

Lebanon visit

Continued from page 4

He declined to reveal details of that threat or his sources.

A former Moslem member of the Lebanese Parliament complained that the cardinal was listening with only one ear — to the Christians. A west Beirut newspaper, *Amal*, said he came into Lebanon "like a Marine."

Prior to the trip, Cardinal O'Connor said he wanted to visit the western sector of the city as an attempt to build bridges between Lebanon's divided Christian and Moslem communities. He noted that he had gone there in 1986 and met with Moslem leaders.

But on the way back home, clearly irritated by the negative coverage of the fact he did not make that visit, he said that going to west Beirut was a "fraction" of his purpose for going to Lebanon.

"The arrangement for me to go into west Beirut was to make courtesy calls," he said.

The cancellation turned into a major

story on a trip in which reporters were looking hard for hard news. At a press conference, the cardinal bristled at suggestions he was snubbing the Moslems and aligning himself totally with the Maronite camp.

The view of some that he was isolating himself from the Moslems was further boosted by a sermon the cardinal gave at the chief Maronite shrine to Our Lady of Lebanon in the heights above the bay of Juniyah.

He told the Maronite congregation it was the "hope of the Middle East" and said he was "deeply impressed by the leadership I have seen here on the part of your patriarch and your general." He was referring to Maronite Patriarch Nasrallah P. Sfeir and Gen. Michel Aoun, the head of government in the Christian sector.

The general was appointed in 1988 by outgoing President Amin Gemayel, also a Maronite, to head an interim administration pending presidential elections. Those elections have been delayed by warfare and political maneuvering.

But Aoun's Cabinet is rivaled by Selim Hoss, a Moslem who was acting prime minister under the Gemayel government.

Hoss refused to recognize the general's appointment and formed his own cabinet in west Beirut.

The issue of who runs the legitimate administration of Lebanon is a major point of contention, complicated by the fact that Hoss lives in a Syrian-controlled zone.

Further underlying the issue is the question of how political power would be apportioned among Moslems and Christians when peace is restored.

Moslems argue that the Christians — particularly the Maronites — have held onto power and privilege under a long-discredited apportioning arrangement that fails to recognize Moslems are a majority in the country.

Cardinal O'Connor balanced the praise and concern for Lebanon's Catholics with comments such as one in which he said his love went out to the residents of west Beirut "as well as you here in the east."

He also spoke by telephone with Hoss and the speaker of the parliament, Hussein Husseini, a Shiite Moslem.

The cardinal, in addition, met with scores of political and religious figures who came to see him at Patriarch Sfeir's

residence — including Moslems from both sides of the "Green Line" separating east and west Beirut.

Another purpose of the trip was to attract the attention of a world apparently jaded by 14 years of warfare in Lebanon. The cardinal called the lack of attention "a scandal" and vowed that neither he nor the U.S. bishops nor Pope John Paul II, who endorsed his visit, would forget Lebanon's Catholics.

But his visit received slight play in the press outside Lebanon, and whether the cardinal would be able to persuade the U.S. government to greater efforts in helping to end the conflict remained to be seen.

He said, in the end, that he went to Lebanon as "a highly visible sign to the people of Lebanon that the church is concerned and a highly visible sign given to those governments who are aware of my trip and are going to have to ask themselves what they could and should be doing" to help.

"As far as the highest authority in the church is concerned, that was the mission, and the mission was accomplished," the cardinal said.

Fresh air

Continued from page 1

Foundation, and occasionally staged outside the church at a nearby location, such as the Rochester Plaza. Palmer was scheduled to speak on Wednesday, June 7, in the Rochester Plaza, from 12-1:30 p.m., on the topic "The Decline and Renewal of America's Public Life."

The concerns articulated by the author are much the same as those Father Jim Lawlor, St. Mary's pastor, expressed in 1984 when he began looking for ways to renew Rochester's public life. Father Lawlor researched the demand for a program in the downtown area, and, along with Sister Joan Sobala, pastoral assistant, and P. David Finks, a parishioner who served as diocesan vicar of urban affairs in the 1960s, considered to whom such a program would appeal.

"Jim Lawlor had enough foresight to realize that our neighbor was the business neighbor," Sister Sobala said. Father Lawlor researched downtown forum programs in Toronto and New York City. In spring, 1985, a local business manager contacted Finks and asked if the church could host a noontime program for local professionals.

And so was born the Downtown Com-

munity Forum, which has since hosted such speakers as Father Charles F. Curran, the controversial theological scholar noted for his disputes with the church hierarchy over birth control, and local Democratic Congresswoman Louise Slaughter.

Slaughter's appearance established once and for all that the Downtown Community Forum would be a place for free discussion, not church evangelization, Father Lawlor said. The congresswoman's scheduled appearance at a Life After Five session drew the ire of local pro-life activists who questioned her speaking at a Catholic church due to her pro-choice stance.

"The right-to-lifers called and tried to stop her from coming," Father Lawlor said, recalling that he rebuffed the activists' demands, but told them they were welcome to picket outside the church. "They came in and had wine and cheese, then they went out and picketed," he said with a laugh.

The Downtown Community Forum has a solid reputation, its trio of founders commented, noting that the local Gannett papers have often interviewed speakers and requested that they write editorials.

"The city should have that kind of thing," remarked Read Kingsbury, senior editor and columnist at the *Times-Union*,

noting that he would be attending Palmer's luncheon.

No other parishes in the diocese host public discussions on as extensive a level as St. Mary's, but some do host similar events from time to time. For example, Elmira city councilman Tom Barrett conducts biannual constituent meetings at St. Cecilia's Parish, according to Father David Gramke, pastor.

An ideal place for such discussions would be a shopping mall, Palmer said, noting, however, that few in the country allow such debate within their walls. One such mall is Midtown Plaza, located a block from St. Mary's Church.

According to Nancy DeLancey, marketing director for the mall, Palmer's theories conflict with the reality of conducting business. DeLancey noted that Midtown allows not-for-profit groups to promote their message in the mall, as long as they sit at designated tables or booths, but the mall prohibits political activity for good reason.

"All shopping centers are working hard to create an environment that is pleasant for a shopper," she said. "When you open the door to debates of this kind, you open the door to debates of all kinds," she said, noting that if malls allowed public debate, they would leave themselves open to demands for equal time by such extremists as the neo-Nazis.

Nevertheless, Palmer, feels that malls are more than just private zones for shoppers' perusal. "The dominant place where public life has happened historically is in the city streets," he said. "Over the last 30-40 years, the function of the city streets

have been replaced by shopping malls, and the malls generally prohibit any expression of public functions, such as pamphleteering."

Rather than prohibit political activity entirely, Arnot Mall in Horseheads hosts political discussions in a community room, which seats 150 people, according to Penny Cole, marketing director. Cole said the mall allows political groups to set up displays at tables, but activists are not allowed to "intercept shoppers."

Despite the risks, Palmer believes many private institutions should allow their facilities to be used for public debate. Universities, for example, could build more public spaces, he said, noting that colleges have consulted him on the building of student life centers.

Palmer has worked with the business leaders in St. Paul and Minneapolis, Minn., where he gave seminars on public life. He has also helped religious leaders in cities throughout the country, encouraging the use of churches as arenas for public life.

The end result of a nationwide revival of public life, ironically, would be a better private life for all, Palmer noted. Neighborhood watches can replace door locks and handguns as a solution to crime. Neighbors can cut the high cost of suburban living by sharing such items as lawn mowers and garden tools, he said.

The staff at St. Mary's may have already glimpsed the society Palmer envisions. Father Lawlor noted that more and more often, potential speakers call him up to ask, "When is my turn coming?"

China

Continued from page 4

consulate. She carried a sign saying "The whole world is watching."

"The leaders have broken the bond with the people; they do not represent us," said A. Chow, shaking his fist at the consulate before the noon protest.

Deng, 84, China's senior leader, gave the order for the assault, Chinese sources said Sunday. Premier Peng declared martial law in Beijing.

About 1,000 mourners gathered outside the Chinese consulate in Los Angeles on Sunday, where they bowed their heads during a broadcast of recorded telephone conversations with relatives and friends in Beijing witnessing the clashes.

"Revenge! Revenge! Revenge!" they shouted.

Thousands of Chinese army troops armed with rifles late Saturday (Beijing time) marched up the east side of the vast square, which has been occupied since May 13 by the protesters demanding a more politically open China. The tense standoff had been generally peaceful, even though the students were repeatedly ordered to leave the square and end the protest.

The military entered the city to enforce martial law, declared May 20 but not enforced then because of a government power struggle caused by the protest movement. The struggle pitted hardliners

such as Deng and Peng against moderates such as Communist Party leader Zhao Ziyang, who reportedly lost his post.

Soldiers began shooting, beating and running over Beijing residents late Saturday as they finally started their deadly push to Tiananmen Square.

Thousands of people returned to the Xidan intersection about a mile west of the square to re-erect barriers and set fire to military vehicles and buses on Sunday night. Continued clashes with the military have been reported.

Wang Jin, a University of California at Berkeley law student, denounced Beijing's crushing of student-led protests in China as "barbaric."

In New York City, a crowd estimated by police at 2,000 people, some carrying funeral wreaths, shouted and sang and pushed against the gates of the Chinese consulate.

They hoisted signs, some of which read "Drown the Dictators With Our Blood" and "Blood Must Be Exchanged With Blood" and chanted "Deng is a Murderer" and "Long Live Zhao Ziyang."

In Washington, about 350 people, mostly Chinese students, held a peaceful demonstration that included a march to the Chinese Embassy. More than 500 demonstrators, many wearing black armbands, rallied in front of the Chinese consulate in Vancouver, chanting "We support democracy," "Shame to the government."

Contains reporting from NC News Service.

Agenda

Continued from page 5

and the growth of Christianity in the New World.

Among the main discussion items on the June meeting agenda are preliminary drafts of a National Black Catholic Pastoral Plan and a document titled "Here I Am, Send Me" — a proposed statement by the bishops on the evangelization of black Catholics in response to a national congress of black Catholics held in Washington in 1987.

Although the documents are not to be voted on in June, the discussion is one of the main phases in development of final documents to be debated and voted on at a later meeting. The bishops' Committee on Black Catholics is to present the documents and lead the discussion.

A similar discussion on "integrating our social teaching into the life of the church and the broader society" is to be led jointly by the Committee on International Policy and the Committee on Domestic Policy. The two-and-a-half-hour session is to con-

sist of two presentations followed by six workshops on various social justice and social ministry issues.

Discussion on implementing the 1987 pastoral plan for Hispanic ministry is to focus on resources available for Hispanic ministry and issues confronting dioceses and parishes around the country as they try to develop a more effective ministry in the Hispanic community.

'Praying with Music' retreat planned for Cenacle in June

"Praying with Music," a retreat offering the experience of entering into prayer through classical and other variations of soft music, will be presented June 16-18 at the Cenacle Center, 693 East Ave., Rochester.

The retreat, which will be presented by Sister Susan Arcaro, r.c., begins Friday at 7 p.m. and will conclude on Sunday at 3:30 p.m.

The offering for the retreat is \$65. For information and reservations, call the Cenacle at 716/271-8755.