

THE PROGRESS OF PEOPLES

Promises Don't Fill Empty Stomachs

By Barbara Ward



No one can read Populorum Progressio without being struck by the degree of emphasis which Pope Paul lays upon the lack of equilibrium in world trade, upon all the difficulties that are piled up in front of the poorer countries when they try to increase their share in world commerce.

"tariff barriers." We mean the hungry faces of children, the confusion of adolescents without work, the quiet misery of parents who are powerless to help. These are the things that haunt the Pope when he places trade barriers at the center of the obstacles to full human development.

We have to know what these barriers are. We have to realize that the developed nations, for all that they command about 80 per cent of the world's resources and account for 80 per cent of the world's trade, do protect themselves very systematically against the entry of manufactured goods from the poorer lands.

The pattern for North America and Western Europe is very similar. The exports of raw materials from the developing lands are allowed in duty free. Semi-processed goods—for instance, cotton yarn instead of raw cotton—acquire a tariff of up to about 10 per cent on the price of the material. Fully processed manufactures—textiles, clothing—may have to cross a barrier some 10 points higher—which, in fact, is higher still since the raw materials are free in any case and all the tariff falls on the element of processing.

And if, in spite of these barriers, goods still flood in, then as in the case with textiles and clothes, the developed powers limit entry by means of a quota (an absolute ban on more than a certain level of imports).

The two greatest obstacles to world development through fair and balanced trade are two that Pope Paul singled out in Populorum Progressio—unstable primary prices and high tariff protection by the rich against the poor nations' manufactures.

What can be done?

A first step has been to establish the facts and this has been done by the United Nations Conference on Trade and Development (UNCTAD) at its two conferences—in Geneva in 1964 and in New Delhi in 1968. Developed and developing nations alike met to thrash out the problems and some tentative agreements have been reached.

One of these refers to the transfer of capital. Wealthy governments are to aim at a transfer equivalent to 1 per cent of Gross National Product. Two refer to the priority needs in trade. The developed nations agreed to negotiate more stable prices for a range of primary materials. They also undertook to ease the entry into their markets of manufactures from developing lands.

But here comes the rub. The developed governments attached no timetable to these promises. They remain at the level of rhetoric. And rhetoric is not something with which we can feed the hungry or give work to the workless or redeem a world God bids us recreate.

ON THE RIGHT SIDE

Catechism Makes for Precision

By Father Paul J. Cuddy



Recently I went to the sacristy of Holy Family Church, Auburn, to prepare for Mass. A bright 12-year-old altar boy named Kevin was on deck.

The youthful mind, whether sacerdotal, adolescent or pre-adolescent constantly intrigues me. With youngsters I usually enter into a cheerful dialogue on modern theological trends and terms, and find them responsive and interested.

Since memorizing is unfortunately much discounted, I wondered where Kevin stood. "Kevin, do you know the ten commandments?" (In more progressive circles, the ten commandments are no longer considered relevant. "I think so.")

"Try them."

All he could recall was: "Thou shalt keep holy the sabbath day." At least he did hit 10%.

"What is your idea of God, Kevin?"

"God is the source of life and everything."

"Why did God make us?"

"To have some one to care for."

"What is the Mass?"

"It's an event in which the priest takes the place of Jesus Christ and offers the Holy Eucharist."

"How would you go to confession?"

"I'd say when I went to confession and tell my sins."

"Suppose you had a fight on the playground with a colored boy and you said to him: 'You black nigger.' How would you confess that in confession?"

He looked blank, partly I think because he couldn't imagine himself involved in such an incident; partly puzzled about how to express the sin. He replied: "I would say I used bad language."

"Maybe you better add: I sinned against love of my neighbor by calling him a bad name, and I hurt his feelings—and I caused discord. It is kind of involved, isn't it?"

I was edified not only by the boy's replies, but also by his poise: A simple, attractive self-confidence, and a readiness to think through a question.

I am far from convinced that it is a mistake to memorize the catechism questions. There is a school of thought that people who memorize

answers, don't know what they imply. Pharmacists in their field seem to, and chemists and engineers. Surely a child of 12 will not have a great notion of the implications in the commandment: "Honor your father and mother." But he will have the formula with him at the age of 22 and 42 and 62, and he will be able to develop the implications in his family, political and religious society as he develops.

As we experiment in teaching techniques I think we will return eventually to the use of a catechism. The human mind is not satisfied with vagaries—what Lucille Hasley calls "nailing the jelly to the wall", but demands as much clarity and precision as possible. "The object of the intellect is truth." The catechism makes the object more clear.

Officials Decline Comment On Birth Control Report

Vatican City — (NC) — The Papal Secretariat of State and the Vatican's Doctrinal Congregation have declined to comment on several reports that a new papal document on birth control was being prepared for publication.

Time magazine in its June 21 issue had reported that Pope Paul VI's long-awaited statement on birth control was already rolling off the presses in the Vatican's printing office, but that pressure from liberal Europe and prelates had induced the Pope to scrap the document.

The magazine reported Vatican sources said "the motu proprio would have overruled and ignored the findings of the pontifical birth-control commission, which recommended by a 4-to-1 majority that the Church relax its traditional opposition to contraception."

"In effect, it would have held the Church to the judgment on procreation handed down by Pope Pius XI in 1930."

In his encyclical Casti Connubii, On Christian Marriage, in 1930, Pope Pius XI said "any use whatsoever of matrimony exercised in such a way

that the act is deliberately frustrated in its natural power to generate life is an offense against the law of God and of nature, and those who indulge in such are branded with the guilt of a grave sin."

A motu proprio (Latin for "of his own accord") is a document drawn up and issued by the Pope on his own initiative, without the advice of others, and personally signed by him.

United Press International on June 20 also claimed Pope Paul had completed a document reaffirming the Church's traditional position on birth control and the Pope had affirmed that he took "full responsibility" for this restatement of that position.

Pope Paul said in October 1968, he had reserved the matter of birth control to himself. He made the statement in a talk to participants in the 52nd national congress of the Italian Society of Obstetricians and Gynecologists then meeting in Rome.

In the same talk, he said he was delaying his decision on birth control "for some time yet" because the conclusions of the international commission working on the problem "cannot be considered definitive."

A LAYMAN'S VIEW

America's Conscience Is Awakening

By Joseph Breig



Dan Herr, publisher of Critic magazine, started this year's convention of the Catholic Press Association of the U.S. and Canada with the following statement about the American interracial crisis:

"... The country is on the brink of civil war and the Church in America is in the throes of a struggle that could destroy it. ... The white American rejects, scorns, hates his black brother. ..."

I disagree.

About the same time, Dr. W. H. Ferry of the Center for the Study of Democratic Institutions in Santa Barbara, Calif., was saying that Americans must accept the fact that blacks and whites will always be segregated. I disagree.

Both Dr. Ferry and Mr. Herr are looking much too exclusively at two extremes. They are not seeing the reality of America whole and entire, and in historical perspective.

Dr. Ferry argued that the U.S. must devise a political theory that will provide for separation of the races while yet preserving democracy. He called this a separation which would be neither apartheid nor integration.

I disagree. Neither democracy nor the American way of life, in any real sense, can abide any such ersatz solu-

tion—if it can be called a solution, which it isn't.

I agree, however, with Msgr. John J. Egan, director, with Msgr. John Urban Affairs of the Chicago archdiocese.

As pastor of a parish in Chicago's largest Negro ghetto, where he sees the heartbreaking effects of our neglect of our black brothers, Msgr. Egan might be forgiven if the American vision had grown dim before his eyes. But it shines brightly.

Speaking to the CPA convention, Msgr. Egan said:

"In the ultimate miracle of Resurrection, we have put to death Martin Luther King, and a new nation has been born. The nation is ready to change, if we can but read its mood, if we can but lead it where it wants to go."

I agree.

Through 40 years as a journalist, I have developed a nose for public opinion. I am convinced that Msgr. Egan is correct in believing that Dr. King's death triggered America's long-developing acceptance of the fact that "the Negro revolution is legitimate."

Further, I fully share—indeed I have held for many years—Msgr.

Egan's view that "the genius of the American people" can solve the knottiest problems of human relations and of justice for all.

We have the traditions for it, and we have the legal and juridical institutions. Our national genius is not a fancy but a reality, and it is rooted in the fact that the real heartbeat of America—whether in 1776 or in 1968—has always been the Declaration of Independence: "all men are created equal and endowed by their Creator with certain inalienable rights."

America's conscience has been sleeping but is awakening.

I am not less aware than is Dan Herr of the fears (panicky fears, not really hatreds) that gnaw at many whites when Negroes—as is their moral duty—demand the equality and inalienable rights with which God endowed them.

I realize, too—as does Dr. Ferry—the difficulties involved in social, industrial, residential, economic and educational integration. But I know also how lavishly God sheds his grace on this extraordinary country.

With Msgr. Egan, I know that a new and greater nation is being born out of our present pain.

U.S. Patriotism Needs New Life!

By REV. LOUIS MILLER, CSSR.

Independence Day occasions a somewhat melancholy reflection this year. Time was when no self-respecting community would consider July fourth complete without a monster patriotic rally and a military parade, a ringing oratorical salute to the grand old flag by the leading politician, and a fireworks spectacular display to top it all off.

But let's face it, patriotic rallies are not what they were 30 years ago. The marching ranks of the American Legion or VFW on parade in the average city are often thin. One detects a certain letdown of enthusiasm in the band's rendition of the "Stars and Stripes Forever."

There are, of course, many reasons that could be ascribed for this letdown. Military life has lost much of its glory and its glamour. The dirt and blood and death of war have dampened our spirits. While we still consider ourselves patriotic, we have become blasé about it, and there are many who seem to think that there are better ways of showing it than standing in the hot sun before a bandstand in the town park.

The facts would seem to indicate that the patriotic gesture is pretty low on the list when compared to such activities as a holiday on the beach or a bumper-to-bumper drive on the superhighway, or even a second-rate soap opera on TV.

And perhaps there is another reason for the decline that might be expressed in the word "disillusionment." It is not that people no longer love their country. But Americans are not so sure as they once were that the rest of the world shares their love affair. Too many G's in other lands have seen too many "Yankee Go Home" signs.

When we entered World War I it was with the naive belief that winning the war would solve all the difficulties that caused the war. Obviously, by these problems, rooted in the selfishness of human nature, have continued to plague the world.

Instead of direct results we have



This statue at Concord, Mass. is dedicated to the 500 minutemen who here fought the first battle of the American Revolution on April 19, 1775.

to settle for the agony and tension of waiting. Our Vietnam involvement offers a good case in point.

Americans by and large aren't good at this kind of waiting. We like to see things brought to a quick and tidy conclusion. TV Westerns had their long vogue because in them every problem was so neatly and

quickly resolved, and the solution delivered to us beautifully wrapped and tied with under a loose thread. The good guys always won, the bad guys always lost.

Much as we would like it to be, life simply doesn't work out that way. There are waiting periods of suspense and uncertainty which must be faced up to. The bad guys go on living and causing trouble. There are gray areas between the black and white in which the decisions to be made are complicated and difficult.

In the Gospel of St. Luke, Christ is recorded as saying: "By your patience you will win your souls." In speaking thus He surely was not counseling laziness or inertia.

Every Christian must do what he can to save himself and the world; he must be ready to die, if necessary, for his convictions. But there is a point where, having done everything humanly possible today, there is nothing further that he can do but wait patiently for tomorrow.

The late beloved Pope John XXIII radiated this kind of optimism, even in his advanced years even with his intimate knowledge and concern with the world's sorrows. Here is his mandate, uttered shortly before he died:

"Every good Christian places his trust in Christ; he does his duty according to the various rules which govern his conscience; a religious conscience; a civic conscience, before God and his fellow men. A Christian does not compromise or falter, but goes forward without hesitation and without fear. The victory of Christ over death is a pledge of further triumphs over the obstacles which beset all efforts in defense of justice, freedom and peace."

This, it seems to me, is a good working definition of Christian patriotism. We owe the optimistic spirit as our gift to those who come after us.

"This is the victory that overcomes the world, our faith."

(From LIGOURIAN MAGAZINE, July, '68.)

Advertisement for Pepsi-Cola with headline 'taste that beats the others cold!' and image of a smiling man drinking Pepsi.