

The Gap Widens Between Church Leaders, Churchgoers on Housing

(Religious News Service)

Probably no problem in America today is more explosive or has more complicated ramifications than that of housing, a top priority concern of the nation's religious groups as they join in the effort to renew cities and eliminate discrimination and segregation in residential areas.

The ambiguous outcome of a "summit conference" in Chicago—where civil rights demonstrations aimed at breaking through all-white neighborhood barriers spawned bitter controversy and violence—is indicative of the state of the national housing debate. That meeting, called by the Chicago Conference on Religion and Race, produced "sincere and concerned discussion" of many problems, spokesmen said, but there were "no agreements and no commitments."

That the housing issue remains as "the nation's most agonizing inner difficulty" was emphasized in Congress this Fall, too, when the Senate killed all hopes for the enactment of fair-housing legislation during the current term.

Among churches, involvement in the problem has been marked on the one hand by clear strides forward in the sponsorship of low-rent housing projects and programs to erase ghetto conditions. At the same time, however, a deep split has become increasingly apparent between church leaders and churchgoers in the area of practicing what is preached on property rights and responsibilities.

And Father Cronin admitted before the House Judiciary Subcommittee on Civil Rights, that churchmen "do not approach this problem lightly."

As proponents of federal fair housing legislation are preparing a new effort next year to push such a bill through Congress, approaches also are being developed to change public attitudes on housing. It is expected that the defeat of the measure this year will spur new efforts to stir the conscience of the people through an increase in various special "fair housing" events and educational programs.

Church-sponsored attacks on housing discrimination have

taken a variety of forms. In Washington, D.C., this Spring, Protestant, Catholic and Jewish congregations observed "Fair Housing Sunday" when appeals were read urging individual condemnation of unfair housing practices. In Milwaukee, Wis., over 30 ministers, priests and rabbis were among some 450 persons who bought personal wanted ads addressed to members of the state legislature urging support of anti-housing discrimination bills.

In Kansas City, Mo., a campaign sponsored by the Greater Kansas City Council on Religion and Race produced more than 10,000 "good neighbor" pledges. Also, numerous individual church leaders have issued special pastoral letters and addressed their constituents in behalf of fair housing.

Over recent years, much of the housing rights to debate has centered in California, where a highly controversial law entitled "Proposition 13" which, in effect, supports racial discrimination in housing was strongly opposed by religious leaders and groups.

The California law, approved by a margin of about 2 to 1,

subsequently was overturned by the California Supreme Court, which declared: "It is now beyond dispute that the 14th Amendment, through the equal protection clause, secures, without the discrimination on account of color, race (or) religion, the right to acquire and possess property of every kind."

Those in favor of Proposition 13 have taken the California decision to the U.S. Supreme Court, however, where an ultimate ruling could have far-reaching implications for the entire nation.

Elsewhere, participation by churchmen in fair housing efforts have been marked by controversy, threats and violence, as well as some success.

Early this year, Cardinal Lawrence Shehan, of Baltimore defied an anonymous threat on his life and became one of the highest ranking American prelates ever to appear before a government body—the Baltimore City Council—in support for enactment of an open occupancy bill. And long-remembered will be the stoning of a Catholic nun who marched with priests and ministers in Dr.

Martin Luther King's Chicago demonstrations.

In Rhode Island last year, religious leaders who for seven years had fought for fair housing legislation saw their efforts finally rewarded. The situation was the opposite in New Mexico this year, though, when a housing bill was defeated despite support from almost all religious groups in the state.

Currently, clergymen active in the West Central Organization, a community group in Detroit, have dramatized their opposition to an urban renewal regulation in a way that has resulted in several arrests. Claiming that housing shortages in the city demand that homes marked for destruction be occupied pending their demolition, the group has arbitrarily opened such vacant homes and tried to place homeless families in them.

Churches have stepped up their activities in the actual construction of residential projects. While taking advantage of such provisions as the Housing and Urban Development Act of 1965, which allows the formation of church-related non-profit groups to ease housing

shortages, religious groups are also using their own resources.

In significant measure, religious efforts in the construction of homes have been on an ecumenical basis, and in cooperation with secular agencies.

Formed have been such groups as Community Organizations for the Improvement of Neighborhoods (COIN) in the nation's capital; a Protestant-Jewish multimillion dollar program for the Hough area of Cleveland, which was hit by rioting, and Protestant-Catholic-Jewish support of the city's HOPE, Inc., organization, a private development unit for the Hough section.

Also, a unique innovation launched last year is the National Committee on Tithing in Investment which seeks to encourage non-profit organizations such as churches and colleges to put aside 10 per cent of their investment capital for non-segregated housing.

And this Fall, four denominations—United Presbyterian, Episcopal, United Church of Christ and Methodist—have voted to join a secular organization, Urban America, Inc. The corporation will provide

technical advice and services and, in some cases, "seed money" to church groups interested in building low-rent housing under the Federal Housing Acts of 1961 and 1965.

On a denominational basis, too, Churches are increasing their housing programs. Witness the formation of a non-profit group by priests and laymen in the Catholic Archdiocese of New Orleans which will build housing for the poor, and authorization voted by members of the American Baptist Home Mission Societies to take over sponsorship of nine low and middle income housing units in seven cities.

Catholic Archbishop Patrick A. O'Boyle of Washington was in essence speaking for all religious groups when he told this year's National Catholic Social Action Conference that "Christians are wide of the mark who think that they can forget becoming involved" in correcting social ills of the day.

"What is needed," the prelate said, "is a synthesis of the two—spiritual belief and social practice. The works of your hands must be in tune with your voice."

Rock and River, A Lively Diocese

A flood of activities around the Diocese indicates that the spirit of parish and inter-parish organizations is certainly as strong as ever, despite the moans heard from occasional prophets of doom.

Perhaps the most successful new ventures this autumn are the two informational series of talks—one at the Cenacle Convent and the other at Cardinal Mooney High School.

The Cenacle series was presented with the theme "Where in the World Are We Going" . . . in scripture, liturgy, ecumenical activity, and other current ecclesiastical topics. The nuns had hoped for perhaps 60 to attend the series. Attendance actually was twice as high as they had expected and the talks had to be switched from a meeting room to the chapel—and still there wasn't enough room. Father George Vogt will give the final talk in this series Wednesday, Oct. 19.

A committee of lay people from the seven parishes in the town of Greece signed up close to 400 to attend a series of five talks, also on the religious topics highlighted by the Vatican Council. These talks, held at Cardinal Mooney High School, will continue on alternate Wednesdays, the next one is scheduled for this Wednesday, Oct. 19, with Father David Murphy of St. Bernard's Seminary speaking on relationships between Catholics and Protestants.

One of the continuing phenomena of recent years is the year-after-year success of adult religious education programs arranged by the diocesan Confraternity of Christian Doctrine, attended not just by those who are involved in parish catechetical activity but by people who simply want to be brought up-to-date in their faith.

It's not just these "middle age" people that are interested either.

The bulletins of the Newman Clubs at Ithaca College and Cornell University indicate a similar interest—and also a unique form of generosity—on the part of the students.

Both the Ithaca College and Cornell University Catholic students title their Sunday collection—sending each week ten per cent of the total to some charity or agency serving the poor, such as \$5 sent by the Ithaca students to the Sisters of Social Service in Buffalo or the \$41 the Cornell students sent to the "Harlem Project" of the several cooperating religious groups of the University.

The students are also alert to the progress being made in the Church's theological thinking—Dr. John Noonan of Notre Dame University spoke at Cornell Thursday, Oct. 6, on "the present and past positions of Catholic moralists on birth-prevention."

Since this editorial is already quite a rambling account, we might as well ramble further—

"What ever happened to that survey you took this summer?" is a question we've been asked.

The replies—and we assuredly appreciate the kindness of all those who took time to reply—are piled up on our desk. Each week we resolve to get at them but then other events pre-empt our attention. We'll just have to make a stronger resolve and get at it.

And, finally, we were introduced a week ago to a book that has calming counsel for all those disturbed one way or another by the "changes" in the Church.

"The Rock and the River" by Martin Thornton of England points out that there are, among others, two biblical examples for the Church which are apt for our era. One is the rock, which Thornton comments is obviously "firm, solid, immovable: the rains can descend and the floods can come and the winds can do their worst, but the Rock which is Christ stands majestic and defiant." The other example is the river—as St. John points out in his Apocalypse in chapter 22—and "the obvious thing about a river," says Thornton, "is that it moves, it sparkles and splashes, it is never still, never the same from one moment to another."

He says we can't just sit on the rock forever and he admits that if we plunge into the river we might get swept away by the current and maybe drowned.

The "synthesis" for him is going to be accomplished, if at all, by ascetical or spiritual theology—the practical and pastoral approach to Christian truth, a point well brought out by Father Paul Cuddy of Clyde in recent articles to the Courier.

Which reminds us of what Father Benedict Ehmann, now of St. Michael's Church, Rochester, and once one of our seminary teachers, said. He told us then, "If I had to study my theology courses all over again, I'd do the study kneeling."

All of which, it would seem, indicates there is an invigorating current of activity throughout the Diocese—and those who are engaged in that activity have always at hand the rock where they can rest safely and comfortably to catch their breath for the next plunge.

—Faber Henry Arwell

Roman Clues in the Theological Winds

By FATHER ROBERT A. GRAHAM
Special Correspondent

Rome—(RNS)—Those who ask the question—Which way is Catholic theology after the Council?—got the beginnings of an answer when more than a thousand writers and teachers of theology from all over the world met here to discuss freely and openly the major themes of Vatican II.

This was more than an ordinary convention of scholars, but was intended as a serious initial effort to launch a theological series among the whole front opened up by the Council. The list of speakers was impressive by the breadth of theological opinion represented. This may not have entirely pleased some of the sponsors, but it is commonly understood that it was the mind of Pope Paul VI that this is not the time for the exclusion of those whose views at the moment, or in the past, were regarded as original if not suspect.

A special significance, surely not lost on Congress participants, was attached to the fact that at least five of those invited to present formal papers were at one time in hot water with the Roman authorities.

These included the French Dominican Marie Dominie Chenu, one of whose books was expressly condemned and put on the index by the Holy Office; another French Dominican, Yves Congar, one or more of whose books, if not condemned outright, were ordered withdrawn from sale; also two French Jesuits, Jean Danielou, one of whose articles in a French magazine in early 1949—on what already was called the "new theology"—earned the outspoken reprimand of Pope Pius XII, and Henri de Lubac, whose views are commonly believed to have occasioned the 1950 encyclical against modern errors entitled *Humani Generis*. The last one is the German Jesuit Karl Rahner who for a certain period was forbidden to publish anything without special Roman censorship.

The Pope, in wishing the widest possible basis for these first steps in orienting post-conciliar theology, was obviously worried that this hardihood might only precipitate bitter controversy and further deepen the differences of opinion manifested at the Council.

In a letter read at the opening session he appealed for charity and liberty and stated, "How many sad divisions, how many sterile controversies have happened because of the lack of charity in handing down and searching after the truth."

New York State's decision to build a \$20 million state office building in the heart of Harlem represents a level of inspired thinking regrettably rare in the running of public affairs. The state needed the building. It will cost no more, possibly less, to erect there than in more obvious locations in New York City. The social benefits are incalculable.

A major factor in the survival of slums and ghettos is a blissful unawareness of the facts on the part of those who could act and who, being decent human beings, would act if they realized.

I discovered, for example, that within one week of my first arrival in South Africa, I had more first-hand, personal observation, knowledge of how Negroes live and are treated there than did white people I was meeting who had been born and raised on the spot.

As one whose privilege it has been to have lived and worked for years in a predominantly Negro community and with a predominately Negro staff, I can promise unanticipated surprises to the white

As it turned out, the papers, while freely discussed, did not generate any notable heat. Urbanity and calm reigned, though there could be sensed an atmosphere of tension beneath the surface. Unanimous agreement is far from a fact among the theologians and it is not a particularly hazardous guess that the divergences will appear more sharply in the course of time.

How do you summarize more than 50 theological papers? Fortunately, the chairman of the executive committee, Father Edward Dhanis, rector of the

Jesuit Gregorian University in Rome, outlined for the press what can be regarded as the conclusions drawn in the course of the discussions. First, theology is not an abstract science and should renew its vitality through biblical orientation and a historical vision of man.

Two, it is necessary to develop the Conciliar affirmations on the Church as the People of God, within a hierarchical structure, of course, but with all members sharing the prophetic functions which belong to the Church through the action of the Holy Spirit.

Three, the Mariological problem which presents difficulties for non-Catholic Christians can be relieved by the Council's teaching on the Mystery of the Virgin Mary.

Four, the missionary dimension and the relations of the Church to non-Christian religions should be included in every theological treatise.

Five, it is necessary to deepen the study of the doctrine of the Presence of Christ in the cultural community while maintaining at the same time the primacy of the Real Presence in the Eucharist.

Six, concerning the relation between Scripture and Tradition, theological research should be preserved from one-sided stress on one rather than the other.

Seven, the entire doctrine of religious liberty should be developed.

Eight, theological research would be regarded as at the service of the community and not as a science "for mandarins" and therefore should not separate itself from the world but open the way for the dialogue of the Church with the world.

At the close of the 6-day conference which was officially organized jointly by all the pontifical universities and institutes of Rome, the Pope received congress participants and spoke to them on the relationship of the teaching authority, or magisterium, of the Church and the role of scientific theology.

One is charged by Christ, he said, with the custody and interpretation of Divine Revelation. The other's task is to study and expound the doctrine of the faith. This reminder that the final word on authoritative Church teaching remains with the Pope and the bishops, not with the theologians, was only



People of God

Helen Iswolsky, like the children of many Zarist diplomats, made the dangerous trek from St. Petersburg to Paris and thence to New York, bearing in her heart an exile's passionate love of Mother Russia. In her books and teaching (first at Vassar, then at Fordham's Institute of Contemporary Russian Studies), and as founder of the "Third Hour," a gathering point for Orthodox, Protestant and Catholic intellectuals, she tries to interpret Holy Russia to Americans who know that country only as a vast slave camp. Living alone in a small apartment in New York, surrounded by icons and other relics of Eastern Christianity, she says, "My life is drawing to a happy retirement. It has been dedicated to stressing everything that can bring Russian Orthodox and Catholics together."

Negroes Upset Serenity of Suburban Parishes

By GARY MACDOIN

New York State's decision to build a \$20 million state office building in the heart of Harlem represents a level of inspired thinking regrettably rare in the running of public affairs. The state needed the building. It will cost no more, possibly less, to erect there than in more obvious locations in New York City. The social benefits are incalculable.

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As one whose privilege it has been to have lived and worked for years in a predominantly Negro community and with a predominately Negro staff, I can promise unanticipated surprises to the white

employees of the twelve state agencies which will move into Harlem three years from now, and to the owners and employees of the complex of service establishments that will quickly grow around the new center.

Any slum is a fascinating study. The privacy with which we have shrouded middle-class life scarcely exists. Once you get inside, you can see people as they are, those who are happy to be thugs, thieves, drug-addicts or bums, those who have no choice, those who fight the crushing odds, sometimes successfully, and lift themselves out of it.

The tragedy of this last group is most poignant in the slum which is also a ghetto. No matter how they lift themselves, they cannot move physically from the ghetto. They carry its chains.

I don't think we still have Negroes with Ph.D. degrees operating elevators for lack of choice in New York, as we did 25 years ago. But a Negro with a Ph.D. in Harlem today still pays for more than I pay elsewhere for a comparable apartment and comparable educational and other facilities. He is paid less for his

work. And, in need, he has to go to a usurious money-lender for the personal loan I could get by picking up my telephone.

The new State center and the economic development that will flow from it will bring the big New York banks into Harlem to provide the kind of services they now offer the city's white communities. They will, I hope, be forced to rate him on his credit-worthiness and not on that of a group to which he is forcibly restricted.

Though far from the country's worst ghetto, Harlem is the ghetto-type. Its rehabilitation—and I am confident that this is one "seeding" operation will quickly ensure it—would alter the entire emotional balance in our currently deteriorating race conflict.

One inescapable element in that rehabilitation must be the dispersion in New York's suburban communities of those Harlemites who are economically, socially and educationally on a par with the present inhabitants of these communities. The whites who will be traveling daily to work in Harlem will help to create the emotional conditions for their absorption. But

it will be a great tragedy if the institution not only best equipped but most immediately obliged by its mandate fails to take the leadership.

When the Negroes moved into Harlem, most Catholic pastors mobilized their resources to block what they considered a destruction of their settled parishes. One Harlem pastor was enrolling Protestant children in his school only 35 years ago, so that he could continue to exclude the children of dues-paying, pew-holding Negro parishioners on the pretense that his classrooms were full.

I know no suburban Catholic parishes in the Greater New York area that today behave similarly.

But I know many who make no effort to welcome Negro newcomers. I know many who fail to condemn the widespread conspiracy of realtors, including Catholic realtors, to exclude Negroes from the parish in violation of the civil and moral law.

I know few who expound Catholic teaching on an issue on which the proclaimed position of many of their communicants is in direct conflict with Christ's teaching.



The Newman Foundation of the late Father P. DeSales toward proposed College there. Pictured with Sister Mary DeSales: William Derby, Newman Hall; Kenneth Gadd, Newman trustee, and

St. James Mercy

Newly Named

Jornell—Sister Mary DeSales, administrator of St. James Mercy Hospital announced recently that DeSales Hall has been the name chosen for the new educational center of St. James Mercy Hospital School of Nursing.

DeSales Hall was the former Hickey-Freeman building located on Lueticia Ave. The former industrial plant will be renovated to provide a modern well equipped educational unit that will house the classroom laboratories and offices of the school of nursing.

Funds received by the school in June in the form of a federal grant, under the Nurse Training Act of 1964, will be used for the renovation of the building.

DeSales Hall is named for Sister Mary DeSales, who was the first director of the school of nursing when it was founded in 1912.

Sister DeSales started her career as a nurse at the hospital in 1900 and served as supervisor of all departments of the hospital before being named director in 1954. She served the hospital over 60 years.

During an interview, Sister DeSales said, "I will remember the students studying by daylight after long hours of duty. Their books then consisted of one anatomy book, one nursing text and one materia medica book among six students." She also vividly recalls the graduates in the year 1913 taking their state board examinations.

Today, at the age of eighty-six, this jovial Irish nun,

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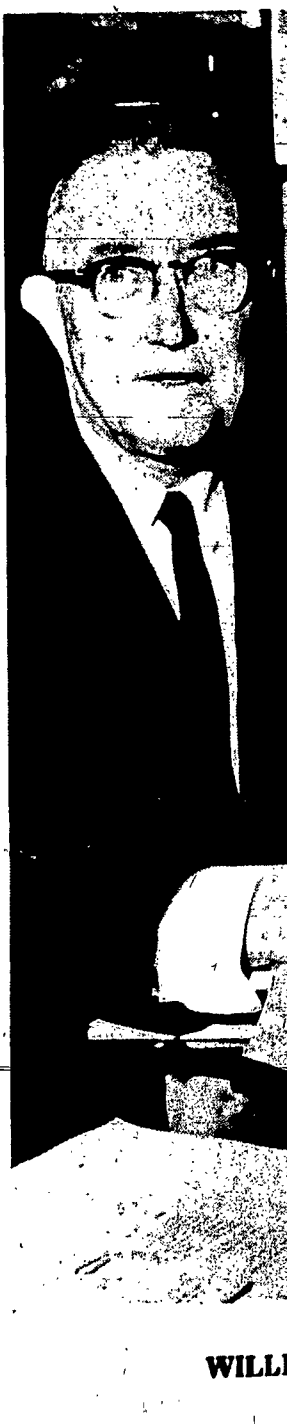
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Coat of Arms

New York—Does a bishop's coat-of-arms have a leg to stand on anymore?

A spokesman for the Liturgical Conference predicts "the thrust of the reforms" by the Council will be toward their elimination. "But man—who has designed—no man is certain that not



WILLIAM