

THE PLACE OF RELIGION



ANDREW M. GREELEY

As a punishment for my sins I have been required (by the Carnegie Corporation) to wander like some sociological Flying Dutchman around Catholic campuses for the past year, trying to understand the problems and prospects of Catholic higher education. A full account of the adventures my colleagues and I have experienced on this hazardous journey will have to wait for another occasion. But one point at least needs to be made: it is now time for a serious consideration of the place of religion (as distinct from theology) on the Catholic campus.

A Catholic campus is not only a locus for scientific and artistic instruction; it is also a place where a community of Christians have come together to enter into an established pattern of relations. It is a segment of the pilgrim people of God gathered together for a dialogue which is essentially intellectual. The intellectual dialogue may be only marginally affected by the fact that those engaged in it (faculty, administration, and students) are members of the pilgrim people. But by the very fact that they share communion with Christ through the Holy Spirit their relationship will tend to transcend the merely intellectual and become one of Christian love; I say "transcend," not "replace" or "distort" or "substitute for."

The loving relationship among the partners of the educational enterprise does not take the place of the most rigorous and professional kind of intellectual relationship; it does not in any way interfere with the intellectual relationship. It is essentially voluntary and not at all an academic requirement; it is simply the spontaneous outpouring of the inevitable love which results when two Christian persons encounter one another. The Christian community on campus may take particular forms because some of those who belong to the loving community are young and others are older, and because its intellectual concerns give it a special tone; but essentially it is no different from any Christian community.

In this paper I wish to concentrate on the relation-

ships between the young and old in the loving community which is the campus. I will leave aside for another time the question of the implications of the constitution on the Church (not to say the encyclical *Quadragesimo Anno*) for relationships between faculty and administration and between clergy and laity in the campus Christian community. It suffices to say that we need not fear that there is no room left for improvement in these relationships.

The most important element in any Christian community is its worship. Indeed if the liturgy is not enacted with dignity and inspiration, then there is reason for grave doubt as to how Christian the rest of the life of the community will be. On recent visits to Catholic colleges, I have observed that on many the Mass is "available," i.e., it is offered frequently and usually hastily with the bare minimum of changes authorized by the Constitution on the Liturgy. There is a notable lack of enthusiasm and even of understanding for the new liturgy, coupled with a regret that the old compulsory Mass attendance rule became so unpopular that it had to be dropped. Often it seems that the liturgical revival consists essentially of having noon and evening masses and turning the altar around. Restrictions imposed by some chancery offices make it difficult in certain colleges to do even those things permitted by the liturgical constitution and by the American bishops; whatever restrictions may be deemed necessary elsewhere in the diocese, diocesan officials ought to recognize that the campus community is a special one with special needs.

Finally, we note that the campus liturgy seems to involve only students; rarely do faculty, lay or clerical, participate in community worship together with the students—save at the compulsory Mass of the Holy Spirit at the beginning of the school year. The paternalistic ethos is still among many Catholic educators. When one observes that campus liturgy leaves much to be desired, the reaction is that there ought to be periodic community Masses to which everyone will be obliged to come. But religious compulsion simply does not belong on the campus. What is required is that divine worship become an exciting, dynamic event in the life of the Christian community on campus; if this happens then

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WILL YOU SUPPORT THIS POSITION ABOUT GOVERNMENT ACTION IN THE FIELD OF FAMILY PLANNING?

Fifty-six prominent Roman Catholics recently endorsed the following statement, presented originally by Rev. Dexter L. Hanley, S.J., of the Georgetown University Law School, to the Family Law Section, American Bar Association, Miami, Florida, August, 1965.

Father Hanley later incorporated this statement as part of his testimony before the Sub Committee on Foreign Aid Expenditures of the Committee on Government Operations, U. S. Senate, 89th Congress, First Session on S. 1676.

THE STATEMENT FOLLOWS:

1. In a legitimate concern over public health, education, and poverty, the government may properly establish programs which permit citizens to exercise a free choice in matters of responsible parenthood in accordance with their moral standards.
2. In such programs, the government may properly give information and assistance concerning medically accepted forms of family planning, so long as human life and personal rights are safeguarded and no coercion or pressure is exerted against individual moral choice.
3. In such programs, the government should not

imply a preference for any particular method of family planning.

4. While norms of private morality may have social dimensions so affecting the common good as to justify opposition to public programs, private moral judgements regarding methods of family planning do not provide a basis for opposition to government programs.

5. Although the use of public funds for purposes of family planning is not objectionable in principle, the manner in which such a program is implemented may pose issues requiring separate consideration.

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voluntary attendance will increase rapidly; if it does not happen, forced attendance will not obscure the community's failure at that which is most essential. It seems to me that a campus which, on the one hand, enforces an elaborate system of rules and insists on compulsory retreats and, on the other, has an insipid liturgy really does not understand what the Catholic Church is all about.

A second element in the religious life of the Christian community on campus arises from the fact that a large number of the community's members are in the process of developing their childish or adolescent religious faith into the faith of an adult. Christian charity demands that the community provide an atmosphere in which this growth can most readily take place. Young people should be free to talk about their religious problems (which, let it be emphasized, are not "theological doubts" in the sense used in the old moral theology textbooks); their quest for meaning in life; their anxieties about their own identity; the implications of their religious belief for daily conduct. There are various ways in which this can be done, but one method is the permissive, free-wheeling, unstructured discussion group, presided over by a faculty member and composed of those students who freely attach themselves to given faculty members for the purpose of discussing the meaning of the Christian life. As one who has participated in such groups for more years than I care to remember, I can testify that they are wearying, frustrating, discouraging and probably the best, if not the only, way for young people to translate the faith they have into practice and to grow from childish faith to adult faith.

So often, however, the paternalistic ethos listens to a discussion of the need for such seminars, regrets that it is no longer possible to use the theology class for these purposes, and immediately decides that a program of seminars is to be established to which students will be compelled to go. The whole point has been missed.

Thirdly, the Christian community which is the campus must be a place where young people can obtain help in solving the personal problems which beset those in late adolescence. It seems to be regrettably true that almost every upper-middle-class young person is going to need counseling at some point in his college years. The university is not in the counseling business; it exists to deal with the problems of the intellect, not of the emotions. But the Christian community must be profoundly concerned about the emotional sufferings of its members; a young person with a serious problem has a claim in charity on the help of the rest of the community.

The formal counseling services at Catholic colleges need to be drastically improved, but formal counseling services are not enough, not nearly enough. The trouble with formal counseling is that it is "formal"; the young person must make appointments, fill out questionnaires, take personality tests, and admit that he is in need of a "head shrinker." (Furthermore, the contact with the counseling service of course goes on his "record," a record which despite its confidentiality has a way of coming into the possession of the FBI should the young person later be seeking security clearance.) Emotional problems are frequently pretty far gone before the young person is driven to seek the formal counseling offered by most colleges.



Two additional types of counseling are needed: first, there must be available (in much informal circumstances) a number of fully trained counselors who are not defined as "head shrinkers" but simply as people who are around and to whom you can talk when you need someone to talk to. For practical purposes, it would seem that most of these would be priests and religious. It is rather odd that we put priests and religious in dorms to maintain order and discipline but do not put them there with the skills they need to listen sympathetically to the fears and anxieties of young people. (The paternalistic ethos is much more concerned with maintaining external order than practicing Christian charity.) Second, almost all of the religious functionaries on campus (and maybe some of the laity, too) should have enough training in psychology and enough charity so that they can spot a disturbed student when one approaches them, listen sympathetically, and help either by permitting the student to establish a relationship with them or by directing the student to someone else who can help. Most young people of college age are not persuaded that they are lovable (often because they have never been loved at home) and are desperately seeking love from the campus community. They haven't always been getting it.

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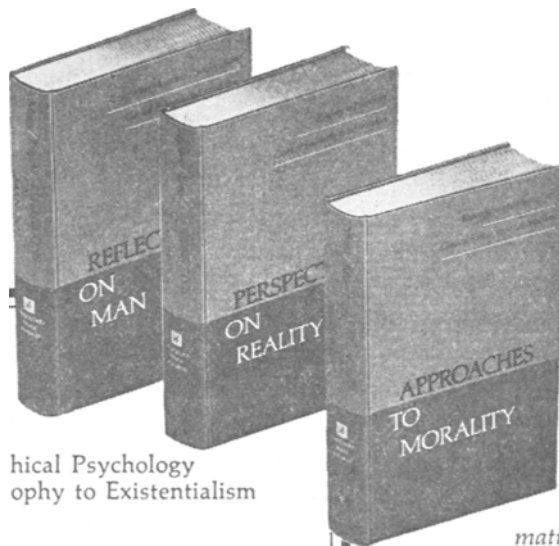
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tians: the clergy (and analogously the religious) must assume the roles of spiritual leadership which the constitution on the Church insists is their function in the Church. On this subject there has been a great deal of nonsense spoken lately. We hear from younger religious that they are essentially academic professionals whose responsibility it is to bear witness to the Lord by excellence in their profession and that personal involvement with their students is an obstacle to this academic excellence and must be kept at a minimum. (A dilemma which my colleague Peter Rossi has summed up as "parish or publish.") I often wonder who these religious faculty members are trying to kid. An academic skill does not absolve one from membership in the human race or in the People of God; nor does it remove the role of responsibility that comes from the clerical (and, to a lesser extent, the religious) state. Their research prevents them from becoming involved with people? Then their research is preventing them from being human beings. I would find this argument much more persuasive if the religious who use it showed any signs of awareness that the lay faculty is involved with its families to a much greater extent than the religious faculty is involved with students and yet seems to get its research done. I do not think that the celibate state exists in the Church so that people can become productive research scholars; and if this is all that results from celibacy the celibate scholar is very likely to end up a stale and crusty bachelor or spinster.

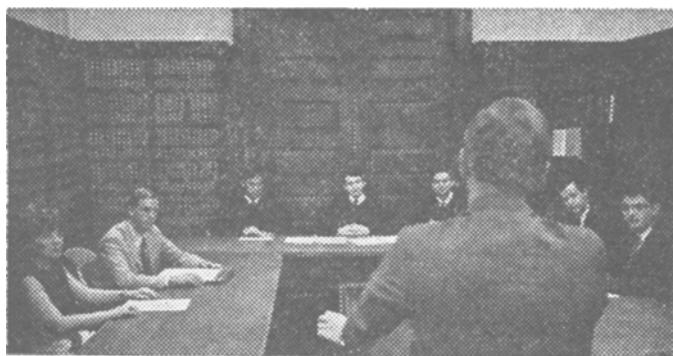
I presume that my own involvement in research gives me license to speak with some degree of conviction on the subject. It is not easy to combine pastoral work and research; it is presumably not easy to combine family life and research either; but it is not easy to be a human being, and we are not therefore authorized to take a simplistic way out by refusing to be human. Dr. Rossi's dilemma of "parish or publish" is one that cannot be resolved; to refuse to live with the dilemma is to refuse to love. We must do research, we must enter into loving relationships with those around us; some kind of lines must be drawn which prevent us from going to one extreme or the other; from so engaging in one role as to destroy the other. We will not have enough time until the day we die. If this is what the Christian life demands of us, then so be it.

If the Christian community on campus is a community of love, then we must expect that there will be great concern for the members of the community as persons. As university, the campus may be content to view everyone as an IBM pack in the office of the registrar; but as a community of Christians the campus must be deeply concerned about the quality of its per-

sonal relationships. The Catholic campus community is not worried about this problem because it fears that impersonality will lead to a Berkeley-like incident; it is worried because impersonality is un-Christian. Nor does it immediately become paternalistic and decide that we must have more compulsory "togetherness" to show that we who are members of the Zeta University "family" are all great friends. Rather it strives to provide a climate in which spontaneous friendships can develop. It is very difficult to see how the gigantic dorms which are springing up on Catholic campuses can be very different in the social relationships they engender than their first cousins, the high rise urban renewal slums. The small dorms at Gonzaga, for example, and the small "college" approach being initiated in California at Santa Cruz would seem to me to be particularly interesting innovations—especially if at Catholic schools these small units have a liturgical, apostolic and intellectual life of their own.

When one visits a large number of colleges in the course of a year it is interesting to note that the climate can be so very different in different schools. Some are warm, open places while others are cold, tense and unfriendly. The development of an authentically Christian atmosphere in the campus community is a matter for a book and not a few paragraphs in an article. But let no one say it cannot be done; two schools we visited, Barat College in Lake Forest and Immaculate Heart in Hollywood, have been extraordinarily successful in this effort. The latter has a spirit of Christian "playfulness" unlike anything my colleagues and I have ever seen; we came away feeling that if the laughter that rings through the rather battered halls of IHC and the charity and joy which radiates from the members of this Christian community could be reproduced on, let us say, twenty Catholic campuses, there would be no question about the future of Catholic higher education—and probably no need for our research.

If the campus community is truly Christian it will be engaged in dialogue within itself. Anyone who reads the campus newspapers at Catholic colleges is well aware that dialogue of a sort is going on. Unfortunately, it often seems that neither the old nor the young are listening to each other. For the young there might be some excuse; if at times they are unreasonable, if at times they shout, if at times it is difficult to know what they are trying to say, the reason is that they are still learning how to converse. For the old there is less excuse. To shout back, to grow angry, to refuse to listen, to terminate the conversation by administrative fiat (by firing a newspaper editor, for example), to fail to engage in open discussion constitutes irrational behavior



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among those who are presumed to be adult. In addition, such behavior is at odds with what the constitution on the Church says about relations within the Christian community. But the paternalist is the boss; if the students don't like the way he runs his college, then they are perfectly free to go elsewhere.

Finally, like all Christian communities, the campus community must not be closed in on itself; it must be engaged in the works of charity beyond its boundaries. Again, the picture varies from school to school: some are deeply involved in the social problems of the larger communities of which they are a part and others seem to be quite unaware that there are such things as social problems. In many instances students are given very poor example by college administrators who with persistent myopia ignore the changing condition of the physical neighborhood in which the school is located. Many of the so-called apostolic activities of the so-called apostolic groups on campus are busywork. The growth of the tutoring movement suggests that authentic apostolic energies are being generated in some campus communities; nevertheless, I have often found myself wondering why CALM, one of the largest Catholic tutoring projects, did not grow out of a college atmosphere and has caused only perfunctory enthusiasm in some college communities.

The religious problems of the Christian community which is a college campus are quite clearly very complex; and in this article I have only attempted to begin discussion of a few of them. I must admit that I find myself quite overwhelmed by some of the other questions which might be raised: for example, in what sense is a commuter college a Christian community and what role does a commuter student play in a community which also has residents? But because the questions are difficult and because there is still considerable room for improvement, it does not follow that we need despair. Catholic higher education is in an extraordinarily dynamic state at the present time and it is not at all unreasonable to expect that just as the academic life of the campus community is improving so the religious life can improve very rapidly. In my judgment two things are essential for such growth: first of all, religious life must not be confused with or used as a substitute for academic life. We cannot use the religious atmosphere of the campus as an excuse for inadequate academic standards; nor can we make religious functions part of the academic requirements. Secondly, the religious life of the campus community must be informal, voluntary, spontaneous and open; a paternalism which attempts to indoctrinate morality and to compel virtues means death to the religious life of the campus.

PRODUCING THE UNPRODUCIBLE



THE STAGE

Some plays are destined to be badly produced. Some might say that they have bad production technique. "Sergeant Musgrave's Dance" is one such. In a few minutes, you can sense people murmuring, "bad production, bad production." Rumor has it that it happens everytime it is put on.

Which must mean that parts of the play are unplayable. The lines read well, but there is something wrong in saying them right. And no pattern of movement on a stage will convey the effect of certain scenes. The Sergeant Musgrave caper climaxes in a crowd-scene which is out absolutely wrong. And unless someone comes up with a new way of doing crowd-scenes, it will always work out wrong; and the director will always rap for it.

The advantage of writing unproducible plays is that it is up to the author. The audience is apt to feel that the things are being withheld from it by the director; the actors get blamed for botching the unplayable parts; sometimes even the lighting is blamed in an unproducible play. At the same time the concept "production" is so vague and compendious that one can always bury one's uncertainties there. (I have been talking about "a sense of cinema" or a "feeling for the medium": high-sounding shorthand for "how do I make what I like about it?")

Actually, Musgrave gets as good a production as most plays. The only thing seriously wrong with it is the alphabet soup of accents that the cast has put on for itself. Sergeant Musgrave speaks with a Scottish accent while the others range wildly from down the British Isles and our own Eastern States. The net effect can only be compared to a laundry in Brooklyn. On the aural plus side, I think Dudley Moore has written some of the bleakest scenes on this side of purgatory to complement the dark, gloomy looking sets. This is the English midlands and a doubt, whatever those Tibetan Irishmen are doing there.

The play itself is highly defective: opaque and banal at times; alternately preachy and insincere and crammed with broken promises. But in spite of its defects are like physical uglinesses or defects that make a man more and not less impressive. It may not even come close to being a good play: but