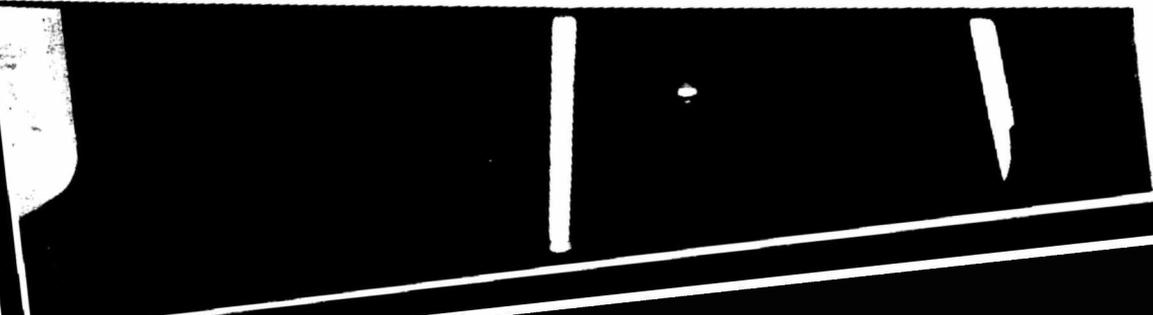




REPORT FROM THE **CAPITAL**
SEPTEMBER-OCTOBER



Baptist Agency to Work On Religion in Schools

WASHINGTON — The Baptist Joint Committee on Public Affairs took action at its semi-annual meeting here to work toward an educational approach to religion in public schools.

This Baptist agency, of which C. Emanuel Carlson is executive director, takes the position that the Supreme Court was correct in its rulings banning state-sponsored and directed prayers and devotions in public schools.

However, it was pointed out at the meeting of the Baptist Joint Committee that the Court's decisions have been so widely misunderstood and misinterpreted that there continue to be demands for a constitutional prayer amendment.

James M. Sapp, correlation director for the Baptist Joint Committee, in a staff report denied that the Supreme Court "has stripped public schools of all vestiges of the Christian faith" as is so often charged.

"This approach simply does not square with the facts," he said.

"The Court proceeded to carefully delineate ways appropriate for the Bible to be taught and other religious values to be examined in public schools," Sapp continued.

He quoted a part of the Supreme Court's decision which said: "The Bible is worthy of study for its literary and historic qualities. Nothing we have said here indicates that such study of the Bible . . . may not be effected consistent with the First Amendment. . . . One's education is not complete without a study of the Bible."

In order to help correct the misunderstanding of the Court's decisions the Baptist Joint Committee:

1. Took steps toward publication of a pamphlet on "Religion in the Public Schools." It would be the purpose of this pamphlet to "set forth the doors left open by the Court and the positive approaches" to religion in schools.

Cover Picture

Frank H. Woyke (right) is the new chairman of the Baptist Joint Committee on Public Affairs. Here we see him being congratulated by Walter Pope Binns the retiring chairman.

Woyke is the executive secretary of the North American Baptist General Conference with offices at Forest Park, Illinois. He has been a member of the Baptist Joint Committee since 1948 and has been secretary for the North American Baptists for 20 years.

Binns, retired president of William Jewel College, has been chairman of the Baptist Joint Committee the past three years. Prior to that he was vice-chairman for 15 years. He has been a member of the Committee from the Southern Baptist Convention for 23 years.

The North American Baptist General Conference has 55,000 members in 340 churches. It is one of eight Baptist bodies in North America which sponsor the Baptist Joint Committee.

"As a smaller body we depend very heavily on the information furnished us by the staff of the Joint Committee," Woyke said. He expressed the hope that the Committee would continue in the same direction it is presently pursuing in approaching church-state matters.

The new chairman was born in Russia of German parents. He came with his family to the United States when he was three years old. He is married and is the father of two sons.

Woyke is a graduate of the Hartford Theological Seminary. He earned an M. A. and Ph.D. at Yale University.

2. Began work toward a set of guidelines on religion in public schools.
3. Will consider making a pronouncement next year on religion in schools and

possibly some recommendations to the cooperating conventions on the subject.

In another action the Baptist Joint Committee approved the request of the Southern Baptist Convention Executive Committee for a comprehensive study of church-state practices of Baptist agencies.

The Committee also reviewed its actions and positions on the Elementary and Secondary Education Act of 1965. By refusing to alter its course on the education Act, the Committee in effect restated its approval of the church-state principles incorporated in the legislation and its disapproval of some of the administrative procedures in implementing the Act.

It was reported that the Baptist Joint Committee on Public Affairs is making progress toward registering its name as a trademark which cannot be encroached by other committees or organizations.

The Committee deferred consideration of religious questions in the United States census until its meeting in March 1967. It voted to review all the facts relative to this question and examine its findings next year. In the meantime the Committee expressed the hope that other denominational agencies would withhold decisions on the question until this study is completed.

Three ways to receive . . .

REPORT FROM THE CAPITAL

1. Individual subscription
\$1.50 per year
2. Club subscription
\$1.00 per year each
(Ten or more subscriptions coming in at the same time, "Report" will be mailed to each separate address.)
3. Bulk subscription
\$.75 per year each
(Ten or more subscriptions coming in at same time and to be sent to one address.)

Write for further information about the Club and Bulk subscription plans.

200 MARYLAND AVE., N. E.
WASHINGTON, D. C. 20002

REPORT FROM THE CAPITAL—a bulletin published 10 months during the year by the Baptist Joint Committee on Public Affairs, 200 Maryland Ave., N.E., Washington, D.C. 20002. A purpose of the bulletin is to set forth information and interpretation about public affairs that are relevant to Baptist principles.

The Baptist Joint Committee on Public Affairs is a denominational agency maintained by the American Baptist Convention, Baptist Federation of Canada, Baptist General Conference, National Baptist Convention, National Baptist Convention, Inc., North American Baptist General Conference, Seventh Day Baptist General Conference, and the Southern Baptist Convention.

Executive Staff of the Committee: C. Emanuel Carlson, executive director; W. Barry Garrett, director of information services and editor of Report From The Capital; James M. Sapp, director of correlation services; and Walfred H. Peterson, director of research services.

SUBSCRIPTION RATES—Individual subscription, \$1.50 per year; Club rate for 10 or more, \$1.00 each per year; Bulk distribution of 10 or more to a single address, \$.75 each per year. Write for further information about Club and Bulk distribution plans.

SEPTEMBER-OCTOBER 1966—Volume 21, Number 7



Washington Observations



News — Views — Trends

October 31, 1966

A BAPTIST PASTOR IN CHICAGO was found guilty of littering. Vernon C. Lyons, Ashburn Park Baptist Church, had been distributing copies of "Acts of the Apostles" in the city park. He says he will appeal his conviction. A month earlier, Veronica Bernica was convicted on similar charges. It may be that Chicago police are under pressure to enforce littering ordinances.

THE LYONS CASE IS SURPRISING in the light of past court decisions. In 1939 the Supreme Court held that the First Amendment rights were so important that they overrode the need for uncluttered streets. The task of the police, in any case, the court said, was to arrest the actual litterer. This seems to protect persons distributing tracts.

THE EIGHTY-NINTH CONGRESS, which adjourned October 22, enacted an unprecedented amount of education legislation, much of which will have increasing effect on church-related institutions. The next issue of Report From The Capital will present a survey of this legislation and some of the prospects it holds for church agencies.

CASUALTY LIST - In spite of the extensive record of the 89th Congress a number of education or education-related measures died at various stages of the legislative process upon adjournment. They are: Civil Rights Act of 1966 (S 3296 - HR 14765), Copyright Revision (S 1006 - HR 4347), Repeal of the NDEA Loyalty Oath (S 2117 - HR 8330), Teachers' Sabbatical Leave Act (HR 10622), Elementary-Secondary School Construction Act (S 2532 - HR 9948), Teaching Incentive Act (HR 10590), Teacher Tax Deductions (HR 17172 - Amendment 779 to HR 11256 and others), Child Development Specialist Act (HR 11322), Judicial Review Legislation (S 2097), Summer Lunch Program for Children (S 2121 - HR 9339), Employment Service Revisions (S 2974 - HR 13037), Medicare Coverage Opportunity for Certain Teachers (S 3287 - HR 15274, HR 16009), Vocational Education Amendments of 1966 (HR 15444), NDEA Amendments, Instruction in School Health and Physical Education (HR 12928).

DEPARTMENT OF HEALTH, EDUCATION, AND WELFARE Secretary John W. Gardner announced October 11 approval of plans for the reorganization of the Public Health Services. The new five-bureau service, to go into effect Jan. 1, 1967, replaces the three operating bureau structures which have been in effect since 1944. This plan, prepared by the Surgeon General, is more detailed than an earlier plan which was based on a year-long study and approved by the Secretary.

THE NEW PLAN assigns all existing and new divisions of the Service to one of the five Bureaus: a Bureau of Health Services, a Bureau of Health Manpower, a Bureau of Disease Prevention and Environmental Control, the National Institute of Mental Health, and the National Institutes of Health. Leadership and support in high quality health care, control of disease and environmental hazards, biomedical research and development of health manpower are cited as Public Health Service goals.

Finding Answers In Our Day Requires Involvement

We live in an era of which it might well be said that freedom was never more clearly defined, accepted and practiced. This applies to religious freedom as well as political freedom. Government at all levels is quite sensitive to the necessity to avoid, where possible, church-state tensions.

Insights of our Baptist movement are increasingly accepted by government, private organizations and religious bodies.

However, we are confronted with defining positions on church-state problems in an emerging welfare state which we have not previously been called upon to face. This creates some new kinds of problems for Baptists generally and for some of our institutions in particular.

It becomes more and more difficult in areas of greatly divided opinion, for guidelines to be recommended by a national or state denominational agency or committee. Nor do Baptists wish to invite some "authority" outside our Baptist family to tell us what our policies should be. Baptists are fully competent to study the issues, discuss the problems and reach conclusions for themselves.

Generally, Baptists do not look with favor upon the advice of opinion peddlers or upon retaining private professional groups to advise them theologically. Such procedures, on issues with great disagreement, do not crystallize or unite opinion on an issue.

Indeed, such a simple solution as a pious pronouncement freely offered and glibly accepted from outside could mean the loss of an institution. Or a set of guidelines produced by a small segment of Baptist leadership for all Baptist institutions could well prove to split conventions, agencies and churches widely.

Our programs of stewardship, missions, and evangelism are too closely identified with our institutions for this to be countenanced. Thus, each institution, each convention and each constituency will have to face the dilemma and seek solutions which

will preserve both the institutions and our heritage of religious freedom.

We have seen in previous discussions on this page how the trend of legislation in the 89th Congress accelerated an emerging relationship between federal and state programs. (*Report From the Capital*, May 1966, page 4)

Federal "playing the ball" to the States may or may not be ideal in some programs. It provides the federal government great opportunity to escape any real responsibility for actual practice and results of the programs in a local situation. By the same token, it places upon the states the burden of assuming total responsibility for the pitfalls and injustices rising out of the way the program is administered.

Local abuses, confusion and frustrations can be as unjust and inappropriate as federal or state abuses. They also provide local pressure groups with an opportunity to do their own interpreting of the regulations, and ultimate pressure on local officials to accept these interpretations.

In the face of these kinds of complexities it is easy to see how one speech or one news release from an "outside expert" cannot possibly "fix" all of the problems which local groups of Baptists must face and attempt to solve for themselves.

This means we will need to acquire an approach to our problems at all levels which will both strengthen our institutions and remain true to the principle of religious liberty.

Simply to "rally" to listen to an expert from afar indoctrinate or inoculate a group of Baptist leaders with answers he has formulated or borrowed from another generation is no longer adequate for solving the complex issues we face today in ever increasing number.

Many issues will require the involvement of local leaders at local levels to engage in earnest dialogue. The challenge is for enough dedicated Baptists in each community to:

1. Become concerned with learning how to handle difficult church-state problems as they arise.
2. Begin to teach each other how to think through a problem together and arrive at conclusions for themselves through a conference approach.
3. Gain sufficient knowledge and background on a particular issue to become competent in presenting and defending those conclusions.

Coming together to think together, to listen together and to learn from each other is a sign of hope for our Baptist movement.

Around the conference table the individual learns the meaning of an ordinance or reads a law for the first time. He takes notes on another person's position. He listens and responds to an assumption he has never heard before. He examines the alternatives to his own preferred solution. He reflects on the projected consequences of each course of action suggested. He learns how to define the needs to be met and the issues to be faced. He examines the principles which stem from Baptist insights into the biblical basis of the principle involved.

Then, along with his fellow Baptists, he reaches for ways to apply the principles to the issues in order to arrive at appropriate and adequate solutions.

This calls for personal struggle with the issues. The Conference approach provides struggle which takes place around a table with a group of peers, who are from different backgrounds of experience and knowledge. This kind of conversation affords true dialogue on controversial issues which can produce a stewardship of influence in public affairs on the part of thousands of Baptists in hundreds of communities across the land.

In summary, finding effective answers to complex questions in our day requires responsible, effective involvement. Appropriate solutions for thorny church-state problems do not come easily or quickly.

Are Parochial Schools Effective?

A Review of Three Studies of Parochial Education

By **Walfred H. Peterson, Director of Research Services**
Baptist Joint Committee on Public Affairs

Three books have been published in 1966 that assess the success of parochial elementary and secondary education in achieving religious objectives. Two are studies of Roman Catholic education: Andrew M. Greeley and Peter H. Rossi, *The Education of Catholic Americans* (Chicago, Aldine Publishing Co.); and *Catholic Schools in Action: The Notre Dame Study of Catholic Elementary and Secondary Schools in the United States* (South Bend, University of Notre Dame Press).

The third study by Ronald L. Johnstone, *The Effectiveness of Lutheran Elementary and Secondary Schools as Agencies of Christian Education* (St. Louis, Concordia Seminary) examines Missouri Synod Schools.

Based on the tools of social science, all three studies rely on questionnaires and on sampling techniques. The Lutheran study treats the most limited population, using only the St. Louis and Detroit school systems. All three appear to be adequate research efforts given their defined objectives. However, the Notre Dame study defined some of its objectives in such simplistic ways that parts of it are less useful than might be hoped from so costly an undertaking.

Cost of Research

A word on finance may be needed here to indicate the price of a good study to those not familiar with survey research. The Greeley-Rossi report cost \$186,000. The Carnegie Corporation contributed \$136,000, and the United States Office of Education added the rest. The Notre Dame study required \$350,000 of Carnegie funds. (No figures for the Johnstone report were readily available.)

The authors all recognized before they began that previous studies on related topics had shown that no one institution controlled the education of youth. The impact of school, of peers, of church, of family and of mass communications all mold young minds simultaneously. And the family leads the rest. Thus, they knew they would probably find somewhat ambiguous results.

The comparative parts of this review will not treat the Notre Dame study. In its pub-

lished form it is not comparable to the other two books at most points, because it does not often contrast those in Catholic parochial schools with Catholic or other students in public schools.

Rather in its chapter where comparisons with the two other surveys might best be made, it chooses to relate scores of eighth grade pupils to twelfth grade pupils in Catholic schools. This relationship helps us scarcely at all, because it leaves unrecognized the possibility that the twelfth grader may have acquired his added religious knowledge outside the school. At a few points it makes contrasts between parochial school students and pupils enrolled in Confraternity of Christian Doctrine classes. Here it better serves its purposes.

Incomplete Report of Findings

The authors of the Notre Dame work tell the reader that behind what they release in this book, is data "... analysed and cross-related in a vast number of ways." They add that "space and possible limited interest" forbid its presentation in this volume (p. 157). They confess rightly that the conclusions they give are not "necessarily fully substantiated" in their account, but they assure the reader that "a complete analysis" of the data has been done (p. 166). Thus, the reader is to assume that somewhere the authors have more useful material than they here unveil. This requirement of an act of faith will make serious readers not a little uneasy.

The Greeley and Rossi study of Catholic education and the Johnstone study of Missouri Synod education are, in contrast, comparable at several points, and they give the reader much valuable comparative data to use in weighing the utility of parochial schools in their achievements of religious goals. They contrast students from public and parochial schools and from devoutly and marginally religious families. In the jargon of social science, they study the impact of one variable while eliminating the impact of other known variables.

Effect on Parochial Schools

The summary conclusions of these two books cannot be called enthusiastic about the utility of parochial education for the

churches' special religious interests. Indeed, they can be called only "mildly positive" and that only with reservations.

Here are the pivotal statements on which this judgment is based:

In response to the question, "Have Catholic schools worked?", Greeley and Rossi say that they "... have worked very well for those who would already be a part of the religious elite, they have not worked so well for those whose religious backgrounds were less intense, and apparently, Catholics who have not attended them have not been appreciably harmed by their nonattendance" (p. 113). Earlier the authors indirectly show the size of the religious elite who benefit from the schools by saying, "... Catholic education is virtually wasted on three-fourths of those in Catholic schools because of the absence of a sufficiently religious family milieu" (p. 112).

The Johnstone study of Lutherans concludes, "... youth who have a solid Lutheran background and are from families at least moderately involved in the life and work of the local congregation are hardly ever measurably changed by increasing exposure to parochial education" (p. 143). But for youth from "marginal" Lutheran families, parochial education in terms of religious objectives is "often highly effective" (p. 143). These constitute only 17% of the group studied. Thus, the reader is tempted to draw the parallelism with the Greeley and Rossi conclusion by saying that Lutheran education is virtually wasted on four-fifths of those in Lutheran schools.

Limited Effectiveness

Two things stand out: First, the parochial education studied here is not markedly effective at its central tasks; Second, for Catholics it is effective for the more devout while for Lutherans it is effective for the less devout. Neither study is directly useful in explaining this provocative difference. If the difference stems from controllable factors, such as the methodology of education, then the two educational systems might learn from each other the means of increasing effectiveness.

(Continued on page 6)

(Continued from page 5)

The limited success that attends the religious objectives of parochial education is mostly related to two categories of outcomes: churchmanship, e.g., increased church attendance; and religious knowledge, e.g., increased sophistication on Biblical biography or church doctrine.

Less success or none at all results from parochial education on matters of ethics. To take one depressing example; assuming that children from a single category of Lutheran families ("ideal", "modal", or "marginal") are being discussed, . . . no significant difference in incidence of cheating is traceable to parochial versus public school experience' (p. 34). Apparently the child learns his ethics outside the classroom.

Limitations of Sunday School

This failure should be sobering to all religious groups. If the parochial school in a school week fails to change ethical values markedly or at all, it would be rash to assume that a couple of hours in Sunday School and church service are more effective. The Confraternity of Christian Doctrine classes for Catholics attending public schools were found by Greeley and Rossi to have generally very little impact on religious attitudes and behaviour, and a combination of honesty and sexual mores scores shows that students from these classes were similar to Catholics who attended only public schools (pp. 190, 191). Perhaps, churches can only hope to shape the child's ethical values by stimulating the parents to do their crucial work better. But how do the churches affect parents?

Before allowing that question to overwhelm us with pessimism, let it be noted that these studies do not recommend the termination of expensive parochial education. Of course, the writers all say that such a recommendation is beyond their province. But then they go on to give strong hints on the forbidden subject. In qualified ways, Greeley and Rossi hold that for the Catholic religious elite the schools are worth the effort (pp. 110-112). In qualified ways, Johnstone holds that for "marginal" Lutherans the schools are worth the effort (p. 143). These holdings imply that if present achievements of parochial schools are maintained, the school systems should be redesigned for selected populations. Practically, such a revolution seems most unlikely.

Role of Church Schools

If the avid supporters of parochial schools find little solid comfort in the studies, the more shrill critics of the schools will not

Baptist Leaders Confer On Education Policies

WASHINGTON — One hundred and sixty Baptists from nine denominational groups met here for a three-day consultation on "The Role of the Christian Through Church and State in Education."

The occasion was the 10th annual religious liberty conference sponsored by the Baptist Joint Committee on Public Affairs. C. Emanuel Carlson is executive director.

The three areas of discussion were religious education, public education, and higher education.

Albert McClellan, program planning secretary of the Executive Committee of the Southern Baptist Convention, presiding at the concluding plenary session, said that over the past decade a changed methodology has been introduced into Baptist life by these annual conferences.

Baptists have shifted from a traditional polemical approach to problems and issues to the process of dialogue and consultation, McClellan said. This is an advance over the out-dated "anecdotal" method of arriving at conclusions, he said.

James M. Sapp, director of correlation services for the Baptist Joint Committee, explained that the findings of the conference are "in no sense official." He said that the reports of the various sections are binding on no one.

The conference reports are given to the Baptist Joint Committee for guidance regarding its own positions. In turn recommendations may be made to Baptist conventions, conferences, and agencies. Eventually pronouncements and official positions are arrived at after an analysis of facts, issues, Baptist principles, and Christian concerns.

In short, Sapp continued, the conference method is an implementation of the democratic process in arriving at positions.

In addition to Baptist viewpoints the

find some of the ammunition they might want. To the extent the studies searched for specific disfunctions produced by parochial schools, these were limited. Catholic schools do not appear to be a divisive social force (pp. 114-137). Only a minority of about one-fifth of Lutheran students sampled thought that inter-congregational tension was caused by the fact that some attended and some did not attend the church's school. The author partially discounted this as part of an inevitable rivalry between students of different schools (pp. 96-98).

Assuming social science studies affect actions of church officials, what will be the impact of these books?

Taken together, they may well be a

conferes heard "outside" voices and approaches. The Very Rev. Msgr. James C. Donohue, director of the Department of Education, National Catholic Welfare Conference, addressed the conference on "The Future of Catholic Education."

Donohue indicated that Catholic education is undergoing a thorough re-evaluation by the Roman Catholic Church. New, revolutionary and imaginative approaches to the Church's educational mission are being discussed in Catholic circles, he said.

Richard L. Renfield, associate secretary of the Educational Policies Commission, National Education Association, addressed the conference on "American Public Education for the Future." He extolled science as the key factor in human progress and advocated "the scientific approach" to all education.

The conferees sought to identify the needs and issues in education confronting present-day Christians. They discussed basic principles that apply to these needs and issues. They then sought to set forth general guidelines for Baptist agencies in working out future policies.

This tenth conference on religious liberty began the first of three annual conferences on the general theme of "the role of the Christian through church and state." The conference next year will take up the subject of the welfare ministry of the Christian and of churches. The third conference is tentatively scheduled for "international relations."

However, one section recommended to the Baptist Joint Committee that it consider a conference on "the church's ministry on the campuses of the state schools." This subject could possibly be substituted for the one on international relations by the Baptist Joint Committee.

deterrent to those who would like to create new parochial schools. Such persons may be required to demonstrate that their schools will be better than those studied. The demonstration will be hard.

But also, these studies alone may not produce a call for the end of parochial schools, for if they prove anything, they prove that it is very hard to educate for religious ends. Any means that shows even a little success is, therefore, likely to get support. Further, since we again learn that for both Catholics and Lutherans love and marriage are occasioned in part by the close proximity of girls and boys, it may be argued that parochial schools are valuable for non-academic reasons.

The Future of Catholic Education

By The Very Rev. Msgr. James C. Donohue

(EDITOR'S NOTE: The following is a shortened version of a speech delivered to the tenth annual Religious Liberty Conference sponsored by the Baptist Joint Committee on Public Affairs, October 6, 1966, Washington, D. C. Msgr. Donohue is the director of the Department of Education, National Catholic Welfare Conference.)

All over our country people are asking intelligent, challenging questions about Catholic schools. Catholics themselves in the light of the documents from the Second Vatican Council are asking searching questions about the future of Catholic education.

There are over six million future citizens attending Catholic schools in this country. One out of every seven children who go to school, goes to a Catholic school. It would be very shortsighted from a social point of view for any American to be disinterested in schools which educate such a large portion of our children. We welcome the chance to share with you our hopes, our worries, our dreams for the future.

The whole development of American Catholicism from its 18th and 19th century immigrant membership to the existing Catholics of today, is inseparably interwoven into any intelligent discussion of the schools. Parochial schools kept the first generation of American Catholics grouped together, protected from a religiously hostile atmosphere, and bolstered their sense of identity and importance and national origins. The schools educated the immigrants so that they could not only come up the social status scale, but move gradually into the national pluralistic life experience.

An isolated school system was necessary in the past. The question is, is it a tragic and costly anachronism now?

Costly it is. Since 1900 the number of children in parochial schools has grown over six times as compared with an increase of less than 2.5 times for the public schools.

Such rapid and sustained growth requires funds. And like all school systems ours has been hard-put to meet the general rise and costs of construction, maintenance and salaries of teachers. Perhaps most important, and in a sense peculiar to the Catholic schools, is the rising cost of teachers.

As you know, much of the cost of the parochial schools in the past was borne by teaching Nuns who did not receive any

recompense. Now the need for teachers is far outrunning the available supply of teaching Nuns, requiring our schools to compete in the marketplace for lay teachers at secular salaries. This cost will be a steeply rising one in the foreseeable future.

In many parishes as much as 75 or 80 per cent of the available funds are being used to support the parochial school. Inasmuch as we can accept about fifty per cent of our Catholic children in parochial schools, the question is, are we justified in such a great expenditure on a system that is not reaching all of our children.

The question has been asked would it not be better to modify the Catholic school system so that all Catholic children could spend at least part of their time in a Catholic school?

There are some Catholics who argue: (1) that the Catholic school is an anachronism in an ecumenical age, (2) that it too often isolates its students from the main stream of contemporary life, (3) that school administrators are more concerned with the survival of an outmoded system than with a realistic approach to the apostolic service of today's human needs.

To arrive at answers to these and other problems, I think we must look to Rome and what happened there during the last four years. The Council showed no disposition whatever gradually to phase out the Catholic schools of the country much less to abandon them to the state. The Council solemnly affirmed in its document on Christian Education that the Catholic school and the religious education of those in other schools are authentic apostolates.

Some observers write and speak as though there were clear-cut choice and decision between a Catholic school and a state school wherein the religious education of students would be adequately secured. The vast majority of bishops in the Council did not agree. But there is no question that the Council Fathers saw the schools as only one channel of education and indicated that inasmuch as the Council was a massive beginning of education for all Catholics into a contemporary Christianity, our educational horizons would have to be expanded.

I think it's safe to say that Catholic education can never be quite the same again. We who are involved so intimately in it

are going to have a lot of adjusting to do. What patterns we have developed for years will be jolted. We've got to be willing to face the Catholic school problem constructively, openly, optimistically, creatively, joyfully, enthusiastically, fearlessly. And I believe when we have done just this, we are going to have to admit the necessity for a great deal of organizational change. There is going to be a great temptation for a lot of Catholics to be defensive about organizational change in Catholic education.

All of us have an emotional and financial attachment to existing buildings, localities, group loyalties, alumnae supporters. Preservation of a given system in its local institutional form is also the preservation of personal value and identity in a swiftly moving world. In a word, when we think about change we worry about insecurity. But I can think of nothing more apostolic than insecurity.

When we talk about centralized financing for teachers' salaries in our schools, we are taking away some parochial prerogatives and pastors are going to be tempted to feel insecure. When we talk about broader responsibility for parents and laity in our educational program and admit that competence is no longer automatic for religious administrators and teachers, religious administrators and teachers are going to be tempted to feel insecure. Catholic education must seek extraordinary reorganizational means to fulfill the teaching mission of the church—or fail.

I think you are going to see a reapportionment of resources in manpower and materials during the next decade in Catholic education. There will be an added emphasis on those organizations devoted to the religious formation of students not in Catholic schools. Catholic school facilities will hopefully be put at the service of the entire community or parish.

The parish will change course from a child-centered and often a Catholic school child-centered parish, toward a plan to encompass the youngsters in public schools, for religious formation and as well, adult education. Lights may well burn at night and during the vacation periods in the now darkened Catholic schools.

The redeployment of talented personnel will have the effect of insuring a better
(Continued on page 8)

High Court Denies Plea To Tax Church Property

WASHINGTON — The U. S. Supreme Court rejected an appeal asking that tax exemption for church-owned property be declared unconstitutional.

The appeal was made by some Maryland atheists and the Freethought Society of America. They contended that tax exemption for church property increased the taxes of other citizens and is in effect a tax subsidy for churches, thus violating the First Amendment of the U. S. Constitution.

The refusal to hear the case by the Supreme Court is not a ruling on whether or not it agrees with the contention of the petitioners. However, it does have the effect of allowing to stand the decision of the Court of Appeals of Maryland, which ruled that tax exemption for churches does not violate the Constitution.

In 1964 Circuit Court Judge Wilson K. Barnes of Baltimore, Md., dismissed the tax exemption case. It was appealed to the Circuit Court of Appeals of Maryland, which ruled favorably to the churches in 1965. The U. S. Supreme Court on October 10, 1966 announced its refusal to hear the case.

In addition to the public authorities in Maryland who were the defendants in the case, five religious bodies were permitted to intervene as parties defendant. They were the Roman Catholic Archbishop of Baltimore, the Convention of the Protestant Episcopal Church in the Diocese of Maryland, the United Christian Citizens, Inc., Temple Emanuel of Baltimore, and the Maryland Synod of the Lutheran Church in America.

All five of these bodies have considerable property in Maryland. In fact, church exempt property in Maryland in 1964 was valued at \$78,507,820. Tax exempt church property is approximately 2.8 per cent of the total assessed value of all Baltimore real estate.

The Maryland statute exempts from taxation by the state, counties and cities houses and buildings used exclusively for public worship. It includes parsonages and other church property.

The Court of Appeals of Maryland in a unanimous five-judge decision addressed itself to three questions: (1) the right of the appellants to sue, (2) questions under the Maryland Declaration of Rights, and (3) issues under the Federal Constitution.

It decided that the taxpayers had a right to bring such a case to the courts, but that the issue involved did not violate either

the Maryland Declaration of Rights or the Federal Constitution.

Judge Reuben Oppenheimer of the Maryland Court of Appeals said, "Indubitably, religious organizations benefit from the exemption." However, he declared that this is only incidental to the public purpose served. Therefore, this indirect aid to churches is not unconstitutional.

He said that "the tax exemption here involved is for the general welfare, apart from any benefit that religious organizations derive from it." Religious organizations "carry on activities secular in nature, of substantial benefit to the community. . . . Programs such as these serve public needs," he continued.

Specific illustrations of the public services by churches were cited, such as "aid to the poor and aged, day nurseries, care of the sick and efforts to eliminate racial inequalities."

The judge in denying that a tax exemption for churches violates the establishment of religion said that "if a tax were levied upon all or part of church properties" it might be a denial of the "free exercise" of religion.

Continuing his argument for tax exemption for churches the judge said, "There is today, a generally recognized reason, entirely secular in nature, for the state to encourage the building and maintenance of houses of worship."

"Such edifices," he said, "and the activities carried on therein, may well be deemed to attract persons to communities and to tend to increase the general tax assessment base." He used the practice of real estate developers in providing for church sites as an illustration.

Oppenheimer concluded, "The increase in the general tax base through the building of houses and apartment houses by persons attracted by the presence of a church in the neighborhood is a governmental motive in no way connected with the support or establishment of religion."

Catholic Education

(Continued from page 7)

planned growth consonant with the entire mission of the Church. Parochial means "fimited," "closed." In the days ahead Catholic schools must become opened, involved in constant interaction with our culture. The Church's mission, our Church

as well as your Church, is service in love which reveals Christ to men.

Our schools need to develop the attitude of genuine concern, not only for the needs of students, but of the entire community. This means that such things as the Anti-Poverty Program with its operation Head Start, Job Corps, Job Re-training, Special Education for the Handicapped, Remedial Education and other projects of foundations and research institutes, must find a welcome acceptance and warm hospitality not only within the Catholic school facilities, but more importantly from the faculties thereof in the service of the entire community. It means a broader, social concern than we have ever exhibited before in areas of race relations, family planning, religious liberty and peace.

Catholic schools have been accused of being a divisive force in the community structure. If this is true and they do not change, then there is no valid reason for their existence. If our schools are not willing to become involved in the total American education effort, if they are unwilling to make a substantial contribution to the betterment of the whole community, if they refuse to experiment with new organizational structures and will not risk the shattering of old organizational molds, there is no future for Catholic education.

But I am optimistic enough to believe that my fellow Catholic educators have enough imagination, enough courage to meet these challenges and that the future of Catholic education will be bright