Courier Journal - Friday, June 21, 1968

Stephen Bednarek, Prop. G.H. & J.T. Kelly, inc. ELECTRICAL

ENGINEERING

and CONTRACTING

Fixtures and Supplies 615 WEST FIRST STREET

RE 3-9148

CAROSCIO'S

Tile & Marble

**Real Clay Tile** 

Rubber - Asphalt Tile

**RE 2-0252** 

414 W. SECOND ST.

DOM'S

Flowers

Complete Floral Services

'American Greeting Cards

D. J. FROSOLONE

RE 2-4152

IOII COLLEGE AVE.

Elmira, N.Y.

ACKNOWLEDGMENTS

## How's Religion Doing on Notre Dame Campus?

Campus unrest this year has covered subjects from war and draft to student power and racial equality. Colleges of all sizes and in all sections of the nation have been shaken by movements of renewal and reform even where protest and revolution have not made headlines. Campus religious life has also been changing.

What has happened to religious practice on a major Catholic campus is reported in the following article about the University of Notre Dame published in the Notre Dame Alumnus, March-April, 1968:

"What has happened to religion on campus?" Alumni ask that question in a resentful sort of way.

With equal verve students reply: "It's dead!" And they "It's not so much the add. Catholic religion anymore as it is Christianity.'

The answer stuns Notre Dame parents and grads. And the gulf of understanding widens still further because the point in question is that aspect of a Notre Dame education which has meant most to Alumni. But religion also has great meaning in the lives today's students. The understanding, interpretation and practice of what Alumni students consider "religion" are at opposite ends of the pew.

"The difference is simple," notes Rev. Louis Putz CSC, rector of Moreau Seminary, who has been a hall rector and professor of theology at Notre Dame since 1939.

"Notre Dame in years past reflected the attitudes and practices of the pre-conciliar Church. Now we're living in the post-conciliar era and emnhasis has switched from a 'no-no' attitude to a 'go-go' mandate.

In those old days, Notre Dame was a model Catholic university. Glowing reports from the campus told of the thousands of students attending daily Mass. Religiosity was measured by the endless lines of men waiting to hit the confessional. And visitors were always impressed by host charts that were faithfully

tallied each day in each hall chapel. May devotions at the Grotto were something to behold. The entire student body poured into the shrine every evening to say the rosary.

Underlying this spiritual fervor was a unique brand of discipline which, in the eyes of Notre Dame followers, produced a unique kind of

People had admiration for an educational system that demanded morning Mass Mass checks, bed checks, no girls on campus after dark, no cars and "lights out" by midnight.

In these terms, Notre Dame has. indeed .changed. Religion's sacrosanct ritual has been dispelled and will not likely return. What was good for the boys in the old days apparently is not quite so good for today's boys.

"The days of absolutes have gone," Father Putz observes. "Students now reject the staistical measure of one's religion and, instead, search for a more meaningful qualitative life.

This new sense of religion on the campus is reflected by the student's antipathy toward the war in Vietnam; by his compassion for the impoverished; by his disdain for the institutionalized Catholic church and its purely legalistic outlook, and for the double standard observed by most Catholics today. Instead, students are looking for a per-

sonal Christ-centered way of | life, an existence that attempts to live the story of the gospels.

"Eliminate some the hypocrisy-and-phoniness-that\_exist in the Church today," said a Farley Hall resident in answer to a religion survey. "I think that is why many young people have left the Church -because they have found little sincerity and true Cath-

olic love." Such attitudes, however, aren't usually expressed by first-year men at Notre Dame. A freshman usually comes to the university steeped in the traditional Catholic background fostered by his family and his earlier formal education. But after a year or two in the academic community

he comes across new ideas about religion,

"At this stage," believes. Rev. John Dunne CSC, professor of theology at Notre "the young man goes Dame. through a transition, a developmental process. He is passing from the faith of childhood, which is not really his own faith but that of his parents and teachers, to a faith that is his own.

This Father Dunne terms a personal search, a quest for meaning in life, the rediscovery of that religion in an entirely new concept.

The search that Father Dunne describes is not purely academic. More than merely debating notions of formal religion, this generation of students develops religious understanding by relating their classroom talk to the realities of the world.

In many instances students feel a personal call for social action. In their own way they want to be witness to Christ. The manifestations range from a simple anti-war dem-

## Benedictine Primate In Visit

Elmira — The Abbot Primate of the world-wide Benedictine Confederation, the Most Rev. Rembert Weakland, O.S.B., is visiting Mount Saviour Monastery, at Pine City this week.

Abbot Rembert, formerly of St. Vincent's Archabbey, La-trobe. Pa., was elected by the

onstration on campus to devoting an entire summer working in Spanish Harlem. Others travel to Latin America on behalf of the Committee for the International Lay Apostolate (CILA) working with the poor in Chile, Boli-

via and other countries. And still others trayel on weekends to Chicago where they work in neighborhood slums. "In short, you can describe

their feeling as one of care," believes Rev. Joseph Simons CSC, former dean of students who now works out of the Counseling Center.

"Their care is not oraly for others but for thems elves," Father Simons says. "I find that today's student is a troubled one. He's in conflict with his parents. His inherited religion turns him off and. what's more, he's confronted with the draft. In conclusion, he says to himself, 'Now when I need help, what does Catholicism do for me?''

The University cara help most by encouraging him to continue his search for himself, Father Simons believes. 'And I don't think we're doing too bad a job on that score because the kids keep coming to Notre Danne and

they stay.' But not all studernts are that intensely affected by re-

it completely and for some others it has little if any meaning. There is quite likely no average Notre Dame student; instead there are categories in which most students find themselves. These include:

• the group of instensely religious students who, rather than calling themselves Catholic, look upon their mission as being simply Charistian. Though a minority group on campus, their number is growing significantly by attracting others through the more progressive liturgical services and by enlisting students in their apostoric proj-

ects. • the group of traditional Catholic students who merely Sunday obligations. fulfill Their religious faith has been formed more out of ritualistic habit than by personal ascertainment

• the indifferent students for whom personal convenience guides religious activihev don't try **x**o think

In bygone days, Notre

Dame enforced a number of

safeguards that, on the sur-

face at least, insurred the

Catholic character of the Uni-

versity. These included the

mandatory Mass checks, a re-

quired number of theology

and philosophy courses, the availability of chaplasins and

easy access to a chargel from

any place on the campus. To-

day-except for Mass checks

-these same conditions exist

although their effectiveness

is often questioned.

They just exist.

tional Church.

the Church.

critical of required theology and philosophy courses. They would opt for relaxation of the **1**2 mandatory hours. They would substitute a greater variety of theology electives having relevance to the moral issues of the day.

Rev. James Burtchaell CSC, Cambridge scholar and assistant professor of theology, favours the retention of a required number of courses on the same basis as "this place requires so many English cour ses. "Ehereal hang-up in teach-

ing theology," Father Burch-aell adds, "is that we have to undo all the religious educastudents have received tion in high school. They aren't readey to explore theology. Theology courses, instead of just preachings, should be subjects in which students learm what yesterday's and todary's Christians have thouseht."

Rev. Joseph Fey CSC, University chaplain, sees the immediate need for full-time hall chaplains who have been traimned in psychological counseli**n**g. "Pastoral care," he notes,

"is in greater need on this campus than ever before. What's more, the students not only need it, they are asking for it.". ligion. Some manage to ignore Just recently Father Fey completed a visitation tour of students in their residence halk rooms. He observed, "the scenter to turning on the studenets is in your willingness to Ealk and to mix with them.

They've got to know you... and to feel you do care." He especially noted, "the bea rded ones, let me tell you, are really the great ones to talks to.' Both the students and the administration feel that one way to retain the religious character of Notre Dame is

to develop a truly Christian community. Their hopes rest in large part on the "stay hall" program which would per-mit students to remain in one hall through all four years at the University. They fee-1 students would get to know their fellow residents hetter and there would be greater continuity in social and religious life.

Just as important to these sturdents is the liturgy of the

Steidents, in particular, are | ment of meaningful liturgy | very much alive. throughout the campus. He's no longer found in

• the creation of a truly the May processionals nor at Christian community with the late - Sunday morning particular respect to residen-Masses at Sacred Heart Church. Rather he is found tial hall life. in the emerging Christian • less emphasis on mandacommunity of the halls; the tory religion and philosophy ghetto schools of South Bend: courses and greater efforts to and the slum ridden neighimprove the caliber of theolborhoods of Chicago. ogy teachers and electives. Old-time religion is gone.

But Christ is not.

M. L. ALLEN & SON

Quality Furniture

Phone 6-8431 62 Bridge St.

CORNING, N.Y.

LOLL'S PHARMACY

R. C. LOLL, PHARMACIST

PRESCRIPTIONS

**OUR MAIN BUSINESS** 

OPEN TILL 11 P.M. DAILY

RE 2-6674

ELMIRA

903 DAVIS ST.

• the dedication by the University and members of the community to the real moral problems of the here and now.

• the training and placement of more qualified priests in a campus-wide pastoral program. Regardless if one calls it Catholicism )or Christianity, "religion" on the Notre Dame

campus is on the rise. God is

A.W.BEILBY & SON **Funeral Home** 

> 139 Walnut St. Dial 6-9121 CORNING, N. Y.

JEFFERSON MOTOR INN DOWNTOWN WATKINS GLEN Famous For Fine Food Since 1834 Featuring: Regular Dinner Every Night, Femous Gourmet Smorgasbord SMORGASBORD Every Night Except Monday Satisfaction is Always Guaranteed Reservation Requested, Please!

NEW MOTEL ANNEX •Plan On A Weekend in Watkins Glen Call 535-2741 •

STONE'S RESTAURANT WATKINS GLEN, N. Y

**Open Daily** 

Home Baking — Home Cooking Just a Stone's Throw from the Post Office



"ABOVE ALL-A REAL DRUG STORE" HAVE YOUR PHYSICIAN CALL - RE 2-0597 -PRESCRIPTIONS DELIVERED

(Marion Mack, R.PH.) ELMIRA, N.Y. 227 HOFFMAN ST.

MINOR REPAIRS

CORNING

**JIMERSON-FORD** 

**QUIGLEY'S** 

PAINTED POST

DIAL 936-3341

DRUG RECORD SERVICE FREE DELIVERY

FINE COSMETICS CHARGE ACCOUNTS

REXALL DRUG STORES

The Comfort, Convenience and Safety of

Downtown. The Joy of Good Eating and

the Glow of Relaxation

in the heart of downtown Elmira

The Mark Twain is

Your Best Beti





ELMIRA

-----

Sani-lac

A 1983

INCONTINENT

For men, women, children. Soft

non-toxic plastic pants with ab-

sorbent, sanforized fiannel; snap-

in flannel liner. Safeguards against

solled bedding, wet day clothes.

Wide range of proportionate sizing.

GEROULD'S

PHARMACISTS

RE 3-6696

RE 2-9478

DIAL 942-2122

ish 5 p n Horn St

1479

24 HOUR

HACIENIC.

PROTECTION

completely

waterproof,

odor proof

Benedictine superiors in Rome
last September to head the in-
ternational Confederation for a
six-year term. He is the first
American to hold this office.

Abbot Rembert is in the United States for six weeks to visit Benedictine communities. He resides in Rome, where he is Abbot-Chancellor of the International College at Sant' Anselmo.

Recently Pope Paul VI appointed him to the Concilium for the Implementation of the Constitution on the Liturgy of the Second Vatican Council. He is an expert on church music. and before his election as Abbot Primate was chairman of the music advisory board of the U.S. Bishops' Commission on the Liturgy.

The Benedictine Confederawhich Abbot Rembert tion heads is composed of 18 national or international federations. Abbot Rembert represents these federations to the Holy See, and serves as a coordinator of communication between them. His responsibility covers 12,000 Benedictine fathers and Bias Measure Suggested brothers who live in 200 monasteries and 23,000 Benedictine the United States.



Abbot Primate Rembert Weakland and Very Rev. of Peace located in the Chapel of that name.

Damasus Winzen examine the 14th Century sculpture from the School of Paris of Our Lady Queen

sisters and nuns in 400 con-vents. Mount Saviour is one of the two dozen monasteries in Look at Your Family Tree

tension in Britain.

"Catholics have no excuse of

Attempts to solve sem-

London -- (NC)-- John Cardi-| law racial discrimination in all selves descendants of immalnal Heenan of Westminster has housing, in hiring by public grants," Cardinal Heenan's let asked English Catholics to take and private employers and in ter said.

**Disciples** Church a good look at their own family the use of the phrase "no Gets Record Gift

low workers.

Five Seminaries Proposed

"few if any options for special-

The problems are of such

scale, the students maintained,

that "seminary education is in level study of the long term olic sponsors some \$3.5 million crisis"; many of those leaving needs of our cominarias Such as a way for the source of a study of the long term olic sponsors some \$3.5 million

by professional experts in the

fields of theology, education, planning and administration."

changes in the current sem-ly small seminaries spread sources."

inary system and the immediate throughout the country.

Church have been recommend-professional competence."

seminaries are going so because study should be carried out

The recommendations were ized training."

gifts ever made at one time to A controversy has been rag-

Disciples causes. All but \$500,- ing in this country over the

Dallas.--(RNS)-- A local in

surance executive and his wife

Mr. and Mrs. Theodore P. Beas-

ley, have presented gifts total-

ling \$3 million to institutions of

the Christian Churches (Disci-

It was the largest group of

establishment of five large ex-

perimental ecumenical theologi-

ed by a group of seminarians

outlined in a 15-page open letter

to all of the bishops in the

The students told the bishops

of the "inability to tolerate" the

system any longer; and that

those remaining "are being in-

adequately trained and insuffi-

ciently prepared for the min-

at St./Mary's Seminary here.

United States:

ples of Christ).

terial education.

trees before passing judgment colored" in help-wanted adveron new immigrants in this tising. country.

Trinity Sunday, Cardinal Heen- tain in recent years, most of

an asked all Catholics to stamp them from former British ter-

relations bill, which would out cause most of them are them.

ions.

needs of our seminaries. Such a vear for operating expenses.

As interim programs they cost of approximately \$250 mil-

immigrants are doing for this Attracted by greater oppor country. Without their doctors, In a pastoral letter on racial tunities for jobs and income, nurses and hospital workers, our harmony that was read in all increasing numbers of colored health service would collapse churches of the archdiocese on immigrants have come to Bri

took me in.

"By our friendship we show

our gratitude for all that the

Cardinal Heenan asked Cath 117 Dunning Ave. olics to treat immigrants "as we AL 3-7951 out racism by setting a good ritories and holding British would treat Christ Himself and

example among friends and fel- passports. The influx of these we shall deserve to hear Him immigrants has created racial say—'I was a stranger and you **\*** FIVE POINTS

The cardinal called upon each LIQUOR STORE Inc. 000 was designated for minis- Labor government's new race they withhold friendship, be parish to make immigrants feel welcome in taking part in parish activities. He said that com 58 Franklin St. Auburn, New York ing to a strange country they

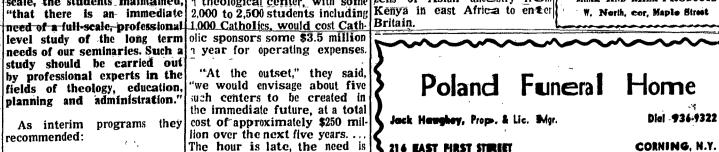
may be shy in coming forward. Speaking about England's immigration control, C ardin al Heenan said it is raot fair to brand the governmenat as "wick Baltimore -(NC)- Sweeping to the large number of relative- already serious diffusion of re. ed" because of the restrictions. "Without adequate p=rovision of

Lynch Furniture Co. houses, schools and public utail For Over 50 Years ties the social life of the whole Geneva's Home Store • Inadequate staffing, includ- inary problems in an ecumeni- nation will be endangered. 479 Exchange St.

cal centers at a cost of some ing "poor professor-student ra- cal manner with the "physical Those in authority as well as \$250 million to the Catholic tios and insufficient levels of clustering of Catholic and Protimmigrants need our sympathy. estant seminaries, either on the A new emergency immigra campus of or in close proximity

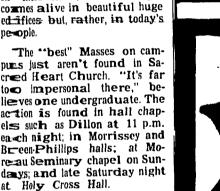
• Uniformity of training with to one or more major institu- tion law now severely restricts the number of immigrants coming to this country. The most GENEVA MILK CO.

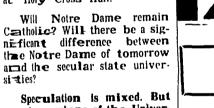
In regard to the last point, controversial section of the law the students estimated that such curbs the right of British cit theological center, with some zens of Asian ancestry from



The hour is late, the need is 216 EAST MRST STREET







most members of the Universisty's community feel a dominant Christian character will parevail if particular care is given these areas of campus life:

AUBURN, N.Y.

OCKENDEN DAIRY

Golden Crown Premium Milk Auburn's Finest Dairy Products"

- Phone AL 3-6051

GENEVA, N.Y.

Phone

2947

MILK AND MILK PRODUCTS

W. North, cor. Maple Street

Established

1989

Dial

RE 2-9982

ROUTE 328

Westinghouse Rd.

Mark Twain • the creation and develop-

On The Road? 

WE SELL

## The House of Quality Home Furnishings

JAMESTOWN LOUNGE Fine Furniture By CONANT BALL DREXEL HALLAGAN

BIGELOW RUGS and BROADLOOM KARASTAN RUGS

Sullivan

DISTINCTIVE FURNITURE . RUGS . DRAPERIES . APPLIANCES ELMIRA, 115 E. WATER ST. ....

**RUGS-CARPET** 

CHOOSE FROM ALEXANDER-SMITH, BIGELOW

BARWICK, AND CABIN CRAFTS A trained carpet Estimater will call on you with a com-SHOP AT HOME plete selection of samples from which to choose. No

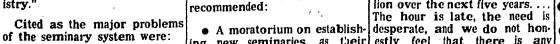
obligation.

**Delivery Service** 130 S. MAIN ST. ILMIRA F. T., F. M., Was. R. and 6. W. STEED

Professional Pharmacy



CLOSED SUNDAYS Legal Beverages Phone 732-9381



## ling new seminaries, as their estly feel that there is • Diffusion of resources due creation would only add to "an further room for delay."

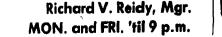
"At the outset," they said,

"we would envisage about five

the immediate future, at a total

such centers to be created in

lion over the next five years. ...



OPEN

DAILY

10 å.m.

to 5:30 p.m.