

COUNT DOWN!

REARRANGE THE LETTERS FOR THE ANSWER TO THE QUESTION

10	A
9	L
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IF YOU BOMBED OUT THE ANSWER IS: 7 1 0 3 1 8 5 9 4 2 6

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The Church: 1970

Youth Worship A Mistake

By Fr. Andrew Greeley



For all my life as a priest I have worked in one way or another with young people. I do not think I have yet lost my ability to learn from them which I take it is the ultimate sign as to whether one should continue to work with young people or not. I am particularly impressed with the present generation. If they are a little bit more vague and more cynical than their predecessors, God knows that the present mess in our republic is more than a sufficient explanation.

I must say, however, that I find them very unlike either the image that appears in the mass media or the description of them which I hear from certain academic types who have chosen to identify with what they consider the "youthful position." Quite the contrary, in fact, it has often seemed to me that people like Prof. Margaret Mead have chosen to pander to one element in the youth culture, and a marginal element at that.

The critical problem of modern youth is not that they are different from their parents (note that if the cover does not make a book, long hair does not make a basic difference) but rather that they are so much like them.

If I am told, for example, that young people find that the Bible or the Christian tradition is "irrelevant," I am inclined to reply, "so much the worse for them." But I really don't believe the assertion. Some young people find the Bible and Christian revelation irrelevant and others do not. Indeed, there is a growing segment of young people who are willing to accept, at least tentatively, things far more outlandish than Christianity—astrology, witchcraft, and the SDS, for example.

I also know enough about the social psychology of religious processes to be aware that those who have indeed rejected the faith on which they are based are very frequently working out the conflicts with their parents which have nothing really to do with religious commitment. I thoroughly respect the freshness, the vigor, and the passion of youthful emotions but in most instances, the youthful insight is necessarily not tempered by experience, by wisdom or even by serious thought.

The young person who tells

me, for example, that Christianity is irrelevant, probably doesn't have the foggiest notion of what Christianity is and has also probably spent little if any time trying to find out what it is. He can scarcely expect me, therefore, to take his pronouncement seriously, at least as a basis for serious and intelligent discussion.

Yet, there are far too many academics who are only too willing to take him very seriously indeed. The uninformed and inexperienced emotions of youth are not merely to be taken to be truth but, indeed, the highest kind of truth. Faculty members who engage in this sort of youth-worship are really doing the young a grave disservice. They are pandering to the inexperience of youth rather than encouraging its enthusiasm and, above all, they are telling the young that uneducated emotions are as valuable as educated intelligence.

One might well wonder why some academics engage in this form of youth worship. Perhaps they are working out their own childhood emotional problems; perhaps they think that by identifying with the young they can stay young themselves; perhaps they believe that the young are the wave of the future and that when one supports the young one invests in future power and prestige for oneself. Perhaps they are persuaded that the young are going to remake the society and the Church and that therefore they are backing a winner.

To the extent that either of these last two positions are seriously held by the youth-worshippers, they are merely deceiving themselves. The available research evidence, as I have said before, indicates that young people are for the most part very much like their parents even if they don't think they are. Nor is there any reason to expect either that this generation of radical young are going to continue their radicalism as they grow older or that the next generation is going to share the radical perspective of the present one. The whole youth cult phenomenon is a massive form of self-deception, even more astonishing when one realizes that it is a mistake which has been made many times in the past.

On The Right Side

An Instrument Of God's Peace

By Father Paul J. Cuddy



Father Pat Keleher is a 28-year-old priest who was ordained for Buffalo Diocese in 1968. His first assignment, for one year, was to the little village of Camaseraga, a dozen miles west of Hornell. He frequently breezed into our Mercy Hospital with his bouncy long-legged stride — he is six foot one — to visit the patients and to eat a square meal. He was part of the Buffalo Missionary Apostolate, which was discontinued this past June after 20 years of service. Its system was to send newly ordained priests to care for small parishes.

The Apostolate priests were all young and housekeeperless. Their nourishment intake was haphazard. In many ways, Father Pat was a youthful, male edition of our delightful Mercy Sister Antonia whom I have dubbed "The Apostle of the Superlative." Each has an exalted optimism which helps to counteract the dreary pessimism of protest and self-centeredness presently infecting many souls.

With Father Pat most people are "tremendous!" He is now stationed at Our Lady of Victory Shrine at Lackawanna where "the people are wonderful!" His 85 year-old pastor is "tremendous!" A great priest gives great sermons people can understand. Works like a newly ordained priest! Tremendous to live with! Really kind and tolerant!

Yet for all his charity, Father Pat is not foolish in his judgments. He is an intelligent student both of books and of men, and he has the evangelical grace of indignation. (cf. John 2:17). On Sunday, Oct. 4, he returned to Hornell to receive the final religious commitment of our young dietary Sister Nancy. Later he spent two hours with me in the hospital parsonage.

He was bubbling over from a recent retreat he had made with the Columban Fathers at Derby under theologian Father Bernard Haring, whom many cultivated laymen know for his excellent book, *Shalom*. He gave me great sections of the retreat, affectionately mimicking the Haring German accent. The account included beautiful conferences on the holiness of the Priesthood, on the Love of Our Blessed Mother, on an evaluation of self-centeredness with the decline of asceticism, on the Sanctity and Work of the Church.

As Father Pat flowed on so intent and enthusiastic, he said: "Oh how wonderfully he spoke of the Popes. He loves the Popes and the Office. He is a friend of Pope Paul," but was more intimate with Pope John. His reverence and understanding of Pope Paul radiated in his talks. He observed that Pope Paul doesn't have the warmth of Pope John, but that he has a strength and a humility which pervades his pen-

trating mind. Few people understand this."

Unexpectedly and abruptly Father Pat turned red in anger. "Did I tell you I subscribed to the English edition of *L'Osservatore Romano*? I gave a women's retreat at a convent in Buffalo. The women and the Sisters were tremendous! I had a lot of time between conferences and picked up the Sisters' copy of *L'Osservatore* in the library. Why it's great! Pope Paul gets a terrible press, not just from the secular press, but from most of the Catholic press! They publish trivia, or worse, sensational stuff. Good Gosh! A few weeks ago a diocesan Catholic weekly came out with front page big headlines: 'Pope Decries Nudity!' Then Father Pat exploded: 'What the hell did they expect him to say! *L'Osservatore* printed wonderful talks of Pope Paul on Faith, on Reason, on the Church. The Catholic press printed none of that. Just 'The Pope is against nudity.' No wonder the Pope is so little understood."

Thank God for tremendous priests like Father Pat, who honor their priesthood by their reverence for it, who honor the Church by their holiness and dedication, who honor human nature by their mirth and their earnestness. And not least of all, for such priests who exemplify St. Francis' prayer: "Lord, make me an instrument of your peace."

On the Line

Why Tarzan Is Popular

By Bob Considine



Max Wylie has been around television as long as the orthicon tube. He was the creator of many TV series and specials, including "The Flying Nun." As a Madison Avenue executive he predicted in the early 1950s that cigaret advertising would one day be barred from TV — as it will be, come Jan. 1. He thinks it could have been "saved" if the tobacco companies and agencies had not fought the medical researchers as seditionists.

He was script chief at CBS, executive editor of the late lamented "Omnibus," which had as its host that most articulate charmer Alistair Cooke of the *Manchester Guardian*, taught at Temple University's School of Communications, and his typewriter has bled four novels.

Wylie's newest book, "Writing for Television," is, as the dust-jacket proclaims, "A Complete Guide to the Techniques of the Craft with Examples and Analysis of Representative Scripts from Successful Shows." The same jacket of the book, published by Cowles, calls it a "wise, exuberant, and mercifully honest book," certain to become "the Bible of a savage but rewarding industry."

The embryo TV scripter is warned that, like everything else, it ain't easy.

"Over and over again students have come to me with stories, or story plans, or with a carefully prepared synopsis of something they wish to write 'for television,'" Wylie writes.

"And when I ask them what show it is intended for, they always have the same answer:

"For any producer who'll buy it."

"Let us kill this notion right here. There is no such producer. No such network. There is no 'open market' in television. The most exciting plot in the world would almost certainly be returned unread.

"Why is this the case?"

"You have to aim at something. You have to aim at a show that is on the air now. Or at the very least you have to aim at a category or type of show that is on the air now. Your story should fit, and fit exactly, the tight corners as well as the open spaces in which that series is working. Study the episodes week by week till you know the flavor and the character range, the type of fun or excitement that represents the guidelines for the series."

I like Wylie's contemplation of that most enduring TV luminary, Tarzan. Now heecccerr's Max:

"Though Tarzan is currently not on the air, it will return. Its formula answers a primitive need of mankind—a need running through a segment of American mankind a good bit less than grown-up. Is this a large segment? Yes. It takes in about 340 degrees of the full circle.

"There is nothing wrong

with this phenomenon. Anyhow, no one is grownup all the time. And no man, however adult, is grown-up in all departments.

"The idea of Tarzan, a permanent part of American folklore by now, appeals to both sexes and to all ages. It is escape drama of the purest sort. Psychologically well-grounded, the Tarzan symbol satisfies many yearnings we all feel: omnipotence, purity, infallibility, indestructibility. Plus, of course, the full decalogue of the Scout Law.

"Tarzan is Marshal Dillon with his clothes off. Both men are basically in the same business—they are against evil. Both inhabit a hostile environment. Both are in weekly peril. Both are weaponed, strong, relentless, protective, gentle and ready. Both have built-in charisma. Both are bachelors.

"Their strength seems to be rooted in their celibacy. If the U.S. marshal has to go to Kitty's room, does he charge right up and enter? No. He knocks first. If he goes in at all, he leaves the door open. Similarly, Tarzan never enters the tent of the distressed but bosomy Vassar graduate whose father—a dedicated missionary with more zeal than sense—has just been eaten by a carefree tribe. But with this desiring and now available daughter, does Tarzan make even a move or gesture? No. He keeps his distance, just as he did back in 1920... Then she is packed off safely to England or the States."