



Frederic Baraga, Michigan, 1835

Bishop Honored

A 13-cent commemorative postal card honoring Bishop Frederic Baraga will be issued at Bishop Baraga Central Grade School in Marquette, Mich., June 29 by the U.S. Postal Service. Bishop Baraga moved to Michigan's upper peninsula in 1835 where he worked among the Chippewa Indians. He died in 1868 and is buried in Marquette. (NC Photo)

Pope's Swiss Plans Have Ecumenical Tone

Vatican City (NC) -- There is a strong ecumenical note in the papal visit to Switzerland, a center of the Protestant

Reformation, June 12-17.

Pope John Paul II has scheduled visits to the World Council of Churches and with Protestant and Orthodox groups. He also plans a talk with leaders of Switzerland's Jewish community.

In contrast to the trip's tone of religious harmony, however, the country's Catholic bishops have noted that "sensitive and painful" divisions remain between the nation's Catholics and Protestants.

The pope is scheduled to meet the Rev. Philip Potter, leader of the World Council of Churches, on June 12 at the WCC headquarters in Geneva. The pope had originally planned to visit the WCC in 1981, but an attempt on his life interrupted the plan. Pope John Paul has encouraged the WCC's ecumenical work. In conjunction with the Geneva meeting, Cardinal Johannes Willebrands, head of the Vatican Secretariat for Promoting Christian Unity, is expected to read a Catholic-WCC statement on common witness.

The WCC represents 300 Protestant, Orthodox and Anglican churches with more than 386 million members in 100 countries.

After the session with Mr. Potter, the pope's itinerary takes him to the Orthodox Center at Chambesy. The center was opened by the Orthodox patriarchate in 1966 to increase understanding of the Orthodox Church and to encourage ecumenism.

On June 13, the pope travels to Fribourg to meet with representatives of the Swiss Jewish community. Swiss Jews comprise only three-tenths of 1 percent of the country's 6.3 million population.

Fribourg, a center of Swiss Catholicism, is the site of the Cathedral of St. Nicholas von Flue, named after Switzerland's national saint. There are more than 3.1 million Swiss Catholics.

On June 14 the pope will visit the ecumenical center at Kehrsatz, a village a few miles from Bern, where he plans to meet the Council of the Swiss Evangelical Church Union. The council represents the Reformed Church, which includes most of Switzerland's 2.8 million Protestants.

Fr. Albert Shamon



Word for Sunday

Charismatic Contribution

Sunday's Readings: (R3) Jn. 20-19-23. (R1) Acts 2:1-11. (R2) 1 Cor. 12:3-7, 12-13.

Pentecost Sunday has been called the birthday of the Church. Pope John XXIII prayed for a new Pentecost. As if in answer, the Holy Spirit has been unleashed upon the Church, stirring up one renewal movement after the other. The movement most obviously related to the Holy Spirit is the Charismatic Movement.

The book I have found most helpful on this subject is "A Key to the Charismatic Renewal in the Catholic Church," by Vincent M. Walsh. It is in question-answer form, very clear and down to earth. These few questions-answers from the book will show what I mean.

When did the Catholic Pentecostal Movement begin in the Catholic Church?

In 1967, some concerned Catholics at Duquesne University met and prayed regularly. They were upset by the obvious decline of religious practice, both on the campus and throughout the whole Church, and were led to the conclusion that a true renewal in the Church was dependent upon a new Pentecost...they asked to be prayed with for the Baptism of the Holy Spirit.

What is the Baptism of the Holy Spirit?

The Baptism of the Holy Spirit... is an internal religious experience (or a prayer experience) whereby the individual experiences the risen Christ in a personal way.

This experience results from a certain "release" of the power of the Holy Spirit, usually already present within the individual by Baptism and Confirmation. It usually leads to a deep devotional life, an attraction to prayer, Sacred Scripture and the sacraments, and marks the

beginning of a closer union with God...

What does the term "Baptism of the Holy Spirit" add to the terms "Baptism" and "Confirmation?"

"Baptism of the Spirit" is a term which contains a belief that every Christian, to some extent, is meant to experience the same powers as were evident in the early Church... Obviously, the full effects of Baptism and Confirmation are just not being experienced in the lives of many, and yet these effects are meant to be part of normal Christian life.

The term "Baptism of the Spirit" brings home to Catholics that the sacramental rites are meant to be powerful, and the source of spiritual and psychological changes...

What is "Praying in Tongues?"

Praying in tongues is a gift whereby the person prays to God in a language he does not know, by simply "yielding" to the action of the Spirit...

Is praying in tongues different from what the apostles did at Pentecost?

...praying in tongues is what the apostles really did on the first Pentecost.

...two distinct manifestations of the Holy Spirit occurred on Pentecost: the first was the gift of prayer tongues; and the second was really a "miracle of hearing."

This phenomenon does not occur anywhere else in the Scriptures. However, praying in tongues, or Christians praising God in unknown languages, is repeated throughout the New Testament.

And so we could go on and on. The book poses questions after question and answers each. Get it. Read it. But whatever you do, do not bypass the Holy Spirit.

We need Him — the Church, you and I. And there is only one way to release His power — through prayer! In the early Church, He seemed always to have been released by a prayer meeting.

Author Presents Catholic Outlook on Doomsday

"The End of the World, a Catholic View," by Robert F. Baldwin. Our Sunday Visitor Press (Huntington, Ind., 1984). 112 pp., \$5.95.

Reviewed by Msgr. Charles Diviney NC News Service

The Rev. Jerry Falwell, a Moral Majority leader, is quoted in this book as saying that he does not own a cemetery plot.

When asked why, he replies that he expects Jesus to snatch him and all other faithful followers to heaven before they die. Thus he expects the Parousia, or the second coming of Jesus, to take place within a relatively short time.

He is only one of a number of preachers in the "electronic church" — the Rev. Oral Roberts, the Rev. Pat Robertson, the Rev. Rex Humbard and the Rev. Jimmy Swagart (who is violently anti-Catholic) are others — whose message often refers to the end of the world.

Not only do individual clergymen preach about this topic, but it is an important doctrine of many churches, including the Catholic.

The Millerites were in the extreme in their concern about the end of our history as a human earthly race when they declared the world would end on Oct. 22, 1844. As a result many quit their jobs and gave away their belongings but waited in vain for the end to come. Obviously it didn't, but the expectations of the Millerites were continued in a modified form by the Seventh-day Adventists.

Other religious groups whose outlook on life has been greatly affected by what they believe about the destruction of the world, the great predicted war between good and evil called Armageddon, and the second appearance of Jesus have been the Mormons and the Shakers.

Historically they are connected to a large group of popes, saints, heretics, sinners and some priests and Religious, and popular

authors such as Hal Lindsey whose book, "The Late Great Planet Earth," has sold in the millions.

It is because this is a hot topic today, especially with the threat of possible nuclear disaster, and because there is so much misinformation that Baldwin decided to write this book.

The plan he follows is to divide his material into three sections. First, he discusses in a general way the mood of the times, which seems to indicate that the times are out of joint.

To illustrate this he points out the number of wars, the acts of genocide which destroyed millions, the scourge of abortion, the environmental destruction that marks our age, and above all, the incessant stockpiling of arms that could easily destroy all life of any kind in the universe.

It is in such an atmosphere that people begin to think that maybe God will terminate the whole human experience and start anew somehow somewhere else.

The section of Baldwin's book called "Scripture and the End Times" is the highlight. It alone is worth the modest price of this paperback.

Finally, there emerges from this volume a summary of Catholic doctrine that is acceptable. It contains the following scenario:

When each person dies, there is an immediate personal particular judgment. Contingent on that, the future in eternity is decided. Then sometime — no one except God knows exactly when, where or how — Jesus will return to judge the living and the dead in a general declaration of the ultimate triumph of good over evil.

As the liturgical acclamation says, Christ has died, Christ is risen, Christ will come again.

Msgr. Diviney is a former professor of theology at St. Joseph's College and is now a consultant to Bishop Francis Mugavero of Brooklyn.

Anti-Abortion Clause Defended by Pro-Lifer

Washington (NC) -- Father Edward M. Bryce, director of the Bishops' Committee for Pro-Life Activities, has urged the Senate to retain an anti-abortion funding clause in the defense spending authorization bill.

As approved by the Senate Armed Services Committee, the legislation contains a clause saying "funds avail-

able to the Department of Defense may not be used to perform abortions except where the life of the mother would be endangered if the fetus were carried to term."

Father Bryce urged the senators to defeat any attempts to weaken or delete this provision.

He said defense spending should reflect policies of defending innocent life.

"It is especially significant that public subsidies for the destruction of the unborn should be forbidden in a bill authorizing programs for the Department of Defense," he wrote in the June 4 letter.

"Morally legitimate national defense must be directed to the defense of innocent human life, not its destruction."

He quoted from the U.S. bishops' pastoral on nuclear war and peace issues:

"Even justifiable defense against aggression may result in the indirect or unintended

loss of innocent human lives," the pastoral said. "This is tragic, but may conceivably be proportionate to the values defended. Nothing, however, can justify direct attack on innocent human life, in or out of warfare. Abortion is precisely such an attack."

Father Bryce told senators "to defend the inviolability of innocent human life" by keeping the anti-abortion language in the bill.

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