

LETTERS

Letters to the editor should be addressed to the editor, Courier-Journal, 35 Scio St., Rochester, N.Y. 14604. They should be no longer than 1 1/2 pages, typed double-spaced. Names and addresses should be included. The paper reserves the right to edit all letters.

Times Wrong On Story

Editor:

Your editorial "Government At Fault For 'Leak'" (Courier-Journal, 6-23-71) reveals a complete disregard for national security.

I always thought "thou shalt not steal" was valid even for the N.Y. Times.

However, the material that appeared in the Times has been dangerously (and apparently willfully) misinterpreted by the Times. The newspaper appears to have unilaterally transformed contingency plans — normal and, in fact, essential military provisions for possible alternative situations — into actual presidential orders.

Thus, in the Times account, careful and judicious plans for

the possibility of bombing the North and sending American troops into combat, are interpreted as the absolute intent of the American government to widen the war.

Sen. Henry M. Jackson (D-Wash.) stated "I can't come to the conclusion that because the administration had contingency plans to use troops in Vietnam that we were deceived. They have a million contingency plans."

Actually, it was not the President's alleged deviousness that was at fault. He was wrong for his failure to see what Barry Goldwater had seen only too clearly: that the U.S. had to act quickly to counter the Communist inroads into South Vietnam.

Columnist Joseph Alsop notes, "The fact is that President Johnson's resistance substantially and needlessly increased the cost of the war. For

the South Vietnamese had already been effectively defeated — and knew it — when the U.S. intervened in earnest in the early summer of 1965. And any war's cost is bound to increase if you wait to intervene until after your allies have been beaten."

In this entire affair the Times has indulged in a new and dangerous tendency to regard anything that is secret as something that is bad, in which the concept of security has been debased, in which the "glory of the story" achieves transcendental importance.

Thus the Times is perfectly willing to print documents stolen from an FBI office or from the Pentagon itself. International affairs, whether the Times likes it or not, require secrecy. They always have, they always will.

In conclusion, I would say your recent editorial serves no useful purpose excepting its morbid introspective aura which in turn is greatly advantageous towards Communism in general.

Robert Bart
Ithaca

Parochial A Right

Editor:

In a government of the people, tax dollars are still the property of those who pay them, and should be dispensed with that concept in mind — certainly not confiscated as are the tax dollars of those who would temper education with religion. The first article in the Bill of Rights provides for "free exercise" of religion which by no stretch of the imagination can possibly exclude education where indicated.

If God-fearing parents wish to withhold their children from schools where prayer and religion are excluded, to educate them in a religious atmosphere, this is their moral and Constitutional right. It is ironic that such schools should persist in pleading for aid; rather than demanding their fair share of the school tax dollar. Such apportionment is common practice in other republics of the free world: Why not in our own?

On the other hand, the tragedy of a Judeo-Christian nation in the throes of inflation, frustration, and drugs would suggest that all education has been misdirected and subverted.

Edward A. Veith
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"THE ENTIRE COLLECTION GOES TO THE POOR THIS WEEK."

RNS CARTOON BY JOE GIACALONE

Peace Treaty Reflects Hanoi

Editor:

The Courier Journal (6-16-71) carried a story headed, "RACL Sign Peace Treaty" which announced that organization unanimously endorsed the "People's Peace Treaty" to end the war in Indochina.

Provisions of this "treaty" reflect Hanoi's proposals at the Paris Peace talks. There is in this "treaty" no provision for withdrawal of the aggressor forces of North Vietnam.

Many people who are unhappy with this war seem to feel that the YAF proposal is more realistic in that it recognizes that North Vietnam as the original invader and aggressor should not be favored in a treaty. Young Americans for Freedom feel that the use of the word "Treaty" could very well be in violation of the Logan Act.

Among the proposals of YAF is a statement of support of the

right of all peoples to be free to determine their own destinies. The subject of coalition government is described as imposition, an imperialistic move by any outside nation. Other points are treated in a truly humane and statesmanlike fashion. The YAF proposal concludes:

"Peace with freedom in Asia will be secured when the forces of imperialistic North Vietnam and its allies are withdrawn from the countries of Southeast Asia. Upon these points of agreement we pledge that we will continue the humanitarian objective of peace with freedom in Asia."

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FR. ALBERT SHAMON

Word For Sunday



"The harvest is rich, but the workers are few; therefore ask the harvest - master to send workers to his harvest" (RIII).

Vocations are dwindling. We leave to others to seek out the causes. When a ship is sinking, we do not analyze the chemistry of the water which floods it. We try to keep it afloat.

Jesus saw the harvest is rich. There are more souls to be saved than preachers to save them. Without workers the harvest will be lost.

In 1269 the great Khan of China, Kubla, asked the Polo brothers upon their return to Europe to urge the Holy Father to send one hundred missionaries to evangelize China. All the Holy Father could send were two missionaries, and even these never reached their destination.

Think of what might have been if the Holy Father had had the missionaries to send — a Catholic China with seven hundred years of Christian tradition! What a blessing to the world! But down through the centuries that has always been the story: God gives His Church golden opportunities — rich harvests — opportunities that are never reaped because the workers are few.

Today all kinds of strategies are being used to instill vocations. Our Lord gave us only one: "therefore ask the harvest-master to send workers to his harvest."

Our Lord said, "Ask" — that is, pray. But why pray? Because prayer is the expression of desire. Only the church that wants priests and religious will have them. Only parents who want them will have them.

The saintly mother of Cardi-

nal Vaughan made a holy hour every day before the Blessed Sacrament. Each hour was spent asking the Harvest-Master to call her children to the religious life. What was God's answer? All of her five daughters entered the convent; of her eight sons, six became priests; of these six, three became Bishops and one a Cardinal.

But a more fundamental reason for prayer for vocations is that only God can put into the hearts and minds of young men and women that extra "push" and "drive" that a vocation demands. The Greek word for "send" is the same word used to describe how the Holy Spirit "drove" our Lord into the desert to be tempted by the devil. It is the same word used to indicate the constraint used to "force" a sheep that delays unduly in answering the call of the shepherd. By prayer the same divine Power that drove out devils and pushed reluctant sheep into the sheepfold will drive vocation into the hearts of the young.

So why not start a prayer campaign for vocations. I wonder how many priests and sisters pray for children to succeed them. I wonder how many parents still add to the grace after meals the prayer: "Lord, infuse young hearts with vocations." I wonder just how many boys or girls who feel inclined to religious life pray every day to the Holy Spirit for guidance and to the Blessed Virgin Mary for protection, and receive the sacraments frequently.

Are you disappointed? I mean that the solution to the vocation problem is so simple. How often our stress has been on public relations, on Madison Avenue tactics. When all the while the reason for the decrease in vocations is a decrease in prayer.

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TRANT'S

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Page 4-A