

CHD Collection April 24 ... This Is Special Year



FRANCINE
PATELLA

The annual Campaign for Human Development appeal is scheduled for April 17 and the collection itself the weekend of April 24 in the Rochester diocese. Francine Patella, diocesan coordinator of CHD, explains the purposes of the collection in this interview with Carmen J. Viglucci, editor of the Courier-Journal.

Q. Please refresh our memories. How is the money collected split between the diocese and the national CHD office?

A. Of the money collected, 75 percent goes to the national office and 25 percent stays here for funding of self-help organizations. But I can break down that still further. Of every dollar, 14 cents goes to administrative and promotional purposes here, since our office gets no other assistance. Then 65 cents goes to the national and 21 cents for outside programs here in the diocese.

Q. I realize that the national office returns money to local dioceses for specific programs. Has much money come back to Rochester?

A. Since the inception of the collection here 12 years ago, we have collected an average of \$117,000 annually. Keep in mind that this diocese keeps 25 percent of that amount and more than 70 organizations have received assistance. Now, up to 1980, we — that is, groups within the diocese — have gotten back \$599,600 from the national office. And I've been told that by this year that figure has reached \$743,000.

Q. Some people may be confused by some of the different Church agencies providing assistance. Just what is the difference between CHD and Catholic Charities, for instance?

A. Okay. Catholic Charities is more of a direct service type of approach to problems. By that, if someone doesn't have housing, food or clothing, Catholic Charities responds to the immediate need. It provides response to emergencies

and crises.

CHD is involved in social action and takes a different approach. We wonder why a nation with such a large GNP also has problems of hunger. We look at causes of poverty and try to erase them.

Obviously, both approaches are needed. But CHD mainly looks at systems causing poverty and injustice and works to alleviate and change them. We try to alter policies that keep people from participation in society. We help people who feel alienated to help them form their own lives.

I should point out that organizations come to us to seek help. If we decide to assist them, an enabling process is set up so that they can depend on themselves and become self-sufficient.

CHD helps people to become architects of their own lives — self-dignity and self-esteem derive from this.

Q. Don't you get aid from the Bishop's Thanks Giving Appeal?

A. No. CHD was established back in 1970 as a program of the U.S. bishops who directed the Church to do something about poverty. They decided on a national collection and because it is national, we don't come under Bishop Clark's collection. Thus, we depend on the 14 cents out of every dollar collected to run our office. CHD is self-supporting.

To provide more perspective... The CHD collection was a kind of spinoff from President Kennedy's "war on poverty" and President Johnson's "great society." Also at the time, it was in response to the spirit of papal teaching — Paul VI.

I hope that this is a fair statement, but both the war on poverty and the great society are gone, but the CHD is still going strong.

Q. This year, the national office has targeted 30 parishes for special programs and we are one of them. What are you doing differently this year?

A. We are trying within the diocese to build what we call a constituency for justice. We have 22 targeted parishes who will ask groups already funded to come in and explain their progress. The idea is to raise consciousness as to how the campaign has changed the lives of people for the better. We call it "Target 83." We hope that if we can build strong lay concern within parishes, we can increase aid, needed more than ever because of federal cutbacks.

The national office sees CHD as the vehicle which brings into focus all the social areas in which the Church is involved.

Q. Could you explain that a bit more?

A. Well, CHD has been the forerunner of social justice action in the Church. By doing so, we have paved the way for other offices developed later. We kind of bring the issue into the open without getting directly involved in it.

Q. What is your monetary goal this year?

A. \$150,000 — higher than ever because of the greater need of self-help organizations in light of governmental cutbacks in assistance.

Q. Is there anything you would like to add — some special message to Courier readers?

A. I would like to point out that 32 million Americans are poor. That CHD is not a handout agency, that it only tries to help groups already doing a job. That we help people to help themselves.

Priest Says Pope, Europeans Led to Softer War Pastoral

Paris (NO) — The views of John Pope John Paul II and of the European bishops have led the U.S. bishops to move away from isolationism and take a more flexible pastoral letter on war and peace, according to an official of the French bishops' conference.

In an interview with the Paris daily, Le Matin, Father Gerard Defoix, secretary of the permanent council of the French bishop's conference, sharply rejected a "unilateral nuclear freeze" by the West.

He noted that the first version of the U.S. bishops' pastoral letter "which was rather hard, it's true, was debated publicly. In France, that would be unimaginable... In any case, they have made their position more flexible."

Since the first draft, Father Defoix said, the U.S. bishops have been affected by Pope John Paul's message last June to the special session of the United Nations on disarmament and especially by a meeting in January between representatives of the U.S. bishops and representatives of the Vatican and various European bishops' conferences. "This permitted the Americans to go out of this kind of isolation in which they were enclosing themselves," he said.

Father Defoix said the Vatican had permitted the European bishops to say to the U.S. bishops: "Stop isolating the nuclear fact, for you are moving it out of its context, which is also political and not only military. To dwell on the technical aspects of deterrence (first use; possibility of limited nuclear conflict; anti-city strategy) which the first version of the pastoral letter rightly

denounced, is to empty deterrence of its content." Father Defoix acknowledged that the effort to reconcile deterrence and Christian morality was

inevitably ambiguous. "Deterrence at the present time remains the lesser evil in order to create a dynamic of peace based on the power of ideas," he said.

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