

Catholic Conference Statement on Draft

Following is the text of a statement on The Catholic Conscientious Objector, issued (Oct. 15) by the Division of World Justice and Peace, United States Catholic Conference. Although presented without specific ratification by the U.S. Bishops this document states solid Catholic principles applicable to war and military service anywhere:

1. Since Apostolic times, the Church has cherished and valued the spirit of non-violence based on the teaching of Jesus. This is one of the reasons Christians of the early Church did not participate in military service. There was even a strong tendency toward pacifism.

The Church Fathers, St. Ambrose and St. Augustine, emphasized the primacy of love, going so far as to state that Christians as individuals had no right to self-defense. Christians, however, were allowed to take part in communal defense if the war was considered just.

2. The theory of the just war, beginning with St. Augustine and later developed by Catholic theologians such as St. Thomas Aquinas and Francis Suarez, required that certain conditions be met: The war must be declared only as a last resort by a lawful authority, for a just cause, using just means, and with reasonable expectation of success. The military action cannot produce a greater evil than that it seeks to correct.

3. In applying an evolving just war theory to the contemporary world, the person who is sincerely trying to form his conscience must judge whether or not the end achieved by a particular war or all-out war is proportionate, in any degree, to the devastation wrought by that war. On the basis of this judgment, he would justify either participation in or abstention from war.

4. In abstaining, some might conclude that just war in the modern world is not possible, citing Pope John's statement in *Pacem in Terris*: "therefore, in the age of ours which prides itself on its atomic power, it is irrational to believe that war is still an apt means of vindicating violated rights."

5. A Catholic viewing his tradition, the message of the Gospel, and recent conciliar and papal statements could validly question and abstain from participation in war or the preparations for war.

6. The Second Vatican Council, therefore, endorsed laws that would "make human provision for the care of those who for reasons of conscience refuse to bear arms, provided, however, that they accept some other form of service to the human community." (GS, n. 79)

7. From the previously stated documents and traditions, it is clear that a Catholic (either in-service or out-of-service) can be a conscientious objector "because of religious training and belief."

We are, therefore, concerned when we hear that some boards and military tribunals do not recognize a Catholic claim for military exemption by reason of conscience. On the other hand, we are encouraged by recent court decisions and the actions of draft boards which uphold the primacy of conscience in this regard.

8. But, it is not enough merely to declare that a Catholic can be a conscientious objector. Christians must "make humane provisions" for the conscientious objector and aid him in his "service to the human community."

What he often lacks is basic information about the draft and its alternatives. He meets opposition from those who should, in fact, be counseling and aiding him. Once granted the status of a conscientious objector, he often finds himself in a menial and degrading alternative service in order to "test his sincerity." We therefore recommend:

1. That each diocese initiate or cooperate in providing draft information and counseling;
2. That Catholic organizations which could qualify as alternative service agencies consider applying for that status, and support and provide meaningful employment for the conscientious objector.

9. We are not only concerned about the status of the conscientious objector, but also concerned about that of the Selective Conscientious Objector. His status is complicated by the fact that his claim for exemption is not upheld by law.

The American bishops spoke at some length in their pastoral letter of November, 1968, *Human Life in Our Day*, of the Selective Conscientious Objector, recommending:

"a modification of the Selective Service Act making it possible, although not easy, for so-called selective conscientious objectors to refuse — without fear of imprisonment or loss of citizenship — to serve in wars which they consider unjust or in branches of service (e.g., the strategic nuclear forces) which would subject them to the performance of actions contrary to deeply held moral convictions about indiscriminate killing."

10. In reaffirming this recommendation, we are reminded of the number of individuals who have suffered imprisonment or have left the country because they felt compelled to follow their conscience rather than the law. In a continuing pastoral concern for their welfare, we urge civil officials, as part of a revision of the law as regards the Selective Conscientious Objector, to consider granting amnesty to those who have suffered imprisonment and give those who have left the country an opportunity to demonstrate that they are sincere objectors.

11. In conclusion, we encourage clergy and laymen alike, especially parents, to be sympathetic and understanding to those who in good conscience are compelled to object to military service, even if one were not in total agreement with the objector. The Fathers of the Second Vatican Council wrote:

"We cannot fail to praise those who renounce the use of violence in the vindication of their rights and who resort to methods of defense which are otherwise available to weaker parties, provided that this can be done without injury to the rights and duties of others or of the community itself." (GS, n. 78)

12. We should look upon conscientious objection not as a scandal but rather as a healthy sign. War will not be replaced by more humane institutions for regulating conflict until citizens insist on principles of non-violence. John F. Kennedy once said, "War will exist until the distant day when the conscientious objector enjoys the same reputation and prestige as the warrior does today."

85th Birthday Greetings for Bishop Kearney



BISHOP JAMES E. KEARNEY

To be 85 years old next Tuesday.

(Photo taken Oct. 7 in Elmira)

Anniversaries of weddings, ordinations and church foundations bring a jubilee note to diocesan news frequently enough to make public comment about them rather trite and repetitious.

But next Tuesday a beloved gentleman of our diocese celebrates his 85th birthday and the 37th anniversary of his consecration as a Bishop of the Church.

There should be an avalanche of tributes, greeting-cards, flowers, visitors and grateful prayers poured out in felicitations. His personality and talents have had historic influence upon the lives of many hundreds of thousands of people in the Rochester Diocese.

Bishop James E. Kearney, the shepherd of this 12-county diocese from November, 1937 to October, 1966, wrote such a continuing record of achievements in our behalf that observers must surely say the approving hand of God was upon him and us during that long era.

Today, living in happy retirement at 947 East Avenue, Bishop Kearney's health and vigor are still strong. He attends all diocesan functions, is welcomed at parochial and clergy affairs, reads avidly, carries on broad correspondence, and frequently travels (usually alone, and always by train) to visit friends in the New York City area.

Bishop Kearney brought honor to the apostolic office as a leader in the Rochester community as well as religious teacher and priest. Often consulted by civic authorities, willing to speak as a citizen as well as priest, sincerely ecumenical, he rightly won the affection of thousands not of his church.

As an administrator he provided selfless and prudent leadership for a growing diocese, through times of prosperity and recession, peace and war. As the High Priest of the diocese he ordained most of the 400 priests living here today. The children—confirmed by his hand—total into the thousands. As an organizer, builder, prophet and teacher he has left a stamp upon nearly every parish in the diocese.

We join in affectionate salute to Bishop Kearney on his birthday and his episcopal anniversary with words borrowed from the lips of the Church herself:

"Behold a great priest, who in his days pleased God and was found just."

Rockefeller Report...Latin Changes Due?

By JAIME FONSECA
(NC News Service)

This summer's dramatic tour of Latin America by Gov. Nelson A. Rockefeller of New York was marred by riots and death, as an undercurrent of anti-American sentiment erupted through student violence in many cities.

U.S. relations with the amigos south of the border have sunk to the lowest ebb since the end of World War II, but President Nixon has promised that by the end of October he will formulate a new Latin American policy.

Since last November's elections, Latin Americans have had only a vague suggestion from Nixon that "our emphasis should be upon trade instead of aid." Knowing how unfavorable trade terms are for them now, this only added worry to concern.

Leaders and the common man in Latin America have great expectations stemming from the listen-and-learn tour of 20 countries by Rockefeller, the President's envoy. They look for a radical change in U.S. policy regarding aid, trade and investments.

Radical policy change, qualified observers say, would accelerate the true development of Latin America into responsible, independent and self-supporting states, and thus the national interests of the U.S. would be served.

The Rockefeller Report, a summary of his findings during four tours, was given to Nixon in September and is now in the hands of his top advisers and of the National Security Council. The report has been classified as a secret document, but this much has leaked:

• Current programs of the Alliance for Progress must be changed to direct their impact to cover all development.

• The U.S. Agency for International Development must seek now to channel U.S. long-term aid through existing international and regional institutions with the central objective of making the Latin American economies self-supporting.

• A real effort must be made at eliminating duplication, waste and procrastination, and at bypassing or simplifying bureaucracy in order to reach trade unions and farm leagues; that is, less government-to-government aid programs and more community projects in low-cost housing, agriculture, community services, cooperatives.

• There should be fewer construction projects and more help in training teachers, engineers, agricultural

experts, social workers, managers, and youth, farm and labor leaders. • U.S. personnel working in Latin America must be selected carefully, and there should be more mixing with the common people and less with the ruling elite.

• Proper incentives and guidance for investments and contributions by the U.S. private sector, including tax exemptions. Such private assistance should not cause unfair competition with Latin American businesses and industries, but rather help them integrate into a stronger economy.

• Better trade terms for Latin American products — both basic commodities and manufactured goods — as well as balanced import quotas geared to these countries' need for a dollar exchange with which to finance their development.

In case Rockefeller missed some points, the Latin American leaders themselves met and have presented their common views in what they call the Consensus of Vina del Mar.

In summary, the following are their complaints:

Finances: U.S. investments and straight loans are not to be considered aid at all; on the contrary, such finances are literally sucking away the resources of the area. Total U.S. investment in Latin America is about \$12 billion. Profits returned to the U.S. keep climbing, from \$761 million five years ago to \$1.8 billion last year.

U.S. loans and food programs amounted to \$553 million in 1968, but the area paid back \$659 million in servicing loans and imports from the U.S. In some instances, each \$100 borrowed is costing these countries \$47.

Aid: There are too many strings attached to aid programs, and aid is too little and too slow. In the eight



Smiles amid poverty

years of the Alliance for Progress, the U.S. public share of money spent in its programs reached 8.7%, not the promised 10%, while the Latin American governments have contributed over 90% on their own.

Washington seemingly invested \$7.3 billion in that period, but 90% of that money had to be spent by the recipients on U.S.-made products and half the goods had to be transported in U.S. vessels. Yet the Latin Americans could have bought the same product for less from Italy, Japan and others.

Aid legislation also ties it to the political interests of the United States and the protection of U.S. private dealings.

Trade: This is the greatest irritant.

For one thing, last year the U.S. made a record \$1.7 billion profit from trade with Latin America, yet it had a \$1 billion deficit in trade with Europe and \$1.4 billion in trade with Japan. Latin Americans are buying from the U.S. \$5.3 billion a year worth of goods and services. They are paying an additional \$12 billion for transportation and travel and another half a billion dollars for fees and royalties (not counting the \$1.8 billion return from U.S. investments already mentioned).

Under pressure from U.S. trade unions, manufacturers and growers, Congress has taken a protectionist turn. Import quotas, tariffs and other restrictions bar the flow of Latin American products — even raw commodities such as sugar and meats.

Word for Sunday

By Father Albert Shamon

The Christian Must Deny Himself

The Feast of Christ the King was instituted to restore the rule of Christ over men and nations. Yet two vast segments of Christians still claim, "We have no king but Caesar." They are those who live by situation ethics or by Playboy philosophy.

Situation ethics is a system of ethics that leaves the decision of what is right or wrong to each person. The only law it recognizes is the Law of Love. The only demand it makes is that one "do the loving thing" in every situation. Joseph Fletcher called this "the new morality." Professor of ethics at the Episcopal Theological School, Cambridge, Mass., Fletcher in 1966 spelt out "the new morality" in his book "Situation Ethics."

Fletcher cites case after case in which he holds that the situation changes the morality. For instance, he refers to Anderson's Tea and Sympathy. His plot is based on adultery. An older woman "benevolently" commits adultery with a young man to prove to him he is not a homosexual. In this situation the adultery is a good and right thing, according to Fletcher. "Sacrificial adultery," he calls it.

Fletcher seeks to solve sticky situations, which is good. But how he solves them is bad. To him the situation is everything; the ethics—well, forget about it. Christ came to change men and society; Fletcher comes to terms with both — wills no king but Caesar.

Fletcher's favorite "proof text" for his ethics is the summary commandment in Matthew 22:37-40 — you know, the one that says the first and greatest commandment is to love God. The only trouble is that Fletcher summarized it still more to just love. Christ commanded more than "love." He said, "Love the Lord your God." When Mary Magdalene "loved" men, she was a sinner. When Christ be-

came the object of her love, she became a saint. Who is loved counts more than love!

Situation Ethics asks, "What is best for me?" Christian Ethics asks, "What is God's will?"

Many have denounced Pope Paul's encyclical on Human Life because he followed Christian Ethics, not Situation Ethics. When Christ was confronted with sticky situations, He made no deals. He made no concessions. He made no compromises. He became obedient unto death, even to death on a cross. Christ brought love into the world, but it was real love — not the phony kind that willingly jettisons principles when the crowd finds "this is a hard saying."

The others who reject Christ's Kingship are those who espouse Hugh Hefner's Playboy philosophy. This philosophy views sex as fun, as the be-all and end-all of life to be enjoyed by all — married or not. Should Playmate get caught, no need to worry. Simply go and have the problem extracted like a bad tooth. Hefner's crusade for the legalization

of abortion is the logical consequence of his philosophy.

The tragedy of this philosophy is that pleasure sought for its own sake never satisfies. It was a hedonist who coined the expression: "Pleasure sought is pleasure lost."

In the play *Camelot*, Guinevere confessed to Lancelot in the song "I Loved You Once in Silence" that to covet one's neighbor was misery. But after "the silence was broken and every joyous word of love was spoken" the misery did not end, but doubled. After her adultery, Guinevere sings:

And now there's twice as much grief,
Twice the strain for us;
Twice the despair,
Twice the pain for us
As we had known before.

God does not want people to be used as things. Playboy philosophy loves things and uses people. Christian philosophy loves people and uses things. To follow Christian philosophy one must deny himself and take up the cross and follow Christ the King.



Latin American street scene

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