



People of God

Sister Maria Teresa Quevedo of Madrid, was a typical modern girl when she decided to join the Carmelites of Charity in 1947. The young nun was only 20-years-old when she died in the convent after a long illness marked by severe suffering. She retained, however, an heroic spirit of amiability which she attributed to her spiritual kinship with the Blessed Virgin Mary. The story of her life was recorded by Sister Mary Pierre, R.S.M., in "Mary Was Her Life", published by Benziger Brothers. Her cause for beatification has been introduced to the Sacred Congregation of Rites.

New Moral Issues In Complex Cities

The complexity of city life was the topic for several speakers this week.

Bishop Kearney, in his talk to jurists and law enforcement officers at the annual Red Mass at St. Joseph's Church, said one of the questions that has no easy answer is: "How far may mercy go, how far must justice come?" He recommended "a course of restraint and moderation" in dealing with those who are convinced their rights are violated but who act contrary to the law.

The Bishop stressed, however, the need for respect for law and order which he described as "one of the sanctified traditions of our country." To disregard lawful authority, he said, "leads straight to anarchy."

It is in the critical balance between freedom and fear, between justice and mercy — "the Scylla and Charybdis" of the legal profession — that God's help is so urgently needed, the Bishop stated.

Similar difficult moral questions confront other citizens also, said Monsignor George G. Higgins in a talk to the Conference on Christian Approaches to Defense and Disarmament of the Council on Religion and International Affairs, at Warrenton, Virginia, this week. He enumerated some of these problems, both theoretical and practical:

- "What should the Church teach about modern revolutionary change?"
- "How should the Church as an institution act in revolutionary situations?"
- "What should be the attitude of Christians toward the deep-rooted — often violent — changes taking place around them?"

Such questions, Monsignor Higgins said, pose a dilemma for the Church. He declared: "The Church cannot cast its lot unconditionally with revolutionary forces which threaten the institutions and values for which the Church exists, nor can the Church, on the other hand, adamantly oppose revolutionary change."

Difficult and frustrating problems of revolutionary change cannot be avoided, he continued.

"Millions of Christians are involved on many sides of revolutionary confrontations, and many more millions of non-Christians are watching the reaction of Christianity to revolutionary change to see what Christianity really means," he said.

Failure to meet the challenge of involvement in revolutionary change "is to court the most fatal of modern condemnations, that of 'irrelevance,'" Monsignor Higgins said.

At another meeting, that of the International Catholic Charities Conference, Archbishop Patrick A. O'Boyle said in Washington:

"The city has been made for man, not man for the city. All of its physical and economic and political dimensions, therefore, must be directed to that larger purpose of promoting the inner and outer life of man, for whom it is made. The city is not primarily a place of business, or industry, or government; it is the living organism for the fullest expression of man's capacities for living and learning, and for serving God."

He also stressed that as "God intended the earth and all it contains for the use of man," all things essential for decent and happy living — housing, employment, health services, open spaces for creation, and special family and social services — must be available for all."

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What Ever Happened to Pope John?

John XXIII has now been dead for three years. He lives on as the Pope of the Council.

The human race in general regards him as a great-hearted lover of men: Christians as a saintly, fatherly soul who represents the new spirit in the Church.

But do these two images coincide? And can we say that they do the great pope justice? Do they amount to more than kindly recollections of a well-loved personality? Indeed are they not camouflaging for an attempt to dispose of John XXIII with a few words of praise?

Is he to be quietly shelved, to the gratification of those who sighed with relief at his death, blessing God for staying the frivolous hand that had already given such scandal, just as it was about to do more damage? Are we still faithful to the spirit and the hopes of Pope John?

Cardinal Lercaro on Pope John

Among those who are worried about this matter is Giacomo Cardinal Lercaro, one of the four Moderators of the Council. He is a distinguished churchman who can read the signs of the times. He has an almost prophetic vision of a new unity among the Christian communions, and has stoutly defended the greatness and dignity of the Eastern Orthodox Churches.

Many wonder, as he does, whether our idea of Pope John is not beginning to split into two handy, disconnected halves: one half, a saint in the sentimental manner of repository art and pious anecdote; the other half, a salesman-offering the Church at bargain prices without regard for the whole truth.

Were there any substance to this idea, the consequences would be portentous: as a saint, John would have nothing to do with the course history will take in the future; and as a man who renewed the Church in effect by accident, he were best passed by in favor of a more prudent policy. In fact John would have had his day.

A study by Cardinal Lercaro, published in Italy, bluntly asks: What was this John? Was he a genius born of mediocrity? Was he only a man with a guileless heart, a childlike soul in the manner of the Gospel, quite without the learning and experience called for by his high office?

Many a Christian, of course, would do well to follow such an example, living in evangelical simplicity, the docile instrument of the Holy Spirit. But the question, whether John XXIII was a passive instrument of that kind, or whether he did not contribute something of his own, enlarging on the initiatives of the Spirit and embodying them in permanent decisions.

The holy pope himself said, "It seems to me that I am an

empty sack which the Holy Spirit has a way of filling with his power." The first part of this statement, at least, would apply to anyone, considering the poverty of us all when compared with God and his Spirit. But historical accuracy compels us to admit that John's "sack" was by no means empty, that in fact it brimmed over with precious knowledge and experience gathered in the course of a long life. This fact, being far too little known, has been given far too little consideration.

Cardinal Edward Mooney, Rochester's fourth bishop, once remarked, "There's nobody so dead as a dead priest, except a dead bishop." and it is doubly true of a dead pope — particularly Pope John XXIII who is steadily fading into the background, as is the spirit which characterized the Catholic Church during his pontificate. One prelate who commented on this "de-aggiornamento" was Cardinal Giacomo Lercaro of Bologna, Italy, who acted on Pope Paul's recent suggestion that bishops retire at least by the age of 75. Herder Correspondence magazine quotes the accompanying article from Ruhwort, the newspaper of the Essen diocese in Germany.



Energetic Cardinal Lercaro is to retire at 75 as Pope Paul suggested recently to bishops and pastors.

But to go into the matter with any care is to discover that the Pope's intellectual background was deep, solid, and well-balanced. He had meditated on Scripture, the liturgy, the Fathers, the founders of religious communities, for so many years, had so faithfully conformed his life to them, that they were second nature to him: whatever he thought or did was instinct with their spirit.

But the total view of things that he had as a result remained largely unknown until the day when he was called to the Chair of Peter and, instead of going on as the patient, intelligent disciple, had to become the teacher and shepherd of Christendom. Then the waters dammed up inside him began to flow forth. He was moved to take those unexpected decisions that a lesser mind would have shrunk from in alarm.

When the choice of the Sacred College fell upon Angelo Roncalli they hardly guessed



Pope John began his history making pontificate when he was 77. His death in 1963 was taken by some churchmen as an end to turbulent chapter in Church's life. Photo shows prelates at his funeral.

What Alliance for What Progress?

By GARY MacEON

The United States has reached a new extreme of self-deception with President Johnson's unctuous claim that the Alliance for Progress in its fifth anniversary is on target and on schedule. Nothing could be further from the fact.

Let us put aside for a moment the desirability of the program. Let us stick simply to the commitments formally made and signed by the United States, August 17, 1961.

Latin American growth rates are exceeding the minimum annual 2.5 per cent per capita stipulated by the Agreement, the President said. What the Agreement said was that the growth rate, to be fixed by each country in the light of its stage of evolution, should ensure three things.

It should permit a rapid approach to self-sustaining development. It should narrow the gap between per capita income in Latin America and in developed countries. It should in no case be less than 2.5 per cent annually. In most Latin American countries, not one of these three criteria is being met.

committed, and that much of the aid we give is being given in violation of our commitments.

The United States is committed to provide development loans on a long-term basis, up to 50 years, and "in general at very low or zero rates of interest." The amount is to be "the major part" of the \$20 billion needed as a minimum in external funds from 1961 to 1971, with "priority to the relatively less developed countries."

Total U.S. aid authorized for fiscal 1965 was just \$1 billion, but disbursements usually run 30 per cent or more below authorizations. Not more than half of this aid is spent on development within the meaning of the Agreement. One quarter of the total went to the two relatively most highly developed countries, Venezuela and Mexico, both of which have their own capital-export programs to their poorer neighbors.

Instead of the "zero or low rates of interest" stipulated by the Agreement, Latin America is being charged progressively higher rates and forced to repay over shorter periods. Foreign debts which fell due in 1965 totaled \$1.9 billion, more than the total aid actually provided from all sources. As for the contribution of

foreign private investors, instead of an anticipated inflow of \$130 million in 1965, there was a new withdrawal of \$95 million.

Total U.S. foreign aid, incidentally, has fallen below 0.5 per cent of gross national product (GNP). France gives more than that. Even capital-hungry Japan gave 0.7 per cent in 1965, pledged in April 1965 to raise annual aid to poor nations to 1 per cent of GNP.

Mr. Johnson boasted that the Alliance commitment to building democratic societies was being fulfilled. He did not attempt to explain why 29 per cent of our 1965 aid went to shore up a military dictatorship which had ousted the democratically elected regime of Brazil, or how the new military dictatorship in Argentina is building democracy. One might conceivably argue, as Castro does, that development requires dictatorship. I do not understand who calls a dictatorship a democracy.

President Johnson's denial of the need to change Latin America's social structures as a preliminary to economic development (even to the point of omitting land reform from his list of agriculture's needs) is a rejection of a basic element of the charter of the Alliance for Progress.

For the Catholic who has read Pat. 71 of the Vatican Council's Constitution on the Church in the Modern World, or any of a score of statements by Latin American bishops, it creates an additional problem. Bishop Manuel Larrain, president of the Council of Latin American Bishops, called last fall, in what proved to be his spiritual testament (he was killed in a car accident in June 1966), for "profound and rapid structural changes." On that point Christian thinking in Latin America is today unanimous. Without it, a 2.5 per cent increase or any increase in growth rates only adds to tensions by widening further the already intolerable gaps between rich and poor.

Talking about 2.5 per cent, I wonder where Mr. Johnson got his figure. The New York Times of August 18 says 1.4 per cent. I believe this is closer to the mark, certainly above the 5-year average. If present trends continue, not even that level can be sustained. Spiraling costs of servicing the external debt, aggravated by the trend to faster repayment and higher interest rates, are creating a capital drain of crisis proportions. This, if ignored, will force wholesale debt repudiation and encourage Cuban-style seizures to prevent convulsive collapse of the economy of several countries within 10 to 15 years.

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