

Is World Poverty Our Problem?

Catholics, like fellow Americans of other Christian denominations, will rummage through closets for clothes for the world's needy this month — a prelude to our Thanksgiving Day dinner.

"We are a Christian people whose institutions suppose a Supreme Being," Supreme Court Justice Douglas once told us. It's a great satisfaction to know, by decision of our nation's top court, that we are Christians and that we include God in our way of life. He is obviously pleased with the arrangement too — look at our influence.

Most of the rest of the world, however, isn't so lucky.

Most of the world's people are conceived, born, live, love, suffer and die in a bedroom dwelling where every body else in the household sees everything they do.

Half the people in the world are hungry and two thirds of them grow along on an inadequate diet and horrible housing conditions — but fortunately not all.

That's why we are so glibly every year about sending those people our old clothes.

This is not meant in any way to be a criticism of the true generosity of those who give such items of package their for shipment — such gifts give at least some relief to the two billion people who grind out their lives in brutalizing poverty.

The indictment is on us all who let the status quo continue which does out the World's Wealth in dollars to millions but lavishes tons of abundance on the few.

Bishop Kearney and Bishop Casey and the World's Catholic bishops at the start of the Vatican Council in 1962 said, "United here from every nation under heaven, we carry in our hearts the anxieties of all people, the sorrows, desires and hopes. . . Our concern is especially for the humble, the poor, the weak; in keeping with the example of Christ, we feel compassion for the throngs who suffer hunger, misery and ignorance."

This is the echo of the sympathy of the Saviour who said, "I have compassion on the multitudes — the Saviour who identified himself with the poor and counted as done to Him what we do to them."

Why then haven't we Catholics heard the latest voice of the Lord and our bishops clearly? Why do we still so comfortably glide from year to year while the Lord pleads for our mercy from moment to moment?

Our once-a-year closet cleaning operation and the springtime relief collection is indeed a massive work of mercy which provides urgent help to 40,000,000 people in 70 countries, a program of aid valued at over \$170,000,000.

Great as this may seem, compare it with our nation's gross national product which last year was \$580,000,000,000.

Despite little popular support and against formidable super-patriotic opposition, President Johnson dared ask for only two billion dollars for outright foreign aid — percentage-wise far less than the two-bills the average man gives to a parishioner.

Much loved Pope John in his much ignored encyclical Mater et Magistra said economically advanced nations had a duty to help developing nations, a duty, he said, which is "demanded by human solidarity which binds all men together as members of a common family."

He wisely pointed out that emergency assistance is needed of course.

"However," he explained, "the underlying causes of poverty and hunger will not be removed in a number of countries by these means alone. . . To effect a remedy, all available avenues should be explored with a view, on the one hand, toward instructing citizens fully in necessary skills and carrying out their responsibilities, and, on the other hand, toward enabling them to acquire the capital with which to promote economic growth by ways and means adapted to our times."

This means the scriptural "cup of cold water" is to be translated into modern terms of tractors, tools, trade schools and technicians.

It is interesting to speculate what would be the impact of American Catholics on world opinion if instead of just protesting "The Deputy" or eloquently demanding "equal aid" for their own schools they marshaled their forces to end once and for all the blight of world poverty.

That hope in our day is not a vain one.

As a matter of fact, God has put that hope in human hearts. It will come true if we are willing to make it so.

If you want to be spurred on in this direction, read the current issue of Commonweal magazine which includes articles by James Norris, the U.S. Catholic layman who is an auditor at the Vatican Council, and Father Edward Duff, a Council news correspondent. Bill Ell, Father Arthur McCormack who is also in writing the Council's present schema of the Church and the World; Barbara Ward, noted English author, and Monsignor Pietro Pavan, a consultant to the Holy Office and an advisor to Pope John when he wrote his encyclical Mater et Magistra. They have teamed up to write an issue whose theme is "World Poverty and the Christian."

—Father Henry Arell.

Supreme Authority of Pope Said Necessary in Church

Vatican City — (NC) — Pope Paul VI vigorously defended the Church's exercise of authority during his regular weekly general audience in St. Peter's basilica (Nov. 4).

Asking what impression comes to their mind when people gather for a papal audience, the Pope answered, "Authority." He noted that "everything here speaks of authority. The keys of St. Peter are everywhere. The very composition of this meeting is evidence of the organic and hierarchic structure of the Church."

"The presence of the Pope, of the visible head of the Church, strengthens this impression, reminding everyone that there exists in the Church a supreme power which is a personal prerogative, having authority over the whole community gathered in the name of Christ."

"It is a power which is not only external but which is capable of creating or resolving inner obligations for consciences; one that is not left to the optional election of the faithful but which is necessary for the structure of the Church and which does not derive from the Church but from Christ and God."

How Ukrainian Fields Won His Freedom

U.S. Editor, Link between Rome and Kremlin

New York — (AP) — The role of prominent American magazine editor played in the release of Ukrainian Archbishop Josyf Slipyi of Lvov after 10 years of Siberian imprisonment has been told for the first time.

In an article in the Saturday Review of Literature, which he edited, Norman Cousins disclosed that the magazine's editor-in-chief, who was Slipyi's friend, had written to the Soviet government in the name of the magazine's publisher, the new Soviet Soviet Press.

He recalled that in December, 1958, he had made a trip to Moscow to see "confronted with fellow countrymen, and with understanding of the role of church leaders who felt the same might be expected for helping the possibility of enjoying religious freedom inside the Soviet Union."

"In particular," he said, "the editor of the magazine was to write the Soviet government, head of the Ukrainian Orthodox Church, . . . At that meeting, Dec. 7, 1958, . . . I was authorized to say that Pope John was hoping that the magazine might be able to help in the release of some of the prisoners."

Mr. Cousins, whose article also appeared in the magazine with Archbishop Josyf Slipyi, 1958-1960, which he gave the Communist leader an advance copy of the Russian of Pope John's "Forthright" and "The Church's 'chute' leader" were.

At the second meeting, he reported, he brought up the case of Archbishop Josyf Slipyi of Lvov, Czechoslovakia, who was then still under government-imposed restriction. After having been banished from his See in 1951.

Mr. Cousins referred to the Ukrainian Archdiocese as Bishop Josyf Slipyi, and to the rank of Archbishop and recently Pope Paul conferred on him the special rank of "major archbishop" which gives him status equivalent to that of a patriarch. He now resides in Vatican City and has been with the second and third sessions of the Second Vatican Council. He will preside with thousands of apostles when he addresses the Council for the first time in October.

Mr. Cousins also referred to the "Ukrainian Rite Orthodox

Church." The correct title is the Ukrainian Rite Church, it is one of the so-called "Uniate Churches" in communion with Rome, but distinct from the Eastern Orthodox Church which does not recognize the Pope's authority.

The editor reported Mr. Slipyi's story at the 1958 meeting that he would like to do a special feature on the Ukrainian Rite Church and that he had a personal regard for Slipyi. He stated that the release of Archbishop Slipyi would have the opposite effect.

Asked by Mr. Cousins to explain the Soviet leader's attitude, the editor said, "The situation is complicated. There would be big headlines saying the bishop was released by the West. This would not exactly help the cause of improved relations."

Mr. Cousins said he replied

that it was his understanding that Pope John was not beyond the release of Archbishop Slipyi for propagandist exploitation, but was genuinely concerned about his health and well-being and hoped that he would be freed as a matter of basic human justice.

"The Chairman" he wrote, "proceeded to expound on the case of Bishop Slipyi for almost an hour. He stated the long history of rivalry between the Ukrainian Rite Orthodox Church and the Russian Orthodox Church. He spoke about Bishop Slipyi's personality, Metropolitan Sheptytsky, who died the chairman said, under circumstances that suggested his departure from the world had been unceremoniously snatched, although he did not say by whom. In any event, he said the bishop had been imprisoned for good and sufficient reason."

Mr. Cousins said he told Mr. Slipyi that his purpose was not to argue the bishop's release but to express the hope that the Vatican would do what it could.

"Various officials were present," he said, "and they were all in agreement. They agreed that the bishop should be released as soon as possible. They agreed that the bishop should be released as soon as possible. They agreed that the bishop should be released as soon as possible."

Mr. Cousins reported that several weeks later he had written to the Soviet government a letter from the magazine's editor, the new Soviet Soviet Press, which stated that the magazine's editor-in-chief, who was Slipyi's friend, had written to the Soviet government in the name of the magazine's publisher, the new Soviet Soviet Press.

Mr. Cousins said he had personally communicated with Father Felix Medvedev, O.P., president of the Free Press University in Rome, who was then in the United States. He stated that Father Medvedev, who subsequently played a liaison role in negotiations between the Vatican and Moscow, immediately conveyed the good news to Vatican officials.

"The Vatican, he said, drew up a plan for Archbishop Slipyi's release and the plan, which called for the bishop to be flown to Vienna and then to Rome, was approved by the Soviet government."

Mr. Cousins said the plan was successfully carried out within a week. The bishop was brought to the Vatican, where Pope John, Slipyi's friend, greeted him and told him of his joy in seeing him reunited with his Church. Following this meeting, the bishop was transferred to a secret retreat some miles outside Rome. He reported that he was allowed to see his family in the States. It was only after the bishop arrived at his secret retreat that the news of liberation was released.

This, however, was not the end of the story, according to Mr. Cousins. He said the day following the announcement of the bishop's release he received a telephone call from Archbishop Josyf Slipyi drawing his attention to a news story headed, "Bishop Tells of His Torture."

"He asked me," Mr. Cousins wrote, "if I would care to make any statement concerning what appeared to be a breach of good faith. I said I did not direct knowledge of what had happened."

He said, but I was absolutely certain that the bishop would be released. The Vatican would do what it could and find out what it could.

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Christ in His Poor Pleads for Our Help

My Dear People: As we prepare for another Thanksgiving Clothing Collection, the words of St. Paul in today's Gospel seem especially timely. In this stirring exhortation to Christian charity, St. Paul says to us, as he said to the early Christians, "show yourselves thankful."

Each year since 1949 I have asked you to share your usable clothing with the needy of the world. I can say that your response to my request has been a thankful one, and a most generous one. Only God knows how many thousands have been enabled thereby to give thanks again, because you were grateful of Thanksgiving time.

But because Christ in His poor still pleads with us for help, may I ask that again this year you take your gift of usable clothing to your own parish collection center at the same time placed by your pastor. Your gift will make your Thanksgiving Day that much happier, and your Thanksgiving prayers will be that much more blessed.

With a blessing, I ask

Your Devoted Shepherd in Christ,

James E. Kearney
Bishop of Rochester

Where Does Religion Fit in Today's World?

By GAIL MACDON

What, I am constantly asked, struck me most as I circled the globe? My answer came myself each time I forlornly tried to find something to impress and surprise me in the overriding and universal importance of religion in world affairs. It is the full, even the transcendental meaning in religious terms for each man of his relations with his Creator, but the practical impact of religious belief and attitude on the actions and commitments of men and nations.

We in the West make our international judgments and conduct our international relations on the premise that religion is irrelevant. It is a stupid and empty error.

The national rapprochement of Catholics and Protestants in Western Europe, encouraged by common wartime suffering, is important not only for its promise of a permanent union of Christians. It is a basic element in the present European situation. It is the concrete reality of the Common Market which has been formed. As it progresses, it will permit abolition of the barriers at the extreme, Spanish to the south, Italian to the west, Scandinavian to the north.

France and Germany, with strength of old divides in Europe, are making the new friendships. We in America are making laudable efforts, military, economic and political, to retain the progress towards unity Europe has made and we are encouraging the initiatives. I am convinced, however, that our con-

stitution will become far more effective as we promote the movement for Christian unity, starting right at home.

Similarly, the demand of Pope and Protestants is important for as not only at Christian but as citizens of the world's most powerful nation. Orthodox, long ignored as a quiet survival, is proving not only to contain unsuspected internal dynamism but to occupy vital strategic positions in today's geopolitics.

Thus, Orthodoxy is by far the most important religion in the Soviet empire. Not only is its voice not stifled internally, but it is heard across the Curtain. The dialogue with the outside conducted by Russian Orthodox observers at the Council and representatives at Pope-Orthodox conferences, as well as through other contacts with Orthodox churches abroad, unsatisfactory though it may be in many ways, is one of the most important non-official exchanges between the two worlds.

We may suspect the motives of Lenin and must evaluate the intent of his revolutionary declarations. But we can hardly doubt the persistent reality of religion in the Soviet Union. Of if we are really doubt it, it is only because of our ignorance of the reality of the situation of conscience, going as among Russia's top leaders over the failure of their every tactic and technique: persecution, iteration, coaxing, cajoling, persuading, ignoring. They themselves have assembled the main elements in the 17,000-word report of Leonid Rostovtsov, Illich, chairman of the ideological committee of the Communist Party's central

(disorder) and former editor of Pravda, published this January.

Our evaluations of the Cold War tend to be very primarily on the Soviet-Chinese axis. In recognizing this, they argue, we neglect our position. That is, it is perfectly logical. But my study of the Illich Report and a host of observations and dispatches in Europe and Asia convince me that religion remains the true Achilles' heel of Communism. That Communist system is founded on a faith, of which it is a basic dogma that religion is reactionary and must wither away in a Communist climate. This Communist faith is the greatest hard fact.

Religion in the Soviet Union, as Illich says, is not a religion. It is a religion. And it is not withering away. But the Communist faith, like any faith, is brittle. If the believer becomes convinced that a single dogma is false, he must end by rejecting the whole of which it forms a part.

It is no secret to the leaders of the Western world that since 1955 a wave of anti-religious persecution, as savage as any under Lenin of the early Stalin, has been sweeping Russia. This year's Conference of European Catholics has again documented the fate of Jews in Russia. A committee of Catholics, Protestants and Orthodox has been formed in France to spotlight the situation of Christians behind the Curtain. Its function is not to stir but to further the already widespread anti-Communism. On the contrary, the members are all known for their dedication to dialogue, to lowering of tensions, and to coexistence.

What they want to do is to use the faith creatively. All believers — but in particular the Christians, Jews and Muslims who are the main victims of the persecution — have a common faith in a common God. This common faith is their strength.

In such effect the Orthodox occupy a key position inside Russia, they alone can raise any protest. And though they have to speak cautiously, they do speak.

Four years ago at a disarmament conference, Patriarch Alexia II protested against continuing attacks on the Church. Last year, a group of Russian Orthodox appealed to the Orthodox Patriarch of Constantinople and Antioch to help them in the "bitter persecution" to which "Anti-Christ" had subjected them since 1958. To strengthen Orthodox around the world is thus to promote religion in Russia and hasten the withering away of Communism.

It is not only the utilization of the West of the revival of freedom in Russia; however, that religion is a value we have neglected. In the less developed world, religion plays a still bigger role in social and political organization and even in economic life. The Near East, in Africa, in the Indian subcontinent, in Japan and elsewhere, it is often a decisive and dynamic force.

Nevertheless, if we understand the power and significance we could in our foreign policy plan use it positively and creatively. By letting as though it wasn't there or didn't matter, we are stalling our efforts and wasting much of our contribution to world development.



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Orthodox Vitality
Rhos, Greece — (RN) — An historic meeting of the Orthodox Churches of the world gets underway at Rhodos, Greece. Summoned by Ecumenical Patriarch Athenagoras to weigh methods of conducting a dialogue with the Roman Catholic Church, 14 Churches gathered for the third Pan-Orthodox Conference.