



Photo by Jeff Richards, Elmira Star-Gazette

Bishop Matthew H. Clark leads a group of Dominican nuns in prayer before a dinner celebrating the 40th anniversary of the Monastery of Mary the Queen in Elmira recently. Eight sisters initiated the monastery in 1944 and three of them still are among the community.

Dominican Monastery 40 Years Old

The following prayer was written by Sister M. Catherine Wolfe, OP, to note the monastery's anniversary.

Anniversary Prayer

God, our Father, this is the day you have made; we are glad and rejoice in exceedingly. Forty years ago, you called forth from a land and a mother monastery a small group of chosen ones to go to the place you would show them. They willingly left all things and followed you in poverty, in joy and in hope. In the cloud of faith and the fire of your Spirit you were present with them, directing their journey. The land they reached and knew as your gift was a land unown. Knowing well that if you, Lord, do not build the house and guard the monastic city, they labor in vain who work and plan, they listened to your Word, kept vigil before you and cleared the ground of the soil and of their hearts. You set up your sanctuary among them and in the radiance of your light and the warmth of your love the work of their hands and hearts prospered. They grew fruitful and multiplied as they dwelt together in unity and simplicity of heart, praising you day and night.

Many years have passed since that day and your faithfulness and loving kindness have been with us here always. We recall in faith how for these forty years you have directed our journey of love. They have been years of plenty and years of want during which you have fed us in abundance both materially and spiritually but also

tested us with afflictions of various kinds that you might refine us as silver in your purifying fire and that we might know in our hearts that it is not by our ability and strength that we prosper but only by our power in us working all things toward good.

We believe, Father, that those you love you purify that they may hear the fruit of your desire, that only the pure in heart can climb your holy mountain. Then show forth your wonders still more as we remember and celebrate today your glorious deeds among us. Create a pure heart within us all and a steadfast spirit that we may go from strength to strength, for those who sow in tears shall reap in joy at the harvest.

Let this vine you have planted spread out its branches again in ground made fertile. Let your Spirit dwell always in the temple of this house and of our hearts that we may be ever joyful in your house of prayer. Nourish us steadily with the bread of your Word and of the Eucharist until your glory appears on the last day and we sing your praise in the heavenly Zion forever.

And now, for these forty years, in all and through all, we give thanks to you, Lord, for you are good; your love is everlasting. Amen.

Cardinal Slipyj Dies, Championed Ukrainians

Vatican City (NC) -- Ukrainian Cardinal Josyf Slipyj, who spent 18 years in Soviet prisons and labor camps before he was exiled, died at age 92 in Rome Sept. 7.

In a telegram, Pope John Paul II said Cardinal Slipyj had given "a singular and shining witness to faith in Christ, even in difficulties and in suffering that was endured with exemplary dignity."

"In remembering this splendid figure who honored the church," the pope said, "I send my blessing to all the faithful of the Ukraine, those residing there and those dispersed throughout the world."

Cardinal Slipyj was archbishop of Lvov in the Ukraine for Ukrainian Rite Catholics. He was imprisoned by Soviet authorities from 1946 to 1963 and lived in exile in Rome since 1963.

He was released from prison through the intercession of Nikita Khrushchev, then president of the council of ministers, at the urging of Pope John XXIII.

An official at Rome's Ukrainian University of Santa Sofia, where the cardinal resided, said Cardinal Slipyj died of lung and kidney complications.

The Ukraine is one of 16 Soviet republics, and religion generally has been suppressed there since World War II. It declared its independence from Russia in 1918 but was reacquired by the Soviet Union in 1944.

In the 1970s, Cardinal Slipyj repeatedly demanded that the pope create a Ukrainian patriarch to extend beyond the Ukrainian boundaries and claimed for himself the title of patriarch. The Vatican refused.

Cardinal Slipyj was one of the towering figures of Catholic Church resistance in the Eastern Bloc following World War II.

As a condition of his release by Moscow in 1963, the Vatican promised it would ensure the then-Archbishop Slipyj would keep a low profile.

But during his exile he refused to remain silent and became the center of a con-

tinuous controversy over the establishment of the Ukrainian patriarchate. He also remained a vocal critic of the Soviet Union.

"The communists destroyed by violence the Ukrainian church, imprisoned the entire hierarchy and annexed it by force to the Orthodox church," he said at the 1971 world Synod of Bishops in Rome. "The Soviet regime has suppressed all the dioceses. People are compelled to go back to the catacombs to celebrate the liturgy."

Deadline

The editorial deadline for the Courier-Journal is Thursday noon, preceding Wednesday publication.

Liberation Theology

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him with the non-violent means of dialogue and persuasion is denounced as counterproductive and opposed to love," the document said.

"Every affirmation of faith or of theology is subordinated to a political criteria, which in turn depends on class struggle, the driving force of history," it said.

In applying class struggle to the church, these branches of liberation theology question whether "the participation of Christians who belong to opposing classes at the same Eucharistic table still makes sense," it added.

"There is a denunciation of members of the hierarchy and the magisterium as objective representatives of the ruling class which has to be opposed. Theologically, this position means that ministers take their origin from the people who therefore designate ministers of their own choice in accord with the needs of their historic revolutionary mission," the document said.

It criticized these branches of liberation theology for engaging in a "political re-reading of the Scriptures."

"A major importance is given to the Exodus event inasmuch as it is a liberation from political servitude," it said of the flight of the Jews from their slavery in Egypt.

"The mistake is not in bringing attention to a political dimension of the readings of Scripture, but in making this one dimension the principal or exclusive component," the document said.

In its document, the Vatican sympathized with the desire of liberation

theologians to seek solutions to social problems. It said that this desire has led to a positive liberation theology.

"The expression 'theology of liberation' is a thoroughly valid term: it designates a theological reflection centered on the biblical theme of liberation and freedom, and on the urgency of its practical realization," it said.

The document added, however, that this has not led to a unified body of thought and that Vatican is criticizing only certain liberation theologians which use "concepts uncritically borrowed from Marxist ideology," it said.

It asked theologians to remain faithful to the church's teaching authority and warned that Marxism so far has produced totalitarian governments.

"Millions of our contemporaries legitimately yearn to recover those basic freedoms of which they were deprived by totalitarian and atheistic regimes which came to power by violent and revolutionary means, precisely in the name of the liberation of the people," it said.

"Those who, perhaps inadvertently, make themselves accomplices of similar enslavements betray the very poor they mean to help," the document said.

"The church needs competent people from a scientific and technological viewpoint, as well as in the human and political sciences. Pastors should be attentive to the formation of persons of such capability who live the Gospel deeply. Lay persons, whose proper mission is to build society, are involved here to the highest degree," it said.

Door Open?

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The bishops also noted that Pope John Paul II "partly appropriates Marx's critique" when writing about personal "alienation" in modern society. They quoted from the pope's encyclical "Redemptor Hominis" (Redeemer of Man) which said that the contemporary human being "seems ever to be under threat from what he produces, that is to say from the result of the work of his hands, and, even more so, of the work of his intellect and the tendencies of his will."

Two other key documents also prefigured the current statement. In 1977 the papally appointed International Theological Commission issued a critique of liberation theology which warned against reducing the Gospel to an exclusively political interpretation or identifying the Gospel with a single political option. It added, however, that there is much value in theological systems which see Christian faith as an impetus to social renewal.

In 1980 Father Pedro Arrupe, then superior general of the Society of Jesus, the church's largest religious order, issued a letter to Jesuits saying that aspects of Marxism can be used if they can be fully separated from Marxist political, philosophical or ideological suppositions.

The letter was in response to a request by Latin American Jesuit provincials and was drafted after consultations with Jesuits from 25 countries.

"Someone, with a whole series of careful distinctions, could legitimately speak of Marxist analysis without accepting a reductive historical materialism or the theory and strategy of a generalized class struggle," said Father Arrupe's letter.

Yet the letter questioned the practicality of undertaking such a task and raised the question whether these elements, stripped of their Marxist presuppositions, can still be considered Marxist.

American Bishops Generally Pleased

By Jerry Filteau
NC News Service

American bishops commenting on the new Vatican instruction on liberation theology praised it while accenting different aspects of the document.

Cardinal Joseph L. Bernardin of Chicago and Archbishop John R. Quinn of San Francisco emphasized that, while warning of dangers in liberation theology, the document basically supports its development.

Archbishop James A. Hickey of Washington focused on implications for U.S. Catholics in the document. The document challenges Americans to look at their own materialism and "review our programs of foreign aid," he said.

Cardinal John Krol of Philadelphia said that "some expressions of this (liberation) theology are authentic, some are ambiguous, and some seriously endanger the faith." The Vatican instruction "takes issue not with the end or goal of the movement, but with some of the means

and methods proposed," he said.

Archbishop John O'Connor of New York said that the "key error" in "many theologies of liberation" lies in "making everything hinge on the 'class struggle' in the Marxist sense," not in their goal of liberating people from "grinding poverty and oppression."

"The goal is an admirable one, and the church has made it her own," he said, but it must be achieved "in ways consistent with human dignity, not by systematic and deliberate recourse to blind violence."

Bishop Leo T. Maher of San Diego emphasized "the major problems" in "so-called liberation theology" that the Vatican document warns against.

Bishop James W. Malone of Youngstown, Ohio, speaking as president of the National Conference of Catholic Bishops, called the new instruction "a particularly lucid and helpful analysis" of the issues in-

struction continues the church's "authentic concern for the poor" and its opposition to "illusory and dangerous" ideologies which are contrary to Christian teaching.

Pope

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way from the airport to the site of the Mass.

The pope told some 2,000 invited guests at the airport, "I greet you, Quebec, first church in North America, first witness to the faith... I would like to speak to you about the fundamental problems, about the faith, about the experience of God, about hope. Let us travel together. Let us look to the one who guides us."

He described himself as a "witness of hope" in a troubled world.

In all, the Holy Father will spend 12 days in this country of 11.4 million Catholics, visiting 13 cities.

Cardinal Krol said the in-