



In Massachusetts

Why Was Private School Aid Defeated in Two States?

By Jim Lackey
NC News Service

Washington — The defeat by voters in Massachusetts and California of two nonpublic school aid amendments to their state constitutions has reopened the debate over whether the general public supports or opposes such aid.

In both cases the school aid amendments were trounced at the polls. Only 37 percent of the voters in Massachusetts backed an amendment that, according to its supporters, would have brought the state into line with the rest of the nation by rewriting the state constitution's highly restrictive private school aid clause.

And in California just 39 percent supported an amendment which would have allowed the return of the state's textbook loan program for private school students. The program had been struck down the previous year by the California Supreme Court.

Private school aid opponents immediately seized on the results as another signal that the American public does not want its tax money used to benefit students in private schools. "President Reagan and Congress should heed these results and immediately shelve the multibillion dollar tuition credit proposal," said W. Melvin Adams, executive director of Americans for Separation of Church and State.

The results, Adams claimed, continued an unbroken 15-year string of defeats for aid to private schools whenever such questions have appeared in a general referendum.

But supporters of aid to nonpublic education say their defeats can be attributed to several factors, including a public school bureaucracy that has private school administrators outnumbered in the effort to influence public opinion.

Father Peter V. Conley, coordinator of the Boston archdiocesan communications office, said the defeat of the amendment in Massachusetts was due partly to what he said was a deliberately low key campaign by the Church in support of the measure. As a result, supporters were overwhelmed by a highly organized opposition. "We didn't have bumper stickers," he said.

The Boston priest maintained that the intent of the proposal was merely to put Massachusetts on a par with

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the rest of the country so that services available to nonpublic school students in other states would be available in Massachusetts as well. Opponents, though, foresaw a setback for the public school system and characterized the amendment as an effort to "dip into the coffers of government," according to Father Conley.

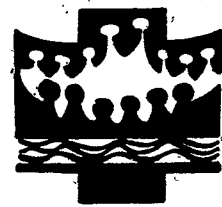
In California, the opposition on textbook loans was only one of a number of statewide elections and referendums competing for voter attention, leading to the assessment by supporters that many voters may not have studied the proposal before voting. According to Solen and Associates, a San Francisco political consulting firm which handled the campaign supporting the amendment, the proposition lost because there was not enough time or money to educate voters about the question.

But to Ursuline Sister Renee Oliver, associate director of Citizens for Educational Freedom, which supports aid to nonpublic school students, the basic problem is the size of what she called the education bureaucracy plus the fact that private school students are outnumbered by public school students by about 8-1.

She alleged that public school districts often used tax-generated funds to print and send home with students material opposing such referendums. "And so if all those parents come down on that side of the issue, of course, we're going to be defeated," she said.

One of the things we're not doing very well," she added, "is educating the public on the justice involved in this issue."

Insights In Liturgy



Response And Gospel Acclamation

By John M. Kubinieć

The Liturgy of the Word is an act of communication between God and His people. God speaks to us through the scriptures, relating to us His actions in the lives of the Jewish and early Christian communities, and in our communities today. We in turn respond to this Word through silence and the psalm response, and welcome the Good News into our midst through the Alleluia. Silence, response and acclamation are key ingredients in enlivening the celebration of the Word. The manner in which they are incorporated into our celebrations will either bring the Word to life or hinder its capacity to speak to us today.

The psalm response comes to us from the ancient practice of the Jewish synagogues as a way of responding to God's Word with a psalm recounting God's saving deeds. It was carried over into the Christian worship service in a fashion very similar to the Jewish tradition of psalmody — a cantor singing the verses and the assembly joining on the refrain. Eventually, the musical settings of psalms became so elaborate that a trained group of singers sang the entire psalm, leaving the assembly to sit and listen. Today, the psalm response has been restored and with its restoration we are able to

respond to God's actions in our lives.

After the Old Testament reading there is a period of silence (General Instruction 23), after which a cantor sings the verses of the psalm and the congregation ordinarily takes part by singing the response (General Instruction 36).

The question arises, "But how can we do this in our parish?"

At the end of the first reading there should be a period of reflective silence, lasting approximately 20 to 30 seconds. It is during this silence that we have an opportunity to prayerfully internalize what we have just heard proclaimed in the Old Testament reading, thus allowing us to make an appropriate response to this Word through the psalm.

The psalm by its nature is a song and if at all possible it should be sung. There are ample numbers of musical settings of the psalms in both the traditional and more contemporary styles. If your musical resources are small, the possibility exists of using a seasonal psalm, or refrain suggested in the Lectionary. Another option is to ask the congregation to sing the refrain, with the verses being proclaimed by a person accompanied by quiet, reflective music. If you are just beginning to sing the psalm in your community, this may be a good place to start but the ideal of the verses being sung by a cantor should be your eventual goal.

At the conclusion of the psalm response, the lector should gracefully appear at the pulpit to proclaim the New Testament reading. At the end of this reading a period of silence should again be observed, after which all are invited to join in the joyful singing of the Alleluia in anticipation of hearing the Good News proclaimed.

The word Alleluia, a Hebrew shout of joy to God, is found throughout scripture. Originally, the Alleluia was sung every Sunday; but in the Fifth Century it was retained for singing only at the community's Easter Vigil celebration. Gradually, use of the Alleluia became extended throughout the Paschal season (Easter through Pentecost), and eventually throughout the Church Year (with the exception of Lent). Today, it is sung at all celebrations outside of Lent (General Instruction 37) and if it is not sung, it may be omitted (General Instruction 39). During the Lenten season, the Alleluia is replaced with another sung acclamation that serves the same purpose: the acclaim and welcome the Lord present in His Word.

Through a healthy balance of the spoken word, silence and song, the Liturgy of the Word is brought to life in our parish celebrations, thereby aiding in bringing to life the Word of God in our lives.

Deadline

The deadline for submitting news to the Courier-Journal is noon on Thursday preceding the following Wednesday's publication.



Stepping Out

Snow on the ground and a chill in the air recently made for a holiday atmosphere for three committee members of Sleigh Bell Serenade, the annual Christmas dinner-dance of the Cardinal Mooney High School Women's Guild, from left, Barb Syracuse, Nancy Uhrmacher and Marilyn LeChase. Reservations for the Dec. 4 dance, in the school cafeteria, must be made by Nov. 27 by calling Val Agostinelli, 225-2434; Linda Maiuri, 227-6988, or Jennie Siena, 865-0413.

FLHSA Gets New Director

Claire Lovinski has been named executive director of the Finger Lakes Health System Agency. She succeeds Anthony T. Mott who is moving to Springfield, Mass.

Mrs. Lovinski has been assistant director since FLHSA's formation in 1976. Before that, she was a planning associate with the Genesee Region Health Planning Council, executive director of a county mental

VATICAN No Special Favors For Caroline



Vatican City — The Vatican has announced the establishment of a special commission to study whether an annulment should be granted in the marriage of Princess Caroline of Monaco and Frenchman Philippe Junot.

The procedures being used correspond to the ordinary norms in annulment cases and follow canon law procedures which reserve judgment to the pope in cases involving the children of a head of state, added the Vatican in a Nov. 13 statement.

The statement followed press reports in the United States and Europe that Pope John Paul II was expediting the case out of sympathy for Caroline because of the death of her mother, Princess Grace, in September. An article in Oggi, an Italian weekly magazine, said that special rules — such as dispensing with depositions from witnesses and with the hearing of evidence from the spouses — would be applied in the case.

But the Vatican statement indicated that the same

annulment norms would govern a decision in Caroline's case as in that of any other petitioner and that the pope had established a special three-man commission to hear the case.

The statement added that the pope had set up the commission because the Code of Canon Law gives to the pope, rather than to a local marriage tribunal, the authority to decide a case involving the offspring of a head of state.

Canon 1557 of the code says that is "the right of the Roman pontiff alone to judge those who hold the supreme power of states, their sons and daughters and those who have the right to succeed them in power immediately."

Vatican sources told NC News that early this year Princess Grace had requested of Church authorities in Monaco that the case of her daughter's marriage in 1978 be considered. Princess Caroline, who was 21 at the time of her marriage, and Junot, 18 years her senior,

received a civil divorce in Monaco in 1980.

Members of the commission are Msgr. Jose Miguel Pinto Gomez of Colombia, Msgr. Francesco Bruno of Italy and Msgr. Bernard de Lanversin of France. Appointed by the pope as defender of the marriage bond is Msgr. Egidio Turnaturi.

The Vatican statement added that "suggestions about favoritism of the Holy See in treating cases regarding famous persons are completely gratuitous and are disdainfully rejected. Even a general acquaintance with history shows with the support of evidence that the Holy See, in safeguarding the sacrament of matrimony, has certainly not been disposed to compromise in the least in the most difficult situations."

One such case, said Church sources, was the 16th Century petition of Henry VIII of England seeking an annulment from Catherine of Aragon. The denial of the petition led Henry to form the Church of England.