

THE SECRET WORLD OF OPUS DEI

By Henry Korman

IN AN IMPENETRABLE MANSION NEAR THE VILLA Borghese park in Rome, Italy, Alvaro del Portillo y Díez de Solano — the head of the international religious society known as Opus Dei — looks to his new title of Primate, which Pope John Paul II bestowed on him a little more than a year ago. The 65-year-old Spaniard, who now wears a golden bishop's ring along with his silver pectoral cross, was so affable as to make me almost forget that I had been put off for nearly a year before being granted the rare privilege of a meeting. Opus Dei is not known to be written about by anyone else.

Don Opus Dei denies that it is secretive. "Secrecy?" exclaimed Monsignor del Portillo with a laugh. "In what?" When I asked whether Opus Dei had a secret prayer, he dropped to his knees on a carpeting in a young Spanish priest accompanying him to do the same. He intoned the prayer, called "Proces." Then, silent, he reverently kissed the floor. "Perhaps it is a question of beauty," he said, resuming his seat. "To kiss the ground is a holy matter, and they don't want to be seen doing it."

In the pontificate of John Paul II, the Jesuits were, until recently, the Roman Catholic organization most visible at the center of controversy. The traditionalist Pope was clearly upset over what he saw as their excessive liberalism. Now that he has allowed them to elect a new general, the Rev. Frederick McVeech, ending an extraordinary period of direct papal rule, that quarrel appears to have been resolved. But what has troubled longer than John Paul's differences with the Jesuits is a 1,000-page book no less incensed controversy over Opus Dei. The dispute has been far less in the public eye because Opus Dei (which, like the much smaller Society of Jesus, is of Spanish origin) maintains its operations in a Pope.

John Paul II's displeasure is set in The Work — as its American members and supporters invariably call the lay organization whose Latin name means "God's Work" — have caused chapters among liberal churchmen, an unhappiness that has been mixed not only because most remain disciplined persons even when angry but because so little is known about The Work's internal workings. "The church has no idea what Opus Dei is up to," said an American priest residing in Rome, echoing a view widely held by priests and laymen not sympathetic to Opus Dei. Critics fear that John Paul's high esteem for Opus Dei might confer power over church policy-making on the group.

To Monsignor del Portillo, smiling benevolently and somewhat patronizingly through an hour's conversation in Spanish, Italian, French and English, there is no cause for controversy. Exuding the utmost ostentatious ignorance that marks most conversations of Opus Dei members with outsiders, he qualified as "reluctant" stemming from "the Devil" the greatest criticisms that have been leveled at Opus Dei. These include totalitarian control over members; involvement in right-wing politics, particularly in the Government of Franco; France during his long dictatorship and more recently, it is rumored, on behalf of right-wing Latin American regimes; recruiting of young people without parental consent and allowing them from their families; discrimination against women, and others.

Monsignor del Portillo categorically rejected such accusations without offering contrary information. Although he demonstrated that there was nothing unusual about saying the Pater, for instance, the fact remains that the full text of the prayer, which is drawn from various parts of the Roman Catholic liturgy, is known only to Opus Dei members and thus helps to form a bond among them that excludes outsiders.

As do other members of the organization, Monsignor del Portillo affirms courteously and with strict certainty that Opus Dei is "faithful to the magisterium of the church, the Pope and the bishops" and has "no theology or doctrine special to us." In the view additionally voiced by its members, Opus Dei does no more and no less than the Roman Catholic faith demands of its faithful.

For many of its members, this certainly is the faith that must be lived fully to resolve the painful self-doubts that gnaw at men and women, particularly the young, who take their religion seriously and who are troubled by the frequent dichotomy between the purity of faith and the accommodations-of-workaday life.

IN NOVEMBER 1982, OPUS DEI ACQUIRED THE STATUS of a "pontifical prelature," the first and so far the only one of its kind authorized by the Sacred Vatican Council. In essence that Opus Dei became similar to a worldwide diocese, with a Primate who, like heads of religious orders, has authority throughout the world over its members. Since Roman Catholic laymen are normally fully under the authority of their local bishops, this established a new principle of power sharing between diocesan bishops and The Prelate. In view of the Pope's evident favor, such would be the diocesan bishop who, in case of conflict, sided against Opus Dei.

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Pope John Paul II ordaining James A. Kelly III, an Opus Dei member from Worcester, Mass. Critics fear that the Pope's high esteem for Opus Dei might confer power over church policy-making on the group.

The international religious society, known for its strict conservatism and its air of carefully nourished mystery, now enjoys the favor of the traditionalist John Paul II.

The devout flock to the flower-bedecked crypt of Opus Dei's founder, Magr. Josemaría Escrivá de Balaguer y Albás, in Rome, right. On the marble slab of the tomb, the inscription reads simply "El Padre."

Alvaro del Portillo y Díez de Sollana, below, is the second priest to head the lay society, which was started in 1928 and is Spanish in origin.



"Opus Dei was a new phenomenon in the church, and no juridical situation that fit it had been foreseen earlier," said The Prelate, as Monsignor del Portillo is now referred to within The Work. Before the change in status, Monsignor del Portillo, then the society's president-general, was spoken of as 'The Father,' a title held until his death in 1975 by The Founder, Magr. Josemaría Escrivá de Balaguer y Albás. Now, Monsignor Escrivá is always called The Founder (in the respectful way in which Opus Dei members utter these titles, the capitals can almost be heard). But on the dark green marble slab of his tomb, in a crypt under Opus Dei headquarters at Viale Bruno Buozzi, the inscription reads simply "El Padre." "A cross and his dates — Jan. 8, 1902, and June 26, 1975 — are the only other adornments.

At most hours of the day and evening, worshippers sit or kneel by the tomb. They bend to kiss the marble, and on it place — for enhancement by proximity — rosaries, crosses or cards bearing Monsignor Escrivá's portrait and a prayer for his intercession with God on behalf of the worshiper. The cards are issued by groups devoted to advancing the cause of Monsignor Escrivá's sainthood, a procedure officially opened by the Vatican in 1981.

A mass is celebrated at the tomb every day at noon; pillows are placed along both sides to facilitate kneeling, and red roses in silver vases line the tomb's head and feet. Near the entrance to the crypt stands the font in which The Founder was baptized in his native town of Barbatro in Aragón. With evident foresight for his posthumous fame, Monsignor Escrivá ordered the crypt to be built when construction of the mansion was begun in 1947.

The Founder, son of a shopkeeper, conceived Opus Dei while praying alone in a room in a convent in Madrid. His hagiographers describe the event as a sudden vision, while the bells of the nearby Church of Our Lady of the Angels rang out. Although during his lifetime Monsignor Escrivá limited himself to suggestions that he was guided by direct contact with the Divinity in the vital decisions affecting Opus Dei, the petition for his beatification drops this reserve. "While he prayed in his room, it pleased God to enlighten him," declares the petition. He saw Opus Dei "as the Lord wished it and how it would be in the course of the centuries."

Began by Monsignor Escrivá in 1928, Opus Dei was to help ordinary people seek sanctification in pursuing their everyday lives. To The Founder, Christ's first 30 years, during which he lived an ordinary existence in the home of Joseph and Mary, were as important as his last three years, during which he revealed his calling.

According to Monsignor del Portillo, today there are more than 74,000 Opus Dei members in 42 countries. Thirty thousand of them are committed to celibacy — of whom about 2 percent are priests — and roughly half the members are women. Opus Dei volunteers almost no particulars on its membership and internal practices, and Giuseppe Corigliano, the head of its Rome information office, merely said that Spanish members remain the largest national group, with Mexicans second and Italians third.

Michael Barrett, a 31-year-old New Yorker and a member of the American board of directors of Opus Dei, said that Opus Dei has about 3,000 American members. Mr. Barrett, who joined Opus Dei while studying chemistry at Columbia University, was for a time an account executive at a major stock-brokerage firm. He arrived in Rome late last year to study theology at an Opus Dei school.

Both in and out of the church, Opus Dei is taken seriously because it is an organization of substance. Its male celibate members, who dedicate their lives to the organization, are largely drawn from the professions. They contribute all their earnings to Opus Dei and receive in return spending money, which has to be accounted for. Married members, who have to provide for their families, are urged to make substantial regular contributions.

In addition to its members, Opus Dei says it has a much larger international body of followers, whom it terms "cooperators." Mr. Barrett explained that they receive "the spiritual benefits of Opus Dei, help to pay for its activities and otherwise foster them." Opus Dei spokesmen declined to elaborate on its financial affairs.

Women celibate members mainly supervise and coordinate women members and cooperators; they are also responsible for the care and maintenance of Opus Dei centers where male and female celibates live. "Women needn't be scholars; it's enough for them to be prudent," The Founder wrote.



Separation between men and women members who live at the same Opus Dei center is so strict that there must be double doors with separate keys for each gender. They are not allowed to talk to each other except for the necessities of work. A typical conversation is conducted by means telephone, contains no word of greeting or personal inquiry such as "How are you?" and is restricted to the pointing of such information as the number of men having lunch that day or whether a second helping of spinach is required.

When the women are cleaning the men's quarters, no man is allowed to be on the same floor. Two women — wearing trim, beige uniforms designed, it seemed, as a cross between a nun's habit and a chambermaid's costume in a puffed play — had to be out of the reception room they had just exited before I was ushered in to await The Prelate. At the end of the meeting, one of them waited in a small foyer at the entrance door, a gray area between male and female quarters, to hand me my coat.



OPUS DEI RUNS A NUMBER OF PUBLIC institutions in accordance with its own strict standards and disciplines; universities in Spain, Mexico, Colombia and Peru; urban centers as far apart as Potomac, Md., and Nairobi, Kenya; youth centers in Chicago, Texas and many other cities; university student residences near many campuses, including about 20 in the United States.

But even who speak for the organization assert that to run institutions is not the heart of Opus Dei's mission. "Opus Dei's main role is forming individual people, one on one, to help them to see how to be very good Catholics, how to become adults, how to be good professionals to a heroic degree," said Mr. Barrett.

It is this "forming" of individuals, according to The Founder's clearly defined notion of what constitutes a "very good Catholic," that makes Opus Dei so controversial. At a time when the bonds of strict orthodoxy in Catholic observance have been loosened, when the church has been struggling to find ways of applying the liberalizing teachings of Vatican II without endangering the discipline of doctrine and ritual, Opus Dei is militantly orthodox.

Its orthodoxy starts with the strictest interpretation of the words and actions of Monsignor Escrivá, who set forth his notions of a Catholic life in a number of books and an even greater volume of internal directives kept under lock and key in Opus Dei centers. The Founder's instructions go into minute detail, leaving nothing to choice, including, according to Klaus Stalgleder, a 24-year-old former Opus Dei member, particulars on how to iron and fold the cloth that covers the altar during mass. Mr. Stalgleder was for five years a full-fledged member, pledged to celibacy; he is now studying theology and philosophy at Tubingen University in West Germany.

"Their theology stands and falls with The Founder's authority," said Mr. Stalgleder, who broke with the organization four years ago and who has just published a sobriety detailed account of his association with Opus Dei with the Zurich Catholic publishing house of Benziger. "This is legitimized as having been received directly from God. He is supposed to have concrete knowledge of God's will. This allows them to call continually on an authority that cannot be criticized."

Indeed, Monsignor del Portillo, asked whether there was some truth to criticisms that Opus Dei devotes a full-fledged cult to his predecessor, replied with a lowering smile. "We are his children, we know that. He was a very great person. I know that as his confessor for 40 years. He was always at the service of others. He was of such superior intelligence. He was so very sympathetic. He wrote so very well. We are his children; we cannot criticize our father. I know so many marvelous things about him."

The walls of the room in which The Prelate received outside visitors bear family photographs of the Founder in all stages of life, from childhood on, as well as pictures of his parents. Mr. Corchiaro said that this represented a conscious effort to emphasize that Opus Dei is a family, presided over by a father.



In accordance with a strict pattern of family life, Opus Dei discipline includes constant supervision of each member's life — public, private and interior; the imposition of a severe religious discipline and mortification of the flesh; censorship of intellectual and cultural activities, and steady urging to fulfill the individual's apostolate, that is, to bring new members to The Work.

Adherence to Opus Dei discipline is strictest among the category of members known as *cooperator* — men and women who pledge themselves to a life of full availability to the organization, which in Opus Dei is interpreted as supplying celibacy. Although Opus Dei maintains that its members work actively while pursuing their normal lives, almost half of its members lead the special life of celibacy.

Juan Antonio Pérez López, dean of the University of Navarra's Graduate School of Business Administration in Iberian and a leading economist, explained that this is the case because the organization is still in its infancy, what there would be many more who are fully committed. The number of supercooperators, or monastic members, will increase as the organization grows, said Dr. Pérez López, who holds a doctorate in business administration from Harvard.

Opus Dei selects its male members largely from those whose character is likely to lend them to positions of influence over others. The society sometimes even steers its young members into choosing a career. Corchiaro stressed that it is with the intention of avoiding people who will be influential in promoting the Opus Dei way that the University of Navarra, whose main campus is in Pamplona, has created the most important schools for business executives and journalists in Spain. The society's principal intellectual center, the university was founded by Opus Dei in 1964 and is fully under its direction.

Although Opus Dei insists that

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Opus Dei headquarters in Rome, right. Opus Dei discipline includes constant supervision of each member's life — public, private and interior — and mortification of the flesh. The organization claims more than 74,000 members worldwide with male celibate members — drawn largely from the professions — contributing all their earnings to the group.

Elevated to the status of a 'personal prelature' by the Pope in 1982, Opus Dei has worldwide authority over its members, its Prelate sharing power with local bishops.

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all its members are equal, numeraries are nonetheless considered the elite, on which it counts to expand its membership and influence. Working-class members pledged to celibacy are known as associates and they continue to live with their parents or other relatives. Numeraries, on the other hand, usually live together in small groups and perform communally some of the religious rites required by their status.

What is required applies to numeraries, associates and supernumeraries but most fully and rigorously to numeraries. These rites so fill the member's day that strict observance, according to Mr. Stragliador, as well as a Barcelona priest who left the organization after 20 years' membership, approaches a form of submission to totalitarian control.

An Opus Dei member must attend mass daily and receive communion. He is to spend a half-hour twice a day in private prayer, as well as

recite the rosary, the midday prayer of the Angelus and special bedtime prayers. The specifically Opus Dei prayer, the Preces, is another daily obligation, as well as 15 minutes' reading of the Gospel or other religious text. Opus Dei also counsels its members and supporters to utter frequent "ejaculations" — spontaneous short prayers at any time or place.

Members are required to go to confession once a week and urged to make their confession to a priest belonging to the Opus Dei center that they attend. Confession to an outside priest, while permitted, is frowned upon on the ground that outsiders would not understand its special spirituality.

Confession does not replace obligatory regular meetings with a numerary who is assigned to each member as his or her spiritual adviser or director. Members are expected to discuss all aspects of their lives in these sessions, which are called "con-

ferences." They also have the duty to offer frequent "fraternal corrections" to fellow members for infractions of the spirit of The Work. In addition, each member sets aside a daily period for a methodical searching of his or her conscience.

Special prayers on special days of the church calendar are prescribed, as are a monthly day of retreat and an annual five-day retreat.

Women numeraries are urged to sleep on a plank until they are 40 years old; men do so only once a week. All members are advised to undergo frequent "mortifications" in the form of self-denial of pleasures and amusements. Flinging the mattress, the alarm goes off or similar discomforts.

Once a week, usually on Saturday, numeraries apply the "discipline" of reciting a prayer while flogging themselves with whips that are either given them as a token of full membership or, according to Mr. Corigliano, bought in shops that cater to priests, monks and nuns. Numeraries also wear at regular intervals, for limited periods, a cilice — a device or garment designed to inflict pain, for

Opus Dei members, a cushion of a metal chain with sharp tips that prick into the upper thigh.

Opus Dei members are generally disinclined to or embarrassed by discussion of flagellation and the wearing of cilices — practices that nowadays exist as regular routines only among the most austere religious orders, such as the Carmelites, and have largely disappeared from the mainstream of Roman Catholic life.

"The Lord wants your heart, not your hide," a senior Jesuit remarked. Christianity believes that Opus Dei is the first organization to introduce such mortifications as regular exercises for lay people. According to those who are knowledgeable about the organization, the men flog themselves on the buttocks for the length of a "Salve Regina" woman do so on the shoulders. Their form of flagellation, say these Opus Dei adepts, is much less severe than the flogging Monseigneur Escriva inflicted on himself, since he used a whip intended to draw blood.

"We do encourage members to use this discipline on a weekly basis," said Mr. Bar-

rett. "But it is so much uncomfortable for me to talk about this than to say what size jacket I wear or whether or not I like."

Monseigneur del Puerto, too, appeared to consider the question of flagellation as somewhat tangential to justice between the sexes. "It is a spiritual thing for those who want to follow Christ's path faithfully," he said. "It is not a terrible thing — a small mortification. It is ridiculous; I laugh when I read about it — it is so little. It is much worse what the husband does to the wife, and the wife to the husband."

The Friars responded, as Opus Dei members often do when confronted with criticisms of the organization's practices, that they are so busy that what the church requires. "It is true, we sanctify ourselves, but we do only what all the religious in the Catholic Church do. The secretary of Pope Paul VI said the Pope wore a cilice."

While not specifying the nature of discipline and mortification in detail, The Founder's most widely distributed

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Monseigneur Escriva, Opus Dei's founder, speaking in Spain in 1972.

tributed work. "The Way," provides a guideline for all occasions. Its language that members and followers consider inspired by its directness and critics deem a banalization of prayer and religious discourse. Monseigneur Escriva laid down his views of an individual's relationship with God.

On the importance of the spiritual adviser's control over members, for instance, Monseigneur Escriva wrote: "Here is a safe doctrine that I want you to know: one's own mind is a bad adviser. . . . That is why it is the will of God that the command of the ship be entrusted to a Master. . . . Or, he wrote in another maxim that typifies the peremptory and informal tone of "The Way," of which more than three million copies in 36 languages are said to circulate: "A Director. You need one. So that you can give yourself to God . . . by obedience."

It is the director's job to sound out his charges on their intellectual interests and curb their reading and television and movie fare. "Completely false," said Monseigneur del Portillo when asked whether there was a list of books forbidden to members. "But the church warns people they have to be careful of books that are dangerous to their faith."

The Founder made his view clear in Maxim 329 of "The Way": "Books. Don't buy them without advice from a Christian who is learned and prudent. It's so easy to buy

something useless or harmful."

A three-day visit to the University of Navarra in Pamplona provided insight into how this injunction is put into practice. "Naturally we have no professors who are Marxist or sympathetic to Marxism as a mode of thinking," said Prof. Alejandro Llana, chairman of the philosophy department.

Students can "naturally use all the books in the library," Professor Llana continued. But he went on to list exceptions, books to which he said access was restricted. "From the scientific and, why not say it, from the ideological point of view," he said, some books must be restricted. He mentioned Marx and Marxist writers again.

Jean-Paul Sartre, he said, was "not very suitable for young students," and he cited the case of a youth who committed suicide after reading Kierkegaard. "It leads to anguish," he said, and Schopenhauer is "very pessimistic." It is the duty of philosophy professors, the chairman continued, "not to lead students to over their heads."

Professor Felix Lopez said that at his Graduate School of Business, no course could be taught with content that was Marxist or "pure materialist liberalism." He said he had experienced such teaching at Harvard.

Angel Maria Duran, head of the university libraries, led a visitor through the main stacks to show him how limited was the number of books that are marked "Not To Be

Read" as a very recent collection of French literature, works of Dostoev, Lorraine Hansberry, Solzhenitsyn and Tolstoy are not the general student use.

Twenty-first-century works are immediately absent. The philosophy shelves are almost evenly divided between the practical and the theoretical, the latter including Hegel, Kant, Schopenhauer, Nietzsche, Heidegger, John Stuart Mill and Wilhelm Heisenberg.

Such a restricted list obviously restricted the book access that constitutes the main part of a student's reading discipline. . . . Learning is a smarting experience, said the philosopher before, who noted that contemporary literature has still been known to stretch the spirit of Opus Dei, especially the organization's aim of setting the people on the path of self-fulfilling their lives.

"I had been an exclusive devotee for two to three years," he said. He paid 20 months after 23 years of membership. "And the attitude toward those who leave that the Opus members in membership is 'Not leaving the deal during a storm. Let him see how he gets on.'"

Although he accepted Opus Dei's institutional control to the point of according to its suggestions that he become a priest, which he remains, he said it was a growing sense of having given up his mind to others that led him to break away. "Intellectual control is so complete that members accept a life without discussion of anything," he said.

"That critical spirit — I admit that there are no unworthy members behind it — should not be exercised upon your associates, nor upon your brothers," wrote Monseigneur Escriva, in a series of interviews with Opus Dei members of various nationalities in Rome and at the University of Navarra, none offered any criticism of the organization. "I am 91 percent," said Mr. Corrigan, reflecting a pervasive attitude among Opus Dei members.

In carrying out its "operational" Opus Dei when approaching those who are in their most impressionable years, Opus Dei recruiters do not identify themselves as Opus Dei representatives and paragon are not mentioned.

Mr. Sanguinetti, son of a distinguished dermatologist and a leader even before he reached high school, was approached at age 13 and he

came a minority of 18. He was advised against informing his parents and for three years he was deeply disturbed about his secretiveness and the growing estrangement between him and his parents.

Commenting on the charge that The Work recruits young people without parental consent, Mr. Corigliano, the information director, said: "When you have found a friend, you don't tell your parents right away." Speaking of his own experience, Mr. Barrett, the former alcoholer, said he "would never want to violate" a prospective member's confidence.

"At 16½, 17, young people have a certain autonomy," said the Rev. James A. Kelly 2d, a 34-year-old Opus Dei priest who is a Harvard graduate with a doctorate in philosophy from the City University of New York. "To let the parents object would rather violate the freedom of the boy. Opus Dei wouldn't want to get in between child and parents." Father Kelly said he would advise a young person who contemplated joining to tell his parents only what he was doing at the moment — "I go to mass daily, I pray the rosary regularly" — without speaking of his intention of joining an organization that would impose celibacy and life-long discipline on him.

According to Mr. Barrett, last year the minimum age for seeking to join was raised by two years, to 18½. Six months later, the candidate can make a "contract" with Opus Dei that must be renewed yearly until age 23, when permanent membership can be established.

But there is no limit on the age at which recruitment can begin. In 1991, Paul Cardinal Hume, Archbishop of Westminster and a liberal who is critical of Opus Dei, advised the organization in London that young people thinking of joining must first discuss it with their parents and must make no long-term commitment before the age of 18. The cardinal acted after complaints from parents. He also ordered that an Opus Dei member must be free to choose his own spiritual director, including one from outside Opus Dei.

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Although it has been eight years since Franco's death, the charge that Opus Dei was a principal supporter and beneficiary of his regime is still being made, even though proof that would allow more than an open verdict has not been forthcoming. Opus Dei concludes that at one time as many as four ministers in a Cabinet of the Franco days, who qualified as economic technocrats, were members of Opus Dei. But, said Monsignor del Portillo, they were there in their individual capacities, not on behalf of the organization. If a surgeon who belongs to Opus Dei kills a patient, he is asked, is Opus Dei to blame?

Opus Dei members do not deny that the organization found the profoundly conservative Franco regime congenial. But they add that the Falange — the organization that was the pillar of the dictatorship — was hostile to Opus Dei. Spanish members also

agree that a much greater gap exists between the post-Franco Spanish Government and Opus Dei.

Whatever pronounced Opus Dei may have lost in Spain, it is believed in Rome that the organization has risen in papal esteem under John Paul II, who recently personally ordered a group of Opus Dei priests.

Yet, in the sub rosa world of the Vatican, open manifestations of papal favor are not what is taken to establish an aura of influence. What counts is Opus Dei to be regarded as a greater power than under previous Popes in the sense that no eye has come to a close. It is a sense that Pope John Paul II has put a stop to interpreting liberally the documents of the Second Vatican Council and that a few bits of conservatism has begun.

A Jewish Jewel described Opus Dei's outlook on religion and life as "a throwback to pre-Vatican II days." "Vatican II brought an end to the old idea that the church is the perfect society, that there could be no criticism," he said in an interview at Jewish headquarters near the Vatican. "Where are we when orthodoxy again becomes an end in itself? Where is the room for research, for theological investigation, and above all for theological reflection on the burning issues of the day?"

"These are the things that we find profoundly upsetting," he continued.

The idea that human society must be entirely subordinated to the purposes of the church — we have gotten away from this. The church is open to the world; the church seeks it in a two-way street. The layman was emancipated by Vatican II from this terrible kind of clericalism and authority."

If the Jews and other orders and individual churchmen could think of themselves in a more liberal role as the vanguard of the Roman Catholic Church, they fear that today this role is approaching the grasp of such forces as Opus Dei, and Opus Dei is ready to grasp it. ■

Solutions to Last Week's Puzzles

LAST WEEK'S HORIZONTAL SOLUTIONS
 1 DOWN: [S] [E] [R] [V] [I] [T] [E]
 2 DOWN: [C] [O] [U] [N] [T] [Y]
 3 DOWN: [P] [O] [U] [N] [D] [E] [R]
 4 DOWN: [S] [E] [R] [V] [I] [T] [E]
 5 DOWN: [M] [O] [N] [E] [Y]
 6 DOWN: [C] [O] [U] [N] [T] [Y]
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 13 DOWN: [D] [E] [L] [I] [G] [I] [O] [U] [S]
 14 DOWN: [S] [E] [R] [V] [I] [T] [E]
 15 DOWN: [M] [O] [N] [E] [Y]

HOWARD GARDNER: FRAMES OF MIND — Even Newton, it has recently been discovered, derived much of his ... life as a combination of ... aspects of mysticism, metaphysics, and cosmology and put forth many views that would strike us today as medieval, if not utterly bizarre.

SHOPPING MART

The coming of
**Fiendishly
ingenious
devices!**



What do the folks who had to invent the most accurate watches for the military use?
 They use the **Swiss Made** **Automatic** **Timepiece** **Company** **of** **Geneva** **Switzerland** **the** **best** **timepieces** **in** **the** **world** **today** **and** **the** **best** **timepieces** **in** **the** **world** **tomorrow** **too** **because** **the** **Swiss** **Made** **Automatic** **Timepiece** **Company** **of** **Geneva** **Switzerland** **is** **the** **best** **timepieces** **in** **the** **world** **today** **and** **the** **best** **timepieces** **in** **the** **world** **tomorrow** **too** **because** **the** **Swiss** **Made** **Automatic** **Timepiece** **Company** **of** **Geneva** **Switzerland** **is** **the** **best** **timepieces** **in** **the** **world** **today** **and** **the** **best** **timepieces** **in** **the** **world** **tomorrow** **too** **because** **the** **Swiss** **Made** **Automatic** **Timepiece** **Company** **of** **Geneva** **Switzerland** **is** **the** **best** **timepieces** **in** **the** **world** **today** **and** 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