

## Too Little Too Late?

The new Mandated Services Bill proposed by Gov. Rockefeller and approved by the Legislature may put nearly \$1,400,000 into the Rochester diocesan school system next Spring.

Although it is welcome and long-awaited recognition that the state has responsibility for some Catholic schools' expenses, the grant is an unrealistic crutch for the critical money burdens our schools are bearing.

The bill calls for reimbursement for expenses borne by nonpublic schools in holding examinations, keeping attendance charts, maintaining health records and supplying other services required by state law for every school. Our schools will get \$27 per year per pupil for youngsters in grades 1-6 and \$45 per year per pupil in grades 7-12. The payments are based on school's daily attendance figures for the full 180-day school year: when children are absent the school loses the student's legal, daily allotment.

But well-deserved as this bill is, let no one think that \$23 million a year will save our N.Y. State Catholic school system. These schools, educating about 700,000 students cost \$200 million a year to run. As the parochial schools slowly phase out because of steadily rising costs which the parishes and dioceses cannot meet, the Legislature must take over the burden or be responsible for the avalanche of new pupils on the public school system.

Assistance to parents of Catholic children in the form of tuition grants which are honestly capable of maintaining the church-schools is a small fraction of what the disappearance of a parochial school will cost the taxpayers and the overburdened public schools.

—Fr. Richard Tormey

## A Tragedy at Yale

Last week the most popular battle dress at Yale University was a sweatshirt decorated with the twin emblems of a black panther and a black bulldog.

It signified that nearly three-quarters of the Yale students had marched out of their classes to join ranks with hundreds of militant blacks to demand a fair trial for eight Black Panthers accused of the murder of a fellow Panther who had been an alleged police informer.

The student-strike against all academic work centered around two issues they wanted discussed: the question of whether avowed revolutionaries, especially black men, can be assured of fair trials in America today, and the university's proper relationship to the black community around it.

Yale students struck all classes and literally closed down the university to call attention to grievances over legal and social justice for blacks. They wanted, they insisted, to make New Haven and the nation aware of the "political repression and police bias" against radical blacks and Yale's indifference to local black welfare issues.

To identify these extremists with the just causes of Negroes of this nation is an insanity which insults the character of every black community and will further polarize white prejudices.

The Panthers, with a national membership of about 1,000, view American blacks as "an oppressed colony" and preach that guns are essential for radical revolution of the U.S. social structure. They have already predicted through their hero, Eldredge Cleaver, that a conviction in New Haven "will mean the end of our dreams for the class war which America needs, and the beginning of the race war which America cannot endure."

It is frightening to observe that liberals who threw a cloak of sanctity around student dissenters on many campuses where protests turned into violence, are today gilding the fearsome aspirations of the Black Panthers.

The tragedy at Yale is that a student body which is sensibly concerned over local racial injustice would let radicals push their university into support of underground revolutionary activism which is abhorrent to most blacks.

The future political direction of society at large requires that students who have the opportunity should equip themselves as deeply as possible with the ideas, principles and skills which society needs. To close a university which is justifiably famous for good teaching in order to bring socio-political pressure in support of bad teaching seems immoral.

—R. T.

## Be Alert To Communism

Editor:

I have just read Sir Winston Churchill's history, "Triumph and Tragedy", which deals with the last year of World War II. From the Conference of the three great powers at Teheran, Stalin and Communist Russia double crossed the Western Allies right up to Germany's unconditional surrender.

One can see that Stalin pulled the wool over President FDR much more than he could over Churchill.

Germany was out to steal the freedom from the people of the world while Russia was and is out to steal the soul of every one.

Ever since the second century, the Roman Catholic Church has stood as the bulwark between Christianity and Godlessness.

In the old days one heard the heartening words, "The Church Militant." Of late years we seldom hear those words. Is it now possible, that the church that Jesus founded is losing its courage and aggressiveness?

—Brother Francis  
Geneva, N.Y.

## Love, Education Not Related

Editor:

The article in the Courier-Journal April 22 entitled

## The Word for Sunday

### Prayer Is Not Enough

By Father Albert Shamon



The mood of the Sunday between Ascension Thursday and Pentecost is one of uneasiness. The friends of Jesus betray a sense of loss at His absence; they are like sheep without a shepherd.

When we get like that, we generally do two things: first, we try to distract ourselves by doing something—so Peter tells his brothers, they must pick a successor to Judas (First Reading); and then we ordinarily look for strength and comfort from others — so the Liturgy speaks of love for each other (Second Reading) and recalls the comforting words of Jesus (Gospel). Jesus prayed that not one be lost, be separated from the Christian community.

Statistically, we are told many are leaving the Catholic Church today and fewer are coming in. Perhaps, Nothing lies like a statistic. The other day, however, a Catholic youth came to me. He had been impressed with the prayer life of Pentecostals, and he had gone to an Assembly of God meeting. People got up and gave witness. He said he felt good at that meeting; he felt he belonged. Then he asked why Sunday Mass didn't do something like that for him.

His remark sounded like a Dear God letter. "Dear God," wrote the tiny child, "I go to Church every Sunday. When my father comes out of Church, he always says that made him feel good. When I come out, I feel just the same as I did when I went in. How come?"

Yes, how come? First of all religion is more than a feeling. If we did only what we felt like doing, many of us would end up in prison. So often we speak of the Church as the People of God — and yet when something goes wrong with the "church", we blame God, never the people.

The Church, for instance, is bending backwards to become relevant to an atomic age. She has couched her Liturgy in plain language; she has restored communal song and action.

The one thing that communism fears more than military might is the great Catholic church because it recognizes the purity of its purpose in the world, which is, "To save the world for Christ."

Nothing makes Communists happier than to see the rifts and the sad misunderstandings that assail the church today. They foster and encourage every little thing that might hurt the church. They know that by destroying the Catholic church, their problem of subduing the world will be easy.

We must not let the power of the pulpit and the Catholic Press be weakened or undermined by them in any way. We must become more and more militant, if we are going to fight for the survival of Christianity in the world, let us fight like lions, not jackals.

"School Census Turns Up Some Eye-Openers" has prompted me to write. A pleading layman expresses concern with his sensitive, intelligent and well-educated wife who feels the Church should not be concerned with race, poverty, and war.

At the same time he questions "What about the average working class Catholic with limited education?"

Being a CCD teacher, I share his concern. I find it very frustrating trying to convey a Christian awareness of social problems to pupils when sometimes these issues are met in certain homes with apathy. I also consider that many of these parents are sensitive, intelligent and well-educated. They would even be classified as good Catholics. Obviously they have never put forth a positive effort being good Christians as well.

Their religion is a very personal relationship between God and themselves so they respond likewise. Christ's message was really very simple and easy to understand, even for the uneducated. He told us to love everyone, make use of our God-given talents and serve all for the greater honor and glory of God.

All of us have the ability to love, whether we are well-educated or poorly educated.

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## 'Turn Parishes Over to Laity'

Between death, resignations and small ordination classes, the number of priests available in any diocese in the country is getting smaller and smaller. Some parishes with almost 1,000 families are down to one priest. Yet the work of the parish priest increases. Besides the spiritual responsibilities he has in most cases the material responsibilities. In some parishes, school boards or parish councils have been established to ease that burden. This is not enough.

The time has come to change this, Christ told his disciples to go into the world and preach the word of God and save souls. He did not intend the priesthood to be cluttered up with materialistic problems. A parish today is a big business operation. A priest cannot administer to the sick, reach, save souls, and at the same time be a contractor, bookkeeper, lawyer, administrator, fund raiser, janitor, etc.

Every pastor should be given 24 months to turn over the parish to an elective board of trustees to operate all phases of the total parish other than the spiritual needs. The pastoral office would offer guidance, supply priests and teachers and assess the parishes for operation of the diocese and school system. The parish becomes the full responsibility of the people of that parish.

It is difficult in such a brief space to expand or go into details. The idea, however, is not new. Most Protestant churches operate this way. The handwriting is on the wall. Why wait?

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# COURIER-JOURNAL

NEWSPAPER OF THE DIOCESE OF ROCHESTER

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