

The CRITERION

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ADMISSIONS HALTED

Vatican orders full probe of Indian nun 'slavery scandal'

From the News Services

The Vatican has expanded to a full-scale investigation its own inquiry into the sending of novices from India to European convents, an arrangement that sensational press reports have called a slave-like commercial traffic in bewildered girls.

At least two other separate investigations are under way—one by the Indian government in New Delhi and one by the Catholic bishops' conference of India.

The National Catholic Reporter, of Kansas City, charged in June that an international "traffic" involving unhappy Indian girls was flourishing. In a story datelined Rome, July 24, National Catholic News Service reported a strong denial by the secretary of the Vatican Congregation for Oriental Churches, Archbishop Mario Brini. The Vatican official said at that time that an investigation was under way to get to the truth of the situation.

The London Sunday Times attracted worldwide attention when it reported August 23 what it called "an extraordinary scandal" said to involve high fees and profiteering, with many Indian girls described as disillusioned and miserable over their European existence.

IN AN UNUSUAL action that same night, the Vatican press office issued a statement from the Secretariat of State saying it was true that young Indian women for several years were being received into religious institutes in Europe to pursue a vocation—and that "it seems some improprieties occurred."

The statement rejected "the insinuation" of the London newspaper story, however, and said European convent admission of Indian girls was

suspended in July as soon as Church authorities learned of complaints.

The difficulties for Indian girls in trying to adjust to a new continent, language and culture blossomed into sensational headlines from an obscure item, after a newspaper in India earlier this year printed an anonymous letter in which an Indian girl, who said she was writing from Europe, complained of being treated like a slave.

Two girls in Kottayam, India, who allegedly had spent five years in a convent in Italy, told an NC News Service reporter that some of the Indian girls sent to Europe had fled from convents and had become domestic servants and even prostitutes out of helplessness. They said girls learn about the prospects of going to Europe from sermons in their local churches and from newspaper advertisements. They claimed that they had been told they could become nurses or doctors, after which they could become Sisters if they had a vocation. Instead, they alleged, they were put to work in "large lunatic asylums" performing manual labor.

THE CHARGES, however, were denied by the superior of Nirmala Bhavan Secular Institute. The institute is a training school for girls operated in Kerala state by Father Cyril Puthenpura, whose name has figured prominently in stories about convent recruitments. Father Puthenpura said his institute had sent nearly 500 "middle-class" girls to European convents in the past six years. One paper, the Statesman of Calcutta, charged he had received between \$40,000 and \$53,000 during the past year. According to the paper, the priest admitted that the sum received was greater than what was

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LABOR DAY STATEMENT

Makes plea for white ethnic working class

WASHINGTON, D.C.—The U.S. Catholic Conference has called for directing increased attention to the problems of the white ethnic working class.

In its annual Labor Day Statement, it criticizes the view that white working groups form a "homogeneous mass" and that society is divided "principally on black-white lines, with nod toward the Indian and the Spanish-speaking population."

The current emphasis on "black and brown minorities" may be excused in the light of their pressing concerns, it says. But it warns that "continued neglect of the white ethnic working class is bound to bring disastrous results."

It calls for developing "community structures" among white working groups to enable them to join with non-white minorities in efforts to solve common problems.

"WE BELIEVE THAT the Church must play a pivotal role in bridging the ever widening gap between working class ethnic whites and the non-white minorities if we are to build an effective coalition for constructive social change," the statement declares.

It adds, however, that such coalitions will not be possible until the ethnic whites receive "sympathetic attention from the major institutions in our society."

The statement was prepared for the hierarchy by Msgr. George G. Higgins, director of the division of urban life of the USCC, and Msgr. Geno C. Baroni, director of program development for the Task Force on Urban Problems. The

Calendar changes

Three changes in the Official School Calendar for Archdiocesan Schools were made recently which are not recorded on the printed calendar found on Page 12 of this issue. October 16 will be free for both elementary and secondary schools. Faty, October 18 is listed as a school day. The Christmas recess will begin Friday, Dec. 18, rather than Tuesday, Dec. 22.

imperils schools' health service, nurses

BY B. H. ACKELMIRE

INDIANAPOLIS—If the proposed 1971 budget for the Health and Hospital Corporation is adopted, public health nurse services in Marion County schools—including parochial schools—may have to be severely curtailed.

Mrs. Lucille Carlin, director of public health nurses, told The Criterion that visitation time in the schools may have to be cut. "Schools that have had a nurse for a half-day three times a week may have her only twice a week next year. Schools which had a nurse twice a week may be limited to one visit and so on," she said. Some health programs now offered in the schools may have to be eliminated.

The budget will be considered for approval by the City-County Council Tuesday, September 8, during a meeting set for 6:30 p.m. in Council chambers on the second floor of the City-County Building.

Among free health services provided all schools are sight and hearing examinations, dental checkups and tuberculosis tests. Since January, 1970, 76,700 children in the county have been immunized against rubella, the great majority of them in the schools. In addition, the nurses keep all health records for the schools assigned them, make home calls, and are available on their visitation days for consultation with teachers and pupils.

TWO PAROCHIAL school principals, contacted about the anticipated curtailment, praised the health program. One said, "The visitation time during the last school year was half what it had been the previous year. She expressed the hope it would not be cut further. The other Sister said the public health nurse was in some instances the "only entry" the school had into homes where it was feared good health care was not provided.

Dr. Byron Steger, executive director of H&HC, said the proposed budget of \$25.3 million would create "a crisis in health care" for the county. "We'll be in a predicament. We'll have to curtail many things and resign ourselves to providing a substandard level of health care," he said. He described the budget as being approximately \$5 million short of what is needed to continue present services and allow for reasonable salary increases for public health personnel. H&HC is responsible for all public health functions in Marion County, including operation of General Hospital and tax-supported clinics.

At a meeting Wednesday afternoon with Dr. Henry G. Nester, public health director, and other health officials, Dr. Steger outlined possible cutbacks. Included was the curtailment of nursing services to schools and clinics.

THE CRUX of the nurse problem is one of personnel. A total of 145 nurses have been employed in public health programs. During the past year 25 have resigned. They have not been replaced and would not be under the new budget. Moreover, it is anticipated that additional nurses who resign next year would not be replaced.

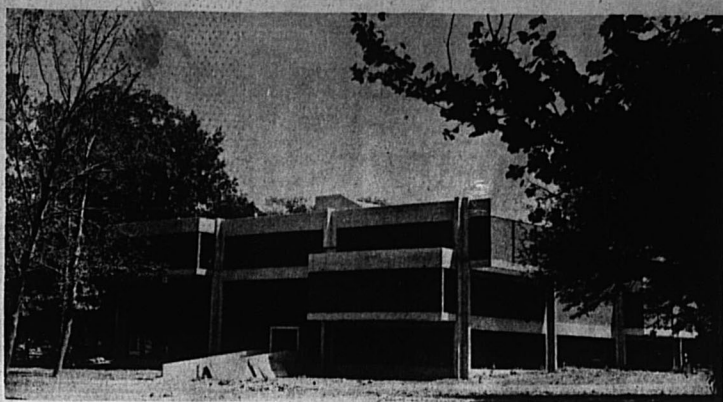
Dr. Nester said he was "greatly concerned" about the possible consequences of a cutback in public health nurse funding. He stated the health of parochial school children is as much at stake as that of public school children. "There are no denominations among germs," he said.

He said nursing services are particularly stressed in parochial schools in low-income neighborhoods and noted that for several years, free or reduced medical treatment at the clinics which also will be affected by the nurse shortage.

Mrs. Carlin said that parents who appreciate school health services may want to write to City-County Council members asking that the H&HC budget be sufficiently funded so that a full quota of nurses can be maintained next year. She suggested that letters be addressed to Thomas C. Hasbrook, President, City-County Council, City-County Building, Indianapolis. Letters should be mailed in time to reach the Council before the budget is considered on Tuesday night.



HISTORIC CEREMONY—These three men from St. Wendel, Ind. became the first "Extraordinary Ministers" of Communion in the Evansville Diocese last Sunday. Father Patrick Foster performed the simple ceremony. The three men, who now have the authority to assist the St. Wendel priests in distributing Communion, are (from left) Norman Schmitt, Joseph Blankenberger and Steven Niemeyer.



NEW MARIAN COLLEGE LIBRARY—Workers are applying finishing touches to the new \$1.7 million library at Marian College, Indianapolis, with occupancy expected sometime next 175,000 volumes. It also contains faculty offices, seminar rooms monthly. Dedication ceremonies will be announced later. The new and a small theatre. facility, designed by Woolen Associates, will replace the college's

School bells start to ring again Tuesday

BY PAUL G. FOX

Classes will resume next Tuesday, Sept. 8, for some 16,000 elementary and 5,000 secondary school students in Marion County amid a feeling of "cautious optimism" by officials, teachers and parents.

In addition to the 37 parish schools and 10 Catholic high schools in the See City, several thousands of youngsters return to classes in 43 parochial, 12 public-parochial and four secondary schools in other cities and towns throughout the Archdiocese.

Consolidation of two Indianapolis parish schools and the closing of a parish school in Terre Haute have occurred since June, along with the trimming of junior high school grades from several schools highlight the back-to-school newfront.

The first lay principals have emerged in two secondary and one elementary schools, reflecting the continued decline in the number of teaching Religious and the upgrading of career lay teachers.

The total number of teachers in the Indianapolis Diocesan parish schools has dropped this year from 577 to 545, reflecting an anticipated slight decline in overall enrollment. The new total represents 344 lay and 200 Religious teachers for a total payroll of \$2,384,979.

PARISHES WILL MAKE installment payments over 10 months to the Catholic Office of Education for the central payroll. For the first time this year the parish payments will include a pro-rated share of support for the four Archdiocesan high schools in Indianapolis.

The high school portion of the payment totals \$485,000 and covers the operational deficit of 1969-70. Another \$100,000 of the 1969-70 operation has been deferred until later, at the request of the Inter-District Executive Committee of the four District Board of Education in Indianapolis.

Decentralization of board policies will continue to develop this year as the district boards in Indianapolis, Terre Haute and New Albany exercise more lower-level decision-making on matters formerly reserved to the Archdiocese Board of Education.

With several new members, the 18-member Archdiocesan Board will meet Thursday, Sept. 17, to elect officers for the year. Geographic representation for the entire Archdiocese will also be reviewed by the board this year.

Father Gerald Gettelfinger, former Chatham High School principal, has succeeded Father George Elford as Archdiocesan Superintendent of Education, a title change from the old Superintendent of Schools.

SUCCEEDING FATHER Gettelfinger at Chatham is one of two laymen named to principal status this year. He is Stephen J. Noone, a faculty member there for several years. Breibout Preparatory School also has a lay principal, Karl V. Hertz, who succeeds Father Charles Caney, S.J.

The first lay principal of a parish school is Mrs. Arlene Kurre at St. Mary's School, Richmond.

Consolidating into one westside Indianapolis elementary school, to be known as All Saints School, are the former St. Anthony's and St. Joseph's parish schools. Assumption School on the near-westside also closed its door in June, with several pupils scheduled to attend All Saints.

In Terre Haute, St. Benedict's School closed its doors after the remaining teaching nuns were withdrawn from the facility.

Schools in Sellersburg, Shelbyville, Greensburg, Bloomington, Morris and Vincent's (Shelby County) will not have seventh and eighth grades this year. Announcement has been made at St. Peter's School, Franklin County, that the school will be discontinued at the end of the 1970-71 year.

The gradual enrollment decline has

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VIEW FROM THE TOP

Catholic Education: 'a sense of values'

BY REV. GERALD GETTELFINGER

In recent months, self-appointed prophets of doom have been heard as they give their blow-by-blow description of the end of Catholic Education. They have consistently used such phrases as "Catholic schools are too expensive" and "the schools are not teaching religion like they used to."

Unfortunately, some people are listening to them. Along with the other changes in the Church today, these

EDITOR'S NOTE: In the accompanying article, Father Gerald Gettelfinger, recently appointed Archdiocesan Superintendent of Education, gives his overview of Catholic Education.

prophets are clouding the fact that the Catholic schools are excellent schools. However, if these schools are to remain excellent, they must continue to grow.

Growth is a process, not a once and for all event. It is interesting to note that every person that has achieved greatness began his life as a helpless infant. As any babe begins to grow and develop, parents provide many things to support that process of life.

Economics become a factor for parents and as the child becomes older he becomes an increasing burden for parents until he is able to assume his personal responsibilities of life as a mature, self-sustaining adult.

On the part of the child, there are many pleasant activities during childhood, but there are also tedious tasks to be learned and responsibilities to

be assumed. The changes, both within the growing child and those imposed from without, are not always easily accepted by parents and children. Of course they must be if the child is to "grow up."

THOSE THINGS THAT are important to us in life do not come easily. Most of them demand hard work and dedication. Gold, for example, must first be mined and then refined in the heat of a blazing furnace before it has value for us.

A person must work hard to gain knowledge, but knowledge alone does not make him a wise man. He must temper his knowledge with the experiences of daily life to become wise.

Growth is difficult as it affects us personally. Catholic Education in this age of growth is costly more for many reasons. Parents are distressed from an economic point of view. Such distress should generate a genuine concern for Catholic Education, but not irrational activity. A parent does not cure the fever of a child by killing the child.

For this reason, every Christian must take a look at his sense of values in this materialistic age. Catholic schools, according to the Second Vatican Council, continue to be the "prime agency of the Church" in assisting parents to fulfill their responsibility of Christian Education of their children.

EDUCATION is growing. Since it is concerned with preparing people, young and old, to live in a changing world, it must keep pace with the needs of the times. Catholic Education is no exception, especially since the Second Vatican Council. Although Catholic Doctrine has not changed, the methods of teaching it are being refined through careful study.

Hence, those of us who were educated by a different method must make a special effort to learn the new methods. This process of growth and the momentary confusion it causes can be easily mistaken as a deterioration of Catholic Education.

To fall into that trap would be like rejecting gold ore as useless rock, or interpreting an instant of hysteria as permanent insanity. To lose confidence in our excellent Catholic schools because of growth would be much like the parent who throws the baby out with the bathwater.

FINALLY, THE SOMETIMES overwhelming and frightening changes that have taken place in the world during the past decade have forced us all to recommit ourselves to our personal and religious convictions.

Catholic Education demands conviction. Although a child may be brought into the world without conviction, it takes the conviction of parental love if the child is to be reared properly. So it is with Catholic Education.

In most cases, it was provided for us because of the convictions of our parents. If Catholic Education is to be maintained and perfected for today's children, it demands conviction of us.

What greater test can there be of yesterday's Catholic Education as reflected in today's parents?

What greater challenge is there to our religious conviction than the preservation of our Christian heritage?

What greater hope is there for our children than the concern in Catholic Education for the Christian growth of the whole person?

It is indeed a privilege to struggle for one's convictions, otherwise there is no need to have them!

Slate observance of patronal feast

INDIANAPOLIS—The patronal feast of Our Lady de la Candelaria del Corve, patroness of Cuba, will be observed by the Cuban-born residents of Central Indiana on Sunday, Sept. 6.

Father Mauro Rodas will celebrate the liturgy at 1:15 p.m. Sunday in St. Mary's Church, New Jersey and Vermont Streets.

Elementary school religious education

BY SR. JANAAN MATERNACH

(Sr. Janaan Maternach, O.S.F., is executive assistant for catechetics for the United States Catholic Conference, Confraternity of Christian Doctrine Division.)

Some time ago Fr. Carl Pfeiffer and I were invited to speak at a Religious Education Conference on Long Island, New York. We have missed our train and were waiting in a small passenger's shelter for the next train. It was raining and cold and already quite late. A man joined us in the shelter. He was waiting for the same train so we began chatting. He told us a personal story that has much to say about elementary school religious education.

He claimed that when he was graduated from eighth grade at the local parochial school, he was awarded a gold medal for being the outstanding religious student in his class. Instead of being flattered by the award, he said that he was so disillusioned that he stopped going to Mass from that day on. Because his family continued regular Church attendance, he frequently had to deceive them by pretending to go to a different Mass than they attended.

Later on during the war he met a Methodist chaplain who guided him into Methodism, which he practiced until he was out of the Army and back in New York. Some years later he became friends with a Catholic priest and began again to identify himself as a Catholic.

WE ASKED HIM WHY he abandoned Catholicism at the very moment he was named an outstanding Catholic student. His answer was thought-provoking for religious educators.

He indicated that while he was in the upper grades of elementary school, he had many questions about life, many thoughts about it and about his religion.

FOCUS ON LIFE

BY FR. CARL J. PFEIFFER, S.J.

Basic changes in religious education are experienced by almost everyone in a parish. They are not limited to new textbooks, but are found as well in Sunday sermons, week-end retreats, and discussion groups.

One of the changes which causes much concern is the emphasis in religious education on the opportunities, challenges and issues of contemporary life. Contemporary socio-economic, political and racial issues, civic concerns, and personal growth are very much stressed. At first glance there seems to be a lack of sense and direction to explanations of the basic truths of the faith. Actually there is in these new approaches no less concern about the Church's doctrines, but they are taught in a way that is more closely related to human experience.

Vatican Council II describes this new direction in religious education in several important passages. Motivated by faith God's people "labors to discern authentic signs of God's presence and purpose in the happenings of the world, in which this people has a part along with other men of our age" (Church in the Modern World, 11). The council indicates that Christians must learn to "read the signs of the times" and in them discern the presence and activity of God. In the confused "voices of our age" Christians are able through the light of their tradition to discern the voice of God. There is no less emphasis on the Bible or on Church doctrines, but they are learned as related to the changing and fluctuating of man's life in this world.

"SIGNS OF THE TIMES" and "voices of our age" are described by the Council very concretely: the joys, sorrows, happenings, hopes and griefs of contemporary experience. Religious education is meant to enable a Christian to better understand the meaning of life in the light of the Gospel and to find in everyday experience a point of meeting with Christ. "The Church has always had the duty of scrutinizing the signs of the times and of interpreting them in the light of the Gospel" (Church in the Modern World, 4).

Perhaps an example would help clarify this approach to religious education and also indicate how traditional it actually is. Any number of incidents might be taken from the Old or New Testaments to show how the approach advocated by Vatican II is but a rediscovery of the age-old manner evidenced by the Bible. We will reflect on a well known incident in the life of Jesus, recorded in St. Luke's Gospel, chapter 24. It is the account of Jesus' conversation with the two disciples on the road toward Emmaus Easter Sunday afternoon. He exemplified the focus on life so common in religious education today. Notice how Jesus begins with their experience and helps them make sense out of it and recognize Him in the light of their tradition.

THE TWO DISCIPLES were walking along the road from Jerusalem to

He frequently asked these questions in religion class and wanted to share some of his thoughts, hoping that his teacher might be able to help him better understand what he was experiencing and questioning. He knew his questions were honest questions. He was certain his instructor knew they were good questions. Yet time and time again there was no time to share his thoughts and his questions were passed by with an explanation: "That is a very good question, Jim, but we must go on with our lesson. We have so much to cover." His teacher then proceeded to explain answers to questions he neither had nor could really understand.

It was this very effort to share thoughts and find some answers to very real questions that led him, to give up a tradition that seemed to have so little to do with life experience. He believed that religion must have more to say about life than what he was learning in religion class. Not finding meaning for life in Catholicism, he stopped giving witness to it.

This true story highlights one of the important reasons for the different emphasis in religious education today, a difference noticeable already in elementary school. Vatican II has helped us realize that religion has everything to do with life, can help us make sense out of our lives, and may enable us to reach the deeper dimensions of our experience. Religion is not a separate compartment from day-to-day experience nor is religious education merely about such a compartment. It is a new approach to elementary religious instruction focused sharply on faith as an integral part of life.

THE RELIGIOUS education of the child needs to begin within the realm of his experience and to lead him to faith within that realm. Part of the work of

religious education enables the child to make greater sense out of the experiences he has and the questions that rise up in himself. Religious educators, especially parents, have the task of sharing with children a tradition which believes in God's care and concern for His people and for a world which He and man are continually creating. The child is enriched as well as in the future. He has a right to an education which illuminates the value of Christian faith in personal relationships which exist long before he is an adult.

There was a time, as the story in the beginning illustrates, when religious education was based on the theory that the child must learn in elementary years what he would later need to understand and practice as an adult. His early religious instruction was viewed primarily as a preparation for later life. If he knew by heart the essentials of Catholic faith and morals, then he would be equipped to draw on them in more mature years. The obvious implication was that the elementary school child should learn all of Catholic doctrine before graduation even if he was unable to understand it all at the time.

While there is some merit in viewing education as preparation for adult living, religious educators and secular educators as well realize today that the best preparation is to enable the child to integrate his learning into his present experience. The primary focus of religious education on the elementary level is not on conveying the truths that may be needed in adult years, but on helping the child live a life of faith now. He has many years to learn certain doctrinal formulae, but unless he learns now, according to his limited capacities, to believe, to pray, to look at life in the light of the Gospel, it is not likely that the memorized doctrines will be translated into lived faith later on.

THE EMPHASIS IS TODAY less on "covering the material" than on enabling the child to draw upon his Catholic tradition to make sense of his present life. He needs to know God now. He needs to pray, to reflect on his experience and that of others in the light of Christ, and in some instances he needs to modify or change his behavior. Therefore, the new texts deal, in part, with the questions and experiences of the child. In this way, from the very start, religion is within the context of life-experience, which is precisely where Christ is with us "always and everywhere." There is no less teaching of doctrine, but the doctrines are learned according to the capacity of the child in relation to his experiences and questions.

The religious instructor of the young listens as well as speaks. He somehow senses that religious education is better if the youngsters are allowed to be a resource. We are gradually learning that God is able to and does speak and teach through them as well as through us. Felice Holman in her delightful book for children, "The Cricket Winter," (W.W. Norton & Co., Inc., New York), says something which I feel speaks well to what we are growing to believe is true of the religious education of the young: "A boy of nine is enormously wise and has a great deal to tell, if anyone at all would listen. And yet it is a fact that the ideas and opinions of many boys of nine are given very little notice or are entirely overlooked. Many adults who could learn from them, if they would, pass them by in a great hurry. It is not a perfect situation."

Do you see here the idea that where Jesus is confessed as Messiah there the Jews are, even among the Gentiles? Do you see here that the author has a secondary apologetic intention, namely, to show that Paul is not an apostate Jew? These are some of the things that probing scholars have dug out of the speech. One difficulty against the first idea is that "Gentiles who worship God" probably refers to proselytes, pagans who have become Jews, and that the speech therefore is really directed only to worshipping Jews. It is only afterwards (see 13:46) that Paul speaks of going to the Gentiles, meaning those who are not Jews and who still worship other gods.



"The missionary is a solitary figure, making first impressions in a strange land." (NC Photo by Father Elmo Romagosa.)

SCRIPTURE TODAY

First journey of St. Paul

BY FR. WALTER M. ABBOTT, S.J.

Look now at Chapter 13 and 14 of the Acts of the Apostles. They contain the account of St. Paul's first missionary journey. The first three verses of Chapter 13 show the first deliberate and professional missionary activity of the early Church.

Up to this point the book of Acts has presented the earliest spread of the Church as a consequence of persecution. Now we read that at Antioch leaders of the local Church held a departure ceremony and sent off two men for missionary work elsewhere. Look ahead to verse 26 of Chapter 14, and I think you will agree that they were sent to definite places and that there was some sort of planning involved. However, if you wish, you may hold with some scholars that Luke really didn't know where Paul went, that he arbitrarily constructed the route given here, and that the journey is Luke's way of summarizing the 13 years of missionary activity mentioned in Paul's Letter to the Galatians (1:21-2:1).

NOTICE THAT THOSE who send and those who are sent are called "prophets and teachers." Notice that the missionary idea and the choice of the two men came from the Holy Spirit. Notice, too, that the divine inspiration came while those prophets and teachers "were serving the Lord and fasting." The picture is one of devout Christian life in which a call for wider witness can develop. Apparently a prophetic member of the community articulated the inspiration of the Spirit, and the rest of the community accepted what he said as coming from God. As a result, the faith spread through Cyprus and the coastal region of what we now call Turkey and Syria.

Chapter 13 contains a very important speech attributed to Paul speaking at Antioch in Pisidia. The basic idea of the speech is that Jesus brings Israel's history to completion because he is the promised Messiah, or Saviour, of Israel. This message of salvation, it is asserted, has also been sent to the "Gentiles who worship God."

I THINK THOSE scholars are probably

right who argue that Paul's discourse here is a Christian homily on Chapter 7 of the Second Book of Samuel and was delivered on a day when that chapter was the prophetic reading in the synagogue service. Read that chapter of the Old Testament and then read this speech attributed to Paul. I think you will agree. Today we would stress that Paul's speech shows the kind of discussion that can be held between Jews and Christians concerning a text from the Hebrew Scriptures accepted by both, but when he gave it Paul's speech had an immediate two-fold effect of many conventions and more trouble with "the Jews." At the end of Chapter 13 notice that Paul and Barnabas are thrown out of town; in Chapter 14, at Iconium, they manage to get out of town before they were thrown out (they had learned in time that they were in danger of being stoned to death); at Lystra "the crowds" threw stones at Paul and dragged him, unconscious, out of town.

IT IS A CERTAIN element of "the Jews," his own people, who are at work

against Paul. Notice, in 14:19, that "some Jews came from Antioch of Pisidia and from Iconium; they won the crowds to their side, stoned Paul and dragged him out of town thinking that he was dead." Paul has run into the very kind of person that he was before his conversion to Christianity. You remember that he had been on his way from one city to another to arrest Christians.

Some scholars say that in these two chapters more than in other parts of Acts one can see the hand of a redactor, someone later than Luke who went over an earlier composition and touched up the text to show that despite Jewish opposition the transition of Paul's mission from the Jews in the synagogues to the Gentiles in the streets was divinely inspired and directed. How does this idea look to you?

The scholars base their theory on the Greek texts, of course, but maybe you can see it in the English translations too. I think there is something to it, but you can argue that Luke himself had the versatility of style found in these chapters.

WORSHIP AND THE WORLD

The sign of peace

BY FR. JOSEPH M. CHAMPLIN

"I am sorry, Father, but this Kiss of peace business is phoney and artificial." The observation, as we noted last week, deserves serious consideration. Should, for example, a husband and wife whose marriage is on the ropes, who are edgy and uncomfortable, who bitterly quarrel just prior to Mass turn and "express their love for one another?" Isn't this an insincere and dishonest gesture, feigning love when hate exists, pretending about peace while a cold (or hot) war rages?

Or, to continue the illustration of our preceding column, does or will this ritual change people's lives? To shake hands in peace and then dash to claw one's way out of a parking lot parallels in some ways the forbidden practice of running into a confessional for forgiveness, then quickly falling back into the same sin without any effort at improvement.

I think the answer to these practical queries rests with the resolution of an equally debated theoretical issue on the nature of eucharistic celebrations. Does the Mass build community or presuppose it? Must we be one before we gather around the altar, or does common worship of the Lord help us become one?

IT SEEMS TO ME that the Mass BOTH builds community AND presupposes it; we should work for community, strive for peace, and seek to be reconciled before gathering at the altar, but common worship also heals wounds, closes gaps, and deepens love.

I disagreed with Father Robert Hovda in his homily at the Liturgical Conference Mass in Washington several years ago when he argued that participants were not really ready to celebrate a concluding Eucharist on Thursday until they had spent three days working to overcome the evils of racism, poverty and war in our day. I have no objection to the latter and feel, as he does, keenly about the social dimensions of liturgy.

At the same time, to insist on perfect peace and justice before we celebrate is to expect the Kingdom of the Lord before it appears. Such perfection belongs to the age of Christ's Second Coming. NOW the pilgrim Church must work for that time of final fulfillment, prepare for it, even forge its beginnings through human efforts aided by God's grace. Common prayer at the table of the Word and of the Lord is, in the view of many, the most powerful instrument Christians possess for achieving these goals.

THE COUNCIL FATHERS spoke along these lines. "Nevertheless the liturgy is

the summit toward which the activity of the Church is directed; at the same time it is the fountain from which all her power flows." (Constitution on the Sacred Liturgy, article 10). The General Instruction of the Roman Missal, relying on a text from the Vatican II liturgy document, says this in another way. "The celebration of the eucharist and the entire liturgy is carried out by the use of signs. By these signs faith is nourished, strengthened, and expressed." (Article 5). In the postcommunion prayer for the ninth Sunday after Pentecost (July 19 this year), the liturgical text reads: "O Lord, may the reception of your blessed sacrament cleanse us from sin and make us one." Isn't such a prayer tantamount to admission that complete freedom from sin and oneness in body are goals we strive for rather than states actually attained?

If we wait for perfect community before celebrating, I fear honest people would never celebrate. If we hold off on worship until poverty and injustice are no more, then I fear there would be no Eucharists at all; if we postpone the sign of peace until all parishioners are reconciled, full of love and in harmony with one another, then I fear we will never see this gesture at Sunday Masses.

TO RETURN TO The parking lot and our miserable Mr. and Mrs. No one sanctions the selfish antics of an "I will beat you out of here" driver. That man (or woman) may in a moment quiver, reflective moment even shudder at his own lack of courtesy and wonder what causes such strange, intemperate behavior at these times. However, the fact that minutes earlier he had exchanged a greeting of peace with several persons around him in church does not, in my book, make him a hypocrite. Weak, yes; still preoccupied with his own needs, yes; but hypocritical, no. Weekly worship has not yet fully overflowed into his personal life. He has taken a man's basic good will, nourished, strengthened it, and built him into a better person and his parish into a better community.

The man and wife torn apart by conflicts represent a more difficult situation. A gesture of peace will not necessarily or even probably repair the damage done or salvage a hopeless case. But it might help. It might prevent lasting hatred between who persons destined for a divorce or encourage greater acceptance of painful differences or facilitate the eventual resolution of minor matters. It just might. For it is its purpose to express peace and love, to build them.



A child learns by experience. The primary focus of religious education on the elementary level is to help the child live a life of faith now.

Hoosier actress, singer on Woods Lecture Series

ST. MARY-OF-THE-WOODS, director of Warwick and Legler, Ind.-Television and stage star a top New York advertising Florence Henderson and author agency.

Nancy Milford will headline the series, announced the seven differences in psychological Contemporary Lecture Series at tactics used to promote products St. Mary-of-the-Woods College for women, as opposed to those here this season.

Mrs. Arnold Kunkler of Terre Haute, volunteer coordinator for the series, announced the seven programs. Season ticket sales are now underway for the series.

Miss Henderson, star of the ABC television series "The Brady Bunch," will appear in February. She is a native of Dale, Ind., but currently divides her time between Hollywood and New York.

Her reputation as a singer and entertainer has brought Miss Henderson wide acclaim for roles in Broadway plays, movies, nightclub appearances and television, where she is a frequent guest on many variety and talk shows, as well as her own series.

NANCY MILFORD is the author of "Zelda," the best-selling biography of Mrs. F. Scott Fitzgerald. She will open the series on Monday, October 12, and will discuss the subject of her biography.

Miss Milford, has written the comprehensive story of the gifted and fascinating Zelda Fitzgerald which affords what is intimate and interesting glimpses into the life and times of the 1920s. The book is currently among the five top best sellers in the country.

Five other lectures will be offered during the academic year to season ticket holders of the Woods Contemporary Lecture Series. In November, members will be given insights into the psychology of advertising, by Herbert Miller, creative art

Pope will make five Asian stops

VATICAN CITY—Pope Paul VI will touch down in three other countries on his 20,000-mile trip to the Philippine Islands, and Australia the latter part of November and early December. One of these landings will probably be in Djakarta, Indonesia, NC News has learned.

The three additional stops—one on the way to Manila and two on the return from Sydney to Rome—will be made for technical reasons, primarily for the Altitalia jet to take fuel. A Vatican source said that one of the stops may be an overnight stay.

"During this week, 10 years ago, Cardinal John F. O'Hara of Philadelphia was buried at Notre Dame University, where he once served as president."

WEEK'S NEWS IN BRIEF

BY NC NEWS SERVICE

Raps family planning bill

IN BALTIMORE, Cardinal Lawrence Shehan criticized a U.S. Senate approved bill which would provide a \$1 billion appropriation over the next five years for expanding, improving and better coordinating family planning. The cardinal said he opposes the measure "as social legislation morally objectionable, aimed at the building of the kind of a society Christians must reject." The bill (S 2108) passed the Senate by voice vote without dissent and was forwarded to the House of Representatives.

Comments on drug menace

IN TORONTO, Ont., the chief medical officer of the U.S. Bureau of Narcotics and Dangerous Drugs predicted that the abuse of soft drugs by young people has begun a decline which will continue through the 1970s. Addressing the first International Symposium on Drug Abuse, Dr. Edward Lewis Jr. described what he called the "formidable" problem of drug abuse in the United States. Active heroin addicts have increased 53 per cent over 1960, amphetamine abuse is "one of our most serious problems," and the consumption of hallucinogens is on the increase.

Sees clergy celibacy need

IN WASHINGTON, Cardinal John Wright, head of the Vatican's Congregation of the Clergy, rejected a newswoman's suggestion that the Church drop its rule of priestly celibacy along the comment that unmarried priests are needed more than ever because we live in an age "saturated with sex." Speaking in a copyrighted interview in the Aug. 31 issue of U.S. News and World Report, the former Pittsburgh bishop rapped population explosion rumors as "scare talk." He also suggested that rhythm method birth control could be made to work if medical men were willing to give up the profits they make on birth control pill sales.

Prelates hit race policy

IN SALISBURY, Rhodesia, the Catholic bishops and other Church leaders in Rhodesia are still standing firm in their decision not to cooperate in what they feel is a racist policy of the government. The bishops and leaders of other major Christian churches in this country have decided not to register as voluntary associations under the Land Tenure Act, which divides the country geographically between whites and blacks. Under the act, white missionaries would not be allowed to work with Church schools and other institutions in the black areas without special government permission.

LA schools in the black

IN LOS ANGELES, red was turned to black when parishes in the Los Angeles archdiocese, by contributions, made up a \$7.3 million deficit in the schools. The parishes contributed \$7,305,635. Total cost of the operation was \$19.7 million. Tuition, fees and contributions were \$12.4 million, leaving the \$7.3 deficit. Enrollment in the schools during the year was 120,850 pupils. Largest expense was \$10.6 million for salaries of lay teachers.

Sees possible race warfare

IN BALTIMORE, Father Theodore M. Hesburgh, C.S.C., president of Notre Dame University and chairman of the U.S. Commission on Civil Rights, charged at a hearing that failure to act on racial problems could push the nation into racial warfare. The priest added that while some persons admit racial problems exist, no one seems willing either to take the blame for the problems or to solve them. This neglect, Father Hesburgh said, could lead to open combat between blacks and whites.

Elected to direct NAL

IN NEW YORK, the National Association of Laymen named a non-layman—a disciplined Washington, D.C. priest—as its new executive director. He is Father T. Joseph O'Donoghue, formerly assistant pastor of St. Francis de Sales Church in the nation's capital. He was removed from that post in 1968 after publicly disputing an interpretation given by Pope Paul VI's encyclical on birth control by Washington's Cardinal Patrick A. O'Boyle. Father O'Donoghue now teaches at Hofstra University in Hempstead, N.Y.

Named to Twin Circle post

IN CULVER CITY, Calif., Dr. Robert Morris of Dallas, Tex., educator, author and World War II naval officer, was named editor-publisher of Twin Circle, conservative national Catholic weekly newspaper. Morris succeeds Father Daniel Lyons, S.J., and also will continue to serve as president of the University of the Pacific (Texas). Father Lyons will continue to write a column for the paper and also has been appointed editor-at-large, operating from an office in New York City.

Nurses seek 'CO' clause

IN SAN JOSE, Calif., a "conscientious objector" clause in a new contract being negotiated with hospitals in the Santa Clara Valley area is being demanded by some 900 nurses. The clause would allow nurses, on grounds of religious or moral convictions, to refuse to take part in cases involving abortions or euthanasia (mercy killings) without fear of threat, intimidation or harassment on the part of the hospital authorities.

KC 'attacks' social evils

IN HOUSTON, the Knights of Columbus supreme council adopted resolutions suggesting ways to combat pornography and drug abuse problems, plus a program to insure college educations for children of police officers, members of the society slain or disabled in the line of duty. The supreme council also declared that "all abortions, for whatever reason, be deemed illegal and punishable as a crime tantamount to murder."

Back women's ordination

IN CHICAGO, members of the National Coalition of American Nuns (NCAN) called on the Church to approve "ordination for any qualified woman who so desires." Speaking for the organization, which numbers 1,800 nuns across the country, Sister Margaret Ellen Traxler, S.S.N.D., of the group's executive board commented: "In keeping with 'Pacem in Terris,' women must ask for ordination, since 'he who possesses certain rights has likewise the duty to claim those rights as marks of his dignity.'"

Christ 'si,' Church 'no'

IN MEXICO CITY, a survey taken by the Catholic Social Information Center (CENCOIS) said that most Mexican university students can relate to Christ but not to the institutional Church. The survey showed that students are "very interested in Christ," but that most of them seek Him outside of the structures of the Church. "They criticize the Church while praising Christ," the survey report said. The CENCOIS survey also indicated that many students who do not believe in the divinity of Christ still consider themselves Christians.



ST. STEPHEN'S ANNIVERSARY MARKED—The government of Communist Hungary has launched a year of celebration, commemorating the 1,000th anniversary of the birth of the country's patron saint and national hero, St. Stephen, the first king of Hungary. Born in 970 and baptized some years later, St. Stephen was largely instrumental in bringing unity and Christianity to what is now Hungary. This statue of St. Stephen was done by a Hungarian priest-sculptor, Father Albert Szapanyos of Budapest. More than six feet high, the statue shows the king holding the original Holy Crown of Hungary which he received from Pope Sylvester II. It is in the Basilica of Our Lady of Fatima in Portugal. (RNS photo)

The savings to taxpayers

Catholic elementary and secondary schools are currently saving U.S. taxpayers almost \$4 billion a year, according to figures in a National Catholic Educational Association (NCEA) pamphlet using statistics compiled by the National Education Association.

It costs the public schools approximately \$801 per year to educate each pupil, Catholic schools currently enroll 4,979,975 pupils. Educating those pupils in public schools would cost, therefore, \$3,990,709,846 per year.

In New York state, public school per-pupil cost is \$1,134 a year and there are 737,989 students in Catholic elementary and secondary schools. The saving to the taxpayers is over \$436 million a year.

In California, public school per-pupil cost is \$735 a year and there are 327,022 students in Catholic elementary and secondary schools. The saving to taxpayers: over \$240 million a year.

Other figures:
PENNSYLVANIA: public school per-pupil cost: \$825; Catholic school enrollment: 524,332; Annual tax savings: over \$436 million.

ILLINOIS: public school per-pupil cost: \$789; Catholic school enrollment: 460,017; Annual tax savings: over \$362 million.

MARYLAND: public school per-pupil cost: \$810; Catholic school enrollment: 106,448; Annual tax savings: over \$86 million.

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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.

Abortion and population hokum

The National Women's Strike for Equality last week felt considerably short of being one of those Bastille-burning days that shake the world. The pre-strike rhetoric to the effect that America never would be the same after Aug. 26, 1970, seems to have been a trifle overstated. Today, nine days later, things are just about the same as they were before.

However, the failure of the strike to live up to some of its gaudier advance billing does not diminish the rightness of the key goal of the women's liberation movement, which is full equality before the law as provided in the amendment passed recently by the U.S. House of Representatives.

We do believe, though, that Women's Lib would enjoy more impact if it stuck to the aims and purposes of the House-passed amendment without dragging in so many side issues, some of them simply fuzzy, others highly controversial. In the latter category, we are thinking specifically of the National Organization of Women's demand for free abortion.

Inasmuch as Women's Lib is not a religion-oriented movement, we shall not dwell here on the Church's position on abortion. However, we think it fair to say that the uncompromising free-abortion-on-demand position of the movement's spokeswomen has cost it the active support of many Catholics, women and men alike, who otherwise could have made worthwhile contributions.

Women's Lib has postulated its abortion stand on the grounds that (1) women have a right to total control over their own bodies and (2) readily accessible abortion is necessary to stem a "population explosion" which is dooming America.

We have nothing to say to Women's Lib on the first point, again simply because we know it isn't interested in the Church's moral position on the matter. On the second point, however, we think Women's Lib and many other individuals and organizations have been taken in by demographic hokum. And if they cannot recognize this hokum for what it is, their naivete on the matter may cast unjustified suspicion on the soundness of their total program.

Population alarmists have won a substantial following because the concern about the quality of life in the nation is a deeply felt one that bridges all differences of opinion on other matters.

Demographic doomseers are commanding high lecture fees by playing upon this concern about the national environment. They start off by saying that the more people there are the more crime and pollution we'll have—in itself a dubious proposition—and that the country soon will become

uninhabitable unless the most stringent measures are taken to control the "population explosion."

These alarmists use already outdated growth-rate figures to portray a world which in 900 years will need a building 2,000 stories high covering the whole surface of the earth to house the throng of humanity. Getting more close to home, they forecast a United States population in 2000 A.D. of 375 million, and 950 million in 2050.

Keeping this grim picture before their audiences, they then advocate every conceivable kind of repressive measure from tax disincentives to forced abortions and vasectomies to euthanasia.

Insofar as the U.S. is concerned, however, the Census Bureau already has thrown a monkey wrench into their fright machine. This month the bureau said the present U.S. population will grow to 281 million in the year 2000 if women continue to bear children at the present rate of 2.5.

What the doomseers don't tell their audiences is that the birth rate in the U.S. has steadily declined from a high of 25.3 per thousand in 1957 to about 17 per thousand in 1970. What is more, competent studies don't indicate any return to the birth-rate spike of the 1950's.

Hence, it makes just as much sense to argue that the declining birth rate in the U.S. points to a zero birth rate in the year 2000 as it does to paint a picture of masses of humanity standing on top of one another's heads if drastic measures aren't undertaken.

In fact the chief danger of the population doom-mongers is that they reduce many of the nation's and the world's major problems to numbers of people, a distortion and half-truth that retards much-needed solutions.

If pollution and crime were due to population density, Holland with 1,000 persons per square mile (as against 57 in the U.S.) would be the dirtiest and most dangerous place in the world. Instead, it is one of the cleanest and safest.

It is true that some developing nations do have severe population problems. It is not true that the U.S. has that problem, or will have it in the foreseeable future. The quality of life in this nation does not lie in free abortion on demand or any other such simplistic notion.

In order that straight thinking can take over in solving the complex problems of environmental deterioration, the "population bomb" nonsense must be defused. The Census Bureau, in fact, is coming up with some figures which suggest that, perhaps by 1980, a new breed of population alarmist will be collecting fancy lecture fees by demanding baby bonuses to encourage larger families!

Church has not really changed try to absorb the vastness of change all at once, as the bishop is now doing. Let those who have been hostile to revision and adaptation adopt the outlook and the attitude attributed to the bishop by his Religious superior, Father John J. McCormack.

Father McCormack, speaking of some of the changes in ritual which already have confronted the bishop, said that after "the first shock" wore off, the bishop adopted an open attitude. "He is a remarkable man," said the priest, and he is accepting the departures from tradition with grace.

The story of Bishop Walsh may well become one of the great legends of the modern Church. For the present, if we but use it, he offers a healing balm of compassion to ease the abrasions of grievance and soothe the soreness of division. Perhaps through this good, faithful, suffering servant of Christ we may begin to see each other with a new kindness and a new understanding.

Now returns to our midst a frail, aged bishop, so cut off from the West that he knows not his Pope or his President. For 12 years his sole consolation has been his faith and the knowledge that his suffering is offered for the welfare of the Church he loves. He is now, by his own description, Rip Van Winkle groping his way through a strange world, surprise, bewilderment and shock at every turn.

Let those who argue that the

New battleground for civil rights

"If this country really believes in the Declaration of Independence and the Bill of Rights... it ought to spend its federal dollars in a way that benefits all the people. If a state or a locality is not willing to do that, then we ought to say, 'O.K. if you don't want to be part of the federal system, we won't help you.' It's as simple as that."

Those words may well be the opening salvo of a new battle for civil rights—one that will be fought not in the dusty backroads of Mississippi, or the sidewalks of downtown Chicago or New York, but in the shaded byways of Suburbia, U.S.A.

They were said by Father Theodore M. Hesburgh, president of the University of Notre Dame and chairman of the Civil Rights Commission, at a hearing last week

in Baltimore, called to examine a pattern of discrimination and exclusion in suburban Baltimore County. The Baltimore suburbs are overwhelmingly white (96 percent).

Father Hesburgh and other members of the commission are weary of the sameness of the suburban picture (they investigated it closely last January during hearings held in St. Louis), and they are anxious about its consequences: "the apparently hopeless encirclement" of central cities which are rapidly becoming all-black. They are preparing to ask for a firm national policy to deal with the impasse. That would mean an inclusive denial of all federal aid to suburban governments which do not take the affirmative action now required by law to encourage Negro migration.

QUESTION BOX

Woman is in a marriage dilemma

BY MSGR. R. T. BOSLER

Q. I married a man who professed a belief in "free love," and for eight years he played the field though married. I couldn't feel that this was a valid marriage. I divorced him. Two years after that I met a good Christian man, though not a Catholic, and two years later we were married by a Justice of the Peace. This man, as I do, believes that when two people are married they do indeed become one, forsaking all others.

We have been married sixteen years, and I do feel that this contract is the valid one. I have talked with my pastor about a church annulment of the first marriage, but who can prove a party had intentions of doing or not doing any particular thing at the time the contract was entered into? What can I do? I can't give up the successful marriage I am now in and yet I want so much to receive the sacraments.

A. Present your case to your local Catholic marriage tribunal. It may be that the man's subsequent conduct can be used as evidence that he entered marriage without any intention of being faithful. This is, indeed, hard to prove. You may be encouraged, therefore, to learn that your situation and that of thousands who suffer with you, has in recent years been given serious consideration by moral theologians and that some of these have decided there is a solution for you.

Our Church has long recognized that at times her laws can work hardships on certain individuals and so she admitted the possibility of settling a problem privately that could not be handled publicly by a church court. What was done in an ecclesiastical court or by a public decision of a bishop was considered done "in the external forum"; what was done privately without any public effect was considered done "in the internal forum."

HENCE, FOR EXAMPLE, a confessor or pastor might be allowed by the Sacred Penitentiary in Rome to absolve a person from an excommunication or impediment in the internal forum and give him the sacraments though publicly or in the external forum the action would have no legal effect—in other words, so far as the public was concerned the excommunication was not lifted.

With this as background, I quote from one of the leading and most influential moral theologians of our time, Father Bernard Haering, C.S.S.R., who has this to say:

"There are (marriage) cases in which there is no practical doubt that the first marriage was not made in Heaven but because of special circumstances an external forum solution could not be obtained. The penitent is a sincere person; he knows for sure the facts that prove the invalidity of the first marriage; but in view of the complicated canonical procedure he is not able to give the kind of proofs that are required by many ecclesiastical tribunals. If the confessor or pastor or tribunal official feels sure this is the situation, there should be no delay for an internal forum solution. If the persons involved live in a second stable marriage, they should be assured that, in conscience, they can consider their marriage as valid before God. In order to avoid trouble, they should not mention this situation in further confessions."

IF YOU READ THIS carefully, you will see that this possibility does not apply to everyone who "feels" his first marriage was invalid, but only to him who "knows for sure the facts that prove the invalidity of the first marriage." Here are some possibilities: 1) The first

The preliminary report of the 1970 census shows the greatest population gains by far have been in the nation's suburbs. For the first time more people live in the suburbs than anywhere else. If those jurisdictions are to continue to keep pace with growth and prosperity and expand their facilities, they are going to have to build more schools, more roads and sewers. They are going to find, as did the cities, that the kind of expansion called for is almost impossible without federal aid. While some of those governments can now shrug off federal fund cutoffs without too much worry, very few will find themselves in a position to do so three or five years from now.

The commission reasons that if those governments know they are going to have to take "affirmative action" to give equal access to all minorities, that they are going to have to take their share of public

housing, for instance, they will begin facing up to what is legal and just.

That understanding will come only if the federal government employs a firm policy of enforcement in its own house. Federal agencies, already under mandate to enforce equality of opportunity, will have to observe the letter of the law and demand that recipients of federal money do likewise. That's what Father Hesburgh was talking about in Baltimore.

The commission apparently is of one mind regarding the "systematic exclusion" employed by suburbs. But the commission is only an investigative and advisory commission; it has no real power. The question mark is what the federal government intends to do about the suburban stranglehold on the nation's cities—face up to it or continue to look the other way.

marriage seems to be certainly invalid for reasons recognized by church courts but there is not sufficient proof available; 2) The first marriage seems to be certainly invalid for reasons recognized by church courts but a final verdict from a church court cannot be expected for several years; 3) The first marriage is regarded as certainly invalid for a reason which many theologians and church lawyers acknowledge as sufficient but church courts do not yet accept.

This problem has been thoroughly discussed in the 1970 issues of "The Clergy Review," a highly respected monthly published by and for the Roman Catholic clergy of England. In this discussion three English theologians, Fathers James McManus, C.S.S.R., Kevin T. Kelly and Henry Allard, S.C.J., and Father J. Boelaers, C.S.S.R., of the Academia Alfonsiana in Rome, have agreed in substance with an article of Father Haering written for the "Jurist," publication of the U.S. Canon Law Society.

Father Haering has also published his opinion in Volume 55 of the theological periodical "Concilium."

ALL THESE THEOLOGIANS are careful to point out that they do not think that what they recommend will destroy the Church's position regarding the indissolubility of marriage. Father

Haering says: "I have not recommended that a priest be permitted to allow divorced people to remarry or that he should be able to declare a second marriage legally valid."

"My concern is for the credible proclamation of the divine mercy for contrite sinners who in a legally and ecclesiastically regrettable situation are prepared to do the best they can and who sincerely seek God's will."

And Father Kelly: "It is simply trying to maintain a balance between the respect owed to the external forum for the sake of the common good and the right and need of this individual Christian to share in the signs of Christ's forgiveness and redeeming love."

What these theologians now publicly support has for several years been put into practice in some European countries, and here in this country there are retreat masters and parish mission preachers who have been making use of it.

Whether the priests where you live are willing and able to consider this solution for you depends upon local situations and your own attitude. In some places people might be shocked and scandalized by such a solution. Much depends, also, upon the kind of marriage you are now in and how well you have tried to remain faithful to the Church as far as you were able.

THE BLACK VOICE

What about the DC crime bill?

BY REV. LAWRENCE E. LUCAS

On July 29, President Nixon signed into law the controverted District of Columbia crime control bill with the words, "I hope this is only the beginning."

Technically, this bill covers only the District of Columbia. The reality, however, is that this kind of legislation—the work of the President and the Congress—will signal to the rest of the States. That is why it is essential for all to take a real hard look at this bill and others pending in the

Congress. Obviously, this is not the place for such

a look. Here, best, are a few observations.

In a country where people are petrified over increasing crime rates and where such things like profits, property, order in the schools, quiet "personal safety" take precedence over civil liberties and individual freedom, it may be quite easy to pass any action under the banner of anti-crime.

Under this banner, it can be quite easy to identify the GOALS with the MEANS. This is especially true since the popularity of encroachment on civil liberties for the sake of "security" seems at an all-time high and also because the first elected and staying in office is getting order of business for most politicians.

THE LEGISLATION in question expands police authority for wiretapping under court order, sets mandatory minimum sentences for second offenders convicted of armed violent crimes and allows adult trials for youngsters charged with such crimes. It creates a public-defender system and provides more judges.

With the exception of expanded wiretapping—regardless of how many criminals have been caught, the price is too high—all of the above seem good. The horrors of the bill are that the legislation allows the pre-trial jailing of persons adjudged likely to endanger community safety and authorizes police to enter homes without knocking while executing certain search and arrest warrants.

The problem with "preventative detention" is that an accused may begin receiving punishment long before trial and before guilt is proven or disproven. The no-knock—regardless of what Mitchell calls it—is the worst. To most people, it's of little consequence.

Congressmen do not figure that it will be their doors, nor the doors of most people that will be broken down, nor the doors of most white people that will be subject to this kind of police activity. To blacks used to law enforcement in a America, it is rightly frightening. They know who will be chief victims.

This reality may well make the provision self-defeating and perhaps productive of unnecessary killings and hurting of both civilians and police. Imagine, for example, the white family in suburbia (where all of the "legally" bought guns seem to reside these days) seeing a black face at their door after—or even before—dark! He'd be full of shotgun pellets in two seconds flat.

WELL, WHAT MAKES THE present administration think that black folks are going to be reluctant to let the natural instinct to self-preservation take place when they are confronted by unknown faces unwilling to identify themselves crashing their castles?

Perhaps the greatest disaster of the no-knock provision is its indication to police all over the country that the public wants this kind of law; that it is quite willing to CONTROL public conduct by police violence.

In this regard, the words of former Attorney General Ramsey Clark are appropos: "Once you encourage or allow law enforcement to use a technique that is essentially unfair and demeaning to human dignity or a technique that involves trickery, law enforcement officers will use other techniques, and non-professional police in the law-enforcement business do not tend to make fine distinctions."

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"WHAT OTHER FEEDBACK DID YOU GET FROM YOUR TALK AT THE PEACE RALLY, TOM?"

TEXT OF STATE PROPOSAL ON NONPUBLIC SCHOOL AID

EDITOR'S NOTE: A bill to provide aid to nonpublic schools in Indiana has been recommended for approval of the 1971 General Assembly by two legislative study committees, the Finance Subcommittee and the General Education Study Committee. The measure embodies the concept of a purchase of secular services and calls for annual funding in the amount of \$10 million. Reprinted here is the revised text of the bill as approved on June 22, 1970, by the General Education Study Committee. We publish the text in full so that readers may familiarize themselves with the terms and the intent of legislation which could have a profound effect upon Catholic schools.

BE IT ENACTED BY THE GENERAL ASSEMBLY OF THE STATE OF INDIANA:

SECTION 1. Legislative findings; Purpose of Act.—It is hereby determined as a matter of legislative finding that a crisis in education, public and nonpublic, exists in Indiana caused by unprecedented rising costs combined with the unprecedented need of our society for quality education for all its children; that the continuance of nonpublic education in Indiana is indispensable in resolving that crisis; and that nonpublic schools in which the requirements of the compulsory attendance law may be met for secular education functions and fulfill a public purpose. It is the purpose of this act to aid the quality of education and the educational opportunities of children of Indiana residents attending Indiana nonpublic schools by including such children as beneficiaries of general public welfare legislation.

SECTION 2. Definitions.—The following terms whenever used or referred to in this act shall have the following meanings, except in those instances where the context clearly indicates otherwise:

(1) "Nonpublic school" shall mean any not-for-profit elementary or secondary school within the state, other than a public school, offering education through grades one through twelve, or any combination of them, wherein any child may legally fulfill the requirements of the compulsory school attendance law, and which has and carries out a policy of open enrollment.

(2) "Nonpublic school systems" shall mean groupings of nonpublic schools under a common administration.

(3) "Pupil educational services" shall mean instructional services rendered in a nonpublic school by a certified teacher, in any subject approved to be taught in the public schools of Indiana.

"Pupil educational services" shall not include sectarian instruction or devotional religious exercises.

(4) "Cost of pupil educational services" shall mean the actual cost to a nonpublic school of providing the following elements of pupil educational services: teacher salary, textbooks, and instructional materials.

(5) "Teacher salary" shall mean the

base amount of dollars actually paid by a nonpublic school to a certified nonpublic school teacher who provides pupil educational services and shall not include allowances, contributions or credits for any form of insurance, for retirement or pension funds, for the value of contributed services, for the cost of additional teacher training or education, or for any other fringe benefit. Such salary shall be deemed in any case to be limited to the salary paid in the public school system of the public school district in which the nonpublic school is located, for a teacher of similar experience and education.

(6) "Textbooks" shall mean books,

workbooks, or manuals, whether bound or in looseleaf form, intended for use as a principal source of study material for a given class or group of students, a copy of which is expected to be available for the individual use of each pupil in such class or group. The term, "textbook," includes only publications approved by the Textbook Commission of the State Board of Education and does not include specifically religious or denominationally oriented publications or those carrying a designation of approval by a religious authority.

(7) "Instructional materials" shall mean books, periodicals, documents, pamphlets, photographs, reproductions,

pictorial or graphic works, musical scores, maps, charts, globes, sound recordings, including but not limited to those on discs and tapes; processed slides, transparencies, films, filmstrips, kinescopes, and video tapes, or any other printed and published materials of a similar nature made by any method now developed or hereafter to be developed. The term includes those printed and published instructional materials, and suitable and to be used by children and teachers in elementary and secondary schools and which with reasonable care and use may be expected to last more than one year. The term does not include furniture, nonportable equipment or items normally affixed to the realty or forming a part of a building structure. The term, "instructional materials," includes solely materials approved by the Superintendent of Public Instruction and does not include specifically religious or denominationally oriented materials.

(8) "Open Enrollment" shall mean the offer by a nonpublic school of the equal opportunity of admission to all persons meeting the reasonable academic and other admission requirements regardless of race or ethnic origin.

(9) "Purchase of pupil educational services" shall mean the purchase by the Superintendent of Public Instruction from a nonpublic school or nonpublic school system, pursuant to contract, of state-approved pupil educational services at the cost thereof.

FROM THE OTHER SIDE

VOLUNTARISM

BY ALVIN F. KLOTZ

It is my observation that one of the principal differences in the life styles of the Roman Catholic and Protestant churches in America has been the matter of voluntarism. In many respects the Protestant church has been a kind of emergent phenomenon, springing out of the burgeoning life of an adolescent nation. In an economic system where every man (with some reservations about his color) could do his own thing, there was a strong tolerance and, indeed, demand for him to do his own thing religiously. The German sociologist Weber really says it the opposite way: "the seeds of free enterprise and capitalism were sown in the Reformation." In fact, the protestantism of our present confusion about God and the American way of life has a strong historical basis.

But this kind of voluntarism is both good and bad. It does involve people and a lot of them even though it may be for all of the wrong reasons. The question of God, who is and what he is, must, of necessity, be held in abeyance. The will of God is found by taking a vote of the people, vested interests and all.

VOLUNTARISM ALSO requires some very real acquaintance with issues, but there exists a combination of pride and paranoia which makes it so difficult to see the real truth about ourselves. A case in point is the present wholesale rejection of the National Council of Churches on the part of the average Protestant. He possesses a dread fear that the NCC is speaking for him on some controversial issue while the NCC is only attempting to get his ear about the fact that the issue does exist.

But, as we have noted, there are values that accrue. Last spring the members of the small Disciples of Christ congregation that I now serve developed their "every member enlistment." They had collected a series of color slides of the church program both local and world wide. One

member wrote an excellent script which was taped by another member. This presentation was made in a series of meetings at different homes throughout the parish. As a result of their interpretation, the church, which has about 150 members, pledged a total of \$23,000 for the year. Since they did it themselves, they will probably see to it that the money is raised. Think what it would mean if every cluster of 150 Christians you know were coming through with that kind of money!

I have no illusions, however, about the "touch and go" nature of the situation if the money is to come in. It means simply that sermons had best be pretty antiseptic and the pastor's activity above reproach. Anything more controversial than the "power of positive thinking" could hit us right directly in the middle of the offering basket.

THERE IS ANOTHER problem related to voluntarism. The youth call it the "establishment." Volunteer groups can at too easily degenerate into mutual aid societies. On a recent week-end I was visiting a delegate to the district organization of the Church of the Brethren. This is a geographical cluster of churches which would roughly correspond to a diocese. Each year they hold a district conference to transact business and hear reports. Our district set itself to the task of doing nothing in particular and is succeeding admirably. The preponderance of gray heads was evident.

The most touchy item of business dealt with the rescinding of a minute passed in 1928 at the behest of one of the more conservative congregations. The problem was simply that the outmoded minute had tied up the expenditure of certain incoming funds for a use that is no longer feasible. The result is, of course, that we have a sizeable backlog of funds that can't be touched. Most of the group seemed to feel secure in this, since I'm sure it duplicates their own method of operation. I find it more than a little depressing.

No doubt the concern for more voluntary participation among Roman Catholics is well-founded. But, then, a little tour of the dirty linen on the Protestant clothesline won't hurt!

Indiana Nonpublic Education Fund dedicated to the particular use of purchasing pupil educational services hereunder, and of administering this act. No portion of the common school fund shall be used either for the purchase of pupil educational services hereunder or in connection with the administration of this act.

SECTION 5. Eligibility.—To be eligible to receive payment under contracts entered into under Section 3 of this act, a nonpublic school (1) shall have employed, in courses contracted for, only textbooks approved by the Textbook Commission of the State Board of Education, and (2) shall have attained a satisfactory level of pupil performance in standardized tests approved by the Superintendent of Public Instruction.

SECTION 6. Administration.—(a) Requests for reimbursement in payment for the purchase of pupil educational services hereunder shall be made on such forms and under such conditions as the Superintendent of Public Instruction shall prescribe. Any nonpublic school seeking such reimbursement shall maintain such accounting procedures, including maintenance of separate funds and accounts pertaining to the cost of pupil educational services, as to establish that it actually expends in support of such service an amount of money equal to the amount of money sought in reimbursement. Such accounts shall be subject to audit by the State Board of Accounts. Reimbursement payments shall be made by the Superintendent of Public Instruction in two installments in January and June of the school year during which the pupil educational service is rendered.

(b) Reimbursements for any fiscal year

for the purchase of pupil educational service hereunder shall not exceed the total amount of the money which were actually appropriated for purposes of this act for that year, and the State shall not be legally obligated with respect to any claim or claims in excess thereof.

(c) In the event that, in any fiscal year, the total amount of money which were appropriated for the Indiana Nonpublic Education Fund shall be insufficient to pay the total amount of validated requests hereunder in reimbursement for that year, reimbursements shall be made in that proportion which the total amount of such requests bears to the total amount of money in the Indiana Nonpublic Education Fund.

(d) The State Auditor shall, by July fifteen of each year, certify to the Superintendent of Public Instruction, the total amount of money in the Indiana Nonpublic Education Fund.

SECTION 7. Effective date.—This act shall take effect July 1, 1971.

SECTION 8. Appropriation.—The sum of ten million dollars is hereby appropriated from the general fund of the State of Indiana for the purpose of this act for the year July 1, 1971 to June 30, 1972, and an equal amount for the year July 1, 1972 to June 30, 1973, and to constitute the Indiana Nonpublic Education Fund.

SECTION 9. Severability.—If a part of this act is invalid, all valid parts that are severable from the invalid part remain in effect. If a part of this act is invalid in one or more of its applications, the part remains in effect, in all valid applications that are severable from the invalid applications.

LET ME LIVE!

BY ALICE DAILEY

Help me, please, somebody; anybody who cares. I want to run barefoot through puddles after a summer rain; I want to hear birds twitter at daybreak or katydids drone on a summer night. I want to catch snowflakes with my tongue or watch a winter night make snow diamonds. I want to romp with a dog or just lean the wonder of each blade of grass. Help me to realize my dreams.

I want to mother a doll or watch a model car take shape under my hands. Later, much later, I yearn to glide to the sound of music or sway with the rock. I'll be queen of the prom or maybe just a wallflower who will blossom eventually; perhaps I'll be captain of the ball team or even just a sandlot player.


BUT WHATEVER, how can this be if you won't let it? Never to watch a sunset, never to feel the breeze ruffle my hair. Never to see the soul in my children's

eyes or grasp my neighbor's hand; never to light one candle in a world murky with self-indulgence. Why will these things be denied me?

In this age when love is shouted from the rooftops why isn't some of it sent my way? Love turns to hate in my area. To hate is to destroy. That's what you're planning to do to me.

YOU TALK LONG and loud about your rights. What about mine? I didn't ask to be conceived but here I am. You make your voice heard; I don't have that privilege yet, you are the only one who can give it to me. I'm tiny and defenseless, don't drown me in a bucket like a kitten; don't permeate me with a brine that pickles alive; don't remove me piecemeal from the womb that is supposed to be a haven.

Dear God, I'm human, too; I'm full of lovely dreams and aspirations. Somebody, please, anybody who cares, let me live!



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Already, the blackouts that the investor-owned utilities said WOULDNT happen, have happened. In addition, power cutbacks have been reported throughout the state all summer long. The shortage of electricity is so severe that, by the time you read this, you COULD be sitting in the dark — especially if it's been a hot, humid day.

In cold, hard terms... there simply isn't enough electricity in Indiana to go around. It's a sorry situation, considering the fact that the investor-owned utilities have used every legal maneuver possible to keep Hoosier Energy, the REMC generating plant, from operating as planned.

The fact is... Hoosier Energy is just what Indiana needs. You see, if Hoosier Energy were permitted to do the job it was DESIGNED to do, then the investor-owned utilities would no longer have to sene 17 of the REMCs in southern Indiana with electricity. That means additional power would be available... to help guarantee service in our city and suburban areas.

Why should YOUR safety and comfort be jeopardized by brownouts and blackouts... when the REMCs have a generating plant that could help solve the power shortage problem? Isn't it time the investor-owned utilities worried LESS about controlling ALL the state's generating facilities... and worried MORE about serving YOU with dependable electricity??

In short, isn't it time Hoosier Energy were permitted to operate AS PLANNED??

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Busy TRYING To Build A Better Indiana

Set annual weigh-in for CYO grid leagues

INDIANAPOLIS—Hundreds of grade school football players will file through the CYO Office next Saturday, Sept. 12, from 9 a.m. to 2 p.m. as the annual weigh-in is scheduled for both Cadet and "56" Leagues.

Coaches have been reminded that they should have all eligibility blanks, player rosters and the participation fees ready on that day. For the first time, all football players will pay a \$1 fee for the season.

Friday, Sept. 4, is the deadline for player rosters for the Cadet Jamboree, to be held Sunday, Sept. 13.

Billed as the traditional lid-lifter for the Cadet League season, the Jamboree will again be held at the CYO Stadium on W. 16th Street, starting at 1:30 p.m. Team photos will be taken and equipment and gear will be checked by CYO officials.

Cadet League action officially begins Wednesday, Sept. 16, in Divisions I, II and III. Division IV action and "56" League play starts the following Sunday, Sept. 20.

Plan to phase out CSMC organization

NOTRE DAME, Ind.—The final convention of the 52-year-old Catholic Students' Mission Crusade (CSMC) began here with a call for the young people to continue their interests in the missionary efforts of the Church under the new format which will involve.

The reason cited as the primary one for ending the CSMC organization, according to CSMC officials, is a financial one. They maintained that in the past two years it has become increasingly difficult to finance the CSMC's national center in Cincinnati volunteer umpires furnished by each side. There will be post-season playoffs in all leagues.



VARIETY DIVISION WINNERS—This mob scene resulted from the competition in the Variety Division at the recent Junior CYO Talent Contest, held August 23 at the Garfield Park Amphitheater. Seated in the front row with the trophy is Terri Morrow, Christ the King, who won first place honors in the division with her acrobatic solo. Next to her on the left are Diane Lohr, Holy Family of New Albany, a tap soloist who won third place, and four-place winner Steve Adams, St. Philip Neri, another acrobatic soloist. The rest of the crew is from Holy Name's "From Oliver With Love" song and dance act, which took runner-up honors in the division, one of five awards won by Holy Name in the competition.



INSTRUMENTAL DIVISION WINNERS—This all-boy cast (a rarity at a CYO Talent Contest) was responsible for all the awards in the Instrumental Division at the recent Seventeenth Annual CYO Show at Garfield Park. First Place was awarded to "The Light Touch," dance band from Holy Name. The Beech Groves are occupying the first row and the first four places from the left in the second row. Second from the right is David Muller, Immaculate Heart, who took second place with his piano solo. Standing at the right is Dan Dailey, St. Lawrence, who became the first drum soloist to win an award in CYO competition. Dan was awarded third place by the judges.

Meeting slated on Scouting

INDIANAPOLIS—The Catholic Committee on Scouting will meet at 4:30 p.m. Sunday, Sept. 13, at the CYO Office, 1502 W. 16th St., according to any announcement this week by Father John Ryan, Archdiocesan director.

All institutional representatives, scout masters and committee chairmen are invited to attend. Father Ryan also announced a meeting of adult advisors for Ad Altare Dei, Parvuli Dei and Plus XII youth awards to be held at 8 p.m. Wednesday, Sept. 16, at the CYO Office.

October 4 has been designated for the leadership training program for adult volunteers in scouting. Time and place will be announced later. Reservations, accompanied by a \$2 fee, may be sent to Father Ryan, 379 N. Warman Ave., or Joseph Lindsey, 3707 Kercheval Dr.

Evening theology courses slated

INDIANAPOLIS—Courses in theology and pastoral training have been announced by the evening division of St. Maur's Seminary, 4545 N. Michigan Road.

Father Gerald Conway will teach a course entitled "Theology of God" at 7 p.m. Monday and Thursday evenings. "Worship in the Early Church" will be taught by Father David Hunt, O.S.B., on Wednesday evenings at 7 p.m.

Father Charles Henry O.S.B., will lecture on "The Problem of Abortion" at 7 p.m. Wednesdays. "Religious Education of Adults" will be conducted by Father James Dooley at 7 p.m. Tuesdays.

Classes began September 3 and will continue through December 18. Late registration will be accepted. Registration counselor is Father Conway, 925-0995.

CYO NOTES

Monthly meetings of the CYO Adult Advisory Board and the Public Relations Committee will resume this month as the fall season of activities resumes.

A deadline of September 4 has been set of the questionnaire for parishes regarding the possibility of a new touch or flag football league for high schools boys. A league will be organized if eight teams enter.

Entry blanks have been mailed for the annual Cadet Hobby Show, to be held Sunday, Sunday, September 6, at German Park, 8700 S. Meridian St. The Indianapolis Deaneers event is scheduled from 11 a.m. to 8 p.m. General chairman is continue the Junior Bowling Tourney, to be held in October James Kappus.

KC FAMILY PICNIC

INDIANAPOLIS—Nearly 2,000 persons are expected to attend the annual Family Picnic sponsored by Mgr. Downey Council Knights of Columbus on Sunday, Sept. 6, at German Park, 8700 S. Meridian St.

The Indianapolis Deaneers event is scheduled from 11 a.m. to 8 p.m. General chairman is continue the Junior Bowling Tourney, to be held in October James Kappus.

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Five Marian graduates in Who's Who

INDIANAPOLIS—Five Marian College graduates have been named to the 1970 edition of Outstanding Young Women of America, including two from Indiana.

The list includes: Mrs. Marilyn Beck Dever, class of 1960, teaches English at Manual High School and has a graduate degree from Indiana University.

Miss Mary Ann Lawrie, 1963 graduate, will complete a tour of duty this month as an Air Force nurse and enter IU-PUI for a degree in anthropology. Capt. Lawrence received the Unsung Heroine Award from the Daughters of the American Revolution for developing a "med cap team" in Vietnam.

Sister Bernice Roell, O.S.F., 1964 graduate, served as director of novices at the motherhouse of the Sisters of St. Francis, Oldenburg. She has a degree in theology from St. Xavier College, Chicago.

Mrs. Betty Burnett Boone, of Bremen, a 1960 graduate, is being cited for social welfare contributions. Named Outstanding Young Catholic Adult of South Bend in 1964, she is a caseworker in the adoptions and counseling section of Catholic Social Services, South Bend, and has a degree from Indiana University.

Mrs. Cynthia Stokes Chideya, class of 1963 and a Baltimore native, now resides in Lusaka, Zambia. She served two years in the Peace Corps in Morocco as a hospital worker and has an advanced degree in journalism from Syracuse University.

Fatima slates two retreats

INDIANAPOLIS—Our Lady of Fatima Retreat House, 5353 E. 56th St., has announced two forthcoming week-end retreats for women.

Father Timothy Sweeney, O.S.B., of St. Meinrad Archabbey, will conduct the exercises September 18-20 for women of New Albany Deaneers parishes. Father Victor F. Wright, pastor of St. Joseph's parish, St. Leon, will speak at a special retreat for business and professional women the weekend of September 25-27. Reservations may be made with the retreat house, 545-7681.

Indianapolis Parish Shopping List

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TIC TACKER

Seek aid for triplets' parents

BY PAUL G. FOX

Triplet girls were born—completely unexpectedly—to a family in Assumption parish, Indianapolis, on August 23 in St. Vincent's Hospital.

The family of Mr. and Mrs. Kenneth Dossey was thus increased from six to nine children. Christine, Angeline and Nancy are now at home with their two brothers and a sister—John, 9; Claudia, 5; and Thomas, 4.

Any family would be hard pressed for such a surprise, but the Dosseys are seriously in need of "baby equipment."

Mr. Dossey is an unemployed salesman. His wife, a native of Germany, has lived here only four years.

Assistance of any kind is being collected by another Assumption parishioner, Mrs. John Bishop, 1841 Westview Drive, phone 638-1663. Help is needed.

HERE AND THERE—A senior group of CATHEDRAL HIGH SCHOOL alumni is planning a get-together at 8 p.m. Tuesday, Sept. 8, at Mater Dei Council Knights of Columbus, 1305 N. Delaware St. The reunion is primarily for those who attended Cathedral from 1923-29, but anyone "over 50" is welcome. Committee members include: MAURICE (BO) EGAN, EMMETT MILLER, MSGR. RICHARD KAYANAGH, FATHER THOMAS CAREY, CARL HINDEL, FRED (MUTT) AMSDEN, LOUIS ANNEE and FRANK MUELLER. . . . ROBERT VERNICK, director of the CATHOLIC SALVAGE BUREAU, reports that his agency has reluctantly removed a metal dropbox for discards from the ST. MICHAEL'S PARISH grounds on W. 30th St., Indianapolis, because area residents have abused the receptacle by leaving items heaped around the premises on several occasions. He is appreciative of past contributions to the dropbox and hopes to have it returned some day. There are now 14 Catholic Salvage dropboxes scattered in Indianapolis-area parishes. . . . Brothers Dave and John Kunst, the men from Waseka, Minn., who are walking around the world to benefit the United Nations Children's Fund (UNICEF), at last report had passed Pittsburgh on their journey to the east coast. They were interviewed recently for this paper at Fort Wayne, about 60 miles of walking. The entire trip is expected to last three years. . . . FATHER CLARENCE WEBER, S.V.D., Indianapolis-born home mission priest serving in Delcambre, Louisiana, asks us to forward his gratitude to readers who made anonymous contributions to his mission church. He writes that last week his town celebrated its 20th annual Shrimp Festival and the 72-year-old priest had the honor of blessing the Shrimp Fleet. Flanked by an honor guard of uniformed Fourth Degree Knights of Columbus members, he invoked God's blessing to several hundred fishermen standing aboard

their own fishing craft as his boat cruised past 100 boats anchored up and down the bayou.

RUMMAGE SALE EXTRAVAGANZA—The Indianapolis Chapter of the MARIAN COLLEGE Alumni Association will gladly take all your cast-offs, junk, out-grown or out-of-style clothing. The intramural gym on the college campus, 3200 Cold Spring Rd., will be the receiving station from 10 to 4 p.m. September 8 to 11 for items contributed for the Rummage Sale scheduled from 9 a.m. to 4 p.m. Saturday, Sept. 12. Alumni are so eager to have anything donated that items may even be left at some members' homes. Deposits include: MARIANNE MARKOVICH, 357-1431; LYNN JENKINS, 784-0330; and NANCY STEELE, 846-7127. The Rummage Sale will be the alumni's central money-making project for the new academic year.

NAMES IN THE NEWS—Joining the ranks of the priests-on-wheels is FATHER ROBERT MINTON, pastor of HOLY FAMILY PARISH, Richmond, who has exercised in the neighborhood on his bicycle for some time we are told. Best wishes to MR. AND MRS. CLARENCE WEINTRAUT, of St. Paul, Ind., who recently observed their 50th Wedding Anniversary. . . . VERY REV. ROBERT BAYER, O.F.M. CONV., minister provincial of Our Lady of Consolation Province (Mt. St. Francis, Ind.), participated in the recent 24th annual meeting of the Inter-Province Conference of Conventual Franciscans held at Prior Lake, Minn. Presiding was Terre Haute-born FATHER BASIL HEISER, O.F.M. CONV., minister general of the order in Rome. . . . ROBERT McNAMARA, former president of the INDIANAPOLIS SERRA CLUB and a member of ST. LUKE'S PARISH, recently received the American Academy of Florists membership award plaque at the group's annual convention in New Orleans. He is president of McNamara Florist, Inc.

FOR THE VISUALLY HANDICAPPED—Marking its 70th year of service to the visually handicapped, the Xavier Society for the Blind in New York invites the queries of persons interested in borrowing free on loan good books in Braille, large type, open reel tapes and cassettes. An extensive and select free library has available for the asking catalogs of its available volumes, a Braille catalog of 2,000 titles in Braille, a large type catalog of titles in large type, as well as an inkprint catalog of titles on open reel tapes and cassettes, which is presently being transcribed into Braille. The libraries contain books of spiritual interest and instruction, fiction, biographies and poetry, all available free on loan. A free personal copy of the catalog that interests you may be ordered from: Xavier Society for the Blind, 154 E. 23rd St., New York, N.Y. 10010.

Makes plea for white ethnic

(Continued from Page 1) racial crisis which currently grips our society," it continues, "a critical role will be played by white ethnic working class communities. We believe that white society at large should spend less time looking for a scapegoat for this racial crisis and more time considering how to assist the people in those communities which are situated on the racial frontier."

THE STATEMENT, in noting the Church's key role in the situation, declared:

Some of the suggestions made in the statement for restoring harmonious relations between black and brown minority groups and white ethnic working class communities were:

—A major effort to "inform and sensitize mainstream institutions" to the problems facing white ethnic groups.

—An educational program dealing with ethnic studies (black-brown-white) for public and private schools.

—Development of new legislation to meet the needs of white ethnic groups "who are presently excluded from a wide range of federal programs."

A campaign to urge the mass media to correct "the kind of stereotyped reporting which portrays ethnic groups and working class people in a negative light."

—Re-examination of programs in manpower development, housing, medical care, education, and the like "in an effort to meet more effectively the legitimate needs of neglected ethnic groups."

While warning against allowing "ethnic groups to close in on themselves or to use

ethnicity as a means of excluding others," the statement advised the parish priest to fill his "indispensable role" by:

—Teaching ethnic groups "how to respect the best in their own cultural heritage."

—Informing these groups of "the real value of a free and open society in which all groups are equally respected."

—Isolating common community problems affecting all urban residents and unite the various ethnic and minority groups in solving them.

—Preventing polarization and "close-mindedness" among these groups.

A Dutch priest who has worked in India and Ceylon charged that Church authorities have known for six years that there was what he called a "scandalous trade" in would-be novices. He told De Tijd, a Catholic paper published in Amsterdam, that authorities were alerted to the situation by reports prepared by various bishops and diplomats of India and West Germany, including Cardinal Gracias, who was then apostolic delegate at New Delhi.

Neither the Vatican nor the Indian bishops are backing away "in principle" from recruitment of postulants for Europe, but stricter control and more accurate exchange of information will be the watchwords in the future.

Opinions

WOMEN'S LIB

To the Editor: In answer to the Catholic women membership of the liberation movement, let them be mindful of the good that can be accomplished by their love and example within their own homes and neighborhoods.

Mrs. Louis Mahern will be surprised when she enters heaven and realizes all the love of neighbor she showed when she initiated the perpetual adoration program at St. Catherine's years ago. Through this movement courage was instilled, problems solved, answers provided and graces received.

This is the women's role with which God must be most pleased. Let these women keep in mind what God intended of women. Let these good, educated and ambitious women be forever mindful that education and wisdom are not always the same.

Ambitious female too (Name withheld)

Indianapolis

*During this week 10 years ago, Beach Var Stadium was dedicated at Schulte High School, Terre Haute.

Vatican

(Continued from Page 1)

required for the girls' travel and training expenses, but asserted, "we can utilize what is left for the welfare of the . . . institute."

According to one of those investigating the situation for the Vatican, differing expectations and standards in East and West have distorted the incident. Adding further complexity is the involvement of three distinct Vatican agencies.

Two of those agencies appointed an Indian priest to tour European convents and interview the Indian girls. The priest reported on 650 of the 1,200 novices from India said to be in Europe. From his report it was concluded that in general the 650 women were "happy, free to return home from time to time, and getting the professional training that meets their capabilities."

Said one Vatican official: "Far from making efforts to suppress or deny the few facts that have come to light, the Holy See has been making every effort to bring a full light on the situation."

IN TRIVANDRUM, India, Archbishop Gregorios said he would bring home any girls who wished to return. He said there was a flood of applications from Kerala girls wanting to take up nursing in foreign countries.

"If needed, I can send even 1,000 girls who are ready to take up jobs today in European and American countries," the prelate said.

Cardinal Valerian Gracias of Bombay issued a statement saying the recruitment of Indian nuns "cannot be condemned out of hand." The cardinal said India was pleased now to repay the generosity of western missionaries in the past by being able to send its Religious to Europe.

Nonpublic Schools. Charles J. Schisla, Archdiocesan District Coordinator, will explain implementation of the proposed program to coordinators named by parishes, secondary schools, lay and religious organizations.

School bells

(Continued from Page 1)

been reported by parishes which have recently inaugurated or more strongly enforced a minimum contribution or tuition plan for parish families. High school tuition at the Archdiocesan high schools in Indianapolis is increased this year to \$275 per pupil, an increase of \$50.

MEANWHILE, in support of the state-wide Committee on Nonpublic Schools, Father Gettelinger has announced that a special class day and open house for all Catholic elementary and secondary schools will be observed Sunday, Oct. 18, from 1:30 to 3:30 p.m.

The open house has been designed "to allow the citizens of the State an opportunity to see the type of education, facilities and staff which are responsible for educating one of every nine children in Indiana."

It will conclude a week-long "Focus on Nonpublic Education" program, starting October 11 with the distribution of pamphlets to Catholic, Lutheran and National Union Christian congregations. The pamphlets will summarize the proposed "Purchase of Secular Services" bill that has been recommended to the 1971 Indiana General Assembly for its passage by the legislature's General Education Study Committee.

Plans for the special week also call for all parishes and secondary schools to have a meeting to explain the proposed bill and what it will mean to the future of Christian Education in the Archdiocese.

A series of eight organizational meetings during September have been scheduled by the Committee on

Pope vexed at criticism of Church

CASTELGANDOLFO, Pope Paul said he is Italy. Symposiums, spiritual apprehensive also over the retreats and pilgrimages that number of persons who are show a tendency to criticize receptive to these criticisms. Church teachings have filled these persons, he said, are Pope Paul VI with apprehension.

In a talk at his summer residence here, the Pope singled out the philosophical field as one of the main sources of this criticism.

But, he said, the cultural and religious fields also show a suggestions of other people and tendency to criticize the Church. Our fidelity to Christ and the Church.

The Pope said that "everyone has something to say in every field," with the result that "the teaching of the Church is easily difficult and transient moment put in doubt, her authority that will prepare the way for a denied."

The Pope exhorted:

"We must pay attention to the affirmation of what we hold most dear, so that our ability is not unduly affected by religious fields also show a suggestions of other people and tendency to criticize the Church. Our fidelity to Christ and the Church."

He called for Catholics to field, "with the result that "the make "an act of faith in this teaching of the Church is easily difficult and transient moment put in doubt, her authority that will prepare the way for a denied."

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One third of nations aid Catholic schools

BY JOHN MAHER

Acquainted as they are to the time-honored wall of separation between Church and state, Americans may be surprised to know that one third of the world's nations give some form of state aid to Catholic schools.

"In all countries of Europe, in all English-speaking countries of Asia and Africa, in fact in one third of the nations of the whole world, there is some form of state aid to Catholic education," says Jan Lindemann, secretary general of the International Office of Catholic Education.

The national educational system of England, whose institutions and laws were 18th-century models for the young United States, is organized on a basis of decentralization. The Ministry of Education administers public funds and exercises the right of inspection at all levels of education, whether private or state-owned. Local education authorities administer state-owned schools.

There are two main types of schools in England: "maintained schools" financed by the state and by local authorities and administered by the local authorities; and "voluntary schools" which provide for their own needs.

In 1968 there were 519 independent, fee-charging Catholic schools with over 100,000 students.

MAINTAINED schools include "county schools" set up and controlled exclusively by the local education authorities, and "voluntary schools" established by voluntary agencies, such as the Church of England (Anglican), the Catholic Church and various Jewish groups.

Most Catholic schools in the "maintained" category are called "aided" schools. In 1968, England and Wales had 2,322 such Catholic schools teaching nearly 900,000 children. Catholics still have to provide 10 per cent of the cost of building these aided schools and this amounts to many millions of

dollars a year in interest and education in West Germany, is quite different from that of England, except that also in Germany state support is given to Church schools.

According to the constitution of the German Federal Republic, the nation's eleven states, or Laender, have the right to organize and carry on public education. There is neither federal legislation on the subject nor a federal ministry of education.

In addition to the aided schools, in 1968, there were 56 "direct grant" schools with about 40,000 students. Direct grant schools are well-established private schools charging fees for a proportion of their students but also accepting a percentage of students paid for directly by the state. They also receive some general financial assistance on debts and operating costs.

The Catholic direct grant schools—one step below the big "public schools," which are independent, charge high fees and set a traditionally superior standard of education—include some of the best Catholic schools in England.

THE SITUATION of Catholic

Catholic women call for study on equal rights

WASHINGTON—To "keep abreast of the future," the National Council of Catholic Women (NCCW) recently asked the Catholic University of America here to undertake two in-depth studies about women's roles and another about parish life.

Regarding females, researchers would investigate the implications of the proposed equal rights amendment, passed by the House in early August and currently promoted by many feminist groups throughout the nation. A companion study would determine "participation of women in the church."

Miss Margaret Mealey, NCCW executive director at the United States Catholic Conference, explained that while groups such as Women's Liberation urge passage of the amendment, the council "prefers to study its possible effects upon society rather than just jumping on the bandwagon."

It's a bandwagon NCCW has opened private schools, which stayed off since equal rights do not in themselves form part of legislation was first introduced to the legislature in the 1920s. Throughout the years, Miss Mealey pointed out, NCCW has of private schools to exist by championed women's rights and virtue of the constitutional worked hard to acquire protective legislation for them, freedom, but it grants them aid it is this protection—minimum and financial support only in so wage laws, widows' allowances, far as each, school, taken alimony and support separately, agrees to associate payments—which she said the itself with the official system of NCCW fears the proposed amendment would destroy.

"During this week, 10 years ago, Catholic churches in Ireland were given permission to use the crucifix in certain portions of the liturgy." The basic French Law governing state-aid-to-private

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expenses in the same way they pay those of public schools. Under a contract of association, the state pays all or part of the expenses for salaries and school operation, proportionate to the number of classes following the public school program and the number of teachers certified according to public school requirements.

Since the government assumes all costs for associated classes, associated schools cannot charge tuition fees. But they may require a small fee for elective classes in religion, taught by the school chaplain, for the upkeep of the school chapel.

UNDER THE DEBRE Law, four plans are available to private, mainly Catholic, schools. They can remain without state control and without direct state aid, but even in this case they receive additional indirect help from the state through increased financial grants to parents of school children. The parents turn this money over to the schools.

At the other extreme, any school has the option of becoming part of the public school system, with all expenses paid and complete control by the state.

A third choice, known as a "contract of association," gives the government control over teaching methods and class schedules. Religious instruction is given during school hours. Teachers are named by the state and by school authorities from a government list. The state pays teachers' salaries, which are virtually the same as those paid to public school teachers. Local governments must pay operating

expenses in the same way they pay those of public schools. Under a contract of association, the state pays all or part of the expenses for salaries and school operation, proportionate to the number of classes following the public school program and the number of teachers certified according to public school requirements.

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A third choice, known as a "contract of association," gives the government control over teaching methods and class schedules. Religious instruction is given during school hours. Teachers are named by the state and by school authorities from a government list. The state pays teachers' salaries, which are virtually the same as those paid to public school teachers. Local governments must pay operating

expenses in the same way they pay those of public schools. Under a contract of association, the state pays all or part of the expenses for salaries and school operation, proportionate to the number of classes following the public school program and the number of teachers certified according to public school requirements.

Since the government assumes all costs for associated classes, associated schools cannot charge tuition fees. But they may require a small fee for elective classes in religion, taught by the school chaplain, for the upkeep of the school chapel.

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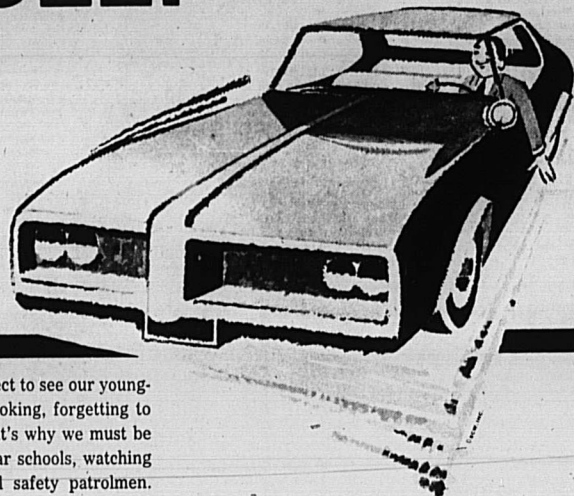
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Following are the present members of the Archdiocesan Board of Education and the districts they represent. Officers for the 1970-71 term are to be elected at the September meeting, scheduled Thursday, Sept. 17. Meetings are normally held at Magr. Downey Council Knights of Columbus, 511 E. Thompson Rd., Indianapolis.

CENTRAL DISTRICT, INDIANAPOLIS—Rev. Charles McSwen, St. Francis de Sales parish, 2191 Avondale Place, Indianapolis, Ind. 46218; Harold C. Everett, Holy Angels parish, 949 W. 29th St., Indianapolis, Ind. 46208.

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MOMMY, SISTER'S OUT ON STRIKE!

BY RICHARD MCCONNELL

It hasn't happened yet, but if present unionization trends continue, it can happen. Sister Mary and Brother Patrick will be on strike, perhaps seeking the school stops.

AS A RESULT, Catholic school teachers are caught in a double bind. They must put more into their own education these days, and more into their work—yet they get less money for it and their chances of raises in a hard-pressed school system are slim.

For many, the answer to all this has been unionization. According to James Mundy of the organizing section of the American Federation of Teachers (AFL-CIO) in Washington, unionization of Catholic school teachers is on the upswing.

"We already represent the secondary school teachers in the Philadelphia archdiocese," Mundy said, "and we're working on the primary schools. We also represent many parishes in Chicago, and the teachers in New York seem to be moving toward AFT affiliation."

Mundy said the unionization pattern seemed to be following a pattern set earlier by public school teachers. "They seem to Catholic schools are another organize in the North, the East problem, in fact several other and the Midwest first," Mundy explained.

One problem is that teaching in Catholic schools has long been looked upon by many people as an apostolate and not a job. For many teachers and parishes, it has meant lower salaries.

More important, though, is the fact that Catholic schools are presently in a desperate financial bind. They are in no way exempt from the new educational demands made on their public school counterparts. Catholic schools, too, have to provide for driver education courses, What unionization means for schools, education, science labs, matter, audiovisual equipment and safe, but Catholic schools are Ph.D., assistant superintendent

exempt from the taxing powers of that enable public schools to pay their bills. Catholic schools live on donations and subsidies and drive costs up.

"I don't quarrel with that," he added, "that's what unions are for. And also, we're facing rising costs everywhere. Maintenance, supplies, educational materials—teachers' salaries are only part of a general rise in education expenses."

"As a result, two things are happening. As we raise tuition, and public school taxes go up, parents are caught between the two and simply can't afford the money they're spending. So the children are being taken out of Catholic schools."

"On the other hand, we can't raise tuition enough to ever meet expenses, so unless some kind of public aid is forthcoming, we'll be simply priced out of business."

One of the expenses driving up the cost of Catholic education is the replacement of harder-to-get Religious with lay teachers. The organization, and it plans to resulting mixed facilities present a special problem for unions. mixed facilities on working conditions whenever the facilities want it.

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life-styles and salary requirements of Religious and lay teachers make packaging their contract requirements difficult. But the AFT has the replacement of harder-to-get Religious with lay teachers. The organization, and it plans to resulting mixed facilities present a special problem for unions. mixed facilities on working conditions whenever the facilities want it.

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ARCHDIOCESE OF INDIANAPOLIS OFFICIAL SCHOOL CALENDAR ELEMENTARY AND SECONDARY SCHOOLS 1970-1971

FIRST SEMESTER		
Tuesday, September 8	Opening Day (Teachers' Institute — Thursday, October 22 and Friday, October 23)	
Wednesday, November 11	Thanksgiving Recess	
Monday, November 23	Begins with close of school day	
Tuesday, December 2	Immaculate Conception — Holy Day	
Wednesday, December 3	Christmas Recess	
Thursday, December 4	Begins with close of school day	
Monday, January 5, 1971	Christmas Recess	
Thursday, January 21, 1971	End of Semester	
Grading Periods: November 13, 1970 and January 25, 1971		

SECOND SEMESTER		
Monday, January 25, 1971	Beginning of Second Semester	
Friday, April 2, 1971	Easter Recess	
Monday, April 12, 1971	Begins with close of school day	
Monday, April 12, 1971	Classes Resume	
Thursday, May 20, 1971	Feast of Ascension — Holy Day	
Monday, May 31, 1971	Memorial Day	
Friday, June 11, 1971	Close of School	
Grading Periods: April 2, and June 11, 1971		

Note: Catholic schools will follow the public school calendar in regard to the following dates; the opening and closing of school, national holidays, Teachers' Institute, Thanksgiving, Christmas and Easter recesses.

Schools will be allowed to take as free days all Holy Days of Obligation which fall on school days. Wherever educational requirements for minimum days make it necessary, Catholic schools may hold classes on Holy Days of Obligation. The above free days are the only days allowable. Thus, the observance of Patronal Feasts and Community Holidays will no longer be allowed as free days.

The Reverend Pastors may exempt their pupils from attendance at school whenever a SPECIAL holiday is declared for ALL the public schools in their districts. The Public School Calendar holiday should not be interpreted as a special holiday.

Parochial schools in the rural districts, may conform to the closing date for the public schools in their districts.

Note: No special day has been assigned for Spring Registration. Each school should make arrangements for the Spring Registration to be carried out before April 15.

This Calendar Ordered by
THE ARCHDIOCESEAN BOARD OF EDUCATION
Archdiocese of Indianapolis



ANNUAL VOLKSFEST AT TROY-S. St. Pius parish, Troy, will sponsor its annual German-American Volksfest on Saturday, Sept. 5. Famous St. Pius turtle soup will be available by the bowl, gallon or both. Also featured on the unique menu is Bauernwurst mit Broetchen. A beer garden will be festively decorated in American national colors, the colors of the German Federal Republic and the State of Bavaria. Providing entertainment will be the "Munich Fife." A special Kindergarten will cater to the youngsters, with Volksfest balloons, alpine hats and cookies. Shown above, are three of the waitresses attired in authentic peasant dresses, admiring specially-made beer steins available as Volksfest souvenirs. From left are: Mrs. David Sprinkle and Mrs. Ralph Linne. St. Pius pastor is Father Eugene Weidman.



OBSERVE 50TH WEDDING ANNIVERSARY—Mr. and Mrs. Clarence Weintraut, of St. Paul, Ind., recently observed their 50th Wedding Anniversary with a family dinner. Married September 1, 1920, in St. Vincent's Church, Shelby County, they are the parents of Mrs. Naomi Young, of Mages, Miss, and Mrs. Florine Sanders, of Shelbyville. A son, Eugene Weintraut, is deceased.

INDIANAPOLIS
Calendar of Events
FRIDAY, SEPT. 4
NOCTURNAL ADORATION members are reminded of the customary watch.
SUNDAY, SEPT. 13
MONTHLY CARD PARTY, Ambrose Schneider and his sponsored by St. Patrick's parishioners have rolled out the Women's Club at 2 p.m., in the school hall, 950 Prospect St.
SOCIALS
WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m. THURSDAY: St. Catherine's parish hall at 6:30 will be served.

Picnic slated
ENOSCHBURG, Ind.—Father Ambrose Schneider and his sponsored by St. Patrick's parishioners have rolled out the Women's Club at 2 p.m., in the school hall, 950 Prospect St.
SOCIALS
WEDNESDAY: St. Francis de Sales, 1:30 to 11 p.m.; St. Roch, 7 to 11 p.m. THURSDAY: St. Catherine's parish hall at 6:30 will be served.

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CORYDON
JOHN WILLIAM LINK, JR., St. Joseph, Aug. 31. Son of Mr. and Mrs. John W. Link of Corydon. A brother and two sisters also survive.
INDIANAPOLIS
IMARY A. BALL, 82, St. Joan of Arc, Aug. 28. Mother of Charles F. and Richard J. Ball, Patricia Heinz and Eileen Welch; sister of Raymond and Joseph Murray. Helen Beckman, Nora Haney, Margaret Yaggy and Elizabeth Harlow.
CATHERINE A. VLANTIS, 67, St. Thomas Aquinas, Sept. 1. Brother of Lawrence Fitzgerald and Dorothy A. Schick.
ICARL A. KIEFER, 80, St. Pius X, Aug. 27. Husband of Dolores H. Kiefer; brother of Dorothy Combs, Marie Widmer and Audrey Brandmeyer.

Sister Henrietta dies at age 80
OLDENBURG, Ind.—Funeral services for Sister Henrietta Marie Brockman, O.S.F., were held at the motherhouse of the Sisters of St. Francis here Friday, August 28. She died (August 26) in Margaret Mary Community Hospital, Batesville, at the age of 80.

The funeral Mass was celebrated by two priest-nephews, Glenmary Father John Brockman, of New Bloomfield, Pa., and Franciscan Father Melvin Hottel of St. Joseph parish, Louisville.
A native of Holy Family parish here, Sister Henrietta Marie entered the convent in 1917. Her entire religious life was served as a domestic, including 16 years on the household staff of Archbishop Paul C. Schulte. She also served at Little Flower Convent, Indianapolis, and four local convents in Cincinnati before final retirement in 1965 to the motherhouse.

Survivors include a brother and two sisters, all Oldenburg residents: Martin Brockman, Mrs. Rose Dwenger and Mrs. William Hottel.

mother of Gary, Sandra, Judith, Theresa and Barbara Walter, all at home; daughter of Mr. and Mrs. Leo Miller of Corydon; granddaughter of Mrs. Minnie Cresswell of Louisville. A brother and sister also survive.

NEW ALBANY
ELIZABETH A. (AUSTIN) GEARY, 62, St. Mary's, Aug. 28. Wife of Sanford A. Geary, both of Louisville. A sister also survives.
EDNA KICK, Holy Trinity, Aug. 31. Sister of Robert C. Kick and Mrs. Hazel M. Jones, both of New Albany.

ST. HEINRICH
VALBERT M. BOEHMAN, 53, St. Meinrad, Aug. 28. Husband of Cornelia; father of Ronald Bohman of St. Meinrad; Mrs. Diane Otto of Mary Hill; brother of Joseph Bohman of Evansville.

TERRE HAUTE
HELEN DONNENHOFER ROGERS, 59, St. Ann's, Aug. 29. Wife of Doc R. Rogers; mother of Patricia Rogers and Joseph Donnenhofer, both of Terre Haute; sister of Cecilia Pies, Peter and Paul Cathedral, Sept. 3. Josephine Menninger, John Joseph and George Donnenhofer, all of Terre Haute; Ann Klein of Jacksonville; Mary Kapp and Albert Donnenhofer, both of Sarasota, Fla.

OSCAR J. SCHAEFFER, 72, St. Patrick's, Sept. 2. Father of Mrs. Roger Pies of Terre Haute; brother of Gertrude Schaeffer of Troy and Victor Schaeffer of Lake Preston, Md.; Mrs. Aug. 25. Wife of Jude Walter; S.D.

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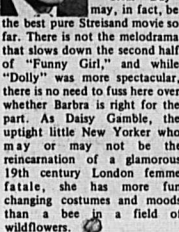
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IN 1970-71

Further decline seen in school enrollment

BY BILL RING

WASHINGTON—Scores of Catholic grade schools and dozens of high schools undoubtedly will not open this September—but just how many won't and how many will have fewer students is anyone's guess at the moment.

Source of such statistical data in recent years has been the National Catholic Educational Association (NCEA) headquarters here.

But not this year. The NCEA, for a number of reasons, has abandoned its forecasting and is content to wait until actual figures on the number of schools operating and students attending are available after September.

For decades past, the NCEA used to predict how many Catholic universities and colleges, high schools and grade schools would open in September, and how large the enrollment would be in each category.

THE FORECASTS, generally, proved surprisingly accurate when compared to the actual statistics compiled after the educational institutions had opened.

An NCEA information officer said that, because of the crisis closing of Catholic schools, the National Catholic Educational Association's Directory, published annually by P. J. Kennedy & Sons, New York, reflecting the state of Catholic education as of Jan. 1, 1969 statistics compiled by the

Official Catholic directory goes like this:

For 1970: Catholic colleges and universities, 292 with 430,863 students; high schools, 2,082 with 1,054,642 students; elementary schools, 9,947 with 3,665,376 students.

For 1969: Colleges and universities, 297 with 435,716 students; high schools, 2,181 with 1,115,351 students; elementary schools, 10,406 with 3,918,189 students.

In the decade from 1960 to 1970, the directory statistics indicate that Catholic parents took greater advantage of released-time and other programs for the religious education of their children attending public schools.

The statistics show that in 1960 there were 3,301,401 students in such programs, compared to 5,440,746 in 1970. But the 1970 statistic shows a decline of 17,687 below the 1969 figure of 5,458,433.

THE CRISES in Catholic education began building in the mid-1960s after the system, at all three levels, had reached its greatest expansion.

Catholic education leaders

THEN WHAT?

BY RICHARD MCCONNELL

What's going to happen to Catholic education if something happens to Catholic schools?

A decade ago, that question was a good take-off point for an interesting theoretical discussion on Catholic education and private education, public

education and religious training at all levels and to education, taxes and tuition, develop model educational and organizational programs.

But a lot of things have happened in the past ten years, and the question isn't theoretical anymore.

Mounting education costs, federal and state reluctance to fund private schools and changing neighborhood patterns have cooperated to bring new pressure on Catholic schools. Some of them are reacting by closing down.

When Catholic schools do close down, the closing creates problems for everybody concerned and even for some people who previously hadn't been concerned.

Children are out of their accustomed schools. Local of public schools face a sudden influx of unplanned-for students. And a parish or diocese is stuck with an unused and sometimes unusable school building.

But more important is the loss—sometimes the total loss—of Catholic education for the students no longer able to go to Catholic schools.

"After all," said Msgr. Russell Neighbor, director of the National Center for Religious Education-CCD (Confraternity of Christian Doctrine), "the agencies, the statement closed whole purpose of Catholic with a pledge by the NCCD to schools from the beginning has provide whatever research and been religious education and we cooperation was possible to must adjust to reaching these other offices."

PLANNING THIS adjustment is listed as the second priority in the religious education department's June report to the U.S. Catholic Conference's education committee.

Authors of the report urged "collective viewing and collaborative planning to address a major problem presently confronting the Church in the United States, namely the achievement of an orderly transition from a closed parochial school to alternative structures of religious education."

Key to the transition, according to Msgr. Neighbor, is a new emphasis on adult reappraising the national education, on training parents to educate their children. But before this can begin on a wide scale, religious education must plan development on four fronts.

First on the agenda is a program of increased cooperation among educators to analyze problems on a wide scale and plan a wide-scale response. Second is a similar cooperative effort to gather, interpret and communicate relevant data.

THE LAST TWO elements of the planned development are to increase emphasis on leadership and optimism.

New school challenges face Church in Germany

BY THOMAS C. LUCEY

Bonn, Germany—Catholic education in this country is reaching the end of an era and there is a great debate within the Church about how to face the challenges of a whole new school system.

Most Germans of all faiths laymen, priests, brothers and now reject the European nuns teach only in private tradition of state-supported elementary and high schools religious schools, so long a part here. There are no Catholic of the close relationship between colleges as Americans know Church and state.

The various German states are withdrawing tax money from religious education, but they are making what seem to be a generous concords for less extensive government support of Catholic education.

SECULARIZING the schools carries echoes of persecution and desecration. And although some Catholics here might not think that such a description is too far from the truth, in practice the end of government support for denominational schools is much less dramatic.

"CHANGING A school from a state-supported Roman Catholic school to a nondenominational school is mostly an administrative matter and can be done from one day to the next," a progressive Catholic education official in Bonn explained.

"Class schedules remain the same. Religious instruction is guaranteed in all schools by the constitution of the country and the instructor can still be a priest or a nun if a specially trained lay teacher is not available.

throughout the country agree question of whether state aid in effect in Pennsylvania and that state aid to nonpublic provisions can stand up to a Connecticut. Some 26 other schools and students is virtually constitutional test. The U.S. states now have aid legislation the only solution to the present Supreme Court will probably under consideration, awaiting financial emergency.

There still remains the when it considers such laws now tribunal.



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ARCHDIOCESAN Bulletin

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