

Where Rockefeller Report Goes Awry

By Jaime Fonseca
(NC News Service)

Washington — For all its merits as an honest appraisal of conditions in Latin America, the report of the Rockefeller Mission treads through quicksand when it endorses a "new breed" of military rulers there, and when it warns about glibly clergy-men.

Obviously impressed by "Communist subversions" a reality today with alarming potential and growing intensity, Gov. Nelson A. Rockefeller of New York wants the United States to lend more help in arms and security training to the army regimes in Latin America.

He believes that, in place of the old soldier-dictator, "a new type of military man is coming to the fore and often becoming a major force for constructive social change."

Later, using the romantic image of "the Cross and the Sword," the report presents the Church as a new force for change, but with some shortcomings, one of them being "a profound idealism, but as a result, in some cases, vulnerable to subversive penetration."

An Analysis

Rockefeller headed a presidential fact-finding tour of 20 countries this summer. He missed Chile, Peru and Venezuela for political and security reasons.

While some of the reasons the report gives for helping the generals in Latin America may be valid, most students of current history there find difficulty in identifying the armed forces with "constructive social change." For example:

President Juan Carlos Onganía of Argentina is under heavy criticism from independents for his failure to produce a much heralded "social revolution."

The military in Brazil are gaining notoriety for harsh suppression, including torture, of any social reform movements.

Papa Doc (François Duvalier) of Haiti is little more than a despot supported by machine-guns.

Paraguay's Gen. Alfredo Stroessner is now bent on silencing any opposition — including the clergy — to his smug empire, and is unmindful of the social stagnation of his people.

Bolivia's "new breed," headed by Gen. Alfredo Ovando Candia, is still hesitating between taking a full turn to the left — by nationalizing most economic activities — or following the paternalistic reform drive begun a year ago by the military chiefs in Peru.

Panama's National Guard is now trying to back-track after a week of strong rule with little gain for the people. Independent cooperatives have suffered.

It is true that there are a few groups of young officers propounding economic changes, but they are far from commanding the political and technical support needed for democratic progress. While their plans remain on the drawing boards, their elder superiors set the pace of repression, the living conditions of most people deteriorate, and only some vested interests, those of the U.S. included, can show gains.

Rockefeller's green light to military regimes as tools for social change is a provoking alarm in democratic circles.

The report had recommended the creation of a coordinating Security Council and urged that the U.S. reverse the existing trend of reducing funds for training and supporting security forces in Latin America. U.S. military aid in 1966 amounted to \$18 million; in 1969 it was down to \$21 million.

A Costa Rican daily, La Republica, wrote: "The attempt to identify a new breed of military men with political leaders, the army officer with the social reformer and the defender of democracy against the communist threat, leaves much room for doubt, offers a great contradiction and leaves a taste of worry among those who have tried democracy without guns."

Top defense and foreign affairs officials in Washington have said that

communist insurgencies are now at a relatively low ebb. The Marxist parties are weak, mountain guerrillas have suffered heavy blows and have failed to attract the support of the peasants, and the more impressive urban guerrillas — committing bank robberies, kidnappings, commando raids on garrisons — seem to be exhausting their resources.

The threat is there, to be sure, but the writers of the Rockefeller report — including military adviser Robert W. Porter, a retired general — fail to see the dangers of disproportionate repression, which in fact is alienating the moderates who have a greater claim to be "a major force for constructive social changes."

The report prefers to stress how prone to communist penetration are all these groups: youth, labor, the Church, even the army itself. Only businessmen are immune.

"The idealism of youth," the report says, "is one of the most promising forces for the future. At the same time, however, the very fact of their idealism makes some of the young vulnerable to subversive penetration for the destruction of the existing order."

On the Church, the report's approach is similar: "Actually, the Church may be somewhat in the same situation as the young — with a profound idealism, but as a result, in some cases, vulnerable to subversive penetration; 'ready to undertake a revolution, if necessary, to end injustice but not clear either as to the ultimate nature of the revolution itself, or as to the governmental system by which the justice it seeks can be realized.'"

Many will believe these dangerous words, yet they are misleading.

Only a handful of the 45,000 priests and more than 23,000 seminarians have been seriously charged with subversion, perhaps two dozens, and a few were actually tried. Often the charges came first from spokesmen for the extreme right resenting the social reform drive of Christian groups.

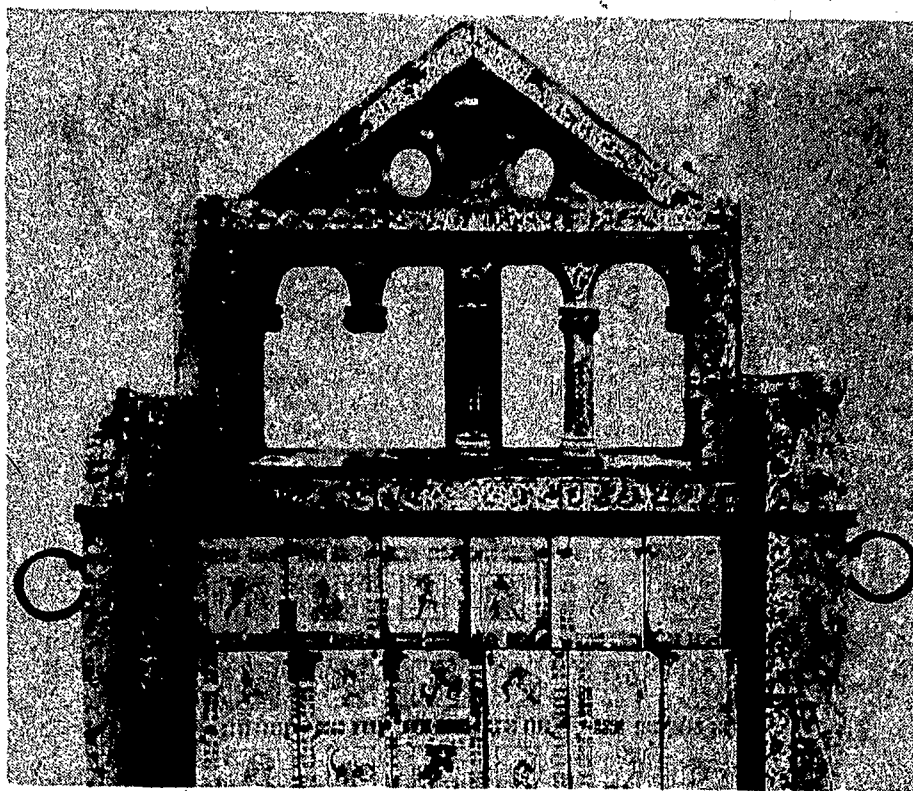
Church leaders, collectively and individually, have rejected revolution

in the violent sense, and have been quite clear as to the kind of government they seek. There have been conclusive pronouncements on this matter in Chile, Argentina, Bolivia, Mexico, Brazil, Colombia, Paraguay and other countries facing unrest.

But the most important statement was issued a year ago at Medellin, Colombia, by the second general assembly of the Latin American bishops. Known as the Medellin Guidelines, the statement says:

"The exercise of political authority, and its decisions, must have as their sole aim the common good. Yet in Latin America such exercise and decisions often appear in support of systems which violate the common good and favor instead a few privileged groups. Public authorities should rather provide efficient and permanent guarantees through judicial norms, for the rights and freedoms of the citizens, and for the free function of the intermediate organizations."

Public authorities have the mission of favoring and strengthening the means for participation and lawful representation of the people, and, if necessary, they should establish such means. We must insist on the need of revitalizing and strengthening community and municipal organization as the starting point for provincial, regional and national government."



Famed 'Chair of Peter' Not Apostle's

This is a frontal view of the so-called "chair of Peter" which the Pontifical Committee for Historical Sciences announced dates back to the Ninth Century. The theory advanced a century ago that the chair belongs to the early Christian years and may actually have been used by St. Peter has been disproved, according to the Committee. The inner part of the chair is a throne richly decorated and dating back to the Ninth Century. The outer part, which is a frame of white wood, dates only from the 11th or 12th Centuries.



ON THE RIGHT SIDE

A Post Chaplain's Memories

By Father Paul J. Cuddy

(Second of a Series)

When an adult asks for instructions in the Faith he usually has his mind made up: "I wish to be a Catholic." Twenty-two-year-old Bob W. was no exception.

Most adults taking instructions are not much interested in doctrine. They are pragmatic. They want to know what to do, i.e., how to bless themselves, how to genuflect, how to kneel, how to use holy water! Especially they want to know what to do at Mass, how to say the rosary, what prayers they should learn.

To priests who are steeped in divine revelation, the lack of intellectual curiosity regarding the truths of the Church in potential converts is a cross. However, the catechumens must be instructed at least in the fundamentals, and this takes many weeks.

Many years ago Father Don Cleary wearily fell back into his chair at the down town rectory in Ithaca, after an hour's instruction of a young collegian. The subject had been on the Mass. Now, Father Cleary was a stimulating teacher, and I am sure the instruction on the Mass was clear and

full of spiritual and practical facets. With a rueful smile he groaned: "After I finished the instruction on the Mass, I asked: 'Have you any questions?' The girl said: 'Yes. At the Gospel, when we stand up, should I keep my pocketbook in my hand or leave it on the seat?' Incidents like this keep teachers humbly in contact with reality."

Bob was an exception. He wanted to know the whys as well as the hows of the Catholic Faith. He was intensely interested in doctrine, in the intellectual content of the Church. That the Word who became Flesh and dwelt among us continued to speak through the Church seemed to him the clearest logic.

Since he was able to absorb more than most people, he had a more thorough course. These were his texts: 1) "Correspondence Course in The Catholic Faith," which had six probing tests with the books. (A newly revised course is available free by writing to Religious Information Bureau, 3473 S. Grand Avenue, St. Louis, Mo. 63118. It is for Catholics who want to refresh their knowledge, and for non-Catholics who are interested or curious); 2) "My Catholic

Faith," by Bishop Morrow; 3) "Pageant of the Popes," by John Farrow; 4) Father Steadman's "Sunday Missal," the greatest single book to prepare Americans for participation in the Mass.

For many weeks, the wooden square, squat Dallas Hut at Nouasseur which housed Don and five companion airmen became a hotbed of theological debate. Although I was never present, I learned that the hut shook like the halls of medieval University of Paris as discussion and debate developed with equal amounts of acrimony and charity. Many in the squadron came to participate in the discussions or just to listen.

I have always thought that Bob's intelligent enthusiasm and his own goodness were the magnet which made the Squadron's religious discussions so attractive.

He finished the course with flying colors. He was received into the Church, with his buddy Don S., whose Mass-missing head I had earnestly swatted with the Sunday Visitor a half-year before, acting as sponsor. It was a happy day for him — and for many others.

COMMENTARY

Courier-Journal—Friday, December 12, 1969 17

Home Town Boy Makes Good

Being an Account from THE LIMA RECORDER on Our New Bishop

By Lee J. Grills

A small country town and a simple rural parish church was the scene Sunday of a gathering whose roots were firmly fastened to the beginnings of Christianity. It was the occasion of the first Mass of the newly appointed and installed Bishop of the Catholic Diocese of Rochester, Joseph L. Hogan.

St. Rose Church in Lima was the choice of Bishop Hogan because it was at this church his family worshipped and it was from this parish that he went on to higher education at St. Bernard's Seminary in Rochester and then on to Rome.

The church was packed with well-wishers of all faiths, many of them the Bishop knew on an intimate first name basis. Bishop Hogan was introduced by the Rev. James E. Doyle, the present pastor of St. Rose Parish. In addition to Father Doyle, the Rt. Rev. Msgr. John M. Bell, pastor emeritus of St. Rose parish was also on the altar.

Bishop Hogan ascended the pulpit with his signs of office, the Shepherd's Staff and the Miter or traditional headress worn by Bishops for centuries.

His homily was directed to Lima and there was no question in the minds of anyone present in the church that he has a great deal of affection for the people of his home town. He gave a short chronology of his life. He was born on March 11, 1916, the son of Michael and Mary Hogan. He spoke of the Sisters of St. Joseph who taught him at St. Rose School, and he spoke of the citizens of all faiths who grew up with him and around him in Lima. He touched upon Paris Lakis' Sandwich Shop, Lima High School, Genevieve Wesleyan Seminary and the venerable Lima Recorder, his home town newspaper. He spoke to those assembled as one who was not only their Catholic spiritual leader but also as one who stood in their midst, understood their problems, and loved the town they lived in possibly more than they might. His message was one of pride in the faith of his family and of those who inspired him to take the paths in life that have ended in the legacy of Peter, the first Bishop of Rome.

There was no question that the man who stood in front of the assembled congregation in Lima spoke his words with deep and humble conviction. He spoke of himself as a Lima product and he was proud of it. His friends

around him know that here is a man for the job, and that his tenure of office as the Catholic Bishop of Rochester will be recorded in history as the time divine providence touched a young man from Lima, led him along the paths of greatness for the eternal benefit of all those who knew him.

Music for Bishop Hogan's first Mass was furnished by the 30-member St. Rose Choir under the direction of Jean LaBore. Mary Neenan, organist, Claire Lansing of Ionia on oboe and Lee Grills, guitar, accompanied the choir.

Mrs. Patrick O'Connell, oldest member of St. Rose parish and Mrs. Michael Hogan, the Bishop's mother, presented the offertory gifts.

A reception following the Mass, was held at St. Rose School at which time the bishop greeted all the parishioners and other friends who had gathered to congratulate him. The reception was hosted by the Ladies Guild of St. Rose Church with Mrs. Eileen Rawlins as chairman. Assisting her were Mrs. Marion Rawlins, Mrs. Barbara Blodgett, Mrs. Judith McLaughlin, Miss Anita O'Connell and Mrs. Carol English.

ALL IN THE FAMILY

No. 2... And He Tries Harder

By Sarah Child

Having one child does not necessarily prepare you for the second. As almost any parent can testify, no two children are alike, particularly in their formative years.

The truth of the above struck me anew last Sunday as I was kneeling during Mass and heard the cry of a young child.

"Dear heavens," I moaned to myself, and clutched my husband in a kind of cold terror. John has escaped from the nursery again. But, how did he get inside the church?"

As it turned out it was someone else's toddler, but I had had sufficient reason to think it might have been ours.

The week before on a visit to a neighboring parish we had left our 2-year-old in the well-stuffed nursery. Trouble was they weren't used to John.

During the sermon, my alert ears caught the familiar tones of "Mommy, Mommy" coming closer down the hall. Before I could do more than freeze, a young man who had been just outside the church proper, caught out, saw who was yelling and running at top speed and speed just before he burst in upon what would have been a very surprised priest and congregation.

By comparison, our 4-year-old daughter, who has been attending Mass since she was 9-months-old has never made any sound other than to

yell "Phone, phone" once when the Communion bells were rung.

It's the kind of child she has been. As a baby, I recall, she once opened the door under the sink and rolled the onions out on the floor and another time she tore a few pages out of a telephone book. There are times when I wish she might have been a bit more mischievous. It might have prepared us for her brother who not only has verve, imagination, boundless energy and insatiable curiosity but obviously a real feel for the spectacular. For example:

Last week he unwrapped three new cakes of pink soap, arranged them on the kitchen floor in a pleasing pattern and then poured grape juice over them.

Prior to that we had recorded as his most unique trick the time he had climbed on the dining room table and swung from the chandelier.

His record for one day's activities had to be the Saturday that he pulled a fluorescent bulb from the socket and smashed it to smithereens on the bathroom tile floor, pushed a heavy floor lamp over, missing his dog's head by inches, twice, and took a childproof lock to escape to the creek, stuck his arm up to his shoulder in a gallon of paint, swallowed a penny AND a paper clip, and when finally put to bed tore all the nursery rhyme decals off the wall.

In recent days, he has stopped on a toilet by plugging it with the con-



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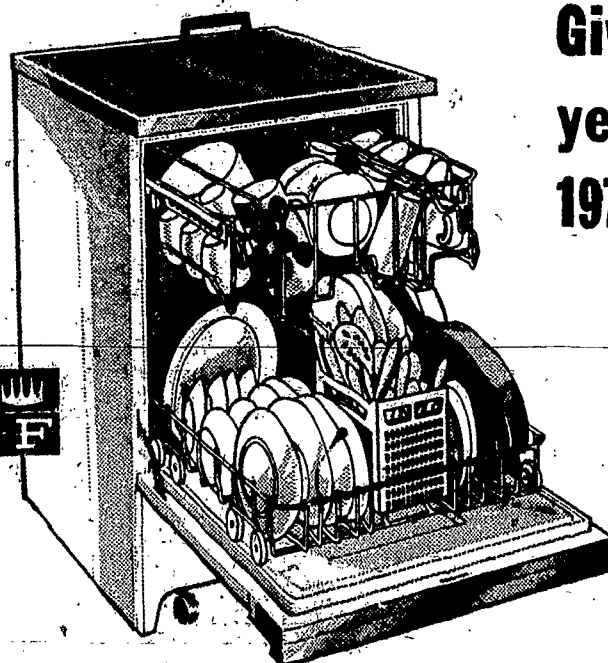
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