

THE PROGRESS OF PEOPLES

Use International Agencies

By Barbara Ward

The wealthy, developed countries could, if they wanted to, use the international agencies as channels and instruments of economic assistance.

The World Bank and its group of agencies, the United Nations Development Fund, the regional banks such as the Asian Development Bank or the Inter-American Bank (for Latin America) and the International Monetary Fund are all examples of institutions already involved in the development business.

What are the arguments for and against shifting development assistance to these international bodies?

Some critics argue that the international agencies are inefficient.

They have to choose their staff with strict regard to geographical and national distribution — so many from Europe, so many from Asia and so on. This inevitably lessens the range of skills, since education and experience are not yet distributed evenly round the world.

Moreover, they tend, so the argument goes, to cluster their staff in large modern offices in large modern cities and there pass each other a steady stream of memoranda, occasionally darting out to a developing country for a very short visit followed by very long advice. Dollar for dollar, private enterprise or national aid programs get more actual development done in the field.

One could also add the criticism that the great variety of different agencies — for world health, for agriculture, for education — leads to a maze of overlapping, poaching and empire-building which occupies so much of the agencies' time that they have little energy left for development.

All this is, of course, pushed to the point of caricature by unfriendly observers, many of whom want international action to fail because they see it as a threat to national interests.

Far short of the great expertise of some of the agencies, the accumulated knowledge of most of them and the reserves of disinterestedness in all their staffs. However, the agencies themselves admit the need for improvement and three actions are afoot which will help them enter the Seventies with greater efficiency.

The first is an inquiry into methods of operation and cooperation. All the agencies are cooperating in this inquiry. One consequence should be to encourage a trend which began to appear in the Sixties — that of three or four agencies, say the United Nations' Educational, Scientific and Cultural Organization (UNESCO), the International Labor Office (ILO) and the World Health Organization (WHO), working together with World Bank or UNDP funds, to carry through jointly a whole project, for instance, land reclamation or malaria control.



ON THE RIGHT SIDE

Roman Observer Is Truly Loyal

By Father Paul J. Cuddy

Rejoice with me! I have long contended that the distrust of the Church and the subtle hostility toward the Pope and the Holy See has been spawned by ultra-progressive Catholic newspapers, magazines and books. These are published by an intellectual elite who form the crab grass in the Church.

The frustrating thing is that those who love the Church and are loyal to the Holy See have few writers or spokesmen. The few conservative papers are so extreme on the right that they lose much of their effectiveness.

Rejoice with me! Last week at the Piffard Trappist Monastery Father Ambrose gave me a copy of "L'Osservatore Romano," the unofficial newspaper of the Church. It is now in an English language edition. If you resent the Pope, you'll hate it. If you love the Pope, you'll love it!

Consider this excerpt in the September 26 "L'Osservatore Romano."

"A spirit of corrosive criticism has become the fashion in some sectors of Catholic life. There are, for example, periodicals and newspapers which seem to have no other function than to report unpleasant news relating to ecclesiastical circles. Not infrequently they present such items in a one-sided manner. Thus they accuse their readers not to an objective and calm judgment. On the contrary, they present a negative point of view; to a systematic distrust, to a pre-conceived lack of esteem for persons, for institutions, and for activities pertaining to the Church.

"Thus they induce their readers and disciples to free themselves from the bonds of respect and solidarity by

which every good Catholic and every honest reader feels himself bound in regard to ecclesiastical community and authority.

"Such actions . . . are inspired by a taste for the sensational, they relish a complacency with an attitude of denunciation and conflict. This spurs on certain types of experts in publicity who now sow unrest and intractability in the minds of otherwise good Catholics . . .

"A distinguished Protestant professor, in a private conversation with us, referred to this queer mentality as a form of fear — a strange fear of certain Catholics of being regarded as behind the times in the movement of ideas. They are disposed to align themselves with the spirit of the world and to embrace the newest ideas and those which are most opposed to the customary Catholic tradition. Such an attitude, in my opinion, added the Professor, "is not in accordance with the Spirit of the Gospel." The more we desire this love of the Church, the more we grieve to observe how many of these restless Catholics have departed from their lofty apostolic vocation to the

services and spread of the Church. "Through a bitter spirit of negative and habitual criticism . . . they have become impoverished and sometimes emptied of apostolic love. In certain cases they have become harmful and pernicious to the Church of God. The words of Jesus come to our lips: 'A man's enemies are those of his own household.'" (Mt. X-36)

I have ordered three subscriptions: 1) for myself, 2) for our Community of 25 Sisters of Mercy at St. James Mercy Hospital, Hornell, 3) for a sensitive, intelligent Catholic friend who has been in anguish at the anti-Church carping in so much of the Catholic press. If you want to send a gift to a convent or rectory, or to an intellectually interested layman which will be greatly appreciated, send a subscription to

L'Osservatore Romano (English language edition)
Address: Editorial & Management Offices
VATICAN CITY
The cost is \$15 a subscription. The value cannot be measured in money.

Paper Defends Encyclical

Vatican City — (NC) — The Vatican daily newspaper L'Osservatore Romano, is producing a steady stream of theological articles in defense — direct or indirect — of Pope Paul VI's encyclical against artificial birth control.

In the week beginning Oct. 7, L'Osservatore published studies by Pericle Cardinal Felici, president of the Pontifical Commission for the

Revision of the Code of Canon Law, on the continuity of doctrine in the Second Vatican Council's treatment of marriage and Pope Paul's encyclical; by Father Luigi Ciappi, O.P., papal theologian, on the responsibility and freedom of the Pope's magisterial office, and by the Roman moral theologian, Msgr. Ferdinando Lambruschini, on the need to strip moral thinking of as much ambiguity as possible.

CHURCH AND THE CITY

Adjust Mission to People's Needs

By Father P. David Finks

The most frustrating question that can be asked by friend or foe at the Urban Ministry Office is: "What do you people do, anyway?" It's frustrating because it means our message is not coming across. In this age of McLuhan and multi-media it means we have a lot of communication tools.

Urban ministry belongs to the new generation of Church mission inaugurated by Vatican II where the "numbers game" is not important. In a less complex, less personalistic age you measure success in the mission of the Church by numbers: numbers of converts, babies baptized, communions per year, children in parochial school.

The model missionary for our time however, looks more like the self-effacing John the Baptist than Francis Xavier leading with cross upraised. We are living in an urban society made up of a bewildering network of overlapping, intertwining, jurisdictions, areas of responsibility, agencies, both public and private.

The dynamic forms of the Church's love and concern must be done through these existing structures or by changing these structures.

Much of the Church's mission is to help in the restructuring of society which is in progress today. "Level the mountains, fill up the valleys, make smooth the way of the Lord." Make it possible for people to realize their dignity, their responsibility to grow up, the power they have to "change the world".

Missionaries don't "bring Jesus"; they help people to recognize that He is already present in the "mighty

deeds." He performs through them and with them.

The mission of the Church is simply what the Church does. A contemporary theologian says "The Church exists by mission as a fire which burns, as a light which shines, as a love which is increasingly understood as not the mission but the celebration by a parish of the multiple forms of mission practiced by its members during the week past. The "Go in peace" at the end of Mass is a command to mission out in the highways and byways for the week to come.

We in urban ministry want to find the new forms of mission activity suitable to the needs of the people and society today. The Church since St. Paul has changed its form or vehicle of mission with each new generation. Paul himself in Corinthians tells of his struggle along this line: "I have become all things to all men, that I might by all means save some."

Grace Ann Goodman has written a new pamphlet for adult study groups entitled, By All Means Mission. She writes about new forms of Christian mission in four cities, including Rochester. Each city has many styles of mission, but the aim is always the same: expressing Christian faith through loving acts and personal concern.

Miss Goodman sees four traits which are common to new forms of Church mission:

1. They are specialized. There is usually a focus on certain priorities for a particular community. It may be on some issue (open housing or urban renewal) or on a certain group of people (the elderly, unchurched youth) or on an organizational structure in society (the welfare system, public education.) Once the issue is identified, the Christians put together the personnel and funds to serve this new area of concern.
2. They are flexible. They serve that concern as long as needed, and then search out another focus for their mission activity.
3. They are cooperative. There is little that can be done by "loners" today.

In the face of complexities, coalitions are formed with both secular and religious groups having the same goals and concerns. The important thing is to get the work done efficiently and well, not getting hung up on who gets the credit for it.

4. They are partial and come in all kinds of combinations. In our culture if St. Paul tried by himself to be "all things to all men," he would have a nervous breakdown.

We need urban ministry specialists to help local congregations to find their issues, plan a strategy to get the job done, find the resources and personnel, form coalitions with other Churches and institutions to properly do the job. We also need a process to evaluate the mission of the Church from time to time to set new priorities and to find new forms for a new day.

The Urban Ministry Office is committed to not becoming the penthouse of another ecclesiastical bureaucracy. We make available under definite conditions planning, consultation, coordination services to local communities and in cooperation with the Protestant Board of Urban Ministry.

The best criteria of success we have comes from the enthusiasm of the clergy and laymen, still few in the Catholic community, who get caught up in this development of new forms of urban mission. No boredom or lack of hope here.

A national magazine last year quoted a rather excited Rochester clergyman who said: "I expect to be involved in controversies for the rest of my life. But this is the most exciting time in the world for a clergyman. When I left the seminary the big question was, 'Is the ministry relevant?' Nobody asks that in Rochester any more."

Note: "By All Means Mission" by Grace Ann Goodman, mentioned above, is suitable for discussion groups. Copies can be obtained from the Office of Urban Ministry, 657 Main St. W., Rochester, N.Y. 14611. The cost is 25 cents per copy.



The Pope's Week

Vatican City — (NC) — Pope Paul VI has named Father Alessandro Staccoli, O.M.I., to be vicar apostolic of Luang-Prabang, Laos, and at the same time has elevated him to the titular See of Tauriano.

Vatican City — (NC) — Pope Paul VI sent a message of wishes on the occasion of the independence of Equatorial Africa in which he expressed "warm wishes for prosperity and progress in spiritual values and brotherly coexistence."

Vatican City — (NC) — Pope Paul VI has named (Oct. 11) Father Rajendram Antony, pastor of the cathedral parish of Jaffna, Ceylon, to be auxiliary bishop of the Jaffna diocese.

Vatican City — (NC) — Pope Paul VI has sent a message of "felicitations and good wishes" to Cardinal Rugambwa of Burundi, for the centenary of the missions in East Africa.

Pope Cites Encyclical To Married Couples

Vatican City — (RNS) — In a reception to a group of married couples celebrating their 25th wedding anniversary, Pope Paul VI called the principles in his encyclical on birth control the only guarantee of true happiness in marriage.

He praised the couples for the "testimony" of their long marriages and held them up as an example to younger couples.

"Your marriages have flowered in an age when people have defended more brazenly than ever before such things as naturalism, hedonism, the right to free love, as they call it — even to the exaltation of a declared and planned attempt to destroy the very essence of family life.

"Those experiences have made you witnesses to the beauty, the grandeur, the sanctity of the bonds of matri-

mony; witnesses for your children who have to face life according to the example set them by their parents; witnesses, too, for young couples to whom we spoke in our encyclical Humanae Vitae, advising them and guiding them, reminding them of the principles that had been light and truth for you and which are the only things that guarantee to married couples the true, lasting happiness, preparation for and symbol of celestial sanctity."

Spiritual Experiment

Buenos Aires — (RNS) — Antonio Cardinal Caggiano, Archbishop of Buenos Aires, said here that, if an experiment with "worker priests" is undertaken in Argentina, it will be purely spiritual and not oriented toward "a leadership belonging to union leaders."

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