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Cardinal Asks Bishop To Meet Dissidents

WASHINGTON — (NC) — Patrick Cardinal O'Boyle of Washington has asked Bishop Joseph L. Bernardin, general secretary of the National Conference of Catholic Bishops, to meet with a group of Washington archdiocesan priests whom the cardinal disciplined for disagreeing with his interpretation of Pope Paul's birth control encyclical, *Humanae Vitae*.

The dissident priests responded with what they termed "guarded optimism."

The cardinal said he had asked Bishop Bernardin to approach the priests on his behalf "because of my continued concern for these fellow priests and for unity within the archdiocese."

It is my hope that this new course of action will prove to be fruitful for all concerned," Cardinal O'Boyle said. "I am leaving it to (Bishop Bernardin's) good judgment to determine the manner in which he will proceed."

Father John Corrigan, a spokesman for the dissident Washington priests, immediately issued a statement on their behalf accepting Cardinal O'Boyle's invitation with "guarded optimism."

The statement said the priests' group was "distressed" at not being consulted in planning the meeting; reiterated its request that the dispute with the cardinal be mediated by a bishops' committee or group of priests and bishops; and asserted that "it would be impossible for any one man, however talented, to bring this matter to a satisfactory conclusion."

"This is not to say that any efforts on Bishop Bernardin's See Cardinal, page 3A

Senate Guidelines

Raleigh — The Text of the "Guidelines for the Priests' Senate" begins publication in this issue of the N.C. Catholic. The guidelines were approved by the Most Reverend Bishop, authorized for publication and are effective immediately.

"As temporary chairman of the Priests' Senate," said the Rev. Cranor F. Graves, pastor of St. Joseph's Church here, "I am pleased with the approval of these guidelines. Following them, the Priests' Senate can be a real force for unity in the Diocese."

Father Graves added that when the Senate meets on December 3rd, a permanent chairman will be elected.

The present system of Senate membership will continue until 1970 when the entire membership will be elected by the clergy assigned in the diocese.

Public Dissent On Teachings Is Criticized

NEWARK — (NC) — Archbishop Thomas A. Boland of Newark denied here that public dissent against the teachings of the Pope is lawful even though the Pope may not be speaking infallibly.

Archbishop Boland strongly criticized such dissent in an address to members of the Archdiocesan Council of Catholic Men at its annual Communion supper.

He condemned public dissent after introductory remarks in which he took note of the current acute vocation shortage, asked the men to support a vocation campaign now in progress and expressed his pleasure at the fact that this year's Communion supper was dedicated to the magisterium — the Church's teaching authority.

IN DISCUSSING dissent, the archbishop was referring to dissident theological opinion which has rejected Pope Paul VI's teaching on birth control. He did not, however, mention the papal encyclical on birth control, *Humanae Vitae*, directly in his talk.

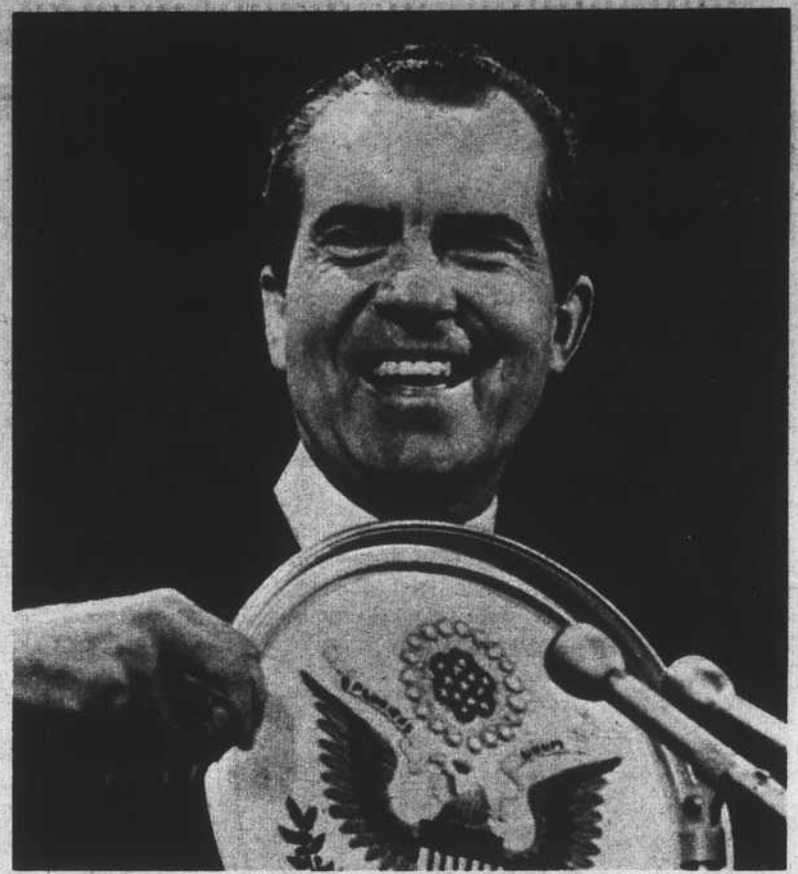
He said he could understand the dissent of some people — he appeared to mean lay people who have objected to the encyclical — "because of their peculiar position, because of the fact that they have been disappointed."

But, he said, "we cannot understand how men who should know better would make a public issue of this and turn aside from the Sovereign Pontiff himself, who has been declared not only by Vatican I but by Vatican II as well, to be the supreme teacher of the Church — the universal Church."

HE SAID that the dissidents claim that they can defend their dissent because dissent has been permitted by the Church through the ages "under certain circumstances."

When the dissenters are informed of the provisions of canon law, he said, they contend that "the council did away with canon law."

"But that isn't true," Archbishop Boland said. "There is going to be some revision in canon law but it hasn't been revised yet. It hasn't been published. See Public Dissent, page 8A



PRESIDENT-ELECT NIXON

Pope Sends Greetings To President-Elect

Vatican City — (NC) — Pope Paul VI has telegraphed his "felicitations" to President-elect Richard M. Nixon along with an assurance of prayers for "guidance in the accomplishment of your future arduous duties."

Pope Paul's telegram to the President-elect read: "Expressing felicitations upon your election to the presidency, we assure you of our prayers that God may grant you abundant graces of strength and guidance in the accomplishment of your future arduous duties and may bestow upon you, your family and the beloved American people, prosperity and happiness in justice and true peace."

'Now Generation' Is Told Love Alone Not Enough

KNOXVILLE, Tenn. — (NC) — A bishop confronted a segment of the "now generation" here with advice that more than love is needed to face the problems of the times.

Coadjutor Bishop Joseph A. Durick of Nashville, told an audience of college students at the opening of the John XXIII parish at the University of Tennessee that "love alone is not enough — without self-sacrifice, without self-censorship, against the unreal and the fleeting."

The day before, the bishop had participated in a concelebrated Mass in the lodge of the Buffalo Mountain Methodist Camp at the Tennessee Newman Congress which was attended by students from seven state colleges.

"SO WHERE is your generation's search for purpose, for meaning?" the bishop asked at the parish service. "In the personal, in personal relationships, personal witness, personal protest. It has to be 'for real,' it has to be genuine. Or at least as seen by your 'now generation' as real

and genuine. They may fall for the erroneous, the false — but never for the phony."

Bishop Durick asserted "to the young and old alike the newest thing in the whole world is love. This very center is named after good Pope John who (in the words of Pope Paul VI) 'taught us and the world that there is nothing mankind needs more See Now Generation, page 5A

Legion of Mary To Meet Here

Raleigh — The N.C. Comitium of the Legion of Mary will meet this Sunday afternoon, Nov. 17th at 3 p.m. in the meeting room of the new St. Joseph Church here at Poole Road and Peartree Lane.

The Praesidium of the Humility of Mary with Mrs. James Cosgrove as chairman will be host to the visitors and the Rev. Cranor F. Graves, pastor will deliver the homily.

Biafra-Nigeria War: Can Anybody Win?

UMUAHIA, Biafra — (NC) — All wars are tragic, and the Biafra-Nigerian war is particularly so, not only because of the millions who have starved or who may starve, but also because the longer it continues, the less likely it becomes that either side can win.

At best, either side can expect to gain only an end to the overt hostilities which are costing them so much money and so many men, and some minimal guarantees of good faith, if not good will, on the part of their leaders.

And even that might be expecting too much, for the Biafrans —

or the Ibos, whose tribe constitutes a majority in Biafra — are determined never again to submit to the kind of federal Nigerian government from which they seceded in 1967, when the war began.

For years the Ibos because of a peculiar combination of circumstances — ardent missionary work, which brought education, the lack of other resources which forced them to turn to themselves as their major resource — had been famous in West Africa.

Like the Jews in Europe and the Chinese in Asia, they were the envied entrepreneurs who scattered throughout tropical Africa to make their fortunes. They were proud of their self-

sufficiency, they were determined to prove that their pride was well-earned.

And like the Jews of Europe, the scorn which accompanied their success culminated in a pogrom. In Northern and Western Nigeria, hundreds of thousands of Ibos were slain by other tribesmen in 1966.

The exodus — or the return to the homeland — began shortly thereafter.

But far from being the solution to their difficulties, the return brought only new troubles.

"We could do no right," said one Ibo chief. "We were too ambitious and too prominent before the pogroms. But when we returned to the East, our home-

land, we were accused of running out on the federation — of destroying it for selfish motives."

Under these circumstances, he said, secession and independence were inevitable. "We could no longer take part in the federal government because doing so put us in danger of our lives. And we had to defend ourselves from those who wanted to force us to take part in the federation."

The war began in May, 1967. At that time the borders of Biafra were those of the old Nigerian Eastern Region. They enclosed some 12 million persons (the latest pre-war census figure) plus perhaps two million more refugees from other parts of Nigeria.

Editor's Desk

For awhile there "The Ode to Billy Joe" and his misadventure at the Tallahatchee Bridge poured out of the car radio in the voice of the girl-friend's lament, each time we turned the key in the ignition switch to get going on our way.

Each time we heard it, the song recalled pastoral visits down to Good Shepherd, deep in Duolin and the area of Outlaws Bridge and what seemed to be a peacock bird farm and the water-oaks heavily festooned with spanish moss.

Now, the same lament has changed to the hard days for the Harper Valley PTA.

The priest-editor of the South Carolina Catholic newspaper says that the folks there are mighty glum. Someone's come along and made fools out of them.

Let Father William J. Joyce tell it his way . . .

THE SOMEONE who's come along is a songwriter named Tom T. Hall. There really is no Harper Valley on the map, but there sure is one in the juke box.

At the start Mr. Hall was told that the lyrics could not go over. After all, it was unrealistic to think that a PTA would write a formal letter to one mother and tell her "you're wearing your dresses way too high." It was implausible to expect that mother to wear a mini-skirt and barge into an afternoon PTA meeting, and let everyone's hidden vices be known. The girl in the song describes it as "the day my mama socked it to the Harper Valley PTA."

Those who rejected the ballad at first must now have their regrets. True, what is described is not a normal PTA meeting. But there is great reality in the lyrics. We have to forget about the fictional details of Harper Valley and a PTA. The song is not meant to be the musical rendition of a meeting's minutes.

IT IS BRASH enough to warn all listeners: "Look out — it's easy to be a hypocrite in our society — it's easy to be smug about the public sinners — but you better watch out yourself, 'cause someone can get to you, too."

Music which tells of the world the way it is holds a fascination for me. That is why I enjoy country music. It is one of several styles of song which tell us about human sufferings, un-

See Editor's Desk, page 5A