

On the Line

Are Tunneys New Kennedys?

By Bob Considine



Gene Tunney, the retired undefeated heavyweight champion of the world, has flown to California to see what he can do about winning one for his son, John V. Tunney. Rep. Tunney, six years in the House, is running for the Senate seat of George Murphy, the ex-song and dance star who, at 68, is nearly twice his opponent's age.

Not since the prime of the Kennedys has a family been more loyally united behind a son and a brother than are the Tunneys. Father Gene, like father Joe of old, is the tower of strength, the image of invincibility, and a substantial contributor in what has turned out to be one of the more costly of the current U.S. political contests.

Brother Jay Tunney's prime job is raising, chiefly in California, at least the minimum \$1.8 million needed these days to run even a modest campaign for such high office.

Brother Gene is storming up and down California with the zest and zeal of a Bobby Kennedy. Mother Tunney, a gracious and beautiful woman, is in the background with the ever-encouraging word, to round out the striking family parallel.

Clearly, the Republicans are running scared. The Nixon Administration has thrown Vice President Spiro Agnew, Atty. Gen. John Mitchell and other fire-eaters into the fray in Murphy's behalf.

Agnew's writers came up

with a nifty. The Democratic upstart (who is 35) is a "Tunney-come-lately." (Tunney has been on Capitol Hill four years and some months longer than Agnew.) Sen. Murphy, noting that his opponent took a ride through a troubled ghetto in a police prowler car, said, "Tunney discovered crime last night." (Tunney's brother Gene was assistant district attorney for Alameda County and his uncle Tom was a New York cop for 30 years before retiring as a police captain.)

The incumbent's strongest crutch is Gov. Reagan. From all signs, if the governor loses to Jesse Unruh, his heavy-handed Democratic opponent, it will be the biggest upset since Harry Truman beat Tom Dewey.

The prime issues in the Murphy-Tunney race are 1) law and order, and 2) the economy. The Vietnam and Middle East questions are far down the list, if they are indeed on the list at all. The Republicans believe young Tunney has no right to stand for law and order, which is, of course, a Republican proposal. As for the economy, California has a greater number of unemployed, especially skilled unemployed, than any other state — due in large part to the administration's and Congress' cutbacks on the aerospace industry.

"Murphy will campaign at Reagan's side during the last ten days of the campaign," Jay Tunney predicted today. "He'll be attempting, of course, to have some of Reagan's charisma rub off on him."

On the other hand, the Tunneys are a determined tribe. The old man once had the audacity to believe he could beat anybody — even Jack Dempsey.



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Sullivan 10/21

"I HADN'T REALLY THOUGHT ABOUT IT, BUT I GUESS I COULD BE CLASSIFIED AS A SUNDAY PAINTER."

On The Right Side Open Letter To Fr. Shamon

By Father Paul J. Cuddy



Dear Father Shamon,

It is 9 a.m. on Oct. 13, a rainy day outside. Two soft-boiled eggs and three cups of coffee nestle comfortably in my stomach, and it is a good morning to express some thoughts about the Clergy Institute at Notre Dame Retreat House a few weeks ago. I limit myself to one subject, namely the Catechism, because it is under attack, and because I had the feeling at the institute that every time the Catechism was mentioned, it was in the spirit of rejection.

An expression which William F. Buckley frequently uses in his TV weekly, "Firing Line," is "the human condition." The expression means "the effects of original sin." For example, Levis Caput solemnly offers a simple-minded solution to an actually complex reality, such as: "If every man will be honest and love his brothers sincerely, we should have no wars. All we need is love." It's surely a simple solution to eliminate war. Buckley replies: "Considering the human condition, that really isn't a workable solution."

Consider the definition of the effects of original sin (or the human condition), which is an article of Faith. The Catechism is unequivocal and clear. "The effects of original sin are a darkening of the intellect, a

weakening of the will, and an inclination of man toward evil." Chesterton declared that if we didn't have the Church's teaching on original sin we'd have to invent something like it to explain human nature. St. Paul's lament is neatly included in the definition. "The good which I will, I do not; but the evil which I will not, that I do." (Rom. 7) This is a biblical source for Buckley's "human condition" and the Catechism's definition of original sin.

It seems to me that modern catechetics should be open, honest and grateful. It should inform the troubled people of God — and the people are troubled and dissatisfied with many substitutes they are getting — that the definitions of the Catechism are 1) the fruits of 20 centuries of meditation on the Bible, 2) the development of Catholic doctrine, and 3) the work of the Holy Spirit.

I do not think that our people's Faith will be warped if they study the Catechism. In fact, I think that they will be better Catholics, in Faith and in deed, if they know the Catechism well.

Too many experimental religious texts are tuned into the nervous system rather than into the intellect. They equate sentimentality with Christ's teaching on love! Schleiermacher

resurrected after a burial of a century! Many texts tune out the capacity of the human intellect and the clear teaching of the Church, e.g. on the consequences of original sin. Many "new" texts exhibit an exaggerated existentialism which concentrates on man rather than on God; on sociology rather than on theology.

In 1965 a Protestant minister, Rev. C. M. Smith, wrote a witty satire called: "How to Become a Bishop Without Being Religious" (Pocket Books, NYC, 50c).

Bishop L. B. Casey was irritated by it at first; then tickled. Here is a quotation currently applicable to many religious education programs. "... The average freshly minted seminary graduate is appalled at the theology dispensed them (i.e. to the Sunday School people). It ranges from fundamentalist pietism through salvation by thinking gorgeous thoughts, with both extremes frequently included in the same lessons by the same teacher, with no one bothered in the least by the inconsistencies" (P. 118).

Without the catechism method as part of our religious education I'm afraid that our children are going to get an undue amount of "salvation through beautiful thinking."

(Letter to continue in this column next week.)

The Church: 1970

Vatican III Needed Now

By Fr. Andrew Greeley



It is certainly not original to suggest that a Vatican Council III is seriously needed. While it is most unlikely that such a council will be convened in the present papacy, and equally unlikely that many of the present hierarchy would let the theologians within a hundred miles of Rome for Vatican III, there isn't much doubt that another ecumenical council is going to be called some time before 1980. One presumes that it will be obvious even to the most reactionary that the purpose of such a council cannot be to "put the lid back on"; rather, it will be to continue the work that was begun, however inadequately, by Vatican II.

1. It did bring an end to the counterreformation, both by its statements on ecumenism and by the presence and influence of the Protestant observers. It represented a definite turning away from the past.

2. Its Constitution on the Church dramatically modified the static and juridic view of the Church which had been incarnated in the textbooks and the catechisms of the last several centuries.

3. Its Constitution on the Sacred Liturgy took worship out of the deep freeze that it had been in for at least half a millennium.

4. The concepts of collegiality of the national hierarchies provided the foundation for a dramatic reform of ecclesiastical structure. This reform has not yet been a complete suc-

cess, especially since the papacy is clearly unwilling to trust the rest of the bishops of the world on the critical problems of sexuality.

5. However inadequate the sociology or the economics of the Pastoral Constitution on the Church in the Modern World, the document still represented an authentic attempt on the part of the Church to change its posture vis a vis the modern world from one of fear and hostility to one of sympathy and openness.

But there were also a number of things that the Council did not accomplish:

1. It did not face the sociological and psychological implications of the Constitution on the Liturgy. It ought to be clear to anyone with social science expertise that the goals of liturgical renewal simply could not be achieved in the large urban parishes which are characteristic of so much of the Western Church.

2. It did not, and in the nature of things probably could not, spell out in great detail the organizational implications of the principles of collegiality and co-responsibility in the national hierarchies. It is difficult to see, for example, how any of these principles can mean much in practice unless the principle of participation in the selection of Church leadership is expanded far more than present Church leadership is willing.

3. A good deal more sociological, political science, psychological, economic and historical sophistication, is required in

the Church's approach to the modern world than the enthusiastic acceptance of the secularization theory, which seems to characterize a good deal of European theological work. By the time of Vatican III it is to be hoped that Church fathers recognize the difference between journalism and social science.

4. Perhaps the most critical challenge for Vatican III will be to restate the essence of the Catholic message in language that the common people of Christendom can understand. Perhaps the most serious problem created by the Council is that it has unleashed a considerable number of second and third rate "religious educators" whose principal concern seems to be to shock the faithful and to tell them what they don't "have to believe."

5. Perhaps the greatest single failure of the post-Conciliar Church has been its reluctance to assume responsibility for the re-education of the faithful. Vast numbers of sincere, committed Christians were raised to think that both the ecclesiastical structures and doctrinal formulations were immutable. They have learned the contrary, but nobody has bothered to tell them in any great detail what is the core of the Christian message. Despite the claim that Vatican II was a pastoral council, it was not, in fact, pastoral in this most important sense of the word: it was not particularly concerned with those very practical and pastoral disciplines that we call catechetics and homiletics.

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