

Disarmament, Hunger Seen One Problem

Washington, D.C. [RNS] — Hundreds of millions of people are "painfully hungry" because "many of the world's governments are more prepared to destroy human life than to develop and sustain it," five leaders of the four major faith groups declared in a statement issued here.

"While the minds of citizens, like the policies of governments, tend to relegate disarmament and hunger to separate fields of action, the relationships between them are extensive, critical and complex," they assert. "Our awareness of these relationships and our attitudes toward them are of incomparable urgency in our common responsibility for the security and welfare of the world's peoples."

Entitled "Disarmament and Hunger: Life and Death for Planet Earth, A Study and Action Statement," the eight-page document is the outcome of a United Nations Seminar on

Disarmament and Hunger convened by the U.S. Inter-religious Committee on Peace at the U.N. Headquarters and Church Center for the U.N. last December.

Signing the position paper are United Methodist Bishop A. James Armstrong of Aberdeen, S.D.; Roman Catholic Auxiliary Bishop John J. Dougherty of Newark, N.J.; Judge Margaret Haywood of Washington, moderator of the United Church of Christ; Archbishop Iakovos, primate of the Greek Orthodox Archdiocese of North and South America, and Rabbi Alexander Schindler of New York City, head of the Union of American Hebrew Congregations.

They list what they term nine "linkages between disarmament and hunger," Costs, Nuclear Proliferation, Energy, Raw Materials, Defoliation, Fall-out, Shelter Stocks, Economics of Conversion and The Arms Trade.

"So numerous and serious are

these direct and indirect linkages between disarmament and hunger" they contend, "that some persons have urged disarmament as the pre-condition for an adequate food strategy."

"Just as understandably, however, other persons have minimized or even denied these links because of the urgency of hunger itself. Why, they ask, should hungry millions be made to wait for the slow, tedious, uncertain progress toward disarmament before achieving at least a minimal food security?"

The religious leaders state that these linkages "do not assume a comprehensive program of agricultural development and food assistance must be postponed for disarmament. They do suggest that 'beating missiles into plowshares' and 'bombers into pruning hooks' are a moral imperative second to none in our time."

"Disarmament can, in many respects, contribute to the overcoming of world hunger," the statement continues. "Disarmament may ultimately be the pre-condition of human survival."

"Implicit in our approaches to both disarmament and hunger is the conviction that security — a most distorted and misunderstood concept — is ultimately the result of humane and constructive policies and not of military technology or mutual terror."

The group of churchmen asserts that disarmament "may contribute more to meaningful security among the nations than so-called 'defense.' A global victory over hunger — assuring the survival of half a billion people who would otherwise face starvation — may do much more for authentic international security than any combination of offensive and defensive nuclear weapons systems."

"More concretely, the choices between weapons systems and food programs can be posed in terms of alternative budgeting," they say in the statement. "While the Ford Administration in late 1974 was torn by an internal dispute over whether the U.S. could afford to increase its projected food aid from \$1 billion to \$1.2 billion or \$1.4 billion, a so-called 'arms control' agreement was being negotiated with the USSR which would permit the U.S. to build two additional Trident submarines beyond the ten already planned, with each submarine to cost over \$1.5 billion."

Father Lum In New Post

Father William Lum has been appointed director of campus ministry for the Catholic community at the University of Rochester, the Pastoral Office announced Monday.

He will be succeeded as associate pastor of St. Louis, Pittsford, by Father David Gramkee, now at St. Mary's, Auburn. The resultant vacancy at St. Mary's will not be filled at present.

Father Lum was ordained in 1969; Father Gramkee, in 1966.

Father Thomas Hoctor, Father Lum's predecessor at the U. of R., is in ill health and will not be reassigned, before June, the Pastoral Office said.

ADORATION SOCIETY

Penn Yan — The Nocturnal Adoration Society will install new members at 5:30 Sunday evening, Feb. 9, in St. Michael's Church. Dinner will follow in the church hall. Perfect attendance awards will be presented to 20 members, one of whom is 12-year-old Gregory Griffin, acolyte.

titled "Priorities for Americans in 1975," seven suggestions on "Action for Disarmament," and six suggestions on "action for Food."

Under "Action for Disarmament," they listed the following: "Criticism of the U.S./USSR Arms Control Agreements," "Non-Proliferation Treaty Review Conference," "Halting New Weapons System," "Seeking Alternative Energy Sources," "Economics of Conversion" (of military installations to civilian alternatives), "Reducing Arms Sales," and "World Disarmament Conference."

Under "Action for Food," they listed these suggestions: "Immediate Food Grants to Prevent Famine," "Aid for Agricultural Development," "Participation in World Food Security Stockpile," "Reducing Food Consumption and Waste," "Feeding the Hungry at Home," and "Lessening Malnutrition."

"Governments are currently spending at least \$250 billion a year for military purposes, or about 6 per cent of the total gross world product of \$4 trillion. The amount is increasing annually. Most arms control agreements of the past 15 years are peripheral to the massive costs and to the threats of war involved in relationships among the nuclear powers," their statement says.

"The agreements have not reduced the burden of military expenditures and they have not required the renunciation of strategic weapons systems. The poorer nations and non-nuclear powers have not been meaningfully represented in negotiations concerning strategic arms limitations."

Copies of the statement are available (for 35 cents postpaid) from the U.S. Inter-religious Committee on Peace, 100 Maryland Ave., N.E., Washington, D.C. 20002.

What did you do in Shortsville?

Many things, including turning the wrong switches on the beautiful carillon which Msgr. Kelleher's family donated to St. Dominic's church. As a result, the Angelus rang around three o'clock in the morning; a beautiful Ave Maria pealed through the atmosphere at 4 a.m. and the whole town wondered what had happened. In villages, these events become great items of interest. The Shortsville mission included Mass, confessions, sick calls, and what pleased me especially, CCD classes with freshmen and sophomores and with 6th and 7th graders, plus a Sunday instruction with some 60 youngsters crowded in the front seats. It was great and shocking to some of them, especially when I stared sternly at the 38 freshmen and sophomores, and said: "We will begin by everyone with gum in his mouth taking it out until after class." Went to Notre Dame Retreat House with Father Roach to have dinner with our men on retreat. And had wonderful meetings with the sick and their visitors at the new \$14,000,000 Clifton Springs Hospital. Met many old friends from Clyde and Wayne County there, as well as the sick from the Shortsville parish.


Any conclusions from your helping out?

Yes. Many conclusions. But I would put first on the list the greatest praise for the priests who are the pastors of their people. They are dedicated, hard working, and solicitous about their people. I remember Father John Guy once said: "Sometimes people think the priest is mad at them, when he's really worried about them." I think that our diocese has some of the finest priests in the United States; and I think that by and large, their people really realize it. It is a pity that more people do not tell their priests that they do appreciate their care. Every one needs encouragement: children, parents, the married, the worker, the sick — and priests, Brothers and Sisters in religion. Give it to them.

FREE FILMS AT FISHER

"Profiles of the Great Film Comedians, 1900-1940" is the title of a series that begins tomorrow night at St. John Fisher College. Ralph Donald, motion picture historian, will show films from his own collection on five consecutive Thursdays, 7:30-9 p.m., in the Basil Hall auditorium, Room 135. There will be informal discussions. The program is free and open to the public. It is sponsored by the college's Lavery Library, Media Center and Division of Continuing Education.

ON THE RIGHT SIDE



Fr. Paul J. Cuddy

Are you retired, or what?

I am not retired. By appointment, I am an assistant at the 110-year-old Holy Trinity parish in Webster, 10 miles northeast of Rochester, on Route 104. The assignment involves very little parish work, which is evidently what God intends. This has left me free for many other things: writing this OTRSide column, carrying on an extensive correspondence, which is a long time strong apostolate of mine; radio enterprises, CJ Tour conducting; huckstering books, rosary beads; good religious music; and especially huckstering the Abp. Sheen cassette conference — 196 sets, 2,940 conferences, at an expenditure of \$3,920. If 100 persons average the audience of a set, that means nearly 20,000 persons inspired by the conferences.

Don't you do any parish work?


Fortunately the priests at Webster are healthy, organized and zealous. Of course I do some parish work, but it is limited enough that the parish progresses quite well without me. Consequently, since I have heard so much about priest shortages, I realized I could be utilized when a priest is needed, and have been available to act as a plug wherever a plug is needed.

For example, last November Father Kress said: "I'd like to be away for ten days in January, but don't know where to get a priest for the time." No one works more exhaustively than Fr. K. So I said: "I will be glad to cover for you." "Can you?" "Yes, I'm really a spare wheel, and am glad to be put on the axle." So it was agreed. Then Shortsville needed help, so I arranged to cover the parish for two weeks, residing in the parish.

What do you do at such a parish? Wait for the phone to ring?

My stock answer to this query is: "If a man is in the milk business he doesn't sit in the creamery. He goes out and peddles his milk. I am out peddling the Catholic Faith, not sitting waiting for your phone call." It is the first time for many to realize that priests are shepherds, out looking after the flock.

The Church 1975



Fr. Andrew Greeley

In a recent issue of the "National Catholic Reporter," Professor Rodger Van Allen, the new white knight of the "Commonweal" crowd, informed us that the ethnic thing is not really all that important. How did Professor Van Allen know? Well, he asks the students in his classroom how important their ethnicity is, and practically no one raises his hand.

You read something like that and your first reaction is that it's a joke. Not a very good joke, perhaps, but still a joke. Then it becomes clear that he's deadly serious and you wonder who is more inept — a writer who exposes himself to public charges of stupidity for saying such a thing in print, or an editor who discredits his paper and insults the intelligence of his readers by publishing such mediocre drivel.

Then you get the sinking feeling that no one is going to notice. People get so used to cocktail party evidence and second-rate thought in what passes for discussion in American Catholicism that they don't even notice when a writer and an editor affront their intelligence. On no other subject but the internal problems of American Catholicism would a university professor cite a classroom show of hands as evidence for anything. And in no other journal, but a Catholic one would an editor let such sloppy thinking get by him.

But we all take it for granted; we assume that rigorous thought, precise and nuanced expression, and carefully researched evidence are not required for dialogue in the Church. On the contrary, better that you don't have them.

I remember the shock a decade and a half ago when I discovered that the "Commonweal" liberals — who had been my heroes until then — were quite incapable of serious discussion. They were so convinced of the rightness of their own position on all things that serious intellectual controversy with them was impossible.

I had published a research report indicating that Catholics were turning in substantial numbers to scholarly careers,

despite the conventional Catholic self-hatred to the contrary. I expected from the "Commonweal" crowd a serious discussion of the implications of this change (now documents, I think, beyond all doubt). Instead, they published a symposium made up of personal attacks on me by such worthies as John Donovan and Daniel Callahan. I was a conservative, an optimist, and I wanted to be a bishop. Then, when Peter Rossi and I found that Catholic schools did accomplish some things rather effectively, the "Commonweal" accused us of rigging the results to make the Catholic schools look good.

I've long since got used to such reactions, and now expect them as a matter of course. There is simply not the climate for serious discussion in the American Church today and has not been for the last 15 years. Ideas are not the subject matter for controversy. If someone disagrees with you, you don't discuss with him, you attack him. Re-read a random collection of the editorials and the articles in Catholic journals of opinion — left or right — (to say nothing of the letters columns) since the Council and see how little there is in the way of thought and how much in the way of personal attack.

Under such circumstances, the first-rate people go away to do other things and the field is left open to those who do research by counting hands in a classroom.

I've tried to figure out the reasons for this pervasive anti-intellectualism among those who claim to be intellectuals. I suspect much of it may come from the emphasis in novitiates and seminaries in years gone by on analyzing the motives of other people, instead of their ideas (which, from the point of view of the old spirituality were, supremely unimportant). The confrontational style of the encounter movement and the combination of the old spirituality and the new confrontational psychology in the Pentecostals has reinforced this tendency to dismiss a person's ideas, and, instead, analyze his motives and his personality. In such an atmosphere, discussion is impossible and serious thought hardly worth the effort.

When the "National Catholic Reporter" publishes an article which dismisses the ethnic revival with a show of hands in a classroom, it seems that thought and discussion are as impossible as ever — if not more so.

'Twas not always so. There was a time when ideas were important to the "Commonweal" crowd. Listen to the fascinating interview with George Shuster in the new Thomas More oral history series. It is a long, long way from George Shuster to Rodger Van Allen. And it's all downhill.