

Columnists

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To support this effort, please contact the Friends of Holy Redeemer at 130 Spring Street, Rochester, 14608, (716) 546-7029, OR attend a public meeting at City Hall on Monday, April 18 at 6:30 p.m.

This advertisement has been paid for by Friends of Holy Redeemer.

Schools and regional cooperation

By Father Albert Shamon
 Sunday's readings: (R3) Luke 24:35-48; (R1) Acts 3:13-15, 17-19; (R2) 1 John 2:1-5.

The apostles preached the resurrection (R1). One problem that vexed them was the passion of our Lord. The passion had to be explained: If Jesus were God, why did He suffer? If He were the Messiah, why was He condemned to death by His own people?

The evangelists attempted to explain this by simply declaring that His sufferings and death were willed by the Father, and an obedient Son does exactly as His Father wishes. Thus Matthew quotes the Old Testament prophets. Mark spends half of his Gospel explaining why the Messiah must suffer and die. St. Luke adds the Emmaus story, wherein Christ explains why the Messiah ought to suffer and die.

St. John, who wrote nearly a half century later and, therefore, enjoyed the hindsight of history, presents the passion story as a triumph for Jesus. He portrays Him as King of life and Lord of death, redeeming all.

On March 25, I gave the homily at a Clothing Mass of a young lady from Waterloo, who was received into the novitiate of the Visitation Sisters of Georgetown Convent in Washington, D.C..

The Visitation Order is semi-cloistered. Attached to the convent is a large high school for girls; about 400 students. Interested as I am in Catholic schools, I inquired about its stability.

Sister Mary Berchmans, headmistress, said they have a waiting list of students seeking entrance. On October 5, 1987, the school was one out of 271 schools in the nation to receive a Presidential citation for "outstanding progress in excellence in education."

When Sister Mary Berchmans went to the White House to receive a banner for the school, President Reagan said: "Schools like yours are showing the country how to achieve excellence by setting high standards, maintaining discipline and emphasizing the basics."

I believe all other Catholic schools are committed to the same goals; therefore, every sacrifice must be made to preserve them.

I asked Sister Berchmans about the financial situation. She said they had just finished the first phase of a drive to raise a \$5 million

A Word for Sunday

fund. It had already netted \$2 million.

I was delighted to hear this, for that is exactly what I have been propounding for all our schools — a fund. I believe Elmira, Corning, Rochester, Geneva and Auburn — each should start a Catholic Education Fund for the Catholic schools of those cities. No longer should our schools be at the mercy of tuition or an annual drive for current expenses. Colleges run on funds.

An annual drive in each city can net \$100,000 or more. The fund can be fattened by bequests and by tithing every school money-raiser, like bingo, walkathons, etc. Eventually, each city could have a fund in the millions.

Another point: Some say our Catholic schools are not Catholic. Well, you don't close them! Make them Catholic! How? Long ago, with Archbishop Sheen's approval, I regionalized the diocese. Regionalism was originally an educational concept to save the seven inner-city schools of Rochester and to train our lay faculties in theology.

I divided Rochester — along the school district lines — like a pie, into five pieces. At the tip of each piece was one inner-city school — two in a couple of the pieces. In each piece were from 15 to 22 parishes and a Catholic high school. It was their responsibility to care for the inner-city school — their home mission. The plan was beginning to work, but Archbishop Sheen left. Regionalism was reduced to a pastoral concept, and the inner-city schools were closed.

Soon all our Catholic schools will have lay faculties. Priests are unable to go into the classrooms as in the past to catechize. What I suggest is that in each region, priests can catechize the faculties — and should!

Do this in remembrance of Me

By Cindy Bassett

"What shall we do now?" Cleopas asked his wife sadly as they journeyed toward Emmaus. "Jesus is gone, and we have nothing left."

"Yes, perhaps you are right; all was for nothing," she agreed. "And yet, what has become of his body?"

"No doubt it was another cruel trick by those who had Jesus arrested. It is rumored that all of Jesus' followers will be arrested now, too," Cleopas added, shuddering at the thought.

The two of them were so busy discussing these things that neither noticed the stranger approaching from behind.

"Where are you going?" the stranger asked them.

"My wife and I are returning to our home in Emmaus," Cleopas replied. "You are welcome to walk with us if you are traveling that way."

"Yes, thank you, I will," the stranger replied. "I couldn't help but notice how sad you both seem. Would you like to talk about it?"

"Haven't you heard about the terrible events of the past few days in Jerusalem?" Cleopas' wife asked.

"What events?"
 "An innocent man was crucified," Cleopas answered.

"Jesus was known by all to be a great prophet and teacher," his wife continued. "But, our own Jewish leaders were jealous and handed him over to the Roman authorities on some false charges. We were followers of Jesus, who was thought to be the long-awaited Messiah. We were so certain . . ." her voice trailed off sadly.

"And now, what will you and all of his followers do?" the stranger asked pointedly.

"I suppose all will be forgotten," she replied. "We just left Jesus' disciples in Jerusalem where they remain behind locked doors in fear for their own lives."

"How foolish of them!" the stranger exclaimed. "All of these terrible events you describe were predicted long ago by the prophets. The Messiah was to suffer and die,

The Bible Corner

but it was not without purpose."

And the stranger began to quote passage after passage from Scripture, explaining what everything meant. As they approached Emmaus, Cleopas' wife asked, "Won't you stay at our home? We have an extra room, and it is growing dark. Have some supper with us." Their companion agreed.

When they sat down to eat, the stranger asked for God's blessing on the meal. Then he took the bread, broke it and gave a portion to each of them. And as he did this, Cleopas and his wife saw that this stranger was Jesus. But as soon as they recognized him, he disappeared.

Cleopas and his wife left for Jerusalem that very night. All of the followers were still together at the same house. "We have seen Jesus!" Cleopas cried as they entered the house. "It was all part of God's plan that he suffer and die."

"We, too, have seen the Lord today," Peter said.

"It was not until he broke the bread that our eyes were opened," Cleopas' wife stated. "It's not over at all!"

"Jesus promised that he will come back for us one day," Peter said, "and we shall be waiting for him."

"But for now, we shall gather together and break the bread and know that Jesus is still here with us," John stated. "We shall do it in remembrance of Him always."

Scripture reference: Luke 24:13-35

Meditation: "Dear Jesus, when we eat this bread and drink this cup, we proclaim your death and resurrection, until you come again in glory."