

Bishop Notes Strange Conduct Patterns in Some Catholics

A For

Is there a Generation Gap? From one point of view there is none. The young remain young but the old are reverting to adolescence.

Never before were there so many teenagers, especially in the Church. Some faithful are going through exactly the same trauma, shocks and jolts in the face of Changes in the Church, as teenagers go through with their body and voice changes. There used to be a "second childhood" for adults; now some Catholics have a second "teenage."

THE SECOND TEEN-AGE CHURCH

Note the similarities in tensions between the two. Teenagers live in a pressure cooker where they cannot decide whether to continue to be dependent on parents or to become totally emancipated and break the umbilical cord for the second time. Many can see no alternative between the eruption of this ego with the desire to be oneself, and the bewildering dread and fear of not being accepted by others.

The passion to have an I-ness is counteracted by the equally strong urge to do nothing which would alienate one's age group. At one moment the teen-ager wants to be a grape attached to the paternal vine and at another moment he allows his personality to be squeezed out of him for the sake of the wine of his peers.

Age-changes are hard on teen-agers. The boy stands before the mirror squeezing his pimples and flexing his muscles to be sure of his masculinity and his own personal appeal; then he goes out to dress exactly like everyone else lest he be considered personal. The girl puts up her hair in a dozen ways, plunges into a Hamlet soliloquy; "to cut or not to cut", wonders whether she, as an individual, has sex appeal; and then applauds only the music the others applaud and shrieks when others shriek.

"TEEN-AGE CATHOLICS"

This conflict in youth is biological in origin producing body changes, variations in voice, sexual organism and loss of baby fat. With some adult Catholics, as with adolescents, the tensions arise from thinking that one must stay with the past or break with it and espouse the way of the world. The difference is that the teen-age conflict is due to physiological and erotic revolutions in the body, while with adults it arises because of liturgical and theological changes in the Church. What glands do to some teenagers, that Vatican Council does to some Catholics: it drives them to extreme alternatives.

As teenagers cannot make up their minds whether to wear clean clothes because their parents taught them to be neat, or to wear dirty clothes because "all the kids are wearing them", so some Catholics cannot decide whether to be dependent on the Apostles' Creed or to be independent of everything, howling with the wolves and shouldering placards against the Church until shoulders ache with the Christ-less cross.

Some split into two groups: one group wants to cling to the Mother-Church's apron strings with a terrorized clutch, resisting every change and challenge of the world; another group, like teenagers who break all ties with the "older generation", enjoy thumbing the nose at the Church and they revel in preaching queer and odd doctrines to shock or attract attention, as teenagers do in wearing loud socks.

The first group wants Latin, altars facing the wall and Baltimore Catechisms. The second group wants everyone to be a Pope, wants football teams without coaches or quarterbacks, each player deciding what play will be called and every member of the family cooking his own meal in the kitchen.

Neither group seems to realize that as parents are necessary to help the transition from the family to the world, so the Church is necessary to keep open communications between past and the present. The pendulum swings freely from one extreme to the other, but it cannot do so in either direction once it becomes detached from the clock.

The greatest sympathy must be extended to teen-agers who are torn between being a "sissie" at home or a "hippie" in rebellion against home. Catholics, too, need kindly help in their present confusion of false absolutes: whether to keep the Church a "ghetto" unrelated to the world, or to leave the Church for a vague "churchless church."

THREE ERRORS TO BE AVOIDED

Good parents do not despair of their children as they struggle through their first "change of life", but guide them on to mature responsibility. Neither does the Church give up her children when she dies to one age to be reborn in another. She does bid them, however, to avoid as much as possible becoming members of any one of these groups.

1. **DONKEY-ITES** — These correspond to "sissies" among teenagers; they refuse to move even though coaxed. If they do move, it is backward rather than forward. They interpret every new method of teaching catechism and every development of theology as heresy, and all liturgical changes as Protestantism.

A farmer one day sold a donkey guaranteeing it would pull a wagon at the slightest command. After a week the purchaser complained to the seller: "The donkey will not move an inch." The seller took a big club, cracked the donkey over the head and immediately he acted normally. "All you have to do", said the original owner, "is to get his attention." The stubborn, who refuse to grow up, need a jolt, and the attention-getter was Vatican Council II.

2. **THE ONION PEELERS** — They are the ecclesiastical hippies at the opposite extreme who regard every parental tie as slavery. Then they proceed to strip off the "trappings" and "accretions", and "myths" of the Church, as they might peel an onion, hoping to find at the end some "charismatic center".

But these theological stripteasers, who revel in scrapping one truth of the creed after another to get down to what they call the "bare truth", peel off "institution", "hierarchy", "devotion to the Blessed Virgin Mother" and the "Real Presence, Magisterium", only to find at the end nothing but a bad odor and watery eyes which have lost the vision for Faith.

3. **SOCIOPHILES** — These identify theology with sociology. Because the Church neglected the secular in the past the sociophiles go to the opposite extreme of confusing the priesthood and public nursing. They would have the Lord feed the hungry but never give the Eucharist; heal the paralytic but not forgive his sins; dialogue with the ambitious brothers, James and John who wanted

to be leaders, but shrink from asking them if they would drink the cup of His Passion; finally they are those who would ride triumphant into a city on Palm Sunday but never go out of it to redeem the city on Good Friday.

St. Paul, looking ahead to draft card burners and self-burners, warned: "If I deliver my body to be burned, and have not love (Agape or self-sacrificing surrender to Christ) it is worth nothing".

THE WINTER OF DISCONTENT

The Church has had problems with these three groups before, but as Chesterton has said: "The Church is not behind the times, but behind the scenes; she knows the way the play will end before it ever begins". In this "winter of discontent", it is well to recall the Italian proverb: "Il pane sotto il neve" — "The bread lies under the snow". Spring will come but there must be a winter first. Sheep get cold in the winter, but in the spring they can be shorn. The shepherd cares for them in both seasons, trusting at one time in the warmth of the wool, and at another in the warmth of the sun.

Our Holy Father is like a good parent with a house full of teenagers. He sees some opposed to washing the barnacles off the bark of Peter, and others wanting to scuttle the ship. What disturbs Him is not that some of his children are giving up the Faith, but that they are changing the object of their faith. Russia did in 1917, when it substituted faith in Marx for faith in Christ.

He sees the focused center of belief moving from the Church to the world as did his namesake, St. Paul. They both suffered the same kind of crisis, though under different names. Pope Paul, like St. Paul, has to battle against the "senseless Galatians" who refused an agglomeration, or an updating of Law to the grace of Jesus Christ. Then Pope Paul, like St. Paul, had to warn against those who became so fond of the Secular City as "to walk as other people walk", no longer centering their lives in Christ Jesus.

Pope Paul has to bear the scorn of the press, as the Apostle Paul had to look out through the prison bars of injustice. When one reads over the warnings of the Apostle Paul to Timothy about "foolish and unlearned questions about heresy resulting from self-will and pride and immorality, and above all the Gnosticism of the underground and spirit-monopolies", one can see little difference in the letters of Paul and Paul and our heart goes out to both.

Both endure slanders from their own, the only difference being that it came from the Thessalonians, in the case of the Apostle, and from ourselves in the case of Pope Paul. St. Paul, in his letters to the Colossians, and Pope Paul, in his discourses, both plead for two qualities in the faithful: Fortitude, which no situation can defeat, and Patience.

HOW TO SURVIVE

In times of confusion, such as these, one will never be lost if two basic ideas of Our Lord are kept in mind:

1. The Devil is out to destroy the Church.
2. The Church will not be overcome because Christ prays for its Head.

Church, warned Peter about the Devil. "Simon, Simon, take heed. Satan has been given leave to sift all of you (plural); but I have prayed for thee (singular) that thy (singular) faith fail not; and when thou (singular) has come back to thyself (singular) thou (singular) may strengthen thy (singular) brethren". (Luke 21/31)

The trials of the Church are here likened to the trials of Job: The Devil is given permission at certain times to influence bishops, priests, religious, sisters and laity so that they would fall away from the Church. But the Devil does not come in red leotards; he comes by means of modern communication, gossip, rumors and false teachers and so-called "majorities". Making the faithful dread being "square" or ashamed of not being "in", they strive to persuade them to give up their vocation or their Faith, or both.

Believe me, the break down of faith in the Church today is not due to any cultural changes peculiar to any nation. It is everywhere — in Africa, Asia, and Europe amidst diverse cultures. There must, therefore, be a universal cause of a quasi-spiritual nature, namely, the Devil is being given a long rope today. As one saintly soul of the last century said: "Forty years before the end of the 20th Century, the Devil will be let loose to do great harm to the Church" — Note the words: "Satan would... but I".

2. That brings us to the prayer of Christ—Now we come to a point that is lost in our modern English translations. Up until here Our Lord used the plural "you" — you, the Apostles, the Disciples, the Church. Now He uses the singular and addresses only one Person: Peter, the Rock of the Church. Our Lord prays for Peter, not only that his faith will be strong, but also that he will guide, direct and strengthen everyone in the Church under him. Only when united with the Rock and Head of the Church do I share in Our Lord's prayer against Satan.

There may be times when the "you" who fall will be scandalously large, and even inside the Church, many will disbelieve. How am I to know what to believe? How to be guided? Will I be among the minority? Well, I know one thing! I want to keep my Faith, and I know that I can share in the prayer of Christ only inasmuch as I am united with Peter.

Dostoevsky once said of the critics of Christ: "I would rather be wrong with Christ than right with you". I will not say: "I would rather be wrong with Peter than right with 666 who oppose him", but I will say: I know that Christ's prayer for His Church never fails and that as long as I stay with Peter, who is now named Paul, "the gates of hell shall not prevail". This fact alone can keep us solid in this teen-age crisis of the Church so that we end up neither as "sissies" nor "hippies".

Fulton J. Sheen

(Continued from Pa
7. H. and L. have 6 child
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The family lives in a conver
ment in a public housing
ment.

Case being cared for by Elmira
Ministry. Address them directly.
Elmira, Fulton, Notre Dame, E.
1400 Maple Ave., Elmira, 14804.
8. Mr. and Mrs. Y. have 4
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patient, recently had an a
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low intelligence; evening
have known to consist of 5

Case being cared for by the Sec
of Yates and Seneca Counties. A
directly at 312 Liberty St., Penn
9. The Saxons are a fa
6 children. The father is en
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low paying night job. B
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Case is being cared for by Cath
Center. Address them directly at
St., Rochester, N.Y., 14604.
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Case is being cared for by Cath
Center. Address them directly at
St., Rochester, N.Y., 14604.
11. Cally is a deserted w
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in a house scheduled to be t
and cannot find another pla
She has tried to get work

Bishop

Gift of a rosary at Chri
keep alive the devotion to
Mother of the Church, was
ed by Bishop James E. Ke
week.

Speaking at the monthly
of the First Friday Club
ester Council, Knights of
in the Sheraton, the retir
praised the K. of C. for its
continued labors for the C.
devotion to the Blessed Vi

Giving rosaries as gift
prove one way to answer "I
are minimizing devotion
Lady," the Bishop declar

He noted that he has
suggestion to church good
they promote the idea by r
appropriate gift cards avail
Bishop then distributed to
the luncheon Christmas
cards with a picture of
Family at Bethlehem on
and on the inside the
poem:

The Joy
I give you a Rosary for Ch
And Gabriel's words you
And you'll weave a garlan
To place, as a prayer, at
You'll travel with her to a
The Choir of Angels you
And the glory of Nazareth
Will be in your heart, t
year.

The Sorrow
I give you a Rosary for Ch
To tell the redemption c

Letters to the Editor

Editor:
Congratulations for pointing out the suppression of news and slanted editorials of the Rochester Gannett Press with respect to the U.S. Catholic Bishops' declaration on Humanae Vitae.

The anti-parochial school bias of the Gannett papers has long been glaringly evident. For example, the Ferrall-Mangano-Speno textbook loan bill, under which textbooks are loaned to all students in grades 7-12, is typically referred to as a bill providing books to parochial schools. This is done in spite of the fact that the Supreme Court of Louisiana, the Court of Appeals of N.Y., and the U.S. Supreme Court have all said that such aid is aid to the student and not to the schools. Although this information has been known to RGP editors and writers on education, they prefer to ignore it.

In their news items, editorials, and cartoons with respect to Paul VI's encyclical on Humanae Vitae the Rochester daily papers have gone much farther. In my opinion their stance has been positively anti-Catholic. The insulting cartoon in the Democrat, and Chronicle, recently showing "The Old Church" striking out on "The Pill" is a case in point. In my opinion they would not dare print a cartoon which insulted Jewish beliefs in a similar fashion.

The failures of the Rochester Gannett Press should be pointed out more frequently. Specific areas where this would be helpful, besides the birth control issue, are abortion, medical ethics, the so-called population explosion, parental rights in education, integration and public housing.

— J. Kenneth O'Leone
331 Seneca Pkwy., Rochester

Editor:
Your article about the Chicago struggle between dissenters and police ("Commentary Page", 12/8/68) stated well our disturbing dilemma—on how to permit public dissent, in these days when it is flaring everywhere, and still maintain public order without violent repression of freedom.

Your readers might be interested in an article entitled "How Bobbies React", in a recent America (11/23/68) describing how a large crowd of anti-Vietnam demonstrators in London on Oct. 27 were controlled by the police.

A minority of the crowd, the au-

thor said, believed "the Marcian thesis: violence is the only effective instrument of social change". He described the police thus:

"The London bobby follows the principle of using minimum force. His determination neither to provoke nor to be provoked communicated itself to the vast majority of the 25,000 demonstrators. At the end of the day in which not a single truncheon was drawn in anger, it was clear that good temper and good sense had won the day.

"Confidence in the system they guarded was such as to cause the bobbies to employ instinctively in its defense the values for which it stood. Had they brought intolerant violence to the defense of democratic order they would have denied thereby the reasons for their own existence as its guardians. Their victory had to be and was a moral one."

— Vincent Bates
Auburn

Editor:
I would like to question the moral right to the use of the word "Catholic" in the naming of a newly formed "Rochester Association of Catholic Laymen." Catholics happened to form this autonomous group but that does not make it catholic or Catholic.

The Constitution of the RACL states: "It provides the membership with a forum where all matters of Christian concern can be discussed, evaluated, and acted upon. The focus is placed on the layman's right and responsibility to speak out on all vital issues to fellow laymen, to the hierarchy, and to the whole church."

Before this group "speaks out", they should first prove that they represent the majority of lay people, not only numerically but theologically, as they have grandiosely claimed.

I ask:
1. Whose opinions or teachings will be used to form an opinion for the group? The proven teachers or "the instant theologians"?

2. If there is a difference in philosophy, will this be resolved by a group vote or adhering to the centuries old teachings of Christ through the Pope and institutional Church?

3. If there is a difference in ideas between the RAL and the Church, what forms of action to promote their ideas will be pursued? Will we sit

ness such things as happened in Washington?
In justice to all Catholics, the RAL should resolve these points (beside that of majority) before it presumes to speak for Catholic lay people... or to the Church.

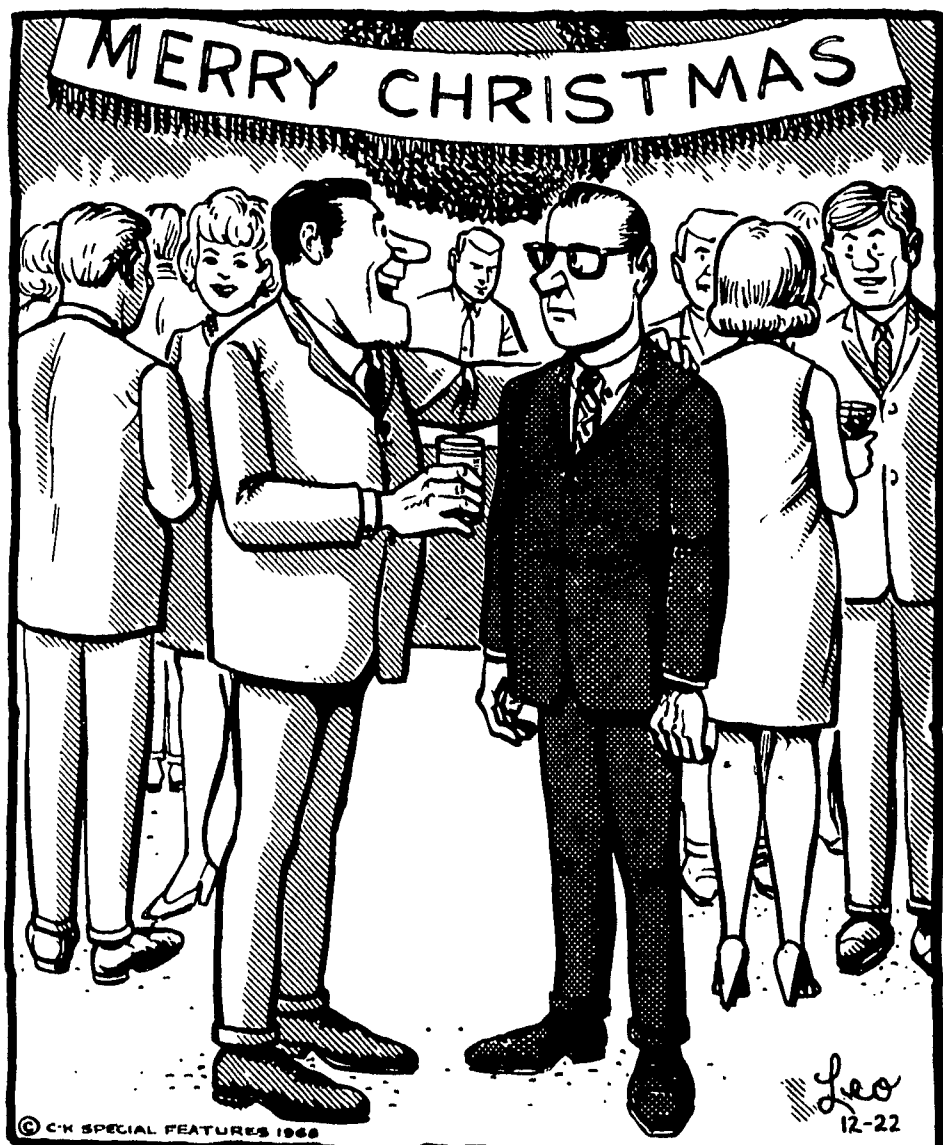
On Nov. 1, 1968 our own Bishop issued a call to lay action. His suggestions were as old as time itself

— Mrs. Herbert J. Schuhart
Whalen Rd., Penfield

COURIER-JOURNAL

EDITORIAL PAGE

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"Come off it Ed! This is no time to get serious about religion!"

Word for Sunday

Ours is a Religion of Joy

By Father Albert Shamon

"Rejoice... again I say, rejoice!" Did it ever strike you as odd that in mid-Advent and in mid-Lent, the Church takes time out to urge us to rejoice? Strangely enough, we are more inclined to mourn with Christ than to rejoice with Him. We act as though we are specialists in bad news, when all the while we are told by Christ to be bearers of good news.

The Christian religion is a religion of joy. The Gospel is good news. It begins with an immense gladness. There are announcements, promises, miracles, calls — unceasing wonders. The world is astounded, everyone receives infinitely beyond what he thought possible.

Elizabeth, the sterile, gives birth. Zachary, the incredulous, prophesies. The Virgin becomes a mother. The shepherds talk with angels. The wise men give all they have. Simeon no longer fears death. And so on through His whole life. The blind see, the lame walk, and the poor have the good news preached to them. Good news — because it told them God was so different; so far better than they ever had imagined. He was young, tender, gracious, kind, indulgent, understanding, gay like a child — joyful!

There were precisely two things for which He reproached His apostles: fear and sadness. "Why are you afraid?" "It is I; fear not" "Why are you sad?" "Woman, why

weepst thou?" "I have spoken to you that your joy may be full."

Joy is the possession of what is good. That is why the Christian religion is one of joy. For our religion is not a religion of absence, but of presence, of the real presence of God. Yet we have invented a religion of fear and sadness. We have created God to our image and likeness. Because we don't love God very much, we think He does not love us much. Because we don't worry much about Him, we imagine He does not worry much about us. Because we are not very happy with Him, we conclude He is not very happy with us.

But all revelation protests that God is not like us. Men expected a judge; instead a child was born. Men thought they had to play politics to get on His right side and all the while He stretched out baby arms and asked for love. He dared to have all the confidence in men, that men never dared to have in Him.

Our greatest mistake is to believe that we always lack only one thing, just one little thing, in order to be happy — some money, some promotion, this illness to be cured, or that trial ended.

If we think thus, we will never be happy, for there will always be another illness, another trial, some unexpected catastrophe. It is God we lack. "Rejoice," said St. Paul, "in the Lord."

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BISHOP FULTON J. SHEEN
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MAIN OFFICE: 35 Scio St., 454-7050 — Rochester, N. Y. 14604
ELMIRA OFFICE: 317 Robinson Bldg., Lake St. — RE 2-5408 or RE 2-3423
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Bishop Fulton J. Sheen
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Region

Carandagua — "Salesmen
Christ" was the theme of
workshop conducted Nov. 2
Dame Retreat House here.

Representatives of 12

McQuaid Jointly by

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cml. president of Monroe
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moved from an operation
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noted, there is a capital d