

Because of Man, Human Labor Is Based on Justice

Following is excerpted from a recent address by Pope John Paul II to a group of farm workers in Portugal:

In our time of sharp economic and social tensions the unilateral vision of progress prevails and is mainly turned toward industrialization. But it is consoling to see how stress is now being laid upon the need to give agriculture back the place it is due it in the context of development of each nation and international progress. The bishops of Portugal have rightly remarked, "It is not enough to claim guidelines," but there is urgent need to create economic, social and cultural conditions "for satisfaction of these rights to be possible, and for farmers, very especially the young among them, to feel really stimulated to remain on the land and keep to agricultural work."



This is a challenge to all, and "country folk themselves cannot fail to respond by opening to new

forms of association and cooperation among themselves and suitable initiatives for modernization in technical and cultural matters."

For our view of the problems of farmwork to be as it ought, we have to direct our thought to the dignity and position of man in this world — in continuity with the church's tradition of social doctrine. The truth is that it is man who accomplishes work, or it is because of men that the whole of human labor has to be based on justice and inspired and given worth through real and effective love of neighbor.

In the encyclical, "Laborem Exercens," I sought to extol the preeminent figure of "man who works." This is the essential key to interpreting and solving social problems. By work I mean all human activity, from the most modest and most humbly performed to the most elevated. The criteria and general principles expounded in the encyclical ought to be applied to work on the land. I dedicated several pages in the encyclical to the "dignity of the agricultural laborer."

Dearest rural workers, men and women, young and old, it is to you that the Lord of the vineyard speaks in the Gospel. "You too go along to my vineyard and I

will pay you whatever is fair." In spite of its conciseness, this phrase leads us to the study of various problems, the solution of which can be obtained only through applying fundamental ethical principles or universal values, on which the real progress of societies is based. When applying them we have to take account of particular situations and the various types and grades of development of each human area. In a word, it is necessary to listen to the exigencies of justice and attribute moral primacy to that which derives from the total truth about man.

In spite of the enormous progress made by science and technology, the contemporary world lives in terror of a great catastrophe which might invert its great successes, if war came to prevail over peace. Therefore armaments spending ought to be reduced, so as to be able to guarantee all countries the minimum of conditions necessary for global development, especially as regards agriculture and the food supply. The state of absolute poverty suffered by some countries with backward agricultural economies offends the dignity of millions of person who are constrained to live in conditions of degrading penury. So it is urgent to give land workers possibilities for concretely realizing their fundamental human rights.

Is There a Peace Academy In the Lucey's Future?

By John Dash

Sometime in the next couple of weeks, Dan and Rose Lucey hope, Sen. Howard Baker will put on the Senate's voting agenda a bill to establish a National Peace Academy.

If that happens, it will be a milestone, not only in the crusade the Luceys have been waging for nearly 20 years, but in the history of the 200-year-old idea in the U.S.

In 1979, Congress funded a committee, appointed by President Carter, to study such a proposal. The president received a preliminary report in 1980, and Oct. 20 last year, President Reagan accepted the committee's final report.

The necessary legislation has passed the legislative committees and is now awaiting a slot on the congressional agenda for debate and voting.

"But I would be less than honest if I didn't tell you the situation now is 'touch-and-go,'" Dan Lucey confessed last week.

In Rochester for a friend's ordination anniversary party, the Luceys, for the present living in Washington, D.C., spoke to the local chapter of Pax Christi and were interviewed by the news media.

According to Rose Lucey, mother of nine, grandmother of eight, and veteran of 40 years of marriage and social justice organizations and campaigns, the U.S.-originator of the idea of a national peace academy was Benjamin Banneker, the free-born black surveyor and publisher. He and his friend, Benjamin Rush, signer of the Declaration of Independence, pushed for establishing a Department of Peace in the infant government, and

registered disappointment that such was not done.

The Luceys, Rose said last week, came on the idea after a summer of traveling around the country, visiting the historic sights and noting the numbers of monuments to valor in battle and war.

In 1966, she said, they proposed the idea of a national peace academy to a convention of the Christian Family Movement, and the idea took off.

It has not, however, been an easy ride, as Dan wryly admits. More than 85 bills have been introduced in Congress, and have succumbed in committee, he said.

Rose Lucey rummages through a thick file as she speaks of her campaign. The file, crammed with bits and scraps, sheaves and booklets, finally gives up a quotation from Gen. Omar Bradley which she especially likes:

"We have become a nation of nuclear giants and ethical infants... We know more of war than we do of peace. We know more of killing than we do of living."

And from Lt. Gen James M. Gavin:

"I think this endeavor is certainly a meritorious one."

Who can be against the search for peace, which is terribly important, and more than just peace, nuclear peace, of which there are a number of groups growing now, but it cannot be a unilateral effort on our part, either.

"Any way we can prevent that (nuclear war), I think we have to do it just about any way... I'd like to see it (U.S. Peace Academy) work: I'd like to help it. I think you have some very serious problems. The State Department probably won't like it, but that doesn't matter. You can go ahead with it."

"We have five national military academies and four war colleges," Rose said, "but no national cohesive focus on peace. We are entitled to a national peace process and education."

"The time has come," she said. "We don't have too many years left. We're still using the old answers to the new problems."

According to the presidential commission's report, a United States Academy of Peace would have three major functions:

"To perform and assist research about international peace and peacemaking.

"To educate and train —

directly and indirectly — persons across the nation from government, private enterprise, and voluntary associations about international peace and in peacemaking skills.

"To establish an information service in the field of peace learning."

The Luceys took the opportunity of their Rochester visit to encourage diocesan to contact congressmen and senators supporting the idea of the peace academy.

The couple cautioned that unless action is taken before Aug. 31, establishing a national peace academy is, at least for this year, a dead issue.

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