

the
CRITERION

INDIANAPOLIS, INDIANA, MARCH 8, 1968

*Sadlier religion series given
'A' grade by evaluation group*

FATHER BERRIGAN

SOCIAL CHANGES CITED

Catholics urged to integrate into the Cuban revolution

LONDON — Catholics should integrate themselves into the Cuban revolution, the Vatican's diplomatic representative in that country said in an interview with the Inter Press Service.

The interview appeared in the Feb. 23 issue of Latin America, a newsletter published here in cooperation with the Inter Press Service, an independent agency specializing in Latin American news.

The diplomat, Bishop Cesare Zacchi, counselor of the apostolic nunciature in Cuba, told an Inter Press correspondent in Havana that "the removal, within the last few years, of certain

prejudices in the minds" of both Church and government leaders has brought about a marked improvement in the Church-state situation in Cuba. He said that mistrust of the Church and the secular clergy, although it has not disappeared, has been alleviated by the emigration of the anti-Castroites to the United States.

He added that "only time can bring about the disappearance of mutual bitterness."

"BUT IT IS certain," he said, "that there are priests who have changed their thinking, and the government has contributed with some acts of tolerance. For example, priests who had been exiled for political reasons have obtained permission

to return and are working in the parishes once again."

"The middle class who used to live in Cuba were the principal contact the priests and bishops had with Cuban society through their work in parish and church functions," Bishop Zacchi said.

"Inevitably, their political ideas were transmitted to the priests. In this way, the clergy almost always had a twisted view of the revolutionary progress. Since these people have gone, the clergy has been getting in contact with another type of Catholic and consequently sees things from another angle."

Bishop Zacchi said that "the people's material conditions have undergone a radical

change in Cuba" since the previous regimes and that Catholics ought to integrate themselves into the Castro revolution.

The bishop said that in Cuba there has been "a redistribution of wealth and social benefits and there is a social justice which before did not exist."

"The Church," he said, "must adapt itself to all regimes because its duty is the care of souls and it must not abandon the flock." This idea, he added, existed long before the Second Vatican Council, "although without doubt it coincides with what was decided there."

"THE CHURCH has realized that the revolution is irreversible," he continued. "Up to a few years ago the priests thought it was provisional, that any moment the situation would change, the atheist regime of state socialism would collapse and it would be no more than a bad dream. But now socialism has become institutionalized and the achievements of the revolution have proved lasting."

"In this stabilized situation the Church ought to begin to think of its place inside the new society. At the same time, the government has detected this change of attitude, incipient though it may be, and has for the first time entered into talks with the Church through the nunciature (or at least found out certain points at first hand). This signifies the beginning of trust. If the Church in Cuba realizes that this is, once and for all, its country, and if the government realizes that the Church will work it, and not against it, then many things may improve."

The bishop said he saw "no harm" in a Catholic "adopting Marxist economic theory in the practical areas of his conduct as an active member of a revolution." He declared that "a Catholic ought to integrate himself into the mass organizations of the society in which he lives."

"IN THIS interchange certain ideals of Catholic thought, certain concepts of life, can be introduced into the ideas of the revolution," he asserted. "The revolution will, in this way, truly represent all the forms of national feeling."

Bishop Zacchi said that, although he did not consider Castro a Christian "ideologically," he did regard him as a Christian "ethically."

The papal diplomat said that because of his diplomatic status he has "a link with government circles which is still denied to [Cuba] authorities of the Church."

"I have been transformed, even though I would not have wished it, into a 'voice of the Church' to the government," he said. "At the same time I communicate to the Church authorities what I interpret as the official government opinion on these problems."

The bishop said that the last time he saw Premier Castro was two years ago at a reception in the nunciature. But, he pointed out, Premier Castro rarely visits Western embassies.

Church, Society to be discussed in Soviet Union

NEW YORK — Four Americans will be among the participants in an international Consultation on Theological Issues of Church and Society to be held in the Soviet Union March 17-23.

They are Dr. John C. Bennett, president of New York's Union Theological Seminary; Dr. Demetrios J. Constantelos, professor at Holy Cross Orthodox Seminary, Boston; Dr. John Deschner, professor of theology, Southern Methodist University, Dallas, and Dr. William Lazareth, professor at Lutheran Theological Seminary, Philadelphia.

Dr. Deschner will be chairman of the six-day consultation co-sponsored by the Department on Church and Society and the Commission on Faith and Order of the World Council of Churches.

Participants will include Catholics. They are Father Jean Hamer of the Vatican's Secretariat for Christian Unity; Bishop B. C. Butler of St. Edmunds College, London; and Msgr. Pietro Pavan, a member of the Vatican's Sacred Congregation for the Doctrine of the Faith.

An invitation to hold the conference in the Soviet Union was issued by the Russian Orthodox Church. Plans for it were reported last summer when the Central Committee of the WCC met on Crete.

What did Father Berrigan find out

(Continued from page 1) are brainwashed before they ever land in Vietnam. The more responsibility they have — and these pilots had great responsibility — the more the prior brainwashing has been severe, extended and effective.

Could we pause a minute and define terms and get out of mythology and ideology? A man is brainwashed at that point in which he loses his sense of his place in the world at large and his responsibilities toward other lives and renounces those in favor of military, abstract ideological ends and purposes sought by nationalism. The point at which a man is fairly at peace in abandoning his brothers is what I call brainwashing.

I would call the decision by the three pilots to fly aboard military aircraft and reverse their prior decision to fly with us after pressure by the U.S. a severe example of brainwashing.

Question: Did the North Vietnamese give any indication why they chose to release these three specific pilots?

Berrigan: No, we have no light on this and neither do the pilots.

Question: You supposedly came back with a peace feeler. Can you tell me what Premier Pham Van Dong said to you?

Berrigan: We're back in the land of clichés. It was the same peace feeler we've heard from Hanoi for at least two years, at last since the beginning of the air war. It had to do with the old formula that they have been trying to repeat to us about the unconditional cessation of bombing and the initiation of talks on the basis of mutual respect.

Question: Do you believe they are sincere?

Berrigan: I have no reason to believe they are not sincere and neither does Mr. Johnson nor Mr. McNamara nor Mr. Rusk because no one has tried this. That's the terrible feeling one

gets in North Vietnam—that no one has tried this formula and no one is ready to try it.

Question: Could you briefly describe what else your conversation with Pham Van Dong consisted of?

Berrigan: I'll have to refer to my notes.

Let me just speak of a few of the questions we brought up: "Would you comment, Mr. Premier, on the San Antonio formula?"

Mr. Pham Van Dong answers: That is simply unacceptable. It imposes two conditions. Number one, it refuses the unconditional end to the bombing. And it demands what your President calls productive conversation. Only a conqueror can speak in this way. That is to say, when men of human differences sit down, it is understood that they are working toward productive discussions. One does not demand these things before they begin. With regard for the demand for reciprocal action, we demand as we have before that we are the ones who are being bombed. If we were bombing New York and Chicago, the demand for reciprocal action would be rational.

Professor Zinn asked: Mr. Johnson has asked that while talks go on, the North Vietnamese agree that supplies to the South not increase. What is your reaction to this?

Pham Van Dong answers: This is a principle we do not admit because it is a condition and hypothesis. So we repeat our demand for unconditional cessation of the bombing, then we will talk seriously. As far as continuation of aid goes, we are not demanding of the United States that it cease importing supplies and soldiers. As war is a serious matter to us, so is peace a serious matter. When we make war, we do it seriously, so when the opportunity occurs we will talk peace seriously.

Question: Did Pham Van

Dong give any indication whether he anticipates the American use of nuclear weapons?

Berrigan: This bears upon a general problem. This is how I tried to introduce the question:

Mr. Johnson announced that after the Saigon uprising he would send more troops. Some Americans and others across the world are expecting the worst—an invasion during this year. Do you see any hope of lessening of this terrible threat?

The answer from the Premier: As for your question, I can only say we will continue to fight all escalation by Washington. We know that an increase of troops will be sent. But, to us, this increase of troops only proves that they are losing and will lose more. We also foresee the escalation of the war against the North aimed at all possible targets—military and civilian. We foresee this year a landing of troops. It will probably have two stages. At first it will only be tactical landing, and then we foresee something substantial. Next, international public opinion is opening before us the possibility of Americans using certain weapons which have not been tried on any people before. We have also foreseen this. This is a war—an atrocious war—and it will inevitably grow worse. This is our attitude.

Question: Did you get any indication from the North Vietnamese the reason for the Tet offensive in light of the fact that this is a traditional holiday and has been used as a truce period?

Berrigan: Our first reaction came from the North Vietnamese embassy in Vientiane which issued a statement we heard many times later. The embassy said, we are punishing you and things will grow worse for you. This is only the first stage.

The statement was later expanded into this: The punishment is for the illegal, homicidal presence of the Americans, their subversion of the puppet regime and their incursions into the North with massive civilian destruction. And more proximately, the punishment was partly because they felt we had violated the Tet truce ourselves—whittled it down to the vanishing point and fooling around with it even in the Northern provinces.

The second part about things getting worse came to mean this. That they felt a turning of the tide had been reached with the first wave and its showing to the world that we were unable to hold even the most secure urban citadels. This is only the beginning of a plan to force us into suffering a massive world humiliation.

Question: What is your position, as a man who advocates constructive non-violence, toward the fact that the Viet Cong and the North Vietnamese are using violence and terror tactics?

Berrigan: If I were sufficiently secure in my cowardice, I'd ask you to make this another interview. Seriously though, you have hit something very deep and very painful.

Let me say this. In a sense, I could say I felt as alienated in that society as I feel in my own, but only to a certain degree. It would be utterly absurd to try to equate the two situations. At home I am an alien figure because I am against an unjust foreign, aggressive war against a broken, developing people. In North Vietnam I was suddenly accepted as a brother in a society under the bombs. But I was still in an aggressive, war-ridden, killing public philosophy. And therefore there was a certain alienation there, too. For that reason alone one is very hesitant about announcing the kingdom of God and sure of the need for long term hope for the creation of a nonviolent society.

But you see, too, that I

(Continued on page 3)



HONORED — Miss Jennifer Jones, the daughter of Mr. and William E. Jones of Holy Spirit parish, Indianapolis, has been named an Outstanding Young Woman of America. The national recognition is sponsored by the Outstanding Americans Foundation. A graduate of St. Mary-of-the-Woods College, Miss Jones completed a year's service at St. Michael's Mission in Paintsville, Ky., and is presently teaching in the Warren Township School System.

Teaching is not a dirty job?

(An Indianapolis teaching nun recently become upset when she heard a sermon in her parish in which the priest made the statement "Teaching is not a dirty job." This is her tongue-in-cheek reaction.)

One Friday morning I was sitting in the bench at Mass listening to a beautiful explanation of the various types of work and the value of all. The remark was made that teaching is "not a dirty job." I remained very composed, but deep inside a voice was saying: "You never taught six and seven-year-olds."

Cleaning up blood from nose bleeds, vomit from someone's breakfast, and puddles from various sources are really side activities to teaching. As long as you don't fall into it, everything is all right.

After considering these upsets, which do occur, I couldn't help but think of this remark as I was picking up the homework papers. I could see gummy stuff all over a couple of papers, footprints on another, and various types of food and drink which you couldn't find in a supermarket. But handling these isn't really the most dirty thing in the world.

While having reading groups, my skirt was hanging on the floor (as a mop). There were footprints on the hem because some dear souls didn't keep their feet down. Things could be worse.

Recess is great for the children, but many times the teacher could use words not found in the dictionary when the youngster puts a dirty shoe on your skirt or coat, saying: "Sister, will you tie this?"



Another, with a string from his hood all knotted and wet from chewing on it, says: "Sister, will you open this knot for me?"

WE MADE IT to lunch in "one piece," so now they can all relax and feed their faces. You would think so. But here is one pulling on my skirt with sticky hands from her peanut butter and jelly sandwich. Another accidentally bumps her mayonnaise salad on my sleeve. The next one spills his soup, only a little which gets on my clothes as I offer to help. They did thoroughly enjoy their lunches, even though part of it is on me.

By three o'clock, the chalk dust has pretty well filled the air and covered everything in the room—including my veil, changing it from morning black to afternoon yellow. That's part of the game. We breathe chalk dust instead of oxygen.

That is why some people can't teach first grade. Their air tubes don't have good filters.

THE DAY IS coming to a close. Sure enough, here comes Johnnie crying because he doesn't know if he should go home on the bus or if his mother is still going to pick him up. In the confusion, he has wiped his tears and nose all on my blouse sleeve. But he is assured that he will get home.

The classroom is now cleared. I sit down and wonder where the day has escaped so quickly. Children are great, but is it wonderful to have a few minutes of silence—all alone.

I take one look at myself and ask: "What is it?" Standing with a chalk-covered veil which covers a swimming head, is a spotted and streaked blouse, a skirt with an accumulation of everything, and once-black shoes covered with children's footmarks and dust.

Teaching may be a white collar job. But, thank goodness, the little ones can't reach that high.

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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.

Stop the bombing

In an exclusive Catholic Features Cooperative interview carried in this week's Criterion, Father Daniel Berrigan, who wryly classifies himself a "screwball" in order to spare his critics the trouble of doing so, says some things worth heeding.

The interview concerns itself with a recent trip Father Berrigan, an outspoken and tireless worker for peace in Southeast Asia, made to North Vietnam.

In Hanoi, Father Berrigan found a people "normalized" to "genocidal air war," a people "undefeated, confident, cheerful" in the face of "conquest by terror" wherein American planes deliberately bomb civilian and non-military targets.

But that point perhaps is of secondary importance.

Secondary, first, because it has been the finding of all other visitors to North Vietnam, including those of other nations whose anti-Communist credentials are impeccable.

Secondary, also, because those in this country who sweeten their morning coffee with powdered dragons' tails and, from a safe 10,000-mile distance, bravely below for all-out war will dismiss it as "leftish" propaganda.

Of course, these fire-breathing folks haven't been to North Vietnam, but they just know saturation bombing is the easy way to military victory. They know this despite the fact that the U.S. Air Force's own exhaustive and self-abnegating survey right after World War II showed that the saturation bombing of Germany was of relatively minimal consequence in the defeat of the Third Reich.

It took 500,000 front-line combat troops backed by some 10 million other men and women in uniform to bring the Nazis to their knees. Short of obliteration by nuclear hell bombs, the only way to "total victory" over North Vietnam will be by massive American ground invasion.

The truly significant thing about the Berrigan interview—and even it is really nothing new—is what North Vietnam's premier, Pham Van Dong, told the American priest: Hanoi will negotiate on the basis of mutual respect and an unconditional end of the air war against North Vietnam.

This, of course, is what President Johnson adamantly has refused to do. In his recent State of the Union message, the President restated his conditions in what he called the "San Antonio Formula"—a most unfortunate choice of terminology evoking sanguinary images of Indian killing and swaggering, squint-eyed Texas shoot-outs at high noon. According to this "formula," the bombing will stop only when he gets assurances that talks will take place "promptly" and with "reasonable hope" that they will be "productive."

The "San Antonio Formula" means, to our way of thinking, that there won't be any talks.

Let us suppose that the North Vietnamese were making daily bombing raids on the heart of Los Angeles and Chicago. Would the United States, still possessing a capacity to fight on the ground deep within enemy territory, as the North Vietnamese convincingly have shown they are able to do in South Vietnam, agree to any lesser terms than a cessation of bombings for peace talks?

The President has discounted even the pragmatic evidence that bombing won't bring North Vietnam to the peace table. The United States has dropped far more tonnage of far more effective bombs in the Vietnam War than it did in all of World War II! Yet even the U.S. Embassy in Saigon isn't safe from attack and huge, ultra-modern tanks—presumably carried down the "bombed-out" Ho Chi Minh trail on the backs of boy-sized soldiers—threaten the gallant Marine bastion at Khe Sanh.

Genocidal bombing is immoral in the extreme. It doesn't even make sense. Our only conclusion is that America has lost its direction, conscience and sanity in the mire of the Vietnam war.

Grapes of peace

On Ash Wednesday, Cesar Chavez already was well into a fast he described as "an expression of my own deep feelings and my own need to do penance and to be in prayer."

But the fast, which reportedly allows only water, also is dramatic affirmation of non-violence in a frustrating, protracted struggle that could, easily and understandably, erupt into violence.

Chavez, director of the United Farm Workers Organizing Committee, AFL-CIO, and charismatic leader of the grape pickers in Delano, Calif., has waged a two-and-a-half year fight for justice from the growers of that area. The most dynamic figure in the labor movement since the 1930s, he has won some far-reaching victories.

But it has been a bitter struggle. The principle of non-violence has been threatened more than once by the uncompromising rigidity of growers and strident demands for decisive action from those weary of Chavez' patient tactics.

At this writing the fast was continuing, though it cannot last much longer. Chavez has grown weak and gaunt and his friends are anxious for his health. Even so, an air of optimism and success pervades Delano.

Union leaders from around the country have visited the community and offered support. Workers from all over California have converged for special Masses and services. Many have joined the fast.

Catholic and Protestant church leaders who thus far have remained uncommitted in the labor dispute have enthusiastically endorsed Chavez' spiritual and moral determination and his insistence that no gain is worth the loss of life. (He long has had the militant support of many leading clergymen.)

As has happened before in history, non-violence—exacting and exhausting though it be—may prove the quickest way to victory.

Those who are not being very penitential this Lent might consider emulating Chavez to some small degree and offering their sacrifice for a harvest of economic justice in the lush vineyards of Delano and elsewhere.

The riot report

The President's riot control study commission has completed its report. It is a good report, a hard-hitting, hard-nosed one that addresses itself in specifics to the violence that slashed the summer of 1967.

Throughout the voluminous study runs a terrible prediction: The United States is on the verge of forsaking national union for "two societies, one black, one white—separate and unequal."

Riots, poverty, unemployment and under-education among Negroes are only symptoms. The disease itself is pervasive white racism, the causal agent of all the festering sores of the sprawling ghettos of the cities.

Some 170 recommendations for federal, state and local action to remedy civil strife were advanced. The price tag for implementing the whole package is somewhere near \$32 billion a year, the same amount now spent annually in Vietnam.

Commission members say we can afford both wars. A tax increase, maybe, and a resolute will to do the decent thing are all that is needed. But since the will

of the nation, in cases such as this, is subject to the interpretation of Congress, just how far will the recommendations get?

Not far enough in the right direction and too far in the wrong direction, we fear. Congress is jumpy as a cat over the rising cost of Vietnam and accompanying demands to trim non-defense budgets and deficits. It has turned the tax surcharge down cold. Partisan opposition to the Great Society of yesterday, today and tomorrow mounts steadily.

The clamor for law and order already is being heeded, however. But it will be a repressive law and order that maintains peace with all the inequities intact, the status quo secured.

Lest we forget, most of Congress itself is white, middle-class, small-town America. In this election year, it can be expected to respond almost automatically to the needs and pressures of that America.

Not that the commission's recommendations offer overnight solutions. Most of them are long-range programs and policy changes that only gradually would bring about social and racial justice and a free, whole-some and comfortable integration on all levels.

What good, then, can come of this uncommonly clear and compassionate call to honor? Because it is so direct and uncompromising it may, with the help of God, persuade enough Americans that the time is now or never to shed the hypocrisy of history; to put their minds, hearts and backs where their fine words are; to restructure society and retool the economy so that equal opportunity finally becomes bread-and-butter reality, and to establish without equivocation or reservation that all Americans really do have the same rights and privileges, as they say in that much-maligned phrase, "without regard to race, color or creed."

The scope of a new persuasion must be wide, deep and abiding. Nothing short of a convulsive change of heart in white America—and the will to seek the consequences of change—will do. The need is imperative and immediate.

If this nation is blessed enough to have that need met, from it will flow good for us all. The mood of Congress and the policies of the administration are of secondary importance. The people themselves must decide whether America saves its soul or damns itself to the fires of racism.

Mission



WHAT OF THE DAY

A British reappraisal

By REV. JOHN DORAN

It is one of the ironies of history that the British Labor Party should be forced by the realities of life to preside over the reversal of the welfare state hand-out system which that party originated in Britain.

The new austerity program announced recently by Prime Minister Harold Wilson not only heralds the end of the last vestiges of the British Empire, but also admits the end of the Labor Party's dream that the state should pay for nearly everything.

After World War Two the Labor Party under Prime Minister Clement Attlee felt mandated to introduce into Britain all sorts of new ideas of welfare and socialism. Free medical, dental, optical service for everyone was the cry. Everyone felt happy that these services would now be free, and very few were even willing to consider that no service is free, but is always paid for in one way or another.

There did not grow up in England a religious order of doctors, dentists and oculists whose members took the vow of poverty and hastened to serve their fellow Englishmen for nothing. Rather there grew up the huge bureaucracy of the health ministry which paid the

doctors, dentists and so forth with tax money gathered from these same people who were rejoicing in their free medical service.

The bureaucracy naturally cost a considerable amount of additional tax money for its own maintenance. Free medicine meant medicine paid for through taxes, as it always must, with the addition of huge administrative costs.

Now the government itself, wondering just how much money it can extract from the people in taxes, is beginning to return to the people some of the costs of medical and dental services. The government is admitting, as it knew all along, that there is no such thing as free service, and is deciding that it is better for the people to pay out directly rather than through government taxation.

Thoughtful men have always known that the greatest danger to representative government is the ever present political possibility of promising people something for nothing. A President or a Prime Minister can always address the nation and tell the good people how much he wants to do for them. He can be as generous as Santa Claus raised to the third power, for he knows that what he gives with the right hand of largess he will extract from the people with the left hand of taxation. Governments do not make money, they simply transfer it.

It is true that this transference sometimes takes money

from the richer and gives it to the poorer. This type of Robin Hoodism is sometimes present. However, even a cursory look at the taxes which a middle class citizen pays—direct income, social security, hidden and so forth—should convince him that he is paying for what he gets and for the bureaucracy through which he gets it.

We, who are following England in the great society of welfare, might find an interesting study in the backwatering which the very party which introduced welfare into England is now finding necessary.

The vaunted pragmatism of the liberal era, we hear, has brought us to our present national crisis. If Civil War II breaks out next summer, as is widely predicted; if the logic of ideological anti-Communism leads inexorably to a widening of the present war in Vietnam; if our only choice next November is between Lyndon B. Johnson and Richard M. Nixon; if our youth have nothing more to look forward to than the draft and the possibility of slaughter in some remote and underdeveloped country; and if the U.S.

'Soft liners'

To The Editors:

In sending in my subscription for next year, I would like to suggest that there might be a little too much emphasis in our paper's reporting on the so-called Vietnam "soft liners."

For instance, in the February 9 issue there was a great "to do" about the group of priests and seminarians from St. Meinrad who made extremely biased statements about our killing and maiming of civilians, but no major balancing story about the savage and brutal killing of little children and their mothers or their use as human shields when attacking a U.S. or South Vietnam fortified position.

We might all agree that these people are entitled to be heard, but, on the other hand, responsible reporting would suggest that the other side of the story also be published.

Poll after poll has indicated that these "protesters" and "soft liners" do not represent a very significant group of people either in our Church or in our nation. I think that we, who are the majority, would like our voice to be heard too.

Vincent G. Bradley
Evansville

JOHN COGLEY'S VIEW

Needed: a politics for a nuclear age

By JOHN COGLEY

Peter Viereck once said that anti-Catholicism was the anti-semitism of the liberals. That was years ago, when the public face of Catholicism was quite different from what the world sees today. But the phrase put in a nutshell an attitude of suspicion and distrust found in American liberal circles.

With Catholics now admitting their past failures, we can see that the liberals in many cases had a right to be suspicious and even hostile to the influence of Catholicism on the nation's social and political life. By our own present accounting, many of the attitudes the liberal community encountered in the Church were reactionary, disruptive, and hostile to the openness a democracy needs to carry on.

Today, liberalism is on the receiving end of the kind of criticism it once hurled at Catholicism. It is charged by the new radicals with having diverted the nation from its real problems by going along with the cold-war myths of the 1950's and early 1960's. It is accused of having set up an Establishment more interested in accruing power to itself than in meeting the issues of race, poverty, and peace head-on. It has been guilty, the new radicals tell us, of monumental hypocrisy and shameful compromise.

The vaunted pragmatism of the liberal era, we hear, has brought us to our present national crisis. If Civil War II breaks out next summer, as is widely predicted; if the logic of ideological anti-Communism leads inexorably to a widening of the present war in Vietnam; if our only choice next November is between Lyndon B. Johnson and Richard M. Nixon; if our youth have nothing more to look forward to than the draft and the possibility of slaughter in some remote and underdeveloped country; and if the U.S.

is fated to be forever allied with corrupt, reactionary regimes and keeps finding itself on the wrong side of every revolutionary struggle—then, above all other forces in society, liberalism must bear the greatest share of blame.

The reason for this blanket charge is that the liberals, Democratic and Republican, have occupied the seats of power since early in the twentieth century. The liberals, Franklin D. Roosevelt, Harry S. Truman, John F. Kennedy, and Lyndon B. Johnson have headed the Democratic Party. The Republicans, with the one exception of the ill-fated Goldwater candidacy, have turned to the choice of the Eastern Liberal Republican Establishment ever since Wendell Willkie was chosen to unseat Roosevelt in 1940. In the catch-all categories of conservative, liberal, and radical, Republicans like Willkie, Dewey, Eisenhower, and Nixon must be labeled liberal.

The liberals have had the fullness of power, then, and, their critics say, they have failed miserably in using it. After 35 or more years under their leadership, the problems of race, poverty, and war are more pressing than ever.

The conservatives, according to the same critics, are utterly hopeless and always have been. They are not even worth considering. The only purpose they served through all these years was to make the liberals look good in comparison. The liberals have in short gotten away with murder because of the preposterous, outrageous fatuity of their opposition.

It seems that today anti-liberalism has become the anti-Communism of the radicals. It is blamed for almost everything. No charge against it is too sweeping to be unconvincing.

For the younger members of the radical contingent, the house of liberalism has been a Hollywood set, a shiny facade with no substance behind it.

For the proponents of the New Politics there is no better example of the liberal disease than the present position of Senator Robert F. Kennedy. Senator Kennedy has made his disapproval of the war in Vietnam very clear. President Johnson has harsher critics, but none more effective. Still, again and again, within hours after a blast at Johnson's leadership, Kennedy has been known to say that he will support L.B.J. for reelection in November. The contradiction does not escape the disdain of the new radicals, especially the young among them. They compare Kennedy and all the other liberal spokesmen who seem to put party over principle and consensus over conviction with the "good Germans" of the Nazi period: such politicians may not like what they see, may even think it is morally and politically reprehensible, yet they can be depended upon to go along with it. The Great God Pragmatism will be served, and there are no other gods before him.

Older people, brought up on the notion that politics is the art of the possible, are sympathetic to Kennedy and other politicians caught in the same bind. They appreciate the dilemma—to bolt from the party is to lose all influence for the future; to go along with the supposed inevitabilities is at least to stay alive. Older people remember the statement of the French abbé who was asked what he did during the Revolution and answered "I survived," marking it as a major accomplishment.

But the future doesn't belong to older people. In the present (Continued on page 7)

YOUR WORLD AND MINE

Confronting reality in Latin America

By GARY MacEOIN

This year's meeting of the Catholic Inter-American Cooperation Program (CICOP) in St. Louis has, I believe, constituted the moment of truth for the United States mission-

ary endeavor in Latin America. The fortuitous but fortunate headline of the escape of the runaway missionaries in Guatemala proved the catalyst for a confrontation, the elements for which had all been in position for a considerable time.

The dilemma of U.S. aid is now apparent, and it exists for the missionary and social worker as well as for the businessman and the government. The benefits of progress within existing structures go inescapably to the "haves" and widen the gap between them and the "have-nots." The greater the success, the more acute the tension and the distortion.

Increase in U.S. aid and investment consequently increases the U.S. stake in the unjust status quo. It ranges us ever more fully with reaction, leading us finally to the absurd point of sending military advisors, complete with helicopter gunships and napalm, to provide training

in "counter-insurgency" and supervise its application.

What I think particularly significant about this new and difficult self-analysis is that it pursues a theme expressed last March by Pope Paul in his encyclical *Populorum Progressio* on world development, a theme highlighted by the World Lay Congress in October. The rich, said Pope Paul, delude themselves if they think they can permanently escape the consequences of exploitation of the poor.

The Lay Congress called for "a radical transformation of the world economy" because of the "growing gap between rich and poor nations," a gap which "traditional attitudes towards investment and trade cannot lessen." Its resolution was a reaffirmation of the opening speaker's statement that the contemporary world is seeking a new economic philosophy "neither liberalist nor socialist but directed to man redeemed by Christ and... establishing a balance between economic efficiency and the full realization of the human being."

What all this adds up to is a vote of no-confidence in the ability of American liberal capitalism to resolve the dilemma of world poverty. Nor can we escape the conclusion that Christ (Continued on page 7)

THE CRITERION

124 W. Georgia, P.O. Box 174, Indianapolis, Ind. 46204
Official Newspaper of the Archdiocese of Indianapolis and the Diocese of Evansville

Phone (317) 635-4531
Price \$4.00 a year.

Entered as Second Class Matter at Post Office, Indianapolis, Ind.

Editor, Rt. Rev. Raymond T. Basler, Associate Editor, Rev. William Muller, Managing Editor, Fred W. Eries, News Editors, Paul G. Fox, Jeff Hays, Advertising Manager, James T. Brady.

Evansville Office: 2900 Washington Ave. Phone (317) 477-4471
Published Weekly Except Last Week in December.
Postmaster: Please return P.O. forms 3579 to the Office of Publication.

A Lutheran speaks out for parochial schools

By BERNICE O'CONNOR

You will go a long way before you will find a stauncher supporter of parochial schools than Lorenz List.

"I think a parochial school is by far the best place to educate a child," says List, the father of four sons and a daughter. "Because it is Christ-centered... it trains the whole man and not just a part of his personality... it can integrate Christian principles with academic subjects."

Parents in a sound, Christian home are the fundamental teachers, List agrees, but a parochial school "helps parents teach God's love and His holy law, His mercy and forgiveness in Christ. The school reinforces parents in their task—it doesn't take their place."

He prays that his unborn grandchildren will know the "total Christian living experience of a parochial school."

List is a Lutheran, the principal for 16 years at St. Peter Lutheran School at 2525 E. 11th St. in Indianapolis. He is also a fully certified, master degree teacher who could earn considerably more money by switching to the public schools.

"I couldn't do it," he says. "If I couldn't teach in a parish school, I would leave teaching and go into some other kind of work."

A product of Lutheran parochial schools, List received his A.B. from Valparaiso University, his B.S. in education from Concordia Teachers College at River Forest, Ill., and his M.S. from Butler University, Indianapolis.

The Lutheran principal talked at length recently with The Criterion about education—Catholic and Lutheran. And at a time when many Catholic laymen, clergy and Religious are rattling every cage in their financially

hard-pressed school system, the Lutheran's approach is oddly uncomplicated.

"Of course, it costs more money all the time to run a parish school," List admits. "But I am convinced the money is still there. So long as people are going around well-dressed, driving good cars, taking a vacation now and then, giving spending money to their children—we know they can support their parish school."

Faith and sacrifice are the keys, he believes.

Lutherans, it must be added, are not burdened with the mid-western Catholic tradition of "a school for every parish." Of the 12 Missouri Synod Lutheran churches in Indianapolis, seven have elementary schools. The congregation's desire, and not custom, dictates the decision to build a school.

IN THE CASE of St. Peter's, the school was established in 1886, 10 years before a church was built. The school is now in its third building, an attractive one-story brick structure, only 10 years old. It contains a kindergarten room, five classrooms for Grades 1 through 8, a library, principal's office and children's nursery chapel used on Sundays. There is no school cafeteria and no gym, although there is some talk of building the latter.

List, who is a teaching principal, Dan Grotelueschen, who came here from a small Nebraska Lutheran school to teach seventh and eighth grades, and four women teachers staff the school. Present enrollment is 150 in the elementary grades and 15 in kindergarten. A maximum of 30 pupils per room is maintained in Grades 1-8.

For the children of parishioners, St. Peter's is tuition-free. More than 80 per cent of the enrollment is in this category. Parents, however, are reminded in a school handbook to contribute "an equitable amount" to the church if they have children in school. There is a small textbook rental fee and a school bus fee of \$8.50 monthly if a child needs transportation. About half do, and the parish runs two school buses.

Parish children are accommodated first in the school. If there's room, St. Peter's will then accept (1) children with no church affiliation—for missionary purposes, the principal explains; (2) children from other Lutheran parishes; (3) non-Lutherans of any denomination.

These three groups pay regular tuition, ranging from \$153 to \$351 per year, based on number of children enrolled per family, non-Lutheran status or membership in other parishes, etc. About 15 per cent of the pupils are on the tuition rolls. Any

deficit in operating the school is picked up by the parish, since Missouri Synod Lutherans have no central school fund upon which to draw. In this respect, Lutheran and Catholic parochial school operations dovetail.

Children from families unable to meet tuition or rental fees are admitted from time to time. This, too, is considered part of the church's missionary activity.

WHILE CATHOLICS are only beginning to experiment with parish school boards, Lutherans have had them for years. St.

Peter's 10-member lay Board of Christian Education establishes major school policies, with List and his teachers responsible for day to day administration. Pastor Delmar Krueger, List and the chairman of the congregation's Voters Assembly sit as ex-officio members of the Education Board.

Frequent contact is maintained with the six other Lutheran schools in the city. There is a monthly Lutheran principals' meeting and regular interschool athletic competition. Each May, a combined Lutheran school childrens choral festival is held at Manual High School. Enrollments in the city's Lutheran schools range from 86 at Emmaus School, 1326 Orange St., to 251 at Trinity School, 8540 E. 16th St.

Finding teachers is as much a headache for Lutherans as it is for Catholics. Three teachers colleges—at River Forest, Ill., Seward, Neb., and St. Paul, Minn.—are the major sources of teaching recruits, but the number of graduates never equals the demands of Lutheran schools across the nation.

Denominational headquarters in St. Louis runs a teacher placement board which generally has more requests for teachers than it has personnel to recommend.

And so again, as in Catholic



LORENZ LIST—a good word for parochial schools.

QUESTION BOX

Is there a God? 10-year-old asks

By MSGR. R. T. BOSLER

Q. I have a problem. He is ten years old, and his name is Jimmy. He goes to a good Catholic school, but has doubts about the existence of God.

This is what he said to me a few nights ago before going to sleep: "Mommy, there is another boy in my religion class who is also named Jimmy, and we both think that science is greater than God, if in fact there is a God. Of course, we are going along with the idea that there is a God just in case, but sooner or later science will prove all things to us. Right now we know that science is superior because science is busy trying to find out if God does exist."

I did not want to admit to him that there are times when I feel that he may be right. I was taught to have a sort of blind faith in God, and until now I never gave too much thought to science. Is there anything you can say to help me or my son?

A. The question of science versus religion was a very common one and a very disturbing one in the late nineteenth and early twentieth centuries. Before this time, many people looked on God as a kind of celestial answer man whose wisdom held the solutions to all the problems man could not solve for himself. Answers, they believed, were readily available to the man of faith.

With the rise of science, man began more and more to find natural explanations for things he had not been able to understand. He didn't need to turn to God for answers, and because of this he came to feel that he didn't need God at all. This conclusion, of course, was the result of a naive view of God. Man had, in effect, made God into the image of his own desires. This, incidentally, brought on the God-is-dead phenomenon of our own days. When men finally realized they no longer desired the god of their ancestors, they foolishly concluded that God was dead.

Today, thanks to a more enlightened understanding of the Bible and, therefore, a more objective grasp of God's revelation, the conflict between science and religion need no longer exist for those who have been properly instructed in how to approach the Bible. The Bible is not a handy-answer science book on how the world and man came to be. It is the account of how God gradually made known to man His love and designs for man's eternal happiness.

Tell your son that science is not trying to find out whether there is a God or not or analyze the claims men make about revelation. That would be a most unscientific thing to do. A good scientist will leave that to the philosophers and theologians. But sympathize with him, for he is growing up at a time when the Church is purifying its religious understanding with the ever growing knowledge supplied by the marvelous discoveries of scientists. Our old religious text books are no longer adequate, and where new texts are available the teachers are generally unprepared to use them. This may be the situation in the school your son attends.

We live at a time when we are all called upon to rethink our faith and ask ourselves questions that we never asked before so that we can make the faith we

received from others our own. With great insight, the Fathers of Vatican Council II described the situation with these words from the "Constitution on the Church in the World of Today": "A more critical ability to distinguish religion from a magical view of the world, and from the superstitions which still circulate, purifies religion and exacts day by day a more personal and explicit adherence to faith."

Your youngster and you are going through this experience; your faith will be stronger because of it in the end.

Q. I am a 16-year-old Catholic. A Protestant friend posed this question to me: Catholics believe Mary the Mother of Christ to be born without original sin. This would mean she would be perfect and therefore equal with God. But no one on earth is perfect. What do I tell him?

A. Tell him you don't know very much about your religion if you can't answer that one. Being free from original sin and being perfect are two quite different things. When we say that Mary was immaculately conceived we mean that she was from the first moment of her existence full of grace, that is, established in a relationship of love with God and made a sharer in His divine life. Mary was a creature like the rest of us, and it was only through the merits of Christ's redemption, anticipated in her case, that this favor was given her.

In spite of her wonderful gifts, Mary was human in every way. Like us she knew pain and weakness and the agony of decision, but she carried the burden of her human condition in a perfectly Christian way, lovingly and selflessly. Her greatness takes nothing from God, for all that she is and all that she did came from God who created her.

Q. If a Catholic woman married a divorced man and after a year of marriage she died but had received the last sacraments would she be denied a funeral Mass?

A. If she received the last sacraments, she certainly must have repented her action and been reconciled with the Church. She ought not be denied a funeral Mass.

Attend rite

MINNEAPOLIS — Archbishop Leo Binz and Coadjutor Archbishop Leo Byrne of the Catholic archdiocese of St. Paul, Minneapolis were present in the sanctuary of St. Mark's Episcopal cathedral here for the installations of Bishop Philip F. McNarry as coadjutor bishop of the Episcopal diocese of Minnesota.

LUTHERAN PAROCHIAL SCHOOL—Catholics aren't the only ones who operate a parochial school system. Shown above is the modern St. John's Lutheran School, 6630 Southeastern Ave., Indianapolis, one of seven Lutheran elementary schools in Marion County operated by affiliates of the Missouri Synod Lutheran Church.

schools, Lutherans frequently "make do" with partially-prepared teachers, although "we encourage teachers to work toward degrees and state certification," List says. Lutheran teachers' salaries—again like those of Catholic teachers—are not competitive with public schools. At St. Peter's, two teachers' families share, rent-free, a double owned by the parish, but no other living allowances are provided.

"WE WANT TO increase our teachers' salaries," List stated.

"But when I read in the paper that Indianapolis public school teachers are asking a \$6,000 minimum for a young person with only a bachelor's degree and no experience—I know we can't compete on that score."

Still, the Lutheran school system rolls determinedly on. In some strongholds of the denomination—St. Wayne, Chicago, Detroit, St. Louis and other cities—the system supports its own high schools.

About the only agitation the Lutheran principal showed was when some "trimming" or reassessment of Catholic schools was mentioned.

"But if you cut down, or if we cut down, that leaves the public schools too large, too powerful. Children need parochial schools. So does the country."

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From Kunnamkulam, south India, Father Joseph Vaidakottu writes that his small church is beyond repair and has become a safety hazard for the 500 families who worship there. Determined to build a new church, his near destitute parishioners have given what they can from their meager earnings and have pledged to build the church free-of-charge if someone provides the materials (\$2950). . . . Build the church in your loved ones' memory, if you give the full amount. Even smaller Lenten sacrifices (\$1000, \$500, \$250, \$100, \$50, \$25, \$10, \$5, \$2) will go far in a village where men don't take pay when they work for God.

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Saints in the Mass

APOSTLE OF THE KINGDOM OF GOD . . . St. Philip was one of the first to have heard the invitation of Christ: "Come Follow Me." Coming from Bethsaida in Galilee this apostle is believed to have been one of the followers of St. John the Baptist. It is also believed that St. Philip was the young man who when our Lord said to him "Follow Me," begged leave to go home first and bury his father which prompted the reply "Let the dead bury the dead; but you go and announce the good news of the Kingdom of God." His name is mentioned in the Communicantes of the Mass after that of St. James the Less with whom he shares a feast day on May 11.

AT LITTLE FLOWER

Cadet Science Fair scheduled March 10

INDIANAPOLIS—The second annual Archdiocesan CYO Cadet Science Fair is expected to draw 250 exhibitors from 55 parishes Sunday, March 10, in the Little Flower parish gym.

Awards will be presented to the outstanding exhibitors in each of the four categories—seventh grade biological and physical sciences and eighth grade biological and physical sciences. In addition to trophies, several campships will be given for the CYO summer

camp. All exhibitors will receive ribbons and written comments from the judges.

Check-in time for Indianapolis Deaneries exhibitors will be Saturday, from 1 to 4 p.m. Out-of-town exhibitors are asked to set up Sunday from 11 a.m. to 1 p.m.

Judging will take place from 1 to 3 p.m., with the exhibit open to the public at 3:30 p.m. The awards will be announced about 4:30 p.m. The Little Flower cafeteria will be open to the public throughout the afternoon.

J. Earl Owens is general chairman of the event, assisted by Olin Klein. Hugh Sullivan is in charge of the 60 judges being recruited.

St. Philip girls volleyball queens

INDIANAPOLIS—St. Philip Neri is the new Cadet Girls' Volleyball League champion after defeating Our Lady of Greenwood in the final tilt in consecutive 15-9 and 15-11 matches.

The eastsiders, the Division II winners, earlier eliminated the Division I representative, St. Thomas Aquinas, by 15-13 and 15-6 scores. Greenwood advanced to the final round because of a bye.

Nineteen of the 21 teams in the league will begin post-season tournament play Monday, March 11, in the St. Philip's gym. The semi-final round is scheduled March 15, while the final match will be held Tuesday, March 18.

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CYO NOTES

Deadline for entries in the Cadet Boys Dual-Meet Track season is March 12. The season begins the week of April 7. Parishes may enter in each of three classes.

Information for Marian Award candidates have been sent to Archdiocesan parishes. Applications are due March 15. The awards will be presented by Archbishop Schulte on March 24.

Entries in the Archdiocesan Cadet Instrumental Music Contest, to be held April 6 and 7 at Cathedral High School, are due March 22.

Junior CYO Spring Kickball League play will begin April 17. Parish entries are due March 27. Entries have also been mailed for Cadet Spring Kickball and Cadet Spring Baseball Leagues.

Deadline for entries in the Cadet Boys Wrestling Tourney is March 20. The event will begin March 23 in the Little Flower gym.

Scores

CADET VOLLEYBALL

Games of Tuesday, February 27
Division 1: St. Joan of Arc def. St. Bridget 15-6, 16-14; Holy Trinity def. Immaculate Heart 15-5, 17-15; St. Rita def. St. Christopher 9-15, 15-12, 15-9; St. Thomas, bye.

Division 2: St. Philip Neri def. Holy Spirit 9-15, 15-4, 15-7; St. Andrew def. St. Lawrence 15-5, 15-10; Our Lady of Lourdes def. St. Simon 15-4, 15-9; Little Flower, bye.

Division 3: Greenwood def. St. Barnabas 15-1, 13-15; St. Mark def. St. Catherine 15-0, 15-1; Holy Cross def. St. Patrick 12-15, 15-8, 15-7; St. Roch, bye.

Final Standings
Division 1: St. Thomas 12-0; St. Christopher 9-3; St. Rita 8-4; St. Bridget 5-7; St. Joan of Arc 5-7; Holy Trinity 3-9; Immaculate Heart 0-12.

Note: St. Thomas is division champion.
Division 2: St. Philip Neri 12-0; Our Lady of Lourdes 9-3; Holy Spirit 8-4; Little Flower 6-6; St. Andrew 4-8; St. Lawrence 2-10; St. Simon 1-11.

Note: St. Philip Neri is division champion.
Division 3: Our Lady of Greenwood 12-0; Holy Cross 9-3; St. Mark 6-6; St. Catherine 5-7; St. Patrick 5-7; St. Barnabas 3-9; St. Roch 2-10.

Note: Our Lady of Greenwood is division champion.

League Play-off: St. Philip Neri def. St. Thomas 15-13, 15-7. St. Philip Neri met Our Lady of Greenwood in the final game on Tuesday, March 5.

Priest is appointed for youth liaison

WASHINGTON—The appointment of Father Richard O'Keefe, director of the Catholic Youth Organization of the diocese of Tucson, Ariz., as chairman of a study committee on the relationship between the YMCA and the CYO was announced here by Msgr. Thomas J. Leonard, director of the Youth Department, United States Catholic Conference.

The committee is part of the Youth Department advisory board. It was formed in response to a suggestion that CYO be used as a vehicle for implementing an organization-to-organization approach to the YMCA.



DIGNITARIES AT CYO ADULT WORKSHOP—Indianapolis Mayor Richard G. Lugar (center) is shown with CYO Officials before the opening session of last Sunday's first Archdiocesan CYO Adult Workshop, held at Chastard High School, Indianapolis. More than 55 parishes were represented in the total of almost 600 delegates from all parts of the Archdiocese. Standing with Mayor Lugar are, left to right: Workshop Co-Chairman Ferd L. Keller, St. Simon, Indianapolis; Monsignor Thomas J. Leonard, National CYO Director; Father Donald E. Schneider, Archdiocesan CYO Director; Paul J. Weaver, Workshop Co-Chairman, Immaculate Heart, Indianapolis. Mayor Lugar made a welcoming address at the opening session of the Workshop, which was planned toward the theme of "The Place of the CYO in the Church of the Future." (Another photo, Page 10)



JUNIOR ARCHDIOCESAN CHAMPIONS—St. Mark, Indianapolis, after years of coming close, made it all the way to the top in CYO Junior-Senior Basketball this year, winning the Archdiocesan championship in a tense battle with Indianapolis rival St. Thomas Aquinas, 75-65. The Southsiders are shown here with their championship trophy. Front row, left to right: Art Gudel, Steve Feldhake, Kenny Diekhoff, Dave Weimer, Steve Shirey, Steve Carter, and the team's "mascots," Steve and John Zavala. Back row, left to right: Coach Ray Reis, Dan Roessler, Gary Lauck, Dave Bergmann, Randy Johnson, Jerry Clarke, Larry Weimer, Don Able, and Coach George Zavala. St. Mark also won the "B" version of the Indianapolis Deaneries Tournaments on its way to the championship of the Archdiocese, then eliminated Sacred Heart of Jeffersonville and St. Paul of Tell City to qualify for the final game.



TABLE TENNIS, OVER-ALL TEAM CHAMPIONS—This Table Tennis team from St. Michael's parish, Indianapolis, many times champion over the past ten years of the CYO's annual Tournament, returned to the top spot again in 1968 with an outstanding over-all performance. The Westsiders captured the Over-all Team Championship trophy, the Freshman-Sophomore Championship trophy, and the Junior-Senior runner-up trophy, finishing with 155 points to easily take over-all honors. Also, the players were responsible for championships in three individual events and runner-up positions in four others, a total of 13 trophies including the team awards. Charles Kinley (seated at the top) masterminded the St. Michael surge.

2nd Catholic team wins regional title

By FRED W. FRIES

Fort Wayne Catholic's emergence as a regional winner in last Saturday's firing in the Indiana State High School basketball tournament marked only the second time in history that a Catholic team has reached this plateau.

The only other Catholic regional winner in 25 years of competition was Evansville's fabled Rex Mundi team of 1964. Coach Jerry Alstadt's Pocket City five went on to reach the Final Four that year, finally losing out to Lafayette Jefferson, 74 to 61, in an afternoon game in the Hinkle Fieldhouse.

Fort Wayne Catholic, which faces a strong Marion team in tomorrow's Semi-state at Fort Wayne, was one of two Catholic sectional winners this year. The other, St. Joseph's of South Bend, took it on the chin in last week's regional play, losing to perennial powerhouse and 1966 state champion Michigan City, 66 to 63.

What are Fort Wayne Catholic's chances of taking all the marbles in this year's tournament? If you ask their youthful coach Leon Youngpeter, he'll tell you that "we're good enough to play with anybody."

The team lacks height (offensive star Tom Roehling at 6'4" is their tallest man), but has good speed and the defense is sticky. In addition, the bench is strong. Time will tell.

If they manage to get by Marion, they must defeat the winner of the Michigan City-Kokomo clash to qualify for the Final Four. A big order but not impossible.

THE VICTORIES by Fort Wayne Catholic and St. Joseph's, South Bend, brought to 13 the number of Catholic sectional winners since 1943, the year Catholic teams were admitted to IHSAA membership and competed in the tournament for the first time.

Among Catholic schools in the state, Providence High School, Clarksville, heads the list with three sectional crowns. They won back-to-back titles in 1956 and 1957 and then added a third in 1965.

WASHINGTON Catholic broke the ice with a sectional victory

in 1947. An unheralded team from Mt. St. Francis Seminary, near New Albany, confounded the experts and emerged as a sectional winner in 1948. Just to prove the victory was no fluke, they won the tough New Albany sectional again in 1951.

No Catholic school has survived sectional play in the Indianapolis area, though the Irish of Cathedral have lost some real donnybrooks down through the years. The same can be said for Schulte of Terre Haute, where double-overtime defeats in sectional play have become almost a way of life.

Catholic sectional winners so far include: Washington Catholic (1947), Mt. St. Francis (1948 and 1951), Huntington Catholic (1949 and 1959), Providence, Clarksville (1956, 1957 and 1965), St. Joseph, South Bend (1960 and 1968), Evansville Memorial (1966), Decatur Catholic (1966) and Fort Wayne Catholic (1968).

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2904 E. Raymond St.	450	3	yes	no	no	no
1808 S. Drexel	600	3	yes	no	no	no
1926 Martin St.	400	3	no	no	no	no
1027 E. Raymond St.	400	4	yes	yes	no	no
3221 S. Oxford	500	3	yes	no	no	no
3829 S. Ewing	300	2	yes	no	no	no
2863 S. Oakland (Golfmore)	450	3	no	no	no	no
720 Lincoln St.	300	4	yes	yes	no	no
3033 Asbury St.	400	3	yes	no	no	no
2643 Ebbie Rd. (Eastwood)	450	3	yes	no	no	no
7824 Roy Rd. (Eastwood)	450	3	yes	no	yes	no
1805 Calhoun St.	300	2	yes	no	no	no
2505 Brookside Pkwy. S.	300	2	yes	yes	no	no
2501 Brookside Pkwy. S.	300	2	yes	yes	no	no
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MR. CHARTRAND—John Wilhite, a junior at Chartrand High School, was named the winner of the first "Mr. Chartrand Award" presented by the school. He was chosen from among 10 homeroom finalists by a faculty committee following an intensive interview. Wilhite is a member of Our Lady of Greenwood parish, Greenwood.



SERVING IN TANZANIA—Dr. Fletcher Robinson, the son of Mrs. Marian Robinson of St. Bridget's parish, Indianapolis, is serving with the Peace Corps in Dar-es-Salaam, Tanzania. The Cathedral High School graduate recently received a shipment of measles vaccine for 10,000 people supplied by the Catholic Medical Mission Board through Catholic Relief Services.

TIC TACKER

Fire destroys reservation home

By PAUL G. FOX

The convent and living quarters for 100 boarding pupils at one of two Indian missions conducted by the Oldenburg Franciscan Sisters in Montana was reduced to ruins recently following a gas explosion and fire. The Criterion has learned.

All the children at St. Xavier Mission, located on the Crow Indian Reservation, were having outdoor recreation when the explosion occurred at 8:25 on the evening of February 26. Two of the nuns—Sister Mary Clarence and Sister Joseph Mary—were praying in the second floor chapel of the building when the ceiling began caving in. The details of their near-miraculous evacuation to safety are still unknown as they saw the outside wall blown down while heading for the door. Outside with the children were Sister Wilhelmina and Sister Rita.

The pastor of the mission, Capuchin Father Carl Pulvermacher, was checking a gas leak in the basement when the explosion occurred. He suffered burns.

The Crow Reservation mission, undertaken by the Oldenburg congregation in 1935, has been a major mission project of the nuns and their patrons. Substantial contributions have been made yearly toward its support by the motherhouse. New beds and mattresses and recent library acquisitions were destroyed by the fire. The nuns and children escaped literally with the clothing they wore.

It is hoped that day-school operations there will be continued for those children who live within a reasonable distance. A new school building was erected only a year ago, but youngsters living beyond mountain ranges will be unable to attend now.

Financial assistance, however small, would be greatly appreciated. Aid may be sent to: Mother Marie, Sisters of St. Francis, Oldenburg, Ind.

NAMES IN THE NEWS—Named to the Dean's List at Indiana Central College for scholastic achievement last semester was Sister M. Lucy Baurley, O.S.B., of Our Lady of Grace Convent, Beech Grove. Sister Mary Placid Bates, O.S.B., recently was capped as a member of the first-year nursing class at Indiana Central School of Nursing. The

Butler University Dean's List for the first semester included David Toner, a member of St. Mark's parish, Indianapolis. He is a Butler freshman.

MORE ON ADULT EDUCATION—A tremendous upturn in parish adult education programs has been triggered by the recent parish education meetings. More are being announced each week, as reported by The Criterion. At Holy Family parish, Richmond, parishioners are gathering on Wednesday evening of Lent for film strip-discussion sessions, followed by Mass in the parish church. This will constitute the parish Lenten devotions, along with Friday evening Way of the Cross. The Holy Family pastor, Father Robert Minton, is also meeting in the homes of parishioners to discuss policies, teachings, changes and practices of the Church.

EDUCATION STUDY QUESTIONNAIRE—Father George Elford, director of the Alternatives of Catholic Education Study, reports that a delay in the shipment of questionnaires to all Archdiocesan parishes will result in an extension of the deadline for completion to Monday, March 11. He added that response has been heavy, with many parishes reporting 50 to 60 per cent returns from all adults canvassed.

ARCHABBEY SPONSORS PILGRIMAGES—Three pilgrimages have been announced under the direction of Benedictine monks of St. Meinrad Archabbey. Father Peter Behrman will lead a group in May for 21 days to Fatima, Lisbon, Madrid, Rome, Lourdes, Paris and London. Father Jerome Palmer will lead a group to the Holy Land for three weeks in July. Stops will include Athens and Corinth, Greece, Istanbul, Izmir and Ephesus, Turkey, Rome, Zurich, Lucerne and Einsiedeln, Switzerland. In August, Father Cornelius Waldo will lead a group to the 39th International Eucharistic Congress in Bogota, Colombia, which will be attended by Pope Paul VI. Other stops include: Lima, Peru; Santiago, Chile; Buenos Aires, Argentina; and Rio de Janeiro, Brazil. The group will return September 8. Information may be obtained from the Pilgrimage Department, St. Meinrad Archabbey, St. Meinrad, Ind. 47577. Also the Catholic Travel Office, O.F.C. Bldg., 1730 Rhode Island Ave., N.W., Washington, D.C. 20036.



INAUGURATES SCIENCE WORKSHOP—A series of seven weekly Grade School Science Workshop Series, designed for elementary grade teachers, was begun recently at Chafard, Kennedy Memorial, Ritter and Secena Memorial High Schools. The series, sponsored by the Archdiocesan Association of Science and Mathematics Teachers, will continue through April 8, with the final session to be held at the Holcomb Observatory of Butler University. Shown above is Brother Charles Rymarowicz, C.S.C., of Cathedral High School, lecturing on chemistry at the first session held at Kennedy Memorial High School.

MacEoin Sadlier

(Continued from page 4) tians must stop bolstering such an exploitative system and must work positively to reform it. It is a conclusion for which the American public, particularly the American Catholic public, is little prepared. But the CICOP meeting showed that some informed leadership is finally developing.

Two speeches in St. Louis served particularly to establish the underlying sentiment. Reaction was strongly critical of Dr. Horacio Godoy's assertion that the increasing importance of the middle sectors or classes was "creating the sociological base for a real political democracy." The one who expressed what most thought was Dr. Richard Shaull, and his statement was truly apocalyptic.

When the old order is not able to serve man adequately, he said, it must be "brought down or broken open by conflict and violence, and the dynamics of God's action in the world moves in that direction." Warning that the ruling elites are willing to pay any price to remain in power and preserve their privileges, he asserted that progressive young Catholics "have become convinced that the use of U.S. power—economic, political and military—is the major force sustaining the old order and blocking the creation of a new one."

Isolationist withdrawal would, of course, be the easy answer. It could, however, be even less constructive than our present misdirected efforts. Not only does it not provide a solution for the Christian, but it does not help the American concerned with his own well-being and the future of our nation. We are all in this together, for our technological progress has truly made the earth one world. If the gap between rich and poor is allowed to widen to a point of total disruption, the rich nations will suffer far more acutely than the poor.

It is evident that we have to continue our efforts overseas and intensify them. But we must give even higher priority to laying the foundation here at home for their success.

The time has come, as Dr. Shaull put it, for the North Americans who wish to help to stay home and "accept the responsibility for a long-term struggle" to change their own society, which has "become the enemy of movements of human liberation in the Third World." Such is today the mission of the Christian to the United States.

Hospital stops cigarette sales

EVANSVILLE, Ind.—Cigarette sales will be stopped at St. Mary's Hospital here.

Sister Julianna, hospital administrator, said St. Mary's took the action because of recent studies linking cigarette smoking with health dangers.

St. Mary's thus joins a growing list of U.S. hospitals which have stopped cigarette sales on their premises.

This decision, however, does not prohibit cigarette smoking in the hospital.

Consecration rite

BUFFALO, N.Y.—Episcopal Coadjutor Bishop Harold B. Robinson of Western New York was consecrated in the Roman Catholic cathedral here. Both Bishop James A. McNulty and Auxiliary Bishop Stanislaus J. Brazana of the Roman Catholic Buffalo diocese attended the ceremony, along with some 3,000 persons. Bishop McNulty offered the use of St. Joseph's cathedral for the consecration because it is three times the size of the city's largest Episcopal church. About 300 priests and nuns attended the service.

(Continued from page 1) teach, or fails to stress, the divinity of Christ, the Mass as a sacrifice, the Commandments, the Sacraments, the Papacy, sin and prayer were refuted point by point and grade level by grade level. Page numbers from the eight books in the series were carefully cited to back up the majority opinion that the Sadlier books teach basic Catholic truth integrated with modern Christian living.

Father Francis Bryan, assistant pastor of St. James The Greater parish and an instructor at the Latin School, observed that "all the points these ladies claim are missing are actually taught in one or another of the eight books in the series. They have made serious errors in documentation."

One committee member noted that the confusion of the critics may have been due to their lack of examination of each text in the series. As in other modern religion texts, Sadlier introduces the Sacraments and Commandments at various grade levels according to the child's developing maturity.

"I love the books," Msgr. James P. Galvin, Archdiocesan school superintendent and pastor of St. Patrick's parish, said at one point. "I am teaching them in the upper grades and they're great."

"Sadlier meets the tests for a good religion series today," said Sister Mary Evelyn, O.S.B., an Archdiocesan School Office supervisor. "It presents doctrine as a part of Christian living; it helps lead the student to a personal encounter with God; it gives the Bible the prominent role it deserves; it makes life and liturgy one; and it is adapted to the child's growth and emotional development—not too much too soon, not too little too late."

PROPER USE OF THE teacher's manual accompanying each text is extremely important to development of the series, Sister Mary Evelyn said. "Any teacher can take a text and succeed with it, or ruin it," agreed Sister David Marie, S.P., an eighth grade teacher at St. Simon's parish school.

Adoption of the "Way, Truth and Life" series by the Daughters of St. Paul was urged by Mrs. Merriman and Mrs. Taylor to replace the Sadlier series. Several Sisters who examined the St. Paul texts reported to the evaluation committee that they were "warmed over Baltimore Catechisms contradicting everything that the new approach to religious instruction demands."

The committee's full report will be presented to the Archdiocesan School Board for final action March 14.

Cogley

(Continued from page 4) extremity, perhaps the kind of wisdom that values political survival so highly no longer makes sense. The weakness of pragmatism has been spotted, and with it the vulnerability of liberalism as we have known it. The young leaders will have no part of the kind of "good German" politics it spawns. Whether out of their indignation and anguish they can forge a new politics more suited to the nuclear age and an eye of revolution, remains to be seen.

They will put it to you, right on the line—can the precepts of morality, brotherly love, care for one another, concern for the poor and powerless the world over be translated into political terms? Both liberalism and conservatism have shown their inability to do so. If the job is to be done, they say, we need a new politics—a politics not powerless in the face of evil nor helpless to change that which should be changed if life is to be worth living.

2 new Gary high schools will adjoin

MICHIGAN CITY—The Gary diocese has announced plans for a new \$800,000 Catholic high school to be built adjacent to a \$10 million Rogers Senior High School to be constructed by the public school system.

To be known as Marquette High School, the Catholic building will replace the present St. Mary's High School and will provide classrooms for only four subjects—religion, social studies, English and art. All other classes will be taken at the public school.

Plans for the first dual-enrollment high school in Indiana were announced here by A. K. Smith, superintendent of Michigan City Public Schools, and Msgr. F. J. Melevage, Gary diocesan superintendent. Members of the six Michigan City parishes voted approval of the project last year.

The public high school will not be completed until September, 1971, but the name change for the present St. Mary's High School will become effective next September.

Upon completion of the new complex the present St. Mary's will become Marquette Junior High School with an enrollment of seventh, eighth and ninth graders. The Sisters of Holy Cross will serve on the faculties of both Catholic schools.

Opinions

(Continued from page 4) and other faraway places. And so our "religion" meanders on. But not once in my 27 years of Catholicism have I heard a priest say from the pulpit it is morally wrong—a serious sin—to discriminate against another, however subtly, because of his skin color. Why this muteness? I quite agree with the Criterion's view (Editorial, "Church Politics," 3/1/68) that the clergy has a proper role, even a duty, "to sway opinion on secular affairs involving social and moral questions." And America's racial problem is intrinsically bound up in moral consequences.

Regardless of the laity's faults as individuals on this vital problem, the pulpit's silence has certainly mocked Christ and the clergy's sacred duty to instruct on the second half of His one great command: "... and love your brother as you love yourself," has been breached.

The prospect of George Wallace's candidacy, particularly in Indiana, is very strong. Will he go unscathed, except by obscure news articles that most Christians can easily disregard? Or has the time come for the clergy to speak out on the morality of race problems and disregard the consequences to parish membership rolls and collection baskets? For what is a "large congregation" compared with the frustration of the illiterate or unemployed Negro; worse, what is the collection basket compared with the Negro child's bewildered shame?

Ann Marie Hogan
Indianapolis

School study

To the Editor:

While completing the questionnaire for the Diocesan Study of the Parochial Schools, I noticed that little attention was given in the survey to the lack of psychological and social services available to parochial school children.

The public school system is served by a highly trained and experienced staff of social workers, psychologists and guidance counselors. Our Catholic elementary and secondary schools are providing minimal assistance to parents and children in these areas.

This means that Catholic children are denied these services as a result of their parents' decision to send them to Catholic schools.

Many of our children need these services. Early detection of personal or social maladjustment, whether the result of emotional disturbance or physical disability, is most important. Frequently, if a minor case of maladjustment is not detected in the early grades, it will become a serious learning disability in later years. If we accept the fact that the school is the place where a person learns and tests theories of living, while also learning reading, writing, and arithmetic, then we must try to educate the whole person. It seems to me that in the past and present, we have been concentrating on the spiritual and intellectual while neglecting the child's psychosocial development.

I hope the diocesan school officials will take note of this deficiency during the study of our schools and will include the need for them in their total re-evaluation of the Catholic Educational System.

David L. Gerwe
Social Worker and
Concerned Parent
Indianapolis

Coalition Draft

(Continued from page 1)

tion of Laymen) is interested in an increased lay voice in the Church, not only NAPR (National Association of Pastoral Renewal) is interested in the priests' celibacy issue, not only the Liturgical Conference is interested in renewing worship, not only are canon lawyers interested in a new kind of constitutionalism in the Church. We are all interested, and see the needs for the Church to move."

He said that not only institutional changes were involved. Some main topics of concern proposed for the Committee to discuss in April, he said, were Inner City, Poverty and Race, War and Peace Questions, and Authority in the Church. He said the actual agenda had not been finally determined, but said, "those topics show the wide range of interest this group has."

(Continued from page 1)

ther Joseph Beechem, principal of Schulte High School; Joseph Kish, Archdiocesan School Board member; Father Donald Schmidlin, Archdiocesan Director of Catholic Charities; Sister Marie William, S.P., education department chairman of St. Mary-of-the-Woods College; Sister Marie Perpetua, S.P., president of St. Mary-of-the-Woods College; Sister Mary Josephine, S.P., development coordinator of St. Mary-of-the-Woods College.

Doesn't apply

WASHINGTON, D.C. — The new draft regulation ordered by President Johnson will have no bearing whatever on divinity students and ministers, the Selective Service Commission said here.

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New Curia rules put into effect

VATICAN CITY—A new series of regulations governing working conditions in the offices of the Roman Curia, the Church's central administrative offices, have fixed retirement ages, working hours and other matters, including abolition of a long-standing annoyance — the time clock and signing in and out.

The new regulations consist of 130 articles and went into effect on March 1. At a press conference (Feb. 29) Msgr. Giovanni Pinna of the Vatican Secretariat of State, gave a resume of the rules which he described as being neither of "great novelty" nor a "revolution."

The regulations are to be common to all the curial offices, but each will draw up its special norms according to its special work. The general norms aim at establishing common levels of equality among the higher officials of each office and equality of salaries throughout the Curia, depending on the grade of the persons involved.

RETIREMENT age for higher superiors such as secretaries and undersecretaries, is set at the 74th year, while officials of lower grades are to retire at 70.

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Open Meeting — 619 N. Pennsylvania St.

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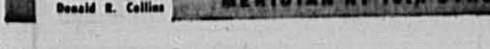
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BY U.S. BISHOPS' BODY

'Local' discussions with YWCA approved

WASHINGTON — As the result of a study made for the bishops of the United States, the Ordinaries of Sees in this country have been advised that there is no apparent reason why they cannot, individually, "explore and implement better relations" with the YWCAs in their respective areas.

Last October, individual Ordinaries were sent certain guidelines proposed for discussion between local YWCAs and Catholic officials. The report they have received in recent days dealing with discussions with the Young Women's Christian Association on the local level completes the work of a special committee named by the bishops to study Catholic relations with the YWCA.

Archbishop John F. Dearden of Detroit, president of the National Conference of Catholic Bishops, has told the Ordinaries that the Administrative Committee of the NCCB approved at its February meeting "the second and final phase" of the work of the Bishops' Committee on Relations with the YWCA.

THE BISHOPS' Committee, headed by Archbishop Philip M. Hannan of New Orleans, and its lay representatives, under the chairmanship of Mrs. Harold Schachern of Detroit, first vice president of the National Council of Catholic Women, "discussed at length with officers and representatives of the national board of the YWCA of the U.S.A." the following questions:

- Is the YWCA a church?
- Is it a religion?
- Is it Protestant?
- Does it proselytize?
- Does it promote Protestant mission activities?

In a letter transmitting documentation provided by the YWCA, Archbishop Dearden told the U.S. bishops that, in the

light of the answers given, "there appears to be no objection to the local Ordinary consulting with the YWCA in the area, in an effort to explore and implement better relations between Catholics and the local organizations of the YWCA."

The documentation sent to the bishops included the national by-laws adopted at the 1967 YWCA convention, and Archbishop Dearden pointed out to the bishops that "all the local YWCAs must comply" with them. It was noted in connection with the guidelines sent out last October that the local YWCA is not absolutely bound by the action of the national YWCA. This was one reason for insisting at the time that the final decision as to holding discussions must be left to the local Ordinary.

THE 1967 convention of the YWCA adopted a position statement entitled "The YWCA—A Christian Movement Open to the World." Its implications were said to include:

- The YWCA is a world-wide Christian movement open to all women and girls in communities with widespread religious pluralism and many persons of no religious faith.
- The YWCA does not assume the functions of the church—i.e., ministry of the word, the sacraments, and doctrine.
- As a lay Christian movement, the YWCA needs to know and work with all churches and communions and councils of churches as a part of the Christian movement.

- As a Christian movement with fully participating members from other faiths it needs to cooperate with youth and women's organizations related to other faiths and of an interfaith nature.
- The YWCA has a personal basis for membership, it is open to all who choose to belong. Members join to participate in programs, to serve as leaders or to express an interest in what the YWCA stands for. All members, over 17, have the privilege of voting and all pay membership dues.
- Leaders, elected and appointed, accept and carry the responsibility for the achievement of the purpose in the life of the association. With the employed leaders, the staff, they accept responsibility for making possible the growth of members toward understanding the purpose of the association and sharing in its realization.

Men's Association is organized for St. Maur Seminary

INDIANAPOLIS — The Men's Association of St. Maur's Seminary was recently established with Joseph B. Sackenheim, of St. Michael's parish, as president.

Purpose of the organization is "to foster the principles and objectives of the seminary and to assist in the promotion of various seminary projects." Membership is open, according to Sackenheim, "to all men in the Indianapolis area interested in promoting priestly training at St. Maur's Seminary."

Other officers include: Cletus A. Broeker, of Our Lady of Lourdes parish, vice-president; Martin Robert, of Immaculate Heart of Mary parish, secretary; and Louis Wendling, of St. James the Greater parish, treasurer. Moderator of the group is Father Harvey Shepard, O.S.B.

St. Maur's Seminary, conducted by the Benedictine Fathers, is located at 4615 N. Michigan Road.



THE BEATLES IN MEDITATION—Maharishi Mahesh Yogi, popular Hindu religious teacher (right), conducts a session in meditation at his mountain retreat in New Delhi. Popils shown include John Lennon (left) and George Harrison, members of the famed British musical and film group, the Beatles. The Indian guru advocates practice of "transcendental meditation" in everyday life as a step toward peace. (RNS photo)

485 million Catholics, Mass obligation change expected

VATICAN CITY — The Holy See, in a prepublication view of its annual report on its own activities, put the number of the world's Catholics at 485 million in 1966, about 5.5 million more than in 1964.

Other statistics for 1966 gave the number of priests as 351,624, up almost 5,000 from two years previously. The number of seminarians studying theology declined by about 1,100 to about 25,000, while the number of seminarians studying philosophy declined about 200 to about 26,000.

THERE WERE 1225 dioceses, 13 more than in 1964.

The book, entitled "Activities of the Holy See in 1967," noted

Repudiate Guatemala statements

GUATEMALA CITY—In a letter addressed to their community's superior general, all 102 Maryknoll missionaries here repudiated public statements made by Maryknoll Fathers Blase Bonpane, Thomas Melville and Arthur Melville concerning the need for revolution in this country.

Emphasizing Maryknoll's apolitical role in Guatemala, the letter to Father John J. McCormack, M.M., said: "Statements given to the United States press by priests of this society who were recently expelled from Guatemala have tried to gain stature for their very personal 'Christian witness' and have cornered front pages of the press around the world."

"We want to make clear known that those statements reflect no more than their own very personal points of view, which from no standpoint can be assumed to promote the official opinion of the Maryknoll society. "The erroneous opinions as well as the thinking adopted by Thomas and Arthur Melville, by the ex-Sister Marian Peter and Blase Bonpane, are completely foreign to the Maryknoll community in Guatemala since they, against our norms, took active part in the internal affairs of the country."

Appointed

WASHINGTON—Pope Paul VI has named Msgr. Lorenzo Antonetti, counselor of the apostolic delegation in Washington, to be titular archbishop of Roselle and Apostolic Nuncio to Nicaragua and Honduras.



GREENSBURG SPEAKER — Mrs. Eileen E. Anderson, of Marlboro, Mass., co-author of a catechetical text used in Archdiocesan CCD training courses, will address the Adult Education class at St. Mary's parish, Greensburg, on Thursday, March 14. The public is invited to the 7:30 p.m. lecture, devoted to discussion of religious education for the 1970's.

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'Lenten Forum' set at Ireland parish

IRELAND, Ind.—Present day farm problems will be discussed in a special Lenten "Farm space-age living," the pastor Forum" at St. Mary's parish here.

The purpose of the forum, according to St. Mary's pastor, Father Carl Shetler, is to promote dialogue and discussion among farmers about new developments plaguing today's farms.

"THE FARMER today faces the crisis of rising costs, dwindling prices, the demise of the family-farm, corporation farming and computer farming," said Father Shetler listing some of the areas up for discussion. "The farmer must face up to these issues and problems which are developing all around him in this age of technology and in a special Lenten 'Farm space-age living,' the pastor Forum" at St. Mary's parish here.

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CYO Convention, Saturday, March 9.

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Thomas Merton backs conscientious objector

LOUISVILLE, Ky.—Father M. Louis (Thomas Merton), the famed Trappist writer, is one of 13 clergymen supporting a 23-year-old Louisville man's attempt to secure draft deferment as a conscientious objector.

Joseph Mulloy, a Catholic, has refused to be inducted into the Army. He had met with the priest "a dozen or so times" over a 30-month period for "counseling on religious matters."

MR. MULLOY, an organizer for the Louisville Peace Council and former poverty worker in Pike County, Kentucky, is appealing a U.S. District Court ruling that rejected his request

for a draft deferment. The U.S. Sixth Court of Appeals at Cincinnati denied his motion for an injunction that would halt induction until the appeal can be heard.

Father M. Louis is a monk at the Abbey of Our Lady of Gethsemani, a monastery of the Order of Cistercians of the Strict Observance in Nelson County, Kentucky. He wrote a letter which was presented by Mulloy to his local draft board before he reported for induction and then refused to take the ceremonial "step forward" into the Army. The letter, dated February 19 and addressed to Local Board 47, read:

"As a spiritual adviser, I have been consulted by Joseph Mulloy, who is seeking to follow his conscience in opposition to war. I believe he has every right to do so and also believe that his rights are being unjustly denied him.

"CONSEQUENTLY, doing my simple duty as a priest, I have given him encouragement and support in his fight for his rights.

"I would like to make clear that such support is a religious matter and is not to be construed as an illegal act, nor is it political.

"It is essential for the preservation of American democratic values that the rights of conscience be respected even, indeed especially, in matters involving violence and war."

Also presented to the draft board was another supporting letter and a petition signed by 48 persons, 12 of them clergymen. The first signature was that of Father James Gorman, chairman of the Louisville Peace Council. Father Gorman, a Sulpician priest, is a member of the St. Thomas Seminary faculty.

The second week of the course centers on the theme "Renewal of Structures," in which the present parish and diocesan structures are studied to determine "if the Christian vision seen in the first week can be lived in the present way of doing things and what can be done," according to Father DeBald.

The same repeated format will be followed on the week-nights. Organizing efforts for the course have been underway in the parish the past two weeks. Area leaders have scores of visiting couples making personal calls throughout the parish to invite families. Transportation and baby-sitting service will be provided where necessary. School children have made over 150 posters to be used in the business locations of the parish.

The parish renewal will close on Sunday, March 24, with an evening Mass, supper and social hour.

Lay speaker set for Bloomington

BLOOMINGTON, Ind.—Jack Holman, lay director of Holy Cross parish in Champaign, Ill., will speak to members of St. Charles parish here Sunday, March 10.

A graduate of the Institute of Lay Theology at the University of San Francisco, Holman will speak at 1:30 p.m. in the school cafeteria. He will discuss the new involvement of a layman in the organizational structure and the educational system of a Catholic parish.

Papal audience

VATICAN CITY—Pope Paul VI received in audience (Feb. 26) Orthodox Armenian Patriarch of Jerusalem Elisha II.

Dr. Nurnberger to be speaker

INDIANAPOLIS—"Adolescent Sexual Behavior" will be the subject of a talk to be given by Dr. John I. Nurnberger at a meeting of the Chatham High School Parent Faculty Association on Thursday, March 14. The meeting will be held at 8 p.m. in the school auditorium.

Dr. Nurnberger, a parent member of the Chatham P.F.A., is chairman of the department of psychiatry and director of the Institute of Psychiatric Research at the Indiana University Medical Center.

Grants for tuition may get hearing

PROVIDENCE, R.I.—A proposal to provide tuition grants of approximately \$100 a year to non-public school students is expected to go before public hearings of the Rhode Island House finance committee in mid-March.

Signed by 38 Representatives, the bill was introduced in the General Assembly at the behest of Citizens for Educational Freedom (CEF), a non-denominational organization with a predominantly Roman Catholic membership.

It would cost about \$4.8 million initially at the elementary and secondary school level. The bill also would give \$600 to \$700 grants at the college level, starting with about 6,000 freshmen, at an annual cost that would range from about \$1 million the first year to \$4 million or more later.

Speaker

INDIANAPOLIS—Joe Diener, former teacher and athletic coach at Cathedral High School, will be principal speaker for the second annual Father-Son Communion Breakfast. The event will be held in the school auditorium following 10 a.m. Mass on Sunday, March 10. Ed Murphy is breakfast chairman.



LADYLARKS TO ENTERTAIN—The "Ladylarks" and Glee Club members of Ladywood School, Indianapolis, will entertain 53 members of the Choral Club from Marywood School, Evanston, Ill., this week-end. A joint concert will feature both choral groups at 8 p.m. Saturday, March 9, in the Ladywood auditorium. The event is open to the public. Shown above are four members of the Ladylarks rehearsing for the concert. Standing from left: Phyllis Thompson, Patricia Lavelle and Karen Barski. Gwendolyn Gee is seated.

Two lectures, film scheduled at Marian

INDIANAPOLIS—Two evening lectures, one on psychology the other on a recent American novel, will be open to the public next week at Marian College. Also scheduled is the Alfred Hitchcock classic, "Spellbound," next Friday on the college's Fine Film Series.

Peter Hanford of the Indiana University psychology department will speak at 7 p.m. Monday, March 11, in the lecture program, "Problems in Human Conduct." Topic of his talk will be: "Alternative Royal Roads to Unconscious Motivation in Human Behavior."

MISS EMILIE Murray, of Marian's English department, will discuss Saul Bellow's "Herzog" at 8:15 p.m. Monday, March 11. Her lecture is part of seven in a series aimed at discussing the structure and common ground of contemporary American fiction.

Tickets for both talks will be sold at the door. For more information, phone the college at 924-3291.

THE MARIAN College Fine Film Series will present "Spellbound," the Alfred Hitchcock thriller on psychoanalysis, at 8 p.m. Friday, March 15, in the college auditorium. The film stars Ingrid Bergman

as a psychoanalyst and Gregory Peck as an amnesic who believes he may have murdered a doctor. Tickets for the film will be sold at the door. The film is followed by a short coffee-discussion hour.

Calendar of Events

FRIDAY, MARCH 8 Auditions for the Catholic Theatre Guild's production of "Critique's Choice," to be presented April 25, 26 and 27 at Eastgate Auditorium, tonight from 8 to 10 p.m. and tomorrow from 2 to 4 p.m. For additional information call Charles Johnson 357-7072.

TUESDAY, MARCH 12 Dinner Meeting, Mother Theodore Circle, D of I, at 6 p.m., K of C hall, 1305 N. Delaware St. Call Dorothy Gates, 484-4576, for dinner reservations.

THURSDAY, MARCH 14 Style Show, sponsored by Cathedral High School Mothers' Club, at 8 p.m. in the school auditorium. Attendance prize: Mink Stole.

Annual Shamrock Drive, sponsored by the Ladies of Charity of St. Vincent de Paul, opens today in the downtown stores; Friday, March 15 in the city banks, and Sunday, March 17 at all Catholic churches.

SATURDAY, MARCH 16 Hat Party, from 1 to 4 p.m. sponsored by the Ladies Guild of Holy Family Council, K of C, at the Holy Family K of C hall. Door prizes and refreshments. Admission \$1.

SOCIALS Friday: St. Bernadette school auditorium, 6:30 p.m.; St. Christopher School social room, at 7 p.m.; St. Rita's parish hall, at 6:30 p.m.; St. Joseph K of C clubrooms, at 8:30 p.m. Saturday: St. Bridget parish hall, at 7 p.m. Sunday: Two Card Parties at Assumption parish hall, 2 p.m. and 7 p.m. Thursday: St. Catherine's parish hall, 6:30 p.m.

Plan dialogue TORONTO—Canadian Lutheran and Catholic representatives have agreed to open national-level dialogue on doctrinal, spiritual and practical matters of mutual concern.

Archbishop Schulte's Schedule

March 8, Friday—10 a.m., Bedford Deanery Conference at Bedford; 3 p.m., Tell City Deanery Conference; 8 p.m., St. Meinrad Seminary, Tonsure.

March 9, Saturday—8 a.m., St. Meinrad Seminary, Ordinations. March 12, Tuesday—10 a.m., Richmond Deanery Conference; 3 p.m., Lawrenceburg Deanery Conference.

March 14, Thursday—10 a.m., New Albany Deanery Conference; 3 p.m., North Vernon Deanery Conference.

March 16, Saturday—2 p.m., Terre Haute Deanery Conference.

March 17, Sunday—2 p.m., Dedication, St. Augustine Home for the Aged.

March 24, Sunday—4 p.m., Marian Award.

Minor orders ceremony set at St. Meinrad

ST. MEINRAD, Ind.—Archbishop Schulte will confer minor orders and the subdiaconate on 29 students for the priesthood at St. Meinrad Seminary here this week-end. Included in the group are 10 students from the Archdiocese.

To receive the subdiaconate are: Jeffrey Godecker, of Our Lady of Perpetual Help parish, New Albany; Donald Haake, of St. Joan of Arc parish, Indianapolis; and Michael Kattau, of St. Patrick's parish, Indianapolis.

Second minor orders will be conferred upon: Ronald Ashmore, of St. Lawrence parish; James Bonke, of St. James the Greater parish; Charles Johnson, of Holy Trinity parish; and Patrick Murphy, of Little Flower parish, all of Indianapolis; John Kremer, of St. Peter's parish, Franklin County; and Jack Okon, formerly of Indianapolis, now of Vienna, Va.

Bernard Wolf, of St. Michael's parish, Indianapolis, will receive tonsure and first minor orders.



PARTY TO RAISE FUNDS—The Altar Society of Nativity parish, Indianapolis, will sponsor a Card Party next week to raise funds toward the purchase of an altar for the new parish church under construction. The event will be held at 7:30 p.m. Wednesday, March 13, at St. Bernadette's parish hall, 4830 Fletcher Ave. Mrs. George Davis, above left, is card party chairman, assisted by Mrs. Babe Lohrman, second from left, co-chairman. Other chairmen present, from left, are: Mrs. Jerry McKeand, tickets; Mrs. Thomas McShane, door prizes; and Mrs. Thomas Bohnert, special gifts.

Bob Considine to be speaker

INDIANAPOLIS—Columnist and author Bob Considine will be principal speaker at the 98th annual St. Patrick's Day Breakfast sponsored by the Kevin Ryan Division, Ancient Order of Hibernians.

The breakfast will be held in the Murat Temple on Sunday, March 17, following the 10 a.m. Mass in nearby St. Mary's Church. Msgr. Richard Kavanagh, V.F., pastor of St. Michael's parish, will be celebrant of the Mass. The sermon will be delivered by Father Patrick Kelly, superintendent of Kennedy Memorial High School.

Toastmaster for the breakfast will be Father Thomas P. Carey, pastor of Christ the King parish. Tickets may be obtained by calling James Sullivan, 283-1325.

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Catholics are warned about anti-Semitism

WASHINGTON, D.C. — The Catholic Bishops' Secretariat for Catholic-Jewish relations issued a statement here warning Christians against using Passion Plays, or sermons and teachings on the Passion, as a source of anti-Semitism.

It emphasized that the Passion and death of Christ must not be attributed to the Jewish people of all time, and pointed to the Vatican Council's declaration on relations with the Jews which clearly stated that "Christ underwent the Passion and death freely because of the sins of men."

THE SECRETARIAT also urged Catholics to remember the words of Vatican II that "Jews should not be presented as rejected or accursed by God as if this followed from Holy Scriptures."

While Catholics must be faithful to the Vatican Council's declaration in rejecting such interpretations, the secretariat said, "the particular responsibility rests upon writers and producers of Passion Plays, preachers, catechists and educators

because it is easy to portray Jews, even inadvertently, in such a way as to misrepresent or exaggerate their role in the Passion."

THE STATEMENT went on to point out that in depicting the Passion it is possible, for example:

1. To conceal the fact that Jesus was a Jew and that friends and enemies in the drama, are Jews.

2. To create the impression that most Jews of Jesus' day will His death, failing to show that the secrecy surrounding Jesus' trial was motivated by the large following He had in Jerusalem.

3. To change the "crowd" before the governor's palace into a screaming mob.

4. To depict Pilate, whom hystorography has shown to have been a ruthless tyrant, as an innocent and kindly bystander.

5. To highlight those texts of the Gospel narrative that are amenable to misinterpretation by uninformed audiences, such as "His blood be upon us and upon our children." (Matt. 27, 25).

Concluding, the statement declared that Passion Plays, sermons and teachings on the Passion involve more than a question of Catholic-Jewish relations. When dealing with the Passion, it said, Christian pastors and educators must always seek to "increase in the hearts of an audience a greater love of God and of all men."

Seek rector

WASHINGTON—A seven-man committee of faculty and board of trustees' representatives has been named to find a new rector for the Catholic University of America here. The position is now held by Father John Whalen, appointed on a temporary basis until November, 1968.



"COMMUNICATIONS" PANEL MEMBERS MEET FOR REVIEW — One of the important panels at the recent Archdiocesan CYO Adult Leadership Training Workshop concerned the subject of intra-parish communications in the CYO unit. Part of the group from Holy Family, New Albany, which provided personnel for the panel, gathered after the closing banquet for a brief review with the keynote speaker of the Workshop, National CYO Director Monsignor Thomas J. Leonard (second from right). Left to right, the participants are William Grantz, Executive Secretary for the New Albany Deanery CYO; Father Edmund Banet, New Albany Deanery CYO Director; Mrs. Ralph Lilly, panel Secretary; and Mrs. James Nolan. The Workshop was held at Chatham High School, Indianapolis.



Remember them in your prayers

EVANSVILLE
† MRS. CHARLES D. MORTHEAD, 55, Feb. 26, St. Joseph. Wife of Charles, mother of Mrs. Ronald Barnes and Mary Jean.

† OLIE A. BRUNE, 72, Feb. 27, St. Boniface. Sister of Mrs. Marie Rosen.

HENRYVILLE
† MARGARET DITTEL, 92, St. Francis, Feb. 29. Mother of Mrs. Louise Dittell, Mrs. George Dittell, both of Henryville, Ind. Mrs. Margaret Dittell and Mrs. Edna Dittell, both of Henryville, Ind.

HUNTINGBURG
† ANNA KESSEK, 70, St. Mary's, March 2. Mother of Mrs. Josephine Kesseler, Mrs. Mary Kesseler, both of Huntingburg, Ind. Mrs. Anna Kesseler and Mrs. Edna Kesseler, both of Huntingburg, Ind.

INDIANAPOLIS
† JOHN K. KET, 67, St. John of Arc, Feb. 27. Husband of Mrs. M. Ket, father of Gregory M. and John A. Ket, both of Indianapolis, Ind. Mrs. John K. Ket and Mrs. Mary K. Ket, both of Indianapolis, Ind.

† GERTRUDE C. CRAVENS, 51, St. Philip, Feb. 28. Mother of Joseph J. Cravens, Edward J. Cravens, Rita A. Cravens, Gertrude J. Cravens, all of Jasper, Ind. Mrs. Gertrude Cravens and Mrs. Edna Cravens, both of Jasper, Ind.

† HERMAN M. FELDMAN, 82, Sacred Heart, March 2. Father of Aloisius, Jerome, Leonard and Daniel Feldman, all of Indianapolis, Ind. Mrs. Herman Feldman and Mrs. Mary Feldman, both of Indianapolis, Ind.

† AL RUSSELL NICOLAI, 68, Our Lady of Solitudes, March 4. Father of Joseph A. Nicolai and Mary Nicolai, both of Indianapolis, Ind.

† GEORGE J. GALT, 64, St. John's, March 2.

† NELLIE I. COPE, 67, St. Peter and Paul, March 2.

† LAURA E. GALT, 76, St. Simon's, March 4. Mother of Mrs. Robert J. Galt and Mrs. Kenneth J. Galt, both of Indianapolis, Ind.

† JOHN C. OBERGELL, 85, St. Catherine, March 4. Father of Edward J. and Florence J. Obergell, both of Indianapolis, Ind.

† CARL A. MANGOLD, 48, St. Bernardette, March 5. Husband of Mrs. Carl Mangold, father of Mrs. Carl Mangold, both of Indianapolis, Ind.

† ROBERT C. FOX, 77, St. Philip, March 6. Father of Mrs. Robert Fox, both of Indianapolis, Ind.

† CHARLES S. BLAND, 53, Holy Name, March 7. Father of Ralph U. Bland, both of Indianapolis, Ind.

† ALEXANDER A. (DUKE) REILLY, 83, St. Peter and Paul, March 8. Father of Mrs. Alexander Reilly, both of Indianapolis, Ind.

† GEORGE WEIDENBERGER, 91, St. Mary's, March 8. Father of Mrs. George Weidenberger, both of Indianapolis, Ind.

† JASPER
† HERMAN KUPPER, 81, St. Celestine, March 4. Husband of Mrs. Herman Kupper, both of Jasper, Ind.

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† LENA DIFEDERICO, 72, St. Mary's, March 5. Wife of Anthony, father of Mrs. Lena Diferico, both of Richmond, Ind.

Richmond group announces plans for dinner-dance

RICHMOND, Ind.—The Sons and Daughters of St. Patrick will hold a dinner-dance Saturday, March 16, at the YMI. Dinner will be served at 6:30 p.m., followed by a program with Dan Higgins as master of ceremonies.

The "Humbugs" will provide music for dancing and a floor show. Reservations for the event may be made by contacting Mr. and Mrs. James P. Ellis, Mr. and Mrs. John Foley, Mr. and Mrs. Paul Lewis, Mr. and Mrs. Richard Harrington and Mr. and Mrs. John McMahon.

The Women's Club of Holy Family parish is planning a "Spring Carousell" dance to be held Saturday, May 4, in the parish hall. Cliff Lash and his band will play for the event from 9 p.m. to 1 a.m. The dance is open to the public, but no tickets will be sold at the door. Places where tickets may be obtained will be announced at a later date.

CLARKSVILLE, Ind.—The New Albany District Council of Catholic Men will meet at 8 p.m. Sunday, March 10, at St. Anthony's parish here.

The guest speaker, Father James Meder, of St. Lawrence parish, Louisville, will talk on Parish Councils.

Tom McBride, of Clarksville, is DCCM president.

CONTRIBUTORS
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New Albany CCM to meet Sunday

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Radio and Television

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CONNEERSVILLE AREA

Sunday Radio
11:30 a.m.—Hour of the Crucified WENB
12:00 p.m.—Sacred Heart WNCV

EVANSVILLE AREA

Sunday Television
8:00 a.m.—Christophers (14)
12:00 noon—This is the Life (14)
12:30 p.m.—This is the Answer (14)

Sunday Television

9:00 p.m.—Look Up to My Feet (25)
9:30 p.m.—Look Up to My Feet (25)
10:00 p.m.—Camera Three (25)
10:30 a.m.—Sacred Heart Hour (25)
11:00 a.m.—Shut-In Mass (7)
12:00 noon—Moral View (17)
11:45 p.m.—Insight '68 (17)
12:30 p.m.—Frontiers of Faith (14)

Sunday Radio

6:30 a.m.—Sacred Heart Hour WGBF
9:45 a.m.—Hour of St. Francis WPS
9:05 p.m.—Catholic Hour WGBF
9:30 p.m.—Georgetown University WIKY

INDIANAPOLIS AREA

Sunday Television
6:30 a.m.—This is the Answer (6)
7:00 a.m.—This is the Life (13)
7:30 a.m.—The Christophers (13)
7:45 a.m.—Sacred Heart (4)
8:30 a.m.—Sacred Heart (6)
10:00 a.m.—Challenge (6)
12:30 p.m.—Focus on Faith (6)
12:30 p.m.—Great Decisions (13)
1:00 p.m.—Direction '68 (13)
1:30 p.m.—Insight (6)
12:00 midnight—Bishop Sheen (13)

Sunday Radio

6:00 a.m.—Sacred Heart Hour WBC
6:30 a.m.—Hour of the Crucified WIBC
8:30 a.m.—Sacred Heart WAJC
8:45 p.m.—Catholic Hour WIRE
10:45 p.m.—Hour of St. Francis WFBM

FRIDAY RADIO

6:00 a.m.—Sacred Heart WFBM

MADISON AREA

Sunday Radio
7:15 a.m.—Hour of St. Francis WGR

NEW ALBANY AREA

Sunday Television
11:30 a.m.—Christophers WAVE
4:30 p.m.—Catholic Hour WAVE
4:30 p.m.—Look Up to My Feet WHAS

Sunday Radio

6:15 a.m.—Hour of St. Francis WKLO
7:45 a.m.—Sacred Heart WKLN

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KIDD

VIEWING WITH ARNOLD

'Doctor Dolittle' is delightful fantasy

By JAMES W. ARNOLD

"Doctor Dolittle" does for veterinarians what "Mary Poppins" did for nannies. For those who insist on comparisons, it is a better film than "Poppins," and even the grumpies, adults will find much in it that is funny, charming and imaginative.

"Dolittle" is the ultimate in animal movies, with prominent roles for a parrot and monkey and brief bits for every real and make-believe creature from an octopus to a

two-headed llama. It is in the tradition of magical cinema fantasy (the director is Richard Fleischer, who made "Fantastic Voyage") and could also pass as musical version of the popular Noah's Ark sequence in "The Bible."

Writer-composer Leslie Bricusse is the prime mover in this adaptation of Hugh Lofting's children's books, and it manages to be witty, cheery and lightweight while avoiding the sugary condescension of many Disney films. Part of the reason is the presence of such lively adult personalities as Rex Harrison, Samantha Eggar, Anthony Newley, Peter Bull and Geoffrey Hol-

bite and refuse resolutely to be gooey.

The story is the purest nonsense about a slightly mad animal doctor who is sentenced to an asylum (logically enough) for having freed a trained seal from a circus and who is learning fish-talk so he can conduct a zany world search for a Great Pink Snail. Eventually Dolittle and friends end up on a floating jungle isle, where all the animals catch cold when the island is jarred off course. A whale is persuaded to nudge the drifting land-rapace back into its proper geography, and the cast takes off for home via the snail and a giant moth. It is silly, but for

kids it is imagination-expanding and a visual marvel.

We might have done without several passages, including the whole tiresome circus sequence starting with the arrival of the pushmi-pullyu llama and ending with what can only be described as a tender love song from Harrison to the seal. This fine actor is also required to bark and quack to his patients a bit too often, and there is some central confusion over whether Rex or Newley is supposed to fall for the admirable Miss Eggar.

In the jungle segment, Fleischer and Bricusse suppress the dated racial prejudice in Lofting's original and even make the interlude work positively for brotherhood. As a chief smitten by Shakespeare, Holder is both funny and dignified, and the cast joins native children in a pointed song that goes: "If animals can be friends, why can't we?"

"Dolittle" is not perfect, but it's much better than good enough.

(Rating: A-1—unobjectionable for all).

No system for passing out prizes for film achievement will satisfy everyone, but the Academy Awards are getting ridiculous. These are the honors that get the most publicity, go down in the record books, and build audiences for winning films into the far future.

Granted that tastes vary, it is inconceivable that a clumsy trifle like "Guess Who's Coming to Dinner" could get 10 Oscar nominations. Doubtless there is sentimental support for Hepburn, Tracy, and even racial intermarriage, but that the fall-out should extend to 10 categories is absurd.

India conference focuses on unity

KOTTAYAM, India—A Catholic delegation headed by Cardinal Maximilian de Furstenberg, prefect of the Congregation for Eastern Rites Churches, and Archbishop Giuseppe Caprio, apostolic nuncio to India held private talks on Christian unity with top dignitaries of the Orthodox Church.

A joint statement on the talks, held Feb. 25 at the headquarters of the Malankara Syrian Orthodox Church, said that the dialogue centered on the urgent need to promote greater mutual understanding and cooperation among the Christian churches.

ies makes the sentiment of apocalyptic proportions.

"Bonnie and Clyde," which also won 10 nominations, is a better film, but apparently it is becoming the center of a mystique. The least impressive aspect of the movie is its acting, yet all five principals got acting nominations. This is absurd. As one Chicago writer put it, the only member of the Barrow gang not in line for an Oscar is the getaway car.

"The Graduate" and "In the Heat of the Night" remain the most over-praised films of 1967, although they seem like Shakespeare compared to "Guess Who." The nutties individual nominations are in the supporting acting areas: Cecil Kellaway as the benign monsignor in "Guess Who" (an embarrassingly trite part) and Carol Channing as herself in "Thoroughly Modern Millie."

"Cool Hand Luke" was outrageously ignored in the best film and directing categories (Stuart Rosenberg should change his name to Mike Nichols). While the acting nominations for Paul Newman and George Kennedy (both of "Luke") offer some solace, hopes are dim. Newman, running against Rod Steiger's racist police chief, Warren Beatty's Clyde and the ghost of Tracy, is likely to be frustrated after the top performance of his notable career.

Among other incredible omissions: Sidney Poitier, who was the main factor in two of the five films nominated for best picture (he must have done something right); John Mills in "The Family Way"; Diane Cilento in "Hombre"; Sandy Dennis in "Up the Down Staircase"; Richard Harris and Vanessa Redgrave in "Camelot"; and Peter Finch in "Far from the Madding Crowd."

This year's list of nominees for sorest losers of the year will stretch justifiably from Oakland to Hoboken.

Church disunity blow to Hindus

BANGALORE, India—An Indian Theological College here, dian archbishop has cited the Archbishop Duraiswamy Lour-dy among Christians as the reason why many Hindus have converted to Buddhism rather than Christianity.

Speaking at a Christian unity gathering at the Protestant Unit-



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VARIETY IN BOOKS

"A Time to Build," by Michael Novak. Macmillan, New York. 493 pp. \$8.95.

"A Time of Build" is a collection of Michael Novak's essays, most of which were published previously in various journals. The collection deals with a wide spectrum of contemporary problems: the problem of unbelief, the relation between Christianity and atheism, the nature and relationship of authority and obedience in the Church, the relationship between Churches, and ethics.

Reading the essays can leave the reader with the impression of serious grappling with these serious problems, but the reading can also leave the impression that confusion rather than illumination issues from the grappling.

In an essay on "The Odd Logic of Theism and Nontheism," Novak stresses the similarity in action of theists and nontheists. In many cases, he says, non-theists live as if they accepted the values esteemed by theists. Their actions assume that certain things are good, and this assumption is consistent with a theistic view of the world.

On the other hand, he says, theists do not think of God as a person. He goes on to say that the theist regards history as a dialogue and is responding to a hidden lover. But dialogue takes place between persons. And what is a lover if not a person? Christ, certainly a theist, spoke of God continually in personal terms.

In his essay, "Reasons for Chastity," he bases his argument against premarital intercourse on the symbolism of the act of intercourse. Phrased somewhat differently the argument runs like this:

The use of a symbol to express something rather than that which the symbol, by its nature, expresses is an exercise in falsehood, and is therefore evil.

Sexual intercourse symbolizes a permanent relationship between the man and woman performing the act.

The use of sexual intercourse when there is no permanent relationship between the man and woman using the act is to use the symbol to express something other than that which, by its nature, the symbol expresses. It is therefore evil.

However, the argument seems to assume the existence of a symbolism of permanence, whereas the fact that inter-course, in human history, has taken place so often in situations other than permanent one-to-one relationship indicates that there is no inherent symbolism in the act. The act symbolizes a permanent relationship only if the agents wish it to do so. The evil of the act in a given situation is not dependent on the symbolic nature of the act but on the falseness or lack of charity in the intentions of the agents.

Novak deals with many interesting problems and presents a panorama of the new thinking going on in the Church today, but the thinking, while earnest, seems at times to lack a certain rigor and clarity.

(Reviewed by John J. Maher, NC News Service, Washington, D.C.)

"The Tower of Babel," by Morris L. West. Morrow, New York. 361 pp. \$5.95.

They tell a story, and Morris West works the story into "The Tower of Babel," that in the Middle East a scorpion came to a river bank and was upset because he could not cross the river. Seeing a fish in the water, the scorpion asked for a ride.

The fish refused, explaining his fear that the scorpion would bite him halfway across the swollen river. But the logical scorpion pointed out that this would mean the death of both, and so the fish accepted his venomous passenger. Halfway across, the scorpion stung the fish and the fish, in his death throes, asked why the scorpion had doomed both.

"Don't ask me," came the reply, "this is the Middle East." And this sums up the twin faults of "The Tower of Babel," West's attempt to catch the chaos of Jewish-Arab tensions. The first fault lies in West's ready acceptance of a confused political situation and his failure to adjust his novel by simplifying and explaining. The result leaves the reader never sure what happened or why. This is bad enough in politics. It is awful in a novel.

The second fault even more closely parallels the parable. This time, author West has loaded character after character onto his book, until the book collapses from overloading and leaves its characters to be saved by the dei ex machina of convenient suicide pills and an even more convenient American doctor.

And so, in an arena where character means more than commitment and tradition both bars and stimulates treason, West ignores both. This is too bad, because he used both brilliantly to make his earlier book, "The Devil's Advocate," a very good novel.

(Reviewed by Richard M. M. McConnell, NC News Service, Washington, D.C.)

Exemptions issue threatens coalition

ROME—A new religious issue, the extension of tax exemptions granted to Vatican City, threatens to shake the uneasy center-left coalition government of Italy's Christian Democrat and Socialist parties.

Tension has already risen between the coalition partners over proposals to legalize divorce for the de-vision of the 1929 Lateran Agreement which governs relations between Italy and the Vatican. The issue of Vatican tax exemption was raised in the Italian Parliament's Foreign Affairs Committee. In a vote on continuation of the exemption, the Socialists split from their coalition partners and voted with other minority parties (including the Communists) in favor of taxing the income on Vatican investments in Italy. The vote favoring taxation was 17 to 13.



IN "TAMING OF SHREW"—Sharon Repking (right) as the man-hating Kate in Shakespeare's "The Taming of the Shrew," attempts to flee from Andreas Katsulas (left) as Harold Saul Guskin tries to hold the romance together in the Indiana Theatre Company's production to be presented Saturday, March 9 at 8 p.m. in the Marian College auditorium. Composed of young artists-in-residence at Indiana University, the Indiana Theatre Company each season travels about 10,000 miles to present its repertoire. A limited number of tickets for the free performance will be available.

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- ① Pays you for over 160 different health conditions
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- ③ Pays you in addition to any other health insurance or Medicare. You could even come out money ahead!



Only 25¢ enrolls you and all eligible members of your family for your first month in this new extra cash health plan—but you must mail your Enrollment no later than Midnight, March 17, 1968!

Extra cash—from \$5 to \$5,000 can now be paid directly to you (instead of to the doctor or hospital) for more than 160 major and minor health conditions. This new, low-cost "bonus" health plan—called *Extraplan*—is now being offered by Mutual Protective Insurance Company—"The Catholic's Company"—to millions of Catholic families throughout the U.S. during this special enrollment period—and, regardless of your age or the size of your family, you can actually enroll right from this page and receive your first month for just 25¢!

Why this remarkable extra cash plan pays money directly to you—not to the doctor or hospital—all in addition to any other health insurance or Medicare!

As everyone knows, ordinary health insurance simply doesn't cover everything. Think for a moment: when you are hospitalized—even if your ordinary health insurance pays most of your bills—there are usually quite a few "extras" not covered. But with *Extraplan* you will collect lump sum extra cash "bonus" benefits to help fill the gap not covered by your regular health insurance. Best of all—even if your health insurance pays all your bills—your *Extraplan* benefit check will be extra money for you—extra money for you to spend or use any way you please.

What's more, you are covered for these 164 conditions whether you are hospitalized or not—whether you are treated in the hospital, doctor's office, clinic, or even in your own home; so long as the treatment or diagnosis is given by a legally qualified physician, surgeon, osteopath, chiropractor or dentist, you can collect on *Extraplan*! Minor mishaps—an accidentally chipped tooth, an accidentally broken toe... as well as many very serious conditions are covered—164 major and minor illnesses and accidents in all. See all of them in the chart at the right exactly as they are spelled out in your policy.

To make doubly sure you do not confuse *Extraplan* with any other kind of health insurance—we repeat: Even if your other insurance covers 100% of your expenses... even if you aren't hospitalized... even if you have no expenses at all—you still collect extra cash from *Extraplan*—tax-free extra cash to spend, save or use as you please and which you have to account for to no one—even if you collect the top amount of \$5,000.00!

CHOOSE THE PLAN THAT SUITS YOU BEST

No matter how large your family, no matter what your age, no matter what other insurance you carry, there is an *Extraplan* just right for you.

- If you are a young, growing family, we recommend the **ALL-FAMILY PLAN**. This covers you and your wife and all your unmarried dependent children living at home, including children born in the future, between the ages of three months and 21—all for only \$3.50 a month.
- If you are the only parent living with your children, we suggest the **ONE-PARENT FAMILY PLAN**. This covers your present family only—you and your present unmarried dependent children living at home, between the ages of three months and 21—all for only \$2.50 a month.
- If you have no children, or if your children are grown and no longer dependent on you, you will want the **HUSBAND-WIFE PLAN**—for only \$2.00 a month.
- Or, if you are living by yourself, you will want the **INDIVIDUAL PLAN**—for only \$1.00 a month.

Important note: Regardless of the plan you choose, and without any qualifications whatsoever, you pay only 25¢ for your first month's coverage!

How can we do it? How can we offer all these extra cash benefits at such extra low rates?

The answer is simple: *Extraplan* is a mass enrollment plan and we issue a large volume of policies only during special enrollment periods like this one. All business is conducted directly between you and the company by mail. No salesmen are used. There are no costly investigations or any extra fees for you to pay.

How you collect for 164 different health conditions

You collect the full amount for any covered condition. If more than one condition occurs during the same period of hospitalization, you will collect the highest amount specified. And if the same condition recurs, as long as there is a six-month interval between, you can collect extra cash benefits on the same condition all over again.

You will be protected immediately for all listed injuries that occur after your policy is in force, and for all listed sicknesses which begin after your policy is 30 days old. And after your policy has been in force for two years, you will even be covered for pre-existing conditions. There are only these few exceptions: war, military service, self-inflicted injury and "on the job" conditions that are covered by Workmen's Compensation or Employers Liability

Laws. Benefits for dismemberment, loss of sight and loss or repair of teeth are paid for accidental injury only, and the loss must be sustained within 90 days of the date of accident.

Here is your extra security guarantee: For as long as you live and pay the premiums on your *Extraplan* policy, we guarantee that we will never cancel or refuse to renew your policy for health reasons—and we further guarantee that we will never cancel, modify, or terminate your policy unless we decline renewal on all policies of this type in your entire state. However, you and your family may have only one *Extraplan* policy or rider with Mutual Protective.

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In addition to the exceptional value of *Extraplan*—the low-cost, the many benefits, the ease of enrollment—you get even more: the extra values of the resources, integrity and reputation of the Mutual Protective Insurance Company, "The Catholic's Company," specializing in health insurance for Catholics across America for more than 35 years. Catholics everywhere, including hundreds of thousands of Catholic school children, have been insured by Mutual Protective over the years. Many priests, perhaps in your own parish, carry their health insurance with us. Serving policyholders throughout the United States direct by mail, Mutual Protective has its headquarters in Omaha, Nebraska, where it is incorporated and licensed.

Easy to enroll—No red tape—No qualifications No salesman will call

If you enroll now during this special enrollment period there are no qualifications to meet other than to complete and mail the Enrollment Form below. We will issue your \$5 to \$5,000 *Extraplan* (Specified Health Condition Benefit Policy, Form P172 Series) immediately—the same day we receive your Form. This automatically puts your policy in force. Along with your policy, you will receive a simple, easy-to-use Claim Form. Whenever you have a claim, you have our assurance it will be handled promptly.

Take 10 days at no risk—Then decide!

When you receive your policy, you'll see that it is direct, honest, easy to understand. But if for any reason whatsoever you decide that you don't want it, you may return it within 10 days and we will promptly refund your 25¢.

Please Note: Because this is a special enrollment, we can only accept enrollments postmarked on or before midnight of the date shown. But please don't wait until that date! The sooner we receive your Form, the sooner *Extraplan* will cover you and your family. We cannot cover you if your policy is not in force. That's why it is important that you act today!

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A QUICK REVIEW OF \$5 TO \$5,000 EXTRAPLAN BENEFITS

12 Important Questions Answered

1. What is Extraplan and why do I need it?

Extraplan is a new, low-cost "bonus" benefit plan, offered to Catholics that pays extra cash direct to you—not the doctor or the hospital—for over 160 minor and major health conditions, extra money to use any way you wish! If you are hospitalized, your regular health insurance—or Medicare—won't cover all your hospital expenses—and probably none of your other expenses. Even if all your expenses are covered, *Extraplan* pays you \$5 to \$5,000 over and above your other health insurance. You can actually come out money ahead!

2. Which Plan should I choose?

You can actually choose whichever of the four low-cost plans suits you best! If you are a young, growing family, we recommend the *All-Family Plan*. If you are the only parent living with your children, we suggest the *One-Parent Family Plan*. If you have no children, or if your children are grown and no longer dependent on you, you will want the *Husband-Wife Plan*. Or, if you are living by yourself, choose the *Individual Plan*.

3. How much do I get paid?

If you or any covered family member suffer any of the 164 health conditions listed in your *Extraplan* policy, you will be paid actual cash "bonus" benefits from \$5 to \$5,000! The only exceptions are war, military service, self-inflicted injury and "on the job" conditions covered by Workmen's Compensation or Employers Liability Laws. Benefits for dismemberment, loss of sight, and loss or repair of teeth are paid for accidental injury only, and the loss must be sustained within 90 days of the date of accident.

4. Suppose I suffer from two covered health conditions at the same time?

You will always collect the highest amount specified. And, after a 6-month interval, if the condition recurs, you can collect extra-cash benefits all over again!

5. Will Extraplan pay me if I am not hospitalized?

Yes, for every one of the 164 conditions covered. As long as you or a covered member of your family is in the care of a legally qualified physician, surgeon, osteopath, chiropractor or dentist, you will collect the full amount specified—no matter what your "out of pocket" expenses may be—or even if you have no expenses at all! Of course, you may have only one *Extraplan* policy or rider with Mutual Protective.

6. Why are the premiums so low?

Because this is a mass enrollment plan—and no salesmen are used—our volume is higher and our total sales costs are lower. You pay only 25¢ for your first month—regardless of your age, the size of your family, or the plan you choose. After your first month you pay only \$3.50 a month for the *All-Family Plan*; only \$2.50 a month for the *One-Parent Family Plan*; \$2.00 a month for the *Husband-Wife Plan*; and the *Individual Plan* costs only \$1.00 a month!

7. When does my policy go into effect?

The same day your enrollment is received. All listed injuries that occur on or after that date are covered immediately. All listed sicknesses which begin after your policy is 30 days old are covered. And after your policy has been in force for two years, you will even

be covered for any of the listed conditions that are pre-existing.

8. Can I drop out at any time?

We won't drop you no matter how many claims you make or how much you collect. We will never cancel or refuse to renew your policy for health reasons—for as long as you live and continue to pay your premiums. We guarantee that we will never cancel, modify or terminate your policy unless we decline renewal on all policies of this type in your entire state. You, of course, can drop your policy on any renewal date.

9. Will my claims be handled promptly?

Yes. With your policy, you will receive, a simple, easy-to-use Claim Form. Your claims will be processed quickly and your checks will be sent directly to you.

10. Is there a lot of red tape to qualify?

None at all. Simply fill out and mail the Enrollment Form before the deadline shown.

11. Why is there a "deadline" date?

In order to offer *Extraplan* to all Catholics, without any qualifications, and still maintain our low rate, we can only make it available on this basis during a special enrollment period. We cannot accept an Enrollment postmarked after the deadline date.

12. Why should I enroll right now?

Because any of these 164 different conditions can strike without warning—and you will not be covered until your policy is in force. Remember, if for any reason you change your mind, you may return your policy within 10 days without obligation or question. Your 25¢, of course, will be immediately returned to you.

COLLECT EXTRA CASH FOR THESE 164 DIFFERENT HEALTH CONDITIONS:

\$5 to \$5,000 tax-free extra cash to use any way you wish!

Abdomen	Appendix, removal of	\$100.00	Rectocele and cystocele, repair of both, or of either in conjunction with other repair, complete procedure	\$125.00
Colostomy	Temporary, including closure	150.00	Genital System (Male)	
	Permanent, in conjunction with resection, complete procedure	500.00	Hydrocele or Spermatocele	75.00
Gall Bladder	Removal or incision of	150.00	Prostate, removal or incision of	
Hernia, repair of	Inguinal or femoral, single	100.00	Open operation	
	Inguinal or femoral, double	150.00	Perineal	200.00
Umbilical	100.00		Suprapubic	100.00
Intestine, resection of	Obstructive	200.00	Operation through natural passage	125.00
	Non-obstructive	150.00	Testis, removal of	
Liver	Abscess, incision for drainage of	125.00	Unilateral	30.00
	Biopsy, cutting into abdomen	75.00	Bilateral	75.00
	Resection, partial	200.00	Vas, cutting operation on	100.00
	Wound or injury, suturing of	200.00	Joint	
Pancreas	Removal of	200.00	Arthroplasty	
	Incision for drainage or removal of cyst	175.00	Hip, knee, elbow or shoulder	200.00
Spleen, removal or repair of	500.00		Capsula	
Total, removal of	500.00		Removal of	150.00
Partial	150.00		Cutting into other than aspiration	75.00
Bone			Cutting into for treatment of intra-articular structure	
Diseased, removal of			Ankle, hip or knee	200.00
By cutting	75.00		Elbow, wrist or shoulder	175.00
By scraping, each (Maximum 5)	5.00		Fingers or toes	15.00
Exostosis, removal of	15.00		Foot, except toes	125.00
Grafting of			Hand, except fingers	100.00
Whole bone	100.00		Dislocation, reduction of	50.00
Chips	75.00		Ankle, elbow or shoulder	30.00
Fracture			Collar bone, lower jaw or wrist	10.00
Arm, Lower			Fingers or toes	10.00
Both bones or ulna	50.00		Hip or knee, except patella	75.00
Radius only	25.00		Patella	10.00
Arm, Upper	75.00		Intervertebral disk	
Breast bone	25.00		Removal of, partial	150.00
Collar bone	25.00		Removal of with spinal fusion	200.00
Finger or toe, each	10.00		Nervous System	
Foot, except toes	25.00		Brain	
Hand, except fingers	20.00		Cutting into brain, except psychosurgery	500.00
Heel bone	50.00		Psychosurgery	100.00
Jaw			Laminectomy or hemilaminectomy	175.00
Lower	50.00		Nerve, resection, decompression or transplant of single or multiple nerves	
Upper	15.00		Extremity	35.00
Kneecap	50.00		Head, neck or trunk	75.00
Leg, Lower			Skull	
Both bones or tibia	75.00		Cutting into cranium for diagnosis or treatment	200.00
Fibula only	25.00		Trephination or burr holes	25.00
Thigh	75.00		Single	40.00
Nose	15.00		Multiple	200.00
Pelvis, except coccyx	100.00		Spinal cord, cutting operation on	
Rib, one or more	10.00		Nose and Throat	
Shoulder blade	25.00		Larynx or trachea	
Skull, non-operative (for operations see nervous system)	25.00		Repair or removal	200.00
Vertebra, one or more	50.00		Incision	100.00
Except processes or coccyx	25.00		Nasal polyp, removal of, single or multiple	10.00
Processes or coccyx	25.00		Nasal septum, resection	50.00
Breast			Parathyroid glands, removal of one or more	125.00
Abscess, drainage of	35.00		Sinus	
Cysts, tumors or other tissue, removal of	35.00		Cutting into other than puncture	
Removal of			Ethmoid	100.00
Radical			Single	150.00
One	150.00		Bilateral	
Simple	200.00		Other	75.00
Both	100.00		Single	125.00
Both	150.00		Multiple	
Chest			Thyroid	
Chest cavity, cutting into for exploration	150.00		Removal of all or a portion	200.00
Empyema, incision for drainage of other than aspiration	100.00		Tonsillectomy or adenoidectomy or both	25.00
Lung			Rectum	
Incision of, through chest	200.00		Fissure, removal of	35.00
Removal of			Fistula, removal of	75.00
Total	500.00		Hemorrhoids, excision of	
Partial	175.00		External	35.00
Mediastinal tumor, resection of	200.00		Internal or internal and external	100.00
Circulatory System			Proctitis	
Arteries and veins			Radical repair of	150.00
Arteriole	100.00		Removal of external tissue only	75.00
Incision, ligation or stripping of, complete			Skin or Subcutaneous Tissue	
Extremity			Grafts	
Unilateral	50.00		Pinch, each (maximum of 30)	5.00
Bilateral	75.00		Split thickness	
Neck	50.00		Four square inches or less	25.00
Trunk	100.00		More than four square inches	50.00
Injury or wound, suturing of	50.00		Tube	75.00
Varicose vein			Pilonidal cyst	
Ligation and division of, local	20.00		Removal of	75.00
Additional, each, (maximum \$50.00 both legs)	5.00		Tendons and Ligaments	
Heart and pericardium	100.00		Cutting or repair of	
Catheterization	100.00		Single	25.00
Cutting into	200.00		Additional, each (maximum of 10 additional)	5.00
Injury or wound, suturing of	150.00		Fascia, cutting or transplant	35.00
Ear			Tendon sheath, cutting into	
Fenestration	200.00		Single	25.00
Labyrinthectomy	200.00		Multiple	40.00
Mastoidectomy, radical			Transplant	75.00
One side	175.00		Additional, each	50.00
Both sides	200.00		Urinary Tract	
Mastoidectomy, simple			Bladder, kidney or ureter, cutting or crushing	
One side	75.00		Open operation	100.00
Both sides	100.00		Operation through natural passage	50.00
Eye			Urethra	
Incision of	30.00		Cutting or crushing operation other than urethrotomy	30.00
Incision with removal of intra-ocular foreign body	100.00		Mastectomy	15.00
Reattachment of retina or retina and choroid	200.00		ADDITIONAL COVERED HEALTH CONDITIONS—INJURY ONLY	
Removal of			Amputation	
Cataract			Loss of Both Hands or Both Arms	\$5,000.00
By capsulotomy or needling	50.00		Loss of Both Feet or Both Legs	5,000.00
By lens extraction	100.00		Loss of One Hand or Arm and One Foot or Leg	5,000.00
Cornea, complete or partial	75.00		Loss of One Hand or One Arm	2,000.00
Cornea, with transplantation	300.00		Loss of One Foot or One Leg	2,000.00
Iris or sclera	100.00		Loss of Finger or Toe, each	25.00
Repair of muscles, complete procedure	50.00		Eye	
More than one muscle	75.00		Loss of Sight of Both Eyes	5,000.00
Genital System (Female)			Loss of Sight of One Eye	1,250.00
Ovary or tube, one or more, cutting into or removal of	100.00		Teeth	
Uterus, removal of, with or without other surgery	175.00		Loss or repair of permanent, natural and sound teeth:	
Cervix, removal of, complete	50.00		Single	25.00
Rectocele or cystocele, repair of	100.00		Additional, each	10.00

SPECIAL LIMITED ENROLLMENT! EXPIRES MIDNIGHT, MARCH 17, 1968

Don't delay—fill out and mail Enrollment Form today, with only 25¢, to Mutual Protective Insurance Company, 3860 Leavenworth Street, Omaha, Nebraska 68105

\$5 TO \$5,000 EXTRAPLAN FOR CATHOLICS

SPECIFIED HEALTH CONDITION BENEFIT POLICY

LIMITED ENROLLMENT FORM NO. 3850430

INSURED'S NAME (Please Print) First Middle Initial Last			IMPORTANT! This enrollment form must be mailed no later than midnight of: March 17, 1968	
ADDRESS Street				
City State Zip No.				
SEX: <input type="checkbox"/> Male <input type="checkbox"/> Female AGE				
DATE OF BIRTH: Month Day Year				
SELECT PLAN DESIRED: (Check One Only) <input type="checkbox"/> All-Family Plan <input type="checkbox"/> Husband-Wife Plan <input type="checkbox"/> One-Parent Family Plan <input type="checkbox"/> Individual Plan				
If All-Family or Husband-Wife Plan is selected, give following information on wife: Wife's First Name Middle Initial DATE OF WIFE'S BIRTH Month Day Year				
Do you carry other insurance in this Company? <input type="checkbox"/> YES <input type="checkbox"/> NO (If "yes," please list policy numbers.)				
I have enclosed my first monthly premium of 25¢ and hereby apply to Mutual Protective Insurance Company, Omaha, Nebraska, for the \$5 to \$5,000 EXTRAPLAN for Catholics, Specified Health Condition Benefit Policy, Form P172 Series and Plan thereunder as selected above. I understand the policy is not in force until actually issued.				
Date FORM E172		Signed X		Insured's Signature SIGN-DO NOT PRINT

Use Safety-Coin-Fold pocket at left for your 25¢ (Please do not send stamps)

SAFETY-COIN-FOLD MAILER

Complete form and cut out along dotted lines. Place quarter in space indicated: fold both flaps over onto coin as shown and then fold pocket over onto form to enclose quarter in Safety-Coin-Fold. Then fold over again for extra safety, enclose in envelope and mail.

