

Our Lost Innocence

(Continuation of October editorial by Bishop Fulton J. Sheen)
What has happened to innocence? It used to be that innocence belonged particularly to two classes: children and God's elect: religious and priests. Though TV's violence sometimes spoils childhood innocence, and some priests and religious no longer exude holiness because of their excessive love for the world, the nostalgia for innocence still exists. All of us in our lost innocence join Wordsworth in looking back to spiritual childhood:

"There was a time when meadow, grove and stream,
The earth and every common sight,
To me did seem
Apparell'd in celestial light."

What happened? Just as we made millions of Popes to substitute for one Pope, so we made millions of immaculate conceptions to substitute for The Immaculate Conception. Did we but accept her as the one uniquely privileged, we might recover our lost innocence. How can she do it? By putting her innocence between our guilt and the absolute Perfection of the Heavenly Father. As filthy hands cannot handle pure linen, so we should shrink from approaching the Son of the Father, knowing that we crucified Him.

So we go to her of whom the Christ on the Cross said: "Behold thy mother." We know that God came to us through her, and now with Calvary's encouragement, we go back to Him through her. She stands under the Tree drawing pardon for you and me. Not that her stainless innocence comes to us independently of her Son's Sacrifice, for He is the source of all pardon; but rather that since we in our boasted "sinlessness" claimed her title, it is through her creature-innocence that we must give it back. Her Immaculate Heart leads us to her Son. Then something wonderful happens: I do not believe that the Heavenly Father sees us as we are; He sees us through Our Lord. I think of this every time I lift the Body and Blood at the moment of consecration. The Heavenly Father does not see me directly; He sees me indirectly, through His beloved Son who died for me. The Heavenly Father looks at me through "rose-colored glasses" almost as idealized, transformed and transfigured in His Son.

Here is our consolation: He does not see us as we are in our lost innocence. He sees us through Christ, in Christ and with Christ. Christ becomes the lens that blots out all the destructive rays of our egotistic sins; He filters innocence through our guilt; He alkalizes the acids of our modernity; He strains out the impurities, so that the Father sees us so lost in Him that He says of each of us: "This is my beloved son in whom I am well pleased."

The Ideal Love

If you were an artist, would you allow someone to prepare your canvas with daubs? Then why should God be expected to act differently when He prepares to unite to Himself a human nature like ours, in all things, save sin? But having lifted up one woman by preserving her from sin, and then having her freely ratify that gift at the Annunciation, God gave hope to our disturbed, neurotic, gauche, and weak humanity. Oh, yes! He is our Model, but He is also the Person of God! There ought to be, on the human level, someone who would give humans hope, someone who could lead us to Christ, someone who would mediate between us and Christ as He mediates between us and the Father. One look at her and we know that a human who is not good can become better; one prayer to her and we know that, because she is without sin, we can become less sinful.

Everyone carries within his heart a blue print of his ideal love. The best of human loves, no matter how devoted they be, must end — and there is nothing perfect that ends. Every man who pursues a maid, every maid who yearns to be courted, every bond of friendship in the universe, seeks a love that overflows both her and him which is called "our love." Everyone is in love with an ideal love, a love that is so far beyond sex that sex is forgotten. We all love something more than we love. When that overflow ceases, love stops. As the poet puts it: "I could not love thee, dear, so much, loved I not honor more." That ideal love which we see beyond all creature-love, to which we instinctively turn when flesh-love fails, is the same ideal that God had in His Heart from all eternity — the Lady whom He calls Mother.

Mary is the one whom every man loves when he loves a woman — whether he knows it or not. She is what every woman wants to be, when she looks at herself. She is the woman whom every man marries in ideal when he takes a spouse; she is hidden as an ideal in the discontent of every woman with the carnal aggressiveness of man; she is the secret desire every woman has to be honored and fostered; she is the way every woman wants to command respect and love because of the beauty of her goodness of body and soul. And this blueprint love, whom God loved before the world was made; this Dream Woman known to Him before women were, this is the one of whom every heart can say in its depth of depths: "She is the Woman I love!"

(Bishop Sheen's editorial will be continued next week.)

Growth Gone Sour

(The following is an excerpt from an address entitled, "The Church Ever Young and New" delivered by Pope Paul VI on Sept. 11)

Whoever has a sense of the psychology of the rebirth of the ideals of a generation, whoever intuitively in current opinions the signs of the future they affirm, whoever, above all, has a pastoral heart for the vicissitudes of man, cannot despise or neglect the evidence of spiritual spontaneity in our times. They spring from an act of reflection, a reckoning of conscience, a gesture of liberation from habits grown outworn and irrational.

Frequently, however, they arise from individuals who are in error and take a collective form. This is the source of those indeterminate currents of spirituality or activity which polarize around one person as interpreter, or around one school or even one magazine. Often the promoter is a priest or religious who is responsible for such fervent groups. From time to time they attempt to attribute to themselves special vocations or even charismatic gifts.

But this spiritual growth usually flourishes outside the narrow furrows of the apostolic field. Instinctively, it is a phenomenon with "anti-institutional tendencies". There is a summons today to religious liberty, to autonomy of conscience, to maturity of the contemporary Christian. There is recourse to a spirit of criticism that is often intractable and superficial.

It unwillingly tolerates the magisterium of the Church and frequently contests the limits of that magisterium. It wishes to pass outside the lines of organized Catholic forces, which it considers to be a closed ghetto, yet it does not notice that it is forming other ghettos still more closed and arbitrary, where only the initiates are acceptable and esteemed. The proponents of these ideas find superiors and their brothers a nuisance and they empathize more readily with outsiders and adversaries.

There is not infrequently a lack of doctrinal integrity and of real fraternal and social charity. They form an understanding of the Church which is all their own, devoid of the usual obligations towards community and unaccompanied by any canonical forms.

Peace Department

Bill Proposed in Both Houses, Wins Bipartisan Support

Catholic Press Features

Washington — A governmental Department of Peace and a national Peace Academy—frequently suggested by religious groups in the U.S.—have been officially proposed in the Senate and the House of Representatives.

A bill for both a Peace Department and a Peace Academy comparable to the Army, Navy and Air Force academies was introduced in the Senate by Sen. Vance Hartke, a Democrat from Indiana, and in the House by Representative Seymour Halpern, a Republican from New York.

In introducing his bill, titled the "Department of Peace Act," Sen. Hartke announced that it was being co-sponsored by himself, Republican Sen. Mark Hatfield of Oregon and Democratic Sen. Ralph Yarborough of Texas as evidence of bi-partisan support.

A national Peace Academy, where men and women could study the "science of peace," was suggested at the national convention of the Christian Family Movement two summers ago and has since become a CFM cause, with members being asked to write their congressmen an denoting urging support.

The Hartke-Senate bill—like its counterpart in the House—proposes the establishment of a cabinet-level Department of Peace, to be headed by a secretary of peace, whose primary "function and purpose shall throughout the world."

The bill would put under the new department's control such existing agencies as the Peace Corps, the Arms Control and Disarmament Agency, the Agency for International Development and the International Agricultural Development Service.

But most important, the Department of Peace would establish an "International Peace Institute," whose purpose would be "to prepare citizens of the United States for service in positions or programs relating to the field of promoting international understanding and peace."

At the institute, special emphasis would be placed on studies which "will best prepare students for leadership in the nonviolent resolution of international conflicts and in the promotion of international understanding and peace," according to the bill.

Sen. Hartke suggested that the curriculum might include such subjects as "the means of relieving world

hunger through the exchange of international agricultural advancements, oceanography and marine biology. The peaceful uses of atomic energy worldwide should be of prime consideration in the establishment of curricula."

He said creation by the U.S. of a separate Department of Peace would give stature and recognition, "wholehearted and unabashed," to the nation's desire for peace. Also, he said, waging peace requires as much planning and organization as waging war.

"Goodwill of itself can do nothing. It needs organization, leadership, the application of brain and ingenuity, of technology and morality, on a scale such as we have never before attempted. . . . If we have needed a Department of Transportation and a Department of Urban Development because of the proliferation of independent but related efforts in their field and because the times demand it, then how much more we need the concentrated and positive efforts of a Department of Peace such as this could command."

The Christian Family Movement got involved with the national Peace Academy idea as a result of the campaign by Mr. and Mrs. Dan Lucey, national CFM committee members from Oakland, Calif., whose own "committee for a National Peace Academy" has drawn considerable press coverage and editorial support from such Catholic publications as "Ave Maria" magazine and "The Catholic Voice," newspaper of the Oakland Diocese.

The Luceys, parents of nine children, started their campaign in 1966, after a visit to the Air Force Academy in Colorado Springs, Colo. Why always "military" academies, they wondered, and why do all the nation's shrines commemorate military heroes and events? Where, in a country dedicated to peace, were the shrines and symbols honoring peace?

From that, the Luceys Peace Academy idea grew, with appearances on West Coast radio programs, a newsletter, a prized endorsement from Sen. Robert F. Kennedy, and an invitation to present their ideas to the Christian Family Movement convention at Notre Dame in the summer of 1967. (When Martin Luther King was assassinated, the CFM president couple, Pat and Patty Crowley, sent a telegram to President Johnson suggesting that a National Peace Academy be created in his honor.)

The Luceys have even proposed a curriculum for teaching the "fine art of peace," including such subjects as "Economics and Peace," "Literature and Peace," "Migration and Peace."

Letters to the Editor

Editor: Popularity has little to do with truth.

May I refer to the Courier-Journal, 9/27/68, the article entitled "Father Haering Defends Encyclical Critics"? The article contains this disturbing thought: "What must be destroyed is everything which is an obstacle to the reunion of Christians and spiritual leadership."

Is Father Haering advocating an end to the doctrine of papal infallibility and perhaps other doctrines which our Protestant brethren find difficult to accept? Is that what he means by an "authority that can move effectively, inspire confidence and belief"? Why then do I not deny that the reunion of Christians is a commendable and desirable goal, I do not feel that reunion at the cost of compromise to doctrinal or dogmatic integrity is acceptable.

I am reminded of the time when many of Catholicism's leftists considered His latest doctrine a "hard saying." It would appear that Father Haering would have us divest our faith of all its hard sayings that it may be acceptable to the masses. Are we, as Catholic Christians, ready to accept this kind of compromise? Will we too abandon Christ because His doctrine is too demanding of us?

The tone of Father Haering's words shows contempt for anything that is pre-Vatican II. Such contempt is apparent in the expression "worldly narrowness" which he applies to Pope Pius IX. Whereas I feel that many of the post-Vatican II innovations have made the Church more relevant to a great many of the people of God, I decry such a total condemnation of all that is traditional and of the Church's former Supreme Pontiffs.

Each time I read about Father Haering's latest pronouncements, I find my thoughts wandering to a familiar scriptural passage in which Christ warned of false prophets and false doctrines. At such times, I am further reminded of the Aug. 14th general audience of Pope Paul VI at Castel Gandolfo at which time the Holy Father warned of those who "attribute to themselves the guidance of the Holy Spirit, conferring on their own thoughts and their own conduct a gratuitous and often fallacious charism of security and infallibility." (quoted from the Catholic Courier-Journal, Aug. 23, 1968)

Father Haering offers us a watered-down Christianity in an age of rapidly declining moral standards. Do we want to accept it?

—Arnold B. Morrison Jr., 373 Grand Ave., Rochester

Your editorial of Sept. 13, "Leaders at Bay," did little to ease the controversy over the encyclical, Humanae Vitae, although among Catholics there should be no controversy. "Rome has spoken. The issue is decided." (St. Augustine)

Who does or who does not agree with Cardinal O'Boyle is immaterial.

But your lumping of the Cardinal and Mayor Daly together served only to confuse the two issues, but served not the cause of truth.

Even many of the clergy who accept the encyclical are saying "accept the encyclical if you can. But if you cannot accept it now, try to understand it so that you may believe."

But for the Catholic it cannot be "understand so that you may believe," but "believe so that you may merit understanding."

Obedience to all that the Church teaches is the truest and actually the only sign that one is really a Catholic. To choose 30%, 50% 90% makes you something else.

"Blessed are they who have not seen and yet have believed."

—Michael T. Reardon, Richmond, Va.

Word for Sunday

Be Really Present at Mass

By Father Albert Shamon

"My friend," he said to him, "How is it you came in here not properly dressed?" The parable in Sunday's Gospel has nothing to do with clothes, but it has everything to do with the spirit in which we go to Sunday Mass. Are we really there?

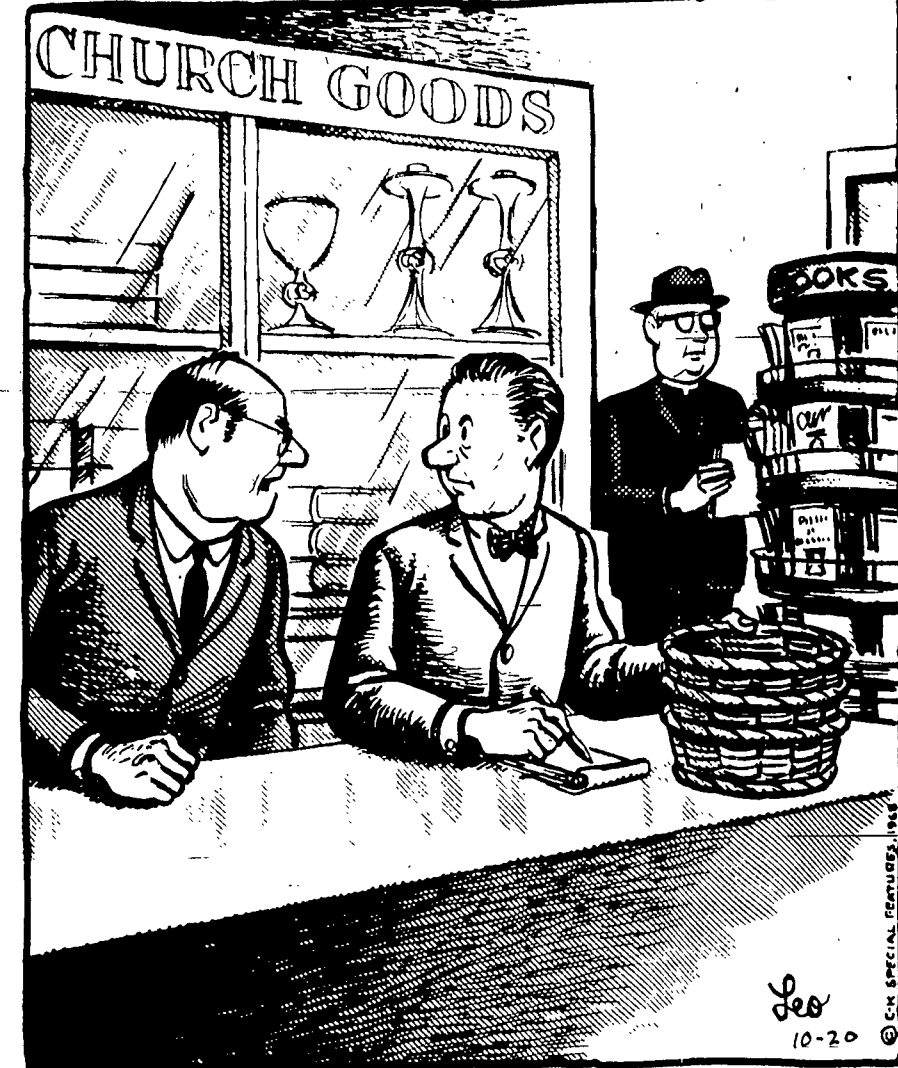
Being present is a vital act. Man is more than body. To be present really and truly, he must be where he is completely—in mind and heart, as well as in body. A teacher's call to her students to "compose yourselves" or "pay attention," is a call to be present completely.

When man comes to Church after a week in the world, he has a lot of "composing" to do. Inwardly he is like a meeting of people before the meeting is called to order — his thoughts, his fancies, his plans raise such a din within him that he is hardly disposed to hear the Word of God. As the president gavel the meeting to order, so a man should come a little early to Mass to call himself to order — his thoughts and plans and dreams clamoring within him. "Quiet down, all of you. I want to put my heart into what I am about to do. I want to be able to say when Mass begins, 'I'm here, Lord, all of me — not just my body!'"

This presence should express itself in one's whole bearing.

It should be evident in the way we sit at Mass. We don't flop down as on a park bench, as though we had

CHURCH HUMOR



"Around here, Spencely, we don't refer to our collection baskets as great little money makers!"

Symposium Probes Authority Conflict Over Humanae Vitae

New York — (RNS) — The authority conflict arising in the U.S. over Pope Paul's encyclical in birth control is the theme of nine statements published in the Oct. 11 issue of the lay-edited Catholic weekly magazine *Commonweal*.

The contributors generally agreed that the encyclical is widely rejected among Catholics and that the authority invoked to support it has been seriously damaged.

Opinions varied, however, on the meaning of the conflict and on what should be done by those who do not accept the encyclical.

While Justus George Lawlor, editor of *Continuum* magazine, called for "relentless pressure," Father Andrew Greeley, sociologist at the National Opinion Research Center in Chicago, urged as much avoidance of "escalation" and of "public confrontation" as conscience and the protection of individuals' rights would allow.

Father John L. McKenzie of Notre Dame University criticized the tactics being used to discipline priests in Washington, and warned that "if repression succeeds there, it will be tried elsewhere."

The Washington disputes "highlight the incredible split between the hierarchy and the rest of the Catholics in this country," said Sally Curran, associate editor of *Commonweal* magazine. She noted that a "growing number of American Catholics now feel obliged, precisely by their understanding of obedience, to stay in and right." For many, she

said, "the authority crisis may well be a crisis of growth."

Father Robert O. Johann, S.J., of Loyola Seminary, Shrub Oak, N.Y., said that protest must be directed not only against Cardinal O'Boyle but "even more strongly against the system which makes such behavior possible and with which it is in complete accord."

Thomas P. Neill of St. Louis University said that "most Irish and Irish-American bishops," unlike many European bishops, "have developed a truly marvelous loyalty to Rome, a loyalty that transcends conscience, human dignity, truth itself."

John Cogley, a Catholic journalist, however, saw a significant possibility that the Church may "continue to hold on to its traditional teaching on authority and act vigorously on it . . . and expect to lose many followers."

The alternative, he said, "is for the Church to admit that its claims for the magisterium were in the past wildly, and even perniciously exaggerated."

In discussing strategic possibilities, Father Greeley noted that "the politics of confrontation are generally unsuccessful" and that repressive measures so far have not been "too intense."

"To meet escalation with counter-escalation is playing into the hands of the hardliners," he said, "because it allows them to lay down the rules of the game and to fight the battle on their own terms."



The Rural S

At the B

By PINCHER LEAVEN

Mrs. Ojetter Altman is in the grant stream. Her husband potatoes; he earns 10 cents for sack he can drag back to the In a few years his job will be by a machine. His family is bled with debts. He has borrowed rows and will borrow probably as long as he lives just to catch up.

But he, his wife and their children are lucky. They almost an automobile. They have two in a shed with the fortunate donation of "one of the better camps in the country"; for the Altman pay \$14 a week rent where they pay \$25 a week for worse.

Richard Frost sits in the kitchen room of the camp. His are yellowed and tired. When why he isn't in the fields, he "I just couldn't work today. sick; I just feel so sick."

He sits in the least oppressive of the camp. Dirt tracked in the years covers the floor. milk bottles, open loaves of all with a rich growth of mold scattered among plates and cutlery and pans encrusted with remains of last week's meals; kets of a nation's fragments. A the odors of systematic despoil flushed tidily out of comfort lives, lie trapped inside these walls.

A reporter who visits any n camp in the 12 counties of the ester Diocese can meet people Mrs. Altman and Mr. Frost. dreds of them live in very san peration and degradation, tota believable to prosperous people in the same parish.

The subjects of these articles the hopeless and often help tims of a farm-system in So County where a diocesan project REACH is functioning in the kinsville parish of the Sacred The rural poor, but at this the migrant workers in Par are the daily concern of Father othy Weider and volunteers w reach to REACH.

Today, the migrant is at the of a labor-management hic through which it is imposs rise. He answers to a man kn the "crew-chief" who answers farmer or grower, who in p answers to the processor who pu on our table.

In February of each year ind farmers up and down the East contract with an agent in the for a labor force. This agent "crew-chief". It is his duty people to work on the farms. I have such people at hand wh for him throughout the year; he will have to depend on the ployed masses in the urban for the people needed.

If the individual migrants have cars, he will, for a fee taken from their paychecks they begin work, provide bus portation to the work site. E and on days when there is no his wife will cook meals for migrants at one dollar per Again, a fee to be taken from next paycheck.

Occasionally no written receipt of these withdrawals from migrant's pay, and the tabula found solely in the crew member's memory.

Everyone has problems: th in New York State the pota



Marchers For Peace wa last Sunday morning w peace efforts

Catholic End to V

Nearly 50 Catholics of the ter Diocese carried peace ban a quiet demonstration at the entrance of Sacred Heart Ca last Sunday morning. Six Sis Mercy and two Jesuit Scholast took part in the line of march ing their concern over the v war.

They did so to make "a fidelity to the moral teaching Jesus, Our Pope and our who, in conscience spoke out 30, 1967," according to a sta which they circulated.

The statement also cited cicals "Pacem in Terris" and *Humanae Vitae*, which should be proclaimed "with a vigor" as "Humanae Vitae."

Mr. George Hezel, S.J., one marchers said: "We do this of our own silence in the past as the war is concerned." Mrs. Pizzo, also marching, said: march at the cathedral beca wish to contact all the Church men and Clergy, and ask th

COURIER-JOURNAL
BISHOP FULTON J. SHEEN
President

MSGR. JOHN S. RANDALL
Managing Editor

REV. RICHARD TORMEY
Editor

CARMEN J. VIGLUCCI
Associate Editor

ANTHONY J. COSTELLO
Advertising Director

MAIN OFFICE: 35 Scio St. — 454-7050 — Rochester, N. Y. 14601
ELMIRA OFFICE: 317 Robinson Bldg., Lake St. — RE 2-5488 or RE 2-3423
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