

## A School Mission

Last week's announcement (on our front page) that a Contingency Plan had been formulated to pick out certain schools in this diocese for survival if other means failed, to keep the whole system functioning may have startled some readers. The plan did not state that the diocese would insure the continuation of all these exceptional schools. But it said clearly that help should be offered to cover the possible failure of some parishes to keep their school alive.

The back-up plan recommended to Bishop Hogan by the diocesan Educational Task Force suggested five criteria to guide the proposed regional and diocesan boards in reallocation of resources if financial or staffing reasons threaten the continuation of individual parish schools. The individual nature of each parish would be the determinant when it asked for help to survive.

The most striking part of the Contingency Plan was its statement, that as an "overriding principle" in applying the criteria, "schools which manifest the Church's special mission to the poor would receive priority considerations for continuance."

Presently the diocese is almost totally subsidizing six parish schools in Rochester's inner city, thus providing a Christian education for 1,900 pupils for about \$200,000 annually. Bishop Hogan has pledged that this program "will continue as a responsibility of the whole diocese and as a living witness of our concern for the social problems these families endure." ("The Future of Catholic Education," *Courier-Journal*, 10/21/70.)

But these are not the only parish schools where children of poor families, many of them not Catholic, are enrolled. Nearly a score of urban parish schools, both in and outside of Rochester, consider themselves as furnishing some contribution to the poor. May they take heart from the assurance of the Contingency Plan that their work can go on and their welcome to the underprivileged need not be blunted by lack of parish funds to carry the poor students?

There are voices in this diocese who berate the Church for "subsidizing the public school system" by continuing parochial schools in neighborhoods where a high percentage of the pupils are not Catholic. These critics do not appreciate the exceptional social, educational and moral problems of such children. They do not know the special job these parochial schools are doing because they have been more adaptable to change and experimentation than their public school neighbors. They do not appreciate that the Sisters and laity who staff them asked for this challenging duty and are enthusiastically willing to undergo the difficulties involved in offering quality education to youngsters who have so little else in life.

To promise to maintain schools where poor children predominate demonstrates, better than pastoral letters or social sermons, that the Church wants to give witness of its Christ-centered convictions and intends to provide for need where it finds it. If we are ever to measure up to the Gospel imperative to love the poor we must increase our outreach to them in fields where we excel, like education. The traditional process of caring exclusively for our own is a contradiction of the word catholic.

—Father Richard Tormey

## A Time To Save...

What are the differences in costs of educating a child in the parochial school as against the public school?

The Board of Education of St. Ambrose Church in Irondequoit puts it rather simply in the parish bulletin, of Jan. 31 as follows:

"Costs of educating each child in St. Ambrose School are approximately \$275, which is striking by comparison to the Irondequoit average of \$1,100. . . . Our tuition is \$130 per child, \$170 for two children, and a maximum of \$190 for three children per family.

"This means that all of our parishioners must make a substantial financial commitment to the continued operation of our school, especially the parents of our school children.

"Otherwise we will be forced with difficult but necessary decisions to reduce costs which could mean the elimination of grades or classrooms. This we do not want to do, but it remains up to the people of this parish — your level of support will determine the level of service which can be provided."

This is the type of announcement which could be made in most bulletins of parishes with parochial schools, and is a concrete example of the situation facing the parochial school systems today.

Courier-Journal

## Drug Menace Imposes Duty

Editor:

The marijuana drug problem is a health and legal hazard. For Christians, it is also a moral confrontation. It is the duty of Christians, therefore, to become as fully informed as possible, to make a judgment, and then act.

Here are some facts that may be of interest:

According to information distributed by the State Bureau of Narcotics Control, marijuana may become a way of life and result in apathy, abandonment of goals, lack of achievement, alienation from family and society and dropping out of school and work.

Egypt and India, which have had centuries of experience with legalized hashish (a potent form of marijuana) have banned its use because of the negative effects.

## The Word for Sunday

### The Love That Is A Victory

By Father Albert Shamon

One of the proofs that the Christian religion is from God can be found in the command Christ gives in next Sunday's Gospel: "Love your enemies." Such a thing was unthinkable. Achilles was not content to kill his enemy Hector; he must dishonor his corpse. Ancient Egypt not only conquered her enemies; she literally walked on them—making them the footstool of her Pharaohs. Rome humiliated her conquered foes by forcing them to pass under the yoke, by tying them to her chariots and parading them in triumph through the streets of Rome. "Love your enemies." *Vae victis* — Woe to the conquered! God help them!

Revenge is natural; to forgive is supernatural; to love your enemies is divine. And yet it was such a love Christ demanded of His followers. Such a love made David a man after God's own heart. (First Reading).

Greek is one of the richest languages in the world. It has an unrivalled power to express shades of meaning. English, for instance, has only one word for love. Greek has at least four. It has the word *eros* to express physical love. To describe love of parents for children and children for parents, it has the word *storge*. For the beautiful love of friendship, it can use the warm word *philein*. The New Testament uses yet another word for love, the noun *agape* and the verb *agapan*. Christians chose this word for it alone expressed the kind of love Christ talked about in the command, "Love your enemies." *Eros* and *philein* express an emotion. They are linked to the heart. They express an experience which comes to us unthought. We cannot help but love parents. We fall in love with the girl we marry. That kind of love is not an achievement. There is no virtue in falling in love.

*Agape*, on the contrary, has to do with the mind. It is not just a wave of emotion that rises unbidden in our hearts. *Agape* is an achievement, a victory. It is a deliberate conviction of mind issuing in a deliberate policy of life. It means to love the unlovable, to love those whom we do not like. *Agape* is the spirit that

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A California study prepared by that state's attorney general found that one out of eight marijuana offenders first arrested in 1960 had become involved with heroin by 1965. Few heroin addicts are cured.

About 25 percent of our American youth are now chronic drug users, and the numbers are growing daily, according to Dr. Hardin B. Jones, of the University of California Medical School.

Drugs can destroy America. It is time to act. We must demand strict enforcement of the laws and demand harsh penalties for drug pushers from our courts.

Hopefully, the church will help our youngsters to take a good moral look at the drug scene, and help them make the necessary moral judgment. Join with others to combat this growing evil. With God's help, we can restore sanity.

Nicholas Hober  
Co-chairman,  
Monroe County Movement  
to Restore Decency Committee



## On Schools, Time and Work

Editor:

In following recent developments in our Catholic school system across the nation, I become very disgusted and saddened at every school closing. I become worried at the future of our morally deprived world.

What the world needs now is love, but also it needs more old fashion ambition.

What parish does not have a tradesman in almost every trade — carpenters, masons, welders, painters, plumbers, etc. Yet every major or minor improvement on church or school, rectory or convent is usually contracted out, not always to the cheapest, but to the most available.

We have a great lesson to learn from the Amish in this respect, or from our own forefathers, for that matter. When the Amish wish to raise a barn or a church it is a community effort. People from miles around gather together and raise the structure, using the skills of every man. Many of our own churches were raised in the same way years ago.

Why don't we take our ambitions and put them behind our parish priest? In recent repairs to our school boiler thousands of dollars were saved by the energies of a few. A contractor from Rochester estimated costs up to \$4,000. A few local specialists were called in to evaluate the condition. The result was the repairs were made by local parishioners for well under \$1,000, which consisted only of parts, many of which were even donated by local industry.

Don't sit back, moan, and let your Catholic schools close because of financial distress when much of the problem could be alleviated by your participation. Don't condemn those who do work and try their best, but get out and join them. As a CCD teacher I know I am not doing as good a job as a regular teacher, but I am following an old Cub Scout motto, "do your best." Give 'til it hurts, and then offer your time for the rest.

John W. Landino  
Wayland, N.Y.

## How to Help Missionaries

Editor:

Readers may like to mail their used Catholic pamphlets and magazines direct to the foreign missions.

If those who wish to do so will please send me self-addressed envelopes, I will give them the addresses of missionary priests and nuns who need Catholic literature.

Write direct to:

Mary Conway  
14 Castle Street  
Cork,  
Ireland.

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