

# THE PROGRESS OF PEOPLES

## Foreign Aid Not Colonialism

By Barbara Ward

What are we to say of the criticisms leveled at economic assistance programs from the side of people who, whether they are members of Congress or leading citizens or intellectuals or students, would normally call themselves "liberal"?

The first of these criticisms is that aid is used simply to shore up American interests and that this means a sort of uncritical anti-communism. Any government, however unpopular and reactionary, gets United States' support provided it can persuade the State Department that it is the only alternative to a Communist takeover.

Here two other criticisms tend to be made, especially by the young. One is the specific criticism that the decision to give assistance to the government in South Vietnam sucked America into a full-scale war.

The other more general one is that aid is simply one more instrument of "aggressive American imperialism" which must control other peoples' economies and resources if it is to survive. The phrase used by an English member of parliament on the extreme left — "America is in Vietnam to protect its profits" — can be taken as typical of this kind of attack.

In the light of Russia's behavior in Central Europe, this line of criticism may lessen. But it can still be argued that in the developing world, conditions are different and the greater danger is still to support "unprogressive" regimes.

What, then, shall we say? Let us begin with the largest criticism — that of America's whole system of government and economics. Does the Leninist analysis of Big Business hunting around the world for profits and enslaving whole peoples to secure

them, fit the facts of America in the late 1960s?

It is true that American overseas investment is high and growing. It is also true that American business, not unnaturally, is more kindly disposed to governments which do not expropriate them. It is also true that in certain areas — the Caribbean, for instance, or Latin America — the United States watches anxiously for Communist-led disturbances and has, in Guatemala and San Domingo, taken overt or covert steps to keep left wing governments out of power. Does this, then, mean that America is an old-fashioned imperialist; and economic aid an instrument of lightly disguised colonialism — or "neo-colonialism"?

Hardly. For one thing, America's overseas interests make up a very small part of its total wealth and economic activity. All its foreign trade — imports and exports together — amount to no more than a sixth of its total income, all its overseas investments to about 8 per cent.

These investments, too, go increasingly to developed countries where there is no question of "colonialist intervention" — to Western Europe, to Japan. One reason why isolation still seems to many people a possible option for American policy is, precisely, because by far the largest part of America's wealth and interest lies at home.

But, say the critics, why is the United States nonetheless occupied all round the world — with military assistance and economic aid and even downright military involvement? If interests are not being defended, what is? But the answer to this question does not lie with anything as recent as capitalism or communism or in-

vestments in oil and copper or trade in coffee and cocoa.

The reasons go right back to the origins of state power and to the melancholy fact that ever since tribal man began peering angrily at other tribes encroaching on his hunting grounds, human communities have resisted each other's sovereignty and even the greatest powers have not felt safe unless they felt "the balance of power" was somewhat tilted down on their own side.

To preserve this balance and keep it favorable, large states have conquered others. They have preserved "spheres of influence" and bands of neutral states to protect their own sovereignty. They have bribed and supported smaller governments to keep out the influence of rival great powers. This has been going on since the dawn of empire — probably in the fifth millennium before Christ right down to today's Russian attack on Czechoslovakia.

And if today America is in Vietnam and Korea and sending military supplies to Brazil or Peru, maintaining its alliance in Europe, and supporting a lot of small governments with assistance, whatever use or misuse they make of it, the reason is not imperialism but the balance of power — and the Soviet Union, by the same token, is also giving aid, sending arms and using pressure all round the world.

In this situation of competitive world power, it is undoubtedly easy for economic assistance to look more like support for a pliant government than a genuine investment in development. But it is not the aid that creates the relationship; it is the underlying struggle for power. And the way to get rid of the contradiction is not to stop — but to disentangle it from the power game — if it can be done.



# ON THE RIGHT SIDE

## Catechism: Scriptures in Capsule

By Father Paul J. Cuddy

Sixteen hundred years ago St. Jerome wrote: "Ignorance of the Scripture is ignorance of Christ."

Before printing was invented, the ability to read was held mostly by priests, monks, clerics and some nuns. However, the people were not ignorant of the Scriptures. They knew them rather well through the mosaics, paintings and statues in the churches; through sermons and morality plays; and through household conversations. Scripture references were a part of the vernacular language.

The Reformation came almost simultaneously with wide-spread printing. While the reformers put their over-emphasis on the Book, the Catholics put an under-emphasis on the Book as they proclaimed the doctrine of the living teacher, the Church.

To clarify his doctrines, Luther put out his able Lutheran catechism in 1529. The Jesuit St. Peter Canisius put out the famous Catholic catechism in 1566. After the Council of Trent (1563) Catholic thought was crystallized (some would say "congealed") in the Catechism of the Council of Trent. We who were taught by the Baltimore catechism have the essence of the Tridentine catechism. Much of it is incorporated in the documents of Vatican II.

Catholics developed a strange inferiority complex on their lack of biblical knowledge. Where did they get this? From listening to Protestants quote Scripture with chapter and verse, which can be an exercise of memory as well as familiarity. Because Catholics generally were not very familiar with long texts, they thought they were not familiar with the Bible's contents. This was not true.

I myself admire the ability of Protestant clergymen and many laymen to quote chapter and verse. I wish I could do the same. Who does this more volubly and unorthodoxly than the Witnesses of Jehovah? Chapters and verses are not scripture, but are valuable tools to find sections in the Scriptures.

I wish I could quote vast quantities of selected Scriptures, which have a peculiar union of their own. Whatever I have committed to memory is due mostly to Msgr. William

Berga who compelled his unenthusiastic students to the discipline of memorizing in the old St. Andrew's Seminary. God bless him for his wisdom and his firmness.

Catholics who had not known the Scripture texts very well did know the Scriptural message, spirit and doctrine through their catechisms. Genesis gives a dramatic picture of the creating God and created man. The psalms proclaim God's glory and providence. The New Testament unfolds the Word made flesh.

But the catechism answers to the questions "Who is God?", "What is God?", "Who is Jesus Christ?", "Why did God make you?" are marvelous capsules which epitomize for a fair understanding of the nature of God and the purpose and destiny of man. They give us in crisp essence the message of Genesis, of the psalms and of the gospels.

I do not think it is a rash thought to think that many students and teach-

ers in our developing CCD and Adult Education program, on reading the above, will bristle at the gratitude for the old catechism. To these I say: Cheer up! Too many of you are hung up on your own hostilities. You are reading with your own prejudices against the catechism."

Next week I should like to develop a bit on the Scripture studies, especially as they apply to CCD programs.

In the meanwhile, it is both contrary to the spirit of the Scriptures and to historical reality to suppose that our fathers and mothers were ignorant Catholics. They knew the essence of the Scriptures from their catechism. And despite the downgrading propaganda, most of them lived the message of the Scriptures, as they received it from their catechisms very well.

St. Jerome wrote: "You cannot make your way into the holy Scriptures without having someone to go before you, and show you the road." (Letter 52 to Paulinus)

## How Newark Is Fighting Priest Vocation Shortage

Newark, N.J.—(NC) — The Newark archdiocese, in cooperation with Paulist Press, will launch a vocation promotion campaign in October as a prelude to similar campaigns in 28 other dioceses.

Details of the campaign were outlined here and at a meeting of vocation directors in New York by Father William C. Clark, assistant director of vocations for the archdiocese.

Focus of the campaign will be the distribution of the Paulist-Newman Press book, "Generation of Opportunity," to 200,000 families. Each pastor in the archdiocese has been asked to take sufficient copies for his parishioners.

Each parish is to name a priest-vocation director. During the week of

Oct. 27, when the campaign will be launched, the books are to be distributed, vocation sermons are to be given and 30 teams of five members each are to fan out to all schools for vocation discussions.

In addition, there will be a pastoral letter from Archbishop Thomas A. Boland, who has proclaimed the week as a "Week of Prayer for Vocations," and the vocation book is to be the focal point for classroom work during religion periods.

The book being used is a highly illustrated 98-page volume based on a survey of 5,000 Sisters, 2,000 priests and 1,000 Brothers undertaken by George Fischer for Our Sunday Visitor Foundation. The edition to be distributed here contains a 16-page section specially written and illustrated for the Newark area.

# Church and the City

## What Can I Do? Here's What

By Father P. David Finks

Last week I watched the Xerox-Kodak sponsored housing documentary, "Think About It!" No one can seriously view this superb TV film without being profoundly disturbed.

Besides upsetting comfortable prejudices and myths about the cause and extent of Rochester's housing crisis, the film exemplified the complex intertwining of human problems involved in a contemporary urban issue such as housing.

We need more than 20,000 dwelling units today to even catch up with our immediate needs. People who tend to dismiss the housing crisis as the problem only of the poor and minority groups, are shocked to find the serious effects upon the elderly, newly marrieds, families with children, factory workers.

The economy and future growth of metropolitan Rochester are in the balance on this issue. Industry and the business community are seriously involved. Obsolete government structures at city, town and county level add to this crisis. Federal administrative hangups and conservative legislators backed by a shortsighted, apathetic electorate will have to be influenced if change is to happen.

A prophetic message like "Think About It!" forces concerned people to ask, "What Can I Do?" The answer sounds harsh, but it is realistic: "ALONE, you can't do a thing."

You need conversion to the prag-

matic necessity of far reaching change in the structures of metropolitan Rochester.

Simple solutions are a comfort only to the comfortable. Government, industry, banks, social agencies, churches, unions, construction industry must seriously alter present policies, or the situation will continue to deteriorate.

Education is also needed to teach people how to affect the decision-making process that rules metropolitan Rochester. It takes time and effort to understand the local scene and set priorities and strategies for needed change.

Finally, basic techniques must be learned to organize people, to influence public opinion, to affect political process, to form coalitions with other groups where allied self interests can be served.

The question "What Can I Do?" then becomes obsolete. Trained, sensitized people have only to choose in which area they can best use their talents to build community and effect social change.

The most serious, in-depth training session in the Rochester area begins its second year of operation on Oct. 23. It is sponsored by the Joint Office of Urban Ministry of the Catholic Diocese and the Area Council of Churches together with the Committee on Race Relations for the Jewish Community Council.



The Rochester Area Council of Churches is sponsoring a series of seminars on the theme "What Can I Do?" each month from 7:30 to 11 P.M. beginning in October and carrying through June 1969.

The 75 participants (25 from each religious community) are selected from applications received. If you wish to apply, call Mrs. Marvin Wurth, project administrator, at 381-5137.

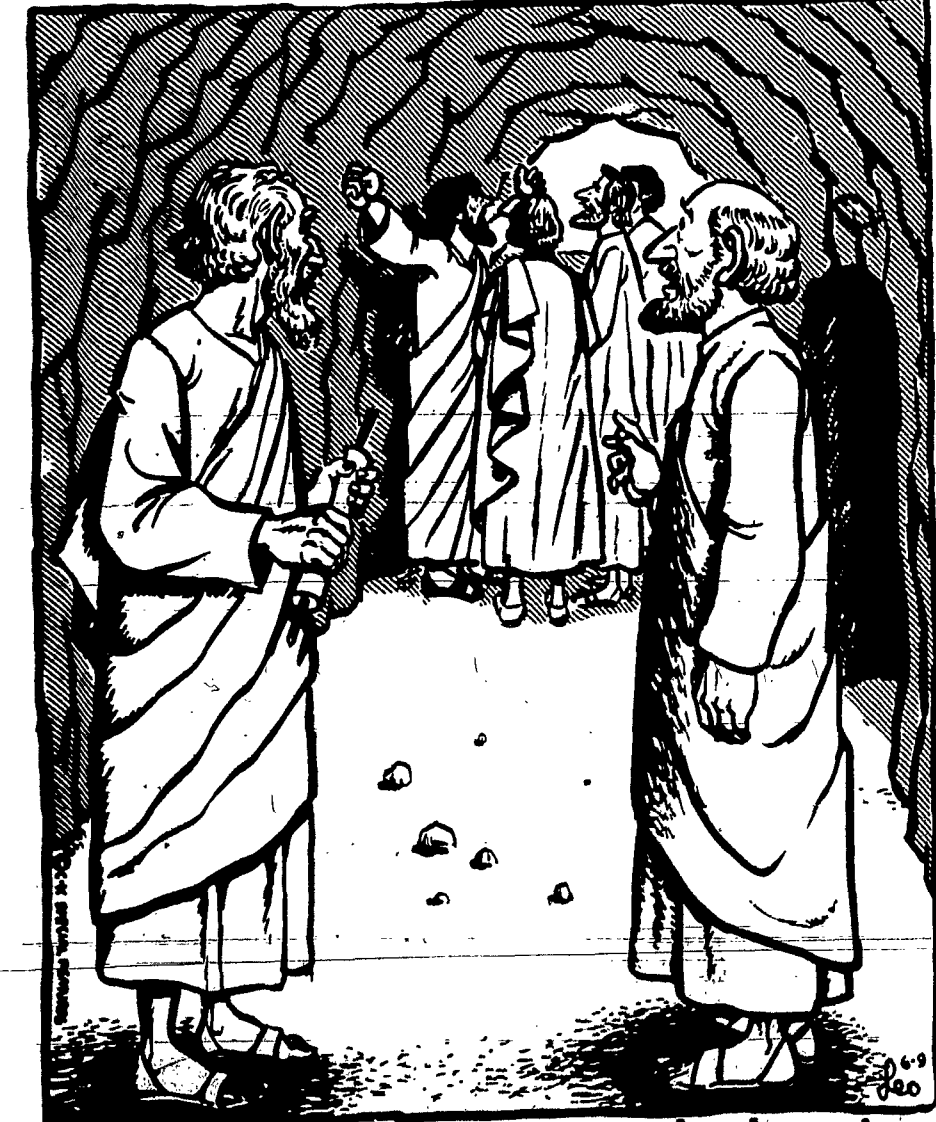
The seminars are conducted by the leaders who make the decisions that affect life in the Rochester area. Discussions include the political process of decision making, housing and urban renewal, poverty and social welfare, civil disorder and law enforcement and others.

Two other seminar series that treat the urban crisis and race relations in a more restricted fashion begin also in October:

The Catholic Interracial Council is sponsoring a dialogue seminar: "Confrontation: Black and White." This runs for seven weeks during October and November at St. John the Evangelist School on Humboldt Street.

The churches of Perinton are presenting a series called "My Brother's Keeper" which seems to have a good faculty. This begins with an orientation on Oct. 3.

Further information about these seminars can be had by writing or calling the Office of Urban Ministry, 687 Main St. W., Rochester, N.Y., 328-6440.



"He claims Catacombs are irrelevant and that the Church needs updating."

## The Pope's Week

Castel Gandolfo, Italy — (NC) — Pope Paul VI left his summer residence here to preside at the opening of the Pontifical Relief Organizations clinic at Torre di Poligoro, which will care for children stricken with polio. After dedicating the children's clinic and a rest center for priests, the Pope departed the same night for the Vatican, ending his summer stay at Castel Gandolfo.

Castel Gandolfo — (RNS) — Pope Paul VI warned the Italian Religious Music Association of St. Cecilia against the introduction of unorthodox and "impure" elements in liturgical music. His remarks were interpreted by some observers as a statement against recent experiments in Italy with so-called "beat masses" featuring guitar music and vernacular lyrics.

Vatican City — (NC) — Pope Paul VI has given his assent to the elections of two new archbishops chosen by the Syrian Synod of Bishops. They are Mgr. Philip Beylounie, elected residential archbishop of Aleppo of the Syrians, and Mgr. Abdulrah Bahal, elected residential archbishop of Damascus of the Syrians.

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