

Papal Plans Perturb Paisley

London (RNS) — An announcement that Pope John Paul II had accepted an invitation from the Roman Catholic Church here to visit Britain in the summer of 1982 has drawn warm approval from the leader of the Church of England and outright condemnation from some militant Protestant churchmen, including the Rev. Ian Paisley of Northern Ireland.

Archbishop Robert Runcie of Canterbury, primate of the Church of England and spiritual head of the worldwide Anglican communion, told the pope that he would be welcomed in England with real affection by Anglicans

and other Christians as well as by your own Catholic community.

Mr. Paisley, who heads his own breakaway Free Presbyterian Church, declared that "the blood of (Protestant) martyrs cries out against" the proposed papal visit. He said that "any relationship between the Protestant throne of the United Kingdom and the pope is impossible, except Britain capitulates to the papal dictator, who claims infallibility."



50th Jubilee

Archbishop Runcie, on the other hand, invited the pope to make an "ecumenical pilgrimage" to the great cathedral at Canterbury, where St. Thomas a Becket, then archbishop of Canterbury, was murdered in 1170.

The visit of John Paul II will be the first ever by a reigning pope to Britain, where members of the royal family are forbidden by law to marry Roman Catholics.

Prayer Crusade

The Crusade for Family Prayer, originators of the theme, "The Family that Prays Together Stays Together," will be featured in the first of a series of lectures at Blessed Sacrament Church, on the corner of Monroe

Avenue and Oxford Street, on Sunday, Sept. 17 at 7:30 p.m.

Sister Joyce Niles, RSM, will represent the organization and talk on "Mary In Our Modern Church." All interested are invited by the parish to attend.

Seminary Collection Set for Sept. 27-28

Bishop Matthew H. Clark has authorized a Seminary Collection, in support of the diocesan seminaries work, to be taken in all the parishes of the diocese on the weekend of Sept. 27-28.

The collection, according to Fathers Frank Lioi and Thomas Statt, rectors of St. Bernard's Seminary and

Becket Hall, respectively, provides an ideal opportunity for the people of the diocese to invest in the education of their pastoral leaders and in other church ministry and to become aware of their responsibility to promote vocations. Last year's collection raised more than \$148,000.

Fr. Joseph M. Champlin



Our Church Family

Let's Follow Guidelines

I am not sure how many people receive anonymous letters, but my hunch is that anyone in a public or leadership position, e.g. school administrator, teacher, government official, community organizer, church group head, occasionally catches some support or sting (normally the latter) from an unsigned note with no return address.

Bishops and priests certainly do; speakers and writers likewise are particularly vulnerable to such communications. This column does not grow out of any recent development, but simply represents a few reflections on the topic after my two decades of experience with them.

I find anonymous letters:

1. Inappropriate. The writer of those notes comfortably hides behind a veil of anonymity, thus shielded from any accountability. It parallels the pattern frequent in personal relationships by which we criticize another's actions to several people, but never approach the source, the subject of our conversation.

Sparky Anderson, the Detroit Tigers' baseball manager, recently suffered through a losing road trip on the west coast. Several disgruntled players objected to a few of his decisions during games and communicated this to some sports writer, but insisted the reporter conceal their names.

Anderson became furious, called a team meeting, labeled the dissenters "yellow bellies" and castigated them for a lack of courage.

He reacted pretty strongly and probably closed the door to more open handling of disagreements, but the incident does underscore the unfairness or inappropriate nature of this approach.

2. Ineffective. My first

bishop, the late Walter Foery, maintained he never looked at anonymous notes, but immediately threw them in the basket. I wonder how this good man instantly determined they were unsigned without at least glancing through the contents!

In any event, the recipient, if not actually casting these letters aside, tends to give them little attention and less weight. They exert minimal impact on group decision making or personal behavioral change.

The only major result of an anonymous missive seems to be a bit of pain and hurt (or encouragement as the case may be) for the one who receives it.

3. Inadequate. Years ago at the Syracuse Cathedral we heard confessions before and during the 12:10 Mass, leaving at the Sanctus to distribute communion. Penitents stood in line waiting and almost always some were left without benefit of the sacrament. On one occasion I received a bitter, anonymous message castigating me for my early departure.

I really felt frustrated. The writer clearly had a deep hurt, but the fault was not mine nor could I do anything to rectify the situation, to ease that burden of guilt.

This frustration exists both for the sender and receiver of anonymous letters.

The writer never has the satisfaction of being heard, of perhaps even receiving an apology or of seeing the change desired.

The receiver never has the opportunity of explaining the situation, defending a point of view or even growing from the remarks to the degree which might be possible.

As you can see, I have some reservations about anonymous letters which will probably prompt an anonymous note in response.



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