

THE PROGRESS OF PEOPLES

Lack of Understanding Hampers Aid

By Barbara Ward



Behind the recent falling off in support for economic assistance programs lie a number of misunderstandings. They are widespread. They come up in all aid-giving countries. And they are undoubtedly part of the reason for the present stagnation in the transfer of resources from rich to poor nations. This, as the last column pointed out, has remained at about \$6,000 million since the early 1960s and has fallen, as a proportion of Atlantic income, from 0.7 per cent to less than 0.5 per cent this year.

Let's look at some of the criticisms and disappointments and see whether they add up to really valid reasons for less aid. I suppose the first and most widespread disillusion springs from the belief that economic assistance is simply not producing results. Stories of failure, waste and graft are quickly quoted by the critics.

But consider the facts. Between 1918 and 1939—the last uncontest years of colonial control in most of what we now call the developing lands—there was virtually no growth at all. Whatever gains were made in the 1920s were wiped out by the Great Depression of the 1930s. Since the late 1940s when, not entirely coincidentally, economic assistance programs began to gather momentum, the average rate of growth among poorer countries has been 4.8 per cent a year and this rate is higher than the average achieved by modernizing nations in the 19th century.

Since savings are the greatest en-

gine of growth, we can look at this rate of expansion in another way and say that in the last two decades, again on the average, the developing nations have pushed up their level of savings as a percentage of national income from the traditional five or six per cent of pre-modernized societies to about 15 per cent. As a result, they are now providing some 80 per cent of all the investment going into development in the poorer countries.

These facts counter some criticisms but they raise others. For instance, the Western donors must be far more cautious about their accusations of "failure." It is hardly failure to grow more quickly than did the Atlantic nations last century.

Again, donors can hardly claim that they are handing over and investing all the capital in the recipient nations while they "sit on their hands." They cannot, in conscience, go on muttering about the developers' idleness and incompetence and waste when, in many countries, rates of growth are being achieved by back-breaking labor on savings wrung from incomes of less than \$100 a year.

But, of course, it is possible to turn the criticism round and ask why, if the developing nations are growing so fast and providing so much of their own investment, it is still necessary to go on with external assistance. Why have the high rates of investment not brought the poor nations to the point where they need no special help? And why is a mere 20

per cent of capital coming in from outside so important?

The answer to the first objection is, of course, to underline the time needed for full development. High rates of growth have only lasted so far for about 15 to 20 years among the developing peoples. At a comparable time in the British history of development—at, say, the end of the Napoleonic wars—Luddite rioters were breaking up the machines and Britain had to "borrow gold" from France to meet its commitments.

At a comparable time in American development—in, say, the 1840s—nine out of 25 of America's state governments were in default on their loans from British bankers who talked about "haggard Americans" rather than Americans now talk about "defaulting Africans" (only they do not, in fact, default).

In short, development takes time. Most nations have modernized their economies in about 80 years. The nations modernizing today are not likely to make critical changes in only 15 years, least of all against a rising tide of population.

As for the question why the 20 per cent of capital contributed by aid programs is so important, the reason is simple. This 20 per cent is in foreign exchange—in dollars and francs and sterling. It can be used to buy the tools and the supplies which developing countries need for growth but cannot produce themselves, simply because they still lack industry and modern agriculture.



theology at a great Catholic university could be so empty-headed. I hope he was misquoted.

Surely it is incredible that a man—a priest—holding a degree in theology, is incapable of making the elementary distinction between the murder of the innocent, of unborn infants—and the killing, in self-defense, of the guilty, of someone who is trying to kill.

The morality of all killing in self-defense arises out of the fact that such killing is sometimes absolutely necessary to protect the lives of the innocent and also the very principle of the sacredness of life. But abortion is, as Vatican II emphasized, a frightful crime because it is the slaying of the innocent, and because it is the most wanton sort of denial of the sacredness of life.

In the presence of such "thinking" as I have cited, "bubbleheadedness" is a mild word for what is going on.

elementary understanding of the matter.

If contraception is a moral issue—as of course it is—then neither Pope Paul nor anybody else is free to give any answer except the answer that morality dictates.

The "horrors and consequences of the population explosion" have nothing to do with the question. What seems "horrors" in the eyes of men are not necessarily horrors in the eyes of God, who knows the future.

If artificial contraception is immoral—as it is—Pope Paul cannot do other than to say so, as pope after pope, theologian after theologian without number, have done through the aeons. All the diocesan councils and student congresses and Dr. Rocks on earth cannot change that.

As for the priest who was quoted on abortion: I withhold his identity because I find it almost impossible to believe that a man teaching moral

Gary Mac Eoin

IHM Nuns Not Extremists

I first met the Sisters of the Immaculate Heart of Mary in Rome during the Vatican Council. We had a party for journalists every evening in a private chapel of the Jesuit motherhouse close to St. Peter's. It was always a celebration, usually led by a bishop, sometimes two or three and from two to twelve or fifteen priests, most of them working newsmen.

The presence of a bishop permitted a level of liturgical experimentation then uncommon, though widely authorized today. We usually had some of the Protestant observers with us, and a Protestant clergyman often read the Scripture lesson.

This experience made me understand the importance of the liturgical reform voted by the council. Like the surgeon in the operating theater, the newsman must remain detached from what he reports, if he is to do his job professionally. Yet my colleagues from around the world and I were caught up in this community of believers, did everything in our power to arrange our high-pressured schedules so as not to miss the daily celebration of the Eucharist.

The regulars included several nuns, and two of them struck me in particular for the professional leadership they provided in our community singing. The older one was Sister Humilita, today known as Sister Anita Casprey, mother superior of the IHMs. Her companion was Sister Ruth Wallace.

In our worshipping community, we quickly got to know them, to love them, and to respect them. Their congregation had responded enthusiastically to the call of the council, and they had come to Rome to steep themselves in the council spirit.

They were particularly enthused by the council decree on the renewal of the religious life. When they went home, they set to work immediately with their whole community to implement the council's instruction to them about the inspiration of their founder, and to adjust it to the changed conditions of the times.

I visited the motherhouse in Los Angeles and other IHM houses about 18 months ago. I was amazed and edified at the rapid progress. I was equally struck with the serious, me-

ON THE RIGHT SIDE

'During Dark Night of Soul, Hang On'

By Father Paul J. Cuddy



After the death of Sen. Robert F. Kennedy, hearts and eyes turned to those to whom this death was a family tragedy: to the wife and 10 young children; to the surviving brother of four vigorous men; to the many sisters and in-laws and nieces and nephews, to the widowed sister-in-law. We were in admiration at their quiet, serene anguish; at their dignity and composure which sprang from a deep religious faith.

Somehow or other in the background, in a pose that struck us with awe, stood the senator's mother. Those who saw her face on the TV screen marvelled at her composure, weighed down by the care of an ailing husband; by the memory of the violent deaths of three children; this 76-year-old woman retained a deep serenity in the midst of a terrible crucifixion.

It was reported by a commentator that a famous churchman said to Mrs. Kennedy: "I don't understand why your family should be so afflicted by God. I just don't understand it." The mother replied: "God is all wise and all loving. I have complete confidence that since God has permitted this, He has a reason. He knows best."

Forty years ago Father William Bergan made us, his students at St. Andrew's Seminary, memorize the

Orthodoxy May Gain NCCJ Recognition

New York —(NC)—The National Conference on Christians and Jews has proposed giving formal recognition to Eastern Orthodoxy as the fourth major faith in America, agency headquarters here announced.

The NCCJ took steps to include an Orthodox Christian layman as its fourth national co-chairman. Since its founding 40 years ago, NCCJ's chief officers have been a Protestant, a Catholic and a Jewish layman.

The three co-chairmen are Carol M. Shanks, financial consultant, Protestant; Robert D. Murphy, board chairman of Corning Glass International; Catholic, and Admiral Lewis L. Strauss, Jewish.

Epistle for Trinity Sunday. Having found it a great help in my own life, I have always insisted that my own students should memorize the same saying: "To each of you there will come a time when some great cross will fall upon you. You may be tempted to rebel against God. During this dark night of the soul, hang on. You will find that this passage from the Scriptures will be an anchor for your soul during the tempest."

"O the depth of the riches of the wisdom and of the knowledge of God. How incomprehensible are his judgments, and how unsearchable are his ways. Or, who has first given to Him that recompense should be made—Him? For—from Him, and through Him, and into

'Demonstrating' Christians Criticized by Cardinal Heenan

By JOHN A. GREAVES (NC News Service)

London — Christians who protest against all kinds of things other people are doing throughout the world were strongly criticized in Westminster Abbey here by Great Britain's John Cardinal Heenan because he said they should be demonstrating against themselves for their own faults.

Preaching at evensong at the invitation of the Rev. Eric Abbot, dean of the abbey, focal point of the worldwide Anglican community the cardinal became the first Catholic cardinal in Great Britain to give a sermon at the abbey since the Reformation.

The hour-long evensong was the annual service of International Christian Witness. It was attended by representatives of all the major Christian denominations.

More than 100 clergy from Britain and overseas led the cardinal into the abbey where the first lesson was read in French.

Describing his visit as historically significant, Cardinal Heenan said his presence in the abbey "shows the in-

crease in mutual love and understanding between Christians."

The cardinal then launched his censure of those Christians who express loudly what is called "selective indignation," but have failed to protest "against crimes committed in our own name." Christians, too, he said, have had their sins. He said a trend is developing whereby Christians are expected to prove their sincerity by marching, petitioning and demonstrating whenever anything unpleasant happened anywhere in the world.

"If you give a friend a diamond, you give a precious gift; but if you help a friend memorize the epistle for Trinity Sunday, you give him an anchor which will keep him serene during hours when life seems to have lost its meaning."

With all the wickedness and the sorrow of the assassination of Robert Kennedy, we are inspired by a mother whose faith is not "in word and in tongue, but in deed and in truth." (John III — 18). Her words: "God is all wise and all loving. He knows best" is a beautiful version of "How inscrutable are His ways."

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The services, which was broadcast by the BBC, comes at a time when ecumenism in this country is hitting squally weather.

Although the movement toward unity remains a major talking point in all the major churches, practical moves are being held up by argument, and while the new-found friendship between churches remains, the early enthusiasm in disappearing.

A LAYMAN'S VIEW

Moral 'Bubbleheadedness' Abounds

By Joseph Breig

Almost unbelievable bubbleheadedness about moral matters is all around us nowadays. Three recent examples are illustrative.

1. The Diocesan Council of the Episcopal Diocese of California voted to urge Pope Paul to declare artificial contraception "moral" to "avert" the horrors and consequences of "overpopulation."

2. The student congress at the University of Dayton, a Catholic institution conducted by priests and Brothers of the Society of Mary, proposed that contraceptive materials such as "the pill" be made available at the campus health center. The student government sponsored a campus talk by Dr. John Rock, a developer of "the pill" and author of a book saying that the Church ought to reverse itself on the morality of contraception.

3. A priest, a moral theology professor at a Catholic university, was quoted in a speech as saying, concerning abortion: "I hope that we in the Catholic Church do not anathematize this question before it is even discussed. I don't think all the answers to it have been revealed. I don't know the truth in every case of abortion. God gave us the commandment not to kill. But there are exceptions, such as war, such as self-defense."

Let us examine, with what patience we may, this sort of "thinking."

The Episcopal diocesan council, in asking Pope Paul to declare contraception moral rather than immoral, showed its utter innocence of even

Father Kueng Refuses Bid to Discuss Book

New York — (RNS) — The Congregation for the Doctrine of the Faith (formerly the Holy Office) has requested Father Hans Kueng, famous Catholic theologian, to appear in Rome to answer questions about his recent book.

Father Kueng has declined the invitation, it was learned here, "due to a lack of time."

The long, scholarly book in question is titled simply "The Church." The Congregation for the Faith had issued a monition (warning) against it after the book first appeared last year in a German edition, ordering that it not be translated or published in other languages.

"The Church" has since been published in several languages and has been widely hailed as a theological classic.

It was not known what points in Father Kueng's book were objected to by the Vatican Congregation. But there are several theological concepts in the work which, while they have been widely discussed among theologians, had not been published prior to Father Kueng's book.

One such concept is concerned with the question of ministries. Father Kueng distinguishes between charism-inspired ministry and the appointed ministry. The latter has been traditionally called the ordained ministry.

Both of these ministries he considers as necessary and part of an apostolic succession. Father Kueng sees the appointed ministry, however, as having displaced the charismatic ministry.

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ACLU Backs Brother In Induction Dispute

New York — (NC) — The New York chapter of the American Civil Liberties Union has filed suit to prevent the induction of a Marxist Brother into the armed forces.

Brother Harold Woods of the Marxist Brothers, a teacher at Union Catholic High School in Scotch Plains, N.J., was reclassified from 4-D to 1-A in February and was ordered to report for induction in Great Neck, Long Island, on April 24.

Brother Harold was reclassified after taking part in a draft protest, according to ACLU spokesmen.