

# “God is Flesh”

## English version of the book “Dieu est Chair”

Page 1

**JEAN-PAUL BACHAND**  
PSYCHOLOGY AND RELIGION  
*A Critical Look at our civilization*  
*Judeo-Christian-Greco-Roman*  
*facing the family, sexuality, society*  
TEST FROM scattered texts

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Page 2

1

**GOD IS FLESH**

**LUCIFER, a pure spirit**

PSYCHOLOGY AND RELIGION

5e edition

Revised and Expanded

Comments already received, including  
already made and Replicas

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Page 3

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**GOD IS FLESH**

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*I dedicate this book*

*First to my wife Jacqueline,*

*first person to support my*

*risky ideas and put them in*

*practice in our family life,*

*then our son Nicolas and our daughter*

*Nadine,*

*that are well pleased to have received*

*free school at home and who,*

*moreover, have always evolved well*

*beyond what we could hope*

*an education based on  
beliefs so little received.*  
Jean-Paul Bachand  
BA, BTh, B. Ped., **L. Ped. (Sc.rel.) M.Ed.,**  
B.Sc. (Psychology), **M.Ps.** (clinical)  
Patent "A" teaching  
*psychologist member of the OPQ*  
theologian and educator

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Christ, who died on the cross and risen,  
Promised us eternal life,  
WE GAVE HIS WORD THAT WE RISEN

**THOUGHT**

*"The marriage, therefore, is the bed where hugs are formed with  
the Lord. "*

FABRICE HADJADJ

(2008). *The depth of the sexes: For a mystique of  
flesh.* Paris: Seuil, 314 p.

**SOME STATISTICS**

Pairs of keywords on Google (web):

vg *god flesh, flesh lucifer, lucifer mind, etc..*

This book is consistently ranked **in the first few pages**, this  
on a variation of about **two to five million** "pages" (or titles)  
**god is flesh** on *flesh* for about 500.000 pages and 135.000 *lucifer*  
*lucifer* to *mind*, etc.. Less than eight hundred pages are included in each  
case.

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**PREFACE**

*Reading and understanding of a*

*st*

*chapter left me banned. I was not in my flower beds. I walked in the clouds of abstraction.*

*I was like a bee gathering pollen from one flower to another without re-find the juice sought.*

*The two*

*e*

*chapter made me see light at the end of the tunnel. This balance for those and those after the Quiet Revolution, continued to walk in faith and beliefs. Sure, many have thrown overboard with the baby the bath water. But it was necessary to remove the mantle of lead: the priest who apostrophait his parishioners from the pulpit, this teacher who was easy to slap*

against a child who dared to speak in church, the confessor, who, coming out suddenly the confessional, began to run after one of his penitents and call in vain (faithful never replace foot in the church), these women who could not communicate, these long prayers recited in chorus all morning in class (they were found, these prayers, early in the Small Catechism the Province of Quebec), followed by the prayer catechism lesson. He had to learn by heart the litany of sins of all kinds as Moreover, the 508 numbers of the Catechism.

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There was also a preacher who, dealing only with children, telling them:

"Look at the trees in the fall, see the leaves fall: it is the souls that go to hell. " And so on.

We spoke very little of love. It was not directed to our intelligence, our whole being. Yet the one

st

command there. Adults, imbued power, did not know LOVE.

A little fact. In the early 60 on Friday was a holiday in my class. It there was no Sunday school! How horrible! What disobedience! From arrival in the classroom, students were eager to sit in silence "religious" and waiting for me. After drawing a picture representing Sunday's Gospel, I actais. Because they wanted this course, the message Evangelical happening.

The father writes and speaks with his heart in two

e

chapter. I liked

enormously. This way to give children their rightful place, especially the respect they deserve. Nothing is more true that "the scandal of the PE-TITS. "

Yes, parents are the primary educators of their children. However, they give what they have received. Attitudes, values, principles are trans- place from one generation to another. Blessed are the children whose parents target in mind, the heart and soul in all its facets.

Then I go to Chapters 3 and 4: without love the world and the origin of the fault Adam and Eve. I would not have seen my senior explained in this way the pe- original market. It is rather interesting.

Chapters 5 and 6, I see the eternal conflict between professionals.

I did not know the huge difference between them.

As for judgments about the writings on which I consider myself rather pro- fades: opinions are subject to discussions, debates, controversies, I leave that to professionals or to insiders in the field.

In this book, there is much food for thought. I relived many of the inner conflicts aroused by the bygone traditions and beliefs teachers gnées such as bonds, abandoned by the very people who preach.

The views, texts or the writings of the 60, 70 and 80, what value do they today? Some would they be outdated or obsolete, or out of phase?

Which could, in 2003, consider establishing religious communities of families Catholics? The Fathers of Montfort, John Baptist de La Salle, François of Assisi, Teresa of Avila, and even Mother Teresa, it does not grow on trees.

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It's unpretentious, rather humbly, that I address these few lines

after a first reading.

Clément Forget

January 30, 2003

Response to Clement Forget

Thank you for your very prompt to view the video on school to home and browse the entire book "God is flesh," then to send me two pages of comments much appreciated. This really comes out of the ordinary. (...)

You compare me raved about the great founders of religious communities, her. I find it hard to accept that, where the train goes. At most, perhaps a pioneer, founder (perhaps, perhaps: the People of God and the Church to decide) a renewed spirituality of the Sacrament of Marriage, for response-Dr. needs of our time. In any case, it is the intention of my life.

I tried to do by doing (eg, the home school), by word, by writing. And now at the dawn of a dying Earth, trying to re-group of scattered texts, an issue to leave a legacy my convictions, for lack of better.

From the time I'm trying to spread the ideas advanced in this LIT-ERATURE, I got different reactions. The priests and theologians opposed me all one end of inadmissibility by cutting short any exploration of God made flesh in Jesus Christ, by taking refuge in the idea that there can be sexual in God because he is pure spirit (where does one find this in the Gospel or in the Creed that God is a pure spirit?). Or that I poured in the anthropomorphism (see the divine persons as human persons). Others by ordering me to "think like the whole Church."

So how to feed the spirituality of the Sacrament of Marriage? Together the Church in Quebec is wondering how to reach young people who do not want know nothing of marriage, period (even civil correctly).

As for psychologists in Quebec (it's already different in the United States, according to what I have seen "first hand" on the spot), there is no question of "mixed" religion, theology to psychology, to philosophy, yes, but the theory, the Christian religion yours, no, Quebecers have suffered too much, answer me do you.

So the part of experts, no waiting for comments of appreciation

Views expressed in my book.

A leading publisher referred me to book publishers 'esoteric'!

Single gateway can I do you said. That's why I knocked on the door of

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Éditions de Mortagne in Boucherville late October. I await the response of peer. From what I see already their comments, it does pass *ra not*. My ideas are against cultural, are not in the "bag" as di-Roger Drolet would.

Being prepared on computer, so far I presented to thirty people the book, where it was made: the majority never gave me a sign of life. Complete silence, even by tracking. I find it more difficult an answer in response to secondary aspects, referring me to the experts on substantive issues. Vicious circle.

I knew a retired mechanic - now deceased - named, but unbeliever, and of course, non-practicing, who did not like the position of Radio Ville-Mary, quite rightly he called the office of parish priests. This mechanic, joint done, but no children, had become a friend. It was hard to read but he loved deeply as I speak to him for hours the contents of my book I think intuitively grasped that there was something deeper, Again, good food. He always listened carefully and a very keen interest. Sometimes I asked him if it would annoy me to-

*strive to develop all these new ways of thinking, sometimes abstract, I invariably replied to continue, punctuated from time to time I say During his comments, abundant mostly in my mind.*  
*In response to my book, when they reply, it usually gets away with a right time on the moral sexual abuse on the current positions of the Church vg on contraception, divorce, abortion, homosexuality. It lets off steam much on how hard parents, educators, priests or brothers, teachers, the "gang" of old boys in Rome.*  
*As for the "Material facts", those who meet me send me back ha-sual specialists, ignoring the fact that they were baptized (6444000 Quebec), they were confirmed to show their faith, they are part God's people (that on which the Second Vatican has insisted), they received an inheritance-Days of culture (faith?) Christian, even if only by Creed - which expresses among others, faith in the Trinity - the Gospels proclaimed to the masses, TV or not, etc..*  
*Yet the expected main comment is: does this book Interested? Do as global intuition, this book will seem present avenues that are worth examining, exploring to help families (Christian?) changing (I would say in disarray, but this is not "politically correct")?*  
*I am very aware that many ideas in this book deserve to be devel-Pees, explained, but remember that this is a test from scattered texts, often the result of reflections due to current events. They are extended over four decades, precisely to show that there is nothing new*

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*veal under the sun: the successive crises worse. If the main ideas in this book were to say something to a number (12?), Which could convince them to commit a bit, I feel ready to further development, but in response to specific expectations of people, from the action.*

*If I fail to publish this book or to find a printer, I attempt-reason may be to put it on a website, perhaps with discussion forum, if with minimal support, I am able to answer.*

*JPB*

*On February 3, 2003*

**OBJECTIVES OF THIS BOOK**

1. Change our perception of God (vg God is flesh, God Mother) to a cultural impact on how we perceive men and women and their report, the vision of the status of women, how to consider the violence on the plummeting marriage rates, etc..
2. Change our perception of God (vg God is flesh and the Son is equal to the Father) for a cultural impact on how we perceive the child and the rapport of parents, adults with him.
3. Get that marriage "to church" does not impact civil; promote separating religious marriage from civil marriage because it is not the function of the church to keep records civilians (the marriage is the only de-die).
4. Come to find a plausible meaning, as in celibacy in marriage or married life, the belief in Mary's virginity (vg means that Mary, designed with the Father and the Holy Spirit, Mother of God, the incest taboo sur-mounted).
5. Encourage the official Church to rediscover the true face of Satan and to the update on what she has spoken extensively to the sixties, the

least in Quebec, and then be silent (original sin, sin of our first parents, mortal sin and hell, eternal damnation and hell spoken of for- As the Gospel), all of which, for a more authentic way to consider the mystery of evil in the world (the "mystery of iniquity," the biggest obstacle to faith, much more than that of the Trinity) and the world of justice, particularly in view of the family (House of divorces, the family - for the guards vg Shared - DPJ, criminal, how to handle domestic violence cases, incest, pedophilia, murder of children by compassion, etc.)..

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6. Encourage the Catholic Church to canonize parents as parents practiced the virtues to their evangelical (s) child (ren), that in order to combat the collapse of religious practice, the rate of divorces, abortions, suicides, etc..
7. Counterweight to the biotechnological approach *surmédicale* and prob- my human approach that takes too much space in our culture.
8. Ensure that psychologists and theologians together in a way closely to solve the crisis of values in our time.
9. Revise the whole of Christianity with psychology to counter the effects pernicious (dualistic) of the Greco-Roman philosophy in which we swim- fungi yet.

FOREWORD

Why so many years before publishing the texts of this book, text resize management mainly between 1962 and 1984? This introduction will answer this question.

For the past 40 years, the conviction that the *one God in three people*, both equal and distinct, and is defined, at least for two first people in terms of paternity and filiation, has something much more important to see humans as we did so far, the least in our case, in Western culture. Humans in as a sexual being, as a living being, built to convey his own life by merged with that of his equal.

Early in 1962, I started writing to that effect. The opposition tions, resistance, extreme discharges were quick. Charge of anthropo- morphism, to go against centuries-old teaching of the Catholic Church, against several thousand years the idea that God is pure spirit and our eternal destiny tional is facing this state, the same accusation of madness

2

by parents of my students.

In the afterlife, a spiritual body, and glorious, but asexual? All children, but the son and daughters. Which according to belief, will live as angels, pure spirits, the only living things do not happen again. The interpretation that I do in this book the story of Genesis, in the Bi- ble, is the following: the loss of happiness comes from what parents, listening

2

Yet, yet ... Four years later, a ruling handed university rather to establish my credibility. The ruling stated injuring above justifies the explanation of the note 74 (p. 80), particularly the end of this note.

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that the rumors collective, cultural, fall into the trap by excluding God - Which means Light, *die s day* - their sex life. Yet we know



through Jesus Christ that God is a family of three.

The proof of this exclusion of God-Light of our lives is family in happiness, "were both naked, the man and his wife, and they had not ashamed of each other. "(Gen. 2, 25). And in the loss of happiness," their eyes opened and they knew that they were naked. "(Gn 3, 7). And the man to answer God seeks: "I was afraid because I was naked and I hid myself." (Gn 3 10). Another track: the Son of God as a fruit attached to the Tree of the Cross but nailed down, naked, put to death, refers to the forbidden fruit of the tree in the middle of Garden of Eden tree around which the coiled serpent tempter, the father of men-Consider, for which the murder came into this world.

By refusing the gift of transmission of human life is part of God himself, the shame of sex moves, including the taboo (fear) of incest. We built a civilization on a taboo, the fear? Freud and Levi Strauss make the incest taboo drive the development of personality and culture. This false conception of sexuality leads humans to DON-NER little value to life, led to the murder of the physical and psychological in-child, physical and psychological murder at all.

Life is restored by the Son of God made flesh (mystery, wonder of the In-complexion), the Light of the world. As the family of God is one, is All God is flesh. The tempting serpent who lies about God transmitter life, Lucifer, the bearer of false light, an angel, a pure ESPRIT, jealous because he can transmit his own life, stuck in the re-was to serve God and Family Flesh at the same time that the human being deified thanks to his sexual body.

My opponents are my ideas purely speculative, impractical-wheat. Shoveling cloud. For example, the idea of interacting with his son or his Girl with people as equal, with as much respect as with per-adult sons. Yet I put them into practice with our own children.

*Free school at home until the age of 16, without ever giving courses or lessons, never give homework or pass exams, competitive and punitive damages, without ever giving punishments.*

Our children are well developed and adapted. Some, that I promise taint the worst misfortunes, which did not come, try to justify their predictions tions wrong by saying that for them it is not the same, they are intelligent. I responds to these that they are so intelligent, that they were not punished, have not been bullied in their freedom to learn through play next paragraphs you want to expose the main ideas and the spirit of this education without punitive tions, respectful of freedom, made in fun.

The school at home before school

This introduction, and all book that exposes the foundation the most deep, is for all people of good will, but more particularly

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rately to parents and prospective parents who want to radically change course (vi-rage of 180 °) in the education of their (s) child (ren). Education, like school the house 5 years to 16 years, began well before the age of school atten-LAIRE mandatory. Said an old saying that education began 20 years before birth!

Like Monsieur Jourdain spoke prose without knowing it, all pa-ferent do not know the home school their children, in principle, 0-5 years (or 0-3 or even 0-2 years, because no one knows with care!).

Key concepts from school to home, even before birth

♣ **In humans (without excluding other forms of life), "ap-take "is a very powerful need even more than drinking and**

eat. This *drive* is demonstrated by numerous experiments psychology. The little man of the needs, talents and not ca- Prices, needs and talents that need to flourish. The frustration-gendr e by the non-compliance with this "push" produced unimaginable damage-ginables.

♣ Babies are constantly doing experiments. For example physics experiments. When they throw an egg at the bottom of their high chair, they are, among others, the experience of falling bodies. Their first intention is not to test adults, according to the belief populaire (and professional!).

♣ The development of the period of the development of intelligence in driving young children (2 to 5 years) is crucial, hence the importance of this called in the early '70s, "SENSORY BATH" for learning to read and more.

♣ Children naturally work with "TS CENTRE INTER  " which last for longer and longer as they grow. By example, a few days to 15 days. This is the pedagogy of Dewey, American educator (in Vermont, according to my memory).

♣ The work of Piaget on the development of intelligence in children, the aware of the "active school", such as Freinet, Montessori, are valuable assets for a change of attitude in education, a good basis for change in direction (180 degrees).

♣ As all forms of life found in it everything you need to be structured, human beings from the womb (can we get one day to go to the design?), began his own learning, even social. Psychological research, mainly done in Toronto (vg by Bolby), show that the structures of language are already discarded at birth growth, because the baby *in utero* heard and recognized as the voice of his father of his mother. Also, British researchers have succeeded in de-show that babies do mathematics in the womb.

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♣ All parents are able to see, with some surprise, unexpected-tight, bright in their children need to learn this, that, from his earliest in-childhood.

♣ An American psychologist, Virginia in my memory, reading, p. ex. du-Rant few months, from the Greek to her baby in the cradle. The researchers researcher has been scientifically proven that at the age of eight, the child learned much more easily than other Greek who had not been subjected to such an experience.

♣ The development of the love of learning can be done in the most greater recognition of these talents, the greater respect for the forces in. Laziness is not in itself: it is a derivative, a by-product of a lack of attention, *respect* for genuine talent development.

♣ "Everything is played for six years" is the title of a book written by psychologist Dodson. This means that the years of 0-6 years are very important, as learning in children of preschool age are in full swing.

That during these years, the child is learning a lot, acquires many skills, including the basics of socialization that are built through interaction with parents and not with his peers.

He learns to master including language, maternal and paternal ...;

But mastering a language is very complex and difficult and all the children of world learn to speak the language of their parents; this without going to school, without lessons or homework, no classes or exams, which often include

punitive aspects (poor grades).

The Chinese language is Chinese for us, and yet the little Chinese learning Chinese without going to school.

♣ Dolto, renowned French psychoanalyst, talk to baby birth components as in adults, such as those who had lost their mother. It thus preventing them from sinking into depression (anaclitic) and to let it die.

"The child is an adult and should not rob him of his childhood" is commonplace. This should not prevent parents and teachers to behave toward them like adults, treat them as adults.

♣ Relying more on "IMPACT ROSENTHAL", that is to say, the effect "Placebo", but in reverse. Not in the head of the 'patient', but those in authority: parents, educators, psychologists, physicians, psychiatric be, a social worker, etc..

♣ "The essence of the human mind from the beginning, is s'autofabriquer" said Albert Jacquard, a biologist-généticien. This can not be achieved in *freedom* and *respect* for the mechanisms involved

♣ The philosopher Alain asked the following question: "To teach Latin to Pierre, must first know the Latin or Peter? ". He replied that he had first know Peter.

17

♣ We are immersed in a civilization, a Judeo-Christian culture that has its even been impregnated by the Greco-Roman civilization. Why we ap-  
*Charity* shovel does not seem to be applicable in the relations of parents to their children, teachers their students?

♣ The humiliation, belittling, hurtful words, demeaning, the feeling of being superior, to feel that children need to him-my be, whether we are not more correct to eligible children in our relationships with adults. "Who loves well, chastises well" date passed.

♣ civilization, culture, which we have just discussed, is focused, since 2000 years on the child, the Son, especially in its relationship with the Father. Find me another civilization, culture and child-centered.

♣ There is no love without *freedom* as possible. Father Georges-Henri L vesque, op, said, at 92, that *freedom* is a personal gift and authority, a gift to serve others, community. They both come from God, but that freedom before the authority. "Long live the freedom of children God, "as the old saying.

The current school is not suitable to continue the home school

♣ There is no continuity between the home school for 0-5 years and school offi-  
cation.

♣ No respect for granted, are taken rapidly to a lack of control self-assertiveness, self-confidence. Especially since the child more gifted and ahead of other bored and inadvertently, in such a *set-ting*, annoy others, including authorities.

♣ We know that K prepares children to function in larger groups large. However, research in group dynamics has shown that group consists of more than 12 people behaves like a crowd-ano-  
mous. Learning in an anonymous group is against nature.

♣ The system of education to groups "in rows of onions" instead individualized education, reminds us of the "Taylor system" which is the source of the assembly of automobiles. This so-called "Taylorism".

♣ Children raised according to traditional thinking are eager to go to school.

Many disillusioned along the way, the dropout rate-tee Moigne. But the children educated in the respect and dignity of their thirst for ie do not show the desire to go to school now, do not regret and never makes any criticism whatsoever to their parents for acting-ain If, on the contrary, they are grateful for this "gift" to them been done.

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As consolation for parents on academic and social consequences of home schooling To see the many publications NHERI (National Home Education Research Institute), whose president is Dr. Brian D. RAY, Ph.D. (in Education Sciences). It is the largest center for study and research throughout North America (including Canada) on *homeschooling*

3

PREAMBLE

Keep in mind that this book is an essay, it was built from of scattered texts, written over several years. Many ideas were thrown as in bulk, on paper, following intuitions: the author is aware that several ideas are likely to be developed to be better understood and qualify certain positions. But it is necessary to the basic ideas are deemed valid and interesting. The author is also aware that ideas emerging frameworks usual, **often inspired by the radicalism of the same the Gospel**, are more difficult to grasp and it takes time and effort to adapt.

Since the West is steeped in a culture "Judeo-Greco-Roman-Christian, "this book is for all people of goodwill, special specialists or not, believers or not. For fundamental Catholic beliefs, once well known, either by the catechism, or by the prayers, as string or of the mass, either by confession, are our common heritage exercising more, we believe, through cultural, psychological influence deep, if only by reaction. We believe that even the uninitiated can benefit from this book as a kind of cultural osmosis. This book does not pretend to have answers to the problems of our time, but especially want to ask the relevant substantive issues that are adjusted. If, after reading this book, your initial reactions are negative, try provide you with appropriate arguments, using the "Socratic method". Throughout this book, keep in mind the following questions which you are invited to respond after reading by returning to the home page and clicking on *your comments and replies*:

> This book will he interested in (e)? Did he surprise (e)? Did he shocked (e)? He piqued your interest to the quick? Is it more than ever? The es-UMICs are not they more than ever willing to receive it? Issues

3

See

Appendix F, p. 100

For a very brief excerpt, in English, its main results.

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background that this book raises and debates that these issues can generate Are those that stand in the faith today?

> After reading this book, do you:

1. that to change our perception of God (God is vg Flesh, Mother God) can have a cultural impact on how we perceive human and woman and their relationship, the vision of the status of women, how consider domestic violence, the dramatic decline in marriage rates, etc.. ?
2. that marriage "to the church" should not impact civilian, that should separate religious marriage from civil marriage, it is not the function of the church to keep records civilians (the marriage is the only one who is)?
3. that to change our perception of God (God is flesh and vg the Son is equal with the Father) can have a cultural impact on how we borer see the child and the relationship of parents, adults to him?
4. the need to revise the whole of Christianity with psychology to counter the pernicious effects (dualistic) philosophy of the Greco-Roman which we swim again?
5. it is possible to arrive to find a plausible meaning in celibacy as in marriage or married life, the belief in Mary's virginity (Vg means that Mary had conceived by the Father and the Holy Spirit, Mother of God overcome the incest taboo)?
6. the need for the official church, to rediscover the true face of Satan and take stock of what she has spoken extensively to the sixties, at least in Quebec, and then be silent (original sin, sin of our first parents, mortal sin and hell, eternal damnation and hell But talking about the Gospel), all of which, for a more authentic envi-Sager the mystery of evil in the world (the "mystery of iniquity", the largest obstacle to faith, much more than that of the Trinity) and the world of justice, particularly in view of the family (House of divorces, family - vg for shared custody - DPJ, criminal, how to deal with cases of violence marital, incest, pedophilia, murder of children by compassion, etc.).?
7. the fact that, for the Catholic Church, have never canonized parent as parents who practiced the virtues to their evangelical (s) en-Child (s), has something to do with the collapse of religious practice, the rate of divorces, abortions, suicides, etc.. ?
8. the biotechnological approach to human problems and surmédicale takes up too much space in our culture?
9. that psychologists and theologians should work in a way closely to solve the crisis of values in our time?

**20**

CHAPTER

**GOD IS FLESH**

GOD THE FATHER IS RATHER A MOTHER

4

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Ever heard of a priest during a sermon: "*God our Mother*: there no objection to say, for God is an individual (sic) no sex (sic). "

After the homily, a woman in the sacristy, as introduced,

free: "Women are stronger than men, definitely. "

"Stronger" implied "moral" course.

Comments

The classic argument to refute that there is no "sex" in God is that is a pure spirit. However, the Last Gospel was said at the end of each Mass, before the liturgical reforms of the last Council, the prologue of St. John, contains the following three proposals: "In the beginning was the Word (...) and the Word was God. (...) And the Word became flesh (...)" (Jn 1, 1, 14). The sim-

ple deductive syllogism allows us to conclude that *God became flesh*. Since Jesus is a person both divine and human, it is second person of the Trinity and the Trinity of three eternal persons do tionally one God, in the fourth century it was concluded that Mary is *Mother of God*. Why could not we use the same reasoning to conclude that *God is flesh*, that *God is Man*? It's not like two plus two equals four, but ...

There are other formulations that have become routine: we hear now say that "God the Father loves us with a heart of Mother" and Mary as well as on land, filled the role of the heavenly Father to His Son Jesus Christ. These af-Firmati probably leave a good feeling, but they may spread confusion, distort and even reduce to nothing the paternal love: instead Father's heart, there is a mother's heart.

It is currently such a current of fear and overvaluation of woman who prefers to establish a Mother's heart in God the Father. The preferred and include women in Trinidad, at the expense of the Father, instead of the place a person left free by the Holy Spirit. This avoids sexualize God, for rightly feared that the woman refuses to be ignored and reduced to the role deleted from the Holy Spirit, while wanting to keep it a monopoly love.

4

Written from January 16, 1999.

21

There is no objection to the phrase "God loves us also with a heart of mother "because it is inclusive and can be applied precisely to the Holy Spirit. "God loves us with a heart of a Father and Mother's heart" is an expression right. What is revealed and, of course, is: "God the Father loves us with a heart of Father, God the Son loves us with a heart-Elder Son to his brothers and sisters; God the Holy Spirit loves us with a heart of the Holy Spirit. "

In this regard, the prayer of the novena to St. Joseph Jubilee 2000, which speaks of the *Heart of the Father*, is comforting:

Most Holy Trinity, God the Father, Son and Spirit, in the year of Jubilee 2000 (...).

That in this jubilee year Saint Joseph introduced me, me and the whole Church of which he is Boss, in your C œur Father, in your Son to die and the s ouffle Are your took

5

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FATHER-begetter, SON-GENERATED, LOVE SPIRIT

The Father and the Son are "flesh", this can be relatively easy to design-ment: it is a concept familiar to us. So far, there seems to be sexual in God. However there is a difficulty, and this is the first source of the mystery: this is a Father who generates no "Woman." So we are dealing with a motherless child. At least at first. This is why some even imagine that the Son is a "clone" of the Father, explaining that it is his equal, the perfect image (the Creed says that the Son is "consubstantial" with the Father). This position may explain why the Father does not generate daughter. Precisely why is there no mention of the Trinity daughter in the family?

Another mystery, even more complicated. In the Father's love for Son and mutual love of the Son for the Father, "proceeds" in the words the Creed, one person, the true God-Pure Spirit of Love in person at pure, that is, not mingled with the material, flesh, body. At least At first glance, as "Spirit" is feminine in Hebrew. But how a person can she be "born" of love between a father and son? That we are not

familiar at all.

"God is Love" does one find in the Gospel. It is this last affirmation, particularly due to the Holy Spirit, the feminine spirit that God seems to be flesh, seems "desexualized". Effect or because of the vision desexualized of women? Yet all life speaks of a God gendered: it is our next point.

5

Extract from *The Oratory* magazine March-April 2000, vol. 89, num. 2, p. 16. The Emphasis added.

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22

ALL LIFE OF GOD SPEAKS Sexuality

6

Anna Vandaigne, entitled *The Status of Women in the Church* and under *Open Forum*, recently wrote in *La Presse*: "God is Father, of course, but in its ontological order that has nothing to do with gender of the human race. "I wish the author proves to me it did insertion. I understood that far from all eternity the Father-son his Son, by his Incarnation, assumed all the human condition and all creation, sexuality included.

In nature, the manifestation of God, where there is life, there is sexuality, protophytes and protozoa to man. That, I think, as a surprise, a perfection of great beauty. I do not see at all what is insuitable to be transformed into the living par excellence, in the reports of its Three Divine Persons, that perfection pushed to infinity, depending on the method even the Angelic Doctor, Saint Thomas.

Why do so many persist in denying God himself and Source of all Life life, an infinite and perfect form of sexuality to which man, in his own image and likeness, part of which it reflects?

Should be very strong arguments, supported by texts of Scripture very clear and convincing, to show me why sexuality exception would to God, why she would be *a priori* excluded from the divine attributes. We acceptons glad that the God-Love-Eucharist has something to do with eating and drinking in humans, faculty shared with all animals and all plants. Why deny strenuously that God is Love something to do, as suggested by the sacrament of marriage, with the Sexuality in humans, faculty shared with all animals and all plants?

This is all the more incomprehensible that psychology does not consider sexuality of man as a blind instinct arising from the depths of his being, but as a pipe shaped by the relationships established early with the significant people in the entourage, parents.

The proverb "Who is the angel acts the beast" would not be so true. The reciprocal procal, "Who is the beast, that the angel," not to fear.

WHY JESUS CHRIST IS IT NOT BORN

AS A MAN

7

?

Jesus Christ took all the human, except sin, have

We used to say. Among his people, his humanity was not in doubt:

6

Article in *La Presse* on Monday, May 14, 1984, under *Open Forum*, page 7 A, item *Press* titled *An assertion to prove*.

7

Written in the late 1980s.

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23

divinity that is an obstacle. Before the Sanhedrin, his killing was de-  
Crested because he said, in court, "Son of God" is blasphemy.

Like all of us, big or small, he was born of a woman's womb  
(Even popes and kings are not exempt from this requirement), he grew up, he  
ate and drank, was "went to the bathroom" (where even kings go), had a feeling  
ments of joy as sorrow, love as of hate, has been loved and hated, a  
had finally death, murdered by the state, stark naked on a cross  
(No one mentions when he was not "sex").

He took upon himself all our human condition, except that it was not designed to  
following a marital relationship, **why this exception?**

For many years it was believed that the woman did not provide anything in the  
design: it was seen as a vase, a container that received any  
of man during intercourse. Time of St. Thomas, was called "homunculus"  
(Tiny little man) that the father passed on in the "womb" of women.  
Some have already spoken of "parthenogenesis" spontaneous Mary. The  
biology knows this phenomenon, mainly in some reptiles (snakes  
tempting!) but not in humans. If Mary is an exception to the rule must  
then consider that it has provided what is now known to be the egg. In no-  
be mind today when it comes to the conception of Jesus, we com-  
Marie takes only spawned the body and blood of Jesus, his humanity,  
from one of her eggs. One wonders then why did it repugnant that  
Joseph provides his return? And why the genealogy of Jesus

8

stresses as

that of Joseph if he did not himself involved in its generation? Finally,  
let's be clear: the orgasm is excluded for both Joseph Marie for  
conception of Jesus. It is a blasphemy to think of it.

To extricate himself, theology provides "argument of convenience" in  
response to the fact that Jesus was not born of a marriage relationship, "this does Conve-  
born not in his divinity, "said," it is unthinkable that there is sexuality in  
God, He is the pure spirit "He who has himself created, however, this mode universal  
transmission of life (the angels are the only living beings not to trans-  
to life) He is known as yet "Creator, begetter, Begotten."

No wonder then that with such reasoning, we think spontaneously  
neously to the conjugal act as a sin (or as a source highly po-  
tential of sins), that is the sin of Adam and Eve.

However, the theological argument of convenience may be more con-  
turn the devaluation of the marital relationship if either Marie  
did not provide its counterpart, the egg. So one should speak of implantable  
tation directly from the first cell of human and divine Jesus through the action of  
the Holy Spirit

9

Without any substitution of the marital relationship. This, in garlic-

8

See Mt 1: 1-17 and Luke 3, 23-38. Joseph is the legal father of Jesus, giving it the Messianic Legacy.

9

Here is a serious theological argument, since Jesus is God, the virginity of Mary wants to teach the  
divinity of Jesus. It is both true God and true Man. As the Spirit hovered over the waters at

24

their own, fits well with the ancient beliefs ... and actual achievements (im-  
plantation of embryos after *in vitro* fertilization).



Still, if there is no sex in God, Jesus, the Incarnate Word, he is fine and many male and female not even at the right hand of the Father. The proof He was circumcised on the eighth day after birth, according to Jewish law. And Mary, Mother of God, is it not a female, even in her Assumption Heaven? And all the saints of heaven, do not they keep everyone their sexual identity when they enter into "communion" with them and they?

CREATION OF HUMAN RIGHTS AND WOMEN:

TRINIDAD AND DUALITY

10

?

This work was first considered from the greatest mystery of our faith, the Trinity, whose universe is the reflection of which "man and man and women "are the image and likeness.

We assumed at the outset how this mystery of faith, revealed by the Christ that we live in, is, in fact, taboo taboo after another, and that, therefore, it influences our view of little education and therefore the educational tion itself.

And that from there, our education is stuck on itself, naturalist, focusing on poverty, evil, the "fallen nature", fatalism and we em-jail, maintains the divorce, the split between the mystery of life and the reality of life, cut off from the true faith, takes shape of ugliness, decay, bad, death.

And moreover, still used the data of faith to kill this life, precisely because it is used piecemeal, it is naturalized, it is the "secularized" it is secular, ie it is mixed immediately without passing our concepts mes-Quins missed the first creation, evil, death.

However, the sign of the Christian is the sign of the Cross, sign of death, but conquered death: beyond the Cross, especially the Christian sees the resurrection tion, Life, New Life "mysterious" wonderful.

But this sign of the Cross, which we fill our days, we fai-sounds in the name of the glorious Trinity Cross is the sign of the Trinity, we creation, the Spirit hovering over Mary, the overshadows This is the beginning of the New Creation.

The parents of Jesus are divine Father and the Holy Spirit.

One aspect of virginity in marriage is lived according to the conception of a child of God adoption. According to the theologian Cajetan, it is the parents who baptize their first son or daughter from the conception of their child, their desire, through them, by their faith, parents can also the Spirit to implant the seed of divine life in their child, to do God's child by adoption, Son or Daughter of God by adoption; baptized by a minister of record, allowing the Spirit to do child the Church.

10

Excerpt from an unpublished memorandum, 1963-64; for information about this memory, see Appendix A, p. 80, especially note 74.

25

ask the right hand on the forehead "In the name of the Father" in our guts, "In name of the Son "on our chest," On behalf of the Holy Spirit "as if we showing, for each person, the area most special presence in relation with its "personality" own: for the Father, the area of the brain, for the Son, the area of the viscera to the Holy Spirit, the area of "breath" and "heart." And the Cross drawn in the name of the Trinity, already implies in itself the "per-sonality "of each person, the role of each: the Father, in the area of high, to heaven, the Son, in the area of low to the ground and the Holy Spirit, cross, as meeting point, embracing all ages and all spaces. Our whole being is itself not only under the sign of

Cross, but also of the same act, under the sign of the Trinity, in his name. All our being is triune: spirit soul, sensitive soul, vegetative soul in three floors. Spiritual soul animating the body, but especially the area of brain sensitive soul animating the body, but especially the area of chest; vegetative soul animating the body, but especially the area visceral. Spiritual soul, sensitive soul, vegetative soul: not three souls, but only one, and a single. Not an area of the soul animating the body biological gium, the "soul body" and another "disembodied," "spiritual soul" but one soul animating the whole Trinity throughout the body. Just as there are three persons in one God: mystery, 'miracle of life. "  
God said "Let us make man in our image, after our likenesses-  
this

11  
"Whole person, not just a party, is in the image and re-  
likeness of God not only "one" (spiritual), but "doctrine": the  
Fathers (early Church) Have not seen

12  
In the plural "are" (sudden  
break the rest of the story, written in the singular), an implicit reference to the Trinity?  
God created man in His own image,  
the image of God he created him;  
male and female he created them  
13

.  
Thus, considering the man regardless of sex, one does not  
a complete and perfect image of God, and consequently of mankind must  
consider man more sexual, male and female  
14

.  
To speak of man apart from his genitals, but rather think of the pe-  
tit of man is to think the son or daughter  
15

; Speaking man or woman,  
11  
Gen. 1, 26.

12  
Interpretation session.  
13  
Gen. 1, 27.

14  
Man sexed male and female, would be in its fullness the Image of God, his whole image,  
as intelligence and will.  
15

Could we not give a full interpretation of the second verse Genesis 1, 27? Do not want it  
suggest an allusion to the child?

**26**  
it's about father and mother, father, mother, son (or daughter): that in its fullness  
Image of the Trinity, his whole image, the human family, embodied in the image  
divine family  
16

.  
Does this mean that the mother in the family is the image of the Holy Spirit  
17

?

Does this mean that as a result of this work on the deposit revealed rational, we then forced to admit, under the analogy, the following conclusion: God Holy Spirit could be said to God the Mother? He seems

18

In the Bible and the Liturgy, the signs used to reveal the Spirit Holy signs through which it occurs and sometimes acts in many point out, always have something to do with motherhood, and this is even more striking if Referring to the symbolism of dreams, for example, large symbols psychological.

The Holy Spirit means the "Holy Breath" - breath, from the Latin "spiritus".

In the creation of Eve: Women is taken from a rib of Adam - part fertility

Minin rights, the chest area - the son pre-exists in thought and

Adam's body, the Spirit proceeds from the Father and the Son, and the marriage was first to the child.

The Church, Bride of Christ and our Mother, is derived from Christ on the Cross, the drop of water flowing from the "side" - the chest - the Cross of Christ: it is the interpretation that gave the Church Fathers.

The Church, our mother, is animated by the Spirit, and that it receives from Him its unity in love - contrary to what happened at Babel.

Association Spirit and Virgin: first design of Christ, then the Pentecost, the birth of Christ extended, the Virgin Mother of God and Mother of Mystical Body of Christ, our Mother.

"No, unless he is *born* of water and the *Spirit* can not enter the kingdom of God. "(Jn 3, 5) is born of our mother, water, maternal symbol of birth, psychology.

The role of the Holy Spirit is *discreet*, hidden. Hence its name also less clear for us, more subtle, less tangible for us: we say, to describe

first two persons of the Trinity, God the Father, God the Son, then suddenly

16

Father M.-M. Philipon, OP, speaks of "the family of the Trinity" in *theological synthesis around the mystery of the Trinity*, p. B-1.

17

This is the teaching of the Abbe Robert Gaudet, Priest of the Episcopal Commission for Education religion in Quebec.

Mr. L'Abbé Marc Roy, Priest, speaks in his preaching the goodness of God as not only one of a father, but also a mother. "God has a mother's heart," he likes to say. Nothing prevents the expression "God loves us also with a mother's heart" because it is inclusive and can be applied precisely to Holy Spirit.

18

See Appendix A, p. 80, added in June 1998, particularly the last paragraph of the excerpts quoted in the page 82. It took almost 35 years to see a proposal like this, with the same subject caution.

27

continuity is broken, and indeed, the Holy Spirit is less well known: one is led to the neglected in favor of the Father and the Son, and yet, for Christ is "the time "is sent by the Father in the name of Christ.

Be in this world without being of this world without having in mind: that no- be new condition, since the establishment of the Kingdom; be in this world but not of this world: two-pole voltage of the new reality, "two poles reconcile the Interior "in the words of P. Liege, under the action of the Es- took.

The Spirit makes us say *Abba Pater*: It gives us the spirit of the family Mystical Body. He is the Spirit of Christ, Christ's total. At Pentecost, it is the Holy Spirit who is now responsible for taking us all, we ablaze all of us unite to form one body with Christ and we deliver to the Father.

Pentecost opened the third period in the history of Hi, in the year liturgy, it governs the subsequent evolution of Sundays the rest of the year. The green color of all the Sundays after Pentecost: a symbol of growth, of the life force, the thrust of the leaves and fruit of hope.

God is not solitary in him *flows* a stream of life very intense. The blood is a sign of death and life. It *circulates throughout* our body, in its three areas: head, chest and its members, abdomen and its members. It is rich elements drawn at each of the three areas mentioned above, vg hormones, intermediate agents of the nervous system, red blood cells responsible for oxygen air, plasma particle-laden food. The heart is the center of diffusion of the carrier liquid of life. The blood is a sign of love, of life-that Vahit all. For God, in his madness of Love, has called us not only to natural life, but to enter the "circle" of his intimate life of love, and this despite the failure of man, ours, almost despite ourselves.

The blood, the basis of natural life is grace, the supernatural life; the concept of "Grace", an invention of moralists, is reminiscent of "being in a state of grace "as opposed to" being in a state of mortal sin "would not it be more meaningful to say now, "being in a state of Love, Life"?

Mass summarized in three steps, the history of Hi. The third stage of the Mass, Communion, it is Christ who gives himself as food - in stomach and not in the heart - in order to "growth in the unit," in covert action of the Spirit *within her*, her whole body, Mystique. The Communion, Christ who is spreading, who communicates his life is prolonged in-ment of Pentecost.

The Trinity Sunday is the feast of love, intimate life of God, which the Holy Spirit is the center of diffusion. Thursday of Corpus Christi is the feast of *Love-Life* that Christ received in full and that he spreads his body Mystical, the Church.

## 28

### GOD MOTHER

19

*The Press* Tuesday, August 19 as the front page: *The United Church prays "God the Mother."* *Press* the next day, always on the front page, this a caricature of the Christ on the Cross, *God* called *Mother!* ... On this occasion, the question of "inclusive language" is raised, to which Canadian Catholics, bishops included, are interested in recent years. The show Thursday night before *present to listen* to Radio-Canada, was devoted to the question *Is God there a woman or could it be?* Many listeners have objected to the debate, the found not only unnecessary, but even wacky. Funny faith. Refusal of thanks? While God for thousands of years, striving not only to "human manises "its relationship with us, but goes to the" customize ". That God reveals himself as a higher power might pass. It does touches us not. But he dares to tell the Father from eternity causing the Son, other than that one: what decay! What? A God who played in the plathy beds of our sexuality? That can not ... He, the pure spirit. Wishing in addition to his home to us: what nonsense! These ideas anthropomorphic graphically (sales) must surely come from projections of the man who, for soothe his angst, builds a God in his own image and re-

semblance. However, keep these ideas, we have heard. Because they merit, if to be our opium, at least to help humanity to progress and even gradually be God himself, who has no independent existence in itself. What limits! Yet someone once wrote that if God existed not, it would have to invent.

So we see already a very dim view of a God who is defined by reports of paternity and filiation, a God who creates and is created. Because we have a poor opinion of the generation ... There was the Holy Spirit to enhance the speech too anthropomorphic, even if his name Women were at the origin (in Hebrew).

But now, for a special operation (overshadow) the Holy Spirit has made a woman, a woman in the flesh, virgin, moreover, not God the Mother, but *Mother of God*: "Holy Mary, Mother of God ..." That is the height, the incredible folly, a scandal. God so loves human experience that he now makes a Mother. And, not content make this woman Mother of God, now he wants to do with our bodies, while tier his temple: "Know ye not that your body is a temple of the Holy Spirit? "

It is not enough. Our civilization, through a crisis of values in saw the consequences: divorce, abortion, homosexuality, etc.. The Holy Spirit, Grand Ignored must "teach" himself all things in life God to his people evolving to have life in abundance, it would be

19

Reflections dated August 23, 1986, following a debate on this subject in *La Presse*, 19 and 20 August and the Radio-Canada August 21.

29

Now teaching at some Christians it is also that, in God, whose personality from the Father and the Son is constituted by its role as Maternity? Height of the crisis and perversity?

However, a dogma of faith, like that of Mother of God and the more recent, of Immaculate Conception and Assumption, this time defining the Spirit Holy as God the Mother, may respond to a deep need of our time? At the church, if necessary, to support reflection on the revealed deposit and decide

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## SEXUALITY OF GOD

21

Why deny the sexuality of God? In philosophy, when to establish the nature of God, we do well with the perfections found in nature, perfections that we apply to God, but pushed to infinity.

We note that our religion from its origins are Jewish-Hebrew is a religion-sexual men, focusing on the Father-Son. And that progressed as *monotheism*, *monogamy* progressed in parallel.

So that the primary purpose of marriage is the Son giving the resurrection, immortality in the offspring and the secondary purpose is the Spirit, Love which proceeds: the Church will never change that because it would be going against the fundamental dogma of the Trinity, change it.

*Persons* of the Father and the Spirit are all strained to the Son-Child is to say to the Community, Other, selflessness, altruism.

Are there things to understand the mystery of the Trinity, we have been discovered that we have the abundant life? We can allege evidence of convenience, at least, to be used to justify its existence

as its nature. From the created things, it proves, it demonstrates the existence and nature of one God, but from the living world gendered, with gender roles of the child, one can, at least, suspect the existence existence and nature of a Triune God, Three Persons of God, ie a God per-staff, it is as a factual matter not necessary: we need a confirmation of the testimony of the fact by being concerned itself primarily that we are guests in this family, a fact that needs to be said, as any invitation.

20

Bishop Robert Lebel, Bishop of Valleyfield, wrote in *Open Forum* (Page A 7) *La Presse* Monday May 14, 1984, regarding the sexism of the Church: "We can not change the Gospel, but we can try to understand it better, new light can we come to a renewed anthropology, study comparative cultures, but above all inform, enlighten the people of God and listen to the Spirit speaking by its members. (...) Let us pray that that is "blessed among women" to teach us the way this truth."

I would add: Why the Church refuses Does the new lights that we have already reached the psycho-

ogy?

21

Written in 1973 or 74.

30

Why deny these comparisons, these analogies, the reason for that-ractère sexual submission-revealed message? It has accepted the rantings philosophy that are the intellectual generation, processions in God, the relations, etc..

This rejection of the sexual interpretation of the Trinity has caused frustration tion for Women honored Mother, the frustration of feeling excluded from the Trinity. It's so obvious that the defensive reaction - ignore the frustration and even accept the fact for granted, the build - moved in women and there continues (as a kind of *excision*).

Many primitive peoples believe and even some tribes contemporary still believe that the woman is impregnated by the "spirit" of dead, they do not take into account the sex for fertilization.

The Hebrew people would he made the discovery of the relationship between intuitive the act of love and the subsequent birth of the child-son?

The Father is not willing to take responsibility if the father intolerable that doubt of his paternity is absolutely lifted, provided that know his son, the child is known as his son or daughter? Not any son, an *obedient* son to death, because it is boring to the bottom this charge paternal condition of child survival and offspring-species.

The force of civilization, progress she has not resided in the acceptance tion of biological paternity? The evidence of biological motherhood face inévidence of the biological paternity would have insisted on the first (emphasis the father-son relationship) to overshadow the second (the Spirit, the great unknown). Similarly, the force of civilization, progress has not she resided in the acceptance of the descent, thus leaving the son of existential *doubt*, of visceral anguish? He now knows her biological father.

In order for it to say in the spiritual order, filiation, son before the desire of love, is a project, a goal prior to the implementation chronological: it is because the father has a son "in the head" that he likes then in reality, in the temporal order, in the order of the Incarnation, a woman. The biological mother, virgin spiritualize, was promoted, put forward. Ju-daïsme and Christianity have contributed greatly to the slaves ... and for women-

my!

The biological side, not the unconscious, the father-Joseph is a *year-Goisses overcome* the unknown son, because of virginity, ie the *fidelity* of the wife: it is now certain that his son is not that of another man.

Joseph represents the idealized father, the father in the order of intention, not the father biological, not the cuckolded husband.

God the Father has no relation to Joseph to mean the doubt that remains high, abstract and the Son is in a relationship with Christ, the Holy Spirit half is related to the Virgin so it's not resolved, it is vague, the

31

both, but the emphasis is on the biological role. So why St. Thomas erred, and believed in a passive role of women in biological terms?

A prerequisite, the most important: the Father's love for the son is a de-walk in the order of intention, ie in the order of *spiritual generation*; Father's love over that of the Spirit and Mary is a step in the order of the Incarnation, of the *generation body*.

The Gospel itself is a scandal: it is a message, a message-Tine to help us, nice message, "good news". But it is a scandale for those who do not grasp its meaning, it is violence against violence, it is the original sin, sin at all, Satan and hell or hell, the damned-tion forever.

How, historically, any sexual morality did it develop?

We think especially of all this Catholic moral cataloging "Sins of the married people."

Theological evil is much more difficult to accept that evil philosophy on which the great converts of 20

e century have encountered. Evil theological, ie hell, original sin, a condition of redemption, Hi.

Aggression is part of nature is evil philosophical hell it is the nature pushed to the limit, ie theological evil. But why not, end? There is everything in the world, why not the same in the other world, the kingdom is not of this world?

God, pure spirit

22

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Issue causing confusion, who dares say that God is pure spirit, it may as well say that the Father is a Mother. This is the worst heresy the history of the Church. It has also distorted the person of the Son, yet is flesh.

Was repeated a commonplace, namely that one can only stammer about God. I then ask, especially the Father Langevin: is this true when words of Jesus Christ are reported? Is this true of Jesus Christ when he speaks of the Father and the Spirit that makes us say "Abba, Father"?

We can not shut God in our words, is this true of the Word made flesh? What is being done to "Who has seen me has seen the Father"?

Humanity and divinity of Jesus Christ does not separate, it is because from this we can say that Mary is Mother of God. Why argue when God has nothing to do with the matter, the body, masculinity and femininity, with the sexuality, it is a pure spirit? Not Jesus Christ in all cases and they say, in the Creed, "genitum, non factum is," he is "begotten, not made."

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Comments made telephone Radio Ville-Marie *interviews* following the issue of 7 October 2000

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Why again have nothing developed on the third persons of the Trinity, the Holy Spirit, even the "Great Misunderstood."

Why have discoursed on the Father and the Son by towers force to be well beyond sexuality, masculinity and the feminisation ty?

DEATH OF FATHER

23

About domestic violence, large current issue by the time and age, it seems that the discourse on the issue, and the examples given, focus on a single model, the woman and abused and subjected to abusive man at all costs.

As often as my own professional observations, particularly as an expert witness in the House of Family, women do not bother to insult his first spouse, behavior that the women themselves when they suffer the same fate, call it verbal abuse, the emotional abuse, physical violence worse than they say, violence marriage. And it also does not hesitate to strike when it is not the threatening to the police, taking advantage of the current zero tolerance and climate-way current single "man alleged violent" and "the woman alleged victim".

At issue *right to speak* last Friday, March 19, Me, Elise Groulx stepped in to mention that court action too quickly the problem, it would take a more moderate position, such as the introduction of mediation.

I think this is not the role of the Gospel and a radio religious group make a covenant with the Crown, with the police to overcome the problems Dr. marital conflict and family: it is to use a form of violence legal. Just as the church no longer supports the death penalty, no more talk of Guerres fair, and that Pastor Lang Dole does not use a word-criminal justice tional for his murdered son, but called for forgiveness and love in Community of Taber.

Jesus Christ, he never claimed the criminal justice system of the State against repudiation husbands, hard of heart? Instead, he said we should be eunuch heart.

And today, as we read the Gospel as not gender - And now "God the Father loves us with a heart of Mother" - the Women are not they also called to be eunuchs of heart rather than 23

Excerpts from comments made telephone Radio Ville-Marie, for Gilbert Charron, then Gilbert Charron himself reminded me a week later twice to be told

I was lying on my Bachelor of Teaching (Religious Studies) because he had not found on the Internet I guess not filed the brief for obtaining it. The note on p. 74 80 was first detailed in its intention. Comments following the issue *can be learned* from *Joy* Thursday, April 29, 1999, made with an invitation-tee, Lise Lalonde, program about *domestic violence*.

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ally commit to the secular arm, God knows in how many cases, their violence, and divorce their husbands and in this way, indulge in the "Culture of death" of the Father, which is yet the Jubilee Year in preparation for the second millennium.

CHAPTER 2



**Psychological and moral EVANGELICAL**  
LOVE PEOPLE AND LOVE TRINITY:  
MORAL OF SIN AND ASSHOLE FOR MAN

24

?

First, personal love, moral sin

Various reasons grown men today, at least uncon-  
cient to find the Church, our mother, too harsh on sexuality. The Church  
means primarily moral theologians. Currently, the reasons given  
by them are based on single factors, rational, too, the reality of  
so that at one point before the objections, they can not say anything.  
Mainly, the fact of admitting no light matter objectively (*severe*  
*ex toto genere*) so that the serious sin we are always looking ... It is not sa-  
tisfaisant to say that any genital activity is directed at *many of the species*,  
when we know, especially since Freud, how all our activities are colorful,  
receive their impression of that. It is inevitable then, forgetting this truth, we  
issue a rule, then later, another who contradict. Is not it past  
the Council of Trent, which was severe and ordered the monks' discipline in particular,  
the religious neurosis appeared (in the East, there is no such neces-  
Stavros)?

Here are some exaggerations and contradictions: sex is the thing that  
through all our life, with which we must live consistently the most  
important to us subconsciously, and now this is the restrictions  
more violent, the most cruel (it's a real castration!) shame we  
quick to put God in the game: it is enough to let us see how  
a jealous god and sadistic, so that it is not said to be elsewhere. How  
Is it possible to be balanced, to accept his sexuality, genitalia included, ie be  
proud of his masculinity or femininity (hence his sexed body), when he must always  
days into her every movement as suspects, subjected (the pain!) by

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Extract from the unpublished memorandum, see Appendix A, p. 80. Written in response to repeated questions from  
my students

concerning the seriousness of masturbation. "Sir, is it a mortal sin?" When I spoke thus to  
authorities, they told me to meet these students to tell their spiritual director.

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concession, regretting not be angels? For boys, only to concede  
on *nocturnal* emissions, this also is maintaining contradictions is  
require feats of strength. They forget that the genitalia also an end per-  
sonal pride in themselves, virility or femininity *personified*.

In addition, it accuses the century "young people diving in the hypersexuality,  
which leads to early marriages of adolescents (Preparation Service  
the marriage of the Archdiocese of Montreal). But always talk about this sin,  
to say how much self-control in this area is difficult, that the confession  
is there for that (quick, we must "wash", do not wait, we are the fire), is not it  
and an elegantly contoured, overcompensated to maintain the same climate  
eroticism, to give undue weight to what has not as natural  
REALLY? The Gospel speaks of there so much?

Moral theology should renew his language: pollution, *partes in-*  
*honestae ... delectatio morose*, desires: it is set on the edge, and people  
like to have external signs.

It is outrageous that the couple were married for "it" is  
so important? This is enough to mask the essential personal love. And  
then at other times they are criticized for not getting married for that, while

all restrictions to the lead. It is not surprising to see people my-ees to stay away from each other, then it should be otherwise. Another contradiction: "If we allowed the single, it would be dangerous for the continuation of the species" and "Celibacy is legitimate because the end of the species is not in danger just to ensure that individuals, not all necessarily. "Whether one is less rigid toward single-and so avoids ra unhappy marriages, focusing only on this, on the genitals, demeprobably because we defended unreasonably. (There will always be that to "Sleep in the arms of a person of the sex that we do not" is far more attractive: the species is not in danger! Argument that supporters of the old school can receive if they insist).

And then we will rent *in the abstract* the beauty of Love. What divorce! There may well have divorces, to say the least psychological. In contrast, some natural width to really lead my-riage, and not because the mechanism sadism-masochism, based on defense (we Sometimes in marriage: more defense, so the pleasure is based to a large hand on defense, we are disappointed, more fun, and we move away from each other, we "Got caught"). The natural attraction would not risk deviations: in married people sex drive (not necessarily sexual pleasure, genital) wakes up, sharpened, is grown normally. If we banned all singles, This infuriates (product of "cooked") and killed at the same time (appetite atrophied). If is allowed within reasonable limits (see food), the desire, not crazy, however, to more fully, remains.

Please note that this is not to claim complete sexual license, de-bandade but exaggeration to claim against the "unnatural". There may be

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negligence, gross negligence up in the search excessively "soft-genital movements" apply here, in a manner analog climate or spirit we have in eating and drinking, well considered question of dosage. We eat normally, then do not think of anything else. And so for the majority people. There will always be abnormal cases that should not serve as a measure our conduct, and said there would be no less than abnormal cases (neurotic-questions in particular) with this new design? Encourage people to be proud of their vital events (genitive-them), to welcome them with sympathy. The fault would be not to link this pride God, shall we say, but it's like in the rest: why talk about it more here of God, than elsewhere? Is it because of original sin in this area? It is said that this is the area that is less free and it is in here that the serious mistakes are less severe (see Claude Blain, ss: "Domain where the responsibility is more difficult to obtain." Is it because of that it is "in this area" which is the most "touchy" and that we flanks of serious errors everywhere? When will there be sensible and do you deliver things up? The pe-markets less serious "(from the grave), Saint Thomas says: "Among the people which will go to hell for a very large number, it will be only because of impurity "have we heard. And Christ's attitude about it? It is not always on it, the "self-control" (we know why). It is true the unclean shall not enter into the kingdom, but who are unclean? Number one problem in the confessional. But what are we waiting for "loose the screw"? Who says it would be worse right now? Why would not it better? This kind of rigor can not give good fruit. People are used to the rigor, so they love it and it will gradually wean them little, gradually. They do not recognize that they were duped ...

Aware of any damage caused, for centuries, this misconception in terms of "love" is disconcerting. It is exasperating to see people "do their utmost" to follow the recommendations gift-born from the pulpit to live "Christian" and to see them break, and if they are educators, to see them produce bad fruit. What did they gain better with all this nonsense?

What is the point of telling young men that they should be (this is where a personal goal and not immediately pointed at the "good of the species") when our mind is soaked in this denial: "Touch not zygote." Comment would you accept the genitalia *in the abstract*? This explains Mr. Theo Chentrier who complains that men are emasculated by here ... if young men waiting for marriage to be "men", which no longer succeeds. There is therefore not surprising that we want to detach ourselves from the Church in Quebec, since it is in "the field" that it is especially attached.

Another contradiction: "It is nothing, what happens." And immediately after, it insists that "do not touch it."

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Another argument, not the least, ridiculous. In the interest extreme of disembodiment to excessive idealization, we tried everything. We give animals instincts to guide them in this area, men, their *reason*. "But the control given to this famous result is much more severe as the liberal instincts of animals. Now life is a life growing genital. First, why use immediately to Reason? It is recognized that because not an empire in this area immediately and simultaneously not accept this, for fear of breaking the law (natural, they say). Suffice it to state in botany and zoology, "the prodigality of nature" in this area, profusion of life. The idea of "no wasted seed" is inadmissible when we know the extreme natural abundance: we've used other arguments but a few.

How to remove people's concerns, direct attention elsewhere, otherwise without making a complete and total reversal of perspective in sexual matters, the allow freer to themselves? Do we have no confidence in the education we give them? We all take them for abnormalities, wallowing, as worse in that the animals?

Trinitarian love

Moral theology should change the basic principle in concerning sexual conduct; not all based on the "fertility case", which only leads to the degradation, but according to the "fertility fully lucid and wanted, accepted a son or a daughter." This Here, we understand immediately, a much higher fertility and precise, both personal and Trinitarian we say [in that it builds on the person of each parent to a son or daughter (not to the child *in the abstract* or the species, which is worse) and coating in an unit love of the Trinity], a fertility because it expressed above (the really "father", the brain in humans, the really "my-Eternal", "the chest in women, being subject to the woman, an acceptance of tation longer smell it), causes no divorce this time, all levels of being, a and three, do not forget.

From there, the acts acquire marital stability conferred on him mind (male and female) are no longer considered an isolation, but overall in terms of a precise and deliberate fertility: they refer to a STATE.

Sexuality, chronologically, was first a personal importance:

personality of parents, strong, well established, the child is presupposed. The act marriage is a perfect top, an ideal that is prepared: one built on love, you let yourself be intoxicated by love, which strengthens the personality, confirms spouses (and also engaged, gradually) in personal independence tional, puts them at ease, or better, the releases, allows them to live at all levels, that are different, their love and fully, without any fear in the middle of lucid-tee, full consent and full acceptance, the desire of the child will become felt need, as well as the act complete, perfect in unity, to which they

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are so often sent, but turning around, playful, full of enthusiasm, taking some distance, as are the booking something great. This is a sort of court extended a conquest which, outside, becomes progressively ment internal stages.

Love dualistic moral brutalization

Otherwise, the wedding night, they burn the steps ... and burned his Love, as one passes abruptly from zero (0) to infinity ( $\infty$ ); voraciously as anyone who has not eaten for a long time and throws himself greedily with hard on his food. Then there is bestiality, excessive violence, which will now rule out the tenderness and love, the nip in the bud, to want play the angel. There have permission from, they made the beast: this division, split.

At will, by a blind design, at all costs, keep the animal in man, the first time, by a whim, you get there and even more certainly to be more stupid than the animals. We forgot that the reason was that political power the passions (St. Thomas).

The human species is not threatened with it, this argument is garlic-their ridiculous in the current overpopulation of the world in 2000. Car there will always be the Copulation perfect in Love full, total (grown by all education) will be the ultimate goal, the more attractive, the rest making only partial satisfaction at all levels.

Moreover, to want to always be wedded to the abstract argument of wild-guarding of the species, we come to kill love, no one cares much. Not Is it not better to step aside love for the child - this desire is normal and is grown as the rest - and thus promote the Love? The species would be better off, in addition, if one insists on talking about it. Then we di-laugh it is better to kill the species that love, or it is better to concern for the Love of the case, unless a species here means "our in-Child", which comes to Love.

That the rule is simple for married and engaged couples ... if they are to love out of fear or fear. They embrace each other, love each other, without Preo- Cuper biological effects without the fear on the contrary, they love them if they occur, as already demonstrations, "signs" more advanced, more already profound, most complete their love. They are not always arrested and wonder if they kiss too, usually: ejaculation ... therefore not allowed. Love is cut in half, causing the divorce, forcing artificially ment to remain in its appetite, when you can just stay on his appetite in a way natural feel, not always sin "as an incentive" to stay. We not see how removing the fear of marriage differently.

"It's open to abuse?" "The abuse caused by the restrictions  
Are they not more deadly, harmful, leading to non-life (love), but the death (hate)?"

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This rule is simple: to bring a child into the world love; copulation without love is a hoax, a lie, a caricature of love and a profanation of love, *a fortiori*, it is monstrous bring a child into the world out of wedlock. The rest would be delivered between hands of educators ("professionals" and parents), psychologists and Medoctors.

Current morality, having lost sight of the true fertility has come this aberration to find less serious in itself to have a natural child (or act marriage out of wedlock) that simply prevented (temporarily) family or masturbation.

Religion renewed

With this simple rule in matters of "Love" that we can enter a "New Religion", true, that of Love. Yes!

Finally, since the "Love" will be released, that divorce is finally repaired and we will no longer be concerned only with sex. Supernatural love will last returned to its natural base

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In response to possible objections to "the unleashing of instincts" with such a moral then: but it complies with his father and mother, brothers and sisters ... Be learned. Education course to Love, the gift of itself still exists, and even more, because free, free. And today, with the development of science, the ease of communication, education democratized, etc.. the dangers of such outbursts are missing for vast majority (80%?).

Is not that asking too much, will say it? Is not believe in paradise earth? As Love has not fully triumphed, the man he will not always need the Act, an "ideal", which attracts, but by extension the divided, paralyzes, makes him leapfrog the incumbent himself to fix it on the external law, forgetting its own nature or better yet "its natural rel"?

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Sexual morality is not a matter of religion, of faith. This is the religion as we intendons, ie the current with its moral deviations, his pettiness, his rationalizations, in a word Current corporation with its deviation from base. But in fact sexual morality, truth, religion integrates with Revealed, which is the revelation of the intimate life of God, ie the revelation of the Trinity, since we are called to live as God and that we already live this mystery, the wonder. What we reject is legalistic religion that dares to rely on faith, religion has lost faith then. What we want: accommodate a religion that harmoniously unites faith and sexuality.

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#### *THE ANGEL AND THE BEAST*

26

In your article on sex education in schools, published in *La Presse* Thursday, February 19 last, the comparisons that you use to illustrate the ap-to involve learning exercises. Not only the head but the heart and belly, hands and legs. Athletics, business, art, profession, conduct airplanes, buses. For these comparisons, you put into relief not only Front aspect-passion, but especially the speech-action aspect of the acquisition and practice of all virtue.

In addition, you stress the importance and integration of the "forces or potency in human love, to life in the life of a society ty, a nation "on the dependence of" well-ordered use of the faculties

sexual generation "and" physical health, psychological and moral individuals, the happiness of homes, raising children, the future of a race. " You say that this is different from the "beasts".

First, you refer to the ideal climate, discipline, the May-sort of self-deprivation, renunciation in which the athlete, the artisan, the entertainer, professional train and operate. At the same time, you deplore the reduction in sex education for young people to know "the technique of enjoyment." However, if one sticks to your comparisons, it is expected the athlete exercised to run, the craftsman to assemble, to play the artist, the professional to intervene. It is not expected that the athlete trains not running or trains to run in does not current, the welder, not weld or solder does not welding, the violinist, not to play the violin or to play by not playing, the surgeon not to operate or to operate in not operating.

On the other hand, your article suggests that "sexual power" in as such have no need of education, learning, exercise to develop. In your opinion, in animals, the "instinct" alone, pure innate reflex, sufficient to ensure the smooth functioning of these "powers" and "push relations ", you say that this is however not the same in humans.

Do not we say that man must learn everything, even walking ... ?

It would then be giving us, if any, idea of practical exercises questions related to learning graduate of sexual powers, or comment on whether Leaving the sexual powers as such the simple control of the you call instinct in animals, finding them necessary and sufficient spiritualization *ex opere operato* through communication of an ideal, creating a climate, the exercises of self-forgetfulness, deprivation and renunciation. Perhaps we should address it otherwise the debate on sex education as a whole? The ideal and deprivation in sex education should may reflect more the temptation to play the angel and thus the beast.

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Article in *La Presse* on Friday, March 6, 1981, under *Open Forum*, page 7 A, in response to the article published earlier by Bishop Leo Blais, bishop-priest.

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## THE RELIGION OF THE CHILD

27

The prisoners were already released: blessed are they! Because what-somewhere a child, has defused the cycle has reversed course, introduced what we lacked, what they could not give oneself a destroyed the humiliation, punishment, punishment by which, little child, we are inclined, because dissatisfied, under the game action-passion (rather step-sion action) to do the same, to be repressed again, a child who is child, because he never suffered the humiliation was not "spoiled" has always been respected in its underlying trends, especially to learn through play, joy, and never want to interpret his intentions, his motivations, but leaving voice, be, a child who, having been totally, infinitely loved, a perfect science by his Father, God, and his mother, Mary (Mother of God) can in turn (under-passion of the game action) much love man defuse the bomb. *We can not get out otherwise.*

The sound on the deposit revealed satisfies both theology and reason, philosophy, science.

It was God himself to defuse the vicious circle of the spoiled child.

You have to start somewhere, as in the proof of the existence of God. It had to start somewhere. Revelation tells us that

it happened.

By observation, by science education, we could have, sooner or later realize, indefinitely, this is absolutely necessary, free from God, break the circle, to break the endless chain around this im-Password eternal initiating a new chain reaction that should lead one day, perfect happiness between people.

What I want to highlight here: the link between what has been observed, say in psychology, ie *the importance of early life on adult behavior* (especially the first five, especially the two first and even more particularly the first) and the fact that parents have "Defective, with" by their own childhood, vicious chain, giving effect v.g. disastrous prisoners, mental patients, and the need to be having a been preserved of these early defects (original sin?) to break the chain and revelation of *the existence of this historical existence* is the subject of our faith, the evidence of these early defects, known as original sin and the need for this out to be not a matter of faith, except by accident.

Realize, ultimately, by science, the doldrums in which we is, the difficulty with which it is insoluble cornered in education, im-final pass to which we are confronted in education, this is not the domain of faith in itself, the existence of God is good faith by accident.

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Written in 1973 or 74.

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Also be aware of the historical ineffectiveness of the Church in several several of its educational applications, be aware that the fundamental message tal (non-blaming, non-punishment), the removing guilt, anti-punishment often does not in practice (Has never happened in practice?). We can say that fortunately, after all, the verbal message, in its elements at least, managed to pass: it remains to pick up the pieces.

Original Sin and PUNISHMENT

28

We all learned in the catechism, at least one of the people certain age, that original sin is not an actual sin, a *sin asset*, an act we ask ourselves, but a state, not an action but a passion: the doctrinal point of view we have learned, and is right. We must understand by that, by this notion (knowledge) of sin original, which many refuse to believe in this day and age, as the birth we are already hurt, rejected, repressed, punished, rejected, unwanted (how-to children are more or less unconsciously unwanted, ie without the parents do know?) at least potentially imminent. This means that the sin of affects our first parents to the child via his parents.

This means that the child needs help and not be folded, to counter the effects of original sin. Unfortunately, we often use the down Good News, the Gospel not to help but to brace more for strengthen controls, the Gospel is often an excuse to type-Davan Days on the head of the child harm. There is a large gap between the Gospel here to help and the daily reality in its application, in its use: if we judge the tree by its fruit, the message of salvation may, through our own fault, to pass a utopia.

Original sin, this means that the base is not asking the Christian yours, the one that claims of Christ, to *convict*, but to recog-born he was unloved, he was *feeling guilty*: that's what we want to hear from recognize *sinner*, achieved by the injury of punishment, before recognizing

someone, Jesus Christ *makes up* for all this fills the void.

#### THE SCANDAL OF SMALL

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The only way out, to break the vicious circle, to defuse the bomb, to destroy the spirit of repression, punishment is handed down from generation to generation, the only hope of destroying human stupidity, sin base

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Written in 1973 or 74.

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Written in 1973 or 74.

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is the child. We have a child-centered religion, son, and even the son *unique*. "Woe to that shocking a child he had been better it was not born, he deserves a cement block attached to the neck and be drowned at the bottom. To enter the Kingdom, we must become children. "The bo-  
bo goes back to childhood, the only way out is not to scandalize the toddlers, that is to say is let them peace, the scandal is *the gronder*, to *punish* the Inhibition, the overprotective; lend bad intentions tions, bad trends, poor instincts, is impatient with momentum of life, instead of fun, to have "*fun*" to play with them, to enter their game in a "playful". This is the scandal to make him believe that need to hide, to teach him not to look, because it implies - And so he picks up - his body and that of his family, that of his parent, which holds its being bad.

The spoiled baby is not what we think, the baby is not respected, be-  
Be punished, shocked. Woe to the raptor spoiled children.

"The sins will go to those to whom you forgive, they will be re-  
naked to those to whom you are retained. "A *decision* must be made by pre-  
be, but not the kind of judgments we think, but a decision on our conversion, that is to say about our basic rule: do we understand that the punitive-repressive system is not good for child development, and even for "big kids" that many adults are not known mature, aggressive and who have suffered violence, offenders? There are different ways to punish, to violate the self-love. Laugh the other, take a fool, do not perceive and understand his message, laugh because he is too shy or too forward (for example, the girl who laughs the boy: it is creative, he is a pig, if he "respects", it lacks masculinity). It all depends on the spirit that is reflected in our behavior. Is in our presence, the child instinctively sense will dominate or otherwise we want above all leave him alone, let him free of what he wants (from play!), as we ask him to leave us alone? Does he feel that we sense his desire to fulfill, as we know it are ours?

Can a baby epilepsy, which became dizzy anything, can reach adults to walk with that? Is he can realize his power see? (Heard by a doctor on TV!) What folly! Can a baby may have such intentions? The adult should rather try to understand. We often say: "It is too small, it does not understand." Is not it rather us who do not understand what is going on, who do not understand the behavior-  
Wear the child?

Violence to children is the anti-gambling, anti-fun. This is true when the child is *concerned*, in their own environment. If he *sees* and / or *saw* the violence, *he learns*, his parents then show *violence*, rejection, repression



sion, punishment, show him to be on guard vis-à-vis the other and asked him, learn to be centered on himself, suspicious, *uncooperative*, non-permissive

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control, and they teach him not to fuck peace to others, not to let the others alone. They scandalized.

The example of parents is learning by imitation, the game is what has included micro-teaching, a new and effective training it would be very useful to teach parents of infants. Above all, the presentation of an example (not necessarily a model), a skill well pre-Cise, a very appropriate behavior, followed by exercises micro graduates.

REDISCOVER THE TRUE FACE OF SATAN

30

As picture of this show, I have the impression that there was at the forefront, a team in turmoil, which was much discussed (if not "Beaten", under the able guidance of a Pierre Nadeau who made frequent appeals to "short blasts" and sanctioned *rounds* properly adjusted), and one was done on ecumenical advocate for changes made by Vatican II, the au-be taking against the foot of the "reform", one is made the spokesman humanist ideology, the other trying to cope with the different churches (at least two) and finally, someone was entering a beginning of a more direct return sources evangelical in the background, the public, massive, with its sense commun ruthless: the different percentages on the screen, which expressed the consensus, and were generally insignificant at first glance, but one that I remember: 85% wanted a church of the poor. There I found that the public mistake and puts us on the track, a track "nostalgia" of the Gospel he really is, one that John XXIII had wanted to rediscover. The "fight" the brave crew was for me the living testimony of the Gospel itself source and sign of contradiction: it ended with an apparent contradiction, meaningful, which is found throughout the Gospel: "Death" versus "Nais-growth, "" Easter "versus" Christmas. "

At Easter, a new program "*For or Against*" might pursue the issue last Friday and just explore this famous dichotomy that is very evangelical and perhaps ultimate reconciliation that in faith. Here I would like to justify some such issue: the general public, I think, in my experience, that the main stumbling block ment, the confrontation "crucial" that the Gospel (which means "Good New ") exposes, is the announcement at the same time, at least in appearance, "good and" bad "news that Christmas celebrates the beginning; for those who want the good news, quite nice as this, the year-ago nonce of bad news, though hard to swallow: the announcement of the possibility of eternal damnation, the announcement of the "eternal hell" and Satan: "Everyone wants to go to heaven but nobody wants to go to hell":

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Article in *La Presse* on Monday, January 3, 1977, under *Letters to the editor*, on page A5.

Reflections in the wake of the television show *changes in the way we celebrate Christmas in our post-conciliar era* of Friday, December 17, 1976 at the CBC and *La Presse*, entitled A "*for or against* "inspired.

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Here, in my experience people, "the pros and cons" fundamental dilemma that puts the public's faith to the test and makes a last resort, People drop out, even if the subject of "Hell" became "taboo", old-fashioned,

unacknowledged and shelved (I would say "repressed"), it still exerts its influence, a lot of "pastors" themselves, not knowing what to think, there longer believe, or at least try to forget it, arguing that it is all about accent, but the question is perhaps not settled so far and the gospel gospel may lose much of its flavor: the salt loses perhaps? Yet it seems to me that the Gospel of Satan redacted, the Gospel-Puglia's "violence" is no longer own the Gospel: it loses its strength and sense. Rediscovering the true face of the Gospel, perhaps, and secondary rately, unmasking the face of Satan, what we may be missing now face the centuries and history can be distorted and there may have advantage to rediscover in order to remove a significant barrier to our faith? Here are some clues to be used to find this new face of Satan: in a nutshell, my understanding of the Gospel which I was taught to down to this: Christ came to establish a new society based on a new new law, absurd in appearance to the world, but so important it is up to forever exclude the new company who do Vou-draient not receive, finally, the proper law. This law is no longer the the fittest (law of sin), but the lowest (Law of Hi) over the law of competition, the world now seems to walk backwards, and the latter are Now the first, the poor of all kinds (children, physically ill or mental disabilities, those who mourn, prisoners, elderly, etc..) now occupy the first place, the rich, the strong, those in position of strength, are latter, ie they can be part of the new company (called "New United "), provided they put their wealth and power" in service " the poorest, the weakest. Those who, under the influence and the work of Satan, re- ever fuse this new law, single, implacable, and that St. Paul calls a "madness", are those mutually exclusive by the very fact of this new society and deserve, as it is written, the "eternal *hell*". Do this, if "hot", perhaps seemingly "absurd" in 1977, would not win to be explored in a future issue to contribute something to drain the abscess of the faith of our people of Quebec? The question is now posed: it may be vital to the defense of "poor" and their "hope"?

#### SCANDAL AND HELL

31

Those *who* profess to *judge*, that is to *say*, *shocked*, those who profess to distribute penalties to tie the burdens on the backs of their brothers, these are the first on the list of hell for even those who have their

31

Written in 1973 or 74.

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spirit, which endorsement, support them and even rejoice. They will say: "Go, ye cursed into everlasting fire, you have before you the men you shook, human beings with whom you have not been able to identify needs unmet basic, despised, dissatisfied, violated, you have found the pretext of protecting the environment, the Company, you called "Render justice" under the pretext of making them pay for harm done to society, for justice, with a large J, is restored! for Justice is saved. You have applied the law of retaliation, you have completed your Me-tier uncompromising, never ask questions about the disastrous effects Montreux your judgments, your profession, well, come on, cursed, into eternal fire nel! "

Woe to those who choose a trade, profession, function,

repressive *role* in society is the *role* (*people differ in their role*), the organization, structure punitive is a horror that is well worth the damnation forever. Woe to those who find their satisfaction, there enter: Individuals, their chances of not being contaminated, not ECRA-ser their fellow human beings are, unfortunately, although minimal. There is only one fault: that of *punishment*, not to fuck with the peacetres. The fact that all his life and, above all, *which makes his life*, blindly, without to face the facts, harshly, never listen to her heart, will find its loss, forever (sin against the Spirit?). Hell is just for those who punish ("He who loves the ar-I will perish by force "), for those who do not understand, who have eyes and ears to see and hear, go to the evidence, and who do not want knowledge.

The collusion of Judas with the punitive power, the political state, collusion symbolized by money, is the risk of its loss: it can have considerable doubtment of the "hello" to his health.

"Render unto Caesar what is Caesar's" means "not to attack front punitive state "not to attack the society that makes us live, not to lose time, his energies, not to express, not to expose its claws (Christ pushed himself as far as possible the death penalty), but *his attack spirit of repression*.

And if your hand causes you to sin, cut it off:

It is better for thee to enter life maimed that to go away with your hands into hell, into the fire unquenchable. (...)

And if your eye causes you to sin, pluck it out:

It is better for thee to enter blind in the Kingdom of God than being disposed of with your two eyes in hell (...)

32

These commandments that one refuses to take literally, because they appear to violate the fact that we have no right to mutilate himself, take

32

Mk 9, 43 and 47, as Mt 5, 29-30 and 18, 8-9.

#### 46

NEET their full meaning in the context of the Gospel: they are the authority for self-ritaire, judges, hangmen, the legalistic, to Pharisees. "If your eye you shocked, carry you to hurt, to punish, to oppress, pluck it out and if your sight stop you to see the reality of redemption, the hard, seeing if the violence around you, vg social deprivation, carry you to hit your fist, use your hand to punish, pluck your eye and cuts your hand. "The message of the gospel is extremely violent against violence, against the punishment. "If the fact of seeing Christ's love for the sinner offend thee, if thine *eye offend thee-judgment* is to *throw stone, to condemn*, do not hesitate to take drastic measures. "sentenced ner, it is active, the conviction is directly aimed at hurting others, to crush to be good, pure self, is to prove: it is pride, while the Search sinner deep satisfaction of a need, satisfaction declined by others: it suffers from frustration, lack of love, but without this others make a fool; his sin is more a cry of distress. "My yoke is easy and my burden light. "This is the scandal of the Cross ... for Pharisees.

Behavioral psychologists, for example Skinner, do not deserve bad reputation that they did. They do not use theories of personalized,

ty, without rejecting the dignity of the person. But if it is inspired by them, we starts to wonder whether the punishment as the prison has never been modified, improving them, the behavior of humans?

To all those who retort: "You would not react that way, you do would not be so tender towards the perpetrator would have murdered your own child, "I answer: "How would you react if it were your own child who was killed mine and your own child was sentenced to life by a judge for this murder? "

Of course, attack the figure of the judge reaches deep all parent and all authoritarian educators: attack the figure of the judge is to attack the parental figure. The judge is the culmination of our cycle of behaviors towards humans, our little insight to the needs most basic human and how we still barbaric to say the least unsympathetic, to treat them.

FOR OR AGAINST THE NEW CATECHESIS

33

"Every tree in fact is recognized by its own fruit, we do not pick figs from thorns, we do not harvest grapes from a bramble bush

34

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In our ex-pseudo-religious province of Quebec, we have still fresh in memory of the old *fruit* catechesis, one article reported above

33

Reflections on the occasion of the *article on Catechesis and* published Friday, April 12, 1974 in *The Press*, under *the reader thinks this*, article in Appendix B, p. 85.

34

Lk 6, 44, see also Mt 7, 16-20.

47

mentioned, that of the catechism of 1888: neuroses with religious content, "good people" - the ordinary world - traumatized, controlled demolition, crushed unhappy, or "good people" - the ordinary world - traumatic neuroses, controlling, tearing, crushing, made unpleasant in both cases for the rest of their lives, I talk to people 40 and older, who well known "small catechism". If that's what some people want to come back, I do not work I do and I'm not yelling at the wrong time and against all attempt to return back. This kind of religion has lost several fairly. Ordinary people neuroses or neurotic because of this kind religion preached to children in Quebec a few decades ago, or at the less, ordinary people deeply unhappy, less, in March-quéés for life, I can name a ton. Ordinary people have bad memories of their catechism (this, up to priest slapped the children who did not know their answers), I can in appoint, if necessary. Not to mention all the people (but we feel at the bottom of their own rigidity, hostility, despite their), which, taken in panic (they have the reflex of fear of eternal fire and grimace at the thought of confessing being caught) will tell you candidly their nostalgia for the heroic where the priests, religious men and women, professors, teachers and parent had a right to *eternal* life and death over them.

Of course, the Gospel is full of contradictions, in that the Mercies, tolerance, non-violence, removing guilt and reward ultimates, the Hi and the Kingdom of Heaven alongside justice, intolerance, violence, violence, guilt and ultimate punishment, damnation and eternal fire, and it This contradiction is difficult to evangelical "swallow" (cf. Mt 10, 34), which

is not a "Good News", which is an obstacle, a stumbling block  
ment, a scandal, "an occasion of sin" (Mt 11, 6): "Come, ye blessed of my  
Father ... "(Mt 25, 34) and " Depart from me, ye cursed, into everlasting fire ... "(Mt 25,  
41); "For my yoke is easy and my burden is light ..." (Mt 11, 30), "To you,  
forensic, disaster, because you load people with burdens unbearable  
as yourself do not touch the burdens with one of your fingers "(Lk  
11, 46) and "Well, I say to you: Whoever looks at a woman's designated  
rer has already committed in his heart, adultery with her. If your right eye causes you  
an occasion of sin, pluck it out and cast it from thee (...)" (Mt 5, 28-29); "Mal-  
happiness to you, scribes and Pharisees, hypocrites are like graves blan-  
chis (...)" (Mt 23, 27) - incidentally, are not that outrageous for words  
authority? - And "Well, I say unto you, Whosoever is angry against his brother  
respond to the court, but if he says to his brother: "Cretin", be liable to San  
Hedrin, and if he said, "Renegade", he will meet in hell fire. "(Mt 5,  
22).

It is obvious that these are the words of life *and death* very dangerous  
reuse to utter, especially dangerous (and for!) people constituted authori-

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ty

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(Religious) and to whom we owe obedience is a great risk that they  
benefit when their authority to crush, dominate, subdue

36

instead of helping,

serve to educate

37

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Precisely with respect authority, at least one teacher on  
Sunday school or catechism, there are fundamental words of the Gospel (and re-  
doutables!) to remember, words that are not of tenderness from the  
Christ, nor mercy, nor forgiveness, and it is expressed without leave no doubt;  
see: "Then he said to his disciples:" It is inevitable that scandals come,  
but woe to him through whom they come! It would be better for him if pass  
around his neck a millstone and be thrown into the sea than to scandalize  
one of these little ones. Take care of yourself "(Lk 17, 1-3, see also Matthew 18: 5-9;  
"The leaders will" receive "sympathetic humble who have neither the  
same situation or the same light: they watch over them and avoid them  
shock

38

. ').

And to think that when these words on the small scandal has been said,  
the scandal of the Cross (1 Cor. 1, 23, Gal. 5, 11, Mt 26, 31-33) was not  
done! And who knows whether, among adults, there is still a large crowd  
who are still very sensitive to the scandal?

CHARITY OF PARENTS

39

Dr. David Roy is a priest doubled to a real "doctor." At V

e

International Congress on Child Abuse and Neglect, it seems to behave  
to son of light imitating a son of darkness, the wolf in sheep's imitating. In  
appearance, it seems to scream a scream gregarious. Screening and excluding temporary  
porary or permanent unfit parents; professional degree for pa-  
ent received. To draw attention to the fine root of the evil of man?

35

Here, about authority, two precepts of St. Paul mentioned infrequently: "Husbands, love your women-my, and do not show them in the mood. "(Col. 3, 19)," Parents, n'exaspérez not your children, lest they become discouraged. "(Col. 3, 21).

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"Seeing this, the disciples said to him, and Jean Jacques," Lord, do you want us to call fire down from heaven and consume them? "But he turned and rebuked them (" You do not know what manner of spirit you are. For the Son of man came not to lose the souls of men, but wild-worm. "). (Lk 9, 54-56); "No, he says, you could, picking up the tares, to snatch at the same time wheat. Let both grow together until the harvest (...)" (Mt 13, 29-30).

37

"(..) Whosoever will be great among you must be your servant, and whoever would be first of you must be your slave. "(Mt 20, 26-27).

38

Lavergne, C., op, *Synopsis of the Four Gospels in French from the Greek Synopsis of the RPM-J. Lagrange, OP*, Paris, J. Gabalda and Co., 1954, p. 129, note 131.

39

Reflections following articles in *La Presse* in September 1984 at the Fifth International Congress National in Montreal on child abuse and neglect.

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Nothing new under the sun, however. That parents are placed on the dock, found guilty and punished, is not new. Long before the Deluge. This goes back to our first parents. Their pride has tipped humanity in darkness. First nuclear bomb. Explosion of the nuclear family. Murder of the child. Exclusion of happiness on earth. First Light in the Darkness, the first recovery attempt: Sarah and Abraham. Our parents in the faith. They first weathered the murder of their child. Sarah, invisible to the murder in mind, ignoring his infertility suddenly fertile scorned by society; Abraham, murder visible in resistant to the social obligation of time to sacrifice his firstborn. Thank God who never wanted human sacrifice, sacrifice of children. Then the Law given to Moses (the Ten Commandments), he who, baby, abandoned given on a river, escaped death. Worship only one God is the only source of morality. It is vain to justify the murders (and other sacrifices children) by putting them on the back of God (do not take the name of God vain). The children live with their parents is a guarantee of happiness. The attributable-dicit, such as masturbation, is connected to the murder, fruit and sign of the latter; the remedy Transitional male circumcision on the eighth day after birth growth, reduces murder, symbolic, more acceptable. No lies, distortion of reality: this leads to murder. No sex outside of marriage and out of her marriage (monogamy, monotheism) because of the work, the child? First roots less visible denounced the murder? Finally, Mary, New Eve, is the opposite of the first: it is kneels before her child in front of his greatness invisible, human and divine. Before Jesus Christ, the new Adam, not father, but child sacrifice (murder visible, once and for all, in hope). New Adam who openly condemns the scandal of the child, original murder, its fine roots: in his soul, his mind in his heart; the invisible in his humanity as his being deified. Woe to him who offend one of these little ones. Woe to him who despises him, humiliates, dominates, the is a negligible quantity, for nothing. Woe to him who lacks respect for the dignity of his person, liberty (the children of God, set free), at its fundamental rights. Woe to that lack of charity toward him, from its design

tion. Woe to him who takes the place of his conscience, to ask him all sorts of unjust and hasty judgments, supported by secular pluralist society [vg Every child is a polymorphous perverse, wicked, violent innate need correcter, recover, protect the view of violence, the child tries to manipulate his parents at birth, he knows nothing (*tabula rasa*), and acquires its autonomy by the opposition (vg period of not) or by the revolt, and is lazy nature (law of least effort): short, he is corrupt in nature and not only injuries].

Woe to him who thus becomes for him an occasion of sin, a stone set in his way to make him fall in his life or immediate subsequent Market (after the age of six years: drugs, suicide, alcoholism, masturbation, prostitution

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tion, homosexuality, cohabitation, abortion, artificial contraception, disorders behavior and personality, etc.).. One that shocked a child deserves the fate of traitors in the mafia or the underworld: cast in cement and precipitated at the bottom of the river so that we never see them again ever.

The New Adam goes even further: in the new company, the pre-Miers are the last, last, first. The child, the smallest of the mine comes before the adult, the parent. A new commandment-to Retrouver the lost happiness, it is imperative child again, and this, in his whole being, all his humanity, his personality and culture. Absolute necessity. That Thy kingdom come: the reign of the children and those who resemble them. The way of that happiness restored does not draw from the values of society, modern or not, or from the values derived from high-tech not even those derived from so-called human sciences such as psychology. The Kingdom does not draw the world's unique value, its unique controlment: love God and closer, the least of mine. For parent, their child. Take it or leave it. No choice. The challenge is not only the happiness in the other world, but in this one.

Foolishness pluralistic secular society, God and the wisdom to children and those who are starting to look like them, people of good will. Blissful the poor in spirit, free from pride, receptive to this madness. People insulted, despised in their spirit, not in the name of poverty, but because of this madness.

The countdown time of the harvest has already begun, as that of the trial, already at work. Everything is in place. Children prepare to judge their parents (although the South is about to judge the North). They are preparing already to counter the wheat from the chaff. Parents abusers and murderers, parents "Professionals" of Charity.

This Charity patient, which does not prejudice anything (ie open and releases the enfant our prejudices), which bears all things, forgives all things, believes all (all the rest, vg discipline, will in addition, one hundred one) and hopes all of her child, especially when it is baby. This Charity aware that "everything is played by six years "in" the least of these my brethren. " This Charity who is to say: "I 'm a tinkling cymbal "if it does not seek to go beyond the denunciation of abortion, artificial means of contraception and divorce, beyond the "who loves, punishes well," outdated rule, issued under the former Act, by tolerance, such as the repudiation of the adulterous wife, because of the hardness of the hearts that have not yet acceded to the Act of Charity.

**51**

Parody of the Christian Fathers

40

Whew! What comfort the spectacle of a Christian wool, a real thing, in its depths, a Christian Foglia. A Christian who has placed fear in the right place: fear of the archaic and visceral authority, the father. Father's sort sphinx does not explain anything. Once you feel comfortable in familiar territory. It feels good because we know very well that such a father himself afraid for his eternal salvation, and thus it is always ready to defend his offspring, at any price. *Watch out* for who would dare touch it, *criticize against* the lower; *qu'mort ye not better*.

We know that every Christian father who respects himself is charity even for her child. Since there are Christians on earth, we know that their fathers have never dared raise a hand or a finger on their children, do-ja but dare to abuse them, shouting their nonsense, hurt them in their self-esteem, them down, whatever. The Christian fathers, we know that not always respect their neighbor, but still their offspring, it is very well known. Are they not garlic-their great reputation for listening to their small gagas ignorant? God the Father in person, what!

We know that no Christian in the world like us, it's not like that. Elsewhere, as among the Krishnas, fathers are even be stolen and for the right to apply, at least from time to time it's well: "He who loves well, chastises well," is not it? There are even, in sects, not very Catholic, it is true (but not here, that's the USA), who performed their duty as a father to the end, kill their children under divine inspiration (that is to be turning in his grave the old Abraham). Closer to home, of course, there are things happening not very Catholic in some tain clinical therapeutic abortion, but what a relief to Christian-tender from the mouth of sphinx-doctors is not a brick home. That is good with Foglia, not with Krishna! You can still believe in the utopia of the good Christian fathers. As for the woman, my dear Foglia, it does not need to be told that God is female, white, red or black: it does not hold any kind of authority that can be scary. That the wind! Blowing when he feels like it.

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Reflections ironic result of an article published in *La Presse* Foglia after the visit of John Paul II Canada in September 1984 This article is reproduced in Appendix B, p. 87.

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### CHAPTER 3

### EVANGELICAL SOCIAL PSYCHOLOGY AND MORAL INJUSTICE AND SOCIAL GOSPEL

41

The recent message of Canadian bishops on the occasion of the new-year born

42

is likely to confirm them in their faith that the crisis is hitting whisk for at least a decade already. In turn, those who can make something to try to resolve it. It is a continuation-prophetic that of Vatican II, "Sign of the Times."

This message has already been much ink and saliva, brilliant so also. It requires a decision, to take a stand for or against. Because he has ventured in the field politico-economic, it seems, the reaction was made powerful and passionate.

My purpose is not to repeat what has so far been very well said. But to a kind of *post-mortem*, illustrating how the first message



Bishops *has no teeth*. Then giving my perspective on the evolution of Quebec Catholicism since 1960, affecting the whole of Canada to explain this *all in all very nice* reporting by the bishops of injustices of social time and explain the *kindness* with which they use social engagement staff, asking the "implication" even more People in the public debate, and the *kindness* with which they invite the community local and regional Christian communities to meet, for the construction of a new society.

Kindness of the Canadian Bishops

Accused of not making "to Caesar what is Caesar's" (Mt 22, 21, to note that the answer of Christ is not about the politics and economics, but simple tax), the Canadian bishops have shown a great kindness in the performance of their evangelical mission. Crazy for their bias "The least of these my brethren" (Mt 25, 40) is based on that of Jesus Christ.

But never the Canadian bishops will have used the words *aversive* of Christ on this subject, such as: "How hard it is to those who have riches to enter the kingdom of God "(Mk 10, 23)," Depart from me,

41  
Written in January 1983.

42  
1983; the full text of the bishops' statement on the economic crisis, was published by *La Presse*; It is reproduced in Appendix C, p. 89.

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cursed, into everlasting fire, prepared for the devil and his angels. For I was hungry and you gave me nothing to eat, I was thirsty ... I was a stranger ... ... naked, sick and in prison (...) to the extent that you did not do it to one of these small, with me either you have not. "(Mt 25, 41-45). Never in their message, they have alluded to the parable of Lazarus won by angels into Abraham's bosom and the rich man in torment in the Hades (Luke 16: 22-23). Yet, to my knowledge, these words, that Canadian bishops might well have remembered, are as much a part of faith than any other, more pleasant to hear, but less intrusive.

Because of this possible historical kindness

Who in the '50s, has not heard of the Pope's remarks who, opening the third secret of Fatima would have blurted out: "Poor Canada: 1960 or after "? This is part of a folklore lingered. We always take this rumor with a big grain of salt. However, there is no smoke without fire. What we know is that since Quebec has had its revolution known as "trankeel ", ie that Quebec got carried away, late indeed, but with may be more virulent and more virulent masked by the current of a religious persecution "quiet" and that many have fallen asleep in a "Peace arrived." Which currently stands on guard is vigilant (Mc 13, 33) before the rising tide of problems that beset us, here more elsewhere in Canada, and that could swallow us up even more insidiousment?

What happened in 1960 with the famous so-called Quiet Revolution Quebec? Together with priests, bishops included, have been extended to their sacristy and silenced, emptied the Gospel of the Devil, Satan, and his angels. No more eternal damnation and of course the question of original sin and sin itself. Vive openness to all schools of thought over or less esoteric, especially if they come from the East. The shelf of the troublemakers around in circles.

An open mind, after 1960, not to be accused of being backward and listened must expunge the Gospel and any conversation of any trace of Satan. A brilliant Jesuit, now deceased, had told me, after the Council, that the priests did not know what to do with Satan, that many no longer believed in themselves. When, 3 January 1977, I wrote in these columns of *La Presse*, a article requiring that we find the true face of Satan, a priest today Bishop, told me I had done well to raise the issue, since a Many clerics had big doubts about this and preferred just ignore it. How many people have I heard since 1960 that the stumbling block to their faith was Satan and hell? That once they had is a *positive idea* of religion does not interfere with their neighbors, keep the peace! Satan relegated to oblivion, is not this also a *sign of the times*? Since no one cares more, the powers of darkness now discretion. "Satan (...) must be released for a short time ..." (Revelation 20: 2-3), "... developed to mislead, if possible, the elect themselves. " (Mt 24, 22). By

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These days, if someone dares to worry about Satan and eternal damnation, it will quickly marginalized, ridiculed, even and especially by his own brothers Christian want. Alas! Because this could possibly wake up the old reflex conditioned against which they rebelled, Satan presented by the children in their sex education. This too may have been another clever ruse of Malin to distract and deceive the vigilance so dear to the Gospel ... But this is no reason to throw the baby out with the pool water ... Cause of our psycho religious torpor justifying the use of good bishops The moral and spiritual effects of this sudden turn on sociocultural the truth of Christian faith in Satan and eternal damnation with the revolution alone were not coming. Passage of a sexual puritanism to *puritanisme*, more damaging still, in terms not only of self-assertion, but *aggression*, in the Freudian sense. A Gospel sanitized, castrated, purged of its "sadism" beneficial (the fear of God is it not the beginning of wisdom? (Eccli 1, 14). Re-mental presentation of Jesus Christ only sweet, defenseless, which do not carried away, except to drive the sellers from the temple, indifferent to social injustice; of Jesus Christ cutesy, silent, utopian dreamer, disinterest, with rose water, which does not hold water, which does nothing to change this world. It's a whole section of the Gospel that goes, any hope of an en-children and the poor wavering. Result in the population, especially those who own, rich in mind: fear of commitment to social justice personnel, fear of solidarity, fear of exposing social injustice and the claim of justice Social spoken of all the popes since 1891 (*Rerum Novarum*). In short, fall back on itself, falling asleep, legal or illegal drugs, taken for suspected or Left requests for social justice. Naively submit to another power, such as medical power, so criticized by Ivan Illich in *Nemesis Medical*. In Quebec than elsewhere, while medicalize: sexuality, suffering France, death, suicide, madness, brutality against children, crime and even love for the prisoner, etc.. Have we already forgotten the evils of psychiatry, there is not so long ago serving the concept of the Aryan race superior and the fact that Hitler was drugged "The board" by his personal physician, very well paid for it? Conclusion March 25 will open the Holy Year Jubilee. It "will be set-

sion to encourage Christian solidarity with those of us whose life is a long penance. "(words of John Paul II, from *La Presse* on December 24 1982, p. A 4). Given the lack of "vigilance and warmth" of many Christian like Quebec, it is to question whether "the Son of man, when he comes,

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find ... faith on the earth ... "(Lk 18: 8) and if, here, all that remains for those who believe in spirit and in truth is not the recommendation of the Virgin at Fatima, in 1917: "Prayer" (silence, reflection, meditation) "and penance."

**PS After a call of Pope John Paul II**

Again, Pope John Paul II has asked the *intellectuals* not only to reflect and contemplate the truth *of the vote* and to be *isolated* *launch occasional appeals to conscience and the world*, but out their *ivory tower individualistic*, for *s engage (...) to say "no" to death, hatred, violence, wrong, evil, (...) to help the Church in its mission, that is to speak for the poor and the voiceless*

43

I imagine that this call was launched to intellectuals, is, implicitly ment, he addressed the large community of open ears. Otherwise, would be *the voice crying in the wilderness*.

**WHY THE WORLD IS NOT LOVE**

44

Why is the world without love I will give you some reason sounds. Because we have a society still sick, centered on the power service of "having" and not the power in the service of "person". Power, for example, a certain portion of people older and senile, from a generation still imbued with a civilization and culture perverted, fed in addition by a Christian make-up and truncated to the caricature, and that has not yet been able to set the time of rejuvenation caused by the development of social sciences at the same time as, courageous geux, the rediscovery of the most authentic face of the Christian message.

I refer to that portion of older people who, approaching or having reached what is called complacently, for their sugar-coat their "age gold, "put their" bungalow "their lawns, their" driveway, "their "Big" car, the cottage, their (s) spent the winter months (s) in Florida, their treasures small dog or kitten, in short, they "have" sacred possessions before people in their neighborhood.

I mean, among other things, this portion of older people or old for which, for example, a wing of self is much larger than a face humans (for them "the thing before anyone"), especially if it happens face is that of a "small child". I mean, among other things, that these old close their "driveway" (it is their absolute right, does not it?) for em-fish "little children" to go to their own backyard. I refer to these old people are afraid to "little children" in their shouting "death cries" of

43

*The Press* Friday, December 16, 1983, p. C 2.

44

Article in *Le Journal de Montreal* on Sunday, June 18, 1978, under *Opinion*, p. 18.

56

these old who spend their time in their windows écornifler "bungalow" and, when a neighbor, without "driveway" but with "little children" happens

in a "small" car, to park in front of their door on a public road, customarily show their displeasure with the noise and shouting at Occasionally, they are taxpayers, thereby implying that they have personal rights of the "territory" public rights of tenants, non-payers taxes according to them, do not.

Woe to the greed, if it does not change because the world of love is with the children, the sick (not to be confused with people aged or elderly), those who do not, that is to say to the poor. The world is without love because its fundamental value is too often putting the power in the service of "having" instead of "persons". Power of all kinds: religious, social, industrial, legal, etc.. The Church has recaptured since Vatican II: it attempted to turn the corner, to put more its power for the lower and in the academic world, attempts pedagogical cational to power in the service of adult children are increasing, the political winds blowing here for autonomy, recovery of the person, in the social world, a wind that wants to reverse the "pyramid", the industrial world is losing, but Illich tells us the emergency exits.

But the world is still as tight, the more entangled in its conservative and medieval structures, denounced here by a Cliche, world that has not kept pace and remains the most complicit in the old mentality of power in the service of "having" is the world record. I'll tell you why the world is without love.

Our churches have been renovated from a new spirit, but not our "Courthouse" in the palace with many chapels, behind the "celebrant", "a prisoner of its liturgy and ritual dated, there is still the traditional crucifix (the one I saw was hideous, chalky, and "daubed"), a parody of era in which the infernal machine anywhere in the service of power "having" had been inverted in these churches secular side of the epibe (that of the old liturgy), the bar where witnesses, accusers and accused, caught the trap, parade, there is the Gospel, the Bible, taken hostage and that may be used deposit lying, perjury and false testimony.

It is time that the relevance of the crucifix, a sign of power that has nothing of many evangelical and Bible instrument ridiculous as possible perjury or questioned in our sacrosanct courthouse. There are just over two decades, another Lévesque (op one) began with the vision movement of farmers' unions denominational "Catholics" and other like-minded associations, hospitals and asylums have been lost this time they are "Catholic" school boards have somewhat eased their minds "Catholic". Remain our powerful courts in adapt, with a little imagination and ingenuity, the new spirit, which suffle elsewhere, and the show (because man needs signs) and I see not at all what the true meaning of the Bible and the Cross (the hello

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low in that it is served by the strong, the last sign, the one who does not "was" not that becomes first) sticks to the present reality of "procedures" judicial. But what do you want, we do not put new wine in old or-very: it cracks, it would be risky for a better world of justice, gacannot of love.

CHAPTER 4

**PSYCHOLOGY AND THEOLOGY**

CAUSE OF FAILURE CURRENT

45

The pedagogical problem put forward could be expressed as: "The attitudes

study of education in our community in Quebec is too "prescriptive" it "mora-read "too fast and all prior lines of the child or young person."  
The reason is rooted in our mentality, we are too used to do consider for our conduct practice (although it is current discourse on the beauty and nobility of the body ... ) That both parties in man: a mate-  
Rielle and brutish, vile and poor, dependent on a god of evil (Manichaeism) and the other, spiritual, very high, the only worthwhile, dependent on God's good, good one. Mentality that only deepens the divorce rights, con-  
frequency of original sin, and therefore generating mentality collective malaise. But we forget that man is created in the image of God and in him there not a duality, but a trinity, and that therefore his mystery is the very one in the resemblance which it was created: its mystery is its unity, the integral harmonious integration of its three dimensions

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in unity, without destruction of at-  
CUNE them.

It will never remake the unit as it will miss an base, until we have distinguished and accepted practice in three parts truly independent in the human soul, each with its own operations and its own laws, three irreducible parts to one another, except in the simplified City of the human soul (like the three Persons of the Trinity that distinguish ized by their operations).

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Extract from the unpublished memorandum, see Appendix A, p. 80.

46

See Appendix D, p. 97, added in August 2000.

**58**

The malaise of our "educational philosophy" is precisely what it stops at the philosophy of education that we know very although the principles of morality, which are primarily ideals, laws of conduct Ideally, assuming perfect unity and harmony between the three parts of the soul which we talked and we took refuge in these principles to judge any human conduct, even that of children and adolescents, whose unit is lowest rung of the ladder and should be considered to be not as already made: it will start building the top floor and roof before ground floor overlooking the street (the foundations are what brings to the birth).

With these principles of morality, it simply only those for ex- replicas all human conduct: conduct that is judged in relation to these points Landmark, established according to the voluntary and free, reduces all psychological that morale, a pseudo-morality necessarily. As in all human conduct maine there are aspects that can only be explained by psychological laws, when not all or most aspects as can happen more easily in beings in training.

Knowledge more widely with all this new world of psyche, with its basic dynamic (sexuality and aggression and their corollaries, anxiety and hostility) and their evolution is a need for teacher professional sional. For him the means to get closer to those entrusted and their real problems, it is for him a way to give real meaning to his role as educators is to awaken gradually, in confidence, any con- ness not only aim, but the forces at play philosophy education, as the theology of education remain in the order of principles (which is good), science education back to the starting point (on

the earth).

"*The fairies are thirsty*" THEOLOGY AND HUMANITIES

47

The book and the play *The Fairy went thirsty*, as they say, before the courts. Since then, the message from Denise Boucher hit the mark. We joined in our guts socio-cultural, historically well soaked "catholicisme." Reactions, for or against, fuse, net. At all levels. Of authorities 'secular' authorities 'religious', to the simple citizens.

Since the '60s, we had succeeded, it seems, to get rid of sexual obsession that colored our old religion to skin new. New skin man ... Woman and child. The various reactions *Fairies are eager* to tell us that we are not out of the woods.

But this time, we reach the bottom. Rape of the Virgin by the Holy Spirit and the theme of Saint Joseph are cuckold resurface the old debate. He set up the pub-

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Written in December 1978.

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Republic has long been a subject expressed in the form of stories "dirty", mixed other stories "dirty", whispered in social gatherings or in the corner taverns.

The stories "dirty" are often indicative of a malaise, a false-tee somewhere. In this case, perhaps a distortion in the presentation of Christian fundamental mystery, that of the Trinity. About this mystery, that some have retained the catechism, issued in circulation is it is a truth "that you can not understand." This truth, which is supposed to be the first food of our faith, is thus reduced to zero. Like a taboo. It's a shame.

Some have testified that some modern human sciences they had been closer to the Christian message. Modern theology would benefit perhaps borrow more, the same way to tighten even more closely the Christian message. It could perhaps be revised further in light of humanities today. Taught theology to the 60s-inspired could well of philosophy, his servant. But for a century, others "his-chickling", which are other names have emerged.

The mystery of the Trinity is, perhaps, we will be presented in another angle, which would not risk slipping on the themes of early genital, difficult to integrate, like virginity. This angle would be to push to the limit the analogy started about the "role" of each of the three persons of the Trinity family. There is the person of the Father, are playing the "role" of father there is the Son, playing his "role" son, then there is the Holy Spirit, playing his "role" ... of Holy Spirit. The roles of father and son are familiar, but not that of Holy Spirit, the great unknown. Some catechesis presents him as having a role similar to that of a "mother" of the family.

The catechism, a compendium of theology, especially that of Council of Trent, teaches that there are three Persons in God and that these three persons are equal and distinct from each other. This truth is not abstract: it is a help, Hi, it must fill our lives change. In practice, the father and boys in a family, people are equal, having equal value and same rights as persons and autonomous in their functions, is already difficult cult to recognize and above to apply. But the father, mother and children, gar-boys and girls, people are equal to each other and independent is a bit strong. Maybe it is a truth "that you can not understand" at all, as

personally and socially.

Are the roles of father and mother, boy and girl, presuppose Development, in "respect and dignity" of his own identity as a child, together with that of man or woman? The humanities may be able to "serve" the theology on this subject?

**60**

Recognition of the female role of the Holy Spirit would make may have not a lot of derision against him

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Original Sin and Freudianism

49

There has been much criticized Freud's pansexualism. He was struck to re-find a basis in any sexual neurosis, which earned him the loss of two of his greatest disciples, Adler and Jung. Without rejecting the rich contributions of depth psychology since Freud, off the beaten sexuality, would it not be better to return to this latter component, the deepest Ultimately, coloring the whole being and all his behavior?

One can easily understand the depth psychology will be diversion of sexuality, as Western culture was not so ready to accept this overnight. This reaction was threatening at the same time the depth psychology. That is why we sought in another vein less than that caused public outcry, but to the approval of a more many (cf. Adler, Jung, Horney).

It is here that an attempt to reconcile the findings census-  
thy of depth psychology and religious truths about the his-  
tory of our origins and the economy of the Hi in complete submission to the Church would  
This is where depth psychology and religion to join?

It is generally accepted in the language of the psychology of depth-  
makers that the serpent is the symbol par excellence of the penis and the result is the  
symbol of the womb and the fruit and the tree (cf. test of the tree) is the symbol  
our patterns, intensity and direction of psychic energy. It is neck-  
Rant also immediately connect the idea of power to the penis and the idea of heat  
to the uterus.

The question then arises that has not been finally determined  
in Hauret

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But leaves the door open, is: does the fault  
independence of our first parents did not occur through their  
sexuality and about her?

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See Appendix D, p. 96, added in 1981.

Yvon Deschamps, interviewed at his mansion in St-Hilaire on his personal life, when issuing *Michael Jean listening on RDI*, rebroadcast Thursday, July 20, 2000, from 9:30 p.m. to 10:30 p.m., concluded the interview by stating

that the Catholic religion does not offer a family model very inspiring, but annoying: "Joseph is a *helpless father*, Mary was a *virgin mother* and a *son* Jesus is a *virgin*," he says. In an attempt to ex-  
plication of this model family mysterious, see the next topic, *original sin and Freudianism*, the following  
immediately.

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Extract from the unpublished memorandum, see Appendix A, p. 80.

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Hauret, Charles (1953). *Origins, Genesis I-III*, Paris, Gabalda, p. 146-149.

61

Eve saw Adam's penis, participation in creative power, swell and stand, is seduced in spirit (in spirit, for our first parents could not to a lack of impurities because of their original balance): it shows that it is the snake that will make it fruitful, powerful, "creative". It will be the mother of all men, she sees all his creative power and, under the influence of secret devil, sees himself the equal of God. Then she found the tree

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good for food and attractive and desirable to acquire understanding. Then she turns to the fruit of her womb and it tastes, it is a pleasure, a joy not connected to God through her mind: she eats the fruit. Then transported by the feeling of power mother, she has her husband to eat of the fruit. Adam sees in turn, in the joy of fatherhood, all its power from father of mankind

52

and, under the influence of Eve feels like God in turn, and accepts in his mind. Should we not go further back and see the origin of the fault Adam first, which led to his being defeated by the Woman? The idea of power

53

the creative equal of God, under the secret influence of the devil, he would first came to mind, to him, the sight of his penis after the fall even if he rejects any shame, the blame on Eve. In this case, it would be further evidence, could not support the weight of this mistake, the more massive for him and Eve. What happened in his mind, would it not symbolically illustrated by About the snake? It seems very plausible to say that these thoughts can power equal to God, independent of God, came to mind are our first Miers parents during their first sexual experiences, their first conjugal relations. This assertion is based on the fact that both have managed and found pleasure, sexual pleasure serving as a support and expression pleasure of independence, in the knowledge of good and evil, resident evil the fact of feeling and believing is equal to God about the transmission

Life

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. But the mere fact of being mean to each other their independence sufficed, even if no external consumption: the emotional, the game symbols only.

They ate the fruit of the tree in the garden, which suggests a relationship between sexuality and sense of independence in the power, located deep within the personality, where freedom and sexuality are re-contentent. God allowed them to feel all their power in the conjugal act, to long as they spiritually connect this power to their author, power which they participate. The damage was at the center of themselves they voulussent s'ac-Stringing total freedom, unrelated to God.

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The tree in the garden symbolizes more particularly the power located deep in the Personality of Adam and Eve.

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Abraham, whose wife Sarah is barren, became the father of many, who believed in the Living God.

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See note 51 above.

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The death penalty would be the corollary.



## 62

From the fact that Adam and Eve accuses the serpent, after the fault does  
Should we not go further and see not only independence from God  
in our first parents in their absence, but also a secret independence  
from each other (the first scene of the household being prepared).  
Eve, first at the sight of the penis-snake would have the "penis envy" does  
not have this body out of power, she would have felt less  
Adam, would have doubted his power, would have had a feeling of jealousy against him  
and against God, a sense of hostility (aggression and sexuality are still  
pair in depth psychology). It "crunches" the fruit. She would Revol-  
Wu's against God dependent on men to become powerful, "Create"  
children, then turning to itself, it would have focused on the fruit  
of her womb, the fruit by which it would win. But she soon would have masked  
feelings and secrets would have liked to submit to Adam for a moment, con-  
tion of his victory: it offers the fruit to her husband (accepts the relationship) is already the  
overcome.

In view of the resistance of Eve, his ambition (the desire of his penis)  
the idea of creative power to be equal to God in turn came to mind  
Adam, but in this case, it would have magnified this power, the former  
clusion secret from his wife. He would have rebelled against God in its dependence  
women to populate the earth.

Adam would have entered the game in "crunch" to turn the fruit (deflowered-  
tion brutal), ie it would have expressed hostility to the result of Eve, to his  
maternal power, and there would have thought, biting into his omnipotence personal  
tional: it would have liked to claim for himself the authorship of the human race  
to the exclusion of his wife, then God has helped.

Thus, each wanting to dominate the other, be independent of each other,  
rupture would be followed between the two, each with up to God and each in-  
time of his being: Division total original unity broken.

Thus the fault of the man began to manifest itself in what it touches the  
more to heart, in the depths of himself (sexuality and aggression, love and esteem  
self, independence, freedom) and is connected directly to its freedom, its independence  
basic dance of God, others and himself. The fault would have  
effect of dividing what was originally united: sexual freedom and so  
since this adventure is in the area of sexuality that man is  
First, the least free.

The whole economy of Hi, by contrast, was to remake the way in-  
lodging. It is a replica, but in reverse, of the Fall: the Virgin  
birth without human intervention (crushes the serpent's head) and this, without per-  
Dr. her virginity, even after the birth of Christ. It gives life, while de-  
Meurant virgin, a sign of total dependence on God, but this dependence  
one who brings life to the world.

Joseph also remained a virgin and yet also a given, how-  
so that God in the world: he was the husband of Mary. He gave his life for total

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submission to God. And his respect for Mary, would it not be repaired its ma-  
manner the sin of Adam?

Another indication of the place of original sin sex: the possibility of its  
transmission through the conjugal act, according to St. Thomas.

All objections against the interpretation of sexual misconduct origi-  
tional does not delight our assent, and fail to convince us of

otherwise. There is concern that this interpretation too much raw focuses on sexual misconduct, put in the foreground, masking the fault core, the independence of the Creator.

But the sexual interpretation does not deny this basic truth, not de-structed in any secular interpretation: it merely supplement it, by saying that sexuality was used as material of speech, language, lack of land to the ori-Ginelle. She realized the mistake, "humanizes", instead of remaining in ra-internationalization in color philosophical to embellish this mistake, make it acceptable, for fear of "mired" in the real human.

What other means of expression more vital men of the time (Adam) could they be, when they were closest to the animal, where instincts express themselves without repression organized social, let alone internalized state "gross", so to speak? This seems obvious ...

Admit that the P. Danielou, SJ, that the sacred author wrote these stories to combat the magic of a few centuries before the Christian era, to Using stories pagans, rearranging to give them a sense theocentric, that does not exclude the hypothesis sexual. For Adam, he had not magic.

What did he have at his disposal as a means of expression? There was no technical that ... His intelligence and his will from the outset could not speak as work-to the vegetative and animal life, even giving glory to the Lord. Most Much of his time was occupied with their livelihood (gathering, hunting) ... and his descendants.

Why this assumption would not she received? We have never seen of atoms, yet their existence is sufficiently proven by their effects, with which we build evidence for overlap and convergence.

What the snake is not an "evil spirit" which, by ac-tion more directly on the genitalia (the senses), Adam comes into the unit to operate Brain-chest-abdomen, its lowest level at the time? These words N'EX-prevail they not already a distance, dissociation, the serpent of the Bible is not presented as part of Adam, as a force external to him? The original fault, the fault core, does not she come and then a rather first awareness of a *state* of disharmony within natural, non-integration of the three parts of man, thus causing the dys-harmony between people themselves, mainly in the family, not in-core as the first integrated cell-based relationships of love, like of the Trinity, but separated, have not yet found its own identity, drowned within the group, of the tribe? And therefore the original sin does it come

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not a first realization, very vague and diffuse, disability land to meet the one God, built in love, a sense of failure sur-offset pride and rebellion? This awareness does not renew-it steps through all ages, for all men, while stating, while becoming increasingly felt and clear, thoughtful, but less harmful as that harmony is achieved thanks to the Living God who communicates and saves? And the symbol "earthly paradise" would it not rather have a projection the future of what personal and social rights will be at the end of time, the expression unit already in progress, harmony, perfect in its infancy, despite the stupidity of man from his blindness native? Satan took the beautiful game at the beginning: the man lived on his animal, its vegetative life zones "chest and brain" is poorly developed, the man taking little account of love, or reason. But Satan is losing ground to me-sure that the man is unified, is divine. The man has no difficulty in valuing the Company, the Law, Principles, Attri-

goals males, involving themselves in the strength and value in this field, the technique, science, children (especially since Freud has built in the Science deep knowledge of the emotional development of children, hence the century of the en-child). But it is more difficult to integrate Love, feminine attribute, which First, the size of the point (or zero or heart) to become by the following broadcast center to infinity ( $\infty$ , milk, blood) and therefore appears first as a weakness, an erasure.

Eve, Women, full circle, seals, combines all of the interior. In the story of the "fall", Eve is featured: is it a projection the future of the setting star of the woman? In fact, originally, it is ignored, where his rebellion. It is in the final stage of conquest of the unit it is Valo-joke, it is the center of balance, core, heart, the vital center, Love.

In the story of the fall, this indicates the reverse, the negative, as non-integration of man (in the fullest sense) is from there, in the center, in his heart.

Freud discovered the land on which Satan has operated and has analyzed the mechanism of the vegetative life psychic of the Unconscious (oral-son-daughter, phase anal-mother, father-phallic phase), and he has returned to Love full value.

His great merit has been to remove barriers to communication between "The abdomen and chest," despite the partition, the "diaphragm", uniting fertility condition and Love.

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#### RELIGIOUS OR EDUCATIONAL PROBLEM IN OUR COMMUNITY

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The current problem in our community, is he really on the map religious? In truth, it is first on the psychological level, and this in Quebec our community, our environment to us. This is not religious principles including our religious province is missing: it has over and over, and even in areas where they should give way to nature, simply to explain cations natural first.

At the time of Galileo, it was the question of land still, center of the universe, a matter mixed with religion, a matter mixed with faith. Today the question of Reason and Will (Part spiritual man) still center of the universe that is every man and thence to link spiritual and supernatural (Faith), there is only one step, and we are in the angelic ... and to the beast. But recent discoveries about man, the last sixty years, Freud had originally placed the dynamic center (solar) rights in his psyche. At present there is the problem of a third dimension Zion

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in man, autonomous, with its own laws, independent of the first Religion, Faith. Unlike Galileo, the problem here is much more complex and delicate, because the party is linked much more closely, it True to the Faith, but let us not mix the cards: in our environment, there is no First of religious crisis, it is not religious crisis that is at first, but crisis of a culture changing.

Man becomes aware of a new dimension in him, dimension Religion whose only realized to date, if other-Lumie res. But it was in the field of pseudo-religion, as in the time Roman gods (*numina*) were used to explain the phenomena, the forces of nature solution to relieve anxiety before these occult forces. But

how religion can it sanctify the third dimension in man, this part of the natural man, if it takes all the space up to negation, destruction of the third dimension? Grace not only does not destroy nature, but is grafted on it, penetrates gradually, as the yeast in the dough.

Several full of good will, trying to give psychology and religion. They often fail to tackle the psychology of religion, traditional, they bring the third dimension to religion, after trying a vain synthesis. They saw the power of this psychology and they wanted to give corrected with traditional religion, ie religion, which extends still the domain of feelings, emotion in a pseudo-religion.

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Extract from the unpublished memorandum, see Appendix A, p. 80

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See Appendix D, p. 97, added in August 2000.

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If we want religion really saves this third dimension in man, it plays the role of salvation vis-à-vis her, he must first be recognized born as such, as autonomous, independent: the eternal paradox of things here below. A healthy separation between church and state is a guarantee for the action of Church and autonomy itself. And that since the State takes its full responsibility that the Church is more open and can play more effectively ment role, full, not to disperse its energy in things temporal tural she does the burden of a supplementary order, pending the ma-restructuring of the state.

Thus everywhere, if you look at the changing world and even each beings (phylogeny and ontogeny). As the world evolves, the more it is structured, differs, specializes. Many functions previously accumulated, performed by one body or one body, now his body or his own own body: law of progress; quartering of progress. The specialization large endangers the unity, but of course makes possible collaboration, a unit even greater (see the scale of animals: progressive differentiation, then nervous system, part of larger unit, is: better organization, structuring).

Religion must adapt to these new discoveries on the third dimension of man, left to the psychological sciences specialization: she can play more effective role in unification of man, from the inside, as well as the City man, outside, the size of the globe

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The Church has already recognized the State time and thus it is separate soundment: we leave many physicians caring for the body. The Church is especially to the spiritual in man (intellect and will), single-dimension Articles of Amendment. The day has come when the Church as the state should recognize a third-third dimension in the world with this condition can the Church fulfill its role unification between peoples.

The third dimension is already taking shape at the Council: When the Church speaks tolerance, dialogue with our separated brethren, is it not rather in the order feelings, emotion? Can we see there, at least in part, an effect "reciprocity" recognized as fundamental in psychology interpersonal tional? Also when she talks behind the scenes in media from the Vatican, bring down the anti-Semitic prejudice, or when the Pope himself receives the son of

Khrouchtev?

Is not that the Church gives precisely the discoveries of the ground-census on your rights, including Freud pioneered bold, to better penetrate this new world, psychologically? Discovery of a new dimension man, discovered that extends to the outside through the recognition of a new, third dimension in the City requirement of unity: the psychology social is just beginning to understand the laws governing groups. Is not

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See Appendix A, p. 80 and Appendix D, p. 97, added in August 2000.

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that the Church must assume these laws, the first recognition on the natural plane, for penetrate its Force, its Saving Grace? The Church, on track to meet Unity of the mystical body, based on the provisions that are taken in order natural is not one of the lessons that can and should be available to Through without destroying why its free?

It follows that if the priests, as priests, always want to be unifying elements in our world with two poles (inside every man and inside the city) and become more open for different cultures and complete and better and better their true role of the Church, they must follow the neck-rant, keep pace and do not claim the psychological as their own, but disengage gradually, gradually. Perhaps the psychological knowledge would benefit it in some more easily inclined to feel good?

Freud (NB a Jew) was right, to some extent to address the religion. Understand their cry, and not its content, as a signal alarm: he denounced a pseudo-religion to say the least.

When people are hungry, we must feed them before their "per- l "of religion when people are naked in the emotional and they shake it must clothe them, before they "speak" of religion: it is already live then the message Evangelical 'give drink to the thirsty, clothe the naked. "

TRINIDAD AND OEDIPUS

58

Speaking of Father and Son and Holy Spirit in God is more than talk Intelligence, of the Word and Will. A systematic theological reflection policy on the deposit revealed the mystery of the Trinity was made from the operation the spiritual faculties of man: intelligence, word and will. By virtue of analogy, we have implemented in God, ignoring imperfections due to create and pushing these perfections to infinity.

But this explanation, color philosophy, is not embodied few living proof that it goes to far above the heads of the people - and Yet the mystery of the Trinity was revealed to us so that we all live - and it had the effect to earn a bad name to this mystery that seems therefore restricted only to insiders.

Would it not be to organize a new discussion now theology from a recent discovery that shook no-be conception of love, that of the "Oedipus complex" of Freud? Could is not, by virtue of the analogy, review the entire mystery of the Trinity in the light of these new concepts, all alive?

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Extract from the unpublished memorandum, see Appendix A, p.80.

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The relationship between father, son, daughter, mother in the family, stripped of their imperfections and pushed to infinity, are they not able to demonstrate better than the relationship between intelligence, his word and will, relations between God the Father, God the Son and God the Holy Spirit, Trinity in the family? The phenomenon of sexual reproduction, male and female, is universal in the world of the living, even in many animals and plants

59  
very

primitive unicellular: where there is life, the transmission is ensured by sexually. Why be surprised us then so be it God, the living Supreme?

In turn, the Trinitarian mystery, since in this new light, not-for he could not confirm and strengthen, if necessary, Freud analyzes the various roles for members of each family and their mutual relations?

And find themselves confirmed the role of the father, who is the head, the head, the role of the son, who is identified with the father, to get him the role of daughter is to identify with the mother, whose role is discrete inside the heart.

The order of the three persons of the Trinity is Father, Son, Holy Spirit, not not Father, Spirit, Son. In light of Revelation

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, Would it not be

to revise the Oedipus to bring him, if necessary, some differences, namely "Father, mother, son and daughter" or "father, son, daughter, mother?"

The Oedipus complex, initially, does not it too the child's circle of love, so that fatalism and jealousy reign there? In the theology of marriage, no-fautrait he emphatically not maintain the primary end of marriage: the son or daughter; Love is Triune

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The father makes a move with his wife for the son or the girl who burst from his bosom (cf. Jn 1, 18): he sees the son or daughter by transence through his wife

62

. The role discreet interior of the mother would not it specifically a transparent role, as the breath, the role of cohesion between father and son, father and daughter, a role which is to "present" father to son and the father to the daughter? And then "present" to the father and the son, daughter to father?

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Moreover, in plants, sexual reproduction is what is more stable and that jumps to the most eyes, so scientists have found this thread until the first life forms and their based their classification on it.

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Revelation and Science, while being autonomous, are not contradictory and can go from mutual services, provided that one does not overwrite the other, deep in himself all sincere man is not well ready for that?

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We do not contradict with what was written in Chapter 2. The child is paramount: in Chapter 2, p. 33-38, we denounce the abstract concerns of the biological, which seem to the child, but, in fact, turn away.

62

For Dr. Helene Deutsch, the man's penis is already a symbol of the child.

## PSYCHOLOGY AND MEDICINE

CONFUSION DOCTORS, psychiatrists, psychologists

63

The meeting of three specialists (a psychiatrist, a teacher, a doctor) interviewed by Denise Bombardier about the book of the week, *The psychocrates*, as part of the television show *Black on White* on Saturday 26 January, is an obvious social injustice. On the occasion of the publication in French of a book attacking the U.S., it was reported, psychology, a representative feeling of the group concerned, psychologists, was absent. Two doctors and a teacher made the process of psychology and psychologists in their absence. This *omission* is *unacceptable* to you, Mr. Director, the fact that it has left many mistakes perpetuated on the psychology and psychologists.

The first serious error caused by the absence of a psychologist brought the spotlight in this issue is the confusion in the public between psychiatry and psychology, psychiatrists and psychologists. Yet these are two disciplines and two distinct professions.

Psychiatry uses a medical approach to human behavior disorganized. Psychiatrists are physicians who specialize in treatment of mental illness. As psychiatrists, they are not a separate professional corporation within the meaning of the law, the doctors.

Psychology uses basically two other approaches, the one based on experimental knowledge of the laws of learning (approach behavioral and cognitive) and derived from the philosophy, the humanistic approach (Or phenomenological or existential). Psychologists are professionals with a university education theory and practice *longer* than that of general practitioners (in addition it requires two degrees awarded on criteria of excellence). As psychologists, they belong to a professional corporation of their own, under the law, the Professional Corporation of Psychologists of Quebec (CPPQ). These distinctions in mind, the question remains whether none, one or both of these disciplines and professions, in whole or in part, is self-guilt of the parents.

63

Open letter to Mr. Michel Beaulieu, director of *Black on White* on Radio-Canada in Montreal letter published in *La Presse* on Friday, February 15, 1980 under *Letters to the editor*, Page A 5 Press a letter entitled *A Failure inadmissible*. Article also published in the journal *Psychology Quebec* in March 1980 under the title *Black on White*. Slight change and short precision added to the medium the last paragraph above.

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The second serious error caused by the absence of a psychologist who has a special place to this issue of *Black on White* is a false representation: the famous Dr. Spock and Dr. Freud mentioned during the show have psychologists never in their lives and both are doctors, Dr. Spock, a pediatrician, Dr. Freud, the founder of psychoanalysis, a mode of treatment of mental illness. If they made mistakes (vg blame the parents), it should not be put on the back of psychology and psychologists, who represent much more than the theories of these two doctors.

Party not published by *La Presse*

"Sixty percent of the clientele of general practitioners is made up of people who have *psychological* problems," admitted the doctor GP Maurice Jobin. And which works to help these people? The general practitioners can not they all do supportive *psychotherapy*, in fact the

Psychiatry in general, charged the same castonguette (\$ 16.00 to the half-hours), even without the knowledge of "patients"? At least 100,000 acts of *psychotherapeutic support* claimed by practitioners to the RAMQ (Régie de l'Assurance Maladie du Québec) in 1974 or there. Of course, any visit to a psychiatrist is "free", ie on the map sun (it costs more than \$ 16.00 half hours).

On the other hand, no path to psychological services for free choice. Not even the equivalent of legal aid for people in low-dream naked or equivalent services provided by opticians and pharmacists to welfare recipients. Currently a psychologist's choice costs about \$ 30.00 an hour (if that seems high, calculate a general practitioner has twice \$ 16.00 for non-specialist psychiatric service). Needless to that psychologists have compared no customer practice primary EBV. It should be mentioned that hospital services are psychological under the supervision of psychiatrists.

In short, the absence of a psychologist in the hot seat during the show of *Black on White* contributed once again to maintain another confusion, between the current and psychiatric services "free" provided by Medoctors, at least five times as many psychologists, and services Psychological much less known and often expensive, comparatively made by psychologists themselves. The distinction being made, remains to be demonstrate whether, in Quebec, no, one or two groups of services in question, in whole or in part, has actually contributed to the guilt of patient.

According to professor of education at the University of Quebec at Rimouski, is the disarray in the world of education. She puts it on the account of psychologists. This is important given that they are not psychologists and Applied Psychology in practice. Is school reform was made by psychologists? Did she not first been made and will continue does not have to be by administrators, concerned above all performance and, therefore, classment?

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On the other hand, if the teachers have had and still have a say in the school reform, is that they hold so little science if one autonomous they should blame psychology to gain strength? However, that I know, there are several Faculties of Education Sciences in the university ties in Quebec. In the sixties, there was administrative reform in educational cation, perhaps an educational reform, but reform due to psychology remains to be demonstrated.

Also, is it that psychologists are so numerous and so important tance in the academic world? Nowhere, to my knowledge, they are in lines of authority, decision-making. There are a number of years that the Corporation for Psychologists of Quebec denounced to the Office of Pro-occupations abuse fed by the Ministry of Education itself. Because psychology profession is not exclusive exercise, "anyone" can be hired by school boards and CEGEP or have a permit from the Department of Education to practice psychology at a discount. Examples abound in the newspapers. To see this, it is only observe all the jobs available to make psychological services do not require that candidates be members of the CPPQ and also of the same time, all psychological services by people who are not members of the CPPQ. The law governing the professional code allows such a state of things. But it is unfair to shift the blame by psychologists effects



harm that this results in Quebec, as in other countries, where problems are similar.

Finally, the problem of responsibility and guilt of parents education is not new. In the days of our grandmothers, it was said that Education begins in the cradle and even 20 years before the birth. In this time, we talked a lot of the fault of "our first parents," trans-put all the sins of our origins. The guilt of the parents back in-core beyond the Flood. Except that since the Flood, this fault was neutralized Sée acquired by the New Adam. It was said also in that time.

*DISEASE CALLED "MENTAL"*

64

Two recent publications in *the press*, "*Mental Illness: a taboo difficult to overcome*" (*Saturday*, September 4, 1982, p. A 3) and "*Mental illness face to the same prejudices that 50 years ago*" (*Wednesday*, September 15, 1982, p. C 1), raise difficulties in implementing the concept of "mental illness".

In the so-called primitive tribes, deviant behavior were Attributed to an evil spirit and that was the case of the sorcerer. In medieval madness found cases of demonic possession and that was the case of the priest. For 50 years is a matter of "disease" and is the business of physician (general practitioner or

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Article in *La Presse* on Wednesday, September 29, 1982, under *Open Forum*, page A7.

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specialist). According to doctors (psychiatrists) and Lazure Lamontagne Quebec, the "Mental illness" suffer its own taboos.

Resistant population. With common sense, it may be perceived as the concept of "mental illness" covers human behavior without apparent cause is a simplification with a hint of mystification. The public probably do not be fooled. The public perception may be that in the end account one extreme or the other, it's all the same. The concept of "disease mental," such as demonic possession or influence of evil minds have the same effect: **the problem confined to a ghetto instead to solve** (ghetto, "high walls of mental hospitals," see *The Press* September 4).

Mental illness, or disease of the mind may be conceived when the soul, spiritual principle, was mortal, did not survive. How to be an es-took sick, a sick soul, except metaphorically. A body may be sick and die, this is an observable fact, but a sick soul, how is this possible? Sick, that is to say, suffer from a natural process and predetermined disorganized, unrelated to its own level, liberty and **collective** and individual **responsibility**. Although they may have aspects, it is difficult to imagine the disorders of the mind as a disease. They can generate and sustain physical illness or death, included nervous system, it is eligible. But lower-ered regulations of the mind to even so-called mental illness is to reduce the soul to the body. The public is right to have prejudice against mental illness and of not supporting the fundraising. It just will not endorsement and support something that does not exist.

POWER MEDICAL POWER OF SUBSTITUTE

PSYCHO-RELIGIOUS

65

In its edition of Monday, January 24, 1983, *The Gazette* published, *the headline*, a new scientific importance: the cancer would a *psychological* cause

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. This new, at the top of the front page, is even before that for the last teachers' strike. But I was fine, throughout the week, going back to the previous week, raking *the Press* coverage to another and in every corner, I found nothing of the cuff. Not a single news item. Faced with this serious omission, and understandable by the *largest French daily in America*, here are my comments and reflections.

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Written in January 1983.

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See Appendix E, p. 98, free translation of this article.

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This is not the first time that such an omission on the dis-Green American scientific psychology occurs in *La Presse*. De-then several years I have often noticed this phenomenon by reading the newspaper; I have already observed that most of the latter has a total confusion between doc-medicine (psychiatry included) and psychology, to confuse, in the same article, psychiatrists and psychologists.

Moreover, I have often observed a state of mind, in my opinion, is the more or less confessed accomplice in the excessive medicalization, more intense Quebec than anywhere else in America. Think only here in the series of articles published in *La Presse* on menopause health last fall, without give all the other side of the coin, namely the psychological side, the etiological same plan. This helps to distort the truth in the population, maintain its materialistic bias and maintain, here in Quebec, a power Medical excessive which replaced in the sixties, with the revolution itself "Quiet", a religious power excessive.

I find this omission particularly serious and deplorable that at this time an unprecedented social crisis shakes the health services in Quebec following cuts imposed by the law 105. I say to all intents and purposes, the absence of Quebec *psychologists* to apply this scientific discovery america-ties in psychology because of unexpected medical abuse investigation that only a public might reveal. Quebec is the only place in North America where medical services, thanks to the universal system of health insurance, reign lord and master in the field of health and the only place where psychological services giques do not exist to counterbalance and prevent abuse.

The special status of Quebec in the field of medicine is a Earth impervious to humanism, conducive to the proliferation of unbridled Charlat-mechanism of all kinds and the esoteric, more than anywhere else in America. A promised land of ignorance and subjection to the powers that expurgent dimension of the human condition aggressively *positioned in the right place* (see article cancer) and that lead to biological materials.

Of course, determinism is preferred to medical care emotional charge. It prefers to sleep, not to engage. I wonder If *the press* has not so far preferred to sleep, be a reflection of our society, by not engaging in the field by focusing on psychological as-Medical PECT. We can say we have the newspapers we deserve! The humanistic orientation in the field of health, through the discov-your constant scientific psychology U.S. fails to cross the border, without translation, in the ghettos, such as that of the depart-ments of human sciences in the universities, giving free rein, outside the ghettos, the import of the only materialistic culture, if not in the

public, to pornography.

Import likely to open the *vigilance* required to freedom

is responsible, in Quebec, the province of *exclusive clubs*. Like those of professional professionals in the humanities, désagressivés, sanitized, private identity, Hell-

74

MES in the closed circle of their individualism, no secret to any work collective, as documents umbilicals, with no social significance and preferring to give the illusion of them, to imitate the giant medical or ignore it rather than leaving them to face slingshot.

They follow the mass in this sleepy, sometimes seeking to raise a eyelid dull to identify with the aggressor that they are hostages (syndrome Stockholm). It costs the people already expensive and may cost him more more expensive in the long run in the future. I expect the public to reduce this risk by requesting that we give to its rightful place in scientific psychology Quebec debate and so it manages to break the ghettos.

CHAPTER 6

### PSYCHOLOGY AND Simon?

INTRODUCTION

As such, because the professional psychological services because of impalpable appearance, similar to the spiritual in the eyes of many, should not money in private practice.

In addition, this chapter does not seem to have a place in a book on the relationship between *Psychology and Religion*. Yet he follows the previous chapter, dent: he wants to illustrate, through two case studies, lack of regard for the profession of psychology and the lack of real influence held by the psychologists Quebec in the adaptation of society to changes since the Second Vatican Council.

For quite a good thirty years I have heard of the authorities our corporation, became a professional, we must affirm, we stand if we are to survive as professionals and oc-Cuper scope of practice invaded by others (vg doctors, priests). Note that the profession has not exclusive of acts which are reserved, that is to say Can anyone do the acts of the psychologist, only the title of psychological gue is controlled.

I have already toured in different groups of American psychologists of New England. United States, the rules of access to a psychologist, a psychiatrist or doctor are the same. Faced with the description of the state of the practice of psychology in Quebec, there are American psychologists who, my amazement, I was told: "You are not endangered Quebec, since you are not yet born! "

75

As requested at the beginning of this book (p. 13, 8

e  
objective and p. 19, 9

e  
questions  
tion), how is it possible then to revise the whole theology, not to the light of philosophy alone, but knowledge of psychology modern?

DPJ THE MOVE

67

I read in *La Presse* on Wednesday, June 6, in the letter entitled *to protect children against the brutality that* "The service ... Protection Youth (Montreal, it consists of: 873-5435 ...)... is in place 24 hours a day, 7 days a week. "But I lived, from Saturday afternoon to Monday morning last, an experience unacceptable from such a service. I had a girl of 16 years report

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so they can get protection as soon as possible. No response to this public service that I knew open at all times. Silence. Excuse: moving the 505 to 101 West Street Dorchester Blvd. de Maisonneuve. I think this excuse is not valid move and demonstrates recklessness and irresponsibility that has to demonstrate that public service, supposed to be on the "firing line" at any time.

A delegate of the "Director of Youth Protection" of the region

Montreal replied me that there are other social agencies in permanent open relevance

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. Was it too much to be able to get at 873-5435, using the "Answering machine" automatic, along with the apology, the inforsary to know where to go on this occasion? Especially as the center reference Conference of Greater Montreal (931-2292 in the page "Help" telephone directory-that of Montreal) was silent during the same period!

*\$ 10.00 TIME MY EYE*

70

It warms the heart, in these times of economic and social distress, to learn through the *Open Forum* of *La Presse* on Monday, January 24, as professional

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Article in *La Presse* in June 1979, under *letters to the editor* on page A, the item *Press* titled *The DPJ moves*.

68

Note that this girl, minor, consultant in private practice, could not pay fees. The following Monday, the social services contact me to ask me a written report (always free) and then later sent me a *sub poena* to testify as an expert in front of the Youth Court, always free. See below, *\$ 10.00 an hour my eye!*

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Another psychologist told me that I could call the police!

70

Article in *La Presse* on Friday, January 28, 1983, headlined by it under *Open Forum* in At page 7, in response to Mr. Yvon Blais, psychologist Sector Is Domremy, who argued in a letter published in *La Presse* on Monday, January 24, entitled "On behalf of all the French," the professional health professionals in government service "earn an average of \$ 10.00 net per hour", while in private practice, "psychologists such charge between \$ 35.00 and \$ 45.00 an hour."

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health professionals are committed body and soul to the company, working for the good cause and that, for the price of a song, to spare the poor pay taxes and fees, the equivalent of \$ 25 to \$ 35 an hour! It is soft and comforting both stand to see an "alternative" secular to religious vocations of the past! I did not know that one paid them, these health professionals or fund pension, or vacation or holidays or personal or sick days, no insurance unemployment insurance or disability benefits. They never paid, these "pros" or Congress, intensive courses or professional development. I can not believe that, the net \$ 10 an hour, were not entrenched union dues and professional tional.

I did not know that one paid them to the pros, or waiting room for Francis no secretary, no office, no furniture, no heating, no electricity, no phone af-ness, no advertising or instruments of labor, nor coffee, nor a time for meals, etc.. I did not know they were getting Francis, ran into the corner of the street in their own living in their own home!

To hear them talk about "net \$ 10.00 per hour," they "are gaining average '(note that, except M. Blais, all professionals have identified a education less than the psychologist) and "\$ 35 and \$ 45 an hour" that "private psychologists charge" (sic), I am aware of my prejudice management. I did not know that the pros never use the phone in their tra-Vail, if not their secretary if they are in a payroll. I did not these people took no issue, never did the evaluation, had no contact and no exchange with other professionals from within or from outside, never make summary file, or any form of administrative work.

I had forgotten that in the public sector as their own, there was always another to replace François François (more than 100 interviews per week individual or groups) and thus seal the missed appointments or canceled at the last minute. Francois, having to pay any fees, never put anyone in prolonged forced vacation during the holidays, Easter or summer holidays or never asked to space or drop-NER simply appointments for financial reasons.

Do we still need to cut positions in health services as those of-transfers to the sector is of Domremy, when we know that already François consult any both in private practice, his general practitioner who, to my knowledge, Government does not receive that \$ 36 crude psychiatric interview 45 - 50 minutes or a psychiatrist in private practice which, to my knowledge, receives only ... \$ 105 gross for the same interview? When you know that François uses "to the board" other services cheap, like those of AA, EA (Emotions Anonymous), fortune-tellers, astrologers, cosmic-sciences question, the hypnologists, acupuncturists, naturist, chiropractors, etc.. ? Finally, if one day the position of Mr. Blais is cut or if, one day, Mr. Blais tired of working so disinterested in the beautiful *setting* in *its* service paid by the state, the golden gates of his private practice are wide open.

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CONCLUSION

**FOR A NEW THEOLOGY**

**AND A NEW PRAXIS**

**MARRIAGE AND FAMILY**

71

Recognize that the Triune God is *flesh* gives the seat the most ultimate or marriage and family. At the same time, this recognition calls into cause consecrated celibacy: it would then give new justifications, the put in perspective to give it its proper place, among others, stress Celibacy in the service of families.

The Holy Family on earth

With *Mary, Joseph* is the first disciple of *Jesus*, the first missionary, the first dedicated. They are the *first human family of the New Covenant*, the *first contemplative religious community* and the *first apostolic community*

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The family of Abraham was the first of the Old Covenant, among others, Sarah, for being a son though it seemed impossible to Abraham, for resisting a heroically sacrificial murder of his son, Isaac,

going against custom and ritual of ancient times.

As for Jesus Christ, his sacrifice has been accomplished once and for all in-  
be others, to end the "sacrifices" of children (this is always present) and  
make sense of the senseless. Folly of the Cross, to begin the end of all  
follies against children of God. "No more nonsense! "

Are all parents of the New Covenant are not called  
not to enter the game of the sin of our first parents and all others;  
not to exclude them put to death (s) and son (s) daughter (s)? This, with  
"Thanksgiving" and the example of the new family, our new parents  
73

How is it that we do not yet understand the importance of  
heroic virtues which Christian parents are invited as a pa-  
71

Written in March 2001, but sustained verbal position many times since about 1985, from  
of the founding of *The Centre for Spirituality Flachère Family and Sexuality*.  
72

Extract from the prayers of the novena to St. Joseph Jubilee 2000, published in the journal of *the Oratory*  
March-April 2000, vol. 89, num. 2, p. 16-19. Here it is the prayer entitled *Day 8, Joseph, an oratory*  
*mission*. The words in italics are ours.

This text can serve as a theological basis for our position.  
73

As Mary is our Mother, Blessed Sacrament (visible sign that this makes us an invisible reality)  
we believe the Holy Spirit, why Joseph would it not also the sacrament of Our Father in heaven?

## 78

ent? As proof, why has there never been, for 2000 years, parents canonical  
nisés as having practiced the virtues of the Gospel - the main one being the  
Charity - a heroic way to their (s) child (ren)? Would it not responded-  
Dre an urgent need of our time where our children are sacrificed on the altars  
abortion, divorce, "domestic violence" in fashion and their  
child care more and earlier (at the age of one year), making it more than or-  
orphans?

How is it that we have not yet thought of establish-  
religious communities of Catholic families? Yes, with three wishes, particularly  
larly that of poverty. Of religious authorities, by  
example, that the Diocese of Montreal, the Diocese of Quebec. Commu-  
religious communities with rules such as those of single communities,  
but in line with the beliefs of basic education, ie any  
the importance of what is at stake for six years in children, which must  
swim in conjugal love, the son or daughter is between his two parents,  
as in the Trinity [not Father, Spirit (Mother), Son (or Daughter), but Father, Son  
(Or Girl), Spirit (Mother)].

Communities where goods and income of each family would  
pooled and redistributed according to the needs of each, for example by a  
Board, such parent Bursar.

Communities where the marriage of the young would be supported, where both  
New parents would be "retired" five years for each new  
newborn health (the social calendar today they do not ensure that  
People age 55 can retire?).

Communities where marriage is a religious matter, a case  
of consciousness, excluding civil marriage (is it that the wishes concerning the compa-  
ety? , Who said said less). The ministers of the Sacrament of Marriage is  
the bride and groom themselves, those might decide to give, before a

member of their community, a Christian dimension to their life together, to know their indissoluble union, following the rules of their community. Agreements for civilian celebration in the church (or chapel) would require eg at the time of decision to a child.

The vow of obedience would ensure that everyone has work in the community, each according to his talents (see parable of the talents), returning to dignity.

The vow of chastity would support the only marital relationships, become more feasible since the early marriage of young people (18-21 years vg) made possible by support from the community who has made a radical change in educational attitude in education.

Also possible to integrate into the community of persons with the vocation, temporarily or permanently, to celibacy, devoted to the service of families.

Prayer, contemplative life, apostolic life supported by the community.

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Such communities do not they respond to the needs of our time?

Valuation of the father

Because of the mystery of evil, especially the bad reputation against men 'male', we need to make us say that God is good, his creation, with its sexual reproduction, is good. See the speech Genesis: God created plants, animals, man and woman, *each por-as his seed*. And he saw that it was good. In the end, he took the time to contemplate his artistic works, to appreciate, it is necessary to We will also enter the goodness of works in which we swim, such as built, with its limits and enjoy the taste without the tree we hides the forest.

Jesus Christ came to add to the goodness of God, in revealing the Father God, we are overwhelmed by the alleged wickedness fundamental tale of fathers. He emphasized the importance of the father in his relationship with the son and the son in his relationship to the father. He may want to mean, among other things, that our salvation begins here, in the recovery of the father over his children as for fathers, despite what one is inclined to think in this day and age, its harmonious relationship to his children is basically very important and essential, provided he leaves by chance, we do not take *a priori* for a beast sexual and incestuous. The valuation of the father, to defeat death, the murderer be, conflicts, wars ... the taboo of incest, domestic violence, pretense inability of men to express their emotions (forgotten poets, musicians, all artists, the great men whose history is dotted), in short, all the ills of the land usually on the backs of men alone. Our Then, as many others, really needs this development.

Only in this way that the "spirit", the mother may arise at this point, to surface, with respect to flow naturally, contemplating the most authentic-that sexual transmission of life, what may be called as virginity (Including the incest taboo overcome?). And wrap, seal the circle love.

NOTES AND REFERENCES

## 80

APPENDIX A

As for the unpublished memorandum

## and God the Mother

INTRODUCTION Unpublished

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This is a statement in religious education. It's called *Faith and Education: Duality or Trinity in man?* It does not surprise at all if faith is taken as a starting point, if all this work is crossed by the ray of faith, is made under the light of faith. There is also another part

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: This work has the desire to continuing faith in its deepest root systems in humans, rooting shaped by education within the family first, then school, college and Church, education whose bases are all psychological and even unconscious first.

This work will examine the relationship between faith and education, integration of faith in life and how education, with all its implications for psychological conditions

Tionne faith distortion that we subject to the faith in the "using" in bad wisely in education, believing we develop the personality and the balance of our teenagers first in "using" faith or deformations that we subject to education by "using" inappropriately faith (or evangelical principles), we in depreciating human love, money, friends, science, the world as not giving not happiness, to promote the faith. This develops because the faith first as Average education, which "uses" as it is an end, a gift and that education must lead and not vice versa.

*TEXT OF THE LITURGY OF THE CATHOLIC CHURCH*

*THE FEAST OF THE HOLY TRINITY (YEAR C)*

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(EXCERPTS)

(...) Three people, but one God. However, it has made progress since the Council, to give room for the Divine Spirit in prayer. Our Orthodox brothers

74

Extract from the unpublished memorandum, *Faith and Education: Duality or Trinity in Man?*, As written in 1963 - 1964, brief to be submitted at the Ecole Normale Secondary School affiliated with the University of Montreal to obtain a license in education, religious studies option.

The director of that memory took a few years sabbatical. Meanwhile, the foundation of the Faculty of Science Education, Renewal requirements: ten additional credits (70 total in our case, the Masters are 45), no deposit of memory (the master repository of memory without any), so that we obtained in 1967, the license in education, religious studies option, without removing the memory already undertaken, to note: license obtained with "great distinction", which brought us to be first class of 40 and the title of "Fellow of Quebec" in 1969.

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See below, p. 82, and the first chapter (p. 24-27), 2 (p. 33-38) and 4 (p. 57-58 and 60-67).

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Choquette, Andrew and CONVERT, George, "Bread on the Table," *the Weekly New dialogue and review of the School of the faith of Montreal* Bulletin Sunday, June 7, 1998, p. 6

81

rightly reproached us not to give the space needed for the invocation of the Es-tok in the Eucharistic Prayer. New Eucharistic Prayers of the Mass have corrected this deficiency and they make us more explicitly invoke the Spirit *sanctify these offerings by spreading your Spirit upon them: they become for us the body and blood of Jesus Christ our Lord*

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. But we must admit that we have some difficult to situate the third person of the Trinity: the Father is Father, and we have a



experience of fatherhood, the son, Jesus is one person and only the gospel allows us to know, but to the Spirit ... We know that the word *spirit* in the Jewish language is the same as the word *wind*. So we like the breath: the suffering fle spiritual. (...)

It seems that here in this text, when Jesus speaks of the Paraclete, that he gives the Divine Spirit that role as interpreter of the Word of God. (...)

There was the time of Jesus, many places where learning was the Paraclete of God. **The first teaching was the family home.** (...)

(...) What the role of the mother in the learning of knowledge? The Marcel Jousse Jesuit sees it as the coach of what the Father has sent. She rocks her child to the sound of biblical words as our mothers cradle singing small folk songs, songs that we will keep in memory, words ... until the hour of our death. (...) The mother is not a *Paraclete* receives the Word of God and can repeat it and interpret it? Mother is not also that learning to meditate on the word, to internalize the word. Gospel Luke tells us that Mary kept in the memory of the heart (the heart-by), the words and events concerning Jesus: (...) If we keep these words printed in the Memory of the heart is to meditate in order to become the source of the daily action. This is how God dwells in us and we in him: in a communion of presence and act. (...)

But the religious life does not end with family life. It also develops in the wider community (...)

The Spirit, the inspiration, is also a messenger. He just repeats the Gospel, replicates the message, to live son, daughter of the Father. (...) There are things that can not understand that from experience. You can not wear them when these events arrive. (...)

Since the resurrection of Jesus is the Spirit who guides the community of its provisions disciples, leading them toward an ever greater understanding of God and the life of world to come: that is to say, eternal life to which we are promised. We are into the communion of the Father. We baptize is to say, takes us into life divine.

These are the beginnings of the triune God from what Jesus lived and he gave us. We often reproach to Christianity to believe in three Gods, whereas today the majority of humans who believe in God agree that God is one, there is a creator. Christians, we can say that if God is

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Note from the author of this book is that not once again mention the role of maternal the Spirit in his report to "become" the body and blood?

82

love, he is not alone. It is **not** the eternal **bachelor**

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worlds, as said

Voltaire. Because God is LOVE that is Trinity of persons. Christians do not believe in a triune God first from a philosophical reasoning but from this spiritual experience of Jesus transmitted by a communion of love between Him and His Father: (...)

Today, the role of inspiration, an interpreter of the Gospel is not also the of the mother? (...)

With us, very often, they are also women who say the intolerable poverty so that social action is considered "past due" to the economic discourse of neo-liberalism. (...)

**SEE Paraclete in the guise of the woman-mother, IS**

**SAY THIS TOO, IS IT WRONG TO SAY? Let us not forget that in the language of**

**Bible, the Spirit said *Roua*, a word is feminine!** (...) On this feast of the Trinity, may we better understand how God is at once: **Father** and **begetter** **-begotten Son** and **the Paraclete** and *inspired-ordinator* and together we create for the Three make us divine son and daughters in one family. (...)

#### EXPERIMENTAL QUESTIONNAIRE

##### "EDUCATION AND FAITH"

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Note first the Trinitarian understanding of intentional questionnaire "Education and Faith" reproduced below at page 84. Note also links between the various issues surrounding, vg 1. The sin of our first parents, 2. Our parents, 3. Fatigue, 4. Grave sin, 13. God, 16. Saint Joseph, 17. My father 18. Christ, 27. Discussions in teams, 28. The Holy Spirit, 30. The books Index (by thinking of the maternal defenses), 31. Lady, 32. My mother, 33. The Church, then at the end of the "catharsis": 48. Nocturnal emissions, 49. Go confession, 52. Hell, 54. I'm afraid, 55. Mysteries, 56. Sexual issues, etc..

We first developed one hundred twenty (120) questions based largely the results given by the questionnaire *My concern*, Mr. Doucet, on which we had already worked. Ten (10) students Belles Lettres in the second year, Philosophy born were randomly selected to answer the questionnaire préexpérimental. Thus, we were able to retain the sixty (60) the most significant issues.

The new questionnaire obtained was tested in four (4) classes Belles Lettres and Rhetoric. The seven thousand two hundred fifty-three (7.253) responses collected and placed on sheets for analysis "section" of each question tions, were not without influence us a lot in the theoretical elaboration of this Memory.

We also collected for the same classes, the responses of questions questionnaire on the Faith P. Larivière, csv, passing the same period in colleges in the Province.

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Emphasis added us. In the last paragraph of these extracts, the use of characters bold and underlined are to us, as well as the use of capitals for the first sentence.

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Extract from the unpublished memorandum, see above, p. 80.

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The systematic analysis and interpretation using correlation remains to be done to who wants to engage in this work. They could be studied more work flares. For now, the memory is quite full: its theoretical evidence, we believe a modest amount of direct observations and personal reflections tional enough, in an effort loyal union of Faith and Education, or more particularly larly of Religion and Sexuality.

The following pages reproduce the entire document itself experimental given to students targeted: first there is the letter of introduction below, followed by demand for some information, then the instructions, the experimental questionnaire itself and finally, the request for comments.

*Montreal, May 30, 1963*

*Dear student,*

*In recent years, in Quebec, if a word is found in all mouths, it is that of "crisis": religious crisis, school crisis, crisis of authority, emotional crisis, social crisis, economic crisis, etc.. But for you, college student, how assess the importance of these crises and their mutual influence? where the just your problem?*

*This questionnaire, in your college, wants to develop an adequate means answer these questions: it's a job I pursue research under the direction*

*MV Lemire, Priest, Professor at the Ecole Normale Secondaire of the University of Montreal, this work will benefit me as a future educator and can potentially benefit other educators and students. So I trust that you will want to lend you good with experience.*

*You can be assured of my utmost discretion in the use of your copy; Of course, none of your college will look at it. Fifty minutes you are granted to complete the questionnaire and at the end, the president of your class will collect your copy and place it with those of your colleagues in front of the envelope which he sealed you and that I will personally.*

*I appreciate in advance your honest cooperation and, in return, I hope you will find some joy.*

*Jean-Paul Bachand*

*Standard Secondary School*

#### SOME PRELIMINARY INFORMATION

1. Occupation of your father. . . . .
2. The number of children at home and your rank: . . . . . on . . . . .
3. Your rank in class: in a  
st  
, 2  
e  
or 3  
e  
third of the class?  
In the . . . . . third.

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Instructions before beginning to answer the questionnaire

This is not a questionnaire like the others: you are free to say anything what, what comes to mind in front of the sixty realities that you are presented in following pages. These are complete sentences, a spontaneous and relaxed, without much thought.

This is not to give definitions or things learned, impersonal; what matters is your own feedback, your opinions, your attitudes, your impressions you, even if you find they do not make sense.

Note that you do not have to fill the two lines for each sentence, a single line, or even a fraction of the line, you may be enough in most cases: everything depends on the "inspiration" of the moment.

1. The sin of our first parents ... 2. Our parents ... 3. Fatigue ... 4. The pe-
- serious market ... 5. Television ... 6. My friends ... 7. Pray ... 8. Violent games ... 9. Courses
- religion ... 10. The reading of the Gospel ... 11. Freedom ... 12. Receive advice ...
13. God ... 14. My teachers ... 15. From ... 16. Saint Joseph ... 17. My father ... 18. The
- Christ ... 19. Newsletters ... 20. Praise ... 21. Punishment ... 22. Providence ...
23. Selfishness ... 24. Psychology ... 25. Before faith, I ... 26. Study ... 27. The discus-
- sions in teams ... 28. The Holy Spirit ... 29. People are cold and distant ... 30. The books
- Index ... 31. Our Lady ... 32. My mother ... 33. The Church ... 34. My doubts against the
- Faith ... 35. Some moral issues ... 36. Loved ... 37. Grace ... 38. Some
- Loading ... 39. Present my opinion as a group ... 40. To solve my objections against the
- Faith ... 41. I look ... 42. Dating ... 43. Religious books ... 44. In
- my childhood ... 45. Disputes ... 46. Catholic Action ... 47. The notes of conduct ...
48. The wet dreams ... 49. Go to confession ... 50. Decide ... 51. Some ma-
- borders school ... 52. Hell ... 53. Think like her parents ... 54. I'm afraid ... 55. The
- mysteries ... 56. Sexual issues ... 57. Time to read ... 58. Go to church ...
59. People calm ... 60. Talk about serious things with friends ...

As this is a questionnaire "experimental", your comments on the questionnaire itself

same would be greatly appreciated, if you have, write them below.

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APPENDIX B

**Relations and catechesis for Foglia**

*RELATIONS AND CATECHESIS*

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In its issue of September 1973, the magazine published an article of *Relations* Father Pierre Lucier on the new catechism. We want to analyze this article. First, A summary of the article. Second, our opinion on ... this view.

Summary

It was violently attacked in the new catechism. Why? There are two reasons sound: that we put forward and the right background, the real.

The reason we put forward: the new catechism, the doctrinal point of view, is not safe. The fundamental reason: the new catechism mind habits of several eras, and especially those of persons in authority. This is less sound doctrine that ... their skin that they want to save. "Save us the faith in Christ or ... our skin? " (See text).

Between the two groups confronting each other, this is, after all, much less a doctrinal conflict as a battle of tactics.

To lead man to the Father, the catechism of 1888 had its processes. The application of these methods has produced a type of man. With a new recipe Velle, full of daring, the catechism now wants to market a man while different. But the elders do not want the recipe or the man.

The war is there.

Our opinion

In deciding whether to prefer this new man at the former, we must ask what the old man and how to present the new man.

Fortunately, *relations* gives us a detailed description of the two.

**The old man** (to whom, it seems, we must take the road of "joux folk "(see text).

"The major coordinates of the human model are well known: often mission and humility, respect for the natural order and authority ... mistrust across the world and its temptations freedom to choose well - the well-defined authority - rather that Intention values, moderation and touch the face of new initiatives and ... fear vice rather that integration of sexuality safety doctrinal rather an invention of a Christian discourse etc.. etc... "

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Article by Maurice Lamarche, SJ, published Friday, April 12, 1974 in *La Presse*, under *What thinks the reader*.

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The new man

"The new catechism promises a different kind of man, more and more foreign that our Church has so far put forward. "

"This new man is already proving less and less obedient subject: less conscientious of all duties and all the authorities which may wish to load; happier in her body and proud of his sexuality ... more suspicious before the suppliers of values and truths, less respectful of the established order ... more concerned with good-happiness and action of orthodoxy. "

Those are the two types of men who apply under Mon-Mr. Catholic to the end of the century.

Who should I vote? Who would vote for Paul? Who would vote for Stalin? It

We believe that St. Paul should be consulted. He has good ideas on the subject. Long before *Relations* Paul spoke of the new man (Rom. VI, 6 Eph. IV, 22 Col. III, 9).

It was one of his hobbies to help the birth of a new man. "For you have put off the **old** man to put on the **new**."

As the *Relations*, St. Paul also described on several occasions, the man old to do die and the new man need to take. But here

This seems remarkable. Is that the new man that wants to promote new Velle catechesis (unless it is *relations*) looks suspiciously like not to the new man in St. Paul but the old man, this "vetus homo" whose Christian maintenance must be shed. Moreover, the old man from Quebec (the one to send with toys) like a brother to the new man of St. Paul.

"Submission and humility, respect for established authority ... fear of vice "is the description, by *relations* of the old man's catechism of 1888. But all this is the new man of St. Paul. Phil. II, 2: "What do you consider humility the other greater than yourself. "collar. "Children are, in all things obedient to your parent. "Rom." Let every person be subject to the authorities. "

At the school where Paul followed his religion classes (the school's road to Damascus First, the school's third heaven then ...) it seems that the catechism taught several early catechesis. As for our new man in Quebec ("the new man to re-calves have less obedient and less subject; less aware of all the duties and all the authorities ... most proud of his sexuality ... less respectful of the established order is ...") reluctant to believe it to be the invention of the century to give the Father.

In conclusion, we believe that the new orthodoxy ("The new ortho-doxie looks like another orthodoxy, dangerous to the established orthodoxy "cf. text of *relations*) is dangerous to orthodoxy at all.

The disdain for the new orthodoxy to the established order and authority in place ... lead to the establishment of a new order: the order ... the established disorder.

In this set of disorder, instead of the authority in place, we would have the authority moved. Obedience is the superior who practice it. Collectively, these are the that would become the lower level. In class, students are the masters ... of master.

"Save our faith in Christ ... or our skin "to demand the ending to-  
tor *Relations* section.

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We answer: "Saving Faith". But we add: "Save all faith."

Christ is risen. Save it. But Christ died on a **cross**. Save it too. Christ was obedient unto death.

If I want to make Christ only to obey, I save my skin. Christ had his ca-téchèse. We must save this catechesis. In his catechesis, Christ said, "If we want you **forced** to make a mile, go two. "

If I agree to unreasonable force by a passerby, I save the faith in Christ. If I refuse to let me by a superior force legitimate and reasonable sonable ... I save my skin.

"Do not **resist** an evil person." If we can not resist the evil, we save the faith in Christ. If we resist because it is the bad guy is the Pope or a provincial ... it saves his skin.

Totally lacking measuring and judging Christ dared to say in each little-known chapter of his catechesis, "Go, ye cursed, into everlasting fire ..."

This too should be to save it.

It should in any case, be careful not to think, "Save our faith in Christ and ... no-be skin. "

*OUF!*

Like thousands of others, I politely closed my mouth as he was there, but now he's gone, the Holy Father, can we talk without kneel? Let's not roll down? Can I add a word to what has been said, even if the word is not well done or thank you? Whew! Is the word. That's what I said when his plane left. Not "Wow good riddance! "I do not give this kind of anticlericalism that. Whew! God thank you, everything went well. I admit, I was worried when he arrived. I did not trust much of what Pope wanderer who moves from one continent to another with the same casualness that pass right to left a message to another. And it's the Christian in me that most dreaded this visit. I may not be the faith but of culture I'm still closer to God as a distant or Buddha Muhammad of any ... When I speak of the Christian in me, I speak of this, the inside of me that is afraid. Of death, of course, but also fear of life. Especially fear of Could I do if I was not afraid ... And this fear that I received, like everyone else with the baptism, I ended up attach myself. After having stirred to get rid of both, I love her in the end account for all the crap that kept me from doing. But fear is ignorance, you say. So what do you have against ignorance? But you are like me in this generation who has tasted Freud, Marx and a few others who have claimed to explain everything. Result, the full mess. 81 Foglia, Pierre, *Phew*, *La Presse*, September 1984, p. A 5.

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But if, but if ... follow me. More ignorance, more mystery, more fear. Over Fear and men (and women then!) start to do anything. That's the big party, but only for a moment. Arrive quickly what happened in all country without religion: to prevent anarchy had to triple (triple, put it in!) carried the tives of the police ... In short, I chose: I would rather have a Pope in Rome who express myself- Plique nothing, that all cops that check every five minutes if I have any understood. In short, in my way, I am a Christian. And as I like to stay, I want to that explains nothing. So I was wary, a little, a lot of this pope was coming verbomoteur home. He started talking to rhyme and it was all the mystery. And the father's authority. Authority (that inspires healthy fear) does not accommodate long speech. My father to me, when asked: "But why daddy? "Re- was laying invariably, "Because that's how" ... That's how I learned to live with the great mysteries. God, love, power ... why ask questions tions, there's just turn the knob and light springs. And if this pope then was to come at once beautiful ruin my education? And if he put God in the equation? Whew! it was not the case. He left and I always get it. Thank God. Truly a very great relief, I could not see myself at my age, religious change gion. Especially since I have tried almost all, except for Krishna. Do not push it, Krishna not. There is still a difference between not understanding and be complementary ment gaga ...

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Whew! I am not only relieved but also secretly comforted. For tell you much I dreaded the messages that the Holy Father would send to youth, women, ethnic minorities and other underprivileged of society. Indeed, he said some very strong, likely to upset our little Security and selfish. For example, on the theme of social inequality, it clearly often hates a fairer distribution of wealth of the earth. Or the day of his departure,

Mulroney government announced a freeze on the way to Canadian aid to countries underdeveloped ... I said that-y-is, the chicane will Pogner ... Not at all!

The farewell was cordial, warm, even at the airport the only finite-papapouilles saient more ... Basically this pope we were presented as a drive was more flexible than expected. Give to the poor, yes, fine, but not the rich n'emmerdons provided.

It is with young people that I found the most skillful. The scope of the Light Olympic Stadium, he had to do it. Maybe not great, but brilliant, why yes. Lu-nurses, heat, color, life ... this is called the language alive. If young people have understand? I think so. Anyway, in the days that followed, there was a strong demand for phosphorescent beads.

Certainly, certainly, it has a little in our ecumenical enfargé federalism, but it is pretty much out by saying that God was with indigenous Indian, the Acadians He was Acadian and Quebec, that it was Quebec.

But did you notice, nowhere he told the women he was a woman!

White, red or black, is God the Father. There's no going back on it. Silence girls.

And console yourself, you say that in serving God you serve your spouse at the same time.

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Whew! he left and nothing has changed. There were no more people to mass di-sleeve and no less at the door of clinical practice of therapeutic abortion.

So a visit for nothing? Not the opposite. Although it was good. Same it fell well. People have never been in greater need of religion, a Father, God.

Why? You ask why? Oh there are many answers

Famous asked this question a thousand times since the dawn of time. But look, you leave a note of hope, *God utopia*.

APPENDIX C

**The Bishops and the economic crisis**

*FULL TEXT OF THE DECLARATION*

*BISHOPS OF THE ECONOMIC CRISIS*

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Early this year we want to share some thoughts ethical concerning the serious economic situation we are experiencing.

In recent years, the Church has shown itself increasingly concerned about the scourge of rising unemployment and workers' struggles from home. A number pastoral statements have been published and, in response to the impact of the crisis economic, social projects have been launched by various groups at national, regional and local. Today we want to make some comments on prob-my economic and social most immediate and briefly address some questions moral, fundamental in the development of policies of economic development that. As pastors our worries of an economic not inspired by any political option particular policy. They are based first and foremost on the Gospel message of Je-above Christ. We refer in particular to two fundamental principles.

The first principle is the preferential option for the poor, the afflicted, the oppressed. In the tradition of the prophets, Jesus spent his ministry to bring "The gospel to the poor" and "freedom to the oppressed." As Christians, we today are called to follow Him in our solidarity with the victims of injustice, by analyzing the roots of the attitudes and structures sources of human suffering, and supporting the poor and oppressed in their struggles for social transformation.

As he told us: "... since you have done this to one of the smallest my brothers, it to me you did. " The second principle concerns the special value cial and dignity of human labor in the divine plan of creation. It is through the activity

work that people exercise their creativity, realizing their human dignity and par-  
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*Full text of the statement given to the press last week (with embargo until January 5)  
by the Episcopal Commission for Social Affairs of the Conference of Catholic Bishops.  
January 1983.*

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pate in the creation. By collaborating on a joint project with other workers, men and women develop their personality and be clean. They participate to the development of their society and, as a human being, give meaning to their existence. In fact the amount of work is illustrated in the life of Jesus that "he was even a worker, a craftsman like Joseph of Nazareth. "

It is in this perspective that we want to share our thoughts on the current economic crisis. Like most of our citizens, we feel the serious economic difficulties we are experiencing. Everyone in our region, we have seen plant closures, with massive layoffs, imposition of programs to restrict salaries, and the suspension of collective bargaining of public sector workers. At the same time have imposed on our looks harsh social realities like the death of one-industry towns, the depletion of near-tions of unemployment, cuts in health services and social services and tails longer and longer to "work the soup." We have also witnessed mental anguish, loss of human dignity, drama family and even suicides.

We know that economic challenges and facing no size-be country. To address them will require that, armed with long-term goals and many courage, we fired all in the same direction as a "real community".

We firmly believe that the economic recovery strategy should give priority the real victims of the recession, particularly the unemployed, welfare recipients, the working poor - small farmers and fishermen, some workers and people af-ness - the elderly, indigenous peoples, women and youth. This option im-Plique economic measures proposed assume that the needs of poor have priority over the desires of the rich, that the rights of workers spend before those of capital, and that the participation of marginalized groups takes priority over the maintaining a system that excludes them.

In response to current problems, we propose that governments accor-der, short-term priority to the following guidelines.

First, we need that unemployment, not inflation, is recognized as the number one problem of the current crisis. The existence of over a million and a half unemployment in Canada is a moral crisis as well as economic very serious. Although it should continue to reduce unnecessary spending and fight against waste, it is imperative, at the same time to focus on fighting unemployment.

Second, an industrial strategy aimed to create em-plois standing in local communities should be developed. To be effective, a Such a strategy must be designed and implemented at national and regional levels. It must also insist on the revival of production, entrepreneurship generating employment in the basic sectors and ensure job security for workers.

Third, it becomes necessary to develop a more balanced and fairer fight against inflation. We need the burden of wage controls is as-mary by the more affluent strata that are imposed on control measures prices and new taxes on other income (eg dividends, interest). Fourth, greater emphasis should be given to the respon-social responsibility in this recession. To this end, every effort should be de-ployees to 1) prevent budget cuts affecting social services, 2) maintain health services and social security benefits at a level sufficient



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cial, retail employees and citizens of one-industry towns facing the closure of their factory.

Fifth, unions must be invited to play a tangible role in policy of employment and economic recovery. We must restore the rights collective bargaining if they were suspended, foster collaboration between the union unions, the unemployed and unorganized workers, unions and ensure the effective role they will play in the formulation of economic policies.

The good people of all communities and all regions of countries must also participate in the development and implementation of all this strategic strategy. In this sense, we hope that more Christian communities actively engaged in the action plan described in our six-point message

*The costs of unemployment.*

These proposals, we are aware, are against the policies put forward by governments, companies, and the views and excess of certain unions. We are aware that all these problems are complex and there is no magic solution. However, the redemptive of the social teaching of the Gospel, we believe that the current situation reveals A "moral disorder" of our society. As pastors, we have a responsibility to raise issues of social morality on the economic situation. Our intervention will lead, and we hope the debates within the community Christian. We hope the following thoughts will help Christians to better understand our concerns and positions.

The economic crisis

The current recession seems symptomatic of a structural crisis much deeper the international capitalist system. Some observers note that profound changes are currently underway in the **capital** structure and **technology** and they have a serious social impact on the world of **work**. There is now possible, for example, transnational corporations and banks, transfer the capital from one country to another, in order to benefit from a workforce cheaper, lower taxes and a less severe law against the pro-environmental protection. Similarly, automation and information used to re-quickly place human labor in assembly lines and administrative centers trative. Capital, in fact, has become transnational and technology is part more and more of the capital. Some consequences of these changes will likely a permanent: a significant portion of the population, Canada and other countries will be increasingly affected by structural unemployment and, thus, marginalized. In this context, the increased concentration of capital and technology devoted to the production of military weapons intensifies the crisis instead contribute to economic recovery.

These structural changes explain, in large part at least, the nature of the present international economic recession. Although we can not say that there is an overall lack of capital, the big banks and big companies, they, still waiting for the advent of a climate more conducive to investment. In due to overproduction and its effects, a large number of companies on the one hand are temporarily deprived of the necessary capital to acquire new technologies.

To restore their profit margins and new investment, such enterprises its had to cut production, lay people off and sell their stocks

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causing an economic downturn and unemployment soaring. For

economic growth, governments are asked to create a climate more conducive to private investment. Since capital moves where performance is higher, the costs of reduced labor and lower taxes, governments are forced to adopt measures to maintain competitiveness of the country. Result: they impose austerity measures such as wage restraint, the cuts in social services budgets and other spending cuts in the social. In addition, some countries were not afraid to introduce punitive measures that both affect the civil and political freedoms to control social unrest that Provoked the implementation of such policies.

A moral crisis

These structural changes within the system are, in turn, a sign of a moral crisis ever deeper. With these changes, the capital becomes the main dominant principle of organization of economic life. Or in the development of an economy based on justice, the labor and not capital that must take precedence. Indeed, there is an ethical work that takes precedence over human capital and technology. This is the principle of **priority of work**.

By attaching more importance to the accumulation of profits and several machines soon as workers, we are helping to break the value of human work and make losing the meaning and dignity. By creating conditions of permanent unemployment, a part of more and more of the population is threatened of losing human dignity mainly arising from his work. In reality, workers (as well as non-workers) are thus seen as an impersonal force that has, beyond its strict economic function, little or no meaning. As long as the capital and technology are not intended to satisfy basic human needs mentally, they may become adversaries rather than allies in the development of peoples.

Finally, the reaffirmation of the "fittest" as the supreme principle of the economy will likely increase the dominance of the weak by the strong, both globally and at home. This "survival of the fittest" has often been used, EDC to justify the growing concentration of wealth and power in the hands of a minority. The result is always the same: survival of the fittest, elimination of the weakest. Faced with the conditions of "fierce competition" prevailing in the international capital and trade, the poor majority of the world becomes particularly vulnerable. With three quarters of the world population, for example, poor nations of the South are already known to survive on less than a fifth of the income of the world. Here in Canada, the quintile (20%) higher population appropriates 42.5 percent of total personal income, while the quintile (20%) less touches only 4.1 percent. These relations of domination and inequality will probably increase as the doctrine of "the fittest" applied more vigorously. It is Darwinian theories that may partly explain the rules of the animal world, but as "rules of life," they are, in our morally unacceptable human community.

The current strategy

Structural problems and moral just to identify risk being found within the current strategy for economic recovery implementation in Canada. As revealed in recent statements, the primary objective is to restore

profitability and competitiveness of some Canadian industries, and ensure, in any part of the country, better conditions for private investment. The private sector is to become the "engine" of economic recovery. To achieve these objectives, we need to address perceived inflation as the number one problem. The causes of this inflation are the wages of workers, government spending and low productivity rather than the monopoly control exercised over the price. Thus, to combat

inflation, should adopt austerity measures such as the federal program restrictions of wages by 6 percent and 5 percent, cuts in social spending (for example, hospital budgets, health insurance, utilities and education, and foreign aid) rather than measures to control prices and profits (?)

Added to this package a series of tax cuts and incentives

tions in direct investment in certain sectors such as the oil industry.

In fact, the current strategy for economic recovery attaches more importance to the survival of capital than that of labor.

Simultaneously, workers, unemployed, young people and those living a

Fixed Income must increasingly make sacrifices. Yet these people are

brunt of layoffs, wage restraint and cuts in

social services. Recent tax changes that increase taxes on work-

workers and reduce those of wealthy add to their burden. These conditions

difficult in turn are compounded by the existence of a high unemployment rate, which tends to

create a climate of fear and social passive submission. In addition, programs

provincial and federal wage controls prove unfair to apply uniform

accordance with high incomes as well as lower incomes. These programs, if

successfully implemented, could also convert a portion of payroll

of profits for companies.

There is no reason to believe that workers will eventually bene-

Fici actually sacrifices imposed on them. Indeed even if the companies recovered-

Perent and increase their profit margin, it is likely to invest in

new technological means reducing the workforce, they export

these profits to other countries, or they engage them in the market for speculative

lation.

Policy options

A new economic policy requires a change in the order of going

and their properties. Should be given precedence, not to maximize profits and

growth, but the human needs of all, and also give

priority to the dignity of human labor rather than machines. In this perspective,

economic measures that put an initial focus on fighting inflation and consider

high unemployment as an unavoidable problem, directly violate these values and

key priorities. There is nothing "normal" or "natural" rates

current unemployment. Indeed, massive unemployment as depriving people of dignity

human labor as well as an adequate family income, is a real nuisance so-

cial. It is, in turn, provides many important economic problems, oppor-

Zion a decrease in productivity, lower consumption of goods,

lower public revenues and rising costs of social security. Also de-

is it necessary to develop a strategy that places primary emphasis on the fight

unemployment by stimulating the production and creation of permanent jobs in

the basic sectors, the implementation of a program to control inflation

balanced and fair, and finally, by the maintenance of health care programs, measures of social security and special assistance.

This new strategy requires that attention be paid to the development

a new industrial policy. For some years now, one wonders about the

merits of policies focused on mega-projects involving huge capital and

advanced technology in the exploitation of resources (eg, power

nuclear, pipelines, large hydroelectric projects). It is true that mega-

such projects can stimulate economic growth and increase profits,

but they usually end up producing only a small number of permanent jobs

and increase the burden of national debt. We believe it is important to try harder

and adopt more effective measures to improve self-sufficiency for the eco-

Canadian economy to consolidate the manufacturing and construction, to launch new businesses that create jobs locally, for redistribution of the capital for industrial development in underdeveloped areas, and to establish adequate training programs at work. It is imperative that this new strategy applies as much as possible on a regional basis and that the unions and community organizations play a practical role in its design and implementation.

A shift

The implementation of these measures, however, requires us to look more about industrial policy and the economic model which govern the fate of no-firm. It is increasingly clear that our industrial future is already being developed by governments and companies. Under this strategy, we prepared to have access, during the 90s, the era of computers and high technology. In order to make us more competitive in global markets, the strategy of 80 years is to equip Canadian businesses of new technological means, questions, develop the industry of high technology (in sectors, for example, micro-electronics, petrochemical and nuclear power), and dismantle a many industries intensive labor (eg, textiles, clothing and footwear). This is part of industrial policy in turn in Development of a model whose main characteristics are: the use of intensive investment of capital (using less human labor), the use mass to energy (and especially non-renewable resources), the use of foreign investment (direct our development in terms of foreign), and finally export-oriented (providing resources or property to foreign markets) rather than meeting the basic needs of people here. There are obviously other ways of looking at our future industrial and organizational our economy. We do not advocate stopping by technological progress but rather a rearrangement of values and priorities of economic development. A Another economic strategy could for example give priority to the satisfaction of needs of all citizens, the values of human labor, and distribution equitable wealth and power between people and regions. What would another model of development whereby the focus would be on the forms socially useful in production, industries intensive labor, the use of a technology mean, self-reliance, ownership and control community. Withholding industries, new forms of ownership and management workers, and the use of renewable energy resources? Canada has resources, capital, technology and above all we have aspirations and

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skills of all workers to shape a different future. Mal- Fortunately, it should be emphasized that we have rarely led the people of this country to contemplate and develop alternatives to the development model dominant.

Earlier this message, we stated that to emerge from the economic crisis now, we had to work together and that we take all in the same direction as a "real community". But for this to occur "real community" must be able to choose our economic future rather than submit to the imposed on us. We believe it is important to discuss openly and seriously priorities and values on which to base policy and industrial strategy shape the future of our country. At the heart of our society, there are all the workers and their non-workers - factory workers, farmers, forestry workers, miners, fishermen, welfare recipients, indigenous people, workers public and many others - who have a creative and dynamic contribution to make to the future of our society. It is essential that we give particular attention

bind to their concerns and their proposals if we are to lay the groundwork for a "True community," a new economic order.

For our part, we will make every effort to stimulate debate-able lic. In particular, we encourage the Christian communities to arrange meetings to discuss these issues of social justice. At that time people could

- 1) discuss the struggles of workers, the poor and unemployed in their community ties,
- 2) a closer look at economic issues specific to their region;
- 3) discuss the moral principles emerging from recent teaching of the Church;
- 4) suggest ways and propose new economic strategies based on these moral principles.

Already in some communities and regions, groups Christians have undertaken various activities in this direction and we encourage them to continue their efforts. We hope and pray that even more people involved. As we have seen, the economic crisis shows an acute crisis of values and priorities of our society. We believe that the cries of the poor and homeless power are the voice of Christ, the God of history with us. As Christians, we need to engage in struggles for justice and help build a new society based on Gospel principles. For example, we are fulfilling our vocation pilgrim people on earth, helping to create and prepare the coming of Kingdom.

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APPENDIX D

**Fang and Trinidad**

**to the theory of three-dimensional**

*THE MYSTERIES OF THE HOLY TRINITY*

83

Hey, adults, you who have seen others tell me: have you ever tried to understand a mystery? Not easy, is not it? Especially since, as you have already recognized volunteers one night you were drunk, the more you get, the less you understand.

The problem is less in your Alzheimer's coming though in the mystery itself, whose very nature is precisely the fact that you can not understand. In other words, nothing more mysterious than a mystery and therefore ceases to thee do with it!

Do you remember your childhood when you had to believe that there was only one God, but that, seen from another angle, there were three people in him? Did you have enough tried to understand this mystery one!

You cogitations. How it was made, the one God in three persons? Was there a body and three heads? A head and three body? And if he had only one head and one body, but, say, six arms and six legs, it was spider in the morning, or God's grief night, hope? Huh? And anyway, there was this other mystery that said God had no body, he was a pure spirit. That makes it a great worry leg it! Eh!

After a long wrestled with these concepts during Mass instead to follow in your missal, you began to understand. That is to say that you thought you began to understand. Until, without warning, silly, coming to thee as a thief, another mystery insisted you believe that the number 2 Holy Trinity was made flesh. An idea like that, he had made: for us sauver.

Stunned, stunned, you just beginning to take over your minds that t'assénait another blow: the number 3 was done bird. You could not go, you were in Boutte, you thought turning crazy.

But it taught you that when the same number 3 - the bird - had descended fertility Conder the Blessed Virgin so that she gives birth to number 2! This is where your faith faltered because there were always limits to try to make you take WC

for antennas.

If you do not mind, let's recap! As I understand, we are dealing with nothing less than one God in three persons: Father, Son and Holy Spirit. He has - or They did - no body. The Father sent the son to take shape on earth and it is the Holy

83  
Serge Grenier article, published in the journal *Croc* in 1981: 43. The article includes a signed caricature Goldstyn: Saint Joseph sitting at a bar, a bag of carpenter's tools on the floor, beer and cigarette in hand, he told the waitress a glass windshield: "My wife understands me not", left, a man-end and a woman sitting at the bar: both, glass in hand, talking together.

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Spirit who changes into a bird to the Son to the Virgin Mary. The Blessed Virgin, which has a body, not the wife of the Father, who has not, but she became the mother of the Son of Father and, by the operation of the Holy Spirit changed into a bird. And as the Father, the son and Holy Spirit are one, the Blessed Virgin is impregnated by the same one which she gave birth without, however, be the wife of any of the three. It is give substance to the number two without giving a number 1, while becoming the mother of the three.

Will therefore understand something! But the greatest mystery there, is that St. Joseph, the (real) husband of the Blessed Virgin, has accepted it all without flinching. And he never had the opportunity to dip his biscuit. Because when you're a carpenter and you're married to none other than the Blessed Virgin, you not dip your biscuit, you shut too bad you fuck up your kids wood.

But back to the Holy Spirit: the bird, one-third of the Holy Trinity. When Jesus who happened to be both the son and brother of the bird, decided to give the gift of languages to his twelve apostles, who do you think he called? At the Goethe Institute for Berlitz German and the rest? Eh! Crazy! He said the bird down. And what he did, the bird? Huh? What did he do? He changed languages fire, the bird! No one, not two. Twelve. Twelve tongues of fire. By an apostle.

And then what happens to the Twelve Apostles? Them to others that it was already all changes to their p'tit speak Hebrew, the V'là who start to speak Greek, Latin, Syrian, Etruscan, Aramaic, Egyptian, Tyrrhenian, sent it!

Well, it's things like that that are losing the faith of the mysteries that you asked to believe without understanding.

And here you are an atheist now adults. Free. Freed. But watch out the Judge ment this year, when everyone is resurrected by finding her body. Even those who have died since 148.395 years, even if you think thinner than the others because you 're going to be cremated, even the cannibal tribes, even those who have already had time to reincarnate twice, three times in Matane shrimp.

You'll see!

#### THEORY OF THREE DIMENSIONS

84

What became the last chapter (*Problem religious or pedagogical our environment?*) and then the conclusion (*Cause of the break current*) of memory-inequality said

85

, Was written in late January 1963, at a symposium organized by the magazine *Labor taking* on the religious crisis in Quebec. These texts have naturally been returned, accompanied by a letter from Father Dallaire, op, we say that the ideas were inconsistent, such as the one who just moved and has not placed furniture, and that Freud had discovered nothing at all. Was it not rather because the idea of three personal and social dimensions was new, disturbing, did not fit not with orthodoxy and the fact that psychology, especially that derived from Freud,

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Written in August 2000.

85

See Appendix A, p. 80.

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began here in Quebec, to occupy part of the territory that was his, until then occupied by the Church and the "priests"?

However, a Gérald Larose, former president of the CSN, speaks clearly of these three personal dimensions (head, heart, hands or body) and social (political, cultural, economics)

86

On the other hand, Roger Drolet, for many years host of the show *Dimension* radio station CKVL the deceased, in Verdun, argued his case, with hints of Greek philosophy, marked by Manichaeism, one of the two dimensions in the report ports gender, that of the *man* and *woman genital-love*, oblivious to the fact the size of the child. Are the concepts of the *Creed*, that of *God the Father* Creator, but not caused *begetter*, and *God the Holy Spirit* all *love*, him have not been taken to interpret all the male-female relationships on this basis alone?

APPENDIX E

#### **Passivity and cancer**

*Passivity MAY CAUSE CANCER, ACCORDING TO RESEARCH*

87

Is that how people react to life's problems can them better candidates for cancer? Many researchers now believe, and they say that there is a specific personality profile related to cancer. Cancer strikes about one in three North American. Now, several studies show that people who develop the disease are more likely to present a specific set of habits and attitudes.

This is a special passive facade, devoid of emotion to life, as scientists call the personality to cancer.

Although this profile is the result of years of *testing* psychological New research on the complexities of hormonal, provides an explanation how it makes you sick.

86

Heard Sunday, July 30, 2000, on channel *Vox*, between 12h and 13h, interviewed by Roland Leclerc, the television rebroadcast *Life Word* and the following night at 2 am Also heard Monday, July 31 2000 (between 9 am and 10 am) and Tuesday, 1 August 2000 (between 19:30 and 20:30) during the reruns on the channel

*Namely*, the second conference of the autumn 1999, conference on *human being in a globalization: challenges and issues of cooperation*, and this, as part of a series of conferences by Laval University in collaboration with the Union of Professors of the University Laval and the Chair 's public *Aelia* (Association of Students enrolled in studies of Laval Superior Inc.) Production Canal *Vox*, Quebec 1999.

87

Translation of the article entitled *Passive people May Be Cancer-prone, study finds*, published in *The Gazette*, edition of Monday, January 24, 1983, at the top of the front page. Free translation by Jean-Paul Ba-chand.

---

99

Their theory: emotion, retaining a life, because the discharge of a variety of hormones that weaken the immune system of the body. Instead of detecting cancers tiny and destroy them, let them do their bodies, and they develop, are spreading

tooth and cause death.

The suspected culprits are corticosteroids and catecholamines, both known for their inhibition of white blood cells that patrol the body looking for cancer. Scientists think that people with personality cancer are subject to these hormonal secretions throughout their lives.

People who have a cancer personality to have difficulty coping with stress, studies show. They are quiet, peaceful in their repressed emotions.

"They tend to be the kind of person who clearly sees the world with uniformity as a positive place, non-threatening," said Dr. Joan Borysenko. "They will all be described as being perfect, will be very calm and helpful and express negative emotions of any kind."

In fact, they have difficulty to express any sentiment. When a bad something happens to them, they do not explode in anger or do not defend. Instead, they withdraw into a cocoon of helplessness and despair. They give up altogether.

Many have suffered early in their childhood, their emotional disorder making it difficult to relate to others. It seems that everything is going to give them a hard time.

Borysenko, psychologist and cell biology at Harvard Medical School and at Beth Israel Hospital, belongs to a group of scientists searching for links between Personality and cancer. The effort to understand the chemistry involved has opened a new search field called psycho-neuro-immunology.

More recent studies have assessed the personality of different subjects and then waited to see if they have cancer.

One of these long-term studies was conducted in Chicago at Rush-Presbyterian-St. Luke's Medical Center. Dr. Richard Shekelle and colleagues administered a personality test to 2,020 men. When they followed up 17 years later, they found that those who had expressed their depression had doubled their chances of dying from cancer.

Another study at King's College Hospital in London used a different approach. Scientists evaluated 160 women admitted for biopsy of breast tumors, but who did not know if they had cancer. They found far more suppression of anger among those whose tumors proved to be cancerous.

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### APPENDIX F

#### **The homeschooling**

##### *Developing Homeschool Admission Policies*

A brief Prepared by the

Ontario Federation of Teaching Parents

Revised July 14, 2001

Standardized tests

Brian D. Ray, president of the National Home Education Research Institute Conducted

**Canada's largest study of STI Revealed That kind and regardless of Income, race, sex, or parents' level of education**

88

, Homeschooled children Scored is average, at the 80th

percentile in reading, language in the 76th, and 79th in the math

89

.  
*Students Whose Parents Were certified teachers fired, No Better Than The Other Students.*

**Students schooled at home score High on Standardized Tests Than Their public and Every private school peers in subject and grade level at Every,** According To A Study based on 20,760 homeschooled Students from 50 states That Is Being billed as the Largest kind of study.

The study's author Lawrence M. Rudner IS, a researcher Who Also Serves as the director of



Federally Funded the Educational Resources Information Center Clearinghouse on Assessment and Evaluation at the University of Maryland College Park.

Among the study's Findings:

→ **Students home-schooled Their Entire academic careers Tested Higher Than stu- Who Attended first teeth Other school programs.**

→ Nearly 20 percent of home school mothers Who are certified teachers.

→ There Was No significant difference in test scores Between Children Taught by parents Without a teaching certificate and Those Whose Parents DID hold a certificate. "The There are implications regardless of Where the child's education Happens, "Said Bruce S. Cooper, a professor of educational administration at Fordham University in New York City, Who tracks private schools. "The message is: Small is better. Strong Parent and Community Involvement is Key. We've Known That for a long time. "

88

The bold and underlined in these excerpts are from us.

89

The median (or average) of the scales is *50 percentiles*.

## 101

Socialization

While MOST people accept home Educated Students That Can excel **academically**, concerns **are still Expressed by teachers, administrators, and Legislators about socialization.**

**The research in this area suggests That this IS unfounded suspicion.**

Were **active** homeschoolers in **All Areas of college life, debunking the myth That home- Largely schoolers are unsocialized.**

APPENDIX G

**EMAILS SENT RECENT**

**WHICH ONE, PUBLISHED WITH RESPONSE**

FAITH AND AUTONOMY

June 21, 2002

The two "Psy listening" CKAC

Mr. Mailloux. You have the easy conclusion. This is not very scientific.

Because a woman demonstrates her faith in a creator God and the first com-  
mandment of love, you enter straight out that this lady is unable to  
think for herself, she is incapable of autonomy.

Your beliefs psychiatric Freudian (...) do they not prevent,  
by chance, to think for yourself? Many "built in the spirit"  
home? All this under the guise of "science"?

You "probably" studied medicine (psychiatry?) In a faculty  
of Medicine. On college campuses, there are also faculties of theology,  
physics, philosophy, etc.. The teachings and "beliefs" transmitted by  
these powers do they unable to think for yourself? Could it be  
you?

## 102

FATHER Besides being a progenitor,  
IS IT THAN JUST WOMEN'S COMPANION  
IN THE DEVELOPMENT OF BABY?

January 10, 2003

At Doc Mailloux, CKAC

The current state of science in psychology contradicts the fact that the father  
is a single parent and a single partner in the development of  
her baby. Much research in psychology, conducted as much by women  
psychologists as psychologists by men, demonstrate the importance

the active presence of the father in the development of babies (even in learning *in utero*, like it or not).

Would it only genetically. You contradict yourself same. The Father provides half the genetic makeup and you say yourself as character traits or personality, such as self-esteem, have a genetic basis and thus influence the future development of the en-child.

I usually say that the father as the mother "puts her child world," not only physically but in all areas: language, learning other languages, reading and writing, music, sports, did tronomy, and so on. This, not five, but at birth, if not before.

I cast loose by a number of scientific knowledge in the field of psychology and education: I quote them from memory. For give you my sources, I would have returned to the basement at home, go through my lecture notes written in the printed course notes by our teachers, in my psychology books in my professional journals tional, in my expert reports, etc.. Also go to the library search university. This could be done by putting time. As a thesis.

So I quote from memory what I learned from my studies and my experience, what comes to mind when you hear on the radio.

[Next: production adapted, revised and enlarged, 15 pages (*Key Concepts school at home, even before birth*) to 17 (*The current school is not appropriate to continue school at home*, incl.) of this book, already written memory.]

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**LETTER TO BISHOP MARC OUELLET**

On February 9, 2003

Monsignor Marc Ouellet, PSS

Metropolitan Archbishop of Québec

Primate of Canada

Bishop,

I carefully followed your recent enthronement as Archbishop of Québec. Especially your inaugural homily on that occasion, on Sunday 26 January, excluding the prior to your interview "Maisonneuve listening," Thursday, January 23.

I have learned through all your messages, all your attention to the families and youth. These concerns me meet a lot, I go straight heart.

I felt in familiar company, as I studied in the Sulpicians at Collège André-Grasset, between 1947 and 1955 (the same class that Cardinal Jean-Claude Turcotte). As for me, having obtained a Licence in Education (Religious Studies option), I became a psychologist. I thought you submit (in attachment) the conclusion of a book I just completed (late October) on the relationship between psychology and religion (meaning "the Christian religion, Catholic"). As you know, psychology, much more than sociology, focuses on the relations within the family. I argue that there are elements in the psychology can help the theology of the sacrament of marriage and vice versa. The relationship between faith and science have always taken to heart. It was also the topic to develop the exams of BA in June 1955.

A reader about my age, thinking, school principal for 26 years, sent me Commenting on the conclusion of the book I just mentioned:

*Which could, in 2003, consider establishing religious communities of families*

Catholics? The (...) (examples of founders of religious communities), it does not grow on trees.

Here is my answer to this reader first time:

(...) I can not accept this, where the train goes. At most, Perhaps a precursor, the founder (perhaps, perhaps: the People of God, then the Church to decide) a renewed spirituality of the Sacrament of Marriage, to meet the needs of our time. In any case, it is the intention of all my life. I tried to do by doing (eg, the home school), the speech, through writing. And now at the dawn of a dying land in ten-

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as a grouping of scattered texts, an issue to let my belief in heritability Tagus, faute de mieux.

I heard through the WYD television last summer, the Community of Families of Bethlehem, near Sept-Îles, if I remember correctly.

I want to quote two brief passages from my book:

Ever heard of a priest during a sermon: "God our Mother: there has no objection to say, for God is an individual (sic) no sex. (...) But there is another formulation, become common: we now hear "God the Father loves us with a heart of Mother "and Mary as well as on land, filled the role of the heavenly Father to His Son Jesus Christ. These claims by-tent probably a good feeling, but they may sow confusion, distort and even reduce to nothing this love paternal in place of the heart Father, there is a mother's heart.

It is currently such a current of fear and overvaluation of woman who prefers to establish a Mother's heart in God the Father. The preferred and include women in Trinidad, at the expense of the Father, instead of the place a person left free by the Holy Spirit. This avoids sexualize God, for rightly feared that the woman refuses to be ignored and reduced to the role deleted from the Holy Spirit, while wanting to keep it a monopoly love.

Parenthesis. I am delighted that the catechism of 1992 introduce the 6

e

command

ment from the creation story of man and woman in Genesis, this which is already, among others, a rejuvenated starting for a spirituality of marriage rooted in the Trinity:

"ARTICLE 6, The Sixth Commandment (...) I. "Male and Female ET CREATED THEM. . .".

2331 "God Himself is love and He Lives in a mystery of personal loving communion. Creating the human race in His Own image ... God inscribed in the humanoid of man and woman the vocation, Malthus and the capacity and responsibility sibility, of love and communion.

114

"God created man in His Own image ... male and female HE created them";

115

He

Theme and blessed Said, "Be Fruitful and multiply";

116

"When God created man, ET

Made Him in the likeness of God. Male and female created HE 'em, and ET blessed and named 'em em When They Were created Man. "

117

2332 Sexuality affects all aspects of the human person in the unity of His body and

soul. It Especially Concerns affectivity, the capacity to love and to procreate, and in a more general way the aptitude for forming bonds of communion with Others.  
**2333** Everyone, man and woman, acknowledge and accept historical Should sexual *identity*. Physical, moral, and spiritual *difference* and *Complementarity* are

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Oriented Toward the goods of marriage and the flourishing of family life.  
The harmony of the couple and of society depends in hand on the way in Which the Complementarity, needs, and mutual support Lived Between the sexes are out.

**2334** "In Creating men 'male and female,' man and woman God Gives An Equal Personal Dignity. "

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"Man Is a person, man and woman Equally so, sincere Both Were created in the image and likeness of the personal God. "

119

Each of the **2335** Two sexes Is An image of the power and tenderness of God, with Equal Dignity though in a different way. The *union of man and woman* in marriage IS a way of imitating in the flesh the Creator's Generosity and fecundity: "Therefore a man leaves father and His mother and His Cleaves to His Wife, and They Become one flesh. "

120

All human generations proceed from this union.

121

**2336** Jesus Came to restore creation to the purity of origins icts. In the Sermon on the Mount, God's plan Interprets ET Strictly: "You Have Heard That It Was Said 'You Shall not commit adultery.' " Goal I say to you That Every one Who looks at a woman lustfully HAS Already Committed Adultery With Her in His heart. "

122

What

God HAS joined together, let not man put asunder.

123

The tradition of the Church Understood HAS sixth commandment as the space-saving The Whole passing of human sexuality. "

I continue the quotation of the first passage of my book.

*There is no objection to the phrase "God loves us also with a heart of mother "because it is inclusive and can be applied precisely to the Holy Spirit.*

*"God loves us with a heart of a Father and Mother's heart" is an expression right. What is certain is revealed and "God the Father loves us with a heart of Father, God the Son loves us with a heart-Elder Son to his brothers and sisters; God the Holy Spirit loves us with a heart of the Holy Spirit. "*

*In this regard, the prayer of the novena to St. Joseph Jubilee 2000, which speaks of the Heart of the Father, is comforting:*

*Most Holy Trinity, God the Father, Son and Spirit, in the year of Jubilee 2000 (...).*

*That in this jubilee year Saint Joseph introduced me, me and the whole Church of which he is Boss, in your C œur Father, in your Son to die and in your ouffle s Mind. (*

*Excerpt from THE ORATORY Magazine March-April 2000, vol. 89, num. 2, p. 16. Underlining are ours.)*

Second brief passage quoted:

*After reading this book, do you:*

(...)

*2. that marriage "to the church" should not impact civilian should be separate religious marriage from civil marriage, it is not the function of Church to hold civil registers (the marriage is the only one who is)?*

**106**

Is that the priest who celebrates the Sacrament of Marriage is, as you know, same time and even civil officer. However, the spouses become subjects potentials of the trial of civil judges, who pronounced a very large number of divorces (one in three marriages in Canada, one in two in Quebec, this without counting down the marriage rate), resulting in a rather high confusion over the sacrament of marriage, the confusion that infects even if the current catechism says that this is not a moral failing to obtain a civil divorce, for justice issues and inheritance, provided of course that spouses divorcés civilly commit no adultery, honor their commitment, their sacramental. Before the 70's or there, the question did not arise, as you know, because civil divorce before a judge in Canada did not exist (it Bill was a private).

But times have changed. I suggest that the Catholic Church abandon its last deny the role of civil officer, who alone remains, the more vested in the celebration of the sacrament of marriage: I know young people who, after a marriage contract before a notary, would love to get married in church, but spouses prefer to remain because of the impact of civil religious marriage Catholic today.

If these suggestions that I submit to you today, with more care and modesty possible, could you be of any use, my thoughts, my convictions could potentially benefit others, not to mention the modest achievements of my entire life (vg completion of the school and, by force of things, the Church at home, my children have been denied the sacraments by the pastoral council of the parish, against the wishes of the parish priest of the time ready to pro-yield, because this board has an equation, among others, between the Sacrament of Confirmation, Sacrament social, and the alleged non-sociality of my children, that, without verification).

Yet one has only to type "Nadine Bachand" or "Nicolas Bachand" on an engine Search (Google vg) as proof, among many others, their capabilities of social commitments.

PS Jean-Claude Cardinal Turcotte is aware of all of my positive tions and achievements.

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**CORRESPONDENCE WITH LOUISE Deschâtelets  
ABOUT THE ABUSE OF WOMEN**

Article by Angelo

Article published Thursday, February 20, 2003 in *Le Journal de Montreal*, under the rubric *The Courier Louise*, page 49, article by Angelo, entitled "*Men are not all bastards*." Here is the excerpt in question, which I want to answer "*... It is nevertheless true that many men who beat their wives have been the subject of scorn from their mother or handling of their wives.*"

Response to Louise Deschâtelets Angelo: "*Where I totally disagreement is when you claim that some men are victims of violation of their mother or the provocation of their wives are justified in beating their wives.*"

My comments via e-mail response to that response  
February 21, 2003

Topic: "The justification for the violence of some men?"

Madame Deschâtelets,

In your letter of yesterday's *Journal de Montreal* (Thursday, February 20, 2003), you Angelo answer that "justifies" the violence of some men to strike

their wives.

I do not believe that Angelo warranted, as you say, the violence:

"Notes", I think, a matter of fact, namely that there are also women's vio-  
lence and there is a link between the violence of these women and the men who  
were victims.

Cache is less and less, even among women, the violence of "some"  
of them (we are gradually recovering from the tragedy of Polytechnique). For example, I  
you refer to the magazine "Madame" of November 2002, article seven-page  
Suzanne Décarie, article entitled "The Violent Women," pages 16-26  
incl.

The article by Suzanne Décarie based on the 1999 Statistics Canada survey  
2000 and the Report of the Ministry of Public Security in July 2001.

Among others, on page 20 of the article, it says: "The largest increase in the rate of  
male victims (40% against 16%) due to the fact that few men  
complaint prior to 1997 were compared with women." It is also said in  
the same journal, that "50% of couples where there is violence, both partners-  
res are both victims and perpetrators."

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The link between the violence of "some" women, particularly me-  
res, and the men who were victims, the psychiatrist Pierre Mailloux us  
has spoken at some length on CKAC there shortly.

Verbatim publication of Deschâtelets Louise in *Le Journal de Montreal*  
of Tuesday, April 22, 2003, p. 37, the previous email

*The rationale  
of violence  
some men*

*In your Courier February 20 in response to "Angelo", you assume  
he tried to justify the violence of some men towards their wives. I do  
not think that was the purpose of his letter. It seemed to me rather to the recognition that  
women are also violent, and there is a link between the violence of these and  
that of men who have been victims. Even among women, we cache  
less violence to a certain percentage of them, now that  
the dust has settled from Polytechnique. I refer you to an article by Su-  
zanne Décarie in the November 2002 issue of the magazine "Madame", entitled  
"These violent women." Based on a survey conducted in 1999 by Statistics  
Canada, and the Report of the Ministry of Public Security in July 2001  
she wrote: "The largest increase in the rate of male victims (40% against 16%)  
explained by the fact that few men were complaints prior to 1997, comparative-  
tively to women. "It is also said in this article that," in 50% of couples  
where there is violence, both partners are both victims and aggressors. "*

Ms. Deschâtelets response in *Le Journal de Montreal*:

*I totally agree with what you write. Where I will continue always  
days to take exception is when a person, man or woman, writes to me  
about the lack of objectivity of an alleged mafia feminist press  
general, and the Mail in particular. I publish letters indiscriminately  
from both sexes and I answer each one, based on my  
the contents of the letter. If fewer men write and say aloud violence  
against them, who do you think is to blame?*

My comments via e-mail following the publication

April 24, 2003

Topic: Who is to blame?

Madame Deschâtelets,

Following the publication in *The Courier Journal* of Louise's Montreal

Tuesday, April 22, my email of 21 February last, I do not see anything comes to the last sentence of your comment *If fewer men write and*

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*say aloud the violence against them, who do you think is to blame?*

Neither Angelo nor myself have reported this alleged lack.

On the contrary, for me at least. Because you ignore what is reported in my article, namely, the meteoric rise of the men who will to complain to the police. Statistics Canada 2000, quoted by Suzanne Deca series, talks about the rate of complaints to the police in men increased from 16% to 40% between 1997 and 1999. But in a complaint to the police, there is a relationship writing signed by the complainant, the report called a "specific policy". Is it not while men have written and said aloud the violence they were victims?

Also, I want to say in passing that the title "The justification of violence of some men" that you comb the topic in my article, cited out of context, again focuses on men's violence. I know that the "subject" of my email of 21 February has become your title, but the "subject" had a question mark ("The justification of violence of some **men?** "), which makes all the difference.

Finally, you touched my text, vg additions "you assume" and "I seemed" at the beginning of my answer; inclusion same mistakes agreement, syntax, punctuation, omissions (vg the "drama" of Polytechnique, the omission last paragraph) ... This is likely to discredit me and the psychological guages.

In general, I like *Courier Louise*.

COMMENTS ON THE ISSUE OF "ISSUES"

TUESDAY 4 MARS 2003 on spanking

On March 6, 2003

Researcher: Marie-Claude Pednault

Journalist Alain Gravel

Director: Jean-Pierre Gagné

Current issue: corporal punishment. The most ultimate, the death penalty and torture, much talked about in the media.

At the last "Issues" was discussed not only physical punishment, but also all other forms of punishment. One of the most malicious and odious, I found: the deprivation of the child likes best! And punitive tions, such as "house arrest" in his room for a week.

In the show, I also noticed the 4 year old who mouth the toilet

Using a whole roll of paper, that the mother forced to repair the damage on the

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floor. So these children who throw objects out the window and whose mother panic, imagining that they could take it themselves!

Finally, I noticed a father who complains that there are prenatal classes given to parent, for a birth-time, but there is nothing for the rest, for a education that will last, her fifteen years!

Yet, many moons ago, in the "Guide to Montreal-Nord" of 20 January 1980, a reporter wrote about me: "One of his dreams: to work more widely among couples, expectant parents and parents with one or Children 0 to 5 years. "

At the Faculty of Education at the University of Montreal, there are specialized sections for all age groups from kindergarten (preschool)

in adult education (for adults). Except for the group of 0-5 years!  
First, all courses of education or psychology sing that "everything played six years before. " On the other hand, there is no section to handle the most important, a section for parents of children 0 to 5 years, prospective parents or all those interested in the development of small. On two occasions during the '70, I suggested to the same faculty to create a section for this group age 0-5 years. In vain.

These dreams were never realized, for lack of interest, commitment on the part of public does not. Except with my two children who were school and the church at home.

But nobody, even those that do not include corporal punishment, no questions still on the merits, whether the punishment is really necessary in education. Is there not a way to prevent all? Is there no place, particularly for mothers to reflect on the pranks, the turbulence of their young reject?

There are already more than 40 years that I'm promoting an education possible without NO PUNISHMENT. To do this, go to the source behavior

"Deviant", focus on learning that must be built by and in the game, the free intelligence, not first on the disease, just to boot. Christiane Olivier, psychoanalyst, punishable by affection, by love. She is still in the "Who loves well, chastises well. "

40 years ago that I focus on IQ, taboo in this day and-neck

rent, which the biologist Albert Jacquard became the denigrator official.

The children, even babies, deflected when it refuses the idea that the basic frame of his life, the drive primary, stronger than that of eating and drinking is to learn, which gives it a great pleasure.

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His strength is incredible learning, even before birth. Several studies show.

The company would have great benefit to focus itself on what we know in a way more detailed development of learning in babies and young children, especially in interaction with their mothers. To do so would require that the media are not limited to speak only of biotechnologies, DNA cloning, *in vitro* fertilization, etc.. Would have to knowledge on the behavior of babies and young children become a hot topic. Not only go to war against the assault of children, while judicialize as we love to do both. Corporal punishment-are only the tip of the iceberg. You have to go to causes in depth.

But it's not tomorrow that mothers and mothers will want to pen-much of this knowledge: they are too concerned about the violence men, control of firearms (after the Polytechnique tragedy by a gunman), to collect funds for shelters for women beaten, "victimizers," to use the words of Elisabeth Badinter.

Until 30 years ago, parents and school officials told me I shovel shut the clouds with this idea not to punish. My wife and I have applied This way of focusing on learning processes in our two in-children (my wife, our two children, no offense to Doc Mailloux), JA-NO But to punish. We predicted the worst disasters: they were en-core not performed. On the contrary, as they are now around thirty.

And to think that the Church, with its pastoral councils, has excluded from the sacraments, the early 80s, simply because they did not go to school corner. Anti-social act par excellence according to the same board, full of women ... the priest, disagree in private with the same board, did not get



back.

*RESPONSE SEARCH "ISSUES"*

**Subject: Dem. : The punishments imposed on children.**

**Date:** Fri, March 7, 2003 -0500 3:27:28 p.m.

**From:** "Montreal issues" <enjeux@radio-canada.ca>

**To:** Jean-Paul Bachand

Hello Mr. Bachand,

I want to thank you for taking the time to write.

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It is important for us to receive feedback and comments from our viewers. Rest assured that your message has been sent to the team that prepared this report.

Good day

Marie-Claude Pednault

Researcher - Issues

CHILD CARE

On April 2, 2003

Doc. Mailloux and mad. Janine Ross, CKAC

You describe as "a nonsense" the words of Bernard Landry PM on guard rics (held by pédopédagogues?) at the leaders' debate Monday night.

Can you remember the same time similar program PM, while same debate, the four-day week for families with children, so that parents can spend their time?

Secondly, you mentioned at the beginning of issue, the gross incompetence the majority of mothers.

Child care while they are a lesser evil?

Or do you not rather encourage the development of a program training and educational support for mothers (and for that matter, to expectant fathers, fathers that you do not deprive yourself of denigrating)? Would not it typing on a better nail?

Dr. David Roy, at the Fifth International Congress, held in Montreal in September 1984, already demanding testing and excluding temporary or permanent unfit parent and a professional degree for parents.

Nothing new under the sun.

cc to PM Bernard Landry

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**113**

Following a conversation

ON THE CURRENT GENERAL DEMOBILIZATION

AND MEANS OF REMEDY:

BY BACK TO BASICS?

On April 4, 2003

Our conversation made me relive my studies (classical) in college, those theology and even the beginning of my studies in education, but not those of psy- psychology. It's a whole world, a culture, an abundant and rich tradition, which we can not do without. All their achievements. What I call "civilization Judeo-Greco-Roman-Christian face to the design of man, the family, sexuality, society. "

There are also contributions from other traditions, like Buddhism.

Reflecting on the "ideas" reactivated by our conversation and books discussed ways to communicate, to pass them often come to me mind.

I rather like "prophet" in the literal sense. In this sense I feel always something is not working in our civilization. Something fundamental. I rather the meaning of the information, the looking for a first fault, founder. With the Quiet Revolution of the sixties, I began to express my indignation on our dualistic conception of the man, who values the very es-took the soul or the expense of the body. I must say that my efforts to get out of this "Philosophy" do not take many centuries. In 100 years perhaps, as some tell me. So in my absorption I have often wondered how to reconcile my own beliefs with contemporary approaches, how to integrate them in my own evolution, it without disappointing anyone, but rather inviting everyone to try to see if my positions tell him something. I mean freely, without wanting to make a humiliating preaching, the ideas that came back to me and I want to express. Without engaging in childish piety, I suspect that the message of New Testament, which is part of all of our common culture all, except by our abreaction, is a place that we can break the deadlock. This message was from the outset, contaminated by the Greco-Roman culture, but he at least the merit of having made it through the ages. This is what my approach-wise to lay an eye, which is what many agree.

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If we look closely, the message of the Gospel (New Testament) takes issue facing the Greek philosophical conception of man. The body and small, poor, children, the last, spend the first ranks. He is called God in our language has appropriated our condition human body and soul. The body has become even more important than the spirit, because it is the body that inferiorises ancient philosophies. Crazy ideas for this. God became incarnate, became flesh (hence the title of my book *God is flesh*, as opposed to the idea of pure spirit that has always made God). So we do more to raise us to raise our soul. Body itself becomes the temple of God. Whoever gives us the Communion in our left hand we are told, not "God's pure spirit", but "The BODY of Christ." I do not think it is the religious trinkets. Rather, I believe that if Finally, we took it seriously, it would have a major cultural impact. When it is said: "It is neither the flesh nor the blood that revealed thee these things, but the Spirit of God," there is no contempt of the body in this statement. This means the Life of God, when human lives (flesh and blood, soul and body), the grew up in the greatness of God, infinitely large, but also infinitely small, it who humbled himself (a pun) to man, even babies. This is cons-cultural. It's hard to admit to swallow. The death of the body is also an appearance. The Good News denies death: it is a passage, a transformation. At death, the man is a spiritual body, in way to a glorious body. Hence our communion with the dead (the Community nion of saints, the baptized). This view does revalues does not also body? Of these new "concepts", resulting a new morality, new ver-tus, called theological: Faith, Hope and Charity. And these new virtues will now give a new color to all the other already known. Man and Woman that convey life is divine, as well as a gift from God. In the context current, the child conceived and born of the transmission of life

We felt so far merely a biological body, contemptible, to unless we see him in his future. All this is changed. The *tabula rasa* of the Greek conception is disabled. Psychology has found just the opposite: studies have shown - and this is well documented - that the child already knows *in utero* language and mathematics.

Therefore, I find many passages beyond old books that treat-  
tent of the virtues.

**115**

DETAILS FOR A PLAYER

ABOUT original sin

September 15, 2004

As for the "original sin", as the existence of God, I do not have to Believe it or not: I discovered by reason, I see it every day. Call This "*Big Bang effect*." The "original sin" of faith that would be *by accident*, as we say in *theology*. All parents, as anyone facing a child, face the same dilemma: the child (baby, fetus, since its design tion, the mere thought or attitude towards the child) is there a human being to share in- third parties? Is it a gift from heaven, a gift from God? I am proud to him before his performance, feeling superior to him? I do not think that he has already its share of autonomy, even *in utero*? I think that psychology will come one day to determine that the first human cell, which has been designed, already poses specific acts of human beings. We know already that the baby learns language of his parents well before birth and at the same time, he made ma-  
Theme!

If a paramecium is capable of independent living with some form intelligence, then what about, let alone, the baby in its design, which God comes to infuse a human soul? The argument Morgentaler, "A brick is not home, "is misleading: a brick does not contain the entire house; while the first human cell (we know from stem cells) contains all others, is "programmed" to produce any cell  
the body.

I believe that original sin, the foundation of all others, is first transmitted through culture, genetic trait that has become. Psychology knows this phe-  
phenomenon: a trait can be inherited in a few general  
rations (about four to ten, it's much more in animals). Sin  
original culture has become hereditary, inherited, and transmitted through the  
culture. It can be observed that all cultures have a more or less  
twisted and offensive *vis-à-vis* the child.

OTHER TOPICS COVERED WITH READER

Discussion Forum

The "Album of comments already received" and "Album of Answers or Repli-  
questions already made "

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On my site, are a kind of elementary discussion forum  
silent time bomb. My webmaster told me that a real discussion forum  
I would be too expensive. That's why I stand at the moment, to Albums.

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See note on p. 100 125.

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Symposia

As for the seminars you suggest, I would need an entire organization

the set up. (...).

Communities of Christian families

A project dear to my heart for the support of Clement Forget (see the Preface book), is the foundation, as soon as possible, the "Community of Families Christian" which I state in the conclusion of the book on my site. Writing rules, a charter, which could be presented in Rome, through the Diocese of Montreal.

I sincerely believe that this community of families is a way of hope for the future of the Church. It's fine to try to reach young people via World Youth Day, but switch off their parents. While you know that human family, built in the image of the Trinity is one. Do not separate what God has joined together.

During my master's degree in psychology, in a seminar on the prevention Tertiary, the current of thought in our reference books and in the group of seminar itself, was that social workers, nurses, etc.. prEN-NEET support the child upon entry to school. I reject this view in telling colleagues and the teacher it was contrary to the focus of psycho, namely the importance given to early parental relations, 0 to six years (I would say from conception to 6 years).

That's what I wanted to do with my camper van, in the process of for-RIR next to our house. On this subject see the back cover of my book. This is the nail on which I tried to hit in all my expertise and recommendations in the House Family. The first time I did this, in a cause long, arduous and difficult (sic dixit Me-Mondor Ruffo), defended by Me Andree Mondor (now Judge Ruffo) put our efforts (and money), not to place in foster care a little girl of six years with the great guys of 12 years of different ethnic nationalities, but rather to help parents cope with including their (s) child (ren). And even (oh sacrilege professional and cultural) with using this (these) child (ren)! I think since that time, 1980, Judge Ruffo This view was confirmed in preferred orientation for the family.

Forgiveness

As for your shipment yesterday: *Psychology rediscovering the power of forgiveness (I)*, *Interview with Dr. Robert Enright* <http://www.zenit.org/> is very much in my vein. I greatly appreciate you submitting myself and texts concerning the relationship between faith and psychology. The contribution of psychology:

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experimental evidence that forgiveness is a journey made in freedom, not not required in a "must".

Religion in psychological interviews

Early in my practice, the College of Psychologists forbade me to talk about religion in my interviews. Then there was tolerance: I could talk about it, provided I make a clear distinction between the interview and the psychological part of religious (without fee).

In my book, the last item on the questionnaire precisely co-tion between theologians and psychologists. I propose to repeat all the same theology with psychology, in addition to that philosophy, as has been done so far.

In my speeches in the House of Family, I used several pieces of Bishops and psychological researchers to demonstrate the need to respect all religions who practice solidarity, diligent, committed and sincere that even on a psychological level, practitioners have a significant decrease in the rates of suicide, depression, abortions, etc.. Even in this context, the doc Mailloux agrees.

Prayer

As for the influence of prayer on mental health, more psychological-show logical validity. The mind control better the flesh, in the sense Bible.

RE: IN REGRESSION THERAPY

I am pleased to give you my opinion on *the issue of therapy in re-couples without* in past lives happy.

Theologically

First, I have always opposed the doctrine of reincarnation. I did never believed. We only have to do when the Resurrection is already at work in each of us, death has been conquered by Jesus Christ. Especially, as affirms our present Pope, death gives us a whole new body, a spiritual body tual, ie a body completely controlled by our mind.

Psychological point of view

The psychologist may well come to help a person get rid of psychological problems and thus increase the chances of more happiness.

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I usually say that the role of the psychologist is to remove the bad herbes, to remove the obstacles to happiness. That happiness is not directly its jurisdiction, but of religion, particularly Christianity, more especially the Catholic religion. The Catholic religion is that which, according my personal belief, holds the most force to achieve happiness, peace. But paradoxically, this is a matter of conscience free. There required for the free, I would say.

To identify the pitfalls of a person on the road to happiness, the psychologist have procedures similar to those described in the regression therapy sion, by entering a trance, with a guide (therapist), but having to resort to this paradigm.

It features an interview (listening, therapeutic alliance, tests, etc.), The in-tion of relaxation, for example using the method of Jacobson - Relax-tion incompatible with anxiety - which causes the person in a trance, condition conducive to the catharsis, providing access to the representation, imagination, ob-jects (vg flashing lights of police), scenes, situations of interpersonal anxiety and genes. These objects or scenes or interpersonal situations, although they date back often in early childhood, are useful as long as they are still the acting. They are then absorbed by the body (the person) with the opening of the field consciousness (open mind), caused by the relaxation accompanied (and using biofeedback if possible).

Parsimony is required in science. No need to use, so the Rémi niscence a state of happiness (relaxation) that would have been a life lived in earlier Procedure. We all have stories of situations that we have provided the player-Sir, the happiness in the journey of our lives, this I say, since our design tion itself. The state of relaxation, under the watchful eye of psychological gue, restores the state of well-being conducive to the clash of injuries experienced. Is not it enough already?

It seems that psychological research, including the phenomena so-called paranormal, have failed to date to demonstrate "scientific" all these phenomena, including the recollection of past lives.

A trend that can be released only to the psychological literature subject.

I have the personal insight that we have a rather later life. I intuition that there are billions of inhabited planets in our known universe and possibly other parallel worlds. In our death, with a body

spiritual (words that appear contradictory), we go to heaven, ie to the high compared to our position on earth, in worlds where Jesus Christ is gone to prepare a place (there are several depending on the Gospel texts). It not be possible one day to live on this planet earth will disappear in

**119**

no more than five billion years. Life will become impossible before that. This is when Jesus Christ returns, according to my personal belief tional again.

The use of past-life regression happy is likely to reinforce strong self-esteem, I admit. If true, this would be a lever very powerful. We still, as I said before, the use of our happiness spent with our parents in childhood. Not so many, in past and present state of things, I admit. This is why I attach paramount importance to radical change, a 180 degree turn in the attitude of parents of babies and throughout early childhood. The rest will come well to boot.

MY COMMENTS

SENT TO RADIO-CANADA

FOLLOWING the television

*SHARE OF THINGS*

*Road Safety*

On Tuesday, March 21, 2006, 22h, RDI

The impression that emerges from this show is the spirit of repression alone, the only punishment. The desire to instill fear in drivers con- Nuelle of getting caught

91

. Fear (or fear) is bad advice-though  
Ist, said proverb. Elle inhibited more than hands-free phone, more a simple conversation with a passenger. To hear the two protagonists, one might conclude that we should lock the driver in a cab which would be included: "Do talk to the driver, his attention is required. "As before in buses and trams.

Foglia has already written a

92

"Coming soon what happened in all countries  
no religion: to prevent anarchy had to triple (triple, put it in!) the number of police ... In short, I chose: I would rather have a Pope in Rome that explains nothing, that all cops that check every five minutes if I have understood everything.

"

Prof. of Psychology Bergeron, U. Mr., who made a research the cell phone use while driving, he did this study with Drivers using hands-free phone?

91

Our moral teacher, Bernard Signori, taught us that it was immoral for the police road to hide. Did you know that?

92

See p. 88.

**120**

Many of our psychology teacher kept telling us that the police and fines did not make us good drivers, because of anxiety and anger

that such approaches generate. That the punishment should not be out of proportion and occupy about 10% of the approach to the introduction of com- desirable behaviors.

Not only are the fines out of proportion, but they are immoral.

Extract more than the equivalent of a half-day business income to a driver is likely to reduce its ability to cause disorder and social cial.

The State strives to use repressive means very expensive and the most modern ties: computer system demerit points, radar, laser-cinémomè be, enlarge the police force, municipal courts, etc.. Could it not be modified proud attitude and set up a parallel system construction, for example a point system for each FITNESS years of good conduct (a vg point per year). So, for example, a driver with a record empty for several years and is guilty of an offense, could see submit a simple review. This might work, for example, in increments FITNESS five points.

So I probably had to deal with fewer cases of anger and fear of police (sometimes up to hatred and phobia), both in children than in adults, in my practice as a psychologist.

IN SUPPORT OF OUR CLAIM

FROM THE BOOK OF

**Ratzinger, Joseph**

93

(1977). *Death and Beyond: short treatise of hope*  
*Christian*

94

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•

God suffers and dies

.

95

(P. 235)

• (...) the resurrection did or not any relation with matter (*the body*)

96

? Faith hope she metamorphosis of matter, and therefore what- that something like a bodily resurrection? (P. 180)

93

Became the current Pope, Benedict XVI.

94

See Bibliography, p. 123

95

This short statement is similar to ours, "God is flesh." The Emphasis added.

96

From here, the words in italics and parentheses are added by us by way of explanation because the extracts are taken out of context.

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• The first consequence of this view is that the soul can never completely dissociate themselves from the matter (*the body*). (P. 194)

• In fact, instead of the "form" (*body*) previously existing in inter- immediately comes a new, but informed by another form (*cor- Porelle*), it becomes something fundamentally different from it was before, when the soul the "form". (P. 195)

- (...) the central idea

97

remains as a telltale sign: it raises the unit,

by creation of the soul and body unity on the one hand, implies the order binding of the soul to matter, but on the other hand, means that the identity of body must not be conceived from the field, but from the per-sounds, from the soul. The "physical body" becomes "human body" by the through the person's physicality is something other than the sum of physical elements. (P. 197)

- (...) the "physicality" (...) rather depends on the fact that the material is subjected to the expressive power of the soul. (...) It is precisely because the corporeality is now an element so inseparable from the human condition that the identity of the corporeality is not defined from the field, but the soul. (P. 195)

- (...) and the other one, the soul and body (...) are a reality that the other and for each other. Although not the same, yet they are one, and, as one, is the man as a single whole; considered and expressed as an expression, they are a bi-unity of a kind quite particular. (P. 194)

- "Life after death is something like the resurrection of the body again." This means that the dogma of Mary said also applies to every human being, because of the timelessness that exists beyond death, every death involves entry into the new heaven and new earth, (...) and the resurrection. (P. 121)

- We are thus brought back to the Christian message of the cross and its interpretation of death and life. He says death by teaching us to see it more than the end point of our biological existence. Death is contamination present in our daily lives as it has inauthentic, of folded and empty. Physical pain and disease, heralding the death, are our real life, less threatening than the act of placing ourselves very close to our own lives and so let the promise of life flee into banality to finish in a vacuum. (P. 107)

97

That of Thomas Aquinas.

122

- This means that, by nature, it (*the soul*) is ordered to the material world, and that, even if it is no longer the way entelechy (*arrived at its perfection*) of an organism, yet it is ordered this world taken as such, in its entirety. (P. 208)

- But, beyond all the pictures and independently of them, there is a juxtaposition eternal, and therefore no relation static, the material world and spiritual world is contrary to the essential meaning of history, God's creation and the word of the Bible. (P. 209)

- By losing the sense of the sacred, western man loses his death, loses the right to die. (...) Is the whole man walking towards eternity and matures in his physical life, to behold God face to face. (P.10-11)

- In the communion of saints that opens, for everyone, forever. (P. 11)

- In the early Church, the mind and body still pray together, and the body, prayer is part of both the cosmos and its history. (P. 19)

- How did it come to Christianity dull and boring that we observe in our time and know first hand? (...) Is probably in the litany of the saints that best captures the spontaneous prayer, born of anxiety and the common hope of the Christian people. (...) Is that



man, identified by the double danger of this world and beyond, seeking refuge in the middle of the community of saints, he group around him elected all the time to shelter under their protection. (P. 20)

- "Deliver us from evil" - saying that we do not think only in Malin (...), But the development of prayer in ten pleas shows that any fear and every prayer that expresses are included in this speech. The large evil is death, which appears as the arch-enemy (...). (P. 21)

- (...) the resurrection is a central symbol of faith, it is not an article of faith among many others, but it identifies with the notion of God. Faith in the resurrection is implied by faith in God same. (P. 127)

- In his view (*Paul*), the body does not only exist in the mode of Adamic "Living body", but also in how Christological prefigured in the resurrection of Jesus Christ, a corporeality after the Holy Spirit. In realism physicist, he opposes a non spiritualism, but a realistic spirituality list. (...) The "flesh" of Christ is "spirit", but the spirit of Christ is "Flesh". (P. 184)

### 123

A theologian PSYCHOANALYST  
STRONGLY OPPOSE THE INTRODUCTION OF THE TRINITY  
THE HUMAN FAMILY

Extract

98

*Neither God-mother, or God-father. As long as we parasitons God of our family histories-LiAl, we deserve a substitute for God, a minor god. Remaining minor by our applications we can only conceive of a God minor.*

*It may take several generations of psychoanalysts in analyzing the can finally be heard in his search for God when little by little we will God finished with receiver (receiver?) applications childhood.*

HOMILY FOR THE  
CELEBRATION OF BAPTISM FAMILY  
HOME

What is the meaning of our meeting? Why parents friends have been called today?

It is because of the birth of (...). We would say the same because of its design tion. For, as soon as

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was conceived, his parents (...) sent their own lives.

Life in all its extent: human life and divine life, which are separated point.

We venture to say that because in this little meeting, all have been baptized. Thus, all have, dare we say, the Christian faith, including doubts, same questions and negations are an inherent part. We bathe in a culture of Christian beliefs. That is to say that we have inherited belief that Christ actually existed in flesh and blood, and has demonstrated its deity by saying it was begotten by the Father of Heaven and the Holy Spirit, also in Heaven. That the same Father and Holy Spirit, through baptism - that either by baptism of desire, water or spirit - we were his son and his daughters by adoption and so they invited us to live forever.

It's hard to believe. This is one reason why we ren-

Controne today to support us in our beliefs by celebrating them in is the remembering and consolidate in (...), which already includes the meaning. Those who know Dolto can admit that, that (...) understand the meaning

of what he hears around him.

98

AUQUE, Hubert, *God, a Father?*: Cf. Bibliography immediately following

99

In this document, the masculine to designate persons has no purpose other than to reduce the text.

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Anyway, we live beliefs and expectations: as "afford" the more comforting.

This means that the parents (...) are the sacraments, visible signs of the Living God. This God, which means light - depending on the origin of this word - is alive because it is Father, Son or Daughter, and Spirit. The name invokes the spirit of Mother.

Ratzinger, he became the current Pope, Benedict XVI says that *the resurrection immediately after death*. He also says that *God suffers and dies*. We continues by saying that God raises constantly. The root of our suffer- these, our death and our resurrection has its source in God himself.

Ratzinger adds that *in fact, instead of the previously existing body, is involved in immediately a new one*.

Ratzinger argues that *the Assumption of Mary is also true for every human being: Marie is alive in heaven body and soul that propels us beyond death (...)* *Time, death propels us in the Resurrection. It is in the community nion of saints that opens, for everyone, forever.* "- In the *Our Father*, there *ten pleas*. The last "*Deliver us from evil*" means "Let death propels us in the Resurrection. "

Saint Paul said in one letter: *The "flesh" of Christ is "spirit", but the "spirit" of Christ is "flesh."* Because Jesus Christ is true God and true Man, can we not also enforce the assertion of Saint Paul to God himself same? We can then conclude that God is not a pure spirit, as we have long taught under the influence of Greek philosophy.

Parents, communicating their own lives that they knew would not call their son to life in fate, from the beginning to death. This belief is not very pleasing and does not care to be that one wants to call to life. They sa- Vaienti they destined their son to Eternal Life, which passes through the Death and Re- immediate uplift. That's Baptism: Death to the passage of the resurrection tion. We have already witnessed: that's what parents have already said. We are all witnessing today.

So they passed on their faith and to (...), they have already named.

Today, the whole family, consisting of (...), demonstrates his faith before us and we are here to recognize and enrich the celebration in this small community.

We enjoy the fact that today (...) is a good father, as perfect as that Our heavenly Father, that all of us. That (...) is a good Mother, as Mother of Heaven. That (...) is a good son, as the Holy Spirit dwells

100

We are witnessing, is not it?

100

Sentence if called in the plural is more than a brother.

**125**

It is not exaggerated to say all this because Jesus Christ said: *Be-in*

*made as your heavenly Father is perfect. We would add: Be perfect as your heavenly Mother is perfect and be perfect and perfect as the Son Girl and the heavenly and earthly are perfect.*

Here we have the sponsor, (...), and the sponsor, (...). Their main role in any so, what is it? We would say that it is first to confirm the parents (...) in their faith, to give them an extra soul. They serve as a bridge between the nuclear family and the community of the baptized, the Community and Communion the Saints.

More directly from the (...), for him to be an overabundance of parents.

To that of being (...) witness of his faith and each other of being "teachers of faith for him, becoming the roles of support from his parents.

Here, we realize and are now witnesses that (...) is baptismal se, promised Eternal Life.

(...) And (...)

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This is a questionnaire adaptation: Gilbert Doucet was itself derived from the questionnaire adaptation *The Mooney Problem Check Lists*, form *High School*. The questionnaire was constructed from the confidential these adolescents, as well as from clinical experience and personality theories. It is also the use of guidance counselors.