

Editorial

**Vocations
... Your Part**

Commitment may be an overused word. Yet there is no other word for the life style chosen by those taking up religious vocations. And there can be no other word for pledges of support to these young men and women who are the hope for the Church continuing to exert its moral influence on an increasingly amoral world.

The second annual diocesan Prayer Campaign for Church Vocations is under way in the diocese and if it is as successful as the first it augurs well for the future of the Church at home in the diocese and across the world.

The drive seeks letters of support from all in the diocese for those studying for the priesthood, the Sisterhood and the Brotherhood. Last year more than 10,000 letters were received, pledging prayers and sacrifices for those in Church vocations.

With many pledged prayers and many more pledged acts of sacrifice, such as giving up smoking, we hope to show our young men and women studying for the religious life that they are not alone in their endeavors.

In a Pastoral Letter read at all Masses of obligation last weekend, Bishop Joseph L. Hogan said: "I pray that the Lord will inspire many faithful young men and women to give themselves in unselfish service to God through His people."

On Sunday, Sept. 15, parish priests will explain the goals and aims of the campaign. The following weekend all should bring to Mass their letters of "prayer commitment, good deeds and sacrifices," the Bishop's letter stated.

Never has such an easy pledge meant so much to so many in such a worthwhile cause. Last year's letters were read and re-read by seminarians and postulants throughout the diocese and served as a source of inspiration to all of those good people who have decided to devote their lives to God.

The commitment can be simple ("I will offer daily prayers" or "We will try to attend one extra Mass each week" or "We will say an extra prayer for vocations after each blessing at meals"); it can be a promise of good deeds ("I'll study extra hard and offer it up for vocations" or "I will try to control my temper"); it can be a promise of sacrifice ("I will fast one day each week" or "I will help my mother around the house every day").

These examples may suffice or you may want to write your own personal and spontaneous pledge. Do it. There can be no better cause.

Danger of IUDs

A coalition of women's organizations have filed a petition with the California Department of Health urging strict regulations on intrauterine contraceptive devices (IUD).

The women assailed "untested medical devices sold at enormous profit by large drug companies," according to Religious News Service.

The U.S. Food and Drug Administration recently reported 36 known deaths from IUD use and a survey by the U.S. Center for Disease Control showed that IUD use led to more than 3,500 hospitalizations in the first six months of 1973.

The irony is that the IUD may be completely unnecessary what with the growing availability and acceptance of natural family planning methods. Clinics guiding women through such planning are springing up and more and more groups have begun to promote natural family planning, including one in Rochester.

Oy Veh!

With Cyprus, the Watergate aftermath, inflation, trouble spots in the Middle East and Indochina, it would seem that President Ford already has every problem possible. Not so. Father John McLaughlin, the former president's priest, has announced that he is available for assignment to Ford.

Inflation a Moral Problem

BY EDWARD A. VEITH

Bluntly stated, our country's economy, its morals and ethics along with the only means of sustaining them — Christian Education — are all hell-bound on the coattails of inflation with no viable solution forthcoming from the political arena. It is maddening to hear prominent politicians rant about inflation, hear their asinine proposals for combatting it which, boiled down, only amount to more of the same. Evidently they don't even know what inflation is; or, what is more likely, they have become hirelings of big money where legalized thievery is the accepted norm.

Whatever inflation is in the minds of politicians, or in the public mind as well, let us take an in-depth look at its history since the early decades of the century. It is well documented in the Congressional Record — some of which follows in substance.

The stage was set for galloping inflation in 1913 when the Federal Reserve Act was passed in Congress over the heads of our best statesmen of the time. The coup was delivered on the day before Christmas eve when many members were home for the holidays. It was planned and financed by international bankers — mostly from abroad. Its first chairman of the board was James P. Warburg.

Excepting pocket coins, Congress had now surrendered all jurisdiction over the nation's money to private interests. Federal Reserve? There's nothing "federal" about it.

Since that day in 1913, our national debt has soared from \$2 million to a virtual half trillion which, by no stretch of the imagination, can ever be paid.

By what manner of reasoning do we permit a coterie of private bankers to create our money out of thin air; then lend it to us and to our government at interest — presently at usurious rates? Adding insult to usury, the government validates this counterfeit with the wealth and taxing power of the United States.

A routine example should suffice. In 1972 the government borrowed \$465 billion. When the notes expired in 1973 it owed \$487 billion. With what, pray, does it pay the difference, the \$22 billion interest charge?

The 16th Amendment was maneuvered through Congress to provide passage of the income tax law. Its purpose was to stem the tide of inflation by providing funds to service the national debt. It failed miserably in the face of simple arithmetic, and the national debt raced onward into the stratosphere.

Edward A. Veith is the author of *In the Wake of Inflation: Can the Church Remain Silent?* The subject matter of this article may not seem to be in the purview of a diocesan newspaper but Mr. Veith points out that when government and economics conflict with equity and justice, God's people have no alternative but to speak out. Inflation, while deleterious to nearly all Americans, is particularly harmful to the poor and to older citizens on fixed incomes. President Ford has termed it Public Enemy Number One.

Ironically, in return for our crushing tax burden, the Federal Reserve renders no service that Congress cannot provide for nothing — or comparatively so — under the first article of the Constitution which stipulates that Congress shall have power "to coin money, regulate the value thereof" (sec 8, par 5), and "to emit bills of credit" of its own. (sec. 10, par 1)

Prominent statesmen and industrialists have contended that "if Congress can issue bonds, it can issue money — both are promises to pay." Under the Constitution, Congress is obligated to emit bills of credit — interest free; pay them into circulation to defray government expenses; return them to Congress via taxation. Under the Constitution, no income tax, and certainly no national debt is normally necessary or justified. By keeping the volume of money geared to the gross national product, inflation is precluded.

How a free society can be held in ignorance, and enslaved by a system of sheer banditry is beyond comprehension. Let every freedom-loving American demand of his congressman the truth about inflation; and while he is at it, examine his own conscience. No, my friends, the price-wage spiral is NOT the cause of inflation; it is the result; it is the vicious and inhuman instrument by which an uninformed and thoughtless nation would restore their losses to inflation by plundering their fellow men, especially the unorganized and unsheltered poor of the lower income brackets.

In the world of free enterprise, drugs may be likened to the hardest of hard drugs. So reprehensible is the process that the American people have become totally addicted without even recognizing the pushers. Historically, its inevitable result has always been economic collapse, followed by a long and arduous return to common sense. There is, notwithstanding, an easier way: The Constitution of the United States plainly specifies it. All that is necessary is honest application of Judeo-Christian principles.

We have the solution. Let us be about it.

On Arms, Food And Politics

Editor:

I have been happy to read in the past few months several articles touching two vital issues: the situation in Chile, and the world food crisis. Because of their crucialness, I wish to highlight a few more considerations.

The first concerns the situation in Chile. One year after a military coup which included the murder of the constitutionally elected

President Salvador Allende, documentation continues to mount both through personal accounts and resulting from national and international investigating teams. The reality these reports bring: continuing arrests, deaths, disappearances, torturing, rigorous curfews, total censorship of the media, and still rising inflation.

Unfortunately, to both the takeover of Sept. 11, 1973 and these continuing reports of oppression and repression, the United States response seems to be insensitive. While during Allende's regime we had negated any but military assistance, the United States resumed on Sept. 12, 1973 economic aid in the millions of dollars. The Sept. 8 New York Times reports an eight million dollar campaign of the United States against Allende during 1970-1973. Today we continue a very tight immigration control which has admitted to our "land of the free" only 17 refugees from Chile.

Internationally, the week of Sept. 4-11 was observed as a week of solidarity with the Chilean people — with the 80 per cent who supported Allende and who today bear the brunt of the junta's oppression and violence. Indeed the whole month of September will find small groups and international organizations continuing to spread the word of the Chilean situation. How do we fit into this awareness and action program? In our schools and parishes, special units, workshops, conferences and liturgies should deal with the Chilean situation. Then knowing of the situation, we could join in writing to our own Congressmen and to the Chilean government in the name of human solidarity with our oppressed and suffering brothers and sisters in Chile.

**More Opinions
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The second issue is the world food crisis. Here, too, we have been alerted by more frequent articles in the past year. The National Freedom from Hunger Coalition has proclaimed the week of Sept. 22-29 as a week of national concern on this issue. Again, we need to set up study sessions; liturgies, etc. to keep alive our corporate concern, and motivate action.

Are we aware of a proposal by an ecumenical lobby group, Bread for the World, of three meatless days weekly? What is our response to this?

Have we in group even addressed our own mindless consumption patterns, realizing that very truly the U.S. economy patterns manipulate the lifestyle possibilities of the rest of the world?

In Bishop Hogan's message to us this past Sunday about prayer and works for vocations, he said that last year 10,000 pledge letters came in from the diocese. It is exciting to think of the impact of 10,000 letters to our Congressmen and committees exploring, deliberating and deciding policies on both U.S. aid and response to Chile's situation and world food crisis.

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