

## Spare the Author, Study Suggestions

People who read only headlines or lead-sentences in news stories always get a shallow impression of the reported event. And when that topic touches them personally, or the wording of the article is intemperate, their emotions are aroused rather than their intellects.

Many parishioners in Chemung County put themselves into confusion and distress last week when the public press and this newspaper revealed some recommendations made to the diocese about consolidation of schools and churches in their area.

Granting that the report might have been more prudently released, general misinterpretation of both the intent of the Donovan Report and of the imminence of any of its recommendations was deplorable. That it generated more church-school discussion than this community ever brought itself to before, even though somewhat irrational, is a gain which may have definitive value when hearings on the proposals are held in the Fall.

Last week's statement would not have triggered such an explosion if Chemung County residents had remembered that merger and centralization has been suggested for their schools many times before. Three years ago talks began for consolidation of the schools of St. Cecelia's and St. Peter and Paul's parishes and for the conversion of St. Anthony's school into a junior high to buttress Notre Dame High School's future.

Only part of the proposal was adopted while school problems grew more threatening in every parish. It was said then that parish autonomy would have to be compromised or restructured on a county-level if school mergers and centralized financing were to be effected to save the parochial school system.

Belaboring the Donovan Report because it is "just a one-woman recommendation" or is based upon a "mere smattering of statistics" is a black-out which is as irrational as believing that doing nothing will ease the threatening crisis. Criticism of the author of a set of suggestions without thinking of their value for stimulating long-range discussion, is too petty a pleasure for these times.

We hope that the innovation of sharing this report with all the laity at the same time as the clergy will bring all interested parties to think soberly and argue in depth in preparation for the Fall hearings. When the Bishop's newly-formed Task Force for Education meets the people of Elmira to discuss the threats which hover over their schools, parochialism should be put aside and imaginative remedies welcomed.

—Fr. Richard Tormey

## Not Always Golden

"Shouters don't necessarily represent a majority. It's just that they're so loud it seems they do."

Quote from President Nixon? Spiro Agnew? Hardly. It's a bit of editorial comment from TV Guide. Even more unpredictably the conclusion is based on a happening at the NBC network.

The network was disturbed by a heavy volume of unfavorable response to its new special "From Here to the Seventies". To find out why more specifically, it conducted a survey and was pleasantly surprised because 86 per cent who saw it rated the program from good to excellent.

"It really gave us something to think about," said NBC president Julian Goodman.

Both NBC and TV Guide seem to be giving credence to the national administration's theory that the Great Silent Majority sits by while the shouters demand all the attention.

This point also gains proof from the harrowing situation regarding abortion in our own state. The legislators were influenced by those who shouted loudest — the pro-abortion factions.

A very high state official told a Courier-Journal executive that everyone was surprised by the lack of vocal opposition on the part of the electorate while the abortion reform bill was being debated.

We feel that the anti-abortion people are beginning to make their position clear with two legislators who voted for abortion already defeated in primaries and others who supported reform in trouble come November.

—Carmen Viglucci

## Letters to the Editor

### Keep Communion Dignified

Editor:

The distributing of Holy Communion by members of the laity and nuns has been a foregone conclusion. Basically it is simply a matter of custom and

in no way should affect a person's reasons for going or not going to Communion.

One goes to Communion to receive our Lord. Whether you pick the host from the chalice, receive it from a priest or other designated persons is inconsequential.

However, this writer believes this new method should NOT

have been started until a suitable garb was designed. After all the priest does not say Mass normally in his street clothes nor normally does he distribute Communion in his street clothes (we are referring here only to the distribution of Communion in a church). Last Saturday a nun in the church I attended simply wore a stole over her every day modern street clothing.

It's fine and dandy to modernize everything, to be in the "in" doing your own "thing" but let's preserve a little of the dignity in the sanctuary. Street clothes in the sanctuary from altar boys, readers, deacons and distributors of Holy Communion should not be permitted.

—Bernard H. Florack  
169 Brookview Drive  
Rochester



"No wonder prayers aren't answered these days. They can't get through."

### The Word for Sunday

## Food for Eternity

By Father Albert Shamon



Two of next Sunday's three readings deal with food. The first speaks of the manna God rained down from heaven for the Hebrews in the desert; and the third, of Christ's feeding five thousand.

Both readings are a revelation of human nature. After all that God had done for the Hebrews in Egypt, what did they seek for in the desert? Bread, a full stomach — this was uppermost in their thoughts and desires. Twelve hundred years later, there was no perceptible difference. Christ feeds five thousand with five loaves, and what was their reaction? The same as their fathers' in the desert. They were still looking for a meal ticket.

And so in the second reading, St. Paul asks us to "lay aside your former way of life and the old self." For we are no different from the Hebrews of old. Is not our former way of life materialistic, like theirs? Do we not often give top priority to things over persons? Is not our old self selfish — a putting our perpendicular ego in the spot reserved for God?

Christ tried to lift men above things of the stomach, above materialism, to heavenly Bread, to Himself. He knows there is a deeper hunger in all of us than for barley loaves and fish. So He said, "You should not be working for perishable food, but for food that remains unto life eternal."

There you have it. Jesus says there are two hungers in men: the gnawing hunger of the empty stomach and the deeper, hidden hunger of the empty soul — of the person who is not at peace with God and properly related to Him. He was saying "a full stomach is not the whole answer to successful living."

When Jesus talked like that, the so-called "followers" streamed out of the synagogue. They suddenly lost their appetites.

They were not really attracted to Jesus. A person is attracted to Jesus because of an inner hunger that cannot be satisfied by barley loaves and fish, steak and French fries. The Hebrews in the desert and their descendants at Capernaum wanted God, not to serve Him, but to use Him.

Do we not often treat people like that? Use them — like things? What is more important in our life: things or people? To put it another way: do we enjoy people and use things, or do we use people and enjoy things? "I assure you," said Jesus, "you are not looking for me because you have seen signs but because you have eaten your fill of the loaves."

Do we follow Christ because we are trying to use Him or to serve Him? Christ is not "for sale."

William Barclay wrote: "In the last analysis, Christianity is not a philosophy which we accept; it is not a theory to which we give our allegiance; it is not something which is thought out; it is not something which is logically arrived at. It is a personal response to Jesus Christ. It is an allegiance and love which man gives because his heart will not allow him to do anything else."

### Coupons Needed To Help Children

Editor:

Lakemary Center, School of Special Education, Paola, Kansas, is a new residential school for retarded children, ages 4-12. It is operated by the Ursuline Sisters.

The school is in need of a passenger van to use for transportation of the children. The General Mills Co. has agreed to issue a check for this purpose if we can collect 800,000 Betty Crocker Coupon points in an 18-month period. Please mail coupons to:

Mrs. Walter Vitt,  
Route 1, Box 5,  
St. Paul, Kansas,  
66771

### Lauds Pair Of Letters

Editor:

I thought that the letters in the Courier-Journal July 8 (No More Woodstocks! and Time to Scrap Our Schools?) were just great. And oh so true!

—Mrs. R. A. Bertrand  
522 Cay Road  
Canandaigua

### Courier's Work Draws Praise

Editor:

I wish to express my feelings on the wonderful work you are doing.

I don't get a chance to read the Courier-Journal as often as I'd like but whenever I do, I find it very inspiring. Please keep up the good work and I will pray for blessings for your efforts.

We need this help to keep us full of the Holy Spirit so we can fulfill our Lord's work here on earth.

—Mrs. Joseph J. Marotta  
454 Carter St.  
Rochester

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