

# A Million More Pupils in Next Two Years

## Putting More Meaning Into Funeral Rituals

(Continued from Page 1)  
 tary schools shows superior student results and challenging effort by the schools."

In testing high school students (7,300 12th graders from 41 schools in 5 dioceses), the researchers said the results give "a clear picture of the superior potential of the pupils in the Catholic high schools in this analysis."

"The median Otis IQ for the 41 schools is 116 at the 74th percentile of the 12th grade norm."

The results of the committee's study were discussed by a panel at a press conference here. Those in attendance, all associated with the Notre Dame study, were: Father Theodore M. Hesburgh, C.S.C., president of Notre Dame; Dr. George N. Shuster, assistant to Father Hesburgh; Reginald A. Newien, director of the Notre Dame study; Father John E. Walsh, C.S.C., vice president for academic affairs at Notre Dame; Brother John Darby, S.M., superintendent of Catholic schools in Nissau, Bahamas; and Dr. Terry Denny, associate professor of education and psychology at Purdue University. Msgr. Frederick G. Hochwalt, executive secretary of the National Catholic Educational Association and a member of the executive committee of the study, was unable to attend the conference.

In a preface to the report (a 328-page volume, \$10.50, published by the University of Notre Dame Press) the executive committee said that the study provides "a great deal of information never available before... a picture of the Catholic educational endeavor which has hitherto been missing."

Acknowledging the outstanding cooperation of the schools throughout the country, the committee said:

"It is our hope that our findings will enable those entrusted with the welfare of Catholic education to continue effectively the many good things which have been accomplished and to

initiate improvement where it seems called for."

**HIGHLIGHTS** of some of the findings were:

- Catholic schools nationally are unable to accommodate applicants equivalent to 20 per cent of those enrolled in the first grade and 30 per cent of the ninth-grade enrollment.

- Although there is one lay teacher to every 2.24 religious in Catholic elementary schools, lay teachers feel that they are "not accepted as professional co-equals" by the religious teachers or by the parents of children in Catholic schools.

- Parents of children in Catholic schools attach more importance to the school's religious-moral goals than to their intellectual or vocational objectives.

- Another important aspect of the report is the information it provides on the admission procedures in the Catholic schools. The report presents the following as requirements for admission: "In those parishes where space limitations are a factor:

- "1. Parents must be regular envelope contributors to the support of the parish.

- "2. Longer parish membership receives priority for enrollment.

- "3. Parish activity and service of parents also establish priority.

- "4. In some parishes, having a child already in school establishes priority for the younger children; in others, only one child in a family is admitted."

According to the Notre Dame study, 70 per cent of the grade schools and 14 per cent of the high schools limit admission to parish members. The schools do use admission tests — 16 per cent of the elementary schools and 68 per cent of the secondary schools.

**SOME OF THE OTHER FINDINGS** in the study:

Ownership of Catholic secondary schools is more varied than the elementary schools;



Reginald Newien, Director of Notre Dame study of U.S. Catholic schools.

port is sprinkled with comments and bits of advice. Most notable is the advice the report gives on the school's relationship to its teachers. It makes the following five recommendations:

- "1. As the number of lay teachers continues to grow, greater efforts must be made to provide more adequate salaries to attract and retain better-trained teachers, both at the elementary and secondary level, but intensely so at the elementary level.

- "2. There is a general lack of organized orientation and in-service programs for lay teachers to assist them in reaching a level equal to that of the religious. The training of religious teachers prepares them to work toward the special goals of Catholic schools that are the only reason for their existence. To work effectively toward these goals the lay teacher must first be made aware of them and then be assisted in developing the methods by which they can be achieved.

- "3. Almost always the number of lay teachers in a given school is the result of a problem of numbers. The first factor is the total number of teachers needed for the school staff; the second factor is the number of religious teachers available. The number of lay teachers that must be employed is determined by subtracting, to improve the position of lay teachers in Catholic schools and to capitalize on their potential, an evaluation should be made of those contributions that are peculiar to them and those they can accomplish more effectively than could the religious.

- "4. The negligible participation by lay teachers in the administration of Catholic schools strongly affects the status of lay teachers. Careful consideration should be given to determining whether a lay principal is anomalous to the concept of a Catholic school staffed by lay and religious teachers;

- "5. In the elementary schools particularly, parents do not understand or accept fully the concept of the lay teacher. If the

lay teacher is accepted by Catholic school leadership as something more than a necessity, a program informing parents of the true place of these teachers should be developed."

The Notre Dame report on financial support for Catholic elementary and secondary schools shows the parish to be the solid base of the system.

Diocesan aid is negligible — of 9,451 schools checked, 9,243 got no diocesan funds whatever and only 59 schools in the country reported that 51 per cent or more of their financial support came from a diocese.

It also disclosed, according to the researchers, that "the stereotype of the Catholic school and its 'bingo games' was a libel or at least overemphasized."

Research revealed that 84.5 per cent of the elementary schools received no funds from special gifts or fund-raising events. Only 92 schools (1 per cent) reported dependence on such income for more than half their operating expenses.

"Parish subsidy" is the major factor: 5,167 schools were dependent on the parish for 51 to 100 per cent of their financial support. Two thousand schools received none — but overall the parish subsidy is an appreciable factor in 78.9 per cent of the schools.

Tuition is the second largest source of income for the Catholic elementary school, and even then its total share to underscore the importance of parish aid. Only 21 per cent of the schools receive 51 per cent or more of their funds from tuition; 3,274 schools reported that tuition provided less than 25 per cent of their operating cash. And 2,398 schools (24.6 per cent of the total) charge no tuition.

The story differs in the high school field. Only 7.6 per cent of the 2,075 reporting secondary schools charge no tuition, and 57.2 per cent of all schools say 51 per cent or more of their funds come from tuition (37.5 per cent get from 74 to 100 per cent of their income from tuition).



Meeting at Houston, Texas, last week, liturgy experts probed for ways to make Catholic church rites more "meaningful." A "demonstration" funeral ceremony included a green drape over the coffin, instead of the usual somber black, and the "widow" presented a wreath as offertory gift. Layman at right seems to be wondering if with the ritual changes, the stipend might change too — probably up.



Cambridge—(RNS)—olic and Jewish of Jewish-Christian re an International C operation at Newb Among participants Sledel, assistant pro of Salzburg, Austria ish National Fund gress; Sir Seymour

## Jews,

By RABBI MARC TANNENBAUM

Rabbi Tannenbaum is director of the interfaith affairs department of the American Jewish Committee, a non-partisan Jewish-Christian authority on Jewish-Christian relations, he served as man of the Commission on the Dialogue of the Churches and the Jewish Community.

Cambridge—(RNS)—International Conference Jewish-Christian Relations at Cambridge U through the initiative British Council of C and Jews was a success, and for a number of substantial reasons:

- First, it brought a distinguished group of authorities from international and regional Jewish-Christian relations, Catholic and Jewish who have special abilities for implementing programs to advance Jewish-Christian relations;

- Second, it faced the thorniest issues of Jewish-Christian relations, such as conversion, antisemitism, the Christian nations about Rabbinic the chosen people, and toward constructive relations;

- Third, it marked time to my knowledge Catholic and Protestant joined in confessing "the part played by Christian in contributing to Semitic outrages of 19th and 20th Centuries, for "a more adequate solution by the Church of the sufferings inflicted on the Jewish people," tations are from the conference message that ed unanimously to s plause);

- Fourth, it defined a common ground for "dialogue" steered carefully by extreme positions of orthodox Jewish leaders than traditionalists;

- Finally, it allowed a variety of specific proposals for education and social "overcome past misunderstandings" and "to increase religious harmony."

One of the potent far-reaching proposals by the conference "more effective between Christian and Jewish people." On the surface is quite innocuous, but ground discussion which that conclusion would the significance of widened and understood.

During several meetings and at a plenary session, it was noted that the Vatican and the World Council of Churches had organized a series of joint commissions for dialogue and in whose purposes were the global human problems develop a combined Protestant strategy to grips with these issues. joint structures, it was out, have been created the Vatican and the Lutheran, the Vatican world Methodists, and the World Anglicans, and others.

However, strong co

## Pope S To Bless

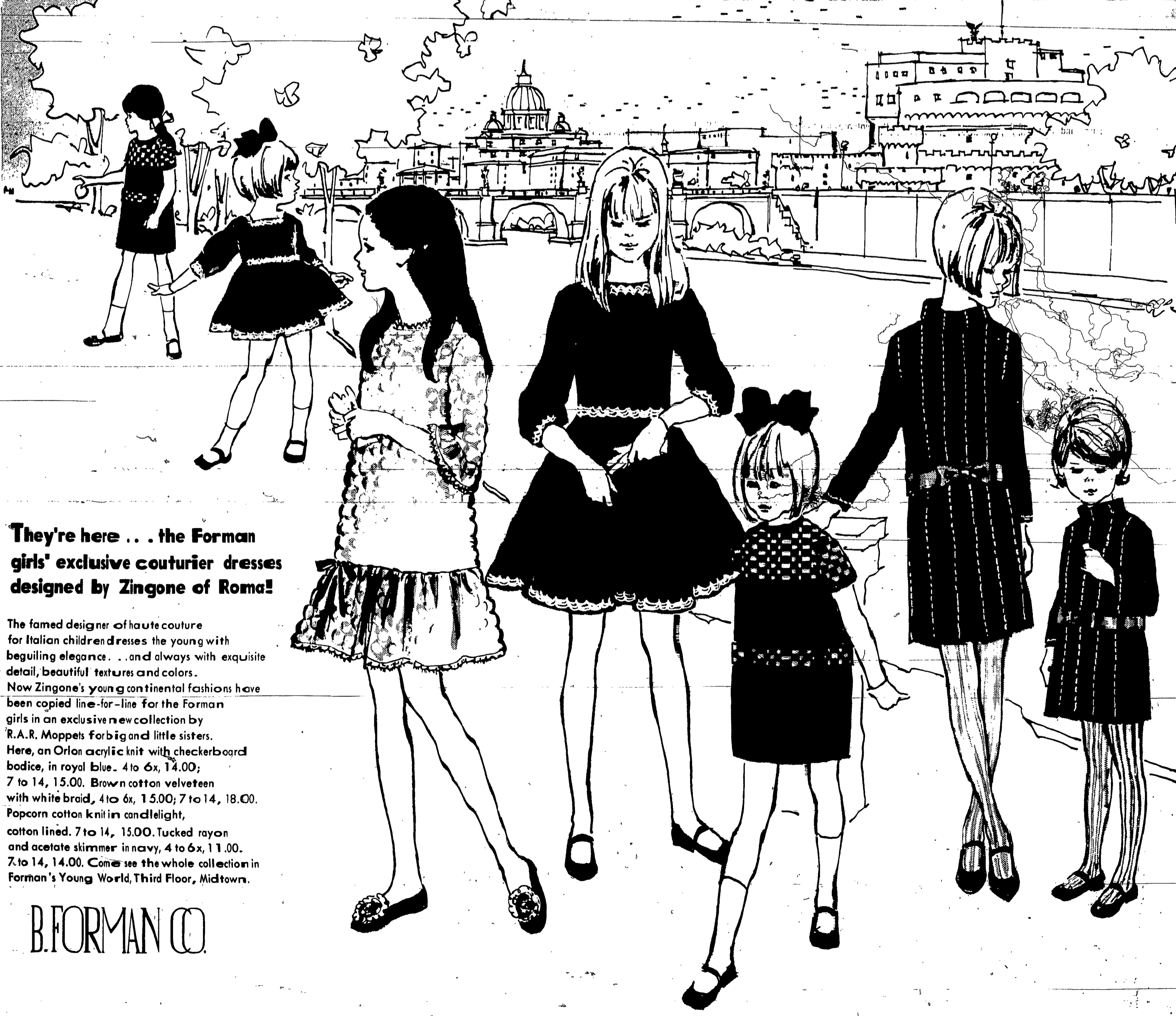
Castel Gand welcomed by Pope here heard him c Virgin.

"We note with sympathy of the people usually a decisive religious mentality and in their l

"Examples ly," the Pope ad

Before leadi Angelus, he said might be worthy we might attain t Christ.

"We shall p shall pray to he non-Christian, ar under atheistic r arated brethren to Christian unic found appeal for



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