it is."

A second reason, it that "Catholics no lon compelled to flock to meetings to rally with whigs unless they're being neglected."

"The (Vatican) Cour dered most of these and came up with spec ommendations," the P Catholic added. "Cathol sians of almost anythin where the Church stands; they have at ha all blueprints for imp tion of those ideas; the position to do.

"And since people w

## 'Rome or Us Orangemen Tell Woman

Belfast—(NC)—Mr as Watson of Belfast, I ordered to resign or be out of her club, the Orange Order, an Irish tant group.

The reason for the a long story. It goes a 1943 prison camp many where Mrs. wounded brother was on 20 times by a Ger tor trying to save his li the war, the doctor ch see how his expati doing.

A correspondence finally resulting in ar tion from the doctor Watson to attend the tion to the priesthood son in Rome.

Thrilled with the in which included an with Pope Paul VI, M son told some of her fr the Orange lodge. The tum resulted.

Mrs. Watson told a "I was thrilled. I thou wonderful thing that I estant, should be in this ceremony. Then I Orange colleagues and brought down to earth bump."

Ironically, because own health, Mrs. Wat not be able to make But she has resigned Women's Orange Order