

'You Can Trust Us'

Last Oct. 21 in a full page ad which appeared in every Catholic paper in the state, Gov. Rockefeller and Lt. Gov. Wilson said: "... the two systems of public and parochial schools must be helped in every way possible.

"We pledge our continuing efforts to give financial assistance to meet the costs of parochial school education. This is our record. You can trust us in this matter. Now we need your support on Nov. 3."

The key words in this message are "you can trust us." They constitute a vow-like pledge which goes above and beyond the usual campaign malarkey. It is strange that now when it is "put up or shut up" time, the governor does neither. Instead he talks out of all sides of his mouth on the issue.

To wit, at a recent press conference the governor said:

"If you are talking about the Speno-Lerner bill, I opposed that before for the very reason that the Speno-Lerner Bill would be the first step to undermine, if not destroy, the public school system of our country, not just the state, because any family in an area where there is a large minority group in the school says, 'Well, I'd rather have my children in a private school' so they pull out."

This is guesswork on the part of the governor and its cynicism is directed toward the parents of public school children, who presumably would be making such switches. It precludes the fact that such action can be prevented in a number of ways.

By implication it also brands parochial school systems as welcoming such transfer pupils with open arms. Extending the implication, it would mean that such a system is not worth saving.

"You can trust us."

Later at the same conference, the governor said in answer to a question on whether he would veto Speno-Lerner:

"I don't like to say what I would do on a bill. I haven't seen the bill. I am opposed to the Speno-Lerner Bill. Anything in that frame I am not going to have anything to do with because I think it is wrong."

The governor is attacking a bill he has not read, by his own words. This justifies Father Daniel Brent's (diocesan superintendent of schools) suspicion that the governor has not read Speno-Lerner since its original introduction last year. Safeguards have been added to prevent establishment of new private schools to circumvent integration. Stronger safeguards are in the works.

Educators have asked the governor to spell out his objections more clearly in hopes that discussion and statesmanship can allay his fears and save the parochial school system.

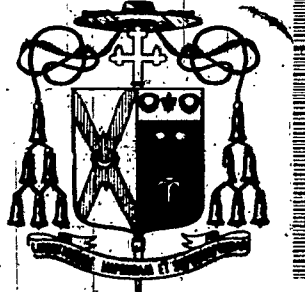
And what of the governor's silent partner in all this? Malcolm Wilson talks a good behind-the-scenes game to priests and church officials and lends his picture and name to campaign pledges.

But now when this issue is at stake he falls back on his lieutenant governor's privilege and does nothing.

"You can trust us."

—Carmen Viglucci

Bishop Hogan's Public Appointments



MARCH

- 1—Conference of State Catholic Bishops, New York City—10:30 a.m.
- 2-5—Visitation, Missions of Sisters of St. Joseph at Selma, Ala.
- 6—Radio Message, WSAY and affiliates—7 p.m.
- 8—St. Ann's Home, Board of Trustees meeting at Pastoral Office—11 a.m.
- 14—Mass and Homily, St. Catherine's, Addison—10:30 a.m.
- 17—Mass and Homily in honor of St. Patrick, Corpus Christi Church—12:05 p.m.
- 17—Advisory Council, 2 p.m.
- 19—Mass and Homily, Sisters of St. Joseph Motherhouse—4:30 p.m.
- 21—Mass and Homily, Craig Colony State School, Sonyea—10 a.m.
- 21—Mass and Homily, Holy Angels Church, Nunda—12:15 p.m.
- 23—Concelebrated Mass with Class of 1949, Bishop's residence—5 p.m.
- 27—Radio Message, WSAY and Affiliates—7 p.m.
- 28—Mass and Homily, Immaculate Conception Church, Ithaca—12 noon. Homily at 10:45 a.m.
- 30—Confirmation, St. Rose of Lima Church, Lima—7:45 p.m.

Courier-Journal

Letters to the Editor

Father Logan Questioned

Editor:

Father Patrick Logan questions whether it is morally right for one to pay taxes that will be used to support the Vietnam war. By doing so he is questioning the right of the government to collect taxes. Is this kosher?

Father says the majority of Americans want immediate withdrawal from Vietnam. Where does he get his figures?

Father suggests that we encourage our sons to dodge the draft. Does he mean legally or illegally?

Father says despite negotiations America is continuing to wage war. What about the Communists? They not only started the war in Vietnam, they expanded it to Laos and Cambodia. Obviously the Reds plan on continued and stepped-up use of violence.

The Communists (not the U.S.) seem to think that might makes right. Else why have they started wars and then taken over governments in the past? I suggest that Father Logan study his history.

He quotes the bishops in asking how much effort our country should expend in fighting this war. I'll answer that. We should expend the amount of men, guns, ammunition and effort that it takes to win the war! Anything less would be immoral. Any one who fights a war to lose is crazy!

He says a war that costs one million lives is not justified. That might make the Korean War justified but World War I and World War II unjustified. According to the Church's "just war" theory, all of our wars have been fought, at least partially, in an immoral manner.

Father Logan is informing us about our immorality in the present war. How about informing Hanoi about their immorality?

Father talks of honorable withdrawal. That way the anti-Christians could gobble up one more country and have a spring board to gobble up two or three others. And what about the Christians in South Vietnam, etc. Would he like to be present for their mass execution? (The Communists are said to have killed many, many thousands of Catholics when they took over North Vietnam several years ago).

We can and must obey our

civil law as well as the laws of God, regardless of what some people say, if our nation is to survive. The Communist "Take over the world" policy has been stated and restated by Communist leaders from the time of Karl Marx.

James Kane
129 W. 11th St.
Elmira Heights

Are Masses Being 'Sold'?

Editor:

How often have we heard the expression, "How much is a Mass?" and how often have clergymen patiently explained that the Mass is not for sale but it is a free-will offering? Saying that it is not for sale, is not going to make it so in the layman's mind for he knows an "offering" is a polite way of saying this is how much a Mass costs.

I believe that a priest should earn a just salary so that he does not have to resort to "making money on the side" by accepting offerings for Masses read. I also believe that the faithful should be informed that it is far better to give their money to the poor rather than to have 100 Masses said for them after they have died.

To me the Mass is the greatest act we can perform on this earth. I know that it is the greatest source of strength and because I have this deep love for this sacred Mass, it grieves me to see it "being sold".

How did this come about? I do not know. I pray sincerely that steps will be taken in the very near future whereby this custom will be eliminated. I would like to see the written comments of others on this subject.

Anne B. Christoff,
Rochester

'Real Challenge' Thrown Back

Editor:

I'm not so sure I understand Mr. Scheg's letter in the Courier-Journal 2-10-71.

Is he saying that because Catholic schools are a financial burden they are no longer necessary, and any effort to find a solution is useless and misdirected?

Is he saying that Catholic parents are not Christians because they don't share his opinion?

Is he saying that Catholic parents are not sophisticated enough to grasp the facts and come to his conclusion?

Is he saying that Catholic parents are selfish and unconcerned for others because they feel a definite need for a Catholic educational system, especially in today's society?

Is he saying that Catholic parents are out of date and old fashioned because they choose to voice opinions against changes they don't agree with?

Anthony Acciari
East Rochester

The Word for Sunday

Lest We Forget

By Father Albert Shamon



The Diamond Jubilee marking Queen Victoria's 60-year reign was held in England in 1897. The power of England, her imperial possessions, her wealth were all the subjects of song and story. Only one man wrote a prayer for moderation and humility: Rudyard Kipling. The 2-line refrain that concluded each stanza of his jubilee poem "Recessional" has become immortal. "Lord God of Hosts, be with us yet, Lest we forget—lest we forget!" Like a drumbeat, it was a sobering call to England not to forget whence came her "dominion over palm and pine."

The Gospel speaks of Christ's temptations. He was tempted in order to teach us, both men and nations, that we also shall be tempted. And what is the ever-recurring temptation that assails all? To forget Him from whom all blessings flow.

It is a fact of human experience that prosperity makes for egoism; adversity, for altruism. In the poem "Hound of Heaven," God strips Francis Thompson of everything "not for thy harms, but just that thou might'st seek it in my arms." When Adam had it too good in Eden, he turned his back on God and harmed not only himself but the whole human race.

So what was the purpose of the liturgies of the Old Testament and of the New? To remind men and nations of the Source of their blessings, lest proud dust strive to build on dust.

When Israel, therefore, came to offer first fruits to the Lord, Moses commanded the priests to utter the beautiful prayer in Reading I. Living in a land flowing with milk and honey, blessed with bountiful crops—the ever-present danger was there, to forget the Source of it all.

At harvest time, therefore, the moment of plenty, God built into the liturgy of the Feast of Weeks the offering of the first fruits, to remind Israel that it was not always so good with them. There was a time when

"My Father (Jacob) was a wandering Aramean" — a nomad, having no place to call his own. There was a time when Israel languished in vile servitude and could not call her soul her own. Not Israel, but God's hand, redeemed her and planted her like an olive tree in a land flowing with milk and honey. Lest Israel forget, the psalmist taught her to pray "Not to us, O Lord, not to us but to your name give glory." (Ps. 115:11).

Does this mean God is an egoist, constantly seeking His own glory? It means God is truth and tells things as they are. It means God knows that man cannot make it on his own; that without Him man can do nothing; that forgetting Him harms man, not God. Should the sunbeam cut itself off from the sun, would the sun suffer?

So once again, after man had been driven from his paradisaical home to wander like Cain a fugitive over the face of the earth, and marked like him as a slave of Satan, not man's hand, but God's, saved him. Lest we forget—to our harm—Christ gave us a new home, the Church, and a lasting memorial, the Mass. The Church is there like a land of milk and honey, and the Mass is there lest we forget: lest we forget what we were, what we are, and what we can become if we forget.

We have learned how to insure ourselves against misfortune. Lent calls us to protect ourselves against the temptations of affluence.

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