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UPHOLSTERING DICK Kilton's Recovery Room. Free estimates. 266-7373.

WANTED TO BUY

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PRIVATE Coin collector will buy gold & silver coins. Call 247-7999.

ELECTRIC TRAINS — All kinds. Catalogs. Cast iron toys — also trade. 342-2608.

USED FURNITURE, FARM ITEMS, Antiques, Crocks & Jugs, very old stoves, Old Kegs, Barrels, etc. 621-8920, after 5 p.m.

ON the Charlotte, Lake Avenue, and Ontario Beach Areas: Old photographs, post cards, clippings, maps of building & park areas. 621-8920 after 5 p.m.

JUNK CARS, TRUCKS, \$10. up, fast pickup, for recycling. 359-2347.

CLOTHING — NEW and Used, Bought and Sold, on consignment. All sizes. CONNIE'S WEARHOUSE, 1690 St. Paul, 544-3331.

VIOLINS, VIOLA, Mandolin or Cello wanted. Any condition. Cash. 385-2339.

48 INCH ROUND pedestal table for kitchen. Reasonable priced. 381-8746.

COMMODE, SMALL tables, old chairs, glassware, etc. CASH, 385-2339.

BRAZIL MISSIONER: Needs used Nikon camera body for work in Sao Paulo. Contact Box 30, Courier-Journal, 67 Chestnut St., Rochester, N.Y. 14604.

WINDOW CLEANING

SPECIALIZING in residential homes. Reliable. 288-0531, 482-1729.

Deaths

Death of Nun From Rochester Noted Belatedly

A Rochester native who devoted her life to science, religion and the care of incurable cancer patients died several months ago in Atlanta, and local relatives think this might be news to many people here.

Sister Mary Eucharis Morton, OP, was administrator of Our Lady of Perpetual Help Home in Atlanta, and superior of its community of Dominican Sisters of Hawthorne. The home takes care of terminal cancer patients, and its services are free.

Sister Eucharis herself succumbed to cancer last St. Patrick's Day, March 17, 1977. She was 52 years old. She was a trained hematologist and had done research at Strong Memorial Hospital before entering the convent at the age of 32. She had been at the Atlanta institution for five years.

She was born Oct. 31, 1924, only daughter of the late Arthur and Kathleen FitzSimons Morton. As Kathleen Marylyn Morton, she attended parochial schools and Mercy High School, according to her

niece, Colleen M. Morton of Torrington Drive. Father Simon FitzSimons, pastor of Old St. Mary's half a century ago, was her mother's uncle, "and the family was neighbor to the second bishop of Rochester, Bishop Thomas Hickey," Colleen reported, adding that her aunt "had been taught deeper appreciation of the faith by Father Lawrence Casey, the late bishop of Paterson."

The niece's narrative continues: "After she followed her brother, Dr. Joseph, into the medical field, attending Seton Hill College... and while preparing herself for certification in hematology, she read an article in Readers Digest written by Hildegard Hawthorne about her aunt, Rose Hawthorne Lathrop, and there first learned of the work of the Hawthorne Sisters, Servants of the Relief of Incurable Cancer."

Her brother Joseph was killed during World War II in the Pacific area. The other brother, Tom, lives in New York. Survivors include Colleen's brothers, Kevin and Sean.

J.P. Malone

James Parker Malone, 47, of Brighton, suffered a heart attack and died in Macungie, Pa., on Aug. 6, 1977. He was with his wife and son at an antique toy show.

The Mass of Christian Burial was celebrated Aug. 9 at St. Thomas More by priests of the parish and of St. Agnes, Avon. Burial was in St. Agnes Cemetery.

Malone was coordinator of production planning and quality control at the Rochester Rehabilitation Center, and "derived much satisfaction from his work with the handicapped," Mrs. Malone said. He trained for it in special courses at Cornell University and several other places, including the Institute of Man and Science at Rensselaerville. He was with the National Guard Bureau of the U.S. for more than 10 years and was employed in production and traffic management by the Voplex Corporation for another decade. He was a graduate of Blessed Sacrament School and Aquinas Institute.

He was a past president of the Genesee Valley Antique Toy Association and the Cadillac-La Salle Club of

America, and was a member and former officer of other groups of antique car enthusiasts.

Surviving besides his widow, the former Aline Licence, are a son, James Parker Malone Jr.; parents, Mr. and Mrs. Walter J. Malone; a sister, Mrs. Hermon Underhill, several nieces, nephews and cousins and an aunt.

Sr. Denise, SSJ

The Mass of Christian Burial for Sister Denise Strassner, SSJ, was celebrated in the Motherhouse Chapel on Aug. 13, 1977.

Sister Denise died Aug. 10 at the St. Joseph Convent Infirmary. Father Francis Pegnam, pastor of St. Thomas More parish, was principal celebrant.

Sister Denise entered the Sisters of St. Joseph in 1913 from St. Peter & Paul's parish, Rochester. She taught for 53 years in a number of Rochester parochial schools in Wayland, Canandaigua, Ithaca, Avon and Auburn and Auburn.

Sister Denise is survived by one brother, Howard Strassner of Rochester.


The Church 1977



Fr. Andrew Greeley

Mary and Ellen Lukas, in their book, "Teilhard," describe a chance meeting between their hero and his enemy, Reginald Garrigou-LaGrange at a party in Rome. The former was a naive dreamer, a strange mystic and scientist out of the deserts of China; the latter was a powerful, prestigious Roman theologian, a man who had the confidence of the pope and the curia. They chatted pleasantly and then Garrigou, with the urbane self-deprecation of a busy,

Life, Liberty and Law



Nancy Murphy

One of the most admirable young priests in America today is Father William B. Smith, STD (Moral Theology, St. Joseph's Seminary in Dunwoodie, N.Y.). While some members of diocesan medical-moral committees in the U.S. concentrate on courageous dissent from the Vatican, Father Smith as a member of the New York Archdiocesan Board of Medical Ethics stands prominently as a thorough, thoughtful and articulate spokesman for the Magisterium of the Church. Seldom mentioned in more liberal publications, Father Smith's article in the May 77 Linacre Quarterly relates relevant facts surrounding the Vatican Document on

powerful man, moved away. Teilhard remarked to a friend, "There is the man who wants to burn me."

Garrigou and his allies did not quite burn Teilhard; but they made his life miserable and unhappy. He died in a hotel room in New York because there was "no room" for him at "America" house and he had been ejected from a Jesuit rectory which was being "redecorated." He was not sure that any of his books would be published and died convinced he was a failure.

Garrigou, of course, was a success.

But as Gerald McCool notes in his "Catholic Theology in the 19th Century," Garrigou and his cronies won the battle and lost the war. They destroyed the French Jesuit theological revival in 1950 with the encyclical letter "Humani Generis"; but it

Sterilization in Catholic Hospitals. And for anyone interested in the Catholic position, the article is a must. There is nothing duller than to enter a dialog with a layman who courageously dissents from the Vatican position on sterilization, only to discover that he has neither read the complete document nor is even faintly aware of its history. That is hardly courageous, in my estimation; how can anyone dissent from the unknown?

The original statement was issued in 1971 with some theologians immediately expressing their opinion that it was unclear, thereby allowing them to violate its intentions, and further allowing them to justify what it forbade. They based their opinion on "an expanded notion of the principle of totality." The U.S. Bishops' Advisory Committee on Ethical and Religious Directives was consulted, and held unanimously that the directives did not permit sterilization in Catholic hospitals regardless of the "new light" on the principle of totality. The dissenting theologians then of course proposed that the entire statement be changed to

was in reality the end of their own brand of traditional Thomism. The Thomism of the Jesuit Ambrose Marechal (the inter-war teacher of the French Jesuits) would turn up again as the transcendental Thomism of Karl Rahner and Bernard Lonergan.

Who reads Reginald Garrigou-LaGrange these days?

I asked a friend of Lonergan how the Romans missed him when they cleaned out the French Jesuits. "Bernard is Irish," replied the friend — meaning, I take it, that he knew how to keep a low profile and be properly obscure, unlike the naive Teilhard.

(Incidentally, the Lukases' fine book reveals that the great visionary was even more naive about women than he was about Roman politics. One wishes they

allow more liberal performance of sterilization. Archbishop John R. Quinn brought the issue to the bishops' conference and the conference, in turn, appealed to Rome.

The Archbishop stressed for Rome the many complex problems surrounding the application and implementation of Catholic doctrine here in the U.S. He enumerated the pastoral, practical difficulties involved in "reaffirming previous teachings in a fully consistent way," e.g., the possibility of closed Catholic hospitals, forced mergers with government supported hospitals, conflicts with dissenting theologians and nuns, conflicts with dissenting teachers in formerly Catholic-oriented universities, pressures from dissenting Catholic hospital personnel, etc.

In its response to the American bishops, the Vatican made it very clear that they were aware of all complexities; aware of the painful pressures of a dissenting society on the faithful; and aware of the "new" theories on totality. They addressed these areas, point by point. Next week: continued.

had been less restrained about details. Obviously, Pere Teilhard kept his vows; why then, some, but not all the details of his close friendship with various women? Surely it would not hurt his reputation any more.)

It is easy to become angry when reading "Teilhard." While it is fashionable to patronize him in certain circles today, he is still probably the most important Catholic thinker of the first half of the 20th century. He was essentially a mystic visionary who saw the unity of religion and science and the development of humankind towards the cosmic Christ. He was sacrificed on the altar of the most rigid philosophical literalism and the most reactionary ecclesiastical politics. The men who martyred him look very bad from the light of history, but their successors are still in power.

Would it happen again? Surely not. A contemporary Teilhard would simply ignore the Roman authorities and publish his books. Power, in the absence of the ability to impose consent, becomes worthless. The Garrigous of today get appointed to commissions and even eventually obtain their coveted red hats. But they can no longer silence towering thinkers.

Don't think they wouldn't like to try, however.

But if Teilhard were alive today, he would still be an outcast. The Jesuit community might not treat him quite as badly as it did 30 years ago; but it would not give him much support (nor would any other community or diocese). The unusual, the gifted, the original, the creative are still out of place in the Church — victims of rigidity and envy as much as of Roman authority.

Rome may have changed somewhat since Teilhard's fatal heart attack in the Manhattan hotel room. But clerical envy has not.

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