

## CHURCH AND THE CITY

### 'Equality Revolution' ... What It Means

By Father P. David Finks

When the FIGHT organization at its 1967 convention changed the "I" of its acronym from its original meaning of "integration" to "independence", many somewhat sympathetic Roman Catholics of liberal bent were dismayed. They failed to understand that the civil rights struggle was entering a new phase in which "equality of opportunity" would be the battle cry.

In the now famous "Moynihan Report" of the early sixties Daniel P. Moynihan had prophesied this change. The civil rights legislation had freed Blacks from the terror of Jim Crow laws. But new-found political liberty was seen to be of little use unless there could follow a "distribution of achievements among Negroes roughly comparable to that of whites."

This newly awakened drive for equality in the United States sociologist-herbert J. Gans calls an "Equality Revolution." Begun by the younger Blacks and the equally young radicals on the university scene, this "revolution" shows signs of spreading among other groups of citizens: teachers, junior clergy, welfare clients, sanitation men, police officers and the young blue-collar people who make up so much of George Wallace's cheering section.

In our complicated and changing urban way of life with lower unemployment rates and higher standards of living there are still many inequities in the political, economical and cultural sectors of every day life for the majority of citizens Black or White.

These inequities and the anxieties they produce in our population are

highlighted by Mr. Gans' statistic that in the affluent United States only 9 per cent of the population earn more than \$15,000 per year.

This means that with our higher standard of living most people have to work very hard to make ends meet.

Most good jobs today require at least an undergraduate degree at a time when many people who are not "poor" still cannot afford to send their children to college.

The majority of our citizens work in industrial and business situations in which they have little or nothing to say about how the work is to be done. Very few employees below the corporate level have any share in the profits of the corporation in which they work.

City dwellers are beset with worries about rising crime rates, very high property taxes, and local administrations in which the ordinary citizen cannot make his voice heard. The schools are beyond his control. If he is Black, young, elderly, or poor he has difficulty in finding decent housing within his budget.

This ordinary John Q. Citizen sees his neighborhood without proper recreational facilities, with ever more bars and liquor stores, and prey to real estate speculators who can change his hard won property values at will.

Perhaps this dreary catalogue will help us to understand the growing desire for an "equality revolution." It should also explain, whatever the election outcome, the increased in-

terest in a man like George Corley Wallace who promises to turn from the "pseudo-intellectuals" and listen to the "ordinary citizen" once again.

We in urban ministry believe that the Churches must minister to people where they live and according to their own priorities. The Churches must join together to support the growing desire for "citizen participation" in their neighborhoods.

There are now seven sectors of the city in which funds and personnel are being made available to the residents through a cooperative pool of Church resources, both Catholic and Protestant. These result in citizen controlled "sector ministries" and "are a development corporations" which are committed to serving the human needs of their area according to a definite system of local priorities.

Above all, the cooperative ministries are pledged to enable people to gain a greater voice in their destiny and have a part in the decision-making process in the political, economic and social areas of their own lives.

A new brochure entitled "The Joint Urban Ministry: A Summary Report of its Understandings and Activities" is now in the final printing process. The goals of urban ministry are explained in detail and the report contains descriptions of the sector ministries now in process in the Rochester area.

A copy of this report may be had by writing to the Urban Ministry Office, 657 Main St. W., Rochester, N.Y. 14611. Please include 25 cents to handle printing and postage.



## ON THE RIGHT SIDE

### 'The Living and The Deaf'

By Father Paul J. Cuddy

For the past two weeks I attended a training course in Washington, D.C., for priests in hospital work. There were 94 priests from 25 states — 79 from Catholic hospitals and 15 from non-Catholic hospitals. Two of our priests had their cars stolen from the parking lot back of the hotel. The program was sponsored by the new structure, the NAOC (National Association of Catholic Chaplains). The expenses were paid by the hospitals, including most of the non-Catholic hospitals.

The 34 lecturers were the best group I have ever heard. They included 10 doctors, embracing general medicine, psychiatry, pediatrics and gynecology. There were other specialists in drug and alcohol addiction, mental retardation, counseling, civic relations.

There were three priest theologians who were oppressively technical. To lighten their ponderousness, there was the delightful Father Joseph Champlin of Syracuse Diocese, a graduate of St. Bernard's Seminary. His simplicity and unctious in presenting his matter distinguished well the true liturgy of the Church and the spirit from the histrionics of the ritualists.

One of the most enlightening lectures was given by Father Thomas Cribbin, Chaplain of the International Catholic Deaf Association. Relatively few people know much about the world of the deaf. A few useful notes may help us all.

The deaf live in a world of their own. They have their own philosophy and recreation, and are very jealous of their own world. Since hearing is the usual main source of learning, the deaf have a great handicap. A child who can hear has from 2,000 to 3,000 words at the age of six. A deaf child has only 29! Deaf children often come to schools for the deaf before they are three years old, before they develop sound patterns. Hearing people reproduce what they hear. The deaf reproduce what they see on the lips. Lip reading after 10 years of age is almost impossible.

The deaf tend to have great tempers. This is to be expected because of the frustrations they endure. They are stubborn, and do not want to give in. I suppose we are all like that, but their handicap intensifies the stubbornness. What can we do about it? Very little, because the deaf are extremely sensitive. The best thing to do is TO SMILE.

Because the deaf are excluded from normal communication, they

tend to be suspicious. Consequently, we should tune them in on what we are talking about. They are emotional, especially at the time of death or sickness. Oftentimes the best communication is a tactile sign: an understanding touch of the arm, a warm hand clasp, or for the intimate, a gentle hug.

The question was asked: "What can we priests do for the deaf?" The answer applies also to the Legion of Mary and others who may work with the deaf. Prior to 30 years ago, the

Church did little for the deaf. Priests and Catholic workers are the image of the Church? What can they do? SMILE!

A deaf man with a good sense of humor learned the printing trade. He printed cards to pass out which read: "SMILE! It's the language that is understood by the living and the deaf."

Actually, a smile is a visible sign of genuine love and care. And I suppose we needn't reserve it for the handicapped. Everyone needs it. So "Keep smiling! It's a great charity!"



## Encyclical Not Setback, Ecumenical Unit Says

London — (NC) — Pope Paul VI's encyclical on birth control, *Humanae Vitae*, and his Creed of the People of God — although criticized by many — are not setbacks in the growth of closer relations between Catholics and many other Christians, a joint working group reported to the British Council of Churches at its autumn session.

In commenting on the encyclical and the creed, the group said that "each Church must be free to state its own doctrine. This is an essential freedom in the ecumenical dialogue. Other churches, too, are under obligation to discuss, and indeed are at

ready engaged in discussing, their doctrinal formulations... Each Church is under obligation to consider the moral issues forced upon us all by new developments and discoveries.

"The two papal statements raise fundamental topics for an important exchange between Catholics and other Christians, notably the concept of a hierarchy of truths, the primacy of conscience, and the exercise of collegiality.

"The current discussions on these topics both inside and outside the Catholic Church could well assist the dialogue between us."

## Dutch Bishops to Seek OKay for Married Clergy

Noordwijkerhout, The Netherlands — (NC) — The Dutch bishops will seek to promote realization of a proposal for a married clergy in the Church, Bernard Cardinal Alfrink said here.

At the end of first national meeting of the Dutch Catholic clergy, Cardinal Alfrink said that he would bring the resolution on this subject, which was approved at the meeting, to the attention of foreign bishops' conferences and of Vatican authorities.

The resolution stressed that married priests can be of great value to the Church. It also expressed the

hope that the Dutch Church province could have a married clergy together with an unmarried clergy. Celibacy, the 130 priests said, should be freely chosen out of personal inspiration.

Cardinal Alfrink spoke on behalf of the Dutch bishops who were all in attendance and said they would promote the realization of the resolution.

In a second resolution, the priests asked that priests who must leave the exercise of their ministry because they want to marry be given the opportunity for employment in pastoral work.

## THE PROGRESS OF PEOPLES

### Isolationism and Its Dangers

By Barbara Ward

The United States Congress has adjourned without allotting funds to replenish the International Development Association. This affiliate of the World Bank looks after its "soft loan" business and if America had provided the proposed sum of \$460 million, other governments would have contributed a further \$780 million.

This failure is not the only blow to international financing. When after the adjournment, governments met to announce their pledges to the United Nations Development Program, the United States could not yet undertake to supply the promised \$75 million because this year's foreign aid bill, at below \$2 billion, requires all manner of cuts and curtailments before the U.S.'s share can be estimated. Thus the two major international agencies providing for the needs of the poorest nations threaten to become hamstrung for lack of resources.

The reasons behind this potential American withdrawal of just over \$500 million from the international programs do not lie in any firm calculation or decision on policy. Indeed, over the IDA replenishment, one has the impression that the program simply got forgotten in the general urge to leave Washington.

Among a hundred pressing domestic needs and problems — elections,

war casualties, racial conflict, education at all levels, prices edging upwards, morale edging down — it is very easy indeed to let the wider world slip out of focus. The British are said to have acquired an Empire in a fit of absence of mind. It may soon perhaps be said of America that it returned to a certain isolationism not by intent but simply by turning its attention to its own affairs.

So perhaps, as a background to America's withdrawal — for the time being at least — from two major initiatives in the international financing of development, it might be useful to look at the chances and implications of returning isolationism.

It must be said, in the wake of Apollo's triumphant circling of the globe, that it is a very small planet in which to practice withdrawal. It is not simply a question of astronauts strolling around the entire globe in 90 minutes — a village promenade. Whether they go round or not, unmanned satellites can observe and photograph every sector of the earth's surfaces.

From 100 miles high, their scanners can pick up a man stooping to pick a dollar bill off the side walk, or a rocket installed in its silo or paratroopers preparing to emplane or any other activity which "isolation" might be expected to blanket.

Proximity and visibility do not end the story. How can a people "withdraw" from a society in which they command some 40 per cent of the modern resources? It is an astonishing fact that the Americans, who make up only about 6 per cent of the world's people, account for nearly half its technological, industrial wealth.

The proportions are even more startling if one goes to the cutting edge of modern development — the tools and discoveries of science. Scientists reckon that 90 per cent of the world's present store of scientific knowledge has been discovered since 1940. And of this, 60 per cent can be attributed to the American community.

One result of this astounding preponderance is that even if America wanted to leave the world, the world would insist on trying to reach America. At least half the graduates who come from abroad to study in America never go away. This great vortex of high technology and research sucks in brains and talents in a sort of reverse foreign aid (for no payment is made for the preliminary education of these skilled migrants) from all around the planet.

True, a great deal of private American capital goes out in return to invest in resources in other lands. Some \$60 billion are invested overseas and two or three more billions go out every year. Insofar as these investments are in wholly-owned subsidiaries, much of the profits and capital gains flow back to America — its investment income is about \$7 billion a year.

But, of course, isolationists do not recommend real withdrawal. Investment would continue. Trade would continue. Defense with glob-encircling rockets inside Fortress America would continue. What they mean is that all moral obligations, all humane and generous acts of cooperation — like supporting IDA or the UNDP — should cease. And America, rich, skillful, powerful and indifferent, would sit and nurse its wealth and strength in unsplendid isolation.



## Cardinal Departs for Vatican

Warsaw — (RNS) — A cheering crowd of Catholics gathered at the Central Railway Station here to bid farewell to Stefan Cardinal Wyszynski, Primate of Poland, as he departed for a month-long visit to the Vatican.

Accompanying the cardinal were Archbishop Antoni Baranick of Poznan and Auxiliary Bishop Jerzy Modzelewski of Warsaw.

The crowd presented flowers to Cardinal Wyszynski, sang hymns and cheered as the train left the station, taking him on his first visit to Rome in three years.

Shouts of "Long live the Primate" echoed as the cardinal gave a brief address saying that he was going to visit the Pope in fulfillment of his duties as a bishop.

Cardinal Wyszynski's right to travel outside of Poland had been suspended by the government since 1965, when he attended the last session of the Second Vatican Council. He was prevented from attending the 1967 Synod of Bishops in Rome.

According to reports here, a major reason for the suspension of the cardinal's travel rights was a message he sent to the West German bishops, expressing hopes for German-Polish reconciliation, which angered the Polish government.

## Encyclicals Called Spur To Dialogue with Reds

New York — (RNS) — Encyclicals by Pope Paul VI and the late Pope John XXIII have played significant roles in making possible a continuing Christian-Marxist dialogue, according to an article in "Una Sancta" magazine published here.

Douglas C. Stange, periodicals librarian at Andover-Harvard Theological Library, Cambridge, Mass., wrote on "Popes, Peace and People: Marxist Comment on Three Encyclicals" in the Fall issue of the unofficial Lutheran quarterly.

He discussed Pope John's *Mater et Magistra* (Mother and Teacher, 1961) and Pacem in Terris (Peace on Earth, 1963) and Pope Paul's *Populorum Progressio* (On the Development of Peoples, 1967).

The encyclical *Mater et Magistra*, according to the "Una Sancta" article, formed a "shaky" bridge to Marxists even though it was "severely traduced" by most Communist commentators.

Among the topics in the document which attracted Marxist attention were those pleading for an increased worker voice in industry, aid to underdeveloped countries and improvement of the conditions of farmers.

Stange recalled that *Mater et Magistra* incurred the wrath of some Western conservatives but was viewed by Marxists as a new departure which abandoned "anti-Communist harangues" by the Catholic Church.

It was Pacem in Terris, however, which caused a virtual "Copernican revolution" in Christian-Marxist association, Stange wrote.

Pope John's impassioned appeal for peace urged disarmament, a ban on nuclear weapons, the elimination of racism and a voluntary world authority to work for the common good of humanity.

Marxist theorists and politicians hailed the encyclical as "profound," according to Stange, and Communist spokesmen criticized what they felt was insufficient Western press attention to the proclamation.

Communist response to Pope Paul's *Populorum Progressio*, the "Una Sancta" article continued, has been similar to that given to Pacem in Terris.

In the Christian-Marxist dialogue, said Stange, the encyclicals are important for causing Communists to see growing possibility for conversation and cooperation with Christianity.

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