

## Turkey and All The Trimmings

"First they fell upon their knees then they fell upon the aborigines," is Mark Twain's cynical sizeup of the early pilgrims.

And it may be untoward to note that those that followed the early settlers took the same cue as they spread in every direction throughout the land, carving new frontiers out of the domain of the natives.

It may pinch a nerve to think that nearly all of literature and entertainment has portrayed these natives as a bit ungrateful for the good being perpetrated upon them.

And it isn't comfortable to remember that many of the latter-day pilgrims trampled over each other in their mad rush to and through the land of milk and honey.

And it doesn't require memory to know that we, the offspring of these many pilgrim races, still cavort in such manner, if unable to ignore the plight of those around us at

least being saved by being able to blame them.

In these days when every issue calls for soul-searching it would be pleasant to sit back in a safe, psychological nook, savor the pungent odor of roasting turkey, and tell the kids quaint tales of Thanksgivings past.

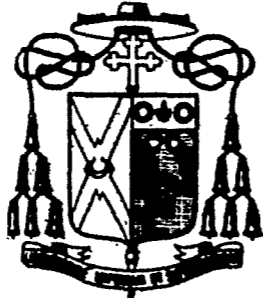
It is certainly added food for the soul to thank the Creator for all we have but that should be an everyday occurrence and not reserved for once-a-year duty, much as our Easter obligation.

It is certainly expecting too much for us modern pilgrims to turn this gala celebration into a day of penitence for past and present transgressions on our fellow travelers.

We can't help but think, however, that the Lord will appreciate our prayerful thanks a bit more if they are flavored with the bitter milk of remorse for those things we did and for those things we never did to help those not exactly sharing in the feast.

—Carmen Viglucci

## Bishop Hogan's Appointments For December



- 1—Aquinas Institute Board of Trustees meeting—9 a.m.
- 1—Priests' Council—2 p.m.
- 1—Mass and homily for seminarians and priests—Becket Hall—5 p.m.
- 2—Board of Diocesan Consultors—11 a.m.
- 2—Administrative Council meeting — St. Joseph's, Weedsport—3 p.m.
- 3—Meeting with Greece and Irondequoit clergy — 12 p.m.—St. Charles Rectory
- 3—St. Bernard's Seminary — conferral of Tonsure — 4:30 p.m.
- 5—WSAY and affiliates—talk—7 p.m.
- 6—Mass and Homily—University of Rochester — Interfaith Chapel—11 a.m.
- 6—Notre Dame Retreat House—Talk to retreat leaders — 3 p.m.
- 8—Mass and Homily—St. Bernard's Seminary—patronal feast—5 p.m. and ordination to subdiaconate
- 9—Association of Catholic School Administrators — St. Philip Neri School—9:30 a.m.
- 10—Day of Recollection for Buffalo priests—St. John Vianney Seminary—2:30 p.m.
- 12—Priesthood Ordination—Rev. Paul O'Connor, CSB—Sacred Heart Cathedral — 10 a.m.
- 13—Mass and homily—Sacred Heart Cathedral—Opening of Forty Hours Devotion—10 a.m.
- 13—Ordination to diaconate—Mt. Carmel Church—3 p.m.
- 16—Clergy Relief Society meeting—11 a.m.
- 16—Administrative Council meeting—2 p.m.
- 16—Purchasing Agents Association of Rochester—dinner meeting talk—One Eleven East Avenue—6:30 p.m.
- 21—Nazareth Convent Infirmary—Mass and homily — 3:30 p.m.
- 22—Mass and homily—County Home, Rochester—2 p.m.
- 25—Midnight Christmas Mass—Sacred Heart Cathedral
- 25—Mass and homily—St. Ann's Home—9:30 a.m.
- 25—Mass and homily — Sacred Heart Cathedral — 11:30 a.m.
- 31—WSAY and affiliates—talk—7 p.m.

Courier-Journal

## Letters to the Editor

### Proposition 1 Unnecessary

Editor:

I would like to comment on your "Bitterest Pill," better known as Proposition 1 (Courier-Journal editorial 11/11/70, on the voters' rejection of the housing proposition).

Many seemed to wax poetic and envision dreams at the mere mention of housing for the poor, and while the bishops were in favor of passage of this proposition, it was actually a duplication of the very powerful Urban Housing which can decide and override any state, city or county regardless of their wishes.

Where do we need another law that will permit millions to

be used when an existing law allows even greater freedom? For duplicated efforts means duplicated fingers in the taxes paid. Actually, if there is an existing law why isn't it utilized instead of creating another?

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(Editor's note: The Urban Development Corporation is a federal agency. The defeated proposition would have encouraged private development.)

### Viewpoint Disputed

Editor:

The RACL viewpoint advanced by Pieter Schramm in the

Courier-Journal (11-4-70) is, unfortunately, typical of widespread rationalization. The first three paragraphs do not meet the test of logic or fact. An illegal act is illegal regardless of the circumstances. Under no circumstances can the "Right of Dissent" tolerate illegality.

The remainder is a case of questionable conclusion based on incomplete factors. It is improbable that Mr. Schramm would reach his stated conclusion if he included such facts as:

- The French lost a battle at Dien Bien Phu. Their defeat took place in France due to lack of support for the effort by the French people. U.S. financing was not a factor.

- Before the end of that year, the North Vietnamese violated the 1954 Geneva Accord by denying free resettling of Vietnamese people north and south. Their continued violations are innumerable.

- The U.S. welcomed, then as now, the concept of self-determination. Our government supported Diem as the only apparent South Vietnamese leader capable of establishing a government (remember, there wasn't a government in existence). Our advice not to allow elections in 1956 was the result of events in the North. The self-appointed North Vietnamese premier, (Ho assumed leadership after having collected the ransom offered by the French for the betrayal of the legitimate leader of the Viet Minh) had murdered or imprisoned his opposition in the North and stated that he would not allow international supervision of elections in the North.

- The NLF was conceived and formed in 1954. Phase II or their Master Plan for the South was implemented in 1960.

- The southern elections of 1965, while not meeting American standards, were exceptionally "free" by Asian standards. The governments of Burma, Ceylon, Cambodia, Thailand, North Korea, Indonesia, North Vietnam or Malaysia do not allow elections, rigged or free.

- The Paris talks are without result due to the insistence by the North that the elected government of the south be deposed. The "minimum political demands" of the north are that they be allowed to negotiate the control of the south that they failed to achieve by the aforementioned Phase II warfare.

- The President has the responsibility to formulate foreign policy. It is the Senate's responsibility to advise and consent and the House responsibility to fund these programs. The U.N. has refused the U.S. request to consider the Vietnamese question on several occasions.

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### The Word for Sunday

## Watch And Pray

By Father Albert Shamon



Eternal judgment, hell, death, separation! That kind of religious talk scares me. Instead, let's talk about Santa Claus and Christmas. Not the church; a true mother tells the truth. A loving mother cares about the future of her children. So on the first Sunday of Advent, the Church talks about reality — about the end, about judgment!

Advent means "coming" — the coming of the Lord. The First Reading alludes to the first coming of Christ, the one Christmas celebrates. The Second Reading and the Gospel refer to His second coming, the parousia.

Too often we view the parousia as the beginning of God's reign with the blessed in heaven. It is that. But remember it is only with the blessed. The implication, therefore, is that a judgment must precede the parousia, for judgment means separation — an eternal separation of the cursed from the blessed. The cursed to be consigned to eternal fires, the blessed to reign with God forever.

This coming, says St. Luke, will suddenly close in on us like a trap. All of us are familiar with a mouse trap. It snaps closed with such lightning rapidity that even a mouse with its instantaneous reflexes cannot escape. The end of the world will come like that. And so will the end of each of our lives. These too will end suddenly, come unexpectedly like a thief in the night.

At what precise moment the world ends, who cares? The two certitudes are death and the judgment meted out after it in accordance with the life we've lived. That is why the Advent Readings exhort us to assume a double posture of watching and praying. One eye must be fixed on earth — Watch! "Be on guard lest your spirits become bloated with indulgence and drunkenness and worldly care." The other eye on heaven — Pray! Pray that "he strengthen your hearts making them blameless and holy before our God and Father at the coming of the Lord."

Watch! But why must we watch? Because our adversary the devil is more intent on destroying us than is even the Soviet Union.

And what does it mean to watch? The physician watching

by the bedside of the patient critically ill? The night watchman? The sentry on duty? It means being filled with a sense of important trust, being ready to step in at the decisive moment and do something. A turn in the patient spurs the doctor to feverish activity. A fire in a plant, the watchman. The approach of the enemy, the sentry. All are on the watch.

The Imitation of Christ gives this bit of advice: "Resist beginnings." A few buckets of water dashed on the small fire started in Mrs. O'Leary's barn on De Koven Street would have saved Chicago from the fire that destroyed the city in 1871. Had Eve, Samson, David only been on guard!

Today more than ever, parents and youth must watch. Watch for the subtle brainwashing going on in the movies and plays, and songs. When the fires of lust and drugs have consumed the fabric of character, preventive measures are too late.

When I was learning to drive, my teacher repeated again and again, "Eternal vigilance is the price of safety." We might also say it is the condition of salvation. What do you and your children read?

Should a physician be puzzled by a turn in a patient's condition, he might ask for a consultation. A watchman detecting a fire in a plant or the sentry seeing the enemy approach sounds the alarm. So hand in hand with watching goes praying. Watching furnishes the material for prayer. Prayer makes watching effectual, for it lays hold of the power of God. How much we need to watch and pray will be clearer next week when I discuss the play Hair.

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