

Meany, Chavez Call for International Boycott

WASHINGTON (NC)—The boycott of table grapes and head lettuce called by the United Farm Workers of America (UFWA) will become an international boycott.

George Meany, president of the AFL-CIO, said in a speech here that his federation has asked trade unions in other nations to abide by the boycott.

Meany's remarks were made Sept. 9 at a luncheon to honor

the UFWA and its president, Cesar Chavez.

After noting that the boycott in this nation has been "heartening," he added: "Now we must take the boycott message overseas. We must reach free trade unionists in other lands and solicit their support for the United Farm Workers."

The UFWA has been engaged in a jurisdictional battle with the Teamsters Union in California over the right to organize farm

workers. After an apparent settlement of the dispute in 1971, the situation flared up again this past spring when the Teamsters signed contracts with growers who had previously signed contracts with the UFWA.

Both unions claim support of the farm workers.

"I hope the unions of the AFL-CIO that have close ties with unions in other free countries or with the various trade

secretariats," Meany said, "will take action to secure overseas trade union cooperation" with the boycott.

Chavez said that he was announcing the beginning of the international boycott with a week of press conferences, parades, demonstrations, religious services, fund-raising events, and picketing across the nation.

Efforts will concentrate on Canada, the United Kingdom, Scandinavia and West Germany during the international boycott, Chavez noted, because these areas buy large quantities of California table grapes and head lettuce.

Continued On Page 9

Lawbreakers Should Compensate Victims, Chaplains' Official Says

HOUSTON, Tex. (NC)—Criminals should be made to provide compensation to their victims and families, two officials of a national Catholic chaplain's organization proposed

here. Bishop Andrew G. Grutka of Gary, Ind., the episcopal adviser to the American Catholic Correctional Association (ACCCA), and Oblate Father John J.

Foley, ACCCA president, made the recommendation during the meeting of the ACCCA.

"Victims of heinous crimes are often totally forgotten," Bishop Grutka said, "and their families are left in poverty and with no means of financial support."

Fr. Foley, a former prison chaplain himself, proposed that in some cases the offenders should be made to help with the

financial obligations of the victims' families.

On the ladder of social priorities that society constructs, he explained, the prison apostolate is at the bottom.

"There are no easy solutions when you deal with human behavior," he said. "You have to understand the causes of criminal behavior, and in so many cases it dates back to the roots of childhood—discrimination, poverty, inadequate education, lack of job opportunities."

One of the greatest needs in the prison apostolate, both men agreed, is more chaplains.

To alleviate the problem, Bishop Grutka said, "We will eventually have to rely on permanent deacons, Sisters, Religious, lay volunteers and priests from the parishes in the vicinities of the correctional institutions."

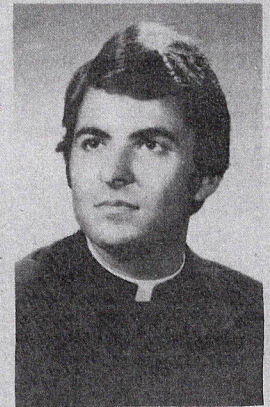
ogy and a minor in communications arts. She also continued with retreat work for the Dominican Sisters, the TEC (Teens Encounter Christ) programs and with the laity in Grand Rapids and through the Queen of Angels Retreat House in Saginaw.

A convert to Catholicism, Sr. Jan observed: "I spent a lot of years looking for the meaning and purpose of life. Now I'm thrilled at the prospect of helping to spread that Good News among all the people of God."

Commenting on Sister's appointment, Fr. Mikulanis said: "We are very pleased to have gained Sr. Jan's expertise, and we are confident that she will greatly assist the activities of the Diocesan Communications Office."

Joseph Amar to be Ordained

On September 21 Rev. Mr. Joseph Phillip Amar will be ordained at St. Thomas the Apostle Church to the priesthood of the Maronite-Aramaic Rite of Antioch. The ordination will be conducted by Bishop Francis M. Zayek of the diocese of St. Maron of the United States of America.



Joseph Amar

Rev. Mr. Amar attended St. Joseph's Seminary High School in Grand Rapids and then took up residence at the Maronite Rite House of Studies in Washington, DC. He received B.A. degrees in philosophy and English from the Catholic University of America. He did graduate studies at Catholic University's School of Sacred Theology and received S.T.B. and S.T.L. degrees in historical theology. While completing his graduate work in theology, Rev. Mr. Amar joined Catholic University's Institute of Christian Oriental Research where he received an M.A. in Semitic and Biblical languages. He has done extensive work in the history and literature of the origins of the Church in the Middle East.

The Maronite Church is a branch of the Catholic Church as it developed in Northern Syria and Lebanon. Its liturgical language is Aramaic, the language spoken by Christ and his apostles. In the United States the Maronite Rite numbers over sixty parishes, with diocesan headquarters at Detroit.

At present, Rev. Mr. Amar is serving on the Commission for the Renewal of the Maronite Liturgy and Continuing Education of Maronite Priests in the United States.

The Divine Liturgy of Thanksgiving will be celebrated at St. Thomas Church on Sept. 22 at 12:30 pm. The church is located at 1449 Wilcox Park Dr., SE.

will not be able to support themselves or make a contribution to society.

It is Almighty God Who gave us the gift of life. In the Old Testament the psalmist asks the question of God: "What is man that you should be mindful of him?" And he responds for God in the inspired words: "You have made him a little less than the angels." In our age we too should be mindful of just what is a person and his position in God's eyes.

—Bishop Breitenbeck

Photo by Vander Woude Studio

THE WESTERN MICHIGAN Catholic

Official Publication of the Diocese of Grand Rapids, Michigan

Volume 26, Number 44

Friday, September 20, 1974

Grand Rapids Dominican Named to Communications Office

Sr. Jan Stobbart, OP, a Grand Rapids Dominican, has been named associate director of the Saginaw Catholic Diocesan Office of Communications, according to Fr. Alcuin Mikulanis, OFM, acting director of the office. As associate director Sr. Jan will be involved in all the activities of the office. She is beginning with the production of two of the television programs: "Issues of Our Times", on the Gerity Cablevision network, and "Tension Point", seen on Central Michigan University's WCMU-TV, a PBS network station.

A Saginaw area native, Sr. Jan graduated from Arthur Hill High School in 1952 and spent two years at Central Michigan University. Her professional experience in the public relations field includes work with Dow Corning Corporation, a number of area



Sr. Jan Stobbart, OP

retail businesses and industries and the public library system. She has also been active in Zonta International, the diocesan secretariat for the curial movement and the Diocesan Council of Catholic Women. As "Auntie Jan" she appeared on a locally-produced children's television program and has been involved in other activities with radio and TV, the Civic Symphony and a variety of personal appearances and lecture series.

Entering religious life in 1971, Sr. Jan completed a degree at Aquinas College with majors in theology and psychol-

The Bishop's Message...

Dear Members of the Diocese,

I have mentioned on numerous occasions that the members of the Michigan Catholic Conference, composed of bishops, laity, a priest and a Sister have established and assisted a statewide investigation into what is entitled "Respect Life Task Force and Planning". Under the leadership of Fr. Charles Dautremont and in cooperation with hundreds in this diocese, the committee representing the Michigan Catholic Conference expressed what were our principal concerns and targets for the protection of life. I have written previously of "powerlessness" and what it means to the poor, the handicapped, the elderly and so many others. Here today I indicate another area which

comes under the general heading of "Respect for Life":

PROTECTION OF LIFE

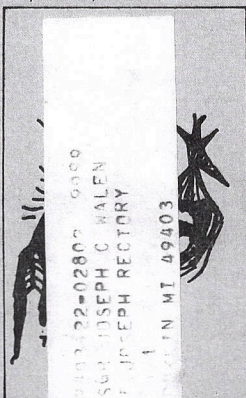
Unfortunately when we speak of protection of life it is generally interpreted as a program against abortion. This is only one phase of the broad picture, and in no way is this remark to be taken as a downgrading of the high priority we place on the prevention of the direct killing of the unborn. In no uncertain terms I wish to reassert my position, as the ultimate authority on faith and morals in this diocese, that abortion is in direct conflict with the teachings of God in the Ten Commandments: "Thou shalt not kill."

Another serious danger facing

us today and which we will have to face in the future with all our power is that of euthanasia.

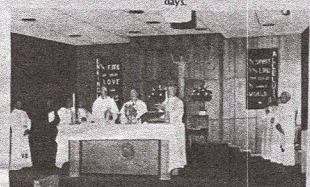
Bills are being prepared and in some states have been introduced but voted down which would permit the direct destruction of life either on the authorization of the patient in an affidavit he may have signed years ago, or on the written approval of members of his immediate family. This is not a question of merely pulling the tubes — "a plug" — when a body is kept functioning by machinery. This is the direct taking of life.

I am closely associated with the national groups on retarded children. Frankly, in many cases they have been abused for experimentation. Many would like to eliminate them from our society because with their limited intellectual abilities they



St. Augustine Seminary Celebrates an Anniversary

On August 28, feast of St. Augustine of Hippo, St. Augustine Seminary High School celebrated the 25th anniversary of its establishment in Holland with special ceremonies at the seminary. Bishop Paul V. Donovan of Kalamazoo presided at the Mass celebrated by some fifty priests of the Augustinian community and their friends. A reception and dinner followed the services. Tours of the buildings and grounds were conducted in the afternoon.



Mass of Concelebration, 25th Anniversary. From left to right, Fr. John M. Bue, Fr. Fred Kuhn, Fr. John P. Bue, Fr. Bernard Bruns, Fr. Albert Malachuk, Fr. Cornelius Lehn, Fr. Francis Sullivan, Fr. James Sheridan, Fr. Michael O'Connor and Fr. Harry Wierman, all of the Order of St. Augustine.

NEW SCHOOL NEEDED

Originally located in Oconomowoc, Wisconsin, the high school had transferred to its present location in 1942 when an increasing enrollment necessitated additional space. To provide this area, Fr. Charles J. Melchior, provincial at the time, purchased Shore Acres, the 600-acre estate of inventor D. W. DeFels, on August 15, 1942. The school mansion was renovated into a chapel and residence hall, while the five-car garage with its two full apartments upstairs was turned into the "little red schoolhouse." Bishop Francis J. Haas of the diocese of Grand Rapids formally dedicated the new St. Augustine's on September 26 of that year.

In 1963 a \$2.4 million complex of new buildings was begun to serve the needs of 160 students under one roof. Three years later, the third floor and the faculty building were completed. Total boarding accommodations had now reached 240. In addition, the year 1966 saw the school given full accreditation by the University of Michigan.

THOSE WHO SERVE
Two congregations of Sisters serve the physical and spiritual needs of the seminarians. The Augustinian Tertiary Sisters of Mercy arrived from Mexico in 1957 to provide food service. In 1968 a group of Augustinian

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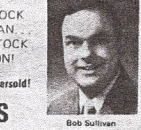
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Bob Sullivan

group to be assigned, only Fr. Harry Wierman, OSA, has been at the seminary the full 25 years. In June St. Augustine Seminary graduated its 25th class, bringing the total number of graduates to 356. Of the present membership of 194 Midwest Province of Our Mother of Good Counsel, one-third attended St. Augustine's during their student days.



Mass of Concelebration, 25th Anniversary. From left to right, Fr. John M. Bue, Fr. Fred Kuhn, Fr. John P. Bue, Fr. Bernard Bruns, Fr. Albert Malachuk, Fr. Cornelius Lehn, Fr. Francis Sullivan, Fr. James Sheridan, Fr. Michael O'Connor and Fr. Harry Wierman, all of the Order of St. Augustine.

Cloistered nuns came from Spain to found the Convent of Our Mother of Good Counsel in 1942 when an increasing enrollment necessitated additional space. To provide this area, Fr. Charles J. Melchior, provincial at the time, purchased Shore Acres, the 600-acre estate of inventor D. W. DeFels, on August 15, 1942. The school mansion was renovated into a chapel and residence hall, while the five-car garage with its two full apartments upstairs was turned into the "little red schoolhouse." Bishop Francis J. Haas of the diocese of Grand Rapids formally dedicated the new St. Augustine's on September 26 of that year.

The seminary has had six superiors in its 25-year history, nine rectors of students and six principals. Fr. Francis Sullivan, OSA, is the present superior. Five Augustinians and three lay persons comprise the present faculty of the high school, with Fr. John Peck, OSA, principal. Altogether, sixty-one members of the Order have been stationed at St. Augustine's during the past quarter-century. Of the first

St. John's Seminary Begins a New School Year

Twenty seminarians from the diocese of Grand Rapids are enrolled at St. John's Provincial Seminary, Plymouth, for the 1974-75 academic year. Serving as the theologian for all seven dioceses of Michigan, St. John's also has among its students 56 men from the archdiocese of Detroit, three from Gaylord, four from Kalamazoo, seven from Marquette and three from Saginaw.

An additional 24 students are participating in the dean internship program, which provides one year of full-time parish experience prior to ordination to

the priesthood. With the several part-time students, the total enrollment is well over 130.

New faculty members include Fr. Francis Sullivan, CPS, who will serve as academic dean; Fr. Cornelius Van der Poel, CSSP, who has written widely on the topic of marriage morality and is currently serving in the archdiocesan Family Life Bureau; and Sr. Mary Emil, IHM, who has recently completed four years of graduate study in morality.

Movie on St. Martin de Porres Begins

LIMA, Peru (NC)—An international film company has begun production here of a movie on the life and works of St. Martin de Porres, the mulatto Dominican Lay Brother celebrated even in his own lifetime in colonial Peru as a saint and wonderworker.

Cameraman Gabriel Figueroa, considered one of the best in the profession, and director Tilo Davison of World Class Films, are shooting scenes at historic sites where the saint lived from 1569 to 1639.

St. Martin de Porres was the son of a Spanish soldier and a Negro freedwoman from Pana-

Let's Make a Date...

ST. FRANCIS XAVIER MARKS 60th YEAR

St. Francis Xavier Parish, Grand Rapids, will celebrate its 60th anniversary with a community festival September 21 and 22.

Saturday, festivities feature bingo from 1-5 in the afternoon, with a dance and "Las Vegas Night" from 8 pm to midnight. Tickets for the evening are \$3 per person and may be purchased at the door. A spaghetti dinner will be served Sunday from noon to 5 pm. Tickets: adults \$2, children \$1. Family rate \$7. Raffle prizes include a '74 Ford, a Jamaica vacation, color TV and stereo.

For further information call Patrick Quinn at 243-7351 or Ron Brady at 241-2304.

KNIGHTS OF COLUMBUS INSTALLATION

Officers for 1974-75 of the Knights of Columbus from Martin Carmody, Council #389, Bishop Platen, Council #3104, Bishop Haas Council #4362 and Bishop Edward D. Kelly General Assembly will be installed in special ceremonies at St. Andrew's Cathedral Sunday, September 29. Fr. James L. Fellows will celebrate the 11 am Mass and assist in the installation. A reception, open to the public, will follow in the Catholic Central cafeteria.

FESTIVAL AT ST. JOSEPH

The St. Joseph Parish festival will be held from noon to 6 pm, Sunday, September 29, at 333 Ramsey, SW. Food, games, street dancing, a live band and raffle will be featured. Bingo from 6-9 pm.

TOYS ON THE TABLE

The Mary Catherine Guild of St. Mary's Hospital will hold its annual fall meeting and luncheon on Tuesday, September 24, at Cascade Hills Country Club. Fr. Donald Heydens will celebrate Mass at noon, with lunch and meeting afterwards. In keeping with the theme, "For Our Small World, Naturally," the table decorations will be children's toys for the hospital playroom. The children's floor is the Guild's main project. Mrs. Neal A. Compton is Guild president this year.

COA TO OBSERVE GOLDEN JUBILEE

Grand Rapids' Court 870, Catholic Daughters of America, will observe its golden jubilee on Saturday, September 28, with a 7 pm dinner at Bylona's Restaurant on 28th St. SE. Fr. James Kewenig, provincial of the Grand Rapids Council of the CoA, will be the speaker.

Chairman for the event is Rita Bruckman. For reservations call Helen Czerwinski at 361-9291.

UNIVERSITY OF DETROIT OPEN HOUSE

Alumni, faculty and friends of the University of Detroit are invited to the "25 Clubs" 24th Annual Open House Friday, October 25, from 6-8:30 pm at the Latin Quarter on East Grand Boulevard, one block east of Woodward Avenue.

Music for dancing will begin at 6 pm, with refreshments and a buffet served throughout the evening. Tickets at \$12.50 per person can be obtained at the door or by calling the alumni office at (313) 927-1250.

BAKE SALE AND BARBECUE

The Aquinas College League will sponsor a bake sale and barbecue at the Fulton St. Market Friday, October 4. The proceeds from the event will be given to the Sr. Marie Celeste Scholarship Fund.

SEMINARY CAR WASH

Students at St. Joseph Seminary (500 Burton St., SE) will be holding a car wash tomorrow (Saturday, September 21) on the seminary grounds from 11:30 am to 5 pm. Price—only \$1 for a 25th car washed free! All proceeds will be used for student council activities.

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MULVHILL SELLS OLDSMOBILES

WASHINGTON (NC)—The Family Life Division of the U.S. Catholic Conference (USCC) has published a 225-page bibliography of resource materials for information on abortion, euthanasia, and population questions.

The information guide, entitled "Abortion and Related Topics: A Selected, Annotated Bibliography," lists basic resources and selected literature in

From Catholic Social Services

Joan's Story Has a Happy Ending

By Lois Gaberi

Joan, age 24, called Catholic Social Services to request counseling for herself. She said she was confused, felt worthless, guilty and incompetent. She wanted to see a counselor to help her.

When the counselor greeted her in the reception room, Joan had the expression of a scared, beaten, helpless child. She wanted to run but gathered her strength and followed the counselor to his office.

Thus began Joan's counseling sessions—she had taken the first step on the road to becoming a more self-confident, emotionally mature adult. As the counselor told of first contact with Joan, he described her as

basically attractive, intelligent young woman who appeared frightened and childish. "Not only was she scared, but she showed evidence of not caring

Joan's father was old and needed a great deal of care. Since he was difficult, her brothers and sisters didn't visit much. Her father became senile,

church, dating and thinking of marriage; Joan had to develop an interest in her personal appearance and develop her natural abilities in order to secure a job.

One day, she called the counselor and asked him over for coffee and cookies; she had baked them. The counselor took time to help Joan enjoy her success. They were both happy and proud.

The crucial steps had been accomplished. Joan had acquired a lovely appearance, a degree of self-confidence, and recognition of herself as a worthwhile human being. The final achievement came when she secured a job.

Joan's and her counselor's work together is finished. What is Joan doing now? She is working, taking a secretarial course, dating, and on her way to a fulfilling life. Joan will call her counselor periodically to bring him up to date on the problems and triumphs in her new life.

Joan's story has a happy ending. She recognized her need for help and she recognized that she couldn't make it alone. She was willing to work at learning to deal with and overcome her problems. Joan's counselor was dedicated, concerned and interested, and was able to help her become a well-functioning "more whole" individual.

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and, eventually, exposed Joan to some sexual advances. Joan tried to explain the situation to her brothers and sisters, but they did not believe her. Gradually she stopped seeing them.

Joan stopped going to church, took minimal care of her father, the house and herself. Then Joan's father died. Joan, now isolated by her family, became a recluse. Six months after the death of her father, Joan called Catholic Social Services for help.

Together, Joan and her counselor agreed there was much work ahead and mapped out a plan of action. Most important, Joan had to develop self-confidence and courage to get out of the house more frequently. She had to develop a realistic attitude concerning her deceased father. Her present attitude prevented her from going to

and become self-supporting.

At first glance, it seemed an impossible task. But Joan was bright; she wanted help and wanted to work at helping herself.

Work after work, the counselor and Joan sifted and sorted her feelings. There were many moments of frustration and feelings of "what's the use," but they kept at it. Gradually, Joan developed a different attitude about herself. This new attitude led her to take another look at her relationship with God and her fellow human beings.

One day Joan came in bubbly and proud. She had gone to Mass. Sacred! Yes. Feeling alone and not too secure? Yes. But she had done it.

With church as the stepping stone, Joan gathered courage to start grocery shopping, cooking and taking care of the house.

Aquinas College to Honor Jesuit Philosopher

The fifteenth annual Aquinas Award will be presented to Fr. Bernard J. P. Lonergan, SJ, one of the most influential philosophers of our time, at ceremonies scheduled for 8 pm, Sunday, September 22, in Wege Center auditorium on the Aquinas College campus.

The Aquinas Award is given annually by the College to a person who has demonstrated outstanding achievement in his area of accomplishment and whose achievements are significant not only in themselves but in their portrayal of Judeo-Christian and human values. The Award is a medal portraying St. Thomas Aquinas on the face and the recipient's name on the reverse side.

Fr. Lonergan was recently named one of the 11 most influential Christians by the editors of the six leading church magazines. His writings and thought have become the focus of other philosophers and theologians, and his influence is "Lonergan

Workshops and Seminars" have been held in the British Isles, the U.S. and Canada. His followers believe that history may rank him with Aquinas and Newman.

Born in Buckingham, Quebec, Bernard Lonergan entered the Jesuits at the age of 17 and studied at the Society's Heythrop College in England from 1926 to 1930. From then until 1940 he was at Rome's Gregorian University. After 13 years of teaching philosophy at Jesuit seminaries in Canada, he returned to Rome in 1943 to teach in the Gregorian, where he remained for a dozen years, thus influencing the men who are now the younger leadership of the Catholic Church in 1965. Fr. Lonergan returned to Canada, where he continued his teaching and writing at Regis College. For the 1971-72 academic year he was Stillman Professor of the Divinity School at Harvard University.

His monumental work, "Insight: A Study of Human Understanding" (published in 1957), has been described as the most creative development in the neo-Thomistic revival. In 1972 his "Method in Theology" appeared. Fr. Lonergan has also published many other works, both in English and in Latin.

Father served as *peritus* (expert) for the Second Vatican Council and is a member of the International Theological Commission in Rome as well as a consultant to the Secretariat for Non-Believers. He has received six honorary doctorates, the American Catholic Philosophical Association's Aquinas Medal, and both the John Courtney Murray Award and the Spellman Award from the Catholic Theological Society.

FAMILY LIFE UNIT PRINTS ABORTION BIBLIOGRAPHY

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The information guide, entitled "Abortion and Related Topics: A Selected, Annotated Bibliography," lists basic resources and selected literature in the fields, including legal, medical, statistical, ethical, religious, educational and legislative studies.

The bibliography costs 40 cents a copy, with lower rates available for bulk orders. It is available through the Family Life Division of the U.S. Catholic Conference, 1312 Massachusetts Ave., NW, Washington, D.C. 20005.

New President for St. Mary's Hospital Board

Recent changes in the leadership of St. Mary's Hospital Advisory Board have placed the following persons in office:

The newly elected president is Raymond E. Knappe, vice president, secretary, treasurer and a director of Knappe and Vogt Mfg. Company. An attorney and CPA, Knappe joined the Board in 1966. He is a graduate of Georgetown University (Washington, DC) and received his JD and MBA degrees from the University of Michigan.

He succeeds George H. Shields, vice president for sales for Keeler Brass Company, who had been Board president since 1964.

Electing vice president was F. William Hutchinson, a partner in the law firm of Varnum, Riddinger, Wierwille and Christensen. A Board member since 1968, Hutchinson is a graduate of Amherst College and the University of Michigan law school. Hutchinson succeeds Marvin D. Stahl, president of A. J. Sparks and Company, who had been the Board's vice president since 1962.

Three new members were also added to the Board's roster: George T. Aitken, MD, a member of St. Mary's medical and dental staff since 1937 and chief of the Department of Orthopedic Surgery at the hospital;

John C. Canepa, president of Old Kent Bank and Trust Company; and James R. (Aunt) Sebastian, RN, active on the Junior Board of the Blodgett Memorial Hospital, Kent Medical Foundation and the Women's City Club.

Brzezinski is honorary president of the Board, which also includes George Busch, Jr., John A. Collins (retired), Philip DeJours, Edna Heidegger, Mrs. Donald J. Herzog, The Honorable John T. Letts, William K. McInerney, A. E. Pondhum, MD, Lawrence D. Rabbitt, William Schreyder and John N. Wolf.

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MARRIAGE ENCOUNTER WEEKEND

A "Marriage Encounter" weekend will be held October 18-20 at the Calvin Christian Retirement Home, 2000 - 32nd St., SE, Grand Rapids. In preparation for this event information nights will be sponsored at 8 pm, September 20, at St. Jude Family Center on Four Mile Road, NE, and at 8 pm, September 25, at St. Stephen's All-Purpose room. These informal evening discussions are meant to acquaint interested couples with the concept of "Marriage Encounter."

A "Marriage Encounter" is not a traditional retreat, neither is it a sensitivity session, nor a problem-solving weekend. Rather, it is a weekend of work, concentration and effort during which a married couple is taught the technique of communication in a planned and carefully worked out program. By actually using this technique throughout the weekend, the couple will come to know each other more completely and love each other more deeply.

For further information and reservations call Dave and Jeanne Trzybinski at 451-8641.

THE WESTERN MICHIGAN

Catholic

Published every Friday by the
CATHOLIC PUBLISHING COMPANY
of Grand Rapids,
154 Louis St., N.W., Grand Rapids, Michigan, 49502
Phone: 459-3111

Fr. Thomas J. Heek, General Manager
Thomas Casaleto, Managing Editor
Kathryn Brummett, Editorial Assistant
Second Class postage paid at Grand Rapids, Michigan.

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WORKSHOPS FOR TEACHERS OF RELIGION

The teacher formation workshops sponsored by the Diocese Office of Religious Education will be held in the following places this coming week:
September 23, Monday—St. Francis Xavier, Grand Rapids—7:30 to 10 pm
September 24, Tuesday—St. Charles, Greenville—7 to 9:30 pm
AND St. Michael, Cooperville—7:30 to 10 pm
September 25, Wednesday—St. Simon Family Center, Ludington—6 to 9 pm
September 26, Saturday—Big Rapids Deane—10 am to 3 pm
There is no charge for the sessions, which contribute to certification requirements.

LECTURE SERIES AT AQUINAS

A community resource lecture series open to the public at no charge is being held in the Loutit Room at Wege Center on the Aquinas College campus Wednesday evenings at 8 pm. Speakers for the remaining lectures, which feature local minority resource persons are:
October 2—Mary Lou Heard, instructor at Grand Valley State College and founder of the Grand Rapids Black Women's Coalition
October 16—Ulysses Champion, director of the Economic Development Corporation
November 6—Horstchell Turner, director of Baxter Community Center
November 20—Mrs. Bobbie Butler, president of the local YWCA
December 4—Dr. Joseph MacMillan, director of the Human Relations Center and professor at Michigan State University

DIOCESAN COUNCIL OF RELIGIOUS CALENDAR
Coming events for the next month include the following meetings:
Saturday, September 28—house of delegates meeting;
Thursday, October 3—executive board meeting;
Saturday, October 12—a day of prayer;
Thursday, October 17—deanery meetings.

Map Pinpoints the 'Un-Churched' — in Color

WASHINGTON (NC) — A color-coded map indicating the percentage of unchurched persons—those not belonging to any Christian denomination—has been published by the U.S. Census Bureau. The map indicates that 30% of the American population is unchurched.
Statistics are based on county population figures from the latest U.S. census and church membership data reported in the "Churches and Church Membership" report, entitled, "Churches and Church Membership in the United States, 1977."

The 30" x 42" map reveals that Washington State (60.8%), Oregon (60.8%) and California (57.6%) have the greatest percentage of unchurched persons in the nation.
Rhode Island (17.7%), North Dakota (17.7%) and Louisiana (17.5%) have the lowest percentages of unchurched persons.
The Glenmary Research Center was established in 1966 to help serve the research needs of the Catholic Church in rural America.
The map is available for \$3.50 from the Publications Office, U.S. Catholic Conference, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005; or the Glenmary Research Center, 4606 East-West Highway, Washington, D.C. 20014.

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Eumenical Series to Begin at Center

To help understand ecumenism, four prominent local churchmen will speak on this critical phase of Christian unity at the Catholic Information Center (246 Ionia, NW) in a four-week series sponsored by GRACE and the Diocese Ecumenical Commission.



Rev. Gerald R. O'Connor

The series "Why Are We Christians Still Divided?" begins at 7:30 pm, Thursday, September 26. Rev. Gerald R. O'Connor, executive director of the Grand Rapids Area Center for Ecumenism (GRACE), will be the speaker. Rev. O'Connor is a native of Chicago and was ordained a minister of the United Church of Christ in 1962. After serving in several UCC (Congregationalist) churches elsewhere, he became senior minister of St. John's United Church of Christ in Grand Rapids in 1969. In April, 1973, he succeeded Rev. Russell McCornell as executive director of GRACE.

Other speakers scheduled for the Thursday series are: October 3—Rev. Joseph Hovav, pastor of St. Mark's Episcopal Church; October 10—Rev. Andrew Lindsay, pastor of St. Nicholas Orthodox Church; and October 17—Rev. Donald Griffioen, Grand Rapids Missionary-at-Large for the Christian Reformed Church.

Free parking is available for the series in the Union Bank parking lot. The sessions are open to the general public. There is no charge, but free will offerings will be accepted.

KNOW YOUR FAITH

SECTION TWO

Educating For Reconciliation

By Bro. Michael Warren, C.S.P.

THE OTHER DAY at the Festival of American Folk Arts in Washington, I saw a child leap up and down for several minutes in a vain attempt to reach the string that attached a red balloon to the top of a fence post. The child wanted to reach the balloon down to his level and make it his.

That balloon was like the question of reconciliation. How do we get the topic off the clouds and down to our own earthy level? How do we move reconciliation from the level of topic to the level of personal task? How do we actualize reconciliation, rather than merely verbalize about it?

In our catechetical programs, especially, is it possible to educate for reconciliation? The following are some ideas that might be helpful for parents and

other catechists who would like to assist children and others to make reconciliation more real in their lives.

IF WE ARE going to educate for reconciliation, we have to move beyond conceptual education, that is, beyond teaching a conceptual understanding of reconciliation. Education for reconciliation must have affective and skill dimensions in addition to the conceptual dimension.

An education for reconciliation should emphasize compassion for others. Compassion may be natural for many people, but it can also be deepened and improved through education. Many projective techniques, such as role playing, have been developed that can help people, including children,

to walk around in the moccasins of others. I have seen these techniques used with teenagers to help them understand their own parents better. It was a first step toward reconciliation.

In addition, Lawrence Kohlberg of Harvard has described how the use of questions can help develop in children the sort of reflectiveness upon which compassion and ultimately reconciliation is built. Kohlberg's work has much to do with reconciliation.

THERE ARE certain skills that an education for reconciliation should foster. One such set of skills is listening skills. Everybody, from children through adults, can learn how to listen actively to others. To teach such skills may very well be one of the most important needs in

education today. The skills are important for everybody. Parents, teachers, and companions can provide a foundation for reconciliation between man and man.

HOWEVER, education for reconciliation must be beyond education to actual experiences of reconciliation, especially liturgical experiences.

Francis de Sales once pointed out that the way to love God is by loving Him. We might apply the same to reconciliation: the key to reconciliation is always to be reconciled.

Being reconciled is not a one-time activity. It is a matter that must be done in action again and again throughout life. Just as we are constantly being reconciled to God, so we are constantly being reconciled to one another, but we are constantly being reconciled to one another.

Also, conflict is inevitable in situations where humans meet. The answer to conflict is not to

avoid it or sweep it under the rug, but rather to face it and attempt to resolve it.

Conflict management is also a skill that can be learned. It too can provide a foundation for reconciliation between man and man.

There are many other skills that are important for reconciliation. These skills are not listed here, but they are all important.

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Part I Leadership

By Fr. Joseph Champlin

A RECENT ISSUE of Times magazine contained sketches of 20 persons in the United States, individuals under 45, who editors considered the young and future leaders of our country. The magazine's analysis of the meaning of leadership and summarized the views of past and present political figures on this subject.

In this column and next week's article I wish to outline several qualities which, in my view, parish leaders should possess. They apply, in varying degrees and differing ways, of course, to several persons and groups who exercise leadership roles in the worshiping community.

Thus, for example, we can speak about these characteristics in a pastor, his associate, the religious education coordinator, members of the parish council and the liturgical committee, the president of an organization like the Men's Guild or the Altar Society, school teachers in the Catholic school or in the CCD program.

These qualities (and this is not an exhaustive list) are:

* VISION. Leaders must have a picture of the future, a glimpse of what ought to be, what can be.

Jesus serves as the perfect model both here, as a visionary, and in the other leadership characteristics which will follow. He spoke to people about His Father's house in which there are many mansions. He pictured for His listeners a kingdom yet to come, one which they must help build. He set goals, classic ideals for His followers which never can be completely attained and therefore will always demand renewed efforts to achieve them, a constant striving over, reaching out, trying to become the kind of individual which I am not now, but should be and, with God's grace, could be.

Parish leaders obviously need to pattern their efforts after Christ's example. His task is our task. His message, ours; His vision, our vision.

* COURAGE. This quality flows as a necessary consequence from the preceding one. Most people, perhaps all persons, to some degree and in certain areas, are often taking a risk and (Continued on page 2)



"ANGER IS a human emotion and a legitimate one. Like all emotions it must be controlled and channeled." (Violence and anger are expressed by an actress in a play in Minnesota.) (NC Photo By Vern Bartos)

Contemporary America

By Russell Shaw

ON THE EVE of its 200th anniversary as a nation, the United States is divided and uncertain of its most fundamental purposes. Contemporary America sits out for reconciliation in virtually every sector of its national life.

In a document reviewing major trends in America published earlier this year, the U.S. bishops' conference remarked that "many observers find in both the secular and religious spheres a disturbing degree of polarization, confusion, self-doubt and uncertainty about fundamental values and purposes."

"The more optimistic view this as the necessary prelude to a new era of committed personalities, or, as they might say, the birth pangs of a new consciousness." The more pessimistic hold that the current situation reflects decadence and portends collapse. The document itself expressed the guardedly optimistic view that as a result of this process "some values and institutions may be discarded but others will be reaffirmed and strengthened."

WHATEVER the future holds, many Americans are not very hopeful about it. Results of a recent Gallup poll found Americans significantly less hopeful about the future than they had been in similar surveys in the past.

The reasons are many and complex. Clearly Vietnam is one. The war divided Americans in a way that few previous episodes in the nation's history have done, and to a large extent the divisions remain. The current controversy over amnesty is both a symbolic and a substantive reminder of Vietnam's divisive impact.

The situation has scarcely been helped by Watergate. Emerging from the long agony of military involvement in Vietnam, Americans needed leadership which would reunite them in a common vision and a shared sense of purposefulness.

INSTEAD, disclosures of political wrongdoing have contributed to the national trauma and fed feelings of cynicism and disgust toward the entire political process — although the nation's response to the new administration of President Ford suggests that, given half a chance, Americans are prepared to think well of their system of government.

As Americans have drawn further apart from one another, selfishness and self-interest have emerged in acute forms. For all the current talk of "Through prayer, through penance, through good works we are encouraged to remove the barriers that separate us from God and from one another... to rekindle the fire of our love for God and our fellows." From Cardinal John J. Ryan's Year Message addressed to the Catholic people of the United States.

"community," there may be less of it in the United States today than at any time in the past.

Major social problems such as poverty and racism seem little closer to solution now than 10 years ago.

Even worse, many people are bored by the whole subject of poverty, and others advocate racial separatism as a positive good.

AT THE SAME TIME, Americans have also begun to turn inward on themselves — and away from the rest of the world. Another recent Gallup poll showed that the percentage of "total isolationists" in the sample had risen from nine per cent in 1972, to 21 per cent in 1974, while those holding strong internationalist sentiments dropped from 56 per cent to 41 per cent in the same period.

Apparently neo-isolationism is another part of the legacy of Vietnam, and in the past year it has been reinforced by the nation's economic problems and the energy crisis.

The purpose of these comments, however, is not to catalogue problems (and the list could obviously be made much longer) but to point to the fact that the need for reconciliation is not a biological imperative "out there," but an imperative of the human condition.

America, on its realization may depend not just on national well-being, but possibly national survival.

THUS reconciliation is — or should be — at the top of the national agenda right now. Americans urgently need to put aside their differences and become once more a united nation.

They need, too, to recapture a sense of fellowship with other peoples, to realize that the most urgent problems in the world today — peace, poverty, food, the environment, and so on — will either be solved jointly by all the people of the world or not be solved at all.

Reconciliation at its most fundamental level has been made possible by Christ. But it will not happen automatically.

The reconciliation made possible through Jesus Christ becomes a reality as a result of the active cooperation of men and women. It is not simply something we experience, but something we must strive for.

CAN AMERICANS muster the resolve to work for reconciliation? One should not grow the question on the basis of either simplistic optimism or simplistic pessimism.

The only honest answer is: Maybe. The challenge to do so is not merely political or sociological, but profoundly religious.

Reconciliation is God's will for mankind. Much depends on whether and how we in America respond.

(© 1974 NC News Service)



MAJOR SOCIAL problems such as poverty and racism seem little closer to solution now than 20 years ago. Even worse, many people are bored by the whole subject of poverty, and others advocate racial separatism as a positive good. (A poor black man sits alone on the steps of a deteriorating house on a Baltimore street, where buildings were condemned for road construction.) (NC Staff Photo)

Discussion And Questions

1. Discuss the relationship between "sin" and grace.
2. Comment on the four critical ruptures that "sin" has brought about: between God and man, with man himself, between man and man, and between man and nature.
3. How has grace reconciled these four critical ruptures?
4. What evidences of these ruptures exist in your own life in contemporary America?
5. What evidence do we have that contemporary America is "crying out for reconciliation?"

6. What indications are there that America is turning inward — away from the problems of poverty and race?
7. What are your thoughts on how the current controversy over amnesty could be used to promote reconciliation?
8. What can you do in your own civic community to promote the spirit of reconciliation?
9. When did salvation begin? Trace its history.
10. Find examples in the Old Testament where God's love reached out to His people.
11. How did God effect reconciliation for man?
12. After watching TV for an evening, how many instances can you pick out as expression of reconciliation?

and questions were prepared by the authors and Bro. Richard Keressey, CFX, Assistant Director, for Adult Education, Department of Religious Education — CCD, USCC

From Page 1

Leadership

leaving what is secure. We reluctantly launch out into the deep or walk where the water is over our heads. Comfortable with what we have, sure of the present ground, we tend to forget the unknown and with reluctance follow a strange path.

A visionary must lead followers into all those areas — away from the secure, into the risky, over their heads, into the deep, along strange paths and into the beyond, the unknown.

Once all have arrived at the higher level, the better state, and are acclimated to their new surroundings, the fears and the discomforts naturally pass. These people feel pleased with the progress made and rejoice over their new homes.

FOLLOWERS often do not want to go where the leader is taking them and grumble, resist, resent the move, yet after the

journey is finished, they see the wisdom behind the step and, curiously enough, tend to praise themselves for the vision and forget the one who brought them there.

Courage to overcome those objections in the beginning and patience when critics conveniently fail to remember their earlier hostility or reluctance after the promised land is reached are essential ingredients for a good leader.

This, I know, is rather abstract and philosophical. But those who were instrumental in the introduction of a vernacular liturgy, or of facing the people, or of lay ministers for Holy Communion or of parental preparation programs for First Eucharist, will clearly recognize the patterns described above and understand their practical application in parish life.

(© 1974 NC News Service)

Who Needs Reconciliation?

By Fr. Walter J. Burghardt, S.J.

OVER THE PAST two weeks, I have tried to introduce the problem of reconciliation by establishing three significant facts: (1) today's dignity, (2) God's original design for unity, (3) the destruction of God's design through sin. That first rupture man from God and resulted in spiritual death.

Now a fourth significant fact: the fact of grace. To restore the unity that had been sundered by sin, the Son of God became man

— to recapture in some measure the divine dream of human unity. He put man at peace with God, with himself, with his fellow man, and with all creation. God came to reconcile.

With His birth and His death Christ Our Lord has destroyed the foundations of disunity, in Bethlehem and on Calvary. God Himself began the task of reconciliation. To begin with, He linked man with God. "All those who welcomed Him, He

empowered to become children of God, all those who believe in His name." (Jn 1:12).

SECOND, He made it possible for man to live at peace with himself. Remember the problem of Paul: "Wretched man that I am, who will set me free from a nature thus doomed to death?" Remember his answer? "Jesus Christ our Lord." (Rom 7:24-25).

Third, He made it possible for man to live at peace with his fellow man. "A new commandment I give to you, that you love one another as I have loved you." (Jn 13:34).

To realize this love, He gathered us into one body, His own body, with Himself as Head. "You are all one in Christ Jesus" (Gal 3:28). Finally, He won for us the grace to live in some sort of harmony with material creation — not only with the animal but even with the atom.

TRUE, WE CANNOT achieve that total, unlabored oneness

which God originally intended between God and earth; but we "If pleased God that in Jesus can, with good will and God's grace, touch the earth and all its creatures with renewed reverence, conscious that the 'whether on earth or in heaven, earth and its fulness are the making peace by the blood of His Lord's, aware that we are not doing evil, but we are not estranged and hostile in mind, doing evil deeds, He has now reconciled in His body of flesh by His death, in order to present you reconciliation. Four critical ruptures between God and man, and man, between man and nature."

Such, I submit, are the broad outlines of a theology of reconciliation. Four critical ruptures between God and man, and man, between man and nature.

Four ruptures that have their ultimate origin in man's sin, their ultimate reconciliation in God's grace. Four ruptures that call for careful, painful, prayerful analysis.

I shall open the process by writing to U.S.C.C., 1312 plumb the basic rupture: man severed from God. As Washington, D.C. 20005. The preparation, I would ask you to cast of this booklet in 75 cents, meditate the profound message.

(The text for Father Walter J. Burghardt's articles is taken from his booklet entitled "Towards Reconciliation" published by the United States Catholic Conference, 1974. This publication may be ordered by writing to U.S.C.C., 1312 Massachusetts Ave., N.W., Washington, D.C. 20005. The preparation, I would ask you to cast of this booklet in 75 cents, meditate the profound message.)

Reconciliation in Media

By Gerard A. Pottebaum

HERE'S A LITTLE experiment you might enjoy. It promises to provide discoveries about human relationships and a heightened sense of expositions of reconciliation. It's kind of like eavesdropping on your surroundings.

You might start with TV. The next time you watch it, look for signs of how people reconcile their differences. You'll find them in the strangest places. Game shows. Soap operas. Your favorite weekly violence or variety show.

And don't overlook the commercials. Especially the ones that deal with offensive personal hygiene. For instance, how do you make sure that, if he kisses you once, he'll NEVER kiss you again?

YOU CAN gather more data from radio. Listen to the lyrics of the songs: the loneliness of Cat Stevens' "Sad Lovers and the Night" resolved by a puppy who "will never cheat you." In Hoyt Axton's "Sweet Mary."

Notice in the newspaper especially those events which involve some young person in trouble. How do the parents respond? What do they say about their child? How do they treat him when they meet?

After you've eavesdropped on the mass media in this way, do a little first — hand people watching, noting the media of person — to — person communication. Some places are better than others: department stores sometimes have a counter where you return defective merchandise. Hang around there for a while. Watch how complaints are expressed and resolved. You'll also find the local traffic court an active center for expressions of alienation and reconciliation.

WHAT SIGNS are used by the people you observe in person — to — person contact? At traffic courts the main initial point of contact — the primary medium — is the traffic ticket. What other signs do you notice and what are their effects?

When you find yourself in a waiting room, take note of how little people seem to communicate. They're wrapped up in other communications vehicles — a TV, magazines, newspapers — as if that's all that counts.

Why do people pick up a magazine instead of communicating directly with the other people who may be present? What happens to cause people to talk to each other? You might want to test ways of opening conversations with people who are just sitting there. In some cases, they might want to be left alone. But how will you know? How will you find out?

WHERE WILL all of this eavesdropping lead? What's the use of it if it just depends on where you let it take you?

The chances are you'll develop an eye and an ear for how consistently the theme of man's struggle with loneliness runs through the media. Sometimes this struggle is treated in silly ways, as often happens in commercials. But even the inane treatment reveals something of the heart of man, of the deep sense of alienation each of us finds, sooner or later, running through our lives.

Media puts us in touch with each other. They do not substitute for personal presence, though they make every man your neighbor. Media gives us windows into other people's yards, entrance to their lives. At the same time, they also provide us with a way of looking into our own lives.

AS YOU LOOK for expressions of alienation and signs of reconciliation in the media, and through discrete people — watching, you can begin to discover more about your own style of living in alienation.

Each of us develops ways of giving off "Wet Paint" messages and others. They become as natural to us as breathing. Certain signs of your underlying struggle to overcome the barriers to brotherhood.

Each of us develops ways of giving off "Wet Paint" messages and others. They become as natural to us as breathing. Certain signs of your underlying struggle to overcome the barriers to brotherhood.

(© 1974 by NC News Service)



"FINALLY, He won for us the grace to live in some sort of harmony with material creation — not only with the animal, but even with the atom." (A scientist measures radioactive iodine in the thyroid gland of a patient, a peaceful use of the power of the atom. Diagnosis and therapy of thyroid disorders are the result of research at Brookhaven National Laboratory in New York.) (NC Photo courtesy Brookhaven National Laboratory and Atomic Energy Commission)

History of Reconciliation

By Fr. John J. Castello

IF THE SCRIPTURES leave no doubt as to the universal need for reconciliation, they also make it unmistakably clear that this reconciliation has its roots in the past.

Quite significantly, the history which they record is called salvation history and not, as someone has put it, damnation history. It is an account of God's loving initiative, starting and continuing without letup the process of reconciliation within the very context of the divine reproach for the first sin there is a promise of ultimate victory for mankind over the forces of evil (Gen 3:15). God's love will not be thwarted.

This process reached its climax in the Christ — event, but it has been going on for a long time before that. It began about two thousand years before Christ with the call of Abraham and the family promise.

"I will make of you a great nation, I will bless you, I will make your name great, so that you will be a blessing. All the families of the earth shall find blessing in you" (Gen 12:2, 3b).

SO IN CENTURIES later God renewed the covenant of Abraham from bondage in Egypt and, with Moses as their leader, entered into a covenant with them. They would be His people,

He would be their God. Through them, in the course of time, would reconcile estranged humanity to Himself.

The story of the relationship between God and His people is long, often complicated, more than often tragic. There is no need to rehearse it here.

Our point is that, in spite of repeated infidelities on their part, He never gave up. His persistent love pursued them over the centuries, chiefly through the ministry of the prophets. They were the bearers of His Word. In His name they pleaded, begged, promised, threatened, constantly striving for reconciliation.

ONE OF THE earliest of them was Hosea. He pictures Yahweh as speaking of unfaithful Israel by saying:

"So I will allure her; I will lead her into the desert and speak to her heart. She shall respond there as in the days of her youth when she came up from the land of Egypt" (Hosea 2:15, 16; see also Hosea 2:23-25 and 3:1-3).

The great Isaiah has the Lord pleading with His people as follows:

"Come now, let us set things right. Though your sins be as scarlet, they may become white as snow; though they be crimson red, they may become white as wool. If you are willing and obedient, you shall eat the good things of the land" (Isaiah 1:18-19).

THESE ARE just a few typical examples of how God's love kept reaching out in this that God's reconciliation to a largely coldhearted and unresponsive humanity.

The day was coming, however, when God would realize His plan for His people in an unprecedented way: through the instrumentality of an ideal representative for that people, His own incarnate Son.

Very pointedly, the Gospel of Matthew introduces Him as "Jesus, the Christ, son of David, son of Abraham" (1:1).

The process began so long ago was now to achieve fulfillment, and this is the central message of the books of the New Testament. In fact, the word gospel itself means Good News.

FOR SEVERAL years before any of our four gospels had been written, the Church had been practicing the Good News of "salvation and reconciliation. Some of the most striking examples of this message are to be found in the letters of St. Paul. Consider this magnificent passage from Romans:

"Now that we have been justified by faith, we are at peace with God through our Lord Jesus Christ. At the appointed time, when we were still powerless, Christ died for us as God's men. It is precisely in this that God proves his love for us: that while we were still sinners, Christ died for us."

Now that we have been justified by his blood, it is all the more certain that we shall be saved by him from God's wrath. For, if when we were God's enemies, we were reconciled to him by the death of his Son, it is all the more certain that we who have been reconciled will be saved by his life. Not only that, we go so far as to make God our boast through our Lord Jesus Christ, through whom we have now received reconciliation" (5:1-6, 8-11).

THESE ARE echoes of the all throughout the New Testament, but we shall have to content with just one example:

"You were dead because of your sins and offenses. But God is rich in mercy, because of his great love for us he brought us to reason with Christ when we were dead in sin. Both with and in Christ Jesus he raised us up and seated us at his place in the heavens" (Eph 2:1, 4-6).

It is true, then, that there is a universal need for reconciliation. It is also quite clearly true that God has effected this reconciliation through His Son. The need remains very real in every age and for every person, but now, thanks be to God, it is ours for the asking — and the taking.

(C 1974 NC News Service)

Honest Love

HOISTLY LOVE YOU

Maybe I hang around here a little more than I should but both of them are good people and I don't want to lose them. I got something to tell you that I never thought I would but I believe you really ought to know I love you, I honestly love you.

You don't have to answer, I see it in your eyes. Maybe it is better left unsaid. This is a pure and simple and you must realize that it's coming from my heart and not my head. I love you, I honestly love you. I hope you know I love you.

I'm not trying to make you feel uncomfortable. I'm not trying to make you anything at all. But this feeling doesn't come every day. You should know the chance when you've got it. If you don't want to be another piece of my life, then just say no. I guess we might be a little more than I should but both of them are good people and I don't want to lose them. I got something to tell you that I never thought I would but I believe you really ought to know I love you, I honestly love you.

By Peter Allen and Jeff Barry c. 1973 - MCA Records

LAST TIME around Olivia Newton-John sang, "I can't live another minute in a world without you in it." In her hit "I Love Me Let Me Know."

In her latest single, she completely reverses her mood and expression as she sings the common story of separation from the loved one. Although we can't determine the exact circumstances there are a few things said which indicate why this is especially poignant.

Much of the hurt stems from the fact that the singer is being separated from a love which was honest, pure, simple and from the heart.

OUR WORLD is full of dishonest loves where relationships are marked by self-interest, deception or fear. Many of us who are looking for an honest love to find a treasure and to lose it has got to be difficult.

The question then becomes, "Why does the singer let go of a love that seems so right?" The answer, about three orphans, is simple. The singer knows that there is more involved in the situation than honest love for the other person. Perhaps one of both of them has other commitments in love or perhaps the loved one has just become uncomfortable with the relationship.

IT DOESN'T really matter what the circumstance or who, if anybody, is to blame for the

throughout the New Testament, but we shall have to content with just one example:

"You were dead because of your sins and offenses. But God is rich in mercy, because of his great love for us he brought us to reason with Christ when we were dead in sin. Both with and in Christ Jesus he raised us up and seated us at his place in the heavens" (Eph 2:1, 4-6).

It is true, then, that there is a universal need for reconciliation. It is also quite clearly true that God has effected this reconciliation through His Son. The need remains very real in every age and for every person, but now, thanks be to God, it is ours for the asking — and the taking.

(C 1974 NC News Service)

'Respect Life' Program Starts in October

WASHINGTON (NC) — The Family Life Division of the National Catholic Educational Association (NCEA) has sent out 55,000 copies of the handbook for its 1974 Respect Life Program, which is due to start in parishes Oct. 6.

The program, now in its third year, expanded from a one-week observance in 1972 to a one-month program in 1973. This year it can be spread over a two-and-a-half month period if all of the themes in the program are used at the rate of one a week.

"Annus" and "Gun Control" have been added this year to more traditional respect-for-life themes of the unborn, justice and corrections, the men-

tally retarded, food, health care, the aging, poverty and euthanasia.

Sponsored by the Committee for Pro-Life Activities of the National Conference of Catholic Bishops (NCCB), the annual program is coordinated at the national level by the USCC's Family Life Division.

The handbook lists other study resources and audio-visual materials for treatment of the

various themes, and outlines the basic principles and problems in each area, with suggestions for local study or action programs.

In addition to the handbook, the Family Life Division has sent out Respect Life posters and pamphlets in English and in Spanish summarizing the various themes.

The first week of this year's observance, the bishops' Committee on Pro-Life Activities said, should be devoted to the right to life of the unborn.

"In succeeding weeks the other topics should be utilized to best suit the needs of the individual diocese or parish," the committee said.

"The key concept is flexibility," encouraging each diocese to adapt the materials to its own plans, resources and needs."

Arkansas Paper Sets Anti-Abortion Policy on Political Ads

LITTLE ROCK, Ark. (NC) — The Little Rock *Guardian* will be required to sign a statement Sept. 13 that it will not advertise space to politicians seeking public office in the November election unless they make a written pledge not to condone or promote abortion.

"The deliberate slaying of an unborn baby is a terrible sin," said William W. O'Donnell, managing editor of the paper's Sept. 13 edition, "and, as Catholics, we are obliged to use every legitimate means to eradicate the evil practice from our society."

O'Donnell said that, with

wishing to purchase advertising space, the *Guardian* will be required to sign a statement Sept. 13 that it will not advertise space to politicians seeking public office in the November election unless they make a written pledge not to condone or promote abortion.

O'Donnell said that, with

40,000 Catholic voters in Arkansas, the *Guardian* has long been deemed an important advertising medium by candidates for Congress and state offices. He said the restriction on political advertising is expected to reduce revenue from this source, "but we shall do this willingly in an effort to demonstrate our respect for human life."

O'Donnell said that, with

MEANY, CHAVEZ Continued From Page 1

After stating that many people had feared that the UPWA was being dead when by its own admission, 70% of its membership, Chavez said that the UPWA was still strong and the struggle would continue "as long as growers refuse to recognize the union or give farm workers the right to choose their own union."

The day before the luncheon, former Democratic vice presidential candidate R. Sargent Shriver held a fund-raising fiesta at his home near here to honor Chavez.

Over 2,000 persons paid five dollars a plate to eat, eat, barbecue, beer and other Mexican foods.

Ticket sales raised approximately \$11,000 which will be used to support the striking farm workers in California.

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REMEMBER... THE MISSIONARY NEEDS OF YOUR DIOCESE IN YOUR WILL

Form of Bequest

WASHINGTON (NC) — The National Catholic Educational Association (NCEA) has published a book here on the financing of Catholic schools.

The book, "The National Conference on Catholic School Finance," includes analyses of dis-

1974," is a compilation of the studies and reports presented at a two-day National Conference on Catholic School Finance in Chicago in June.

It includes analyses of dis-

Among the studies is the discussion of a new proposal for "educational insurance" currently being developed by the School Sisters of St. Francis.

The program, similar to savings plans for college education, would involve the payment of premiums by parents or sponsors to an insurance agency, which after a certain number of years would begin to make regular payments to the school—thus guaranteeing a certain dollar amount toward tuition, while the children are in school.

The 75-page book costs \$2, with discounts for bulk orders. It is available from the NCEA, One Dupont Circle, Washington, D.C.

"These programs are particularly on television or on radio which have no charge. The Catholic community must fragment the most. Bursts of noise, snatches of music, weather reports, commercial news headlines, and other all mixed up together, cluttering the airwaves and making prayer impossible."

Bernard Rannett, SJ, in *Let's Start Praying Again*

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Adult Continuing Education Weeks of Sept. 22 through Oct. 20, 1974 (7:30-9:30 pm unless otherwise noted)

PLACE	DAY	TEACHER
St. Joseph's, St. Joseph	Tuesday	Mr. Theodore Kroll
St. Mary's, St. Mary	Wednesday	Mr. Philip Olson, OP
St. Joseph's, St. Joseph	Thursday	Mr. Joseph Dwyer, OP
St. Mary's, St. Mary	Monday	Mr. James O'Hara, OP
St. Joseph's, St. Joseph	Tuesday	Mr. Philip Olson, OP

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St. Joseph's, St. Joseph	Thursday	Mr. Michael Dwyer
St. Mary's, St. Mary	Monday	Mr. James O'Hara, OP
St. Joseph's, St. Joseph	Tuesday	Mr. Philip Olson, OP

These classes are open to all interested adults in the diocese. The fee is \$5 per session, \$150 per couple, or through the parish financial arrangement.

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BEST WAY
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Boston Archdiocese to Build Townhouses

BOSTON (NC)-A 98-unit townhouse development for low and moderate income families will be constructed by an agency of the archdiocese of Boston which will later turn over

control of the project to the residents. The Planning Office for Urban Affairs, a nonprofit agency of the archdiocese, will construct the townhouses in the suburb of Beverly and oversee

initial rentals. Later, the occupants will form a corporation, and the townhouses will be given to the new organization.

The housing is unique, the archdiocese news bureau said, in that it will be the first in the country to offer the benefits of home ownership to families of all income levels under a cooperative ownership program.

Similar developments are being planned by the archdiocese for the towns of Scituate, Lexington, and North Andover.

FR. ANTHONY PADOVANO TO LEAVE THE PRIESTHOOD

MAHWAH, N.J. (NC)—Fr. Anthony T. Padovano, the principal consultant of the American bishops' response to Pope Paul VI's encyclical, *Humanae Vitae*, has resigned his position at Immaculate Conception seminary here and has told other members of the seminary faculty that he intends to leave the priesthood. He has been granted a leave of absence.

The 39-year-old theologian is widely recognized for his literary talents. He has written, edited, five books, including *The Extinguished God* and *Who Is Christ?*

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RECENT AND QUOTABLE: VIEWS IN THE NEWS

Called by Kathryn Braunschneider

Dr. Robert E. Wolcott, first president of the 44-year-old College of Mt. St. Joseph in Cincinnati, spoke at a recent meeting of the unfortunate results of separation of Church and state that tax-supported universities had to maintain.

"If the college or university could not legally stand for any values, then obviously its students could not be taught any values, for such teaching would be considered indoctrination. If we note the fact that in today's world of higher education in the United States, slightly more than 3/4 of all colleges and universities are such institutions, then it seems reasonably clear why society might be in its dilemma or confused condition."

Ray Orrock, commenting in *The Monitor (San Francisco)* on the grim expressions found on persons in photographs taken around the time of the century, asks a pointed question:

"In this day and age of pocket instantis and color polaroids and processing while-you-wait, it really doesn't matter what sort of pose you strike—laughing, dignified or making faces—since there will be plenty of chances to balance the shot. But suppose you knew that the picture you were posing for would be the only photographic record of your face that would ever be taken during your lifetime, would you like to see it?"

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Letters

WE'LL GO BROW

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As the old saying goes—if you want something done, ask a busy person.

With Marie at the helm, watch us go and grow.

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Calls for More Black and Mexican-American Prison Chaplains

HUNTSVILLE, Tex. (NC)—

The Catholic chaplain held hostage in a prison escape attempt several weeks ago had called on the Church to assign a black and a Mexican-American priest to the penal apostolate here.

Obate Father Joseph J. O'Brien, a veteran chaplain of the Texas Department of Corrections (TDC), said, "We are running into problems with

black inmates are Baptists and the services offered by the TDC chaplaincy corps do not fulfill their spiritual needs."

"Black inmates are expressing religious beliefs different from Southern Baptists," he said.

"The inmates are not interested in the spiritual aspect of the chaplaincy corps," O'Brien said. "The program is more of counseling and doing chores for them on one else will do."

He said the TDC chaplaincy corps is a "non-denominational ministry. We just don't work with Catholics only."

Turning his attention to what he called idealistic seminarians, Fr. O'Brien said, "What the seminary everybody talks about the inner city and working with blacks. All this jargon changes with education. Today we have a need for black and Mexican-American priests."

Fr. O'Brien was wounded in an escape attempt that ended in a shootout Aug. 3 after an 11-day siege that left three other hostages and two of the inmate captors dead.

merely spiritual realm, or does that mission include an active concern for all truly human values and needs, such as education, poverty, hunger, disease and war?

"The results of this synod of bishops will be forwarded to the Pope on how the Church might deal with the challenges that face man in today's dynamic society. Our ultimate analysis will hopefully assist the Church in accomplishing its mission to bring the Gospel of Christ into the mind and heart of the modern world."

The other U.S. Delegates to the synod are Cardinals John Krol of Philadelphia, Archbishop John R. Quinn of Oklahoma City, and U.S. delegates to the World Synod of Bishops opening in the Vatican Sept. 27.

Archbishop Quinn, 45, one of the youngest U.S. bishops, is the only papal appointee among the U.S. delegates. The other four were elected by the U.S. bishops at their meeting last November.

In addition to bishops elected by the synod, the Pope has appointed about 25 bishops as delegates to the synod.

Nothing that the Pope has said in the synod, the fourth since the Second Vatican Council, is a vote, or spreading the Gospel message, Archbishop Quinn said. The bishops will consider and vote on issues such as evangelization, but they are not as much as a vote.

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Oklahoma Archbishop Named to Synod by Pope

OKLAHOMA CITY, Okla. (NC)—

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Catholic Agency Calls for Comprehensive Health Insurance Bill

Jesuit Priest Dismissed from Order

NEW YORK (NC) — Jesuit Father Joseph O'Rourke has been sent a letter of dismissal from his order, the New York province of the Society of Jesus (Jesuits) announced here Sept. 6.

Fr. O'Rourke, a member of the board of directors of Catholics for a Free Choice, an organization advocating freedom of choice on abortion, recently baptized a child in Marlboro,

Mass., despite orders from his superiors forbidding him to perform the Baptism.

But the New York Jesuit provincial, Fr. Eamon Taylor, issued a statement saying that the reasons for the dismissal were broader than Fr. O'Rourke's disobedience in the Marlboro Baptism controversy.

"The judgment... has to do with differences of understanding and judgment between Fr.

O'Rourke and his Religious superiors with regard to the nature of a Jesuit's commitment to the society, and the society's service to the Church," Fr. Taylor said.

Fr. O'Rourke had baptized Nathaniel Morreale Aug. 20 after the pastor in the Marlboro parish had deferred the Baptism because the child's mother, Mrs. Carol Morreale, publicly supported abortion advocate Wil-

liam Baird.

The pastor was backed by Boston archdiocesan authorities. When it was announced that Fr. O'Rourke had agreed to baptize the child, his Jesuit superiors met with him and ordered him not to interfere in the pastoral decision of the pastor and the archdiocese.

Dismissal from the Jesuit order does not in itself involve a dismissal from the priesthood, and the expulsion from the order can be appealed.

At a press conference following the dismissal announcement,

Fr. O'Rourke called the process of dismissal a "kangaroo court."

He said he had not been told beforehand that he would be violating his oath of obedience if he baptized the baby, and he "never suspected" that he would be dismissed because of his actions.

Fr. O'Rourke said he plans to appeal his dismissal to the Jesuit headquarters in Rome and the Vatican's Congregation for Religious. If those appeals fail, he said, he will seek to be incardinated (accepted for priestly work) in a diocese.

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Mrs. Ford Reaffirms Abortion Stand at Catholic Gala

BIRMINGHAM, Ala. (NC) — Betty Ford, wife of President Gerald Ford, explained her pro-abortion stand at an impromptu press conference while attending a fund-raising event for a Catholic hospital here.

St. Vincent's Hospital honored Mrs. Ford and others as "legendary women of America" during the fund-raising Gala II, the highlights of which were a \$500 per couple dinner at the Museum of Arts and a \$150 per couple awards banquet at the civic center.

"I am glad to see abortion brought out of the backwoods and put in the hospitals where I think that type of operation should be performed," she said, "and I think there are cases where abortion is necessary for the health of the individual."

Mrs. Ford added that she favors changes in the welfare system that would not encourage women to have more children in order to receive more money.

"It is hard when I see the woman on welfare in Washington with eight or nine children," the first lady pointed out, "and she can't support them and the only way she can get more welfare is to have more children."

She also stated her belief that some women are not "equipped to have children."

Sr. Xavier Ballance, administrator of the hospital, told NC News that she had been uncertain as to whether Mrs. Ford is actually pro-abortion because she had read different newspapers quoting Mrs. Ford as saying different things on the subject.

Several women who were suggested for the honor, Sister noted, had been dropped from consideration after the Gala II committee discovered that they held pro-abortion views.

The other women honored as "legendary women of America" were Patricia Buckley, wife of columnist William Buckley; television personality Kitty Carlisle; actress Cicely Tyson; Rep. Yvonne B. Burke (D. Calif.); editor Diana Vreeland; actress Merle Oberon; Grace Wanneke, wife of architect John C. Wanneke; fashion coordinator Eleanor Lambert; and singer-actress Jane Pickens Langley.

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