

THE PROGRESS OF PEOPLES

Can Aid, Self-Interest Be Separated?

By Barbara Ward

How, in a world dominated by great powers and their struggles to maintain spheres of interest and influence can any program of economic assistance avoid becoming an instrument of international competition, even a factor in reviving and worsening the Cold War?

Liberal critics of foreign aid in America ask this question and their belief that aid does involve intervention—they quote Vietnam as a tragic example—has led them to make common cause in Congress with the much more usual critics at the other end of the political spectrum who simply disapprove of economic assistance because it is giving good American money to foreigners.

The result, as we have seen, is that the 1968 American appropriation for economic assistance is the lowest in the last two decades—and this in the immediate aftermath of Populorum Progressio and the Pope's appeals, repeated at Bogota, for greater help from rich nations to the poorer lands.

But the liberal critics are surely wrong to blame the assistance programs. What distorts and undermines their value is the highly charged, competitive and hostile international system of state-power in which they have to operate. As all the Popes have reminded us in the last half-century, our world order—or rather disorder—is based on the blind claims of states to be absolute masters, to know no law other than their own will, to conquer, control and exploit any country small enough to offer no effective resistance.

Here lies the root of our infinitely

dangerous "international anarchy." What we are witnessing in Czechoslovakia is the brutal practice of the theory that underlies all national sovereignty—that it has absolute claims and brooks no limitations other than the countervailing power of other states large enough to offer it.

And since, all too often, the only way to find out if their power does "countervail" is to try it out, the nations play a kind of Russian roulette, the sanction and the penalty both lying in the fact that the revolver is, ultimately, loaded.

One should say at once that in this respect, in spite of the critics of Vietnam, America's record is better than that of any other overwhelmingly great power in history. Cuba, uncrushed, within a stone's throw of America's shores, is a tribute to America's restraint.

Yet the fact that national interest and national sovereignty dictate most of the policies pursued in our little planet does not mean that there is no way out, that economic assistance must always be an instrument of great power politicking.

On the fringe of their disputes and their confrontations, the nations have set up a series of international institutions. These may be easily dismissed as "the tribute vice pays to virtue" but they are not completely hypocritical. They recognize the rational facts of our world in which communication is instantaneous, most capitals are not more than six hours from each other and nuclear warheads only minutes away.

The international institutions are not often used, since nations, like individuals, tend to react to raw emotion more easily than to rational self-interest. But they exist, for the first time in man's history. They express the future of humanity, if humanity is to have a future. And a number of them could be uniquely useful in giving some answer to the question whether economic assistance can ever be separated from the self-interest of donor states.

There are two main ways in which these international experiments are operating. One is "multilateral." This means that groups of nations, although they operate as separate governments, consult together in giving aid and in estimating the results. The most active group here is the Atlantic nations' institution, the Organization for Economic Cooperation and Development (OECD). It was set up in Paris as a successor to the body running the Marshall Plan; Japan has been added to complete the membership of developed market economies.

The other method is international. Here the nations hand over funds and operating responsibility to separate international agencies. On the side of investment, the International Bank for Reconstruction and Development (the IBRD or World Bank) and its agencies together with the United Nations Development Program (UNDP) are pre-eminent. But each sector of the world economy—trade, agriculture, education—has its own agency. These are the instruments which could help to internationalize aid and trade.



ON THE RIGHT SIDE

CCD Requires Careful Training

By Father Paul J. Cuddy

"On Sept. 26 a bearded Capuchin, Father Sebastian Falcone, gave two lectures on Sacred Scriptures in Elmira. He is a professor of Scripture at St. Bernard's Seminary. The occasion was the semiannual clergy conference for the Southern Tier of the Diocese, now under Bishop McCafferty's suzerainty.

Father Sebastian is one of those precious scholars who has a special talent for presenting complex material intelligibly to non-specialists. In Elmira, Fr. Sebastian began with an exposition of the "knowledge explosion" in Sacred Scriptures these past 100 years. Thanks to archeological discoveries, new knowledge of biblical and related languages, extensive decoding of newly discovered texts, a further developing understanding of the Bible's teachings has come to light.

However, the message of Christ and the Church is always the same.

Pastoral priests rarely have time for extensive study; yet most of them retain an interest in developing study. They try to be familiar with new discoveries. The first book I read of this type was Jerusalem Bible translator, Father Alexander Jones' "Unless Some One Show Me". It is out in the Image Books edition. I found it a good link between the old and the developing knowledge.

However, there is a difference between lecturing to a trained group with the same academic background as these priests in Elmira had, and many CCD groups in training for teacher-formation. The teacher training groups can be so homogeneous as to embrace a motherly housewife, a professional public school teacher, a construction worker, a bookkeeper. It is easier to lecture to a group who have the same background, as was true with the clergy meeting, than to a diverse group of CCD teacher trainees.

CCD stands for Confraternity of Christian Doctrine, and is the present term for the old title, "catechism class", but embraces a wider territory. So a CCD teacher is the evolved catechism class teacher—and CCD is a technical term understood by those involved. The involved rarely realize that many do not know what CCD means.

To suspicious readers who frequently read into the text what is never dreamed of, the above statement will be suspected as: 1) an attack on CCD, 2) an insult to the laity's intelligence, 3) a negative approach to positive problems.

The fact is, I have followed the CCD program with enthusiasm which goes back over 30 years; and to the later days when the CCD personnel and Office were 1) Father Schnacky and 2) a miniature room the size of a closet in 50 Chestnut Street, — and no budget to work with.

That I have spoken more for the Catholic Schools than of the CCD is for the obvious reason that the Catholic Schools have been under insidious attack even within Catholic circles. CCD has not. This in no way insinuates or infers coolness to the CCD. The fact is quite the reverse.

Catholic Religious Education is under a kind of triad in our diocese: namely Msgr. Roche over the Catholic Schools system, Msgr. Schnacky

over the CCD, and the exhaustingly dynamic Vicar of Religious education, Father Albert Shamon of Victor.

Of recent years, the persistence of Msgr. Schnacky and the practical action of Father Leonard Kelly of Fairport, and many of their satellites, plus the needs of thousands of public school children which brought forth the magnificent zeal of hundreds of priests, young and not-so-young, and Sisters and laity, have developed a CCD program which has exploded faster than the population.

This has demanded many teachers to teach the hundreds of trainee CCD teachers. They have done a magnificent job. That there should be weaknesses in so rapidly a growing training program should not surprise anyone.

There is one weakness I would like to attend to in next week's column. And that weakness pertains to the problem of Scriptural developments.

'Situation Ethics' Said A Cause of Lawlessness

Cincinnati — (NC) — Too often overlooked as a cause of lawlessness and disorder is the new emphasis on decision making that "minimizes or even completely eliminates objective, universal standards of right and wrong."

Father Robert L. Hagedorn, professor of moral theology at Mt. St. Mary Seminary, Norwood, Ohio, made this charge in a sermon at the annual Red Mass for judges, lawyers and other civic officials in the Fenwick Chapel of the Holy Spirit, Cincinnati.

Father Hagedorn said that the new morality, or "situation ethics," is "playing an important role in undermining the values of the kind of society we cherish."

He described the new morality as "the growing emphasis upon the right of the individual to make his own moral judgments independent

of any objective, absolute norms of morality," and said it was "based upon a philosophy of subjectivism, pragmatism, positivism and relativism."

Father Hagedorn acknowledged that the proponents of this moral philosophy are not proposing lawlessness or disorder. "Quite the contrary," he said. "They are proposing love and concern for others... But who is to determine what is the loving thing to do in a given situation? How can the individual know what is best for all the members of society?"

"It is my contention," Father Hagedorn added, "that he cannot unless he be guided by objective norms or laws."

"It is the function and the duty of civil authority to determine by law what is best for society," he concluded. "It cannot be left to the judgment of the individual."

CHURCH AND THE CITY

New Urban Priorities Needed

By Father P. David Finks

Last week in Washington, D.C. 40 of our Catholic urban experts met to set up the long-awaited Task Force on Urban Problems called by the United States Catholic Conference of Bishops at its April meeting.

There were the expected directors of long standing offices for charities, schools, hospitals, and social action. There also was a generous number of the newer breed known affectionately as "urban Church types" or "urban mafia" depending upon your point of reference.

These urban ministry clergy are priests, who have cut their clerical teeth in specialized ministry in inner-city parishes. Many now hold newly created diocesan offices for urban ministry. All are experimenters and social activists. All are excited about the possibilities of new forms of ministry. They found themselves forced to learn their new trade because the older forms of parish ministry just didn't work in ghettos.

The Task Force however, was still a clergy-dominated meeting. There were few nuns or lay people, fewer Blacks or Spanish speaking experts. No theologians or urban sociologists had been invited.

The agenda was a question: "What is the place of the Catholic Church in the urban crisis?" The hidden agenda revolved continually around the deeper question: "What role, if any, has the Church to play helping restructure our rapidly changing urban society?"

The participants agreed that the USCC Task Force would have to deal with "massive unconsciousness" concerning the reality and seriousness of the urban crisis among the majority of our clergy and laity.

It was admitted, too, that an increasing minority of the younger, suburbanite families are turning to George Wallace with his simplistic, frontier-violence promise to put down all threats of change.

The Task Force has its work cut out for it. The leaders of the Catholic Church in the United States have

not seriously reconsidered the form of the mission of the Church since the 1950's. The clergy in the days of immigrant insecurity and poverty of the last century.

New directions and new priorities for programs are needed in the aftermath of the radical breakthroughs of Vatican II. Reform in liturgy and theology is inner-directed. This must be matched by new forms of mission which is outer-directed, toward the human persons and institutions of our contemporary culture. Only a renewed sense of how a Christian is to love and serve the world of our time will make it possible to recover a piety and forms of devotion that will fit our way of life.

The suburban congregations face the same decisions about their largely irrelevant Church life and lack of any meaningful "going forth," as do the ghetto and city residential congregations. The parish income in most suburban towns is still more than sufficient for their needs and the seepage from Sunday worship is not epidemic, yet. But there are sufficient signs if we want to see them.

Most of all the Task Force must help give the American Bishops the information they want to restructure Church life, set priorities, reallocate personnel, clergy and lay, to meet these new needs, and raise the funds to make all this possible.

The task is immense. We are already in the noonday of our transition to an urban way of life. Your prayers and your ideas would be most welcome.



The Pope's Week

Vatican City — (NC) — Pope Paul VI assured a group of visiting Vietnam parliamentary deputies that he has never stopped thinking about or praying for their country. "We welcome warmly your group of deputies, distinguished representatives of our beloved sons of Vietnam. You know well with what love and special affection we never cease thinking of your country nor working in its favor within the limits of our possibilities. And above all, we pray that it may live in a just peace and build its future on brotherhood. We dare also to hope that those who have the responsibility may hasten this hour of peace."

Vatican City — (NC) — In speaking to a group of Japanese Buddhists attending his general audience, the Pope told them that mutual understanding is the basis of peaceful relations between different groups.

"Beloved friends from Japan, we are happy to receive you once again in the Vatican. The goal of your visit is that of establishing friendly relations with Christian groups in Europe, and we hope that these contacts can be fruitful and comforting. Mutual understanding is the basis for peaceful relationships."

Vatican City — (NC) — Pope Paul VI has sent a letter expressing his best wishes to mark the 750th anniversary of the Graz-Seckau diocese in Austria. In his letter to Bishop Joseph Schoiswohl of Graz-Seckau, Pope Paul said that the long history of the diocese was a testimony that Catholicism for centuries has aroused the nobler energies of the Austrian people "who have known tranquility and peace and have been able to dedicate themselves to art and science."

Vatican City — (NC) — Pope Paul VI told 200 members gathered here for the 20th Biblical Week for Professors of Sacred Scripture in Italy that they are underlining the teachings of the Second Vatican Council on the importance of biblical research. Renewal must not only consist of new methods of scientific inquiry and the advancement of research, but should shed greater light on commentaries to Catholic scripture, the Pope said.

The Holy Father

Youth.. "a Mark of Superiority"

Vatican City — (NC) — Purely negative views of the unrest among youth today are "extremely incomplete," Pope Paul VI told his weekly general audience because they neglect "certain most important characteristics of present day youth."

He noted that today's young "are free and are their own masters and are inclined to be masters of others. The fashion of protest afflures them, the mania for change often takes the place of an awareness of the goals to be reached. They are not afraid at times of going so far as explosions of folly."

"There are those among them who love violence as a sign of virility and ability, as if it were a courageous sport or the generous adventure of a Western movie. They are the young!"

Speaking of youth's relation today with the Church, the Pope said the Church "is a traditional institution. How can it be understood and accepted by certain young people who instinctively mistrust past history and tradition?"

"All that belongs to the past they regard as 'square' and this facile description is for present-day youth a condemnation against which there cannot be any appeal."

Nevertheless, Pope Paul said that against this negative approach and diagnosis of today's youth he wanted to enter his own protest.

The Pope began his defense of youth with a series of questions:

"Is it not perhaps true that present-day youth is passionately seeking truth, sincerity, 'authenticity'—as it is called nowadays—and does this not constitute a mark of superiority?"

"And is there not in the reaction against the bureaucratic and technological order, against a society without higher and truly human ideals, a reaction which most find incomprehensible, a refusal to accept psychological, moral and spiritual mediocrity; sentimental, artistic and religious inadequacy; the impersonal uniformity of our environment such as modern civilization is forming?"

"And, therefore, is there not in this dissatisfaction of youth a secret need for transcendental values, the need of faith in the absolute, in the living God?"

The Pope also asked: "And what is their desire to enter immediately—as adults and not as immature children—into the arena of real life, if not a respectable and often praiseworthy anxiety to take part in common responsibilities?"

the difference is like

DAY

NIGHT

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