A Catholic Solution to a City's Problems?

By GERARD E. SHERRY Editor, Georgia Bulletin

While it is true that many Catholics, lay and elerical atili hold a narrow parochial approach to the problems of the civic community in which they live, I do not think that 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 sufficent for that.

But I do feel that it is invertant for us to investigate the question deshow 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 tald 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 he Gospels, which had no freezers, the sait preserved meats. The sait does this by being what it is, and by working on the food or meats as they are. The sait 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 Hiddenly, 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 divic community; a sound respect for the civic community in all its reality and a real effort for Catholics to be

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

This city is not the City of God, but hetther 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 dehasing 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 men. It must be shaped to the measure of man, it must be for men. The constant templation to make the city foremost and man secondary must be resisted at all conts. To reverse the roles and make man for the city not only ruins men, 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 civic community as a good thing, called to the heights but be-seiged 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 tole of the Christian, a man 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 got 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 Christians know, by Faith that everything human cries out to be bapticed, to be raised beyond itself, just as man has been raised to share in the Divine Life itself.

The Christian man's faith sels the goals and judges the means for all that is human even on 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 mysterlously 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 chimera, 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 men 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

pligrim life, a threat or a help, the resource of hope are available even for the building i of the City of Man.

The city of man can call upon listics is its highest motivation. But mere justice is so hard to maintain, and can be so cold even when miantained, that it needs a higher prayer a greater impetus. The Christian man is a such 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 serve his neighbor and the means to render this service, the limitations of mere justice are transcated, the mechanical nature of mere justice is converted into a warm human thing.

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

The Christian is a man of Faith, Itobe and Charley, is the salt of the City of Man. He yeast which will raise the whole mass of the civic community. With his vision he (asked the sights of the city; with his colleage in 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 irreversil, may I point out that the Gospel imagery of Sait and Yeast breaks down as all imagery breaks down, when we realize that the Christian, unlike the sait, is a part of the city he is to preserve. He is no alien intruded into the city merely as a catalytic element, he belongs in the city by birth. Let us hope that we only in reality, Sons of Men who have been called to be Sons of God. to be Sons of God.

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Trickly, 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 institutional.

He cited Monsigner Lane's efforts in the 1930's in raising funds to build St. Don Bosco Chapel in the Reformatory and for the domation 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

MEMBERS OF Notre Dame High School choir, augmented by 50 immates, provided the responses and sang the liturgy of

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 immates' souls and for the fortune of having such a personality as Father Lame to work for their

is marking its 25th anniversary. It was the first Catholic chapel D. Maloney; Joseph B. Rempe, built within a nenal or correctional institution. 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 alter and finally to contribute the imported

He comcluded, "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

Five prospective knights are cligible.

They are: James E. Harinett and Henry D. Miller of St. Patrick's parish; Sheldon B. Anderson of SS. Peter and Paul's parish; Stanley E. Szerszen 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 eport will be presented by the ominating committee.

Members of the committee are: Francis J. Kubiak, chair-Willis I. Larrabe grand knights.

Nominations will be invited from the floor.

The election of 1963-64 offi-cers will be held Wednesday night. June 5.

The June 19 meeting will be held at Watkins Glen.

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



Plan Bloodmobile Visit

MERCY HOSPITAL, Auxiliary, Auburn, is spensoring the visit of the Red Cross Bloodmobile at Mercy Hospital for May 25 and are soliciting denor pledges. One of the first to sign is Mrs. Thomas D. Stapleton, left, scated who is also on the committee. Others scated 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 Apostition. the Auxiliary.

Father Ecimovich replied that one striking a priest in

Segregationist Punches New Orleans Pastor

New Orleans - (RNS) - said Archbishop Cody, "that a THE PRELATE'S mention of son, Leander, Jr., is the local in two previous years. He said tion, Roman Catholic Archbishop loyal priest who was carrying "difficulties" and "this section" district attorney who must rule the 32 white children and four Roman Catholic Archolshop by a present duty was so John P. Cody of New Orleans out his pastoral duty was so was a reference to Plaquemines whether the charge of simple Negroes were incorporated into said the was "profoundly griev-mistreated and widently at Parish (county) where severest assault, lodged by Father Ecimo one class in order that separate

bestem him and blackened his

sys during an argument. "I am profoundly grieved," the priesthood."

"I call upon our faithful peo ple to offer prayers of reparation for this sacrilege against ed was Leander Peres Sr., poli-

ed" in commenting on the all tacked.

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icgrated retreat for children of its another evidence of the difa First Communion class.

Father Francis J. Ecimovich, only in this section of the archflevilles in carrying out Christ's

EV.D., pastor of Our Lady of diocese in carrying out Christ's

Perpetual Help church in nearteachings of brotherly love and by Belle Chasse, charged that respect for all men.

J. Ecimovich, only in this section of the archflevilles were excommunicated for port to police, Mickenroth and bis wife and two either parents.

All biher instruction periods of children in the First Comhad been held separately — at Belle Chasse, charged that respect for all men.

J. Ecimovich, only in this section of the archflevilles wife and two either parents.

All biher instruction periods of children in the First Comhad been held separately — at Belle Chasse for the white chilfrom attinding Our Lady of the rectory to oppose the ming dren, at Scotville for the Negro.

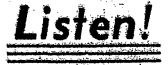
Good Harpor elementary school.

Archdiocesan authorities sidd dren in the retreat.

One of those excommunicate itical boss of the parish. His that the retreat was being curred automatic excommunates

handled exactly as it had been

EVERY

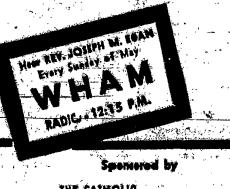


Sunday at 12:15 P.M.

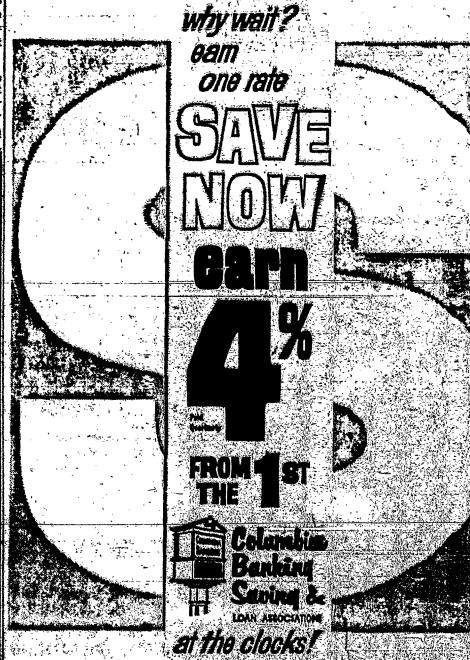
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THE CATHOLIC Courier Journal





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 Syraeuse 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 fligt place with 94; David Sharun, 13, 7th grade student at Holy Family, 93; and Mark Doyle, 13, 5th 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 \$1.