



THE INSIDE PASSAGE

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Vatican Reaffirms 1974 Stand on Masons

Vatican City (NC) — The Vatican's Congregation for the Doctrine of the Faith has warned that the church law still stands excommunicating Catholics who join Masonic lodges and other organizations that are actively anti-Catholic.

In a declaration dated Feb. 17 and made public March 2, the congregation warned against "erroneous and tendentious interpretations" of a 1974 letter from the congregation.

The 1974 letter said that the church law should be interpreted in its strictest sense as applying only to membership in "associations which plot against the church."

The new declaration said the 1974 letter did not authorize bishops' conferences to make public judgments on the Masons which might imply that the existing law is no longer in force.

Catholic-Masonic relations have improved considerably in recent years in many parts of the world, including the United States, where Catholic experts do not consider most lodges anti-Catholic.

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Fr. Drinan to Teach at Georgetown

Washington (NC) — Jesuit Fr. Robert F. Drinan, former member of Congress, has joined the faculty of the Georgetown University Law Center, according to Dean David J. McCarthy, Jr.

Fr. Drinan, who will teach a seminar in international human rights, served in the House of Representatives for ten years as a Democrat from Massachusetts.

Redefinition of El Salvador Conflict Troubles USCC

Washington (NC) — The recent "redefinition" of the El Salvador conflict into an East-West power struggle is deeply troubling because it downplays the quest for justice of the Salvadoran people, a U.S. Catholic Conference official told Congress Feb. 25.

"This internationalization of the conflict concentrates attention, at the level of policy and public opinion, not on the fate and future of the people of El Salvador, but on the role of the Soviet Union in the Caribbean and our response to it," the official, Fr. J. Bryan Hehir, USCC director for international justice and peace, said.

Fr. Hehir was one of several witnesses testifying on military and economic aid to El Salvador at a hearing sponsored by the House appropriations subcommittee on foreign operations. Spectators and reporters packed the committee room amid reports that the Reagan administration was considering sending El Salvador an additional \$25 million in military supplies and some 20 additional U. S. Military advisors.

Without mentioning the Reagan administration by name, Fr. Hehir noted that the church's past opposition to U.S. military aid has assumed "a new proportion" with the administration's redefinition of the El Salvador civil war.

He agreed that Soviet involvement in Central American struggles "is unwarranted, unhelpful and ultimately unacceptable." But he added that the issue of Soviet involvement should not be given "primacy" to the detriment of what he called more fundamental questions.

"Outside agitation, influ-
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Photo courtesy of Mark Kelley/Juneau Empire

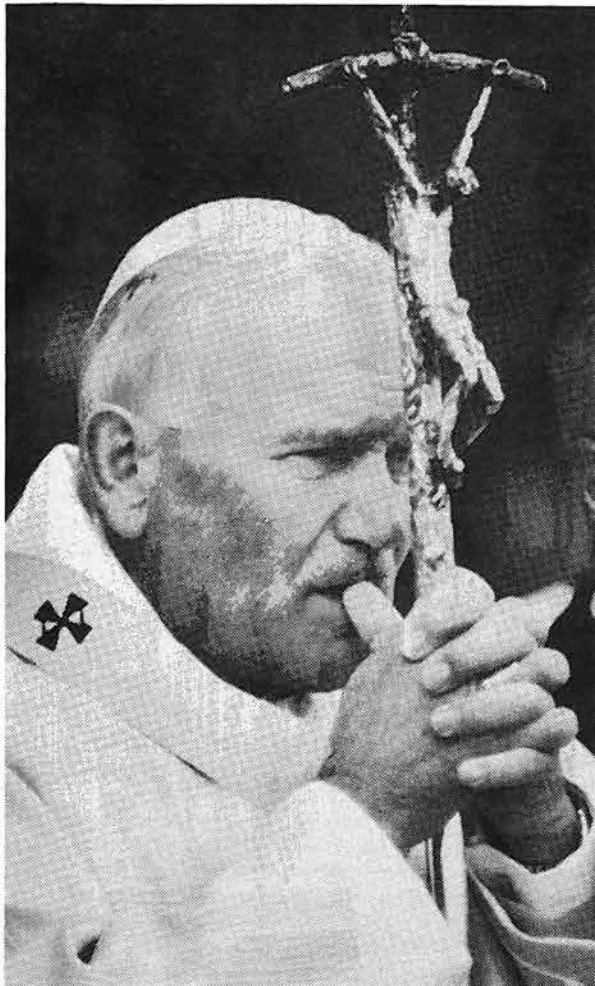
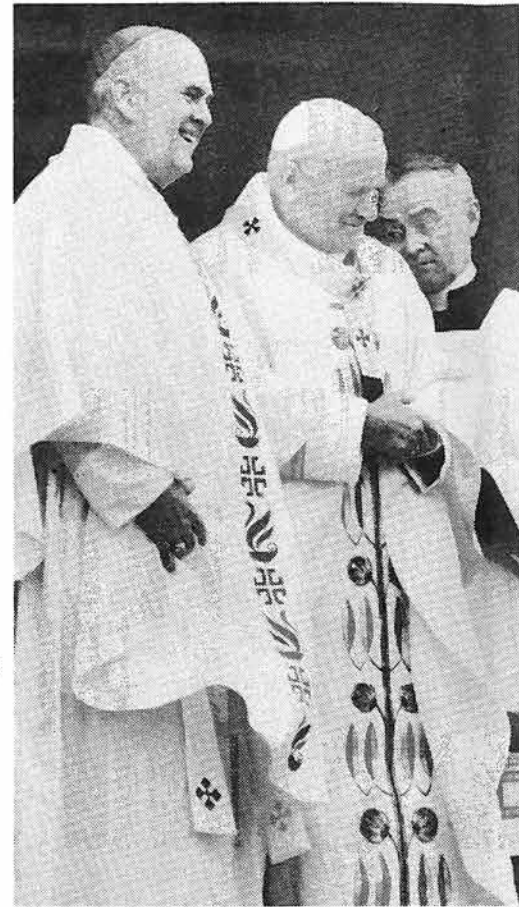
A PRIVATE MOMENT — Pope John Paul II and Cajal Holst of Juneau share a private conversation during the Pope's visit with exceptional people in the cathedral basement on Feb. 26. Other pictures and stories are on pages 3-6 of this issue.



Photos courtesy of Mark Kelley/Juneau Empire

In the basement of the Cathedral in Anchorage, Pope John Paul II greets, converses with and embraces 150 exceptional people who have gathered to meet him.

Archbishop Hurley of Anchorage hosted the papal visit, with Bishop Robert Whelan, S.J., of Fairbanks and Bishop Michael Kenny of Juneau.



A quiet moment, as the Pope, leaning on his crucifix, listens to the proclamation of the Gospel by Deacon George Michaud during the Mass in the Park Strip.

PAPAL ADDRESS TO PRIESTS AND RE

The following is the text of Pope John Paul II's address to priests and men and women religious in Anchorage during his refueling stop in Alaska Feb. 26:

Dear brothers and sisters in Christ,
 "I thank God whenever I think of you; and every time I pray for all of you, I pray with joy, remembering how you have helped to spread the good news" (Phil. 1:3-4).

These words of Saint Paul express the sentiments of my heart as I greet you today here in Anchorage. Indeed I pray with joy whenever I think of my brother priests and my brothers and sisters in religious life. I thank God for your dedication to Christ, your presence in the church and your collaboration in her mission. And I thank God for your prayers, in which you unite with the whole body of Christ in praising the name of the most Holy Trinity and in asking God's mercy for his people.

In writing my last encyclical my thoughts often turned to you who in a particular way share with me the mission of proclaiming the mercy of God to the present generation. Every evening we pray in the liturgy of the hours the words of Mary: "His mercy is from age to age on those who fear him" (Lk. 1:50). It is this truth of salvation, the truth about the



“NO FUTURE POPE WILL TRAVEL FURTHER...”

The pope delivers his homily . . .

. . . with all eyes directed toward him.



RELIGIOUS

mercy of God, which we must proclaim to our generation, to the men and women of our age who seem to be moving away from the mystery of God's mercy. Thus I wrote in the encyclical, "The church lives an authentic life when she professes and proclaims mercy—the most stupendous attribute of the Creator and of the Redeemer—and when she brings people close to the sources of the Savior's mercy, of which she is the trustee and dispenser" (*Dives in Misericordia*, No. 13).

My brothers and sisters in Christ, never doubt the vital importance of your presence in the church, the vital importance of religious life and the ministerial priesthood in the mission of proclaiming the mercy of God. Through your daily lives, which are often accompanied by the Sign of the Cross, and through your faithful service and persevering hope, you show your deep faith in God's merciful love, and you bear witness to that love which is more powerful than evil and stronger than death.

Have confidence therefore in the one who called you to this life. Have confidence in God "whose power, working in us, can do infinitely more than we can ask or imagine; glory be to him from generation to generation in the church and in Christ Jesus for ever and ever. Amen." (Eph. 3:20-21)

PAPAL HOMILY IN ANCHORAGE

This is the text of Pope John Paul II's homily at the Mass he celebrated in Anchorage during his refueling stop there Feb. 26:

Dear Brothers and Sisters:

Sing to the Lord a new song;

Sing to the Lord, all the earth!

Declare his glory among the nations,

His marvelous works among all peoples!

The joyful sentiments that moved the heart of the psalmist to praise the Lord in these words are the same sentiments that well up within us as we gather here in Anchorage to celebrate this Mass of the Holy Spirit. What better way could we express praise to God than in that Spirit, who is the vital principle of the church's life? What more fitting song could be sung than one that tells of the Holy Spirit's inspiration and guidance in proclaiming the Gospel of Christ to the world? What else gives so much cause for rejoicing as the indwelling of the Spirit that is for us a pledge, a foretaste, a guarantee of the glory that awaits us in heaven?

Being here in Alaska, so richly endowed with the beauties of nature, at once so rugged and yet so splendid, we sense the presence of God's Spirit in the manifold handiwork of creation. And not only do we feel this presence in inanimate nature and in the order of plants and animals, but all the more so in the precious gift of life which God has breathed into each one of his sons and daughters. Having fashioned man and woman in his own image, God remains with each individual on the pilgrimage of this earthly life, inviting, calling, prompting through his Spirit an acceptance of the salvation offered in Christ.

As I look out over this gathering here, I see the evidence of the Holy Spirit's call of faith in Alaska. Here many peoples of diverse backgrounds and cultures are drawn into one community of faith. Here native Alaskans—Eskimos, Aleuts and Indians—join together with people from all parts of the United States to form one ecclesial community. Here in recent years Hispanics have come in increasing numbers to join in the united fellowship of the church. In acknowledging this activity of the Spirit, are we not impelled to make a joyful song to the Lord? Do not our hearts overflow in speaking of all the wonderful blessings that the Spirit has infused into the church?

But there is another reason for giving thanks to the Holy Spirit in this hour. Having now completed a pastoral journey during these past 11 days that took me to Pakistan, the Philippines, Guam, Japan and now here in Alaska, I wish to express profound gratitude to the Holy Spirit for his guidance and protection throughout this visit. In the name of the Most Holy Trinity, I began my journey as a pilgrim of faith, responding to the charge that Jesus gave to Peter: "Strengthen your brothers" (Lk. 22:32). It was to fulfill this responsibility, which through the working of the Holy Spirit had been entrusted to me, that I undertook this journey, and I hope that with the assistance of the same Holy Spirit these efforts will be a source of encouragement for the bishops and for all my brothers and sisters in the faith.

We may well ask: How does the Spirit move human hearts to respond to the revelation of the Lord's glory? Jesus tells us in the Gospel today that the mysteries of faith are hidden from the learned and clever of this world and made known instead to mere children. The response of faith is always a childlike response—one that acknowledges God as Father.

Jesus himself teaches us this lesson when he accepts his life's mission, not seeking to do his own will but rather the will of the one who sent him (cf. Jn. 5:30). Conceived by the power of the Holy Spirit, Jesus is the bearer of the Spirit in every situation of his public ministry. When he has fulfilled the will of his Father in his passion, death and resurrection, Jesus

sends the Holy Spirit upon his disciples in order to continue and to bring to completion the Father's universal plan of salvation.

It is well for us to reflect for a few moments on what is implied in the sonship of Christ, in which we share through the Holy Spirit. In this respect, our second reading from St. Paul's letter to the Romans is of great benefit. The apostle describes the status of a son as being distinct from the condition of a slave. There is a different relationship, one of intimacy, and this intimacy is indicated in the name by which the Father is known and addressed. St. Paul tells us that those who are born of water and the Holy Spirit speak to the divine Father in the very words which Jesus used in the intimacy of his prayer in Gethsemane: "Abba, Father" (cf. Rom. 8:16). Our sonship in Christ, then, involves a relationship that is closer and more personal than that of a child to the parent who has generated life. On the part of the Father there is a love "which not only creates the good but also grants participation in the very life of God: Father, Son and Holy Spirit" (*Dives in Misericordia*, 7). While the slave had an obligation to a master, the son is free and can thus return the very love by which he has been loved.

As children of God, our love, given and sustained in the Holy Spirit, invites us over and over again into a deeper intimacy with the Father. And how willing and enthusiastic should be our response. This invitation is perceived in prayer—which is not just a duty to be performed but also a means of strengthening our union in love. This activity of prayer in the church is never limited to certain groups or particular individuals. It is a privilege and duty for all. Nor should prayer be limited to participation in the liturgical prayer of the church; it should also reflect the constant search of individuals or groups to discover in private and communal prayer ways of deepening their union in Christ.

In this context we can recognize the wisdom of Paul VI, who observed that it is through prayer that Christians attain the first fruit of the Spirit, which is joy: "The Holy Spirit raises up therein a filial prayer that springs from the depths of the soul and is expressed in praise, thanksgiving, reparation and supplication. Then we can experience joy which is properly spiritual, the joy which is a fruit of the Holy Spirit. It consists in the human spirit's finding repose and deep satisfaction in possession of the triune God, known by faith and loved with the charity that comes from him" (*Gaudete in Domino*, III).

The presence of this joy, however, does not exclude the possibility of suffering. St. Paul readily points this out when he says that a share in Christ's sonship means to share also in his suffering. For to glory in Christ is to glory in his cross (cf. Gal. 6:14). If we seek to deepen our relationship with the Father in the Holy Spirit, then we should not be surprised to find that we are misunderstood, opposed or even persecuted for our beliefs.

Nine days ago I beatified Lorenzo Ruiz and his companions in the Philippines. These holy men and women knew well the meaning of Christ's words: "If they persecuted me, they will persecute you" (Jn. 15:20). But despite the opposition they encountered, they trusted in the guidance of the Holy Spirit to sustain them in the face of suffering.

Such faith has also marked the history of the missionaries in these Alaskan territories. They too met the cross in the form of physical limitations, disappointments and opposition in their efforts to spread the faith. Often their endeavors seemed to bear little results in their own lifetime, but the seeds were planted for the witness of a faith that is in evidence today.

Dear brothers and sisters, let us learn the wisdom of the children of God to trust and hope in the abiding presence

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Dolores Curran Talks with Parents

ACCEPTANCE



A few years ago, Editor Don Zirkel of the *Brooklyn Tablet* sent me a story about some parents who divorced their daughter. Alongside the article, Don penned, "!?" He didn't need to write more. The idea of parents doing such a thing is foreign to our very nature. Yet in the interim, I have heard of several such cases across the country. Children also divorce their parents by moving out or running away and literally never returning except for strained obligatory visits or funerals. Adult children sometimes divorce their

elderly parents when they interfere or become troublesome. And we all divorce people whose colors, accents, and beliefs are not acceptable to us.

The first of the gospel values I want to discuss as one extremely relevant to family life is acceptance. It is one of the values most dramatically taught and modelled by Jesus during his life with us. He ate with sinners, made friends with tax-payers, and consorted with prostitutes. He put up with rivalry, arguments and peevishness among his disciples without taking them off his board of directors. He accepted children who pestered, a mother who prodded, and a Father who forsook him.

Yet, look at us who profess to follow his way. As a people he gathered unto himself, let's ask ourselves these questions: Are there some in our family who are more acceptable than others? Why? Are there some in our parish family we accept and others we do not? Our national family? Our world family?

Acceptance is foundational to the family. Each of us needs to be assured and reassured that our family is a place where we belong, where we don't have to pretend, where we can be ourselves.

Yet, this isn't true in all families. Some families object to God's design and spend their time trying to change individuals. I'm not talking about changing behaviors but changing people to make them "more like me" and therefore more acceptable. Jesus chided the apostles' behavior occasionally but he never implied, "or else you leave," even to Judas. He loved people into goodness. Love, the most basic gospel value, begins with acceptance.

If we accept each other at home, we will be able to accept each other in our larger world families. Racism, ageism, sexism, and religious discrimination are all antithetical to Christ's style of acceptance. That's why so many Christians were appalled when Baptist leader Bailey Smith proclaimed that God does not hear the prayers of the Jew. Jesus listened to everyone.

Yet, we're seeing an alarming rebirth of groups like the Ku Klux Klan and a rise in anti-semitism in this country, one that our Christian families must resist, not by politely ignoring but by exposing openly and encouraging each other to resist publicly.

Acceptance often requires courage. Look at the flak Jesus got just for eating with sinners. The question this week, then, is how courageous is our family? Together, answer these questions:

1. What gospel values require courage of Jesus?
2. What was the most courageous thing our family did last year?
3. Did it live out a gospel value?
4. What groups of people don't we like?
5. Why?

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PAPAL HOMILY—

of the Holy Spirit in the church. May we never be confounded by the suffering that may come into our lives, but seek rather to transform it in the light of the cross of our Savior, Jesus Christ. May our confidence always be in the Holy Spirit in order to discover in each new situation an opportunity to extend Christ's redemptive love.

The present generation brings with it new challenges and new opportunities for the church in Alaska. The Gospel needs to be proclaimed anew every day, and the fire of faith needs to be fanned into flame. The church needs someone to preach, to teach and administer the sacraments of Christ's love. I do not hesitate to ask the youth of Alaska to respond to this challenge. Among your numbers, the Holy Spirit is surely sowing seeds of priestly and religious vocations. Do not stifle that call, but give yourselves generously to the service of Christ's Gospel.

At the same time, the Holy Spirit has spoken through the Second Vatican Council of a need for increased involvement of the laity in the apostolate of the church. In the varying circumstances of their lives, lay persons are called to participate in the church's mission. In their families and in their daily occupations, in works of mercy and charity, in catechesis and the cause of justice, lay men and women must build up the church and help consecrate the world. Each member of the church has a special charism that the Spirit of God has given for the good of the church. Each gift must be used to benefit the entire body of Christ.

My dear friends in Christ, let us never cease praising the Holy Spirit, who is the inexhaustible source of our life in Christ. He was present to the church on the first Pentecost. He remains with the church today and for ever. Let us be confident in his strengthening power and learn to be ever docile in following his ways. Let us be increasingly sensitive to his influence on our actions and always ready to pray for his divine assistance:

*Come, Holy Spirit, fill the hearts of your faithful
And enkindle in them the fire of your love.
Send forth your Spirit and they shall be created
And you will renew the face of the earth. Amen.*

the Saints *by Luke*

ST. JOHN OF GOD WAS BORN IN PORTUGAL IN 1495. HE RAN AWAY FROM HOME AND BECAME A SHEPHERD UNTIL HE WAS 22. FOR 18 YEARS HE WAS A SOLDIER AGAINST THE FRENCH AND LATER AGAINST THE TURKS.

FEELING REMORSE FOR HIS WILD LIFE AT AGE 40, HE RESOLVED TO DEVOTE HIMSELF TO THE RANSOM OF THE CHRISTIAN SLAVES IN AFRICA. HE THEN WENT TO SPAIN AND SOUGHT TO DO GOOD BY SELLING HOLY PICTURES AND BOOKS AT BARGAIN PRICES.

AT GRANADA A SERMON BY BLESSED JOHN OF AVILA SHOOK HIM. HE BEGAN MINISTERING TO THE SICK AND SUPPORTED THE HOMELESS BY HIS WORK AND BY BEGGING. ONE NIGHT JOHN FOUND IN THE STREET A POOR MAN WHO SEEMED NEAR DEATH AND CARRIED HIM TO THE HOSPITAL. IT IS SAID THAT AS HE PREPARED TO WASH THE POOR MAN'S FEET, HE NOTICED THEY WERE PIERCED WITH THE PRINT OF NAILS WHICH SEEMED TO GLOW. AS HE RAISED HIS EYES, HE HEARD THE WORDS, "JOHN, ... MINE ARE THE FEET YOU WASH,"

KIND PEOPLE BEGAN TO HELP JOHN IN HIS WORK. THE ORDER WHICH HE FOUNDED GREW AND BECAME KNOWN AS THE HOSPITALER ORDER OF ST. JOHN OF GOD. HE DIED IN 1550, OF AN ILLNESS BROUGHT ON BY RESCUING A BOY FROM DROWNING. HE WAS 55.

THE FEAST OF ST. JOHN OF GOD, PATRON OF BOOK-SELLERS AND HEART PATIENTS, IS MARCH 8.

ST. JOHN OF GOD

