

## Reapings at Random

# A Catholic Solution to a City's Problems?

By GERARD F. SHERRY  
Editor, Georgia Bulletin

While it is true that many Catholics, lay and cleric, still hold a narrow parochial approach to the problems of the city, I need to belabor the point that this is an un-Catholic attitude. The strong urgings of the modern popes and our own American bishops should be sufficient for that.

But I do feel that it is important for us to investigate the question of how Catholics can enter into the solution of the vexing problems of the cities in which they live, and to which they should belong.

Permit me to draw upon the Gospel for a fundamental principle which can guide us in our discussion. At least twice, Christ told us what we should be in the world. He has told us that we are to be the Salt of the Earth, and the leaven which raises the whole mass of dough.

Now, both of these concepts imply a certain catalytic function. The salt makes good food taste better, and more to the point, in the days of the Gospels, which had no freezers, the salt preserved meats. The salt does this by being what it is, and by working on the food or meats as they are. The salt respects the food it savours and the meat is preserved. The leaven, or yeast, works slowly and yet effectively, releasing the hidden power of the dough. Evidently, imperceptibly, the yeast works throughout the whole mass, but as with the salt, by being what it is and by acting on the dough as the dough is.

Here lies the basic principle for a Catholic

contribution for the city community: a sound respect for the city community in all its reality and a real effort for Catholics to be what they are.

Let us look first at this city community. This city, so fraught with dangers, so bright with hopes, so burdened with problems, open to improvement, so threatening to man, and yet so essential to his human development; this city is our home and our responsibility. This city is lovely and fascinating, challenging and dangerous.

This city is not the City of God, but neither is it the City of Satan; it is the city of man. All that is noble, inspiring and inspired in man finds its natural completion and perfection in this city. But also, all that is debasing and savage in man finds free rein in this city. The city contains all men, of all conditions, all stations and all kinds.

Because it is the City of man, it must serve man. It must be shaped to the measure of man, it must be for man. The constant temptation to make the city foremost and man secondary must be resisted at all costs. To reverse the roles and make man for the city not only ruins man, but it perverts the city. Because it is the City of Man, it can never limit man to this world and its goals. It must always leave the door open to higher goals for men. Because it is the City of Man, it can work only with human power, with the strength of men. But it stands in need of more power than mere man can give it.

Thus we look at our city community as a good thing, called to the heights, but beset by self destruction. We see it as the servant of men, but limited to human vision,

human power and human goals. Where can the city get a higher vision, a higher power and a higher goal?

This is the role of the Christian, a man of Faith, of Hope and of Charity. The city of Man needs men who know what they are, where they are going and how they are to get there. This the Christian has by Faith. Because his God has told him by word and deed that he, man, is good, lovable and loved, the Christian knows who man is. Because God became a man, the Christian knows, by Faith, that everything human cries out to be baptized, to be raised beyond itself, just as man has been raised to share in the Divine Life itself.

The Christian man's faith sets the goals and judges the means for all that is human, even, or especially for the building of the City of Man.

The City of Man sets its sights upon the goal of Man. The Christian knows by faith that his goal lies beyond this world, beyond and yet mysteriously through this world. Heaven begins here, is won here, and can be lost here. Before all of the dangers, discouragements, and difficulties which the ambivalent City of Man offers to men, the Hope of the Christian gives courage and conviction.

The Hope of the Christian is no chimeras, no dream. It is the clear perception of distant goals, and the power to obtain them. Rooted in the knowledge of Faith, Christian Hope is the power of God Himself, given to man to make it possible for them to do what is impossible by their own strength. Since the City of Man is an essential part of man's

pilgrim life, a threat or a help, the resources of hope are available even for the building of the City of Man.

The city of man can call upon Justice to its highest motivation. But mere justice is too hard to maintain, and can be so cold even when maintained that it needs a higher power, a greater impetus. The Christian man is a man of Charity — that is, he is a man in whom dwells the God who is Love. With this Charity made up of the command to love his neighbor and the means to render this service, limitations of mere justice are transcended; the mechanical nature of mere justice is converted into a warm human thing.

Men whose hearts of stone have been replaced with hearts of flesh by God are men who can ennoble and enliven the City of Man as it is building.

The Christian is a man of Faith, Hope and Charity. He is the salt of the City of Man, the yeast which will raise the whole mass of the city community. With his vision he raises the sights of the city; with his courage, he urges the city to rise to its true heights; and with his love he makes the city a human place which has become open to the divine.

With no intention of being irreverent, I may point out that the Gospel images of Salt and Yeast break down as all images break down, when we realize that the Christian, unlike the salt, is a part of the city he is to preserve. He is no alien intruder into the city merely as a catalytic element. He belongs in the city by birth. Let us hope that we Christians will begin to be what we are in reality, Sons of Men who have been called to be Sons of God.

## Eastern Rite Mass Scheduled

Urgent Mass in the Eastern Rite Church, Washington, D.C., will be celebrated in St. Peter's Basilica, Sunday, May 10, 1963, at 10:30 a.m. The Mass will be celebrated by the Rev. Father Lopez, of St. Peter's Basilica, Washington, D.C.

COURIER-JOURNAL, Friday, May 10, 1963

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## Ex-Chaplain Lauded at Window Rites

Lt. Governor Malcolm Wilson joined with Bishop Kearney and Correction Commissioner Paul D. McGinnis in paying tribute to Monsignor Francis J. Lane Monday, May 6, at a noon luncheon attended by 275 persons.

Wilson praised Monsignor Lane, former Catholic chaplain at the Elmira Reformatory, for his dedicated contribution to the correctional institution.

He cited Monsignor Lane's efforts in the 1930's in raising funds to build St. Don Bosco Chapel in the Reformatory and for the donation from his savings which resulted in a gift of six stained-glass windows to the chapel last year.

Earlier, Bishop Kearney presided at the blessing of the new chapel windows and a Solemn High Mass, celebrated in the chapel by the Rev. James P. Collins, Catholic chaplain at the Reformatory.

MEMBERS of Notre Dame High School choir, augmented by 50 inmates, provided the responses and sang the liturgy of the Mass.

In a brief sermon, Bishop Kearney called the new windows "the final touch of his (Father Lane's) devotion."

He expressed thanksgiving for the presence of the chapel to meet the needs of the inmates' souls and for the fortune of having such a personality as Father Lane to work for their welfare.

The chapel, named for the patron saint of errant youth, is marking its 25th anniversary. It was the first Catholic chapel built within a penal or correctional institution.

Wilson called the story of St. Don Bosco Chapel "actually the story of a man who is before all else a priest."

He remarked, "It was his priestly discernment that brought to him the realization that it was wrong that these young men—his captive congregation—literally did not have room to kneel before the altar of God even though their very presence there attested to that desire."

He recalled the background of Father Lane's efforts to build the chapel altar and finally to contribute the imported windows.

He concluded, "It is good to know that as long as his chapel stands and as long as the sunlight streams through his stained glass windows, the name of Monsignor Lane will be linked with that of his beloved St. Don Bosco."

## Five To Take First Degree In Elmira

Elmira Council 229, Knights of Columbus, will hold first degree ceremonies Wednesday, May 15 at 8 p.m. at Columbus Center.

Five prospective knights are eligible.

They are: James E. Harriott and Henry D. Mills of St. Patrick's parish; Sholdon B. Anderson of St. Peter and Paul's parish; Stanley E. Stenzon of St. Anthony's parish; and John C. Donovan of Our Lady of Lourdes parish.

A BUFFET luncheon will be served following the degree.

At the business meeting, a report will be presented by the nominating committee.

Members of the committee are: Francis J. Kubiak, chairman; Willis I. Larrabee; Frank D. Maloney; Joseph B. Rempe; and John E. Strong, all past grand knights.

Nominations will be invited from the floor.

The election of 1963-64 officers will be held Wednesday night, June 5.

The June 19 meeting will be held at Watkins Glen.

At the fifth and final First Friday Supper of the current series, June 7, the Ladies of Columbus will serve a buffet-style supper which has proved so popular in other years.



## Plan Bloodmobile Visit

MERCY HOSPITAL, Auxiliary, Auburn, is sponsoring the visit of the Red Cross Bloodmobile at Mercy Hospital for May 28 and are soliciting donor pledges. One of the first to sign is Mrs. Thomas D. Stapleton, left, seated who is also on the committee. Others seated are Sister Joan Alice, hospital administrator; and Mrs. Darrow Althouse, chairman; (standing) Mrs. David H. Nangle, Mrs. Robert A. Nelson and Mrs. Joseph E. Vogel, president of the Auxiliary.

## Segregationist Punches New Orleans Pastor

New Orleans — (RNS) — said Archbishop Cody, "that a Roman Catholic Archbishop loyal priest who was carrying out his pastoral duty was so mistreated and violently attacked."

"This deplorable occurrence is another evidence of the difficulties which the Church has experienced and is experiencing only in this section of the archdiocese in carrying out Christ's teachings of brotherly love and respect for all men."

Father Francis J. Eclmovich, S.V.D., pastor of Our Lady of Perpetual Help church in near-by Belle Chasse, charged that Leonard H. Mackenroth had beaten him and blackened his eye during an argument.

"I am profoundly grieved,"

THE PRELATE'S mention of "difficulties" and "this section" was a reference to Plaquemines Parish (county) where several pressures were placed against the archdiocese's integration of parochial schools. Three Catholics were excommunicated for actively organizing opposition to the integration directive. At Buras, a boycott has prevented all children, Negro and white, from attending Our Lady of Good Harbor elementary school.

One of those excommunicated was Leander Pates Sr., political boss of the parish. His son, Leander, Jr., is the local district attorney who must rule whether the charge of simple assault, lodged by Father Eclmovich against Mackenroth, is valid.

According to the priest's report to police, Mackenroth and his wife and two other parents of children in the First Communions class had appeared at Belle Chasse for the white children's retreat to oppose the mingling of white and Negro children in the retreat.

Father Eclmovich replied that one striking a priest in that retreat was being handled exactly as it had been in two previous years. He said the 32 white children and four Negroes were incorporated into one class in order that separate three-hour periods for instruction and confession would not have to be conducted.

All other instruction periods had been held separately — at St. Bernard's for the white children, at St. Louis for the Negro. Archdiocesan authorities said



## Auburn's Best Spellers

TOP SPELLERS of the Auburn area in the Syracuse Herald Journal Spelling Contest will represent Auburn in the State Contest to be held in Syracuse Saturday. The Auburn contest was held at West High School. From left are Charles Donato, 14, 8th grade student at St. Francis School and Kevin Daly, 12, 7th grade student at Holy Family tied for first place with 94; David Sharun, 13, 7th grade student at Holy Family, 93; and Mark Doyle, 13, 8th grade student at Holy Family, 92. The alternate winner was Don Stevens, who is 11 years of age and in the 7th grade at West High School who had a score of 91.

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