

THE PROGRESS OF PEOPLES

'Defiance in the Face of God'

By Barbara Ward

If we stand off a little from the problem of armaments and put to one side our normal, unquestioning, everyday way of thinking about "defense," we can hardly fail to share Pope Paul's sense of shock and sorrow that mankind accepts almost as a matter of course public expenditure of the order of \$150 billion a year on instruments of destruction...

This year, Congress has made the contrast even more horrifying in America—where the defense budget eats up some \$80 billion—by cutting economic assistance, for the first time, below \$2 billion.

The reasons for this contrast are not, as we have already noted, rooted in any kind of economic necessity. The American community, growing by \$40 billion a year, could dedicate a third of that increase to world development almost without noticing it.

Some we have examined already—for instance, the argument that spending even a third of the defense budget on development would undermine free enterprise and disrupt the market—a fairly nonsensical proposition since just spending on defense has done neither. This bias is supported by further arguments—that private charity and private investment can do the job and are socially more acceptable instruments of action in a free society.

In a sense, this argument repeats at the world level the 19th century belief that the thrust of private enterprise would provide society's main means of livelihood while private aims-giving would look after the disadvantaged people who could not earn a living through the ordinary market.

But it does not, in fact, work out like this. Take the critical input of private investment. To that half of the world in which annual income per head of the population is below \$150, only a trickle of private funds find their way.

Less than 15 per cent of the world's private investing goes to the 50 per cent living in the poorest lands—and were it not for investment in oil, the sum would be lower still. Here among the poorest peoples—as a century ago, among the poorest classes—the normal methods of the market economy do not work because the potential consumers are much too poor to get into the market in the first place.

If private charity is to fill in the gap, it will have to be on a tremendous scale. But is it? The answer is that today the full flow of private donations from all sources to the poorer lands is under \$500 million a year—not even one twentieth of the sums made available by public aid programs. Under no conceivable conditions can we expect to see private donors in the Atlantic World multiplying voluntarily their present aims a dozen times over. They simply will not do so.

Nor should this surprise us. In the 19th Century, private charity could never fill up the needs of the desperately poor. At the end of the Victorian era in England, after a century of industrial supremacy, it was discovered that at least a third of the recruits for the Boer War had to be rejected because they were too undernourished and sickly to bear arms. Only then did Britain begin to accept public programs—of pensions and health insurance—to put an end to the disgrace.

In our world today, private investment and private aims, valuable as they are, will not reach the poorest half of our fellowmen. We have to decide, as our great-grandfathers had to decide, whether taxation in support of public programs—for education, for health, for public improvement generally, is not, in fact, the only effective way to sharing the world's wealth more equitably.

We in the North Atlantic countries enjoy 80 per cent of it. It is given us, like all wealth, in trust for our fellowmen. We cannot deny that trust without accepting God's judgment on our indifference. This, surely, is the real significance of economic assistance programs. They are our one answer to Pope Paul's query whether we will tax ourselves to aid the poor.

This year Congress has said: "We must do less." The question remains whether Christian citizens can accept an attitude which the Pope has called a "defiance thrown in the face of God."



ON THE RIGHT SIDE

Don't Neglect Making a Will

By Father Paul J. Cuddy

For many years I have encouraged people to make a will, and to keep it up to date. Suspicious human nature makes many think that I am campaigning for wills in order to get money for the Church.

I am not averse to having money given to the Church or any other good charity. But my first concern is for children, for widows, for survivors of people who die without a will and who leave their affairs a mess. This neglect is often a sin against justice, and nearly always a sin against charity. It is hard enough for survivors to go through the throes of the funeral of a loved one, without the complications which often come from not leaving a will.

Strangely enough, priests, and even lawyers, often die without a will. Very intelligent people neglect to make a will, which makes the neglect more unintelligible. Our Lord said that death "will come like a thief in the night." Why add to the sorrow and confusion and anxiety of our loved ones?

A well-known business man, active in civic and religious circles, was seated in a rocking chair on the front porch of a friend some time ago. They were chatting as friends do, when suddenly he stopped, gurgled and was dead.

The dead man had only two or three cousins with whom he had a casual personal relationship. He had no will. His car was impounded by the court because he had no will. The court, not he, appointed the executor because he had no will. His estate is a MESS. When all is concluded, the cousins will receive almost nothing. The state will get a large share; the lawyer and the executor the rest.

After a priest's funeral some time ago, I had lunch with four priests, and broached the subject of wills. Of the four only one had a will. I am sure each one of the three had no wish to leave a mess at his death. I am sure that each had some special charities and some relatives and benefactors to thank in a particular way. Each would want to provide for Masses for his soul. Why no will? Sheer carelessness—putting off until the tomorrow which may not come.

One of the kindest men I ever knew

was Father Frank Waterstratt, pastor of St. Alphonsus Church, Auburn. Sunday noon, about eight years ago, after the Masses, he was in the rectory cellar. An assistant heard him fall and ran down. Father W. had died instantly from a heart attack. He was 57 years old. The priest gave him the Sacraments conditionally and he called a doctor to confirm the fact of death. He called Bishop Casey to arrange for the funeral and to notify the priests of the Diocese. He called the immediate relatives.

Now what did Father Waterstratt want done? He had a box which contained directions for his funeral—where he wanted to be buried; the date for his obituary, and his will. Here was a kind, honest man who was concerned about the convenience of others, and he reduced the anxieties that came at the time of his death, by making provisions for that day.



What you do with your estate is your business. But what will be done should be spelled out in a correct, legal will. I recommend that you get a lawyer or a bank to help you draw it. The cost is small. They can save you money through their knowledge of tax laws and tax exemptions. It eliminates the danger of illegality which can happen with a self-made will.

Most people joke about this, and say: "Why, I haven't anything to will." A friend of mine said: "It's a funny thing I didn't think I had anything until I sat down and wrote on paper the different things I do have." If you don't want to add to the sorrows of loved ones, for heaven's sake make sure you leave a will, and have it where it can be found.

"Do it now! There is danger in delay!"

Dark Future for America Foreseen By Lay Speakers

Winona, Minn.—(NC)—The future of America and of Christianity appeared none too bright as painted by William Stringfellow and Daniel Callahan at the fourth annual Lay Ecumenical Encounter at St. Mary's College here.

The promises of politicians to "suppress crime in the streets" means nothing more than "to crush the black revolt," Stringfellow, New York city attorney and Episcopal lay theologian, said.

"America is fast heading toward a police state," Stringfellow warned, "with people seemingly willing to let troops or police settle difficulties rather than seek another solution."

The lawyer, who describes his work with Harlem Negroes and Puerto Ricans in his book, "My People Is the Enemy," said a police state "will un-

doubtedly bring a halt to violence," but warned it will also mean a loss of freedom. Black people will have to stay in their areas and whites in theirs, he said.

Discussing the futures of churches in society, Callahan, executive editor of Commonwealth magazine, said churches have become "just one more department in the back of Time magazine."

The crisis facing Christianity, he said, is not whether it will continue to exist but whether "it will ever again have the kind of importance and impact it had historically for so many centuries in the past."

Callahan said "Christianity has now to find its footing and its purpose in a society, indeed in a world, where secular culture has all but replaced a once Christian outlook."

A LAYMAN'S VIEW

Off to the Holy Land

By Joseph Beig

By the time this article is published, I will be airborne for Israel; and among other things I am looking forward to a respite from the spiritual, moral and theological infantism about sex and marriage which we have been seeing in the press, radio and TV since the close of Vatican II.

A thousand times I have gone to Israel in imagination, but now I will see and feel this scriptural land where God in our own nature walked with us, dealing compassionately with our weaknesses, but speaking divine truth uncompromisingly—as His Church must.

My BOAC plane by way of London will set me down in the religious heart of the world, among a people who, surrounded by paganism's abominable misuses of sex, treasured children and human life according to the word of God.

I am leaving an America where millions who have never known deprivation or even ordinary frugality are crying out against a Pope whom they nagged for several years to speak on birth control, but now reject his teaching because he is "telling it like it is." And I am going to a nation that nearly bankrupted itself to rescue its scattered and tormented brethren, and which now bursts with pride over its native-born, its "sabras," its sons and daughters sent from God.

In its first year as a nation, in 1948, tiny Israel, struggling desperately for survival, nevertheless took in 140,000 additional Jews. The next year, it rescued 50,000 from slavery in Yemen. In 1950, aided by a great and merciful U.S. airlift, Israel welcomed 122,000 from Iraq; in 1951, 80,000 from communist-captured Rumania. So they came—from Hungary, Czechoslovakia, Bulgaria, Yugoslavia, North Africa, Libya, Morocco, Tunisia.

Forty thousand came from Poland, where countless numbers had died terribly under Hitler, who slew six

million altogether in an attempt to exterminate this ancient people of the God of Abraham, the God of Isaac, the God of Jacob.

They came from Egypt, Algeria, East Europe, Castro Cuba, Argentina, and all over the world. As Ruth Gruber writes in "Israel: Today," the Israelis gave of themselves. There was not enough food; nevertheless, somehow Israel fed these outcasts—fed them, and healed their illnesses and their wounds of body and mind. This meant rising taxes, falling living standards; tent cities, a return to rationing; but Israel put human life before material things.

"After the extermination of six million Jews," writes Ruth Gruber, "every life was valuable. There was no price on human life. There was only life itself. . . . There has probably never been such a march of people into any land in so short a time."

Life has been priceless in this land for thousands of years. Abraham so

loved his son that his obedience even unto his son's death—stayed by an angel at the last moment—won from God his election as father of all the redeemed, as progenitor of the promised Redeemer, and as forerunner of God's own sacrifice of himself in the only begotten Son.

I am going to a place where the eternal significance and sacredness of marriage shine forth luminously and compellingly; in the story, for instance, of Tobias, commanded by the angel to spend three days in prayer with his bride before knowing her "with the fear of the Lord . . . that in the seed of Abraham thou mayest obtain a blessing in children."

It shines forth, too, in the prayers of Zachary and Elizabeth, which were answered when she conceived, even in old age, John the Baptist, precursor of the Lord. And it shines almost blindly in the virgin motherhood of Mary, and in the heroic holiness of Joseph, the vowed celibate, who asked nothing of God but to be allowed to protect and serve the virgin and her son.



'The Graduate' More Than Idyllic Satire

By Fr. Raymond Schroth, S.J., George Washington Univ.

When young Benjamin, the Hero of The Graduate, rescues his beloved from the altar right after her vows and jams the cross in the church pews, neither Church nor State nor the older generation may say just when a marriage begins or ends or when or how love may be expressed.

The rejection of a previous generation's norms for loving is part of the rejection of an entire culture—its laws, its pools, its economic values—best summed up in the mystical word Benjamin is given at the cocktail party: "plastic." This makes The Graduate, in spite of its indifference to peace, politics and pot, not just an idyllic satire on the Shallow Society but part of a cultural revolution, the creation of a whole new system of values by and for the disoriented young.

The Graduate hints at the evolution of a new way of life, a movement that Roszak and the movement's members like to compare to the struggle of the early alienated Christian community, which fashioned a culture that seemed foolish to the wise, weak to the mighty and absurd to Greco-Roman orthodoxy.

This new system of values is built primarily on a kind of personalism, on nonviolence, on a search for self-knowledge and on respect for the individual. The loneliness of man cannot be overcome by personal management or improved gadgets—or plastics—but only "when love of man overcomes the idolatrous worship of things by men."

Some of the young have fought to

overcome their individual isolation through the solidarity of political activism—originally in the civil rights movement and now in the draft-resistance campaign. But another group has screened off the larger world, narrowed the cosmos down to a "pad" and tried to escape their new world-cage through sexual experimentation and drugs.

As Benjamin himself sensed, sex—like alcohol—was the hang-up of the previous generation. For a growing number of the young the only satisfactory revolution in values could spring from a group transformation in consciousness. On the fringe of the counter-culture the answer is in drugs.

Too cut off from their parents' values to make the rational compromise most idealists make with a pragmatic society, and turned on by the gospel of Timothy Leary—who fancies himself as Tolkien's Frodo the Ring-bearer—they journeyed to Haight-Ashbury a summer ago in search of Nirvana, a free pad, free love, free drugs.

In We Are The People Our Parents Warned Us Against (Quadrangle, \$5.95), Nicolas Von Hoffman, a reporter for the Washington Post, has chronicled the death of the quest for psychedelic love. It is hard to deny that a visit to Haight has given some young people moments of tenderness and personal discovery that "straight" society denied them. Yet, as Von Hoffman objectively reveals, their culture is a world pseudo-culture, sped by a fawning adult youth cult, romanticized by a naive mass media, exploited by commercial interests and corrupted by crime.

The middle-class sons and daughters of the American martini and barbiturate dolce vita were searching for communion; but for so many the psychedelic trip was not a voyage of discovery but a fall into emotional and intellectual oblivion. Rather than face the real demands of love, they had lobotomized themselves with L.S.D. Every generation has plastics of its own. (From America, 8-31-68).

Lambeth Votes More Stress on Latin America

London—(RNS)—Member Churches of the worldwide Anglican Communion are to place "prominent emphasis" upon Latin America in future missionary education, prayers and commitment to world mission as the result of one of the closing decisions of the Lambeth Conference here.

The 480 prelates at the decennial gathering passed a resolution presented by the Latin American bishops which also declared:

"In the light of the growing importance of Latin America and the rapid social, economic, political and religious changes, there is an urgent need for an increasing Christian witness and involvement in which our Anglican churches must make their unique and full contribution.

"We rejoice in the growth and indigenization of our Church's witness in Latin America since Lambeth 1958 and in the increased participation and awareness of some parts of the Anglican Communion, and we hope that this participation and interest will extend to the whole Anglican Communion."

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