

He's Banking on Helping Poor

"I'm the Establishment if there ever was one," said Donald Burgan, scratching one shaggy sideburn. "But I don't think we're all that bad."

Burgan, a grandfather (the names Tim and Andy wear a soft path through the conversation), a "staunch Republican," and a bank vice president (personnel), sits beneath an enormous plaque proclaiming his membership in Lincoln Rochester's Old Timer's Club, directing the work of a unique office dedicated to "make an effective contribution to the struggle against poverty, racism, urban blight and pollution problems."

That office, sparsely appointed with family pictures and cornball junkie ("My daughter won't let me buy any art"), is a new venture by the Lincoln Rochester Trust Co. in solving urban, minority and environmental problems.

Burgan, who "wore a crew-cut for 40 years. I made a concession and let my sideburns grow. But there are some bald spots here. See?" has an impressive list of credentials for the job.

He is either a member of or an officer in Rochester Jobs, Ralph Bunche Scholarship Monroe County Rural Life, Committee, Rochester Men's Service Center, Monroe County Human Relations Committee, Migrant Advisory Committee, Montgomery Neighborhood Center, Urban League of Rochester, and the Rochester Chapter of the NAACP.

And, "I'm the only guy I know who's got a Grandfather's knife," he says, pulling out a silver penknife, with Timmy's and Andy's names and birthdays engraved on it. "There's room for 10 more names," he says.

Burgan admits to having "backed into" one of the above organizations; nevertheless feels "You should go to meetings. Otherwise they're liable to put you on a committee."

"You really have to partici-



DONALD BURGAN

pate in what you're living in," Burgan says. "You have to find a stimulation in what you're doing day-by-day."

"You have to have fun. You have to find fun. There are very serious problems, yes. But you have to make as much fun as you can."

Burgan and his wife Jean (nee Whitehead) live in Victor. He admits to being the Presbyterian who whacks golf balls in the back yard of St. Patrick's Church there.

His three children, Nancy, Jan and John are all grown and married. He has recently lost 30 pounds from the world's best diet, "my wife's nagging," thinks that youth is great when "accountability is handed out with responsibility," is an "absolute coward when it comes to physical violence," has a "prejudice against beards and short skirts," and is strongly in favor of a good rational argument.

"How else are you going to have world peace?" he asks.

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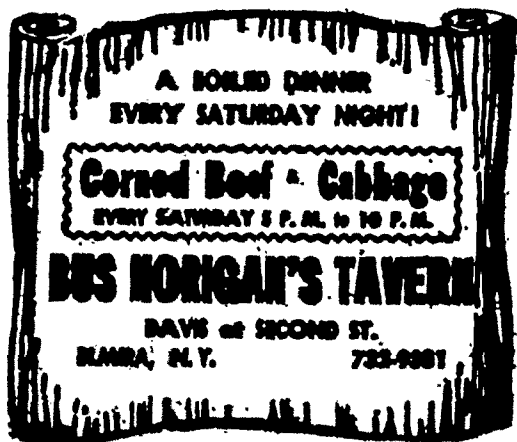
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Was Mary A Missionary?

What did Mary do after Christ's Ascension? We know she stayed at the home of the disciple John and was present with the apostles at Pentecost. But then the apostles left her to begin their missionary work as Christ commanded them.

My imagination sees Mary busy at home: sewing, cooking, keeping house, and enjoying her many friends. She probably could have been an active missionary travelling with the apostles, but she was meant to be a "missionary at home."

I see her praying for the missionaries — always concerned about their safety and whereabouts — praying that the people they were teaching would come to know and love her Son. She and her friends gathered food and clothes into baskets and sent them off to the apostles with a letter or token of their communion with them.

Mary always lived the ordinary life of the good Jewish Mother of Palestine. And it was precisely in this role that Christ was born of her—raised—and sent out by the Father on His mission. Mary was as human as any of us; her greatness is measurable only in her capacity to love and sacrifice.

The Body of Christ has grown worldwide because others, like Mary, have realized their capacity to love and sacrifice. One such person was Pauline Jaricot, a young woman living in Nineteenth Century France. Pauline realized the urgent need for lay people's support of the missions. She organized small groups of people working in the neighborhood mills to pool their sacrifices together and send them to the missionaries most in need.

Pauline Jaricot's organization, the Society for the Propagation of the Faith, grew to become the official Pontifical society of the Church for world mission support.

If the early missionaries needed Our Lady, how much more today's missionaries need today's "Mary"! This is why we have the Society for the Propagation of the Faith—so we, that are meant to live out our Christian lives "at home" in our ordinary responsibilities to family, work, and friends, may also share in Christ's Missions today.

August celebrates the Feast of Mary's Assumption into Heaven. Since Mary's life gives us the perfect example of what it means to be a Christian—to bring Christ into the world—to sacrifice with Him—it can be assumed the last years of Mary's life were given to supporting the missionary church. Then and now, Mary is Our Lady of the Missions.

Mary means something personal to each of us. Please send a generous gift for the missions in her honor. Like Mary, your offering, however large or small, is a token of your prayers, encouragement, and your love.

Please realize your capacity to love . . . please send your gift today.

SALVATION AND SERVICE are the work of the Society for the Propagation of the Faith. Please cut out this column and send your offering to Right Reverend Edward T. O'Meara, National Director, Dept. C, 366 Fifth Avenue, New York, N.Y. 10001, or directly to your local Diocesan Director, Rev. Joseph F. Reinhart, 50 Chestnut Street, Rochester, New York 14604.

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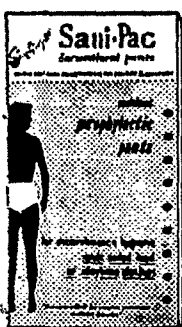
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