

# A Peace Challenge



BISHOP WRIGHT

New York — (RNS) — Religious leaders should spend less time second-guessing diplomats and sitting in judgment on heads of states and more on providing some "objective norms" of conscience in the quest for international peace, a Roman Catholic prelate asserted here.

Bishop John J. Wright of Pittsburgh outlined some of the religious community's contributions to the peace cause as he urged the "teaching church" to create a "moral climate that gives hope and the chance of organic life to the otherwise inanimate, largely mechanical organized structures for peace that statesmen blueprint."

"The organization of a world for peace," he claimed, "is the business of those who have in their hands the instruments and on their consciences the responsibilities of the temporal order."

"The organic spirit that gives life, unity and direction to that work depends largely on how those who preach goodness, social truth and ethical beauty do their religious job."

Bishop Wright was also critical of those who criticized the church for not having accomplished much in the field of international peace.

Criticism of "institutional religion" would be better, he said, if it came "from churchmen repenting tardiness in meeting their responsibilities to the peace apostolate" than from "writers or lecturers critical of the institutional church but who, in fact, have themselves made no notable positive contribution to the cause of peace, certainly none proportionate to their present wrathful indignation against the rest of us."

Both the church and human community owe "grateful admiration" to "the prophets whose passion for peace prompted them to witness on their own rather than whine about others," he said.

Bishop Wright held that the Churches were responsible for developments of a "peace movement" as opposed to mere pacifism, and observed that church work for peace is becoming increasingly ecumenical.

Bishop Wright addressed the annual meeting of the Council on Religion and International Affairs (formerly the Church Peace Union).

# CHURCH AND THE CITY Welfare Warfare: Just Answer

By Father P. David Finks

Christmas is over, the bills are due, the war goes on its bloody expensive way and suddenly, it's income tax time again. The American taxpayer suddenly becomes afflicted with his annual attack of the "Mary Grooms" syndrome.

He must find a scapegoat for his rising tax payments. Welfare recipients, faceless, nameless, wrapped hygienically in the mythology of the economic version of the survival of the fittest must be driven out into the wilderness to die.

Thank God there is a growing number of Americans aware that there are more reasonable alternatives to a welfare system that is often wasteful, dehumanizing and excessively complicated. President Nixon's urban affairs adviser, Daniel P. Moynihan, is making a strong pitch for a national program of family allowances as a basic step in reforming the welfare system.

Every industrial nation in the world has some form of family allowance except the richest of them all, the United States. These nations look upon their "baby bonus" allowances as an investment in the health, mental stability and education of its next generation of citizens.

Canada, where family allowances have been paid since 1946, found 90 per cent of its citizens favoring the system in a recent Gallup poll. The United States where 50 per cent of the seriously poor are children would seem to be in need of a similar program.

All families, regardless of income, receive flat monthly payments for each child under 18 as long as they attend school. Unlike welfare there are no means tests or expensive

investigation systems. The mother of each family administers the grant.

Family allowances are a form of governmental subsidy as a means to develop the health and economy of the nation. Children would receive the same attention as do airlines, canals, interstate roads, sewage disposal, farm produce, and even the tobacco growers. A recent writer quotes the late Sen. Richard Neuberger saying that there is a whole gleaming Christmas tree of subsidies for every element in our society

except the most precious of all, our children.

Politically, the family allowance is attractive because it benefits not only the seriously poor, but also the \$5,000 to \$10,000 a year group who feel they need a supplement during their children's growing years.

The President's Task Force on Manpower Conservation published a study in 1964 which showed that one third of our citizens are victims of inadequate educational and health ser-

VICES. These deficiencies would be serious enough at 18 years to disqualify the men from passing Army induction tests.

One hopes that such questions of social justice would be included in the CCD and adult education curricula along with liturgy and marriage courses.

Who knows? Perhaps our young people may be as interested in social justice as we are now in church reform and unobjectionable movies.

# COMMENTARY

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## ON THE RIGHT SIDE

### Who Speaks for Unborn Babies

By Father Paul J. Cuddy

On Jan. 27 Eric Severeid held a TV discussion with longshoreman-philosopher Eric Hoffer. I like Hoffer. He is burly, blunt, violent and clear. His longshoreman's language has an explosiveness which is earthy and honest. In response to Severeid's question on what he thought of violence in the States, he cited the naïveté of a group of lawyers in Philadelphia for fuzzy ideas about law. The lawyers were taken to task "by a Chief Justice of England, the only sensible man at the meeting. Why, these lawyers were as innocent as an unborn child."

The term "unborn child" struck me for two reasons: 1) because we usually say a "new born child" and 2) that morning the Rochester Democrat and Chronicle had run a second article entitled: "ABORTION: The Whispered Word." It was a continuation of the brain-washing process which the D & C uses to make abortion acceptable to civilized people.

I sometimes wonder who makes policy for the D & C. Certainly its long and consistent hostility to John Barleycorn has some admirable qualities. However, the present zeal to legalize the killing of the unborn innocent gives me this picture: a group of Carry Nation's grandchildren carrying on grandmother's feud with Booze while organizing a Syn-

diccate to murder the unborn innocents. In a curious perversion, the Syndicate would make killing lawful.

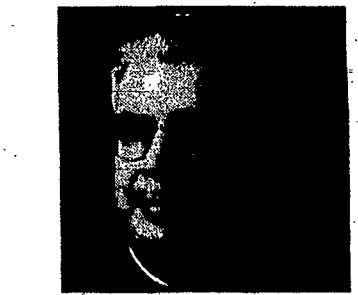
#### IT JUST DOESN'T MAKE SENSE!

An editorial (Jan. 27) in the D & C captions: "Contempt For Law Breeding Crime." Who would quarrel with these sentiments? Yet the same D & C advocates officially a policy to abrogate the rights of the unborn child; and to execute into law the legal right of the Syndicates to destroy human life.

An editorial for Friday, Jan. 31, captions: "It's Time To Reform Abortion Law." The editor cites the traditional heart stirring and real situations: from rape, incest, youthful innocence, etc. He says nothing about the innocent unborn child—excepting to kill it.

He cites Gov. Rockefeller's word's: "... favorable climate in the state for modernizing the (abortion) law ...". He says nothing about laws to safeguard the innocent unborn child, excepting to advocate the removal of laws to protect him.

He is encouraged that Sen. Brydges, "who has been a foe of abortion reform, indicates a willingness to do nothing to block" the proposed changes in the law. I hope that



Sen. Brydges will not be pressured by the Syndicates.

He is happy that Assemblyman Duryea and Sen. Lent are advocates of a law to kill the unborn child. He is silent in the face of no advocate for the innocent unborn.

He is troubled that, "because of the high fees for illegal abortion, the well-to-do can afford them while the poor cannot." He is not troubled at the proposal to destroy innocent children legally.

I am struck by the pious conclusion of the editorial: "The legislature should bring a little humanity to the state's abortion law." WHO WILL BRING A LITTLE HUMANITY TO THE INNOCENT CHILD?

I should consider it insulting to decent Protestants and Jews and to people of no religious affiliation at all to consider the defense of the innocent unborn an exclusive Catholic issue. This goes beyond the bonds of religious groups. THIS IS A HUMAN RACE ISSUE—NAMELY ARE THE INNOCENT UNBORN TO BE KILLED IN THE WOMB WITH THE BLESSING OF THE STATE?

Many of us will be watching the legislators with interest to see which will speak up for the unborn innocents; and who will vote to support the new Syndicates.

## VALUE OF HUMAN LIFE

### Family Welfare... Everyone's Duty

By Father James McHugh

A standard criticism of those who engage in family welfare is that they think of the family only in terms of middle-class values. To speak of family life in the United States in any realistic fashion necessarily involves a consideration of the social forces or specific problems that place many families outside that conceptual framework.

Consequently, a large section of "Human Life in Our Day" is devoted to situations and circumstances affecting family life, and particularly to the problems of poverty, prejudice and racism. The bishops' approach is prophetic and pastoral rather than that of the social critic or planning specialist.

Nonetheless, schooled in the halls of Vatican II, they recognize that modern technology is quickly transforming social conditions, and that our ability to accumulate, store and compare information places us in a most advantageous position for planning and determining the future. This dovetails with the awareness that the social policies of modern industrial nations cannot help but affect family life.

As Daniel Moynihan maintains — we have to determine whether these will be purposeful policies that are directed to supporting family stability, or haphazard, ad hoc policies that create more problems than they solve.

The task of the Christian is quite obvious — to touch the social conscience of the nation so as to insure an equitable and just distribution of the goods of society to all families.

The pastoral acknowledges "our national failure to adopt comprehensive and realistic family-centered policies" that would give unity and foresight to much of our welfare planning. Too many Americans, freed from the conditions of poverty and family instability are socially myopic in their conviction that poor families choose the welfare system in preference to working for a living.

The pastoral offers specific recommendations to provide this family-centered dimension. First of all, there is the question of income. The minimum wage scale is notably slow in adjusting to the cost of living. Consequently, many men must hold two jobs just to support the family, and this very often forces an absenteeism on them that interferes with their paternal leadership and direction.

Quite obviously, this is especially true of those in the lowest income brackets, and is all the more dangerous because survival requires their holding both jobs, neither one of which assures them of a good future.

This frequently affects the middle income family also, where the family expenses are at their highest before a man reaches his maximum income potential. The present tax structures offer no help; indeed, on the consumer level, they are more detrimental to the lower wage earner.

The American bishops point to the need for some type of guaranteed annual income that will assure all families a basic family income. The pastoral suggests a system of family allowances that provides a set sum per child each month. Already at work in other nations, it is inexpensive to administer, assures steady financial base, is graded to family size. The bishops stand ready to support any enlightened legislative proposals in this general area.

Careful attention must also be paid to present programs of assistance to families where the husband is absent, incapable of working, or unable to provide sufficient income. A major weakness of last year's Social Security amendments was the requirement that the mother obtain a job or take job training as a condition for receiving assistance. In family units that were already lacking stability, the further disruption threatened harm to the children and deprived the family of the only adult who was capable of giving it some unity and strength.

Housing is another area that calls for better planning. An expansion of home ownership programs that will provide for lower down payments and better mortgage structures is necessary, particularly for low and moderate income families.

In many cases, a family can carry the cost over the long run, but just can't get started. Too often the poor become trapped in inadequate dwelling units, and are subject to the unscrupulous landlord.

To build a financial base, a man needs a job. To obtain a job in our society, a person needs training. Much more must be done by government and private business to tap the potential of many whose education does not prepare them for the technological society.

In this same vein, specific programs of education in money management, in domestic skills, in child rearing, in health and hygiene can make the difference between family disruption and responsible family living.

In all instances, special attention should be paid to the needs of growing families, to families that include older people or adopted or foster children, to those relatively large families that are witness to the con-



scious choice of the spouses to share life, love and the joy of living in a spirit of familial partnership.

Praising the generosity of those families that are "helping families," that carry on their mission of service to others, the bishops also note that much of our legislation affecting adoption and foster parent care may need revision. There are times when the law is an obstacle to allowing a child to be adopted.

The Bishops' pastoral letter is not sufficient to bring about the change of social conditions necessary to insure family stability. Christian families must consider it their mission and obligation to bring about necessary legislative revision by their participation in the political community.

## POPE

### Authority Comes From God, Not People

Vatican City — (RNS) — The authority of the Roman Catholic Church is derived directly from God, not from the faithful, Pope Paul VI said here.

In an audience given to members of the Sacred Roman Rota, a Vatican tribunal, the Pope insisted that the structure of laws, courts and other expressions of authority plays an integral role in the life of the Church as "a juridically perfect society."

This role, he said, can be demonstrated "from New Testament sources and from the whole of the ecclesiastical tradition now confirmed by the recent Second Vatican Council."

"As the concept of authority in the Church is today rightly brought back to its raison d'être, which is that of service," he said, "one would not like to see the origin of the authority misunderstood as if it emanated from the faithful and did not derive from a superior source, from divine right."

Pope Paul described the judicial activity of the Rota as a service of charity, truth, wisdom, justice and Christian prudence. He said that, despite some recent criticisms, this activity does not submerge the charismatic action of spiritual reawakening in the Church.

### Retreat Scheduled For Businessmen

Canandaigua — A Midweek Businessmen's Retreat is scheduled March 4-6 at Notre Dame Retreat House here.

Father Richard Moran, retreat director, pointed out that the retreat schedule takes a man from his business only one full day. Retreat sessions open at 9 p.m. Tuesday, March 4, and close at breakfast on Thursday, March 6.

Reservations may be made through Retreat League chairmen in any parish.

### Cursillos Scheduled For Men, Women

Rochester Men's Cursillo No. 4 will be held from Thursday night to Sunday night, Feb. 20-23, at McQuaid High School. Reservations may be made with Jack Brooks, 388 Hollybrook Rd. (359-1267).

Rochester Women's Cursillo No. 2 is scheduled March 13-16 at Notre Dame Retreat House, Canandaigua.

## Pope John Called Celibacy Champion

Vatican City — (NC) — Pericle Cardinal Felici of the Roman Curia has recalled in L'Osservatore Romano, the Vatican City newspaper, that Pope John XXIII and the Second Vatican Council were stout defenders of the institution of priestly celibacy.

He quoted the words Pope John spoke on Jan. 25, 1960: "The law of ecclesiastical celibacy and the concern to sustain it still remain a recall to the battles of the heroic times when the church had to struggle."

At the outset of the preparatory phase of the council, an ecclesiastical review published an article suggesting a married clergy, as well as a celibate clergy, Cardinal Felici said.

Pope John commented that the suggestion was "naive, imprudent and astonishing."

Cardinal Felici reported that during the drafting of a conciliar schema concerning lapsed priests in June of 1962, all 67 participating cardinals, bishops and superiors general agreed that the law of celibacy should be preserved. He said only one of them wanted it debated in the council.

In this regard, he recalled that when, on Oct. 10, 1965, Pope Paul VI made it known to the council that he opposed a public conciliar debate on the question, the proceedings recorded "plausus magnus in aula" (heavily applause in the hall).



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