

THE PROGRESS OF PEOPLES

Economic Aid Going Downhill

By Barbara Ward

When Pope Paul asks the wealthy nations to adopt a sustained and adequate strategy for world development — with more aid, a long term investment program and trade concessions to the poorer nations — he adds an urgent plea that Christians be active in all their "constituencies," business, unions, universities, politics, to see that such a strategy is carried out.

And his urgency comes from a perfectly realistic assessment of the difficulties any policy of expansion and development has to overcome. The wealthy nations do not have a strategy. What little they have is falling off in a desultory, almost casual way.

And a whole range of objections are raised when anyone — including the Pope — suggests that, in mercy, justice and sheer realism, the drift ought to be reversed.

This year the economic assistance program of the most wealthy Western nation — the United States — may for the first time fall below the \$2 billion mark (less than 0.3% of GNP, or gross national product, which is the technical term for the sum of a nation's goods and services). It will take more than easy arguments, professions of faith or moral appeals — even from the Pope himself — to set new directions for Atlantic strategy.

Unless specific doubts can be dispelled and cogent counter arguments produced, the present trend has only one way to go — and that is down.

The first and most immediate objection is that in 1968 most of the wealthy nations are caught in an economic crisis which puts pressure on their balance of payments, risks a run on their foreign reserves and exposes them to the horrendous possibility of being cut off, by rising

prices and uncompetitive inefficiency, from the world market.

The United States, Britain and now France, face this danger. How, then, can anybody argue for more spending overseas when it would only increase the pressure?

One cannot deny the potential crisis. The question is, however, whether slashing economic assistance is a sensible way to meet it. And there are three very cogent reasons for doubting it.

In the first place, a very high proportion of the aid is "tied." It can be spent only on goods supplied by the country also supplying the currency. In the case of the United States, 90% of all aid is tied to the purchase of American supplies. Compared with the billions which go out of the United States each year for completely untied tourism, for instance, the 1967 figures of \$4.7 billion, or, again for 1967's investment, \$4.2 billion, the strain added by foreign aid is minimal.

Of course, one should add that to include investment under the heading of a "drain" is perfectly ridiculous anyway since it steadily widens America's investment income from overseas, now running at \$6.9 billion a year.

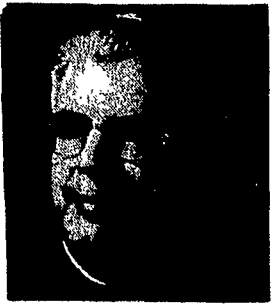
In fact, it is ridiculous to talk at all about "drains" and "strains" on America when one recalls that the United States' sum of goods and services (its GNP) is now about \$80 billion — or 40% of the world's entire income — and that of this sum, all that slips over the frontiers in the shape of a balance of payments deficit is some \$2 billion — or about one-twentieth of the vast total. To panic over this is no service either to America or to world stability.



ON THE RIGHT SIDE

Sorrow . . . How to Cope With It

By Father Paul J. Cuddy



A month ago I noticed the two Irish headlines of a tabloid blaring: "Nearly everyone in the United States is unhappy." A year ago a quite gentle priest surprised me by saying with a coolness that congealed my soul: "Unhappiness is good for people." I think he meant that sorrow teaches us that on this earth there is no lasting city.

But I remember replying: "Maybe so, but I'm all for making people as happy as possible. I think that's what Our Lord wants, and it seems to me that there are enough crosses for most people." He grunted disagreement.

What shall we say of sorrow? In the first place, everyone experiences it during life, some frequently, some infrequently. Secondly deep sorrow, like physical pain, has to be experienced alone. Though we may be surrounded by many who love us and who would share our anguish, no one can really enter into our souls. We must suffer alone.

Sorrow may come from the death of loved ones, or from an infidelity; it may come from grave sickness or loss; it may come from misunderstandings or from disgrace or disappointment. Indeed sorrow can come from neuroses which beset the souls of many from mysterious causes. Whatever the source, the anguish is there.

Archbishop Hannon Urges Eye Donations

New Orleans — (RNS) — The Catholic Archbishop of New Orleans has pledged his eyes to a local eye-bank and has urged others to do likewise as a "work of mercy." In a statement revealing his donation, Archbishop Hannon endorsed the work of the eye-bank and encouraged "cooperation with its program for the restoration of sight by means of corneal transplants."

"The donation of one's eyes to this eye-bank is a commendable work of mercy," he said, "and will be the means of bringing light to many who must otherwise spend their days in darkness."

At that time the religious man makes his sorrow an act of faith. Knowing neither the why nor the how nor the whence of the sorrow, he offers his utter helplessness to God. "O Lord, why this cross is, and what it leads to I do not know. I am helpless to do anything about it. I offer my very helplessness as a kind of prayer, and bow in tears before your Divine Wisdom, saying with Our Lord: 'Thy Will be done.'"

To parents grieving the death of a child, to children at the grave of a loved parent, to a friend mourning the loss of a friend, to a man standing bowed by disgrace or sickness or loss, the very memories of happier days drive deeper the shafts of sorrow.

There are those who offer solace, and by their sympathy help to carry the burden; but no one can enter into the soul of one steeped in anguish, and really share it or really understand it. Each must sit in his own cavern of pain, and wait and pray.

To those in present sorrow, these words may help.

"GRIEF HAS ITS TIME AND TIME ALONE CAN HEAL THE EMPTINESS AND LONELINESS YOU FEEL. BUT TIME DOES HELP AND ONE DAY YOU WILL FIND ITS HEALING TOUCH AND WITH IT . . . PEACE OF MIND." (Anon)

Christians Must Aid Poor, German Theologian Says

Turku, Finland — (RNS) — Dr. Juergen Moltmann, German theologian best known in the U.S. for his book "The Theology of Hope", told delegates to the World Student Christian Federation meeting here that more Christians must become involved in the "humanizing of world conditions."

The Christian community must take sides with the humanity of the oppressed, he declared. The Church must become a more involved arbitrator in the strifes of the world.

The challenge was one of seven theses he put forth in an address entitled "Christians are Needed for Fools of the Revolution."

Other theses were: "We live in a revolutionary situation. In the future we will experience history more and more as revolution. We can be responsible for the future of man only in a revolutionary way." "Out of the eschatological (and messianic) tradition of hope there can

come a rebirth of Christian faith in the revolutionary present.

"The problem of the use of violence and non-violence is an illusory problem. There is only the question of the justified and unjustified use of violence and the question of whether the means are proportionate to the ends."

Dr. Moltmann's "theology of hope" has been widely discussed in church circles over the past two years. He asserts that the "essential nature" of God is "future," and that man must be in a continuing dialogue with existing social and political problems for the sake of the future.

His support of revolution as a means to overcome the limitations of existing structures is connected to his belief that Christians must expend themselves "in the interests of a humanizing of conditions and in the interests of the realizing of justice in the light of the coming justice or God."

A LAYMAN'S VIEW

Birth Control and Natural Law

By Joseph Breig

Unless you believe in the Holy Spirit guiding the Church as Christ promised, it is difficult to explain the historical fact that although many theologians, down through the centuries, have uttered an appalling amount of nonsense about sex, the Church's teaching authority, when teaching, has never done so.

Some theologians today — amateur and professional, clerical and lay — are still talking through their hats on this subject, and I am afraid will continue to do so.

They will not hear the teaching authority. Just as in the past they fell into a hundred forms of puritanical and jansenistic error, treating sex like a shameful weakness, now they go to the opposite extreme.

In the name of man-woman love and "fulfillment" — concerning which (if the sophomores will forgive me) their understanding is at best sophomore — they would separate sex from God and from His power to bring forth new life.

Were it not for the danger of grievously scandalizing their intellectual innocence, I would recommend a course of study into the history of the diabolical abominations into which civilizations of the past — the Greeks and Romans, for instance — fell when they made contraception a way of life.

Pope Paul has now issued his long-awaited encyclical on birth control, reaffirming the unbroken teaching of the Church, as did his predecessors John XXIII, Pius XII and Pius XI.

The ink was hardly dry on the document when some of the theologians — insufferably disloyal and prideful — were barking at his heels and saying that what he said didn't matter and didn't bind anybody.

Pope Paul foresaw that many would reject the Church's teaching, reiterated through him as Christ's vicar. There is nothing new about this.

Uncounted Catholics spurn the Church's moral guidance on racism and exaggerated nationalism; un-

counted numbers have never accepted the social teachings concerning the rights of workers, our duty to underdeveloped nations, and the like.

Those who will not obey will disobey. But I wish they would spare us their rationalizations. It is an insult to our intelligence to be told that this is a doubtful law and therefore not binding. The Church has taught this moral doctrine with authority from the beginning, and with unmistakable clarity.

Against a doctrine clearly taught by the teaching authority — as is the case here — theologians have no standing. A thing is doubtful when theologians disagree about it and the Church has not spoken.

But all the theologians on earth cannot reverse or weaken a moral teaching solemnly set forth by the teaching authority which is the voice

of Christ in His Church. Neither can any Catholic form a right conscience in contradiction to such a teaching.

I wish, too, that people would stop talking as if this were a Church law like the old abstinence from meat on Friday, or like the setting of Holy days of obligation.

As Pope Paul said, this is a natural and divine law — an expression of the will of God, the faithful fulfillment of which is equally necessary for salvation.

This is Christ in His Church speaking — the Christ who said to His Apostles, "As the Father has sent Me, so I send you. Go teach all nations." It is not some theologian or group of theologians rushing into print and into TV, talking as if God could be voted down, and as if He has never quite made up His mind about this grave moral matter.



Humanae Vitae Raises Governmental Questions

New York — (RNS) — Humanae Vitae, Pope Paul's encyclical opposing all artificial birth control methods, seems destined to raise new questions in the sensitive area of government participation in family planning programs.

The Pope's direct appeal to government authorities was brief and in relation to other themes in the encyclical and in previous papal statements:

"Do not allow the morality of your peoples to be degraded; do not permit that by legal means practices contrary to the natural and divine law be introduced into that fundamental cell, the family."

Elaborating on this statement, the Pope called for other solutions to "the demographic problem," including "a provident policy for the family . . . (and) a wise education of peoples in respect of the moral law and the liberty of citizens."

He went on to urge, in very general terms, programs to promote economic development, social justice and international aid programs.

His words, which were apparently addressed to all governments, not merely those of Catholic countries, certainly imply disapproval of compulsory family-planning programs and of government programs using disapproved contraception techniques.

Whether or not the Pope also expects governments to pass laws forbidding artificial birth control is uncertain. His words allow and may even require such an interpretation, since he asks governments not to "permit . . . (forbidden practices) by legal means."

Some interpreters have already applied this passage to Italy, Spain and a number of other Catholic countries

where artificial contraception is still against the law.

In other countries, such as the U.S. and Canada, a strict interpretation of the Pope's words might impel Catholic leaders to take up a birth control struggle that has been virtually abandoned in recent years. In various areas, such prolonged campaigns by Catholic leaders have been waged to prevent the opening of government-sponsored or -aided birth control programs or even to prevent the legalization of birth control.

The trend since Vatican II has been for Catholic leaders to avoid such campaigns, usually on the principle that Catholics should not attempt to impose their moral views on non-Catholics.

Factors other than religion are involved in population growth however. The most significant factor, according to mass surveys, is economic. Latin America's high birth rate is similar to those of other developing nations where there are virtually no Catholics. Developed Catholic nations in Europe have generally lower population growth rates than developing non-Catholic nations elsewhere.

Governments are officially supporting family-planning programs of one kind or another in 14 countries which have 45 per cent of the world's population, according to the U.N. survey. Various U.S. government agencies spend approximately \$36 million annually on family planning.

U.S. policy in this field is presently being re-evaluated by an 18-man panel appointed by President Johnson which will report to him in mid-November. The committee, whose members are drawn from government, universities and foundations, includes one man identified with a Catholic institution, Dr. Andre Hellegers of Georgetown University.

Shift Father Berrigan To Lewisburg Prison

Lewisburg, Pa. — (RNS) — Father Philip F. Berrigan, S.J., and Thomas P. Lewis, an artist, have been transferred from the Baltimore (Md.) County Jail to the federal prison here.

They will be held here about 30 days and then taken to a minimum security U.S. prison camp at Allenwood, Pa., according to marshals.

The two anti-war spokesmen were sentenced in late May to prison terms of six years after having been convicted of destroying government property.

Charges grew out of a war protest in October 1967, when four men poured blood on Selective Service records in Baltimore.

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