

# The School Story

**637 Catholic Schools Closed;  
207 Opened in Last 3 Years;  
Student Rosters Down 14,886**



Washington — From 1966 through the end of this school year, 637 Catholic elementary and secondary schools will have closed, and during the same period, 207 new ones will have opened, the Research Office of the National Catholic Educational Association reports.

School closings as against school openings produced a net enrollment loss of 14,886 in the three-year period.

(Total U.S. Catholic elementary and secondary school enrollment in the 1967-68 school year was 5,254,776. In the 1967-68 school year there were 10,517 Catholic elementary schools and 2,322 secondary schools.)

The most significant finding of that body is that both very large and very small schools are disappearing fast, with a corresponding marked increase in numbers in the middle-sized group. The smallest group of all—schools enrolling 50 pupils or less—which numbered about 200 in 1962, total only 65 today.

The drop in number of large schools is accounted for mainly by the nationwide movement toward restrictions on class size. Another important factor has been the general shift of population out of the large cities into the suburbs.

## Non-Public Pupils Decline in State

Albany — Record high enrollments marked the opening of school this month in communities throughout New York State but non-public schools declined, according to

estimated figures released by the State Education Department.

Total enrollment in public and non-public schools, kindergarten through grade 12, reached an estimated 4,274,000 students for a 1.5 per cent increase.

Of this year's total, 3,396,000 students are enrolled in public schools, up 71,000 from last year. Another 878,000 students are attending non-public schools, down 6,000 from last year.

Enrollment in secondary schools climbed somewhat faster than elementary enrollment. Grades 7-12, in both public and non-public schools, are estimated to have 1,820,000 students this year, up 2.9 per cent from last year's figures.

## Detroit Archdiocese Launches Study

Detroit — (RNS) — The Roman Catholic Archdiocese of Detroit has launched an in-depth study of its school system to decide whether it is practical to continue to maintain the 360 elementary and secondary institutions under its jurisdiction.

Father John B. Zwiers, archdiocesan superintendent of schools, expects the survey to be completed by the end of the year and then "we are going to have a good, hard look at what that data tells us."

Noting that 68 inner-city schools operated by the archdiocese opened this fall, he said that "we can't possibly have that many when Sep-

tember 1969 rolls around. It won't be financially possible."

The archdiocese has already closed 15 schools and is now phasing out another nine. These closings and consolidations of schools, according to Father Zwiers, have been almost entirely in inner-city areas, not only in Detroit, but in other cities in the eight-county archdiocese.

"This will be the first time that we have ever had a complete, data-supported picture of the entire archdiocese, not just the inner city," Father Zwiers declared. "When we have the answers, we will involve parish school boards and community leaders to discuss possible closings, consolidations or even additions, where it was deemed practical."

## Philadelphia Needs \$2 Million-Plus

Philadelphia — (RNS) — More than \$2 million is needed to avoid curtailment of enrollment or programs in the Philadelphia Catholic school system, according to Msgr. Edward T. Hughes, superintendent of Catholic schools here, who is responsible for direction of the 30 diocesan and parochial high schools and 282 elementary schools. There are an additional 23 high and 23 elementary Catholic schools operated on a private basis.

"A single emergency (fund) drive," he said, "will not solve our monetary problems. What we need is a broad base of support that will generate money for future years."

The money, he added, must come from Catholics and non-Catholics and especially from the business community — "because business has a stake in Catholic education."

"The entire business community," he said, "has a responsibility for what happens to these children. Business should be willing to help improve our school system. Otherwise we shall be forced to move in the direction we don't want to take."

The financial crisis, he noted, was most acute in inner-city areas. He said that about one-third of all Negroes in the Catholic schools are non-Catholics and explained that the policy is to accept non-Catholic students "on a first come, first served basis."

## Hebrew Schools Show Increase

New York — (RNS) — The 165 Hebrew Day schools in the greater New York Metropolitan area expect a 49,000 student enrollment for the 1968-69 school year, an increase of 2 per cent over the previous year.

Three new high schools and two new elementary schools were established in the area during the past Summer.

There are now 57 Hebrew Day Schools on the secondary level and 108 on the elementary level in the metropolitan area.

Nearly 16,000 students attend Hebrew Day Schools in areas having a high concentration of low-income families, Dr. Kaminetsky noted.

# New Testament Study Seen Step to Reunion

Boston — (RNS) — Deepened study of the various Church structures in the New Testament may make it possible for Roman Catholics to accept the sacraments of other Churches, a leading Catholic Scripture scholar said here. He added that such study may open the door for serious proposals of reunion.

Msgr. Myles M. Bourke, a New York pastor formerly on the faculty of St. Joseph's diocesan seminary, spoke at the 31st meeting of the Catholic Biblical Association.

He said that until recently Catholic scholars had little to offer in the discussion of Church order because they assumed no diversity in Church structures in New Testament times.

The pattern is now changing, Msgr. Bourke noted, citing Father Hans Kung's new book, "The Church," as an important contribution to this change. He agreed with two of Father Kung's positions:

• A Church order faithful to the New Testament need not be conditioned on ordination, the form of apostolic succession that eventually became normal.

Canadian Bishop Resigns  
Ottawa, Ont. — (NC) — Pope Paul VI has accepted the resignation of Bishop Philippe Lussier, 56, of St. Paul, Alberta. Bishop Lussier resigned because of poor health. He will become rector of a seminary here. He was named bishop in 1952.

• The reality of the Eucharist in non-episcopal Churches is a definite probability.

Father Bourke said that the non-episcopal Churches were not ideal and normative in the New Testament. "And the same can be said for the reality of the Eucharist in non-episcopal Churches. Where a Church, deprived of an ordained ministry through no fault of its own... gathers to obey what it understands to be the command of Jesus, is the reality of the Eucharist so bound up with apostolic succession through ordination that one must pronounce such a Eucharist unreal, however sincere?"

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# Baptists 'Missing Boat' in Latin America

By ANNE COLLINS  
Nashville — (RNS) — No matter where it traveled—in Lima, Buenos Aires or Rio de Janeiro—the situation was about the same, a Southern Baptist reporting team said here. "Baptists have made only the slightest dent in meeting the over-

whelming spiritual and physical needs of the hard-core poor in much of South America."

In some places, wrote Jim Newton of the Baptist Press, the Baptists are not only unable to reach the extreme poor, they can't reach the very rich with the Gospel, either.

"Where we are missing the boat," said Jack Glaze, president of the International Baptist Theological Seminary in Buenos Aires, "is that we are not reaching people who will be in charge of the country in years to come—editors, university professors, students, etc."

Bill Warren, a missionary in Rio de Janeiro, told the Southern Baptist reporters that the lower classes have been more responsive to the Gospel than the middle and upper classes. "They are more aware of their spiritual needs. Those with material possessions don't feel they need anything—they can buy happiness," he said.

He said that the people would ask questions such as "If God is love, why does He let us be like this?" Because of tendencies to deal "just with the man's soul," the missionary said, "It's tempting to call upon the Peace Corps for help."

"The Peace Corps isn't relating their work to the Gospel," he continued, "but they're doing work that ultimately will help the Kingdom of God grow in Colombia."

# Don't Judge Older Generation Too Harshly, Students Told

New Brunswick, N.J. — (RNS) — A call to college students not to judge the older generation of Christians too harshly for its limitations and failings was voiced by Bishop John J. Dougherty at a field Mass highlighting the National Newman Congress here.

Bishop Dougherty, an auxiliary to the Archbishop of Newark and president of Seton Hall University, spoke at the Mass on the campus of Douglass College here, the woman's division of Rutgers University.

"I am of an older generation of Catholics; you are the new generation," said Bishop Dougherty in concluding his homily. "Judge not our generation too harshly, lest yours be judged as harshly by that which comes after you. Our best gift to you is not a new world but an old faith, ever old and never new, because it is really the gift of the eternal Spirit Who reminds every generation of the words of Jesus: 'In the world you will have trouble, but be brave; I have conquered the world.'"

"As Christians, the bishop said, we must be judged as a religious people. 'In every time and in every place men pass judgment on religion, on the Temple, on the Church. There

are standards and tests by which we are judged. Personal moral behavior is one of them; service to the poor, the sick and the troubled is another.

"Youth today measures religious men by their social concerns and involvements, by their posture on civil rights, social justice, war and peace. They look for Church leadership in these issues and when they find it they follow. Youth has an instinct for the authentic, an abhorrence of the phony.

At an earlier session, Father William Paul Haas, O.P., president of Providence College in Rhode Island, discussed "The Generation Gap," terming the invitation to speak on that subject as being "like an invitation to speak about silence. One destroys it by speaking and reaffirms its truth when he stops talking. If I bridge the gap by making sense, the gap is, at least to that extent, destroyed."

"The generation gap," Father Haas went on, "is real, all too real, in some contexts." He cited the faculty members, parents, civic leaders and ecclesiastical who "bemoan the fact that they cannot understand the younger generation... freshmen who think that seniors are out of it... tenured faculty

who think of instructors as undergraduates... trustees who think of some presidents as mere upstarts.

Another factor cited in the generation gap is a moral one, Father Haas said. "It is scandal, that is, the shocking disparity between what one says and what one does. It is found in the demoralizing difference between proclaimed ideals and shoddy performance. It finds its most disgusting expression when ideals are used to enslave and exploit."

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