The false prophets

Cults spin webs of deceit, lure searching youths with easy answers

“How do I know that I’m not the reincarnation of Jesus Christ? You wouldn’t believe the feelings I have inside me.”
— Werner Erhard, founder of EST

“For false Christs and false prophets will arise, and will show signs and wonders, so as to lead astray, if possible, even the elect.”
— Jesus Christ (Mark 13:22)

By Betsy Kennedy
Voice Staff Writer

It takes time for the numbness to wear off. But slowly — and painfully, some ex-cult members are recovering enough to tell what has happened to them. They have been abused, controlled, manipulated and humiliated. They have been psychologically dismembered just as effectively as corpses are physically dismembered in autopsies.

For many ex-cult members, deprogramming has been their only path to wholeness and even sanity. But they are the survivors. There are still thousands of confused people of all ages who have committed themselves to harmful counterculture religious groups. And despite the intensive media coverage in recent years and confessions from ex-cultists, there has always been a reluctance to forfeit and turn Christian values.

For large numbers of young people, a cult may offer the security, discipline and acceptance which they found lacking in their own homes. But those who have sought a new lifestyle, they are eager to believe the promises of the false prophets who lead (Continued on page 10)

‘Martyr’ Fr. Kolbe is canonized

• In the death camp . . .
Pg. 4-5

VATICAN CITY (NC) — Pope John Paul II wore red vestments, the color for a martyr, as he canonized Father Maximilian Kolbe Oct. 10. More than 150,000 pilgrims thronged St. Peter’s Square for the ceremony honoring the Polish Franciscan priest who in 1941 sacrificed his life by volunteering to replace another prisoner in the death line at Auschwitz.

The other man, Franciszek Gajowniczek, now 81, attended the canonization Mass and was welcomed with sustained applause when mentioned by the pope.

GAJOWNICZEK, who had a wife and two children when Nazi guards chose him at random for starvation, was released softly during the three-hour ceremony.

Also present was an Italian woman, Angelina Testoni from Sardinia, who church officials say was cured of pulmonary tuberculosis through Father Kolbe’s intercession.

In 1971 Father Kolbe was beatified with the title of confessor, a holy man who professes the Catholic faith in an outstanding way. In the canonization ceremony he was given the title of martyr.

The pope in his homily discussed the new designation by calling the priest’s death in the concentration camp at Auschwitz a victory over a system of contempt and hatred for man and a victory for what is divine in man.

A martyr, according to the church’s tradition, is one who is killed out of hatred for the Christian faith and life.

In Father Kolbe’s death, said the pope, “There was the clear witness borne to Christ: the witness borne in Christ to the dignity of man, to the sanctity of his life and to the saving power of death, in which the power of love is made manifest.”

“DOES NOT this death,” the pope asked, “make Maximilian particularly likened to Christ, the model of all martyrs, who gives his own life on the cross for his brethren?”

The pontiff praised the priest for his zeal in promoting devotion to Mary. Father Kolbe was the founder of the Militia of the Immaculate Mother, now a world-wide Marian organization.

More than 10,000 Poles attended the Mass, about half of them coming from Poland. Included was an eight-member delegation representing the Polish government. The pope sternly criticized the government, in remarks following the ceremony, because of the Polish parliament’s passage Oct. 8 of a law which outlaws the independent trade union Solidarity.
Archbishop Trifa, accused of Nazi ties, deported

DETROIT (NC) — Romanian Orthodox Archbishop Valerian Trifa, 68, accused of falsifying Nazi connections when he immigrated to the United States after World War II, has been decided," said Chucri Abboud, first secretary at the Lebanese embassy. "At the moment, nothing official has been decided," the Lebanese diplomat said, adding that the Lebanese government was considering the issue.

The Vatican has been asked to respond to a request from the Lebanese government to extradite Trifa to Lebanon. The Lebanese government has said that Trifa's alleged Nazi connections are a matter of serious concern. The Vatican has not yet provided a definitive response.

Catholic students occupy archdiocesan offices

MEDELLIN, Colombia (NC) — In two separate incidents university students occupied the papal nunciature in Bogota and the archdiocesan offices in Medellin to press the government to investigate several cases of people killed or missing. The occupation took place Sept. 22.

Archbishop Trifa was accused of Nazi ties when he immigrated to the United States after World War II. The United States government deported him to Switzerland, where he spent the rest of his life. He was later granted asylum in Colombia.

Archbishop Trifa's citizenship was canceled in 1977, and he was deported to Switzerland in 1978. Since then, Trifa has been living in Bogota, Colombia, where he has been involved in various religious and political activities.

The archbishop is said to favor being deported to Switzerland, although his destination as a deportee was uncertain immediately after the agreement with the federal government was reached. He must leave the United States within 60 days after being accepted by another nation.

Archbishop Trifa's citizenship was withdrawn in 1980. He has acknowledged his participation in the Iron Guard, of misrepresenting and concealing facts about his background when he entered the country.

The archbishop is said to have denied inciting any anti-Semitic riots. In return for his agreement to be deported, charges of inciting riots and of other acts of persecution against opponents of the Nazis.

Some 300 Jews and Christians died in the violence alleged to have been instigated by Valerian Trifa. In return for his agreement to be deported, charges of inciting riots and of other acts of persecution against opponents of the Nazis.

Archbishop Trifa's deportations were widely criticized by human rights organizations.

The archbishop has been a controversial figure in Latin America, where he has been involved in various religious and political activities.

Pope meets with Lebanese archbishop

VATICAN CITY (NC) — Pope John Paul II met in private audience Oct. 4 with Archbishop Luciano Angeloni, apostolic nuncio to Lebanon. The Vatican released no details about the meeting, but the archbishop's visit fueled rumors that the pope is considering a visit to Lebanon. "At the moment, nothing official has been decided," said Chucri Abboud, first secretary at the Lebanese embassy to the Holy See. But he called a papal visit to Lebanon "very probable" and said that further information might be made public in connection with a trip to Rome by Lebanese President Amin Gemayel.

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Life Lobby asks halt to mass burial

WASHINGTON (NC) — The American Life Lobby, a pro-life organization, has asked the U.S. Department of Health and Human Services to stop a proposed mass burial of more than 16,000 human fetuses found stored near Los Angeles.

"We want to make sure that no federal rules were broken," said Judie Brown, president of the American Life Lobby, Oct. 8. In Los Angeles, Superior Court Judge Leon Thompson scheduled an Oct. 8 hearing on a request by Los Angeles County District Attorney Van De Kamp to permit the burial. Van De Kamp sought burial for all but 193 of 16,390 fetuses that had been stored by Melvin Weisberg, who once operated a pathology lab. The 193 were more fully grown fetuses that may be evidence of illegal abortions, said a spokesman for the district attorney.

Appointment of Irish bishop expected to smooth Protestant relations

DUBLIN, Ireland (NC) — Relations between Catholics and Protestants in Northern Ireland are expected to improve with the appointment of Bishop Cahal Daly as head of the Diocese of Down and Connor, which includes Belfast, Northern Ireland's largest city. Church of Ireland (Anglican) Bishop William McCapper, whose diocese also includes Belfast, and other Protestant leaders have welcomed Bishop Daly's appointment, which was announced in September. Cardinal Thomas O'Fiaich of Armagh, Northern Ireland, and Archbishop Grotano Albrandi, papal nuncio to Ireland, are to install Bishop Daly as head of the diocese in St. Peter's Pro-Cathedral in Belfast on Oct. 17. The appointments of Irish bishops of Ireland and Northern Ireland form one episcopal conference.

Private school enrollment down

WASHINGTON (NC) — A Census Bureau report shows private school enrollment dropped significantly from 1964 to 1979, but "things are better" now for Catholic schools, according to Marianist Brother Bruno Manno, National Catholic Educational Association research director. The Census Bureau's first comprehensive report on private schools, released Oct. 3, showed an enrollment decline of almost one-third for the 15 years ending October 1979. The proportion of students attending private schools also declined to 9.8 percent in the 1979-80 school year from 14.2 percent in 1964. The decline occurred mostly in Catholic schools, which enroll the majority of private school students, and the decline was higher in high schools than in elementary schools. Catholic school enrollment dropped 44 percent.
Pope warns Polish leaders

'I will' visit Poland next year

From NC News Service Reports

Angered by the Polish government's outlawing of the independent trade union Solidarity last Friday, Pope John Paul II declared Monday that he has a "right and duty" to visit his homeland next year and that Poland "does not deserve to be driven to tears and desperation."

The Polish parliament's actions drew quick and angry responses not only from the pope but from U.S. President Ronald Reagan and Catholic Church leaders throughout Poland.

The pope called the new Polish labor law "a violation of fundamental rights" while President Reagan called it a "backward step" and announced trade sanctions on Poland.

Before announcing the sanctions, Reagan called Poland's rulers "a bunch of lousy bums."

In Poland, the outlawing of Solidarity led to strikes by shipyard workers in the Baltic port of Gdansk, where the union was born two years ago, and to criticism from the country's priests and Archbishop Josef Glemp, the Polish Catholic primate, who called it "a great pain to many of our believers."

In OFF-THE-CUFF remarks before more than 10,000 Poles and people of Polish descent, in Rome for the canonization of Father Maximilian Kolbe, the last Sunday of the pope said he hoped to visit Poland, "during the jubilee year of the madonna of Czestochowa," which ends in September 1983.

"It is my duty and my right, as bishop of Rome and as a Pole, to make this trip," he added. "It is my hope that the necessary conditions for that pilgrimage may be created, in conformity with the great dignity of the 10,000-year tradition of Polish Catholicism.

Pope John Paul closed his talk to the pilgrims with an appeal to Polish government officials to "stop the tears" of his fellow citizens.

"I have seen and noted many tears here, and it is not good for me when my countrymen arrive for a canonization they arrive with tears in their eyes, because they are not tears of joy," he said.

"I want to continue addressing myself to the authorities of the Polish People's Republic until they stop these tears," Pope John Paul added.

"Polish society, my nation, does not deserve to be driven to tears and desperation, but it deserves to create its own better future." Present for the pope's extemporaneous remarks was an eight-member delegation of the Polish government, led by Jerzy Ozdoski, deputy chairman of the Polish Parliament.

POPE JOHN PAUL II meeting with the Polish pilgrims took place immediately after he met in his private apartment with 40 Polish bishops.

Archbishop Glemp had cancelled his trip to Rome because he feared a violent reaction to the Polish Parliament's measure against Solidarity.

The recent years have inspired a movement of social and moral rebirth, founded on the legitimate aspiration to consolidate the dignity of man and of human work, a movement which millions of Poles have linked and still link to the hope of a better and more secure tomorrow in Poland," Pope John Paul told the bishops.

"And it is of capital importance that the contents and essential values of this renewal are not deleted from the Polish reality," he added.

Poland's parliament passed the labor bill, supported by Poland's martial law government, Oct. 8. It dissolves all labor unions in existence prior to the declaration of martial law Dec. 13, puts tight controls of the formation of new unions and severely limits the ability to strike.

Underground Solidarity leaders called for a four-hour national strike on Nov. 10 to protest the law.

The Solidarity statement signed Oct. 9 said, "The course of the protest will decide the future strategy of the unions."

Anti-Semitic attacks condemned by Pope

VATICAN CITY (NC) — Pope John Paul II condemned as a "blood-chilling terrorist act" and a "criminal episode of anti-Semitic hatred" the attack on a Rome synagogue which left a two-year-old boy dead and 35 people injured.

The attack, also condemned by leading Italian political figures and by Chief Rabbi Eli Toaff of Rome, took place shortly before noon Oct. 9 at the end of a ceremony in the synagogue marking the Jewish new year.

According to witnesses, at least five men threw hand grenades into the synagogue as worshippers began to leave the building. Two of the men also fired submachine guns into the crowd.

Police released Oct. 10 composite sketches of four of the men, all believed to be between 30 and 35 years old. Two of the suspects in the crime are dark-skinned and two are fair-skinned.

No group claimed responsibility for the attack.

ANGRY MEMBERS of Rome's Jewish community, which numbers about 10,000, gathered outside the synagogue shortly after the attack, shouting slogans against the press, Italian President Sandro Pertini and Pope John Paul.

"It's the pope's fault. It's Pertini's fault. You meet with Arafat and you don't see what happens," shouted one man.

A sign hanging on the synagogue's wall after the attack read: "Pertini and the pope: friends of terror."

The comments were related to Arafat's visit to Rome Sept. 14-15. The PLO leader met during his visit with Pertini and Pope John Paul.

"In renewing my deep deploiling for such a blood-chilling terrorist act ... I express my sincere Solidarity with the Rome Jewish community."

During the papal meeting Pope John Paul pleaded for an end to violence as a means of solving Middle East problems.

A statement by the Israeli government Oct. 10 also criticized world leaders who have met with Arafat.

"The PLO is the center of international terrorism, and anyone conducting discussions and negotiations with it encourages such criminal actions. These governments in Europe that have tried to save the defeated PLO cannot wash their hands from this wave of anti-Semitic violence," said a statement by Israeli Deputy Foreign Minister Yehuda Ben-Meir.

Foreign ministry officials said the statement was aimed at European governments and the pope.

POPE JOHN PAUL had sent Auxiliary Bishop Fiorenzo Angelin of Rome Sept. 14-15 to protest the law.

"The tragic fate of so many Jews suppressed without pity in the concentration camps has already had the firm and irrevocable condemnation of the conscience of humanity," he added.

"But unfortunately in our times criminal episodes of anti-Semitic hatred are repeated," he said. "In renewing my deep deploiling for such a blood-chilling terrorist act, I entrust to God's mercy the innocent victims, invoking comfort on his parents and family members, and healing for the wounded, and I express my sincere Solidarity with the Rome Jewish community."

Tom Gustafson Industries

"Serving South Florida Over 40 Years"

Miami, Florida / THE VOICE / Friday, October 15, 1982 / PAGE 3
Auschwitz survivor tells of pain...

By Father Kenneth J. Doyle

ROME (NC) — His hair is white, but plentiful. A soft smile radiates from a face surprisingly unlined. An easy pace marks his step and his speech, and gentleness spreads across his bearing.

The man is short, but not stooped. His shoulders are square and broad, his hands, calloused and strong.

His name is Franciszek Gajowniczek and he lives in Silesia in the southwest of Poland.

HIS MANNER and his appearance belie his 81 years and the time spent in a Nazi concentration camp. His skull was fractured at Auschwitz and some of his teeth were knocked out. Several of his ribs were broken and two of his vertebrae were destroyed, eaten by tuberculosis bacilli injected into him.

Yet if it were not for Father Maximilian Kolbe, Gajowniczek would not be alive today to tell his story.

He was interviewed by National Catholic News Service in Rome, where he had come for the canonization of Father Kolbe Oct. 10.

Before describing the eventful day Aug. 4, 1941, when Father Kolbe, a Polish Franciscan, offered to replace Gajowniczek in a death cell, Gajowniczek told of the brutality of the Nazi concentration camp at Auschwitz in Poland.

Prisoners were assigned to supervise other prisoners in the work of constructing the camp.

"They would beat us with spade handles, and sometimes they would kill," said Gajowniczek. "Those who killed would be given better food and living arrangements."

"EACH DAY a prisoner was given a chunk of bread and a litre (a little more than a quart) of water," he added. "There was an intractable epidemic of fleas, lice and other bugs. I was bitten so badly that my entire body was one scab. If I picked away at the scab, I found fleas in the live wound underneath."

Even prisoners who seemed strong were unable to cope, he said.

Sometimes after only a few days at Auschwitz, a man would throw himself on the wire fences so that he could be electrocuted, and others found belts to hang themselves, he added.

Into that chamber of horrors stepped the 47-year-old Father Kolbe, also a prisoner.

The prison took on a new dimension.

"When he prayed, we would gather around him and also pray," he said. "He even divided up that little piece of bread he received for the day. Whenever he was questioned by the German SS men, he would always admit openly, 'I am a Catholic priest,' and for this he was often beaten."

"He was very patient. He turned every insult around into something good.

As Gajowniczek recounted the day of Aug. 4, 1941, he closed his eyes.

The narrative flowed freely. The experience lived again and he dropped his voice at parts that were especially painful.

"We were out in the fields working, and one of the prisoners managed to escape. After an intense search by the SS men, he could not be found, so they said 10 prisoners would die as a punishment and a deterrent to others."

One of the German officials, Lagerfuhrer Fritsch, came to our block, said Gajowniczek.

"He lined us all up, and if a man's face pleased, or maybe displeased, him, Fritsch pointed a finger in my direction," he said. "He even divided up that little piece of bread he received for the day. Whenever he was questioned by the German SS men, he would always admit openly, 'I am a Catholic priest,' and for this he was often beaten."

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"He lined us all up, and if a man's face pleased, or maybe displeased, him, Fritsch pointed a finger at him, and the prisoner was led out," he said.

"Fritsch came to the row in which I was standing. Father Maximilian was in the same row, about five or six places in front of me. Fritsch walked right past Father Maximilian and came to me. He stopped, looked at me and pointed his finger in my direction," he said.

"I can still remember how I felt. I was completely numb. I lost the power to think. I recall crying out in pity for my wife and children, but by then they were already taking me away," he added.

"Suddenly," said Gajowniczek, "his eyes still dripping with disbelief, 'one of the prisoners stepped out of line. It was Father Maximilian. Fritsch asked him, 'What do you want?' and the priest answered, 'I want to take the place of one of the men. He has a family, a wife and children. I am a Catholic priest. I am alone.'"

"The guards looked at each other amazed. It all could have been in vain. Fritsch was a murderer, and if 10 men could die, why not 11?"

"But after a moment, Fritsch said to Father Maximilian, 'Whose place do you want to take?' and the priest pointed to me."

Gajowniczek's one regret is that he had no opportunity to thank the priest.

"They brought Father Maximilian over and ordered him to step into my place. Our farewell was nothing at all, because we were not allowed to speak. We just looked into one another's eyes for a long moment," said Gajowniczek.

The guards took away the priest and the other nine who had been doomed to death by starvation. They were stripped naked and thrown into a cell.

"They were given neither bread nor water," said Gajowniczek, who was told the details by another prisoner responsible for cleaning the cell.

"At first, Father Maximilian would sing hymns with them, and they would pray out loud. But the silence grew every day, as the men died off one by one."

After 10 days, only Father Kolbe and a few others were left alive. So the guards injected them with carbolic acid, and their bodies were taken to be cremated.

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FUNERAL CHAPELS
Miami, Coral Gables, No. Miami, Hialeah, Gratigny Road, Bird Road
...and Fr. Kolbe dying for him

"I recall crying out in pity for my wife and children, but by then they were already taking me away. Suddenly, one of the prisoners stepped out of line. It was Father Maximilian . . ."

(Continued from Page 4)

After that did Gajowniczek feel any shame at being alive?

"Immediately after the selection I was brought back to my block and I went completely to pieces. I felt the most terrible remorse because I was alive and there was another human being where I should have been," he said.

Lifting Gajowniczek out of his depression were the comforting words of his friends.

"They explained that this is how it had to be, that it was preordained" and they added that Father Kolbe would someday be a saint, he said.

During his three more years in the prison camp, Gajowniczek was chosen for death another time. In September 1942 he had typhus and had been brought to Auschwitz in his transport. The man who had twice defeated death went immediately to Warsaw, Poland, to find his wife.

"She had one dress and no food," he said, "no money and no where to live. Only a heap of ruins remained of our house."

Then even more painfully, he added, "My boys, 18 and 15 were dead.

They had joined the Polish resistance and had been killed four months earlier as Germans and Russians clashed in the forests of central Poland.

Soon after, Gajowniczek went to the Polish monastery at Niepokalanow where Father Kolbe had once been stationed.

"I wanted to tell the Franciscan priests what Father Kolbe had done," he said, "And then the process of beatification started almost immediately."

Recounting the drama of Auschwitz has become a mission for Gajowniczek. He continues to visit Niepokalanow often, and whenever a shrine honoring Father Kolbe is opened in Poland, Gajowniczek is there for the dedication. To any group that requests it, he tells the story of the priest's heroism.

"I REALIZE I have an enormous debt to pay to Father Kolbe, one which will last for as long as I live," Gajowniczek said. "This helps to pay it back."

He said his Catholic faith, always deeply rooted, has matured as a result of the Auschwitz experience.

"Even before Auschwitz, I was already a strong believer, because that was the way we'd been brought up by our mother. Nobody ever went to bed without praying—or ate his breakfast. My faith grew stronger in the prison camp, because we prayed for God to take care of us. And then to have a priest die for me. Even if it had been a lay person, of course, it would have left a mark. But the fact that it was a priest who took my place makes my faith that much stronger."

Of the Oct. 10 canonization of Father Kolbe in St. Peter's Square at the Vatican, Gajowniczek said he feels "an intense joy that I've lived to see this man canonized."

Father Bruce Ritter

The kid paused a moment, his hand on the door knob, the eye. He spoke quietly and courteously: "I'm too busy to listen to you right now, Bruce. No offense, okay, but I've got to make a few bucks. Your god can do it, I guess, but he's sure not part of anything I've been into. I sure hope he can't see what I'm going to have to do tonight. I do have to, Bruce. I don't like it very much, but I'm really afraid to hate it.

"Hey, thanks anyway for running UNDER 21, Bruce. I can't stay. I guess I don't like the street very much, but it's where I live. You've got some rules here, and I can't take the curfew. Tell you what, Bruce, I'll just go out for a little while. It's only 2:00 AM; I'll just walk around the block a couple of times. See you later."

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"I care" I care...through your generosity that we can run our UNDER 21 crisis centers.

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Because the street is NO PLACE FOR A CHILD!
Office of Dean job description

The Archdiocese of Miami has issued a job description for the Office of Dean. Archbishop Edward A. McCarthy said of the position, “The dean takes on certain responsibilities the priest gives him. He is representative of the priest. His role is to be encouraging and express the good things that happen... As the office of the Bishop is decentralized, the presence of the Church becomes more noticeable on the territorial level, thus the role of the dean grows in importance.”

Current Deans of the Archdiocese are:

Fr. Jan Jnuszewski — Monroe
Mgr. Jude O’Doughtery — S. Dade
Fr. Emilio Vallina — Central Dade
Mgr. John Delaney — North Dade
Fr. Pat Murnane — North Broward
Fr. James Quinn — S. Broward
Fr. Ronald Psak — Palm Beach
Mgr. Bernard McGrenahan — East Coast
Fr. Tom Goggin — West Coast

Following is the description of Office of Dean Archdiocese of Miami.

PURPOSE

The Office of Dean shall make the presence of the Archbishop pastoral vision, leadership, teachings, policies and procedures, more evident in a designated area.

FUNCTIONS

Service to the Archbishop
1. The Dean shall receive, at the time of his appointment, a copy of faculties and procedures to be followed in exercising them.
2. In the event of death or resignation of a Pastor in the Deanery, the Dean automatically becomes administrator to the parish until the Archbishop appoints a replacement.

Service to the Deanery
1. The Dean shall be knowledgeable of programs within the Deanery, and the Archdiocese which serve the Church’s mission of developing communities and cultivating among the people lives of faith, prayer and love and Christian witness. He shall take a special interest in evangelization.
2. The Dean speaks with authority to archdiocesan and civic agencies concerning the needs and interests of the Deanery.
3. Departments of the Archdiocese (social, educational, liturgical, legal, fiscal, etc.) may be called upon by the Dean for appropriate service at the Deanery level, especially in interparochial programs.
4. The Dean shall foster priest cluster groups within the Deanery with discretion as to the number of sub-groupings needed for effective consultation. He is to communicate to them the policies and recommendations of the Archbishop, archdiocesan agencies, etc. He is to communicate to the Archbishop the needs and vision identified by the cluster.
5. The Dean shall cultivate a close relationship with the priests in the spirit of fraternal love. He should meet with them frequently to share experiences, discuss common pastoral problems as well as theological and liturgical questions, and to explore new pastoral approaches.
6. The Dean shall visit the priests frequently with a special care for their physical and spiritual welfare. He is an “animator” a person who builds and maintains the spirit of the group. The Dean must provide for this by planned conferences, programs, and his own attitude and way of life. His is the task of being Pastor of Pastors.

(Continued on Page 7)
Job description

Services to the Archdiocese
1. All Deans shall meet frequently and regularly with the Archbishop to discuss and evaluate their work as Deans, to assure accountability and to guarantee unity. Deans may seek individual consultation with the Archbishop.

2. The Dean shall be available to the Archbishop and the Archdiocesan Personnel Board regarding assignment of clergy in the Deanery. He shall be available to any priest in the Deanery who wishes to discuss his assignment, and serves as an agent of appeal to the Archbishop when necessary.

3. The Dean shall evaluate the need for new parishes, schools or other institutions within the Deanery and frequently report to the Archbishop of his delegate.

4. The office and jurisdiction of the Dean ceases by the vacancy of the See of Miami (Ecclesia Sanctae, N. 14)

Nomination and Appointment
1. The appointment of the Dean is the prerogative of the Archbishop, to define accurately the scope of the Dean's authority, lest the jurisdiction of several persons overlap or become doubtful.

2. The ordinary term of office is three years, which term may be renewed.

3. Any incardinated priest enjoying faculties and in the good standing of the Archdiocese is eligible for nomination.

4. Any member of the clergy (priests/deacons) enjoying archdiocesan faculties and stability of residence in the Deanery, may nominate candidates from the Deanery in which he resides.

5. Nominations are to show first, second and third choices and are to be sent directly to the Archbishop.

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5. Nominations are to show first, second and third choices and are to be sent directly to the Archbishop.

6. Upon appointment, the Dean will be installed by the Archbishop in an appropriate ceremony.

7. When a Dean is absent or is legitimately impeded, the Archbishop can appoint another who acts as substitute for such a Dean.

8. The Archbishop can freely remove a Dean from office.

ARCHDIOCESAN DEANS’ FACULTIES

ARCHDIOCESE OF MIAMI

I herewith grant to you the following faculties to be exercised within the territorial limits of your Deanery. To grant the faculties of the Archdiocese for one week to priests from other dioceses, providing they enjoy the faculties of their own diocese. It is the responsibility of the Dean to notify the Chancery Office.

Cathedral Mass to honor Mary
The second annual Marian Mass will be concelebrated on Saturday, Oct. 30 at 5:30 p.m. in St. Mary Cathedral, 7525 N.W. 2 Ave., Miami. Archbishop Edward A. McCarthy and his auxiliary bishops, Agustin Roman and John Nevis, urge all Marian groups, as well as priests, religious and laity of the Archdiocese of Miami to join in this Marian celebration — an opportunity for South Florida Catholics to re-dedicate themselves to their patroness, Mary.
Local group launches Evangelization mag

The Catholic Evangelist, a new national Catholic evangelistic magazine, is being introduced nationally this month by its publisher, Catholic Evangelism Press, Inc. of Boca Raton.

The non-profit corporation, founded by a group of St. Joan of Arc Evangelization Committee members, will publish the full-length, professionally produced, bi-monthly magazine which is designed to be read by the average ordinary "grass-roots" Catholic in (and out of) the pew.

Based on sound Catholic doctrine and published with ecclesiastical approval, The Catholic Evangelist has a two-fold purpose:
1) to strengthen and deepen the faith of its readers, stressing the need for a personal relationship with Jesus on an adult level; and
2) to train and equip Catholics in evangelization skills to share their faith more effectively with others.

PRACTICAL, down-to-earth articles, personal testimonies, and step-by-step instruction on Scripture, sacraments, discipleship and community will be presented in simple "over-the-coffee-cup" language. Each issue will also feature articles addressed directly and lovingly to inactive Catholics. It is currently estimated that there are approximately 51 million active Catholics, 15 million inactive Catholics and 80 million Americans who identify themselves as having no religious affiliation.

The Catholic Evangelist is the first national magazine to stress the need for direct evangelization. It is published by the laity for the laity. Unlike most other Catholic magazines which are subsidized either by the Church, a religious order, or a Catholic university or organization, The Catholic Evangelist is supported solely by "grass-roots" laity who agree that there is an urgent need for direct evangelization in today's secular society.

Susan Blum, editor of the new publication and vice president of Catholic Evangelism Press, is a freelance writer/housewife/mother of four, who recently received her Master's degree in Pastoral Ministry.

ECCLESIASTICAL approval to publish the new magazine has been received from Archbishop Edward A. McCarthy, who also serves as Honorary Chairman of the Board of Trustees for Catholic Evangelism Press. In an article which he has prepared for the premier issue which will be published in January, Archbishop McCarthy states:

"I pray that The Catholic Evangelist might truly be an instrument of the Holy Spirit moving in His Church, rallying Catholics to a new vision, a new commitment to the challenging vocation of a Christian in these days as we approach the Twenty-first Century."

Subscriptions are now available at $12 per year for this faith-filled bi-monthly periodical. (You can be a "SILENT EVANGELIZER" just by sending gift subscriptions to your family, friends and neighbors.

Also, subscriptions may be sold by parishes, schools or organizations as a fund-raising project. For additional information or subscriptions, please send your check to The Catholic Evangelist, P.O. Box 1282, Boca Raton, Florida 33432, or call (305) 592-2776.

PAGE 8 / Miami, Florida / THE VOICE / Friday, October 15, 1982
Biscayne College airs Newman
Weekend conference discusses famed educator

By Prentice Browning
Voice Staff Writer

The university: a setting of fierce academic questioning, scientific analysis, and exposure to a spectrum of people, ideas and opinions. The religious life: A belief in absolute values, unquestioning faith, and a deity that can neither be observed through any of the five senses or proved by scientific deduction.

Are these two spheres of human activity a complementary couple, uneasy friends, or warring parties?

The answer to this basic question as put forth by the famous 19th century Catholic theologian and author Cardinal John Henry Newman may surprise some.

ACCORDING TO Newman's views, explained in a workshop at Biscayne College Saturday, the purpose of the university setting is not to deepen religious faith. The "trial" of an intellectually diverse life, he says, is to deepen religious faith. The "trial" of an intellectually diverse life, he says, is to deepen religious faith. The "trial" of an intellectually diverse life, he says, is to deepen religious faith.

"You leave the childhood setting and you're put into a university where there are a wide range of people and opinions and faith does not seem adequate to deal with it," he said paraphrasing the writings of Newman.

"THE UNIVERSITY offers no reason, just presents a diversity," says Father Evans. This confuses a young mind with, in Newman's words, "numberless doctrines." Other influences on the college student include, according to Newman, "the sources of power and independence that comes from knowledge, and the coming awareness that people tend to act more on selfish than on high motives."

Also, says Father Evans, again paraphrasing Newman, "a student is meeting people who by objective standards are good people who are indifferent to the Gospel or who claim it is an enemy to human progress."

Because of the subjects that are taught the university can only address morals indirectly and in a general way. Adding more theology courses to the curriculum isn't the answer, according to Newman.

"EVERY SO MANY theological chairs... would not make a Catholic University," he says, because theology is just another branch of knowledge as perceived in an academic environment.

Cardinal Newman contended that colleges taught their own form of religion, the "religion of civilization," roughly equivalent to what today is often referred to as "secular humanism."

MOREOVER, the primary purpose of the University, Newman believed, is to prepare the student for the secular world where he will live out his mission of God.

This does not mean that he was unconcerned with the danger that higher education posed to a student's spiritual life.

In fact, says Father Evans, Newman proposed several ways that the church could reach out to the secular world where he will live out his mission of God.

These were very simply the perils of the university setting, according to Newman, and the process that people who are committed to the intellectual and moral tradition of the church should never be constrained or censored.

"Newman would expect a professor not to be arrogant. He would expect a professor to range far in posing questions, especially about the meaning of life."

However, he adds that in dealing at length with a particular issue that is contrary to church teaching, he believes Newman would expect that there would be someone representing the church present at the same time to make the Catholic view clear.

It is this personal influence and the strength of an institution's campus ministry program, Father Evans agrees with Newman, that determines whether the Christian ideals of formation set forth in the school's catalogue are merely empty words.

"Any Catholic college," he concluded, "that is going to survive through these tough times is those that are committed to the intellectual and moral tradition of the church. If they depart from them to solicit recruits, they are likely to fail."
'False prophets' trap youth

(Continued from page 1)

conversion techniques. Currently there are as many as 2,000 to 3,000 cults in the United States, with an estimated membership of from three to five million people. Ministers, therapists, parents and other lay persons who do battle against cults must first understand and be able to differentiate between a cult and a true religious sect or order. Mormonism (Church of Jesus Christ of Latter Day Saints) for example, teaches principles which differ from Catholic doctrine but they are direct, peaceful and non-deceptive in their actions.

Cult characteristics

Destructive cults, such as the Unification Church or “Moonies” can be recognized by following the ten criteria established by Rabbi Rubin Dobin, senior consultant for Concerned Parents of Cult Children and national chairman of Jews for Jews in Miami.

1. A cult is led by a charismatic and authoritarian leader.

2. A cult demands blind allegiance and total obedience.

3. A cult has tenuous connections with organized religions or accepted faiths.

4. A cult assumes full control of the individual’s mind and actions.

5. A cult calls for a clear break with previous family and friends.

6. A cult limits free use of self and movement.

7. A cult recruits through deceptive . . . and unsuspecting entrapments.

8. A cult calls for all personal resources to be turned over to the group.

9. A cult consistently uses every aspect of dehumanization.

10. A cult places undue emphasis on the devil and the demonic.

Note: If a group fits at least 6 or 7 of these descriptions, it should be considered a dangerous cult.

Recruitment and Conversion

According to experts who have spent years studying the cult phenomenon, proselytizing is accomplished by rapid and well-planned psychological strategies. These strategies are used upon someone who is usually at a desperate point in life; someone whose spiritual ship is sinking. The cult may present the only lifeline available.

Cults entice prospective members with a variety of enticements. Sometimes the methods are subtle, but just as often they are flamboyant and bold. The Moonies, or followers of Rev. Sun Myung Moon, the Korean millionaire industrialist who founded the Unification Church in the United States in 1959, hold massive rallies in auditoriums and conferences with influential political figures. The Moonies spread their faith by gaining power through capitalism. President Mose Durst recently said in an interview with The New York Times, “We used to sell flowers; now we’re the proprietors of flower shops. We used to solicit at airports; now we own the planes.”

Scientology was founded by science fiction writer L. Ron Hubbard in 1950s, and seeks to attract members by offering free “personality tests.” Scientology centers also offer a variety of “scientific” human development courses based on Eastern/occult philosophies adapted to American technology. When Hubbard first announced his prophecies to the world, he claimed that with the use of his “E-meter” (battery powered galvanometer), he could transform members into supernatural “Operating Thetans” who leave their bodies and return at will. Any critics of Scientology are threatened by Hubbard’s World Wide Guardian Center.

The Way recruits on college campuses, military bases, shopping centers and even door to door. To lure interested observers, The Way members quote from their fundamentalist interpretationalist version of the Bible and witness with dramatic personal statements about their lives. The Way was the brainchild of an American, Paul Wierwille, who lives in a comfortable hilltop home near his “biblical research center” in Ohio.

EST, developed by businessman Werner Erhard in the United States in the 1970s, plays upon society’s widespread obsession with “who am I?” EST is an educational corporation which converts believers during a 60-hour, non-stop seminar involving bereavement, physical discomfort and humiliation. Recruits are not allowed to go to the bathroom, speak to one another, eat, sleep or leave the room, where the seminar is held. (Guards are posted outside.) EST leaders, many of whom are former teachers, use gestapo-style tactics to make certain recruits achieve a total transformation of who they are and how they behave or “start eating.”

Getting “it” costs $375 for the two-weekend session. Silva Mind Control, Scientology and an assortment of Eastern/occult beliefs along with American business and sales techniques are also used by Erhard in the EST sessions to create the “it” self-awareness experience.

Cults approach prospective converts with more friendly guises. “Cultists don’t fully identify themselves or explain their beliefs,” said James McCarthy, director of Sanctuary, Inc., a counseling center for new religious movements. In an NBC News Service report he said, “You may be invited to someone’s house for dinner by a person who seems warm and friendly, and who is knowledgeable about the Bible, but it’s not an honest feeling . . . it’s staged.”

Shocking changes

Once a new recruit is hooked, the cult expects total commitment — financially, spiritually, mentally — and even physically. Family ties are severed as quickly as possible so that a person’s entire family life now revolves around the group members. To accomplish this, the cult may sell the person on the idea that the true family members are under evil influence or diabolical possession. This is especially the case if the family tries to forcibly take their loved one from the cult.

Changing a person’s allegiances and basic attitudes is not an easy task. But many cult leaders are experienced in the use of mind control, hypnosis and brain washing techniques. Unification Church leader Rev. Sun Myung Moon’s training patterns are borrowed from the Chinese and North Koreans who perfected brain washing in the 1950s.

Over a period of years the cult may have enough power over a person’s mind to permanently disable normal thinking patterns.

Dr. John G. Clark, clinical professor of Psychiatry at the Harvard Medical School reports, “Some cult members have developed a formal thought disorder, similar to classic schizophrenia, although usually unresponsive to psychotic drugs or therapy.”

This type of disintegration is brought about by a cult arsenal which attack’s every aspect of personality. Cult members, especially new ones, are often given a low protein diet and a minimum of sleep. They may also be forbidden any normal outlets or any chance for individualistic thinking.

Soon the cultist may be unrecognizable to family and friends. When they do see him (which is not often) the changes can be shocking. He may be lethargic, stuporous and unresponsive. He may be subject to sudden irrational behavior changes. He may show enthusiasm only when talking about the cult.

(Continued on Page 11)
Cults lure youth with easy answers

(Continued from Page 10)

An extensive report published in the January 1980 issue of Science Digest revealed that there are "more than 20 serious physical, emotional and mental effects of cult life."

"Physiological problems included weight gain or loss; abnormal skin conditions such as rashes, eczema, acne and menstral dysfunction in women and higher pitched voices and reduced facial hair in men. The pressures of cult life also led to feelings of fear, guilt, hostility and depression, sexual dysfunction, violent outbursts and self-destructive suicidal tendencies..."

Catholic Seekers
Fr. James LeBar, communications officer for the New York Archdiocese, chaplain of a state psychiatric hospital in Poughkeepsie and resident at Regina Coeli Rectory in Hyde Park, is considered a leading expert on cults. For the past eight years he has counseled families of cult members as well as assisted ex-cultists to re-integrate back into society. Currently he is counseling three ex-cult members who are institutionalized.

In a recent telephone interview with The Voice he said,

"Most of the Catholics who joined cults never really rejected the Church...they ignored it. The Church just wasn't reaching out to people in the early 70's when cults like The Way got started," he said.

"The church was too complacent, too contented. And after Vatican II, a lot of things changed. This is not to put blame on Vatican II; it was merely a matter of the time frame. A number of the religious rebelled or quit during that period. The divorce rate fell off as well and it has never quite come back to that point."

Isolation also breeds problems between the Church and its people, according to Father LeBar. One young woman who had been entangled in the cult life told him, "I never felt that I knew Jesus as a person. I never even knew one priest or a priest personally, even though I grew up with my religion.""

He also recalled another case whereby a young man's family was concerned about his involvement in The Way during 1975. They went to their parish priest and he told them, 'don't worry about it. At least the boy believes in something Christian...'

Attitudes like this have vanished since priests and other religious have taken a more active role in the community, said Fr. LeBar. Recently an older priest told him, "I can get better contact with my parishioners when I am out walking my dog than when I am sitting at the rectory."

The more the Church can be involved, the more equipped they will be to keep the community spiritually healthy.

"It is important for a priest to participate fully in first communion and confirmation programs with a youngster," said Father LeBar.

But there are no simple answers to the cult malaise with so many cult leaders out aggressively seeking the youth, he added. On college campuses they approach students with statements like, "Do you believe in Christianity... do we. Do you believe in helping the poor... we do."'

Educating parents and young people to be aware of this type of tactics and what they lead to is one of the objectives of an interfaith task force spearheaded in part by Father LeBar. Catholic officials in New York City and Jewish and Protestant leaders of the City Council of Churches are involved in this organized effort to combat destructive cults.

Recently the group met and denounced the mass wedding performed by Rev. Sun Myung Moon at Madison Square Garden on July 1. The New York Times picked up the statement and ran it on the front page edition.

Troubled parents have been calling ever since.

Miami, Florida / THE VOICE / Friday, October 15, 1982 / PAGE 11
By Betsy Kennedy
Voice Staff Writer

A statue of the Virgin Mary stands in quiet vigilance on the dresser. Despite sunlight streaming in through the windows, a candle is burning. In another corner of the tiny apartment the baby named Cisco sings happily to himself as he shreds crackers on the carpet.

Becky, his 34-year-old mother looks tan and healthy. She talks candidly about her many years of anguish and pain, years spent in isolation from her family and the Catholic Church she was raised to believe in. She discusses her nervous breakdown, which happened after she spent seven months living with the Hare Krishnas in Miami.

"At first I blamed them for my breakdown, but not any longer. It was a combination of problems. I had such a desire to attain spiritual purity, a non-confictive state. I just snapped when I found I couldn't reach it," she said.

Becky was "ripped for something different" when she joined the Krishna movement (an ancient branch of Hinduism introduced to the United States by the Eastern Indian guru, Swami Prabhupada, in the late 1960's).

"They gave me food, clothes and a place to live when I first found them in Los Angeles. Later I moved to the temple here in Miami. Their lifestyle appealed to me. They are vegetarians and I had already been practicing as one for years. They allow no coffee, liquor, cigarettes or illicit sex. Our total existence was spent in seeking spiritual wisdom and peace."

Ironically, it was her Catholicism that prepared Becky for the rigorous demands of the movement.

"I went to parochial school until the fifth grade while I was living in New York City. I learned to be very faithful... to pray the Rosary and really practice my religion. The discipline, especially the Rosary, made it easier for me to adapt to the Krishna routine."

Like many other idealistic young people, Becky said she expected the Church to have all the answers.

"I became disillusioned... unfulfilled. And I never could find a priest who was perfect enough. They seemed so flawed and human. Since they had devoted their lives to God I expected them never to make mistakes."

When she joined the Krishnas she felt her spiritual search was finally family as well. Yet inexplicably, Miriam felt she would never come to know herself while still rooted in the traditions of her childhood. At age 18, after she and her family moved to Israel, Miriam packed a knapsack and slipped quietly out the door. She traveled throughout Europe aimlessly for 10 years.

"Once, I had a personal religious experience, an awakening... I thought I recognized God and Jesus too. But I was still restless," she said.

Her spiritual quest led her back to the United States where she began filling her spare hours in a health food store as a clerk.

During a conversation about health foods, she first met members of The Divine Light Mission, or "premies." Their visits, although casual at first, soon became regular and Miriam's loneliness prompted her to accept an invitation to one of their festivals.

"I think anyone who joins a cult is at a low point in their life. When I went into the DLM I was looking for love within myself. I knew I was a loving, giving person... but I just didn't know how to reach it..."

Strange experience
At the festival, Miriam was impressed by the apparent peaceful demeanor of the Premies and the Eastern Indian philosophy of Maharaj Ji.

While listening to the guru, Miriam underwent a strange experience. She felt feverish and weak. She thought she must be ill and went into a private room to be alone. She began to weep.

"I felt like I had come home. I had tried everything from EST to Gestalt therapy... The Maharaj immediately filled in where God used to be in my life. Like heroin, it felt so good after a while I couldn't feel my pain anymore. Now that I'm finally free of DLM I can see what happened to me. I was attracted by the truths and lived by the lies."

As Miriam became further indoctrinated into the group she spent less
Mission tells of lies, nothingness

time doing her normal activities. Once the cult became a "habit" she supported it by tithing 10 percent of her teaching salary, which in turn helped support the Maharaj Ji's elaborate lifestyle.

Snapping Out
Miriam began to attend "sat-sangs" or holy discourses, on a regular basis. During these evenings, initiators (those most reverent and devoted to the guru) would get up individually before the group and praise the virtues of their master. No questions or doubts were exercised by those in attendance, said Miriam, as this was not permitted. And only those who were "clear" or experiencing the most pure thoughts about the guru were allowed to speak.

"Everyone in the cult tried to experience 'snapping.' Something actually happens in the brain during this typical cult-induced state of self-hypnosis. It's as if the part of the mind that is able to think, to question, 'is this right or wrong, is this rational?' suddenly doesn't exist anymore," she said.

When a person undergoes "snapping" he lapses from a normal state into intense ecstasy, somewhat akin to the "slain in the spirit" effect experienced by fundamentalist religious groups like the Holy Rollers. The "snapper" may lose all inhibitions, groan and cry out, fall dramatically to the floor or weep unabashedly.

Premies attain moments when they "snap" by fasting for long periods and forsaking sleep. They devote nearly every waking hour to achieving the experience, thus foregoing such normal outlets as personal relationships or developing their talents and skills.

They also give themselves to the guru in an obsessive manner. "A couple of my friends left behind in DLM have frequent fainting spells. They no longer think of themselves at all — they are beginning to suffer a physical decline," said Miriam.

To have contact with the guru is ecstasy. They heap him with jewels, personal possessions and even cash. Followers wait in line for hours just to kiss his feet. One night at a sat-sang, he rode by in his chariot, Cinderella-style, while the premies waved and bowed.

No emotions
It was the maharaj's attitude toward his adoring worshipers that created Miriam's first doubts about his omnipotence. One day he told the premies they could no longer kiss his feet — there were too many bruises on them.

Miriam slowly began to find her way out of her emotional oasis. With the help of her mother, who joined Concerned Parents of Cult Children, Miriam began to realize she had not been in a normal state of mind for several years.

"I wasn't feeling anything . . . joy, anger, depression or fear. It was as if they had all been wiped out of my life. But I was no longer in reality," she said.

For weeks before leaving DLM Miriam hovered in a timeless shadowy room of her mind. She couldn't relate to anyone. She decided whether to join the Ashram, a temple where devoted DLM followers live in complete homage to the maharaj, or instead spend a period of time away from the cult. She endured sleepless nights and terror-filled days. She doubted her sanity.

It was anger that finally brought her back. She had been pledging her money for an extended period of time to finance a 'world tour' the guru had promised to take. But that tour never materialized. Miriam's anger kept surfacing over this incident, no matter how guilty she felt or how hard she tried to suppress it with positive thoughts about the DLM leader.

Her mother suggested she undergo de-programming, but Miriam refused. Instead she withdrew slowly from DLM on her own. Acquiring a new group of peers with normal habits and relying on her parents' love and support also aided her recovery.

'For suckers only'
But three years later there are still days of confusion, anxiety and lapses into "floating" when she feels a need to return to DLM.

She has a lot to say to parents of teenagers.

"If there is just one message I want to get across to parents it is that cults are like drugs — they're here to get suckers and they're here to stay. It is up to the parents to help their kids get a strong sense of self so they will avoid the things that may attract them and in the end only hurt them.

"Parents should never cram religion down their children's throats," said Miriam.

"Most young people don't feel that religion means anything when they are out searching. They just want answers to their questions, like how can I enjoy my life, how can I make something out of my life . . . and what does my life mean?"

With the right guidance from parents, young people won't go searching for these answers in a cult, she said.

Here's help
The following is a list of national counseling centers which have been established to inform and advise youths, parents, educators and especially parents on the various aspects of the non-traditional religious movements.

(Courtesy NC News Service.)

THE AMERICAN FAMILY FOUNDATION'S CENTER ON DESTRUCTIVE CULTISM
P.O. Box 336
Weston, Mass. 02193
(617) 893-0930

MINISTRY OF CULT AWARENESS
P.O. Box 20051
Baltimore, Md. 21204
(301) 321-1377

CITIZENS FREEDOM FOUNDATION
P.O. Box 1246
Springfield, Va. 22151
(703) 347-3755

SANCTUARY INC.
P.O. Box 4591
Boulder, Colo. 80306
(303) 443-1486

CATHOLIC PASTORAL CENTER
Office of Youth Services
200 Josephite House
Denver, Colo. 80206
(303) 338-4411

PACE MINISTRY
1944 North Tustin Ave., Suite 118
Orange, Calif. 92665
(714) 855-9926

CHRISTIAN RESEARCH INSTITUTE
P.O. Box 500
San Juan Capistrano, Calif. 92693
(714) 855-9926

FREEDOM COUNSELING CENTER
1633 Old Bayshore Highway, Suite 265
Burlingame, Calif. 94010
(415) 342-1100

Miami, Florida / THE VOICE / Friday, October 15, 1982 / PAGE 13
Playboy shows its true colors

No doubt many Catholics, like other Americans, read (and ogle) Playboy magazine with the attitude that it is a slick quality publication spiced up harmlessly with a few girlie pictures.

We have in hand a copy of an article to be in the November issue which clearly exposes the true nature of this magazine as anti-Christian, and crude and debased, beneath its exterior sheen.

The article referred to is entitled “The Second Coming” and mocks the Holy Family and the birth of Christ. It is subtitled, “Do you know the story of Mary and Joseph and the angel? You haven’t heard this version.”

Indeed not. The so-called story, written in a very flip, sarcastic eighth grade prose, begins this way: “I’m stupid and my wife is stupid. Suppose we had a child. The child would be twice as stupid as either of us. What good would it be? None.”

Therefore, they invite in a “smart” male friend to have sex with the wife so they can have a smart child who will grow up to make lots of money and support them. While the sex is taking place, the husband goes to the park where he meets an “angel” who is a “sexy young woman” who flippantly informs him that he is the new Joseph and his wife is the new Mary and their child-to-be is going to make them billionaires and also be the Messiah. The angel then has sex with him which “you’ll remember till your dying day.” He then goes back home and the story pointlessly ends.

Seldom have words been written that are all at once so stupid, so obscene, so offensive and so depraved in value. The story’s opening paragraph, quoted above, demeans both marriage and life and states that an unintelligent child’s value is “none.” Further, the only reason for having a child is to make the parents rich, a theme quite compatible with Playboy’s materialistic philosophy. This human debasement not being enough, the tale mixes in elements of an event held by most Americans to be among the most revered in history, the birth of Jesus, and sullies it with titillating sexual encounters along the way.

The worst aspect of Playboy is its widespread acceptance among “sophisticated” Americans. It combines slick soft-core sex with slick journalism aimed at upwardly mobile affluence.

Letters to the Editor

Bank of Vatican worthy enterprise

To The Editor:
Concerning the Vatican Banking article (Oct. 1, The Voice):
The Vatican incident brings up an interesting question. Secular work is important for the Kingdom of God, that is, making the world a better place to live in; but should the Church as Church do it, that is, engage in anything where the end sought is purely a temporal result such as banking? The answer seems to be a qualified yes.

Yes, that is, when the world is not taking care of a real human need. Then the Church plays the role of the Good Samaritan. But it seems today the world is well equipped to take care of the banking needs of the Vatican and the Vatican should let the world do it.

God gave the world a role to play in building the Kingdom, and the Church should not appropriate that role to itself. May God bless you for your efforts to bring the good news of the Gospel to others.

Thomas W. Verhoeven
Stuart

Join in Yom Kippur

To The Editor:
Because of the recent Jewish holidays, I have been thinking that maybe we should come closer to the spirit that those holidays convey, especially that of penance in Yom Kippur, and start celebrating it in some way.

That might draw us closer and could bring us the favor of the Lord that our nation so needs.

Maybe, also, some Jewish people may want to come to celebrate Ash Wednesday and, therefore, draw more graces from the Lord.
The Cursillo movement: agent of change

A wife beater went away for the weekend and came home Sunday night completely changed. He gave up drinking, and began treating his wife with respect and kindness.

A college student who was depressed and flunking out, turned over a new leaf and in one semester made the dean’s list.

A bedraggled housewife, weary from the burdens of raising a family, returned from an adventure with a new sparkle in her eyes.

WHAT DID they all have in common? They made a Cursillo weekend, three full days of prayer, dialogue, and reflection. In fact, the Spanish word "Cursillo" is a shortened version of "Little Course in Christianity." The Cursillo movement originated with a Catholic Bishop and a team of associates in Spain and it came to the U.S. exactly 25 years ago. Since then more than 500,000 Americans have made Cursillo.

I made mine in Baltimore 20 years ago and was a part of the team that gave the first English-speaking Cursillo in New Jersey. I’ve been spiritual director on many others since those early days, and I can tell you first hand, the experience is enjoyable, for both men’s and women’s groups, and spiritually invigorating.

A Cursillo is a fun-packed learning experience with deep spiritual overtones. The aim of the weekend is not to convert unbelievers or awaken the apathetic, though it often does both. It is rather to create a spirit of worship and brotherhood among believers with Christ as the point of focus.

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A wife beater went away for the weekend and came home Sunday night completely changed. He gave up drinking, and began treating his wife with respect and kindness.

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The trouble was that the media, by and large, failed to get at the strike’s root causes. They left the impression that the controllers were greedy, that they were only interested in getting a substantial, not to say exorbitant, pay raise.

The FAA and many people in the media failed to take the controllers’ complaints seriously. The FAA, for example, claimed that prior to the strike the control towers were grossly overmanned.

Once the strikers had been fired and their union put out of business, the FAA confidently predicted the control towers would operate more efficiently with a greatly reduced workforce. That was the official government line a year ago.

The media have given little attention to this problem since. Other than occasional reports on safety conditions in the airways, most have not bothered to examine working conditions in the towers or to capture the mood of the substitute controllers brought in after the strike was broken.

TO ITS CREDIT, the Wall Street Journal recently published a report on current working conditions and the mood in the towers which gives the lie to the government’s claim that everything is now hunky-dory.

“Relations between air traffic controllers and their bosses are slipping back toward the open hostility that preceded last year’s strike,” according to the Journal.

“Talks with controllers . . . along with other evidence, show that the post-strike cooperation is crumbling under the persistent strain of heavy workloads and long hours at the radar screen and many controllers complain of uncaring, autocratic attitudes on the part of some FAA managers. With union protection gone, contends one controller who voices a common opinion, “Things are worse than before the strike,” the Journal reported.

While FAA Administrators Lynn Helms reportedly does not put much stock in these complaints, nonetheless he ordered agency managers to attend courses in human relations. That’s a step in the right direction, but not the total answer.

The situation surely will worsen unless and until the controllers once again have a strong and autonomous union.

Now that the Wall Street Journal has broken this story open, the rest of the media ought to pick it up and run with it. At the time of the PATCO strike the media were demanding that the Polish government recognize the right of its workers to organize and strike. Isn’t it time they made the same demand of the Reagan administration? (NC News Service)

Miami, Florida / THE VOICE / Friday, October 15, 1982 / PAGE 15
Opinion

The will to be healthy

In the past few weeks, I have been reminded again how intricately good health is related to other powers we possess. The will to be whole and, most important, the ability to respond positively to the conditions life deals out affects health immensely.

Some news items crossing my desk caught my attention. A California researcher found that people’s perceptions of how healthy they are have a major impact on whether they develop heart disease. Dr. George A. Kaplan, of California’s Department of Health Services, reported that in studies of 8,000 California residents, “those who perceive their health as poor had a heart disease rate twice as high as those who thought of their health as excellent.”

A University of Pennsylvania study found some scientific evidence that in rats — perhaps applicable to humans — a feeling of helplessness tends to reduce the body’s capacity to fight cancer. Medical research is showing that stress produces internal changes that may affect the immune system, possibly leaving a person more vulnerable to many kinds of disorders.

To understand the change, it is necessary to understand the teaching of the Church said there were no longer to be confessions were discouraged by many confessors. Those who had by serious sin separated themselves from God who went to confession. But these Catholics were a minority of those in the lines at the confessional. The majority were those who made what is called devotional confessions. That terminology doesn’t really explain the reality, it wasn’t just devotion that brought them there. It was more that they sought the help of the Sacrament in a sincere effort to rid themselves of imperfections, to help them overcome temptations to sin. Their sins, and they were well aware we are all sinners, had not separated them from God but they had a sense of falling short.

I am not speaking here of scrupulosity but something quite different, not a sense of being separated from God but a longing to be closer to God. They sought in confession, through admission of venial sins or sins of the past, through a sincere act of contrition and the receiving the grace of the Sacrament, to come closer to God.

But these were never the majority of those in the confession lines. Somewhere in the sixties the idea got around that the Sacrament was really for those with serious sins. Nothing in the teaching of the Church said that. Wise suggested these victims may have survived at least partly because their wills had a positive effect on their immune system, and therefore boosted or reversed the spread of the malignant cells involved.

It is Wise’s opinion that in five years cancer treatment will change significantly. He thinks such new fields as psychoneuroimmunology will play a much larger role as they become better understood and as medical personnel recognize that healing is impossible without an internal harmony between one’s physical organs and emotional states.

The will to be whole and, most important, the ability to respond positively to the conditions life deals out affects health immensely.
Dear Mary: In the past six months we learned that my father, age 65, has a terminal illness. He may live a year or two, maybe only a few months. He and my mother live several hundred miles from us and, while I have visited, my husband and children have not since he became ill. We are thinking of taking our whole family to visit. However, he is weak and depressed. Our children know him as a lively, active person. I am afraid the experience will be a bad one. Do you think we should take our children, and do you have any suggestions? — Pennsylvania

I think you are right to take the family to visit. Your father is their relative too, and each family member has a right and a need to visit with perhaps say goodbye to this person who has been important in their lives.

After years of talking about what would happen if we had married priests, we now have one and scarcely anybody's noticed. Or complained. There were a few short news stories about Fr. James Parker's ordination and the fact that he has a living wife and children but as far as I can judge, there's been no outcry from the pew.

Fr. Parker is one of those who switched from the Episcopal church when it began to ordain women. So now he is a Catholic priest in the diocese of Charleston, S.C. whose wife and children, we presume, are supporting his priesthood and attending his liturgies. Same God, different pew.

By coincidence, I happened to be speaking at an ecumenical conference at Stanford University a few years back when word came from Rome that we would accept these disenchanted priests and their families into our fold. How well I remember it. I WAS SITTING with a group of nuns, priests and Protestant ministers, including two Episcopal priests, when the news broke. There was an awkward silence and then one of the Episcopal priests said, "Well, it's about time. We've been taking your married priests for years."

The ordained women issue aside, his comment points up the ironies involved. Here we sit in the midst of a severe priest shortage with thousands of our own priests who cannot serve because they're married and we ordain a married Episcopal priest.

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Give us back our married priests

BY DOLORES CURRAN

What's the logic? Aren't we laity entitled to an explanation?

I think, too, of my friends, Peter and Beth, who live a Catholic/Episcopal marriage. When they attend Mass together in our church they can't receive Eucharist together. A cause of great pain to them. "It's just better not to go to Mass together," they say bitterly. What must a couple like this feel at a Mass celebrated by a Fr. Parker? If a married Episcopal priest can break the bread, why can't a married Catholic layperson not receive it? Is the sacrament so proscribed that it can be bened for the ordained but not for the married?

And how about those Catholics who openly cross the aisle to avoid receiving the eucharist from a woman distributor? Will they cross to avoid receiving from a married priest or cross to receive from a married priest who absolves women on the altar? This regrettable practice again points up the need for laity to be adequately informed on changing eucharistic rubrics.

WE ALL LEARNED in catechism oh so many years ago that a priest has a higher calling. Whether we believed it or not, we were taught that celibacy was part of that higher spiritual state and that marriage was a lesser vocation. Does that now make Fr. Parker a lesser priest? Are his liturgies as spiritually valid as those celebrated by a celibate priest?

These aren't just idle questions. They point up the slowness of finding theological explanations to fit the situation. They need to be responded to by those who changed the rules and I haven't seen them addressed for the laity yet. As more Fr. Parkers lift the chalice in front of their wives, we laity will consider the many beloved priests we know who can no longer do that for us because they committed the sin of marriage. Are we to infer that marriage is no longer a barrier to priesthood or just that when the need is crucial, we'll rethink church rules?

I wasn't surprised that the laity accepted Fr. Parker so easily and calmly. We know that marriage has little to do with the quality of one's faith. As many spouses take a faith leap with marriage as those who take a faith dip. We know many fine Catholic priests whom we love who are denied us because they married. When can we bring them back to us where they belong? (1982 Alt Publishing Co.)

OPENING PRAYER: Father, we gather once again to celebrate Family Night and to express in a special way our appreciation for your gift to us of the animal kingdom. Animals are an important part of our lives because they are sources of food and nourishment and because of the joys our family pets bring. Tonight help us to be more precocious than ever and help us to be more responsible in caring for animals and in the way we use them. Amen.

SOMETHING TO THINK ABOUT: Animals and in the way we use them.

The ordained women issue aside, his comment points up the ironies involved. Here we sit in the midst of a severe priest shortage with thousands of our own priests who cannot serve because they're married and we ordain a married Episcopal priest.
Mercy sister an ‘inspiration’ to others

Vocation Awareness Week had a very special beginning in Immaculate Conception parish, Hialeah, as almost 1200 parishioners, students, alumni, sisters and priests joined in a special Mass to remember and pay tribute to Sister M. Francesca Cullen, RSM, who died in Ireland on Sept. 27.

LOCAL NEWS

Sister Francesca was among the first five Sisters of Mercy of Enniskillen, Northern Ireland, who in 1955 arrived in Hialeah to staff a school in the then newly-established parish. She later served as principal at Immaculate and at Blessed Trinity school in Miami Springs, giving a total of 21 years of service to the Archdiocese of Miami.

“Life was, not easy in parish or school in the early days, as many pio- neers of Immaculate well know,” said Msgr. Dominic J. Barry, pastor of St. Coleman parish in Pompano Beach who served as Immaculate’s principal of Immaculate Conception School. During her administration, the school reached its peak enrollment of more than 1700 students in the mid-60s.

“Sister Francesca placed a high priority on academic excellence and quality education, and this has remained the strength and foundation of Immaculate over the years,” Msgr. Barry said. He called her “a woman of vision” who in 1971 opened the Irish sisters’ first Novitiate House and Religious Education Center in Deerfield Beach. “We thank God that in her lifetime she witnessed the reception of three American novices into the Community.”

In 1976, her congregation elected Sister Francesca a member of the Council and she was asked to return to Enniskillen. Appointed principal of Mount Lourdes High School, Northern Ireland in 1976, she held the position until illness limited her active life in March 1981.

“One of the joys of Sr. Francesca’s latter years was her return to Florida for the celebration of her Jubilee in December 1979 for the Jubilee Celebration of Conception and the blessing of the newly built Mercy Home,” Msgr. Barry said. “Immaculate was always dear to her heart. She gave her life in service to the people of South Florida.

“ONE OF THE greatest tributes that can be paid to her is to quote the words of the sisters who lived with her, who admired her and who looked to her for leadership and direction in their lives. As one Sister said she had a great sensitivity to others, she was a model in our lives, she lived mercy and compassion and was an inspiration to those who were fortunate enough to live with her,” he added.

Among the clergy present at the Mass were Msgr. Peter Reilly and Msgr. William McKeever, who had worked with Sister Francesca in the early days, and many former associates of Immaculate Conception parish.

Among the Sisters present were Sister Mary Mullins, OP, and Sister Marie Carroll, first president of the Sisters Council of the Archdiocese. Sister Carmelina, SSNJ, represented the Archdiocesan Department of Education and many of the sisters represented the various religious communities in South Florida.

NO LIFE WITHOUT DEATH

Isaiah 53:10-11; Hebrews 4:14-16; Mark 10:35-45

By Fr. Richard Murphy, O.P.

Fall is a time of breathtaking beauty. The maples, oaks and birch trees put on dazzling displays of color, and people come from far away to enjoy their sights. God’s plan for man’s salvation is full of beauty too; in it we see how death is a stunning prelude to life. Servants of the Lord have learned the value of suffering.

The term “servant” is distasteful to many, but St. Paul gloried in the fact that he was the “slave of Jesus Christ.” Much depends on whom one serves. The Pope is the Servant of the Servant of God. Public officials serve the public. “Can I be of service?” is a good opening for a smart salesman.

Nothing degrading in any of this. A willing servant is a treasure, but hard to find. A surly waiter or waitress can spoil a dinner; a good one enchants it. It is strange that so many want-ads go begging; there are many opportunities to serve.

The Old Testament tells of many good servants: Abraham, Moses, Samuel, Elisah, but in Isaiah we meet the “great” servant who, although innocent of sin, would suffer to atone for others’ sins. Yet even he was only a forerunner of Jesus, the great high priest, the Suffering Servant par excellence. Divine and all-powerful, Jesus was also human, and so, compassionate; without sin Himself, He suffered for the sins of us all.

LIFE’S LESSONS are not learned all at once, nor in a day. The apostles initially were more ambitious than loyal (as events would prove), and they wanted to sit with the mighty. Jesus’ reply to the Sons of Thunder (James and John) startled them: “How can I make the most of this?” There can be no forgiveness without repentance, no baptism without church discipline, no Eucharist without the cross of Jesus Christ, no life without death. (Alt Publishing Co.)
Pavarotti affair 'silly, cynical' exploitation

• Fast Times at Ridgemont High — R

Despite being on target once in a while, this is a crass little movie with an unsettling nastiness lurking just beneath its pleasant surface. Because of its nudity and because of a casual discussion in the cafeteria between two girls on oral sex, "Ridgemont" may well develop into a "must see" movie for teen-agers. Parents are therefore warned to be on their guard. The U.S. Catholic Conference has classified it O — morally offensive.

• Yes, Giorgio (PG)

The great tenor Luciano Pavarotti makes his film debut as a singer who, despite having a wife and two children back in Italy, has a love affair with a beautiful doctor (Kathryn Harrold) during an American tour. Meant to be light and frothy, it's supremely silly. Pavarotti's singing would be enough to recommend it except for the benign acceptance of the adulterous affair, which is not incidental but the main focus of the plot throughout. What could have been pleasant if innocuous becomes instead little more than a cheap and cynical bit of exploitation. The U.S. Catholic Conference has classified it O — morally offensive.

• Lady Chatterley's Lover (R)

This skin-deep adaptation of the D.H. Lawrence novel is a dulling exercise in commercialized eroticism. Because of graphic sex, the U.S. Catholic Conference Communication Department has classified it O — morally offensive.
Mother Angelica speaks in S. Florida

Mother M. Angelica, dynamic founder-developer of the first Catholic cable television, will address the Hilo and Abbot of Our Lady of the Angels Monastery in Birmingham, Alabama, will speak at two South Florida locations in October. On Sunday, October 17, she will be hosted by the Maranatha Prayer and Bible Study Group at St. Margaret Parish, 8825 Byron Avenue, Miami Beach, and on Saturday evening, November 18th, she will be the guest of The Grace of God Baptist Church, Group of the Catholic Community of St. Vincent, 18th Street and Cathedral Drive, in Margate.

At each location, the evening will consist of a "brief getting to know you" service with music and singing, followed by a banquet, after which Mother Angelica will conduct the assembly. This event will be open to the public.

Rev. Scheer conducts mission workshop

The Rev. Wm. J. Scheer, M.M., will conduct a Mission Education Workshop on International Problems and Christian Response, at St. Ann's Church on Oct. 15, 16 & 17. The three evening presentations will include a discussion of World Hunger and the Distributions of Wealth and Resources in the existing world order.

Father Scheer was ordained a Maryknoll priest in 1968. Since then he has spent seven years working in the Pando Vicariate of Bolivia ministering to the peoples of five tributaries of the Amazon River. He is presently the Regional Director for Florida, Georgia, South Carolina and Puerto Rico. Until the turn of the century the Vatican looked upon America as a mission field — one to which missionaries were sent — not as a country capable of training and sending men and women to the far corners of the earth.

S. W. 12th St., Miami. For registration and further information call Kathy Gent at 473-1046.

The Women's Club of St. Bar- tony's Women's Club will hold their "Octoberfest" luncheon and card party on Oct. 18th at noon at the St. Joseph parish hall, 8625 Byron Ave.

The Knights of Columbus, council #5972, will host an open house program at St. Timothy's church on Oct. 26th in the Fr. McDermott Hall, 5400 S.W. 102nd Ave., Miami at 8 p.m. All interested men in the parish and their families are invited.

The church census workers are interested in only localizing Catholic families with whom they will leave a census card which may be completed in the privacy of their homes. Since the census information gathered from Catholic families is confidential, the census card is to be placed in an envelope which may be sealed. The census worker will then collect the envelopes on a return visit to the Catholic family's home.

It's a Date

St. Juliana offers religious courses

Saint Juliana Parish in West Palm Beach is offering the following courses in its endeavor to meet the individual needs of the people of the community:

3. Marrying Well — Especially for Young Adults — Mondays.
4. The Spiritual Journey — Inner Meaning of the Words of Jesus — Saturdays.
5. Updating the Faith — A Course in Doctrine — Thursdays.

All courses begin the week of October 25 and will be at 7:30 p.m. in classrooms 201, 202 and the Band Room. For further information call the rectory 835-9745.

St. Ignatius Loyola census coming

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SOCIAL SECURITY

TURNED DOWN OR CEASED?

RELIEF SERVICEMEN?
Sex and marriage

Amid a jumble of social messages about what life's sexual dimension means, it would be easy to miss an essential message.

One social message indicates that life's sexual dimension is something to sing about. For song after song tells of the passions that draw people together or drive them apart.

Another message often is found in advertising. It subtly, or not so subtly, suggests that people happily in touch with their sexuality drive nice cars or drink special kinds of liquor or spend all their leisure time in glamorous kinds of places (ski lodges, ocean beaches).

Again, you can easily get the message in society that sexuality is funny. For it becomes the basis of endless jokes and double entendres. Sometimes the message implied here could be that sexuality is not to be taken seriously.

Then there is the message that sexuality, in and of itself, is off-color and not to be mentioned.

A QUITE DIFFERENT message finds sexuality rather private and personal.

The list of messages one can pick up about sexuality could go on and on. It's no wonder sex and marriage

So much in literature tells of the problems and the anxieties people endure in personal relationships, at least partially due to problems over sexuality.

When sexuality is the topic under consideration, part of the confusion is generated by a lack of clarity about the context in which it is being considered. Does human sexuality exist in and for itself? Or does human sexuality need to be considered within a broader context?

MANY WRITERS in the church suggest that human sexuality does need to be considered in a broader context: its relation to intimacy in a fuller sense than just the physical sexual sense; its reflection of commitment and profound love; its link to procreation; its special role in marriage.

There are two basic points about sexuality to make here: first, that life's sexual dimension can become the source of considerable happiness; second, that this dimension of life can prove a source of misery.

MOST PEOPLE more or less understand that it is possible both to exploit another person and to be exploited. It is also possible to truly care for another and to be cared for.

In learning to express sexuality in marriage, people can choose to live as though another person really does matter in an essential way or as though another person doesn't really matter at all that much.

Of course, few people are perfect in this. Almost all happily married people will tell you that they had to grow in their marriages, that they had to learn to be profoundly considerate of their spouse.

It would be difficult to find married people who didn't have to overcome some selfishness in their marriages as they worked toward real intimacy in all aspects of married life.

So what is the message on sexuality in marriage? It is in part a message about the possibilities for human growth in this very basic dimension of life. It is a message that sexuality in marriage is tied to the broader context of how a couple can keep growing in.

It is a message that sexuality in marriage is a link to a couple's greater understanding, compassion and care for each other.
Lessons of intimacy

By Katharine Bird
NC News Service

That memorable fall afternoon, my children and I were in the kitchen where we usually met after they came home from school. My four children had helped themselves to the afternoon's assortment of snacks and drinks and we were bantering back and forth as we often did. Then, with no advance warning, my younger daughter asked forthrightly in a booming voice, "Mom, how do people make love?"

I paused. At that moment I became exquisitely aware of the two painters working in the hall just on the other side of our not-quite-closed kitchen door.

After a moment, I proceeded to answer my child's question to the best of my ability. But secretly I was decided long before to handle my children's questions about sexuality as naturally as possible. And for me that meant when they arose within our normal conversation.

I WANTED my children to grow up with some carefully thought-out ideas and attitudes about the place of sexuality in their lives. I wanted them to see something of its breadth and beauty and dignity. I hoped my children would learn that Christians make decisions about sexuality in a special context.

That experience has stayed with me for almost 10 years now. It is a poignant reminder for me of what a paradox sexuality is. For sexuality has many ramifications: It can refer simply to a physical act between a husband and wife. But sexuality also means much more.


The Whiteheads point out that our psychological outlook on life is closely connected to being male and female; it has to do with who we are and what we want in life. Sexuality is also closely linked with the basic human hunger for intimacy — our need for close relationships with other people.

THE WHITEHEADS quote psychologist Erik Erikson in describing intimacy as the "capacity to commit oneself" in concrete partnerships and to develop the ethical strength to stand by these commitments. For commitment to another may call for significant sacrifice.

The pastoral counselors observe that sexual love is often used as a metaphor of human intimacy. The Whiteheads note, for example, that any form of intimacy involves revealing oneself to another person. They call this the "anxious moment of self-revelation."

All forms of intimacy also require being willing to accept others as they are and a mutual give-and-take. Also, intimacy can change people and that can be frightening, the Whiteheads say.

In the award-winning movie, "On Golden Pond," for instance, the relationship between husband and wife, The Thayers, demonstrates the possibilities of intimacy. The Thayers, portrayed splendidly by Henry Fonda and Katharine Hepburn, have the easy manner of a couple who have grown very comfortable with each other.

MARRIED for many years, the Thayers reveal their concern for each other in their loving interactions: Mrs. Thayer in the gentle way she encourages her somewhat senile husband to take a walk down a long familiar path; Thayer in the touching way he hurries back to the comfort of his wife after getting lost momentarily on his walk in the woods.

For the viewer, the Thayers provide a touching portrayal of two people who know that living intimately with each other is worth the difficult moments along the way. Their relationship is a vivid example of what intimacy in marriage means.

Learning to understand their sexuality plays an important role in the lives of these rapidly changing teenagers. Maturing youth often will move through a series of close friendships with members of the opposite sex as they go through the difficult process of becoming adults. (NC photo)

The woman named Deborah

By Father John Castelot
NC News Service

When Jesus was trying to convince Nicodemus of the need for being born of the Spirit, he used a simple but clever illustration:

"Do not be surprised that I tell you you must be begotten from above. The wind blows where it will. You hear the sound it makes but you do not know where it comes from or where it goes. So it is with everyone begotten of the Spirit."

(John 3:7-8)

The simplicity of this is obvious; its cleverness lies in the fact that the same Greek word means both "wind" and "spirit."

Of course, Jesus was talking about the Holy Spirit. But the principle he enunciated also applies to the action of the Spirit of God in the sense of an energizing divine force, the sense in which it was used throughout the Old Testament.

"THE WIND blows where it will." There was no telling whom God would choose and empower to act as his agent. The judges Othniel and Ehud were hardly likely candidates for canonization, and yet God used them to rescue the Israelites.

Now we meet a woman with extraordinary powers of discernment and leadership. "At this time the prophetess Deborah, wife of Lappidoth, was judging Israel. She used to sit under Deborah's palm tree ... and there the Israelites came up to her for judgment."

(Judges 4:4-5)

Deborah was a prophetess, not in the modern Jeanne Dixon sense of someone with the ability to predict the future, but in the basic biblical sense of a person endowed with unusual insight and discernment. She was a spokesperson for God.

In such a male-dominated culture, finding a woman with recognized and widely accepted powers of leadership is quite unusual. "The wind blows where it will."

Not only did people come to her for help. She also took the initiative in directing affairs of considerable importance. In one incident, she summoned a man named Barak and addressed him as follows:

"THIS IS WHAT the Lord, the God of Israel, commands ... Go, march on Mount Tabor, and take with you 10,000 Naphthalites and Zebulunites. I will lead Sisera, the general of Jabin's army, out to you ... with his chariots and troops, and will deliver them into your power." (Judges 4:6-7)

Surprisingly, Barak refused to go unless he came along. She agreed, but warned him that the credit for the victory would go to a woman.

She was right, but she was not the woman who got the credit.

Barak and his men routed the far superior Canaanite troops by rushing down the slopes of Tabor and simply overwhelming them by the speed and force of their onslaught. After that happened, the enemy general, Sisera, fled on foot. Exhausted, he came to the tent of Jael.

She invited Sisera in, gave him a drink of milk, and hid him under a rug. Temporarily secure and worn out from the battle and his own frantic escape, he fell asleep. The sequel is typical of the often grisly stories from the period:

"Jael, wife of Heber, got a tent peg and took a mallet in her hand. While Sisera was sound asleep, she stealthily approached him and drove the peg through his temple, so that he perished in death. Then when Barak came in pursuit of Sisera, Jael went out to meet him and said to him, 'Come, I will show you the man you seek.'

"So he went in with her and there lay Sisera, dead, with the tent peg through his temple.'"

Surely "the wind blows where it will!"
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