

Bp. Leibold named to Evansville

EVANSVILLE, Ind., (The Most Rev. Paul F. Leibold, Apostolic Administrator of the Evansville diocese since the retirement of Bishop Henry J. Grimmesman on October, 1963, has been appointed Ordinary of the diocese.

Bishop Leibold has continued to serve as auxiliary bishop and vicar general of the Cincinnati archdiocese while performing the duties of apostolic administrator.

The announcement of Bishop Leibold's appointment was made Wednesday by the office of the Apostolic Delegate in Washington.

BISHOP LEIBOLD was born in Dayton, O., on December 22, 1914. He attended the University of Dayton, St. Gregory Minor Seminary, Cincinnati, and Mt. St. Mary of the West Seminary, Newburgh, N. Y., where he was ordained in the Cincinnati cathedral in 1940.

He made studies in canon law at the Catholic University of America and at the Angelicum University in Rome, taking his doctorate at the latter school. He held parochial assignments and was a visiting instructor at Mt. St. Mary Seminary before being named assistant chancellor of the Cincinnati archdiocese in 1942.

HE WAS NAMED chancellor in 1948, and held that post when he was named titular bishop of Troiana and auxiliary to Archbishop Karl J. Alter of Cincinnati in 1958.

The Evansville diocese comprises 12 counties in the south-western part of Indiana, detached from the Indianapolis diocese in 1944 when Indianapolis became an archdiocese. According to the latest Official Catholic Directory, there is a Catholic population of 80,000 in a general population of 420,000 in the Evansville diocese.

Imposer

RACELAND, La. — Well, someone in St. Mary's parish here did make a check and came up with a startling discovery — there never was anyone by the name of St. Mary's. So the 124-year-old parish officially changed its name to St. Mary's Nativity.

Challenges views on Holy Eucharist

WASHINGTON — Father Francis J. Connell, C.S.S.R., has taken strong exception to the views on the Eucharist expressed by Father Luchinus Smith, O.F.M. Cap., in an interview for the U.S. Catholic press.

The Dutch theologian was interviewed by the NCWC News Service on his views of the nature of the change of the bread and wine that takes place in the Mass. He is a proponent of an existentialist theology of the

Father Connell, former dean of the school of sacred theology at the Catholic University of America, held that "Father Smith's opinions regarding the nature of the change of bread and wine are 'transignification'."

"IN OTHER words," said Father Connell in a statement, "if he is quoted correctly, he says the bread and wine are 'transignification' and are 'an extension of Christ and a gift from Him.'"



KEYNOTE — Father Clarence J. Rivers, of Cincinnati, was the keynote speaker at the Archdiocesan CVO Convention to open Friday, April 27, at Secchia High School. Father Rivers, educator and lecturer, is the composer of the celebrated "American Mass," based on Negro spirituals.



SEEN AID TO FAITH

New theology of Eucharist backed by Dutch theologian

By PATRICK RILEY

AMSTERDAM, The Netherlands—Faith in the Real Presence of Christ is strengthened and deepened by the new existentialist theology of the Eucharist. This is the claim of one of the foremost Dutch theologians, O.F.M. Cap. Dutch Capuchin says he has given many conferences to priests on his view of the Eucharist, always with discussion afterwards.

"These priests are strengthened in their belief in the Real Presence of Christ. They tell me they have never before understood it so deeply, and they complain that the explanations of scholastic theology seem shallow to them now. I have not met a professor who has not met a professor who has not met a professor..."

Reveals proposal to unite seven denominations

WASHINGTON — A plan to unite seven Protestant denominations into one church of some 25 million members was unveiled here by two Protestant leaders who have been working on the proposal for four years. Episcopal Bishop Robert F. Gibson, Jr., of Richmond, Va., chairman of the special commission, said he would like to draft the union plan, and the Rev. Eugene Carson Blake, general secretary-elect of the World Council of Churches, made public a 105-page report on unification. The report is to provide the background for unity discussions in Dallas, Tex., May 2 to 5.

The denominations involved in the proposal are the International Convention of Christian Churches, (Disciples of Christ), the Evangelical United Brethren Church, the Methodist Episcopal Church, the United Presbyterian Church and the African Methodist Episcopal Church.

The proposed union was first announced by Dr. Blake in a sermon at San Francisco's Grace cathedral in December, 1959.

of dogma who is of a different theology of the Real Presence," he puts it.

"This is a decisive moment in history. For the first time in years we can speak a common language with Protestants and humanists. For the first time we can discuss the mysteries that trouble the heart of every man, the great mysteries of life and death. We can discover just how we differ. We can learn from one another."

"Yet I have the feeling that many Catholics, including some in authority, are just marking time. This is very very dangerous for the Church's future."

The Church was marking time in the age of Galileo, he continued, and the world's intellectual life moved away from the Church. The Church was marking time during the upheavals of the industrial revolution, and the new class of workers marked away, many of them under a red banner.

Father Smith pointed out that since many Dutch priests have begun to think in existential terms, Dutch theologians have tried to grapple with theological problems in existential terms.

"The Eucharist is the very center of life. Priests must live deeply in the Eucharist. But for many thinking in terms of the new existentialism, the older scholastic approaches are not enough."

HERE FATHER Smith referred to a formula which was put before the 11th-century theologian Berengar of Tours in 1059, and the modifications St. Thomas Aquinas brought to that formula two centuries later.

This formula of Berengarius (his name is spelled with a 'u') professes that the body of Christ in the Holy Eucharist 'is touched and broken by the hands of the priest and ground by the teeth of the faithful.'

Father Smith commented: "This is the way most Catholics thought of the Eucharist. When I receive Communion, I bite Christ's flesh with my teeth."

St. Thomas Aquinas did not take the formula so literally. Basing himself on the scholastic tradition, he said the substance (which the mind understands) and accidents such as color and dimension (which the senses understand) are consubstantiated in the bread and wine. This is in accordance with the Catholic teaching on the Eucharist, which holds that the bread and wine are 'transubstantiated' into the body and blood of Christ.

Two revisions of Mass texts are proposed

WASHINGTON — Two new translations of parts of the Ordinary of the Mass have been released by the International Committee on English in the Liturgy in a trial balloon aimed at obtaining international criticism and suggestions.

The texts are unofficial and are "not for use in actual liturgical celebrations." They have been published simultaneously in London and New York in booklet form, with blank pages at the end inviting comments and suggestions.

The international committee, which first met in Rome in 1963, has two American members — Archbishop Paul J. Hallinan of Atlanta and English Bishop John J. Dougherty of Newark. Its goal is a common text for use wherever the liturgy is in English.

Father Gerald J. Sigrler, the secretary of the committee, is in Washington, said that next June 30 has been set as the date by which comments on the draft translations must be returned.

WHEN THE episcopal committee's seven-member advisory committee met in Rome last November to lay the groundwork for a final translation, it called in Scripture scholars and experts from other churches to help in its work.

Father Sigrler in his statement stressed the "ecumenical implications" of the task of translation. "Other Christian churches, especially those with a strong liturgical heritage, are anxious to explore with us the possibilities for a common translation of the Gospels, psalter, and the lectionary," he said.

Actually, neither of the new trial translations attempts a common version of the Lord's Prayer.

But both texts eliminate some previous wording which have aroused criticism. The "yoohoo" potential of the Gloria is removed in two ways. One version reads: "You take away the sins of the world; have mercy on us." The other would use the singular: "Thou, who take away our sins..."

THE INITIAL part of the old version of the text, a doxology of contentment stemming from differences between the Douay and King James versions in translating the opening words, "The traditional Catholic interpretation has been... while the Protestant version has read... peace, good will toward men."

The general usage of the English Gloria, "Glory to God in the highest, peace on earth, and good will to men of good will," would give in one version to: "Glory to God on high. Peace on earth and good will to men." The other possibility given is: "Glory be to God on high, and peace and good will to men through God's good will."

The booklet offers four possible alternatives for the priest's brief preface to the Lord's Prayer. As now used in the United States, it reads: "Lord, have mercy on us." (Continued on page 9)



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A word from the Archbishop

TO THE CLERGY, RELIGIOUS, AND LAITY OF THE ARCHDIOCESE OF INDIANAPOLIS, Greetings,

"Today, with the Church, we begin an intensive meditation and consideration of the passion and death of Our Divine Savior. At no other time does the Church in her liturgical cycle so impress upon us the tremendous price paid for our Redemption. In doing so, however, she gives us hope and fills us with consolation at the thought of the infinite amount of supernatural merit that Christ has placed at our disposal."

In no way do we wish this morning to distract your thoughts from the sufferings and death of the Savior. We would recall to your mind that unless these merits gained by Christ are applied to our souls, they will profit us nothing; and in God's divine plan they are applied to us mainly through the ministrations of His Priesthood.



The sincere and thoughtful Catholic cannot but have a tremendous respect and appreciation for the Priesthood, for he recognizes in the priest the role of "pontifex," the one who bridges for him the chasm between the earth and heaven.

We know of no better way to describe the dependence of the Catholic layman on the Catholic Priesthood than that given by the quoted message of Pope Pius XI of blessed memory:

"Clearly he is born, when the priest, baptizing him, brings him a new birth to a more noble and precious life, a supernatural life, and makes him a son of God and of the Church of Jesus Christ. To strengthen him to fight bravely in spiritual combats, a priest invested with special dignity makes him a soldier of Christ by holy chrism. Then as soon as he is able to recognize and value the Bread of Angels, the priest gives it to him, the living and life-giving God come down from heaven."

"If he falls, the priest raises him up in the name of God, and reconciles him to God with the Sacrament of Penance. Again, if he is called by God to found a family, and collaborate with Him in the transmission of human life throughout the world, thus increasing the number of faithful on earth, and, therefore, the ranks of the elect in heaven, the priest is there to bless his spouses and unblessed love; and when, finally, arrived at the portals of eternity, the Christian feels the need of strength and courage before presenting himself to the tribunal of Our Divine Judge, the priest with holy oils anoints the falling members of the sick or dying Christian, and reconciles and comforts him. Thus the priest accompanies the Christian throughout the pilgrimage of this life to the gates of heaven. He accompanies the body to its resting place in the grave with rites and prayers of immortal hope. And even beyond the threshold of eternity, he follows the soul to aid it with Christian suffrages if it be in need of further purification and alleviation. Thus from the cradle to the grave the priest is ever beside the faithful, a guide, a solace, a minister of salvation and dispenser of grace and blessing." (Thus Pope Pius XI describes the ministry of the priest.)

It is necessary therefore that we have priests in sufficient numbers, good priests well trained. We ask your prayers that God will send laborers into the whitening harvest, and we beg your offerings in amount sufficient to care for their education. Your contributions, sufficient in years past, will pay but a little more than half of the increased seminary costs of today. We ask that you keep this in mind when, on Easter Sunday, you make your annual offering to this most worthy and necessary cause.

Restowing upon you our own humble benediction and begging God to bless you with the most happy of Eternity in His Kingdom, in the service of Jesus and His Immaculate Mother,

Faithfully yours,
+ Paul C. Schuler
Archbishop of Indianapolis

To have permanent diaconate

MONTEVIDEO — The Uru- to set up a standing committee guayan Bishops' Conference has studied implementation of a permanent diaconate. The Uru- council, which decided to train men for ordination, also decided to have permanent diaconate in teaching in Uruguay. The bishop the course of a four-day meeting was a study of provisions ing, the hierarchy also decided for retiring old and sick priests.

Mixed reaction seen to classroom 'limit'

Recent action by the Archdiocesan School Board to limit the size of enrollment in first grade classrooms next September is expected to draw mixed reactions around the Archdiocese as registration for the fall term nears.

Archbishop Schuler approved the Board's recommendation of a maximum of 40 pupils per room for the first three grades. The regulation will be implemented in three stages, beginning with grade one in September. The five upper grades will be limited to 45 pupils in each classroom, according to the Board's decision. Schools having more than an excess of the maximum are expected to "freeze" registration of additional youngsters until the normal parish turnover drops the classrooms to below the limit. This is expected to result in some classrooms next September being "closed" while others are "open" in the same school.