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RESTRICTION CODES

Presidential Records Act - [44 U.S.C. 2204(a)]

- P1 National Security Classified Information [(a)(1) of the PRA]
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To: Caroline Curiel

From: Jim Castelli

Grace
Anacelli

CLINTON-PRESS Sept. 15, 1995 (770 words) xxxn

CLINTON STRESSES COMMON GROUND IN MEETING WITH CATHOLIC EDITORS

By Patricia Zapor

Catholic News Service

O WASHINGTON (CNS) -- At a time when common ground is key to solving the country's most pressing problems, President Clinton told Catholic editors he sees the U.S. bishops' 1995 Labor Day statement calling for a renewed social contract as a potential re-election platform.

O In a wide-ranging round-table session, 18 Catholic newspaper editors from around the country quizzed Clinton Sept. 15 on a variety of subjects including school vouchers, abortion policy, foreign aid, his decision-making process and his views on how the Democratic Party can win back Catholic voters.

O Clinton emphasized areas of commonality with the U.S. bishops and with Catholic social teaching. On abortion, where his policies run counter to church teaching, he made no apologies, but stressed efforts begun by his wife, Hillary Rodham Clinton, to encourage adoption by making the process simpler.

O Clinton referred to the Labor Day statement by the U.S. Catholic Conference Domestic Policy Committee when asked how he might try to attract the Catholic vote in the next election.

O "Our fundamental obligation is to try to preserve this country for the future, to protect our children, to help people who are trying to help themselves and to help those who, through no fault of their own, are incapable of helping themselves," Clinton said.

O "I think that is consistent with what Catholics in America have always believed, and with the basic ethical foundation for the Catholic Church, faith," he said. "But I'm not so sure Catholic voters aren't like a lot of others. I think it's hard to generalize. There are a lot of different kinds of Catholics just like there are a lot of different kinds of Baptists and lot of different kinds of Jews..... Our religious faith affects how we vote, but doesn't necessarily control it all."

O Clinton had referred earlier in the session to the Labor Day statement, which discussed the benefits and the problems of an economy based on service and information technology.

O "I could make the letter that the bishops put out on Labor Day my platform for my re-election campaign," he said.

O "I don't suppose I've read it with a Jesuitical care, but when I skimmed it I didn't see anything I disagreed with," said Clinton, a graduate of Jesuit-run Georgetown University.

O In opening comments, the president said the Catholic community has an important role as Congress takes up its legislative agenda for the fall, particularly when it comes to welfare reform and other fiscal concerns.

O "If we forget why we're balancing the budget, if we forget the ultimate objective, the values that underlie it, our obligations to protect our children and our future, then we are under serious risk," he said. "I think it's a very exciting time. I think the next 90 days will tell a lot about what America will look like for the next 20 years.

O "Because of the role the Catholic Church has historically played in this country -- in defending the interests of those who

are not defended by anybody else, in looking out for the poor, looking out for children, looking out for the future, trying to remind us that we have more in common than we have dividing us --

I think it's enormously important that the Catholic community in this country be immensely well informed about this debate and intensely involved in it."

O After touching on various other issues, the final questioner, Robert B. Dylak, editor of the Catholic Advocate of the Archdiocese of Newark, N.J., asked Clinton: "If you could do three things to prepare the country for the future, what would those be?"

O First, Clinton responded, he'd like to guarantee a "that every person in this country could get a high-quality education for a lifetime."

O Then, he'd want an economic policy "that would raise the incomes of working Americans and bring us back closer together," and do things legislatively that would protect the environment and public health.

O "More important than any of that," he added, "is to affect the spirit of the American people. The American spirit needs two things. People need to recover their optimism and their almost childish wonder. We don't need cynical kids...."

O "The truth is there are a bunch of things that I don't have a lick to do with. This country starts every day with the hard work of every American. But we need to develop a renewed sense in the minds of people who feel disenfranchised legitimately, that no matter what anyone else does, they still have to do their part."

END

CLINTON-ROLE Sept. 18, 1995 (1,010 words) With photo. xxxn
CLINTON: RELIGIOUS CONVICTIONS NOT OUT OF PLACE IN POLITICS
By Patricia Zapor
Catholic News Service

WASHINGTON (CNS) -- Often the target of criticism from organizations such as the Christian Coalition, President Clinton told a group of Catholic newspaper editors that deep religious convictions are an appropriate basis for political activism.

"I suppose I've been the most explicit and consistent defender of the right of people of religious convictions to also be public citizens and be active in the political process," Clinton said in a round-table interview with 18 editors from around the country Sept. 15.

Among more than a dozen topics covered, Clinton also talked about U.S.-Vatican relations.

"People come into the political arena motivated by all kinds of things, but I think there is no higher motivation than to seek to be on God's side in your own life," he said in response to a question about the role of the religious right during the 90-minute White House session.

The term "religious right" has become a catch-all for describing pro-life activists, he noted. But in Washington, the definition seems to be applied to people affiliated with the Christian Coalition, "who will say basically that there is a Christian position on a number of issues going way beyond abortion."

Some of those positions are at odds with the Catholic Church, he noted. Some are said to have a scriptural basis that seems questionable. Another problem is a tendency to characterize opponents in a way "which may be inconsistent with Christian charity," the president said.

And government should not try to stop religious leaders from expressing views on political issues, said the president, who gave as an example Cardinal Adam J. Maida of Detroit stating his opposition to the hiring of permanent replacements for striking newspaper workers.

But if they believe there is a moral and ethical basis for a position on a political issue, religious leaders have an obligation to express their views with care and consistency, he said.

Letters issued by the U.S. Catholic bishops are consistent in tone and direction, even though they are on different subjects, he noted. "I think there's nothing wrong with that. I think we should encourage that. I think that's good citizenship."

When it comes to winning back Catholic voters to the Democratic Party, Clinton acknowledged that differences over the legality of abortion will always be a stumbling block to many Catholics. But unlike the immigrant Catholics who epitomized the Democratic voting block of previous generations, there is no longer a typical Catholic voter.

In the last election, when a majority of Catholics voted for Republican congressional candidates in most races, "Catholic voters were like a lot of voters," said Clinton. "They were probably in a great frenzy of wanting great change because they thought things were going wrong and the Republicans had a simple

message -- the government's the problem; vote for us and we'll give you less of it and cut your taxes....

O "Vote for us and we'll be tough on welfare, crime and immigration and give you your money back.... They had a simple, clear message that there was some merit to. Mostly it was wrong ... but it was effective."

O Clinton, a Southern Baptist who graduated from Jesuit-run Georgetown University, said he doesn't think there is a "Catholic approach" to the election.

O "I think what I've got to do is to go out and tell the American people what I think is best to build bridges to the future and to build bridges to each other, and what I'm trying to do about it, and let the voters make their judgments about it," he said.

O In preparation for the just-concluded U.N. Fourth World Conference on Women in Beijing, the Clinton administration and the Vatican eased some of the strains that arose over family planning and abortion in last year's U.N. development and population conference in Cairo, Egypt.

O Clinton said that was because of the determination of everyone involved to not let those problems overwhelm the conference.

O "We went out of our way to not only make sure we had good, strong Catholic representation in our delegation, but also to emphasize that we thought the interests of women and little girls could not be elevated apart from a commitment ... to the integrity of the family as the primary unit of society," Clinton said.

O The Vatican has also played an important role internationally in situations including the Bosnian civil war and the peace processes in Northern Ireland and the Middle East, he said.

O "There have been one or two times when we've been not quite singing off the same hymnal," Clinton said. "But not all that often. And I think you have to expect that if you want someone to be an active or strong voice."

O The end of the Cold War in particular will give the Holy See more chances to have a role in the peace process, he said.

O Post-Cold War crises will "require a certain entrepreneurialism, if you will, a certain creativity to deal with one after the other," he said. "Someone who has a great deal of spiritual weight may have more influence on getting people to give up their old hatreds."

O The group of 18 who met with the president included reporters Patricia Zapor, Catholic News Service, and Michael Barbara, National Catholic Register; and editors Gerald Costello, Catholic New York, New York; Robert Dylak, The Catholic Advocate, Newark, N.J.; Father Paul Quinter, The Catholic Standard and Times, Philadelphia; Dan Medinger, The Catholic Review, Baltimore; Greg Erlandson, Our Sunday Visitor, Huntington, Ind.; Patrick Hyland, Catholic Universe Bulletin, Cleveland; Tod Tamberg, The Tidings, Los Angeles.

O Also, Father Peter Conley, The Pilot, Boston; Mark Zimmermann, Catholic Standard, Washington; Henry Libersat, The Florida Catholic, Orlando, Fla.; Msgr. David Lee, Western New York Catholic, Buffalo, N.Y.; Elizabeth O'Connor, The Long Island Catholic, Rockville Centre, N.Y.; Thomas C. Fox, National Catholic Reporter, Kansas City, Mo.; Susan Barovich, The Michigan Catholic,

CLINTON-EXCERPTS Sept. 18, 1995 (1,960 words) With photo to come.
Two takes. XXXX

CLINTON INTERVIEW TOUCHES ON FOREIGN AID, SCHOOLS, BEIJING

By Catholic News Service

O WASHINGTON (CNS) -- President Clinton met for 90 minutes Sept. 15 with editors and writers of the Catholic press. Following are excerpts from that round-table interview:

O Q: At the Beijing conference that was just completed, there was little of the U.S.-Vatican tensions that were a big factor in Cairo. Could you tell us a little bit about what went on behind the scenes to erase some of those differences of opinion and talk about what that signals in terms of future U.S.-Vatican collaboration/cooperation on social issues?

O A: (The First Lady and I) were far more sensitive to the potential problems and the difference in perception of what was going on and what the language problems were leading into Beijing as a result of what happened in Cairo. And we were just determined to do everything we could not to let that happen....

O Our position on countries that have forced sterilization or abortion policies or countries that engage in bride-burning over dowry problems and the kinds of abuses of women and mothers that have occurred around the world, that was always uppermost on her mind and mine. And I think that came across....

O I hope that with careful advance work and continuing cooperation and, kind of, candor on all sides, we can continue to do that. Because I believe that the Vatican has a role to play -- a very positive role to play in a lot of these international issues that the world will have to come to grips with.

O Q: A campaign is being mounted to petition the United Nations to withdraw the Vatican's permanent observer status. This issue is likely to receive more attention in the next few weeks when the pope comes to address the United Nations. I'm wondering if you support the permanent observer status of the Vatican. And if so, will you be instructing your U.N. ambassador to discourage efforts to strip this status from the Vatican?

O A: This is the first I've heard of the effort. I'll see what I can do to head it off. I don't support it.

O Q: Mr. President, as governor, you supported school choice and as a parent you practice it. I was wondering if you had any plans to support a more liberal and universal application of school choice, especially for disadvantaged families in our inner cities?

O A: I supported an extensive public school choice program when I was governor. I supported, as president, the establishment of what are called charter schools, in which public school districts have the authority to grant private persons, in effect, a charter to establish a school, and other things I thought would generally promote competition among schools for excellence.... I also strongly support the benefits that flow to children in parochial

schools, like the school lunch program and the Title I program.

O I did not support any kind of federal voucher system because I think that the same financial pressures that the Catholic schools are under today -- and which I regret very much because I think this country is well served by a strong, vibrant Catholic school system -- those same financial pressures are also affecting a lot of our public schools, the kind of services they're giving up, the kind of options they're giving up.... Frankly, since we only support about 6 or 7 percent of the total public school budget (with federal funds), it's not a right thing to do, not a good thing to do.

O But I do support the programs that presently flow federal funds to the students who are in the Catholic school system and I will do everything I can, at least as an advocate, to try to encourage others to be supportive.... I just don't think the voucher system is the way to do it.

O Q: Could you share with us how you come to making difficult decisions? It has a little bit to do with the sense of conscience and how one acts upon conscience and whether the decision is made in your head, your heart, or how you come to it. And what is the most difficult decision you've made as president?

O A: When there is a difficult decision to be made, I start with my head. That is, I try to make sure I know what I'm doing. You may think that's easy, because the president has access to all of the information in the world. But in a funny way, it can be very difficult, particularly if it's a decision in an area where you and your team have been going in a certain direction.... The longer you work on something, without even knowing it, the more you're sort of factoring out opposing views ... because you've set a course and you're going down that course....

O Then I try to search my heart and soul and do what I think is right, particularly if it's a big decision or has obvious moral applications.... I try to always disregard whether it will be popular or unpopular in the moment, because I believe ... all big decisions have to be viewed in the light of history. You have to imagine what it will look like, 10, 20, 30 years from now....

◻MORE

HCLINTON-EXCERPTS Sept. 18, 1995 xxxn
Second of two takes

O ... A lot of our people reminded me that when I became the only president in history to stand up to the NRA over the Brady Bill and the assault weapons ban, it was a political disaster. Because even though big majorities of the American people agreed with us, they walked away from all of those congressmen who put their lives on the line and the NRA took them out.... Twenty Democrats at least were defeated by the NRA.... A lot of people said, "Remember that. You were the only one who took them on and it was a huge loser."

O Well, it may have been a loser but it was the right thing to do.... There are people alive today because of banning those assault weapons. So I would do it all again tomorrow....

O ... The thing I've done that had the least popular support, not so much opposition, but the least popular support, was giving financial aid to Mexico when it was about to collapse. On the day that I did it, there was a poll that came out that said the people were against it 81-15. Half the people in the country who supported it were in the room with me. But I made that decision in two minutes. I mean, I didn't even have to be briefed about it, because ... I understood exactly what would happen. I said, there's no way I'll ever be able to convince the American people it's the right thing, but it's the right thing.... If it had been 99-1, I still would have had to do it....

O The hardest thing I've had to do is to deal with Bosnia....

O I had to live in a kind of political purgatory for some weeks and months when things were going on that I didn't agree with ... there seemed to be two moralities and two practicalities and two sets of facts that were completely at loggerheads with each other. Those are the most difficult decisions for me -- not the ones that are clearly unpopular or clearly likely to provoke a terrible reaction, but when there really are these competing considerations which cannot be easily sorted on one side or the other.

O Q: You've said you would like abortion to be safe, legal and rare. But many people see your administration has having consistently moved in the direction of making abortion more accessible.... Could you point to some things your administration has done, or could do, to make abortion rare?

O A: The best example is the work I've done to try to increase the number of adoptions and I hope to do more of that and to try to remove the barriers to cross-racial adoptions.... I want to speed up the process of adoptions ... so we can hold out to young people who aren't married but do get pregnant the possibility of having an adoption as a real and viable and immediate alternative that we can push and publicize.

O Hillary wrote one of her newspaper columns about what we wanted to do in adoption.... It got a bigger response than all the newspaper columns she's written by far, since she started writing the column....

O I think it is an area where the government and the Catholic Church, and even a lot of people who would never otherwise support us on anything, might come together and find a common ground. I

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END MORE

LEVEL 1 - 5 OF 63 STORIES

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The Gazette (Montreal)

September 21, 1995, Thursday, FINAL EDITION

SECTION: NEWS; NEWSLINE IN BRIEF; Pg. B1/BREAK

LENGTH: 80 words

HEADLINE: Pope ends African trip

DATELINE: NAIROBI

BODY:

Pope John Paul ended his 11th visit to Africa yesterday with an appeal to wealthier regions for increased help to alleviate the continent's poverty. "The continuing gap between rich and poor regions of the world is a serious threat to global stability," the pontiff said before returning to Rome. "The so-called South of the world urges the North not to weaken its resolve to tackle the question of poverty, of refugees, of economic and cultural underdevelopment," he said.

LANGUAGE: ENGLISH

LOAD-DATE: September 22, 1995

crowned in the Palazzo Vecchio. They died of malaria within a few hours of each other in 1587. Popular imagination, however, refused to believe this clinical account of their deaths. It was said that Bianca had prepared a poisoned tart intended for her brother-in-law Ferdinand (the future Ferdinand I), that Francis had eaten some of it by mistake, and that Bianca in desperation then ate some herself in order not to survive her lover and husband.

TWO SICILIES

• **Francis I** (b. Aug. 14, 1777, Naples—d. Nov. 8, 1830, Naples), king of the Two Sicilies from 1825.

The son of Ferdinand I and Maria Carolina, Francis at first inclined toward liberalism. After the introduction of the constitution of 1812, which provided for a bicameral government along British lines, he was appointed *vicario*, or regent, of Naples. Francis sympathized with the Carbonari uprising of 1820; he opposed the decision of the Congress of Laibach (1821) to send Austrian troops to restore the absolutist monarchy in the Kingdom of the Two Sicilies. After witnessing the success of the reactionary forces in Naples, however, his outlook changed. After succeeding to the throne upon his father's death (Jan. 4, 1825), he disavowed his previous liberalism, becoming even more reactionary than his father. He disbanded the National Guard, requested an extension of Austrian garrisoning in the kingdom until 1827, and savagely repressed, with the aid of Guglielmo del Carretto, a revolutionary outbreak in Cilento (1828).

Where the same name may denote a person, place, or thing, the articles will be found in that order

• **Francis II** (b. Jan. 16, 1836, Naples—d. Dec. 27, 1894, Arco, Italy), king of the Two Sicilies from 1859 until his deposition in 1860, the last of the Bourbons of Naples.

He was the only son of Ferdinand II by his first consort, Maria Cristina of Savoy. Timid and suspicious, he was easily overruled in state and family councils. Upon his accession he rejected proposals made by Count Cavour that he should join Piedmont-Sardinia in the war against Austria and grant liberal reforms on its conclusion. Thoroughly alarmed by the invasion (May 1860) of Sicily by Giuseppe Garibaldi and the Thousand, Francis, acting on the advice of the French emperor Napoleon III, capitulated to the liberals in his kingdom (June 25, 1860); he restored the constitution of 1848, granted freedom of the press, and promised fresh elections. It was too late to save the monarchy, however, and on October 1-2 the Bourbon forces were defeated by Garibaldi on the Volturno River. Francis was deposed by the plebiscite of October 21-22, and on the fall of Gaeta (Feb. 13, 1861) to the Piedmontese he retired to Rome as the guest of Pope Pius IX. When Rome also fell (1870), he settled in Paris.

Francis BORGIA, SAINT: *see* Borgia, Saint Francis.

Francis DE SALES, SAINT: *see* Francis of Sales, Saint.

Francis OF ANGOULÊME: *see* Francis I under Francis (France).

Francis OF ASSISI, SAINT, Italian SAN FRANCESCO D'ASSISI, baptized GIOVANNI, renamed FRANCESCO, original name FRANCESCO DI PIETRO DI BERNARDONE (b. 1181/82, Assisi, Duchy of Spoleto—d. Oct. 3, 1226, Assisi; canonized July 15, 1228; feast day October 4),

founder of the Franciscan orders of men and women and leader of the church reform movements of the early 13th century. His fraternal charity, consecration to poverty, and dynamic



Saint Francis of Assisi, detail of a fresco by Cimabue, late 13th century; in the lower church of S. Francesco, Assisi, Italy
Alinari—Anderson from Art Resource

leadership drew thousands of followers and made him one of the most venerated religious figures. He is (with Catherine of Siena) the principal patron saint of Italy.

Early life and career. Francis was the son of Pietro di Bernardone, a cloth merchant, and the lady Pica. Nothing certain is known of the family background. At Francis' birth, his father was away on a business journey to France, and his mother had him baptized Giovanni. On his return, Pietro di Bernardone changed the infant's name to Francesco; thus his full name was Francesco di Pietro di Bernardone. Francis learned to read and write Latin at the school near the church of S. Giorgio and later acquired some knowledge of the French language and literature, especially of the troubadours. He liked to speak French, although he never did so perfectly, and even attempted to sing in it. His youth does not seem to have been marked by serious moral lapses; nevertheless, an exuberant love of life and a general spirit of worldliness made him a recognized leader of the young men of the town.

In 1202 he took part in a war between Assisi and Perugia, was held prisoner for almost a year, and on his release fell seriously ill. After his recovery, he attempted to join the papal forces under Count Gentile against Frederick II in Apulia in late 1205; at Spoleto, however, he had a vision or dream that bade him return to Assisi and await a call to a new kind of knighthood. On his return, he began to give himself to solitude and prayer so that he might know the will of God for him.

Several other episodes make up what is called his conversion: a vision of Christ while he prayed in a grotto near Assisi; an experience of poverty during a pilgrimage to Rome, where, in rags, he mingled with the beggars before St. Peter's Basilica and begged alms; an incident in which he not only gave alms to a leper (he had always felt a deep repugnance for lepers) but also kissed his hand. One day at the ruined chapel of S. Damiano outside the gate of Assisi, he heard the crucifix above the altar command him: "Go, Francis, and repair my house which, as you see, is well-nigh in ruins." Taking this literally, he hurried home, gathered much of the cloth in his father's shop, and rode off to the nearby town of Foligno, where he sold both cloth and horse. He then

tried to give the money to the priest at S. Damiano. Angered, his father first kept him at home and later brought him before the civil authorities. When Francis refused to answer the summons, his father called him before the Bishop. Before any accusations were made, Francis, "without a word peeled off his garments even down to his breeches and restored them to his father." Covered only by a hair shirt, he said: "Until now I have called you my father on earth. But henceforth I can truly say: Our Father who art in heaven." The astonished bishop gave him a cloak, and Francis went off to the woods of Mt. Subasio above the city.

Francis had renounced material goods and family ties to embrace a life of poverty. He repaired the church of S. Damiano, restored a chapel dedicated to St. Peter the Apostle and then restored the now-famous little chapel of St. Mary of the Angels (Sta. Maria degli Angeli), the Porziuncola, on the plain below Assisi. There, on the feast of St. Matthias, Feb. 24, 1208, he listened at mass to the Gospel account of the mission of Christ to the Apostles: "Take no gold, nor silver, nor money in your belts, no bag for your journey, nor two tunics, nor sandals, nor a staff; for the labourer deserves his food. And whatever town or villa you enter, find out who is worthy in it, and stay with him until you depart" (Gospel According to Matthew 10:9-11).

The Franciscan rule of life. Although he was a layman, Francis began to preach to the townspeople. Disciples were attracted to him, and he composed a simple rule of life for them. In 1209, when the group of friars (as the mendicant disciples were called) numbered 12, they went to Rome to seek the approval of Pope Innocent III, who, although hesitant at first, gave his oral approbation to their rule of life. This event, which according to tradition occurred on April 16, marked the official founding of the Franciscan order. The friars, who were actually street preachers with no possessions of any kind and with only the Porziuncola as a centre, preached and worked first in Umbria and then, as their numbers grew, in the rest of Italy.

The early Franciscan rule of life, which has not survived, set as the aim of the new life, "To follow the teachings of our Lord Jesus Christ and to walk in his footsteps." Probably no one in history has ever set himself so seriously as did Francis to imitate the life of Christ and to carry out so literally Christ's work in Christ's own way. This is the key to the character and spirit of St. Francis. To neglect this point is to show an unbalanced portrait of the saint as a lover of nature, a social worker, an itinerant preacher, and a lover of poverty.

Certainly the love of poverty is part of his spirit, and his contemporaries celebrated poverty either as his "lady," in the allegorical *Sacrum Commernium* (Eng. trans., *Francis and His Lady Poverty*, 1964), or as his "bride," in the fresco of Giotto in the lower church of S. Francesco at Assisi. It was not, however, mere external poverty he sought but the total denial of self (as in Letter of Paul to the Philippians 2:7).

He considered all nature as the mirror of God and as so many steps to God. He called all creatures his "brothers" and "sisters," and in his "Cantic of the Creatures" (less properly called by such names as the "Praises of Creatures" or the "Cantic of the Sun") he referred to "Brother Sun" and "Sister Moon," the wind and water, and even "Sister Death." His long and painful illnesses were nicknamed his sisters, and he begged pardon of "Brother Ass the body" for having unduly burdened him with his penances. Above all, his deep sense of brotherhood under God embraced his fellow men, for "he considered himself no friend of Christ if he did not cherish those for whom Christ died."

In 1212 Francis began a second order for

women that became known as the Poor Clares. He gave a religious habit, or dress, similar to his own to a noble lady of Assisi, later known as St. Clare (Clara) of Assisi, and then lodged her and a few companions in the church of S. Damiano, where she was joined by women of Assisi. For those who could not leave their families and homes he eventually (c. 1221) formed the Third Order of Brothers and Sisters of Penance, a lay fraternity that, without withdrawing from the world or taking religious vows, would carry out the principles of Franciscan life. As the friars became more numerous, the order extended outside Italy.

Probably in the late spring of 1212 Francis had set out for the Holy Land but was shipwrecked on the east coast of the Adriatic Sea and had to return. A year or two later, sickness forced him to abandon a journey to the Moors in Spain. In 1217 he proposed to go to France, but Cardinal Ugolino of Segni (later Pope Gregory IX) advised him that he was needed to direct the order in Italy. He did go to Egypt, where the crusaders were besieging Damietta, in 1219. He went into the camp of the Saracens and preached to the Sultan, who was impressed by him and gave him permission (it is said) to visit the holy places in Palestine.

News of disturbances among the friars in Italy forced Francis to return. There were 5,000 members of the men's order, and it was continuing to grow at a faster rate than any previous religious order; yet the order had little more than Francis' example and his brief rule of life to guide its increasing numbers. To provide someone to handle the order's practical affairs, Francis appointed Peter Catanii as his vicar; after Peter's early death in 1221 he chose Elias of Cortona. Francis asked Pope Honorius III for legislation introducing a year of probation (novitiate) for new friars and set about amplifying and revising the rule. After the new rule was approved by Honorius III in final form on Nov. 29, 1223, Francis tended to withdraw more and more from external affairs.

Francis' vision and the stigmata of the Crucified. In the summer of 1224 Francis went to the mountain retreat of La Verna (Alvernia), not far from Assisi, to celebrate the feast of the Assumption of the Blessed Virgin Mary (August 15) and to prepare for St. Michael's Day (September 29) by a 40-day fast. There he prayed that he might know how best to please God; opening the Gospels for the answer, three times he came upon references to the Passion of Christ. As he prayed one morning, about the time of the feast of the Exaltation of the Cross (September 14), suddenly he beheld a figure coming toward him from the heights of heaven. St. Bonaventure, general of the Franciscans from 1257 to 1274 and an important thinker of the 13th century, wrote:

As it stood above him, he saw that it was a man and yet a Seraph with six wings; his arms were extended and his feet conjoined, and his body was fixed to a cross. Two wings were raised above his head, two were extended as in flight, and two covered the whole body. The face was beautiful beyond all earthly beauty, and it smiled gently upon Francis. Conflicting emotions filled his heart, for though the vision brought great joy, the sight of the suffering and crucified figure stirred him to deepest sorrow. Pondering what this vision might mean, he finally understood that by God's providence he would be made like to the crucified Christ not by a bodily martyrdom but by conformity in mind and heart. Then as the vision disappeared, it left not only a greater ardour of love in the inner man but no less marvelously marked him outwardly with the stigmata of the Crucified.

For the remainder of his life, Francis took the greatest care to hide the stigmata—marks resembling the wounds on the crucified body of Jesus Christ. After the death of Francis,

Brother Elias announced the stigmata to the order by a circular letter. Later, Brother Leo, who was the confessor and intimate companion of the saint and who left a written testimony of the event, said that in death Francis seemed like one just taken down from the cross.

Francis lived two years longer, in constant pain and almost totally blind (he had contracted an eye disease in the East). Medical treatment at Rieti was unsuccessful, and after a stay at Siena he was brought back to Assisi, where he died at the Porziuncola. He was buried temporarily in the church of S. Giorgio, at Assisi. In 1230 his body was transferred to the lower church of the basilica that was being erected in his memory by Elias at the west end of the city. (I.C.B.)

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Francis of MEYRONNES, French FRANCIS DE MEYRONNES, Latin FRANCISCUS DE MAYRONIS (b. c. 1285, Meyronnes, County of Provence—d. after 1328, Piacenza, Lombardy), Franciscan monk, one of the principal philosopher-theologians of 14th-century Scholasticism and a leading advocate of the subtle system of Realism proposed by the English Scholastic John Duns Scotus.

A student of Duns Scotus at the University of Paris, Francis became a master in theology in 1323 and lectured on the basic philosophical theology text of his day, the *Sentences* of Peter Lombard. He served as legate of Pope John XXII and in 1324 mediated peace negotiations between Charles IV of France and Edward III of England. About that same period he was invited to preach on sacramental theology before the papal court at Avignon, Fr.

Chief among Francis' philosophical writings are commentaries on Aristotle's *On Interpre-*

tation and the *Categories*, and his own treatises *De Formalitatibus* ("On Formalities") and *De univocatione Entis* ("On the Univocality of Being"). His theological works include an important commentary on Peter Lombard's *Sentences*, the *Quaestiones quodlibetae* ("Miscellaneous Questions"), and a collection of tracts on disputed questions and political theories (one of which suggested a universal monarchy headed by the pope).

While supporting the Scotistic teaching that denied the reality of abstract natures or essences in material things, Francis nevertheless vigorously opposed the Nominalism of William of Ockham on the grounds that it did not admit the real existence of essence even as eternal idea. Moreover, he emphasized Scotus' voluntarism (the primacy of will over intellect), and attributed a greater role to the juridical element in the theological concepts of God, creation, and revelation. Representative of the Franciscan school of devotion, he also promoted the doctrine of the Virgin Mary, specifically the virgin birth, and the belief in the Immaculate Conception.

Because of his distinctive evolution of Scotism, a *Maronitae* (The Meyronnists) school of thought emerged and influenced 14th- and 15th-century Scholasticism. His collected works were edited in Venice in 1520.

Francis OF PAOLA, SAINT, Italian SAN FRANCESCO DE PAOLA (b. March 27, 1416, Paola, Kingdom of Naples—d. April 2, 1507, Plessis-les-Tours, Fr.; canonized 1519; feast day April 2), founder of the Minim Friars, a severely ascetic Roman Catholic order that does charitable work and refrains from eating meat, eggs, or dairy products. Francis was named patron of Italian seamen in 1943 by Pope Pius XII because many of the miracles attributed to him were related to the sea.

After spending a year at the Franciscan friary in San Marco, Italy, he became a hermit at 14 in a cave on the seacoast near Paola. Others joined him (c. 1435) to form his first friary of Hermits of St. Francis of Assisi, which he named (1492) *Fratres Minimi* (Least Brothers) to signify its humility. The rules of the order were similar to those of the Franciscans, only more arduous. After papal approval in 1474, the order spread through Italy to France, Spain, Germany, and Bohemia. The ailing King Louis XI of France induced Pope Sixtus IV to send Francis to him in his final days (1483). Successive monarchs built monasteries for Francis, keeping him in France until his death. By 1506, when Pope Julius II approved the definitive Minim rule, Francis had established a second order for nuns and a third for laymen. There were some 9,000 friars in the order at the peak of its influence in the 17th century. His relics were disinterred and burned by Huguenots in 1562.

Francis OF SALES, SAINT, also called FRANCIS DE SALES, French SAINT FRANÇOIS DE SALES (b. Aug. 21, 1567, Thorens-Glières, Savoy—d. Dec. 28, 1622, Lyon; canonized 1665; feast day January 24), Roman Catholic bishop of Geneva and doctor of the church, who was active in the struggle against Calvinism and cofounded the order of Visitation Nuns. He wrote the devotional classic *Introduction to a Devout Life* (3rd definitive edition, 1609), which emphasized that spiritual perfection is possible for people busy with the affairs of the world and not only, as many believed at the time, for those who withdraw from society. In 1923 Pope Pius XI named him patron saint of writers.

He was educated at the Jesuit college of Clermont in Paris (1580–88) and at Padua, Italy, where he received a doctorate in law (1591). After briefly practicing law he turned to religion and was ordained in 1593 at An-

IN THE NAME OF THE FATHER

By Kevin Wildes

Since the close of the Second Vatican Council, the Roman Catholic Church has struggled, in public, about how it should move: forward into the modern world or backward to the austere certitude of the past. In 1979, when an obscure Polish cardinal was elected pope, it seemed as if a decision had been made in favor of the past. And in the years since, the former Karol Wojtyla has been portrayed—with some reason—as an arch-reactionary. But he is, in fact, something far more complex than that. His theology, as it emerges in his life's writings, is strikingly modern, more rooted in nineteenth- and twentieth-century philosophy than anything else. Indeed, it may even be the very modernism of his theology that has led him into the ecclesiastical authoritarianism for which he is more renowned.

How this happened is an interesting twentieth-century story. Wojtyla's central philosophical identity is rooted in what is known as the method of "phenomenology." This off-putting term translates into a relatively simple idea: it is that one can come to understand the truth of something not simply by reference to the authority of science, or revelation, or dogma, but by "moving around" it, experiencing it from different perspectives and letting the reflections of each perspective communicate the truth of the object.

The central metaphor of such philosophy is "walking around." It is in this way that Wojtyla has consistently understood the Church. Amid dramatic changes, he has led it around and around its identity, traditions, central practices and beliefs. Hence also his constant travel around the world: it is part of his attempt to circle human experience, in the belief that there is an essential core that is normative for being human. That core is, for him, what defines authentic human existence. It is not a subjective matter, but a mission of objective discovery. In *Veritatis Splendor*, John Paul's recent encyclical on morality, he wrote, "The splendor of truth shines forth in all the works of the Creator and in a special way in man, created in the image and likeness of God." The splendor of that truth can be found by a form of traveling, observing and circling. Theo-

logically, in fact, Wojtyla hasn't led the Church forward or backward. He has led it in circles.

Wojtyla's philosophical interests began in his earlier priestly formation and doctoral work in theology. In his pre-seminary years, as a worker and university student in Krakow, Wojtyla came under the spell of the underground priest Jan Tyranowski, a hero of the Polish church during the Nazi occupation. It was Tyranowski who, in his bid to revive a deeper spirituality among Poland's persecuted Catholics, introduced Wojtyla to the work of Spanish mystics such as John of the Cross, a sixteenth-century Carmelite monk who, with Teresa of Avila, led the Carmelite order in reform.

Steeped in this spirituality, Wojtyla presented himself in 1942 to Archbishop Sapieha of Krakow as a candidate for the seminary. Four years later, he was ordained as a priest and immediately packed off to Rome for doctoral studies in theology. The decision by Archbishop Sapieha to send Wojtyla was part of a plan to rebuild the Polish church intellectually after so many of its priests—more than 2,000—had been killed by the Nazis. In Rome, Wojtyla studied at the Angelicum, a college now called the Pontifical University of St. Thomas, and wrote his dissertation under the direction of Reginald Garrigou-Lagrange. Perhaps sensing the young priest's background, Lagrange directed Wojtyla to write on the problem of faith in the writings of John of the Cross.

The problem Wojtyla dealt with was that, in John's writings, faith seemed to lack any cognitive content. It was all mystical spirituality, no hard knowledge. But Wojtyla found both categories unsatisfying. Perhaps influenced by his early years in the political turmoil of occupied Poland, Wojtyla argued that faith was, above all, rooted in *experience*. In the experience of faith, the human being is transformed and participates in divine life. First highlighted in this 1950 treatise, *The Question of Faith in St. John of the Cross*, the importance of the category of experience came to be critical in all of Wojtyla's thought.

After his return to Poland, Wojtyla worked for a time in a parish. But in 1951, Sapieha, then a cardinal, insisted he work on a second doctorate, in order to qualify as a university teacher. This time, the thesis was on a less traditional subject. Completed in 1957, the

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dissertation's title is *An Evaluation of the Possibility of Constructing Christian Ethics on the Assumptions of Max Scheler's Philosophical System*.

Scheler was a phenomenologist who deployed Edmund Husserl's intuitive philosophy to discover a basis for ethics. Here, Wojtyla began to pin down exactly what "experience" could really mean. Scheler argued it was possible objectively to describe "ethical" states of consciousness. He claimed that many emotions—including those of moral values—had an objective basis, and that it was the objective attraction to the good—not the imposition of an "ought"—that moves us to moral action. But Wojtyla felt that Scheler's account of moral experience was insufficient, since moral experience is more than the experience of values: it is *acting* upon them. For Wojtyla, it was in the choice of action that all the various aspects of the moral life came together, that internal, philosophical experience and external moral experience intersected.

This concentration on action was in turn influenced by the work of Maurice Blondel, a turn-of-the-century Catholic philosopher who was best known, in his book *L'Action*, for exalting the role of the will. Blondel argued that philosophy must give an account of action rather than pure thought, an idea that recurs throughout Wojtyla's later work. In linking together the observation of objective moral values (Scheler) and the centrality of action in human morality (Blondel), Wojtyla had constructed the foundation of his ethics: the authentic, acting human person. This understanding of the person suggested not only how people ought not to be treated but also how they ought to be treated.

In his new book, *Crossing the Threshold of Hope*, Wojtyla explains his development this way: "So the development of my studies centered on man—on the human person—can ultimately be explained by my pastoral concern." But it was also affected by his political experience. His emphasis on the person is, in part, a reaction to totalitarian regimes that impoverished the mystery of the person in order to control people by the mechanisms of mass, centralized societies. In the face of first Nazi and then Soviet tyrannies, Wojtyla stressed the unique richness of each person. But he also emphasized that the person becomes a person because of community. In an address in Canada in 1984 he argued that "the human person lives in a community.... And with the community he shares hunger and thirst and sickness and malnutrition and misery.... In his own person the human being is meant to experience the needs of others." He refused to counter totalitarianism with the liberal individualism of the West.

An account of his view of the authentic nature of personhood came in his 1960 book, *Love and Responsibility*, in which Wojtyla deployed his phenomenological method to pastoral ends. He argued that in the matter of love there are natural sexual desires and that "the natural direction of the sexual urge is toward a human being of the other sex." The moral order builds upon the natural order and transcends it. He

writes that "the commandment to love is, as has been said, a form of the personalistic norm. We start from the existence of the person." The personalist norm "leads to the recognition of the principle of monogamy and the indissolubility of the marriage tie."

In defending this position, he later wrote: "I formulated the concept of a *personalist principle*. This principle is an attempt to translate the commandment of love into the language of philosophical ethics. *The person is a being for whom the only suitable dimension is love*. We are just to a person if we love him.... Love for a person *excludes the possibility of treating him as an object of pleasure*.... It requires more; it requires the *affirmation of the person as person*." He goes on to say, "Above all, the principle that a person has value by the simple fact that he is a *person* finds very clear expression: man, it is said by Vatican II, 'is the only creature on earth that God has wanted for his own sake.'" "Personhood" subsequently became a fixation. Wojtyla's next book, *Osobi i Czyn*, written in 1969 and republished and revised ten years later as *The Acting Person*, is devoted to the subject.

Throughout Wojtyla's intellectual development, the phenomenological framework is clear. Wojtyla as a theologian had not responded to modernity by retreating into reactionary certitude, or by reasserting dogma or a simple elaboration of Thomist natural law. He had explored belief with all the modern philosophical tools available. He brought to his faith the mysticism of John of the Cross, but had developed this with the thought of such modern thinkers as Blondel, Scheler and Husserl. Throughout, he was responding, as the Church was, to the fundamental problem of faith in a rationalist, amoral, scientific age. And like the Second Vatican Council, he did not seek to escape these facets of modernity, but to understand more fully their unique challenges to faith.

Truth was not simply a matter of revelation, or a blind leap of faith, or a self-evident product of nature. It was, according to Wojtyla, found by observation, observation as a reflection on *all* experience. It could be conducted from all sorts of angles; what seemed like contradictions—say the contradiction between faith and science—were actually different ways of looking at the same thing. Take the question of science's challenge to religious belief. Wojtyla, in a 1987 letter to Father George Coyne, director of the Vatican Observatory, saw science and religion forming "a *community of interchange*. Such a community of interchange encourages its members to expand their partial perspectives and form a unified vision." What's more, "science can purify religion from idolatry and false absolutes. Each can draw the other into the wider world, a world in which both can flourish."

But this remarkable openness had its problems, too. By relying on phenomenology, Wojtyla also suffered from some of its more obvious difficulties. What if the different appearances of something don't fit together? What if, instead of coherence and connection, we get

chaos and disjunction? What if science actually contradicts faith? What, to take another example, if the Church had changed its own doctrines, contradicting itself? One strategy is to gloss over the dissonance. In *Redemptor Hominis*, the 1979 encyclical on changes in Church doctrine, John Paul simply asserts the continuity of the Church yesterday and today. In *Dives in Misericordia*, written about the mercy of God, there is no struggle between the teachings of the Old and the New Testaments, merely the statement that "Christ reveals the Father within the framework of the same perspective and on ground already prepared, as many pages of the Old Testament demonstrate."

While Wojtyla assumes there is continuity, what happens when there is real conflict? In a world that is culturally diverse and morally pluralistic, it is not clear why men and women outside the community of believers should accept certain understandings of "authenticity" over others. Indeed, the development of practices such as free markets, limited democracies and informed consent are responses to pluralistic conceptions of authentic human experience. They are practices that convey moral authority when people hold different moral views. What did Wojtyla have in his arsenal to counter them? More important, what resources did John Paul have?

In the letter on ordination and women, *Ordinatio Sacerdotalis*, for example, John Paul was forced to address an issue that Wojtyla the theologian had few resources to solve. Here, authenticity wasn't a good enough argument. After all, who was to say which notion of the priesthood was more authentic than another? A phenomenologist might look at priestly roles in the Church and in society, observe how other cultures and churches have found sacerdotal roles for women; or notice the correlation between some theological views of the symbolism of women and the pastoralism of the priesthood. But none of this is evident in John Paul's edict. He quotes Pope Paul VI who

wrote, "The real reason [for not ordaining women] is that, in giving the Church her fundamental constitution, her theological anthropology—thereafter always followed by the Church's tradition—Christ established things in this way." He simply lays down the law, arguing, it seems, that tradition is the primary way to decide what is authentic or inauthentic, what is true and what is false.

The truth is, phenomenology can only get you so far. A description of any phenomenon, no matter how objective, must start from somewhere. All descriptions embody certain presuppositions, biases and values

of the observer. A visitor to a city may get two very different tours of the city from two separate friends. One friend may highlight the artistic centers of the city while the other may highlight the sporting attractions. Another still may notice its industry, or its architecture. The visitor is left with a question of how to determine which tour of the city reveals its authentic nature.

Wojtyla is aware of the problem, of course. His own writing provides an explanation of why there are such divergent interpretations of authenticity: human reason is limited while the phenomena of human existence are complex and rich. Without a common framework, accounts of authenticity

will move in very different directions and reach very different conclusions. But who is to provide the common framework? The answer is not a surprise. When all else fails, Wojtyla appeals to the authority of revelation to pick out the normative account of humanity. And the arbiter of that authority turns out to be Wojtyla himself, in the person of the pope.

When talking to the world at large, John Paul II has simply invoked the authority of the Scriptures as interpreted by himself. This is certainly the strategy in his latest book. But the strategy was clear as early as 1979 in Puebla, Mexico, on a trip to meet with the bishops of Central America. In that meeting, John Paul proclaimed: "Faced with so many other forms of human-



ILLUSTRATION FOR THE NEW REPUBLIC BY JOHN SPRINGS

ism that are often shut in by a strictly economic, biological or psychological view of man, the Church has the right and duty to proclaim the truth about man that she has received from her Teacher, Jesus Christ."

Of course, this assertion of authority is not an innovation. But its stridency is notable. The irony is that when the phenomenologist Karol Wojtyla became pope, he simply asserted that the papacy's "authenticity" lay in its fiats. This turned out to be particularly true when the papacy addressed the internal matters of the Church itself. In these affairs, to be sure, the papacy has always exercised considerable authority. But this always has been in the context of many different levels of authority in its magisterial teachings. There are those teachings when the pope or Church council speaks *ex cathedra* or infallibly. This is the extraordinary teaching authority of the Church. There is also the ordinary papal magisterium, which, in principle, is open to development, change and reform.

But John Paul II seems to have created a new cate-

gory of authentic papal teaching in both *Veritatis Splendor* and the letter on ordination. The claims made in those letters are not said to be infallible in a technical sense. Yet they are said to be regarded as definitive for all the faith and for all time. In the letter on ordination John Paul wrote that "in some places it [the ban on women's ordination] is nonetheless considered still open to debate, or ... to have merely disciplinary force." The implications of such views is that the ban can be changed. He goes on to write:

In order that all doubt may be removed regarding a matter of great importance, a matter which pertains to the Church's divine constitution itself, in virtue of my ministry of confirming the brethren (cf Luke 22:32) I declare that the Church has no authority whatsoever to confer priestly ordination on women and that this judgment is to be definitively held by all the Church's faithful.

The theologian Francis Sullivan had perhaps the most succinct response to this innovation: "I can only conclude that claims are being made which, to my knowl-

Pope Fiction

The pope speaks. But *Crossing the Threshold of Hope* is a peculiar document. Each chapter opens with the journalist Vittorio Messori's questions, sometimes bold and querulous, sometimes obsequious and honorific in the Italian way—"Allow me to play, although respectfully, the gadfly." The pope then replies at length, his reflections moving impressionistically from the philosophical and theological to the historical and autobiographical. The didactic structure of Catholic catechism is thus reversed. During preparation for the sacrament of confirmation, for example, the preceptor asks, and the novice answers. But in John Paul II's book, the ultimate authority figure of church hierarchy submits to interrogation, a warping of tradition typical of a man whose kissing of airport tarmacs has dramatized his conviction that the pope is the servant of humanity.

I approached the pope's book as an atheist for whom Italian Catholicism is a rich ethnic identity rather than a religion. Catholic doctrine, particularly regarding sexuality and obedience to authority, has been troublesome to many members of my generation in America, and John Paul's reputation has become increasingly conservative. Thus, *Crossing the Threshold of Hope* comes as a stunning display not of Catholic autocracy but of the ideological flexibility and rue-

ful insight of the modern mind. Its complex sequence of wide-ranging meditations—on prayer and salvation, the existence of God, the uniqueness of Jesus, the permanence of suffering, the overcoming of fear through faith—establishes John Paul as an eloquent and erudite intellectual, struggling to bridge the gap between universal human longings and the bitter political realities of the twentieth century.

In literary terms, the voice of the book is intense and powerful, yet peculiarly distant and exalted. All hierarchs suffer the isolation of power. Reaching us from stone walls of the labyrinthine Vatican, *Crossing the Threshold of Hope* resembles prison literature, in which physical immobility and sensory deprivation seem to intensify an author's power of language and originality of imagination. John Paul's captivity by rigid, royal protocol gives this book a distinct and affecting air of loneliness.

The former Karol Wojtyla, whose name honors his predecessor, John Paul I (who fused the names of his predecessors, John XXIII and Paul VI), has suffered an obliteration of personal identity in his higher function, the almost unimaginable burden of his election as pope, whom millions regard as the single living human closest to God. Hence the text oscillates between the first and third persons, sometimes in the same paragraph. "I," who privately takes pen in hand, had a father and homeland, but "he," the Supreme Pontiff on

public view, is a nearly abstract being, the successor to Saint Peter, whose apostolic mission came from the lips of Jesus himself. It is a harrowing, mutilating privilege. Take this surreal example:

As a young priest and pastor I came to this way of looking at young people and at youth, and it has remained constant all these years. It is an outlook which allows me to meet young people wherever I go. Every parish priest in Rome knows that my visits to the parish must conclude with a meeting between the Bishop of Rome and the young people of the parish. And not only in Rome, but anywhere the Pope goes, *he seeks out the young and the young seeks him out. Actually, in truth, it is not the Pope who is being sought out at all. The one being sought out is Christ* who knows "that which is in every man" (cf Jn 2:25), especially in a young person, and who can give true answers to his questions!

Wojtyla, the long-ago aspiring priest, melts into John Paul, the venerable Bishop of Rome, commander of many priests, who in turn swells into the world-traversing pope. But like a ghost, the latter suddenly vanishes into the Divine Being, Christ, whose vicar he is on earth and whom like all celebrants of Mass he literally impersonates in the Communion service (hence the ban on female priests). The passage is eerily chameleonic.

After the nihilism of poststructuralism and game-playing postmodernism, it is a relief to find the history of ideas treated in so respectful, cohesive and luminous a way. Stud-

edge, have never been made about any document of ordinary papal teaching."

Anyone who deploys a phenomenological method must address at some point the problem of the circularity of the method. Every description is contextualized and relies on prior assumptions made by the describer. The describer must assume what is important to describe. Wojtyla's work does not escape this fundamental problem of phenomenology. It is particularly problematic for him when he encounters the pluralism and multiculturalism of many secular societies. Differences in cultures frequently signal different accounts over others. How can he break out of the circle? He does so simply by appealing to authority. And the more circular the reasoning, the cruder the authoritarianism.

In a public, pluralistic forum John Paul II has appealed to the authoritative content of God's revelation to say why some accounts are authentic and others are inauthentic. But *within* the Church, he has

done something more radical. Throughout its life, the Church has contained a pluralism of spiritualities and interpretations of what it is to be authentically human and Christian. One has only to think of the different religious orders of the Church to find examples of different views of authenticity. In this context, John Paul II cannot rely on the authority of content since the revelation is shared by all believers. Instead he must appeal to the authority of office. It is by appeal to juridical authority that he must move to break the circle. Perhaps this is why, in what seems almost desperate fashion, the current pope has been making new and radical claims for papal authority, sometimes, it seems, each day. It is, after all, only God who enjoys the view from nowhere: the view without context or particularity. Only God escapes the circle of interpretation. In the last resort, perhaps, Pope John Paul II has grounded the authority of Karol Wojtyla's modern phenomenology in the ancient authority of God. •

ded with emphatic italicized phrases, the pope's book radiates with passion. Its central plot line, sketched with disarming simplicity, is a "struggle for the soul of the contemporary world." The dramatis personae in this Faustian combat are both living and dead. On one side is René Descartes and his modern progeny, Kant, Hegel and Heidegger. One hundred years after Descartes, John Paul asserts, European Christianity was already defeated: the French Revolution "tossed crucifixes in the street" and introduced "the cult of the goddess Reason." Today's Cartesians are the atheists and moral relativists of the "intellectual elite" who rule "the worlds of science, culture and media." On the other side are the warriors for Christ, beginning with Saint Paul, whose failed missionary visit to Athens illustrated the resistance of those trained in Greek "philosophical speculation" to the faith-based rigor of Christian "mystery." On the eternal battlefield of Western thought, Descartes' greatest opponent is Saint Thomas Aquinas, the medieval theologian John Paul believes to be unjustly neglected by the contemporary Church. He groups with Thomas other members of the Scholastic tradition, leading to John Henry Cardinal Newman, nineteenth-century Catholicism's most glamorous convert. With each recitation of the Nicene Creed at Mass, Catholics align themselves with this ancient lineage, for the words of the Creed are "nothing other than

the reflection of Paul's doctrine."

The young are John Paul's hope. He writes feelingly of their needs and desires, of their "searching for the meaning of life." Remembering the "heroism" of his contemporaries, who "laid down their young lives" in the Warsaw uprising of 1944, he laments the predicament of today's young. "They live in freedom, which others have won for them, and have yielded in large part to the consumer culture." He asks, "What is youth?"—implicitly opposing the soul-centered Christian view to the pagan one. The Hellenophile Oscar Wilde, for example, celebrated the beauty of youth quite differently. It is this carnal strain in the West, heterosexual as well as homosexual, that John Paul protests when defining as unethical, and inconsistent with true love, the use of any person as "an object of pleasure."

And yet his own style is remarkably in tune with '60s sensibility. With its slow, trancelike rhythms and breathtaking vision, *Crossing the Threshold of Hope* is nearly psychedelic. Its floating fantasia of ideas has the hallucinatory vividness of '60s expanded consciousness, calm, contemplative and psychologically disassociated. Its theater is hugely multicultural: John Paul makes Jesus confront Buddha and Muhammad and celebrates African and Asian animists for their sympathy to Christianity. Reopening staid establishment theology toward superstitious "populist piety," he accepts testimony about mystic coincidences and apparitions,

particularly of Mary at Fatima and Jasna Góra. He rightly praises Mircea Eliade for showing how world anthropology has healed the break made by the Enlightenment between intellect and religion. True multiculturalism reveres the sacred.

The pope's persona is beyond sex, as conveyed by the dazzling purity of his white cassock and skull cap. He is a father-mother of shamanistic androgyny, a caring, contemplative, emanating being whose inconvenient body is merely a sensual entrapment or, as now, a living proof of human vulnerability to disease and death. As with worshipers of Plato's male-favoring Uranian Aphrodite, the pope's ancestry and affiliations are of the spirit rather than the flesh. Hence in this book he seems on charmingly intimate terms with the evangelists Luke and John and with Jesus himself, whom he calls, in a nearly Protestant way, "the only Friend" who walks beside us and will not disappoint. Real women, unfortunately, exist for John Paul only as celibate heroic saints or as dimly hallowed mothers in the obedient image of Mary. *Crossing the Threshold of Hope* is a book of transitions and new directions, but like much of current Catholic policy, it remains confounded by the pagan paradox of gender.

CAMILLE PAGLIA

Camille Paglia's third book, *Vamps & Tramps*, has just been published by Vintage.

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A see change: the Pope.(Pope John Paul II)

The Economist, v335, n7912, p23(3)

April 29, 1995

TEXT:

ASKED by a French visitor in 1935 if he saw Pope Pius XI as a potential ally, Stalin gave the famous reply, "How many divisions can the pope supply us?" When Pius heard the story years later, his response was equally withering: "Tell my son Josef that he will meet my divisions in eternity."

Pope John Paul II has been less patient with dictators. Assuming leadership of the Roman Catholic church in 1978, he quickly claimed for himself a political role far greater than that of his modern predecessors. The criticisms delivered on his frequent foreign tours helped embolden opposition to an array of oppressive rulers who were later displaced, including Joao Baptista Figueiredo of Brazil, Ferdinand Marcos of the Philippines, the Duvaliers of Haiti, Augusto Pinochet of Chile, Alfredo Stroessner of Paraguay, the Argentine junta and the generals of South Korea.

His greatest worldly achievement was to encourage, through his support for the Solidarity trade-union movement in his native Poland, the beginnings of the collapse of the communist empire over which Stalin had presided. Rhetorically and ideologically, it was an unequal struggle. Where-as communism argued for the dictatorship of the proletariat, the pope spoke of the dignity of man. Communism's divisions could keep it going only for so long.

That battle ended five years ago, however, so depriving the pope of his perfect-enemy. And in the new world disorder that has followed the collapse of communism, the pope's rhetoric has proved less potent. The fact that some three-quarters of Rwandans call themselves Catholics has not stopped them slaughtering one another, for example. Papal thinking on the "scandalous arms trade" (he is against it), the Gulf war (he was against that too), land rights for aborigines (for), and third-world debt (forgive it, says the pope, who is not a creditor) has carried little weight, even among Roman Catholics.

Yet the effect seems to have been only to renew John Paul's determination to Christianise or re-Christianise a world that, in his view, has lost its moral centre. His latest encyclical, "Evangelium Vitae" ("The Gospel of Life"), published last month, was addressed to "all people of good will", not to Roman Catholics alone. He is not interested in reaching an accommodation with secularism and relativism, but in defeating them. To that end, he wants a church that is disciplined and outspoken--and, to judge by his actions, one remade in his image.

Almost 17 years at the helm of the Roman Catholic church has been time enough for John Paul to tailor its upper ranks to his taste. He has appointed more than half the church's 4,200 bishops, and 100 of the 120

voting cardinals. One result is that he deals mainly with subordinates who think as he does. Gone are the skirmishes-- with liberal Dutch bishops, for example--that marked his early years. Those who dissent are hit hard: when a French bishop refused to accept Vatican guidance earlier this year, he

was fired. As the first non-Italian pope since 1523, John Paul has also taken pains to diversify the church's upper ranks, choosing many of his cardinals from the third world and Eastern Europe.

He has placed a similar stamp on celestial promotions, using his authority to beatify the good and to canonise the saintly with an energy unequalled since the middle ages. His enthusiasm reflects an affection for the trappings of Roman Catholicism (he is a great man for shrines and icons) as well as a strategy of widening the models of sainthood to reflect more fairly the church's earthly membership. For centuries the typical saint was a European who had founded a religious order: the latest elevations include more lay and married people, and a smaller proportion of westerners. John Paul has named 615 "blessed" personages (placing them a step below sainthood) and 267 full-fledged saints. By comparison, Pope Paul VI named only 21 saints in 15 years.

One beatification in particular has been taken to speak long about papal sympathies. Josemaria Escriva de Balaguer, founder of the Opus Dei movement, died in 1975 and was beatified in 1992--an interlude so unusually brief that some thought it unseemly. Opus Dei is a predominantly lay group with a reputation for secretiveness and for militant traditionalism that causes many Roman Catholics to view it as nothing short of sinister. But John Paul clearly finds Opus Dei admirable, or at least useful. According to the late Peter Hebblethwaite, a historian and former Jesuit: "No one outside Opus Dei ever praises Opus Dei. Except the pope."

Publish and be not damned

The most far-reaching way in which John Paul II has sought to impose his authority has been through his public pronouncements and teachings. So far he has published 11 encyclicals, the solemn statements of church teaching that carry great weight but are not deemed infallible. (The sole invocation of the doctrine of infallibility, which was proclaimed in 1870, came in 1950 when Pius XII ruled that Mary, the mother of Jesus, was "assumed" bodily into Heaven when she died.)

"Evangelium Vitae", the most recent of John Paul's encyclicals, has also been his most controversial, denouncing abortion and euthanasia in unequivocal terms. "Evangelium Vitae" developed themes present in an earlier encyclical, "Veritatis Splendor", which asserted the church's authority to proclaim enduring moral values. The other nine of John Paul's encyclicals have testified to a diversity of spiritual and temporal concerns. ~~Three~~ were reflections on the Holy Trinity. One was about Mary--to whose shrine at Fatima John Paul, a devotee, gave the bullet that almost killed him in 1981. Another encyclical saluted saints Cyril and Methodius, who evangelised Slavic Europe in the 11th century. The pope drew on their example to speak of a need for unity in Europe with Christianity as its spiritual centre. Such insistence on the reintegration of Eastern Europe was generally ignored when the encyclical came out in 1985, but has since proved its author's prescience.

Three encyclicals have tackled primarily economic and political issues. "Laborem Exercens" (1981) defended workers' rights to organise. "Sollicitudo Rei Socialis" (1988) was devoted to morality and economics, and stated that "the Church's social doctrine adopts a critical attitude towards both liberal capitalism and Marxist collectivism". "Centesimus Annus" (1991) identified weaknesses in democracy and defended universal norms of human rights.

Father knows best

Such has been the emphasis with which John Paul's teaching has been delivered that some theologians see him as claiming (or inventing) a new authority for his words--one which, though stopping short of

infallibility, aspires to something higher than the solemnity of past popes' encyclicals. "He's using some terms that haven't been used before. No one is quite sure what they mean," says Thomas Reese, a Jesuit historian at the Woodstock Theological Seminary in Washington, DC.

The fear is that "freedom of conscience" for believers, which the

Vatican claims still to prize highly, has come to mean little in practice beyond a freedom to agree with the pope. Such was the substance of the "Cologne declaration", signed in 1989 by more than 400 Roman Catholic theologians, which charged that John Paul was requiring blind obedience from bishops, clergy and theologians, thus denying the church's historic practice of constructive questioning. The Cologne declaration concluded, in a sharp expression of intellectual frustration, that John Paul had overs an inadmissible way the pope's competence in the field of doctrinal teaching alongside that of jurisdiction."

Certainly, dissent has been closely and sometimes harshly policed under John Paul. For the past six years all parish priests, professors of theology and rectors in Catholic universities and seminaries have had to take an oath promising to adhere to all church teachings, "even if [the pontiff or bishops] do not intend to proclaim them by a definitive act." The Vatican imposed a year's silence on Leonardo Boff, a "liberation theologian", and removed teaching licences from two other free-thinking theologians, Hans Kung and Charles Curran. Seminaries have been closed for heterodox teaching. The Vatican refused to allow publication of the proceedings of an episcopal conference in 1988 at which the church's ban on artificial methods of birth control was attacked.

More recently, the papal stamp of approval was stripped from the "New Revised Standard Version" of the Bible, which is widely used in America. Ironically, it was the text used for citations in the English-language translation of the pope's recent book, "Crossing the Threshold of Hope".

Such interventions are well within the bounds of traditional papal authority, although none the more attractive for that. Bernard Haring, a theologian deemed troublesome by the Vatican, compared his questioning by the Congregation for the Doctrine of the Faith to the treatment he once received under Hitler.

The best-known examples of the pope's controversial asserting of his spiritual authority have concerned questions related to birth control. Some worry that John Paul, by linking church teaching on contraception to fundamental doctrine, has elevated it too close to the top of what the church calls the "hierarchy of truths", thus distorting its importance and alienating the faithful.

Pope Paul VI's 1968 encyclical, "Humanae Vitae", concluded that artificial birth control was "to be absolutely excluded". None-the-less, Paul recognised in his pastoral recommendations that many couples would have difficulty in complying with this teaching. John Paul makes no allowance for such frailty. He has denounced contraception as "denying the sovereignty of God over life and death". Contraception, he holds, is always and forever wrong--just as, say, genocide is. "What is taught by the Church on contraception", he declared in 1987, "is not a matter that can be discussed freely by theologians."

The same kind of drift towards absolutism can be seen in another big issue that divides many Roman Catholics: that of whether women should be ordainable as priests. It has long formed part of the church's teaching that, because Jesus was incarnated as a man and chose only men as his disciples, the priesthood should be exclusively male. Modern scholarship has challenged many past assumptions about the role of women in the days of Christ, however; and one can in any case argue that what mattered more about Jesus's incarnation was not the fact of his being male, but the fact of his being human. Such arguments are wasted on John Paul. In a letter to bishops last year he wrote:

I declare that the Church has no authority whatsoever to declare pries ordination on women, and that this judgment is to be definitively held by

all the Church's faithful.

Galileo was right

Roman Catholics do not disagree that the pope has the right to make rulings, however controversial. Doing so is a large part of his job. What many find troubling is that their spiritual leader seems at times to see

even debate as wrongful.

All Roman Catholics accept that there are some items of doctrine that have to be accepted as part and parcel of their faith. Such propositions would include the divinity (and humanity) of Christ; his death and resurrection; the virginity of Mary; the power of prayer. But to argue, as the pope does, that all church teaching-- known collectively as the "ordinary magisterium"--requires absolute acceptance seems absurd given the extent to which parts of the magisterium have changed over time. Once, the Roman Catholic church banned artistic images of Christ, pro interest, allowed priests to marry and expected inquisitors to torture. Pope Paul VI abolished the "Index" of forbidden works. John Paul II retracted the church's 17th-century denunciation of Galileo. A 1907 encyclical condemning "modernism" is now regarded as an embarrassment at best.

Thus, for John Paul to say in the late 20th century that a judgment must be "definitively held" cannot make it so. And, in an age of mostly free speech and mostly free media, where there is nothing the church can do to gag alternative views outside its own forums, this dogmatic approach may have cost the pope at least as much loyalty as it has

There is, moreover, no evidence that John Paul's stand on the handful of moral issues with which he has become most closely identified has done much to change many hearts and minds. Those who agree with church teaching can find comfort in their allegiance. Those who disagree, particularly on matters that touch their own private lives directly, may be driven to seeking their own separate peace with God. They may hold, as did Cardinal John Newman, that conscience has priority over the pope; and they will reject any notion that in doing so they compromise their standing as Roman Catholics.

Besides, for most Roman Catholics, the pope is far away. Just as all politics is proverbially local, so, often, is religion. It is something that comes alive mainly in the form of Sunday mass at the parish church, or in the half-million schools, orphanages, hospitals and nursing homes run by the Roman Catholic church around the world. A good or bad priest makes much more of an impression on his congregation than any number of encyclicals.

In partibus fidelium

If doctrinal disputes about sex may hog the headlines, a much bigger question for the Roman Catholic church is how to operate effectively and efficiently in the developing world. More than half the world's billion Catholics live there: 96m in Africa, 93m in Asia and more than 400m in Latin America. The central issue is "enculturation"--how to make the in Africa both African and Catholic, that in Peru both Peruvian and Catholic, when the history and traditions of the Roman Catholic church have for so long been predominantly Italianate.

There have been well-meaning experiments in this area, albeit often pursued hesitantly for fear of bringing down the Vatican's wrath: at a special African synod last year, music and dancing pealed down the aisles of St Peter's and worshippers carried the sacramental gifts on their heads. However it may be packaged, successful enculturation will be essential if the church is to compete for "market share" in Africa, where Islam has overtaken Christianity as the fastest-growing religion; and in Latin America, where perhaps 10% of believers go to mass on Sundays and legions of teetotal Protestant missionaries are hard at work.

In developing countries where other, secular institutions are weak or distrusted, moreover, the Roman Catholic church can still find a role for itself mediating conflicts between rulers and ruled, as it did once in communist Poland. Many bishops returned home from the African synod with a strengthened commitment to church teaching on human rights and social

justice. In Mozambique, a lay humanitarian organisation, the Community of St Egidio, helped bring about the agreement that made possible October's elections.

Petrified

John Paul is not unaware of the controversy he provokes. He made a

point of saying in "Evangelium Vitae" that his bishops unanimously agreed with church teaching on abortion. A similar reference to a unanimity of opinion on birth control was conspicuous by its absence. But that is as far as his readiness to acknowledge dissent seems to go. Papal authority is, in the view of its wielder, indivisible. He has no time for "cafeteria Catholicism"--the notion that people can pick and choose what papal rulings to obey.

Nor is the pope prepared to concede that secular institutions and processes--the ballot box, for example--can be a source of moral a rival his own. He sees democracy as a good thing on balance, but he is a sharp critic of its failings and he certainly sees little use for it in the governance of the church. Truth, he says, is not revealed by majority vote.

Much as John Paul's unflinching attitude may be a source of frustration and anguish to some of his followers, it is that same sense of certainty which helps him win new hearts and souls. Millions would not turn out in Manila or Managua to hear a speech that began, "On the one hand . . ." As even those who disagree with the pope will tend to acknowledge, his convictions sum to a world-view of a depth and consistency that no other world leader can match. This is the source of the moral authority that is the pope's only real power; it is also, by its uncompromising nature, an outlook guaranteed to annoy almost everyone in some way. Social conservatives sympathetic to the pope's message on sexual ethics may be less comfortable with his critique of capitalism, inequality and the selfishness of the rich world. And many of those who agree with that critique will find his teaching on moral matters rebarbative.

It may be easy to caricature John Paul as a sexually obsessed celibate reactionary. But to do so is to miss the complexity that makes him so compelling. John Paul was the first modern pope to visit an Islamic country and the first to enter a synagogue. His denunciations of anti-Semitism have done much to correct the Roman Catholic church's record of equivocation on that score. His prison visit to forgive his would-be murderer, Mehmet Agca, was hardly the sign of a mean-spirited man. He contrives to match a conviction that sin is ubiquitous with an essentially optimistic outlook based on the mercy of God and the intrinsic sacredness of every human life. His mission is not reducible to proclamations on this issue or that issue: rather, it is an over-arching attempt to assert a spiritual, and distinctly Roman Catholic, alternative to what he sees as a world adrift between the Scylla of licentiousness and materialism and the Charybdis of poverty and despair. The answer, he says, is to rediscover "the joy of faith in a troubled world."

But, undeniably and perhaps unwisely, the pope has allowed this larger message to be distorted by what the signers of the Cologne declaration referred to as his "intense fixation" with contraception. There is a case to be made that by insisting on papal authority so flatly in this narrow instance, he has weakened it in wider-ranging ways. If so, history may judge this to have been the defining irony of John Paul's reign: his drive to unify the Roman Catholic church by his forceful teaching has instead divided it. His rigour appeals to many inside and outside the church. His singular view of the world has brought him the biggest audience of any pope this century. But he may also have made of himself the pope least heeded when it comes to putting teaching into practice. In the end, John Paul's crusade to assert his authority has proved to be in part a matter of testing it to destruction. A lighter touch from his eventual successor on the throne of Peter may prove to be a surer one.

Los Angeles Times, April 19, 1995

As William Montalbano, the Los Angeles Times correspondent in Rome, wrote from Sri Lanka:

"He limped and he sometimes winced, he suffered from heat and jet lag, but he seldom faltered. Across 10 time zones and more than 20,000 miles, he offered tacit rejoinder to all who have been musing over the twilight of a papacy."

Many reporters who accompanied the Pope to Asia returned home seemingly in worse shape than he, fighting jet lag, fatigue and an unknown virus that had several -- including Montalbano -- feeling ill for days.

The Pope, once rested, resumed his rigorous daily routine, which Tad Szulc, in his new book "Pope John Paul II: The Biography," describes as beginning at 5 every morning with "two hours of prayer and meditation in his private chapel" and as seldom ending before midnight.

Since John Paul returned from Asia, the Vatican has announced several trips abroad, to the Czech republic, Slovakia, Belgium and his native Poland this summer and to Africa in the fall. In March, the Vatican also announced that John Paul had rescheduled his visit to the United States and would begin the four-day stay at the United Nations for its 50th anniversary celebration Oct. 5 before going to Newark, N.J., Brooklyn, N.Y., and Baltimore.

That is an ambitious itinerary for someone whom many in the media had placed near death a few months ago. Indeed, the Pope, who will be 75 in May, says he intends to live at least until 2000 so he can lead the church into the third millennium.

So why has there been -- why does there continue to be -- so much speculation that he is much closer to death than the Vatican says?

The most obvious explanation is that the Pope is an old man who has lived a tough life; for all anyone outside his inner circle knows, he might well be very sick. His mother died when he was a week shy of his 9th birthday, his father when he was 21. Not long after, on his way back from a quarry outside Krakow, where he worked, the young man was run over by a German army truck and lay unconscious for hours. In 1981, John Paul survived an assassin's bullet and a subsequent infection. He was operated on again in 1992 for a colon tumor, in 1993 after he dislocated his shoulder in a fall, and in 1994 after breaking his leg in another fall.

Although it is the hip replacement that has continued to plague him, the tumor surgery raised more journalistic eyebrows, in the Vatican and elsewhere. Doctors said it was benign, but traditionally, the Vatican has not been forthcoming with the media about the Pope's health or much of anything else; when his recovery from the hip replacement seemed to lag, many journalists wondered if they had been told the truth about the earlier operation.

Did the Pope have cancer? Why should it take him so long to recover from a routine hip replacement?

After all, the Pope had been physically vigorous, an ardent skier, swimmer, hiker and mountain climber. Suddenly -- in late August and early September -- he looked old and tired. He was seen wincing in pain. His left hand trembled. He needed a cane -- or someone's support -- to walk just a few steps. He canceled

trips.

Vatican officials insisted that the trembling hand resulted from nerve damage during the assassination attempt. Apart from age, they said, there was nothing wrong that time wouldn't cure.

Cardinal Pio Laghi, prefect of the Congregation for Catholic Education, said in a recent interview that the Pope was recovering slowly from the hip replacement in part because he insisted on keeping a full schedule and could not do all the physical therapy his doctors would have wanted.

But, historically, the Vatican's position has been that "a Pope is not officially sick until he's dead," says Father Vincent O'Keefe, religious superior of the Jesuit community at America House in New York.

That position, combined with the Pope's sudden decline -- and the contemporary media's voracious appetite for any hint of subterfuge or suppression involving public figures -- made speculation on his health seem greater than for any of his predecessors, at least in retrospect and when looked at in light of his improvement.

"Part of the problem, I think, is the lack of credibility of that (Vatican press) office," O'Keefe says, "especially on matters touching the Pope's health. . . . That's why so much speculation is still going on. You simply cannot put full trust in what they (in the Vatican press office) report when it concerns the Pope's health."

Journalistic suspicion is so strong on this score that when John Paul II's immediate predecessor, John Paul I, died a month after being elected in 1978, some speculated that he had been murdered -- a theory widely discredited, both then and now.

The Vatican's media relations have improved significantly since Joaquin Navarro-Valls, a former Spanish newspaper reporter, took charge of the Vatican press office in 1984. But Navarro has many centuries of distrust to overcome and he has not been able to dispel all the suspicions, at least in part because, his professionalization of Vatican media relations notwithstanding, he has alienated some in the press corps by tightly controlling the flow of information.

Not only did Navarro put electronic controls on the door that separates him and his staff of 15 from reporters and the public, but he had the pressroom remodeled. He installed 14 locked cubicles along both walls for regulars and 14-inch-high, opaque, plexiglass partitions on the long, narrow table that other reporters share in the room's center.

The partitions divide the table into 20 small work spaces, turning what was a "common" table into something resembling visiting quarters in a prison.

These moves created new "psychological" barriers between the media and the Vatican and made the pressroom less convivial, says David Willey, the BBC correspondent in Rome and author of "God's Politician: Pope John Paul II, the Catholic Church and the New World Order."

But Navarro says the locked cubicles provide reporters with privacy -- and security for their computers and telephones. The rest of the remodeling was

Los Angeles Times, April 19, 1995

designed to give his office more control over the flow of Vatican news.

When the pressroom had "an open door to the street," Navarro says, "professional journalists, amateurs, diplomats . . . priests, nuns (came in and were) . . . talking to each other continuously." The result, he says, was "tremendous confusion," coverage that was "blah-blah-blah-blah . . . unconfirmed, not-for-unattribution."

"Now," he says, "almost everything is on the record."

Navarro tends to be circumspect, though, so on the record or not, journalists did not automatically accept his assurances that the Pope had neither cancer nor any other life-threatening disease, even though Navarro is himself a doctor.

"They could release some medical records to us," says David Crumm, religion writer for the Detroit Free Press. "They could end the speculation, but they choose not to. . . . They're working for an institution that has been famous for centuries for its secret intrigues, and they fault us for not taking what they say at face value. I think that's a little disingenuous."

If news accounts of the Pope's health have been exaggerated, that is "in part because the Vatican has not been straightforward," says Victor Simpson, the Associated Press news editor in Rome. He recalls a press briefing in August when Navarro said the Pope had been walking "several kilometers a day in the mountains," even though reporters had seen (and written) that he had "clutched his stomach" while coming down from a Mass in the Italian Alps the day before and seemed to be greatly weakened.

But Vatican credibility and papal age and infirmity have not been the only factors responsible for stories speculating on the Pope's demise.

John Paul has been Pope for 16 years, and since the fall of communism in 1989, he has hammered repeatedly at the same themes -- the dignity of human life; the need for peace; social justice and a redistribution of wealth; opposition to abortion and the ordination of women as priests.

"He's a salesman with no new products," as Montalbano of the Los Angeles Times puts it, and journalists are always looking for new products -- a new story, a new angle, a new player. "Pope May Have Cancer. Speculation on Successor Begins" provides all three.

When John Paul appointed 30 cardinals last fall, the speculation took on greater intensity. Those appointments meant that he had chosen 100 of the 120 men who will elect his successor, thus "ensuring that the church's future is in the hands of like-minded men committed to the conservative fundamentals of his papacy," as the Washington Post put it.

But Karol Wotjyla's own surprise election as Pope in 1978 makes it clear that any speculation on succession is "fruitless," says Szulc.

Many supporters of John Paul II believe that the media's premature deathwatch was not just a bored hunt for novelty or political machinations. They think it sometimes was wishful thinking.

"They want to get rid of him; they want him to die," says Cardinal Edward

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Los Angeles Times, April 19, 1995

Cassidy, president of the Pontifical Council for the Promotion of Christian Unity.

Most journalists vigorously deny this. The Pope looked very bad, they say, and it was appropriate -- obligatory -- to point that out.

"The most common refrain around here is, 'My God, he's gotten old,' " says Philip Pullella, a reporter in the Rome bureau of Reuters.

When any world leader seems to have health problems, it's big news, and Archbishop John Foley, president of the Pontifical Council on Social Communications, says the media would probably be similarly preoccupied if President Clinton had "a hangnail."

But a few journalists -- and non-journalists -- agree with Cassidy.

Willey of the BBC, who has been critical of John Paul and Navarro, attributes the frenzy over the Pope's health, in part, to "wishful thinking" by some in the media.

Although reporters' understandable skepticism about the Vatican press office also contributed to the flurry of "Pope Dying" stories, Willey says he believes the Vatican has been "straight" this time about the Pope's health, and he attributes that in large measure to Navarro.

Father Richard John Neuhaus, president of the New York-based Institute on Religion and Public Life, says he had dinner with the Pope in October, at the height of the health scare rumors, and had never seen him "more vibrant . . . more alive . . . more engaged."

Neuhaus says the "cognitive dissonance" between what he saw and heard of John Paul and the "deathwatch" journalism he was reading "would have been painful" had it not been so laughable.

About the same time, Cardinal John O'Connor of New York says that he sat "immediately beside the Pope for an entire month" during a Vatican synod on religious life. "I escorted him . . . to and from his car twice a day, chatted with him regularly . . . had meals with him," and while John Paul "suffered excruciatingly" from pain in his hip and was "terribly frustrated" that he needed a cane to walk, O'Connor says, "his vigor was almost unbelievable."

Nevertheless, O'Connor says, the world press accounts he was reading, particularly from the United States, "had the Pope buried . . . his body moldering in the grave."

O'Connor and Neuhaus, like Cassidy, are longtime supporters of John Paul, so one might be tempted to dismiss their insistence on his robust health as their own brand of "wishful thinking."

But judging from the Pope's daily schedule and travel plans, he does seem to have rebounded dramatically.

"Easter Week ceremonies, including a 70-minute walk around the Colosseum in cold rain Friday night, underlined that the Pope is a lot healthier than he

seemed late last year," Montalbano wrote Monday in the Los Angeles Times.

The Pope, Montalbano wrote, demonstrated both "the frailty that is a legacy of age and a broken leg -- and the stamina that is a hallmark of his life and his reign."

When John Paul made his traditional Good Friday procession around the 2,000-year-old Colosseum, commemorating Christ's sufferings before his crucifixion, he carried the wooden cross on only three of the 14 Stations of the Cross. John Paul had carried the cross on all 14 stations in previous years, but Navarro said six others -- including a Russian Orthodox priest from Moscow, a Protestant nun and a teen-age girl -- carried it this year to emphasize the ceremony's ecumenical nature.

He said this change should not be interpreted as a sign of new health problems for the Pope. Reuters pointed out, however, that "carrying the cross for any length of time over the uneven ground at the ancient site would clearly have posed problems," and the Pope did limp heavily Friday, as he often does these days. After relinquishing the cross, he used a cane and was helped down stairs, both relatively common occurrences now and both, the Vatican says, attributable solely to his slow recovery from the hip replacement.

Papal supporters note that the most ominous early story on the Pope's health was written by Peter Hebblethwaite, a prominent Vaticanologist and frequent papal critic, who covered the Vatican for the National Catholic Reporter and for Britain's weekly Catholic newspaper the Tablet. Last fall, he wrote that a medical team treating the Pope had concluded that he probably would live only three or four more years.

Hebblethwaite, who himself died a few months later, wrote several books on the Catholic Church, including massive biographies of John XXIII and Paul VI, and many regarded him as perhaps the world's leading (and most influential) journalistic authority on the Vatican.

Supporters of John Paul, however, regarded Hebblethwaite as "probably the biggest single obstacle in the English-speaking world to serious reporting on the Pope," says George Weigel, president of the Ethics and Public Policy Center in Washington, D.C.

Regardless of what one thought of Hebblethwaite, it is clear from what he and others wrote -- and from dozens of interviews in Rome and the U.S. this year -- that the journalists and journalistic sources who have tended to be the most critical of the Pope have been, in general, the most likely to depict him as seriously ill.

"There's definitely no doubt we're in the twilight of this papacy," Frances Kissling, head of Catholics for Free Choice and an outspoken critic of papal policies on contraception, abortion and the ordination of women, told USA Today in September. Reporters, she says, had been interviewing her "because they were preparing his obituary."

But Simpson of the AP says that even though his editors have asked him to update the Pope's obituary, as if "he's gonna die any minute," Simpson thinks "he's gonna make it to 2000."

Los Angeles Times, April 19, 1995

"I think a person's will is very important in keeping him going," Simpson says, "and I think he has a great desire to do it. He'll push himself to the limits to do it."

Jacci Cenacveira of The Times' editorial library assisted with the research for this series.

(BEGIN TEXT OF INFOBOX / INFOGRAPHIC)

About This Series

The Times today presents the last in a four-part series examining how the media cover the Pope.

* Sunday: A propensity for sensationalism, conflict and oversimplification and an ignorance of (and often hostility toward) religion in general and Catholicism in particular have skewed media coverage of the 16-year papacy of John Paul II.

* Monday: The Pope's spin doctor is a former foreign correspondent and a psychiatrist who has made things much easier for reporters. But many say the Vatican still is as closed and secretive as the Cold War Kremlin, and journalists assigned there cannot interview the Pope himself.

* Tuesday: Religion gets short shrift in the mainstream U.S. media, but Catholicism gets a disproportionate share of that small pie, in part because it is great theater and in part because it has a single, controversial leader who knows how to use (and manipulate) the media.

* Today: Many in the media thought the Pope was dying when he began to look frail and sickly last year. Now he has resumed his global travels, determined to live at least until 2000. Why were the media so quick to assume the worst?

(BEGIN TEXT OF INFOBOX / INFOGRAPHIC)

Speculating on the Pope's Health

When the Pope appeared to grow suddenly old and frail last year, the media began speculating on the death -- and his successor -- despite the Vatican's assurance that he was just recovering slowly from hip replacement surgery after a fall.

GRAPHIC: Chart, Speculating on the Pope's Health / Los Angeles Times

LANGUAGE: ENGLISH

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Los Angeles Times

April 19, 1995, Wednesday, Home Edition

SECTION: Part A; Page 1

LENGTH: 3081 words

HEADLINE: MEDIA TURN DOOMSAYERS IN COVERING POPE'S HEALTH;
JOURNALISM: REPORTS DWELL ON POSSIBLE ILLNESSES. VATICAN SAYS HE IS FINE, BUT
ITS HISTORY OF SECRECY LEADS TO SPECULATION.

SERIES: THE POPE AND THE PRESS. Too much sensationalism, too little substance?
Last in a series

BYLINE: By DAVID SHAW, TIMES STAFF WRITER

BODY:

Last September, when Pope John Paul II postponed a trip to the United States, Vatican officials said it was because he was not recovering quickly enough from hip replacement surgery required after a fall five months earlier. But media speculation on the "real" state of the Pope's health, which had been building for months, intensified immediately. He was reported to be suffering from Parkinson's disease, bone marrow cancer, colon cancer, a blood-borne virus and other potentially fatal diseases.

Newspapers and newsmagazines began updating their obituaries, and speculative stories on the Pope's successor began cropping up.

Even when the Pope recovered sufficiently to travel to Asia in January, the emphasis of most coverage was on his health. A typical story, distributed by the London-based Reuters news agency while the Pope was in Australia, began: "A tired-looking Pope John Paul II . . ." and went on, in the next 11 paragraphs, to say he "seemed to be fatigued," suffered from "apparent fatigue," "looked tired" (twice) and was "lifted onto the back of the racetrack stage by a forklift truck, unable to walk up the 30-odd steps at the front."

When the Pope arrived in Sri Lanka, the last stop on his Asian trip, the Washington Post described him as "showing fatigue . . . moving slowly and looking tired . . . exhausted . . . frail. . . ."

But as Greg Burke, who covered the trip for Time magazine, said in a recent interview, "It was 90 degrees . . . with 110% humidity (in Sri Lanka). . . . I walked out to the Mass on Sunday, and after 15 minutes my shirt was drenched and I walked back to the hotel room and watched it on TV . . . and I'm about 60 years younger" than the Pope.

Not quite. But the Pope did complete the grueling, 11-day trip to four countries in pretty good shape for a 74-year-old man who had undergone three operations in 31 months.

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FOCUS - 21 OF 297 STORIES

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SECTION: Part A; Page 1; Column 2; Metro Desk

LENGTH: 3154 words

HEADLINE: THE TIMES POLL;
AMID QUESTIONS, PRIESTS, NUNS BACK KEY DOCTRINE

SERIES: Amid Questions, Priests, Nuns Back Key Doctrine. FIRST OF TWO PARTS

BYLINE: By LARRY B. STAMMER, TIMES RELIGION WRITER

BODY:

At a time when Pope John Paul II is calling on wayward Roman Catholics to hew closely to church teaching, a significant number of priests and nuns in the United States are questioning many of the church's edicts.

Celibacy for priests, the Vatican's opposition to the ordination of women, and its prohibition against artificial birth control are as likely to be disputed by priests and nuns as supported, The Times Poll has found.

But despite dissent over certain issues -- none of which go to the doctrinal core of Catholic faith -- priests and nuns are highly selective in challenging moral teachings or traditions.

By overwhelming majorities, priests and nuns are in accord with their church in its opposition to abortion, assisting in euthanasia, sexual relations between unmarried couples, relations outside marriage, homosexual behavior and marriages between homosexual couples.

And unlike members of the laity, priests and nuns view moral and spiritual issues -- not economic concerns -- as the greatest problem facing the country and families today.

Loyalty to the church as an institution is high among both groups, and contrary to popular perceptions, so is their morale. When asked if they would take their vows again, 87% of priests and 88% of nuns said they would. Although 59% of priests say that the church should ordain married priests, only 15% said they would wed if permitted. The American media's coverage of the church was considered too negative by 84% of priests and 71% of nuns.

Although there was wider disagreement over whether the Pope is too conservative on moral issues, he earned high ratings for his overall job performance. A 74% majority of priests and 70% of nuns approve of the way John Paul is handling his duties as Pope. Local bishops or the superiors of orders earned similar marks.

"The good news is that the much-advertised morale crisis in the priesthood

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affects only a small number of priests. The bad news is that a large proportion of the Catholic clergy do not accept many of the sexual teachings on which the present papacy has placed great emphasis," Father Andrew Greeley, a Catholic sociologist and author at the University of Chicago, said after analyzing The Times' data.

The results are based on written responses from 2,087 Roman Catholic priests and 1,049 Roman Catholic nuns in dioceses across the United States, including Puerto Rico -- a 42% return. The survey, which was self-administered and anonymous, was conducted by mail from September, 1993, through January. The margin of sampling error for the priests' survey is plus or minus 3 percentage points; for nuns it is plus or minus 4 points.

The poll sparked controversy even before it was completed. Shortly after the questionnaires were sent out, Cardinal Roger M. Mahony, the archbishop of Los Angeles, publicly accused the newspaper of preparing to engage in "the American media's favorite pastime -- Catholic-bashing." Mahony said he was particularly offended by questions dealing with sexual issues.

Three independent experts, however, said the Times' data is credible and significant. Although they noted that the 42% return rate was lower than some previous samples and could result in some bias, they did not consider it a serious problem. Church sociologist Dean Hoge of Catholic University of America in Washington said: "If there is a bias, it's not a serious bias. . . . There is nothing in this poll which is so far off as to make me doubt the validity of the data."

The striking selectivity with which priests and nuns pick and choose among church teachings and traditions comes at a time when John Paul has issued a ringing denunciation of what has come to be called cafeteria Catholicism.

Calling it a genuine crisis, the pontiff underscored his alarm in August when he issued what was described as the most important encyclical of his pontificate, "Veritatis Splendor," or "Splendor of the Truth." In it, John Paul warned of "an overall and systematic calling into question of traditional moral doctrine."

But in the United States, the Times Poll indicates that Catholic bishops will not have an easy time carrying out the uncompromising directive embodied in "Veritatis Splendor": "To be vigilant that the word of God is faithfully taught" and that Jesus' commandments and teachings be "reverently preserved, faithfully expounded and correctly applied in different times and places."

More than other factors, the poll found that priests and nuns were divided in their views by their age and whether they classify themselves as religious liberals, moderates or conservatives.

One out of five priests -- 21% -- say they frequently counsel Catholics to follow a course of action that contradicts official church teaching on morals, the poll found. Among priests age 35 and younger, 27% do so, as do 29% of priests between the ages of 36 and 50. The oldest priests are the most orthodox, with only 10% saying they frequently offer advice that conflicts with church teaching.

Despite the Pope's insistence that contraception is an "intrinsically evil" act that cannot be mitigated by circumstances, the Times Poll found that 44% of priests and nuns believe that artificial birth control for married couples is seldom or never a sin, while 49% of priests and 37% of nuns said it is always or often a sin.

The use of condoms as protection against AIDS was seen as always or often a sin by 46% of priests and 33% of nuns, but 41% of priests and 42% of nuns held that it was seldom or never a sin. In contrast, 16% of Catholic laity believe that using condoms to prevent the spread of AIDS is wrong, according to a CNN/USA Today Gallup Poll conducted in August.

The Times also found that 84% of priests believe that premarital sex is always or often a sin. In the August Gallup poll, 48% of rank-and-file Catholics said sex outside marriage was always wrong.

There are many reasons there is dissent over moral teachings, among them the influence of the media and the general secularization of American Catholics by the larger culture. But another, in the Pope's view, has been wrong-thinking theologians.

Although the Pope sternly suggested in the encyclical that dissenting Catholic theologians should be barred from teaching in Catholic institutions, priests surveyed by The Times were almost evenly divided over whether U.S. bishops should issue a formal declaration of rights for dissenting American Catholic theologians. Forty-two percent of priests and 44% of nuns favored such a declaration.

"Poll after poll has documented this drift away from moral orthodoxy among American Catholics," Times Poll Director John Brennan said. "The current samples indicate on many moral issues, priests and nuns themselves are divided when it comes to loyalty to church teaching."

Last year, the Gallup poll found that 73% of all Catholics said a person could be a good Catholic without obeying the church's teachings on birth control.

The Times found that 58% of priests and 65% of nuns agree that Roman Catholics may disagree with some of the church's teachings and still be considered faithful. The fact that priests and nuns may sometimes dissent from what the church considers orthodox teaching does not necessarily make them rebels.

Although it is true that John Paul has placed great emphasis on the primacy of the church's moral teachings in deciding between good and evil, Catholic tradition has also taught the importance of an individual's conscience in making such choices.

The conscience factor may explain in part why 21% of priests say they frequently counsel Catholics to follow a course that contradicts church moral teaching, for example, on birth control.

"It's not a great transgression on the part of a priest to recognize that the

conscience may be a moral voice, even in a situation that seems to conflict with church teachings," said Hoge of the Life Cycle Institute, a religious research group at Catholic University of America.

The key, Hoge said, is that the conscience be "well formed" so that it can be a truthful guide instead of seeking selfish ends. Conscience, John Paul warned in his encyclical, "is not an infallible judge; it can make mistakes."

Father Robert M. Friday, a moral theologian at Catholic University of America, said:

"In (sexual) areas, very often people have formed a conscience, say on questions of contraception. They take seriously what the church has said but have also found at a deep level of their own experience and conscience that there are other conflicting values," Friday said. "They believe -- not just feel -- that in order to be faithful to God and to their commitments to a spouse or their children that they need to (use) contraceptives."

At that point, in that situation, Friday said, he would explain the church teaching, and ask if they understand the authority of the teaching. Ultimately, he said, he must tell them to follow their consciences.

"That's not saying it's OK to (use) contraceptives or it's OK to have an abortion," Friday said, "but you must follow your conscience."

But not all priestly advice or decisions by members of the laity that conflict with church moral teaching can be explained by an appeal to conscience. "One must note," Greeley said, "that on these issues the official church has little credibility, even among its priests, and the efforts in the present pontificate to restore that credibility do not seem to have been particularly successful."

On other sexual issues, priests and nuns are decidedly more doctrinaire than those to whom they minister. On abortion, a substantial majority -- 91% of priests and 79% of nuns -- say it is always or often a sin.

By comparison, a Gallup poll survey published in October by the National Catholic Reporter said that 56% of Catholic women say a person can be a good Catholic without obeying the church's restrictive teachings on abortion, up from 34% in a 1987 poll by that newspaper.

By a decisive 80% to 14% margin, priests would oppose any church-sanctioned marriage between homosexuals. Nuns oppose such unions 72% to 14%.

The Pope is confronted by dissident priests and nuns on institutional as well as moral questions.

Despite John Paul's oft-stated insistence on an all-male priesthood, 57% of all nuns and 44% of all priests support the ordination of women.

This compares to 63% of Catholic laity who favor women as priests, the Gallup poll reported in August.

Despite their support for the idea of women's ordination, 89% of the nuns

said they would not seek it for themselves.

Priests generally oppose female ordination, even though 69% said they would like to see sexism formally declared a sin by U.S. bishops.

Eight in 10 priests who are religious liberals favor ordaining women, but majorities of moderates and conservatives oppose it. Priests ages 36 to 50 favor the idea by 60% to 35% but priests 35 and younger are divided 46% to 48%.

"Clearly many priests are unhappy with the status of women in the church and desirous of a more aggressive posture against societal sexism. But those feelings do not necessarily translate into support for women clergy," Brennan said. Only 47% of priests rate the status of nuns in the church as good.

Sister Jeannine Gramick of Baltimore, a board member of the unofficial Women's Ordination Conference, said that strong support among women for ending an all-male priesthood is a plea for equality.

"Women really are taking very seriously the whole idea of equality of women in the church," Gramick said. "They see ordination as a prime example of how women are treated as second-class citizens in the church."

When it comes to celibacy, the Pope has steadfastly opposed allowing priests to marry. But 59% of priests and 66% of nuns say that priests should be allowed to marry. The idea is particularly popular with religious liberals, moderates and middle-age clergy.

The majorities of priests and nuns favoring married priests are not as large as the 75% of Catholic laity who favor the change, according to Gallup's August survey.

Although a majority of priests support the idea of married priests, only 15% said they would wed if the church allowed it -- an indication that at least for most current priests, celibacy is not that big an issue for them personally.

The poll suggests that marriage could be instrumental in holding a few disaffected priests in the church, but the numbers would be relatively small. Three in five priests who are dissatisfied with their lives would still not marry if given the chance, while 35% would contemplate marriage.

Among priests who would marry if they could, 58% still say it is unlikely they will ever leave the priesthood. Just 19% of those desiring marriage are contemplating abandoning their vocation.

There was additional evidence of the relative lack of importance of celibacy to priests. When asked to identify their top personal challenge, 3% listed celibacy as the top problem for them. Of those generally dissatisfied with their lives, 6% said celibacy was a big problem. That put the issue way down the list of personal challenges -- below maintaining their spiritual life, dealing with the influence of materialism and secular culture on the laity, and finding the time to meet all the demands made of them.

Greeley said the high morale factor calls into question not only the public's image of an unhappy priesthood, but a widely held assumption among priests that

many of their colleagues are disgruntled.

"The much-heralded morale crisis seems almost nonexistent," Greeley said.

Why then are not more men becoming priests? "It's a puzzling thing, isn't, it," Hoge of Catholic University said. "I was told years ago that happy priests beget priests. . . . I don't know what the problem is."

Two priests who volunteered to be interviewed -- one who said he would marry and another who said he would not even if the church allowed it -- agreed that optional celibacy would aid in recruiting men to the priesthood.

Father Victor Lynch, 28, was ordained two years ago and serves at St. Thomas the Apostle Church in Bloomfield, N.J. He said he would probably get married if the church allowed it. Married priests, he said, would be a blessing to the church.

Father Maurice Larochelle, 34, pastor of All Saints Parish in Lancaster, N.H., said he would not marry. "I love being a priest and love being celibate," he said. "I had a healthy dating experience before becoming a priest, but I made a choice and I honor that choice. To tell you the truth, with the life I lead now, I don't know if I could divide my time between a wife and kids and the church." But I think some people could do it. That would be wonderful and that would be a good addition to the priesthood in general."

NEXT: The Times Poll finds that attempts to restore orthodoxy in the Roman Catholic Church may be producing a new crop of more conservative priests.

THE TIMES POLL: The View From Inside the Church

Catholic priests and nuns are highly selective in grading the sinfulness of various acts. Most priests favor allowing clergy to marry but would not do so themselves.

SIN: ABORTION TOPS LIST

The following percentage of respondents believe it is always or often a sin:

	Priests	Nuns
For a woman to get an abortion	91%	79%
To assist in euthanasia	86%	79%
For unmarried people to have sexual relations	84%	77%
To take one's own life if one is suffering from a debilitating disease	81%	71%
To engage in homosexual behavior	73%	62%
For a married couple to employ surrogate parenting	60%	37%
For married couples to use artificial methods of birth control	49%	37%
To use condoms as a protection against AIDS	46%	33%
To masturbate	46%	44%

For a married couple to employ artificial insemination in order to have children	41%	29%
For married couples to get a civil divorce	27%	20%
For Roman Catholics to marry non-Catholics	5%	5%

HOW THEY FEEL ON VARIOUS ISSUES

The following percentage of respondents favor:

	Priests	Nuns
Allowing priests to marry	59%	66%
The ordination of women as priests	44%	57%
Direct democratic election of bishops from among the clergy and laity in the U.S.	41%	53%
Allowing clergy to seek elected government office	33%	46%
The establishment of an independent U.S. Catholic Church that would recognize the Pope only as its symbolic head	6%	15%

WHERE THEY STAND ON CHURCH AND CHANGE

	Priests	Nuns
% satisfied with their life in the church	86%	87%
% who would rate things in the church as good/excellent	4%	1%
% who believe church should change quickly	22%	25%
% who believe church should change slowly	65%	65%
% who frequently counsel laity to follow course that conflicts with church moral teaching	21%	14%
% who infrequently do that	50%	45%
% who never do that	26%	36%

AGE AMONG PRIEST AND NUNS

The survey finds nuns with a median age of 65 while priests are somewhat younger with a median age of 58.

	Priests	Nuns
21-40 years old	12%	3%
41-50	20%	13%
51-60	21%	20%
61-70	21%	22%
71-80	15%	25%
More than 80 years old	5%	12%

Note: Numbers do not add up to 100% in some cases because not all answers are displayed.

Source: Times Poll of priests and nuns conducted between September, 1993, and January, 1994.

How the Poll Was Conducted

This Times Poll is based on interviews with 2,087 Roman Catholic priests and 1,049 Roman Catholic nuns in dioceses across the United States, including Puerto Rico. The survey was conducted by mail from September 1993 through January 1994. It represents the response to a mailing of 5,000 questionnaires to priests in 80 dioceses and 2,500 to women religious in 45 dioceses. The samples of dioceses were chosen from a list which gives the total number of priests and nuns in all dioceses nationwide. Respondents within targeted dioceses were then chosen randomly from available lists. The questionnaires were self-administered and anonymous, though some respondents volunteered to be interviewed and quoted by name. Both samples were weighted slightly to account for variations in the number of responses received from each diocese.

The demographics of both surveys have been examined by academic experts in the field of priests and nuns sociology and have been found comparable to previous research in this area. The margin of sampling error for the survey of priests is plus or minus 3 percentage points; for the survey of nuns it is plus or minus 4 points. In both polls, results based on subgroups may have a somewhat higher sampling error. Results to polls can also be affected by other factors such as question wording and the reluctance of some respondents to participate in surveys.

GRAPHIC: Photo, (BullDog Edition, A1) An aging nun fingers her rosary. LACY ATKINS / Los Angeles Times; Chart, THE TIMES POLL: The View From Inside the Church, LORENA INIGUEZ / Los Angeles Times ; Table, THE TIMES POLL: The View From Inside the Church, LORENA INIGUEZ / Los Angeles Times

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FOCUS - 31 OF 297 STORIES

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HEADLINE: The Catholic crack-up; what Pope John Paul II needs to accomplish
during his visit to the US

BYLINE: Sirico, Robert A.

BODY:

On his visit to America, the Pope's main task will be to remind his flock
what a church is for.

When Pope John Paul II arrives in the U.S. on August 12 to attend World
Youth Day in Denver, he will find the American Catholic Church a house divided
against itself. In the words of one crusty Franciscan, "The only thing holding
the American Church back from a schism is the real estate." And that rift is
tied in with other problems.

In 1958 about 78 per cent of Catholics attended Mass weekly (compared to 44
per cent of Protestants). Recent polls report that weekly Mass attendance has
declined to 35 per cent, and some well-informed people (like a chancery official
in an Eastern diocese who regularly travels throughout the country) contend the
actual figure is closer to 25 per cent. While that is higher than the 13 per
cent reported by mainline Protestant churches, it is reason for serious concern.

In 1952, 83 per cent of Catholics said religion was "very important" in
their lives. Now only 54 per cent say that. Moreover, Catholics are the only
religious group in America who report that religion was more important to them
as children than as adults. This, more than anything else, reflects the
extraordinary changes that have occurred in a single generation.

The reasons given for the decline are mixed, of course, with equal numbers
citing the Church's adherence to tradition and the Church's having stepped away
from it. In working with alienated Catholics, I have found that the reasons for
dropping out are never entirely clear even to those who have left. Yet there is
probably a clue in the fact that the churches enjoying an attendance boom, here
and in Latin America, are evangelical and fundamentalist Protestant churches.
People attend church because they yearn for a respite from the inadequacies of
the secular world and seek an understanding of their lives on a more profound
level. A church that goes too far in accommodating the values and vision of the
secular world has defined away its distinctive appeal.

Preserving the Mystery

The rift is reflected in disputes over the liturgy. Just 35 years ago there was only one basic, central prayer surrounding the sacrament. Since then, following the introduction of the New Order of the Mass in the late Sixties, diversity in forms of worship has gone beyond legitimate and historical pluralism. In some places rogue liturgies have become the norm. Conservative priests are being ostracized by their progressive colleagues, simply for observing the rubrics as outlined in the official documents of the Second Vatican Council and approved liturgical texts. Catholics often find themselves shopping for services to their liking as Protestants have done for years.

As if to throw gasoline on the flames, news leaked out last year that the International Commission on English in the Liturgy (ICEL) intends to push for updated and "inclusive" versions of the Our Father and the Creed. Such efforts win undoubtedly increase the alienation felt by many Catholics who attend Mass in search of stable truth in an unstable world. And not just the laity. Priests across the theological spectrum feel the alienation captured in a joke that has made the rounds of American seminaries:

Question: What is the difference between a terrorist and a liturgist?

Answer: You can negotiate with the terrorist.

All of this may explain the growing interest in liturgical forms which were in existence before the Second Vatican Council. The loosening of the restrictions on the old (Tridentine) Mass has resulted in fully one-third of the dioceses in the country now offering it once a week (most major cities have several in place), and the number is growing. What is heartening - and surprising to outside observers - is the large proportion of young people attending traditional Masses.

Society v. the Church

These tensions within Catholicism are compounded by its growing conflicts with American culture. Indeed, John Paul arrives at a time when American culture is increasingly suspicious of religious authority in general and hostile to the Catholic Church in particular.

This factor intersects in various ways with the disturbing issue of pedophilia in the priesthood. As those most familiar with the issue agree, we are dealing with a tiny number of errant clerics; the percentage of sexual abusers among the clergy is no greater than in any other profession that deals with children. Still, the media have had a heyday with this issue.

All too often it is difficult to get a straight answer from a Catholic leader on anything but the finer points of universal health care. What the public needs is an explicit recognition by the Church that priests who have committed such actions are involved in grave sin and that both the scandal and the sin will be directly dealt with. John Paul addressed the issue forthrightly in a June letter. But his message was diluted a few days later when a spokesman said we "must ask if the real culprit is not a society that is irresponsibly permissive, hyper-inflated with sexuality" such that it would "induce even people who have received a solid moral formation to commit grave moral acts." Liberal syndicated columnist Colman McCarthy was able to make much of the spokesman's equivocation, likening it to a "devil-made-me-do-it theory" and "the

secular ethic of guilt-free rationalizing." He had a point.

The culture is indeed irresponsibly permissive regarding sex, but that is all the more reason why those charged with correcting the external situation must be held to high internal standards. The Church must stand against the culture's decline, not use it as an excuse. Nor, however, should the "sins of the fathers" cause us to overlook the unsubtle campaign against priestly celibacy by the media, which base their reports on the assumption that celibacy itself is either a source or a symptom of sexual pathology.

Women in the Church

A related cultural conflict has been the role of women in the church. Even as older sins have been forgotten, the contemporary mindset has imposed rigorous sanctions against newly discovered sins, the most pernicious of which is "discrimination." To treat men in any way differently from women in public life, and increasingly in private life, is to be held guilty of this sin.

It is in this light that most Americans view the demand for women's ordination. Many Americans simply cannot fathom the idea that distinct obligations and prohibitions can define and divide people, including the sexes.

Herein lies the gap in understanding between Rome and many in the American Church. Advocates of women's ordination see the matter as one of rights; Rome and traditional American Catholics see the matter as one of theology, ontology, and ecclesiology. In this view, women are no more excluded from the priesthood than men are excluded from motherhood: "exclusion" rests on the presumption that one could be included.

Certainly, Rome should address reasonable claims consistent with history and theology. What is un-Catholic and destructive is to debate the issue on the basis of raw political power, which is the context in which most feminist theologians have set the debate.

This polarization alarms even some progressives. Father Charles Curran, who taught theology at the Catholic University of America until the Vatican suspended his mandate for his dissenting positions (he is now chairman of the Department of Humanities at Southern Methodist University), sees the need for all sides to be very careful. He is concerned that as numbers of special-interest groups within the Church rise, Catholics affiliated with them develop a greater commitment to their particular interest than to the general community of the Church. He cites "Woman Church," a feminist movement on the Left, as posing this danger. Groups on the Right, such as the followers of the late Archbishop Marcel Lefebvre, underscore the logic of Curran's point.

This issue has become more divisive since the Church of England voted to ordain women. In doing so, Canterbury implied a willingness to accept the demands of progressives at the expense of closer union with Rome and the Orthodox churches. This, in turn, has caused significant numbers in the Church of England to look across the Tiber. This slipover effect may give Rome a more conservative momentum and also generate a new era of ecumenism - or, to be more precise, a new sort of ecumenism.

Coming Together

In the 1960s, a millenarian optimism swept Christendom that predicted the end of differences between Catholics and other Christians. Much of this involved an effort to minimize differences by agreeing on the least offensive common faith - which has often meant the least clear. Essentially this brand of ecumenism meant liberals in the Catholic Church "dialoguing" with liberals in the other churches - mostly mainline Protestant.

Since then, the mainline Protestant churches have undergone dramatic changes. The most obvious of these has been a drastic decline in membership, owing largely to their emphases on a (liberal) political agenda. This has left Catholic liberals "dialoguing" with Protestant leaders who have no substantial constituency.

Today, a new form of ecumenical association, conspicuously lay-driven, is informally replacing the older model. This new ecumenism has emerged from the picket lines in front of abortion clinics, from the local schoolboard meetings where parents are objecting to condom distribution, and from public campaigns opposing propaganda for promiscuity masquerading as AIDS education.

Unlike the liberal ecumenism, however, the new ecumenism has not lost its overarching religious basis and identity. People who come together in these movements are likely to pray and open Bibles together as well as argue doctrine. Through participation in these movements, Catholics have learned to appreciate the spontaneous narrative of evangelical prayer, and born-again Christians to value the ancient traditions of liturgical prayer. In quiet but important ways, this new ecumenism may have already subverted the well-intended distractions of the old ecumenism.

But the new ecumenism presents its own problems. In the U.S., as in Latin America, the claims of evangelical fundamentalism have an appeal for those longing for a rigorous application of Christian faith. This has stimulated the development of an evangelical Catholicism in reaction to an intellectual Catholicism that has grown increasingly sterile and uncertain in tone.

But the very point of religion is to give clarification about the origin, meaning, and destiny of human life. This cannot be achieved by glossing over intellectual challenges and ignoring the evidence of the world around us. Thus, the Catholic tradition, of which our philosopher-Pope is such a striking example, is built on the union of faith and reason. John Paul cannot sacrifice one to the other.

His mission, then, must be to prevent an exodus from his Church, invite a reconciliation with those already alienated, and restore the harmony between faith and reason. And in doing these things, he must also resolve an old tension between Catholicism and Americanism, and perhaps create a new one.

The American Spirit

For over a hundred years, both liberals and conservatives, for entirely different reasons, have argued that the Catholic Church cannot fully integrate itself with America.

Yet Pope John Paul seems to have discerned the roots of the American

philosophy to a greater and deeper extent than any of his predecessors, as evidenced by his landmark 1991 encyclical *Centesimus Annus*.

Rocco Buttiglione, who serves on the Pontifical Commission on Peace and Justice and has been a philosophical collaborator with the Pope for many years, believes that *Centesimus Annus* represents "a much needed step forward in the dialogue between the Catholic Church and the American spirit." In this extraordinary treatise, John Paul reflects on the meaning of socialism's collapse in Central Europe and the former Soviet Union (a series of events in which he and his Church played a large role, as George Weigel documents in *The Final Revolution*) and explicitly recognizes that the spirit of economic enterprise is in fundamental accord with Catholic social teaching.

When one reads John Paul's explanation of the price system, his defense of property, and his account of the dehumanizing effects of the welfare state, one can see a significant acceptance of the morality of the American idea. Father Curran contends that those, like Michael Novak, who argue that *Centesimus Annus* draws upon the insights of the American experience are exaggerating the case. But he concedes that the encyclical "certainly employs a different terminology," particularly in its discussion of the welfare state.

At the same time, *Centesimus Annus* is shot through with criticism of modernity's material decadence and cultural weakness, which the Pope traces to spiritual sickness. Here he can be seen as radically critical of certain tendencies in American culture. But this criticism is a challenge not only to secular forces in American society. Progressive Catholics, while often critical of the American economic system, have in recent decades sought to reconcile Catholic teaching with moral laxity. A criticism of it is also a criticism of them. The message of *Centesimus Annus*, combined with the moral teaching of the forthcoming *Veritatis Splendor*, is likely to challenge some Catholic clergy and laity, as well as the American people at large, precisely where they think themselves most moral.

It will not be easy. In today's Catholic Church, nothing shocks like the reassertion of old truths. The Theologically Correct will fret that the Pope intends to ban theological speculation. In fact, his short visit may provide a necessary corrective to the tendency toward complexification in many Catholic intellectual circles.

Doubtless the Pope will also be accused of violating the spirit of the Second Vatican Council. The view survives, on both the Left and the Right, that the purpose of the Council was wholesale renovation. To John Paul, however, the Council's purpose was to construct a new idiom for the proclamation of old truths - exactly what is needed in the American Church today. Indeed, the current defenders of the Council are drawn from the ranks of a new generation of conservative students of the actual Council documents, who are aware of how modest its mandate really was.

Many leaders in the American Church, including some bishops, have approached the teachings of the Council with a more expansive understanding of what it was to accomplish. To ask them to reconsider the Council's meaning at this point is to ask them to reassess the bulk of their careers. Indications are that John Paul understands the impossibility of demanding that everyone immediately adopt some new posture or practice. He has resisted pressure from both the Left and

the Right to make such demands. His strategy, pursued with tact and delicacy, has been to reinforce tradition with confidence in the power of truth to moderate recent excesses.

The primary source of strength and growth in the Church today is those who believe its central claim, who love the beauty of its prayer, who appreciate the Pope's efforts to preserve doctrinal integrity and coherence, who long for a stronger exercise of the Church's moral authority, and who pray for a renewal of spirituality in America.

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HEADLINE: POPE CALLS FOR EQUALITY FOR WOMEN, ASSAILS INJUSTICES;
RELIGION: SURPRISED CATHOLIC FEMINISTS PRAISE HIS STATEMENT. BUT PONTIFF STILL
OPPOSES ABORTION, FEMALE PRIESTS.

BYLINE: By LARRY B. STAMMER, TIMES RELIGION WRITER

BODY:

In a ringing defense of the equality of women that surprised even Catholic feminists, Pope John Paul II on Monday condemned injustices against them and called for a universal recognition of the dignity of women.

The unprecedented letter to the world's women called for equal pay for equal work, protection for working mothers, fairness in career advancement, equality for spouses when it comes to family rights, and laws to protect women from sexual violence and exploitation.

But at the same time, the Pope restated the church's opposition to abortion -- even in the case of rape -- and to the admission of women to the Roman Catholic priesthood.

Even so, Frances Kissling, president of Catholics for a Free Choice -- which opposes the Pope's view on abortion and the ban on women priests -- called the letter the Pope's strongest statement ever of solidarity with women and support for their rights.

"That is new to me," Kissling said. "I haven't heard this before."

The letter also represented his clearest acceptance of the church's responsibility for institutional discrimination against women, she said.

The letter, released in Rome on Monday, is being widely viewed as part of a larger diplomatic initiative by the Vatican to influence the agenda at the upcoming United Nations World Conference on Women in Beijing in September.

Contentious policy differences have already marked talks leading up to the conference. Last March, the Vatican and the Chinese government each moved separately to silence their critics by asking the United Nations to deny credentials to some groups seeking to attend the meeting. Among the groups that the Vatican tried unsuccessfully to keep out was Kissling's Catholics for a Free Choice, based in Washington, D.C.

Decrying the Beijing agenda as "ideologically unbalanced," the Vatican earlier complained that the word "gender" appears almost 300 times in a

Los Angeles Times, July 11, 1995

conference draft document and that the words sex, sexuality and sexual appear 100 times.

In his letter, the Pope called for an effective worldwide campaign "concentrating on all areas of women's life and beginning with a universal recognition of the dignity of women."

The church has long been alarmed by what it considers to be a narrow, secular view of women -- one preoccupied with reproductive issues while overlooking the basic dignity of women, especially that of wives and mothers.

That unique role is threatened in some developing countries where forced sterilization and abortion and a lack of educational opportunities are the rule, the church contends.

In those nations, cultural factors have relegated women to "the margins of society and even reduced (them) to servitude," the letter said. "This has prevented women from truly being themselves and it has resulted in a spiritual impoverishment of humanity."

John Paul apologized for the church's role in furthering cultural norms that have held women down. "If objective blame, especially in particular historical contexts, has belonged to not just a few members of the church, for this I am truly sorry," he said.

Patricia McGuire, president of Trinity College in Washington, D.C. -- the nation's oldest Catholic women's college -- said the Pope's letter would be especially welcomed in developing countries.

"He offers a lot of affirmation of women in those sections of society throughout the world where women are terribly oppressed," McGuire said. In Third World countries, the burning issue is not admitting women to the priesthood, but protecting them from sexual and physical abuse, as well as remedying the lack of education and poverty that allows oppression.

"The preoccupations of people in the United States are not the preoccupations of the vast majority of women in the world, for whom the very fundamental notion of dignity as a human being is not affirmed," McGuire said.

But she said that it will be more difficult for women in this country to accept the letter as a plea for equality.

"It all sounds very good, very affirming," she said. "But . . . (his) tough message is that women's roles are not men's roles, and there will be no priesthood for women in the church."

In his message, John Paul II again defended the church's tradition of excluding women from the priesthood and emphasized that while women and men must be considered equal, their roles are complementary, not competing.

He noted that Jesus chose men as his disciples, even as he included women in his ministry in ways that were not common to the culture of the time.

Excluding women from the priesthood is not discriminatory, the Pope said. An

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Los Angeles Times, July 11, 1995

all-male priesthood in no way detracts from the role of women, and "the ministerial priesthood, according to Christ's plan, is an expression not of domination but of service."

Despite their achievements in science, the arts, education and history, the Pope lamented that women today are still "valued more for their physical appearance than for their skill, their professionalism, their intellectual abilities, their deep sensitivity; in a word, the very dignity of their being!"

"This journey must go on," the Pope said, acknowledging the progress that women have made in fighting for basic social, economic and political rights. He called equal pay for equal work and fairness in career advancement a matter not only of justice but of necessity.

But more important than career and public success "is the social and ethical dimension, which deals with human relations and spiritual values," he said. Much of the "genius of women" is to be found in the ways they nurture children, as wives and mothers, as well as teachers.

"Wherever the work of education is called for, we can note that women are ever ready and willing to give themselves generously to others, especially in serving the weakest and most defenseless," he said.

"In this work they exhibit a kind of affective, cultural and spiritual motherhood which has inestimable value for the development of individuals and the future of society." CATHOLIC CHURCH

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THE ORLANDO SENTINEL

May 24, 1995 Wednesday, METRO

SECTION: EDITORIAL; Pg. A18

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HEADLINE: IT'S TIME TO COME CLEAN;
THE CATHOLIC CHURCH HAS AN OBLIGATION TO ALERT AUTHORITIES WHENEVER AN
ACCUSATION IS MADE AGAINST A PRIEST OR SOME OTHER EMPLOYEE OF THE CHURCH.

BYLINE: Indigo

BODY:

The Catholic Church owes the public a candid discussion of reports that some priests have been allowed to abuse their positions of trust to exploit children sexually.

There have been reports of such contemptible behavior throughout the nation, including in Central Florida, where the Rev. Arthur Bendixen, who was a top-ranked diocesan official, has been accused of molesting several boys during a period of a dozen years.

What's even more troubling is that there is a growing stack of information suggesting that, in some of the cases nationwide, including Mr. Bendixen's, church officials may have failed to respond quickly and candidly to reports that children had been sexually molested by priests.

The accusations against Mr. Bendixen, who was chancellor of the diocese that covers nine counties of Central Florida, did not become publicly known until a former altar boy sued the diocese earlier this year.

Bishop Norbert Dorsey, who is head of the diocese, has insisted that no church official was aware of any accusation of misconduct involving Mr. Bendixen until 1993.

An article in The Orlando Sentinel Tuesday, however, reported the sworn statements of two people - a former priest and a woman who is active in an Altamonte Springs parish - who had asked the diocese to investigate Mr. Bendixen before 1993.

The former priest said he made his request in 1992, and the woman said she asked for an investigation in 1986.

The response from the diocese?

"There is an explanation for these two affidavits. We will present that explanation in court as part of legal proceedings."

That statement suggests that the church is more concerned with its legal

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liability than with concerns more basic to its mission: the spiritual - and physical - well-being of its followers. That's wrong. The church is not a business. It's a community of people who care about truth.

And how does that statement evaporate the cloud of suspicion hanging over the majority of priests, who are decent, hard-working men who want nothing more than to minister to their parishioners?

The diocese has an obligation to alert authorities whenever an accusation is made against a priest or some other employee of the church. It also has an obligation to remove that person from the position in question until the issue can be resolved.

The Catholic Church has a long history of doing good works in education, health and charity, yet the failure of the church's leadership to come to grips with misconduct by priests will allow that honorable reputation to be fouled.

Procedures that the church has put into place to prevent future misconduct by priests and help victims of such abuse certainly are welcome. This matter, however, never can be put behind the church until its leaders are willing to come clean on how past cases were handled. Mr. Bendixen's case is a good place to start.

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POPE JOHN PAUL II

(See many related entries under John Paul II in the Index.)

Cardinal Archbishop Karol Wojtyla of Krakow was elected Bishop of Rome Oct. 16, 1978, on the seventh or eighth ballot cast on the second day of voting at a conclave of 111 cardinals. He chose the name John Paul II and was invested with the pallium, the symbol of his papal office, Oct. 22 in ceremonies attended by more than 250,000 persons in St. Peter's Square.

The 263rd successor of St. Peter as Bishop of Rome and Supreme Pastor of the Universal Church, he is the first non-Italian Pope since Adrian VI (1522-23), the first Polish Pope in the history of the Church, and the youngest at the time of his election since Pius IX (1846-78).

Early Career

Karol Wojtyla was born May 18, 1920, in Wadowice, Poland.

He began higher studies at the age of 18, with major interests in poetry and theater arts. Forced to suspend university courses because of the outbreak of World War II, he went to work in a stone quarry and a chemical plant, thereby earning the later designation of himself as the "Worker Cardinal."

He started studies for the priesthood in 1942 in the underground seminary of Krakow, whose operations had been banned after the Nazi invasion of Poland.

Ordained to the priesthood Nov. 1, 1946, he was immediately sent to Rome for studies at the Angelicum University, where he earned a doctorate in ethics.

Back home in Poland, he worked as an assistant pastor in a village parish and as a chaplain to university students while continuing studies at the Catholic University of Lublin. He was awarded another doctorate there, in moral theology.

He began writing about this time, and eventually produced more than 100 articles and several books on ethical and other themes. Phenomenology was one of his fields of expertise.

University teaching came next, in 1953, with appointment in 1954 to the position of lecturer and later to the chair of ethics at the Catholic University of Lublin, the most prestigious institute of higher learning in Poland.

Bishop and Cardinal

He was ordained Auxiliary Bishop of Krakow Sept. 28, 1958, became Vicar Capitular in 1962 after the death of Apostolic Administrator Eugeniusz Baziak, and was appointed Archbishop Jan. 13, 1964. He was the first residential head of the see since the death of Cardinal Adam Sapieha in 1951. Between then and 1964 the archdiocese was run by administrators because the communist government refused to permit the appointment and ministry of a residential bishop.

Archbishop Wojtyla attended all sessions of the Second Vatican Council from 1962 to 1965, and was one of the writers of the *Pastoral Constitution on the Church in the Modern World*. He also contributed input to the *Declaration on Religious*

Freedom and the Decree on the Instruments of Social Communication.

His efforts to put into effect the directives of the council induced him to write a book, *Foundations of Renewal*, in 1972 and to start that same year an archdiocesan synod he saw concluded as Pope during his visit to Poland in 1979.

He was inducted into the College of Cardinals June 26, 1967, as one of the younger members, and subsequently served actively in the Congregation for the Sacraments and Divine Worship, the Congregation for the Clergy, and the Congregation for Catholic Education.

He served as a theological consultant to Pope Paul VI, attended assemblies of the Synod of Bishops as a representative of the Polish Bishops' Conference, and was a member of the Synod's permanent council.

From the beginning of his priestly career, and especially during his episcopate, the Cardinal was vigorous in the defense of human and religious rights, the rights of workers, and rights to religious education.

Close to Cardinal Wyszynski and in company with his fellow bishops, he negotiated the tightrope of Catholic survival in a country under communist control. With them, and as their spokesman at times, he was stalwart in resisting efforts of the regime to impose atheism, materialism and secularism on the people and culture of Poland.

Active in Rome and Italy

Since the beginning of his pontificate, John Paul has been active as Bishop of Rome, with frequent visits to parishes and institutions of the diocese for the celebration of Mass and participation in other events. During these visits as well as others to places of pilgrimage and historic significance in Italy, he has had perhaps more personal contact with the faithful than any other pope. The number of attendants at weekly general audiences at the Vatican and Castel Gandolfo has been unprecedented.

Extensive Travels

At the time of writing (Sept. 15, 1994) the Pope had traveled about 540,000 miles in 62 pastoral trips on visits to 112 countries since the start of his pontificate. Homilies and addresses delivered by the Pope on these trips covered a wide variety of doctrinal, pastoral and social subjects.

- 1979, four trips: Dominican Republic and Mexico, Jan 5 to Feb. 1; Poland, June 2 to 10; Ireland and the United States, Sept. 29 to Oct. 7; Turkey, Nov. 28 to 30.

- 1980, four trips: Africa (Zaire, Congo Republic, Kenya, Ghana, Upper Volta, Ivory Coast), May 2 to 12; France, May 30 to June 2; Brazil (13 cities), June 30 to July 12; West Germany, Nov. 15 to 19.

- 1981, one trip: Philippines, Guam and Japan, with stopovers in Pakistan and Alaska, Feb. 16 to 27.

- 1982, seven trips: Africa (Nigeria, Benin, Gabon, Equatorial Guinea), Feb. 12 to 19; Portugal, May 12 to 15; Great Britain, May 28 to June 2; Argentina,

June 11 and 12; Switzerland, June 15; San Marino, Aug. 29; Spain, Oct. 31 to Nov. 9.

- 1983, four trips: Central America (Costa Rica, Nicaragua, Panama, El Salvador, Guatemala, Belize, Honduras) and Haiti, Mar. 2 to 10; Poland, June 16 to 23; Lourdes, France, Aug. 14 and 15; Austria, Sept. 10 to 13.

- 1984, four trips: South Korea, Papua New Guinea, Solomon Islands, Thailand, May 2 to 12; Switzerland, June 12 to 17; Canada, Sept. 9 to 20; Spain, Dominican Republic and Puerto Rico, Oct. 10 to 12.

- 1985, four trips: Venezuela, Ecuador, Peru, Trinidad and Tobago, Jan. 26 to Feb. 6; Belgium, The Netherlands and Luxembourg, May 11 to 21; Africa (Togo, Ivory Coast, Cameroon, Central African Republic, Zaire, Kenya and Morocco), Aug. 8 to 19; Liechtenstein, Sept. 8.

- 1986, four trips: India, Feb. 1 to 10; Colombia and Saint Lucia, July 1 to 7; France, Oct. 4 to 7; Oceania (Australia, New Zealand, Bangladesh, Fiji, Singapore and Seychelles), Nov. 18 to Dec. 1.

- 1987, four trips: Uruguay, Chile and Argentina, Mar. 31 to Apr. 12; West Germany, Apr. 30 to May 4; Poland, June 8 to 14; the United States and Canada, Sept. 10 to 19.

- 1988, four trips: Uruguay, Bolivia, Peru and Paraguay, May 7 to 18; Austria, June 23 to 27; Africa (Zimbabwe, Botswana, Lesotho, Swaziland and Mozambique), Sept. 10 to 19; France, Oct. 8 to 11.

- 1989, four trips: Madagascar, Reunion, Zambia and Malawi, Apr. 28 to May 6; Norway, Ireland, Finland, Denmark and Sweden, June 1 to 10; Spain, Aug. 19 to 21; South Korea, Indonesia, East Timor and Mauritius, Oct. 6 to 16.

- 1990, five trips: Africa (Cape Verde, Guinea Bissau, Mali and Burkina Faso), Jan. 25 to Feb. 1; Czechoslovakia, Apr. 21 and 22; Mexico and Curacao, May 6 to 13; Malta, May 25 to 27; Africa (Tanzania, Burundi, Rwanda and Ivory Coast), Sept. 1 to 10.

- 1991, four trips: Portugal, May 10 to 13; Poland, June 1 to 9; Poland and Hungary, Aug. 13 to 20; Brazil, Oct. 12 to 21.

- 1992, three trips: Africa (Senegal, The Gambia, Guinea), Feb. 10 to 26; Africa (Angola, Sao Tome and Principe), June 4 to 10; Dominican Republic, Oct. 10 to 14.

- 1993, five trips: Africa (Benin, Uganda, Sudan), Feb. 2 to 10; Albania, April 25; Spain, June 12 to 17; Jamaica, Mexico, Denver (U.S.), Aug. 9 to 15; Lithuania, Latvia, Estonia, Sept. 4 to 10.

- 1994, one trip: Zagreb, Croatia, Sept. 10 to 11.

Trips to the U.S., Belgium and Africa planned for 1994 had to be canceled or postponed because of a leg injury suffered by the Holy Father in April.

Key Writings

Encyclicals: Homilies and addresses delivered by the Pope have generally been related in greater or less degree to the key document issued in the first year of his pontificate. That was the encyclical letter, *Redemptor Hominis* ("Redeemer of Man"), a treatise on Christian anthropology dealing with the divine and human aspects of redemp-

tion and the mission of the Church to carry on a dialogue of salvation with all peoples. His other encyclical letters are: *Dives in Misericordia* ("On the Mercy of God") in 1980 and *Lahorem Exercens* ("On Human Work") in 1981; *Slavorum Apostoli* in 1985 honoring Sts. Cyril and Methodius, apostles of the Slavic peoples; *Dominum et Vivificantem* ("Lord and Giver of Life") in 1986; *Redemptoris Mater* ("Mother of the Redeemer") in 1987; *Sollicitudo Rei Socialis* ("On Social Concerns") in 1988; *Redemptoris Missio* ("Mission of the Redeemer") and *Centesimus Annus* ("The Hundredth Year") in 1991; *Veritatis Splendor* in 1993.

Other Writings: The Pope published a lengthy exhortation on the family, *Familiaris Consortio* in 1981.

Writings published in 1984 included two apostolic letters — on suffering, *Salvifici Doloris*, and on Jerusalem; an apostolic exhortation, *Redemptionis Donum*, addressed to and about religious; a "Charter on the Rights of the Family," and an apostolic exhortation, "Reconciliation and Penance in the Ministry of the Church."

In 1986, the Pope issued an apostolic letter on the 1600th anniversary of the conversion of St. Augustine. Two apostolic letters were published in 1988, on the millennium of Christianity in the Ukraine and the present territory of the Soviet Union.

Writings issued in 1989 included *Christifideles Laici*, an apostolic exhortation on the theme of the 1987 assembly of the Synod of Bishops, and an apostolic letter commemorating the 25th anniversary of the Second Vatican Council's *Constitution on the Liturgy*.

In 1990, the Pope issued the first-ever papal statement exclusively on ecology, entitled "Peace with God and All of Creation." *Pastores Dabo Vobis* ("I Will Give You Pastors"), an apostolic exhortation on the formation of priests, was issued in 1992.

Ordinatio Sacerdotalis, on the ordination of men only to the priesthood, was issued May 30, 1994.

Various Subjects

Doctrinal Concerns: The Holy Father regarded as extremely important a series of talks begun at general audiences in the summer of 1984 on marriage and sexual morality, explaining and firmly supporting traditional doctrine, with emphasis on teaching contained in the encyclical letter, *Humanae Vitae*, by Pope Paul VI.

Clarification of issues involved in liberation theology were published in 1984 and 1986.

Doctrine concerning the nature of the Church and the roles of its member in mission were running subjects of general audience talks in 1993-94.

He approved instructions on liberation theology issued by the Congregation for the Doctrine of the Faith in 1984 and 1986.

Canon Law: The Pope was deeply involved in the work of completing the revision of the Code of Canon Law, which he ordered into effect as of Nov. 27, 1983. He called it, in effect, the final act of the Second Vatican Council. He emphasized its innovative force in an address Jan. 26, 1984, to personnel of the Roman Rota.

He promulgated the Code of Canon Law for the Eastern Churches Apr. 18, 1990.

Catechism of the Catholic Church: On publication of the new *Catechism of the Catholic Church*, first in French in 1992, the Pope called it, along with the new Code of Canon Law, one of the most significant events in the line of accomplishments since the Second Vatican Council.

Causes of Saints: Pope John Paul has canonized well over 250 saints. (See Canonizations.)

Synods: The Holy Father convoked three of them in 1980. With the Dutch bishops at the Vatican for a particular synod in January, he called for measures to cope with differences among the prelates and polarization among the people, along with action to remedy doctrinal and disciplinary irregularities; later reports indicated that results of the synod were less than satisfactory. Meeting in special assembly with Ukrainian bishops in March, he named a successor to Cardinal Josyf Slipyi as the ranking bishop and turned down demands of some Ukrainians for a patriarchate. With more than 200 delegates from episcopal conferences around the world, he held the fifth ordinary assembly of the Synod of Bishops. He convoked additional assemblies in 1983, 1985, 1987, 1990 and 1994.

A special assembly of the Synod of Bishops for Africa was held in 1994. An announced special assembly of the synod for Lebanon was on hold. (See Synod of Bishops.)

Holy Year: The Holy Father proclaimed a Jubilee celebration of the 150th anniversary of the Redemption from the Solemnity of the Annunciation of the Lord, Mar. 25, 1983, to Easter Sunday, Apr. 22, 1984, and a Marian Year from Pentecost, 1987, to the Solemnity of the Ascension, 1988.

Cardinals: In June, 1979, the Pope inducted 14 new cardinals into the Sacred College, raising its membership to 135. A second group was inducted Feb. 3, 1983, at which time the total membership was 138. Twenty-eight new cardinals inducted May 25, 1985, brought membership to 152. Twenty-four were inducted in 1988. By late September, 1990, the total was 144. Twenty-two new cardinals were inducted in 1991, along with a cardinal whose name had been held in secret since 1979. There were 138 cardinals as of Sept. 15, 1994. (See College of Cardinals, Biographies of Cardinals.)

Bishops: In relations with the hierarchy since becoming Pope, John Paul has met with groups of bishops making required five-year *ad limina* visits to the Vatican, for first-hand reports and counseling regarding conditions in dioceses all over the world. He has also met with assemblies of bishops in countries he has visited. In 1989, there was a significant meeting of 35 U.S. archbishops with the Pope and 25 Curia officials for the discussion of major topics of pastoral concern. The Pope named 114 new bishops in 1993, and a total of more than 1,600 since the beginning of his pontificate.

Ecumenism: He met with Anglican Archbishop Robert Runcie at the Canterbury Cathedral during his visit to Great Britain in May, 1982. The prelates prayed together, renewed their baptismal promises, and issued a joint statement in which they announced the formation of a new joint Catholic-

Anglican theological commission for a second round of interfaith dialogue. The Pope has also met with Anglican Archbishop George Carey. In 1994 the ordination of women to the priesthood in the Church of England introduced a complicating element in relations between the churches, but there was agreement that dialogue would continue in the quest for unity.

Ever since the beginning of his pontificate, the Pope has maintained contact with Orthodox leaders and officials of other churches and religious bodies, and has encouraged interfaith relations at all levels.

While visiting the headquarters of the World Council of Churches in Geneva June 12, 1984, the Pope said the Church's engagement in the quest for religious unity is irreversible. At the same time, he mentioned two points of extreme significance in Catholic doctrine and practice.

The Church, he said, "entered on the hard ecumenical task, bringing with it a conviction" about the role of the bishop of Rome. "It is convinced that in the ministry of the bishop of Rome it has preserved the visible pole and guarantee of unity in full fidelity to the apostolic tradition and to the faith of the Fathers."

He also reiterated doctrinal opposition to sharing the Eucharist until full unity is achieved. "It is not yet possible for us to celebrate the Eucharist together and communicate at the same table," he said. Nevertheless, he placed emphasis on things Christians have in common.

World Affairs: In 1984, the Pope agreed to a new concordat with Italy, regulating church-state relations. He agreed also to the establishment of diplomatic relations with the United States. In July, 1989, following years of negotiations, diplomatic relations were re-established with Poland. Relations have also been established with Eastern European countries and Mexico. In one of the more significant diplomatic accomplishments was the 1993 agreement for the establishment of Vatican-Israeli relations at the ambassadorial level; the agreement was implemented in 1994.

For years, the Pope has repeatedly called for peace in the Middle East, Yugoslavia and other countries, and stressed the need for re-evangelization worldwide, but especially in Europe. In 1993 and 1994 he pleaded constantly for the end of hostilities and genocide in Bosnia-Herzegovina and Rwanda.

In 1994 Pope John Paul mounted a strong and sustained campaign against proposals on population control, abortion, contraception, adolescent sexuality and related subjects on the agenda of the third U.N.-sponsored International Conference on Population and Development scheduled to be held Sept. 5 to 13 in Cairo. On his travels as well as at the Vatican the Pope has been an outstanding advocate for human rights and dignity, respect for life, peace, nuclear and conventional disarmament, reconciliation among nations, aid and relief for distressed peoples and nations; of people first and things second in all areas of life.

Near Tragedy: The Pope narrowly escaped death May 13, 1981, when he was fired upon at close range by Mehmet Ali Agca, as he entered St. Peter's Square to address a general audience.

88TH STORY of Level 1 printed in FULL format.

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May 20, 1995 Saturday 2D EDITION

SECTION: DENVER & THE WEST; Pg. B-06

LENGTH: 355 words

HEADLINE: Catholics loyal despite stands, new survey says Disagreements on certain issues not enough to sway followers

BYLINE: David Morrill, Special to The Denver Post

BODY:

A new study indicates that while some Catholics still disagree on some of the teachings of their church, loyalty toward the institution won't change.

In a survey commissioned by the Catholic League in New York, 82.9 percent of 800 adult Catholics questioned say that the church's stand on such issues as homosexuality, abortion and premarital sex will not make them a less committed Catholic.

"With the pope coming to the United States (New York) we will be treated to one endless survey after another, however, I don't know of a single survey that has ever asked a question on how your commitment would be if the church didn't make changes," said William Donohue, President of the Catholic League. "What we have found is what I have argued in public debate; that we are not prepared to quit as we have been led to believe by previous surveys. Catholics will continue to be Catholics despite several disagreements."

The Catholic League says the media and some people are guilty of thinking that the pope is widely out of step with the people, thus hurting the church.

"I tell people it is like your typical good marriage or a good friendship," Donohue said. "To be good, doesn't mean to be perfect. Each will suffer some bumps, but they will persevere."

Conducted by the firm of Fabrizio, McLaughlin and Associates, the \$ 24,000 study covered nine regions across the United States. The Middle Atlantic Area, with 26.5 percent, was the most represented group and East South Central at 1.3 percent was the least. The Mountain Area was 3.9 percent.

Other key findings from the study:

51.8 percent attend mass once a week or more.

62.5 percent prefer a church that sticks to its positions on issues.

55.8 percent approve of the church's teachings on homosexuality.

64.9 percent say that ordaining known homosexuals would be a mistake.

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66.5 percent think priests should be allowed to marry.

38.8 percent say the media's coverage of the Catholic church's positions on social issues is unfair.

66.4 percent say that if people practiced the teachings of the Catholic church more, our country would be better off.

TYPE: POLL

LOAD-DATE: May 23, 1995

39TH STORY of Level 1 printed in FULL format.

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May 18, 1995, Thursday, BC cycle

LENGTH: 565 words

HEADLINE: World, religious leaders hail Pope on 75th birthday

BYLINE: By Philip Pullella

DATELINE: VATICAN CITY, May 18

BODY:

Pope John Paul marked his 75th birthday on Thursday, having firmly dismissed suggestions he should resign, as world leaders and ordinary faithful of many religions sent wishes for a long life.

Dozens of birthday cakes sent by Roman housewives, nuns and other Italian well-wishers were delivered to the Vatican gates, spokesman Jaocuin Navarro-Valls said.

The leader of the world's 960 million Roman Catholics was in an 'excellent mood' spending a normal day of audiences, meetings with aides, and prayer, he said.

'You will never see me because I am sick and dying,' one message from an anonymous Italian sent to the Vatican said. 'But I want to tell you that I am praying for you.'

The Pope declared in an emotional address at his general audience on Wednesday that he wanted to serve the Church until his dying day and that only God could end his reign.

In recent years, some critics of the conservative Pope have suggested should resign from office on his 75th birthday like other bishops of the Catholic Church. Speculation flared after he suffered a series of health problems.

Popes are elected for life although church law allows them to resign for health or other reasons. A papal resignation is extremely rare. The last Pope to resign was Celestine V in the late 13th century.

German Chancellor Helmut Kohl sent a message calling the Pope a tireless champion of peace, justice and human rights.

Kohl, who oversaw German reunification, said the stridently anti-communist Polish Pope had played a key role in the fall of totalitarian regimes in 1989.

'You have a decisive role in overcoming the atheistic and totalitarian ideology in whose name Europe was divided and many people had to live in oppression and bondage,' Kohl said.

'Under your leadership, the Catholic Church never came to terms with the unnatural division of our continent by the Iron Curtain,' the German leader said.

Many historians have said the Pope's unflagging support for Poland's Solidarity union led to the fall of communism there in 1989. Catholic Poland was the first country in Eastern Europe to cast off Marxism.

'The gift of freedom that was granted Europe will always be associated with your name. Our people will always be grateful for this,' Kohl said.

Rome's chief rabbi Elio Toaff, hailed the Pope, who led the Vatican to diplomatic relations with Israel, as the man 'who knocked down the wall of diffidence' between Catholics and Jews.

Polish Prime Minister Jozef Oleksy wished him health and strength to continue the 'great task of defending human rights.'

Raymond Flynn, U.S. ambassador to the Vatican, wished the Pope 'many happy returns' on behalf of President Bill Clinton.

Italian Prime Minister Lamberto Dini assured the Pope Italy would pull out all stops to cooperate with the Church and the Vatican for celebrations leading up to the start of the third millennium in the year 2000.

Tens of millions of people are expected to visit Italy for the Jubilee celebrations. Vatican officials say the Pope is determined to lead the Church past the year 2000 and some of his well-wishers openly hoped his health would permit him to do it.

The Pope, who was born Karol Wojtyla on May 18, 1920 in Wadowice, survived an assassination attempt in 1981 and in recent years underwent surgery for a colon tumor, a dislocated shoulder and a broken leg.

LANGUAGE: ENGLISH

LOAD-DATE: May 19, 1995

LEVEL 1 - 6 OF 255 STORIES

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June 5, 1995 Monday, NORTH SPORTS FINAL EDITION

SECTION: TEMPO; Pg. 1; ZONE: N

LENGTH: 2237 words

HEADLINE: PAPAL STATE;
DESPITE HIS RECENT ILLS, POPE JOHN PAUL II IS FOCUSED ON THE FUTURE

BYLINE: By Peggy Polk. Special to the Tribune.

DATELINE: VATICAN CITY

BODY:

He's got an international best seller and a platinum CD. Time magazine made him its "man of the year" for 1994. He took on the United States and won in battle over abortion at the U.N. Conference on Population in Cairo. He drew a record crowd of 4 million when he visited the Philippines in January, and he plans trips to three more continents before the end of the year.

Not bad for a man who was widely believed to be approaching death's door only a few months ago. What's more, he has an important agenda for the future.

Pope John Paul II is giving every indication that he intends to remain on the throne of St. Peter until the year 2000--at least.

Despite signs of increasing frailty and the crippling and still painful after-effects of his broken thighbone, the 75-year-old pope is determined to be around five years from now to lead the world's 980 million Roman Catholics into "the third millennium of Christ."

Cameras tend to focus on the pope these days in the moments when he is feeling his age and infirmities. It has been reported--and promptly denied by the Vatican--that he suffers bone cancer, that a visible tremor in his left hand is a symptom of Parkinson's disease and that his recent falls were the result of blackouts caused by a series of small strokes.

But people who watch him close up and on a daily basis believe that John Paul has as good a chance as any other man of his age of seeing the year 2000.

"There is no indication at this stage that the pope is in danger of death," says one longtime member of the curia, the administrative body of the Roman Catholic Church. "Certainly, he has a medical history: He was shot in 1981; he had a benign tumor removed; he fell twice; he's getting older. But that isn't saying in any way he's on his way out."

John Paul, who at his election at the age of 58 in October 1978 was the youngest pope in 132 years and the first non-Italian in 456 years, has served notice that he has no intention of breaking another precedent by becoming the

Chicago Tribune, June 5, 1995

first pope to retire since Celestine V in 1294.

On May 17, the eve of his 75th birthday--the age at which canon law requires all other bishops to submit their resignations--the pope told pilgrims attending a general audience that he will leave it to Christ "to decide when and how he wants to relieve me of this service."

Ill health is not a consideration.

"Both you and I have only one choice," he told Dr. Gianfranco Fineschi, the surgeon who operated on his broken femor. "You have to cure me and I have to heal because there is no place in the church for an emeritus pope."

Getting a point across

The remark is typical of John Paul's style of humor--dry, ironic, deprecating of himself but never of his office and aimed at making a not-so-humorous point.

Referring to the gathering of cardinals that will one day elect his successor, he told the 114 cardinals he called to the Vatican last June to plan for the year 2000: "It is beautiful to have so many cardinals in the Vatican without having a conclave."

It appears that the pope has, however reluctantly, taken the advice of his doctors and slowed down since his second fall last April and the operation he underwent to repair his broken femor.

He postponed a trip to New York, New Jersey and Maryland scheduled for last October and seems to be playing a less public role when at home in the Vatican. He usually walks with a cane, and he takes an afternoon nap.

The newspaper L'Osservatore Romano, which records all the pope's public utterances and is known to the irreverent as "the Pravda of the Vatican," has carried noticeably fewer papal pronouncements in its pages recently.

But, according to Monsignor Diarmuid Martin of the Pontifical Council on Justice and Peace, John Paul "is by no means semi-retired. He still keeps up a very demanding schedule."

He not only survived an arduous 10-day trip that took him around the globe to the Philippines and record crowds, Papua New Guinea, Australia and Sri Lanka in January with a minimum of wear and tear, but he appeared full of renewed energy on his return to Rome.

If the trip, his 63rd outside Italy and one of his longest since he was elected pope 16 years ago, was a test of John Paul's stamina, he passed with flying colors.

Five days after he returned to the Vatican, Joaquin Navarro Valls, a Catalan psychiatrist and former journalist who has served for the last decade as the pope's spokesman, confirmed that this will be "the year of five continents."

"We have to make up for lost time--and add something more as well," Navarro Valls said.

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Having touched down on two continents on the January trip, he visited the Czech Republic and his native Poland May 20-22 and also made an overnight trip to Belgium. He goes to the Slovak Republic June 30-July 3, to South Africa later this summer and to the United States in November to speak at 50th anniversary celebrations at the United Nations and to visit New Jersey and Baltimore.

A full schedule

At home in the Vatican, John Paul meets daily with a constant stream of visiting bishops and political figures, speaking in any of the eight languages in which he is fluent and half a dozen more in which he can converse. He addresses thousands of pilgrims every week at his Wednesday general audiences. And he has been overseeing preparations of two encyclicals, the highest form of papal document on doctrinal and social issues.

Even his private time is often devoted to visitors, whom he invites to the early morning mass he celebrates in the small chapel in his Vatican apartments, where he has hung a reproduction of Poland's beloved Black Virgin of Czestochowa, and to working lunches and dinners, prepared by Polish nuns.

"He is a very disciplined person," Martin says. "He reads and writes every day, even on his trips, and there are long periods where he prays."

According to Navarro Valls, his reading is not only religious.

The pope began writing poetry in his youth, and he continues to read it. When he travels, his luggage includes a battered briefcase containing not only his breviary (a book of Psalms, readings and prayers) but also books of poetry.

An Italian publishing house has just brought out a complete collection of the poems John Paul wrote over the 35 years between 1939 and 1978 when he was elected pope.

Judging by the success of two other recent papal ventures, the publishers should have no problem selling the first edition of 65,000 copies.

A collection of the pope's meditations, "Crossing the Threshold of Hope," was translated into 21 languages and has become an international best seller. A compact disc of the pope reciting the Rosary and the Salve Regina prayer in Latin sold more than 154,000 copies in Spain to become a "platinum disc" and is now being issued in Italy. When a commercially produced videotape, "A Celebration of the Mass," showing the pope at work at the Vatican and on his travels, was released in England at Easter it immediately became a top seller.

Despite all this activity--or perhaps because of it--there is a general feeling outside the Vatican that this is "the twilight of a papacy" and that the time has come to sum up John Paul's pontificate and speculate on his possible successor.

A new English-language biography of John Paul came out late last year and at least three more are already in the works.

But the feeling inside the Vatican is that if the biographers think they have the pope down pat, they will be sorely disappointed.

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"Those who think they can have a final say at this point are going to be surprised," Martin says.

Dramatic gestures

The Rev. Gerald O'Collins, a Jesuit theologian who teaches at the Pontifical Gregorian University in Rome, agrees.

The pope, Vatican observers say, is a man who makes up his own mind in his own way and understands the importance of dramatic gestures, especially in inter-faith relations. They point to:

- The pope's address to thousands of young Moslems gathered in sports stadium in Casablanca in 1985.

- His day of prayer in 1986 at Assisi, the Umbrian hilltown where St. Francis was born, to which he invited representatives of all the world's great religions.

- His visit the same year to the Rome synagogue to pray with members of the West's oldest Jewish community, whom he called "our elder brothers in Abraham."

- His meeting in a prison cell with Mehmet Ali Agca, the Turkish gunman who shot and wounded him in St. Peter's Square May 13, 1981.

"These are the new things," O'Collins says. "Previous popes did maybe one innovative thing, but this pope has done far more than he is given credit for. In other ways, this papacy is more traditional in style than many people realize. Pope Pius XI also beatified large numbers of people, and Pius XII attracted huge crowds to the Vatican. John Paul XXIII made the first trip outside Rome where he went to Loreto to pray for the opening of the Second Vatican Council, and Paul VI traveled widely outside Italy as long as his health permitted. He went to India, the Philippines, Uganda. He visited Jerusalem and New York."

Looking to the year 2000, John Paul is talking of still grander gestures--meeting on Mount Sinai with leaders of all the world's monotheistic religions and co-celebrating a mass with Orthodox Patriarch Aleksey II of Moscow.

He disconcerted many in the hierarchy last year by proposing that the Roman Catholic Church seize the "particularly propitious" occasion of the new millenium to recognize "the dark side of its history."

In a letter to cardinals he asked, "How can one remain silent about the many forms of violence perpetrated in the name of the faith--wars of religion, tribunals of the Inquisition and other forms of violations of the rights of persons?"

The cardinals helping to plan the celebrations were less than enthusiastic about engaging in an exercise in "mea culpa."

But past mistakes are clearly on the pope's mind. Speaking about St. Catherine of Siena to pilgrims gathered in St. Peter's Square for the Sunday

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Angelus on Feb. 15, he said she was wrong in calling for a crusade to defend the holy places.

He excused her as "a daughter of her time" who "adopted the prevailing mentality" of the 14th Century and said that the world now understands that dialogue is preferable to force.

Looking east

Of greater moment to the church is the pope's effort to seek reconciliation between the Roman and Eastern churches, divided since what is known as the Great Schism of 1054.

He has invited Ecumenical Patriarch Bartholomew I, spiritual leader of the world's 250 million Orthodox Christians, to the Vatican in June for only the seventh meeting between the spiritual heads of the Roman and Orthodox churches since the schism.

In preparation for that meeting, John Paul on May 2 issued an apostolic letter entitled "Orientale Lumen" (The Light from the East), containing what is probably Rome's strongest appeal ever for an end to almost 1,000 years of separation. He called the division a "sin" and a "cause of scandal to the world" and urged dialogue at all levels. Traveling even further on the road to reconciliation, he said that instead of serving as grounds for enmity, differences in forms of worship should be accepted and honored on both sides.

The pope reinforced his call for Christian unity with Western as well as Eastern churches in an important encyclical letter--the highest form of papal teaching--that followed the apostolic letter by only four weeks. In a gesture that could have historic consequences, he said that although he cannot renounce his supreme authority, he is prepared to examine new ways of exercising that authority.

But new strains have arisen between the churches with the collapse of communism in the Soviet Union. Orthodox leaders have accused Roman Catholics of making use of the religious freedom to try to win converts from the Orthodox.

Ecumenical dialogue with Anglicans and Lutherans continues as well, but it has been overshadowed by the pope's political rapprochement with Israel, bolstered by his vigorous condemnation of anti-Semitism and another gesture--a concert in the Vatican a year ago in memory of the 6 million Jewish victims of the Nazi Holocaust.

There was just one fly in that ointment. Last July, only three weeks after the Holy See and the Jewish state established full diplomatic relations, a papal knighthood was conferred on Kurt Waldheim, the former UN Secretary General and Austrian president who has been accused of collaborating with the Nazis during World War II.

The Vatican has not explained the pope's action, but it presumably was meant to recognize Waldheim's UN tenure.

For all his exceptional charisma among the multitudes, John Paul is not afraid to be unpopular, especially when it comes to defending moral values and

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upholding Roman Catholic doctrine.

He sees legalized abortion, all forms of artificial birth control--even the use of condoms to prevent the spread of AIDs--and much of biotechnology as threats to the sanctity of the human person.

He has denounced rampant consumerism for undermining society, and divorce, sex outside marriage and homosexuality for attacking the family, which he has described as "the first and the most important" institution of society.

GRAPHIC: PHOTOS 4 GRAPHICGRAPHIC: Illustration by Kerry Waghorn.; PHOTOS: Pope John Paul II has taken his message from the Philippines (top), where 1 million people attended a mass earlier this year, to a 1986 world peace service in Turin, Italy, with (from left) the Archbishop of Canterbury, the Archbishop of Thyteira and Great Britain, and the Dalai Lama. Tribune file photos.; PHOTO: A Dublin shopper examines Pope John Paul's the "Rosary" CD shortly after its release in Ireland last winter. AP file photo.

LANGUAGE: ENGLISH

LOAD-DATE: June 5, 1995

LEVEL 1 - 21 OF 769 STORIES

Copyright 1995 The New York Times Company
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March 31, 1995, Friday, Late Edition - Final

SECTION: Section A; Page 1; Column 3; Foreign Desk

LENGTH: 1445 words

HEADLINE: THE VATICAN'S DOCTRINE: THE OVERVIEW;
Pope Offers 'Gospel of Life' vs. 'Culture of Death'

BYLINE: By CELESTINE BOHLEN

DATELINE: ROME, March 30

BODY:

Pope John Paul II today used his strongest language ever to condemn abortion and euthanasia, which he said were "crimes which no human law can claim to legitimize." He also issued the Roman Catholic Church's toughest position to date against the death penalty.

In an encyclical letter titled "Evangelium Vitae" ("Gospel of Life"), made public today, the Pope called on Catholics to resist laws that violate what he called the fundamental right to human life, whether of the unborn or the dying. The Pope took his case for a binding morality into the political arena, chastising democracies for denying "the original inalienable right to life" on the basis of the will of the majority.

In discussing legislation that permits abortion and euthanasia, the Pope said there was "no obligation in conscience to obey such laws."

"Instead," he said, "there is a grave and clear obligation to oppose them by conscientious objection."

He did not specifically say how Catholics were supposed to resist such laws, but it was clear that he did not favor any use of violence.

"When, in accordance with their principles, such movements act resolutely, but without resorting to violence, they promote a wider and more profound consciousness of the value of life, and evoke and bring about a more determined commitment to its defense," he said.

The Pope's message includes warnings about the "profound crisis of culture" caused by an exaltation of the freedom of individuals at the expense of their personal responsibilities, which has created "a veritable structure of sin."

"This reality is characterized by the emergence of a culture which denies solidarity and in many cases takes the form of a veritable 'culture of death,' " he said, noting that a modern emphasis on efficiency too often pits "the powerful against the weak." [Excerpts, page A12.]

The New York Times, March 31, 1995

The document, four years in the making, upheld the church's ban on contraception and condemned experimentation with human embryos, including experimentation for the purpose of fertilization outside the body.

In a shift from previous church doctrine, the Pope said capital punishment should be used only in "cases of absolute necessity," which are "very rare, if not practically nonexistent."

The Pope's call for strict moral discipline on matters of life and death -- delivered in the highest form of papal messages to the church hierarchy, the faithful and "all people of good will" -- comes at a difficult time for many Catholics, who long ago chose to ignore the church's teachings on contraception and abortion in their private lives.

But today John Paul, who is 74 and in his 16th year as spiritual leader of the billion Roman Catholics, once again showed his own unwavering commitment to absolute moral truths that, he has said repeatedly, are at risk in a world damaged by "moral relativism" fed by an exaggerated cult of individual freedom.

On euthanasia, the Pope condemned all those who take decisions of life and death into their own hands. "Here we are faced with one of the more alarming symptoms of the 'culture of death,' " he said, "which is advancing above all in prosperous societies marked by an attitude of excessive preoccupation with efficiency, and which sees the growing number of elderly and disabled people as intolerable and too burdensome."

But he drew a distinction on the question of refusing "aggressive" medical procedures, which are either disproportionate to any expected results or impose a burden on the patient and his family. "To forgo extraordinary or disproportionate means is not the equivalent of suicide or euthanasia," he said. "It rather expresses the acceptance of the human condition in the face of death."

On the issues of abortion and euthanasia, the encyclical reaffirms the Catholic Church's well-known positions but casts them in new and solemn language. Still, the encyclical stops short of infallible dogma, invoking instead the authority vested by Jesus in St. Peter and his successors and the consistent tradition of the church's teaching.

For the first time in an encyclical, the Pope sets out guidelines for legislators, public officials, doctors and nurses who find their religious beliefs at odds with civic laws.

"No circumstance, no purpose, no law whatsoever can ever make licit an act which is intrinsically illicit, since it is contrary to the law of God which is written in every human heart, knowable by reason itself, and proclaimed by the church," he said.

"Christians, like all people of good will, are called upon under grave obligation of conscience not to cooperate formally in practices which, even if permitted by civil legislation, are contrary to God's law," he said.

Resisting an injustice is "not only a moral duty -- it is also a basic human right." On questions of abortion and euthanasia, this right should be legally guaranteed to "physicians, health-care personnel, director of hospitals, clinics

The New York Times, March 31, 1995

and convalescent facilities," he said.

Asked specifically at a news conference whether the Pope would condone the killing of doctors who performed abortions, Joseph Cardinal Ratzinger, head of the Congregation for the Doctrine of Faith, dismissed the idea.

"It is obvious that the Pope condemns killings carried out in the name of life because it is a paradox and an absurdity," he said.

Although canon law now calls for excommunication for those who knowingly take part in direct abortions, Alfonso Cardinal Lopez Trujillo of Colombia, president of the Pontifical Council on the Family, said at the news conference that Catholic legislators would not face excommunication if they voted for bills legalizing abortion. But, he said, their "moral and historical responsibility" would be greater than that of a woman who had an abortion.

The encyclical also explicitly allows legislators to vote for measures that would restrict access to abortion without outlawing it, a message aimed at those countries where abortion laws are already on the books.

"This does not in fact represent an illicit cooperation with an unjust law, but rather a legitimate and proper attempt to limit its evil aspects," the Pope said.

For women who have had abortions, the Pope offers commiseration and hope for redemption. "The wound in your heart may not yet have healed," he said. "Certainly what happened was and remains terribly wrong. But do not give into discouragement, and do not lose hope."

The only notable shift in Catholic doctrine to emerge is a move toward a ban against the death penalty, which the church has until now held was sometimes permissible as a means of protecting society.

"On the death penalty, the encyclical marks an important doctrinal advance," Cardinal Ratzinger said. "The Pope does not exclude that a situation could exist in which public order and the safety of the individual cannot be defended otherwise, but his reservations with regards to the death penalty are even greater than those presented in the catechism."

Changes to the universal catechism, or book of rules, would follow suit, he said.

Cardinal Ratzinger also said the possibility of invoking "papal infallibility," a doctrine adopted by the church in the late 19th century, had been discussed during consultations on the encyclical. But he said this act of "dogmatization" had been rejected as unnecessary, given the consistency of the church's interpretation of the commandment, "You shall not kill."

As it is, the Pope's language on abortion invokes the full power of church doctrine, even if the word "infallible" is not there.

"By the authority which Christ conferred upon Peter and his successors, in communion with the bishops -- who on various occasions have condemned abortion and who in the aforementioned consultation, albeit dispersed throughout the

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The New York Times, March 31, 1995

world, have shown unanimous agreement concerning this doctrine -- I declare that direct abortion, that is, abortion willed as an end or a means, always constitutes a grave moral disorder, since it is the deliberate killing of an innocent human being," the Pope said.

This message comes at a time when, according to the Vatican, 40 million abortions are performed in the world each year. But a Vatican official, who insisted on anonymity, said this week: "This is a Pope who wants to say 'no' to aspects of what is known as modernity. It doesn't upset him in the least to be against society."

In the encyclical, the Pope expressed a similar thought. "In the proclamation of this gospel, we must not fear hostility or unpopularity," he said, "and we must refuse any compromise or ambiguity which might conform us to the world's way of thinking."

GRAPHIC: Photo: Joseph Cardinal Ratzinger of Germany, left, welcomed the Pope's condemnation of capital punishment. He and Fiorenzo Cardinal Angelini of Italy attended the presentation of the encyclical yesterday. (Associated Press) (pg. A13)

Chart:

ON ABORTION AND EUTHANASIA

"Such a culture of death, taken as a whole, betrays a completely individualist concept of freedom, which ends up by becoming the freedom of 'the strong' against the weak."

WHEN TO APPLY THE DEATH PENALTY

"In cases of absolute necessity: in other words, when it would not be possible otherwise to defend society . . . such cases are very rare, if not practically nonexistent."

ON GOVERNMENT

"The original inalienable right to life is questioned or denied on the basis of a parliamentary vote, or the will of one part of the people -- even if it is the majority. This is the sinister result of a relativism which reigns unopposed." (pg. A1)

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HEADLINE: THE VATICAN'S DOCTRINE: THE OVERVIEW;
Pope Offers 'Gospel of Life' vs. 'Culture of Death'

BYLINE: By CELESTINE BOHLEN

DATELINE: ROME, March 30

BODY:

Pope John Paul II today used his strongest language ever to condemn abortion and euthanasia, which he said were "crimes which no human law can claim to legitimize." He also issued the Roman Catholic Church's toughest position to date against the death penalty.

In an encyclical letter titled "Evangelium Vitae" ("Gospel of Life"), made public today, the Pope called on Catholics to resist laws that violate what he called the fundamental right to human life, whether of the unborn or the dying. The Pope took his case for a binding morality into the political arena, chastising democracies for denying "the original inalienable right to life" on the basis of the will of the majority.

In discussing legislation that permits abortion and euthanasia, the Pope said there was "no obligation in conscience to obey such laws."

"Instead," he said, "there is a grave and clear obligation to oppose them by conscientious objection."

He did not specifically say how Catholics were supposed to resist such laws, but it was clear that he did not favor any use of violence.

"When, in accordance with their principles, such movements act resolutely, but without resorting to violence, they promote a wider and more profound consciousness of the value of life, and evoke and bring about a more determined commitment to its defense," he said.

The Pope's message includes warnings about the "profound crisis of culture" caused by an exaltation of the freedom of individuals at the expense of their personal responsibilities, which has created "a veritable structure of sin."

"This reality is characterized by the emergence of a culture which denies solidarity and in many cases takes the form of a veritable 'culture of death,' " he said, noting that a modern emphasis on efficiency too often pits "the powerful against the weak." [Excerpts, page A12.]

The document, four years in the making, upheld the church's ban on contraception and condemned experimentation with human embryos, including experimentation for the purpose of fertilization outside the body.

In a shift from previous church doctrine, the Pope said capital punishment should be used only in "cases of absolute necessity," which are "very rare, if not practically nonexistent."

The Pope's call for strict moral discipline on matters of life and death -- delivered in the highest form of papal messages to the church hierarchy, the faithful and "all people of good will" -- comes at a difficult time for many Catholics, who long ago chose to ignore the church's teachings on contraception and abortion in their private lives.

But today John Paul, who is 74 and in his 16th year as spiritual leader of the billion Roman Catholics, once again showed his own unwavering commitment to absolute moral truths that, he has said repeatedly, are at risk in a world damaged by "moral relativism" fed by an exaggerated cult of individual freedom.

On euthanasia, the Pope condemned all those who take decisions of life and death into their own hands. "Here we are faced with one of the more alarming symptoms of the 'culture of death,' " he said, "which is advancing above all in prosperous societies marked by an attitude of excessive preoccupation with efficiency, and which sees the growing number of elderly and disabled people as intolerable and too burdensome."

But he drew a distinction on the question of refusing "aggressive" medical procedures, which are either disproportionate to any expected results or impose a burden on the patient and his family. "To forgo extraordinary or disproportionate means is not the equivalent of suicide or euthanasia," he said. "It rather expresses the acceptance of the human condition in the face of death."

On the issues of abortion and euthanasia, the encyclical reaffirms the Catholic Church's well-known positions but casts them in new and solemn language. Still, the encyclical stops short of infallible dogma, invoking instead the authority vested by Jesus in St. Peter and his successors and the consistent tradition of the church's teaching.

For the first time in an encyclical, the Pope sets out guidelines for legislators, public officials, doctors and nurses who find their religious beliefs at odds with civic laws.

"No circumstance, no purpose, no law whatsoever can ever make licit an act which is intrinsically illicit, since it is contrary to the law of God which is written in every human heart, knowable by reason itself, and proclaimed by the church," he said.

"Christians, like all people of good will, are called upon under grave obligation of conscience not to cooperate formally in practices which, even if permitted by civil legislation, are contrary to God's law," he said.

Resisting an injustice is "not only a moral duty -- it is also a basic human right." On questions of abortion and euthanasia, this right should be legally

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guaranteed to "physicians, health-care personnel, director of hospitals, clinics and convalescent facilities," he said.

Asked specifically at a news conference whether the Pope would condone the killing of doctors who performed abortions, Joseph Cardinal Ratzinger, head of the Congregation for the Doctrine of Faith, dismissed the idea.

"It is obvious that the Pope condemns killings carried out in the name of life because it is a paradox and an absurdity," he said.

Although canon law now calls for excommunication for those who knowingly take part in direct abortions, Alfonso Cardinal Lopez Trujillo of Colombia, president of the Pontifical Council on the Family, said at the news conference that Catholic legislators would not face excommunication if they voted for bills legalizing abortion. But, he said, their "moral and historical responsibility" would be greater than that of a woman who had an abortion.

The encyclical also explicitly allows legislators to vote for measures that would restrict access to abortion without outlawing it, a message aimed at those countries where abortion laws are already on the books.

"This does not in fact represent an illicit cooperation with an unjust law, but rather a legitimate and proper attempt to limit its evil aspects," the Pope said.

For women who have had abortions, the Pope offers commiseration and hope for redemption. "The wound in your heart may not yet have healed," he said. "Certainly what happened was and remains terribly wrong. But do not give into discouragement, and do not lose hope."

The only notable shift in Catholic doctrine to emerge is a move toward a ban against the death penalty, which the church has until now held was sometimes permissible as a means of protecting society.

"On the death penalty, the encyclical marks an important doctrinal advance," Cardinal Ratzinger said. "The Pope does not exclude that a situation could exist in which public order and the safety of the individual cannot be defended otherwise, but his reservations with regards to the death penalty are even greater than those presented in the catechism."

Changes to the universal catechism, or book of rules, would follow suit, he said.

Cardinal Ratzinger also said the possibility of invoking "papal infallibility," a doctrine adopted by the church in the late 19th century, had been discussed during consultations on the encyclical. But he said this act of "dogmatization" had been rejected as unnecessary, given the consistency of the church's interpretation of the commandment, "You shall not kill."

As it is, the Pope's language on abortion invokes the full power of church doctrine, even if the word "infallible" is not there.

"By the authority which Christ conferred upon Peter and his successors, in communion with the bishops -- who on various occasions have condemned abortion

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and who in the aforementioned consultation, albeit dispersed throughout the world, have shown unanimous agreement concerning this doctrine -- I declare that direct abortion, that is, abortion willed as an end or a means, always constitutes a grave moral disorder, since it is the deliberate killing of an innocent human being," the Pope said.

This message comes at a time when, according to the Vatican, 40 million abortions are performed in the world each year. But a Vatican official, who insisted on anonymity, said this week: "This is a Pope who wants to say 'no' to aspects of what is known as modernity. It doesn't upset him in the least to be against society."

In the encyclical, the Pope expressed a similar thought. "In the proclamation of this gospel, we must not fear hostility or unpopularity," he said, "and we must refuse any compromise or ambiguity which might conform us to the world's way of thinking."

GRAPHIC: Photo: Joseph Cardinal Ratzinger of Germany, left, welcomed the Pope's condemnation of capital punishment. He and Fiorenzo Cardinal Angelini of Italy attended the presentation of the encyclical yesterday. (Associated Press) (pg. A13)

Chart:

ON ABORTION AND EUTHANASIA

"Such a culture of death, taken as a whole, betrays a completely individualist concept of freedom, which ends up by becoming the freedom of 'the strong' against the weak."

WHEN TO APPLY THE DEATH PENALTY

"In cases of absolute necessity: in other words, when it would not be possible otherwise to defend society . . . such cases are very rare, if not practically nonexistent."

ON GOVERNMENT

"The original inalienable right to life is questioned or denied on the basis of a parliamentary vote, or the will of one part of the people -- even if it is the majority. This is the sinister result of a relativism which reigns unopposed." (pg. A1)

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HEADLINE: Pope open to change?; RELIGIOUS WOMEN IN AUSTIN SEE VEOLUTION IN
PONTIFF'S STATEMENTS AND SOME HOPE FOR MORE

BYLINE: Norma Martin

BODY:

Pope John Paul II, says Paulina Espinosa, seems to have opened his ears to the rising voices of women. Their crescendo of concerns, she says, apparently has sparked a new and hopeful tune at the Vatican.

While the pope's listening skills might have captured the choir's melody for change, says the Rev. Anne Hoey, he has yet to catch all of the important lyrics. There is room for more evolution in the pope's hearing, she says.

In a papal letter this week, the pope praised the women's movement, denounced sexual violence and declared that equality for women was a matter of justice and necessity. But he held firm to the Roman Catholic Church's ban on women in the priesthood, saying Jesus Christ chose only men as his apostles.

Even with the pope's position against ordained women, Espinosa, a Catholic laywoman, and Hoey, an Episcopal priest, are among several local religious women who said his stance has evolved in regard to women's issues. And that, they say, is an encouraging sign.

"It was a positive, what he had to say," said Espinosa, assistant director of campus ministries at St. Edward's University, a Catholic university in South Austin. "At least he has opened the dialogue a little bit."

In May 1994, the pope seemed to be wary of feminism when he issued a letter saying the issue of women in the priesthood was not open to discussion.

"That (1994 letter) angered many women, that the topic was not even suppose to be talked about," said Espinosa, who as a lay campus minister presides over worship gatherings at the university.

But, she said, "It's my personal opinion that he's feeling the pressure from women." Women are the majority in the church, she said.

"Tradition in the church is very strong. The pope is not the only one who is opposed to women in the priesthood," she said. "There are some believers who just cannot identify with women as priests.

"Our church is human," said Espinosa. "It has its faults, but it has lots

of graces. You have to hold on and hope the Holy Spirit will move us where we need to be, a way to be more inclusive.'

While the church's position on women being priests remains unchanged, Espinosa said, 'I don't think the dialogue can be stifled.'

'Some women really feel the call. I know many women who have the qualities and are very committed. They would be wonderful in that role,' she said. 'But the church is not ready for them.'

And at one time, the Episcopal Church opposed women priests, too, said the Rev. Cecilia Smith, a priest at St. David's Episcopal Church. But times change.

And eventually, said Smith and Hoey, a priest at Good Shepherd Episcopal Church, change will come to the Roman Catholic Church as well.

The two are among the growing number of Episcopal women in the priesthood of the denomination, which has ordained women since 1976. In 1989, the church consecrated its first female bishop.

Last year, the Church of England started ordaining women priests. The change caused many clergymen in the Anglican church to announce they were becoming Roman Catholics.

Now the pope is pushing for equal rights for women.

Smith viewed the pope's statements as desire and willingness to open an active dialogue regarding women. But Hoey was critical of the pope's letter.

'The pope would like to have it both ways,' said Hoey. 'He doesn't understand what justice truly is.'

As long as the church holds on to its views about human sexuality and birth control, she said, 'I don't see equality.'

Until women can control when they have children, equality is unobtainable, said Hoey.

In his 19-page letter issued Monday, the pope reiterated the church's opposition to abortion, including in cases of rape. He said women who have children conceived through rape expressed a 'heroic love.'

Both priests said the pope's letter coupled with the Vatican's acceptance of female altar servers probably have created a crack in the door toward women being ordained.

'Fifty years ago, the Episcopal Church would never think it would ordain women, either,' said Smith. 'It's really hard to step forward.'

'It will be a gradual process,' she said. 'We have discovered that the only constant, besides death and taxes, is change.'

Hoey said the pope's defense of the ban on women priests defense is 'bogus.' She said the opposition has more to do with misogynist attitudes and the church's following out-dated cultural traditions.

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"I think as long as this pontificate is in office,, either, but we are more democratic."

But the issue of women priests is moot in the Catholic church, said Sister Marie Andre Walsh, IHM. As the vicar for religious at the Diocese of Austin, Walsh is liaison between Bishop John McCarthy and the religious communities in the diocese.

The pope's statements, she said, on other matters concerning women are more significant, especially on a global level. He took strong positions on equal pay, the denouncement of sexual discrimination and sexual violence. Those comments will have a more far reaching effect among Catholics and other people around the world, she said.

"It's a hopeful sign to have a public recognition for equality of women. This is very, very important to the global community," she said.

The pope's comments are timely, said Walsh, since the Vatican will attend the U.N. Conference on Women in Beijing in September.

But this is not to say women in Third World countries do not want to be priests, said Sister Frances O'Connor, who has written a book on the subject titled *Like Bread Their Voices Rise: Global Women Challenge the Church*.

O'Connor, who lives in South Bend, Ind., talked to hundreds of women in South America, Asia, Africa and the United States, including Austin, for a study on their desires considering the priesthood.

She said women, especially those who live in rural areas where male priests are scarce, would like to be priests so they can deliver the sacraments or preach.

Mary Jane Marks, secretary of the women's commission for the Diocese of Austin, agreed with Walsh about the ordination of women.

She said the priesthood is not the most pressing issue facing women, especially in other parts of the world. But they are concerned about sexual discrimination and sexual violence, said Marks, who also heads the Women Inclusive Network, a local women's spirituality group.

"I'm glad he's thinking about the concerns we have had for some time," said Marks.

GRAPHIC: 'It was a positive, what (Pope John Paul II) had to say. At least he has opened the dialogue a little bit.'; The Rev. Cecilia Smith, a priest at St. David's Episcopal Church, says the pope's statements show willingness to open dialogue regarding women.

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BYLINE: Conley, John J.

BODY:

IT IS A TRUISM IN THE MEDIA--indeed, among members of the church--that Pope John Paul II is a staunch defender of the traditional family. The evidence appears clear. The Pope's critique of fornication, divorce and contraception challenges key tenets of the sexual revolution. In the struggle at the Cairo Conference on Population and in the debate over the very definition of family in the U.N. Year of the Family, the Vatican has contested every effort to bestow legal recognition upon sexual unions outside marriage.

This portrait of the Pope's doctrine on family as traditionalist, however, caricatures the complex nature of the Pope's position on just family relations. On some issues, there is no doubt that John Paul II defends the nuclear family against certain libertarian ideologies. On other issues, however, the Pope supports anthropological positions that contest certain values labelled "traditional" in the current dispute over the family. Several key documents, especially Familiaris Consortio (1981) and the recent Letter to Families (1994), indicate the Pope's simultaneous defense and critique of the family mores that were normative in Western society until the 1960's.

Purposes of Marriage.

The most traditional inclination of the Pope's conception of the family derives from a positive vision of the union between life and love that characterizes marriage. More specifically, it derives from the indissoluble link between the unitive and procreative purposes of marriage, a link that guides the church's moral discernment of contemporary practices.

The Pope repeatedly argues that a proper ethics of marriage must accurately grasp the union between man and woman that makes the covenant of marriage possible. "The first communion is the one which is established and which develops between husband and wife: by virtue of the covenant of married life, the man and woman are no longer two but one flesh' and they are called to grow continually in their communion" (FC, No. 19). This union is a gift of the self to the other in a radical commitment of corporal and spiritual goods. It is a union open to the procreation of children, the biological and spiritual beings who are the highest gift of conjugal love. This positive vision of the covenant

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of marriage, reinforced by the Pope's distinctive anthropology of the body, grounds the Pope's critique of certain practices that weaken or destroy the very conditions of marriage.

In developing the critique of contemporary distortions of marital love, the Pope repeatedly cites the goods of union and procreation. The practice of divorce and remarriage attacks the unitive value by translating the radical commitment of the partners to each other into a conditional contract no longer breakable only by death. "Being rooted in the personal and total self-giving of the couple, and being required by the good of the children, the indissolubility of marriage finds its ultimate truth in the plan that God has manifested in his revelation: he wills and communicates the indissolubility of marriage as a fruit, a sign and a requirement of the absolutely fruitful love that God has for man and that the Lord Jesus has for the church" (FC, No. 20). The practice of artificial contraception violates the procreative value by deliberately destroying the openness to the conception of children inherent in certain conjugal acts. In a more original argument, the Pope contends that artificial contraception also attacks the unitive good. "The innate language that expresses the total reciprocal self-giving of husband and wife is overlaid, through contraception, by an objectively contradictory language, namely, that of not giving oneself totally to the other" (FC, No. 32). The donation of the spouses is no longer complete, since the capacity to procreate is voluntarily destroyed. Certain technological procedures of procreation, such as in vitro fertilization, receive censure because they divorce the moment and process of conception from the act of conjugal love.

Covenant of Life.

In the political arena, the Pope's defense of the family as a covenant of life and love has contested attempts to redefine the family. These attempts usually involve the state's recognition and tacit approval of sexual unions that lack the essential criteria of an authentic family. The social recognition of nonmarital unions undermines the radical commitment unto death that has heretofore constituted one of the essential traits of civil, as well as ecclesiastical, marriage (LF, No. 17). Such heterosexual unions attack the procreative good either through the practices of sterilization and contraception or by conceiving a child that will be deprived of the stable household to which he or she has a right. Homosexual unions, in addition to being closed to procreation, distort the unitive value of conjugal love by transforming the romantic quest of the other, primordially rooted in the other gender, into the quest of the idealized self, chosen only from one's own gender. The church's combat against "domestic partners" legislation and its struggle at Cairo against efforts to equate "other unions" with marriage is rooted in the conviction that legal recognition of such unions can only hasten the deterioration of the traditional family, a deterioration that places society, especially society's children, at grave risk.

In defending the traditional family against these varied distortions, the Pope opposes two fundamental tendencies in the affluent West's approach to sexuality. The first is the privatization of sexuality. Western mores, and increasingly Western law, view sexuality as a private contract between partners in a personal quest of affective fulfillment. Excepting coercion and abuse, the terms of the contract are strictly dependent upon the desire of the partners. The Pope, however, insists that any marital ethic and any legislative code dealing with such a crucial component of social welfare must judge sexual action

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through the lens of objective criteria, especially the criteria of union and procreation that decisively distinguish marriage from every other form of friendship. The dismissal of questions of gender, fidelity and children under the veils of privacy cannot bear scrutiny. No society can flourish that substitutes sexual anarchy for a legal and moral defense of the traditional family as the protected norm for conjugal affection and the raising of children.

The second tendency opposed by the Pope is the growing invasion of sexuality and procreation by technology. The church's critique of in vitro fertilization and cloning as solutions to infertility rests in part upon the refusal to approve the medical technician as the middle man between union and conception. The censure of mechanical and barrier means of contraception challenges the substitution of machinery for the media of dialogue and restraint in the service of responsible parenthood. Of course, the Pope is not a Luddite proposing a "Splendor in the Grass" ethics of sexual spontaneity. The church-sanctioned means of family planning involve scientific methods of research, observation, intervention and therapy. Nonetheless, the extraordinary interest demonstrated during this papacy over the growing arsenal of "reproductive technology" reflects concern over the reduction of human affection and procreation to a mechanized calculus of personal and social pleasure.

The Pope's traditionalist apology for the family should not be oversimplified. While opposing contraception, the Pope supports responsible family planning. He emphasizes that the decisions concerning the number and spacing of children are proper to the married couple alone. "The church's teaching on responsible parenthood concerns married couples--who alone have the right to procreation--to assist them in making what must be a free, informed and mutual decision regarding the spacing of births and the size of the family" ("Population Message," 1984). The dispute concerns the ethical means, not the moral duty, of prudent family planning.

In criticizing the movement to grant civil recognition to homosexual marriages, the Pope is not engaging in "anti-gay" politics. On the contrary, the Vatican's definitive statement on homosexuality specifically condemns any expression of hostility based upon sexual orientation. "It is deplorable that homosexual persons have been and are the object of violent malice in speech or in action. Such treatment deserves condemnation whenever it occurs" (Letter to Bishops, 1984, No. 10). The moderate fine print of the Pope's doctrine on the family can easily disappear in the media's distortion of church teaching and in our own defective catechesis.

Equality of Men and Women.

If the Pope defends the traditional family against dissolution, he also undercuts the traditional model on several points. The most obvious line of attack emerges in the Pope's persistent critique of the subordination of women and children to the paterfamilias.

In *Mulieris Dignitatem* (1988) the Pope affirms the fundamental equality of men and women. "One must speak of an essential equality, since both of them--the woman as well as the man--are created in the image and likeness of God" (MD, No. 16). In a remarkable reinterpretation of the Book of Genesis and the Letter to the Ephesians, the Pope insists that the social subordination of women to men is an effect of sin, not of obedience to God's design (MD, No. 10).

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In defense of women's rights, the Pope categorically condemns sexual discrimination in the exercise of civic duties. "There is no doubt that the equal dignity and responsibility of man and woman fully justifies women's access to public functions" (FC, No. 23). In the Pope's perspective, sexual equality does not imply strict identity between woman and man. The complementarity of the sexes, especially the distinctive traits and gifts of femininity, must be respected. Nonetheless, the Pope defends a model of the family characterized by mutual submission of the spouses and a fundamental equality between the genders. From such a perspective, the traditional theory of subordination of wife to husband collapses as a relic of social oppression and sin.

The Pope uses a similar critique of the hierarchical model of the family in his defense of the rights of children. While the Pope defends the right of parents in the education of their children, he insists that children are not the property of their parents. "Concern for the child, even before birth, from the moment of conception and then throughout the years of infancy and youth, is the primary and fundamental test of the relationship of one human being to another" (FC, No. 26). This insistence upon the inalienable rights of the child is paramount in the church's critique of abortion. The Vatican has strongly endorsed the U.N. Covenant on the Rights of the Child, currently in the process of ratification. This document declares the right of the child to "legal protection and medical care, before, as well as after, birth." From the moment of conception, the child claims the respect and protection of society. His or her rights, especially the paramount right to life itself, cannot be sacrificed in the name of the parents' interests or desires. The authority of the parents can be exercised properly only when it avoids harm to the child and when it fosters the physical and moral growth of the child. As the Pope frequently argues, the test of a just family or a just state is the capacity to welcome the child in complete respect of the child's rights.

The Church and Family Policy.

The Pope's critique of the subordination of women and children to men indicates the complex political problems that the church must face in family policy. At the Cairo Conference, the Vatican successfully allied itself with Evangelicals and Muslims in defense of the traditional family and in critique of pro-abortion passages in the draft text. On the issue of the rights of family members and the related critique of paternalism, however, such an alliance is problematic. Several Evangelical groups have petitioned the U.S. Senate to reject the U.N. Covenant on the Rights of the Child. They argue that such a blanket recognition of children's rights subverts the authority of the parents. Similarly, certain Evangelical and Muslim circles affirm the paternalist model of the family as the proper one, wherein the subordination of wife to husband reflects the divine will for family relations. In the critique of patriarchal domination, the Pope places himself closer to feminists and child-rights activists than either critics or admirers suggest.

A Place for Celibacy.

In one final area, the Pope undercuts certain traditionalist notions of the family. This emerges in his praise of celibacy within the context of religious life. This defense of the vowed life, traditional as it may be, decisively challenges any conception of married life as "normative" or obligatory for the moral person. As opposed to certain religious traditions that champion

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procreation as the duty of every member of the religious group, the Catholic esteem of celibacy argues that a person's religious and social worth is not a function of one's marital status. The decision to marry or not is linked to a person's freedom within a specific vocational itinerary. The Pope lauds "virginity or celibacy as an expression of spousal love for the Redeemer himself.... The evangelical counsel of chastity is only an indication of that particular possibility which for the human heart, whether of a man or a woman, constitutes the spousal love of Christ himself" (Redemptionis Dominum, No. 11). The church's perduring esteem of consecrated celibacy, forcefully renewed in the writings of the Pope, challenges any effort to canonize traditional marriage as the sole norm of affective commitment and religious fidelity.

The Pope's complex doctrine of the family, simultaneously traditionalist and antitraditionalist, ultimately rests upon the central role of the human person in the Pope's thought. Since his inaugural encyclical, Redemptor Hominis, the Pope has emphasized the primacy of the person in all moral discernment. The church defends "each man in all the unrepeatable reality of what he is and what he does, of his intellect and will, of his conscience and heart. Man who in his reality has, because he is a person, a history of his life that is his own and, most important, a history of his soul that is his own" (RH, No. 14). In the name of the person, the church must defend the family as the cell of life and love from which each human being acquires biological shape and moral wisdom. And in the name of the transcendent person, the church must challenge those distortions of the family, even the most traditional, which reduce the person to a subordinate object.

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HEADLINE: MAN WITH A MISSION ;
POPE, AT 75, STEPS UP THE PACE IN GUIDING CHURCH TO YEAR 2000

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BYLINE: TAD SZULC

BODY:

POPE John Paul II, already the most activist pontiff in our century, is mounting an extraordinary effort to leave a personal, theological, and political impact on his church and the world at large.

His ambitious goals range from convincing the world, notably the affluent West, that it must act at once to save itself from sinking into a "culture of death," to ending millennial schisms among Christian churches and placing his own church under the most rigorous discipline imaginable so that, in his view, it may survive triumphantly into the next century.

There is a grave risk, of which this socially progressive and theologically conservative pope is acutely aware, that his reign could wind up in bitter frustration. Still, the pontiff is a born fighter who will give battle to the end.

Canon law mandates Roman Catholic bishops and cardinals to retire from their ecclesiastic posts and functions at the age of 75, unless the pope chooses to keep them in their jobs indefinitely.

But the pope, who turned 75 on Thursday and who approaches the 18th year of his pontificate, certainly has no intention of resigning himself as Bishop of Rome and Vicar of Christ, he doesn't think there is room in the Vatican for a "pope emeritus."

Though his health is increasingly fragile, Karol Wojtyla, the highly controversial Polish pope, is determined to usher in personally the third millennium of the Christian era.

During the first half of May he has kept up a frenetic schedule, from 5 a.m. well into the night, notwithstanding the pain he suffers in the aftermath of faulty hip-replacement surgery last year.

The pope is visiting the Czech Republic and Poland on a 48-hour foray this weekend. On May 30 he will formally issue the ecumenism

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encyclical that deals in part with the relationship between the Roman Catholic and Protestant churches.

This will be his 11th encyclical in less than 17 years, and the second in two months, accentuating the breathless quickening of his pace, even as his physical suffering deepens. He jokes about it but now almost always carries a cane and moves his feet with the greatest difficulty.

His mind, on the other hand, remains powerful and alert, as any recent interlocutor can testify.

The pope's moral strengths are enhanced by the steady rise in violence around the globe, and the crumbling of societal structures both in Western nations and the Third World. In what millions everywhere regard as a moral leadership vacuum, the pope stands out as an exceptional leader in his denunciations of the "culture of death."

He knows it and insists on being heard. Through his public pronouncements and the Vatican's discreet diplomacy, the pope has striven to encourage peacemaking and peacekeeping in former Yugoslavia, Algeria and Somalia, Mozambique, and the Caribbean. The personal role he played in the late 1980s to assure a peaceful transition from communism to democracy in Poland and the rest of Eastern Europe is now part of the history of the Cold War.

With the demise of communism, the pope has focused his attention on basic problems of social justice around the world. He has been warning more and more loudly that what he calls "savage capitalism," wherever it is practiced in the West, the former communist lands, and the Third World, is not necessarily an improvement on Marxism.

Marxism, the pope believes, was born from exploitations of the 19th-century Industrial Revolution but became distorted by communist totalitarianism.

This anti-capitalistic stand, along with the pope's belief that the West should share at least some of its wealth with the poverty-stricken Third World, tends to annoy Catholic ideological conservatives, especially in the United States.

Pope John Paul II's outspoken defense of human rights everywhere, his vast contribution to religious tolerance, including his gestures of friendship toward the Jews, and his pioneering efforts toward a creative dialogue between science and religion are the other dimensions of his papacy that have made him a great world leader in this century.

But it is his acts in the sphere of religion that raise the question whether he is also a great church leader in terms of attracting the following of the world's nearly 1 billion Roman Catholics. And this, naturally, will define the church's power and influence at the advent of the new millennium.

His mind-set is one of inflexible judgment that the church's future lies in total, disciplined acceptance of severe, traditional, and

conservative moral, ethical, and theological teachings.

The pope is convinced that once that discipline is relaxed, the church will disintegrate under the onslaught of "secularism," "relativism," and rivalry on the part of competing religions, be it Islam, the world's fastest-growing religion, or Pentecostal sects in Latin America.

The main elements of the pope's concept of a disciplined church are his unswerving opposition to abortion, artificial contraception, euthanasia, and the death penalty, against which he campaigns with prophet-like fury.

On other matters of sexuality and the role of women in the church, he is similarly unbending. He has condemned homosexuality, including the use of condoms for safe homosexual sex, proclaimed the sanctity of priestly celibacy, urged Catholics to abstain from sex except for procreation, and ruled out the possibility of ordaining women as priests.

Moreover, he has forbidden that these matters be discussed within the church, a step his critics regard as a departure from the collegial spirit advocated by the modernizing Second Vatican Council in the 1960s.

Better to enforce church discipline, the pope's appointments of new bishops have been increasingly conservative.

The pope knows the church has been losing Catholics in significant numbers to other religions. Nevertheless, he has no hesitation and no intention of altering his views or policies in even the most minimal fashion.

As the millennium approaches, Pope John Paul II clearly prefers, if he must make the choice, a smaller, hard-core, militant church to a bigger, chaotic, and dissent-ridden one.

He is horrified by the practice of what he sees as "supermarket Catholicism," particularly in America, with Catholics accepting what they like in church teachings and leaving aside what they abhor.

Tad Szulc is the author of "Pope John Paul II, The Biography." He wrote this article for The Washington Post.

GRAPHIC: COLOR PHOTO - Pope John Paul II giving his familiar wave to the faithful at St. Peter's Square in Vatican City.

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