

Let Sports Help Interior Life

Following are excerpts from recent speeches by Pope John Paul II:

To participants in a pilgrimage from Nigeria:

The Church is like a pilgrim in a foreign land. She is a community of men and women who, united in Christ and led by the Holy Spirit, are journeying to the Kingdom of the Father. In the midst of the world yet never fully at home there, enmeshed in history yet destined for eternal life, threatened by evil yet buoyed up by the consoling mercy of God, this community of believers goes forward day by day in the providence of the Lord.



Dear brothers and sisters in Christ, we have the great privilege of belonging to this pilgrim people as it journeys through history towards a heavenly homeland. In this journey, we must never forget that we have a special mission to fulfill. For the Gospel we have received is intended for every man, woman and child on the face of the earth. To every citizen of our own country, to every person on our own continent, to the whole world, by our words and by our deeds, and especially through the celebration of the Eucharist we proclaim

the death of the Lord until he comes in glory.

To a group of cyclists:

My predecessor Pius XII, of venerated memory, speaking to participants in the 29th Cycle Tour of Italy, described as follows the benefits of the sport which you practice:

"Cycling implies and requires effort, a harmonious effort of the whole body, an effort the energy of which is shown less with the violence of leaps or blows, than with the courage of manly discipline and of steadfastness prolonged and sustained until the finishing line."

I thank you therefore for your effort in this discipline, exhorting you to be concerned always with the complete development of your person. In particular, see to it that your competitions and your sporting ideal are always a help for your interior life, for the accomplishment of your social, family and religious duties, especially with the sanctification of the Sunday, by means of the meeting with Christ and in the commitment of brotherly charity.

To participants in a meeting on cooperation between Europe and Latin America:

When nations try to define their mutual relations, both in the political field and in that of socio-economic

development with which you are especially dealing now, they are inspired by the reality of interdependence and the pursuit of common interests.

But there is one interest and one criterion which, always surpasses all the others and which constitutes the necessary foundation of all action, if it is desired that it should be fruitful: the interest for man and the criterion of man. In fact, dialogue or confrontation at any level, between the haves and the have-nots, will be sterile if the requirements derived from an ethics based on man are not kept duly in mind. In my address to the representatives of the Organization of American States I emphasized this principle: "Man! Man is the decisive criterion that orders and directs all your efforts, the vital value whose service constantly demands new initiatives."

To a group of newly ordained priests:

In the priestly vocation there is always a mystery which confronts the human heart — an attractive mystery which, at the same time is not easy; a mystery which always draws one closer at the same time inspiring great fear. Man must feel afraid, so that the power of the call may subsequently be manifested all the more, and that the fact may be highlighted all the more clearly that it is the Lord who calls, and that the one who is called will operate not because of his own will, nor because of his own strength, but only because of the will and strength of God himself.

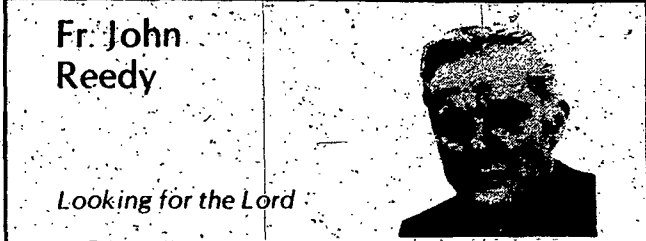
The Style of Catholic Leadership

The retirement, for health reasons, of Detroit's Cardinal John Dearden prompts a few more thoughts on the Catholic style of leadership.

Though I've watched Cardinal Dearden in action for a good number of years — and have had a few brief conversations with him — I don't feel I know him personally. In fact, I suspect few people know him personally. There is a reticence, a dignity, a formality about him which would be a barrier to familiarity.

At the same time, there is a gentleness and kindness which makes him approachable. It's impossible to imagine him in a situation in which he was being "one of the boys." There's too much dignity. At the same time, that dignity would not prevent children from being comfortable with him. He is seen as a man who would listen respectfully and honestly to people whose anger and hurt pushed them into extreme positions.

John Dearden's leadership in the church bridged the great divide of the Council years. He's been a bishop since 1948, with a background that provided one of the customary routes to the hierarchy: a degree in theology from Rome, teacher in a seminary, rector of the seminary.



Fr. John Reedy

Looking for the Lord

When I first began hearing of him, it was as a tough, intelligent, by-the-book ecclesiastical administrator. If this description was accurate, the Council years must have been an experience of personal growth and change for him.

Over the years of my observation, I have noted a distinctively Catholic style of leadership in Cardinal Dearden. It is a style which shows a love of the church as something far more than an ecclesiastical organization. It shows a respect for church authority which is not at all obsequious, which is not a matter of concern for his own reputation and influence.

While respecting authority and the tradition of the church, there is also an attention to the needs and problems of each person, a recognition that all that exists in the church takes its ultimate meaning from the task of revealing God to individual human beings wherever they are in

their thinking and emotions.

Obviously, this creates a tension, a tug-of-war, within a sensitive, intelligent church leader. Fidelity to the church (which we understand as the Lord's presence in the community of his followers) makes demands on a bishop which might conflict with the aspirations and needs of very sincere people.

Responding to the desires and insights of one group can cause hurt and anger in others. The bishop, with all the limitations of his own experience, intelligence and talents, must somehow try to make the best decisions available to him so that the work of Jesus might be carried out in the community which he leads.

Such tension can produce anxiety, anger, insecurity and fear in a conscientious bishop. It can also produce arrogance and insensitivity.

But in the best Catholic style of leadership, which I found present in Cardinal

Dearden, there is a mellowing — the product of a wounding which comes from recognizing your own limitations and mistakes, which eventually produces the tranquillity of recognizing that the results are in God's providence. If we do the best we can, God will carry out his own work in the church.

This combination of genuine respect for the church, recognition of one's own frailty, and deep sensitivity to the needs of each person — all these things come together in what I recognize as that distinctive style of the best Catholic leadership.

In the long run, I don't think the success or failure of the church will depend on the specific actions on all those issues which are constantly in the headlines of diocesan papers.

People of faith might want to see a particular issue handled one way or another, but they also have the sensitivity to recognize the love in leadership where it is present.

My impression is that this spirit was evident in Cardinal Dearden. And now, as he sets aside some of the burden he has carried for many years, he deserves our gratitude. Far more important, I'm sure he has the gratitude of the Lord Whom he served.



CARDINAL DEARDEN

Lefebvre Group Wangles Church

Kansas City, Kan. (RNS) — Officials of the Diocese of Kansas City-St. Joseph are dismayed to learn that a church they recently sold will be used by followers of the rebel Archbishop Marcel Lefebvre.

The diocese sold the 900-seat St. Vincent Church to

Bishop Arveus Penn of the Crusaders Church Corporation, without knowing he was acting as intermediary for the Society of St. Pius X established by the French prelate.

The Crusaders, a group of inner city missions, previously had bought the

parish school. Eight small churches now hold services there.

Bishop Penn said the society offered him a donation for an undisclosed amount to act as go-between. "I didn't see anything wrong," he explained. "They told me they were Catholics. I didn't know there were two Catholic groups. I figured I'd rather have Catholics next door than another type group that might give me trouble."

Deadline

The deadline for submitting news to the Courier-Journal is noon on Thursday preceding the following Wednesday's publication.

Church Raps Bolivia Coup

La Paz, Bolivia (RNS) — Roman Archbishop Jorge Manrique Hutardo of La Paz has denounced the latest military takeover in Bolivia.

The armed forces for the fourth time in the last 26 months seized control on July

17 of the country to prevent the expected choice of a leftist as the nation's democratically elected president.

Bolivia averages one military coup a year since gaining independence from Spain in 1825.

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