

The Slot Man

# Students Help Drug Fight

By Carmen Viglucci



When welfare demonstrators stormed the County Legislature chambers last week they unwittingly took some of the justice from a well-deserved award for 18 members of a graduate study class at St. John Fisher College.

The presentation was to be the first item of business at the session and names of the students were about to be announced when the demonstrators changed the course of events. At that, because some of the students came here from out of town for the event, the awards were made in an adjoining room, diluting deserved publicity both for the young men and their cause.

Interested in doing something about the drug problem, the members of the class on "Drugs and Youth", taught by James J. Sullivan, showed up last summer at the office of Dennis A. Walsh, assistant director of the County Department of Mental Health, to volunteer their services.

Walsh put them to work compiling data for the "Directory of Agencies in Monroe County Providing Services on the Use

and Abuse of Alcohol and Drugs.

"And they did a heck of a job," said John Van Buren, county health public relations director. "They supplied all their own impetus" and made the directory what we think is a valuable instrument in fighting drug and alcohol abuse."

"More than 1,000 copies were distributed last Fall and a second edition is now being printed to fulfill more than 2,000 requests."

The Public Health Service awards were jointly awarded by the county departments of health and of mental health.

The recipients are:

David Bogdan, Thomas Crombach, Carl Durso, Miss Patricia Hart, Miss Mary Healy, Miss Melanie Hwalek, Thomas C. Knope, Robert Lillis, John H. Lyng, Charles J. Maggio, Charles Malone, Charles Meraner, Gregory A. Morey, Michael O'Sullivan, Mrs. Frances Pan-tauzo, Miss Lorraine Riggs, Paul Taeschner, Jackson E. Thomas, Peter Trieb, and James J. Sullivan.

## A Seminary Prof's View of

# ...the Vietnam War

By FR. PATRICK LOGAN  
(Second Part of Series)

A previous article dealt with the staggering amount of violence used in the Vietnamese war. The nature of this violence will be considered below.

By way of introduction however it will be important to reflect on the implications on the Church's just-war theory. Specifically such an approach to violence implies a rejection of any absolutist approach to the ethics of violence; it excludes both total pacifism with regard to violence as well as fanaticism. It does not meet the desires of one who seeks a simple yes or no answer. It does not permit even the party whose cause is more just to employ all possible means in the name of that just cause. Therefore the type of violence being used in Vietnam must come under careful examination.

In the first place we are most horrified at the atrocities committed by both sides in the war. But as wrong as are individual massacres such as at My Lai these are isolated events, the exception rather than the rule. So it is more important to consider what sort of violence is the rule in Vietnam.

The rule in Vietnam is guerrilla (and counter-insurgency) warfare; that is, the rule is terrorism; the rule is indiscriminate killing of non-combatants; the rule is massive and steady destruction of crops, livestock, natural resources, and homes. This sort of violence cannot be justified according to the conditions of the Church's just-war theory. This sort of war is not permissible.

It is all too easy to accept the fact that the Church does justify the use of violence, and all too hard to appreciate the great reluctance with which she does this, and the extremely restrictive conditions the Church demands before violence is permitted.

The purpose of the Church's justification of violence in cer-

tain situations and under very definite conditions is to restrain violence, not to give it unlimited endorsement. This is due to the Church's understanding of the very nature of violence. Violence breeds violence.

If a Vietnamese kills my dearest friend, I feel like killing in return. If the Vietnamese change the rules of the game and start killing civilians, well, they're the ones who started it; we don't want to play the game this way, but if they choose to, then we will too.

If the Vietnamese are making headway in the war, then because I am on the side of the right I am driven to use whatever force and weapons may be necessary to stop the triumph of evil (even if it means using napalm, and as we have seen once before in our history, even if it means using nuclear weapons).

We need not wonder why this war has turned out to be such a dirty war; any war that is protracted as long as this one has been, will get dirtier and dirtier. We need not wonder why it has escalated and involved such massive casualties; this is inevitable.

Violence is justifiable only when it can be restrained. This condition is not present in Vietnam. This is why we are even now in fact not really de-escalating the war.

We are indeed reducing our troops, at a very slow and agonizing rate; but these never numbered as much as 600,000; we are now helping build up the South Vietnamese troops to the level of 1 million (in a country of 20 million); furthermore we have made no commitment to pull out air force and naval personnel and vehicles; and we have even indicated our willingness to increase advisory and financial aid to help the South keep the war going in our "absence." This is the law of violence to expand until the point of exhaustion. This is why a more deliberately ethical approach is demanded now.

# More Letters to the Editor

## Gregorian Chant Has Priority

Editor:

The article (Courier-Journal, 1-6-71) about the Diocesan Commission stating that "Gregorian Chant and organ music still have 'priority of eminence in Church music'" is most interesting... and also encouraging. After all, in the documents of Vatican II we do find the words, "The Church acknowledges Gregorian chant as proper to the Roman liturgy; therefore, other things being equal, it should be given pride of place in liturgical services."

I notice that not only is congregational singing encouraged by the commission but also it does not fail to stress the establishment and development of choirs. Some of us still do enjoy the work of choirs and thus are enabled to enjoy the talents of some gifted more than ourselves.

Moreover in the book, "The Torn Tunic" by Tito Casini it is interesting to note the sentence that reads: "There is also 'active' taking part by listening, which is, Msgr. Blanchet, ex-director of the Paris Catholic Institute, has declared, 'often more effective than outward participation.'"

In fact this fascinating book goes on to say: "In the sixth chapter of Isaiah — origin of the liturgical Sanctus — we read how the prophet, listening to the song of the Seraphim, was moved to the depths of his being, with humility, the spirit of penitence and sense of God's majesty and mercy."

Again, I found the article interesting and I do appreciate it. May God bless Father Ehmann in his efforts.

Father Charles Cotter  
RFD Rosiere  
Cape Vincent

## A Christian Imperative

Editor:

I wish to express gratitude to the Educational Task Force and those who participated in the regional hearing.

That the hearings consisted of very small and non-representative samples of the Catholic community may be of concern to some. Other considerations can likewise shape opinions as to whether "Hope for Schools Seen by Area Task Force" rests on a firm basis.

If the "extremely optimistic and ambitious presentation" for hope is to do more than decrease the rate of decay of the Catholic school system (and Catholic Faith), the "more efficient use of personnel and resources," increasing incomes by various means and reforming philosophies of Catholic education must be collectively recognized as a short-term remedy.

We live in an economically affluent society which is spiritually bankrupt. Fruitful hope for life of the Catholic schools cannot rest on programs and philosophies. If there is to be life and growth it can only be in witness of Our Lord, in His ways and His teachings. Do we have education-centered schools or God-centered schools?

Through His church, by Canon Law 1374. Our Lord teaches that Catholic children are not to attend other than Catholic schools except for grave reason and with permission of the bishop. Through Pope Pius XI, Our Lord teaches that the "only school approved by the Church is one where the Catholic religion permeates the entire atmosphere with teachers, syllabus and textbooks in every branch regulated by the Christian spirit." Through the Vatican II Council, as His instrument of voice, Our Lord reminds parents of their duty to entrust their children to

Catholic schools (Declaration on Christian Education, No. 8).

Clearly Our Lord teaches that a God-centered home isn't enough — we have the serious obligation to entrust our children to the God-centered education and environment of the Catholic school.

Joseph J. Murray  
Wyndover Road  
Rochester

## Viet Bishop Seeks Helep

Editor:

My diocese of Kontum is in the Central Highlands of South Vietnam. My people are the Montagnards and they have stoically endured many attacks on their independence.

The villages have been burned, their rice paddies destroyed — forcing them to become refugees. They live each day with the hope that soon they can return to their villages and rebuild their lives. God

bless their courage — some have waited eight years — but still their faith has not wavered.

My missionaries and the good sisters have remained at their posts. I marvel daily at them all. Doctors like Dr. Beguin and Dr. Pat Smith could be enjoying a lucrative practice away from the terrible uncertainty of war. I worry for them, but they ignore my fears, they say if they could choose their place of death, let it be among the refugees where the need is greatest. How can I argue with them, I know how badly they are needed in Vietnam.

I beg your readers to join with me, the good doctors and my priests and nuns. Give us your support so that we many in turn bring relief to the many suffering victims of this war. Reassurance that your offering will reach me safely can be obtained from the Second National Bank of Nashua, N.H. Checks should be made out to Bishop Paul L. Seitz.

Paul L. Seitz  
Bishop of Kontum



REVEREND MONSIGNOR EDWARD T. O'MEARA  
NATIONAL DIRECTOR

## 'Happy The Peacemakers'

Peace has as many meanings as there are kinds of strife of which to be freed. Peace of mind and spirit is freedom from mental anguish, despair, and ignorance. Peace is also freedom from physical and social strife: disease, poverty, and underdevelopment.

Our Lord said, "Happy the Peacemakers" — blessed are those who relieve the causes of strife; blessed are those who see their brothers in need and do something to change their plight. Christ showed the example for spreading peace. It was Peace He wished His followers to give to the world; it was by being makers of peace His followers would be called "Sons of God."

Who, then, are the Christian Peacemakers of today? Missionaries can certainly be called peacemakers because their entire lives are dedicated to bringing this Christian message of freedom to others. Like Christ, the Prince of Peace, they heal the sick, teach the ignorant, forgive the sinner, and preach the Good News of salvation to the poor.

The calling to be a peacemaker is not exclusive to the missionary, but is the vocation of every Christian. Every follower of Christ, as our liturgy points out, should give to one another the sign of peace. Does not Christ speak to each one of us in the Mass with the words: "Go forth in peace to love and serve the Lord?" What then can your family do to share the peace of Christ with the entire Family of Man?

I would propose the best contribution each family could make is to pray and sacrifice together for those missionaries who cannot be peacemakers for the world's suffering-poor without this spiritual and financial support of the "peacemakers' back home.

The Society for the Propagation of the Faith exists for this purpose. It is the Holy Father's own society designated for the support of the entire Missionary Church. Through Family Membership in the Society your family annually supports some 135,000 missionaries — 100,000 mission schools — 1,000 hospitals — 2,374 orphanages — 127 leprosariums — 867 homes for the aged — 51,000 native seminarians — and in all over 819 mission dioceses dependent on the Society for their very existence.

This first month of this new year is FAMILY MEMBERSHIP MONTH! We beg each and every family of the United States to do their share this year in bringing the reality of Christ's Peace to a world so much in need. At a time when the "Generation gap" is too often evident, we beg you to unite your family in this common cause of Peace through missionary development.

Please begin today by sending a family sacrifice along with this column! Become Family Peacemakers for Christ by joining the Society for the Propagation of the Faith (\$6.00 for Yearly Membership — \$100.00 for Perpetual Family Membership) this month in your parish or enclose your enrollment with this column. Please — join with me today in being a Peacemaker for Christ!

SALVATION AND SERVICE are the work of the Society for the Propagation of the Faith. Please cut out this column and send it with your offering to Reverend Monsignor Edward T. O'Meara, National Director, Dept. C., 366 Fifth Avenue, New York, N.Y. 10001, or directly to your local Diocesan Director, Rev. Joseph F. Reinhart, 50 Chestnut Street, Rochester, N. Y. 14604

1/27/71

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