

Seek lay-clergy unity to advise U.S. Church



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EDITOR CITES OTHER ENCYCLICALS

Charges 'double standard' in dealing with dissidents

CLEVELAND—The managing editor of the Central California Register charged here that the "application (by some in authority) of a 'double standard' in dealing with dissidents within the Church is responsible for much of the current travail in American Catholicism."

Gérard E. Sherry told the first Cleveland diocesan Lay Congress that some in the Church who have called for full adherence to Pope Paul's encyclical on birth control ignored the teachings of earlier papal encyclicals on social justice.

On the other hand, he continued, the progressives or liberals to whom papal encyclicals have always been "the impetus to work for many of the positive changes that have occurred in ecclesiastical structure" are now those expressing the most opposition to the papal teaching on birth control.

"THOSE of us who preached like voices crying in the wilderness that *Herum Novum* and *Quadragesimo Anno* were inspired truth; that *Pacem in Terris*, *Mater et Magistra* and

Populorum Progressio express valid doctrine must also accept *Humanae Vitae*," Sherry asserted. "We cannot say that authentic teaching is present only when the views taught coincide with our own political, social and economic philosophy. Intellectual docility has its part in the formation of right consciences."

"I personally accept the guidance of Pope Paul in this matter of birth control, even though I also find it difficult," Sherry stated.

"Naturally, if we appeal for those who accept the social encyclicals as authentic to accept this latest one on birth control, we must also question the new-found loyalty of those Catholics who previously (and seemingly without any official reaction from the American hierarchy) could declare about an encyclical of Pope John XXIII 'Mater et Magistra Not'."

"While some priests and laymen in the U.S. are being read out of our Christian community for their anguish of conscience on birth control teaching, those who oppose, almost all the social encyclicals, including most of what Pope Paul said in *Progress of Peoples*, are now portraying themselves as the only true, loyal Catholics of this age," Sherry charged.

"WE MAY well ask whether the Catholic doctrine of the basic unity of the human race is any less authentic, any less imperative for application than that on birth control," he continued. "Or is the Catholic doctrine on racial justice any less important than that expounded in *Humanae Vitae*? Are the doctrinal principles involved in social justice less in need of defense by Catholics than those principles involved in procreation?"

"Of course not," Sherry said. "Yet we see the spectacle of hysteria and panic, with suspension of priests and the condemnation of laymen for their questioning of the teachings on birth control."

"It is precisely because of the application (by some authority) of a double standard in dealing with dissidents within the Church that we have so much of the current travail in American Catholicism," he asserted. "It appears that some authentic teachers differ on what is authentic. And if this is true, then one can hardly blame other members of the people of God for being confused, for differing with their fellows."

"Dissident theologians are responsible for only some of the confusion," Sherry charged.

Pope raps decline of obedience

VATICAN CITY—Obedience has become unpopular in the Church, Pope Paul VI said at his weekly general audience.

Referring to the "recent repercussions aroused by determined actions of the ecclesiastical magisterium" (Church's teaching authority)—a clear reference to the furor caused by his encyclical on birth control, *Humanae Vitae*—the Pope said: "It is urgent for us to rehabilitate this virtue."

POPE PAUL said the word "obedience" is no longer tolerated in modern conversation and has been replaced by the terms "personality, conscience, autonomy, responsibility and accommodation to the common good."

This is more than a change in words, the Pope said. It is a profound change in ideas.

"And if from the secular camp we pass to the religious, and more precisely our Catholic life, is it not also dominated by a dogmatism that suffocates liberty of thought and of conscience? How many things could be said in this regard, especially about the recent repercussions aroused by the determined actions of the ecclesiastical magisterium: What is its condition?" (Continued on page 7)

On the Inside

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Delegate discusses concept of authority

EMMITSBURG, Md.—"Although the external forms of the exercise of authority in the Church may be similar to those in other societies, authority in the Church is a category by itself as far as its origins and aims are concerned."

Archbishop Luigi Raimondi, Apostolic Delegate in the United States, made this observation here at the fall convocation at Mount St. Mary's College, at which he received an honorary doctor of laws degree.

In his address, Archbishop Raimondi outlined the concept of authority and the position of the Pope in the Church but noted: "Both of these subjects would deserve more than cursory treatment." He said that "there has never been any doubt that there exists authority in the Church," and noted that questions arise about its nature, its exercise and its extent.

NOWADAYS, the Apostolic Delegate said, "we hear a great deal regarding the very concept of authority. We may say that when this happens vis-à-vis the Church, the entire matter of faith may be called into question."

Archbishop Raimondi reminded his audience that authority in the Church is not the same as authority in other contexts, and said this fact must be kept in mind "in order to avoid misunderstandings and ambiguities."

Authority in the Church, he explained, "is directly related to the specific mission that Jesus entrusted to His Apostles and its purpose is to communicate Christ's message of salvation, to administer His means of sanctification, namely, the sacraments, and to lead the people of the New Testament on its pilgrimage toward eternal happiness."

"The origin of this author-

ity," Archbishop Raimondi continued, "is in the sacramental ordination."

After outlining the origin of authority, the Apostolic Delegate said: "We can see from these considerations that authority is responsible for only some of the confusion." Sherry charged.

(Continued on page 7)

WASHINGTON, D.C.—Meetings will be held in 10 regions of the United States between November 15 and December 15 to make the preliminary selections of nominees for the U.S. Catholic Conference Advisory Council, Archbishop John F. Dearden of Detroit, USCC president, announced in a letter to the American bishops.

The regional meetings will nominate 200 laymen and 50 diocesan priests, and from that group a special ad hoc committee will select 10 priests and 20 laymen to be members of the council.

The 50-member advisory council will also include 10 bishops, to be chosen by the National Conference of Catholic Bishops at its November meeting here, and to members of religious orders, five men and five women, who will be selected by their respective Conferences of Major Superiors.

SEPARATE delegations of clergy and laity at the 10 regional meetings will select the clerical and lay candidates for the council. Each diocesan ordinary will send one priest, one layman and one laywoman from his diocese to the regional meetings.

These delegates will propose nominees to the regional meeting, each of which will select five priests and 20 lay people to be considered by the national ad hoc committee for council membership.

Archbishop Dearden advised the bishops to "consult appropriate diocesan organizations on the names which should be submitted to the regional meetings."

He expressed the hope that the Council membership finally emerging from the selections process will be broadly representative of the Church in the U.S. in terms of age, distribution, professional and non-professional status, geographic distribution, marital status, race and national origin.

Qualifications for council members, Archbishop Dearden said, should include familiarity with the needs of the Church and the meaning of renewal as well as major current social and religious issues. He said council members should have maturity, foresight and good judgment, a capacity for independent thinking and outspokeness.

THE ADVISORY council will advise the USCC on matters referred to it, review and comment on departmental reports in some areas and also introduce topics of discussion on its own initiative.

Archbishop Dearden suggested that the chairmanship be rotated among the four classes of membership: bishops, diocesan priests, religious and laity. He also suggested the establishment of a 10-member executive committee with two members of each class except for the laity, for which two women and two men would be elected.



NEW ST. FRANCIS HOSPITAL WING—Above is the architect's concept of the new 8-story wing being planned for St. Francis Hospital, Beech Grove. Ground will be broken in December for the \$7 million, 220-bed addition. An additional eight floors will be constructed later which will make it a 300-bed unit. Planned remodeling of the older building, at left, includes a 100-bed extended care facility for the aged. St. Francis is operated by the Sisters of St. Francis, of Mishawaka. Administrator is Donald Hamachek.

Episcopal elevation declined

An Indianapolis Archdiocesan priest has declined the appointment as Auxiliary Bishop of the Fort Wayne-South Bend Diocese.

Father John Elford, administrator of St. Patrick's parish, Terre Haute, issued a brief statement this past Tuesday revealing that he had petitioned Pope Paul VI to "dispense me from accepting the office of bishop to which he had so graciously appointed me."

The request was granted by the Holy Father.

THE ORIGINAL appointment was announced from the office of the Apostolic Delegate in Washington on July 24.

No reason was cited by Father Elford for the action, and he asked in his statement, prepared as a mimeographed letter addressed "Dear Friends," that the decision be accepted "without question."

Complete text of the letter follows:

"Dear Friends, 'I want you to know that I have asked our Holy Father, Pope Paul VI, to dispense me from accepting the office of bishop to which he had so graciously appointed me. I now have received word that our Holy Father has granted me full dispensation. I hope you will realize that my decision was reached only after much prayer, thought and counsel. Now, with the granting of my petition to the Holy Father I am at peace. I am confident that you, my friends, will accept my decision without question.'"

"I sincerely regret the disappointment this may be to some. I thank you for all your congratulations and good wishes. I thank you most of all for your prayers. Please do continue to remember me."

"I also regret that I shall not have the opportunity of working with you in the future." (Continued on page 7)

St. Meinrad to host Religious Superiors

ST. MEINRAD, Ind.—St. Meinrad Seminary will sponsor the third annual Conference of Religious Superiors on October 28-30. The main theme of the conference is "The Problem of Faith."

Participants in the conference will be welcomed by Archbishop Gabriel Verkampt, O.S.B. Following the welcoming address, Father James T. Burchfield, C.S.C., chairman of the department of theology at the University of Notre Dame, will speak on "The Crisis of Faith and the Seminary Response."

The following morning "Psychological Implications of the Crisis of Faith" will be discussed by Father Thomas More Newbold, C.P., professor at the Catholic Theological Union of Chicago and a former member of the faculty of the St. Meinrad School of Theology.

ON TUESDAY afternoon a panel discussion on the "Experience of the Crisis of Faith in the Seminary" will be led by Father Louis J. Putz, C.S.C., from Morcau Seminary on the Notre Dame campus. He will be joined by Father Colman Graber, O.S.B., of the St. Meinrad School of Theology faculty, and a theological student from Morcau Seminary and one from St. Meinrad.

STRICKEN AT 62

Fr. Anthony McLoughlin dies

A Funeral Mass for Father Anthony McLoughlin was celebrated in Assumption Church, Indianapolis, yesterday. Celebrant was a priest-brother, Father Amos McLoughlin, parish of St. Margaret Mary, Terre Haute. Archbishop Schulte presided in the sanctuary.

Father McLoughlin, who resigned the rectory at Assumption last spring, died suddenly last Sunday in his lake cottage near Sturgis, Mich. His boyhood home was in Chicago. He was stricken while lunching with another retired Archdiocesan priest, Msgr. James McMahon, who was visiting from his home near Tucson, Ariz.

A PRIEST for 37 years, Father McLoughlin had served seven years as pastor of Assumption parish. Previous pastorates included: Queen of Peace parish, Danville; St. Pius V, Troy, and St. Nicholas, Sunman.

Other assignments included appointments as assistant pastor of the following parishes: Assumption, Evansville; St. Patrick's, Indianapolis; and St. Simon's, Washington. He also served as assistant chaplain and instructor at Ladywood School, Indianapolis.

FATHER McLoughlin entered the military chaplaincy in 1940 and saw front line action in The Philippines during World War II. Following his discharge in 1946 he served as chaplain with the 38th Division of the Indiana National Guard. He retired last spring from that position with the rank of colonel.

In addition to his priest-brother, other surviving brothers and sisters are: William McLoughlin, Detroit; Robert McLoughlin, Kansas City, Mo.; Miss Francis McLoughlin, Marblehead, Mass.; and Sister Henrietta Marie, S.P., Chicago.

Burial took place in the priests' circle of Calvary Cemetery, Indianapolis.

On Wednesday, Victor Christ-Janer, A.I.A., of Columbia University will discuss "The Crisis of Faith: An Architectural Response." Christ-Janer is the architect for the rebuilding of Benet Hall on the St. Meinrad campus.

THE CONFERENCE will close with a discussion of current programs at St. Meinrad Seminary. Father Thomas Oudek, O.S.B., academic dean of St. Meinrad College will explain the college programs. Father Adrian Fuerst, O.S.B., academic dean of the School of Theology, and Dr. William F. May, chairman, Program in the Study of Religion at Indiana University will discuss the master of arts degree in religion program that will begin during the second semester of the current school year.

Participants in the Conference of Religious Superiors will include representatives of the Congregation of the Holy Cross, the Congregation of the Missionaries of the Holy Family, the Congregation of the Passion, the Crossier Fathers, Maryknoll Missionaries, the Oblates of Mary Immaculate, the Oratorian Fathers, the Order of Friars Minor, the Order of Saint Benedict, the Precious Blood Fathers, the Society of Mary (Marionists), the Society of Mary (Marists), and the Sylvestrian Benedictines.

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'WOODS' INAUGURATES NEW PRESIDENT—Colorful ceremonies surrounded the inauguration of Sister Mary Gregory Knoerle, S.P., as the 12th president of St. Mary-of-the-Woods College last Sunday, Oct. 20. She is shown in the first photo above receiving the insignia of office from Mother Mary Plus, S.P., chairman of the board of directors of the college and



mother-general of the Sisters of Providence. In the second photo, the new president is seen with Archbishop Schulte, who delivered the invocation for the formal ceremony. William A. Brennan, Jr., president of the college board of lay trustees, and Miss Marie Lauck, an Indiana State Senator, greet Sister Mary Gregory (third photo) at the program's conclusion. Both



Brennan and Miss Lauck are from Indianapolis. In the final photo, the new president is shown with her mother, Mrs. Bernadine Knoerle, of Mountview, Calif. Looking on are her brother, Harold Knoerle, of Menlo Park, Calif., a sister, Mrs. Joseph Schram, of Los Altos, Calif., and Mrs. Harold Knoerle. Sister Mary Gregory, a native of Cleveland, is a



1949 graduate of St. Mary-of-the-Woods College. She obtained a doctorate in comparative literature from Indiana University and was serving as presidential assistant at the time of her appointment last spring. She succeeds Sister Marie Perpetua, S.P., who held the college presidency since 1960. (Photos by Kadel)

Woods president tells Catholic college role

By MARY WILCOX

ST. MARY-OF-THE-WOODS, Ind.—"Developing the intellectual Catholic is what the Catholic higher educational institution can do better than anything else," declared Sister Mary Gregory Knoerle, S.P., newly installed president of St. Mary-of-the-Woods College.

In a special interview for The Criterion, Sister Mary Gregory commented on the tremendous interest in Catholic education evinced by the people of the Archdiocese of Indianapolis as indicated by the tabulated results of recent tri-diocesan Catholic Education Study.

OBSERVING that there was considerably more agreement for the continuation of elementary and high school levels than for higher education, she called for the people of Indiana to examine thoroughly and critically the responsibility of Catholic colleges in the Archdiocese to the college-age people of Indiana.

In turn, she urged those who feel that the Catholic higher educational institution can make an important contribution to the Church in Indiana, at this particular period of transition and crisis in the Church, to consider their own financial responsibility to the college.

"We feel the college-age population is a critical population and that these people have something to contribute to society," asserted Sister Mary Gregory.

"UNLESS there is enough support for private institutions, we are going to end up with a monolithic, state-supported higher educational system, which in the long run of history is going to take away from the picture of American Catholicism to an enormous degree. It is going to eliminate the intellectual area of Catholicism.

"If we want to have a well-read, well-educated, professional, intellectual Catholic population, then some Catholic students should be able to get their background and training in Catholic institutions; others should get theirs in non-Catholic or state-supported institutions.

"There should be this mix. If we eliminate the Catholic institutions and just leave ourselves with the state-supported or the private non-sectarian institutions, we're taking out a tremendous coloration. I think it would be a mistake."

Bishops

(Continued from page 2)

partners can be convinced that he or she—rightly or wrongly—is following the voice of conscience when deviating from the norm of the encyclical, and that in this case, there may be no sin that must be confessed or that excludes the person from Holy Communion."

THE BISHOPS concluded their statement by urging Catholics to emphasize what they agree on. "In the midst of all insecurity, the faithful must adhere to what is more secure than anything else: that Christ has all power in heaven and on earth and that everything has been subordinated to His dominion (cf. Matt. 28: 18)."

The statement was signed by Illinois-born Bishop John E. Taylor, O.M.I., of Stockholm; Bishop John W. Gran, O.C.B., of Oslo; Bishop Paul Verschuren, S.C.L., of Helsinki; Bishop Hans Martensen, S.J., of Copenhagen; Bishop Johannes Rueth, S.S.C.C., vicar apostolic of Central Norway; and Bishop Johannes Wember, M.S.F., vicar apostolic of Northern Norway.

Elected to head Vincentians

ROME — Father James M. Richardson was elected superior general of the 6,284-member Congregation of the Missions—Vincentian Fathers—at the national community's General Chapter here.

He is the third American to be elected to the post in the 333-year history of the order founded by St. Vincent de Paul.

Father Richardson was vice-provincial of the community's Los Angeles province and is the brother of Father John T. Richardson, executive vice-president of DePaul University in Chicago.

In addition to his post as superior general of the Vincentians Father Richardson also becomes the head of the largest Catholic order of nuns, the Daughters of Charity with 45,000 members.

Diocese forms Appeals Board

WORCESTER, Mass.—Establishment of a Diocesan Council Board of Appeals, to secure "justice and equality" in disputes between pastors and parish council majorities "which cannot be successfully resolved on the parish level," was announced by Bishop Bernard J. Flanagan in a pastoral to priests of the Worcester diocese.

The pastoral called attention to the fact that the right of appeal also is open to any individual "who feels that his personal rights as a member of the parish council have been denied him."

Germans slate interfaith meet

BONN, Germany — German Catholics and Lutherans have decided to replace their separate national meetings with a joint meeting in 1971.

The Central Committee of German Catholics, the federation of the country's lay organizations, and representatives of the Lutheran Church in Germany, after a joint meeting, issued a statement saying that the joint national meeting in 1971 would replace for that year the Katholikentag, the biannual national meeting of German Catholics, and the Kirchentag, the biannual national meeting of German Lutherans.

Named to survey Biafran relief

NEW YORK — Msgr. Andrew P. Landi of Brooklyn, assistant executive director of Catholic Relief Services, left here for Sao Tome where he will survey relief operations there for the starving population in blockaded Biafra.

He left here for the Portuguese West Africa island aboard a chartered CRS plane carrying 45 tons of high protein food and medicines for the Biafrans.

BOARD LATER ISSUES STATEMENT

Rule out encyclical resolution at Catholic Women's conclave

By JUDY EDINGER

DENVER—A statement concerning Pope Paul VI's birth control encyclical was ruled out of order among resolutions proposed for adoption by the National Council of Catholic Women at its national convention, (Oct. 14-18) here.

NCCW bylaws state proposed resolutions must be presented before June 18. The encyclical was issued in July. It was explained.

Other resolutions were adopted after much discussion about wording and amid confusion about points of parliamentary procedure. The group was to have adopted its resolution during a morning meeting (Oct. 16) but less than half the proposed resolutions had been considered by noon.

Disagreement over statements on disarmament and racism consumed time at the morning session and resulted in recessing the meeting to 11:30 p.m. In addition to the resolution on the encyclical statements on the recent welfare system and respect for life were debated at length during the late evening session, which ended at 2 a.m. (Oct. 17).

EVEN BEFORE the resolution on Humane Vitae was read to the assembly, an objection was raised, plus a motion that the matter be returned to the national board to make a statement on it. Mrs. Myles Zimmerman of Winona, Minn., immediately responded "We're ducking the issue. We should discuss it tonight."

The resolution as proposed was worded as follows: "The encyclical offered positive points which all Catholics cherish and are grateful to the Holy Father for reiterating, namely the sacredness of human life and conjugal love, openness to life and to motherhood, the value of sacrifice, and the positive appreciation of sexuality."

"It is within this context that the National Council of Catholic Women resolves to promote a prayerful, reflective study of Humane Vitae among its membership in open, sincere appraisal of the Holy Father's teaching, as well as of the diversified commentary inspired by the document; (it) is also an essential part of accepting the primary personal responsibility of forming one's own conscience on the issues treated in the encyclical. This is the responsibility that this member of NCCW must accept."

"We wish to re-emphasize the same authority in the same magisterium in enforcing Mater et Magistra, Paces in Terra, and On the Development of Peoples."

THE BYLAW which states the deadline for submitting resolutions is also included as one of the convention rules. That rule adds, however, "the presentation of any other resolution from the floor shall require unanimous consent of the delegate body."

A delegate from Portland, Ore., asked for a unanimous vote but was ruled out of order because the resolution was declared null and void. A San Francisco delegate asked why it was not stated in the resolution that this was submitted after the deadline. Margaret Mealey, executive director, answered: "We goated." The delegates responded with applause.

Miss Mealey added: "We would enter into this matter if never entered into our heads."

But at the end of the convention the NCCW board of directors met and agreed on the following statement:

"The encyclical Humane Vitae represents the teaching authority and the magisterium of the Holy Father, our chief shepherd. It offers positive points for all women united in the National Council of Catholic Women. These points we cherish and acknowledge, and express to the Holy Father our sincere appreciation for his reiterating the sacredness of human life and conjugal love, openness to life and motherhood, the value of sacrifice, and the positive appreciation of sexuality."

"The National board requests a prayerful, reflective study of Humane Vitae by its membership. The board recognizes that the encyclical has evoked many and diversified commentary, and NCCW members should accept the responsibility of including these in a study of the encyclical. NCCW will hope to be the channel for the findings of the study by its member organizations."

"Mater et Magistra, Paces in Terra, and On the Development of Peoples, which have been basic to NCCW programming, carry the same authority as this encyclical."

DISCUSSING the need for change in the NCCW so that it may serve well in new Church structures, Msgr. Francis T. Hurley, associate general secretary of the United States Catholic Conference, asked: "Is it possible that the NCCW as we know it in both title and structure will be completely changed and perhaps not even exist a few years from now?"

After suggesting the possibility of a complete change in NCCW, Msgr. Hurley explained he did not do so to assume "the role of prophet of doom in times of change and turbulence."

"True development conserves the past as it moves into the future," he said. "I say this not to suggest in any way that NCCW has not served the Church well, it has served the Church well and is capable of serving the Church better."

"Rather I say these things to encourage that openness which characterized Vatican Council II. If the bishops of the world could ask, 'What is the Church?' and adopt new procedures for this work in the modern world; if the bishops of the United States could reassess and phase out the old NCCW, then NCCW can itself face with equal openness the hard questions of its future in today's world."

Disarmament, the third section of the peace resolution, would have urged government to begin a reversal of its expenditures for the works of war, which in turn was amended to read "for the arms race." Further disagreement resulted in referring this section back to committee to complete rewording.

There had been some confusion as to whether this would be interpreted to mean an intention to drop peace negotiations in Paris. In clarifying the intent, Miss Ann Brosnan, chairman of the resolutions committee, said the statement should be interpreted to mean its purpose is "not to urge the government to end the war but to tell them let's not generate it."

AT THE EVENING session the newly worded section of the resolution was adopted without further discussion. It states: "NCCW, interested in the welfare of the human family, as a national organization, urges a limitation on the arms race, a greater stress on peace, and especially greater expenditures for economic and social

available some morally acceptable alternatives. NCCW pledges itself to promote programs for inoculation against rubella and also continues to oppose legislation that will liberalize present statutes on abortion."

MRS. NORMAN Folda of Omaha was elected president of the NCCW for the 1968-1970 term. Mrs. Folda has been on the NCCW board of directors representing the province of Omaha for the past two years.

Other officers elected to serve until the next biennial convention in 1970 in Minneapolis include Mrs. Reginald V. Batt of Longmont, Colo., first vice-president; Miss Mary Lee Cambre of Alexandria, La., second vice-president; Mrs. Thomas F. Palmer of Miami, third vice-president; Mr. James Herdis Rounsaville of Jacksonville, Tex., fourth vice-president; Miss Mary Margaret Curran of Wheeling, W.Va., secretary and Mrs. David J. McCarroll of Shaker Heights, A., treasurer.

Seen school aid LANSING, Mich.—State aid to non-public schools will win the approval of Michigan's legislature in 1969, State Rep. Robert Traxler predicted here.



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Ask an average Hoosier family who they think should be elected U.S. Senator this November 5th.

Mimi: "Ruckelshaus"
Jill: "Ruckelshaus"
Jennifer: "Ruckelshaus"
Robin: "Undecided"
Bill: "Ruckelshaus"
Billy: "Roger Ramjet"
Ceci: "Ruckelshaus"

Five out of seven's not bad... even if it is the Bill Ruckelshaus family. The Ruckelshaus family live in Indianapolis and are members of St. Thomas Aquinas Parish. Bill Ruckelshaus is the young, intelligent, involved Republican candidate for U.S. Senator. He has campaigned on the basis of truth in government. Bill will give this state and this nation the kind of new ideas and new leadership we need.

Bill Ruckelshaus for U.S. Senator

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.

Try collegiality

It is with heavy heart that we watch Bishop Charles H. Helmsing of the Kansas City-St. Joseph (Mo.) Diocese and the National Catholic Reporter (NCR) come to what seems to be an irrevocable parting of the ways.

The sadness is not only in witnessing the end of a friendly association which had such bright beginnings, although that alone is painful enough. Nor is it only in being convinced that a very enlightened bishop somehow has come to misconstrue the role of Catholic publications in a complex world, although that too is painful.

More than that—far more—is involved. Bishop Helmsing's condemnation of the NCR and his implication of heresy against some writers for a publication which has brilliantly served the aspirations born of Vatican II are a microcosm of the larger conflict over authority and doctrine which engages the Church on many fronts.

The lay-controlled NCR initially enjoyed the strong moral and financial support of Bishop Helmsing, who wanted it to become an unofficial national Catholic newspaper in which post-conciliar dialogue, debate and confrontation would flourish. With a staff as dedicated and gifted as any ever assembled by a religious publication, the NCR became this.

In 1967, however, Bishop Helmsing charged the NCR had "strayed from the truth" in matters of Church teaching and "dissociated" himself from it. That chill culminated in the total freeze of last week's condemnation.

In a special meeting the NCR board rejected the bishop's charges and his demand that it drop the term "Catholic" from its nameplate. In a statement, the board said the bishop "sees journalism as a direct extension of the formal teaching office of the . . . Church" whereas the board "sees religious journalism as the format through which probing, experiment, and the expression of unofficial opinions can occur" . . . which "can complement the formal and material teaching offices of the Church."

Other bishops doubtless will join Bishop Helmsing in his stand, while still others will side with the NCR. This will make for obvious confusion in distribution of the newspaper, not to mention the much larger matter of just what constitutes authoritative doctrine.

We believe this is a situation urgently commending itself to the U.S. Conference of Catholic Bishops and its collegiality it embraced at Vatican II but since has shunned with neglect. With the help of theologians and professional men, the bishops could lay down general guidelines for Catholic publications that would be of a more penetrating nature than those which seem to have prevailed in Bishop Helmsing's action.

Father John L. Reedy, S.C.S., contends in an editorial in the magazine Ave Maria that almost all Catholic book publishers, universities, associations, and convention proclamations probably could be found guilty of doctrinal errors along the lines cited by Bishop Helmsing. Father Reedy says he imagines such errors also (Continued on page 11)

No mean trick

Trick-or-treaters for the United Nations Children's Fund will be around again soon. We hope the fearsome threats of these angelic witches and warlocks will produce generous shakedown for the children of the world.

Launched in 1950 by a handful of Sunday schoolers in a Philadelphia suburb who collected \$17 in pennies, nickels and dimes, the annual Halloween drive now engages almost 4 million American youngsters. In 1967 their efforts added nearly \$3 million to the fund.

UNICEF has outstripped the ultra-rightist columnies of years past with facts and with continuing, effective compassion. It does not need defending. It needs only supporting, and a reminder of what has been accomplished for needy children wherever they are and without concern for the political ideologies of their government's leaders.

The fund currently assists approximately 500 projects in 117 countries and territories. Since beginning operation, more than 225 million children have been vaccinated against tuberculosis, 24 million treated for trachoma and 46 million for yaws.

Very few of us would recognize a case of trachoma or yaws if we saw one. But in other areas of the world they are chief causes of suffering and death.

Trachoma is a chronic eye disease that causes blindness. It is prevalent in North Africa and the Near East. It starts like ordinary conjunctivitis, but the linings of the eyelids become thick, hard and lumpy. Ulcers form on the eyeball, vision is progressively damaged and the pain is constant. For 10 cents, UNICEF can supply enough antibiotic medication to cure trachoma in a child and prevent a lifetime of blindness.

Yaws is a long-term tropical disease that affects chiefly the skin and the bones. Excrescences that resemble cauliflower patches appear, then subside, giving way to ulcers. The bones are slowly destroyed and become useless. Ten cents worth of penicillin is enough to restore a child to health.

Since 1950 American children have collected \$23 million by trick-or-treating for UNICEF—an accomplishment deserving the recognition and applause of their elders.

This Halloween open your doors and your hearts to them and to all the children of the world.

THE CRITERION

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Dangerous myth

It is safe now, amid the snappish coolness and the leaves of autumn, to give thanks for a relatively peaceful summer on the racial front. There was trouble enough. But not counting the April chaos immediately following the assassination of Dr. Martin Luther King, hot weather did not trigger full-scale racial rioting.

One can find almost every shade of reasoning—optimism and despair—for this quietest summer in the past five. Father John McCarthy, assistant director of the Social Action Department of the U.S. Catholic Conference, looks on the bright side.

In reviewing a study recently released by the Bureau of the Census and the U.S. Department of Labor, Father McCarthy concluded that comparative calm signaled an improvement in the urban situation. To buttress his view, he pointed to the tapering off of the northward migration of Negroes; the reduction of the education gap between whites and non-whites (from a year-and-a-half to less than half a year); to the tripling,

in the past decade, of Negro families with incomes in excess of \$8,000 annually; and to the reduction, since 1960, of non-white families living in urban poverty areas (from 77% to 56%).

Things may not be good, Father McCarthy said, but they are getting better. He believes they are better because many decent Americans are willing to work in the "twilight zone" while this nation emerges from racial separation to unity.

However, Carl T. Rowan, former assistant secretary of state and a distinguished journalist, finds much more shadow in the twilight. He insists there is an abysmal lack of information about the rate of so-called progress by the Negro. Using the same Labor Department study figures cited by Father McCarthy, Rowan points to the disparity of unemployment rates: 3.7% for whites, 8.8% for non-whites. Further, joblessness is increasing, not decreasing, among core-city Negroes. Often it is 10 to 15 times that of national percentages for whites.

Rowan scoffs at the idea that preferential treatment is now given black people in hiring and promotions, or

that they are being placed in jobs for which they are not qualified by conscience-stricken employers. We agree. That is nothing but pure myth. It is, however, a myth having a powerful influence on current thinking among many white Americans that the black man is going too far too fast.

The fact is, the black man, is not only NOT moving too fast, he is not moving at all. Compared to whites, Negroes still are more than three times as likely to be in poverty, twice as likely to be unemployed and three times as likely to die in infancy or childbirth. If progress can be measured only in decimal points, it is not progress but statistical irrelevance.

Nonetheless, a great number of Americans are convinced that Negro favoritism is at work in government and in personnel offices. No facts or figures will dissuade. It is a conviction born of fear and selfishness. It is part and parcel of the ugly mood infecting the electorate this year. It will go into the polls next month and be the deciding factor for too many voters. And if the myth prevails in the councils of government, it will serve the purposes of hot, tragic summers to come.

• GEORGE SHUSTER'S VIEW

Catholic schools: a broader mission

By DR. GEORGE N. SHUSTER

Asking questions about Catholic schools became fashionable only recently. Six years this month, an important bishop said: "Asking us to explain or defend what is being done by the heroic nuns in our schools is an impertinence."

Today that seems as odd as it once did. In fact, we have gone the opposite extreme. Sure, there have always been critics and some of them have had plenty of reasons to complain, but today it requires some courage to say that the critics may occasionally be wrong.

Solid research abounds. One of the most ambitious studies is currently being done by the New York Archdiocese and the results will probably set the tone for conversation about Catholic schools for quite a while.

Some of the completed studies are uncovering situations which may not exist everywhere but are typical. For example, urban schools are in a deplorable state of disrepair.

What we really need is a new idea about what the Church might hope to accomplish in its educational mission. One possibility is a more intense focus on service to the community—to service in a much broader sense than we have been accustomed. In this wider perspective, the Church would see its responsibility as not only serving itself or its own members but serving those in the community who need its message and help most, including non-Catholics.

This has many dimensions and many concrete applications. It means that education must unite the parish, not divide it. We can no longer admit to our schools only the children of parents who are the so-called "washed," the "envelope fillers," the "society joiners"—useful as these people are.

Rather, we will include the children who are starved for religious formation. We will include the poor. We will include

those who have chosen to dedicate their lives to the service of the poor, and the work of the Church.

If we spelled out this focus and made it known, it would appear as a live reason for having Catholic schools.

There's another valid reason for Catholic schools: to face facilities for the total educational mission of the Church. For example, all the classes we now have in our schools and been given full use of the entire range of materials available, from audio-visual aids.

Besides the sharing of facilities we need cross-fertilization of public and parochial school students and parents. A common weekly liturgical service, along with a social program of some type; formation of PTA groups for CDD parents and joint meetings with PTA groups of the school.

A fantastic possibility, would be experimentation with new approaches to teaching religion. For example, training eighth grade Catholic school students to teach religion to third grade public school students. The training would be exciting and thrilling. This kind of experimentation would form community among children rather than the feeling they are being forced into a humdrum hour.

Sure, it would put a burden on pastors and the teaching staff, but I reply that this kind of challenge might make pastoral work more exciting than it seems to be these days. Another area of cooperation is between teachers in public and parochial schools. If these two staff groups could work together amicably and creatively, still another form of parish community would be formed.

Money? When our people begin to realize that the school is for all of them, and that they are sharing in real service to the community, they will have quite a different attitude towards the idea of supporting Catholic schools.

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"TRY TO ENTER INTO A MEANINGFUL DIALOGUE WITH HIM. IF THAT DOESN'T WORK, WHAM HIM ONE."

• THE PROGRESS OF PEOPLES

World aid agencies are tools of justice

By BARBARA WARD

What are the positive arguments of channelling a greater proportion of funds for economic development through international agencies—through such institutions as the World Bank and its subsidiary, the International Development Association (IDA), through the International Monetary Fund (IMF), or the United Nations Development Program (UNDP)?

The first argument is the variety of approaches to the provision of development funds which these agencies make possible. With the guidance of an exceedingly expert staff, the World Bank makes loans, at commercial rates, for basic needs like roads and power, and is increasingly interested in agriculture. Although it has been in the lending business for more than 20 years and has a volume of loans of about \$1 billion a year, there have been no defaults on its lending and its financial rating is held to be first-class.

This fact shows the care with which cases are chosen. Otherwise commercial interest rates could not have been afforded. It also offers a remarkable contrast with much development lending in the 19th century when, again and again, loans for "internal improvements" in the United States or loans for Latin American development ended in bankruptcy.

In the 1840's, for instance, nine out of the 25 state governments in the United States were in default on their loans (largely for development) and British bankers, who had, in the main, lent the money, talked about Americans the way Americans now talk about "wasteful, unreliable, developing peoples."

The same staff and the same expertise are used by the World Bank to assess credits made

available to developing countries through the IDA. Governments contribute the funds to IDA as grants; their IDA lends this money to developing countries for 50 years at only three quarters of 1% a year in interest. The loans are thus very "soft" but the examination of the projects and proposals for loans is very "hard"—in other words, very thorough.

Developing lands carry an increasing load of debt these days. They pay back about \$4 billion a year to the rich countries (a sum which might well be put in a revolving fund and lent to them again). So IDA's easy terms are very necessary and very welcome—so welcome that IDA's funds are virtually exhausted and still wait on a congressional decision to provide \$60 million of fresh funds. This figure is small in itself, yet it will spark a further \$720 million from other wealthy governments, a fact which makes Congress's delay incomprehensible and inexcusable.

The advantage of UNDP funds is twofold. They are given as grants. And as a condition of receiving them, governments have to put up matching funds. The program has tried to concentrate much of its efforts on creating the pre-conditions of development—surveys for undiscovered mineral reserves or water supplies, training in public administration, pilot projects in new crops and so forth. In the need of the need for its services, too, could quadruple its programs if more funds were made available by governments.

The IMF is sometimes forgotten in this context of development funds. But it already has a useful program for offsetting any short-term losses made by developing countries when their export earnings, for no fault of theirs, fall away. In a same world, any addition to the IMF's reserves in the way of fresh credit, for instance the proposed "Special Drawing Rights," would be made available first to the poorer coun-

tries who desperately need more working capital in their conduct of international trade.

The international community thus includes a whole spectrum of lively, experienced, increasingly efficient organizations. They do not have to be invented. They were set up in the creative wave of institution-building which followed the second world war, when, for a time, the nations realized that they could not create a peaceful society (Continued on page 8)

• A VIEW AT WEEK'S END

About a lady who is not for burning

By JOHN G. ACKELMIRE

Two cheers are due the sister of Mrs. Aristotle Onassis for her spirited comment that "it doesn't make any difference what the Americans think of this marriage."

A full course three cheers would be in order except that this is the sort of thing a loyal sister ought to say. Therefore, let us divide the remaining cheer for German comments between Bob Hope and an Irish bartender.

Hope reduced the most over-inflated news story of the decade to sensible proportions with his quip that "Nixon got himself a Greek, and now everybody wants one." The bartender's canny reaction was: "Well, that kind of blows the Camelot image, doesn't it?"

Mrs. Onassis should be grateful for these latter two comments, neither of them cruel. They helped to put things into rational perspective. Indeed, she seemed to be pleading for such perspective when she yield-

ed momentarily to an invading mob of news media churls who ought to have been exposing City Hall or doing something else important.

"Please understand," she gently chided in asking that not island privacy be respected, "that even though some people may be well-known, they still hold in their hearts simple emotions . . . With us happiness."

The Catholic validity of Mrs. Onassis' marriage is a matter that Church officials will determine. All others, however, are wading through judgmental waters that may blow off their legs when they indulge themselves in orgies of invective and condemnation.

Some of the most uncharitable comments have come from elements of the American press which pose as infallible arbiters of the human condition. One is left to wonder whether their editors are as sane as Dr. Strangelove. From their hysterical gabble, one would think a national monument had just been desecrated.

Mrs. Onassis was not a national monument, and she never showed any desire to become one. As she tried to explain to the newsmen on the Isle of

Skorpios, she is just another human being with a life of her own to lead in a way she best sees fit.

The fact that she was the widow of a President was not relevant to her choice of future courses of action. It was enough that her husband was a President in the White House she acquitted herself magnificently as a wife, as a mother, and as a First Lady.

Yet some of the Ku Klux Klan rantings against the lady are almost unbelievable. Some impartial political observers say the marriage even may further hurt Hubert H. Humphrey's chances to win poor Humphrey had to do with the widest imagination.

Indeed, the holier-than-thou yappings against Mrs. Onassis speak most poorly for many of the American press. Have they forgotten so soon how her public obligation to comport herself in a certain way ended five years ago next month with a traumatic suddenness almost without parallel in the annals of horror? Have they forgotten so soon how she managed herself that terrible afternoon and night to resolve to become the grim days that followed with an example of high courage that

broke a watching nation's heart and set a standard for which the rest of us could draw new strength?

As for the Irish bartender's terse comment about Camelot, it is well to be rid of that dreamy-bod kid stuff. However appealing the myth may have been to misty-eyed romantics, it only served to confuse American political values.

John F. Kennedy was not a character in an Arthurian soap opera. He was a hard-nosed, keenly intelligent pragmatist with attainable ideals. He was barely beginning to touch his potential for greatness when he was cut down. It was his good fortune to have a helpmeet of extraordinary competence and charm. But it would do injustice to his memory to suggest he would have served his country less had he been burdened with a Mary Todd rather than a Jacqueline Bouvier.

This corner wishes you happiness, Mrs. Onassis, and hopes whatever spiritual crisis your decision entails will in due course lead to the satisfaction of yourself and your many admirers.

QUESTION BOX

Didn't Saint Paul give women an inferior role?

By MSGR. R. T. BOSLER

Q. There are a few items in the epistles of St. Paul that are very disturbing to a woman. One is 1 Timothy 2: 9-16. Is this the inspired word of God telling us to "keep quiet," to "learn in silence with all submission," etc.? How about: "I do not allow a woman to teach, or to exercise authority over men." And further: "For Adam was formed first, then Eve. And Adam was not deceived, but the woman was deceived and was in sin." Adam was completely innocent, eh? This is disgusting to me, and I can't accept it.

A. In reading the Bible, or any book for that matter, it is helpful to keep in mind the context, the kind of world in which the book was written. In the world of the Bible, the position of women was quite different than it is today. For one thing, there was no emphasis on the sexual function of women, and since the bearing and rearing of children kept them confined to the home, their position in society was inferior to men who enjoyed more freedom.

The Old Testament, in keeping with the times, regarded women as the property of men. However, the social position and dignity of women was greater among the Jews than among their non-Jewish neighbors. Jewish women could, for example, require—honor—and obedience from their sons (Ex. 20:12) and could participate in public religious and religious festivals (Dt. 12:12).

In the New Testament, women took an active part in the life of the Church (Acts 6: 1; 9: 36ff; 16: 15), but their principal function was still considered to be childbearing (1 Tim. 2: 15). They

were thought to be the weaker sex and, hence, subject to men. We should not be surprised that Paul's letters reflect this view of women, because it was the commonly accepted notion at his time. If he were writing today, no doubt his approach would be quite different.

However, looking at Paul's writings, as a whole, one does find the beginnings of a more enlightened view of women. While he maintains the traditional ideas of his society, that woman is saved through childbearing and ought to be subject to man, he also states that the two sexes depend on one another and that in Christ there is no difference between man and woman. (1 Cor. 11: 11-12.)

When we consider that it was only in the first quarter of our own century that women began to achieve equal rights with men in the United States, we cannot be too hard on Paul, who was writing two thousand years ago.

Q. We are told, "Judge ye not," and yet we are constantly called upon to make judgments on our fellow men, for our children's protection, for the protection of our own rights as individuals, and, of course, for the good of society, as in court.

A. We are allowed, in the name of justice or fair play, where no major crime has been committed, to pass judgment and thereby injure the feelings of another? My conscience bothers me over some measures taken against a member of our social club who had been irresponsible. At the time these measures and the club's action seemed justified. Now, I don't know.

A. Only God decides the innocence or guilt of another soul. But as rational beings we can and must judge facts and evidence. If you catch a suspicious character breaking into your home, you don't need to wait

until he rifles the silver drawer before labeling him a burglar instead of a trespasser. You have a right to assume he is up to no good and call the police to protect your property.

As to your fellow club member, you give no indication of the kind of irresponsibility or the measures taken as retribution. Nor do you say the member was given an opportunity to answer charges or explain his behavior. Accused criminals get their day in court and the law guarantees them certain rights. The same courtesies should hold for "irresponsible" club members.

Since your conscience bothers you, I suspect the group acted

hastily or spitefully, or responded out of proportion to the seriousness of the offense. With the passage of time and maybe a cooling of temper, you are having second thoughts.

Q. Why were we taught to say "Bless me, Father, for I have sinned" to begin a confession? Some priests do say "God bless you," as you are about to leave the confessional, but many do not. So why ask for a blessing that you are not going to receive or may get only as an afterthought?

A. Isn't the forgiveness of sins a blessing? You do raise a good

YOUR WORLD AND MINE

Should the UN control the seas?

By GARY MacEOIN

As sovereign states go, the Mediterranean island of Malta with its 122 square miles is not far from the lower end of the size scale. Its contribution to human progress throughout history and as recently as World War II has, however, been out of all proportion to its area and population. It is, accordingly, fully becoming that Malta should have introduced a proposal due for discussion at the current session of the UN General Assembly for "the reservation exclusively for peaceful purposes of the seabed and the ocean floor," and the use of their resources "in the interests of mankind."

A year has passed since Malta first presented its proposal, and the intervening formulation of the nations of the world shows an awareness that we are here dealing with one of the most critical issues yet to come before the world body.

This may prove the event that will ultimately transform the United Nations from a well-frustrated debating society into a true decision-making body armed with both moral and material resources for imposing the judgment of mankind on self-seeking sovereign states.

The moral issues are reasonably clear. Technology has reached a point where massive exploitation of immensities in the depths of the oceans can quickly begin. Should the law of the wild apply? In practice, this would mean benevolence only for the few nations able to assemble huge investments of capital and skills, with the

rest represented not necessarily by the Catholic viewpoint.

Another viewpoint is being expressed by Father Fenton, who will be speaking here in Indianapolis on November 18 at the ISTA Building at 8 p.m. A donation of \$2.00, payable at the door, is requested. Father Fenton's topic is "Communism and American Criticism."

Since The Criterion is the official Catholic publication of this diocese, would you make an announcement in your publication on the coming of this speaker? It is my sincere wish that every Catholic have the opportunity to hear this very dedicated priest.

(Mrs.) Madeleine Jensen Indianapolis

Where were they?

To the Editor:

It is interesting to note the demands by many members of hierarchy, the laity, and the clergy for obedience to the most recent Pope VI encyclical, *Humanae Vitae*.

Where were these people and where were their demands for obedience to the previous encyclicals *Pacem in Terris*, *Mater et Magistra*, and Pope Paul's own *Populorum Progressio*?

Shouldn't they have been equally demanding for obedience to these great social encyclicals concerning man's love for man?

Keith J. Ackley Indianapolis

Liked letter

To the Editor:

After reading the comments in the letter by "Mother of Five," I inspired me to write also. I am also a Mother of Five and am so fed up on all the articles in the church papers about birth control and abortion that I am very tempted to not get them in from the mail box anymore. I have read Catholic papers and magazines all of my life and really enjoyed them until recently.

My husband and I have two children with very bad handicaps, and we know it was God's will, and we will try to do our very best for them to overcome their handicap. We would have gladly accepted more children if it would have been God's plans. We know we will never have riches, but we also know that we will have the love of our children and will have food on the table. There are so many things in this life that money cannot buy, and if people would just accept God's will, the world would be a much better place to live in.

"Mother of Five" was the best letter that I have read in your paper for months.

A Mother Beech Grove

Priest to speak

To the Editor:

It is with great interest that I look forward to the time for a fresh wind of your publication.

As you state, the opinions ex-

pressed, especially in the editorial, represent not necessarily the Catholic viewpoint.

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After reading the comments in the letter by "Mother of Five," I inspired me to write also. I am also a Mother of Five and am so fed up on all the articles in the church papers about birth control and abortion that I am very tempted to not get them in from the mail box anymore. I have read Catholic papers and magazines all of my life and really enjoyed them until recently.

My husband and I have two children with very bad handicaps, and we know it was God's will, and we will try to do our very best for them to overcome their handicap. We would have gladly accepted more children if it would have been God's plans. We know we will never have riches, but we also know that we will have the love of our children and will have food on the table. There are so many things in this life that money cannot buy, and if people would just accept God's will, the world would be a much better place to live in.

"Mother of Five" was the best letter that I have read in your paper for months.

A Mother Beech Grove

Priest to speak

To the Editor:

It is with great interest that I look forward to the time for a fresh wind of your publication.

As you state, the opinions ex-

point, however. The whole ritual of the confessional needs rethinking.

Q. My family kept getting little gifts or items such as crosses, pins, veils, greeting cards, etc., sent to us through the mail. All are sent by Catholic organizations. Is a person obligated to send money for these items or return them?

When we don't send money, we keep getting letters month after month reminding us that our "donation" has not been received. There is so much of this problem. What should we do?

A. You have no obligation to pay for these cheap gifts or to return them back. Drop them in the trash.

The Federal Trade Commission clearly states that unsolicited merchandise of any kind—or letter requesting payment—must be accompanied by a clear and conspicuous disclosure that the recipient is under no obligation to return the merchandise or to preserve it. He pays only if he decides to buy the item and use it.

He declined comment on the dissent of some Washington, D.C., priests, a number of whom have been suspended by Cardinal Patrick O'Boyle.

"The PAPAL encyclical is an authentic, authoritative teaching of the head of the Church, which binds Catholics in conscience," he said. But he added that the encyclical is a "non-infallible pronouncement" and that theologians admit the possibility of a believing Catholic dissenting.

"A truly competent person, having carefully studied a non-infallible pronouncement of the Pope," Bishop Zaleski said, "may find himself in a situation here, because of particular reasons which he considers valid, cannot psychologically give to it internal assent."

"On the other hand, it is also legitimate to question the style and the validity of the theological content of the dissent."

"Dissent must be manifested in a responsible fashion," he continued. "It must be given in a style which does not disturb the believing community."

"Moreover, a person who cannot give internal assent must be willing to continue to study the issue of the issue."

Arbitration asked

in priest dissent

ST. PAUL, Minn.—The Priests' Senate of the Presbytery of the Archdiocese of St. Paul-Minneapolis has voted to support efforts of the National Federation of Priests' Councils to obtain arbitration and due process for priests in conflict with their bishops.

The support was voiced in a letter sent by Msgr. Richard Moudry, senate chairman, to Father Patrick J. O'Malley, Chicago, of the National Federation of Priests' Councils.

It was said that the letter was prompted by action of Cardinal Patrick O'Boyle of Washington, who disciplined 30 priests who had publicly dissented from Pope Paul's birth control encyclical.

Similarly, in the political area, the world nations have stubbornly refused to yield any significant part of national sovereignty in spite of the clear need in the interests of survival. Here, without taking from existing rights, the United Nations can be given sovereignty over the greater part of the globe. It may not seem important today. But it establishes the principle of a world government, and it also creates a precedent for control of space. As things are going, sovereignty over these two areas may soon be more important than over present national territories.

Such concepts of human solidarity have, of course, to contend with a variety of short-term interests. One unresolved issue is the limit of national jurisdiction. Old exploitation on the continental shelf has already gone far outside the traditional territorial waters of many countries, and there seems strong support for fixing the cut-off line at the point at which the shelf dips to 200 meters. But some coastal states are claiming jurisdiction over a much more extensive area known as the continental margin. This would exclude from UN control just about all resources likely to be exploitable in the foreseeable future. The world body would have new duties but would continue to lack the resources needed to perform them.

Enthusiastic United States support is a must to get world approval for the proposed principles. As the world's richest nation and the one with the biggest stake in peace, it can afford to take a long-term view. If it does, it will also strengthen its claim to moral leadership.

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Yugoslavia Reds

oust churchgoers

BONN, Germany—A Zagreb weekly newspaper has reported that 267 persons have been discharged from the Communist party in Yugoslavia because they professed their Catholic faith in public and attended Sunday Mass regularly.

The weekly, Vjesnik u Srijedu, hailed this action because it said it is the time for a fresh wind to blow through the ranks of communists.

COMMENTS ON ENCYCLICAL

Dissent must be responsible, prudent, Lansing prelate says

LANSING, Mich.—In addressing a Catholic men's group here, Bishop Alexander M. Zaleski of Lansing said that if a Catholic dissents from the Pope's controversial statement banning birth control he must do so "in a style which does not disturb the believing community."

Bishop Zaleski, chairman of the Commission on Theology and Doctrine of the National Conference of Catholic Bishops, said any such dissent must be "prudent."

He declined comment on the dissent of some Washington, D.C., priests, a number of whom have been suspended by Cardinal Patrick O'Boyle.

"The PAPAL encyclical is an authentic, authoritative teaching of the head of the Church, which binds Catholics in conscience," he said. But he added that the encyclical is a "non-infallible pronouncement" and that theologians admit the possibility of a believing Catholic dissenting.

"A truly competent person, having carefully studied a non-infallible pronouncement of the Pope," Bishop Zaleski said, "may find himself in a situation here, because of particular reasons which he considers valid, cannot psychologically give to it internal assent."

"On the other hand, it is also legitimate to question the style and the validity of the theological content of the dissent."

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with an open mind and in depth so as to make possible an acceptance, once his study has overcome the objections originally held."

HE ADDED THAT "it is clear the Pope intends that his pronouncement binding in conscience."

"Every Catholic, therefore, will make every effort to conform his conscience to the teaching of the Church."

"It has always been Catholic teaching that conscience, even when erroneous, must be followed," the Bishop said. "It is the responsibility of all of us, bishops, priests, laity, in all charity and compassion, to lead others to the formation of a correct conscience."

Orthodox paper

hails encyclical

BONN, Germany—Pope Paul VI's encyclical on birth control, *Humanae Vitae*, was hailed in the official organ of the Orthodox Church of Serbia—*Vesnik Pravoslavnog Svestenstva*.

The Belgrade paper said the encyclical defended the moral side of sexual life and opposed a world which has become morally unstable and seeks easy compromise.

The paper added that *Humanae Vitae* "an 'interesting document' also for Orthodox theologians who are interested in the subject of canon law and Christian morals."

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Diocesan paper poll gives Wallace 30%

CAMDEN, N.J.—George Wallace's claim that the presidential polls are not really revealing his strength may be more than an idle boast.

If the results of a straw vote taken by the Star Herald, Camden diocesan paper, are an

Ward

(Continued from page 4)

unless they went beyond the total claims to total sovereignty of the separate states.

Twenty-three years after that vast disaster, the nations are recovering their old illusions of grandeur. They are returning to their old idiotic belief that over a hundred nations can live on this small planet without rules or forms of association and still not cannon into each other. But the folly of such views has not changed. So the reasons for using the international agencies today are the same as the reasons for creating them in the first place.

They represent mankind's fumbling effort to build a planetary society in which men can live without destroying each other. They take the taint of patronage and dependence away from efforts at economic cooperation between rich and poor. They begin to typify objective rules of distributive justice. They get the world away from the unpredictable generosity of the rich. Instead they initiate a steady accepted transfer of resources which resembles, if you like, a world tax system.

It is for this reason that in the Populorum Progressio, Pope Paul gives so high a priority to strengthening and developing the international agencies. They are our first instruments of planetary justice, a foreboding of the global obligations of an orderly world.

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dication of the intentions of south New Jersey Catholics, and if these intentions are an indication of Wallace's national strength, then Richard Nixon and Hubert Humphrey had better watch out.

The newspaper's sample ballot, taken over a three-week period, shows surprising support for American Independent Party candidate George Wallace.

A FRACTION less than 30% of the 331 votes cast were for Wallace, with 32% for Democrat Humphrey and 31% for Republican Nixon. About 6% were undecided.

The straw ballots were mailed in late September to some 3,300 Star Herald subscribers selected at random in communities from Camden to Cape May. Some 20 municipalities were sampled.

Here is how the returns broke down numerically: Humphrey, 303; Nixon, 296; Wallace, 274; undecided, 58.

ALL IN ALL, it looks like a cliff hanger. If this is indicative of how the state and nation will go, then the next President may well be decided in the House of Representatives.

Even if all the undecided votes go for the leading candidate, he will still be far short of the majority needed to win the Presidency without resorting to Congress to break the deadlock.

Of course, there is no way of knowing whether the "Catholic" votes in South Jersey represent the over-all trend in the state, let alone the nation. But if they do, then November 5, 1968, will be a unique election in American history.

Noted theologian made archbishop

VATICAN CITY—Msgr. Ferdinando Lambroschini, a noted Vatican theologian, consultant to several congregations of the Curia and a prominent figure in the controversy surrounding Pope Paul's encyclical on birth control, has been appointed Archbishop of Perugia.

Observers here said that the elevation of the 57-year-old priest directly to a major archdiocese without his serving first as the bishop of a smaller diocese was most unusual. Unofficial sources predicted he would soon be made a cardinal.



EVALUATION TEAM AT PROVIDENCE—A team of educators recently conducted a two-day evaluation of Our Lady of Providence High School, Clarksville. Part of a nation-wide study of schools and colleges conducted by the Sisters of Providence, the evaluation included a review of the administration, curriculum, faculty and physical facilities at Providence. Shown above, seated from left, are: Sister Maureen Theres, of Fort Wayne; Sister Marie Robert, of Chicago; Sister Ann Joachim, of Galesburg, Ill.; Standing, from left, are: George Popp, of Purdue University; Sister Anne Pauline, of Evanston, Ill.; Sister Theresa Marian, of New Albany; and Bruce McIntosh, of Indiana University.



FLOYD COUNTY SOFTBALL CHAMPIONS—These young ladies from St. Mary's parish, Navilleton, recently took first place in the New Albany Girls' Softball Youth League sponsored by the Floyd County Recreation Department. They also won first place in the Floyd County Girls' Softball League. Father Edward Gayso, St. Mary's pastor, is shown in the back row with coaches Jim Harl and Bob Naville.

Vietnamese Catholic educator visits I.U.

BLOOMINGTON—Father Le Van Ly, dean of the faculty of letters at the Catholic University of Dalat, and five other South Vietnamese educators are on the Indiana University campus as part of a program to observe policy, administration and curricula at United States universities.

The group's visit is being sponsored by the government of South Vietnam, the U.S. Office of Education, and the Agency for International Development.

Before returning to South Vietnam in mid-November, the educators, all deans of law or letters, will visit the University of Dayton, University of Michigan, Baldwin-Wallace (O.) College, and Columbia University. They hope to gather information to help improve the higher education system in South Vietnam.

Father Van Ly said the group was impressed with the role the colleges in America play in the community, and of the ability of faculty members and students.

Elect officers for Auxiliary

RICHMOND, Ind.—The new officers of the Knights of St. John Auxiliary are: Mrs. Helen Boehm, president; Mrs. Donald Martin, first vice-president; Mrs. Charles McClure, second vice-president.

Others elected to office include Mrs. Robert Stier, recording secretary; Mrs. Rita Kinley, financial secretary; Mrs. Ella Isen, Mrs. Lillian Melle and Mrs. Rita Kinley, auditing committee.

Father Richard Hillman is the spiritual adviser.

SCA unit sets meeting Oct. 27

NEW ALSACE, Ind.—The Single Catholic Adults Club will meet at 8 p.m. Sunday, Oct. 27, at St. Paul's School. There will be refreshments and entertainment following the meeting.

The club offers a program of social, civic and religious activities for all single Catholics between the ages of 21 and 45. Interested persons are invited to attend this meeting.

Named to staff of Abbey Press

ST. MEINRAD, Ind.—Abbey Press has announced the appointment of Brian F. Daly as editor of Abbey Press Publications (Marriage Paperbacks & Pamphlets).

Daly is a native of Richmond, Va., where his father was founding editor of The Catholic Virginian. His brother, John, is currently news editor of The Catholic Transcript, Hartford, Conn. Both are diocesan weeklies.

Daly comes from The Texas Catholic Herald, Houston, Tex., where he was managing editor. He supervised the editorial staffs of the Houston edition as well as those of Austin and Beaumont.

He was the first editor of The Catholic Commentator of Baton Rouge, La. He was also a staff writer for the Virginian Pilot, morning daily of Norfolk, Va. Daly served as a lieutenant in the U.S. Army and is a graduate of Spring Hill College in Alabama.



BRIAN F. DALY

Rummage sale
SELLERSBURG, Ind.—The Ladies Club of St. Paul's parish will sponsor a rummage sale at the D & W office, 415 E. Utica St., on October 25 and 26.

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PLAN NATIVITY PARISH BAZAAR—The Altar Society of Nativity parish, Indianapolis, will sponsor a Bazaar on Friday and Saturday, Nov. 1-2, to raise funds for the main altar of the new parish church now under construction. Sale hours for the Bazaar will be from noon to 9 p.m. on Friday and from 10 a.m. to 8 p.m. on Saturday. Shown above admiring salable items are, from left: Mrs. Robert Hoffman, Mrs. Leo Rhoda, Mrs. Alan Clynne, Mrs. Donald Bruhn and Mrs. Robert Broderick. Mrs. Clynne and Mrs. Bruhn are co-chairmen of the event, while Mrs. Broderick is Altar Society president.



TO SPONSOR HALLOWEEN DANCE—The Holy Name Society of Holy Name parish, Berch Grove, will hold its annual Halloween Dance in the parish auditorium on Saturday, Nov. 2, from 9 p.m. to 1 a.m. A "roaring twenties" theme is planned. Shown above with Father Robert Hartman, pastor, are from left: Mr. and Mrs. Joseph Haag and Mr. and Mrs. Karl Siegmund, serving as co-chairmen of the event. Tickets are available by calling 787-2057, 787-7166 or 786-7759.

Final October Devotions set at Monte Cassino

ST. MEINRAD, Ind. — Father Daniel Buechlein, O.S.B., assistant dean of men at St. Meinrad's College, will be the final speaker at the annual October Devotions scheduled Sunday at the Monte Cassino Shrine near here.

His topic will be "The Motherhood of the Church."

In addition to a sermon, each pilgrimage consists of a reading from Sacred Scripture, a Marian hymn, recitation of the Rosary and procession, the Litany of the Blessed Virgin, a second short reading from Scripture, the Pilgrim Prayer, a blessing and final hymn.

Named after the famous Benedictine Abbey of Monte Cassino in Italy, the Shrine of Our Lady of Monte Cassino has been a favorite of pilgrims from Indiana, Illinois, Kentucky and Ohio. Nearly 1,000 persons attended last Sunday.

Renamed head of Marian board

INDIANAPOLIS — Mother Marie Dillhoff has been re-elected chairman of the board of trustees of Marian College, according to an announcement by Dr. D. J. Guzzetta, Marian president.

Mother Marie is superior-general of the Sister of St. Francis of Olenburg, who conduct the college. Sister Mary Karen Zahn, dean of academic affairs at Marian and an ex-officio member of the board, was re-elected board secretary.

Dr. Guzzetta also revealed that the board approved the financing arrangement for the new college library. Construction bids on the library, expected to cost about \$2 million, were to be opened October 24.

Name minister to college post

WORCESTER, Mass. — A Protestant minister was selected for the No. 2 post in the operations of 64-year-old Assumption College conducted by the Augustinians of the Assumption here. The college board of trustees appointed the Rev. Dr. Oscar E. Remick, a United Church of Christ minister, as vice president after naming Father George L. Bissionette, A.A., as president.

Fish fry set
INDIANAPOLIS — St. Roch's Youth Activities Board will sponsor a Fish Fry on Saturday, Oct. 26, from 4 to 8 p.m., in the school cafeteria, 3602 S. Meridian St. Carry out service will be available.

ARCHBISHOP BISKUP'S CONFIRMATION SLATE

Unless indicated otherwise, parishes listed are in Indianapolis.

Saturday, Oct. 26—3 p.m., St. Bernadette; 7:30 p.m., St. Patrick.

Sunday, Oct. 27—3 p.m., St. James; 7:30 p.m., St. Roch.

Sunday, Nov. 3—3 p.m., St. Jude; 7:30 p.m., Assumption.

Wednesday, Nov. 6—7:30 p.m., St. Joan of Arc.

Saturday, Nov. 9—3 p.m., St. Anthony; 7:30 p.m., St. Joseph.

Saturday, Nov. 16—7:30 p.m., Holy Cross.

Sunday, Nov. 17—11 a.m., St. John; 3 p.m., Holy Trinity.

Tuesday, Nov. 19—7:30 p.m., St. Therese.

Thursday, Nov. 21—7:30 p.m., St. Lawrence.

Thursday, Nov. 23—3 p.m., St. Monica; 7:30 p.m., St. Gabriel.

Sunday, Nov. 24—3 p.m., St. Thomas; 7:30 p.m., St. Luke.

Tuesday, Nov. 26—7:30 p.m., St. Simon.

Saturday, Nov. 30—7:30 p.m., Nativity.

Sunday, Dec. 1—7:30 p.m., Holy Name.

Tuesday, Dec. 3—7:30 p.m., Mooreville.

Sunday, Dec. 8—11 a.m., Cathedral (adult).

Saturday, Dec. 14—3 p.m., St. Michael.

Sunday, Dec. 15—3 p.m., St. Ann.

KC plans visit to Gibault School

INDIANAPOLIS—Our Lady of Fatima Council No. 3228 will make its annual visit to the Father Gibault School in Terre Haute on Sunday, Oct. 27. A bus will leave the council parking lot at 10 a.m.

Preceding the trip, the council will hold a charity Halloween dance Saturday, Oct. 26, at the council home, 1313 S. Post Road. Proceeds from the event will benefit the Gibault School building fund.



DISCUSS MIGRANT APOSTOLATE—Three ministers in Johnson County met recently with Father James F. Byrne, pastor of St. Rose of Lima parish, Franklin, to discuss plans for next year's efforts among the migrant farm workers there. They had just concluded this year's program, which included daily classes for pre-school youngsters conducted by two Sister Sisters of St. Francis now assigned to the Franklin parish. Shown above with Father Byrne, seated at left, are (from left): Rev. William R. Valentine, Jr., of Grace United Methodist Church, Franklin; Rev. Wendell Davis, of Whiteland Presbyterian Church; and Rev. Summer Walters, of Mt. Auburn United Methodist Church, Greenwood.

Adopt theologian probe procedures

WASHINGTON — The academic senate of the Catholic University of America has adopted the procedures by which it will begin the investigation of a group of theologian faculty

members who have publicly discredited from Pope Paul's encyclical on birth control, Humanae Vitae.

The senate agreed that the five-member board charged with

seeing whether the dissenting professors violated their trust with the pontifical university will be selected by the end of October.

The investigation was ordered last month by the university's board of trustees.

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Fr. John Elford College players is speaker at DCCW meeting to stage 'Luther' at St. Meinrad

TERRE HAUTE, Ind.—Women of the Terre Haute Deane County Council of Catholic Women were told at their quarterly meeting this past Tuesday that "our faith demands that we be in accord with our bishop."

Father John Elford, administrator of St. Patrick's parish, told the women that the Church should move with the bishops at the right pace—not too fast or too slow.

"We would counsel those who resist change to stay with the bishop and those who want to move too fast to slow down," Father Elford stated.

His words were echoed by Msgr. Herbert Winterhalter, pastor-emeritus of St. Patrick's parish and moderator of the DCCW. He urged the women to "stay near your bishops, your bishops will lead you in the right way."

Mrs. Robert Turner, DCCW president, conducted the meeting and reviewed the recent national convention held in Denver. Reports were given by the voting delegates to the convention. Mrs. Turner and Mrs. Russell Wilson of Clinton, national province director from Indiana. Fifty province delegates attended the national convention from the state.

ST. MEINRAD, Ind.—The College of St. Meinrad Seminary will stage John Osborne's provocative drama, "Luther," on November 10, 13, 16, and 17. The play is being produced under the direction of Father Gavin Barnes, O.S.B., drama department head.

"Luther" opens with young Martin's reception into the Augustinian order and dwells on his life in the monastery as a coarse-spoken young monk grinding out a tortured battle with God and his own rebellious ego, which refuses to conform. Each scene reveals Luther's character development, which is primarily that of a rebel, and almost accidentally that of a social revolutionary. The play serves to point out Luther's greatness, as well as the fact that his own personal problems served to set off the world-wide movement of the Reformation.

Certain time for each of the performances will be 2 p.m. (CST). Admission prices are \$1 for adults and 75 cents for students. Tickets may be purchased at the box office, by mail through Ivon Argueles, St. Meinrad College, St. Meinrad, Ind. 47577; or by phone, 357-7515.

Academy given gift for library

OLDENBURG, Ind.—A gift of \$750 toward new library furniture and a portable language laboratory for the Immaculate Conception Academy here was made by the Academy Alumnae Association during its 68th annual homecoming held recently.

New appointments were announced at the homecoming for coming activities. They include: Miss Patricia Gillman, of Brookville, second vice president and chairman of the senior spring reception; Mrs. Roger Sand, of Cincinnati, scholarship award committee; Mrs. Henry Bohman, of Batesville, ways and means committee; Mrs. Alan Toepfer, resolutions chairman; Peg Blank Salatin, 1959 homecoming chairman; Jo Ann Forthofer Kinker and Mrs. Clarence Weber, homecoming co-chairmen.



HOSPITAL SETS CHARITY BALL—St. Anthony Hospital, Terre Haute, will hold its annual Charity Ball in the Terre Haute House on Saturday, Nov. 2, beginning at 9:30 p.m. Bayne Hayworth's orchestra will play. Tickets are available from members of the Junior Guild, sponsors of the affair, or at the door. In the photo above Mrs. Joseph Dial, chairman, presents a ticket to Dr. Graddy Edwards, hospital chief of staff.

Remember them in your prayers

BRAZIL
Oct. 21: Husband of Joyce, father of James and Michele Matthews and Jackie Preston; son of Edith Watkins.
Oct. 22: Margaret A. Kuhn, 85, St. Patrick's, Oct. 22, mother of Joseph A. Kuhn, Elizabeth James and Ann Corbin.
Oct. 23: Alice M. Fitzgerald, 78, St. John of the Arch, Oct. 23, mother of Thomas J., Joseph, James and Patrick Fitzgerald; Margaret Preston and John Beckrich.
Oct. 24: Anna R. Kennedy, 84, Holy Name, Oct. 24, mother of Margaret Winkler, Mrs. Maurice Glick and John Kennedy.
JEFFERSONVILLE
Oct. 18: ROSEBET SPRINGLE, 68, St. Augustin's, Oct. 18, husband of Pearl; father of John R. mother of Mrs. Mary Monaghan of Chicago; Mrs. Bernice McCulloch of Indianapolis; brother of Mrs. Fisher Jr. of Shelbyville and Raymond E. Fisher of Madison. Two brothers and two sisters also survive.
TERRE HAUTE
Oct. 12: Husband of Edna A. father of John R. mother of Mrs. Mary Monaghan of Chicago; Mrs. Bernice McCulloch of Indianapolis; brother of Mrs. Fisher Jr. of Shelbyville and Raymond E. Fisher of Madison. Two brothers and two sisters also survive.
VINCENNES
Oct. 16: Brother of Charles of El Monte, Calif.; Anna Palmer, Clara Davis and Stella Davis, all of Vincennes.
CLARA SCHMITZ, 88, St. John, Oct. 12, wife of William A. mother of William A. Schmitz, pastor of St. John the Baptist Church, Vincennes; William of William C. Schmitz, Vincennes; Catherine Steinhilber of Vincennes and Lilian Fowler of Louisville.
JOSEPHINE M. TISCHMACHER, 91, Old Catholic, Oct. 14, sister of Frances Edwards, Mrs. Lila Douthett of Vincennes and Lawrence Cook of Washington.

SEMINARY RECTOR'S VIEW

Drastic changes seen needed in priestly vocation crisis

NASHUA, N.H.—The vocation crisis currently facing the Catholic Church may be attributable to God speaking "through his people," Msgr. George A. Schlichte, rector of the Pope John XXIII Seminary for Delayed Studies in Weston, Mass., said here.

The message thus conveyed, he said, may be that drastic changes are necessary in the priesthood.

The view of the priesthood outlined by the noted educator envisioned a much smaller number of priests, including some who would be married, with only one priest to each parish and many traditional priestly duties transformed, eliminated or assigned to laymen.

ADDRESSING a vocation institute at Bishop Griffin High School here, Msgr. Schlichte said that the Church administrator today must "read the signs of the times in order to learn his instructions."

"It is not a case of the Church telling the world what the priesthood is," he said, "but rather of the world telling the Church what the priesthood ought to be."

A shortage of priests is developing, he noted, both through departures from the active priesthood and through a decrease in new vocations. It would be "tragic," he said, to dismiss these developments merely as a sign that either the clergy or the laity have lost their "dedication to God and man." Instead he suggested an examination of the questions and problems raised by the priest shortage.

"Large numbers of men leaving the ministerial priesthood," he said, "must be viewed as God revealing. Candidates for the priesthood failing to show up in quality and quantity in the traditional age bracket must be viewed as God revealing. This dramatic drop in numbers is a sign that we must change our ways. The big question is how?"

"ONE OBVIOUS possibility which presents itself is that we need fewer priests. A practical suggestion might be to have but one priest per parish. His primary duty would be to preach the Gospel and form the people into a community of mutual service. With relatively little instruction, lay assistants or deacons could be commissioned to baptize, witness marriages, and distribute Holy Communion. Confessions could be handled by general absolution at Mass with

private counseling for those who wish it.

"A healthy attitude toward the anointing of the sick would free the pastor from the tyranny of sitting by the telephone like a fire engine at the ready. The practice of anointing the unconscious reduces this sacrament to a magic rite."

"The laity could easily take over the financial records, collection of money, operation of parish societies, upkeep of real estate, supervision of CYO and altar boys. Naturally the pastor would have to co-ordinate all these activities, but with fewer demands for his personal attention, he would be able to concentrate on his primary responsibility of leading his people to the practical living of the Gospel."

"THE REDUCED number of priests would make it possible, too, for the Church to support a married clergy," he said.

"This would make available for the good of the people those leaders whom obligatory celibacy prevents from accepting the priesthood. It is likely that the cost to the parish of one married pastor, living in the rectory with an adequate salary, would be less than that now spent for the services and incidentals for the upkeep of several priests."

Another advantage in assigning only one priest to each parish, he said, would be the end of the "debilitating situation" now faced by priests "particularizing."

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Sister honored for 'folk music'

PHILADELPHIA—A Catholic nun here has been honored by the American Society of Composers, Authors and Publishers (ASCAP) as one of the most popular folk music composers of the year.

Sister Miriam Therese Winter, a member of the Medical Mission Sisters, joined Joan Baez, Herb Alpert, and Judy Collins on ASCAP's honor roll.

Sister Miriam's latest album, "Knock, Knock," was released in May by Avant-Garde Records, bringing her recorded compositions to 37 songs in four albums.

"An assistant pastor really means a deacon who says 'Mass,'" he commented. "Such an office is an abuse of orders. If a man is to be an assistant, then he should be a deacon. If he is to lead the people in the way of Christ and preside at the Eucharist, then he should be a priest."

"The priest should be neither the assistant to the pastor, nor the servant of the bishop. The priest is the collaborator with the bishop, and in every instance should be a pastor."

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Fall festival set

TERRE HAUTE, Ind.—The fall festival and spaghetti dinner, planned by the Mothers Club of St. Patrick's parish, will be held Sunday, Oct. 27, from 8 a.m. to 8 p.m. The spaghetti will be prepared by Sam Scingola. Tickets, \$1 for adults and 50¢ for children, may be purchased at the door or by calling Mrs. Adams, 877-2497.

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While traveling with the Petticoat Caravan of candidates' wives campaigning for their husbands, Mrs. John J. Dillon was asked to give a short talk on why she thought her husband should be re-elected Attorney General of Indiana. The members of the Committee supporting Attorney General Dillon for re-election liked it so much, we thought you might like to read what she had to say.

Mrs. Dillon



Mrs. John J. Dillon

"It is not difficult for any wife to think favorably of her husband, but sometimes it is difficult for her to express these thoughts. All of us feel that our husbands, regardless of their faults, do a pretty good job most of the time. What has really impressed me about my husband's activities in the Attorney General's office during the past four years is the fact that in every city we visit, judges and lawyers have complimented me on what a splendid job Jack has done in the Attorney General's office. He is the first public official in over 100 years who has really been able to give some movement to judicial reform. Judicial reform is a program Jack had worked on even before he became Attorney General, and he always vowed that if he were in a position to accomplish court reform, he would do it. My husband is such an avid reader that our home looks like one continuing paper sale. We get 17 newspapers and 20 magazines, and Jack attempts to read all of them. In addition he tries to spend some time each day going over source material and information he gets at his office. This reading capacity, coupled with his experience in government—he served as city attorney in three successive city administrations—has made it possible for Jack to come up with many ideas to improve our government in Indiana. He drafted and caused to be passed through the Legislature, with bipartisan support, our new Abandoned Property Act. His office has implemented this Act, and this year will turn over almost four million dollars in abandoned moneys from dormant bank accounts to our common school fund. As a result of this effort, 41 new schools will be built in Indiana from low-interest loans from this fund and an untold number in the future. The Act will produce an additional one million dollars per year for this purpose. And remember these are not tax dollars. This accomplishment alone could make these past four years of Jack's stewardship notable. But I would like to point out—he has done much more. He has participated in some of the most historic legal cases Indiana has ever seen. Remember the congressional redistricting cases, the door-to-door registration cases, and currently the ballot cases? In addition, he has enforced the anti-trust laws for the first time in the history of Indiana, and has already recovered over half a million dollars in the salt price fixing cases. It is interesting to note that these anti-trust laws have been on the books for over half a century and have never been enforced by the State. My husband is now pressing several other anti-trust cases which will return millions of dollars to the taxpayers of Indiana. Not only is money recovered, but the enforcement of these laws have caused more competitive bidding to save taxpayers untold more millions of dollars. It also lowers the price of these products for you and me. If it is true that "by a person's associates you shall know him," I am happy to say that the 72 lawyers, the secretaries and investigators who work for my husband are the most fiercely loyal people that I have ever seen in any public office. I think this is true because Jack himself is always in the thick of the battle, in the middle of a law suit. Every deputy on his staff knows this. It must be this inspiration that causes them to work very hard for very poor salaries. As you drive home—if you drive on one of our new wonderful interstate highways, remember that four years ago this great interstate highway program was in jeopardy because land acquisition was moving too slowly. By reorganizing the land acquisition department of the Attorney General's office, Jack has placed this interstate highway system on target and on schedule. Because of this, the taxpayers have saved another five million dollars in interest which would have been paid on these cases. So you see, I can sincerely say that my husband should be re-elected. Very few people have ever served in any public office in this state and done more in four years. Thank you."

SPEAKS ABOUT

Mr. Dillon



Attorney General John J. Dillon

Re-Elect John J. Dillon Attorney General Of Indiana

Attorney General John J. Dillon is a native Hoosier, having been born August 1, 1926, in Indianapolis, Indiana. The son of John J. and Margaret (Sweeney) Dillon, he is of Irish descent. After graduation from Cathedral High School, he attended Xavier University at Cincinnati, Ohio, as a pre-law student and earned his Bachelor of Laws degree from Indiana University School of Law. He married the former Anna Catherine Dean of Indianapolis, on January 19, 1957, and they are the parents of three children. They are: John J., Anne Margaret and Denise M. Since graduation from college, Mr. Dillon has been an attorney-at-law and was Counsel for the Indianapolis Legal Aid Society. He served as City Attorney for the City of Indianapolis, and since January, 1965, has been Attorney General of the State of Indiana. Mr. Dillon is admitted to practice before the United States Supreme Court, the United States Court of Military Appeals, the Seventh and Eighth Circuit Courts of Appeal, as well as the Indiana courts. In 1966 Mr. Dillon received the Indiana University School of Law, Law Journal Award, "For His Outstanding Contributions To The Law." Mr. Dillon is past President of the Marian College Associates, is presently a Trustee of Marian College and is currently a Director of the Indianapolis Legal Aid Society. Fraternally, he is a member of the Fourth Degree Knights of Columbus, and the Ancient Order of Hibernians. His membership in professional organizations includes the Lawyers Association of Indianapolis; the Indianapolis Bar Association; Indiana Bar Association; Bar Association of the Seventh Circuit; and the American Bar Association. He is also a member of the Aircraft Owners and Pilots Association and the Indianapolis "500" Festival Associates. During World War II Mr. Dillon served with the United States Army Air Corps and is presently a Lt. Colonel in the Judge Advocate General Corps. The Dillons attend Immaculate Heart of Mary Catholic Church.



Denise

Anne

John

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