

Love Is A Package Deal

By DENNIS J. GEANEY, O.S.A.

A mother, with her brood of children and a dog, came to the rectory to talk to a priest. She talked compulsively about her family problems. It was clear that she was a disturbed personality. She was not looking for money but some one to listen to her.

After I performed this service and I was leading the family to the door, a little girl said, "Thanks for letting my dog in your house." The remark caught me off guard. She was saying, "Love me, love my dog."

It is an important lesson about love, that when we love a person, it is a package deal.

We take him for better, for worse, his in-laws and his out-laws, his irritating habits, his nationality, his race, his type of work, the type of friends he has, the religion he practices or fails to practice, his celibate or marital status including a second marriage and second wife outside the church, teetotaler, a moderate drinker, or a drunk, a dove, a hawk or a political illiterate.

When we say we love a person, it means we accept that person's history and make no subtle efforts to change it or block it out. "Love me, love my dog."

An Application

Let us see how it would apply to in-laws. I thought of some liturgical way of getting the parties involved in a marriage to accept in-laws for better or for worse before the wedding. Just think of what we might do in the way of eliminating in-law problems by dramatizing "Love me, love my family."

I would first design an elaborate questionnaire to be filled out by both sets of in-laws and countersigned by the bride and groom as witnesses. The questionnaire would be made by marriage counsellors and include every infringement on the newlywed's freedom by the

people who say that they are giving advice only for their own good, who say that they are only helping, not interfering, who know what is best for their son or daughter and what they would do if they were in charge since childhood and what they best respond to, who bail them out of financial difficulty, but assure the newlyweds that there are no strings attached and only ask that they take the advice that is given them so that it will not happen again. The questionnaire would always be on file in the rectory to settle any disputes.

At the wedding service the bride's parents should present themselves to the priest who would read a telescoped version of the questionnaire so that they could publicly witness to their daughter's freedom from parents and to their son-in-law's right to have opinions and ways of his own in dealing with their daughter.

It could be put in elegant but pointed language. "Do you take this man here present for your son-in-law to take your daughter for his wife, and leave him and them to make their own stupid mistakes? Will you promise never to use these phrases: 'It is merely a suggestion,' 'I do not mean to interfere, but...' You would be wise, if... Do you promise to offer advice only when it is asked?"

The groom's parents should then be brought forth and asked to make the same promises and when the both sets of parents are in their places, we would proceed with the interrogation of the couple to be married:

"Do you take Mr. and Mrs. Jones, here present for your lawful father and mother-in-law? Do you promise to observe all the rules of Christian decency and clean language befitting a member of the Holy Name Society when you feel that they are intruding? Do you promise never to speak ill of them in the presence of your wife, remembering the wise adage about love: 'Love me, love my in-laws?' The same questions could be asked of the bride in reference to her in-laws to be.

Other Situations

The principle of "love me, love my dog," could be applied to many family situations. For example, Junior goes off to college and comes home for Thanksgiving a bearded monster with a shaggy mane. After the first bitter scene, mother and father are asking each other tearfully where they had failed. They had thought that they were bringing him up to be decent and clean-cut.

This could be avoided by a liturgical ceremony like the outdated pledge that husbands that hit the bottle look in old Irish neighborhoods. Parents would want their son to promise to frequent the campus barber and get the middle-class Junior-Executive hair style. This, of course, would be a violation of "love me, love my hair," and to which Junior could not agree.

Students should try writing one that would include a lot of unlovely loving: "Love me, love my flower friends; love me, love my tight trousers and boots; love me, love my mini-skirt; love me in bed Sunday morning when I don't feel like going to Mass; love my music and all my aesthetic sensitivities."

I am sure that many parents would wish they had their in-laws back with all their faults and love them with a tenacious love rather than love the eccentricities of the groovy generation.

the mystery of the cross and the redemptive Blood, or of the grace whose presence in a single soul is worth more than all of nature, of that love which makes us co-redeemers with Christ, and those blessed tears through which His peace reaches us?"

The Maritain article goes on to say that the Teilhardians have attempted to replace the "Jesus of the Gospel" with "the concrete germ of the Christ Omega."

"We feel a little as though we were before an empty tomb; they have taken away Our Lord, and we do not know where they have laid Him," the article says.

Maritain acknowledges that many have had their hearts opened to the grace of faith by reading Teilhard. But he says this is due to the grace of faith, and not to the French Jesuit's writings.

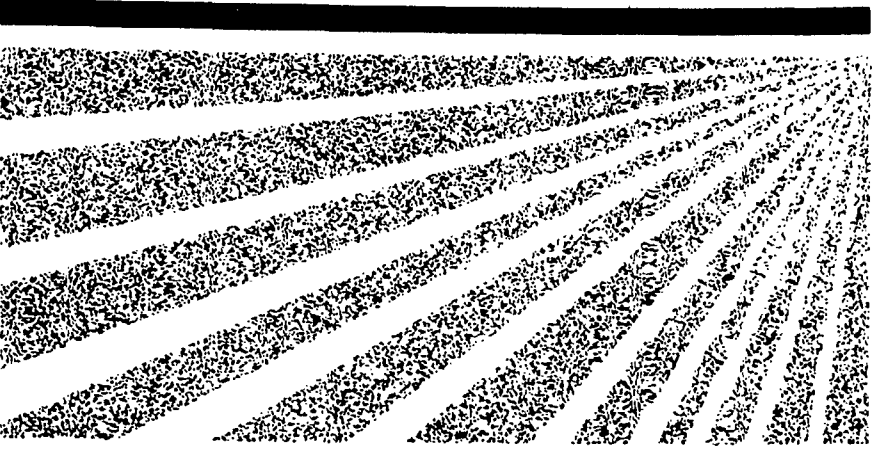
"God's grace," he adds, can find people "even through the channel of a theology-fiction."

Peace Group Notes Progress

New York — (RNS) — More than 50,000 Americans from all walks of life have signed a "declaration of conscience" in opposition to the Vietnam war, according to a new group, Individuals Against the Crime of Silence (IACS), which is sponsoring the campaign.

In newspaper advertisements and at a press conference here, the group launched a drive to secure at least 5 million individual declarations.

Copies have been sent to President Johnson, members of Congress and the Permanent Registry of the United Nations.



Spectrum Of Opinion

Teilhard a 'Fuzzy Thinker'

Chicago — (RNS) — Pierre Teilhard de Chardin, the French Jesuit scientist and philosopher, committed a "sin against the intellect," according to an article by Jacques Maritain published here.

The article, an excerpt from the still unpublished English recent book, "The Peasant of Garonne," appears in the November issue of U.S. Catholic magazine.

The book will be published early in 1968 by Holt, Rinehart and Winston.

Maritain's article also criticizes "Teilhardism," the ideology of the late Jesuit's followers. It accuses Teilhard of "perfect ignorance or forgetfulness" of St. Thomas Aquinas and says that his "sin against the intellect" lay in the way he "inextricably mingled and confounded" science, faith, "mystique," theology and "philosophy in a diffuse state."

According to reports from France, where his book has been in circulation for some time, Maritain's latest work attacks many of the new developments in Catholicism since the Second Vatican Council. Its title, "The Peasant of Garonne," refers to the region of the Garonne River in France, where the 84-year-old philosopher is living in retirement.

Maritain describes "Teilhardism" as "not so much a new doctrine as a way of feeling." The French philosopher says he is convinced that Teilhard had great intuition, but was a fuzzy thinker who really never understood philosophical problems.

U.S. Catholic, in an earlier article, explained why the writings of Teilhard de Chardin are

causing such violent reactions among Catholics, Protestants and Jews. "If Teilhard is right," the magazine said, "much of the philosophical and theological speculations of the last two thousand years are either in error or, at best, offer an incomplete and not really satisfactory explanation of the universe as science has found it to be."

Teilhard undoubtedly created confusion "in all innocence," Maritain says. "Since the idea of a specific distinction between the different degrees of knowledge was always completely foreign to him. Even so, it was a sin against the intellect in its own right, and as such, an irreparable one."

Maritain describes Teilhard's enthusiastic writings about Christ as "a Great Fable."

"It is impossible to invent another word, nor one less offensive to pious ears, nor more exact," Maritain added. "What matters essentially in Teilhard himself is a personal experience. Truly speaking, this experience was incommunicable, although he never ceased looking for ways to communicate it."

"But Teilhardism, the ideology fabricated by the initiates and given circulation by the press, presents itself as a doctrine."

He accuses the followers of Teilhard of Chardin of inventing a series of words (hominization, immaterialization, encosmicize, noosphere, etc.) which not only confuses many people but, if taken seriously, "transform Christ the Redeemer into a Christ the Evolver."

"This (is) Christianity turned upside down," Maritain says. "Unintelligible? Let us rather say unthinkable... What can it tell us of the essential, of

many reasons. As things are, many, many Catholic children are not in Catholic schools and, in many instances, are being treated as second class citizens by the Church insofar as their religious education is concerned due to our inability to support both a full-time day school program and a part-time religious education program. Furthermore, the situation relative to the percentage of Catholic children in Catholic schools is almost certain to worsen as time goes on and the financial pinch becomes tighter. Consequently, the greater percentage of our children will suffer insofar as their religious education is concerned.

2. Mount a massive fund raising campaign among Catholics to bring in adequate support for our schools. Such a campaign could not be a one-shot affair, but must be a continuing program to assure that the funds are available on a regular basis for the constantly increasing operating costs to provide quality religious and secular education in a separate school system. The likelihood of this alternative being truly effective on a long-range and continuing basis is extremely slight, in my opinion.

3. Eliminate some segment of Catholic schools, e.g., grades 1-6. The children in these grades would be sent to the public schools. This would free up large numbers of teachers and dollars for the remaining grades and for an improved program of religious education for children attending public schools.

4. Close the Catholic schools — both parochial and high

schools. This alternative, albeit drastic and unpalatable to many, seems to me to offer the most realistic answer assuming that we implement an effective program of religious education for our children. The money and personnel presently being expended on our secular and religious education for grades K-12 could all be concentrated on religious education for all of our people — children and adults.

I am firmly convinced of the need for religious education not only in the home, but in a formal program under the guidance of professionally qualified teachers. Consequently, I would opt for alternatives 3 or 4. They are, in my opinion, realistic avenues to pursue out of the dilemma we American Catholics find our selves in today. Every Catholic child is not in a Catholic school; many of those who are not, are being short changed insofar as their religious education is concerned; the money is not available to offer them all a Catholic school education. Therefore, to do the best job of religious education (our first priority) for the greatest number we should concentrate our resources on providing religious education and leaving the teaching of secular subjects to the public schools for some (alternative 3) or all (alternative 4) Catholic children.

This letter is written with the hope of generating some dialogue among Catholics in the Diocese of Rochester on this subject. Such dialogue is essential if we are to find a way to meet the religious education needs of all our people in the

On the Right Side

To a Young Priest

By Father Paul J. Cuddy

In mid-August I received a letter from a young priest whom I greatly esteem. The answer to him is relevant to the times. The reply read in part: Your letter came along today, with its indication of pain and regret about my recent expressions of c and o r, which I expected would be understood. I think that the spirit in which my ideas were written was only partially understood. May I use your own letter as an apology and as an example?

1. I am thinking that it used to be fun to read your letters, and relaxation to try to respond. But as Dan Herr notes this month in his CRITIC page, there are so many alarmists about now, people are not smiling and friendly in the church any more.

It is interesting that you should choose Dan Herr. As publisher of the CRITIC I suppose he is responsible in part for the devastating attack on the Institutional Church by Msgr. Ivan Illic. This was last month. If people are not smiling and friendly in the church any more, is not a great deal of the blame from the suspicions and aspersions dartsed against the Church, the Pope, the Bishops, the priests — and the general gamut of those who, under Divine Providence, are guiding the Church? Did you read the article? Do you find any sympathy FOR THE CHURCH when priests defect? Do you not find unbalanced accusations against the very institution which makes the Church a Christian society?

I think your choosing Dan Herr was not a good one to prove your case. And I think neither you nor I are particularly interested in proving anything, excepting to "openly and honestly" try to bring out what is true.

As I read the CRITIC article by Dan Herr the other day, I thought to myself: "Well, he's in a euphoric state. It certainly

does not express what he said in the Leatlet Missal of Pentecost XI." Commenting on the passing scene he said: "The greatest danger of all is refusing to recognize the troubled state of the Church or to let our problems crush us to despair or to defeat."

2. You write: "Your letters of late have taken on this alarmist note, threatened and disturbed. Your remarks about people specifically used to be good natured kidding. Do I sense a bit of ecclesiastical John Birch Society in your letters?"

I think the answer is, that with Dan Herr, I have neither despair or any intention of defeat. We both love the Church. But do you not see the harm done by this constant harping about the defects in the Church, which we all regret? But while we regret the drunkenness of our friends, the raucousness of some of our parishioners, the tart tongues of associates, we do not go about giving the impression that these sins are the sum and substance of their whole being. . . . Whether historical or parabolic, the story of Noah's drunkenness seems clear enough that Cham's ridicule of his poor father's drunken state was damned by God and the kindness of Shem and Japheth was blessed. (Genesis IX)

I may be entirely mistaken, but for some time the conviction has taken hold of me that one of the serious reasons for the dirt of vocations is the image of the priesthood, not as young men see it in their own parish priests, but as they see it presented in the ultra-liberal Catholic press, in the notoriety of TV presentations of ex-priests; in the sympathy extended so much in the press for those who are at loggerheads with the Church. Who would want to belong to an outfit like that?

In my opinion if the images of the virile young priests who are working quietly and faith-

fully in the parishes were presented with the same flare and insistence that the attackers of the Church is being presented, the image of the Church, the priesthood and of Jesus Christ would be great and wonderful. Such men have a passionate love for the Church. I shudder at a peculiar exotic egotism in many who judge the Church so harshly.

Recently I made my annual retreat at Auriesville. It was dull as a hoe from the viewpoint of the conferences. But at that time I did become somewhat familiar with "The Third Way" movement so growing in Holland and France, and beginning in the United States. This is a true danger: to have spiritual fifth columnists working within the Church, destroying needed authority, rejecting the teaching of the Church, even the Resurrection. It is my hope that young men like you, who will have entered into the minds and souls of young intelligent lay people and priests, will recognize this as the cancer it is, and will work to prevent its getting hold in the Catholic Church in our own diocese.

Well, if you have waded through all this, may you be blessed by Mary, Queen of Martyrs. I esteem you too highly to be misunderstood by you. We may not agree in all things, but we are united in our love for the Church and for Jesus Christ Our Lord, to Whom be praise, honor and glory forever."

The future of the Church is not in oldsters but in the young shepherds. But these must be astute shepherds who recognize the insidious wolves who quietly, cleverly, vaguely work to undermine the Faith in the Church and her teachings. We better get back to helping our children memorize and use the old Act of Faith. . . . I believe all the truths which the Holy, Catholic Church teaches, because Thou hast revealed them Who can neither deceive nor be deceived."

Joseph Breig

Infallibility --- So Misunderstood

I would guess that there is no Catholic belief which is more misunderstood, and more pilloried for all kinds of wrong and mixed-up reasons, than the one concerning papal infallibility.

As Father Francis Interdonato, S.J., said not long ago, "childish and magical concepts" are widespread about the doctrine of the Church's ultimate inerrancy in faith and morals. Such concepts along with the attitudes growing out of them, are mainly responsible, in my opinion, for what has come to be publicized as the "crisis of faith" among some Catholics in the wake of the Second Vatican Council.

The crisis, in truth, is for the most part merely a disturbing of religious immaturity, an immaturity due to inadequate, even grossly distorted, ideas about the Church's nature and the Church's teaching authority.

THREE CENTRAL considerations need to be firmly grasped:

1. As the theologian Frank Sheed has remarked, infallibility (as defined by the First Vatican Council) is not a wall or a spring. It is rather a dam.

It doesn't mean that God will necessarily cause the Church to speak at any particular time on any particular topic, nor that He will tell the Church what to say.

Essentially, papal infallibility simply guarantees that if the pope as the voice of the Church decides that he should speak definitively on a matter of faith or morals, intending to bind all members to an unyielding belief, God will see to it that error is not taught. God will do this either by insuring that what is defined is true, or by stopping the pope from making a definition at all.

2. Infallible papal statements are just about the rarest things on earth.

3. However, the general teaching authority in the Church is entitled to our respect, our love, our patience and our acceptance, even though it does not bind us in the way that infallibility does.

Unfortunately, through the years the doctrine on infallibility has been enormously and ignorantly exaggerated. As a result, some Catholics have been living in a dream world of fancied total spiritual and in-

tellectual security, imagining that Rome has the instant answer to every perplexity, and that the pope need only put out his finger and touch the relevant button on the divine computer.

Now, thanks to Vatican II, we are all called upon to face up to the realities of the 20th century world — the world in which God has placed us — plus the realities of the truly Catholic faith. And some of us are shocked to discover that it is not a faith for children and simple souls alone, but also for the profoundest minds and the most baffling dilemmas.

Father Gregory Baum, the Canadian theologian, has nutshellled Vatican I's definition by remarking that "whatever is not infallible is fallible." True; but this does not mean that the rest is false or can be brushed aside.

As I said, we owe respect, love and obedience to the general teaching authority in the Church. But strangely, of late it seems that the only people some of us cannot be charitable toward are the pope and the bishops. We snap at them like a n g r y alligators, for the slightest of reasons, or for no perceptible reason at all.

What Did the Vote on the Constitution Tell Us About Parochial Schools?

Unmistakable Terms

The people of New York State have made their voices heard in unmistakably clear terms regarding the issue of aid to children in non-public schools; it is clear to me, at least, that they said "No" to such assistance in their resounding defeat of the proposed Constitution which included the repeal of the Blaine Amendment. Admittedly, some "no" votes may have been for other reasons, but I feel that, in view of the overwhelming vote, the defeat of the Constitution was due mainly to the proposed repeal of the Blaine Amendment. It was very obviously the main issue in the press, TV etc. during the campaign.

I propose therefore that this is the appropriate time for us Catholics to take a new look at the question of religious education for our children. Anyone who has studied the issue knows that we cannot continue the school system as we presently know it without substantially increased revenue; the defeat of the proposed constitution on Nov. 7 is clear evidence that such revenue, in any meaningful amount, will not be forthcoming from tax funds. Therefore I suggest that parents, whose children are directly affected, all the lay, who must provide the financial support, pastors, principals, school administrators and teachers must reassess our traditional position.

In my opinion we face one of four alternatives:

1. Maintain the status quo — This is totally unacceptable for

introduced separately so we can discover where the people want changes and where they want to preserve things as they are. If there are differences of opinion concerning the judiciary, welfare or education, the people should be allowed to express their choice on each issue.

The question of the education of our children is a most serious one. Whether or not the Blaine Amendment is repealed by 1970, all of the people must face their obligation to provide quality education for all of the children of this state. (In Rochester over 30 percent of these children attend Catholic schools. There are over 54,000 children enrolled in Catholic schools in the 12-county Catholic diocese.)

The Catholic schools make no apologies for their quality. They are in every instance equal to, and in many cases, superior to the public school in their neighborhood. Their mark on every community in this state is significant; thanks to the dedication of the priests, sisters, and brothers who founded them, and to the teachers who presently serve in their classrooms.

The parents who send their children to Catholic schools want them to continue, so they can exercise their basic American freedom of choice. The community needs them to continue because the public schools are not capable of providing a quality education for all the children. No citizen can afford to sell out a community educational resource that enrolls one million children in this state, and still expect to be taken seriously as an advocate of quality education for all.

As we begin the necessary re-

assessment of our educational need, I would plead for two things. First, that our commitment to quality education be more than lip-service; that all elements in the community unite behind the best usage of all of our educational facilities. Second, that the press, radio, and TV exercise an uncommon type of community responsibility by bringing all the alternatives to the attention of the people. It is not a high degree of civic concern for the considerable power of the press to pre-judge such a vital issue, or to take a violently one-sided approach.

There are many ways of providing quality education and a wealth of community resources to do the job. Hopefully, the news media will see to it that all issues are heard and all alternatives explored in an unbiased, honest effort to get at the best development of our educational resources for the benefit of the whole community. (Msgr.) William Roche Superintendent of Schools Diocese of Rochester

What do you think should be the next step concerning parochial schools and possible state aid? Write your opinion for this column in The Courier.

Blaine Issue Not Settled
Editor — The decisive defeat of the proposed Constitution by the people of the State of New York indicates clearly the disapproval of the voters with the entire package. It has not been demonstrated, however, that the Blaine Amendment caused its defeat.

Members of both the Democratic and Republican parties have indicated to me that they are solidly behind the introduction of a Blaine Amendment repeal bill in the next session of the legislature. We shall have to wait until then to determine the mind of the people regarding the repeal of Blaine.

The various provisions of the new Constitution represent needed reforms in State Government, in my opinion. All of the articles proposed should be

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