

'Overkill' Takes Its Toll Now

Although all the popes of the present century — and a litany of them before that — have made peace the theme of their pontificates and prayers, few Catholics have distinguished themselves as actual architects of a workable program for peace.

This is quite understandable because of the sheer massive aspect of the basic problem of our era — war and peace, global obliteration or survival.

Catholic students from five continents met in the nation's capital this week to probe the path to peace. They are representatives of Pax Romana, an international project little known in this country.

The stature of Pax Romana can be gauged by the fact that Cardinal Bernard Alfrink of Holland, Attorney General Robert Kennedy and Father Theodor Hebb of Notre Dame University spoke to the group.

Their messages stressed the need for students to prepare themselves now for the increasingly complex peace problem — peace between nations, peace between different races or ethnic groups within a nation, peace between religious denominations.

These were the three topics of the three noted speakers.

Cardinal Alfrink spoke on ecumenism — "one of the greatest needs of humanity." Father Hebb asked for "world-wide concern" for the underdeveloped nations "to create a new world on earth." Mr. Kennedy said a college education too often cushions the graduate from the needs of "less fortunate neighbors."

But despite every effort for peace — especially those made by the world's statesmen — the build-up of weapons continues.

No one seems to know for sure just what our annihilating power is. It is estimated, however, that our arsenal is twice that of the Soviets. Our capacity is put at between 25,000 and 60,000 megatons of nuclear blasting force — roughly equivalent to 80 tons of TNT for every human on the planet, enough to kill everybody countless times, as if once weren't quite enough.

Our strategists call this "overkill" or megacorpse.

What price do we pay for this "security"?

It runs into the megamillions of dollars. And all that we spend for overkill on doomsday takes its toll now in the lives that are blighted by poverty, ignorance and starvation because there is no money to ease these present ills.

Pope John in his encyclical Mater et Magistra deplores this massive dislocation of the world's wealth — \$400,000,000,000 spent in a decade for destruction, only \$10,000,000,000 for aid to developing nations.

If ever there was a perversion in values, here it is graphically proved.

Neither the pope nor any responsible spokesman for peace advocates scuttling our defenses but anyone with eyes to see and taxes to pay knows that ultimately there is a limit beyond which weapon-building is not just hazardous, it's ridiculous.

How halt the spiral? Pax Romana is looking for the answer. A lot more people need to start looking too. We better find the answer or we won't have eyes to see or taxes, or money — or even a world left to live on.



Patron of Japan

St. Peter Baptist—In 1597 twenty-six persons (twenty of them Japanese) were crucified for their Christian Faith at Nagasaki. St. Peter was the commissary of the Franciscan missionaries in Japan, a Spaniard by birth, who had previously ministered in Mexico and the Philippines. Five others of the martyrs were Franciscans and seventeen were lay members of the Third Order of St. Francis. The remaining three were Jesuits. All were canonized in 1622.

Major Progress Predicted at Council's Third Session

By JAMES C. ONEILL

Vatican City — (NC) — The outlook for the third session of the Second Vatican Council is that it should be the most productive session yet.

The productivity of the upcoming session of the Council, which opens on Sept. 14, can be logically expected for several reasons. Most significant is the fact that the 13 schemata, or projects to be acted on by the Council Fathers, have been heavily edited to make them clearer and shorter.

Secondly, much work has already been done. During the second session of the Council, six out of eight chapters of the schema on the Church were debated and discussion ended.

The three chapters of the schema on ecumenism have also passed the initial phase and four chapters of the schema on the bishops were also discussed.

Lastly, various new additions to the regulations of the Council have been made to deal with speeches which are repetitive or which present nothing new. These new additions are important because during the second session of the Council, its progress was slowed greatly by speeches that continued to go over the same ground that had already been extensively covered.

The first matter of business on the Council floor, after opening ceremonies on Sept. 14, will be the schema on the Church.

Since the first six chapters were voted on and sent back for revision during the last session, only two final chapters will be discussed on the floor. Amendments on the first six chapters will be introduced during the discussion, but the amendments themselves are not subject to discussion and the Fathers will be asked to either approve or reject them.

The first of the two final chapters deals with the vocation to holiness within the Church and the union of Christians with the Church in heaven. The second deals with Our Lady in the mystery of Christ and the Church. The chapter was added to the schema during the second session after the Fathers voted to include it within the schema rather than treat it as a separate schema.

As it stands, the schema on the Church consists of 220 pages.

Among important matters in the schema is the concept of collegiality, that is, "the college of bishops," of the relations of bishops to the pope and of the pope to the bishops within the divine structure of the Church. During the last session of the Council, this relationship became central points of discussion.

At one point a sort of "straw vote" was taken. It had no legislative effect but it did indicate the prevailing opinion of the more than 2,200 Fathers taking part.

By an overwhelming majority the Fathers approved of the concept of collegiality; i. e., that all bishops are to be considered members of the body or college of bishops and that that college of bishops succeeded the office of the Apostles and share with the pope in the governing of the Church.

While the text and the revisions as drawn up by the Theological Commission still remain under the seal of Council secrecy, people with access to their report that the majority of the Fathers will be pleased with the amended text and particularly with the section dealing with collegiality.

Another matter of business to face the third session will be reconsideration of the schema on ecumenism. This schema, which originally had five chapters, was divided during the last session. The first three chapters were introduced for discussion on the floor. They deal with the general principles of ecumenism within Christendom.

Two amendments which would permit the states more say in certain aspects of its administration were voted, upon agreement of Democratic leaders. There was a stiff fight, led by Southern Democrats, to allow

the text of the other two chapters never reached the floor during the session and therefore were not discussed.

Since the three chapters of the ecumenism schema have already been discussed, Council Fathers will vote on the amendments proposed. The two other chapters — on the Church's relations with the Jews and on religious freedom — are now termed "declarations" and will be presented for discussion and vote.

Reports have been frequent that the former chapter on the Jews has been altered and authoritative sources confirm that

the text of the "declaration" to be presented during the third session will differ from the text of the original chapter. However, they also point out that the text is only presented for the sake of discussion and the Fathers themselves have the right to make any changes they think necessary. On the other hand, the text on religious liberty has been clarified to express the issue even more boldly than it was in the original.

Next on the agenda is the completely revised schema on Revelation. This document was prepared after the first draft was ordered withdrawn by Pope John XXIII during the first

session in 1962. Many of the more advanced biblical scholars still find the new document objectionable, but other experts feel sufficient support could be found among the Fathers to approve a radically different document.

If work is completed on all the foregoing, the Council Fathers will pass on to considering the schema on the lay apostolate and even possibly the one on the Church in the modern world. However, it is generally agreed that it is unlikely that work on these last two will be completed unless the council sits longer than it has in the past.

No closing date has been established for the third session and it is possible that Pope Paul VI may see the Fathers to stay on in Rome longer than during past sessions to complete more work.

Even if the session is not extended to the month of October, the work of the Council is great. If the Council Fathers complete all work on the schemata on the Church, on the pastoral duties of bishops and on ecumenism — to say nothing of making significant headway with the schema on Revelation — then the third session will have left behind it a legacy of immense importance.

'Better World' Rooted in Service to Others

Washington — (NC) — Father Giacomo Lombardi, S.J., is a man with close-cropped silver hair, youthful, mobile features that belie his 56 years — and an idea.

The idea is "community." And the way he seeks to spread it is the Movement for a Better World.

"The question of the future is between communism and community," Father Lombardi says.

And, again: "We have gone too far in reducing the Christian religion to a vertical relationship with God. This is good but it is not the whole of Christianity. Our God became Man, and if we do not love our fellow man we do not love God."

Here on a U.S. tour, the dynamic Italian Jesuit told a press conference some of the key concepts that in 12 years have made him one of the best known figures in the Church today and have spread the Movement for a Better World to 20 nations.

In many ways, the story of the Movement is the story of Father Lombardi himself. Born in Naples, March 28, 1908, he was professed as a Jesuit in 1928 and ordained a priest in 1936. He took doctorates in philosophy, letters and theology, and during the wartime years conducted popular conferences at Italian secular universities.

In the immediate postwar period his mission expanded and he began speaking to large crowds in city squares and stadiums. Before the crucial election of 1948 that turned the tide against communism in Italy, he traveled the length of the country preaching his message of "community" and service to others.

In 1950 Father Lombardi conducted a national radio mission in Italy that ended with Pope Pius XII celebrating Mass over a nationwide radio hookup.

with 20,000 Italian patients participating.

The Movement for a Better World, officially got underway in 1953 with the encouragement and blessing of Pope Pius XII. Since then Father Lombardi has carried his theme to 20 nations in Europe and the Americas. Some 800 bishops have attended Better World retreat-like conferences.

A U.S. headquarters has been established in this city. Following his American visit, Father

Lombardi will go to Ghana to promote the Movement there. Next winter, at the request of Indian Church officials, he will visit India to introduce the Movement to that nation.

The core of all this activity is a basically simple idea but one with many ramifications: that Christianity does not fulfill itself unless it stresses its social dimension — the relationship of man to man that breaks down barriers of race, class, nationality.

Too many Christians, Father Lombardi told his press conference here, think that "to be a Christian is to go to church on Sunday." They see only what he calls the "vertical" aspect of their religion — a God-man relationship — and overlook the "horizontal," man-man relationship.

One reason for the success of communism, he believes, is that it has recognized the human yearning for "fraternity" and attempted to use it for its own ends.

By contrast, the Movement for a Better World "removes" those conditions which breed communism. It offers men "their dignity as sons of God and brothers of one another, seeking to improve relations between members of the human family — between classes, between races, between nations, between vested interest groups — seeking to reorganize every structure of society along the lines of social justice and brotherly love."

The Movement is not a direct action group. It seeks to achieve "a conversion of the soul" and to "change the atmosphere" among Christians, rather than to fight for specific objectives and programs.

Its organizational structure is correspondingly loose, although, Father Lombardi said, efforts are now being made to tighten this up enough to insure its continuance when he is no longer on the scene.

But all this does not mean that the Movement is vague and amorphous, he contends. On the contrary, he believes that it has very definite "applications" through the impact which those whom it influences will bring to bear on such issues as social justice, ecumenism and race relations.

"If we begin to understand and live our religion in the sense of community," Father Lombardi concluded, "we can transform the world."

'Good Will' Can Solve Theology Stalemate

Rome — (NC) — Russian Orthodox Metropolitan Nicaeanus of Leningrad has stated that one of the principal ideological disputes between Orthodox and Catholics, the doctrine of the procession of the Holy Spirit, could be settled "with a little good will and the help of theologians of both sides."

In an interview in the Rome newspaper Il Quotidiano, a Catholic Action daily, Metropolitan Nicaeanus urged Orthodox-Catholic collaboration in theological matters.

He described the meeting between Pope Paul VI and Greek Orthodox Patriarch Athenagoras last January as a contribution to "the launching of good relations between the two Churches after centuries of separation and isolation."

Interviewed in Leningrad, he said the problem of the procession of the Holy Spirit "still remains to be solved."

This controversy, ever whittled the Holy Spirit comes from both the Father and the Son

(the Catholic position) or simply from the Father (the Orthodox position), was apparently smoothed out by representatives of both sides at the Council of Florence in 1439, but it soon burst out again. It has been a principal point of difference between Catholic and Orthodox ever since.

If this apparently academic problem could be settled with "a little good will and the help of theologians of both sides," it would topple one of the chief obstacles to Orthodox-Catholic reunion.

When asked to state the terms of the dialogue between Catholics and Orthodox, Metropolitan Nicaeanus replied: "Last year at the second Pan-Orthodox conference at Rhodes, we decided to undertake dialogue with the Catholic Church, but we have not yet fixed in explicit terms what matters are to be dealt with. This platform will have to be decided through agreement among representatives of all Orthodox communities."

Churches Share in Poverty War

Washington — (RNS) — The Senate passed by a 2-1 margin President Johnson's anti-poverty legislation after fighting off for 10 hours efforts to add straggling amendments to it.

Only \$15 million was trimmed from the \$47.5 billion measure, passing by a 62-33 count.

Thus, the first bill with 100 per cent Johnson authorship was passed since he took office last Nov. 22. A fiscally conservative House is expected to win passage in a similar vote, for the most part along party lines.

Two amendments which would permit the states more say in certain aspects of its administration were voted, upon agreement of Democratic leaders. There was a stiff fight, led by Southern Democrats, to allow

the states more rights in implementing or delaying the program.

ONLY TWO prevailed. Under Title I, a governor would have the right to veto Job Corps camps in his state on 30 days' notice. Under Title II, governors also could hold the veto right over assistance to private organizations, non-profit or otherwise, in the so-called community action program.

It was this latter action that would pose a major test for religious agencies and individual churches, which, as a non-profit activity, would carry out many of the community action programs.

Under the Employment Opportunity Act of 1964, church-sponsored programs in educa-

tion, job training and related activities could be eligible for funds, provided they were carried out on a non-sectarian basis.

The governor of any state would have the final say as to which groups would be allocated funds for carrying out such programs.

One area where difficulty might result is in providing education health care and other assistance for migrant laborers, many of whom are American Negroes. Most work in one of these 1 million laborers is carried out by church-related organizations.

In some areas there is resistance to migrant workers because they depress the price labor can command, with some native residents hard-pressed to

find jobs supplying adequate income.

Some observers saw possible controversy in the field of education. Church groups carrying out vocational and educational programs would be eligible in many cases to augment the provisions of the bill in the absence of some communities of other agencies.

This would also apply to Roman Catholic schools, providing all such programs are purely non-sectarian in nature.

Should controversy arise, a governor might find it politically expedient to rule in favor of a secular provision instead of a church-related program. The title appears to give precedence to municipally-sponsored activities.

Two-Part Pakistan, 20th Century Anomaly

By DR. GARY MacLAIN

Pakistan—Among all the freakish consequences of the precipitous ending of the colonial era after World War II, there is no more curious anomaly for the twentieth century than Pakistan.

The fifth most populous state in the world (after China, U.S.S.R., and United States), it consists of two parts separated from each other by 1,100 miles. The larger to the west of India, running north and south from the Indian Ocean to Afghanistan, Soviet Russia and China.

On the other side of India, and bordering Assam and Burma is the smaller but more densely populated segment which contains nearly half of the state's 95 million people.

Poverty and ignorance are abysmal. Illiteracy is more than 80 per cent. There is one doctor for every 15,000 people (one for 770 in United States). The caloric availability of 1,810 per inhabitant is far below the minimum standard established by the United Nations to maintain health.

The two parts of Pakistan are not bound to each other nor distinguished from the

adjoint parts of India by race, culture, historical experience or language. Neither is there any community or complementarity of their economies. Pakistan exists for one and one reason, namely, the Muslim religion professed by about three quarters of the inhabitants when the state was created in 1947.

This proportion is much bigger today through the subsequent flight of some ten million non-Muslims to India and their replacement by some seven million Muslims from India.

Like the other Moslem states which have entered the comity of nations since World War II, Pakistan has had difficulty in reconciling the Islamic concept of a theocratic state with the principle enunciated by the United Nations that the rights of the citizens are not affected by his religious allegiance. Its early attempt to create at least partially democratic institutions ran into a stone wall. Conservative Islamic elements had an absolute control of public opinion and they insisted on imposing their notion of a society in which the non-believer would enjoy at best a precarious toleration.

As in other Moslem states, the solution was found in a military dictatorship which communications. It has not yet solved any

imposed an iron control on the media of the basic problems, ideological or economic, but it keeps substantial order and curbs the extremes of fanaticism.

The tiny Catholic minority of about 300,000, although too small to be politically significant, did not escape its share of pressures and tribulations. Today, however, it has reached a satisfactory equilibrium, as I was assured by Archbishop Cordeiro, first Pakistani Archbishop of Karachi, when he received me recently in his modest home.

Pastoral work for the Catholic community can be conducted freely, and there is no objection to a quiet radiation of Catholicism among non-Muslims. Accordingly, while growth of the Catholic community is mainly by natural increase, there is also a gratifying number of conversions. Adult baptisms in a recent year were 13,650, more than four per cent of the entire Catholic population.

Pakistan recognizes its desperate need to expand education in order to improve living conditions, and it welcomes the contribution which Catholics are making. The country has more than 450 Catholic schools with 775,000 students. The population of non-Catholic students is particularly high at the upper levels so that the Catholic

high schools and colleges provide a direct service to the whole community.

Artificial though the basis for the state of Pakistan may seem, there is no likelihood of any kind of federation with India, even against the massive Chinese threat to the sub-continent. The emotional split between Pakistanis and India is such as to destroy all reason. All of the help they have received from the United States, for example, is being forgotten, because of the support we have given India to attack her defenses against China. All our heirs is the perjury of the United States for arming Pakistan's enemy.

This violent reaction to every imagined slight provokes the non-Muslim population from ever feeling quite secure. The precariousness of the balance was again demonstrated recently by the chain reaction to the disappearance of a venerated relic, a hair of the Prophet's beard. Though the incident occurred in Kashmir, rioting soon spread to distant East Pakistan.

Tens of thousands of peasants, most of them Christians (mainly Protestants), were forced to flee through the jungles to refuge in India. Such violence inevitably provokes counter-violence. Our lives are in the shadow of a smoking volcano.