

# Third Eye Generation, Young People with a Message

## A Century Of Salvation

Toronto (RNS) — Anglican, Roman Catholic and United Church of Canada leaders attended a service in St. Paul's Anglican church here to commemorate the centennial year of the Salvation Army.

The interreligious congregation of 1,500 was led by the Queen's representative in Ontario, Lt. Gov. W. Earl Rowe.

"In my own crabbed way I love the Church, could not imagine myself being anything but a Catholic, often find myself defending bumbling preachers, still love incense, and would probably faint dead away with awe if I had a chance to tell the Pope how to run the Church. I could not possibly claim that I have all these impulses straight in my own mind, much less that I have a thoroughly consistent under-

standing of the contemporary Church.

The lines just quoted are the disarming epilogue of Daniel Callahan, one of the better known among the "Angry Young Catholics" of our day.

They occur in his autobiographical introduction to a newly-published collection of essays (Sheed and Ward) with the title of a space monster thriller: "Generation of the Third Eye," but subtitled, more prosaically, "Young Catholic Leaders View Their Church."

There are twenty-three essays represented, and their work is complemented by a grand fatherly afterword by John Cogley somewhat in the spirit of Rudy Vallee making mellow and mellow comments on the Beatles. The comparison is Cogley's, not mine; if you are a few years older than Cogley, as I am, this will make the mortuary loom up a lot closer than it loomed before.

Four priests and one nun contribute essays, as against 18 of the lay persuasion, including three women. All are vocal, and have published books and articles with varying degrees of impact.

Perhaps the best known are Michael Novak, Father Andrew Greeley, Garry Wills, Wilfrid Sheed, and Rosemary Rueher.

What all the writers were asked to do was to take an honest look at themselves and to describe in as direct and personal a way as possible their attitude toward the faith and their response to the teachings and the discipline of the Church.

That such a project has its useful purpose seems clear enough. We of the Rudy Vallee group may be annoyed at times

by the brashness and aggressiveness of our juniors, but we can't ignore them. They are part of the community, they have something to say, and they insist on saying it in all sorts of ways that unsettle our smugness and ruffle our comfortable composure.

No doubt an unspoken wish and prayer on the part of more than a few of the conservative gray heads is that in some magic way all the fuss and bother generated by the "aggravamento" would disappear in the same way that after a storm the wind stops blowing and the dust settles back into the fields on the Kansas plains.

There is even the unspoken wish that these troubled and troubling young people would back up their case and go somewhere else if they don't like the way the Church is being run.

But those who think that might as well reconcile themselves to the fact that these young people for all their complaints about Church discipline, still have a deep love for her as their mother.

One of the essays in this book is entitled: "They'll have to throw me out!"

Obviously what the writer means is that, although he may criticize existing patterns of action, complain about attitudes, and needle people in authority on every possible occasion, it will always be from within the Church, not from without it, at least as far as his personal choice is concerned.

And indeed, in my opinion, the Church would be much poorer without the angry young men. I have, it is true, some reservations about their manners and their methods, and even, in a few cases, about their principles. More on that later. Let's take the credit side first.

These talented young men and women bring to the problems of the modern Church an energy and enthusiasm which we sorely need. If these problems are to be properly dealt with, increasingly, as one gets older, there is a tendency to let problems solve themselves, (which they don't always do). By constant repetition we oldsters have worn comfortable grooves down which our days slide noiselessly and without friction.

The suggestion that some new grooves are needed disturbs us. For anyone to suggest that we are getting attached to the well-worn grooves for their own sake and not for

the function they are meant to serve is to risk misunderstanding, it is to court in the end bitter opposition.

The angry young men are willing to take that risk.

They are aware of the energy and enthusiasm that seethes within them, and as Catholics working within the Church, they would like to direct these forces

What's this "Third Eye" that's described in the book reviewed here? Daniel Callahan, editor of the book, says the term comes from Jesuit Father John Courtney Murray and describes the generation of young (under 40) Catholics which has slipped from the old moorings.

These younger people keep looking into themselves and into everything that shapes their lives to probe its "relevance."

to the solving of problems in the social and educational areas which (they feel) the Church has been slow in facing up to.

In this they serve as a salutary—if at times distasteful, antidote to the sluggish complacency in the face of evil into which it is so easy for older people to fall if they are themselves surrounded by the comforts of material prosperity.

We are in the debt of the angry, young Catholics also because they will not let us ignore the creeping dry rot of formalism in our practice of religion. A complaint that runs through many of these essays is centered on the dry and mechanical observance of the liturgy.

Priests, in their view, only too often seem unaware or unconcerned about what they are doing at the altar; priests and people together go through motions which give no sense of personal commitment to the action as a holy action; they show concern only with getting through a legalistic formula as if this could save even without the cooperation of heart or head.

It was inevitable, one might say, that **Angry Young Men** should appear upon the scene, considering the social injustices and cruel wars of our time. They have a valid mission, and we had better pay attention to

This is one of their complaints, and I think there is ground for it. No one can put his entire heart and his entire head into every prayer he says, obviously, and the Mass and sacramental formulas retain validly even though done mechanically. It would be an erroneous view to hold otherwise.

Nevertheless, the sobering fact remains that here are spokesmen for a generation testifying that religious services as they saw them, aroused no vital response, lit no fire of love in their idealistic young hearts. Perhaps it is the hope of better things that makes all of these writers so eager to advance the liturgical renewal.

As for their comments on sermons, if you are a priest, and read this book, be prepared for some rude jolts. "Most sermons I have heard," writes Wilfrid Sheed, the son of the illustrious Frank and thought (as it should), "were worse than unbright; they were downright repulsive. They were irrelevant peptalk, advice without use or context."

Some priest readers will doubtless snort indignantly at such a sweeping attack. But it serves to underline a question which we priests may not be too anxious to ask ourselves.

Have we generally (I allow for exceptions) really researched, studied and polished our sermons as we should? Has the preparation of our Sunday sermon, generally speaking, been a careful thing, consuming some hours of study and thought (as it should), or has it more often been a last minute dredging-up of a few well-worn clichés on the subject of our choice?

Granted that young Mr. Sheed's criticism is overstated and extreme, perhaps there is reason enough behind it nevertheless, to make our conscience uneasy.

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## Ecumenical Action Begins in the Kitchen

North Boston, Mass.—(RNS)—The Ecumenical movement has reached the field of food preparation with the announce-

ment of the first national inter-religious food service seminars to be held this summer under Roman Catholic auspices.

Brother Herman E. Zaccarelli, C.S.C., founder and director of the Food Research Center for Catholic Institutions at Stonehill College here, said that invitations have been sent to food service personnel at Protestant and Jewish institutions—as well as Catholic—to attend three workshops on the culinary arts.

These workshops are scheduled at Marquette University, Milwaukee, June 9-11; Stonehill College, July 5-6; and St. Michael's College of the University of Toronto, Canada, Aug. 1-12. Courses at Toronto will be in French as well as English.

Brother Zaccarelli, an expert in mass feeding techniques who has trained hundreds of Catholic, religious and lay personnel involved in food preparation, observed that food service programs in religious institutions "pay no heed to the formal lines of religion."

"Catholic, Protestant and Jewish institutions," he said, "have common needs, common problems and, we hope to prove, common solutions."

"By bringing together the various religious groups we hope to arrive at answers to many of these problems which result in tremendous economic savings to the institutions involved."

He said that some of the areas to be covered in the workshops are labor, automation, purchasing, inventory control, housekeeping, menu simplification and food preparation. Each workshop will include lectures, field trips and demonstrations.

While governor of Pernambuco, Arraes was active in promoting the young workers' movement in that state.

Listed as a subversive and pro-Communist, Arraes was arrested and imprisoned in Brazilian army prisons after the military coup d'etat in April, 1964. He is now held incommunicado in the fortress of Santa Cruz, opposite Rio de Janeiro.

Others who have written President Humberto Castello Branco in favor of the ex-governor include the Catholic writers Graham Greene, Jacques Martin and Francois Mauriac.

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what they say, because it is they who in broad and sometimes harsh and sometimes confused lines are painting the picture of the Church in action in the years ahead.

If I set down here some reservations and criticisms, then it is against a background of sympathy and respect. I must say frankly that for me as a priest the reading of this book was, in a way, a depressing experience.

If there was one point on which a majority of the lay contributors seemed to be in solid agreement, it was in labeling the priests they encountered as insensitive clods, second-rate in their intellectual attainments, anxious to trample on any sign of enterprise on the part of young people, and boring beyond belief in both the style and content of their preaching.

Now it would be foolish for me to deny that there are elements of truth in these accusations. But the case is badly overstated and out of perspective.

Priests, taking them as a group, are much like any other group. The older ones tend to be conservative, the younger tend to be liberal. Some are both gifted and conscientious in their preaching, some are conscientious but untalented, others are somewhat lacking in energy and zeal. If there are some in the older age bracket who appear blind to the need for social and liturgical reform, they are more than matched in numbers by the eager young ordinands of the last decade (and by not a few older priests, too) who burn with authentic zeal.

Father Andrew Greeley, whose essay offers a well-phrased counterbalance to the book's prevailing weight, has this to say, and his words deserve to be pondered by the other young writers in this volume:

"I have no concern over the clergy of tomorrow. Even though many seminaries clearly need an 'aggiornamento,' there seems to be enough dynamic and openminded men among the seminarians and the younger clergy to assure the laity of the future the kind of priests they need."

"My worries are about the laity of the future. I do not doubt that they will be competent whether as intellectuals or in other occupations; nor do I doubt that they will be adequate Catholics. But I am not at all convinced that they will have that spark of creativity, that dauntless zeal which are necessary to blend competence and Catholicism into a full Christian life."

Anticlericalism is as old as the Church, and it serves the useful purpose of keeping priests where they should be, on their spiritual toes. But I think these Angry Young Men have made a fashionable fetish out of it. Acting unreasonably in this, they harm their own

cause and they harm the Church which they profess to love.

A number of the contributors to this volume are teachers in universities; and one is not surprised to find them greatly preoccupied with academic freedom. Some express complaints about Catholic colleges in this regard. As to whether these are well-founded, 'doubtless others better qualified will comment in due time.

The point I would like to make here is that such an intellectual background may account partially for an unpleasant scent of the superiority complex which arises from some of these essays.

Universally, of course, they are for social reform. An angry young Catholic would rather be dead than racially ungrated. But they find it difficult to position themselves with people who are intellectually their inferiors, and this includes the great bulk of their fellow parishioners in any given parish.

Some of them quite frankly state that they have withdrawn from parish life.

An ancient Latin poet wrote: "Odi profanum vulgus— I hate the common herd." There is evidence of that same spirit in some of our gifted, angry young people today. When they write, they are far over the heads of the patient masses. They complain that the ordinary teaching of the Church doesn't challenge them.

Perhaps a little humility could help them grasp the idea that with their five talents their biggest challenge is to make that ordinary teaching more effective for the many who have only two.

"I have found myself more and more isolated from the body of Catholics—one of them writes—because they seem to be so frequently uninformed, but more importantly because they really do not exist as a body."

To the extent that this is true, our angry and gifted young people aren't helping to remedy the situation by fastidiously withdrawing from it into the ivory-and-ivory-covered tower of their higher thought.

So here are my credits and my debts for the attitude demonstrated by the generation of the third eye—at least some of them represented in this book.

Their strong points are zeal, awareness of social problems, and pitiless clarity of purpose.

By the same token, being young, they lack as the young have always lacked, patience and tolerance of older attitudes and opposing viewpoints; they do not, alas, suffer fools gladly, nor those whom they too readily set down as fools.

Let us hope that the virtues they lack will come with more maturity. Let us hope also that maturity will not obscure for them the vision of what the Church might be if all men gave full cooperation to God's grace.

— L. G. Miller  
(Reprinted from the May, 1965, Liguorian)

## Nun Raps Critics Of New Ideas

St. Louis — (RNS) — Reactionaries often resist change by seeking to find character flaws in those advocating new ideas, a nun-sociologist told 800 delegates to

the national convention of the Society of Catholic College Teachers of Sacred Doctrine here.

Sister Marie Augusta Neal, chairman of the sociology department, Emmanuel College, Boston, said it would appear that "heresy hunting" is a mechanism used to prevent new ideas from being heard from anyone with a character flaw, and that seeking character flaws is a device to which the change-resisting person moves swiftly upon hearing of ideas congenial to his old set.

"Hans K u e n g," she said, "when he toured the United States was thought to be too young to be able to say any-

thing worth hearing, and (Leo Josef) Cardinal Suenens (of Belgium) was judged to be too European. Father Bernard Haring was suspect because he was socially naive." (Both Fathers Kueng and Haring are noted German theologians.)

"The quick move to find some flaw that somehow justifies not listening is all too familiar to be denied, but too patently to be ignored," Sister Augusta said.

She said the legitimacy of the open forum, on the other hand, was one of the tools of free expression. Other tools of free expression, she continued, were "the constant openness for becoming informed on the relevant social facts, the recognition of the rights of a man to be heard not just listened to, the development of the capacity to put oneself in the role of the other, and the use of evidence, and not the reference to authorities or the threat of reprisals from power figures."

## Workers Friend In Brazil Jail

Rio de Janeiro — (NC) — Joseph Cardinal Cardijn, founder of the Young Christian Workers, has intervened with the Brazilian government on behalf of Miguel Arraes, former governor of the state of Pernambuco.

While governor of Pernambuco, Arraes was active in promoting the young workers' movement in that state.

Listed as a subversive and pro-Communist, Arraes was arrested and imprisoned in Brazilian army prisons after the military coup d'etat in April, 1964. He is now held incommunicado in the fortress of Santa Cruz, opposite Rio de Janeiro.

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## Germans Give \$113 Million

Berlin — (RNS) — Protestant and Catholic Churches in West Germany have raised more than \$113 million since the start of nationwide drives several years ago to relieve starvation and distress in underdeveloped areas throughout the world.

Of the total, Catholics have contributed \$59 million and Protestants \$24 million.

The drive "against hunger and sickness throughout the world," officially called "Misereor," sponsored by the German Catholic hierarchy was begun during Lent in 1959. To date it has grossed \$48 million.

The funds are being used to finance various relief projects including long-range and immediate aid measures in Asia, Africa and Latin America.

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