



THE CHURCH 1973

Fr. Andrew Greeley

It is fashionable to believe that anti-Catholicism vanished in American life in the 1960 election. In a certain sense it did. Most Americans are no longer suspicious about or opposed to the Catholic Church. But curiously enough, anti-Catholicism has survived and is as virulent as ever among American intellectual and cultural elites. It is a subtle, sophisticated, disingenuous sort of anti-Catholicism — though by no means an altogether unconscious form of prejudice.

The furious attacks by the intellectual elite on Michael Novak, for example, are fundamentally aimed at his premise that there might be something in Catholic ethnic culture that the rest of society ought to attend to. The even more furious attacks on Novak by "kept" Catholic intellectuals like the Callahans are a sign that they quite correctly interpret the new interest in ethnic heritages as a judgment on them for having sold out to the intellectual establishment.

When you make a nice living reassuring the elites that their negative judgments about the American Catholic population are valid, you deeply resent anyone's suggesting that you might be in effect as anti-Catholic as the elites.

The evidence of sophisticated anti-Catholicism is all around for anyone who has become sensitized to it. A recent, almost classic, example is the Dial Press Bicentennial History of the United States. The volume on American Protestants was assigned to Martin Marty, Associate Dean of the Divinity School at the University of Chicago. Dean Marty, one of the most distinguished of contemporary church historians, not only wrote a brilliant book, Righteous Empire, but won the National Book Award a year ago for his efforts.

There is no Catholic historian of Marty's stature and competence, but there is an increasing number of Catholic historical scholars who are capable of writing a book that at least might have honorably

shared a shelf with Righteous Empire.

But Catholic America was written by a journalist, not an historian. John Cogley has specialized for decades in interpreting American Catholicism to the liberal and intellectual elites in such a way as to do very little to disturb their prejudices. The editors of the bicentennial series wanted a distinguished reinterpretation of American Protestant history and a confirmation of the popular clichés about Catholic history. If this is not bigotry — deep and profound if unconscious and unintended — then I don't know what bigotry is.

I do not intend to criticize either Cogley or Catholic America. He is a good and decent man, and the book is a good and decent book. Despite the ritualistic ending that suggests the Berrigan brothers are the wave of the future for the American Church, Cogley has summarized smoothly and intelligently some of the high points of the history of the American Church (though scarcely the history of the American Catholic population). There may be nothing new or original or insightful in the book, but it is not a bad book. I think that together with Theodore Maynard's Story of American Catholicism it would be a good book for a freshman college course in American Catholic history — if there were any Catholic schools left that bothered with such "ghetto" courses.

Nor can one fault Cogley for not being Martin Marty, just as no one would presume to criticize Marty for editing a magazine that fell short of the standards of Cogley's journal from the Santa Barbara Center. One really faults the editors of the series and Dial Press, however, for thinking that the history of American Protestantism required serious scholarship and the history of American Catholicism did not. What's more, one can fault American Catholic intellectuals for not criticizing such editorial judgment and for jumping all over me for suggesting that Catholic America is not quite up to the standards of Righteous Empire.



Blue Army Director

Father Robert Meng, pastor of Holy Rosary Church, is the new spiritual director of the Blue Army of Our Lady of Fatima. He succeeds Father Albert Shamon, who has moved to St. Mary's, Waterloo. The Blue Army sponsors a Holy Hour at Holy Rosary at 7:30 p.m. every Thursday, except the one that precedes First Friday. An all-night vigil begins with Mass at 9 p.m. on First Friday and ends with Mass at 7 a.m. Saturday.

Auburn Woman Marks Jubilee

Sister Beatrice Giovanetti, formerly of Auburn, will celebrate her Silver Jubilee as a Missionary Servant of the Most Blessed Trinity on Sunday, July 29. She is religious education director for the Diocese of Birmingham, Ala.

Sister Beatrice is the daughter of Mr. and Mrs. Dominic Giovanetti of Washington Street, Auburn. She attended Holy Family school and high school in Auburn. She has a B.S. degree in social science from St. Joseph's in Philadelphia and an M.A. in theology from St. Xavier college, Chicago. Before going to Birmingham she was religious education coordinator for the Diocese of Madison, Wis., and earlier had spent 18 years in pastoral services in Connecticut, New York and Pennsylvania.

Her anniversary is dated from the year of her temporary vows, 1948. She entered the religious congregation in 1946 and took final vows in 1951.



F. DANIEL CAPUTO

Caputo Heads Youth Agency

The Northwest Area Youth Ministry (AYM) recently named F. Daniel Caputo to be its executive director. Caputo is the first Roman Catholic to head the ecumenical agency which serves recreational, educational and spiritual needs of youth in the northwest quadrant of the city.

Caputo is a graduate of St. John Fisher College and took graduate studies at Radford College, Radford, Va. He has served as assistant director and program coordinator for St. Martin de Porres recreation center, and has been a work study coordinator with the New York State Narcotic Addiction Control Commission in Little Falls.

He, his wife Patti and their daughter are members of St. Mary's Parish, Scottsville.



ON THE RIGHT SIDE

Fr. Paul J. Cuddy

I am not recommending either hitchhiking or picking up hitchhikers, but for 40 years I have been picking up people. Now, with drugs so prevalent, and with society's increased contempt for the sacredness of life and property, manifested in aborting the unborn, in vandalism, theft and murder, with the decrease in respect for God, religion and holy places, and a disregard for the holiness of sex, even with all this, I still pick up hitchhikers, but with some qualms.

Why do I pick them up at all? I do partly because of the story Our Lord told about the Good Samaritan, "and a priest passed by," partly because I used to hitch a lot as a young seminarian. For example, in 1928 my fellow Auburnian, Father Ralph Heagle, whose present address is 1335 Merrimon Ave., Asheville, N.C., and I hitched to New York in early September.

It was Prohibition time. We were picked up by a nice, hefty bootlegger who drove a big Cadillac. He rattled on: "I usually get my beer from X City but there's a State Troopers' Convention on there; so the breweries decided to close until after the convention. On Fridays I serve salted fish and peanuts. Customers get so thirsty they stand three deep at the bar. Hard to get the beer glasses over the heads to back row."

About midnight we were stranded at the junction between Pittsfield, Mass. and N.Y.C. Eventually we got a ride to the outskirts of Poughkeepsie, and got off shortly before 6:00 a.m. at the historic Jesuit novitiate, St. Andrew's-on-the-Hudson. My classmate, Michael Kavanagh of St. Augustine's, Rochester, had entered the novitiate a month before. We hoped to see him, to assist at Mass, and get a hot breakfast. A dour Brother answered the bell. He quite ungraciously led us to the chapel for Mass. He refused permission to visit my friend. He unemotionally put us out the door after Mass without even a suggestion of a cup of coffee. It was my first experience with the

Jesuits. While I admired the discipline of "No visitors for postulants at 6:30 a.m.," even from the vista of 45 years I think being cast out into the cold without a cup of coffee was utterly unchristian. Much better the Holy Rule of St. Benedict: "Let all guests be received as Christ."

Today I am somewhat hesitant about picking up hitchhiking males. But I have an invariable rule never to pick up females. Recently I stopped for a slender lad who seemed to be about 17. "Hop in. Going to Hornell?" "Yes. My car is in for repairs." I was startled to discover the "boy" was a 23-year-old girl. "Good heavens! Why, you're a girl! Had I known that I wouldn't have stopped for you."

She looked aggrieved. "Why not?"

"Because if we had an accident and were killed, the papers would blazon: 'Priest and young woman killed together.' There are enough suspicious people who would read in a hanky panky that wasn't there." She giggled: "I never thought of that."

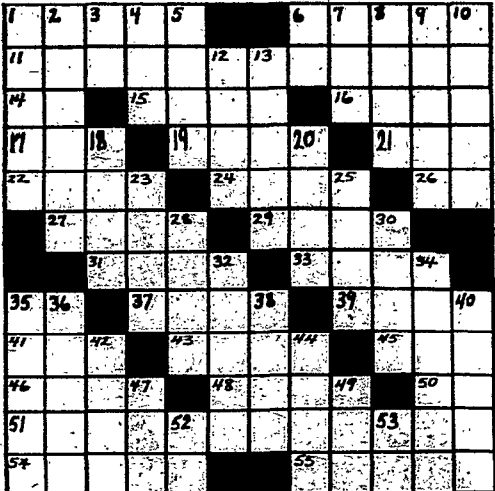
"Not thinking of that" brings me to the point of this whole narration. We used to think in terms of the danger to the driver from vicious hitchhikers carrying knives, guns, and who attacked the driver.

July's Readers Digest has a harrowing article. It is about men who cruise about to pick up hitchhiking young girls in order to molest, to rape, and sometimes to murder them. It is a terrible narration, but facts are facts.

Recently I read in a crockery shop: "If you break it, you've bought it." Its parallel is that if a girl insists on hitchhiking and runs into tragedy, it is not because she didn't know, but because she has rejected the warning. There is no profit in knowing "She should have known better." As the Digest article says: "This is like playing Russian roulette."

Crossword

- ACROSS
- Dish of greens
 - Fable writer
 - Rediness
 - Metric measure
 - Weight allowance
 - Assam silkworm
 - Noise
 - Toilet case
 - Lamprey
 - Level
 - Whirlpool
 - Room (abbr.)
 - Pitcher
 - Dash
 - Portico
 - Moslem noble
 - Exclamation
 - Male heirs
- DOWN
- Chopped cabbage
 - High priest
 - Web
 - Self
 - Allows
 - Deceit
 - Gold or yellow
 - Absurd
 - Dried grass
 - Wooden packing box
 - Shovel
 - Come
 - French article
 - Likely
 - Challenge
 - Paid notice
 - Compass point
 - Withered



Answer To Crossword On Page 15

- The willow
- Religious song
- Network
- Musical composition
- Tidings
- Unemployed
- Seines
- Sweet potatoes
- Plant part
- Egyptian river
- Firehens
- Stew
- Aids
- Watchful
- Gut
- Inferior
- Brain passage
- Fish sauce
- Mineral spring
- Make a mistake
- Exclamation of pain
- Digraph

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