

A Bridge Between Rich (U.S.) and Poor (Korea)



Kneeling at her desk, this Mariahwe convent girl studies so that one day she may teach.



Father Aloysius Schwartz, founder of the International Mission Society, pays a call on a "family" at the Mariahwe Orphanage, the heart of the society's current effort. Sister Johanna, right, is "mother" to these little ones, and always will be.

Poor people; the rich nations and the poor nations. . . . These are so much on the mind of the world's readers, viewers and listeners that the Widening Gap must have the ring of a household expression in any language.

Three secular priests took a look at the gap, close-up, and started a home-made bridge in Korea. They abandoned the things that mark the difference between rich and poor living, and set up housekeeping in a Pusan slum.

This was launched, last September, the Vatican II International Society, a growing group of priests held together by their decision to live in poverty and serve the poor.

To live in poverty, "we go half way," says Monsignor John Zeder, a 1954 graduate of St. Bernard's who is attached to the Syracuse Diocese.

"Westerners can't live at the Korean poverty level. Well, obviously, neither can Koreans; the average life span is said to be 40 years."

Monsignor Zeder was principal of Seton Catholic High School in Endicott when he obtained his bishop's permission to join Father Aloysius Schwartz in Pusan, a city of two million. Father Schwartz had spent nine years serving an orphanage, old people's home and dispensary. He founded the new mission society as a "Church of the Poor."

Membership is open to diocesan clergy and members of orders whose superiors will release them into foreign service; also, to seminarians and novice nuns, who would finish their training on the job, at local institutes in the mission field. The commitment may be temporary or permanent.

There are no salaries. Each member somehow obtains what it costs him to live, or somehow lives on what he can get.

"It's a low-overhead operation in Pusan," Monsignor Zeder told the Courier. "Without plumbing, running water or central heating. There isn't much that can do wrong." Seaweed is a staple food.

Monsignor Zeder's current expenses are high—he is back in the states serving as public information officer, interviewer and mission scout. He is the society's assistant director. His office is in his hat, which hangs, when he is home, in a Washington apartment. Much of the time he is traveling, and how can he afford it? "My bishop has been good to me," is the answer.

After a recent weekend here, at St. Bernard's and at the East Bloomfield home of his sister, Mrs. Harry Barry, Monsignor Zeder took off on a cross-country swing. His schedule called also for an extended tour of Latin American urban missions, to begin this week. In Mexico City, Caracas, Venezuela; Sao Paulo, Brazil, and Lima, Peru, he will be looking at slum missions that need priests. He spoke with certainty of establishing at least two International Mission Society outposts in Latin America this summer. He assumes that he will go to one of them, because he thinks he has too little time to learn the Korean language.

But his heart seems to be with the Koreans—a gay and happy people, he called them, "extremely industrious, up and coming," despite the hardships that have been their lot. Plundered and enslaved from the early years of the century until the Japanese occupation ended with the end of World War II, cut off now, from the natural riches north of the 38th parallel, and living in the shadow of "a very real iron curtain," the people of Pusan still think they are developing a stable peacetime economy, Monsignor Zeder continued.

He said that Koreans come easily into the Catholic Church, and suggested this reason: their oppressors never included white or Christian nations. — Margaret Connolly.



This novice formerly worked as a pearl diver.



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Chinese
By FATHER IVAR McGRATH, S.S.C. (NC News Service)

Taiwan, Taiwan — Is it temple service or a performance of Chinese opera?

It is neither. It's a Mass the cathedral here with words of the Chinese liturgy sung to uniquely Chinese melodies and accompanied by traditional Chinese musical instruments. The people love it.

"For the first time in history the ancient music of China is heard during the Mass," says Father Thomas Ly, cathedral music director. "The traditional instruments of our country part of our cultural heritage stir the sensibilities of people, and they experience new appreciation of the sacraments."

Chinese music was originally sacred and it is still heard in Taiwan, and Buddhist temples, but it is only since the Second Vatican Council opened the doors for the Church that has been considered possible the traditional melodic forms.

Hearing their own music the Mass has been a deep moving experience for Christians here and many priests think this may prove a major breakthrough in evangelization.

"After 200 or 300 years modern missionary endeavor in China, less than 1 per cent of the population is Catholic," Father Ly said. "The Church in China has always suffered from being labeled 'foreign.'"

Priests point out that Latin, the music and the elements of the Mass, and prevalent church architecture have been un-Chinese. It is the non-essentials that the Chinese priests and enlightened missionaries want to change.

Bishop Paul Cheng of Taipei encouraged Father Ly to experiment with typical Chinese melodies for the Mass and community singing in church. Father Ly, who studied sacred music and liturgy at the famous Abbey de Saint Andre, in France, Belgium, and the Ecole Saint Gregoire at Tournai, Belgium, started 10 months ago to train his choir in traditional Chinese musical forms and gather a group of people, Catholic and non-Catholic, played the various Chinese instruments.

The ancient Chinese musical scale is pentatonic, that is, it has five tones instead of eight in the traditional Western scales. In practice, no more than 14 sounds are found in any Chinese composition.mony in the Western scale is not possible with an unaltered scale nor without a tones. By harmony the Chinese mean that the timbre of different instruments play the same tune is agreeable to the ear.

"Chinese music is more Byzantine music, it is Oriental and more melancholy, varied than the Western," Father Ly said. "In our church music we return to the spirit of the ancient music with purely Chinese melodies."

Father Ly's orchestra composed of 25 members, including non-Catholics, one of whom is the guardian of the Confucius temple. The guardian's position

Business

New Ways Sought to Bridge Gap

By ALBA ZIZZAMIA
NC News Service

United Nations—To bridge the growing gap between affluent and economically underdeveloped nations, new forms of international cooperation are necessary, according to Miss Elizabeth Reid, a member of the Holy See's delegation to the United Nations Conference on Trade and Development (UNCTAD) held in India earlier this year.

To alert public opinion to the dimensions of the "drama of our time," there must be the same process of education among the people of developed and developing nations, Miss Reid told a workshop of non-governmental organizations during the annual conference of the UN Office of Public Information. Theme of the conference was "Trade, Aid and People in an Inter-Dependent World."

Efforts of both rich and poor are grossly inadequate when measured against the problems to be solved, Miss Reid declared. She highlighted the "drama" by pointing out that the 36 countries whose per capita gross national product is

under \$100 per year contain half the world's population and cover a quarter of its area, but account for only 3.5 per cent of total world exports—exports being the means by which countries earn their capital. On the other hand, 36 rich nations with only 29 per cent of the world's population account for 80 per cent of total exports.

Miss Reid, who is executive director of the Association for Food Production (AFFRO) in India, called on the non-governmental organizations to form a "contact group" to deal with the subject of development and equitable terms of trade. Such a group, she suggested, could draw up a declaration, promote it publicly on the problems and needs, and provide guidelines for education and action for the affiliates of the international non-governmental organizations in both developed and developing countries.

Prices of commodities—the main source of income for poor countries—keep decreasing on the world market while the cost of living goes up. "It is a mistake to divide the world between the developed and the developing countries," he said.

Catholic organizations represented at the conference were the International Conference of Catholic Charities, the Catholic International Union for Social Service, the International Catholic Child Bureau, the International Catholic Migration Commission, the World Union of Catholic Women's Organizations, Pax Romana, the World Federation of Catholic Young Women and Girls, the United States Catholic Conference, and the National Council of Catholic Women.

CRS Sends Out Appeal

Catholic Relief Services has sent out an urgent appeal for clothing, particularly children's clothing for victims of war.

Families in the Rochester diocese may answer this appeal by sending used and new clothing to Catholic Relief Services Warehouse, 140 Morgan Avenue, Brooklyn, New York 11237.

Items most needed are infants' layettes, cotton garments of every type and size, and First Communion outfits.

Cash contributions may be sent to National Council of Catholic Women, 131 2 Massachusetts Avenue, N.W., Washington, D.C. 20005. Make checks payable to N.C.C.W. Mark all shipments and contributions for Vietnam refugees.

Gets Fellowships

Patricia Anne Hagen, a 1964 graduate of Mercy High School, has been awarded a University Fellowship for graduate work toward a Ph.D. in Romance Languages (French) at Yale University. Miss Hagen, the daughter of Mr. and Mrs. John D. Hagen, 60 Maryknoll Park, graduated in May from the College of New Rochelle.

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Eugene Casper, a Maryknoller from Rochester, will give his perpetual oath as a Maryknoll Brother in ceremonies at the Maryknoll Seminary, Maryknoll, N.Y., June 15—Casper, the son of the late Mr. and Mrs. Francis T. Casper, attended St. Augustine's grammar school, Aquinas Institute, Rochester Business Institute, and St. John Fisher College

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