COMMENTARY

JOSEPH BREIG SAYS

Cleveland's Mayor: A Ray of Hope

Following the assassination of Rev. Dr. Martin Luther King Jr., Negro winner of the Nobel Peace Prize, ghetto areas exploded in burning, looting_and rioting in more than 100 American cities — but not in Cleveland.

Not in Cleveland, where in the Hough area you can still see the empty windows and the broken blackened walls which speak of the disastrous fires and pillagings of two years ago.

The chief architect of Cleveland's.... peace this year --- as every Clevelander knows — is Mayor Carl B. Stokes. Mayor Stokes, like Dr. King, is a Negro; but that is by no means the whole explanation of the change in Cleveland's atmosphere. Rather, it is that — plus the Stokes character, personality and dedication to public service and to American ideals.

As in other cities, Cleveland's ghettos—Hough above all—are a sin and a scandal. Their existence, in the light of the complex and tangled historical circumstances that produced them, is understandable, but no longer excusable.

Every American possessed of good

A Layman's View

sense knows that it is now intolerable that human beings should be left to live in ratinfested destitution so desperate that even a bar of soap is an unattainable luxury.

Hough consists of roughly 150 city blocks, beginning a couple of miles from Public Square, and going east to the University Circle area with its great art gallery; its planetarium and museums; its accoustically perfect Severance Hall, home of what is perhaps the finest symphony orches tra on earth today; its splendid schools of music and art; its worldrenowned clinics and hospitals; its research center, and its great Case Western Reserve University.

Not so many years ago, Hough was a desirable residential-small-business area. It can become that again-and I think eventually will. Meanwhile, it is an affront to American civilization, and a scene of terrible frustrations rooted in dreadful contrasts between its poverty and the surroundings affluence

Such is the brighter side of the American tragedy of our time. Day after day and night after night following Dr. King's assassination, a sleepless Mayor Stokes walked the

streets of Hough, smiling his wonderful smile, and reminding the people of what Dr. King always taught: that the future for Negroes lies not in "burn, baby, burn" but in "learn, baby, learn;" not in separation from other Americans but in entrance into the American mainstream.

And so it was that Cleveland was at peace in this tragic spring of 1968; tragic and yet rich in promise, because in martyrdom there is a power which is understood only by the real believer in God and God's providence.

Doctor's orders finally forced Mayor Stokes to get some rest, but by that time his Hough mission was accomplished.

A few days later, he began a series of "taking City Hall to the people" visits to various parts of Cleveland. The first visit was to the (white) near West Side, which had overwhelmingly voted against him in the election.

This time, Mayor Stokes was re-ceived with such enthusiasm that he needed an hour just to make his way from the platform to the entrance of an auditorium through throngs of well-wishers shaking his hands.

Father John L. McKenzie, Scrip-

tural scholar- and author of "Author-

ity in the Church," told the group in

his keynote address that they must

not only define the concerns of the

Chuch but act on them.

his heart.

When Catholics are laid out in a casket rosary beads are placed in their dead hands. They're not an ornament but a symbol of faith and of devotion to Our Blessed Mother.

ON THE RIGHT SIDE

Scriptural Rosary Defended

When our forebears came to this country, they carried deep in their souls the Faith repeatedly affirmed in home, in private, and in parish church, in the repetition of the rosary with its mysteries.

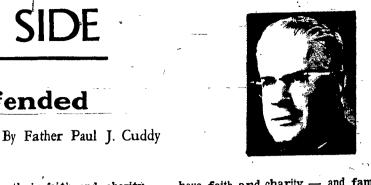
To <u>stimulate</u> per<u>tinent</u> devout thoughts for meditation on the mysteries of the rosary, Provost Walter of Innechen published in the first part of this century, a series of thoughts for each Hail Mary in German. From this finally came the Scriptural Rosary - a scriptural quotation introducing each Hail Mary.

In the past two years I have distributed by sale and by gift over 1,000 Scriptural Rosary books. Imagine my feelings on reading in the Letters to the Editor of the Jesuit weekly AMERICA, a snide remark at the devotion.

With difficult restraint I wrote the following letter to the Editor:

Dear Sir,

"May I register a decent irritation from the scoffing at the Scriptural Rosary in your "Letters" column of May 4? We more simple Catholics have no quarrel with the devotions of the more sophisticated. For what-



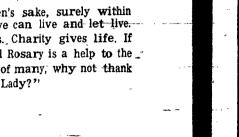
Courier-Journal — Friday, May. 10, 1968

have faith and charity - and family strength.

"Father Peyton's saying: "The family that prays together stays together' may sound like corn, but there is more than a kernel of truth in it - and he was referring especially to the family praying the rosary.

"A few years ago I sent a copy of Scriptural Rosary to a friend. She is thirtyish, apostolic, a professional woman, and prayerful. She wrote: 'The rosary has been a special devotion of mine for years, but the Scriptural passages bring a light so-beautiful that it is almost a brand new discovery.

"For heaven's sake, surely within the Church we can live and let live.--Ridicule kills. Charity gives life. If the Scriptural Rosary is a help to the _spiritual life of many, why not thank God and our Lady?"



FATHER MCNA professor of church his St. Bernard's Seminary graduate of the Americ lege in Rome. Many works have been pu

100

A decree from the

in Rome was issued in

1868 creating the Roma

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That was just more t years ago. Since then tion's population has

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All that is the scop book, "The Diocese of ter, 1868-1968," by th

Robert F. McNamara,

to be published Wedne

The Christopher Pre

Rochester. It will cont.

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By TOM GOULI

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J. FLYNN hundred year One (March 3, 1868), Pop New York Diocese of ter "In America" and Bernard J. McQuaid th Bishop of the New See

We Must Not Abandon the 'Institutional Church'

St. Louis — (NC) — A recognition of the crisis in the American Church was called for here by Donald Thorman, publisher of the National Catholic Reporter in an address to some 100 representatives of Catholic organizations attending a meeting sponsored by the National Committee on Catholic Concerns.

He told the group that he was "compelled to cry nay to those who have given up on the Church and say she can never change. To abandon the structure, 'the instution', is to abandon the opportunities for progressive development within the Church and, in a way, to forsake all those future generations who will a By REV. R. A, GRAMAN, S.L. be deeply influenced by the institute tional Church." he said.

lack of a widespread emerging laity and the slow, painful growth of a strong lay leadership in the United States is the simple unwillingness of many laymen to make the commitment demanded if we take the Church and Christianity seriously."

Pope Shows Concern

Canadian Bishops Cut Holy Days of Obligation

Ottawa — (NC) — Christmas and New Year's Day will now be the only holy days of obligation for Canada's estimated 8 million Catholics.

Canada's bishops announced this week that other holy days will be celebrated on the Sunday mearest the holy day.

Work Called Laudatory But Not Worth Exalting

16

ever deepens their faith and charity

ity is riding high when one takes an

ancient devotion updated in the

sense that meditations are helped by

scriptural intertwinings, and holds

it up for ridicule. Father Rahner re-

marked that just because a devotion

wasn't around for the first 1000

years of the Church's existence

doesn't mean that it should be scut-

tled. His reason: Christ sent the Holy

Spirit to abide in the Church; the

great devotion developed within the

Church developed under the inspira- _

"There is hardly a saint of the past

500 years but prayed the rosary. St.

Ignatius did, and Thomas More, Oli-

ver Plunkett and Dom Bosco. We add,

also, those uncanonized saints who

are our ancestors. They did not have

theological sophistication. They did

'I am a little skeptical that char-

we are happy.

tions of the Spirit.

Vatican City — (NC) — On the feast of St. Joseph the Worker (May 1) Pope Paul VI praised work as an expression of the physical and spiritual faculties of man but warned against exalting it into the most important thing in life.

He also asserted that the answer to the unjust exploitation of labor is "to claim better working conditions." He admitted, however, that "the theoretical answer is easy, even if in practice it is difficult."

The Pope, speaking to crowds of Italian workers at a Mass in St. Peter's basilica, said that in recent centuries a split has developed between the psychology of work and that of religion. "This cleavage has had big social repercussions. It still separates from the faith so many men and women who make of work not only their profession but likewise their spiritual designation, the exbrated Nov. 1, and the Immaculate pression of their supreme conception if after Easter; All Saints, now celebrated Dec. 8. conception of life."

On the Christian outlook toward work, the Pope said: "Christian-thought, and by that fact the Church, considers it as an expression of the human faculties, and not only of the physical faculties but also of the spiritual faculties . . .

Work is not a yoke of punishment but an expression of man's natural need to exercise his forces and measure them against the difficulties in-

The Pope also raised these questions: "What must we say of work when it is heavy, oppressive, unable to achieve its primary effect, which is bread and economic sufficiency for life? When it serves to increase the riches of others by its own hardship?'

Here he described his answer as

herent in næture, he said.

Calling for "at least one more major effort" to make Vatican II take hold, Thorman outlined past lay initiatives to point out that today "is a unique time ripe for an idea of free and responsible lay participation in ... the Church for which we have responsibility."

Thorman suggested that the unique contribution of American Catholics to the Church might be the transference of political, democratic experience to the Church itself.

"Genuine and two-way dialogue is the essential first step we must take if renewal and reform is to be built into the structures of our Church, as it must be," he said.

But Thorman also cautioned the group that if renewal fails "it will not be enough for us to wring our hands and point fingers of shame at our leadership."

"At least a few of the greatest movements or events in the American Church that have had the greatest impact did not seek or need the approval of the bishops to succeed," he said, citing Dorothy Day and the Catholic Worker Movement as an ex-

"If we demand leadership from our bishops and pastors we can require no less of ourselves," he said, "Without doubt a major reason for the

Priest Challenges Traditional View **On Homosexuality**

New York — (RNS) — Father Charles Curran, professor at the Catholic University of America, challenged the traditional Catholic view that homosegual acts are always grave sins, at a joint annual meeting of the Academy of Religion and Mental Health and the Sex Information and Education Council of the U.S. (SIECUS).

If the homosexual condition is "irreversible," he suggested. "it is not a matter for theology to decide." In such a case, "a homosexual attachment may be the only way such at person can find a warm, meaningful human relationship

Speaking on an interreligious panel on "Theological Positions on Sexual Morality," Father Curran also claimthat traditional Catholic views of sex have been based on an interpretation of natural law that places the human sex act in the same category of animal sexuality.

The priest called for a new interpretation of natural law and a recognition that male-female relationships are founded in "the covenant of creation, the covenant that Yahweh made with his people, and the covenant of Christ with His Church."

Over Church Ferment

Vallcan City - (RNS) - Cries of ala rm do not make good copy. That may be why the recent warnings of Pope Paul VI about the state of the Church have not gotten much pub-

Yet the pontiff's deep worry showed clearly through his remarks to a crowd of 30,000 pilgrims in St. Peter's on April 25. The spiritual and historical phase in which the Church now finds herself, he told them, is not "serene."

licity,

The Pope went on to say that the Church is buffeted by a hurricane of ide as and facts that are "not according to the good Spirit." In certain Catholic circles (which he did not name or describe), the idea of "change" has taken the place of the idea of "aggiornamento" or renewal. (Courier-Journal, ~ 5-3-68.)

This is not the first pessimistic and critical utterance of the Pope about the religious crisis as seen from his position of responsibility.

The initial instinct of the press is to play them down. Who wants to cast the Pope in the role of a calamity howler? Some probably think he is unduly upset; others thesitate to play up his warnings for fear that the diehard opponents of the authentic Johamnine reform might exploit them for their own ends.

If the Pope is talking this way before 30,000 people, what is he saying to his private visitors? We have a hint of his personal feeling over the stresses and strains through which the Church is passing - from an incident that took place earlier this year.

Speaking to the bishops of the general council of the Pontifical Commission for Latin America on Feb.

Progress of Peoples

Conception, now celebrated Dec. 8. speech but then added he wanted to speak to them out of the fullness of

Often, espècially when he finishes his work in the evening, he said, after reading his correspondence and the reports that come to his desk, he is filled with bitterness and distress. disappointment and sorrow. The pain is not caused by factors outside the Church so much as from within -"from sons," he said, "from whom we could expect loyalty, sacrifice, understanding and cooperation.

According to eyewitnesses the Pope was in tears by the time he finished his confidences to the intimate circle of his fellow bishons.

Since the Pope did not name names or point accusatory fingers, anyone can speculate for himself what aspects of church life most trouble him these days.

In general, they are in two areas: doctrine and personalities, and above all the divisions between the clergy and laity, the bishops and their clergy, and between the clergy and the Holy See. For a Pope these are nightmarish dilemmas.

Ironically, it can be convincingly argued that the Church has been enjoying more revitalization and success than it has seen for many a day. The present pontificate itself has seen the papacy win acceptance in circles. both religious and secular, which had been closed to the Pope from time immemorial.

Paul VI naturally knows all this but he is also worried by the high price that has been paid for this enhancement, in terms of confusion and division within the Church herself. It is his duty to moderate the enthusiasms of the day.

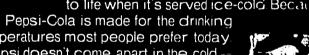
The holy days affected are: Epiphany, usually celebrated Jan. 6; Ascension, now falling on the 40th day

easy in theory but hard in practice, and continued: "It is necessary to claim progressively better conditions for work. It is necessary to assure work its own justice. . ."

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temperatures most people prefer today. Pepsi doesn't come apart in the cold --instead, Pepsi taste comes out in the cold. Go ahead - put it to the taste.





At its inception the ester Diocese embrace eight counties of Monre ingston, Wayne, Ontari eca, Cavuga, Yates and kins. It was some year in fact, before Rome, sponse to Bishop Mc insistent demand, add Rochester the four So Tier Counties of Tioga mung, Schuyler and S All 12 counties of the Diocese of Rochester

Father Robert Mcl whose long awaited his the 100-year-old Ro Diocese was published week, is a veteran pr of Church History at S nard's Seminary. His work establishes him expert on centennial his

Along with numerou torical papers, he has written such full length as the "Century of (1948) which is the st his native parish of St. Corning, N.Y.; the cen history (1855-1955) of American College in of which he is an alumi

PHOTOGRA

A rich collection of photos: leading churchmen, nuns an gone years; outstanding bui tutions, many now destroye of piomeers from the early that summarize an era: E waiting for the trolley; a Du and his family (1862); an procession (1917); diocesan and many others comprise a past 150 years.



ester, 1956) was a definitive Rome, Italy, of which Father years on "The Diocese of Ro asked him to undertake in 19 architecture.

1968: Year of Crisis in World

(Continued from Page 1) of the Kingdom. It is not irrelevant that the most vrolent and destructive upficavals of our age turn on the supposed separateness of blood and race the Nazi extermination of the Jews or today's racist violence.

The larger movements of man's mind and spirit may sometimes seem irrelevant as governments battle with domestic issues and citizens protest rising prices or rising taxes or both. But the lesson of history is that the final determinants, not only of human greatness but even of human survival, lie in the ability of the nation or culture of the people to avoid the blind alleys of a static, backward-looking, uncreative philosophy.

Arab civilization entered its long decline when it turned its back on the Renaissance revival of learning. Spain and Portugal sat on their gold from the New World and ossified while the Low Countries traded with

a century of isolation and decay. Japan prepared for the West and

Today, to abandon the arduous, challenging, creative task of "inventing man's future" just when the physical resources for such a task are at hand, would be an abdiction which a community like America — "dedicated to the proposition" of human freedom and greatness - could not carry through without the most pro-

a country existed in which, year after year, the goods and services available to set policy free from material restraints grow by some \$40,000 millions—a larger sum incidentally than the whole of India's national income. And so far we have spoken only of the context of secular hopes and necessities. But the Atlantic world still has Christian roots and leanings. These, too, are relevant and will be examined next week.

survived

found loss of nerve and confidence.

Never before in human history has

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