

ROME COMMENT

'Heresy' Challenge Stirs Storm

By Father Robert Graham

Vatican City — Cardinal Danielou crossed his Rubicon when he allowed himself to say that there are heresies in the Catholic Church today and that it is the duty of the Church to condemn them.

The French Jesuit, who got his red hat in April, broke the tabu religiously observed by his peers in theology ever since the Vatican Council. For the mention of "heresy" implies limitations on theological speculation, a brake on the ecumenical movement and the return to power of the former Holy Office.

Now Danielou, once considered a very avant-garde writer, dean of the theological faculty of the Catholic Institute of Paris, has gone over to the other camp. The die is cast. He has dissociated himself definitively from the theological "isms" that have dominated the scene since the Vatican Council.

It is characteristic of the reaction even in Rome that the Vatican correspondent of the Frankfurter Allgemeine Zeitung (May 22) charged that Cardinal Danielou is against the Council itself, the Council which opposed shutting doors. Danielou is also accused of being against Pope John XXIII, who openly opposed condemnations and criticized prophets of doom.

Cardinal Danielou's growing disenchantment with the direction and style of post-conciliar theological writing has been evident for many months. It is probable that he was named by Pope Paul VI to the College of Cardinals for just that reason.

He has been conspicuously absent from the pages of the international multi-language review Concilium which has set a record for daring speculation in theological and other Church matters. Instead, he writes articles for the conservative France Catholique and they are then reprinted in L'Osservatore Romano, the Vatican City daily.

What embarrasses his critics is his unimpeachable record as an original thinker, completely open to every current of thought, and himself in the past a victim of Roman suspicions.

Cardinal Danielou's explosive ideas on modern heresies came in an inter-

view published in the Italian monthly Studi Cattolici di Milano.

He was asked: "The way things are, do you think that we are living in a time of heresies, whether new or old?"

His frank reply: "Yes. And I think that for this reason it is absolutely necessary for the Church's magisterium to express itself with great firmness."

"It is impossible that the Church be reduced to the confusion of purely subjective opinions. The Church is responsible before Christ for the authenticity of the deposit of faith and when heretical opinions are pronounced on the divinity of Christ, on the reality of His virgin conception, on His resurrection or on the resurrection to which we are all destined, or on eternal life, when in short opinions are expressed contrary to the essential tenets of the Christian faith, I believe that the Church is absolutely obliged, as in the past, to condemn them."

Many Christians, he went on, would be scandalized if the Church did not take a stand when the faith was adulterated.

He has always been interested in the dialogue between the Church and the modern world, he said, but "I have also been profoundly hostile to a horizontalism and a secularism that minimizes the place of adoration, relations with God, not only in Christianity but in civilization generally."

If Danielou wished to dissociate himself from any particular group he left no doubt which one he means. This is Concilium, which counts some of the best-known theologians of the day among its editorial advisers.

He said that he did not sign the statement of theologians calling for more liberty for research mostly because he did not share the opinion that freedom of theological research is really threatened.

"Finally, I should say that I do not have much confidence in the group which promoted the letter, that is, in substance, the Concilium group, a review with which from the beginning I have refused to collaborate because its orientation does not inspire me with confidence."

Cardinal at the White House

'We Find Little Time to Reflect Upon The Facts and Forces That Unite Us'

Terence Cardinal Cooke of New York recently delivered a homily at the White House before President and Mrs. Nixon and 360 invited guests. Here is the text:

So much of our attention is inevitably taken up these days with bad news, unhappiness, false ideals, shattered hopes.

So often we are forced to think of the disunifying elements and the disruptive fragmentation in our society. It seems that we find little time and little encouragement to reflect upon the great facts and forces that unite us. The factors which unite mankind are far more fundamental than the factors which divide mankind.

Yet, no matter what divides us, the things that unite us are greater and more important still — and we must be convinced of this. We are one family with God as Father of all; we are all brothers in His family.

We live in one world. We are united even in our weaknesses; in sickness, suffering, death; in the social ills that plague us all. And there can be no real and lasting progress toward the development of any group of men without the simultaneous development of all humanity in a true spirit of solidarity.

Today, we reflect together on our need for the spirit of God in achieving our full unity as a family. The spirit of the Lord fills the world. It is all-embracing, and it can renew the face of the earth. The spirit of the Lord hovers over the whole world and every man — to be a source of hope for all, to ignite the fire of love in all, to unite all within itself.

We firmly believe that His spirit has been constantly at work in us through mysterious directly divine ways as well as through human influences and human decisions. To the extent that we have opened ourselves to the impulses of the divine spirit, we have become more human, more free, and more one family in God.

The active presence of God's spirit in each of us is a startling and almost overwhelming truth. Even the simplest statement of it causes us to won-

der, and the wonder may well deepen our wisdom. Deep within us, we believers know well that we have been invited by the spirit of the Lord to offer our hands, our hearts and our wills to our heavenly Father for the continuance of His saving work for all mankind; to be His messengers of freedom and His instruments of peace; to bring to our brothers the joy of a fuller and more abundant life.

How much and yet how little we can do alone. We cannot succeed in strengthening the bonds that unite us — the fatherhood of God, the brotherhood of man, our noble national ideals of true freedom and equal opportunity — without the creative help of the spirit of the Lord, freely sought and accepted. We cannot achieve a realistic awareness of our need for one another, and a consciousness that we must be one in

facing our problems without the fire of love given by that spirit.

St. Augustine phrased a practical norm that could be adopted by any believer: "I shall work as if everything depended on me; I shall pray as if everything depended upon God." Here, in one sentence, is the mystery of divine-human cooperation and collaboration.



COMMENTARY

Courier-Journal — Friday, June 6, 1969 19

ON THE RIGHT SIDE

The Gap Among Today's Youth

By Father Paul J. Cuddy

On May 16 Father Michael Reagan, chaplain of Notre Dame High School, Elmira, invited a few priests in for supper. Father Joseph Gaynor, pastor of Addison parish, had been invited. Since I was visiting him, I went along uninvited but welcomed, as a member of the fraternity of the priesthood. We were a cross section of ages.

Clerical suppers are often preluded by spirited discussions, and this one turned on "the generation gap", i.e. the supposed gap between older and younger people. Quietly he commented: "I don't think it's a matter of young or old. It's a matter of right or wrong, true or false." Then he returned to silence.

Father Gaynor is not given to long dissertations. In many ways he is the incarnation of the late Father Curtin of Clyde, who would quietly cut through the thicket of verbiage to expose a neat truth or idea in a few words. Father Gaynor listened to the exposition of "elders not understanding the young." Quietly he commented: "I don't think it's a matter of young or old. It's a matter of right or wrong, true or false." Then he returned to silence.

On May 22 Xerox presented a TV special on "The Generation Gap." The presentation had father and son, mother and daughter combinations, each speaking in turn from his point

of view. Almost all the elder adults had experienced the depression years of the 1930s. They were almost unanimous in their ideas. They held for traditional morality, including chastity and purity. Economic security registered high on their list of values. Obedience to law and authority was strongly held. Most of the parents were from affluent backgrounds, thanks to their own hard work in their struggle for security.

The young adults were divided into two classes. The first, and non-flamboyant, held the values of their parents: the traditional values in marriage and courtship, in religion, in work in establishing security through personal capital. They had a strong sense of responsibility toward self and toward society.

The second group held in a kind of contempt the value of economic security. (They were mostly supported financially by their parents.) They affirmed their freedom to smoke pot, to exercise sexual activities according to the form of personal inclination. For whatever it may mean their appearance for the most part was bizarre. There was a strong consensus among them to reject many of the elements which keep society from becoming a jungle, i.e. law, religion, discipline.

With two such diverse minds within the age brackets from 17 to 23, we

can hardly generalize through such a term as "generation gap." There is a big gap within the same age bracket.

It is a pity that a high school senior whom I greatly admire, was not on the TV program. He is typical of the cream of well-balanced young adults, and he looks it. Recently he wrote:

"There are times when I question and even suspect law, both Church and civil. However I also realize that part of this suspicion is due to lack of understanding which I hope to gain some day. On the other hand, I do not feel that the Church or the government is ever weakened or harmed by being asked to explain its position."

Since St. Thomas defines Law as "an ordinance of reason established by legitimate authority for the common good," every law can justly be under scrutiny. God give us more such young adults — who have the intellectual growing pains of doubt normal to youth, the humility to question their own inexperience, and the urgency to want a reason for laws, whether of Church or State.

There is much anxiety about the days to come. Will Rogers gave a good counsel about anxieties. When asked "If you had 24 hours to live, how would you spend them?" he replied: "One at a time."



ENTERTAINMENT

Family Films Few But Prospering

By Bill Ring

Washington — All things considered, perhaps the situation best may be summed up by paraphrasing that old vaudeville "wife" joke: "Now you take the entertainment business — please!"

For the decency-bent, the theater, movies and, lately, TV are now a source of constant complaint. Nudity is blatant in theater and movies; there's an overabundance of plots on themes formerly seldom discussed in polite society. TV is being knocked for too much violence and off-color material.

As one observer aptly remarked — no longer does the cowboy hero bashfully ignore the girl, caress his horse and ride off into the sunset; instead he gulps raw likker, consorts with dance hall gals and lets loose with vulgarities and obscenities never intended for tender, young ears.

Jack Valenti, erstwhile White House aide turned movie czar, has been making a valiant effort to check nudity and unsavory themes on the now tarnished silver screen.

The voluntary code adopted by the movie industry last November has been working — but a dearth of family-type pictures continues, while the restricted "R" and "X" movies mount. No longer are human passions depicted by timeworn symbolic scenes of flames suddenly leaping upward in a fireplace or mounting waves beating against a shoreline. Instead, today it's like the old cigarette ad slogan — "Nature in the raw is seldom mild."

When Valenti persuaded producers and distributors to adopt the rating system, he admitted frankly a substantial portion of the industry was

running scared of legislative censorship. That bugaboo still looms large, judging from uncompromising observations emanating from Capitol Hill.

And now the youngsters have taken up the cudgels against unsavory movies. Touched off by "Tears for Decey" rally of 30,000 in Miami's Orange Bowl in March, youngsters in cities and towns the country over have been picketing and demonstrating for cleaner movies.

Here in the nation's capital, a couple dozen high school girls picketed a theater showing an "X" movie. The near-sighted manager remarked to a reporter it was good for business and added: "Not one of those kids is old enough to buy a ticket." Not old enough today, but those kids will make up the adult and mature audiences of tomorrow — and kids have long memories.

But maybe — just maybe — things aren't as bad as pictured. That's based on a few observations in the May 21 issue of Variety, so-called bible of show biz.

On Page 1 there was a story with a typical Variety head: "N.Y. Burlesque Theaters 'Appalled' By B.O. Decay Wrought by Nucle Pix." And when smut merchants get to fighting among themselves — well, just give them room.

The issue carries a 50 Top Grossing Films chart with these interesting comparisons: The smutty "I Am Curious — Yellow," on the chart eight weeks, \$902,533, stacked against "The Love Bug," a Disney family film, also eight weeks, \$2,418,108. The smutty "Joanna," 22 weeks, \$1,083,635, stacked against the DIS-

ney release, "Swiss Family Robin-son," 10 weeks, \$1,333,000.

And the controversial, poorly acted "100 Rifles," 6 weeks, \$1,117,718, against the family-type western spoof, "Support Your Local Sheriff," 7 weeks, \$1,657,120.

It's been remarked repeatedly that smut merchants are lured by the "fast buck." It's been substantiated that family movies, especially Disney productions, seldom lost a dime, usually made millions out of their products.

Science, Religion Compatible

Vatican City — If science has taught man to believe only what he can understand, is religion finished?

Pope Paul VI asked the question, and answered "No."

"We must live by faith," he said, "that is, by giving credit to the word of God, even if it is beyond our intelligence."

He discussed the phenomenon of change, particularly "the speedy and wonderful development of sciences," at a general audience May 28.

"What will happen to religion following this general transformation? Many, as you know, say it is finished."

"But others say no, it is not finished, but indeed imposes itself with all the more reason because of the more rational and pressing need to say the first and last word on everything."

Association of Catholic Laymen

Letter to Bishop Praises Father Finks

Following is an open letter to Bishop Sheen:

Dear Bishop Sheen:

At a general meeting the Rochester Association of Catholic Laymen passed overwhelmingly a resolution endorsing the work undertaken in recent years by your vicar for urban ministry, Father P. David Finks; and they charged their executive to communicate your deep appreciation for his many contributions and their profound concern that programs begun by him not be interrupted now that he is leaving Rochester for work with the National Bishops' Conference in Washington. Hence this letter.

If you have not already made your decision, it may not be inappropriate for us to call to your attention some aspects of Father Finks' work that highlight qualities we think you should look for in potential successors.

At a time when the problems of the poor — especially the black poor in our cities — have become terrifyingly complex and acute, Father Finks has spent himself generously, showing a remarkable ability to under-

stand both the subtlest forms of racism and exploitation and the interdependence of diverse agencies of oppression in our society.

At a time when more and more Catholics demand that risks be taken in good causes not just by individual Christians but by the institutional Church, we have rejoiced that Father Finks has stood forth as official representative of the Bishop of Rochester, daring to act decisively, yet diplomatically, in ambiguous situations, and always ready to confront the agencies of domination on behalf of the faceless, voiceless members of the community.

At a time when the traditional person-to-person works of mercy are clearly too little, too late, we have been grateful for Father Finks' good sense and imagination in developing new strategies; rather than content himself with applying band-aids to each new social bruise, he has tried to strike at the causes of our ills; he has focused more on the reform of institutions than on aid to individuals, more on prevention than on alleviation.

At a time when ecumenism is much talked about but rather infrequently

practiced, we have been pleased with the model of inter-faith cooperation offered by Father Finks and his colleagues at the Joint Office of Urban Ministry. Many of us have already profited immeasurably from their Ecumenical Lay Seminar on Urban Affairs and are favorably impressed by plans these people have developed for future training of members of all faiths in techniques of social reform.

At a time when we are coming to a heightened appreciation of our human and Christian vocation to take greater charge of our own destinies and to struggle in our own ways to see the temporal implications of our Christian commitment, we are most thankful for the honesty of Father Finks. Never has he been content with mechanical repetition of worn-out formulae; rather, whenever he has preached, lectured, or simply conversed, he has been himself, sharing with others his personal meditation on what it means to be a Christian today.

—Robert J. McLaughlin, President, Rochester Association of Catholic Laymen

First Federal pays smart savers again! All money saved by June 10th earns dividends from June 1st. Ten Extra Dividend Days for you with the Hard Working Dollar. Save plenty... earn more!

5% ON ALL MONEY

FIRST FEDERAL SAVINGS
AND LOAN ASSOCIATION OF ROCHESTER

320 MAIN STREET EAST (MAIN OFFICE) • 10 MAIN STREET EAST • 3687 DEWEY AVENUE
920 MAIN STREET WEST • EASTWAY PLAZA • TWELVE CORNERS • 3195 MONROE AVENUE
IRONDEQUIT PLAZA • BROCKPORT • WESTGATE PLAZA