

THE PROGRESS OF PEOPLES

And the Rich Get Richer... But Why?

By BARBARA WARD

One cannot hope to put an end to an evil or a danger of a calamity if one has no very clear idea why it has come about. That 80% of the world's peoples should enjoy only 20% of the world's income is so odd and risky a fact that the obvious course of reason must be to do something about it. But that "something" has to be effective. And so we need an explanation of how the condition came about in the first place.

Most of Pope Paul's Encyclical "The Progress of Peoples" is concerned with the strategies and reforms needed to end the potential division of our little planet into a kind of international class war between rich and poor nations. But he first sketches in an explanation of how the division came into being. In this, incidentally, he has been much misunderstood and much criticized by more conservative commentators. So it is important to understand exactly what he said.

Pope Paul points out that the present structure of the world economy came into being largely under the influence of two forces — the political force of Western colonialism and the economic force of the free market, operating on a worldwide scale.

The two have been, in fact, very closely connected because the chief European colonial powers — Britain, Portugal, Spain, France, Holland and Belgium, with Germany and Italy very late in the day — did in fact acquire their colonies in the course of trade, usually when local order broke down and they felt they had to move in either to keep other Europeans out or to protect their own trading posts

and investments. Since China kept a stable government until the mid-1800s, it was never formally taken over. Since Japan never lost internal control, it was never taken over at all.

But the general consequence for most of Asia, most of Africa and parts of Latin America was that they were under European political domination when the first critical onslaught of the technological revolution began. In other words, they were not masters in their own house and had to suffer, not guide, the vast upheavals — in farming, in industry, in trade — of the 19th century.

In terms of world trade, the earliest and most important consequence of these changes was to increase very greatly Europe's need for food, fibers and minerals. To bring in the wheat, the cotton, the tea and sugar, the coffee and tin needed for vastly expanding domestic markets, European capital poured out into the Americas, into Asia and Africa, opening up mines, clearing plantations and tea gardens and setting up the shipping lines, the banking, the insurance, the marketing services this growing exchange demanded.

By the 1890s, the whole world had been drawn into a single commercial web by the Atlantic nations' insatiable need for primary products.

But virtually all the "ownership" in terms of capital investment and holding of equity remained with firms and people in the industrializing Atlantic lands. So all the profits and capital gains flowed back to Western Europe and the United States.

The world market thus resembled

the domestic economy of Britain or America in the middle of the 19th Century. There, too, most of the "surplus" of the system flowed back to those who had had the money to invest in the first place.

In Britain, a duke with judicious investments in coal and urban housing could have an untaxed income of \$4 million a year. A longshoreman on London docks might make less than \$100 — an income not much above the Indian average today.

In those decades Disraeli talked of Britain as "two nations — the nation of the rich and the nation of the poor." It is quite simply the law of unredeemed economics that if you start wealthy and well endowed, you have the best chance of staying so.

But inside our domestic economies, we have not left the free play of the market to work without correction. We have taxation and tax money goes to public education and other social benefits. We have collective wage bargaining with insurance, pensions and fringe benefits of all kinds. We have governments committed to full employment. The market is used but not for everything. Our society is more balanced and wealth and opportunity are better distributed as a result.

But the Pope points out that we still run our world economy without these humane and civilizing policies and limitations. He does not, as his critics aver, denounce the market as such. He simply says the world market is in need of reform and that these reforms are the way to ending world poverty. He then goes on to say what these reforms should be and we will follow him next week.



ON THE RIGHT SIDE

Think of the Dead as Well as the Living

By Father Paul J. Cuddy



About a year ago I listened to an earnest book man who was on an existential kick. He concluded an exposition with this sentence: "I am not interested in the past. I am not concerned about the future. I am interested only in the here and now." Since he was so positive in himself, I remained silent.

He was one of the earlier advocates of "openness and honesty." He certainly was honest. He certainly was a mistaken young man.

The quotable de Chardin wrote: "Nothing can be really understood without a knowledge of its history."

Msgr. John O'Sullivan of St. Paul Seminary, Minnesota, recently quoted columnist Hal Boyle on our debt to the past: "What is Memorial Day?" asks a child. Perhaps the best answer you can give a child is to say: "Memorial Day is the day when everyone anyone ever knew is alive, and nobody is dead."

"The dead have far more power over lives than we ordinarily realize. We read dead men's books, sing dead men's songs, obey dead men's laws. Dead men taught us to sow the earth and to reap the harvest. Dead men won us our present perilous safety... and to dead men we owe our finest visions of heaven."

Pope Paul

Society Needs Church School

Vatican City — (NC) — "The existence of religious schools is an expression of freedom of education and should be safeguarded and promoted in a society which proclaims itself to be modern and democratic," said Pope Paul VI.

The Pope insisted on the necessity of supporting private non-state schools during an audience granted to faculty and students of the Cesare Ario College in Brescia, Italy, which had been the Pope's own school from 1903 to 1916.

The Pope said: "We understand what an arduous and delicate task it is today to conduct a non-state confessional school, but we are convinced that the cause deserves to be supported with persevering dedication."

The Pope said private religious schools are needed because "the right and duty of the family regarding education is more faithfully reflected in the independent and private school (although the school also conforms to the law of the state and fulfills a public function)."

"On this day I like to pick up old books and bring to life again old comrades of my spirit I never knew in the flesh. Perhaps the dead may even feel the same toward us, the living. It will may be, surely, if life has a perspective, death does, too."

On Memorial Day a beautiful tradition impels grateful men and women to go to the cemeteries to visit the graves of their dead. This pious custom is an external act of gratitude. A wise man wrote: "Gratitude is the memory of the heart."

God grant that our memories remember the beneficence of our dead as well as of our living. May our memories reach beyond the generations we know and remember, to those unknown who have shaped our destinies; to our an-

cestors who preserved the Faith and made us their heirs; to the unknown dead who gave us their knowledge and experiences for us to build upon; to the saints and the great men of history who still inspire us to good; to those who built our churches, our schools, our charity offices to keep the Faith firm and vital; and, above all, to Jesus Christ, Our Lord.

Plus XII put his finger on the Source of our courage: "Christ did not find heroism in everyone. Whoever showed a trace of good will, to him He tendered His hand and inspired him with courage."

Most of us are far from heroic, but thanks to our forebears who gave us the Faith, we have more than a trace of good will.

Simplified Mass Proposed For Mentally Handicapped

By PAUL J. DWYER

Washington — (NC) — A group of Baltimore seminarians who have been working with the mentally retarded at Rosewood Hospital, Owings Mills, Md., have proposed a simplified Eucharistic rite for the mentally handicapped.

The 25-member group includes students representing dioceses throughout the country, who are completing their third year of theological studies at St. Mary's Seminary in Baltimore.

Their work with the mentally retarded on Sunday mornings includes religious instruction, some counseling and visitations, as well as conducting the liturgy.

There are 900 Catholics among the 3,100 patients currently at Rosewood — largest mental hospital in the state. There is a regular Sunday Mass attendance of more than 175.

The seminarians said the proposed Eucharistic rite is based on the general norms of the Vatican Council's Constitution on the Sacred Liturgy which stipulate the rites "should be short, clear and unencumbered by useless repetitions; they should be within the people's powers of comprehension, and normally should not require much explanation."

The council document stipulates that "provisions shall be made for adaptations to different groups, regions and peoples."

"When applying these norms to celebration with the mentally retarded," the seminarians said, "one must take into account more specific criterion — that of their specific

situation as mentally handicapped. The rite must be especially clear and simple; terms immediately familiar to them must be preferred, and as much frequent active participation as possible included, for their attention span is particularly short."

Last November, the seminarians composed the first draft of the proposed rite, which was sent to the U.S. Bishop's Liturgical Commission, and was to have been forwarded to the Holy See for final approval.

Features of the proposed rite included:

"Jesus" is used throughout the rite in place of "Lord." The seminarians said "the reason for this is that patients know and recognize immediately the name 'Jesus,' while 'Lord' remains for them a strange term."

A simplified form of the Gloria is used because, the seminarians said, it "is more fitting for the patients, especially because of their limited attention span."

Ordinary bread is proposed for use in Communion in place of the host. Regarding this change, the seminarians stated: "We feel that it has more immediate sign value, especially for the retarded who find it difficult to make the leap from what they know and experience as bread to a wafer of unleavened bread."

"We have been advised that it may be dangerous if patients are forced to 'receive' into their mouths a foreign object — which the wafer-type host represents for many of them. They have been trained not to place objects in their mouths."

JOSEPH BREIG SAYS

Think of Christianity in a New Light



Chesterton, in an illuminating flight of literary fancy, once envisioned a man discovering his own home, his own backyard, his own family with the same feelings of wonder, mystery and awe with which Balboa must have had when he gazed, for the first time, upon the sun thundering in along the Pacific Ocean.

Fanciful this may be, but I do it often.

Coming home from work of an evening, or lifting my eyes from a book or newspaper, I can find myself suddenly enthralled by twilight shining through a window and making a jewel of an empty milk bottle on a kitchen table; or by the shape and color of a vase or a chair — or even a bread box.

It is as if I had never seen these things before. And that is the only way really to see them. There is never a time when you have seen them totally. Always, there is something more, something new, which they can say to the eye and the spirit.

Tulips! In spring I am annoyed with myself because I cannot stand motionless for hours looking at tulips. They ought to be looked at for hours, for days, for the duration of their stay with us, because they are almost beyond beauty in their grace, their stillness, their stateliness; in their yellowness, purpleness, pinkness; in the calm strength of their fragility; in the eloquence of their bright silence.

I look at them and in imagination I see my wife planting them under a leaden sky in the previous autumn. Then swiftly I live through the winter with its endless snow and ice and cruel cutting winds. And here, suddenly, is the miracle of the tulip; but I can look only for a short time because my powers of appreciation are limited.

Chesterton, in later life, applied to religion his principle of discovering one's own front porch. We deprive our souls, he said, by taking for

granted the staggering truths of Christianity. We have heard them from childhood, and we do not realize how electrifying they would be to someone to whom they were told for the first time.

That is why we do not really understand the martyrs who praised their torturers and went gallily to meet God who, they now knew, was not infinitely inaccessible and apart from human concerns, but had made himself a human being and had died in a torment for love of us.

Christ came to make all things new, and we ought to try to see all things in that light. For example:

God dead? Oh, yes; God is dead — avant garde theologians — and they don't know how right they are, if only they meant it in the right way.

God dead? Oh, yes; God is dead — that is Christian doctrine. God, for whom all time is eternally present, is dead on a cross on Calvary. And if we will look up suddenly and see him there — as if we hadn't heard it a hundred times, we will be awed to our knees.

God is dead and God lives — this Christianity asserts. Christianity alone. God who is life itself — whose own name for himself, given out of the burning bush, is I Am Who Am, I Am He Who Lives — God is dead for us and living for us and risen for us. And because this is so, he is our life.

Too bad we can't startle ourselves each morning with these truths as if they were utterly new to us. We might begin astonishing ourselves with the height and depth of our spirituality.

Gary Mac Eoin

Religion Popular on Airwaves

Teilhard de Chardin believed that the world had recently entered the Age of the Noosphere, an expression he explained as meaning a membrane of heightened awareness extending our planet. "All around us tangibly and materially, the thinking envelope of the earth — the Noosphere — is adding to its internal fibers and tightening its network; and at the same time its internal temperature is rising, and with this its psychic potential."

The Teilhardian insight came frequently to my mind over the past four weeks in Chicago, Milwaukee, Los Angeles, San Francisco, Boston, Philadelphia and New York.

During that time I participated in more than 50 radio programs totaling 45 hours of talking and some 13 TV programs totaling 9 hours.

Like everyone else, I knew these programs were there. One cannot twiddle radio or TV dials without finding them. I had over the years participated in many as isolated events. But this impact was new. For the first time I saw them as a significant part of the "thinking envelope," the encirclement of the earth by a zone of heightened human awareness.

All the programs share one common basic ingredient, the moderator or interviewer who speaks for his audience, voices their questions, expresses their concerns, defends their interests. He is the constant. Through him the listeners are brought into daily, or nightly participation in the kaleidoscope of events and ideas as expounded and interpreted by guest "experts."

I was impressed by the moderators who tend to be high-energy, individualistic and ambitious men and women (nearly all men). As a group they never gave me the impression that they were in a racket for what they could get out of it. On the contrary, they see themselves as performing a valuable public service by informing and helping to formulate a broad-public opinion on the day's vital issues.

I was frequently reminded of the emotional value of confession as I heard people proclaim their sins to an invisible congregation of thousands, aided by the anonymity which the telephone and radio beam provide.

The broad subject I was asked to discuss was the updating of the Catholic Church since Vatican Council II. The occasion was the publication of a book, of which I am coauthor, on last year's Synod of Bishops and Congress of the Laity. I was amazed and heartened by the universality of interest in the subject and by the ability of the moderators to isolate and formulate the big issues.

I was deeply impressed also with the near-unanimity with which almost every identified themselves with the Catholic Church's struggle to update itself in the spirit of Pope John (his name constantly recurred) and of the Council. Moderators were Catholic, Protestant, Jewish, humanist and agnostic. Regardless of personal beliefs, however, all presented the concerns and hopes of their many-faceted audiences in terms of sympathetic involvement in the Church's aggiornamento.

The awareness of the Church's potential contribution to the progress of mankind is greater than we sometimes realize. What is significant is the world's insistence that the potential can be realized only when the Church integrates into its structures the concept of service to which Vatican II summoned it back.

My rapid but intensive experience persuaded me that the Church is making much less impact than it easily could in this important area of human encounter. And when it enters it often does so for the wrong reasons. Many moderators told me of invitations to local churches to send a representative to the discussion. Some didn't bother. Of those who accepted, most adopted a defensive and apologetic stance, thereby missing an opportunity to enter into meaningful dialog with people earnestly groping for truth.

The Rainmaker: Saint or Sinner?

Capetown — (RNS) — Is it immoral to shoot rockets into the clouds to make rain? Opinion in the Dutch Reformed Church, once solidly united behind the view that "if God wanted rain to fall, He would make it fall," is now divided. Controversy over the issue has arisen between two provincial councils of South Africa's three major Dutch Reformed bodies. They disagree on positions regarding a new rain-making program announced by J. J. Fouché, secretary for Agricultural Technical Services and Water Affairs.

A commission of the provincial synod of the Northern Transvaal said that it does not disapprove of artificial rain-making, though it believes that people should pray to God for rain during times of drought. The commission of the more conservative synod of the Orange Free State announced an uncompromising opposition to rain-making.

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