

Teenagers' Religion Needs 'Re-Thinking'

16 COURIER-JOURNAL
Friday, Oct. 14, 1966

(Continued from Page 1)
we are giving them answers when they are not ready instead of giving them answers when they ask questions."

He stresses the advantages of working with the parents of young children so that example and experience within the family will teach them about religion.

Brother Moran advocates many reforms in helping youth come to Christian maturity. In a recent address on "The Crisis of Faith and Youth," delivered to a theological conference, he said:

"The more desperately religious salesmen try to answer

all adolescent problems with Christian faith the more the young people are convinced that faith is hopelessly and ridiculously irrelevant."

"They are being given the hard sell these days, which is for them the final reason that they should not buy. Their problems are deeply human, intensely physical, confusedly psychological; no cute system of immediate relief is even to be considered."

If there is to be a solution, he believes, it will come from "men who can live with a deep conviction of faith together with uncertainty regarding many individual points of faith. These are the men who can hold out some real ideal for

the struggling adolescent."

"Adolescence ought to be a time of conflict and struggle," he adds. "It is not for adults to play it safe by trying to avoid all conflict. But it is incumbent upon the adult world to see that the struggle of youth is a fruitful one."

"This means that the young must be aided by the light of human intelligence that is freed from its shackles of fear through the testimony of Christian life and understanding."

Brother Moran, a faculty member at Manhattan College, has started up discussion mainly through two recent books, "Theology of Revelation" and "Catechesis of Revelation." In

the latter work he calls into question almost every practice of the "new" catechetics and judges each in the light of a complete revelation of the Word.

With a broadly-conceived, student-centered focus, the book has as its theme concern for human freedom in its deepest dimensions. This is also the theme of the catechetical reforms advocated by its author.

Quite apart from his ideas, Brother Moran is unusual in at least two other respects: the early age at which he has acquired a significant theological reputation (he is only 31) and the fact that he is both theologian and Brother — two vocations which haven't often been

combined in one person.

The shy, crewcut Brother was born in August, 1935, in Manchester, N.H., and attended Bishop Bradley High School there. In 1958 he received his bachelor's degree in philosophy at the Catholic University of America.

He taught for three years, then returned to Catholic University to study religious education under Father Gerard Sloyan. He describes these four years as a "great liberating experience." In 1965 he completed work on the doctoral level.

He published his first book, "Scripture and Tradition," in 1963. A survey of issues in the preconciliar debate over sources

of doctrine, the book was praised by both Catholic and Protestant reviewers as the most complete critique of the problem and its terminology in a decade.

Pilgrimage Of Rosary

Lourdes — (RNS) — The 58th Rosary Pilgrimage to Lourdes from many European countries — the final one for 1966 — began with a Pontifical Mass in the Grotto of the Apparition offered by Bishop Pierre M. Theas of Tarbes and Lourdes.



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The march to justice for pupils in a of New York State up against some roadblocks this victory still seems sight.

Jewish spokes Presbyterian ecumenical voiced opposition to New York City to current revise the Blaine of the state's cons next spring's convention.

The amendment paid benefits — su books — which may ly or indirectly" ch institutions.

Theodore Ellenor American Jewish told a preliminary commission he the tax-paid bus rides sh nited pupils who a than public schools.

Opening the doo tional services for parochial schools, would be a "tragic

Murray A. Gordon for the American J gress made a simila at a hearing on the held by the state Party. He said "any tamper" with the e 1894 Blaine amendm be a tragic step br ward destruction of ple of separation of state."

Gordon also sai

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