

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.

As in other cities, Cleveland's ghettos — though 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

sense knows that it is now intolerable that human beings should be left to live in rat-infested 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 acoustically perfect Severance Hall, home of what is perhaps the finest symphony orchestra on earth today; its splendid schools of music and art; its world-renowned 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 of 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 received with such enthusiasm that he needed an hour just to make his way from a platform to the entrance of an auditorium through throngs of well-wishers shaking his hands.

ON THE RIGHT SIDE

Scriptural Rosary Defended

By Father Paul J. Cuddy



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.

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 stimulate pertinent devout thoughts for meditation on the mysteries of the rosary, Provost Walter of Innecher 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-

ever deepens their faith and charity we are happy.

I am a little skeptical that charity is riding high when one takes an ancient devotion updated in the sense that meditations are helped by scriptural interwavings, and holds it up for ridicule. Father Rahner remarked 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 scuttled. His reason: Christ sent the Holy Spirit to abide in the Church; the great devotion developed within the Church developed under the inspirations of the Spirit.

There is hardly a saint of the past 500 years but prayed the rosary. St. Ignatius did, and Thomas More, Oliver Plunkett and Dom Bosco. We add, also, those uncanonized saints who are our ancestors. They did not have theological sophistication. They did

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 devotional passage 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?"

Work Called Laudatory But Not Worth Exalting

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 expression of their supreme conception of life in opposition to the Christian 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 inherent in nature, he said.

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 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."

A Layman's View

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 institutional Church and say she can never change. To abandon the structure, 'the institution,' is to abandon the opportunities for progressive development within the Church and in a way, to forsake all those future generations who will be deeply influenced by the institutional Church," 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 blame 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 example.

"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

lack of a widespread emerging lay 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 Over Church Ferment

Vatican City — (RNS) — Cries of alarm 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 publicity.

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."

The Pope went on to say that the Church is buffeted by a hurricane of ideas 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, 53-68).

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 hesitate to play up his warnings for fear that the die-hard opponents of the authentic Johannine 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.

Father John L. McKenzie, Scriptural scholar and author of "Authority in the Church," told the group in his keynote address that they must not only define the concerns of the Church but act on them.

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 nearest the holy day.

The holy days affected are: Epiphany, usually celebrated Jan. 6; Ascension, now falling on the 40th day after Easter; All Saints, now celebrated Oct. 31; and the Immaculate Conception, now celebrated Dec. 8.

Often, especially 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 bishops.

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.

Progress of Peoples

1968: Year of Crisis in World

(Continued from Page 1) of the Kingdom. It is not irrelevant that the most violent and destructive upheavals of our age turn on the stark Jewish 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 it and prospered. China refused to concede any merits to the incoming "barbarians" of Europe and entered

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

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 abdication which a community like America — "dedicated to the proposition" of human freedom and greatness — could not carry through without the most profound loss of nerve and confidence.

Never before in human history has a country existed in which, year after year, the goods and services available to set policy free from material restraints grow by some \$400 million — 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.

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Advertisement for Pepsi-Cola featuring a large image of a person drinking and the text: "taste that beats the others cold! Pepsi pours it on! Pours on big, bold taste that comes to life when it's served ice-cold. Because Pepsi-Cola is made for the drinking 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."

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By TOM GOULI

A decree from the in Rome was issued in 1868 creating the Roman Catholic Diocese of Rochester.

That was just more than 100 years ago. Since then the population has been quadrupled. The has been opened and spilled the blood of youth. The industrial tion has changed a farms into a gigantic tial empire. And R and its Catholic dioc have changed.

All that is the soap book, "The Diocese of ter, 1868-1968," by the Robert F. McNamara, to be published Wedne The Christopher P re Rochester. It will cont pages and 150 illustra price: \$12.

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

New

THE DIOCESE OF ROCHESTER 1868-1968

By Rev. Robert F. McNamara, Ph.D. Christopher P. Reilly

By MSGR. PATRICK J. FLYNN

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

At its inception the ester Diocese embraced eight counties of Monrington, Wayne, Ontari ceo., Cayuga, Yates, and tins. It was some year in fact, before Rome, sponse to Bishop Mc insistent demand, add Rochester the four Sc Tier Counties of Tlog mizing, Schuyler and S All 12 counties of the Diocese of Rochester originally part of the of Buffalo.

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

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

PHOTOGR

A rich collection of photos: leading churchmen, nuns and gone years; outstanding bui tutions, many now destroy of pioneers from the early that summarize an era: B 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.

