



Checking Progress of New Church

Father Joseph Lynch (left) pastor of Holy Spirit parish in Penfield looks over progress on the new church building at Plank and Hatch Roads. With him are assistant pastor Father Dennis Mancuso and Lawrence Bufano, general contractor.

'A Time of Experimentation'

No Boundaries Parish

Atlanta — (RNS)—A Roman Catholic community, a so-called "parish without boundaries," has been established in the Archdiocese of Atlanta on a one-year experimental basis. The request to form the community was made to Archbishop Paul L. Hallinan by a group of laymen and Father Conrad G. Foust, who will serve as administrator. "This is a time of experimen-

tion in the Church, and the people of God are to be encouraged to come forth with proposals and plans to be tried and tested. The new Catholic community is such a proposal," the archbishop said. "I would rank its possibilities and opportunities very high, second only to the congresses and Synod which have given our archdiocese a new structure

Faith Still Strong in Austria

Vienna — (NC) — New statistics on Austrian Catholics indicate a genuine religious attitude, not merely an acceptance of custom and social usage in a traditionally Catholic nation, according to an analysis of the data in the Vienna Catholic weekly, Die Furche.

The new data was gathered in a survey made by the Institute of Ecclesiastical Research (IKS) at the request of the Austrian Bishops' Commission for Post-Conciliar Studies.

Die Furche said that the survey's aim was to establish Austria's "religious reality" — a "reality often given sharply different interpretations by various ideological factions."

Some, generally those on the left, claimed "the Church has lost the working classes," or that "man is industrialized society can no longer have anything to do with religion."

Counter-claims alleged that "all is well with the Church," workers have a real religious feeling even if they do not go to church, and "young people have no religious problems."

Die Furche pointed out that there was no statistical evidence to back up either set of claims. Thus the IKS inquiry was needed to provide the reliable socio-religious data necessary to update and improve the pastoral methods and efforts required to achieve the aims of the Second Vatican Council.

"No meaningful therapy can

be prescribed," the paper said, "without a reliable diagnosis."

The survey found that, overall, 89% of the Austrian people are Catholics, and that almost all Catholics have their children baptized.

There is some regional variation — only 81% of the population of metropolitan Vienna, compared with 96% in the predominantly rural diocese of Sankt Poelten, is Catholic. In general the Church is somewhat stronger in rural than in urban areas.

The Catholic population ratio also varies age-wise, with younger age groups showing a higher ratio. There is little difference according to economic class — blue-collar workers, white-collar workers, or the self-employed.

The fact that nearly all Catholics have their children baptized, the survey said, means that no substantial shift in the overall Catholic population ratio is to be expected in the near future.

Although there are an average of 10,000 defections from the Church yearly — mainly among the middle-aged in the cities — there are 5,000 conversions or returns to the Church annually. This amounts to a net loss of less than one percent and does not justify a belief that there is great religious instability in Austria, the survey claimed.

In this religiously stable society, the survey said, the fulfillment of many, if not all, religious duties by most Catholics shows the importance Austrians as a whole, including workers, attach to the Church.

The inquiry cited its finding that a majority of Catholics make financial contributions to the Church as evidence that even so-called "traditional" or "baptismal-certified" Catholics have a high regard for the Church membership.

Other practices by a majority of Catholics back up this conclusion, the survey asserted, although it admitted there is doubt as to whether these practices are "loosely religious" or a recognition of the worth of the institutional Church.

It gave as examples the findings that almost all Catholics not only have their babies baptized, but also see to the religious education and practice of their school-age children. It said there is hardly anyone who withdraws his child from religion classes or fails to have

him prepared for First Communion or Confirmation.

The survey noted that some have objected that these practices are the result of "school pressure" or "social convention," especially among the working class. But the investigation reported it found that even workers believe that religion is necessary for children and the family, and that they give religion an important role in their personal lives.

Moreover, the survey claimed, it is wrong to judge that a religious act prompted by usage of social convention is not also a genuinely inspired religious act.

Other statistics given in the survey concerned marriages and burials. In cases where a religious wedding was possible, about 90% of couples were married in church. Also, about 90% of the dead were given Catholic burial.

In Vienna, however, 46% of marriages took place outside the Church, but in 40% of these civil marriages a church wedding was impossible under Church law.

Die Furche noted that earlier surveys on Sunday Mass attendance gave a picture of Austrian Catholicism less favorable to the Church. Sunday Mass attendance varied from 22% in Vienna to 54% in the Tyrol and Vorarlberg regions, with the national average about 35%. Easter duty observance averaged about the same.

Both Mass attendance and Easter duty observance were substantially higher in rural areas than among city Catholics, especially industrial workers.

"This," Die Furche said, "confirms the well-known fact that regular Mass attendance is affected negatively by industrialization."

But, it added, commenting on the findings of the new survey, this "must be seen in the context of other forms of religious action before we attempt a definitive assertion on the religious situation of Austria's industrial society."

Priest Scholar Dies in England

London — (RNS)—The Roman Catholic Church in Britain lost one of its most distinguished linguists, scholars and priests in the death of Father Sebastian Bullough, O.P., in Staffordshire. He was 57.

Father Bullough was particularly well known as a Hebrew scholar, and for the past seven years taught Hebrew at Cambridge. But he knew at least six other languages, including Oriental tongues in which he received a degree before joining the Dominican order in 1931.

He was ordained in 1937. From 1954 to 1957 he was prior at Woodchester and at Stroud in the west of England, and then moved to Blackfriars, the Dominican house at Oxford, where he taught theology. Two years later, however, he was transferred to Blackfriars at Cambridge.

Father Bullough was an ardent ecumenist, the author of four books, chairman of the Catholic Biblical Association and a vice-president of the Latin Mass Society. Only recently he became the first Roman Catholic since the Reformation to be appointed university select preacher at Cambridge with the duty of delivering a special sermon at the University Anglican Church of Great St. Mary's next Easter.

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where the exercise of authority is shared," he said. The prelate said that the new venture "merits the prayers and good wishes of all of our Catholic parishes."

Father Foust said the community will celebrate the Eucharist on Sundays at 6:30 p.m. in the Bethlehem Center of Gammon Theological Seminary. The Methodist seminary is a part of the Interdenominational Theological Center here.

Prayer, study and work sessions will be conducted on Thursdays at 8 p.m. at the center, according to Father Foust.

Membership will be limited to 75 families during the experimental year, Father Foust said. The membership is open to Catholics from the entire Atlanta metropolitan area.

Father Foust listed the following characteristics as aims of the new community:

1. A relatively small number of families to facilitate maximum participation of everyone and to increase personal relationships within the community.

2. An effort to be open to the world, especially to those who try out in human need, material or otherwise.

3. A readiness to experiment and change for the benefit of the people.

Archbishop Hallinan said that the new community will have a definite ecumenical role.

"Since the community is composed of Catholics, all efforts to explore a true ecumenism with those of other faiths should be used. Frequent liturgical services of an ecumenical nature should be developed in keeping with present ecumenical requirements. Social action projects with others, whether community-oriented or of special application, should be encouraged," the prelate said.

The archbishop also urged an intensive study course on the liturgy, revelation, the Church, the Church in the modern world, ecumenism, and the missions.

Members of the new community were told they will have financial responsibility for its needs and archdiocesan assessments. When the facilities of another parish are used, such as a parochial school, a tax must be worked out to insure equity.

Pastor Bans Cursillos

Saginaw — (NC)—St. Mary's cathedral parishioners here have been forbidden to take part in Cursillos de Cristiandad (Short Courses in Christianity). Msgr. Eugene A. Forbes, cathedral pastor, said in the cathedral parish bulletin: "Because of the anti-clerical activities which the Cursillo movement has engaged in within the diocese of Saginaw, the pastor in conscience must forbid any cathedral parishioners from taking part."

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In 1965, Cursillos drew both praise and criticism from Saginaw's Bishop Stephen S. Wozniak.

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