

1: The American Catholic family (edition) | Open Library

America's best-selling Catholic family magazine is brought to you by the Franciscans of St. John the Baptist Province. Franciscan Spirit New Inspiration from Franciscan Media!

Social Science Perspectives, ed. The American Catholic Family: Signs of Cohesion and Polarization William V. He has been president of the Society for the Scientific Study of Religion. Furthermore, it has been said to be the source of self-identity for the individual and for adherents to a group. In the context of this paper, religion is seen as traditionally being the vital source of norms and beliefs creating family solidarity, defining appropriate behavior within and between families and with individuals and groups external to the family. In turn, the family is viewed as the cross-generational lifeblood for most religious organizations. I examine the American Catholic family in light of four organizing themes that variously relate to this general theory: The tensions caused by control versus support mechanisms in developing normative orientations to behavior; and 4. The implications of demographic change for church teachings and family life. This examination begins with a review of the formal teachings of the Roman Catholic church on marriage and family, touches on the larger societal context in which they have emerged and been framed, and notes the modifications to the present. In the concluding section, I summarize the shift that has been and is still taking place within Roman Catholicism, away from dogma and unqualified obedience to hierarchy and toward imagery, story, community, and commitment based on love and friendship. However, as anyone following the national news during is aware, this shift has been met by a strong ideological countershift from the right, in defense of tradition, hierarchy and obedience, with emerging new patterns of cohesion and polarization within the church as an organization and its Catholic family adherents. To a large degree the encyclical was a response to the new formulations and major changes being made by Protestant church leaders through the Lambeth Conferences held in England during the previous decade. The conferences had led to a reformulation of Protestant church teachings on contraceptive birth control allowing such practices. They also paved the way for new policies on divorce and remarriage, the role of sexuality in marriage, and the role of women outside the home. In *Casti Connubii* the Roman Catholic church reaffirmed the traditional teachings: In retrospect, the major thrust of *Casti Connubii* as a teaching document was its focus on birth control and on the bearing and rearing of children. In this regard the key passage of the encyclical was the following: It was a document severely defining what was moral and what was sinful behavior. Roman Catholics were expected to obey without question. Whatever the intention the result was a primacy of focus on control rather than on support, based on the claim of an authority rooted in tradition. Sunday sermons, articles in diocesan newspapers, and episcopal letters hammered away at the evil of contraception and the virtue of self-discipline through rhythm or abstinence. We know that Roman Catholics did not always live up to the strictures imposed by *Casti Connubii*, but they accepted them as normative. Ultimately, the confessional was the test of obedience to church authority. The debate became more and more public, and Pope Paul VI vacillated between tradition and change. The encyclical attempted to be more than that, but the sections on the importance of conjugal love and on the need for responsible parenthood were largely ignored in the press and in the minds of church leaders and the laity. The encyclical received strong negative reaction from a majority of the laity in most parts of the Western world and was criticized also by theologians individually and in groups. This action by Paul VI seems to have done more damage to the formal teaching authority of the Pope than any other action in this century. He has actively discouraged discussion about the possibility of ordaining women to the priesthood. Thus, to a great extent, he has tried to shore up the traditional teaching while giving more positive emphasis to marital sexuality. His method has been one of trying to reinvigorate traditional teachings with a warm personal style. Nevertheless, there is some movement toward change. To show the direction of change that is subtly taking place, and the emphasis on a variety of facets of family life, we need to explore two documents that were released by the Vatican in December The document seems to stress conjugal love over procreation, reversing the traditional teaching, albeit not without some equivocation. Moreover, the document goes on to acknowledge how difficult it is to achieve a high level of integration of sexuality and love. With regard to masturbation e , the

document finds it to be a personal deficiency, since it is not able to foster new life nor serve the love relationship, f Homosexuality is presented as an even graver deficiency, since it prevents people from becoming sexually mature, maturation being a function of the heterosexual relationship, g The document makes only limited references to contraception, urging that sex education programs provide a full discussion of the natural methods of fertility control and, at the same time, pointing out what is wrong with other methods of birth control. Most scholars and critics have seen in this document a gradual, slow evolution away from norms that threaten and control behavior and toward more supportive norms for behavior. Again, it warns about the worldwide danger from contraception, abortion, and divorce, as well as the evils of the media for propounding sex and violence. However, it goes further in some interesting directions: The document also c speaks to the plight of migrant workers and urges that they be reunited with their families as soon as possible. Taxes on businesses would help defray the costs of such reunions, d Another point raised concerns the right of states India and China, for example to tell their citizens how many children they should have. It is the contention of the Vatican that the state has no right to intrude in these matters. This latter point illustrates the tensions created by church leaders when they try to confront modern problems from a traditional orientation. Given what we know about the impact of population growth on all facets of social life within nations, and increasingly between nations, we may ask about the rationale for asserting that the state has no rights in such matters. After all, the Vatican has asserted that the state should provide health, education and jobs, and transportation subsidies for migrant worker families. What criteria, then, will help us determine the proper relationship between the private actions of citizens and their public consequences? The Vatican position seems to limit moral responsibility to one directionâ€”with what larger social impact? As a result the number of annulments granted annually has jumped dramatically from in to some 52, in Farrell, Even with regard to annulment, however, the Pope warns of abuse. This adherence to traditional teachings may be one of the factors lead- ing Catholics to question and challenge papal authority in many areas of personal morality, a topic to which we now turn our attention. The Changing Catholic Laity: In the late s, when Lenski was completing his study, Catholics were distinguished from Protestants and Jews by their attitudes toward family size, divorce, birth control, the importance of the extended family, the value of personal autonomy versus obedience, and a host of other variables. Just about all studies in recent years Heiss, ; Westoff and Jones, ; McCarthy, ; Roof, ; Mosher and Goldscheider, ; Lane, show that the differences between Catholics and Protestants on matters like marriage, divorce, birth control, family size, and abortion either have disappeared or have greatly diminished during the period between and Studies Gallup, also show that age is a strong predictor of attitude and behavior, with young people being more permissive and older people more traditional and conservative. Gallup and other data further show that young Catholics are more like young Protestants in their beliefs and practices than they are like older Catholics. While it is true that as people age they become more conservative, the trend data relating to matters like birth control, divorce, and abortion show that regardless of age the American public is becoming less conservative over time. Even in matters of religious belief, there has been an erosion. For example, in Stark and Glock, 69 percent of Protestants and 86 percent of Catholics declared Jesus to be the Divine Son of God with no doubt about it; in Gallup reported that only 60 percent of both Protestants and Catholics continued to hold this belief. While Americans continue to say that they are believers 95 percent , that religion is very important in their lives 56 percent , and that they have more confidence in religion than in any other social institution of American life 62 percent, only 12 percent of the Gallup sample fell into the category of highly religiously committed. There are some 52 million people identified in national polls as Roman Catholic in some degree. Catholic youth 18â€”29 represent about one-third of that total. Conversion to Roman Catholicism has not been a significant factor in church growth in recent years; there were only some 94, converts to Roman Catholicism in the U. Hence, whether the church remains stable, grows, or declines is, to a large extent, a function of the activities and attitudes of these young people. The young Hispanic population, for instance, may or may not be a significant source of church growth in future years Fitzpatrick, , since large numbers are still unchurched. The ties of young Catholics to the institutional church have weakened since the days of Vatican II. In , for example, 79 percent of all Catholics identified themselves as members of the church, but only 75 percent of young Catholics ages 18â€”29 did so.

By contrast, in , at the end of Vatican II but before *Humanae Vitae* and the general social unrest that swept the nation, fully 90 percent of all Catholics declared themselves to be church members Gallup, Just as telling are the figures for regular church attendance. Fee and associates report that the percentage of young Catholics attending church regularly fell from 35 percent in to 29 percent in By contrast, for Catholics in general, 52 percent were attending church regularly in ; but this also was a dramatic drop of 22 points from , before Vatican II and *Humanae Vitae*. The church attendance rate for Protestants has remained steady at about 40 percent during the past twenty years, while for young Protestants the rate dropped to 29 percent, mirroring that of the young Catholics. Young Catholics reflect the general young adult population in their approval of birth control 95 percent , remarriage for divorced people 89 percent , legal abortion in the case of a serious defect in the fetus 85 percent , euthanasia with patient and family support 66 percent , premarital sex 83 percent , and unmarrieds living together 76 percent. They also mirror the general population in their disapproval of homosexuality 77 percent. More than anything else, these data reveal that the Roman Catholic church, as represented by the Vatican, has lost its moral authority as teacher on matters of family and sexual morality. Fee and colleagues explain this phenomenon as follows: The ties, then, are to local parishes, not to the larger, bureaucratic, institutional church located in Rome, with its rules and teachings that seem remote and abstract at best, but increasingly restrictive, unfeeling, and irrelevant now. While these variables were predictive of continued affiliation with a particular parish or congregation, they did not necessarily predict doctrinal orthodoxy. Hoge and Petrillo reported similar findings in a study of college students. Intellectual development and religious knowledge, or their absence, were unimportant for explaining which youth were religiously committed and which not. The important variables were whether or not they liked their religious training; had positive experiences; and enjoyed warm, personal relationships. Moreover, the more highly committed found these with their parents, peers, and church leaders. Retaining ties had little to do with formal church structures; with fundamental beliefs; and with the norms of orthodox, conforming behavior. Rather, they had to do with socialization and social relationships that emphasized support and love rather than control and obedience. Let us examine further the impact that modernization rationalization of life processes has had on Catholic family life. Modernization and the Rationalization of Life Processes. The rise of bureaucratic organization, with its specific manifestations in large-scale corporations, government at all levels, labor unions, and the military, is very much a function of what Weber considers the movement away from traditional authority structures and toward what he calls legal-rational structures Weber, Whether driven by a certain religious ethic or not, the fact is that these structures now dominate our lives. Gradually, they have given new meanings to a number of value orientations, and these value orientations in turn often develop a power to influence behavior in their own right. For purposes of understanding the dramatic changes that have taken place in Roman Catholicism, it is necessary to appreciate how circumstances of the past twenty-five years have encouraged Catholics to become more personally autonomous and less subject to traditional mechanisms of social control. Remember, during the last twenty-five to thirty years, the majority of American Catholics were moving into the third, fourth, and fifth generation of life in the United States and were completing more and more years of formal education. From the point of view of the individual Catholic, the confluence of structural opportunity, the invention of the pill, more formal education, the experience of Vatican II created a new situation, one for which the hierarchy was not prepared. Moreover, the family in its traditional Catholic structure and values was hard put to survive. The years since the encyclical *Humanae Vitae* have led to a questioning of more and more traditional teachings, with the Vatican trying to find new ways to express them. Conference of Bishops formally adheres to these teachings, they have given prime attention in recent years to major social issues like hunger, nuclear war, the war in Central America, underdevelopment, and the economy. Their major attention has been on matters of social morality. One of the most dramatic actions in , following the Peace Pastoral of , was an effort by Joseph Cardinal Bernardin, Archbishop of Chicago and now probably the most influential American Catholic prelate, to join the personal and social elements of morality. In his own words, Bernardin states: The purpose of proposing a consistent ethic of life is to argue that success on any one of the issues threatening life requires a concern for the broader attitude in society about respect for human life Consistency means we cannot have it both ways: We cannot urge a compassionate society and vigorous public policy to

protect the rights of the unborn and then argue that compassion and significant public programs on behalf of the needy undermine the moral fibre of the society or are beyond the proper scope of governmental responsibility.

2: NACFLM | National Association of Catholic Family Life Ministers

about holy family american catholic church An inclusive, Catholic community in Central Texas! Welcome to Holy Family Catholic Church, an inclusive and compassionate Catholic-but-not-Roman-Cathol.

3: Catholic Family Bible: Books | eBay

Holy Family American Catholic Church is an inclusive and compassionate Catholic community in Austin.

4: Saint of the Day â€“ Franciscan Media

As you can see from the two columns on the right, the percentage of families of each type in poverty (according to the governments definitions of poverty) have decreased by significant amounts in every type of family.

5: Thanksgiving Prayers â€“ Franciscan Media

Yes, gentlemen, to all His creatures, to the whole great family of man. In their enlightened belief, nothing stamped with the Divine image and likeness was sent into the world to be trodden on, and degraded, and imbruted by its fellows.

6: Filipino American Catholic Family

1Most American Catholics are comfortable with family arrangements that have been traditionally frowned upon by the church. For example, most U.S. Catholics say it is at least "acceptable" - and many say it is just "as good as" any other arrangement - for children to be raised by unmarried parents, gay or lesbian parents, single.

7: Holy Family American Catholic Church - Home

In this paper we have examined the impact of modernization on the American Catholic family. The modernization process reached its culmination during the past twenty-five years; in convening Vatican II in 1962, Pope John XXIII said that it was time to open windows in the church, and open them he did.

8: American Saints - Saints & Angels - Catholic Online

The Catholic Church in the United States is part of the worldwide Catholic Church in communion with the Pope in www.enganchecubano.com Catholicism making up % of the United States population as of , it is the largest religious denomination or church in the.

9: About Holy Family - Holy Family American Catholic Church

Information for Catholic families and living as a Catholic family. Find family prayers and other Catholic family resources at Loyola Press.

Aviation enthusiasts data book From Colonial Times to Reconstruction Explanatory Burden The rational clinical examination California fabricated structural metal products industry Generation of schooling Un security policy manual Hancock the Superb Where I want to be Using the keyboard and touch pad Moon Handbooks Peru Learning of love and a love of learning Transportation in logistics and supply chain management Konica minolta bizhub c224 service manual The queen of spells So you think youre covered 405 Woodworking Patterns Mama for president Jean de florette book Robotic exploration of the solar system part 3 Grandfathers nose Thomson Advantage Books: Abnormal Psychology New holland 660 baler manual The Fanatics Guide to Dads (The Fanatics Guide to) Red Foley : no trouble I see To their heirs forever Joy on the mountain Air conditioning system basics Different branches of chemistry The life and humor of Rosie ODonnell South Sea adventure Gilgamesh stephen mitchell Art and society in Italy, 1350-1500 Smythe Sewn Dayplanners 2006 Hasan Midi Ebook race and racisms At-Tuwani journal The Macmillan book of boating, The life of the farmer. V. 14 : Innovations in technique The spirit of May