## Fruits of Fatima are undeniable

By Father Paul Cuddy

Courier columnist

Q: What do you think of what is happening in Medjugorje?

A: A long time will pass before the church comes out with a definite declaration about what has happened there. The bishop of the Yugoslavian village strongly rejects any supernatural occurrences. Rome neither affirms nor denies the alleged visions.

Fidelity, a very conservative monthly publication, is vehement in its denunciation of the events at Medjugorje. A priest friend and a former seminary professor believes the phenomenon is the work of the devil.

Father Alexander Bradshaw was the first priest I heard give a public lecture on Medjugorje about four years ago. The priest, who was serving at St. John of Rochester Church in Fairport at the time, had just returned from a visit to Medjugorje.

Father Bradshaw, an astute man, gave a glowing account of what he experienced there. Father Albert Shamon is the most ardent supporter of the apparitions that I know. In addition to visiting Medjugorje three times, he has written six devotional booklets that are causing spiritual ferment throughout the states.

Many other clergy, religious and lay

people are convinced of the phenomenon's authenticity.

Q: Well, what do you think?

A: It might seem strange, but I have no desire to visit Medjugorje. Partly because it seems such a physical effort. Partly because of a disinclination which has nothing to do with belief or disbelief. It's probably a psychological thing.

The Scriptures say, however, that "By their fruits you shall know them." Everything I have heard from those who have experienced Medjugorje indicates a deepening of faith: a peculiar tranquility of soul; a richer prayer life; and even the urge to begin fasting.

Q: Have you any personal precedent for belief or scepticism?

A: When I was chaplain of Sampson College, near Geneva, from 1946-49, I used to select a book to instruct and edify our students. In addition to providing about 200 copies for our students, we also gave a few to lay people who came to our Sunday

One month we gave out a paperback, entitled The Story of Fatima, by Don Sharky. A few months later a woman who used to come to our Sunday Mass said: "Would you like to know what happened to the book on Fatima you gave out? I have a



#### ON THE RIGHT SIDE

niece in Chicago in her early 20s. She stopped going to Mass. She gave up going to confession and all religious practices, and was leading a careless life. I was concerned so I sent her the book on Fatima.

"As a result she has returned to the church, gone to confession, and goes to Mass not only every Sunday but a couple of times a week.'

Only time will tell whether the Medjugorje phenomenon is supernatural or not. Still, something there is drawing thousands of visitors, who return shaken to the core with a resurgence of their own personal faith and devotion.

When accused of working miracles by the power of Beelzebul, Jesus said: "A house divided against itself will fall." The events in Yugoslavia hardly seem to indicate the work of Satan.



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#### Jesus chose not to ordain women priests

By Father Albert Shamon

Courier columnist

Sunday's Readings: (R3) Mark 6:7-13; (R1) Amos 7:12-15; (R2) Ephesians 1:3-14.

Next Sunday's readings tell us that we are a chosen people. God chose us (R2). He chose his prophets. "The Lord," said Amos, "took me from following the oflock" (R1). He chooses his priests. "Jesus summoned the Twelve" (R3).

These passages should cast some light on the question concerning the ordination of women. The priest is one chosen by God; the priesthood is a call by God and the church. Personal attraction to the priesthood mean's nothing. Nor even one's capabilities. Equality is not obtained by identity of function.

The church is a sacramental reality, not a functionalist society. It is a supernatural reality. Therefore, its judgments must be based on faith, not on American democ-

When the apostles came to choose a successor for Judas, they selected two men not even mentioned in the Gospels. We know absolutely nothing about the one chosen, Matthias. And yet Mary, the Mother of God, was present in the Upper Room at the time. Why did the apostles pass her over? They knew the ordination of women was contrary to the will of Christ.



In the first century, when the Gnostics tried to ordain women, the Fathers of the Church condemned it. The reason they gave was that they had to remain faithful to the type of ordained ministry willed by Christ and carefully maintained by the apostles.

In not ordaining women to the priesthood, Jesus was not kowtowing to the customs of his day. Jesus was no conformist. He spoke publicly to the Samaritan woman; he let the woman with hemorrhages touch him, ignoring laws about legal impurity; he allowed a sinful woman to approach him in the house of Simon the Pharisee; he pardoned the woman taken in adultery to teach that women must not be treated more harshly than men.

Women accompanied him in his ministry. Women became official witnesses of his Resurrection, even though Jews — such as the two disciples on the road to Emmaus did not value the testimony of women

Still, despite his liberalism, Jesus did not call women as apostles. His mother surpassed in dignity and holiness all the apostles, yet Jesus did not entrust the keys of the kingdom to her.

Women worked with Paul. Yet at no time did anyone consider conferring holy orders on them.

When Christ died on the cross, the Father said, "My plan continues. This time I will honor the male sex; and man will give life to me as woman gave life to me, a body to me. But this time a Eucharistic body, yet the same body formed in the womb of the woman. In this way I will ennoble all men and honor the male sex as I have honored the female. There is perfect harmony in my plan, in which both men and women play a part.

As Mary was picked, so is the priest. As Mary brought Jesus to us, so does the priest. Thus, both woman and man play a part in the redemption. The Father concluded, "My plan is not man's. Don't try to change it.'

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