

## THE PROGRESS OF PEOPLES

### Some Questions for Our Consciences

By Barbara Ward

If, as the Sixties come to an end, the war in Vietnam is negotiated to a solution and, at the same time, America and Russia begin to reduce the cost of their frantic technological competition in nuclear arms, it is at least conceivable that America's arms budget, running now at a level of some \$80 billion a year, may decline by some \$30 billion over the next few years.

Admittedly, this is speculation.

Yet any such potential release of resources for the purposes of destruction must be considered seriously. If citizens have no views, if they have made no judgments in advance, the first and obvious consequence of a fall in arms spending will be a reduction of taxes. The pain and grief with which the members of Congress have increased taxation in 1968 are the measure of the speed and pleasure with which they would remit them in the wake of reduced spending on arms.

But is this obvious outcome good enough for Christian citizens? If we take the average American family income—some \$7,500 this year, 10 per cent surcharge is about \$75 for a two-child family. The moral problem which the remission of this sum (or any larger tax rebate) presents to each Christian family is basically a very simple one.

Given that every family can think of a dozen desirable ways to spend or save the money for family purposes, is it absolutely certain that these desires should have priority over a

number of public programs which can only be supported out of tax money?

If, for instance, a family lives in a decent house in a reasonably pleasant neighborhood, what priority should it give to the task of rebuilding the hideously battered villages of Vietnam or replacing rat-ridden tenements in the American ghettos?

If the family enjoys a good, high-protein diet, stuffed with meat and eggs and fresh fruit, what should it wish to spend on the diets of thousands in America who live below the level of proper nutrition or the millions in Asia who, without large investments in agriculture, may fall to the famine line in another decade?

If the children are attending good schools with competent teachers and excellent library services, what ought parents to feel about remedial spending for wretched drop-outs from run-down ghetto schools or about worldwide literacy campaigns needed to help millions of ignorant people to help themselves—in farming, in factories, in fact, in everything?

We are not taught, on the whole, to do this kind of moral calculus. Certainly we are not taught to do it on a planetary scale. All our folklore teaches us to speak of the "tax-bite"—as though it alone were a painful form of spending and there were no "bite" in other expenditures.

But as Christians we have to look beyond the folklore and ask ourselves the questions which confront the conscience of all those material re-

sources have gone way beyond the fundamental provision of their own necessities. It is the question that God in the Bible puts to the rich, to Dives, to the man who filled up his barns—even, in an extreme form, to the rich young man. What are we ready to do for those less fortunate than ourselves?

A saving on arms spending is not the only possibility that raises this issue of public versus private expenditure. There is a strong likelihood that over the next decade the American economy will continue to grow by at least \$40 billion to \$50 billion each year. Taxes levied at present levels could bring in, by the simple growth of the economy, some \$15 billion extra each year. Should they stay at that level? What is our judgment about this possibility?

If we believe that rebuilding the ghettos should come before, say, new paint and new drapes in our homes, if the restoring of battered Vietnam should have priority over development in unravaged America, then we have to let our representatives in Congress know this judgment loud and clear.

Their own guess is that all citizens, Christian and otherwise, want a remission of taxes for their own needs. They assume that we are all, more or less, in the camp of Dives. So far, we have hardly proved them wrong. Once again, then, we confront the fundamental question of Pope Paul's Populorum Progressio. Will the rich tax themselves to help the poor?



## ON THE RIGHT SIDE

### Their Very Presence Soothing

By Father Paul J. Cuddy

What is there about some men and women that gives us a certain tranquility just being with them? It is not what they say, because many of them say very little. It is not what they do, because often they do little in our presence. Then what is it?

I have known from childhood a matron, now the grandmother of many children. Her life has not been an easy one. Yet some peculiar quality of tranquility is in her being which has flowed into her children and even into her grandchildren.

Troubled people come to her, not for advice, but for strength. They leave with courage. The crosses which they had when they came, remain just as real and just as large as before, yet from her they derive strength to carry on, and in peace.

A nun I have known for years is the joy of all who know her. If you would put a Dutch cap upon her head, she would be a perfect picture of a Dutch cleaver twin. She is an excellent teacher. She loves the religious life, and her religious community. She is madly optimistic. One bitter cold day, with a mean drizzle corroding every bit of comfort in my body, she beamed at me: "Good morning, Father. Isn't it a glorious day!" The funny thing is that she meant it.

Somehow or other, whether it was the ridiculousness of her observation or the joy in her soul, the day suddenly seemed not so cold, and the drizzle took on a gentle softness. Certainly it was not her words which brought a change in my soul and body. It was her own being.

I know a young priest—well, what is young? The Democrat and Chronicle said last week that middle age in the United States is 27 years and 7 months. Anyway, he is in his mid 30s. He has some charismatic mystique that little children, teen-agers, adults and the elderly, all leave him happier, more confident, more hopeful. It is not what he says or does which effects this wonderful result.

What is the source of this peculiar charisma which these people have? I think it comes from pure selflessness. St. Paul wrote that Our Lord "emptied himself; He made Himself of no reputation." Barclay, in his Daily Study Bible recommended by Bishop Sheen, comments: "The serenity, the peace, the glory of divinity Jesus gave them up . . . in order to become man. He emptied Himself of His deity to take upon Himself His humanity." (Letter to Philippians).

Men and women who bring us peace seem to work in the reverse of Christ by their emptying themselves, not of divinity, but of their egotism, their self-centeredness. In their place they fill their being with the quiet, compassionate spirit of Our Lord.

"When God measures man, He puts the tape around his heart, not his head."



## Intercommunion Favored By Archbishop Ramsey

London—(RNS)—Archbishop Michael Ramsey of Canterbury endorsed Eucharistic intercommunion between Anglicans and other Churches as an aid in fuller realization of church unity.

The head of the world Anglican communion participated in discussions on intercommunion held during the decennial Lambeth Conference, composed of all bishops of the Anglican tradition. Some 460 prelates were present.

The issue of intercommunion was contained in the report of a Lambeth section on Renewal of the Church in Unity. The report suggested that intercommunion be "allowable and in many cases advisable when an advanced stage has been reached in unity negotiations."

Bishops referred the entire report to its drafting committee for further work before it was put to a vote, but prelates from many parts of the world reacted favorably to the intercommunion proposal.

Bishops from Scotland, Iraq, India, Ireland, the U.S. and England were among those favoring establishment of reciprocal communion with

Churches with which Anglicans are in unity negotiations.

A section of the unity section report less enthusiastically received was that dealing with the papacy. Archbishop Ramsey suggested three paragraphs be omitted. These paragraphs stated:

"The papacy is an historic reality whose claim must be carefully weighed in any scheme for the reunion of Christendom.

"Within the whole college of bishops and in ecumenical council, it is evident that there must be a personal concern for the affairs of the whole Church. This president might most fittingly by the occupant of the historic see of Rome.

"Although as we understand them at present, we are unable to accept the claims of the papacy to infallibility and immediate and universal jurisdiction, we believe that a considerable majority of Anglicans would be prepared to accept the Pope as having a primacy of love, implying both honor and service, in a renewed and reunited Church, as would seem right on both historical and pragmatic grounds."

## A LAYMAN'S VIEW

### Goodness Deserves Recognition

By Joseph Breig

To say that veneration of the saints is outmoded in our modern age is to say that the honoring of goodness and self-sacrifice and heroism is outmoded.

More; it is to say that there no longer is any point in praising God for His works, among the greatest of which are the spiritual wonders produced in creatures by His grace.

If I cannot honor the saints for their virtue and for the inspiring example they have shown me, how can I honor my own father and mother for their devoted goodness?

And yet I have not heard that God has repealed the commandment about honoring parents.

As Chesterton remarked, if we were to follow in the footsteps of our modern philosophers, we would find ourselves in a situation in which we could not so much as say "thank you" for the salt.

For myself, I say "no thank you" to that kind of thinking. Nothing gives me more joy than the gratitude I feel, first to God, and then to my fellowmen—especially to those whose goodness soars far above and beyond the call of duty.

The word "saint," after all, simply means "good." And the person whose heart is not stirred to veneration in the presence of extraordinary goodness is spiritually ill.

A splendid definition of religion was given to us recently in a statement on "The Worship of God in a Secular Age" adopted by the world assembly of the World Council of Churches at Uppsala, Sweden.

### 'Distinctive Sign'

### Is Hallmark of Christian, Pope Says

Castel Gandolfo—(NC)—The "distinctive sign" of Christ is the hallmark of true Christians, Pope Paul VI told thousands of visitors at Castel Gandolfo during his Wednesday general audience Aug. 14.

The Pope spoke on the meaning of being Christian and the influence of grace through the sacraments. He expressed concern for many Christians today who fail to reflect "the mystic impression" of the face of Christ.

"It is strange to see how many Christians today behave themselves in a questionable manner in regard to the supernatural condition of our life," the Pope said.

"On the one hand, they seek to minimize the concept of sin, glossing over even grave infractions of the moral law . . . as if they were necessary, to free the conscience from possible excessive fears, from embarrassing and fantastic scruples, and not giving sufficient weight to the ruin which sin produces.

"On the other hand, they attribute to themselves the guidance of the Holy Spirit, conferring on their own thoughts and their own conduct a gratuitous and often fallacious charism of security and infallibility. It is a fashionable tendency."

True worship, said the statement, involves a tireless struggle against everything that separates people from their Creator and from one another. Consider these great words:

"In worship we enter God's battle against the demonic forces of this world—

"forces which alienate man from his Creator and from his fellowman—

"which imprison man in narrow nationalism or arrogant sectarianism—

"which attack his life through racism or class division, war or oppression, famine or disease, poverty or wealth—

"and drive him to cynicism, guilt and despair."

Is not that what worship of God truly is? And are not the saints—including the patriarchs and prophets of the Old Testament—those who

most perfectly live this definition, who most totally give themselves to this struggle for God and man?

The saints irrelevant? The saints outmoded?

To realize the trivialism, the superficiality, of such notions, we need only recall some of God's heroes.

Abraham irrelevant?—he who was willing to obey God even to the sacrifice of his son?

Isaac and Jacob irrelevant?

The Maccabees irrelevant in our age, which has seen so many and such desperate struggles, like theirs, against tyrants usurping the place of God?

St. Paul outmoded? Try reading him if you think so.

St. Francis outmoded?

Come off it, chum!

## 7 Bishops Urge Amnesty For Viet War Resisters

New York—(RNS)—Ten prominent clergymen, including seven United Methodist and Episcopal bishops, have requested "executive amnesty for American citizens who are convicted, imprisoned or have emigrated in resistance to the Vietnam war."

The appeal was prepared and sponsored by Clergy and Laymen Concerned About Vietnam, which reported plans to carry the amnesty request to all political candidates, the Democratic national convention, and churches and synagogues.

The appeal estimated that 700 young men have been imprisoned, "hundreds more" are awaiting sentencing, more than 5,000 have emigrated, and "unknown numbers" have gone underground in the United States in protest against the war.

Three members of Clergy Concerned's Steering Committee joined the bishops. They are Father John B. Sheerin, C.S.P., editor of Catholic World; Dr. Robert McAfee Brown, United Presbyterian theologian at Stanford University; and Rabbi Bal-

four Brickner, director of inter-religious activities for the Union of American Hebrew Congregations.

Claiming that "what we have done in Vietnam cannot be dismissed or simply forgotten," the statement urged that in addition to taking steps to "turn the Paris contacts into peace negotiations," and ending the bombing of North Vietnam, "those at home who are vindicated morally" should be legally amnestied.

"Amnesty would remove the scandal of political imprisonments in America. Amnesty would reflect a nation yet strong and flexible enough to acknowledge its error . . .

The Rev. Richard Fernandez, national director of Clergy Concerned, explained that primary attention was being focused on the Democratic Party "because it is a Democratic Administration which is chiefly responsible for the disastrous course we have followed in Vietnam."

He said plans are being made to bring the amnesty issue to platform hearings in Washington, and to the Party convention in Chicago.

## North American Lutherans Totaled 9.2 Million in 1967

New York—(RNS)—There were 9,226,623 Lutherans in North America at the end of 1967—56,325 more than the previous year.

The annual statistical summary of the Lutheran Council in the U.S.A. was based on year-end reports of Lutheran bodies in the United States and Canada.

Of the baptized children and adults counted, 8.9 million were in the United States, 304,685 in Canada.

Confirmed or adult membership in the 12 Church bodies reporting rose by 79,835 during the year to a new total of 6.3 million.

Largest of the Lutheran denominations is the Lutheran Church in America, with 3.3 million members, a net gain of 0.27 per cent over 1966.

But for the 23rd consecutive year, the highest numerical increase was made by the Lutheran Church-Missouri Synod, which accounted for 54.22 per cent of all the new members reported.

The Missouri Synod baptized membership rose to 2.6 million in 1967, an increase of 30,542 members and a percentage gain of 1.08 per cent, highest among the major bodies for the 10th straight year.

the difference is like

# DAY & NIGHT



How many times have you used the expression "The difference is like day and night"? Probably every time you described an obvious difference between two subjects. Like the difference between your old water heater and a new Day and Night gas water heater.

What's the difference? Plenty of clean, spark-

ling hot water—all you want—when you want it! And that's quite a difference!

You can buy a Day & Night gas water heater from Rochester Gas & Electric Corp. for as little as \$149.95 for a 30 gallon model. This includes delivery and normal installation. And it's guaranteed against defects for ten years.

Why not discover the difference today?

**RGE**

ROCHESTER GAS AND ELECTRIC

89 EAST AVENUE • 546-2700