

Home, School—Partners in Building a Strong Faith

Home and school are the necessary partners for a firmly rooted faith.

This often stated dictum of the pulpit has been bolstered by a scientific survey.

Father Andrew M. Greeley, priest-sociologist who was one of the team which took the survey, told NCWC News Service that Catholic schools have their greatest impact on the religious life of those pupils who come from homes where religion is devoutly practiced.

"Unless there is considerable religious fervor, reinforcing the work of the schools, then they don't have much effect," the priest-sociologist said.

He said, however, that it would be "silly" to phase out Catholic schools unless a realistic alternative could be found to replace them. He added that no such alternative currently appears on the horizon.

Father Greeley was commenting on a recently completed, three-year sociological study of the effects on adult Catholics of attendance at Catholic schools.

The study, published as "The Education of American Catholics," is the work of Father Greeley and Peter H. Rossi of the National Opinion Research Cen-

ter (NORC) here. Dr. Rossi, who is not a Catholic, is director of NORC. Father Greeley is a study director.

The report says that research indicated a "moderate but statistically significant relationship" between Catholic education and adult religious behavior. "The association is strongest among those who come from very religious family backgrounds," it states.

"Apparently the religiousness of the family of origin predisposes a child to influence by the religious education he receives in school. Only those having had at least one parent who went to Communion every Sunday seem to show notable signs of improving their religious behavior as a result of Catholic education."

"Weekly Communion by at least one parent is not only a 'breaking point' for the effectiveness of Catholic education, it also indicates the presence of a 'multiplier effect,' since the quarter of the population coming from this kind of religious background are very much more likely to be influenced by religious education," the report continues.

The authors say the strongest relationships in the entire study between religious education and religious behavior were found in the case of teenagers currently in high school. They suggest that this indicates a not-

able increase in the effectiveness of Catholic education.

Catholic high school and college apparently affect religious behavior only when they have been preceded by exclusively Catholic schooling, the report states. "Even though the data on which this assertion is based are rather thin, the assertion itself is in harmony with the general finding of the study about the cumulative effect of predictors of religious behavior," the authors note.

The report states that Confraternity of Christian Doctrine (CCD) classes "at their present level of success" are not a functional alternative to Catholic schools.

"The young people in the CCD programs are much more like those in public schools with no religious instruction than they are like those in Catholic schools . . . The romance of certain liberal Catholic writers with CCD is probably more the result of their own ideological (and personal) objections to Catholic schools than any solid proof of accomplishment by the CCD program," it says.

The authors add, however, that "there may very well be CCD programs in the country which are elaborate and very effective, but if so, they are apparently not extensive enough to show up in a national sample."

Further, while in the general population there is only a very weak association between religious education and enlightened social attitudes, the relationship was "slightly stronger" for those who went to Catholic schools.

The two sociologists indicate they found no evidence that Catholic schools have been necessary for the survival of American Catholicism. "It is perfectly true that, while Catholic schools apparently make the 'elite' more elite, the absence of a Catholic education does not seem to lead to a notable decline in minimal allegiance," they say.

The report notes that both the demand for Catholic education and criticisms of the schools by Catholics themselves are on the increase.

"As the Catholic population becomes better educated and more articulate, it will inevitably grow more concerned about what goes on in its schools, particularly about the qualifications of teachers and the overcrowding of classrooms," it says.

"Criticisms have not thus far led to a decline in attendance at Catholic schools," the authors say. They warn, however, that "there will be some critical years ahead for Catholic education if these concerns . . . are disregarded."

Medieval Remnant In Beatle Bedlam

The international furor caused by a recent remark of one of the mop-headed Beatles revealed a medieval mind lurks within many modern heads.

Whatever may have been the effectiveness of banning what was unwanted in previous eras, the practice today serves only to give added prominence to the banned item.

The whole bedlam over Beatle John Lennon's "we're more popular than Jesus" remark is evidence that despite all our sophisticated means for instant communication, messages still get woefully garbled.

Pennsylvania State Senator Robert D. Fleming, typical of those who apparently didn't hear what the young "musician" said, termed the remark "sacrilegious nonsense" and recommended a boycott of their singing.

A Louisville, Kentucky, radio station provided 10 seconds for silent prayer every hour to replace a Beatles record.

Another Kentucky station commented editorially: "Perhaps the Beatles could be more popular than Jesus. Perhaps that is what is wrong with society. And if they are, dear friend, you made them so—not Jesus, not John Lennon and not the Beatles."

In a brief comment on the Beatles episode, the Vatican paper L'Osservatore Romano admitted "there is some basis" for the claim that many people are indifferent or uninterested in religion.

The London Catholic Herald said, "If a world-wide opinion poll could be taken, we should probably find that John Lennon was speaking the bare truth."

As a matter of fact when the Beatle group was leaving London for their U.S. tour, a crowd of British youngsters chanted, "John, not Jesus. . . John not Jesus!"

Boston's Catholic paper, the Pilot, saw the Beatle remark as a bid by a "musical messiah . . . to supplant Christianity with his own religion."

Lennon, of course, never made such a claim.

He told reporters in Chicago, "I wasn't saying what ever they're saying I was saying. I was sort of deploring the attitude toward Christianity. I am sorry I opened my mouth." He insisted he isn't "anti-God, anti-Christ or anti-religion." "I was not knocking it," he said. "I was not saying we are greater or better."

Lennon is not the first nor the last to face a ban or a boycott or a censor.

Earlier this summer, 20 year-old Annette Lesley Buchanan of the University of Oregon's student newspaper, was fined \$300 and threatened with a six months jail term for refusing to reveal sources for news stories about the use of marijuana on campus.

Also this summer Church authorities black-listed the books of two Catholic priests — one French, the other American. Physician-turned-priest Father Marc Orsillon learned from Cardinal Ottaviani's office in Rome that a book he had written was to be denied ecclesiastical approval. Father William DuBay, outspoken critic of Cardinal McIntyre of Los Angeles, was told that he should pull his book, The Human Church, out of circulation as a first step to gain reinstatement in his priestly work.

The gamut of restrictive action, therefore, ranges widely from Beatles to college newspaper editors to priest authors.

Pope Paul in December of this past year voiced his own views on censorship when he announced a drastic revision of Cardinal Ottaviani's Holy Office, successor to the Inquisition, the Vatican's watch-dog against unorthodox thinking. "Since love banishes fear," the Pope said, referring to St. John's first epistle, "it seems more appropriate now to preserve the faith by means of an office for promoting doctrine. Although it will still correct errors and gently recall those in error to moral excellence, new emphasis is to be given to preaching the Gospel."

It will be a happy day when the Pope's viewpoint is shared by those other people who consider themselves also to be the guardians of righteousness.

—Father Henry A. Atwell

England Considers Revision of Civil Divorce Law

London — (RNS) — Roman Catholic—Methodist and Baptist journals and spokesmen have entered into a full-scale national discussion touched off here by a revolutionary Anglican proposal that the "simple doctrine of the breakdown of marriage" be made the basis for all divorce.

The proposal was the key conclusion of a 172-page report written by a commission headed by the Bishop of Exeter, Dr. Robert Mortimer, which was set up by the Archbishop of Canterbury in 1964 to review England's laws on divorce.

Its report said that the doctrine of the breakdown of marriage should be comprehensive substituted for matrimonial offenses, such as adultery, cruelty and desertion, as the basis of all divorce. It evoked immediate and widespread lay comment.

THE CATHOLIC Herald newspaper here featured the Anglican report as its front-page lead story and declared: "Catholic spokesmen this week gave cautious approval to the call for reform of Britain's divorce laws made by an expert committee set up by the Church of England."

"They pointed out that although all Christians must regard the obligations of marriage as being lifelong they must also accept responsibility for helping to formulate divorce legislation."

The Catholic Herald quoted Father Maurice O'Leary, director of the Catholic Marriage Advisory Center in London, as saying, "It is too easy for the Christian to opt out of the secular society and to leave the state to fashion laws acceptable to the secular conscience."

Other spokesmen said it was too early to comment on the detailed proposals of the report, while an official of the Board of Catholic Women said the report would be discussed at its meeting in September.

The influential Roman Catholic weekly review, The Tablet, devoted a page-and-a-half long editorial to the Anglican report, which was entitled "Putting Asunder."

"The reader of Putting Asunder," said the Tablet, "gets the clear impression that the commission are not happy about what they recommend and only find it a lesser evil than the doctrine of the matrimonial offense, which is so often concocted, and then enacted as a sordid charade."

"The commission seem to us to give too little weight to the undesirability that divorce should be, as it were, upgraded socially, with the disappearance of 'innocent' and 'guilty' parties, and the substitution for them of the conception of a joint misfortune, perhaps not without grave faults, for it is

the human condition to err, but just one of those things."

"Although the commission keeps close to its terms of reference, which is what the law should be for a country where only a minority of citizens belong to any Church, they show in several places their recognition that their report is one more expression of the spirit of the age, which seeks to distinguish the legal fiction from the real fact, to remove legal stigmas as on unmarried mothers or illegitimate children, and not to sustain the legal pretence of a marriage where what should be the great and good reality is not there."

The Methodist Recorder pub-

lished a two-column editorial on the report, which it described as a new and welcome type of ecclesiastical pronouncement.

"Altogether apart from its specific recommendations," the Recorder writes, "the report does a valuable service in analyzing the nature of Christian concern for national legislation."

"The dilemma is sharp where divorce is the theme, for legislation diverges from Christian doctrine, but it is present, if more vaguely, in many other fields of social action."

"To insure clarity, the report is not afraid of repetition; but it is well written, and has the supreme virtue of never forgetting that it is about the misery and happiness of human beings."

The Methodist Journal added: "The end product is a bold plea for the complete recasting of divorce law. It demands the most careful consideration. A quick judgment would be an impertinence. A considered judgment, not too long delayed, is imperative."

In its lead editorial, the Baptist Times took a similar view. "The report deserves careful consideration," it said. "Among its merits is the proposal to abandon the present categories of 'innocent' and 'guilty' parties and the recognition that one matrimonial offense ought not automatically to give sufficient grounds for divorce."

"There is such a thing as forgiveness and the whole emphasis of the report is against allowing a marriage to be broken up simply because there have been lapses of conduct."

The Baptist Times' editorial, however, queried whether the Church of England is not in danger of trying to maintain a false dichotomy between the secular and the religious.

"Here," it said, "the report reveals a need for more careful study. When is a marriage not a marriage? And if a marriage ceases to exist, on what theological grounds can remarriage be said to be sinful and wrong? These questions are beyond the terms of reference of the study group, but they need to be answered."

The Anglican Church Times, in a second editorial comment on the report, observes that initial public reaction to it has been "surprisingly muted" and that discussion so far has given the impression of a failure to grasp the real issues.

It declared that this report to the Archbishop of Canterbury "is wholly occupied with suggestions on improved ways of putting married couples asunder," and continued:

"There would seem to be a choice of three, and only three, implications. Either the authors of the report are implying

that the law of God ought to be broken and are suggesting the best way of doing it; this seems improbable.

"Or they are implying that they no longer hold the Church's view of what the law of God is; in that case, it would have been better if they had said so plainly. Or, which seems the most probable, they are implying that the marriages for which they recommend that breakdown should be ground for divorce do not fall into the category of those in which God has made the man and the woman one."

"In other words, the plain implication of this report would seem to be that there are two quite different kinds of marriage, secular and religious. If church and state are to be separated in that way, it is hard to see how the link between them in other ways could long be sustained."

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Nun's Work At Hospital Described

Selma — "We are here to serve the entire community. Our primary concern is caring for the sick and aged and training the nurses of tomorrow. We are proud to play a part in guarding the health of this community. We approach this important task with enthusiasm and the determination to do a continually better job of which the entire community can be proud."

Members of the Selma Exchange Club heard a talk about Good Samaritan Hospital at a recent meeting built around these words from John Wright Jr., assistant administrator and director of public relations of Good Samaritan.

Wright emphasized that Good Samaritan officials believe the terms "Negro hospital" and "colored hospital" are no longer applicable to Good Samaritan because, he said, the hospital and its personnel are qualified to serve the sick of the entire Dallas County community.

The speaker said that the Fathers of St. Edmund, who own Good Samaritan, and the Sisters of St. Joseph of Rochester, who supervise the hospital, approved the expenditure of a sizable payroll increase to obtain key hospital personnel in the last two years. College graduates who also gained work experience in their profession before coming to Good Samaritan are now in charge of many areas including pharmacy, laboratory, anesthesia, medical records and financial department.



People of God

Dorothy Day, born to parents of indifferent Episcopalian persuasion in 1890, grew up in Chicago and subsequently attended the University of Illinois. There in 1915, she joined the Socialist Party and began her 15-year career as a secular radical. Through the twenties, she lived as a Greenwich village literary socialist, writing stories and a novel or two, as well as articles and essays. Through them, she met the man she referred to in her autobiography as 'Forster.' She fell in love with him and entered into a common law marriage. It was during this period, one of the happiest in her life, that she became most attracted to the Catholic Church and entered the Church in 1930. Her basic ideas on the social order remained the same, but she now turned to the encyclicals of Leo XIII, founded the newspaper, 'The Catholic Worker' and the Catholic Worker Houses of Hospitality for the needy, the unemployed and unemployable.

A Woman's Query Broke Council Impasse

BY GARY MACEOIN

The most charming anecdote that has come to light about the happenings behind the scenes at the Vatican Council is reported by Jan Grootaers, a Dutch Catholic editor, in a current Ido-c bulletin. In a moment, I'll explain what Ido-c is, but first the story.

The date was October 25 of last year. The Mixed Commission, comprising the Theological Commission headed by Cardinal Ottaviani and the Lay Apostolate Commission headed by Cardinal Cento, was bogged down on the chapter on marriage of the constitution of the Church in the Modern World.

The basic issue was between those whose concept of married life is conditioned by St. Augustine's Manichean background and those, who with St. Paul, see marriage as an image of the union of Christ with the Church.

For the first group, Christian marriage represents primarily a duty to procreate and afterwards a concession to human weakness. For the second, it starts as a vocation which helps humans to approach natural and supernatural perfection.

The issue of the morality of methods of family limitation was not directly un-

der discussion. Both sides, however, knew that the formulation of the theoretical issue would influence profoundly the approach to the practical one.

A woman resolved the impasse, and she did it through a technique which women seem to handle much better than men, at least in our culture. She brought the argument down out of the clouds of ratiocination right into the conference room.

Luz Maria Longoria de Alvarez Icaza, to give the lady her full name, was present with her husband, Jose, to represent the Christian Family Movement at the Council. The lay auditors had been invited to the Commission meeting, and Jose had expressed himself with his customary eloquence and good sense.

I have frequently observed this Mexican couple, parents of twelve children, in action. They first reach an understanding between themselves, often in the mysterious way in which a husband and wife read each others minds without going through the juridic forms. Jose then talks, while Luz sits back and radiates relaxed happiness. Only on the rare occasion on which Jose fails to carry his listeners completely will she add a few sentences, concise, precise and punch-packed.

Such was the situation at the Commis-

ion meeting. Jose had insisted on the supreme importance of love in marriage. But the opposition remained unconvinced. "Very well," said Luz, when he finished. "Let me ask a simple question. Some of you seem to think that conjugal life rests, in the first place, on passions; but you yourselves, Excellencies, do you own your existence to passion or love?"

Without blinking an eye (as Jan Grootaers now tells us), the secretary translated the question from Spanish into impeccable Latin. The impact was electric. There was no further discussion of the point. The result can be seen in the decisive stress on marriage as "a community of love" in paragraphs 47 through 52 of the Constitution.

As I already mentioned, I am indebted to Ido-c for his story. Perhaps it would never have mattered very much if it had never come to light, although I think it has significant implications, for example, the enrichment of the life of the Church likely to result from a fuller utilization of the talents of the people of God.

But Ido-c's significance goes further. The Council produced two organizations to satisfy the information needs of Bishops, theologians and newsmen not

being met by the official press service. Just before the Council ended last December, 108 theologians and newsmen from all over the world formed a non-profit society to merge the facilities of the two existing organizations in a continuing service of documentation and information about the implementation of the Council's decisions.

The U.S. members were John Cogley, James Johnson, Rev. Daniel O'Hanlon, Rev. Edward Lynch, Rev. Robert Quinn, Donald Quinn, Harold Schackert, Rev. John Sheerin, Israel Shenker, Martin Work and myself.

The resulting service is Ido-c. The need for it became more apparent when the Council press office closed January 31. That was the signal for what Informations Catholiques Internationales of Paris recently called "the great post-Council silence." The one organized program of continuing information is Ido-c. Its service in five languages offers interpretive and historical commentary on live issues created by the Council documents and informative bulletins in the progress of implementation (and the set-backs) in Rome and around the world. It calls its center the "Conciliar Church," an affirmation of its belief that the Council will continue until its work is finished.

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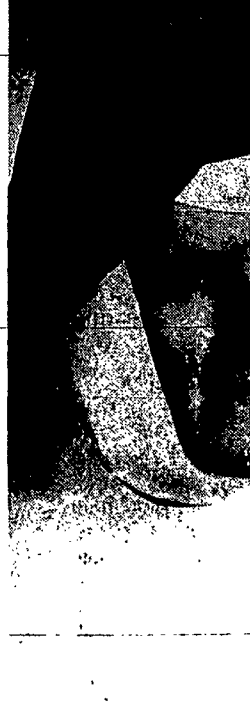
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