



INDIANA BISHOPS CONCELEBRATE LITURGY—Archbishop Schulte and Coadjutor Archbishop Biskup are shown above concelebrating the Pontifical Mass at Tuesday's Ecclesiastical Reception with the other four Hoosier bishops and the Indianapolis Vicar General, Msgr. Cornelius B. Sweeney, P.A. Additional photos on Page 3.

FOR ARCHBISHOP BISKUP

Civic reception slated Sunday

Several thousand Archdiocesan faithful are expected to greet Indianapolis' new Coadjutor Archbishop George J. Biskup this Sunday, Oct. 15, at 2 p.m. in the Cathedral High School auditorium.

Eight archbishops and 28 bishops participated in the Ecclesiastical Reception and banquet this past Tuesday afternoon.

The two Indianapolis Archbishops celebrated the Liturgy with the other four suffragan bishops of Indiana—Bishop Leo Pursley of Fort Wayne-South Bend, Bishop Andrew Grutka of Gary, Bishop Paul F. Leibold of Evansville, and Bishop Raymond J. Gallagher of Lafayette. Also concelebrating was Msgr. Cornelius B. Sweeney, V.G., P.A.

Archbishop Schulte expressed his surprise and appreciation to members of the American hierarchy for attending the Ecclesiastical Reception and quipped that the next such gathering "will be for the funeral of the old Archbishop."

Parking

Special arrangements have been made for visitors' parking for those attending Sunday's Civic Reception for Archbishop Biskup. The following lots will be available: Cathedral High School, WLW-I Television Studio, Riddick Building and Dun and Bradstreet. Those having special tickets may park in the SS. Peter and Paul Cathedral parish lot.

Archbishop Schulte told the capacity assembly of 1,200 in SS. Peter and Paul Cathedral that he was "pleased with the Holy Father's selection of Archbishop Biskup as his coadjutor" following his written offer last year to resign the Indianapolis see he has held the past 21 years. Archbishop Schulte is 77.

Very Rev. Francis Tuohy, Archdiocesan Chancellor, read a document from Archbishop Luigi Raimondi, Apostolic Delegate to the United States, which gave the new coadjutor "permission to take canonical possession of his office."

Archbishop Biskup extended his thanks for the entire Reception planning and especially to his many friends from Iowa and members of his family who attended the affair.

Archbishop Schulte, SS. Peter and Paul Cathedral was the scene of the Ecclesiastical Reception this past Tuesday afternoon.

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SCHEDULED to speak are Edgar McNamara, of Indianapolis, representing the laymen of the Archdiocese, Mrs. Russell Wilson, of Clinton, representing the laywomen, Mayor John J. Barton, representing the city of Indianapolis, and Former Governor Harold W. Handley, representing Indiana Governor Roger D. Branigin.

The event marked 21 years to the day (Oct. 20) that Archbishop Schulte was installed as ordinary in 1946. At that time he succeeded Archbishop Joseph E. Ritter, then transferred to the St. Louis Archdiocese.

At the Tuesday evening Banquet, held in Stouffer's Inn, several spokesmen extended greetings to Archbishop Biskup. They included: Thomas Murphy, Mother Mary Philip Seib, O.S.B., Very Rev. Francis Tuohy, Lt. Gov. Robert Rock, Mayor John Barton and Archbishop Schulte. Serving as master of ceremonies was Msgr. Raymond T. Bosler.

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Mission Sunday collection set

Sunday, Oct. 22, has been designated Mission Sunday in the Archdiocese of Indianapolis. Collections at all Masses on that day will go to support the various mission activities of the Society for the Propagation of the Faith in Asia, Africa, Latin America and the Near East.

Also in attendance at the Banquet was Episcopal Bishop John Craine of Indianapolis, who sat at one of the two head tables.

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Two parishes named in will

RICHMOND, Ind.—Two Richmond Deanery parishes were included for bequests in the estate of the late Margaret Quigley, a member of Holy Family parish here who died last month.

Holy Family parish and St. Anne's parish, New Castle, each will receive \$1,000 from the estate. Other bequests included the Society for the Propagation of the Faith, \$1,000, and the Little Sisters of the Poor in Indianapolis, \$500.

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Mission Sunday contributions help support native seminarians and Religious in Asia and Africa, maintain schools, student centers, hospitals, leprosaria and orphanages. Msgr. Victor L. Goossens is Archdiocesan Director of the Society for the Propagation of the Faith.

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Synod probes ways to fulfill its mission of advising Pontiff

By JAMES C. O'NEILL

VATICAN CITY — The first work week of the synod of bishops meeting in Rome witnessed its almost 200 members working out the practical approaches to their central mission—providing advice and assistance for the use of Pope Paul VI in governing the Church.

The synod, which opened September 29, is to consider five special subjects in approximately a month. In its first work week, the synod began and ended discussion of a position

Editorial, Page 4; Interpretative article by Criterion special correspondent Richard Stewart on Page 12.

paper on the principles guiding reform of canon law and began, but by no means ended, discussion on another document dealing with doctrinal problems and errors facing the Church of today.

News reports of the synod's first days were filled with complaints against the imposition of secrecy concerning the names of the daily speakers and identification of who said what. This reached its climax at the end of the week when Cardinal Pierre Veillot of Paris rose to denounce a Roman daily newspaper which had attributed to him remarks which had been described by the paper, *Il Tempo*, as being anti-Roman, anti-clerical and, in short, anti-papal. Cardinal Veillot described the paper's story as "absolutely slanderous."

It was learned later that what had been attributed to the French cardinal by an unofficial information service had instead been said by an altogether different cardinal, Cardinal Paul Leger of Montreal.

DESPITE these disturbances, the synod got down to its work quickly and, as the week progressed, its tempo and spirit seemed to be gaining direction and force. There was a good deal of repetition and overlapping of remarks. Nevertheless, the first six days of discussion covered a good bit of ground.

Discussion of the position paper on the reform of canon law, the Church's collection of norms and regulations covering the faithful's duties and responsibilities within the Church, opened the five-point agenda. The paper was prepared by the permanent commission for the revision of canon law, headed by Cardinal Pericle Felici.

While there seemed to be a general agreement with the



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approaches of the commission so far, many of the synod members had reservations and suggestions.

By and large, they seemed to want a more human approach, as opposed to a dry, juridical approach. Suggestions that there be one and only one code of canon law for both Eastern and Western Churches were greeted negatively by members of the permanent commission. However, the proposal that a "fundamental law" or "constitution for the Church" be drawn up to be used as a preamble common to all particular collections of church law was given serious consideration.

In fact, Cardinal Felici suggested that a synod commission be established to study the whole question and submit its findings to the permanent commission for further action. He indicated that drafting such a fundamental law would involve a great deal of time well beyond the duration of the synod, so that it would be necessary to continue reform of the individual canons of the present code.

On October 7, members of the synod were asked to vote on the acceptability of the principles which have been employed so far in reforming the code, taking into account the comments made by the synod. No result of the vote was made public, but a special commission of the synod's bishops was formed to study the various suggestions made during the voting, and to make a report on them for the use of the permanent commission. In all, the members devoted three and one-half days to the canon law discussion.

ON OCTOBER 5, the discussion was terminated and the Pope attended the following day the beginning of discussions on one of the most complicated matters on the agenda—the doctrinal problems and errors fac-

'IN WRITING' Pontiff will accept birth control views

By PATRICK RILEY

VATICAN CITY—Pope Paul VI has left it up to the Fathers of the Synod of Bishops to submit their opinions on birth control to him in writing.

At the same time he has told them that the question of birth control will not be put before the synod for discussion.

This information was given out by a responsible Vatican official.

The official emphasized that the Pope had not asked the synod Fathers to hand in their opinions on birth control, but had merely left them free to do so if they wished.

He said it was announced to the Fathers of the synod that the question of birth control would not come up for discussion at the synod during its study of social ethics because the Pope had reserved the problem of birth control to himself.

Earlier in the first week of the synod's deliberations the rumor had spread that the Pope would actually put the birth control problem before the synod in some form or other. However, it was also believed by some that the Pope had been deterred from his plan by the virtual collapse of the secrecy rule in the synod.

ing the Church, including atheism in the post-conciliar world. This discussion continued through the end of the week and resumed the week of October 9. The position paper which had been submitted as a general discussion guide came heavily under fire for its negative approaches and for its tone of condemnation.

As the upshot of the disagreement over its general tone, it was suggested that a special synod commission be

formed to study the various objections and suggestions and submit a new report. The suggestion was favorably accepted by the Pope and the members of the synod were told that they were to elect eight members in the week of October 9; while the Pope would, according to synod rules, name personally four other members.

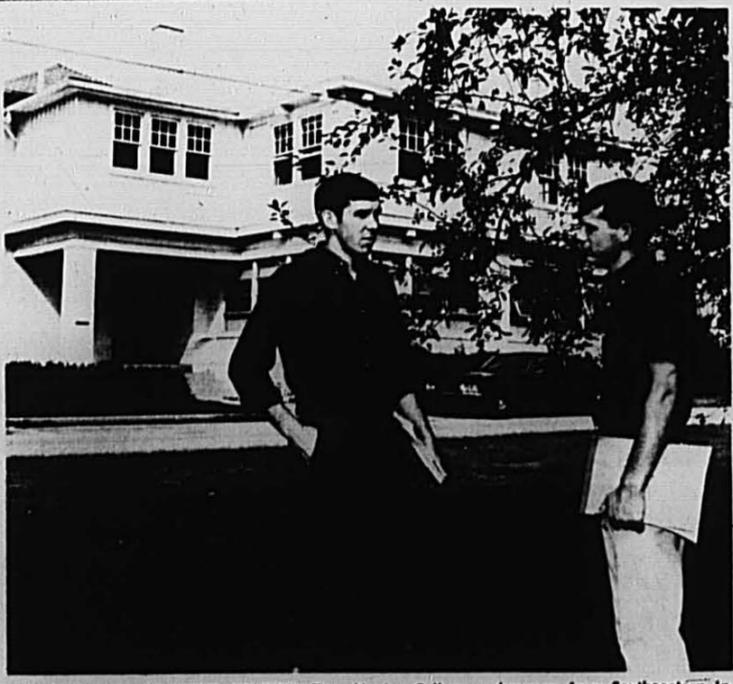
Archbishop Paolo Munoz Vega of Quito, Ecuador, told a press conference that the synod is considering the "crisis of religious faith" in the world today. Part of this, he said, has resulted from the teaching of a few theologians whose works, "at least in the manner in which they were publicized, have created uncertainty and confusion in the minds of the Christian People."

While these are "few in number," mass modern communications have led to the diffusion of their ideas on an unexpected scale. However, the archbishop said, several members have said that these confusions "should not be confronted in a spirit of exaggerated alarm and even anguish, but by adopting a positive and dynamic attitude."

"CERTAINLY in the opening phases of the debate, there was an insistence on the need for the magisterium of the Church—the ordinary teaching authority given to it by Christ—to recall its scholars and theologians to (Continued on page 7)

Won't bring up celibacy issue

ROME—Bishop John J. Wright of Pittsburgh told newsmen here that the U.S. bishops, abiding by the rules of the synod, will not introduce the question of priestly celibacy into the discussions of the international synod of bishops.



NEW MARIAN STUDENT CENTER—Two Marian College sophomores from Southeastern Indiana are shown above in front of the new college's Student Activities Center, which served formerly as the administration building for Park School. Marian is using seven buildings on the former secondary school's campus this fall. The campus was purchased two years ago to give the Catholic college 114 acres on Cold Spring Road. The students above are Dan Kirchgassner, left, of St. Martin's parish, Yorkville, and Lou Federle, of St. Nicholas parish, Sunman. The new Student Activities Center houses offices of the Dean of Men, Dean of Women, Student Board, student publications, counseling and guidance department and student financial aids. English and drama department offices, a 200-seat auditorium, faculty conference and seminar rooms are also located there. Marian will host high school students from throughout Indiana and surrounding states on Sunday, Oct. 15, as it observes its Annual College Information Day program.

Methodist bishop favors school aid

PHILADELPHIA—Methodist Bishop Fred Pierce Corson of this city, former president of the World Methodist Council, has said that state aid for private secondary education "relieves rather than adds to the support problem of public education."

In a statement for the Catholic Standard and Times, newspaper of the Philadelphia archdiocese, Bishop Corson said the closing of Philadelphia's Catholic schools would result in a minimum of \$80 million annually in additional tax burdens in this city.

Citing the fact that state aid to private colleges and universities has been established and operates with legal sanctions, the bishop said that state aid for private secondary education "does not need to be sought by means of an evasion of the law."

Patriarch to visit Pope October 26-28

NEW YORK—Although Pope Paul VI has twice met with Ecumenical Patriarch Athenagoras, spiritual leader of Eastern Orthodoxy, October 26-28 will mark the first time in history that an Ecumenical Patriarch has paid an official visit to the Vatican in Rome.

Details of the Patriarch's visit were announced here by Archbishop Iakovos, primate of the Greek Orthodox Archdiocese of North and South America.

(In Rome it was announced that Pope Paul and the bishops of the synod will welcome the prelate with a special prayer service in St. Peter's Basilica on October 26.)

Also on the Patriarch's itinerary are a first-time visit to World Council of Churches headquarters in Geneva, and visits with Orthodox leaders in Eastern Europe.

It had been announced for some time that the Ecumenical Patriarch would meet with the Pope in Rome; the release of the itinerary sets a specific date for the historic encounter.

THE SPIRITUAL leaders of the Roman Catholic and Eastern Orthodox Churches met in Jerusalem in 1964, and again in July of this year in Istanbul.

Father John Meyendorff, professor at St. Vladimir's Russian Orthodox Seminary in Tuckahoe, N.Y., said the last time any Ecumenical Patriarch had visited Italy was in 1438, when Patriarch Joseph attended the Council of Florence.

Patriarch Athenagoras' visit to the Pope in Rome, said Father Meyendorff, would be the first such encounter in the history of the church.

The challenge of the new English Canon

By ROBERT W. HOVDA
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A MAJOR step toward the revitalization of Christian teaching and Catholic worship has been introduced in Canada and will be made throughout the United States on Sunday, Oct. 22, when Catholics celebrating Mass will hear the Canon in their mother tongue. The new translation of the Roman Canon approved by the bishops is the work of the International Committee on English in the Liturgy.

"Teaching" and "worship"

Father Robert W. Hovda is a staff member and editor of the Liturgical Conference, Washington, D.C. He edits the Conference's bulletin "Liturgy" and "Living Worship."

should not ordinarily be so sharply distinguished. All of our worship teaches and all of our teaching worships. But this major step is going to have little effect on American Catholics if it is not preceded or accompanied by some hard questions and some good answers about our view of the Mass in general and of the Canon in particular.

So I want to emphasize teaching. We have to learn to think of the Canon of the Mass as a proclamation of the good news, and nothing is further from our present thoughts.

At present, I think it is fair to say, most Catholics think of the Canon (or the "eucharistic prayer," or the "anaphora") only in terms of consecration, only in terms of that "moment in which" the bread and wine become the body and blood of Christ. It is a time of silence, a time of awe, a time of adoration of the species, but not (we think) a time for hearing the good news (like the Scripture readings and the homily).

And even when we concede that the Canon is a prayer of blessing, we are using the word "blessing" in that little, narrow sense that is part of our theological and liturgical burden. The word "blessing" as we get it from the Bible is a big, broad word, affirming that the world is God's—and all that's in it. So we bless him. That is, we praise him and we thank him for his gifts, his creatures all. And as we praise and thank him, because we are his image, because we have dominion over things, we (through our praise and thanks, our blessing) order and direct all these things to their source and their finality. We make an ordered universe out of what may seem chaos. At least, we make the harmony of things more conscious. All this is blessing.

"Blessing" is no little, magic "Now-it's-there-and-now-it-isn't" concept in our Christian tradition. But liturgical decadence, together with a proliferation of sacramental and the development of a "sacrament-confecting" ministry operating according to Parkinson's Law, have robbed the word "blessing" in our language of all of its glory.

Phase-out planned

ST. LOUIS—St. Louis University here will phase out its school of dentistry in three years instead of four, the university's board of trustees executive committee announced. This will be done through acceleration of the academic program so that students currently enrolled can conclude their studies by the end of the 1969-70 academic year.

PRIESTS CAN appreciate what the English Canon will require of them by remembering the difference between their "recitation" of the gospel in Latin and their proclaiming it in recent years in English. Except that even in Latin, they knew it was the gospel. The challenge of the English Canon is greater, for the Church's call now to proclaim the Canon requires a radical reappraisal of the way we view this prayer.

It is not only a prayer, but the prayer of the Mass, beginning with the preface-dialog and ending with the doxology "and amen." The fact that we have had a bit of it in English (dialog, preface, sanctus) up to now has further weakened what was never a very strong consciousness of the prayer's unity.

It is one prayer, presidential in delivery, with responses and acclamations from the whole community as indications of their concurrence and ratification: "We have lifted them up to the Lord," "It is right and just," "Holy, holy, holy . . ." "Amen." Forthcoming alternative Canons have another acclamation—this one after the words of institution: "Your death and resurrection is our message, Lord" (or whatever English translation is made of this central Christian text).

It is a presidential prayer, because it is the praise and thanks of all. It is not just the act of one ministry or one role in the service of worship. And it is presidential, too, because our eucharist is always with the bishop and the whole college (symbolized by the papal name). In other words, our eucharist is a realization not just of this local Church but of the whole Church as a sign of mankind's oneness.

LIKE ANY presidential prayer (I am not talking about the private acts of the priest, e.g., at the offertory)—and most of all—the eucharistic prayer must be heard clearly and distinctly and intelligently by all who are present. There must be new attention, then, to altar microphones and the whole business of good sound systems in the church building.

The new translation, and any future eucharistic prayer, was made for speaking and for hearing, not for reading. This does not mean insensitivity to the problems of the deaf. All of us with handicaps must adapt the norm to our particular situations. But it does mean that the ordinary materials of congregational participation should not include the text of the Canon.

The sounds the people hear must be intelligible, inviting, moving. So the priest must attend to his articulation, his sense of rhythm, his cultivation of an "announcement-style" that avoids not only "pulpit-ness," but any suggestion of falseness, insincerity or unreality. The priest's personal commitment is utterly essential for this. This may seem a gratuitous point, but I do not think so. The Church's renewal involves a transition which confronts clergy as well as laymen with questions they didn't have to ask themselves in an earlier, more corporate and objective atmosphere of faith.

The priest's gestures and manner must draw the people in, must be warmly inviting. His eyes—in any presidential or common prayer—must be not only on the text (the Canon is soon memorized) but also on the people with whom he prays and whose prayer he articulates. The heavenward gaze, except as momentary gesture, belongs to a vision of the universe which is past. Our prayer is before the unseen, but with our eyes we see. And what we see should be our brothers and our sisters, not anything less animate or less precious.

WHAT I HAVE said about the priest and the Canon is for the

people, too, because it gives us prayer. What we now call the our orientation and the clue to our response. If this is a prayer which is also a proclamation of the gospel, indeed of the whole marvelous creative work of God (and therefore praise and thanks for all things), then we have to hear it and join in it as such. As a community of believers, first of all, so we should not slip out of the community by reading, by burying our heads in books.

As I have said, it is one I should think, an eventual

change in the rubrical directives. We have to stop thinking of many dioceses, so that we would stand throughout. To style of thought in a more primitive change postures is to effective-ly psychologically destroy its unity. To change postures is to say distinctly that the words of institution are somehow pasted on to our thanksgiving-praise for life, whereas the words of the institution are as integral to our whole thanksgiving as the Christ-event, the pasch itself, is integral to creation and God's design for men.

The words "This is my body" articulate this reality but they do not confine this reality nor do they exhaust it.

And, as we pray, we learn to value life and creatures and, above all, Christ, whose risen life is forgiveness (the past is past), challenge (God's gifts are now), hope (a vision of meaning through the mists of pain and suffering). We need no books or pencils in this school. All we need are open hearts and minds to hear what all of us together have to thank God for.

A good eucharistic prayer, whether it is the Roman Canon or any other, is a kind of digest—poetic, we hope—of that response to the fact of existence which we call the life of faith. That response that penetrates the surfaces of things to their vital principle and that gathers the loose ends of our lives into a thread of purpose. It is the reason for the weekly Christian assembly.



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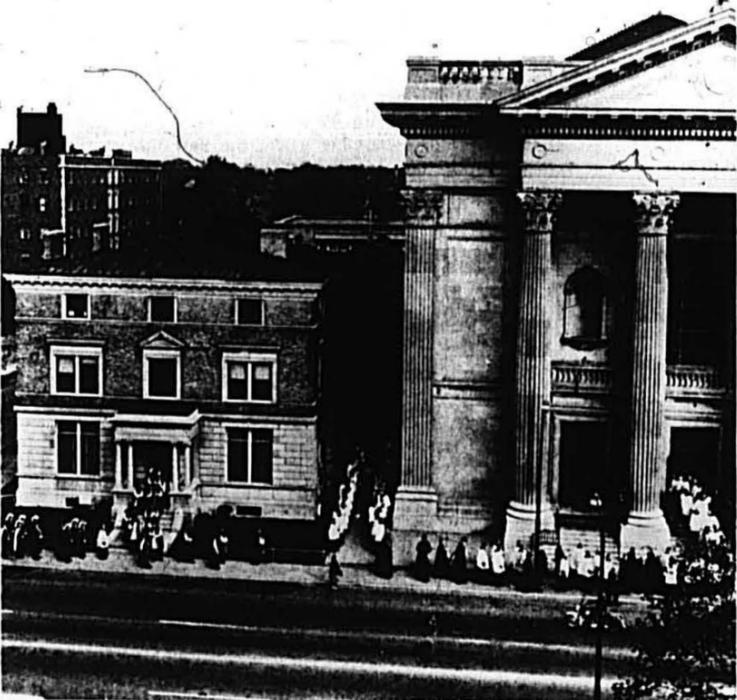
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TO FORT HARRISON — Father Victor F. Broering, who served at Fort Harrison from 1961 to 1964, has returned to the post as Catholic chaplain. He replaces Father Paul Kozlowski, O.F.M., Conv., an Army chaplain since 1951. Father Broering, who holds the rank of Lieutenant-Colonel in the Army, is a priest of the Cincinnati archdiocese, studied at the University of Dayton and the Mount St. Marie Theological Seminary, and has served as a chaplain in Korea and Germany.

Scenes at Coadjutor Archbishop Biskup's reception



ECCLIASTICAL RECEPTION PROCESSION FORMS—The ranks of hierarchy, monsignori, and clergy, escorted by various honor guards, lead the procession into SS. Peter and Paul Cathedral at the beginning of last Tuesday's Ecclesiastical Reception.



CHANCELLOR READS OFFICIAL DOCUMENT—Very Rev. Francis Tuohy, Archdiocesan Chancellor, is shown above reading a document issued by Archbishop Luigi Raimondi, Apostolic Delegate, which authorized Coadjutor Archbishop Biskup to take canonical possession of his office. At Father Tuohy's left is Father George Coffin.



CATHEDRAL THROG—Shown above is one portion of the 1,200 persons who filled SS. Peter and Paul Cathedral to capacity for the Ecclesiastical Reception.



EXTEND WELCOME—Extending greetings to Archbishop Biskup are the trio of personages shown above following the banquet at Stouffer's Inn Tuesday evening. Very Rev. Francis Tuohy, Archdiocesan Chancellor, issued a welcome in the name of the clergy of the Archdiocese. Mother Mary Philip Seib, O.S.B., extended a welcome from the religious communities represented in the Archdiocese. In the third photo, Thomas Murphy, Indianapolis attorney, extends a welcome in the name of the laity.



A WORD OF ADVICE—At the Stouffer Inn banquet, Archbishop Schulte expressed his appreciation to the 525 persons attending the banquet, including 37 members of the hierarchy and extended his personal greetings to his Coadjutor, shown at left.



PRESS CONFERENCE—Archbishop Biskup met a battery of Indianapolis media representatives Monday morning during a press conference at the Sheraton-Lincoln Hotel.

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WITH THE CLERGY—Archbishop Schulte, left, and Archbishop Biskup, second from right, are shown above chatting with three Archdiocesan priests. From left are Father William Ripberger, of Bloomington; Father Herman Lutz, of Plainfield, and Msgr. Joseph Brokhage, of Indianapolis.

Criterion Photos
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Fred W. Fries and Paul G. Fox

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CRITERION

Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily THE Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

Rynne-tin-tin . . .

As of this writing secrecy on the proceedings of the historic Synod of Bishops in Rome remains at least theoretically in effect.

Aside from infrequent formal news conferences by official spokesmen for the synod, newsmen—again, theoretically—have to content themselves with daily official summaries provided by harassed priests who themselves are barred from the synodal hall and have to take notes like crazy from a closed-circuit television set in an adjoining room.

We emphasize the word "theoretically" because good newsmen have ways of cracking secrecy barriers. A deplorable result of working against such a handicap, of course, is that the news sometimes is reported in garbled or uncertain form.

From the first day of the synod, for example, anonymous summaries were being bootlegged to the press and were being used by respected news services in their desperate quest for adequate coverage.

All of which is quite remindful of the first session of Vatican II when similar but less harsh secrecy measures were in force. Among the consequences of this was the rise to non-de-plume fame of the mysterious and rather wonderful Xavier Rynne, who wrote alleged sees-all-knows-all accounts of the most hush-hush deliberations to the delight of millions. Much of the reporting of that session, however, was hopelessly mixed up.

Beginning with the second session, Vatican II was opened up. The reporting became much better, if not always altogether accurate. And, to the astonishment and even delight of many Church leaders who formerly had cherished star-chamber concepts, the council received tremendous and highly favorable world-wide publicity which accounted for much of its revolutionary impact.

There, indeed, is a right and a need for privacy in the conduct of many churchly assemblies. The thinking behind the restrictive measures at the synod probably was well-intended as a means of putting the bishops at their ease in speaking their minds and to forestall erroneous notions that the sessions are anything but consultative insofar as papal authority goes.

But such measures are bound to be self-defeating in an event of such global importance and interest. Furthermore, secrecy is contradictory in a gathering primarily intended to authenticate the collegiality of the world's bishops, whose delegates are in Rome not only in an hierarchical role but also as representatives of the People of God.

By the time this is read, Pope Paul—who himself is a model of accessibility in his relations with the press and the world at large—may well have interceded to ease the restrictions. We earnestly hope so.

... and plain talk

Despite the secrecy imposed upon the synodal deliberations, it is clear that the 200 bishops in the new ecclesiastical structure are not in Rome to function as a yes-man chorus.

According to implications in the sketchy official press bulletins and also to other "reliable sources" (i.e., bishops and others talking off the record to reporters), there was a groundswell of opinion that the Code of Canon Law should be rewritten to eliminate secret trials, harsh punishment, complicated appeals rules and other ancient trappings.

This, in effect, later was confirmed by Cardinal Giovanni Urbani of Venice at a formal news conference in the Holy See's press hall. He said a dominant idea emerging from the synod's discussions was that there should be an entirely new code in harmony with Vatican II and "modern realities."

As the synod then moved on to the second topic on the agenda, doctrinal errors, the progressives rejected a Vatican document on the subject as being "ambiguous" and "too negative and pessimistic"—this again according to good old "Reliable Sources," a handy man to have around at a secret meeting.

A Vatican spokesman said later the Synod had approved a proposal by the critical majority that a special commission of theologians should redraft the document, which deals with "dangerous" errors of modern thinking in religious doctrine. The synod will name the commission from among its own members.

Observers have made various and differing interpretations of Pope Paul's intentions in summoning the synod, just as they have drawn a variety of conclusions from his remarks to the new body. Our own opinion is that it is developing along the lines he had hoped for—neither to be a rubber stamp nor some form of parliamentary democracy, but to be a plain-spoken advisory body which will bring the bishops and the Pontiff more closely together and serve as a balancing force against the isolation which is any Pope's inevitable lot.

Doctor Guzzetta

Earlier this year Marian College appointed the first lay members to its board of trustees.

Increasing lay participation is a sound, sensible trend in Catholic colleges and universities. It also is a necessary one if Catholic education is to remain viable in an ever more complex, pluralistic society.

Now Marian has taken another giant step, one still relatively rare in Catholic higher education. The college has named its first lay president, Dr. Dominic J. Guzzetta, who will take over February 1.

An educator with a varied, comprehensive background, Dr. Guzzetta presently is the second-ranking officer of the University of Akron. His experience covers a broad range of instruction, administration and consultation on the college level. He seems eminently suited to Marian's present program of physical expansion and its continuing role as an institution working for the welfare of its students, the Church and the community.

Dr. Guzzetta and Marian should make a felicitous combination.

Et tu, Chrysogonus?

Last week The Criterion published the full text of the new English Canon which will become effective in all United States churches on Sunday, Oct. 22.

We hope it was read carefully and with appreciation. The translation into the vernacular of the central prayer of the Mass, the very heart of the Eucharistic Sacrifice, deserves the accolade it received from Atlanta's Archbishop Paul J. Hallinan. He has called it "simple and eloquent."

One might also add that it is a minor miracle that the Canon so richly justifies Archbishop Hallinan's tribute. The text had to be fashioned to rest easily on the tongues of all English-speaking people, not just those in the United States. Great numbers of persons were involved in the translation. Their objective not only was to find just the right word, but to be mindful, as

well, of liturgical, Biblical, pastoral and theological implications. The result, as readers could judge last week, is beautiful in its clarity.

The new Canon is not, however, the last word. It will be supplemented in the future by alternative Eucharistic prayers and changes. Those mysterious Roman martyrs and matrons like Chrysogonus and Perpetua will doubtless be supplanted by saints whose names have more meaning and relevancy for the contemporary Church.

The major burden of implementing the Canon will, of course, rest with the priests. However tight the schedule of Masses, it will be of utmost importance that the celebrant recite the prayers distinctly, with appreciation and fervor. Otherwise, congregations will not be able to co-operate in the full spirit of the change.

The council Fathers emphasized over and over the need for full participation and response by congrega-

tions. They envisioned complete empathy between priest and people in offering the sacrifice of Christ. The all-vernacular Mass now promises that fulfillment.

Enthusiasm, both clerical and lay, which has greeted the new Canon is widespread. The international committee of bishops representing all the English-speaking countries overwhelmingly approved this particular translation. Ninety-five per cent of United States bishops endorsed it.

Only one voice of dissent has been heard so far, that of Father Gommar DePauw, leader of the so-called Catholic Traditionalist Movement. The weight of his dissent, however, should be judged in the light of his outrageous charge that the U.S. hierarchy has automatically excommunicated itself by allowing the use of English in the Mass.

Father DePauw aside, the new Canon will prove an instrument of joyful communication of man with God.

Unseen Host



QUESTION BOX

Illegitimacy bar to ordination?

By MSGR. R. T. BOSLER

Q. Not too long ago I read that an adopted boy (illegitimate birth) could never become a priest. Correct me if I'm wrong, but my understanding of Baptism is to wash away original sin or sins of our parents and Adam and Eve. Why then should a child be marked through life by the sin of his or her parents? The Lord teaches us to forgive and forget, and I'm sure He meant this rule for the Church also. Please explain.

children? Whatever their reasoning, it is doubtful if the law-makers intended to punish an innocent victim for someone else's failing.

We can hope that in the coming revision of Canon Law a new approach to the matter of illegitimacy will be taken. In our society, where people are generally much more tolerant and broad-minded than they once were, there seems to be little justification for keeping a law on the books which is likely to offend the sensibilities of good people.

Q. Who is giving the "primatur" for the changed vocabulary in the liturgy? Is it a blanket O.K. trustfully awarded in advance? Are the translators trying like TV to appeal to a 12-year-old mentality?

The narrative parts in some gospel passages sound really foolish, e.g., the use of "dimes" in the Third Sunday after Pentecost. What kind of nut would throw a party at finding a dime she had lost? And the use of "that fellow." And the beautiful Beatitudes now reduced to "happy"! How can anyone be happy when he is mourning?

The communications media are debasing English rapidly enough; let us not help it along by discarding all the lovely words and allusions to the historical past.

A. The translations now used

for the Epistles and Gospels at Mass are still in the experimental stage. They are made by competent Scripture scholars chosen by the U.S. National Conference of Bishops.

Like you, I find some of the translation ragged and the choice of words far from felicitous, but most of all I miss the rhythm of language so necessary for public reading.

But, let's be patient. The work of revising our liturgy is by no means complete. And this is true of the whole structure of the Mass as well as of the English translations of the Scripture used. There is at present much thought and effort going into the problems of translation. Two years ago a congress of translators of liturgical texts in Rome attracted two hundred and fifty experts from sixty-nine countries. They concluded that liturgical language must be readable, dignified, comprehensible and accurate and agreed with experts in the relatively new science of translation that if a new and valid language is to be forged for our liturgy, it will be done gradually, over a period of years, and by a process of trial and error.

For those accustomed to Church authorities settling issues with great finality the last item may come as a surprise. We have not been used to associating trial and error with Church affairs. But perhaps it is time we recognize that in its earthly dimension the Church, like every human society, makes progress slowly, especially in matters where, unfortunately, it has had little experience.

Q. Isn't there such a thing anymore as making our Easter duty at least once a year? How can you make your Easter duty without going to confession as you wrote recently?

A. The Easter duty is a requirement to receive Holy Communion during Easter time; it is not a requirement to confess except indirectly. If one is aware of having offended God seriously, then he would be obliged to confess first before receiving Communion, but if he is not conscious of a serious sin, he has no obligation to confess. It would surely be a good thing, though, to confess at least once a year. There is, however, no law requiring this.

JOHN COGLEY'S VIEW

Celibacy hassle keeps on rolling

By JOHN COGLEY

Reassessment of clerical celibacy rolls along, in spite of the best efforts of Pope Paul to put a stop to it.

A few months ago, the Pontiff issued an encyclical upholding the traditional practice. Earlier he ordered that it not be openly discussed by the Vatican Council but handled through private communications.

One would have thought that such steps as these should be enough to bring the discussion to a halt. But they did not. Instead, the topic is being more widely debated than ever.

A few weeks ago, for example, a large group gathered at the University of Notre Dame for a conference on the subject. Among other things, they considered the defense of the tradition offered in Pope Paul's encyclical—and most found it wanting. In the same spirit, the Bishops' synod in Rome received numerous requests to include the issue on its agenda.

insure that the candidate is fully aware of the obligation he assumes in accepting the Bishop's call. It is certain, then, that the Pope did not have the law-tying celibacy to the priesthood in mind when he affirmed the right to marry in the unequivocal terms Father O'Brien cited.

Nevertheless, the priest's argument remains powerful. If the right to marry is inviolable, should foreswear it for the love of God—a counsel of Christian perfection, as all sides agree—be juridically required of everyone who feels called to serve the Latin Church in the ranks of the clergy? In a word, should the Church require of her priests what the Lord Himself did not demand of His Apostles?

The question, seen in this light, is not whether voluntary celibacy is good, useful, practical or superior to marriage; the question, rather, is whether the law enforcing it is in the spirit of evangelical freedom, is theologically sound, or is a practical necessity for all priests, whatever their personal desires in the matter. Here opinions are sharply divided.

Every time I have written on this subject, like everyone else who touches on it, I have received letters pointing out that no one is forced to be a priest and that the Church may set down any reasonable requirements it chooses for those in Holy Orders. Both propositions are beyond question. Still, linked together, they make only a kind of syllogistic sense for more and more priests—they are not truly convincing.

The priests I am thinking of are making it abundantly clear that they believe the present law is not reasonable. They feel a two-fold vocation—to marriage and to the priesthood. In the past they were told that the two every precaution be taken to

had to choose between them. Most accepted the situation.

But the "either or" now seems neither wise nor necessary to thousands of clerics and would-be clerics, even to some, like the elderly Father O'Brien, who have no personal interest in marrying.

It would be hard to find a Biblical scholar today who holds that a spiritual link between the priesthood and celibacy can be established from Scriptural evidence. If there were such a tie, the priesthood in the early Church, including that exercised by Peter, most of the Apostles, and a goodly number of saintly Popes, would have been less than exemplary.

It is equally difficult to find a theologian of standing, even among those who still hold that as discipline clerical celibacy makes for good order in the Church, who maintains that the present legislation is theologically necessary. All—including the Pope himself—agree that it is within the papal power to change the legislation tomorrow.

In the meantime, a growing number of priests feel strongly that they are being deprived by a man-made regulation of a God-given right.

Legislation that only a few years ago went unquestioned, now strikes them as not only lacking authority in Scripture and in natural law, but as an affront to common sense itself.

I think that their reasoning will prevail, perhaps sooner than we anticipated. The age-old tradition enforcing clerical celibacy will go the way of Friday abstinence, Latin in the liturgy, and the meaningless routines now being dropped by religious orders—and we will all wonder why it was ferocious-ly defended for so long.

"Never, never!" say the traditionalists. But we have heard such "nevers" before.

YOUR WORLD AND MINE

Short shrift given newsmen at synod

By GARY MacEOIN

ROME—I am writing on the second day of the synod of Bishops. What I say may have been materially overtaken by events when it appears. I hope so. Yet I believe I should record this on-the-spot account of an issue of historic importance, an account which may also contribute to an aspect of aggrimage to a which the first gleams of a distant dawn have as yet scarce begun to shine.

They designed the physical arrangements for the synod meetings far better than those for the council: vernacular discussion aided by simultaneous translations in six languages, a microphone on each desk. For press information, however, room for just one person, Msgr. Fausto Vallainc, head of the Vatican press office.

That was no oversight. It was a studied decision to ignore the insistent requests expressed long before the room was furnished by the Catholic and general press of many countries, by spokesmen of other churches, by many bishops in touch with world opinion and aware of the pastoral implications.

The Canadian hierarchy at a plenary meeting last April 7, for example, adopted a resolu-

tion. Since the action of newsmen during Vatican II, it read, "furnished an important dynamism for the life of the council, we feel it our duty to urge that all facilities be given by the Vatican to the great media of information, so that they can provide the people of God with the services they expect from the press . . . complete and accurate information on all subjects discussed, and also a feedback to the synod itself of the views formed and discussions provoked by this information among the people of God."

The present system cannot achieve this aim. The most skilled professional reporter could not without help do justice day after day to discussions such as we can anticipate, nor could he deliver a fair summary at the speed the daily press requires. In addition, as a member of the curia, Msgr. Vallainc is subject to restrictive regulations and informal pressures which both limit him objectively and lessen his credibility. He is forbidden, for example, to identify who said what.

I have in the past criticized Msgr. Vallainc's work as press officer, and I still believe my criticisms were justified. But in justice I must also clarify that I am satisfied that he bears no responsibility for the current state of affairs. On the contrary, he is fully conscious of the absurdity of the task imposed on him and of the unfairness (for

example) of the advantage given Italian newsmen by the fact that they will each day have a head-start while his report is being translated into other languages.

Msgr. Vallainc, in fact, co-operated fully in an effort made during the past week to remedy the situation. Adjoining the synod chamber is a room for the simultaneous translators equipped with closed-circuit television. It has ample space and facilities for the system used at the council, a briefer for each major language. Father Edward Heston, CSC, and the other talented briefers from Vatican II are again on tap, though now they must report without personal knowledge. Let them sit with the translators, it was urged. Last night, however, the word was handed down. No dice.

This decision may slow the flow of information to the point that the synod will lose much of the feedback from the people of God desired by the Canadian bishops, feedback without which the synod will be handicapped in its work. It will certainly encourage rumors and tendentious statements that can only damage the church and disturb the faithful. It is consequently wrong. In addition, it is foolish, because it will not prevent the gradual and relatively rapid leakage of whatever those responsible for it want to hide.

The reasons are twofold. One is that the secrecy weapon has (Continued on page 10)

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THE YARDSTICK

Should teachers organize, strike?

By MSGR. GEORGE HIGGINS

Do teachers have the right to organize into unions of their own choosing? Some 20 years ago an East Coast diocesan newspaper put this question, in the form of a nationwide poll, to a number of experts in the field of Catholic social teaching. To a man, they answered in the affirmative and then went on to say that, in their judgment, teachers



ought to organize. Shortly thereafter the official journal of the National Education Association ran a full-page editorial entitled "A Declaration of Professional Independence." "Should teachers form unions and affiliate with labor organizations?" the editor asked. "The answer," he said, "is emphatically NO—if teachers value the future of their profession and country." At that time only a handful of teachers were organized. But time marches on. Today teachers are organizing in great numbers. To be sure, the majority are still unorganized, but cur-

rent trends would seem to confirm labor economist Gus Tyler's optimism when he says that "the forecast is for a union of teachers in the United States that will be one of the greatest organizations not only in the American labor movement, but in the country as a whole." (The Labor Revolution, The Viking Press, New York, page 167) Perhaps the best evidence in support of this prophecy is the fact that the NEA, under the pressure of competition from the American Federation of Teachers, has changed its tune and is now trying desperately to get into the organizing act itself.

A good summary of how and why the NEA has gradually come to see the writing on the wall is to be found on pages 33-38 of a new book by Robert E. Doherty and Walter E. Oberer entitled, Teachers, Schoolboards, and Collective Bargaining: A Changing of the Guard (New York State School of Industrial and Labor Relations, Cornell University, Ithaca, New York).

Public response to the rapid growth of teachers unions—and to the current rash of teachers' strikes—has been mixed. Some public officials and newspaper editors seem to share the old-line NEA notion that teachers' unions are somehow "unprofessional." Others, while granting the right of teachers to organize, are adamantly opposed to teachers' strikes and seem to think that they can and should be prohibited by air-tight anti-strike legislation.

For my own part, while regretting teachers' strikes as much as the next man, I think it is rather naive to suppose that local and state governments are capable of outlawing such strikes by means of legislation. As Business Week points out in a recent article on collective bargaining in the teaching profession, "the mere existence of a law does not guarantee labor peace. New York City's public school teachers, who defied what most people regarded as an unreasonably severe anti-strike law several years ago, defied a more moderate law this year. For its part, the city also cut legal corners."

The editors of Business Week are not suggesting, and neither am I, that teachers have a right to defy the law. They are merely saying that a "get tough" policy is not the answer to labor-management problems, whether in the field of private or public employment. Business Week puts it this way: "a body of knowledge and law regarding collective bargaining has grown up in the past 35 years. Over the long haul—and despite this year's wave of strikes—it has contributed to industrial peace and efficiency. Much of this experience should be applicable to the public sector."

"Unfortunately, experience also teaches that young bargaining relationships are almost always explosive ones, as unions flex new muscles and employers fight to preserve old prerogatives—and both sides jockey for position in an atmosphere of mutual distrust. Until these young relationships mature, a period of turmoil in public employee unionism probably lies ahead."

This strikes me as being a very realistic position—much more realistic than the most frantic hand-wringing indulged in by so many commentators—and notably by the editors of the otherwise highly sophisticated New York Times—during the recent teachers strike in Gotham.

Xavier may go coeducational

CINCINNATI—Xavier University, 138-year-old Jesuit institution for men, is studying the possibility of making all of its colleges coeducational. Only the evening and graduate divisions are open to women at present, although a few women have been admitted as special students in other divisions.

Announcement that a committee is considering the move was made (Sept. 27) by Father Paul L. O'Connor, S.J., president, in an address to the faculty at its first general meeting of the new school year. Father O'Connor also said the committee is exploring the possibility of establishing closer academic cooperation between Xavier and two Catholic colleges for women in Cincinnati—Mt. St. Joseph and Our Lady of Cincinnati.



MISSION SUNDAY BENEFICIARIES—These youngsters being taught by a missionary priest are among untold thousands who will benefit from contributions to the annual Mission Sunday collection to be taken up in all churches of the Archdiocese on October 22. An estimated 150,000 schools are conducted by missionaries throughout the world.

WHAT OF THE DAY

A British reappraisal

By REV. JOHN DORAN

Those who follow the American brand of Liberalism, which insists that "anything you can do the government can do better," might be interested in the growing revolt in England against this thesis. They might be even more interested when they realize that the growth of the revolt is within the Liberal party, the one responsible for most of the compulsory social services now existent in England.



England followed the social theory now prevalent in America that social services must include everyone, and not be reserved for those who need them. Take as example the school lunch program. Subsidized as it is by the government, the program stipulates that all children shall be provided for, and at the same price, whether their parents are millionaires or paupers. This means, of course, that the government insists upon taking the little rich kids out for lunch at the taxpayers' expense along with the poor children who might otherwise be underfed.

ica, held the notion that "selectivity" is degrading to the poor. Our government, in the wake of the British government, has spent billions of dollars following this theory, without ever wondering if the theory is right or wrong. Is it any more degrading to a man to say, "I cannot afford this medical cost" than to say "I cannot afford a Cadillac"? Do people in the ten to fifty thousand dollar a year brackets have to have their medical costs paid so that people in the two thousand dollar a year bracket will not have to say that they cannot afford to pay an operation fee? In England a revolt against the stagnation of the country

U.S. Benedictine elected to office of abbot primate

ROME — An American has been elected abbot primate of the Benedictine Confederation. He is Coadjutor Abbot Rembert Weakland, O.S.B., of St. Vincent Archabbey in Latrobe, Pa., who is the first American and the youngest abbot primate in history.

The 40-year-old abbot succeeds Cardinal Benno Gut, O.S.B., who was raised to the college of cardinals at the last consistory.

He was elected at the conclusion of the congress of Benedictine abbots in Rome. One hundred ninety-five abbots took part in the election.

Abbot Weakland was born April 2, 1927 in Patton, Pa., was educated at St. Vincent's seminary and was professed in the Benedictine order September 23, 1946. He was ordained June 24, 1951, and elected coadjutor of St. Vincent Archabbey, June 26, 1963.

The abbot primate presides over the confederation of 17 Benedictine congregations. (Since the title to San Anselmo Abbey in Rome goes with the office of primate, Abbot Weakland gives up his jurisdiction at St. Vincent Archabbey.)

The abbot primate also represents the Benedictine order with the Holy See, coordinates the work of the order and convokes congresses of abbots.

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RETREAT MOVEMENT SPONSORS BREAKFAST—The first joint effort of Alverna Retreat House and the Our Lady of Fatima Retreat League will be to sponsor a Communion Breakfast on Sunday, Oct. 15, in the Sheraton-Lincoln Hotel. The event will follow the 11 a.m. Mass in nearby St. John's Church. Father Thomas F. Middendorf, executive secretary of the National Layman's Retreat Conference, will be principal speaker. Shown above are Mr. and Mrs. Louis Kreig, who are co-chairmen of the project along with Mr. and Mrs. William Lawless. Reservations may be obtained from Mrs. Clara Maloney, 241-9102, or Miss Evelyn Hannon, 283-4121. Tickets are \$2.50.

MY SON, THE PRIEST

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Have you ever wished you had a son a priest? Now you can have a 'priest of your own'—and take joy in all the good he does. . . . This week, for instance, a young priest in Ethiopia is receiving congratulations from a housewife in Iowa who sponsored him for the priesthood. For six years she prayed for him, wrote to him, gave \$8.50 monthly for his education. Last week Father (ordained in 1966) baptized his first class of 47 converts. . . . We can send you immediately the name of a boy who wants to be a priest but cannot pay his own expenses. He needs only \$100 a year (\$8.50 a month) for the next six years, payable at your convenience. He will write to you, pray for you, and you may write to him. In fact, six years from now you may want to go overseas for his Ordination. . . . Can you imagine the blessings to your family when your 'adopted' son becomes a priest? We'll send you full details on receipt of your first gift. It can be \$8.50 for the month, \$25.50 for three months, \$100 for the year, or \$600 now for the entire six-year course.

Dear Msgr. Nolan: I received an extra hostile fire pay allowance while serving in the combat waters of Vietnam and if possible I will send \$12.50 a month for a one year period to help train a native Sister. Enclosed is \$15. Signed: JTH

From India Sister Vincent writes: "Here in Paduapuram our Sisters of Nazareth are teaching good housekeeping, baby-care, cooking and sewing to girls we bring in from the streets. They respond gratefully, make good wives and excellent mothers." . . . The Sisters desperately need a chapel—cost: \$2,750. . . . Name it for your favorite saint, in your loved ones' memory, if you build it all by yourself. Or send as much as you can right now—\$500, \$100, \$50, \$25, \$10, \$5, \$2. Give countless girls a chance!

Dear Monsignor Nolan: ENCLOSED PLEASE FIND \$ "CR" FOR NAME STREET CITY STATE ZIP CODE

THE CATHOLIC NEAR EAST WELFARE ASSOCIATION NEAR EAST MISSIONS FRANCIS CARDINAL SPELLMAN, President MSGR. JOHN G. NOLAN, National Secretary Write: CATHOLIC NEAR EAST WELFARE ASSOC. 330 Madison Avenue • New York, N.Y. 10017 Telephone: 212/YUKON 6-5840

OPINIONS

Singing at Mass thoughts and actions of the past week and lay them at the feet of God as an offering and a dedication of our lives to Him, in the name of Christ. How does the beautiful Latin "Ave Maria" Men's Choir by means of your express these thoughts in any remote manner? And, really now, what does "My Rosary" have to do with just manage to find a new com- our sharing of Christ's Holy plicated "Gloria," you will have Meal? Granted, it is a popular eliminated noise from the pews low ballad, but its words and altogether at the 9:30 Sunday thoughts are hardly expressive Mass, except for recitation, of our Christian love for each the Creed. Forgive my sar- other and for God as we receive casm. Christ the Bread of Life and carry Him forth into the world. Give concerts if you enjoy singing together (for I in turn would enjoy listening) perhaps in the school hall or any other suitable place. But please let's raise our minds and hearts together in praise of pray together musically on Sunday morning. It grieves me more than you that dialogue among men within At the Offertory we bring our (Continued on page 8)

RETREATS Week-End FOR MEN Fri. 9 P.M. to Sun. 3:30 P.M. ALVERNA RETREAT HOUSE 8140 Spring Mill Rd. (Indpls.) 255-1340

Helpful Hints for your carpet's beauty Carolyn Says: FIRST AID TREATMENT—For Spots and Stains 3100B: Sponge with clean, cold water and blot. Sponge with detergent suds (1 tablespoonful in 1 pint cool water). Vacuum any suds. If stain persists, apply drop or two household peroxide with medicine dropper and let stand 2 or 3 minutes. Sponge with clear, cool water and let dry. (A Weekly Service to Criterion Readers) CARPET FASHIONS, INC. 2742 Madison Avenue • 3748 Lafayette Road Indianapolis, Indiana

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Monsignor Goossens Says: "This is for those hard-to-get at places." In Brazil, 800 children die every day from malnutrition and polluted water. In Assam, India, people who were made destitute by floods sold some of their children into slavery so as to feed the rest. They constantly beg for enough to live from our missionaries. Over 300,000 missionaries are working around the world to bring first material and then spiritual help to these suffering millions. They can only do what you make possible. Give generously on Mission Sunday, October 22, in your parish collection! CATHOLIC HOME AND FOREIGN MISSIONS Post Office Box 302 Indianapolis, Indiana 46206

TIC TACKER

Parish advertises its services

By PAUL G. FOX

An Archdiocesan "first" will be registered by St. Mary's parish, Rushville, with the weekly publication in the daily newspaper there of the schedule of services and the subject of the Sunday homily.

While many parishes advertise the schedule of Masses and confession, the Rush County parish announcements will include the names of the celebrants, the passages of Scripture to be read, the names of the Mass commentators, gift bearers and the acolytes.

"A big advantage in making these announcements," according to Father James P. Dooley, St. Mary's pastor, "is to make our liturgical activities well known in the community, and to provide the practical service of reminding those involved that they are involved."

The Catholic parish is the largest religious group in Rushville, numbering about 20 per cent of the city's population. Its members are well known for being involved in community affairs.

NAMES IN THE NEWS—Best wishes to Mr. and Mrs. John M. Fitzgerald, members of St. Roch's parish, Indianapolis, who will observe their 50th Wedding Anniversary on Sunday, Oct. 15. Miss Patricia Ann Recap, the daughter of Mr. and Mrs. James E. Recap, Jr., of Immaculate Heart of Mary parish, Indianapolis, has been elected to the sophomore honor society at the College of St. Theresa, Winona, Minn. Two Indianapolis businessmen have been appointed members of advisory councils at the University of Notre Dame. Karl F. Johnson and Robert V. Welch will serve on the advisory council of the College of Business Administration. Miss Kathleen Sheehan, the daughter of Mr. and Mrs. J. D. Sheehan, Indianapolis, has been named a Guerin Scholar at Immaculate College in Washington, D. C. She is a freshman there. Sister M. Rose Agnes Kruthaupt, S.F.P., a Brookville native, was honored at an open house there last Sunday. She has been named

to the Brazil missions of her religious community, the Franciscan Sisters of the Poor. Thomas F. Broden, K.S.G., assistant dean of the University of Notre Dame Law School, has been granted a two-year absence to work with the Office of Economic Opportunity (OEO) in Washington, D.C. He is a native of St. Peter and Paul Cathedral parish and a graduate of Cathedral High School in Indianapolis.

CITY AND THE FUTURE—Sen. Abraham Ribicoff of Connecticut will speak at Clowes Hall, Indianapolis, Sunday, Oct. 22 at 8 p.m. His lecture will be the second in the 1967-68 series, "The City and the Future," sponsored by the Butler University Student Council and the Butler chapter of the American Association of University Professors. An authority on urban problems, Sen. Ribicoff is chairman of a special Senate committee which has been conducting an extensive investigation of the problems of American cities. He was Secretary of Health, Education and Welfare in the administration of President John F. Kennedy and is also a former governor of his state. Sen. Ribicoff's Butler lecture is open to the public without charge. He will be introduced by Msgr. Raymond T. Bosler, editor of The Criterion and pastor of Little Flower parish.

AROUND AND ABOUT—The focus was on urban problems at the 53rd annual meeting of the National Conference of Catholic Charities in San Francisco this week. Father Donald L. Schmidlin, director of Catholic Social Services, and David L. Gerwe, director of casework services for the agency, represented Catholic Charities of Indianapolis. Robert M. Owen, the agency's coordinator of community services, and George H. Maley, president of the Particular Council of the St. Vincent-de Paul Society in Indianapolis were also in San Francisco for the Vincentians' meeting held in connection with the NCCC session. An Open House for sixth grade boys will be held Saturday, Oct. 21, at the Latin School of Indianapolis. The program will be held from 9 a.m. to noon.



ENTERS CONVENT — Miss Theresa Marie Betzner, the daughter of Mr. and Mrs. James L. Betzner of St. Mark's parish, Indianapolis, recently entered the Benedictine Convent of Our Lady of Grace, Beech Grove. She is a graduate of Our Lady of Grace Academy.

Symposium set

NOTRE DAME, Ind.—A symposium on "The Bond of Matrimony," in which Catholic and other Christian clergy and lay will participate, is scheduled from October 15 to 19 at the University of Notre Dame. The symposium is sponsored by the Canon Law Society of America in affiliation with the university.

Future changes seen in wake of new Canon

ST. LOUIS—Use of English in the Canon of the Mass, to begin October 22 throughout the United States, will point up "more than ever" the need to change the structure of the rite, a theologian said here.

Father Thomas Ambrogio, S.J., professor of ecumenics at Woodstock College, Md., and a member of the board of directors of

proper place in a prayer that is one of celebration and joy par excellence.

The Canon does not necessarily need to be shortened, but it does require simplification and revision, Father Ambrogio said. "In a certain sense, for example, the Gloria is out of place in the Liturgy of the Word. As a prayer of praise, it belongs where praise comes most powerfully."

Related article, Page 2

the Liturgical Conference, said in an interview that the English Canon will show clearly that the Mass is first and foremost a memorial of the Lord's Supper.

"It will also make clear rather quickly how dense that sign has become because of the historical additions," he said.

FATHER AMBROGIO predicted that "just the fact of the words of institution (of the Eucharist) is going to make a revolutionary change in the consciousness of Catholics about what the Mass is."

The Canon is essentially a prayer of thanksgiving, praise and joy, Father Ambrogio said. In its current form, however, most emphasis is on prayers of a petitionary nature.

"These should not be dropped completely," he said, "but they should be de-emphasized to their

Reports from Rome indicate that total revisions of the Entrance rite, the Offertory rite and the Communion rite are scheduled, he said.

"EVERYTHING that has remained in Latin, the Offertory, for example, has remained because it will either be dropped eventually or revised," he said. Some reports indicate that the Offertory rite may be determined by the circumstances and needs of each celebration, with the celebrant perhaps only making a single, simple gesture as he receives the gifts, he said.

In any case, the Offertory will be revised so it reflects its basic meaning of a presentation of gifts, Father Ambrogio said.

"It has always been intriguing," he said, "that if you brought a person into the back of church who had not been to a Mass before, and asked him what he thought was going on,

Open House

INDIANAPOLIS — An Open House will be held in the Chataud High School auditorium on Tuesday, Oct. 17, at 8 p.m. The theme of the evening will be "Guidelines for Parents." This night also will mark the opening of co-chairman Mrs. Joseph Hilgenberg and Mrs. Eugene Egan of Chataud's fund drive to aid improvement of ground facilities and equipment at Chataud.

KC Charity Ball set for Saturday

INDIANAPOLIS—Wayne King and his famous orchestra will provide the dance melodies for the First Annual Charity Ball sponsored by the Knights of Columbus Councils in Marion County on Saturday, Oct. 14. The dance will be held from nine until one in the Manufacturers Building at the State Fairgrounds.

All proceeds from the affair will go to Marion County charities.

Admission cost is \$15.00 a couple. The dance is open to the public. Late reservations may be made anytime Friday with Bernard Regula at 244-8804.

Speaker named for pilgrimage

ST. MEINRAD, Ind.—Father Gregory Chamberlain, O.S.B., will speak on "Mary and Our Likeness to Her Son" during the October Pilgrimage at Monte Cassino Shrine, near St. Meinrad Archabbey.

The October devotions will begin at 2 p.m. on Sunday, Oct. 15. Program includes Scripture readings, Marian hymns, rosary and litany.

The last thing he would mention was an event that had something to do with the Last Supper.

"Starting October 22 this will no longer be true. And it marks only the beginning of a rediscovery of the Eucharist as a memorial of the Last Supper."



WAYNE KING

Couple to mark 50th anniversary

INDIANAPOLIS — Mr. and Mrs. John M. Fitzgerald, members of St. Roch's parish, will celebrate their 50th wedding anniversary on Sunday, Oct. 15.

An open house for relatives and friends will be held from 2 to 5 p.m. at the Colonial Village Room, Citizens Federal Bank, 7050 Madison Ave. No invitations have been issued.

The Fitzgeralds are the parents of Mrs. John T. (Maryann) Sullivan, Mrs. Joseph (Dorothy) Weissenberger and John M. Fitzgerald. They have 21 grandchildren and 7 great-grandchildren.

Patriarch

(Continued from page 1) arrive in Sofia, Bulgaria, for a visit with Bulgarian Patriarch Kyrillos on October 20.

ON OCTOBER 24, he plans to arrive at the Vatican. Two days later, he will leave for a four-day rest in Zurich, Switzerland.

A conference with the Archbishop of Canterbury, Dr. Michael Ramsey, has been set during the Patriarch's four days in London, beginning November 4. The Patriarch will spend a day in Glasgow, Scotland, then fly to Geneva, last stop of his journey.

His visit with the World Council of Churches' general secretary, Dr. Eugene Carson Blake, will be the Eastern Orthodox leader's first visit to the World Council headquarters.

Archbishop Iakovos asked that special prayers be offered in all Greek Orthodox churches in the Americas for the success of the ecumenical mission.

Abp. Biskup's Schedule

Unless indicated otherwise, the parishes indicated in the following Confirmation schedule are all in Indianapolis.

- October 24, Tuesday, 7:30 p.m.—Sacred Heart.
October 29, Sunday, 7:30 p.m.—Holy Name.
November 5, Sunday, 7:30 p.m.—Holy Spirit.
November 7, Tuesday, 7:30 p.m.—St. James.
November 9, Thursday, 7:30 p.m.—St. Barnabas.
November 19, Sunday, 7:30 p.m.—Immaculate Heart of Mary.
November 21, Tuesday, 7:30 p.m.—St. Andrew.
November 26, Sunday, 7:30 p.m.—St. Monica.
November 28, Tuesday, 7:30 p.m.—St. Susanna, Plainfield.
December 3, Sunday, 7:30 p.m.—St. Jude.
December 4, Monday, 7:30 p.m.—St. Catherine.
December 5, Tuesday, 7:30 p.m.—St. Mark.
December 10, Sunday, 7:30 p.m.—Holy Trinity.

Plan monument

BONN, Germany—Despite opposition from the apostolic administrator of the Wroclaw archdiocese, Poland, a permanent committee has been established in Warsaw to promote the erection of a monument to Pope John XXIII in that city.

Synod

(Continued from page 1) the Church's divine teaching role and to foster within it freedom of theological research and study, but, at the same time, to make it clear that "theologians must be conscious of the necessity of not neglecting or downgrading the declarations of the magisterium . . . as a norm to be followed in their studies."

Some of the members, speaking for various hierarchies, failed to find serious problems of errors or doctrinal crisis and urged the synod and the Church to go slowly. Others called for the formulation of a new profession of faith which is taken by candidates for ecclesiastical offices and for the drafting of a universal catechism which should, according to the archbishop, "present an authoritative determination of the certain points of faith which bishops and theologians must have before them in their magisterium and in their research and on which could be modeled various national catechisms."

The archbishop also said that the new commission will work to carry out the thoughts of the synod members, many of whom do not want a catalogue of errors but who do want a positive exposition of the Church's doctrine which is relevant to the modern world.

DURING THE week, several synodal Fathers adopted a suggestion that the Church create a central theological commission that would be distinct from the Doctrinal Congregation and that would serve as a clearinghouse of theological ideas between the bishops of the world and the Holy See.

The position paper on theological problems placed before the bishops for discussion made no mention of any such central theological commission.

The synod, which is expected to close October 29, will discuss also the problems confronting seminaries today, mixed marriage legislation and liturgical renewal.

Information Day slated at Marian

INDIANAPOLIS, Ind.—Hundreds of college-bound high school juniors and seniors will throng to the Marian College campus on Sunday, Oct. 15, for the annual "College Information Day."

Coming from the Indianapolis area as well as the general midwest, the students will have an opportunity to tour Marian's 114 acre unified campus and academic facilities, including the campus residences for men and women.

On the move

AMSTERDAM — Officials of the major seminaries of Haarlem and Rotterdam have announced that the two seminaries have moved from Warmond to Amsterdam in the hope that the two schools can be integrated into the theology department of the University of Amsterdam.

We must feed them today... tomorrow may be too late!



— Pope Paul VI

INDIAN SUNDAY 1967

OCTOBER 22



PLAN BENEFIT CARD PARTY—The annual Fall Card Party, sponsored by the Altar Society of St. Catherine's parish, Indianapolis, will benefit the Chapel Fund at the Muscatatuck State School and Training Center, Butlerville. Scheduled at 2 p.m. Sunday, Oct. 22, the event will feature all card games and bunco for children. Lunch will be served at 4:30 p.m., followed by social games. Special prizes will include \$100 cash, a mattress and two handmade quilts. Committee members above are shown with one of the quilts. From left are: Mrs. Thomas O. Brune, Mrs. George Poland and Mrs. Elmer Spieker.

VIEWING WITH ARNOLD

'Bonnie and Clyde' is confusing film

By JAMES W. ARNOLD

'Bonnie and Clyde' is not a new television situation comedy. It is an expert moral fable on the subject of violence, which suggests that in a brutality contest between society and two reckless young bank robbers, society would win.



The film is bound to set a confusion and controversy record for an American-made movie; it has already put the New York critics at each other's throats. Among the reasons: its critique of violence is loaded with violence; it mixes blood and humor; with black comedy gusto; it seems unduly sympathetic to a pair of slightly mad hoods who are drawn from history; finally it seems to make radical statements about morals and property rights. That ought to be enough for anybody's dollar and a half.

The charge of violence is the most serious, coming in the wake of films like 'The Dirty Dozen' and a growing public uproar over a revived mass media obsession with mayhem. But it is not violence itself that ought to be abhorred, or else we should have to dispense with Greek tragedy, Shakespeare and all the world's great adventure stories. Rather it is violence in a context that encourages imitation, that cheapens the respect for human life; that makes pain and horror seem laughable and trivial.

The entire 'Bonnie' film is carefully constructed to demonstrate that violence is the kind of toy that goes off in your face, that you make friends with it at your own risk, that it is most

wicked when used legally by an aroused society to satisfy its own anger.

In 'The Dirty Dozen' violence is great fun; all restrictions are off so you may savor it to the full. In 'Bonnie,' it is real and repulsive, calculated to cause you worry and perhaps turn you into a pacifist. The bloodiest films are made by pacifists, who may have secret desires to steep themselves in what they hate.

'Bonnie's' gangster hero and heroine take to robbing banks with the clan of normal youths taking up drag racing or collecting Beatle records. But they are too fond of guns and end up killing people in self-defense. Nothing they do, however, is as vicious as the final police trap in which they are cut down in cold blood by a torrent of 400 bullets (in one of the most artificial, awesomely violent anti-violence scenes ever filmed). The movie is the story of how a lark (kids playing with guns) grimly turns to tragedy, and if you want to draw comparisons to U.S. behavior in international politics, feel free.

The point, unfortunately, is fuzed over by the fact that 'Bonnie and Clyde' were real people, who cut a swath of crime through the south central states in the 1930's and who may not have been as gay as Faye Dunaway and Warren Beatty are in the movie. (Interestingly, an earlier film, with Dorothy Provine as Bonnie, showed them as ruthless if pitiful sadists who bumped off everybody in sight just for kicks.)

What the criminals were really like is not vital to either the art or meaning of the film, though it is bound to confuse audiences and open the film to charges of condoning crime. In drama you have to accept the characters as given, and here

the deadly duo are depicted as oddball kids who don't intend to hurt any innocent parties while they make a Depression living 'the best way they know how.'

The film's viewpoint is not so much that robbery is a good thing, but that it was a relatively minor thing, especially when the banks were robbing the poor of their homes and savings, compared to the retribution wreaked on Bonnie and Clyde. (Before the fatal ambush, an officer feigns compassion to wring vital information from a wounded gang member—another tactic that would have been beneath the criminal-heroes). To some extent, the movie belongs to the tradition of works like 'Tom Jones,' where widely condemned sins are compared to the sins of respectable society and found to be much less outrageous.

The scorn for police and property rights will not sit well in some quarters. In fact, a left-wing paper has already hailed 'Bonnie' as America's first 'revolutionary' film. There is no doubt of its Robin Hood aspects and its contempt for the middle class; its Depression setting of rural poverty is clearly vital to its total irony. The most moving scene shows a group of homeless migrants sharing what little they have with the bloody fugitives, no questions asked.

Director Arthur Penn, who has made films as good as 'The Miracle Worker' and as bad as 'The Chase,' conceals one visually marvelous scene after another, and makes the comedy I withdrew my imprimatur out the shock of the violence. But the Dunaway-Beatty sex scenes are maudlin, and there is a disturbingly patronizing tone to the

humor, as if the sophisticated director wanted to laugh with his lower-class characters but succeeded only in laughing at them.

'Bonnie' looks deceptively like a mere shoot-'em-up gangster film; it will be misunderstood by many and enjoyed for the wrong reasons, it will be hated by others who do under-

stand it. The film says both that violence is terrible and that it is (in Rap Brown's phrase) 'as American as cherry pie.' It also speaks for a rising anti-establishment mood in America: the times, baby, they are a-changing. (Rating: A-4 — unobjectionable for adults with reservations.)

Withdraws imprimatur for Dutch Catechism

BURLINGTON, Vt. — Bishop Robert Joyce of Burlington, who earlier this summer granted his imprimatur to the English-language edition of the controversial 'Dutch Catechism,' has withdrawn it 'out of loyalty to the Holy See.'

The bishop said, however, that he was under no pressure to do so, and that 'two excellent theologians who study books for our imprimatur found no heresy or error' in the book.

He admitted that he did not like some of the 'approaches' of the catechism, but added: 'This is not a reason for withholding an imprimatur in the first place, nor for withdrawing it. Nobody exercised an influence or pressure of any kind.'

BISHOP Joyce noted that his decision was 'based on the fact that there was an agreement between the Holy See and the Dutch bishops that translations would not be published until changes could be incorporated. I withdrew my imprimatur out of loyalty to the Holy See.' Although removed from the American edition published by Herder and Herder, it was too

late to have it removed from the British edition which was already printed.

The agreement referred to by Bishop Joyce came about as a result of considerable controversy that arose when the catechism was published in Holland last fall.

THE CATECHISM departed from the old question-and-answer approach and treated the teachings of the Church in the light of Vatican II.

It was a success in Holland, where a half million copies were sold, but came under fire from a group of traditional Catholics here who complained to Rome.

The result: a pastoral commission of cardinals, including Cardinal Bernard Alfrink who granted the original Dutch imprimatur, was set up to study the document.

According to the American publishers, any changes agreed to by the cardinals and the Dutch bishops will be incorporated in future English editions. Bishop Joyce has said he will give such a future edition his imprimatur.

Suburbia asked to aid inner-city parishes

BALTIMORE—A plan calling for aid new suburban parishes to come to the aid of hard-pressed inner-city parishes is scheduled for study by the Senate of Priests of the Baltimore archdiocese.

If approved by Cardinal Lawrence Shehan, the program probably would go into effect in 1969.

The proposal was slated for Senate consideration after priests from 25 inner-city parishes approved the 'Inter-Parish Sharing Plan' drawn up by a committee of three priests of inner-city parishes.

Basically, the plan asks for restructuring the League of the Little Flower, so that it may aid inner-city parishes and for the cooperation of suburban parishes in 'a further sharing of human resources as well as financial resources.'

The League of the Little Flower, formed in 1917 and financed by then well-off inner-city par-

ishes to aid new suburban parishes now would divert its funds back to these same parishes.

THE IDEA FOR using the resources of both the League and suburban parishes was originally proposed in skeleton form by inner-city priests to the Senate last May.

Cardinal Shehan repeatedly has asked aid for the inner city. Father William F. Burke, who prepared the extensive report, is the only innercity priest on the Senate.

'We have come to talk about a proposal; we are not legislating,' he said. The proposals include:

'A professional management consultant should be contracted to establish a unified total audit of 25 parishes of the inner city showing the existing resources and supplemental facilities and programs which are necessary to make each parish a viable force in the community.' The cost of the audit, it was suggested, could be split by the 25 parishes and the archdiocese.

'That the purpose of the League of the Little Flower should be redefined and restructured with a board of directors who will establish policies and priorities for the allocation of its funds.'

FATHER BURKE called attention to the shift in population from the city of the suburbs. Statistics, he said, show that between 1950 and 1960, the suburban population surrounding Baltimore City jumped from 455,000 to 788,000. He also pointed out that during the same period, poor families in the city increased from 228,000 to 328,000.

'As a result of these changes, the once prosperous parishes who had supported the League of the Little Flower for years are now crying out for help which they must have if they are to function with any degree of effectiveness,' he said.

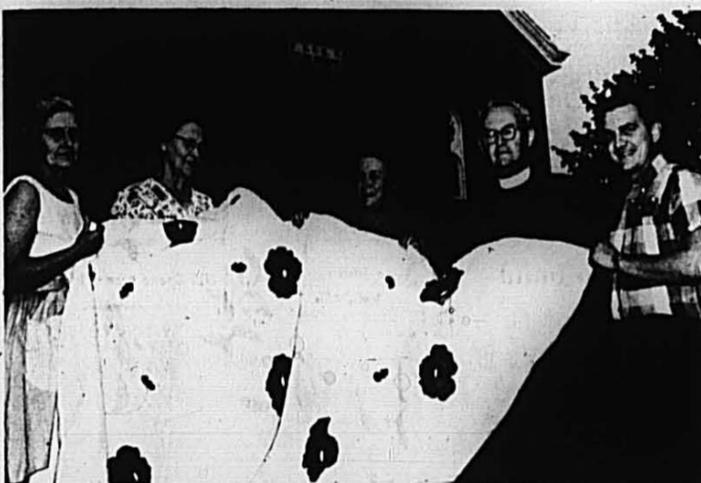
Opinions

(Continued from page 5) our Church has not advanced to the point that I, or any other thinking person, could afford to sign this letter openly.

(Name withheld)

DCCW to meet

NORTH VERNON, Ind. — The North Vernon Deanery Council of Catholic Women will meet at 2 p.m. Wednesday, Oct. 18, at St. Mary's parish, Madison. Guest speaker for the occasion will be Father Joseph Dada, pastor of St. Joseph's parish, Four Corners. All ladies in the deanery are urged to attend.



PLAN CLARK COUNTY FALL FESTIVAL—St. Joseph's parish in Clark County will sponsor its 10th annual Turkey Shoot and Fall Festival on Sunday, Oct. 15, on the parish grounds at St. Joe Hill. Lunch will be served throughout the day. Booths and games will also be provided for all age groups. Shown above with some of the homemade quilts to be awarded are, from left: Mrs. Martha Renn, Mrs. Mary P. Kamer, Mrs. Clara Schindler, Father George Sebastian, pastor, and Kenneth J. Bickel. Proceeds of the event will be used for needed church repairs.



TO LEAD LAY ALUMNI—Indianapolis men dominate the new slate of officers for the St. Meinrad Lay Alumni Association this year. Assembled above with Father Adrian Fuerst, O.S.B., newly-named SMLAA moderator, are Joseph Armbruster (seated), president; George Mountain, right, secretary; and John Sterneman, treasurer. Missing from the group is James McNulty, vice-president.

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Drug Talk
"HOW TO DESTROY OLD MEDICINES"

by **BERNARD KEENE, Jr.,**
Pharmacist

I've talked before about the need to throw out old medications that clutter up your bathroom cabinet. Very often they will have deteriorated or spoiled.

But perhaps you've wondered: "How do I get rid of them? Throw them in the garbage?"

Not! Never do that! Always, either burn them or, if they're liquids, flush them into the sewer system. Every year there are tragic cases of small children and pets finding and eating discarded medications in waste baskets and garbage cans. Sometimes, prompt action has saved their lives. Sometimes it has not.

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—Sir. zliv, 14

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- October 7, 1910 — Rev. John Doyle
- October 7, 1879 — Rev. Francis X. Gaugel, O.S.B.
- October 8, 1891 — Rev. Patrick F. Shepherd
- October 9, 1934 — Rev. Louis Haverbeck, O.F.M.
- October 9, 1896 — Rev. Augustine Huessler, O.F.M.
- October 10, 1918 — Very Rev. Anthony Scheldeler
- October 10, 1937 — Rev. Joseph Backert
- October 10, 1870 — Rev. John B. Weikman
- October 12, 1884 — Rev. Joseph Resch
- October 13, 1964 — Rev. Matthias Schmitz
- October 13, 1891 — Rev. Martin Bauer, O.F.M.
- October 14, 1903 — Rev. Michel McEvoy, O.F.M. Conv.
- October 15, 1942 — Rev. Joseph Bryan
- October 16, 1918 — Rev. William Bellin
- October 17, 1954 — Rev. Nicholas Hassel
- October 17, 1923 — Rev. Joseph Sennefeld
- October 18, 1918 — Rev. William Steinhauser
- October 18, 1925 — Rev. Odo Richardt, O.F.M.
- October 19, 1961 — Rev. Urban Aulbach
- October 19, 1929 — Rev. Charles Clever
- October 19, 1946 — Rev. Albert Wicko
- October 19, 1966 — Rev. S. Neithoff, O.F.M.

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October 20-28

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Speaker: **Father Raban Hathorn, O.S.B.**

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Everyone Welcome!

Remember them in your prayers

INDIANAPOLIS
 † NICHOLAS P. RIBICH, 91, Sacred Heart Church, Oct. 4, St. Joseph Cemetery. Husband of Catherine E.; father of Harold and Dr. Leo Kirch, Delores Cooke and Edna Taittinger; brother of Lawrence and Alphonse Kirch, Elizabeth Heisberger and Mary Staeb.
 † BRIGITTA BREINER, 88, St. Joseph's Church, Oct. 5, St. Joseph Cemetery. Mother of Joseph, Beatrice and Ida Mayer.
 † JOHN RICE, 81, Little Sisters of the Poor Chapel, Oct. 5, Holy Cross Cemetery.
 † CHARLES H. WOHNAT, 82, St. Catherine's Church, Oct. 5, St. Joseph Cemetery. Father of Harry W. Wornat; brother of Margaret McKenna and Gertrude Johnson.
 † MAE REYNOLDS, 63, St. Luke's Church, Oct. 6, Holy Cross Cemetery. Wife of Hugh Reynolds; mother of John K. Reynolds, of Hartsfield, Md.; sister Ann Maura, S.P., of Evansville, Ill.; daughter of Mr. and Mrs. Edward M. Miller, Mrs. Paul Wilson and Mrs. Ben Parsons.
 † EDWIN G. JOYFAMM, 76, St. Peter and Paul Cathedral, Oct. 6, Calvary Cemetery. Father of Patricia M. Allen and Susan M. Evans; brother of Alice H. Bowers and Bertha H. Bowen.
 † MINNIE M. SWINDLER, 79, St. Joan of Arc Church, Oct. 6, Calvary Cemetery. Mother of Robert C. and Frank J. Swindler and Margaret Kahler.
 † MICHAEL C. EDWARDS, 17, St. Andrew's Church, Oct. 7, Calvary Cemetery. Son of Charles R. and Barbara Edwards; brother of Joseph, Andrew, Karen and Jacqueline Edwards; grandson of Fred and Ruth Reinert and Mrs. Charles B. Edwards.
 † ANNA SPANGENBERGER, 92, Sacred Heart Church, Oct. 9, St. Joseph Cemetery. Aunt of Myrtle Pfenninger.
 † JOHN D. ALBRIGHT, 77, St. Anthony's Church, Oct. 7, Holy Cross Cemetery. Brother of Louis, Paul, George, James and Urban Albright; Marie Feist, Anna Thomas, Lucille Washburn and Rose Albright.
 † THOMAS J. MULRINE, 61, St. Anthony's Church, Oct. 7, Holy Cross Cemetery. Husband of Nadine; father of Thomas Mulrine, Dorothy Shelley and Beatrice Macy; stepfather of Norman H. Burton; brother of William Mulrine and Helen Lentz.
 † SHAWNITH M. YOUNG, 6, St. Joan of Arc Church, Oct. 7, Holy Cross Cemetery. Daughter of Thomas M. Young; sister of Mark, Ellie, Anne and Nita A. Young; grand-daughter of Mr. and Mrs. Edward M. Miller.
 † HANNAH L. FULLMER, 55, St. Simon's Church, Oct. 9, Calvary Cemetery. Wife of Simon L.; mother of Pfc. Dennis L. Fullmer, John and Samuel Fullmer.
 † MARY E. RAMSAY, Christ the King Church, Oct. 11, Holy Cross Cemetery. Mother of Mary J.; daughter of Matthew Nolan, Margaret N. Pflury, Gertrude Gallardo, Lucille G. Roth and Betty N. Sullivan.
 † LEONORA (SCHORIN) PARKER, 67, died in Indianapolis, Oct. 1, Funeral Oct. 5, at Calvary Cemetery. Wife of Alexander Parker; mother of Ned Parker, Jr., of

Milwaukee, Wis.; sister of Marie Rath, of Indianapolis.
 † ROBERT J. LITZELMAN, 17, St. Anthony's Church, Oct. 11, St. Joseph Cemetery. Son of Severin and Grace Litzelman; brother of Faith M. Litzelman; grandson of Mr. and Mrs. Claret Litzelman.
 † LILLIAN TAYLOR, 80, St. Thomas Aquinas Church, Oct. 11, Mother of Constance Hayes, Stephen and Thomas Taylor.
JEFFERSONVILLE
 † JOHN W. KENNY, 72, St. Augustine Church, Oct. 5, St. Anthony Cemetery. Husband of Mary T.; stepfather of Mrs. Margaret (Cissie) Yekoual, of Seely, Tex. A brother and two sisters also survive.
 † ELIZABETH A. JONES, 61, St. Augustine Church, Oct. 6, St. Anthony Cemetery. Wife of Herbert; stepfather of Robert and Charles E. Jones, both of Jeffersonville; Paul Kenneth Jones, of Jay, Fla.; Donald Jones, of New Albany; Mrs. Mary Vandercar of Lansing, Mich.; Mrs. Jane Scott of Vincennes; Mrs. Margaret Murphy and Mrs. Barbara Schaller, both of Jeffersonville. Two brothers and two sisters also survive.
 † JOSEPH B. EGGENSPILLER, 71, St. Augustine Church, Oct. 7, St. Anthony Cemetery. Husband of Mary C.; father of Mrs. Rose Conrad, Mrs. Sarah Smith, Mrs. Esther Mark and Miss Ruth Eggensteller, all of Jeffersonville; Mrs. Della Mae Isen, of South Parrott, Ky.; Mrs. Bertha Johnson, of Louisville; Mrs. Janet Craven, of Salem, Mo.; Mrs. Alice White, of Charleston; Mrs. Frances Ballard, of Wyoming, Mich.; Mrs. Mary Lee Puetti, Mrs. Betty Little, Mrs. Jessie Thompson, all of Greensburg, Ind.; and Rex Eggensteller, both of Jeffersonville. Two sisters and a brother also survive.
HAVILTON
 † DARLENE PETER, 47, St. Mary's Church, Oct. 10, Church Cemetery. Wife of

Walter Peter; mother of Mrs. Maxine E. Miller and Miss Beatrice Peter, both of Floyd Knobs; daughter of George J. Vozzeller, of Floyd Knobs.
NEW ALBANY
 † ELIZABETH A. GOSWAMER, 74, St. Mary's Church, Oct. 10, Church Cemetery. Wife of Bernard H.; mother of Henry A. Goswamer, of Albany; Melvin B. Goswamer, of Highland, Md.; Mrs. Mary Phillips, of Clarksville. Four brothers and one sister also survive.
RICHMOND
 † AGATHA B. HUSTNER, 61, St. Mary's Church, Oct. 9, St. Joseph Cemetery. Wife of James W. Hustner; mother of Mrs. Peter Shore, of Phoenix, Ariz.; Mrs. John Freeman, of Syracuse, N.Y.; Margaret Hustner, of Richmond; sister of Thomas M. Hustner, of Philadelphia, Pa.; Anthony and James M. Hustner, both of Milwaukee, Wis.; Mrs. George Walker and Mrs. William Hermann, both of Milwaukee, Wis.
TERRE HAUTE
 † EDWIN G. JOYFAMM, 76, formerly of Terre Haute, died in Marion, Ind. Mass. held at St. Peter and Paul Cathedral in Indianapolis, on October 6. Burial at Calvary Cemetery in Terre Haute. Father of Mrs. Patricia Allen, of Sullivan, and Mrs. Susan Evans, of Jackson, Miss.; brother of Mrs. Alice Bowers, of Washington, D.C., and Mrs. Bertha Bowen, of Indianapolis.
 † MARIE T. BARKER, 77, formerly of Terre Haute, died in Logansport. Mass at Sacred Heart Church, Oct. 9, St. Joseph Cemetery. Sister of Margaret Nell and George C. Madigan, both of Terre Haute.
 † THERESA O'DWYER, died in El Segundo, Calif. Mass at St. Mary-of-the-Woods Church, Oct. 6, St. Mary's Cemetery. Mother of Catherine Louise O'Dwyer, of El Segundo, Calif.; Mrs. Theresa O'Connor, of Warren, Ariz.; Andrew Joseph O'Dwyer, of Fort Wayne, Ind.; James Patrick O'Dwyer, of Lake Park, Fla.; Thomas Michael O'Dwyer, of St. Mary-of-the-Woods, and John Francis O'Dwyer, of Buffalo, N.Y.
 † MARY LOUIS SHEPHERD, 95, St. Benedict's Church, Oct. 9, Aunt of Mrs. Richard C. Tuttle, of Terre Haute.

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WICS to mark 2nd anniversary

INDIANAPOLIS—Women in Community Service (WICS) will observe their second anniversary with a program at the YWCA, 329 N. Pennsylvania St., from 10 a.m. to 12 noon on Tuesday, Oct. 17.

Social Calendar

FRIDAY, OCT. 13 Social, sponsored by St. Joseph Knights of Columbus at 8:30 p.m. in the clubrooms at 4332 N. German Church Road.

St. Rita's Social at 6:30 p.m. in the parish hall, 19th and Arsenal.

SATURDAY, OCT. 14 St. Bridget's Social at 6:30 p.m. in the school hall, 815 N. West St.

SUNDAY, OCT. 15 Two Card Parties featuring Euchre and other social games at 2 p.m. and 7 p.m. in Assumption parish hall, 105 S. Blaine Ave.

Card Party at 2 p.m. in St. Paul Hermitage Dining Room, 501 N. 7th St., Beech Grove. Sponsored by the Ave Maria Guild for the benefit of the Hermitage.

Card Party, sponsored by the Christian Ladies and Men's Clubs of St. Jude parish, at 7:30 p.m. in the parish hall, 5353 McFarland Rd.

THURSDAY, OCT. 19 St. Catherine's Social at 6:30 p.m. in the parish hall, 1109 E. Taber St.

Holy Name plans homecoming event

INDIANAPOLIS—On Saturday evening, Oct. 14, many former parishioners, present members of Holy Name parish and their friends will gather at the Monsignor Downey Knights of Columbus Auditorium for their first homecoming evening.

The officers of the Altar Society will greet the guests at a social hour beginning at 6:30 p.m. followed by dinner at 7:30 p.m. George Freiji and his orchestra will play for the dancing which follows.



ST. AGNES CANDY SALE—New school improvements will benefit from the annual Candy Sale at St. Agnes Academy, now underway. Seniors Janet Roembke (holding candy) and Jean Hartwell pose amid tons of sweets. The drive is sponsored by the St. Agnes Parents' Club.



PLAN BENEFIT CARD PARTY—The Ave Maria Guild of St. Paul Hermitage, Beech Grove, will sponsor a Card Party from 2 to 4 p.m. Sunday, Oct. 15, in the home's dining hall. All games will be played and many prizes will be awarded. Shown above, from left, discussing the plans are: Sister Rosemary Braun, O.S.B., administrator; Mrs. C. E. Baas, chairman; Mrs. Harold E. Behrmann, Guild president; and Mrs. Benjamin Schuck, special prize chairman.

Marian to present temperance play

INDIANAPOLIS—The Marian College Theatre will open its fall season with "Ten Nights in a Bar Room" at 8 p.m. tonight (Friday) in the college auditorium.

A temperance play by William Pratt, the Marian players will stage it in the stock acting style of the 1850's. The melodrama on the evils of drink will be presented also at 8 p.m. Saturday and Sunday and the following weekend, October 20, 21 and 22.

Dinner to launch Notre Dame drive

INDIANAPOLIS—A Summa Dinner, launching the Notre Dame University multi-million dollar expansion campaign in this area, will be held on Tuesday, Oct. 17, at the Stouffer Inn. Dinner will follow a reception scheduled to begin at 6:30 p.m.

The Very Rev. Theodore Hesburgh, C.S.C., president of the University, will be the principal speaker. Reservations may be obtained from Karl F. Johnson, general chairman of the Indianapolis drive, or William K. McGowan, Jr.

Shelbyville

Robert Clements, Joseph Curry, Tom Murrell and Mary Pille. Robert Moran, chairman of Marian's speech and theatre department, is directing. Tickets will be sold at the door. For more information, contact the college at 924-3291.

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Sees synod providing answers to problems

By RICHARD STEWART (Copyright, 1967)

ROME—By the end of last week it was evident the synod had undergone a change into something rich and strange—something as divorced from the gloomy predictions of those who said it would fail as from the jubilant cries of those who said it would turn the Church inside out.

It is now clear that it is achieving its own dynamism, its own momentum, which is very different from that of the council, but probably just as valuable in its own way. A realization that many episcopal conferences share opinions on the important doctrinal theme is one of the forces which welds the synod together, as also the generally comfortable companionable atmosphere of the synod hall and not the least the half hour midmorning coffee break.

It would be wrong to assume, on the other hand, that it is an inward-looking assembly refusing to face up to the challenges of a modern world. Interventions on the doctrinal theme above all show that the bishops are keenly aware of modern pastoral realities and no longer willing to accept two-dimensional answers to three-dimensional problems.

One thing particularly interesting is that the bishops are not divided on the issue of whether the assembly should be consultative or deliberative. This is perhaps for several reasons the chief being that if votes were to assume a deliberative character, documents to which they refer would have to be worked on to the same extent as in the council, and there simply isn't enough time. Another reason is that the bishops sense that the world in many ways is weary of dogmatic or semi-dogmatic statements from the Church and anxious for an exhibition of genuine Christian witness and human concern on the part of all Christians in or out of clerical clothes.

Finally, the realization is growing that the Pope is really listening to the bishops (as well as watching them on closed circuit TV) in which case exact juridical force of decisions is not as important as clarity with which opinions are expressed. Later perhaps the actual status can be worked out.

At the moment it might only serve artificially to constrain the synod and give it juridical

character it has not been able to experience. The reality of community which the bishops now in Rome are beginning to discover does not need legalistic formulation at this particular moment. Collegial unity with the Pope is also being emphasized in small but meaningful ways.

HE CAME INTO the synod on the first day of the Doctrinal Debate, for example, and acted as president for the first half of the morning's discussion. Many bishops expected him to make another policy statement, but he was obviously content to be there to express by his presence his active concern in the subject under discussion and to be a bishop among bishops, successor of Peter among successors of the apostles.

The question of Canon Law was dealt with in a comparatively orthodox way. The discussion was useful, above all, in that it showed an interesting divergence of opinion between those believing law in some mysterious way is part of the Church's sacramental nature and others who insisted on its secondary nature to the gospel. The first point of view was most adequately expressed by Bishop Martensen, S.J., of Copenhagen, who also warned ex-ecumenical viewpoint against creating a new sacrament or semi-sacrament which might prove an unnecessary barrier to dialogue later on.

In a sense debate was hardly about the document before the synod at all, but served to underline the deep differences of opinion existing within the present Canon Law Revision Commission itself on the nature and function of the new code.

As debate showed, there are two main possible approaches to the problem of law in the Church: The first realizes that all law has a theological basis, but excludes theology from the law itself, leaving only the barest necessary framework; second, on the other hand, wants to give law a full theological dimension and is inclined to make the new document at least as much theological as legal.

THERE ARE equally clear dangers in each approach. Where the first is concerned the possibility is that a skeleton law may be too weak to stand up on its own and may lack necessary status in the community.

If the second approach is adopted, however, there is danger that legal terminology and mentality may swamp the the-

ology it contains and 'make theology in a subbranch of the law instead of the other way round.

The problem may well be solved by suggestion of a new "Fundamental" law for the Church, but, a lot depends on the way this concept is interpreted. The idea of a Church "Constitution" has been under discussion some considerable time, but opinions on what it should contain differ.

The general impression is that it would be better to make it a general statement of aims and principles in genuinely constitutional fashion than to make it something with the force of actual law. This, apart from creating difficulties with Eastern Rite Churches, would again emphasize the legalistic aspects and diminish the theological aspects of Church order. Ideally perhaps such a constitution would be the conciliar constitution "Lumen Gentium" rewritten in practical terms. Once this question is settled, the separate but related question of codes for the East and West can be tackled with more hope of success.

Part of the difficulty is created by the fact that there is no one code in the East as there is in the West, and some Eastern Rite communities are as different from each other as they are from Rome. Furthermore, no really successful attempt was ever made to codify Eastern law which may now be studied by a special commission. If it is to be a genuine constitution, there will be scope for as much adaptation as possible to local circumstances, but if it is to be a code in the old sense, rigidity will create monumental problems.

SOME DOUBT was expressed in the synod as to whether Cardinal Felici, secretary of the Codex Revision Committee, has taken criticisms expressed with sufficient seriousness. The core of the synod, however, is the debate on the doctrinal theme, and after the first few days of speeches, it is becoming increasingly clear that the document presented for discussion arouses considerable opposition even from prelates agreeing that a crisis exists.

In many respects criticisms like those of Cardinals Suenens, Leger, Alfrink, and others echoed the criticisms of documents presented to the first council session. In general, episcopal conferences agree that a crisis exists, but insist that it contains as many opportunities as dangers and go to some pains to defend theologians for the work they are doing in the Church.

The major mistake of the document, according to Cardinal Leger, is that it makes no distinction between errors and unhappy formulations of doctrine, while Cardinal Alfrink for his part suggested issuing of a document thanking theologians instead of condemning them for their attempts to make Christian Doctrine meaningful. Bishop after bishop, especially those from developing countries, like Arcos, MacGrath, Carvallo and Lorscheider, insist that the greatest danger is not from errors, but from indifference: together with other prelates they stress the essential difference between faith and theology and provide strong backing for the suggestion that there be set up in Rome or elsewhere a full international commission of theologians of all tendencies who would fulfill the same kind of function as the Pontifical Academy of Sciences or maybe the Biblical Commis-

Italian Sister is beatified

VATICAN CITY—A humble, almost illiterate Italian Benedictine nun has been beatified at ceremonies in St. Peter's basilica.

Sister Maria Fortunata Viti, who died only 54 years ago, was proclaimed blessed the morning of October 8, at a ceremony and Mass attended by numerous Benedictine abbots who are in Rome for a general chapter of the Benedictine order. In the afternoon, Pope Paul VI took part in the traditional ceremonies and was presented relics of the new blessed.

Anna Felice Viti was born February 10, 1827, and died at the age of 96 in 1922. She was the third of the nine children. Her father was a landowner in the Italian town of Veroli, but through drinking and gambling reduced the family to abject poverty. Her mother died when Anna was 14.



FRANCISANS NOTE JUBILEES—Bishop Henry A. Pinger, chaplain at the Little Sisters of the Poor Home in Indianapolis, and seven other priests, each with at least 50 years' experience as a priest or as a Franciscan, recently observed jubilee anniversaries with a celebrated Mass at Oak Brook, Ill. Shown above with Bishop Pinger, center, are Father Julius Schott, to the bishop's immediate right, and Father Constantine Bach, right end. Both Father Julius and Father Constantine are from Indianapolis.

sion, sidetracking to a certain extent the Congregation for Doctrine of the Faith and providing a more open forum where a genuine inquiry into modern theological problems could proceed.

Scientific inquiry, according to Cardinal Alfrink, should be made to see how much the new formulations are already becoming part of the depositum fidei.

TWO GREAT and related themes are running through the doctrinal debate: those involving, first of all, the Magisterium and, secondly, communication in the Church. As far as the Magisterium is concerned two lines are being taken. Bishops alarmed by postconciliar developments in their own countries insist on the necessity to obey the Magisterium and especially the Pope while others stress the conciliar doctrine of participation of the whole people of God in the Magisterium, and urge that solution to the present cri-

sis depends not only on the Pope, but on the whole Church at all levels and through all expressions of opinions it contains at the present time.

Cardinal Leger was particularly strong on this point. Now participation of the People of God in the Magisterium, of course, depends on communication between the People of God, and this is widely felt lacking.

Many bishops in urging renewed communication on many levels, for instance between the Pope and the bishops, bishops and theologians, theologians and Roman congregations and, of course, between all these groups and the People of God as a whole, in fact seem to be elaborating on the rediscovered theory of Magisterium which found such eloquent expression in Chapter Two of the Constitution of the Church. The overpowering impression

emanating from the synod is that if you cannot think of the Church without the Pope neither can you think of the Pope without the Church. As Cardinal Suenens said during the Canon Law debate, the Church is not a society because it has a hierarchy, but it is a hierarchy because it is a society.

The whole doctrinal debate—or so it seems—is giving expression to a healthy paradox: called to discuss dangers to the Faith caused by the wave of postconciliar speculation, it is also showing how much the best fruits of the council itself have sunk into the minds and hearts of bishops and people and provide in themselves the foundation on which to build a solid answer to many of the problems of our time based essentially on the Gospel and on a belief that though truth has its own logic, it can never be imposed as law. It must be preached in Christ.

Vatican II archives set up

VATICAN CITY—The Holy See has established the archives of the Second Vatican Council.

The job of the new office will be twofold: to publish the acts of the council and to arrange and catalogue the mass of historical material concerning the various phases and sessions of the council and of the postconciliar period.

Cardinal Pericle Felice, pro-president of the Pontifical Commission for the Revision of the Code of Canon Law who was secretary general of the council, has charge of the office. Its administrator will be Msgr. Vincenzo Carbone.

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CARD PARTY Sunday, Oct. 15 — 7:30 P.M. St. Jude Cafeteria — McFarland Road

MELKITE MASS (Eastern Rite) Sunday, Oct. 15 — 4 P.M. St. Mary's Church — 317 North New Jersey Those attending may receive Communion under both Species.

LUNCHEON and CARD PARTY St. Francis Hospital Guild Tuesday, Oct. 17 — Hospital Auditorium Luncheon—11 A.M. Cards—1 P.M.

These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.

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