

THE PROGRESS OF PEOPLES

Obstacles in the Way of Free Trade

By Barbara Ward



Developing countries lack by definition, the tools and the skills for modernization. So they must be able to secure the money of more developed nations in order to buy fertilizers and tractors and machine tools and hire experts and technicians. The simplest and in many ways most satisfactory way to do this is by trade—by selling to other nations what they want to buy and thus earning enough of their currency to buy needed imports.

This is a fair bargain, on the face of it. Each side gets something it wants. There are no overtones of patronage and dependence. No interest payments have to be met, no loans repaid. Everyone gains. Nobody loses. And indeed, trade is one of the great areas of peaceful contact and exchange, underlying the economic interdependence of the whole human race.

Yet some of the main preoccupations in Pope Paul's encyclical, *Populorum Progressio*, turn on this issue of international trade and one of the most urgent questions Pope Paul asks is whether Christians fully realize the nature of this vast economic network that sustains their lives and their prosperity and which they tend to take for granted like the air they breathe or the water they run out of the tap.

For, although in theory worldwide commerce is the best and fairest way of making the world's resources more available to all the world's peoples, in practice there are some severe obstacles in the way of its doing a fully satisfactory job.

The fundamental obstacle is clearly underlined by Pope Paul. It is quite

simply unequal bargaining power between developed and developing nations. In any economic exchange—employers with employees, lenders and borrowers, sellers and buyers—if one side is weak, it tends to get the worse of the bargain. In international trade, there are a number of reasons why the bargaining position of developing countries tends, over long periods, to be relatively weak.

The pattern of exchange between rich and poor nations was established in the 18th and 19th centuries. The North Atlantic world was industrializing rapidly and needed more and more raw materials to feed its hungry mouths and hungry machines. Investors from Europe and North America went all around the world, bringing in mines and plantations, bringing out the minerals, the tea, jute, rubber, cocoa and coffee and sending back manufactured goods in exchange.

Not much of this investment went into industry. Why build up competitive producers overseas? It did not spread development very much outside the single export sector since the capital came from overseas, the profits went back overseas and foreign imported manufactures mopped up local earnings.

The trade remained typically one of swapping raw materials for industrial goods. It is still so today. The two thirds of the world's peoples who live in the developing nations account for 19 per cent of world trade but for only 5 per cent of the trade in manufactures.

This position is, in itself, a source of some weakness. The more a raw

material goes to steel castings to a finished machine tool—the more valuable the end product. Nations who depend solely on exporting materials in their raw state automatically miss the gains—the "value added"—which come from processing.

But there are other difficulties which can weaken the developing nations' bargaining strength. From time to time, especially when the Atlantic Powers fight wars, the prices for raw materials are high and earnings flow into the developing countries. In the aftermath of the Korean conflict, with cocoa at over \$1,200 a ton, Ghana and Nigeria financed the whole of their first development plans. But high prices alternate with low—cocoa today fluctuates around \$480 a ton—and can veer by about as much as 15 per cent in a few months.

In the last decade, too, the price trend for raw materials is down while the prices of Atlantic-exported manufactures go steadily up. Poor nations must export more to secure the same flow of imports. The "terms of trade" are against them.

This does not end the difficulties. Poor nations compete with each other. As Africa increases its output of coffee and cocoa—Latin American products—and of Asian products like tea, prices weaken further. The Atlantic world—which has all the research money—invents substitutes. The sale of artificial rubber is rising three times more rapidly than of natural rubber. Beet sugar knocks out cane sugar.

Above all, the Atlantic world so constructs its tariffs as to keep out manufactures from developing lands.

ON THE RIGHT SIDE

A Letter to a Newly Ordained Priest

By Father Paul J. Cuddy



Dear Father,

The COURIER JOURNAL carried the word of your assignment, and next Thursday you will present yourself to the pastor to assist him in the care of all the souls within your parish.

Welcome to the fraternity of the priesthood! Your youth reminds me that I am old enough to be your grandfather. Your health, your zeal, your knowledge, your piety, your good humor, your resiliency give me the greatest joy. We who are trudging toward the shadows love you young priests greatly, both for yourselves as God loves you, and for the Church which has such great hopes in you.

I have been smiling as I imagine your thoughts about your pastor and your people. If coming assistants have some wonderment what the Pastor is like, receiving pastors are frequently wondering about the assistant: before, during and afterward.

I recall one pastor who was amused and startled to be addressed as "Bill" by his brand new curate, a good young priest filled with the idea of brotherhood. You ARE brothers in Christ—but so are you and your father whom, I hope, you address as a son to a father; and so is Bishop Sheen whom, I hope, you won't address as "Fulite." As brotherly as we are, there is a distinction in age which you will not regret to have remembered in the years to come.

If you wonder about what the people will be like, imagine their curiosity about you! All priests differ in gifts and talents. There is the CVO type, the book type, the organizer type, and occasionally the disorganized type, the inner city type, the turtle-neck-sweater type, the cassock type. But these are all incidental. First of all, your people need and want a priest who honors his own priesthood. They need and want a man who has reverence for the Mass, who is a man of prayer, who listens more than he talks, and who is manfully kind.

There is a fad, at least I hope it is, of discounting the Breviary. May I tell you a story? One Saturday morning about 10:00 o'clock, almost 15 years ago, the phone rang in my quarters at Lackland AFB. An urgent voice said: "This is Captain X. I just arrived at the Base. Can I see you at once?"

"Of course. Come to my quarters." He came promptly. He said: "Father, I am a priest from X diocese. I got tired of my priesthood, and since I have a good educational background and several degrees, I got a direct commission in the Air Force in education. Now that I'm here, I'm not sure what I want. If I should want to, would it be possible to be transferred to the chaplaincy?"

I was wondering how a priest could possibly get tired of the Mass, of serving God's people, of the holiness and mystery of the priesthood. He had none of the usual reasons for running away, namely of wine, women or song.

But, every man is free, so I said to him: "I'm glad you came over. Of course, only you can decide what you will do. I surely hope you will return to your priesthood. In the meantime, I suppose it might cause wonderment if you say your Breviary prayers, but I

hope you will say your rosary every day."

He replied with just a trace of challenge: "I haven't said the Breviary in years. I'm not likely to begin now!"

I have often speculated on the connection between the omission of the Breviary prayers pledged for the Church and the people, and his defection. Only God knows, but as a result of his default, rather than using even reasonable excuses from reciting the Breviary, I have considered it a grace to want to be faithful to these prayers. May you have the same grace.

Whatever gifts you have in serving God's people, I thank God that you have the goodness to use them. However, above all things, be reverent toward your Mass, faithful to your Breviary, regular with your rosary, and take a little time for a daily meditation.

Fr. Kueng Sets Conditions For Discussion in Rome

The Hague, The Netherlands — (NC)—Father Hans Kueng, the controversial Swiss-born theologian now teaching at Tuebingen University in Germany, confirmed here that he has been summoned to Rome by Franjo Cardinal Seper, pro-prefect of the Doctrinal Congregation, to explain his writings, but said that he cannot go at this time because of a lack of time.

Father Kueng said that he had written to Cardinal Seper of his decision, as well as to say that he is ready for a discussion because discussion is important in the era after the Second Vatican Council. Father Kueng, however, specified certain conditions for such a discussion to avoid having the talks marked by what he called "the methods of the Inquisition."

Father Kueng said: "Circles of the extreme right wing have tried

several times—in the birth control case this was obvious—to pressure the Pope into taking negative measures against certain trends and persons.

"The Pope has resisted these pressures. As for the accusation that I insulted the Pope in my book, 'The Church,' nothing of the sort is true. There has been no such suggestion from officials in Rome."

Father Kueng continued: "Troubles like mine will be repeated as long as the theology that made the Second Vatican Council possible is repressed in Rome, which keeps clinging to the pre-conciliar theology of the Roman school."

"It is a pity that the proposal made in the Synod of Bishops last year to found an international body of theologians representing different theological trends, has not yet been realized."

A LAYMAN'S VIEW

Quit Moralizing and Stick to Facts

By Joseph Breig



I do not join in the moralistic lecturing of the American people which in recent years has become something like a fad among many intellectuals, columnists, commentators, speechmakers and interviewees.

In face of the tragedies which have befallen the nation, the least-beating is understandable—but I think it is high time to restore balance.

"We are a violent people with a

violent history," wrote historian Arthur Schlesinger Jr. I do not know where he finds these violent Americans. My experience is the direct opposite.

The typical American hates violence. No one is quicker with compassion and help when someone is injured or ill. No one contributes more generously in time and money to humanitarian and charitable causes.

President Lyndon B. Johnson, to my mind, spoke wisely when he said, concerning the assassination of Sen. Robert Kennedy:

"It would be wrong . . . self-deceptive . . . to ignore the connection between lawlessness, hatred and this act that our country is sick; that it has lost its balance . . . even its common decency."

"It would be just as wrong—just as self-deceptive—to conclude from this act that our country is sick; that it has lost its balance . . . even its common decency."

President Johnson also said truly that it is foolish to talk as if 200 million Americans killed President John F. Kennedy, Dr. Martin Luther King, and Senator Kennedy.

If America is sick, all mankind is sick, because the American society is made up of persons of all nationalities, races, cultures, philosophies, religions. More than any other nation, America is humanity's son.

The American society is not sick, but there are sick people in it. America's very goodheartedness in welcoming immigrants brought to the U.S. the young man accused of the shooting of Sen. Kennedy.

Sirhan B. Sirhan arrived from Jordan in 1967 with his mother and six brothers and sisters. A fellow-worker in Los Angeles described him as honest and goodhearted, but "a fanatic when it came to discussion of religion and politics."

A man who employed Sirhan said, "He was a man who fought for what he thought was right." He quoted Sirhan as saying he had seen members of his family killed by Israelis.

"By all accounts," wrote Raymond LaRiv, veteran reporter for United Press International news service, Sirhan "is an intelligent, articulate and unusually friendly immigrant, but he professed a longstanding hatred of the Jewish State of Israel."

Such are the facts; and what support do they give to anybody's moralizing about America being sick?

For much more than a century, there have been attempts, some successful, to assassinate American public figures. Mostly they have been the work of deranged persons.

The men who tried to kill President Andrew Jackson and Theodore Roosevelt both died in mental hospitals. President Franklin D. Roosevelt was fired upon by a deranged hit-kicker. The assassin of President William McKinley was "on the lunatic fringe of the anarchist movement." Two Puerto Rican nationalist fanatics tried to kill President Harry S. Truman. The slayer of President Kennedy was a "loner" who defected to the Soviet Union and then defected back to America.

I suggest that we stick to facts and halt the wild generalizing and sermonizing which are reducing public discussion to trivialism.



Melkite Rite Patriarch Maximos V. Hakim (left) receives the "Insignis Medal" from Father Leo McLaughlin, S.J., president of Fordham University in New York. The citation described Patriarch Maximos as a "man among men" who has, "throughout the years, lived by the Master's example, and has ever taught others the glory of such imitation." (Religious News Service).

Married, Part-Time Priests Predicted by Patriarch

New York — (NC) — Melkite Patriarch Maximos V. Hakim of Antioch predicted the future pattern of the priesthood "in both East and West" as including both married clergy and "part-time priests, ministering to the ordinary spiritual needs of the small neighborhood community, yet at the same time, pursuing their normal occupations throughout the normal work-day week."

The Patriarch, in an address on priestly celibacy at Fordham University here, where he was presented the school's Insignis Award, reaffirmed the position of his predecessor, the late Maximos IV Cardinal Saigh, who emphasized the point that "the priesthood is more a function that a state of life."

Patriarch Hakim stressed that it was not his intention "either to offer advice or make recommendations with respect to developments in the Roman rite. It is simply our intent to put before you the spiritual and apostolic advantages presented by maintaining the parallel and equally apostolic tradition of a married priesthood alongside a celibate clergy, as these traditions exist in the Eastern Church."

The Patriarch said he saw "no difficulty in conceptualizing a priesthood structured functionally to meet the needs of the Church in varying circumstances, times and places.

Such a priesthood could first be divided among those dedicated to the monastic ideal and those who hold to the pastoral life of the Church.

"Within this second category," he continued, "I visualize a further division between those exercising a pastoral ministry in the celibate state and those exercising the same ministry as married men."

"It may well be that in the Church of the future," Patriarch Hakim said, "if God wills it, parochial development will produce smaller worshipping communities made up essentially of neighborhoods. From these, individuals possessing the necessary attributes of training and character may be selected for ordination to the priesthood."

"These, in your vernacular," he went on, "could be styled 'part-time priests' ministering to the ordinary spiritual needs of the small neighborhood community, yet at the same time, pursuing their normal occupations throughout the normal work-day week."

Fordham's Insignis medal is awarded to religious leaders for extraordinary distinction in the service of God through excellent performance in their professions.

The presentation highlighted a five-day seminar on the Byzantine Christian heritage at the university's John XXIII Center, June 17 to 21.

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