

JOSEPH BREIG SAYS

Idealism of a Realistic Variety

By JOSEPH A. BREIG

When I was in the fourth grade, all the pupils were terrorized by a big boy who came from another town and took delight in inflicting pain and instilling fear. His mean dictatorship went unchallenged for several months while the rest of us grew more and more miserable.

At midterm, a second "new boy" enrolled. I have forgotten the names of many of my classmates, but not his. It was Dave Coulter. Physically he was small, but as we promptly discovered, there was nothing small about his courage and his quickness.

On the way home from school, our bully, as usual, began tormenting a small boy—or perhaps it was a small girl. Coulter told him to stop, and the bully turned on him. In a flash Coulter spun him around and went up his back, both fists flailing.

The bully went home in tears; and never tried to bully us again.

"Make love, not war," say placards carried nowadays by many youthful demonstrators. It is an entrancing sentiment. It is also an expression of the right sort of interior disposition. But it is not the whole story. Young people, certainly, ought to

be idealistic. Everybody should be idealistic. To be otherwise is to be a grubber in dusty materialism. It is to cease to be truly human, because ideals are what the human spirit is created to strive toward.

Idealism, however, must be realistic if it is to be effective. It must face up to, and wrestle with, problems as they actually are, not as it would be nice to have them.

To be unrealistic is to live in a dream world, and that is to be less than fully sane. The sane mind (that is, the healthy mind) does not deceive itself. Neither does it allow itself to be fooled by sloganeering. It does not dance to the music of intellectual and philosophical Pied Pipers.

"Make love, not war." Beautiful! In assemblies of young people, one can win an easy popularity by endorsing that sort of incantation. But what does it mean?

Christ spoke of turning the other cheek, of walking the extra mile. St. Thomas Aquinas, who was totally sane, explained that Jesus was speaking of the spiritual disposition we must always cultivate, but not necessarily of the physical action we should take.



As St. Thomas remarked, it is frequently necessary to restrain people by force, for their own good as well as for the protection of the rights of others, and for the survival of decent civilization.

Our bully was put in the way of developing into a decent human being by a few clouts from Dave Coulter of blessed memory.

"Make love, not war." When people say that, or placard it, what do they mean by love, and what do they mean by war?

If they think that by mere wishing and pampering they can change things into haled saints, and aggressor governments into regimes of angels, they are in for rude shocks. The world contains Snow White and the Seven Dwarfs but also, unriparily, the Wicked Witch.

"Make love, not war," is an infantile oversimplification. Making war, when there is no other way to defend justice and human rights is an act of great love. And "making love" can be—and all too often is—either a profaning of the sacredness of sex, or an empty and silly sentimentalizing which is incapable of facing realities.

ON THE RIGHT SIDE

Vocation of Nurse Among the Best

By Father Paul J. Cuddy



My past six months as chaplain of St. James Hospital, Homell, has been an experience and an education.

The hospital will soon expand to 154 beds plus the bassinets for newborn babies.

We have 24 Sisters of Mercy who are variously nurses, administrators, X-ray technicians, teachers and factots. They begin their day rising at the dreadful hour of 5:15. They have their religious exercises of prayer and Holy Mass until 7 a.m., praying for their sick and for all who are entrusted to their care.

The hospital employs more than 270 people from registered and practical nurses, physical therapists, technicians and aides to the cooking and housekeeping departments. All seem to sense a special vocation to serve God's afflicted, the sick.

Sister Scholastica has been a nursing Sister at St. James for 17 years. She has two sisters in the Mercy Order: Sister Benedict, the supervisor of vocal music in the Mercy Schools and Sister Janet, who is with the Mercy Mission in Santiago, Chile.

One day I observed to her: "Your nurses are extraordinary. They not only take care of sick bodies. They have a compassionate care for the sick as persons. And you don't have a shortage of nurses."

She replied: "The spirit of the nurses is very Christian. Much of it comes from our own Nursing School. It is not large, but the training is unique. It is a three-year course, accredited by the National League of Nursing. The in-service training develops not only technical competence in the care of people's bodies but a genuine feeling for the patients as precious persons."

In her modesty she did not mention: "The gentle spirit of the Sisters pervades the whole hospital, and strongly influences the nurses and student nurses."

I wondered what "in-service training" was, and found out through inquiry and observation. Early in their academic training our student nurses actually begin to take care of the sick in simple nursing procedures, e.g. bed making, bathing patients,

assisting patients in and out of bed, and observing graduates in more complicated procedures—always under the vigilant supervision of a nurse-instructor. In the last year they give hypodermic, use complex equipment and perform minimal nursing works.

One day I watched with curiosity a student nurse caring for a frightened elderly man. The patient was suffering less from pain and more from helplessness. I don't know what the student said or did, but as she left him, the old man's face was lighted up with a smile. He was now a man whose human dignity had returned. A sense of being cared ABOUT as well as being cared FOR was with him.

There are many vocations for women which help neighbor and self. Few can compare with the vocation of the nurse. In it women are trained for service, for self-support, for marriage and for motherhood.

For girls who are considering nursing as a vocation, there are many good schools both for registered and for practical nursing. Even as doctors, Sisters, priests, pharmacists, physical therapists are needed in the care of the sick, so especially are nurses.

Interested applicants can write to: Sister Mary Thomas, RSM, Director of the School of Nursing, Saint James Mercy Hospital, Homell, N.Y. 14843.

Cardinal Cushing Critical Of 'Underground Church'

Boston — (RNS) — Richard Cardinal Cushing, Archbishop of Boston, took issue with the so-called underground church as a "kind of exaggerated effort that very often comes from people of goodwill whose zeal outruns their sense of balance."

He was the keynote speaker at the annual congress of the archdiocesan-sponsored League of Catholic Women.

Cardinal Cushing commented on the underground controversy within a month after a Boston College institute on the issue aired wide-ranging criticism of the "institutional" Church and a contention that the lines of communication had broken down between the hierarchy and the underground churches.

Turning to the underground church, Cardinal Cushing stressed that the "true role of the Christian in our times" is "not meeting in clandestine community, but bravely on the rooftops proclaiming the magnalia Dei, the wonderful things of God."

"For my part," he added, "I know of only one underground church, and

it is one with a very holy history. This underground church may be said to have been born in the Upper Room where all the doors were locked, and to have had one of its most glorious hours in the catacombs that stretch for miles under the soil of Rome.

"It has seldom been absent from the life of the Church, and in our own day its story has been written in blood in the cellars and prisons of Eastern Europe and elsewhere.

"The only underground church that I know is the product of persecution, suppression, and violence, and it is always marked by spiritual courage, Christian suffering and the martyrdom of the saints. The Church is only underground when it is forced underground by the powers of evil, when wickedness has its hour and darkness prevails.

"For the rest, the Christian has no need to hide himself, no need to run away, no need to cover. What I tell you in darkness, speak it in the light, what you hear whispered, preach it on the housetops."

The Holy Father

News Media Has Role in Development of Nations

(NC News Service)

Vatican City — The need for the press, motion pictures, radio and television to help the development of nations was stressed by Pope Paul VI in his message for World Communications Day (May 26).

Speaking not only to Catholics but also to "all men of good will," the Pope invited all to celebrate with him "the day specially dedicated to the means of social communication."

The Holy See has two chief reasons for appealing to the world:

1. The social communications media "exercise a truly unique influence on men's minds in today's world."

2. Their importance will grow to the extent that permeate in the future "without these media there can exist no suitable preaching of God's Word, no Christian education, no familial exchange among members of the Church, and no beneficial conversation between the Church and all of human society."

World Communications Day was recommended in the decree of Vatican Council II, and called into reality by Pope Paul VI, in the anticipation of drawing the attention of the Church's children, and of all men of good will, to the vast and complex phenomenon of the modern means of social communication.

The Holy Father praised the contributions which the press, motion pictures, radio and television and other social communications media make "to the enrichment of culture, to the spread of various artistic forms, to recreation, to mutual knowledge and understanding among peoples, and also to the spread of the Gospel message."

"One cannot ignore," Pope Paul said, "the danger and the damage which these means, however noble in themselves, can inflict upon individuals and society, when they are not employed by man with a sense of responsibility, with an honest intent,

and in conformity with the objective moral order."

Speaking at an audience of 5,000 representatives of the motion picture industry, radio and television, and journalists, photographers, writers and artists, Pope Paul warned: "Social communication cannot and must not poison, disrupt, and demoralize the people to whom it is addressed. The true good of the people must prevail over any other interest."

"Just as the communications media have the right not to be conditioned by undue ideological, political and economic pressures, which limit their just and responsible freedom of expression, so their speaking to the public demands respect for the dignity of man and of society."

"Let every effort of theirs be directed toward spreading truth in men's minds, loyally to what is good in their hearts, and consistency in their actions. Thus they will contrib-

ute to the uplift of humanity and will play a constructive part in the building of a new society that will be free, more alert, more responsible, more brotherly and more noble."

The Pope continued: "In a world where so many people lack what is necessary — bread, knowledge, and spiritual light — it would be a serious fault to use the means of social communication to encourage personal and collective selfishness, to create new and unreal needs among consumers who are already fully satisfied, and tickle the taste for pleasures by multiplying empty and enervating amusements."

"Once this temptation is overcome, a great enterprise lies before them: they can do so much to voice the appeals of a humanity in distress, to put in bold relief the efforts at co-operation, the initiatives and strivings for peace, so as to awaken a healthy and helpful rivalry."

Gary Mac Eoin

Latin Bishops Ready to Change?

By GARY MAC EOIN

Pope Paul's decision to attend the Eucharistic Congress in Colombia in August may be welcomed by Latin America's oligarchies as a sign of continuing support for governments that treat the Catholic Church well, even though they may make only token efforts to create a human social order.

The total impact of the papal visit may, however, be significantly different.

The Pope is coming not only to preside at the Congress but also to open the second General Conference of the

bishops of Latin America (CELAM). The Conference theme will be the place of the Church, in the light of Vatican Council II, in the current transformation of the continent.

Preparatory meetings already held indicate a widespread readiness among bishops to renounce privileges and to abandon long-standing attitudes and traditions in order to bring the Church into the main stream of the ongoing revolution.

The president of CELAM, Brazilian Archbishop Avelar Brandao Vilela, recently made a delicately nuanced statement on this issue after a meeting in Rome of CELAM's executive committee. In the present social, economic and political situation in Latin America, he said, the Church cannot be satisfied with preaching "a Gospel with a purely angelic content."

The growing awareness that social revolution is necessary, the Archbishop continued, makes intellectuals and students impatient, so that today "people talk of violence in the same terms as we used to talk of charity." The theology of development has become a theology of revolution, and this latter "is giving way for some to a theology of violence, a theology of guerrilla warfare. . . . But would not the cost of indiscriminate violence be too high for the benefits sought? It certainly would."

The Archbishop did not condemn all violence but only "indiscriminate violence." His advice to priests was to keep equally apart from authoritarian governments and from the partisans of violence.

What he urged on the clergy was a position of independence which would allow them to interpret the guerrilla movements to the conservatives "not simply as an expression of communism seeking to destroy Christian values, but especially as the result of an accumulation of problems that call for a just and adequate solution."

I believe that this notion of the existence here and now of unjust violence will dominate the thinking of the CELAM conference which the Pope will open. The Christian reflection on Latin America tends to focus ever more specifically on this point, thereby reversing the terms of the equation.

Violence is being seen as the essence of a system which perpetuates slums, high infant mortality, hunger, disease, poverty and early death. To fight that system is "a police action" against criminals calculated to restore normalcy.

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The Progress of Peoples

Education Is the Key to Wealth

(Continued from Page 1)

tricity and nuclear energy, more research and invention through better education and better facilities, which in turn set off the next round of further resource-saving innovations.

Economies have stopped fluctuating along the line where harvests and populations balance. For well over a century Atlantic wealth has grown on the average by between 3 and 4% a year. Once population ceased growing rapidly, the surplus has been available for more investment, more education, more research. In 1966, the United States spent some \$20,000 million on research alone. This is one third of Latin America's entire national income.

Wherever the new economy based on science and savings has taken root—in its original home in Western Europe, in lands of European settlement such as the United States or Australia, under Communist leadership in Russia or in the successful Asian experiment of Japan—the income of the whole community and the income per head of its inhabitants have broken from the more or less static past and entered on a steady process of escalation.

The results are most startling in what one might call the "post-Christian" Atlantic world. Incomes per head are, in the main, above \$1,000 a year and rising. In the United States, the wealthiest of the group, they will surpass \$4,000 in 1968. Half the

world's peoples live on less than \$250.

Admittedly these bare averages do not tell us everything. They leave out climate and environment and culture and many other decisive factors. But one thing they do underline. Education is the key both to wealth and to the fuller development wealth makes possible.

The education that can be provided from an annual national income of less than \$40,000 millions for 500 million people—India's case—can hardly be compared with the educational opportunity open to America with a national income of \$850,000 million for 200 million people. The United States is not only nearly 20 times wealthier than India in income per head of population today. It has the resources available for an investment in future education that will perpetuate and possibly double the gap again.

These, then, are the new facts which Vatican II began to confront. That they presented an absolutely unprecedented challenge to a Church committed to the service of the God of justice and compassion could not be in doubt.

But how had the differences come about? And what should they mean to the Christian conscience? To these questions Pope Paul addressed himself in 1967 in the Encyclical Populorum Progressio. We shall follow his lead, taking up next week the question of how the world's odd conditions came into being.

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