

... is the eighth sacrament. ... so? The apostolic delegate ... no less. Peter Hebbleth- ... reports on page 28.



... and O'Grady ties down the ... the Catholic church in Aus- ... Hoppity-hoppity freedom's ... way? Page 29.

REPORTER

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Charismatics V

What tapes tell about sex roles, healing, prophecy

The fifth in a series on charismatics and leadership in the U.S. movement.

By Rick Casey
Special to the National Catholic Reporter

— Some notes on three aspects of charismatic renewal:

Much of the rest of the world has cast off old stereotypes about female roles, leaders of the movement are teaching that is the will of God.

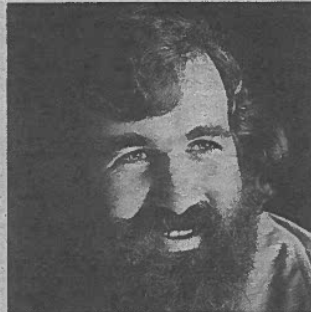
A cassette tape on "roles of men" sold by Charismatic Renewal in South Bend, Ind., Kevin and

Dorothy Ranaghan relate "what the Lord has been teaching us" on the topic. Kevin Ranaghan is a coordinator (elder) of the People of Praise charismatics community in South Bend and also a member of the Charismatic Renewal Service Committee.

What the Lord has been teaching them is to beware the feminists, for they are the instruments of the devil.

Dorothy, who holds a master's degree in theology from Notre Dame and is no one's dummy, begins by acknowledging that women have indeed been wronged, giving some justification to the women's movement. But she goes on:

"Billy Graham has written a marvelous



CASEY

book, a description of how good Satan is at offering a glorious counterfeit, a caricature so close to the real thing that we can become confused and in our confusion choose incorrectly. In our age of restoration and renewal, God has a plan for the role of women, and you can be sure that it is a key piece in the strategy of the enemy to stir up confusion at the very heart of what it means to be a man or a woman."

What is God's plan for the role of women? Drawing mostly from Genesis and the letters of St. Paul, Kevin determines that "God's plan for function within his people places the roles of authority, of direction,

(Continued on page 2)

TESTS PAN PLAYBOY

Trinitarians: Ad 'irreverent'

PRISON, Md. (RNS) — A Catholic priest who placed ads in *Playboy* and *Rolling Stone* magazines to attract vocations to the priesthood has strongly criticized *Playboy* for using the ad for promotional purposes, claiming the well-known magazine distorted the facts.

"I read Playboy and found God"



The Order of the Most Holy ... recruited new recruits, they called ... to do God's work. ... started when the good Fathers ... to run an ad in PLAYBOY. ... that time a total of five ... a year was considered ... was exceptional. And ... publications, news maga- ... couldn't seem to ... \$10,000 worth of advertis-

ing in a major magazine didn't get a ... inquiry. ... the Fathers had little more than ... their faith to sustain them when the ... PLAYBOY ad appeared. But just a few ... weeks later, the Trinitarians had 600 ... new applicants. ... When other magazines could get to ... many new recruits for an old religious ... order? ... ONLY PLAYBOY. ... What other magazine gets to 76%

of all the college men in America, ... plus some of the biggest spenders in or ... out of school? ... Only PLAYBOY. ... So if you're serious about reaching ... young men, our story has a fairly ... obvious moral. ... If one ad can make the good ... Fathers believe, it can do the same ... for you. ... ONLY PLAYBOY!

Father Joseph F. Lupo, vocations director of the Most Holy Trinity Fathers here, placed a \$9,000 ad in the January 1972 issue of *Playboy* and received a gratifying response.

That same ad was used recently as the basis for the full-page display ads in several daily newspapers to promote *Playboy*.

The Trinitarian priest said the current promotion, which ran in such papers as the *New York Times*, was "downright irreverent" and based on false information.

Playboy's ad asserted that the advertisement placed by Lupo in 1972 produced some 600 "applicants" to the religious orders within a few weeks time. "Up until that time," the ad said, "a total of five new students a year was considered average...."

Lupo said his order's ad in *Playboy* generated a wide variety of "inquiries" on various topics but the number of actual applicants within a year had been 35.

When the religious order's ad first appeared in *Playboy*, Lupo defended the action by saying "I wanted to get the most mileage for my advertising dollar. It was simply the best way of reaching the young men we want."

A year later, when he ran a similar ad in *Rolling Stone* magazine, a journal for rock music enthusiasts, Lupo said he was looking for a nationally circulated periodical directed chiefly at young readers who are searching for meaning in life. He also said "I didn't want all that adverse reaction we had last year," referring to criticism raised in some church circles about the propriety of seeking seminary candidates through *Playboy*.

Both Nelson Futch, a *Playboy* vice-president, and a spokesman for the New York advertising firm that developed the ad, denied any intent to heap scorn on the Trinitarians or the Catholic church. Said Futch, "the ad had strong tongue-in-cheek implications but the foundation for it was more than valid."

The *Playboy* executive admitted the ad failed to make the distinction between "applicants" and "inquiries," stating it was "unfortunate that the distinction was lost on us."

Lupo now claims he would never advise any religious group to use *Playboy* for advertising and he stressed his belief that the rise in the Trinitarians' membership was due primarily not to the ad in *Playboy* but to the attention given by the media to the order's unconventional advertising approach.

He said of *Playboy's* newspaper ads, "I was surprised at their showing such poor taste" and "if I had the money I'd write an open letter against it on the same page of those newspapers."

According to the *New York Times*, Anthony Faggello, who heads an advertising firm representing 12 Catholic orders, complained that the current *Playboy* ad contends that the response to the 1972 Trinitarian ad in *Playboy* far exceeded those ads placed in religious publications.

He said the Catholic press is "the backbone of recruitment for religious orders," and that he was considering filing suit against *Playboy* with the New York State Attorney General.

What tapes tell about 'renewal'

(Continued from page 1)

of headship, of governance upon men. Women are called to be in a great variety of ministries which support that leadership, are responsive to that leadership, which are submissive to that leadership."

Kevin answered the figurative question of who is to wear the pants; Dorothy turns to the same question asked literally.

"The question was raised whether you (women) should wear slacks or jeans. Once again, we don't have any dogmatic answers on that. My own personal feeling — and it's the feeling currently in the community, although we haven't really had authoritative teaching on it yet — is that it's clear that there are a woman's way of wearing slacks and a man's way.

"And there are slacks that women wear that men wouldn't be caught dead in."

Healing

One major development of the charismatic movement has been the widespread growth of faith healing — a term charismatics dislike. I first ran into it four years ago in Birmingham, Ala., where a Catholic priest conducted a thriving ministry of healing, claiming God had effected many cures through him.

There is no question that healing takes place. Persons with the "gift" of healing lay hands on others for a variety of physical and emotional illnesses. The most commonly cured appear to be such maladies as arthritis, headaches and allergies.

There are three responses to this phenomenon, and they may be somewhat uncharitably characterized as the true believer, the sympathetic observer and the cynic.

The true believer throws down the challenge which the Birmingham priest gave to me: The gospel says if we have faith we can move mountains. We either believe it or we don't. The church, he said, has been timid in its Christian faith.

The true believer needs no proof. He sees the power of Christ working miracles all around. And he believes God is doing things for which there are no natural explanations.

One sympathetic observer is Jesuit Father William Sneek, who is working on a doctoral dissertation on the psychology of healing as he sees it operate at the charismatic Word of God community in Ann Arbor.

Sneek has a letter from a doctor saying he could offer no natural explanation for the disappearance of cancer in a woman patient who had been prayed over.

Was it a miracle?

"I don't think there are miracles in the sense of violations of the laws of nature," said Sneek. "The laws of nature include God's plan for us."

Noting the growing scientific evidence of the power of psychological factors in influencing physical health, Sneek said of the woman who was cured of cancer, "I think it was psychological, but still a miracle. I want to understand how it works."

There is also some question about how it doesn't work. Dominican Father Francis MacNutt, of St. Louis, the movement's foremost authority on healing, lectures and practices widely. In his book, *Healing*, he lists 11 reasons why people sometimes aren't healed, though he stresses in italics that "God's normative will is that people will be healed, unless there is some countervailing reason."

The first reason listed is "lack of faith." Another cause, he writes, is "sin connected with the physical ailment, or possibly a bad social environment. The minister of healing may be the problem if his diagnosis is faulty or not specific enough. There is, on occasion, redemptive suffering as part of God's will, but often people place "false value" on suffering.

Those I have polarized into the category

of cynics distrust the enthusiasm that identifies too many "miracles" and see considerable danger in the practice.

Auxiliary Bishop Joseph Crowley of South Bend, Ind., told NCR he "was shook up to see what I think was a rigged healing" at the 1974 International Conference of the Charismatic Renewal, which brought 25,000 persons to Notre Dame.

Kathryn Kuhlman is a nationally known healer who is revered by many in the charismatic renewal. Father Barry Conner-ton of the Providence, R.I., diocesan newspaper attended an appearance by her this summer and later contacted two Catholic nuns who had been brought to the stage and whose cures were claimed.

One said she thought she had been cured of allergies, but they later returned. The other, an elderly woman with rheumatoid arthritis, said she wasn't cured at all, but had been pressured by one of Kuhlman's staff and spectators around her to go on stage.

Attacking recent articles in *America* magazine which favored charismatic healing, syndicated columnist Father Andrew Greeley wrote: "There is no mention of the convulsions which affect some of those who have been the targets of charismatic healing; no reference to the lawsuits which have been entered against some self-anointed healers; no hint that in Ann Arbor (charismatic land par excellence) healers have been barred from hospitals because of the guilt they create among patients whose faith is not 'strong enough' to respond to the power of healers."

Spokespersons for the two major hospitals in Ann Arbor say there is no general policy of excluding faith healers, although individual doctors may do so with regard to their patients.

But the guilt problem is real.

When I was in Birmingham, the pastor of the parish where the faith healing priest worked told me he had received a visit from two parents asking for help. Their daughter had suffered a severed spine in a car accident and was paralyzed from the waist down. She had been attending the charismatic prayer meetings run by the associate pastor, and had been prayed over by him for healing. Nothing happened.

"What are we going to do, Father?" the parents asked the pastor. "Our daughter is very angry with us and asks us what we have done that is so bad that she can't be healed."

Later the younger associate pastor explained to me that sometimes in the case of children healing can be blocked by a lack of faith in the parents.

Politics

One criticism that consistently has been leveled at charismatics is that they are not sufficiently concerned about social action. They respond that they do engage in good-works, visiting the sick and imprisoned and helping troubled persons.

But for a movement which is developing an extraordinarily comprehensive set of teachings on how the Lord wants Christians to live, there are virtually no teachings with political implications.

Perhaps the reason is that when "Jesus is the answer," other answers need not be sought.

Diocese issues guide for charismatics

ST. PETERSBURG, Fla. (NC) — Guidelines for the Catholic charismatic movement in the St. Petersburg diocese have been issued by Bishop Charles B. McLaughlin.

Among the guidelines are that pastors are to approve establishment of charismatic groups meeting within the parish limits and known as Catholic.

When I was in Ann Arbor visiting the World of God community, the *Detroit Free Press* was running a series on criminal violence. The series concluded with some mild recommendations for change.

One member of the community complained angrily about what he saw as the bias and stupidity of the writer of the series.

"This whole series on crime and violence, and not one mention of Jesus," the man exclaimed. "Why won't anybody in newspapers print the truth, that Jesus is the answer to these problems?"

Actually, leaders in Ann Arbor are think-

ing of getting involved in politics on one issue. The issue is housing code. They have had some trouble with housing holds where a number of single and live with a family in neighborhoods zoned for single-family.

Ralph Martin, one of the top three leaders of the community, said they were thinking of calling a national conference on housing codes and possibly taking the issue to court.

Meanwhile, he said, with 1,400 members in the community, they may be strong enough to elect city council members who would see things their way.

Suenens letter to Jo Ford called censorship attempt

Special to the National Catholic Reporter

SOUTH BEND, Ind. — An effort by Cardinal Leon-Joseph Suenens of Belgium to prevent publication of a book on Catholic charismatics by Notre Dame theologian Dr. Josephine Massynberde Ford has been called by one of her colleagues "the clearest case of attempted prepublication censorship I've seen in the church in 20 years."

Church historian Dr. William Storey, who himself was attacked by Suenens for his criticisms of charismatics, added that a letter from Suenens to Ford contained a "calculated insult" by addressing her as "Miss Ford," rather than using her academic title.

In his letter to Ford, Suenens criticized a manuscript of the book and told her that if the book were published he would authorize Kevin Ranaghan of South Bend, a member of the Charismatic Renewal Service Committee, to release the cardinal's criticisms to the public.

Ford said she had sent Suenens a copy of the manuscript as a courtesy, and was surprised at his response.

"I just think he has been completely — I don't like to use the word — brainwashed, completely taken in by the members of the service committee," she said.

The book is an elaboration of Ford's theory that there are two types of movements within the charismatic renewal. She characterizes Type I as a closed, rigid and authoritarian movement she says is typified by the covenanted communities in South Bend and Ann Arbor, which provide much of the national leadership for the movement.

She says most members of the movement, however, are Type II, more open and spontaneous in their development.

Ford said the manuscript is currently being considered by a major general publishing house, and that a Catholic publishing firm has expressed an interest in publishing it. She said she expected to be published, despite Suenens' intervention.



FORD: Surprised at Suenens

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