

'Community School' Is a Parish Goal

The reopening of schools has revealed a slight decline in the size of the diocesan system. Two high schools and two elementary schools have been shuttered, some parishes note a falling off of enrollment, religious communities report fewer teaching Sisters are in the classrooms.

Four months ago there was wide-spread concern in the diocese that school-closings would accelerate this Fall because too many families were losing confidence in the parochial schools. This meant they probably would be cutting back on their support of the parish school collections, transferring youngsters to the public schools, and openly questioning the advisability of putting so much parish money into the parochial school which serves such a declining proportion of the parish. The mood may still be virulent, but it seems to be dormant.

No one, honestly concerned with the welfare of the diocese, has forgotten the serious thoughts prompted by the Alshemer-Clewell Report and the Donovan Report. Both stated that thorough and prompt renovation of operating procedures and financial support of our schools was needed to guarantee even the next few years of the diocesan system. But very little action has appeared to show that the suggestions have been accepted. After a few weeks of the new semester there should be evidence of steps toward reform or intentions to do so within the next year in areas of consolidation, new financing, personnel, centralization.

The Diocesan Department of Education, formed last Spring, with four divisions covering all teaching and administrative efforts for religious and secular subjects offered to diocesans of all ages, presents the brightest hope for revitalizing our education picture. But it will need growing-time and must test many tentative goals.

Its teaching programs and personnel are broken into four sections: Religious Education—CCD. General Education, Adult Education and Campus Ministry. These facets of the new Department will not supercede individual parish boards of education but will attempt to help each parish see itself as a "Christian education community."

In theory a parish is not merely a collection of individuals and families who share a common building for Sunday worship. The individuals should be unified by a common effort toward total Christian growth. This can be church-centered through the liturgy, educational through the parochial school, the public schoolers' religious instruction classes and the parental and adult education programs, and finally social through projects for recreating together.

As an educational community a progressive parish works on the premise that instruction and learning is a day-to-day process which must touch every parishioner. A parish board which does not develop educational programs for all its children, for all parents and for every adult, and neglects to have parental, faculty and student participation in the educational policies, fails to understand the parish as a community enterprise.

The Department of Education will focus attention in every parish that the educational growth of all members of the community should be the concern of each member of the parish. The cooperative effort to define what a "Christian educational community" is, and what it must do, will itself be an experience in community living.

—Fr. Richard Tormey

Fair Game

It was gratifying to note that since our editorial of Sept. 2 criticizing Monroe County for sponsoring girlie shows at its annual fair, that officials announced that they would be eliminated in the future.

If, by comparison to movie ratings, girlie shows should get an X rating for nudity then side-shows wherein so-called "freaks" are displayed for the price of admission would get a double-X for cruelty, inhumanity and barbarity.

The news director of WOKR-TV, Ray Laws, has now called for abolishment of the fair itself. At this point we are unwilling to go quite that far. But we must stress that it's time that the county stop staging such sad spectacles as a human being, sitting in a pit, eating cigarettes.

The public must object to such "dark age" enormity and must make sure that before another County Fair opens such depravity be canceled. Do it for your children.

—Carmen J. Viglucchi

Letters to the Editor

Catholics Should Build Bridges

Editor:

One of the hopes of Catholics is integration, of generations, races, religions. It is also one of our hazards. Too often we lump together complex issues and pass simple judgment on them. Three such complexities face Catholics—conception control, abortion, and population.

As to conception control, Pope Paul writes in Par. 37 of Progress of Peoples, "It is for parents to decide, with full knowledge of the matter, the number of their children, taking into account their responsibilities to God, themselves, conscience, enlightened by God's law authentically inter their children, and the community. In all this they must follow the demands of their own preterd."

Given the task of harmonizing those four values, God, self, family, and community — authentic interpretation of God's law is more complex than some concerned Catholics are willing to admit.

Regarding abortion, it is the

great failure of humane, rational family planning, and, it is still the world's most common form of family limitation. Fundamentally, it is a deep moral issue, not a legal one, and the churches are greatly to blame for allowing a profound moral issue to become a political football.

The Catholic Church is accused of sectarian insensitivity to the rights and needs of woman. The Protestant Church is blamed for exaggerated relevance to our secular age. Both are remiss in assisting those confronted with the moral dilemmas involved in problem pregnancies. Both need to allay the fears of alarmist Christians, who assume that counseling potentially abortive women is an approbation of fetal destruction. Is counselling the alcoholic, the divorced, the homosexual, the murderer, an approval of those human failures?

Finally, there is population, one of the most delicate and difficult issues of our era, a problem intimately private and inescapably public. Hence, there is need to explore it in all its dimensions.

Agronomists, demographers, economists, political scientists affirm that the greatest obsta-

cle to the eradication of hunger, disease, ignorance, and misery among billions of people is rampant population growth. So, the efforts of the U.N. and the developed nations to assist underdeveloped peoples are simply canceled out, unless there is some stabilization of population.

Progress of Peoples and Vatican II call for a solution of this problem. It will be solved. The option is, will it be solved rationally and humanely, or irrationally and violently, through the economic tension and political turbulence inherent in the unmanageable increase of peoples.

Chesterton remarks in Orthodoxy that the Church deals in dangerous ideas, like divinity, and prophecy, and sin. Catholics today have occasion to confront three dangerous ideas touched on above, and in doing so, to build bridges not walls. We do not have a monopoly on truth.

Rev. Albert P. Bartlett, S.J.
Rector,
McQuaid Jesuit High School

Conspiracy Supported

Editor:

We have been confronted recently by the living sign of the actions of the Flower City Conspiracy. As Christians, we are called to a fullness of life in God. As men, we are called to this same fullness of life. We cannot separate our manhood from our faith in the living God.

Because these actions are so symbolical of the sacredness of human life, I wish to acknowledge my grateful support for those involved.

Mary Rose McCarthy
Brockport

Peace Symbol Is Assailed

Editor:

In the Courier-Journal Aug. 25 two letters appeared condoning the use of the so-called peace symbol without seemingly having any real understanding of its origin.

It was a brainchild of Bertrand Russell, who hated the very thought of God and stated that he was a dissenter from all known religions and hoped that every religious belief would die. What but a broken cross could best express his anti-Christ philosophy and at the same time please the Communists? Is it right to disregard a symbol so widely used by our young people under the illusion that it stands for real peace instead of the Communist variety which Lenin so aptly defined 40 years ago as meaning world control.

Mrs. Spencer M. Punnett
2194 Five Mile Line Rd.
Penfield

The Word for Sunday

Riches Are In the Sharing

By Father Albert Shamon



Sunday's theme is share the wealth: share spiritual riches (First Reading and Gospel) and share material riches (Second Reading).

So often we think of Moses as the great lawgiver. Yet in the eyes of God, what made Moses great was his meekness. Only a man mighty in meekness could have put up with the exasperating fickleness of Israel in the desert. And yet even the meekness of Moses collapsed in the face of Israel's constant frustrating vacillations. Moses reached a point where he asked God for death. God answered his prayer by giving him 70 elders to share with him the burden of ruling Israel.

When God poured out the spirit of Moses upon these 70, they prophesied. However, two of the 70, Eldad and Medad, happened to be absent from the tent at the time. Yet the Spirit did not pass them over; they prophesied elsewhere in the camp. Immediately a young man ran to report the phenomenon to Moses that he might stop it. Almost at the end of his patience, Moses retorted, "Would that all the people of the Lord were prophets! Would that the Lord might bestow his spirit on them all!"

A similar incident happened in the Gospel. Apparently someone who was not of the apostolic band was driving out devils. John tried to persuade Jesus to forbid him. Jesus said, "Do not stop him. Who is not against us is with us."

In both incidents it was the young who were judging others and giving evil counsel. "A young man told Moses." And John (the youngest of the apostles) said to Jesus. Prof. Ross Toole commenting on the action of some college students wrote: "Since when have children ruled this country? By virtue of what right or what accomplishment should thousands of teenagers, wet behind the ears and utterly without benefit of having lived long enough to have either judgment or wisdom, become the sages of our time?"

Neither Moses nor Christ, unlike Rehoboam, listened to the young; instead, they displayed an attitude more than tolerant. They were big enough to want to share their spiritual riches. Neither Moses nor Christ seemed to care through whom good was done, provided it was done. They knew God need not use only one channel of grace. They knew the stars do not rob the sun of its brilliance. Those who have gazed on the face of God do not indulge in vanity or envy. Am I as eager for God's Kingdom to come through others as through myself? Am I as eager for others to be blessed, as I am blessed?

The Second Reading tells the same story only on a different plane. James does not speak of spiritual wealth, but of material riches. Riches, like spiritual wealth, can be hoarded and abused. James condemns, not the rich nor riches, but the ungodly rich and dishonest wealth. He attacks selfish attitudes toward people. As for things, he roundly denounces the get-all-you-can attitude, hoarding what you cannot use, and over-indulging in what is used. He excoriates the attitude toward people that cheats all those it can, takes all it can get, and stops short of nothing, even murder, to get it.

Riches are not what we have; what we share is what makes us rich.

COURIER-JOURNAL

NEWSPAPER OF THE DIOCESE OF ROCHESTER

BISHOP JOSEPH L. HOGAN
President

Msgr. John S. Randall Managing Editor
Carmen J. Viglucchi Editor
Rev. Richard Tormey Executive Editor

Anthony J. Costello
Advertising Director

Arthur P. Farren
Associate Editor

MAIN OFFICE 35 Scio St. — 454-7050 — Rochester, N. Y. 14604

ELMIRA OFFICE 317 Robinson Bldg., Lake St. RE 2-5688 or RE 2-3423

In the the ear quality possibly an emp tratio ity. In morality, cause f color o how n quality in this

Now truths ing the blackne ness. B our cl dren ca an adu fear a struggl ness c not jus all chi their p tion p

To proble brilliant geous parochi ing to money results dered monum will be things. longer things or per

The years what I refuse its pro or ed nation a grea ous is: essary knowl have I do the mercy

Posi expres Vath he cr failure tional childr

"Th count couns . . . I we ca the ti our p sadly, go slt peopl say 't mean for w say mean peopl

Courl