

Letters

A Community Celebration

Editor:

The article by Margaret Joynt on the sense of community that may be experienced at liturgical worship (*Courier-Journal*, 11-25-70), was worth reading.

I have in mind the type of person who would comment: "To me Sunday Mass is meaningless. There's no sense of community there. Nobody really cares for anybody else. They just attend because they think it's a mortal sin if they don't" — "College Confrontation", *Liturgical*, February 1969.

The prevalence of such an attitude among many of the young seems an irrefutable fact, and one wonders how large their number is.

The Church has tried to eliminate such an attitude through its revision of the Mass liturgy. The sense of community is greatly fostered by all the liturgical revisions, but perhaps by none so much as the reintroduction of the "sign of peace."

Although private prayer and other individualistic means of sanctification are, also in our time, essential, private prayer is not appropriate to the celebration of the Holy Sacrifice, a liturgical act of public worship.

"Let us offer each other the sign of peace," the celebrant enjoins. May our response be wholehearted, an expression of fraternal love and of mutual childhood under God the Father. Then we truly be, as St. Paul said, "a chosen race, a royal priesthood, a consecrated nation, a people set apart."

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Writer Replies To Criticism

Editor:

I would like to reply to the comments by Paul R. Stack in the *Courier-Journal* (11/18/70) on the RACL Viewpoint in the issue of Nov. 4.

I do not follow Mr. Stack's displeasure at "widespread rationalization." Does he mean it is unfortunate that many people consider facts and rational thinking, together with basic religious beliefs, as the main ingredients for their conclusions, rather than vague and dubious sentiments?

Some of Mr. Stack's objections are due to insufficient understanding of my article. His other objections concern the facts or interpretation of them.

May I mention the following points:

1) It is not true that the refusal of the elections in 1956 had anything to do with events in the North. Even if it were true, that would not be a justification for violation of the Geneva Accords. The pretext used by Diem for rejecting the North Vietnamese proposal to negotiate arrangements for general elections to be held in 1956 was that free elections would not be possible in North Vietnam.

The real reason was, as I wrote, that the South Vietnamese regime and President Eisenhower knew that Ho Chi Minh would obtain about 80% of the votes.

2) The NLF was not formed in 1954. Maybe Mr. Stack refers to the fact that many Viet-minh soldiers remained in the South instead of resettling in

the North. But they had no reason for any kind of action in 1954 because they expected at that time to be peacefully reunified with the North after the elections to be held in 1956.

3) The remark that the Southern elections in 1965 were "exceptionally free by Asian standards" but not by American standards, seems to imply that Asian standards are inferior. I submit that there is no value whatsoever by any standards in elections for which about half of the people were not allowed to register ("Vietcong suspects") and from which opposition candidates were barred by putting them in jail.

I also submit that a government which has the support of its people but does not organize elections is preferable to an unpopular dictatorship that is hypocritical enough to stage rigged elections in order to make a nice impression.

4) I think that Mr. Stack knows as well as I do that the minimum political demands of the NLF involve mainly the removal of Mr. Thieu and Mr. Ky from their dictatorial positions.

5) In spite of the enormous international influence of the United States the U.N. has indeed, as Mr. Stack remarks, refused the U.S. request to consider the Vietnamese question. Too many members wanted to avoid open confrontation with the U.S. which would have resulted from condemnation of the American intervention. Obviously by the same token it is true that the U.N. has never authorized that intervention.

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ZPG Questioned On Adoptions

Editor:

Last night while watching Channel 21, I listened to the Zero Population Group (ZPG) who whole heartedly support abortion as a means of birth control.

I take issue with two remarks Mrs. Sibley, a member of the group, made — 1. She could not see how abortions would affect availability of babies for adoption, and 2. That most of these unwanted children are unloved and battered children.

Unwed mothers are turning to the immoral solution of abortion to end an unwanted pregnancy. It takes one day in the hospital for her abortion (providing there are no complications) and she's back to work a few days later. After her abortion there is no counseling or psychiatric help. If she's a subscriber to Blue Cross-Blue Shield she has no financial worries. That also means that I as a subscriber to Blue Cross have paid for this non-medical, immoral abortion.

It would take a few months of her life to go to a home for unwed mothers where she would receive counseling, understanding and psychiatric help. When her child is born she could decide to keep him or give him to loving, adoptive parents. She also has not threatened future wanted pregnancies as abortion does.

As it would seem the adopted baby does receive love and care I would question that these children are battered.

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RACL Viewpoints

The Seeds of War

By George Jost

The ultimate causes of war, like those of any human disorder, can be traced back to the seven capital sins. In particular, the sins of pride and greed seem to stand out as seeds of war. Since the only audience I might have, if any, would be Americans living in a capitalistic economy, I might be forgiven if I pass over the communist contribution to the world mess, for the moment, and concentrate on whether we Americans have in any way contributed to it.

If we have, I would suggest that it would be in the area of the capital sins of pride and greed. These vices translate into common language as racism and imperialism.

Racism, for most Americans would mean the idea that being white is the essence of being human, and that being anything else is something less than human. I think anyone who regards Koreans and Vietnamese of either north or south as "gooks" would qualify. Anyone who believes that the color-

ed peoples of the world need us to tell them how to live would qualify. Those who block the progress of blacks and Indians in this country, whether openly, as in the South, or subtly, as in the North, would qualify.

Now why do I say that racism, or pride, is a cause of war? Simply because it is easier to kill a man one feels to be his inferior; somehow, it doesn't seem to count. "Life is cheap in Asia," we like to say. There have been 44,000 American deaths in Indo China to date, a horrible number to be sure. But there have been millions of Vietnamese killed, and this doesn't seem to bother us too much.

I mentioned greed as the other capital sin that can be counted as an ultimate cause of war as far as we are concerned. Now how can I say that greed might be a factor where Americans are concerned? We know our troops are making great sacrifices, and we also know that our government does not want to acquire terri-

tory or steal anyone's property.

When men are scrambling for the same prize, it is not surprising if war develops. Now one of the main tenets of capitalism is that the capitalist cannot afford to stand still. He must expand. He also must make a profit. But if he is to make a profit it must be at someone's expense. When that someone is a foreigner, it is difficult to let sentiment stand in the way.

In the war between India and Pakistan a few years back we sold arms to both sides. American munitions are pushed upon poverty-stricken nations all over the world. Not only do these investments interfere with the proper use of funds for development but they become in themselves a cause of new conflicts.

Some will say "Why do you attack America?" My answer is that I do not attack America, certainly not the America of the Declaration of Independence, the Constitution, the Bill of Rights, Lincoln, Jefferson, Roosevelt and Kennedy. But there is another side to America, a side that forever threatens the values I just mentioned. It is this facet of America that I oppose. I am opposed to racism, profiteering, pollution, wheeler-dealer politics, warmongering. If this be treason, let the FBI make the most of it.

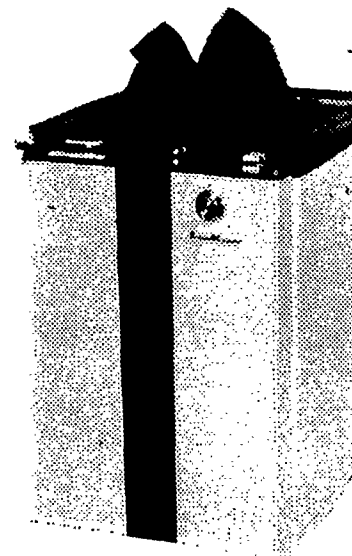
be a good guy



It's that time of year when all the kinfolk gather round the chuck wagon to put on the feed bag. And when chow time is over and they all head for the south forty for an afternoon of fun and games, you can bet that Ma's left behind to wash dishes.

Pardner, this is the year to take the buckboard on into town and lasso one of them automatic dishwashers for Christmas. It will keep Ma's "sky from becoming cloudy all day"—every day of the year. Be a good guy. See your appliance dealer soon.

give her a
DISHWASHER
see your Appliance Dealer



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