

The Church of St. John Bosco  
October 18, 1981

"We are constantly mindful before our God and Father of the way you are proving your faith, laboring in love, and showing constancy in hope in our Lord Jesus Christ." Thessalonians.

I greet you as Paul did the ancient Church of Thessalonica - you who belong to God the Father and the Lord Jesus Christ - grace and peace be yours.

I. The City

The euphoric titles:

Northcoast Renaissance Center  
Comeback City  
The Best Location in the Nation  
All American Award (Municipal League of Cities)  
ethnic and racial diversity (culture, festivals, foods, churches)

The Harsch Realities:

deteriorating job market  
tax base erosion  
problems of crime, housing, education

income

1. 11,000 - 25,000 = suburbs of Cuyahoga County; 9,000 - 15,000 = city: medium income 1970-1980;

2. 57% of those who receive welfare are under 16; 13% are over 65;  
welfare = 59% of what State considers basic minimum standard;

Catholic Hunger Centers fed 55,000 people last year; e.g., St. Malachi.

housing

1. In the last ten years, 1 out of every 5 housing units has been demolished, and of what's left, 1/3 are officially graded substandard.

2. 97% of all public housing units we have in Cuyahoga County are located in the City of Cleveland =

unemployment

1. Cleveland loses 2,000 jobs a year

2. over 50,000 Hispanics live in Cleveland: 25% are on welfare, and 34% of those working receive wages below the poverty level

3. Black youth unemployment ranges from 40 - 60%

crime

1. plant closings, layoffs, high unemployment signal that local crime will rise;

2. every senior citizen knows someone who has been mugged, beaten, or robbed

3. the average police response time is 30 minutes

education

1. 4400 seniors graduated last year, but 3900 children dropped out of school;
2. daily absentee rates are as high as 40%; half the seniors scored below average on national reading tests

Summary

If you lived in Cleveland, half of you would be poor; half of you would face problems of unemployment, welfare, crime, inadequate health care, poor schools, astronomically high utility bills, and terrible housing.

Half of you would come face to face with a creeping hopelessness that comes over you when you are pushed and pushed and pushed - into despair.

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What are the spiritual and ecclesial dimensions?

You know now why Bishop Pilla wrote his pastoral, "Let Us Care for One Another." As Paul challenged the Church of Thessalonica, he is calling us to "prove our faith, labor in love, and show constancy in hope in our Lord Jesus Christ."

The People of the City of Cleveland are OUR PEOPLE.

1. by common baptismal immersion in Christ;
2. by the demand of evangelization;
3. by the judgement of Christ, "Whatsoever you do...."
4. by the very mystery of the Incarnation, in that Christ suffered, died, and rose for all;
5. by the verification of the Paul the Apostle, "There is no longer slave or free, Jew or Greek, male or female; all are one in Christ Jesus;
6. by the force of the Church's tradition from ancient times:
  - a. of the unique unrepeatable reality of every person created in the image and likeness of God;
  - b. "If I have food on my table, and someone else is dying of hunger, I have killed him; or, "If you give a man a fish, you feed him for a day; if you teach him to fish, you feed him for life."
  - c. John Paul II: "Give not of your superfluity, but of your substance."
7. by the mystery of this Eucharistic banquet, for it is God's will that all his share one day share in this Eucharistic banquet

THE CHURCH AND THE CITY  
Most Reverend James P. Lyke, O.F.M.  
September 21, 1983

My brothers and sisters in Christ,

I have been invited this morning to address the subject of "The Church and the City." I have amassed for you a fine array of impressive statistics which can leave you utterly depressed, for the City of Cleveland is in deep trouble and agony. Similarly, because the Urban Region of the Diocese of Cleveland is territorially co-extensive with the City of Cleveland, the Church itself is in pain and distress: Like Jesus, the disciple-maker, we the Church, the Community of Disciples, "weep over Jerusalem."

Let me give an instance of the condition of our troubled City and Church by quoting from the testimony which I gave this past Monday, September 19th, to the Health Subcommittee of the United States House Ways and Means Committee:

In his encyclical, Pacem In Terris, Pope John XIII taught that "...every person has the right to life, bodily integrity, and to the means which are suitable for the proper development of life; these are primarily food, clothing, shelter, rest, medical care, and finally the necessary social services.

In Cleveland, during the last year, our food and hunger centers have experienced a 100% growth in people needing emergency assistance. In the four-county area around our City (an area which includes Youngstown and Akron), over 12,000 families have been cut from public assistance or given reduced benefits. Ohio has 700,000 unemployed--a rate of 14.5%.

We are presently providing hot meals and sandwiches to 30,000 individuals per month, and groceries to 5,000 families a month. Many are new poor, and reflect all races, religions, and backgrounds. The highest unemployment rate since the Depression has added significantly to these numbers. The human and health costs arising from sustained unemployment are well documented.

Twenty-five per cent of our public health funds have been cut in Cleveland. Meanwhile requests for services are up because of increased poverty. There are an estimated 1,000,000 additional people in Ohio with no health coverage within the last two years. Maternal health clinics are down to only 28 of our state's 88 counties. Of 35,000 women needing pre-natal care next year, only 13,000 will receive it.

In Cleveland, itself, we estimate about 46,000 children are suffering from emotional disturbances or substance abuse. Only 6,297 are being helped.

My friends, our parishes and schools and our institutions of Catholic Charities--and therefore, you yourselves--live and work within this frightful urban climate. Indeed, to you, this urban description is not statistics: it is a narrative about enfleshed persons whom daily you call by name, whose personal histories you have come to know and whose dignity you value deeply. The people you serve, no matter how marred they may be by the violence of poverty, remain God's people, created in His image and likeness. It is for this reason that I choose not to dwell

on statistical descriptions about the Church and the City. Rather, I choose to talk to you about Jesus and to help you ground your ministry in His life and message, so that you may find a sustaining rationale "to keep on keeping on," "to make a way out of no way" for God's people, to be a witness of God's love, and a sign of hope. I choose to talk about Jesus, because I am a pastor--and Jesus is the best any pastor can offer the wearisome lives of the ministers, and the torn lives of those to whom we minister. But, my friends, please listen--I offer an image of Jesus that is not the subject of Sunday morning evangelical television programs.

My friends, the Son of God took upon Himself mortal flesh and became man--a man in a real world in time and in history. He was a son in a family, a member of a race and a tribe with a history and a culture. He was a worker and a citizen of a captive people, hungering and thirsting for justice, groaning under oppression. The problems of humanity in all their secularity were made in Christ, the problems of God.

Jesus confronted the world at every step of His journey--He challenged the authorities, the Scribes and the Pharisees, the rich and the powerful, soldiers and merchants, publicans and sinners. Saint John says, "no one needed to tell Him about man, because He Himself knew what was in the heart of man." [John 2:25] Jesus knew our ways because He was one of us, and He knew what was in us.

Jesus was not crucified because He was an innovative religious theorist, or an otherworldly mystic. But, He met people where they were at, and He profoundly challenged and questioned them where they were most involved, where they were most invested, and where they had the most to fear and where they feared the most to lose. The Pharisees plotted to kill Jesus because they believed: "If we let Him go on like this, all men will believe in Him, and the Romans will come and take away both our place and our nation." [John 11:48] And Pilate handed Him over to be crucified when he heard these words: "If you release this man, you are no friend of Caesar...." [John 19:21]

Indeed, the loving and gentle Jesus was no friend of oppression or injustice. Nor did He escape the world by a flight to otherworldly mysticism. Jesus was never passive or tolerant of evil. He was a revolutionary--not a political activist or social organizer--but in an absolute sense, far more profoundly: The divine values He preached and urged upon His world--the transcendent Fatherhood of God and the awesome dignity of each human being drawn to Christ to share in His Divine Nature by the grace of God's call--these values He preached and taught exploded upon His society with terrible impact, requiring a total reordering of the social, economic, political and religious structures.

This was most evident in Jesus' confrontation with the legal traditions of the established religious community. Jesus simply refused to obey those man-made laws which He say as false to the divine order, and harmful to the dignity of the human person, and He encouraged His disciples

to follow His example. The theologian, Thomas Ogletree, puts it this way:

Jesus did in fact violate the law as it prevailed at the time... His behaviour was factually criminal, and He was punished for it. Whereas the average crook does not question the existing system as a whole, Jesus did precisely this, radically and rebelliously enough, and in several directions... Where, as in the past, in all societies, those who sat at high tables were paid attention to as objects of respect and envy... for Jesus the lease of the brethren are important to Him, everything is attuned to them; they are the yardstick.

For our time it is noteworthy how Jesus dealt with the indignities that women suffered in His day. Contrary to the legislation, Jesus spoke publicly with the Samaritan woman, ignored the ritual ordinances in curing the woman with a chronic hemorrhage, allowed the sinful woman in the house of Simon to touch Him, dealt with the sins of men and women in the same manner, stated that the rights and duties in marriage for men and women are the same, chose women as His companions, and permitted women to be the official witnesses of His Resurrection.

These events may not sound astonishing to us, but I would liken them to the willful breaking of unjust laws during the days of segregation. To break segregation laws not only called into question the validity of individual laws, but also their fundamental premise. To break such a law also challenged the roles of the privileged people of the society,

the accepted norms of human relationships, the authenticity of the prevailing authority, and the class structure of society. Similarly, when Jesus deviated from the accepted norms and customs regarding women, He challenged not only the legal traditions and customs about the place of women, but also the entire pattern of social organization.

My brothers and sisters, what are the implications of these perspectives on the person of Jesus Christ as we seek to bring the weight of our Christian convictions on the social dimensions of sin within our society?

There must be, first of all, an ever deepening interior conversion of mind and heart after the likeness of Christ. Jesus, the disturber of peace and the conscience of the society--this Jesus is the model for our Christian stance amid the unjust and discriminatory settings of our country. Saint Paul proclaims it pointedly:

You must give up your old way of life: you must put aside your old self, which gets corrupted by following illusory desires. Your mind must be renewed by a spiritual revolution, so that you can put on the new self that has been created in God's way, in the goodness and holiness of truth. [Ephesians 4:22-24]

Secondly, we need to understand that for every personal ministry there is a corresponding social ministry. Christians must practice not only works of mercy, but also works of justice. We acknowledge that to feed the hungry, to clothe the naked, to visit the imprisoned, and to practice the other spiritual and corporal works of mercy are necessary



No doubt Jesus was able to reflect upon poverty and injustice because of his own personal experience. Pope John Paul II, in a homily given to the poor of Tondo, in the Phillipines, in February, 1981, made these observations about Jesus and his life:

Right from the beginning of his life, at the blessed moment of his birth as son of the Virgin Mary, Jesus was homeless, for there was no place for him in the inn (Luke 2:7). When his parents took him up to Jerusalem for the first time, to present their offering in the temple, they were numbered among the poor and they offered the gift of the poor (Luke 2:25). In his childhood he was a refugee, forced to flee the hatred that broke loose in persecution, to leave his own land and live in exile on foreign soil. As a boy, he was able to confound the learned teachers with his wisdom, but he still worked with his hands as a humble carpenter like his foster father Joseph.

After speaking out and explaining the Scriptures in the synagogue at Nazareth, "the carpenter's son" was rejected (Luke 4:49). Even one of the disciples chosen to follow him asked: 'Can anything good come out of Nazareth?' He was also the victim of injustice and torture and was put to death without anyone coming to his defense.

Yet, he was the brother of the poor; it was his mission... to proclaim the Gospel to the poor. He praised the poor when he uttered this unsettled challenge to all who want to be his followers: 'Blessed are the poor in spirit, for theirs is the kingdom of heaven!' (Matthew 5:3).

Christian responses to care for immediate needs and to bring comfort to the troubled. Indeed, I am reminded of a statement of one of the ancient Fathers of the Church: "If I have food on my table, and someone else is dying of hunger, I have killed him."

However, such labors of mercy are not sufficient. We must always get to the sources of the problem. We must pastor the institutions themselves: we must be agents of finding jobs for those who are hungry and poorly clothed, or seeing that the right to organize and just remuneration are given to the working poor, who are too powerless to stand by themselves; we must work for prison reform to rehabilitate those who are incarcerated; we must collaborate in revamping the social order that knits our people into webs of poverty, inadequate educational programs, slum housing and unemployment. I cannot help but think of the young people of our inner-city. From an early age they are already doomed: so few who care, so few advocates, so little funding to provide recreational, cultural and educational resources.

A third implication of this perspective on the life of Jesus is that we must organize for both social service and social justice. Conviction, commitment, compassion die as seeds on bad soil unless we organize around selected issues and tasks, and unless we are held accountable on a regular basis for the responsibilities we undertake. How frequently Jesus pulled His disciples apart--not just for prayer but also for planning, for dialogue and design, for stillness and strategy, for goal setting and goal doing.

My brothers and sisters, the Diocese of Cleveland and, in particular, the Catholic Charities of the Diocese of Cleveland, has so much of which to be proud. There are fifty-four Catholic Charities social service programs which offer services in the fields of child care, unwed parents, counseling, training of multiple handicapped and the retarded, youth programs, care of the aged, extended nursing services, family counseling, and outreach programs. Similarly, the Commission on Catholic Community Action complements these programs of mercy with works of justice. Following the injunction of Pope Paul VI "to break the hellish circle of poverty" and of Pope John Paul II "to seek out the structural reasons which foster or cause the different forms of poverty...so that you can apply proper remedies," the Commission seeks to influence public policy in such areas as racial, ethnic, and sex discrimination, housing, unemployment, health care, prison reform, hunger, poverty education, and the issues of violence, war and peace. In short, Catholic Charities, in living out the teachings of Jesus and implementing Bishop Pilla's pastoral letters on poverty, peace and youth and young adults, strives to epitomize for the whole Church what it means to be a community of disciples and a community of care.

My dear friends, Dr. Martin Luther King, Jr. once made this pointed observation about the Church of Jesus Christ. "Too often," he said, "the Church is like a thermometer which records the temperature of society, rather than a barometer which regulates it." However accurate the stark statement may be, the fact is that the Church is the Hope of the world. To whom shall these go who suffer from discrimination and injustice?

Who shall proclaim to the principalities and powers of the nation the saving grace of the Lord? Who shall keep vibrantly present and alive the apocalyptic dream of a new heaven and a new earth? Who shall be the Good Samaritan in our time to lift up and restore a broken humanity? Who shall heal by the very power of the Gospel? To whom shall the people look to bolster their conviction that Jesus the Way, the Truth, and the Life is present and real and touchable amid the anxieties and aspirations of each person's existential world?

We return to the dream and the vision. Jesus the dreamer was killed, but no one can kill the dream, for Jesus rose from the dead to assure us of the inherent eternality of the vision:

There does not exist among you Jew or Greek, slave or freeman, male or female. All are one in Christ Jesus! [Galatians 3:28]

LITURGY

July, 1958 Notation

Roma <sup>annuit</sup> for <sup>11</sup> Jan 30 Apr, 1960

Fr. Jean Evensou

James B. since 1961

World aid in every country

Part of 1969 - unity of church

ESB started Unit of Rome etc

Study & critique of religious customs

not that big of adaptation

approved in French, only for country of Zaire  
adaptation based upon the present culture of Zaire, recognizing  
that French is common language

Annunciator - role before Mass begins  
announces event  
veneration of altar, elaborate  
holds arms out like V (traditional gesture - ?)

Priest reminds people that they are coming in presence of God  
Invocation of Saints and Ancestors (those who have served God  
faithfully) - to be with us and glorify God

Gloria, with rhythmic movements

Prayer

Liturgy of Word

reader (lay) may also ask for blessing

This is the Word of the Lord. WE ACCEPT IT

After homily - Let those who have ears - HEAR

heart - CONSENT

Penitential, like expanded third form (they have respected third  
form; can be expanded)

followed by Rite of Peace (slightly adapted from present rite)

verbal presentation by presentors of gifts

new Preface, with acclamations

no changes in Eucharistic Prayer

doxology at the end of the Eucharistic Prayer

rest is as usual

Annunciator - assures the relationship bet priests and assembly  
must be prepared in advance in writing, not improvised  
provides commentary

rhythmic movements during entrance prayer, Gloria, etc.

Scam

Chinese stepped in front of army tank —

Can we show such boldness & defian  
defiance

in the face of world superpowers?

July, 1988 - 3

# MESSAGE

What are we to say to you - and to  
the congregation?

- Cur for 2<sup>nd</sup> Rd

FA. Sitz-in-lesen - Understanding the text

A 1. "Bright men" - door shut in  
face - "Bring me men"

a  
f. accuse to God  
t.b. X54 BRASS this scene

A 2. "Dorrie has her torn down"

USE IMAGINA - a. Temple & four courts: Temple,  
Women; domestic; Priests;  
Holy Place - and me higher  
t>er

t. a wash or screen? make feet.  
butch - women: poverty - death

c. ~~st~~ like: shut Dorrie out  
from prison? God



d sand water or barrier has a  
throughout history

2. an woman's ~~blat~~ <sup>blat</sup> & lay of m  
king & ~~university~~ <sup>university</sup> from ~~barrier~~  
~~request~~ <sup>request</sup> for ~~many~~ <sup>many</sup> ~~community~~ - ~~lets~~

the  
1.

B. ~~the~~ the context, we understand what

St Paul is trying to say today: XST. in or person.

1. XST in m ~~person~~  
woman ~~from~~ <sup>from</sup> ~~of~~ XST ~~bring~~ <sup>bring</sup> ~~to~~  
a ~~woman~~ <sup>woman</sup> ~~from~~ <sup>from</sup> ~~of~~ each other

- ~~gave~~ <sup>gave</sup> ~~reaction~~ <sup>reaction</sup>,  
United Nations ~~community~~ <sup>community</sup>

- only ~~for~~ <sup>for</sup> ~~God~~ <sup>God</sup> & ~~neighbor~~ <sup>neighbor</sup>  
can ~~bring~~ <sup>bring</sup> ~~to~~ ~~center~~ <sup>center</sup> ~~the~~ ~~unity~~ <sup>unity</sup>

- e.g., ~~France~~ <sup>France</sup>: ~~body~~ <sup>body</sup> ~~of~~ ~~unity~~ <sup>unity</sup>  
move the fence

to ~~center~~ <sup>center</sup>

F. Mary's ~~Task~~ <sup>Task</sup>: ~~lead~~ <sup>lead</sup> ~~the~~ ~~people~~ <sup>the</sup> ~~in~~ <sup>in</sup> ~~the~~ ~~community~~ <sup>community</sup>  
to ~~center~~ <sup>center</sup>

the ~~task~~ <sup>task</sup>: XST: Remove the

barrier & ~~center~~ <sup>center</sup>  
Channel for ~~peace~~ <sup>peace</sup>

A. ~~world's~~ <sup>world's</sup> ~~program~~ <sup>program</sup> - ~~used~~ <sup>used</sup> ~~a~~ ~~neighborhood~~ <sup>neighborhood</sup>  
we must ~~work~~ <sup>work</sup> ~~it~~ <sup>it</sup> - ~~brotherhood~~ <sup>brotherhood</sup>

B. ~~give~~ <sup>give</sup> ~~peace~~ <sup>peace</sup> ~~to~~ ~~God~~ <sup>to</sup> ~~God~~ <sup>God</sup>

To render to Caesar what is.... requires  
a capacity for Christian protest and prophecy:  
an abjuration of what is morally unacceptable  
in Caesar's agenda and a refusal to obey Caesar  
when Caesar violates the Law of God and harms  
God's people.

Our clearest examples in modern times are  
the civil rights movement of the 1960's and  
the ##### militancy of anti-abortion enthusiasts.

The most current instances are those that reject  
the position of our Catholic people and bishops  
against the budget cuts and the outrage of  
of our people against nuclear stockpiles.

There is a righteous anger and abhorrence that  
is fundamentally spiritual in nature. Our people  
have a sense that we <sup>are making</sup> policies and developing  
postures that are anti-life and inherently evil.  
We are searching for a King like Cyprus and not like  
Herod, for one who will rely upon the Lord and not  
upon weapons of destruction.

The gospel of today's liturgy suggests that we re-examine what we mean by patriotism and clearly defies the old adage, "My country, right or wrong." (cf. peace pastoral). Quote Bishop Pilla.

we

Thus, were you to ask me what can we in suburban Parma, what can we, the Church of St. John Bosco, do for the City of Cleveland, and, particularly, for the poor in Cleveland, I must ask you, in the first instance, "to render to Caesar what is Caesar's, and to God what is God's." Before I suggest that you examine your lifestyle or your patterns of giving, I must, in the light of today's gospel, first ask that ~~protest-and-prophecy--change~~ you undergo a conversion of mind and heart

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Conflict bet. demand of civil society and the demand of conscience;

Reality: Xtn life is lived in the world...  
To deny responsibility is to deny who we are as Xtn

- our people:
- By <sup>concern</sup> focus on dignity
  - By <sup>concern</sup> baptismal immersion in lit or by the demand of evangelization
  - By <sup>concern</sup> mandate in the Gospel - "whatsoever you do..."
  - By the focus of the Church's transition, there is no love other than...
  - In I have food in my talk...
  - If you give all for me...
- By <sup>concern</sup> mystery of Incarnation - Xtn come to earth for all
- July 1972

When Xst said... Renown, he was making an observation about the reality of how ~~times~~ and the context in which you & I live our lives. In the work of St. Augustine, he was speaking about the City of God and the City of Man, the ~~kingdom~~ <sup>would</sup> of the secular needs and the world of ~~religion~~ <sup>Religious</sup> REAL & ACTUAL affairs; the Kingdom of God and the Kingdom of Man. the sphere of minimal values and the sphere of moral values. Xst. was not speaking of ~~medieval~~ <sup>medieval</sup>. Indeed, his <sup>announcement</sup> ~~proclamation~~ to return to Caesar & God appropriately was proclaimed in the context of a <sup>posed</sup> ~~quest~~ of concern about the tensions and conflicts surrounding a human choice ~~to be made~~ <sup>on</sup> ~~existing~~ <sup>Reality</sup> ~~reality~~; the ~~application of that choice~~ tribute to Caesar - i.e., patriotism, or our ~~own~~ duties to the nation, or the responsibilities of citizenship. There are moral dimensions to "tribute to Caesar"; duty to nation cannot be unquestioned.

What must the Church say  
to Caesar?

Big Business  
Power  
Inequality