

# THE PROGRESS OF PEOPLES

## World Fund Would 'Untie' Aid

By Barbara Ward

If the rich nations really wished to avoid the risk of contaminating their international development programs with short-run national interests or with selfish maneuvers in the dangerous power politics game, there are many alternatives. They could make more use of full-scale international agencies.

In the Atlantic world, the chief instrument of multilateral action is the Organization for Economic Co-operation and Development (OECD). It has its own Development Aid Committee (DAC) and each year it issues a very thorough report on what member-governments have been doing in the field of economic assistance.

It underlines the problems that are already looming up—for instance, the steady growth in the debt owed by poor lands to their wealthier neighbors. It suggests strategies for dealing with obstacles and bottlenecks. It tries to produce figures to relate one nation's aid contribution to another's.

Above all, it tries, in private, to encourage laggards and shame the less generous.

Another of its functions is to assist the International Bank for Reconstruction and Development, the World Bank, in setting up what are known as Consortia or Consultative Groups to put together and oversee, under the Bank's chairmanship, multilateral programs of aid to particular countries.

Over half the development assist-

ance given by the Atlantic Powers has gone to India and Pakistan and in each case, an Aid-giving Consortium guides the program. The hope is that overlapping offers can be eliminated and the aid, most of which can only be spent in the donor country (in other words it is "tied"), can be used to the maximum advantage.

Consortium meetings can be used to review the actual progress of the economy that is being assisted and further aid can be linked to successful performance. For instance, this year Pakistan's Consortium aid is based on the fact that the Pakistan economy has continued its advance in agriculture, where the rate of growth has doubled since the early 1960s.

The role of the World Bank in the chair is crucial since it is by this objective, international chairmanship, that the Consortium becomes more than a group of donors sitting in judgment on a client. The World Bank symbolizes the fact that the whole world has a direct interest in the peaceful, rapid development of the Indian sub-continent and that in helping the peoples of the developing world to modernize their economies, the rich nations are also, in a really enlightened way, serving their own self-interest.

They do so politically because a developing land can be a hopeful land without the despair and stagnation that lead to violence and civil war. They do so economically because 600 million people growing and pros-

pering can be a tremendous new market in world commerce.

They do so ideologically because, at a time of Communism's deep disarray in Russia and China, generous and successful Western assistance offer a more hopeful international alternative.

But if the Bank can influence this change of atmosphere simply by presiding, it is not surprising that many Western leaders, including influential leaders in Congress, have argued that the whole operation of assistance would be even more effective if it were virtually transferred to the international agencies and all "taint" of national self-interest removed at the source.

The Pope's plea for a "World Fund" for development is perhaps relevant at this point since such a fund, internationally administered, would unmistakably belong to the world as a whole and not to particular groups of powers.

In theory, there is no reason why not. The World Bank with its associated agencies has an enviable reputation for expertise and efficiency. Among the U.N. agencies, the United Nations Development Program has the advantage of providing grants only against matching funds, thus doubling the scale of its initiatives. And it has recently, together with the World Bank, started coordinating some of the work of the many different U.N. agencies. Machinery for action is there. Should it be more widely used?



# ON THE RIGHT SIDE

## Be Careful of False Teaching

By Father Paul J. Cuddy

Who reads the editorials of the Courier? Who reads this column? No one can tell much without a professional survey. And this costs money.

But I know it is a fact that many people have said: "I read the 'Right' column faithfully. It is the most reassuring reading I find. I had begun to wonder if I was losing my Faith. So many disturbing things in the papers today." These people are intelligent, loyal and good. They do CARE ABOUT (i. e. love) the Church and people.

Why are so many good Catholics disturbed? There are several reasons. Some of the disturbance comes from gung-ho preachers who hurl strange doctrines from Catholic pulpits and periodicals with an authority they would not grant the Pope. For example, one preacher astonished his auditors on St. Michael's day by an exuberant denial of the existence of angels. The same week Father Shannon gave a beautiful article on the angels in the Courier. No wonder people are confused.

Another source of uneasiness on the part of faithful Catholics is the indiscretion of a few teachers of religion in CCD (Confraternity Christian Doctrine) classes. I am confident that this statement will close the minds of many "open-minded" persons. I am confident that it will be misunderstood by others. But for the theses I ask an open-minded, calm reading.

The CCD classes ARE important and necessary for an informed and devout Catholic laity. CCD teachers must be properly prepared, both academically and psychologically. Many developments within the Church, especially in Sacred Scriptures, are new and startling, both to the laity and to the religious. The approaches of instructors often are the cause of bewilderment to learners, unless they are given skillful, sympathetic preparation.

On September 24, Scripture scholar Father Sebastian, of St. Bernard's Seminary, gave a lecture on Scripture to priests. These men have a fair knowledge of S. S. studies. Yet Father Sebastian did not attempt "the shock treatment" to our priests. Rath-

er he carefully presented the background for a new but not doctrinally different approach to the Scriptures.

A young priest in Rochester was preparing his class for the study of "literary forms," so his students could comprehend the intricacies of Scripture reading. He had the wisdom and the kindness to tell his class: "Without a proper understanding of 'literary forms', you will be tempted to think that your former knowledge of the Scriptures has been false. This is not so. The approach is different. The message is the same."

So he explained "literary forms." "If a woman from Peru who learned to read English in a Peruvian school should pick up the COURIER JOURNAL and read: 'Bishop Kearney slaughters Cardinal Mooney', she might conclude: 'Things are worse in the States than I thought!' You know that is an American literary form which means that Kearney High won a football game over Mooney High with an overwhelming score."

(When Bishop Sheen was coming to visit St. James Mercy Hospital last spring, I wrote to Father Hogan, his secretary: "We will have the red carpet out and the Hornell Senior High School Band out to meet the Bishop.")

(Neither Father Hogan nor I dreamed of renting out an actual red carpet, or of enlisting the Hornell Band. This was an American literary form to say: "We will be delighted to see you and you will have a hearty welcome.")

Now, this wise priest prepared his students for an unfamiliar approach to Scriptural understanding. When he came to a certain section of the Bible which may be a Midrash, i. e., a literary form which is a kind of historical novel, the class was prepared intellectually and emotionally, for the presentation. AND HE ALSO STRESSED THE LIMITATIONS OF LITERARY FORMS, AND THE NEED FOR GUIDANCE FROM THE CHURCH.

The dangers in CCD instruction and in preaching include: 1) Iconoclasm: a zeal to deny teachings and events without sufficient warrant; 2)

a passion for novelty, with the theory: "If it's new, it's better"; 3) flippancy; by which a smart-aleck remark, e.g. about traditional devotions as the rosary, the Stations, novenas, First Friday, and Eucharistic devotions outside of Mass confuses the hearers. These dangers are a cruelty to some, and a scandal to many. 4) a scripturally unwarranted attitude that humanity is God, and activism is the new and improved worship of Divinity.

To recapitulate . . . Our pulpit preachers, Catholic School teachers, CCD workers, do great and necessary work. Most of those involved are zealous and prudent. BUT one teaching falsely, against the teaching and discipline of the Church, can be a dreadful scandal to many souls.

About such a man we recall St. Paul: "For there will come a time when men will refuse to listen to sound teaching, but, because they have ears which have to be continually titillated with novelties, they will bury themselves under a mound of teachers, whose teaching suits their own lusts after forbidden things. They will avert their ears from truth, and they will turn to extravagant tales. As for you, be steady in all things . . ." (2 Tim. 4)

## Dutch Bishop Issues Catechism Warning

Amsterdam, The Netherlands.—(NC)—The Dutch bishops will give a warning to Catholic publishers in other countries who want to publish translations of the controversial new Dutch catechism that include the revisions urged by Father Edouard Dhanis, S.J., of the Doctrinal Congregation, and professor at Rome's Gregorian University.

De Volkskrant, Dutch Catholic daily, reported that the bishops will tell the publishers that they will be free to issue the revised edition but that they may not offer the censored book to the public as "The New Dutch Catechism."

# CHURCH AND THE CITY

## Need of the Times: Prudence

By Father P. David Finks

Even a casual reader of the daily newspaper is by now aware that a big issue in the 1968 presidential campaign is something referred to variously as "crime in the streets," "violence and civil disobedience," "law and order."

But I fear that on the lips of too many of the electorate, the term "law and order" means: "contain the ghettos, suppress the black militants, the hippies, the yuppies, and anyone wearing a beard, or sporting very long hair."

Our nation is passing through a very critical time. We have been confronted increasingly during the last five years with a constantly escalating social revolution among the poor, especially the Blacks. The young in ever greater numbers are loudly protesting a war that nobody really wants. There is a definite rise in the reported incidence of crimes, both crimes of violence and various attacks on private property.

All this, as Walter Lippman has written, has a tendency to move the national mood "away from the liberalism of the last 40 years and toward, relatively speaking, a more conservative posture at home and abroad." In this national shift there is a great danger that racists and reactionaries will play upon the anxieties of the electorate for their own ambitious purposes.

At such a critical time it is incumbent upon the Church through her Bishops to exercise with particular strength the reconciling ministry of the Gospel. People must be helped to examine these hoarse cries for "law and order."

Do a majority of the American

people really think that a greater use of law enforcement agencies will rapidly resolve our complex social problems? I think not. Obviously as a solution, we must be reminded that such a solution is at the same time simplistic, un-Christian, and unworkable.

Most Americans have a great tolerance for civil disobedience and illegal conduct in selected areas of their lives. When candidates or other public officials talk about 100% law enforcement, they are talking nonsense.

People do not get terribly conscience-stricken about driving above the posted speed limit. We live on good terms with people who habitually cut corners on their income tax. No one is overly disturbed by the presence of hoarse rooms in the community or professional world series pools in the local tavern. Fire regulations and building codes if rigorously enforced would bring many respected businessmen and landlords into court every week.

Our system of government gives a power of selectivity and discretion to police officers, prosecutors and judges. Society demands not merely that the law be enforced, but that it be enforced with humaneness and flexibility according to the actual situation with all its circumstances.

To demand stringent law enforcement against minority people, student radicals, war dissenters, while demanding discrete enforcement for the rest of us, is plainly unjust. The recent history of Nazi Germany and contemporary Alabama has shown us how inhuman an instrument the law can become when applied unjustly.

To demand that our public officials administer the law with a sense of justice and discretion does not mean that the gates are being opened to anarchy and disorder. Our contemporary society for all its difficulties knows a greater sense of responsibility on the part of its citizens than ever before.

Part of our problem, and perhaps our glory, is that today we are beginning to understand that not only the monarch, the expert, the professional politician, but everyone must be responsible for the community and its total well being. Instead of a blind obedience to law, we need to develop a greater sensitivity to human needs and a greater care for the justice with which the law is enforced.

St. Thomas Aquinas following Aristotle called this exercise of discretion toward law "the virtue of prudence." In his elaborate catalogue of human virtues, prudence is not timid pussy-footing.

Thomas calls prudence the queen of the virtues. In another place he describes it as the "oil of justice", the lubricant of the machinery of law and order. The task of prudence is to coordinate and apply law and moral principles to the concrete circumstances of life.

The mark of the prudent man is unwavering respect for the personal dignity of all men. He has constancy in the matter of principles, yet flexibility in applying those principles in concrete, human situations.

The prudent citizen must have courage to speak out in the face of injustice and yet a passionate concern to search out correct information about complex community issues.

Above all he needs a certain elegance in social relationships, or what the older theologians called so aptly urbanity. Urbane people rarely "blow their cool." They don't search out the demagogue on a white horse when the going gets rough. Nor do they run to the barricades every time they hear the bugle sound a new crusade.

Ours is not a simple age with simple problems. This is why it has such great human possibilities. This is also why there are no simple, easy answers. The Christian can be Democrat or Republican, liberal or conservative. The important thing is that he can listen and learn and act when necessary, but with prudence and a sense of justice.



## The Pope's Week

Vatican City — (NC) — Pope Paul VI received in audience Archbishop John F. Dearden of Detroit, president of the U.S. National Conference of Catholic Bishops (Oct. 5).

Vatican City — (NC) — Pope Paul VI offered a private Mass of suffrage in the Vatican grottoes Wednesday, to mark the 10th anniversary of the death of Pope Pius XII (Oct. 4).

Beirut, Lebanon — (NC) — Maximilian Cardinal de Furstenberg, prefect of the Congregation for Eastern-Rite Churches, presented a \$10,000 gift from Pope Paul VI to the pontifical Mission for Palestine. The gift is earmarked for emergency relief to refugees of the Arab-Israeli war.

Vatican City — (NC) — Pope Paul VI has accepted (Oct. 4) the resignation of Bishop Manuel Moll y Salord of Tortosa, Spain, which was tendered because of the prelate's health.

## Cardinal Bea Reiterates Rule on Intercommunion

Vatican City — (RNS) — "Protestants and Anglicans" may not be received at Holy Communion, according to a Vatican authority.

In a formal statement issued in his capacity as president of the Secretariat for the Promotion of Christian Unity, Augustin Cardinal Bea regretted recent occasions in which Catholics invited or permitted non-Catholics to Communion.

"There are two conditions to be fulfilled — that the person has towards the Eucharist the same faith professed by the Catholic Church and that he is not able to secure ministrations of his own confession."

Sources close to Cardinal Bea say that the clarification was deemed necessary because of a growing number of instances in which non-Catholics received Communion at Catholic services.

The Unity Secretariat has already

criticized intercommunion for purely ecumenical reasons as unjustified, but the new statement, it was said here, give a precise and concrete interpretation of the Directory.

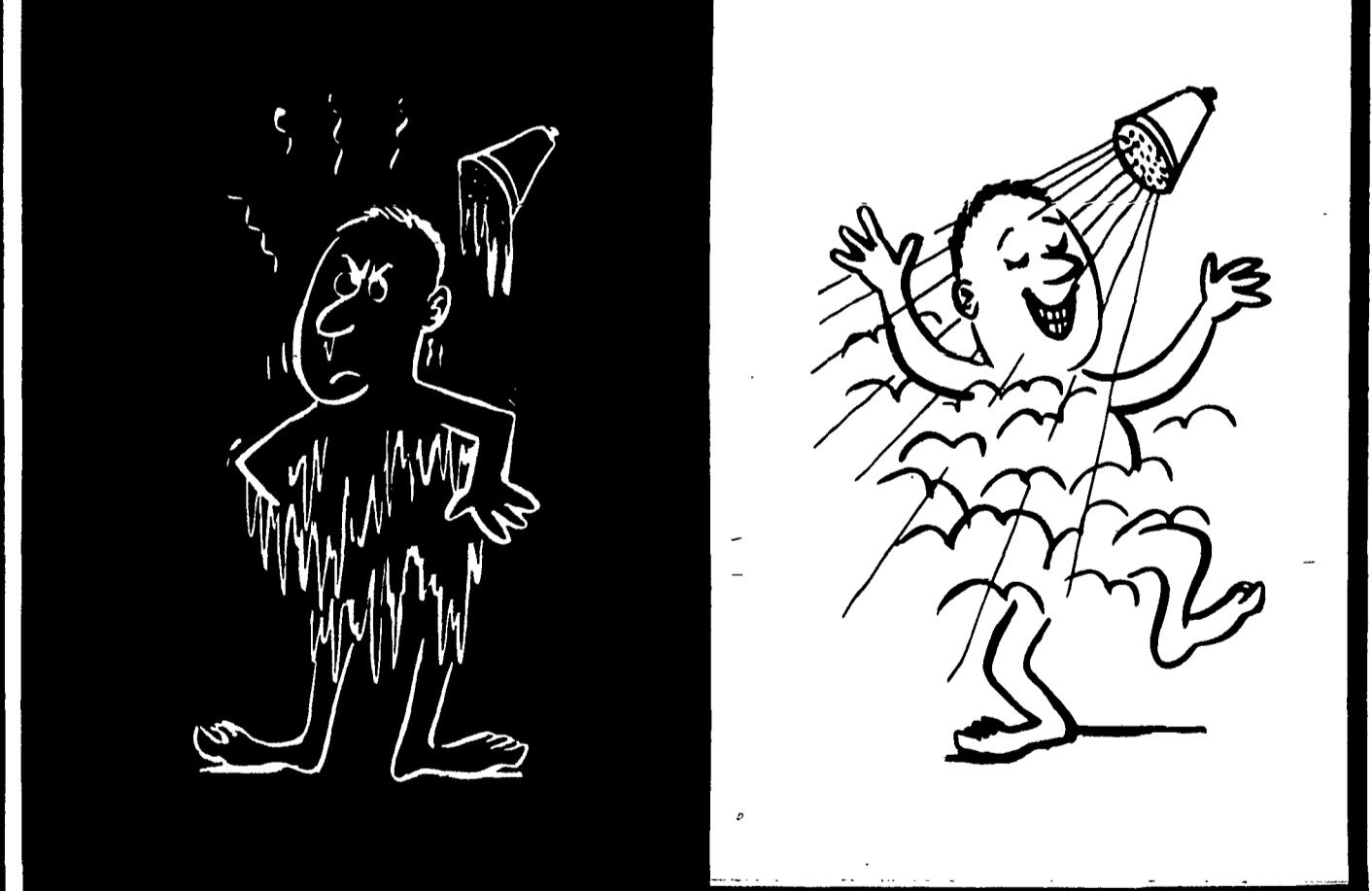
Public cases of intercommunion have taken place recently in Paris, Uppsala and most recently at Medellin in Colombia during the assembly of Latin American bishops.

### Indian Prelate Urges Common Seminary

Kottayam, India — (NC) — The head of India's Mar Thoma Syrian Church, an offshoot of the Syrian Orthodox Church, has called for a common seminary for all churches. Inaugurating a hostel here for the Mar Thoma theological seminary, Metropolitan Yuhanon Mar Thoma said his church remains willing to take steps to start one common seminary for all denominations.

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.

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?

What's the difference? Plenty of clean, sparkling hot water.

**RGE**  
ROCHESTER GAS AND ELECTRIC  
89 EAST AVENUE • 546-2700