

Are Adults Obtuse Or Just Deaf?

One of the most frustrating perplexities of our times is the generation gap, that forbidding gulf in understanding which yawns between the young and the old. Parents who bewail the moods and manners of their children, teachers who struggle to communicate with their pupils, clergymen who see youth turning them off, elders who deplore the clothes and music of the teens — all are victims of their conception of a growing alienation between adults and young people.

On a recent Sunday in the "New York Times Magazine" a psychologist, Dr. Joseph Adelson, tried to bring some good news to adults by declaring that the generation gap has been "overblown, sentimentalized and oversimplified." Admitting that there are differences in "life styles," this University of Michigan professor insists that there is much evidence to refute our fears that the whole younger generation is in revolt.

Dr. Adelson claims, with sobering statistics, that there is no support for America's belief that children are rejecting their parents' values and ideas. Large majorities of collegians feel their relationships with their parents are friendly, close and communicative. Some 80 percent of the 18-24 year olds surveyed "tend to be traditionalist."

Viewing the campus rebellions which disturbed our nation so deeply last year, he asks us to believe that the militants who gain the most attention are a distinct minority of the college students who themselves are a minority of the young in general.

"With remarkable consistency," Dr. Adelson writes, "those who hold that there is a generation gap simply ignore the statements, beliefs and activities of the non-college young, and indeed of the ordinary, straight, un-turned-on, non-activist collegian."

This scholar is comforting in another area of general concern: sex among the young. He contends that parents who view with justifiable alarm the casual immodesty, anti-moral attitudes and sensual stimulations their children are exposed to must not fear that we are having a "sexual revolution." The trend toward more liberal sexual behavior on a wide scale has been moving for 25 years. It began when parents themselves were teens and they probably have helped it advance at a relatively even pace since then.

And lest anyone think that college sex, glamorized in movies and magazines, has become the perfect fulfillment for the majority of students, Dr. Adelson claims: "The increase in casualness of sex on campus seems to be more miserable than not, — compulsive, shallow, often entered into to ward off depression or emotional isolation."

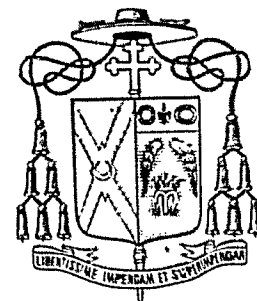
It is a kind of pop-sociology to dread the alleged generation gap. There is something going on, because our society is dynamic, impressionable and affluent. But perhaps we are misunderstanding it because we are so prone to be superficial for lack of facts and to generalize because the disorders frighten us.

Adolescence has always been a non-serene period of life but the publicized frictions involve a tiny minority of young people. Perhaps it's also forgotten that alarmist essays on youth are usually written by people whose daily contacts on campus or in the streets and the courts expose them to far more than the usual number of activists, elite minds, radicals and problem-youth.

Dr. Adelson makes a profound charge that the misconceptions on generation gap are rooted in "a distorted view of adolescence." We should ask ourselves and the experts, and especially should ask our youngsters, — "What do most of the young people of today do most of the time?"

—Father Richard Tormey

Bishop Hogan's Appointments For February



- 1—St. Catherine's Church, Mendon—Mass and Homily, 4 p.m.
- 2—New York City—Episcopal Ordination of Bishop Martin J. Neylon.
- 3—Personnel Board—10 a.m.
- 4—Priests' Council Meeting—2 p.m.
- 5—Seminary board meeting—10:30 a.m.
- 6—Adult Education Conference—NC News Service—2 p.m.
- 7—McQuaid Jesuit High School—Mass and Homily, 9 a.m.
- 8—Confirmation—7:45 p.m.—St. Anthony's Church, Rochester (for St. Anthony's and St. Patrick's Parishes).
- 9—Baptism—St. Stephen's—Geneva, N.Y.—1 p.m.
- 10—St. Mark's, Rochester—Mass and Homily, noon.
- 11—Auburn Curia Legion of Mary at St. Patrick's Church, Victor—Mass and Homily—4 p.m.
- 12—Rochester Area Clergy Conference at Becket Hall—10:30 a.m.
- 13—Auburn Area Clergy Conference at St. Mary's Church, Auburn—3:30 p.m.
- 14—Sodus Council of Churches—United 3rd Methodist Church—Address and Lenten Meditations, 6:30 p.m.
- 15—Elmira Area Clergy Conference at Dunn Memorial—10:30 a.m.
- 16—Wayland—St. Joseph's Church—Mass and Homily—5:15 p.m.
- 17—Fourth Degree Knights of Columbus—Lincoln Day Dinner at Logan's Party House—Address and presentation of Memorial Chalice—7:15 p.m.
- 18—Courier-Journal Area Meeting—Wishing Well, noon.
- 19—Courier-Journal Area Meeting—St. Stephen's Church, Geneva—8:30 p.m.
- 20—Nativity—Brockport—Nuptial Mass—11 a.m.
- 21—St. John's, Spencerport—Visitation—noon.
- 22—St. Margaret Mary's, Irondequoit—Mass and Homily—8:30 a.m. And Altar Rosary Society Communion Breakfast.
- 23—Clergy Relief Society Meeting—11 a.m.
- 24—Nazareth Infirmary—Mass and Homily, 8:45 p.m.
- 25—Courier-Journal Area Meeting—St. Mary's Church, Dansville—8:30 p.m.
- 26—St. Joseph's Villa—Visitation, Mass and Homily, 4:30 p.m.
- 27—Courier-Journal Area Meeting—St. Ambrose Church, Rochester—8:30 p.m.
- 28—Advisory Council Meeting—2 p.m.
- 29—"Pastor's Study" Television appearance—9 a.m.—Channel 8
- 30—Asbury First Methodist Church—Lepten Talks—4 p.m. and 8 p.m.
- 31—Mass and Homily, Carmelite Monastery, Waverly—5 p.m.
- 32—Courier-Journal Area Meeting, St. Anthony's Church, Elmira—8:30 p.m.
- 33—St. Anthony's Church, Rochester—Mass and Homily at 9:45 a.m. Homilies at 11 a.m. and 12:15 p.m. Masses.
- 34—Eagle Scout Luncheon—Chamber of Commerce—noon.
- 35—Courier-Journal Area Meeting, Holy Family Church, Auburn—8:30 p.m.
- 36—Clifton Springs Rotary Club Address, noon.
- 37—Holy Cross Church, Rochester—Lenten Mass and Homily—7:30 p.m.
- 38—25 and 26—Visitation to St. Stanislaus, Bradford and St. Joseph's, Campbell.
- 39—Confirmation at St. Stephen's Church, Geneva—7:45 p.m.

LETTERS

to the editor



Article on Sisters 'Disappointing'

Editor:

I would appreciate space to express publicly my disappointment over an interview given by a Sister of Mercy (Rochester Times-Union, 1/16) listing reasons why she thinks some nuns have been leaving religious life.

Her thoughts, spread to thousands of readers in this area, may unwittingly have hurt the good name of many Sisters who have recently abandoned their vocations, as well as hundreds who have not. Reasons for leaving are so individual it's a pity to have anyone generalize about the soul-wrenching decisions these women came to.

Sister Marie Raymond was quoted as believing that many nuns now leaving their orders were women who entered religious life because they needed security. She said they "depended on structure and timetables," "were just a little bit schizy" (schizophrenic), "an indecisive person."

Now that this security is gone because of the changes in convent life, Sister said, "it isn't such a virtue now to keep your eyes down and your hands folded and not speak to anybody"; these women just couldn't stay on.

I charge that this contention does dishonor to the vast majority of our religious who entered without that need for security and who never would have stayed a week if all one had to be was a quiet mousey woman with folded hands and downcast eyes.

This interview also carried the implication that, having "been taught to deny their femininity" when they came into the convent, some left because they had a difficult time adjusting to changes in dress-styles. It was charged that admitting they were women, "with legs and neck and hair showing" was so shocking they had to quit.

Sister has known more religious than I. But none of these generalizations fit any single Sister, in or now out of the convent, whom I have known and respected. To spread these shallow guesses is a tragic disservice to the intelligence and character of Sisters who have resigned for private reasons far more intelligent than these opinions.

Mrs. Theodore Marlene.

Time for Catholics To Demand Rights

Editor:

Reading the school editorial (Courier-Journal, Jan. 16, 1970) I received the impression that you were apologetic about Catholic schools' receiving tax money for their operation.

Isn't it about time that Catholic bishops and Catholic journalists began to emphasize really what is the right of Catholic parents?

Why not keep dinnin' it in the ears of the public with repetition that we want no one else's money but only our fair share of our own tax education money? Let us drum it in that Catholic parents have the prime right to decide how their children are to be educated as long as state requirements are followed. Let us never cease this theme, that our democratic rights of free choice are economically being penalized.

Let us point out that the first amendment of the federal Constitution rather than denying us justice, if interpreted correctly, gives us justice.

We have an excellent case for fairness in the federal Constitution's first amendment. We can argue that our freedom of religion is being abridged or restricted economically by our not getting any fair share of our own tax education money to help support our own schools and, indeed, if possible, to expand them!

I am getting very annoyed over these last 20-30 years of hesitation on the part of our leadership in not insisting on what belongs to Catholics by right. Let this message be constantly repeated.

To summarize, I want us to turn to hard hitting with the truth; no subterfuge, no mealy-mouthed campaign, but the straight unvarnished facts of our democratic rights in this so-called free country boasting liberty and justice for all and only granting it to the dominant power structure now in the saddle.

—Fr. Thos. M. Miller, C.S.B., Aquinas Institute.

Peace Comes A Step at a Time

Editor:

It is refreshing to have Father Logan of St. Bernard's Seminary acknowledge erroneous statements in his "Challenge for Peace" which appeared both as a news story and paid advertisement in the daily press.

These errors and other factors prompted me to reply in a letter which appeared in the Courier (Jan. 16) followed in turn, by Father Logan's answer a week later which, in addition to the corrections, again aimed at the Vietnamization policy enunciated by President Nixon in his Nov. 3 speech.

Father Logan says that such a policy means possibly "an eventual Communist government in South Vietnam if that is what the people really want." That can well happen because the President repeatedly has emphasized that his only condition to

end the war on our part is to give the people of South Vietnam a government of their own choosing. If they want a Communist government, so be it, but I have my doubts.

Then Father Logan replays the domino theory record as well as reprisals by the North Vietnamese should they have unfettered sway over the south. Does Father Logan expect different results if we withdraw summarily and leave South Vietnam naked to its enemies?

Father Logan wants peace. So do I. So does every rational being. But peace comes in steps and Vietnamization is the first step because its ultimate objective is to stop the wholesale slaughter of American boys. And it has achieved this end already to a remarkable degree. Certainly there will be more killings after all the Americans leave and I fear that Father Logan never will see his dream realized of a total stop in fighting and peace for all, desirous as that Utopian state might be.

Father Logan further predicts the possibility of "violent reprisals" against many of those who are crucial supporters of the regime now in power in South Vietnam. He presupposes that this regime will fall. I cannot accept that as a conclusive fact.

If our present policy of scaling down the war escalated by the last two administrations is not entirely moral, as Father Logan implies, what is moral? What does he and his clerical minority want? And, more importantly, how will they accomplish it? What will they do that hasn't already been done?

Inherent in the plaint of all peace crusaders is total surrender. They never, never use those naughty words but when you boil down their sophisticated rhetoric, that's what it amounts to.

I would counsel Father Logan and his adherents to take one thing at a time. Our first job is to get our American boys out of South Vietnam and that is being accomplished, perhaps too slow for some, but all will agree we are moving in the right direction. With that monumental task accomplished, we can take the next step, faltering perhaps, but toward a total peace not only for Americans but for all men.

—William Lang.

A New Approach To Driving Safety

Editor:

After observing the automobile driver from the vantage of a truck windshield for many years and hundreds of thousands of miles I offer the following.

Could we start to produce good drivers in 1985 by a different academic approach in our schools today? The simple mechanics of operating a car can be taught to anyone in a few short lessons. The real complexities of driving properly are learned now by good drivers after they are licensed. We should explore the possibility of saturating the pupil of very tender years with pedestrian and driving knowledge in every daily lesson.

How about laying out our classrooms and buildings from the kindergarten up in traffic patterns? Would learning to move about in a calm courteous and legal manner through such classes and buildings instill re-

Word for Sunday

By Father Albert Shamon

A Parable of the Church's Life

In writing his Gospel, Matthew borrowed from St. Mark. But having the mathematical mind of a bookkeeper, Matthew had little care for the many colorful and vivid details of Mark.

For instance, in the story of the storm at sea, Mark, not Matthew, tells us the crossing was done on the spur of the moment ("they took him just as he was"); that "there were other boats with him"; that He slept in the stern of the ship and on a cushion (Mk. 4:36-38).

But the whole Marcan Gospel makes it clear why Jesus could sleep through a storm. Mark's favorite word is a Greek adverb translated variously as "straightway," "immediately," "forthwith," "and then." Mark pictures Christ as a servant. And he presents His serving as a series of rapid acts of mercy and love. His service is prolonged to the point of physical exhaustion. So here in this story, Christ had been preaching all day the parables of the Kingdom. He was worn out.

Perhaps the people were getting the idea of making Him king; it was time to flee. So in a snap decision, He commanded the disciples to take Him across the lake to the eastern shore. Once on deck, He left himself in the hands of His disciples and fell into the deep, deep sleep of the dead tired.

While He slept, "there arose a great storm at sea" one of those sudden, violent tempests so common to the Sea of Galilee. It must have been cyclonic, for seasoned fishermen were frightened. Fearing for their lives, they awoke Christ crying, "Lord, save us! We perish."

What it cost Christ to interrupt this sleep! It always costs to do good for others. Calming their fears first, Christ spoke to the winds and the sea, not because they could hear, but

because His disciples could and by this simple, natural, majestic expression learn of His power over the forces of nature.

The story of Christ asleep in the boat can well be a parable of the life of the Church. On the sea of life, how often has the bark of Peter been assailed by storms — political, intellectual, and moral. A hundred times if once, governments have pointed to the Church as Gambaetta once did and have charged, "There is the enemy! Crush the infamous thing!"

Vatican II has sent the Church into the modern world to leave it; instead the world has come into the Church to challenge her dogmas, her traditions, her very reason for being. When she, who alone is best suited for the task, pronounced on birth control, what a storm she unleashed. Tempestuous waves threaten her. What are we to do, or rather what ought we not to do?

First, we ought not panic. Panic is the last infirmity of a person who has faith. But panic is to be depre-

ated, not because it implies a deep concern about religion and the Church, but because it betrays a lack of faith in the living presence of Christ in the Church.

Secondly, what we ought to do is to pray. The calm at sea was in answer to the disciples' prayer. Even though they did not pray until they were in serious trouble, even though their motives were not the purest or loftiest—they were prompted by fear—still Christ heard their prayer. For prayer, however unworthy its motives, is still prayer and so betrays faith. Even though it be little faith, it is faith still.

The way, therefore, to surmount danger in the Church is not by policy, by good sense, or worldly prudence, but by a renewal of Christian enthusiasm and prayer flowing from the felt presence — not of a paper Christ in the pages of the Gospel, or a frescoed Christ on the walls of a convent or catacomb — but from a living Christ "sleeping" in the bark of Peter.



"YOU'RE THROUGH IN THE RELIGIOUS ORDER OF HERMITS, BROTHER OTIS!"

arrest or accident due to thoughtless, heedless driving. These thoughts might also be expounded from the pulpit.

Who teaches these things? No one! The poor driving habits of today are learned from the elder drivers and passed on to the young. Everyone bets that nothing can happen to him, "It always happens to the other fellow." The professional driver has learned to look for trouble in every block and so drives defensively.

The problem is a moral and educational one.

—Joseph L. Hickey, Rochester.

Because of its unusual interest, we have allowed the preceding letter to run longer than our usual limit on letters. The best length is a typewritten page long, or its equivalent. — Editor.

Confirmation Shift Gains Approval

Editor:

I want to express my gratitude as a parent that Bishop Hogan has restored the Sacrament of Confirmation to the early teens. His intention to bring all 7th graders to this valuable source of grace instead of holding it off until they are in late high school will bring them divine assistance in very crucial years when character is being formed.

Archbishop Sheen's belief that Confirmation should be administered only when the teenager had reached a maturity to understand its implications and had already demonstrated his willingness to act as an adult soldier of Christ for his neighbor was laudable.

But if we believe that the sacraments are intended to serve our needs to rise to goodness rather than be rewards for virtue, it seems to me that the coming of the gifts of the Holy Spirit should be early in the teenager's years of facing life.

—John Fitzgerald, Auburn.

The C

By ARTHUR P. FARR

There's a new and very real "open door policy" in the "Sisters of the Cenacle I 693 East Ave. in Rochester.

Last weekend, as an instance pretty much a "Presbyterian end."

Twenty-nine ninth graders of Presbyterian Church had a overnight, and Saturday co of preparation for confirmation in their church, and day more than a dozen e Twelve Corners Presbyterian had a day-long session p their program for the comi

It's all part of a new poli retreat house. In years past ters confine themselves to ing retreats for Catholic gro retreats continue, but the w Sisters has broadened con in their efforts to be of s the entire community.

"Our door is open," reads cle flyer, "to you, your frie groups or organizations, for recollection, prayer, dialo sharing. Whether for an morning, afternoon, day or — or for several days or a you are welcome at the Ce

As an instance, last m Cenacle was the "meeting p days and some overnight treats, a film seminar, a cu ecumenical prayer group, holics Anonymous group, e evenings of recollection, f ers, business women, youf some blind persons, ministe citizens, Sisters and couples

Also included were gath

COU NEWSPAPER OF THE

Key to U Is Love-- Bp. Hogan

Bishop Hogan told con at two Christian Unity sei Sunday that "the only thing unite us is love and the gi in Christ Jesus."

The Bishop was princip at an afternoon service Heart Cathedral and an ev vice in First Presbyterian Pittsford. They marked th the annual Christian Unit

Highlighting the progr Cathedral, which was spo churches affiliated with t west Ecumenical Ministry signing of a "covenant" munity action by lay repr of the churches and the N ated Area Youth Ministry.

Regretting "our division Hogan declared that "we' a long road in ecumenism have a long way to go."

Ecumenical action wil more meaningful, he s Christians of all faiths pu phasis on doctrinal differ more on "the social messi Gospel." He stressed this quoting the Lord's sermon I say to you, as long as for one of these, the le brethren, you did it for r

One of the reasons, t suggested, that youth h off" the older generatio "many adults have been the good news of the Gos ing the bad news of hypoc also have been "keeping th open and their ears closed

Many Christians, he a too long have been str breasts and admitting "f

Webster Univer Catholics In Ecum

Catholics are playing ically important role in sity of Life Program, a W menical venture sponsore Webster Council of Ch the St. Rita's, St. Paul's, ity, and Holy Spirit paris

The program consists of day evening meetings, o lship, music, art, dram cussions, all centered ar temporary theme.

The public is invited F 15, at the United E Church in Webster. A scheduled at 5:30 p.m., hour at 6:30, and a choi courses of study beginn p.m.

Featured as keynote Feb. 1 is Father Leopold tro, O.F.M. Cap. He is co the Adult Education P the Rochester Diocese ar chaplain at Hobart ar Smith colleges. He also St. Bernard's Seminary.

The 1970 program the Church and the Unconve

The first member of a ish ever to head a Un planning committee is M honey. A graduate of I School, she earned her B. Physical Education, and at the State University Brockport. She has taut

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