

# Et cetera Catholic press

Continued from page 3

of the Loyalist side as justification for the press' stance.

But with the bombing of Pearl Harbor in 1941, the Catholic press stepped in line with the rest of the country, plunging into war against Franco's comrades in Italy and Germany. Nonetheless, O'Gara said, the atomic bombing of Hiroshima in August, 1945, elicited condemnations from both the leftist *Commonweal* and *The Tablet* of Brooklyn, a conservative Catholic paper.

Anti-communism became a focal point for many Catholic newspapers in the Cold War era of the late '40s and early '50s. Sister Reilly noted that the CPA invited Republican Senator Joseph McCarthy to speak at its 1950 convention. Only a few Catholic publications, such as the Jesuit magazine *America*, took stands against the senator.

John F. Kennedy's election to the presidency in 1960 signaled the ascendancy of Catholics in America, according to Robert Burns, executive editor of *U.S. Catholic* magazine from 1956-84. No longer did Catholics automatically identify with an immigrant church, Burns said in the CPA videotape. The church that many of Kennedy's contemporaries had grown up in was about to change radically with the Second Vatican Council's opening up of Catholicism.

With that change came a concurrent blossoming of questions and independence in the Catholic press, social analyst Monsignor George C. Higgins observed in the CPA videotape. Yet, such questioning was not without its consequences for the Catholic press, which lost readers and publications just as the church lost members and vocations, observed James Doyle, who was executive director of the CPA until 1988.

The salvation of the Catholic press in the

1970s and '80s has been the increase in youthful lay involvement in the church, according to Father Norman J. Muckerman, president of the CPA in the early 1980s. The Catholic press has become "a ministry" he noted in the videotape, adding "(the young) see it as part of the new church."

Current CPA Executive Director Owen P. McGovern echoed the priest's hope for the Catholic press, pointing to the increase in circulation among Catholic publications following the post-Vatican II decline.

"More and more Catholic organizations are realizing the benefits of having their own publications to spread their own message," said McGovern, former editor and advertising manager of Rhode Island's *The Providence Visitor*.

His assertion is buttressed by encouraging statistics on the health of Catholic press. Since 1979, the number of diocesan newspapers in this country has increased from 141 to 161, with circulation jumping

from more than 4.1 million in 1979 to more than 5.1 million this year.

Along with a modest resurgence in reader interest, McGovern noted that the majority of Catholic diocesan newspapers now employ professional news and business departments. Previously Catholic papers had been run by priests and other diocesan employees who often lacked prior journalistic training and experience, McGovern said.

As the 1990s beckon, the Catholic press has reason to be hopeful, if one takes the words of a former CPA president to heart.

"I think the Catholic press will continue to endure. I think it will flourish," Ethel M. Ginloft asserted in the CPA videotape. "It will continue to serve as a very important alternative voice in our society which is a democracy which depends on the multiplicity of voices in order to arrive at the truth and in order to make good judgments at what directions our society should take."

# Immigrants

Continued from page 3

1960's when nuns and priests marched with blacks for civil rights in the South, Sister Liptak said, the church posture generally was to patronize blacks by taking care of them but not ordaining them.

Blacks found slow entry into the church hierarchy, though they had been part of the church since 1789. The man generally regarded as the first black chosen to head a diocese was Bishop James A. Healey — son of an Irish father and mixed-race mother — who was named head of the see of Portland, Me., in 1875. In 1977, Bishop Joseph Howze was appointed to head the Diocese of Biloxi, Miss. The next black selected to head a diocese was Archbishop Eugene Marino of Atlanta, appointed in 1988.

Most other groups found more ready acceptance in the church, Sister Liptak said.

During the church's first century in the United States, Irish immigrants had the advantage of being among the first to arrive and of speaking the English language.

"They also had other gifts which made them more seemingly adaptable to their environment," Sister Liptak said. "One of the biggest things they had to offer, for example, was a huge number of people who chose religious life. The contribution of the Irish to the development of religious congregations in this country is astounding."

But as the Irish assumed leadership roles in the American Catholic Church, they also assumed the problems that came with trying to meet the needs of the huge number of immigrants flocking to the United States between 1890 and 1910.

The Immigration Acts passed during those years showed the fears many Ameri-

cans felt as they watched hundreds of thousands of immigrants — Italians, Poles, Slovaks, Slovenians, Lithuanians, Hungarians, French, and others — pour into the country.

Sometimes church leaders were the sole spokespersons for the immigrants, the Carmelite archivist said.

"We've got to give credit to them — especially to the Irish who by that time were second- and third-generations and had gone up the social, political and economic ladder," she said. They "wanted that prominence" but still had "to face these foreign-language-speaking newcomers."

In the early years of the church's second century in America, Sister Liptak said, the response to the needs of the immigrants differed from diocese to diocese, determined mainly by individual bishops.

"Were there dioceses that did a better job (at meeting the needs of the immi-

grants) than others? Definitely," said the nun-historian.

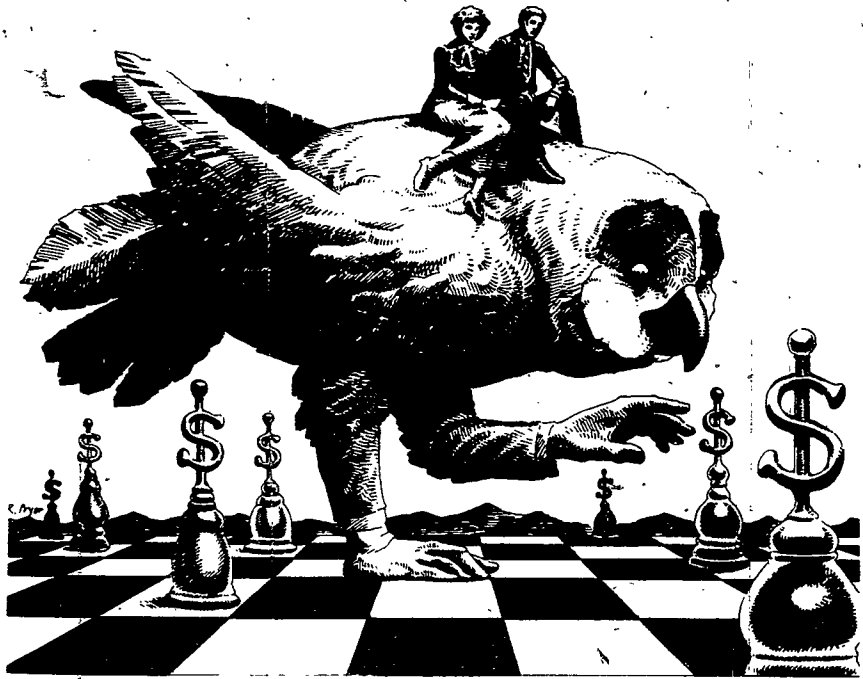
What distinguished the dioceses where immigrants were accepted?

"Their attempts to encourage immigrant peoples to enter seminaries and religious congregations," Sister Liptak responded. "They also helped immigrants develop their own religious orders; they developed a mentality through the Catholic newspapers that these immigrants were Catholics to be appreciated for their own gifts."

National parishes, Sister Liptak said, have made the American Catholic church unique. "The church saw itself ethnically through the 1960's, that was the church's major characteristic — not its intellectual promise or social justice action or anything else," she continued.

"We're still an immigrant church and to call it post-immigrant dishonors our newcomers," she added.

## We're Working Harder To Make Your Choices Easier.



These days, individuals, families and businesses in the Rochester area have more financial alternatives than ever before. More opportunities to make the most of your income. More decisions that could change the face of your future.

However, the daily demands of your successful life leave you with less time to study your options.

That's why more and more people here and all over upstate New York are turning to Chase Lincoln First Bank for The Intelligent Answer.<sup>SM</sup>

We're committed to providing you with the information you need to manage your financial life — both private and corporate — to your greatest advantage. Whether you're evaluating home mortgages or investigating mutual funds.

Your next financial decision could be the most important one you'll ever make. So before you decide, come to Chase Lincoln First. We're working harder to make your choices easier. Because we never forget that you also have a choice of banks.

Chase Lincoln First Bank, N.A.



The Intelligent Answer.<sup>SM</sup>

Member FDIC  
Equal Opportunity Lender

Equal Housing Lender

Congratulations  
from  
the New York Province  
of  
the Society of Jesus  
Represented in Rochester  
by

MCQUAID  
HIGH JESUIT SCHOOL

