

IRS Garnishees Hunthausen Wages

Seattle (NC) — The Internal Revenue Service has collected more than \$800 from Seattle Archbishop Raymond G. Hunthausen's wages for payment of the

portion of 1982 and 1983 personal incomes taxes he withheld in protest of the nuclear arms race.

The IRS followed its normal procedure of sending

form letters notifying the archbishop that he was in arrears. The archbishop's office said that the first letter arrived last summer.

An IRS spokeswoman in Seattle said the agency has a series of four "progressively insistent" letters notifying the person that taxes are due. If there are no results the IRS then garnishees wages or bank accounts or seizes property.

"Eventually the IRS indicated that they were going to garnishee his wages," a written statement from the archbishop's office said. "They did that and the archbishop instructed the Office of Business and Finance to cooperate. The amount collected, \$813.53 was distributed over two months" — October and November 1984.

"The archbishop owes nothing at this time," according to the office. For the 1982 tax year the archbishop owed \$223.35 and was assessed a penalty of \$37.33.

He owed \$532.01 for the 1983 tax year and was assessed an additional \$20.84.

The IRS spokeswoman said the penalties are based on a percentage of the amount owed and the length of time it is past due.

The archbishop's office said Archbishop Hunthausen correctly filed his 1982 and 1983 tax forms "and then redirected half (of what he owed) to the World Peace Tax Fund," a private effort to develop legislation for peaceful alternatives to military spending.

Asked why he withheld when he filed the forms and then instructed the Office of Business and Finance to cooperate with the IRS, Archbishop Hunthausen wrote that there is a difference between his role as an individual Christian and his role as head of the archdiocese.

"As a Christian and an ordained minister this is something I attempt to do in accord with Gospel values, but I am aware that my personal conviction on the issues of disarmament and the withholding of taxes are not moral absolutes of church teaching. They are, rather, a personal application of that teaching," he said.

Therefore, "in good conscience I cannot impose my personal views and decisions upon the legal entity known as the corporation of the Catholic Archbishop of Seattle," he said.

Fr. Albert Shamon



Word for Sunday

God's Call — Our Response

Sunday's Readings: (R3) Jn. 1/35-42. (R1) 1 Sm. 3/3-10. (R2) 1 Cor. 6/13-15, 17-20.

Sunday's liturgy is about call and response. John the Baptist says, "Look, There's the lamb of God!" Two of his disciples respond by following Jesus. Jesus says, "Come and see," so they went and saw.

The Samuel story follows the same pattern: God calls and Samuel responds. At first he mistakes the call as being from Eli.

Samuel was probably 12 years old. He was sleeping near the Ark of the Covenant at Shiloh. He was there to keep the lamp burning all night. "The lamp of God was not yet extinguished" — that is, the lamp hadn't yet gone out, and so God spoke to Samuel in the early hours after midnight while Samuel was in deep sleep.

What emerges from God's call is that God never ceases to watch over His people. Again and again, I have heard anxieties expressed over the future of the Church. There is fear of increasing secularism with the consequent weakening of organized religion. I have heard Christians, almost in despair, describe evangelistic campaigns on TV as the "death rattle of a dying institution." How out of character for the Christian is such a bleak attitude — so hopeless!

When someone quits the Church, another joins. A loss here is counterbalanced by a gain there. Despite our best or our worst, something or someone is always at work beyond human effort.

When a corrupt priesthood — that of Eli and his sons — was poisoning God's sheep instead of feeding them, God raised up a Samuel to pour new vitality into the bloodstream of His people. God may at times seem to be asleep in the bark of Peter, it may seem like nighttime for the Church, but He is still there and He knows and cares and provides remedies.

However, His providence never relieves us of our responsibility of working hard and doing our best. St. Ignatius used to say, "Work as though everything depends on yourself, but pray as if everything depends on God." God's message to Samuel was a frightening one. It was a judgment passed on a father, Eli, who was derelict in his duty toward his wayward sons. Said the Lord, "Announce to (Eli) I am condemning his family once and for all... because though he knew his sons were blaspheming God, he did not reprove them." The sin of omission.

The call of Samuel may also banish a second anxiety about the future of the Church. In a period of escalating controversy over the direction in which the Church should move, it is well to remember the unpredictability of God's intentions. The priesthood was purged, not abolished. Samuel's call inaugurates a new stage in the pilgrimage of God's people. It was Samuel who anointed King David and set in motion the process that would culminate in the final Son of David, Jesus, the Messiah. Samuel, of course had no idea of such significance in regard to his call. The same God, the same process of revelation, is at work today, despite all the divisive controversy. God who called Samuel and set in motion the train of events that led to the Messiah is also setting in motion in our times a train of events that will ultimately fulfill His will.

In our own days, those who, like Eli and his sons, are advocating the wrong direction will be left behind in their blind alleys, while God directs His Church toward the Lord's highway.

In the meanwhile, it is difficult to distinguish between the blind alleys and the main highways. Samuel follows the traditions of his people: he studies for the priesthood under Eli. By being faithful to what he does know, Samuel is preparing himself to hear God's direction for the future. The lamp of God is not yet extinguished. He is present with his people through the dark night. Because He is there, the darkness will never overcome His Church.

Pro-Life Advocate To Speak

Scott Rains, coordinator with the national group Prolifers for Survival, will speak on "The Consistent Ethic of Life" at four sites across the Southern Tier beginning Jan. 28.

The programs are open to all and are scheduled at the following:

— 7:30 p.m., Monday, Jan. 28, Immaculate Conception Church, Ithaca.

— 7:30 p.m., Tuesday, Jan. 29, Immaculate Heart of Mary Church, Painted Post.

— 8 p.m., Wednesday, Jan. 30, St. Mary Our Mother Church, Horseheads.

— 8 p.m., Thursday, Jan. 31, St. Margaret Mary Church, Apalachin.

The series is sponsored by Tioga County Roman Catholic parishes; Corning area Roman Catholic parishes; Immaculate Conception Parish, Ithaca; the Southern Tier Office of Social Ministry; and the Department of Justice and Peace.

Prolifers for Survival is a network of men and women supporting alternatives to abortion and nuclear arms.

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THOUGHTS TO CONSIDER



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What can we do when an infant dies at birth? Include the mother in all plans! It is a common mistake to try to spare a mother by removing the baby immediately. Mothers have known their child for nine months and are extremely attached. Mothers and fathers should take the opportunity to be with their child and, if possible, hold the child. Following the mother's release from the hospital a ceremony with the baby present should be held with burial or cremation to follow. If for some reason the mother cannot leave the hospital consider having the ceremony in the hospital chapel. Friends should visit and allow the grieving parents to discuss their disappointment and grief.

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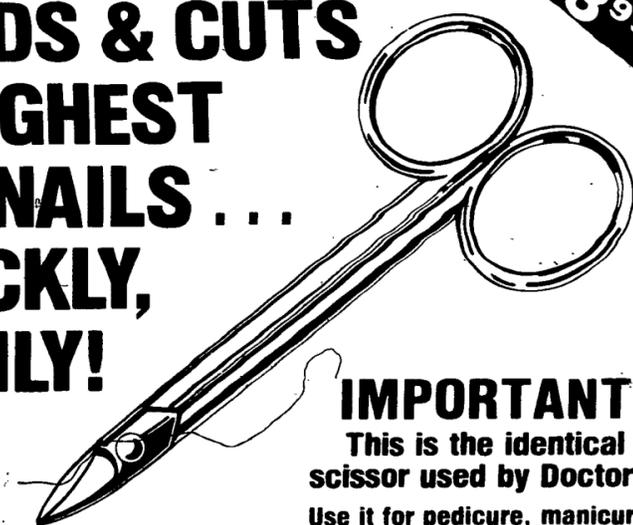
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