

THE PROGRESS OF PEOPLES

Time to Hit Poverty, Communism

By Barbara Ward



In the wake of the Czech tragedy, some people may argue that any preoccupation with the plight of developing peoples, any commitment to people of "far-away" continents, any kind of diversion from the task of containing communism are a dangerous waste of time.

But there are two reasons why this attitude is mistaken.

The first is that communism can best be "contained" in the whole ring of poverty-stricken, aspiring countries by the demonstration that social justice can be secured without resorting to communism.

After the demonstration of Soviet suppression in Central Europe, only complete desperation will drive developing peoples toward communism. Those who fear communism, in America and elsewhere, have a quite new chance to remove it from the earth, provided they carry on and increase the effort to destroy the evils on which communism feeds — poverty, hunger, injustice and irresponsible wealth.

The second reason to press on with development aid is that a great many people in the West are not convinced that the selfish use of wealth and post-colonial policies of the Atlantic world can be excused, simply because Moscow behaves badly.

The difficulty we encounter here — among liberal congressmen, university spokesmen and, above all, among the young — is their suspicion that Western aid is given to developing countries not to assist their genuine growth but to serve Western interests, to gain support for Atlantic policies, and to keep out hostile forces which, in this context, usually means Communists.

In its more extreme form, this criticism contains the assertion that

American intervention in Vietnam has been brought about by the original decision to aid the government in South Vietnam, a process which gradually sucked America deeper and deeper into what finally became intervention and war.

In its most extreme form, the attack suggests that all kinds of Atlantic aid, especially American aid, are simply new forms of colonial control and their only purpose is to shore up local governments and economic systems which will continue to allow the Western powers to exploit the local peoples.

This new line of attack cannot be dismissed, in spite of the Czech crisis. It is strongly felt among just those young university students who could be influential voters tomorrow and could use their dynamism and undoubted powers of protest to stir up Western consciences and open the eyes of the electorate to the vast and growing gap between rich and poor nations.

At the meeting of the World Council of Churches at Uppsala in July, for instance, the youth delegates provided a running commentary and critique on the proceedings and were quick to point out all the complacencies and weaknesses in much of the Christian approach to social problems.

But neither in their daily broadcast nor in their evening confrontations with various delegates and visitors did they come out with any enthusiasm for a world tax or for a specific transfer of resources — say, of the order of 1 per cent of Gross National Product — from rich to poor. On the contrary, they tended to be suspicious of the whole idea because they saw it as "strengthening world capitalism" instead of producing a completely new set of economic and

social relationships which would be radical enough for them to accept.

Indeed, some of them went further and accused the delegates at Uppsala of arguing for "1 per cent of GNP" in economic aid as a sort of trick or evasion designed to lull people into missing the deeper evils of "monopoly capitalism" and into patching up a derelict and shoddy economic system which ought to be liquidated, not improved.

Thus the argument reappeared that had been heard so often in Europe between the wars — the argument that reform is intolerable because it postpones revolution. And it must be admitted that it rang somewhat menacingly in the ears of older delegates who had lived through such tragedies as the destruction of the first German (or Weimar) Republic under the combined blows of Nazi Right and Communist Left, both arguing that only revolution would cleanse a corrupt society and between them producing the admittedly revolutionary horrors of Hitler's Third Reich.

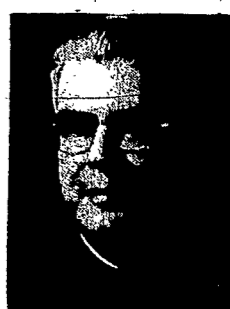
The position is not, of course, so desperate today. Yet we do confront a sort of converging opposition to economic assistance programs from both Right and Left — from conservatives because the whole idea of world obligation and of a rudimentary world tax system is too radical to be accepted and from the liberals and the young because the proposals are not drastic enough.

This year, this troublesome alliance has already helped to reduce American aid to the lowest figure ever and threatens, next year, to put the whole program of economic assistance into cold storage. The question is, therefore, can the criticisms put forward by liberals — criticisms which swing them into line behind the conservative opposition — be effectively countered?

ON THE RIGHT SIDE

Authority Means Responsibility

By Father Paul J. Cuddy



Dear Father Toney,

With all the disorder and incitement to disorder these past few years, I have often said: "I'd sure hate to be a policeman." Of late I have added: "I'd sure hate to be a bishop or anyone who is charged with responsibility." I have been trying to figure out what you are driving at in your editorial: "Leaders at Bay." (CJ—Sept. 13, 1968)

In the ultra-liberal press, discipline, order, authority, father-image all seem to have become tainted words, and in most contexts take on a pejorative sense. Freedom, liberty, self-fulfillment — all these concepts have taken on an aura of the divine. In their authentic sense I think they are. In the context of their use in much of the press, I think they are not.

For the emphasis seems to me to be on the ego, and no ego lives isolated. Each person is precious; but so are the other millions of precious persons whose freedom, liberty and self-fulfillment are all tempered by the rights of one another. Authentic liberty, authentic freedom, authentic personal fulfillment and authentic social and religious order require authentic authority and sincere obedience to law.

Many equate authority with arbitrariness. Such of course is not authentic authority. Authentic authority is being responsible for the common good of society, religious or civic. The emphasis in authority is the responsibility to do a job, whether as father of a family, the chief of police in a city, a teacher in a classroom, or a bishop in the Church. To destroy that legitimate authority is to deny responsibility. This leads to chaos, and a consequent taking over by a strong man. Hitler came to power because of the weakness and powerlessness and division in the Weimar Republic.

If the excesses of authoritarianism are evil, then the excesses of libertarianism are equally so. Society, religious or civil, rests upon law, and on obedience to legitimate authority.

I do not know the ramifications of the Chicago police troubles at the Chicago convention, but I feel in the

Sept. 8 New York Times, an article by James Reston, I think, on the methods of choosing policemen in large cities. Chicago was tops. The men selected were highly tested for intelligence, moral character, integrity and emotional stability. As I read the account I thought: "These are the kind of men we need for the priesthood."

I am not ready to buy the propaganda that such men were the mindless pawns of a red-faced, bull-headed Irish Hitler as Mayor Daley was pilloried. In the Sept. 5 Chicago Tribune, reporter Ronald Koziol revealed the minutes of a secret meeting of the leftist National Mobilization Committee held Aug. 4 in a Highland Park Motel. In his report to the group, Don Rose, public relations chief for NMC said that statements were already prepared for victims of police brutality. This was done a MONTH BEFORE THE CONVENTION!

If you have tears to shed, do shed them for the police who were harassed by obscenities and goaded by planned

tactics of those who defy the law police are pledged to uphold.

I am interested in the thought in your editorial: "Established ways . . . must give way to change. . . must accept the strong-willed conviction that freedom to think and say and do what one likes will not be thwarted by police ranks or ecclesiastical suspensions."

How long have we been free to do what we like? I know that you don't hold this, but many do. I have long been under the impression that I better not do what I would sometimes like to do because God Almighty has told me so.

If you have a solution for getting men to do what they ought to do instead of what they may wrongfully want to do, tell us so. In the meantime, hadn't we better regard authentic law and legitimate authority? May I suggest that you ride the night shift for a week in the police prowl cars and then write an editorial on your impressions and solutions.

Vocation Crisis Attributed To Uncertainty, Affluence

Philadelphia — (NC) — Msgr. Edward J. Thompson, director of vocations for the Philadelphia archdiocese has attributed the current vocations crisis to affluence and uncertainty.

"The Church is in such a stage of transition," he said, "that those who want to give themselves completely are reluctant to do so."

"For a stronger reason," Msgr. Thompson continued, "people aren't going to identify with the priesthood and with religious life until it takes a definite shape. Until there is consistency, we're going to have to be satisfied with a few vocations."

Msgr. Thompson said "these are the days of affluent young men who resemble the rich young man of the Gospel story."

"They have everything, including many inviting opportunities. As in the case of the rich young man, Christ's invitation to them is not a question of what they must do to be saved. But, as the rich young man went away sad, because he had many possessions, these affluent young men are less happy than they would have been had they accepted Christ's invitation."

Concerning the number currently leaving the priesthood and Religious life, Msgr. Thompson said: "My basic feeling is that self-conceit and selfishness are largely responsible. The manner in which some have announced their departures shows a desire for public notice, a frustration in their own style leadership roles."

Church and the City

Frustration But Also Hope

By Father P. David Finks

Colgate Rochester Divinity School opened its new academic year this week with an orientation day for its incoming students. On hand for the day of briefings were the members of its excellent faculty and a handful of clergy, both Protestant and Catholic, from various situations of what is known today as "urban ministry."

A discussion of the ferment felt in the active ministry due to changing patterns on the local ecumenical and racial scene, in which I was privileged to share, was lively and even a little heated at times. There is no doubt in my mind, after discussion like these, that the Christian Church in its struggle to find out how best to carry on the ministry of Christ and His Gospel in a world of revolutions, is a very exciting place to be these days.

But like all human institutions in a time of rapid cultural change, the Church faces the struggle of growth full of widely differing opinions.

It is only a year and a half since Bishop Sheen bravely placed me in the position of vicar of urban ministry for the Rochester Catholic Diocese. It has been a year and a half filled with massive frustrations as regards communication and needed resources, but balanced with large doses of creative hope for the present and future of the urban Church.

This combination of frustration and hope, I believe, is symptomatic of the ambivalence of the city today. This ambivalence we have come to call the "urban crisis."

Charles Abrams the sociologist wrote a book a few years ago in which he said: "Our civilization is becoming urban, and the advance into cities is one of the most spectacular social phenomena of our time. The city has become the frontier."

In this vein, the General Assembly of the United Presbyterian Church, last year issued policy guidelines for the development of its mission as a Church for the next ten years. This is its opening paragraph: "Unless the Church engages in mission directed toward metropolitan society, it is not engaged in mission to this contemporary world. Therefore the Church must search for the factors by which it can be guided in developing a metropolitan mission strategy."

Both these documents are saying that the reigning human life style today is an "urban life style," and so the Church must minister to an urbanized man or its ministry will not be understood or accepted. This urban style of life encompasses more than just a geographical location.

The pioneer days of the rugged individualist like the patriarch in the TV show "Bonanza" are long gone. The days are over when the small merchant was king; when the farm family could live in relative isolation.

Ours is a fantastically complicated society where all, rich and poor, are dependent to a greater or lesser degree upon one another.

The life of an individual man or a family is deeply affected by the environment in which he lives. That environment is made up of a whole inter-related set of communities — political, social, economic, cultural, religious. For the Church to minister

adequately to contemporary man, it must also be deeply involved in the structures and institutions that shape that man's life.

My job description as vicar, was to relate the Catholic Church in a meaningful way to the human problems of the city, with the problems of racial injustice and poverty receiving the highest priority.

My own rather naive ideas of being a one-man "Good Samaritan" binding up the wounds of Rochester's poor have changed drastically in a year and a half.

I was accepted with great patience by the emerging black leadership of Rochester, as well as the clergy, Catholic and Protestant, who were carrying on this new kind of ministry long before I arrived on the scene. They taught me that merely to bind up wounds without doing something about the bandits who beat and rob the poor man in our society is to do only half the job and allow the unjust and inhuman aspects of our urban society to continue to destroy people generation after generation.

I learned very slowly that ministry to individuals must be supplemented by ministry to the structures and institutions that control human life, or the Church is falling in its service of men.

The problems are vast, but so is our potential for enhancing human life. The Church does not need to proliferate social agencies and poverty programs. But it must enable the

poor to develop their own collective power and organization, so that our affluent society will respond to their needs and just demands.

The people who control our cities and make the decisions that deeply affect people's lives are not, for the most part, evil or irreligious. They too need to be ministered to in their environment, so that they can understand and respond to the needs of our times.

The possibilities for new forms of Christian ministry are vast. They must involve clergy and laymen alike. It is a sad and unnecessary thing to see some of our dynamic young clergy, Catholic and Protestant, leaving the ministry, because they find the ordinary parish structure unresponsive to the real needs of contemporary society.

Besides the racial and poverty area, there are great needs for creative forms of Christian ministry to the police, and court system, to the business and industrial communities, to the decision-makers in local, state and federal government, to the medical and social service structures, to the planning industry who are working on the future of our environment, and legions more.

With the encouragement of the editorial staff of the Courier-Journal, I would like to begin with this column an on-going discussion in the weeks ahead with readers of this newspaper on the problems and possibilities of the Church in an urban society.

The Holy Father

Priests Must Set Example

Vatican City — (NC)—The priests of today must assist seminarians, the priests of tomorrow, by firm faith, Pope Paul VI, told a group of French priests who visited him (Sept. 11).

Speaking to priest graduates of the Pontifical French Seminary in Rome led by Joseph Cardinal Lefebvre of Bourges, Pope Paul said:

"Your young brothers who are preparing themselves for the priesthood carry within themselves needs and requirements which it would be foolish to ignore. Has not the Church herself justly proved the necessity of a conciliar renewal? We cannot ignore that path to be followed, certainly difficult, which reveals itself to us and which requires responsible persons with a discerning wisdom and a prudent audacity . . .

"Seminarians expect of you a brotherly openness and at the same time a firmness in faith which will give them trust, serenity and motivation. With your contact you can grasp the necessity for a serious theological effort which does not ignore the living tradition of the Church, nor a deep interior life, but which is derived from the authentic sources of grace and from an illumined seal which gives witness to Christ in the world and which edifies by patience the community of the baptized. This is the hope of the Church.

"There is a distinct phenomenon

that tends to be anti-institutional," the Pope said. "It calls for religious liberty, autonomy of conscience, the maturity of the modern Christian.

"Frequently undocile and superficial," this phenomenon is considered by its proponents as being of a crucial nature, the Pope said, yet it tolerates an unwillingness toward Church teachings, contesting its extensions and authority.

Such erroneous causes, the Pope said, are "streams that never become rivers and . . . after moments of great fervor, they become weak and scattered."

Pope Paul urged his audience to use the Second Vatican Council as a guide in working for progress and renewal within the Church. He urged the pastoral organization to work for Church renewal with a fidelity to hard work."

Bishops Say No To Sunday-on-Saturday



Turin, Italy — (NC) — The bishops of the northern Italian region of Piedmont have rejected a proposal to substitute Saturday night Mass for the Sunday obligation, except in three small resort towns in the Alps.

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