

Not by Bread Alone and Not Without It Either



The priest washes his hands at close of offertory portion of Mass, a symbol of the purity of heart that should characterize those who take part in the Mass.

London — (NC) — "It may be true that man does not live by bread alone but my God that's where he starts. And that's the great lack," said Barbara Ward, the British economist who is a member of the new Pontifical Commission for Justice and Peace, during a televised talk with John Cardinal Heenan of Westminster on world poverty and starvation.

Miss Ward — whose married name is Lady Jackson — suggested a world tax of one per cent of national income from the richer nations as a first practical step to help the poorer countries. She also suggested a mass campaign in the richer nations led by the Christian Churches to pressurize governments to tackle the problem of world poverty.

"The North Atlantic, this one-third segment of the world, which is a Christian or, perhaps one should say, a post-Christian society, not only has overwhelming wealth but wealth that is actually growing," Miss Ward said.

In the other two-thirds of the world, where economies had yet to be modernized and still lacked all the essential services of wealth, people had a life expectancy of not much more than 30 years, compared with the North Atlantic area's 70. Two out of every five children in the poor countries die, she said, and many of the rest carry disease for the rest of their lives.

Cardinal Heenan, who acted as interviewer, asked Miss Ward what she thought was the best way for the world to tackle the problem of world poverty and also where she thought Catholics particularly could help.

Miss Ward replied that, fundamentally, the way to tackle the problem was that made by the North Atlantic nations. Some 150 years ago England suffered from famine and 100 years ago the slums here were very much like they are today in some other parts of the world.

"What has happened in our Atlantic world, in our Western world, is that, by the application of science, the savings and the development of a whole technological system, we have just discovered means of making more for less," she said. "Now, as I see it, the chief thing that is needed among the nations of humanity is to get this kind of system started, or continued where it is started, so that the modernization of the planet is in fact completed. It is no mystery. It can be done. It has been done by us."

Cardinal Heenan asked: "How do you think we are going to get the great powers who are spending so much of their revenue on armaments, on defense, to look at this as a number one problem even before defense? You once told me that even the increase from one year to another in wealth in America would be sufficient to solve all India's problems."

Miss Ward answered: "The resources are there. If you increase your national income by 4% a year, 1% is no sacrifice. So I would say that if you could have a world tax of one per cent of national income which would be transferred from rich to poor, so the poor were helped with education, housing power, transport and, above all, with

the transformation of their agriculture, that would be the first application to the world of the kind of principles which we know work inside our own society."

When Cardinal Heenan asked her to comment on the new peace and justice commission, Miss Ward said that the assistance of the U.S. and the British bishops, the English-speaking bishops, in setting up the commission was tremendous. "I really felt that they were making a breakthrough towards getting world poverty right to the top of the Church's agenda," she said.

"Now, what I hope the commission can do is basically an educational job in the first place because this wealthy world, where the wealth I described is in fact going ahead in post-Christian. The Christians are I suppose a minority, I suppose 15% to 20%, but if they were an active minority, all the religious groups acting together, really knowing their stuff, just think what a pressure group it could be.

"So my first point is let us learn, let the Christians be the people who know the facts, let Christians be people who know the contrasts, who know that while we eat babies die."

The cardinal said that a great advance had been made with the Catholics and the Protestants of every kind to work together.

The British Council of Churches and ourselves, we are really not acting as rivals in this thing," she said. "We are sharing all our knowledge and our endeavor so the outlook from that point of view is very very good."

Miss Ward commented: "Well now — if the commission set up in Rome, working closely with the World Council of Churches, can make Christians aware of these contrasts, and in their own countries too, and if then they can really begin a sustained lobby with their parliaments so that every single elected member of parliament knows that there is an active, totally convinced minority determined to get, let us say, one per cent of the national income into an international treaty so that it becomes part of the furniture of the world, not something we do exceptionally but something we do because we are human, because we are members of the human race — with that surely the Christian can make this 100% commitment."

Cardinal Heenan, discussing the new Pontifical Commission for Justice and Peace, said: "There are many people who regard the Church as a worshiping community in the sense of singing hymns but we know that worshiping means much more than that. It means seeing God in the poor and the young and the sick."

"When we were struggling hard during the Vatican Council to get this thing going our thought was not to have a collecting machine, not to have a system whereby there would be second collections at every Mass throughout the world. It was much more an educative thing — to teach people, especially young people, to do things for the poor, to get out and work for the poor."

Miss Ward emphasized that the aim of the commission is essentially educative. "It is not even going out to find the poor and help them. It is to help humanity to help itself," she added. "It is the idea that Christians should take the lead in creating a world community in which it is perfectly natural for those who have got resources to stimulate other people to make their own resources, to enable them to look after themselves, to enable them to be self-respecting members of a total world community."

"The special responsibility for Christians is that we have always talked, believed, hoped and prayed that we are a human community, that we are not given by nations, that we have useful differences but that we are brothers in the most literal sense."

"If you have got a brother the first thing you have to do is to put him on his own feet. You do not want him as a pensioner."

How Do We Slay Today's Dragons?

"... it is the fate of this generation ... to live with a struggle we did not start, in a world we did not make. But the pressures of life are not always distributed by choice." — President John F. Kennedy, January 11, 1962.

Young men with beards and young lasses with long tresses marched this past week for peace and for bigger school budgets — irritating more establishment-oriented older citizens.

Youngsters of a former generation used to go for walks in the springtime too — but that was usually to look for birds returning from the south or to watch God's winter-sleeping world of nature stir back to life again.

These days multi-lane highways cut through the pastures where teachers used to take their pupils for a May walk.

Little wonder then that today's youngsters, with an instinct inherited from their ancestors, sniff spring and take to their heels ... but today they have multiplied into the thousands and their hikes are through congested city streets.

Their shouts and signs and grooming, so easy to photograph or headline, raise the inevitable question, "What's the younger generation coming to?"

A rural adage says, "Apples don't fall far from their tree." Today's youngsters are, by and large, what the generation in control has made them, or at least let them become.

Bishop Sheen pointed out in a talk to newspapermen Sunday noon that the songs of youth today are sad songs — songs of death, of lost love, of great anguish.

They are the generation that drank fall-out in their formula as infants. They are the generation that knows half the world is hungry, that twenty million Americans are poor at a time when the nation spends three million dollars an hour for war — averaging out to a cost of \$800,000 for each Viet Cong killed. It is not understandable that such harsh realities puzzle the generation destined to inherit this agonizing heritage?

A recently published book, "The Devil with James Bond!" by Ann S. Boyd, has as its thesis that every generation has had its dragons to fight — a theme that runs from St. George, Don Quixote and Christian of Pilgrim's Progress to James Bond of more recent fame. The author says this Agent 007 is really St. George translated into contemporary terms.

Author Boyd says that Jan Fleming, Bond's creator, claims the ancient heroes battled the seven capital sins we memorized in catechism class but that today's St. George has "seven deadlier sins" to battle — avarice, cruelty, snobbery, hypocrisy, self-righteousness, moral cowardice and malice. He does admit, however, that one ancient sin survives — and is indeed the besetting fault of our time, the sin of sloth, what medieval theologians called aecidia and could be translated today as indifference, carelessness, apathy. Fleming calls it "a form of spiritual suicide and a refusal of joy."

The virtue opposite to this sin is compassion — the word Jesus used when He told the stories of the Good Samaritan and of the Prodigal Son. It is the same word St. Matthew used to describe Jesus Himself — "when He saw the crowds He had compassion on them" and later, "He saw a great throng and He had compassion on them."

Can we who are merely human expect to slay the dragons which stalk our world today with any weapon better than that the Lord Himself chose to use?

—Father Henry A. Atwell

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Same Fate As Latin

Detroit — (NC) — Some 700 members of three Ukrainian Byzantine-Rite Catholic parishes in this area are seeking to have a Sunday Mass in English because they do not understand the old Slavonic now used in the liturgy.

A spokesman for the group, Timothy F. Stock, Dearborn Heights attorney, said the petition signed by the parishioners has been forwarded to Archbishop Egidio Vagnozzi, Apostolic Delegate in the United States, in Washington.

"Many of our people, particularly our youth, understand little Ukrainian and no Slavonic. They have a need and a right to worship in their own tongue, English," the petition stated.

An American Bishop at the Vatican?

Rome — (RNS) — What American Bishop of a major See will be tapped soon by Pope Paul VI for a key post in the Vatican?

This is a natural question that arises from changes in the Roman central organization of Curia that brings the Archbishop of Lyons, France, Jean Cardinal Villot, here to become Prefect of the Congregation of the Council.

He is the second French prelate summoned in the prime of life from a busy diocese to serve the Holy See in Rome. The other was Archbishop Garrone of Bordeaux who is now Prefect of the Congregation for Seminaries and Universities. The Congregation of the Council deals with matters affecting the clergy below the rank of bishop.

The pattern pursued by the pontiff in reorganizing and internationalizing the Curia is clear. Pope Paul intends to claim the services of the acknowledged leaders of national hierarchies. Noteworthy also is the trend to incorporate into Vatican service prelates with predominantly pastoral experience. This contrasts with traditional stress on prelates with juridical or diplomatic records.

Cardinal Villot had been Archbishop of Lyons only two years previously; he was general secretary for meetings of the French episcopate. If an American cardinal or archbishop is named to the Roman Curia he will not be the first one. In 1958 Pope Pius XII asked Samuel Cardinal Stritch, Archbishop of Chicago, to come to Rome to be Pro-Prefect of the Con-

gregation for the Propagation of the Faith. The American prelate took ill on ship enroute and died shortly after arriving in Rome without ever taking over his duties.

The Title of Pro-Prefect is given when the cardinal heading a congregation is inactive or when his head has not yet received the Red Hat. Cardinals seldom, at least up to now, resign their positions and Popes hesitate to force them out, though unlike residential bishops they are simple aides of the pontiff.

On the same day that appointment of Cardinal Villot was announced the Pope accepted the resignation of Fernando Cardinal Cento who had been head of the Sacred Penitentiary. Pope Paul took occasion to thank the eighty-three-year-old prelate for putting this post at his disposal, and commentators did not fail to note that this could be construed as an indirect hint to other cardinals to follow Cardinal Cento's example.

Another appointment which aroused particular attention in Roman newspapers was that of Archbishop Dino Staffa, former Secretary of the Congregation for Seminaries and Universities to be Pro-Prefect of the Apostolic Signature. This is the Vatican's highest legal tribunal. For years Archbishop Staffa was effective head of the congregation which is nominally headed by eighty-nine year-old Joseph Cardinal Pizzardo. Dur-

You want him as an upstanding man with self-respect. Cardinal Heenan then suggested that young Catholic people, before they settle down to their own way of living, should give part of themselves, part of their time, to the relief and the instruction and training of people in the underdeveloped countries.

To this Miss Ward added: "I myself would like to see say the missionary bodies of the Church getting young people out to do agriculture, to do educational training, not simply as catechists — but as expressing their solidarity with the human race and that might be a quite new form of service of young people to the world and at the same time you would probably get what you have discovered with the Peace Corps in America and that is that people come back."

Finally, asked by Cardinal Heenan how she proposed to persuade hard-headed politicians to sacrifice one per cent of their national income to help world poverty, Miss Ward replied: "By a very old-fashioned method and that is making them see that the voters are interested and if they are not interested they may be in trouble at the next election. I do not know of other way of persuading members of parliament. In other words, you have got to have a lobby which is loud enough, convinced enough and has staying power."

Pentecost Mass Draws Iron Curtain Prelates

Vienna — (RNS) — Bishops from Communist countries in eastern Europe have been invited to be concelebrants at the Pentecost Sunday Mass in Mariazell. The famous basilica in Austria Styria has been a center for hundreds of years for pilgrims from areas of the former Austro-Hungarian Empire.

The Mass, to be celebrated by Franz Cardinal Koenig, Archbishop of Vienna, will be televised throughout Austria, Ireland, Holland, France, Germany, Spain, Italy and Switzerland. It will be transmitted by Early Bird satellite to Canada.

Invitations have gone out to bishops in Czechoslovakia, Hungary, Poland and Yugoslavia. Dr. Franjo Seper, Archbishop of Zagreb is expected to head the eastern European delegation of bishops. Each bishop will speak a few words of greeting.

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Slanted Reactions to Pope Paul's Encyclical

By GARY MacEOIN

Rome — Those who know the views I have so long expressed in season and out of season on world development — do not have to be told how enthusiastically I respond to Pope Paul's encyclical on the subject. As Catholics, we have crossed the Rubicon. My own analysis of the history-making document, must, however, defer to some comments on the reactions here in Rome.

Much of this reaction is focused on aspects which may at first glance seem unimportant to the point of absurdity. I am thinking specifically of the editorial judgments of the Italian press, simplistically slanted according to political commitment, and of the storm over the authorship of the document and the date of completion.

In their context, nevertheless, these issues have their meaning, a meaning often not adequately appreciated by those who read a papal document isolated from its environment.

The judgments of the Italian press, almost without exception, are objectively valueless. The "Corriere della Sera" (Milan) may have a point in urging the Church to give better example itself

before calling on others to share the wealth, but it is a point made tongue in cheek. The "Corriere" doesn't really want the Church to start sharing. It merely wants it to stop talking. And an equal lack of sincerity characterizes United States' delight at the discovery by Catholics in 1967 that the step taken by Lenin exactly fifty years earlier was necessary.

What is important about these and like comments is that they create the atmosphere in which the Pope and those around him read encyclicals — and evaluate their impact. It is inevitable. President Johnson gets his emotional feedback from the Washington Post and the New York Times. President de Gaulle gets his from "Figaro" and "Le Monde."

If there is a solution for the Pope, who should be equally impressed by reaction in Tokyo, Melbourne and Santiago, it would be to live for months at a time in each of these and a dozen other centers. The first Paul did precisely that. Today's communications make it technically easy.

The authorship issue is still more subtle. The Secretariat of State spokesman insisted at the press conference called to distribute the encyclical that "the author is the Holy Father." It was

an excellently conducted press conference. Newsmen were handled far more professionally than was previously usual.

The communications gap between "the Roman style" and today's world nevertheless remains. The spokesman means one thing and he intends and expects the newsmen to understand something quite different. What he and those for whom he speaks overlook is that such casuistic mental reservation is a bigger obstacle to acceptance of the institutional Church — for the many of today than it was for John Henry Newman a century ago. And if they have forgotten his difficulty in swallowing it, they should read his "Apologia pro vita sua" in its first edition.

But why all the fuss? Why prevaricate when it is admitted that the original text is French, whereas Pope Paul composes in Italian? Why not say straight out that the late Father L. J. Lebrat, O.P., drafted the first text, a text modified by many, of whom the Pope was one, but not changed to the point of making anyone else the principal author?

The reason is that we are here in a mystique to which Krushchev gave a name, referring to his predecessor. It is

simply "the cult of the person," an effort to project the Pope as existing outside and above the Church, the all-wise, all-sufficient head to whom everything is owed and from whom all direction and decision gracefully flow. It is a role in character for Stalin — or Mao. But it is equally abhorrent to the papal office as conceived in the collegial spirit of Vatican II, and to the personality and character of Paul VI.

Yet it survives in the form of the document, loaded with the rigid conventions of centuries, and it is being assiduously promoted in "inspired" news commentaries.

Here the date of completion assumes importance. The Secretariat of State spokesman told the press that the Pope gave his okay to "the final draft" on February 20. The spokesman, however, gave no hint of the significant changes subsequently introduced because of reactions by interested parties around the world to whom that "final draft" was circulated. That would project the Pope into the collegial framework in which he in fact operated in this respect, a framework which the integralists of his entourage refuse to admit.

Pioneer

Brother Joseph M. Claff, founding principal of Bishop Kearney High School in Ingham, received word from Rev. Brother R. V. Scant, Provincial of the American Province of the Christian Brothers that as of July 1st he will longer fill the position of Principal and Superior of the Brothers' Monastery.

The normal six year term being cut short, by a year, allow Brother Claff to prepare himself to assume the position of Master of Novices for the Province. In this new position Brother Claff will direct the Canonical year of the formation of young men aspiring to Christian Brothers.

WE ASKED Brother Claff to give an account of his feelings regarding his five years in Rochester and his role in founding and guiding a Co-Institutional High School in this Diocese.

"I received word of my appointment with very mixed emotions. I had always known that the day would come when I would have to leave Bishop Kearney High School and the people of Rochester, but I did not think too much about my mind has a way of ignoring the unpleasant. I am vitally interested in vocations and I especially concerned with training of our own future Brothers, so that I know I will be happy in my new work. However, my roots in Rochester, as deep as the foundations of this building, and the extra painful. Again my mind turned to the more pleasant side.

"I have had a most unique experience. Not many people have the opportunity of being founding principal of a high school, and I know I have also a new concern in that it is a co-institutional. It comes doubly unique. It must be understood that it was Bishop at the time. Bishop James E. Kearney, who first intended to bring a co-institutional high school into the Diocese. With the back of the people of the Diocese established not one, but such high schools, our school and Cardinal Mooney High School. The schools are excellent buildings on beautiful sites. A great deal of credit, the success of these two schools must be attributed to Bishop Casey, Msgr. Roche and Msgr. Randall, who personified every detail of planning building and equipping the schools. In cooperation with representatives of the Communities of Brothers and Sisters who would assume the administration of both.

"It seemed for so long time that our every endeavor every move, was a 'first'. The pioneer classes in particular our graduates of last year who were the 'pioneers', sure, must have thought vocabulary very limited they heard another 'first', more times than I they could remember. However our present seniors, have had a few 'firsts' of their own and I hope that each succeeding class will contribute its share of 'firsts'.

"The co-institutional once I personally am sold on. There are so many advantages with only a few disadvantages at least in my opinion. / even these are not really

Educational

Catholic school administrators, teachers and parents assemble Saturday, May 6, Nazareth College for the 11 Annual Conference of the Catholic Educational Congress.

Gardner R. Wales and John R. Saxe, co-chairmen, expect an attendance of about 100 and point out that the conference will be geared to audience participation.

The principle address will



Mother C

The Mother Cabrini Circle will hold a Roast Beef Dinner on Sunday, May 7 from 12:30 to 5:30 p.m. at Montgomery Center to aid its scholarship fund.

Mother Cabrini Circle, an integrated group founded in 1954 sponsors scholarships for Ne boys and girls to Catholic High Schools in Rochester.

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MOST REV. FULTON J. SHEEN, Ph.D., D.D. President

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