

Teacher Learns Her ABC's

By MRS. MARCELLA ENNIS

Though the Lighted Schoolhouse program as originally conceived has now ended, its positive results have been many and it has fulfilled its basic purpose — to stimulate action for a Better Community. Such is the belief of Sr. Jamesetta, S.S.J., formerly the co-director of the program.

In an interview with this reporter, Sister Jamesetta outlined her reasons for this conviction:

She had not been hired, she said, as a representative of the Catholic school system or for the express benefit of Catholic children, but as an educator experienced in administration. Similarly, the former co-director, Nicholas Mielella, a public school official and ordained elder at Third Presbyterian Church, did not represent the city school system as such. Rather they worked together as a team for all disadvantaged children.

Sister Jamesetta had high praise for the local press and for the civic and religious groups who had cooperated to make the program so successful. Of the many volunteers who participated she cited in particular the students who worked on tutoring and informal guidance from Colgate Divinity School, Nazareth College, St. John Fisher, R.I.T., Brockport and Genesee State College, St. Bernard's and the Basilian Seminary, and Catholic and public high schools.

The government had stipulated

that 10 per cent of the cost of ABC projects be financed by local contributions. Lighted Schoolhouses was the one local program which had no difficulty whatever in meeting this requirement since the community contributed much more than 10 per cent. This was because the city furnished tax-supported school plants without any charge to ABC, and the churches, Protestant and Catholic, offered their facilities with only a minimal charge for heat, light and custodial services. Catholic facilities used were Genesee and Charles Settlement Houses, St. Martin de Porres Center, St. Bridget's Spanish Center and Immaculate Conception School.

That no church board or pastor ever said "no" to requests for use of their properties, is a real tribute to Rochester churches, Sister Jamesetta remarked. In fact the general cooperation shown is very encouraging for the future, she feels. ABC programs were not designed as permanent government projects, only as "demonstrations" of what could eventually be done by local action paid for by local funds. This hope, she said, could well be realized here.

Congressman Horton was so impressed by the success of Rochester's Lighted Schoolhouses, that he made a commendation of them which is entered in the Congressional Record for Feb. 2, 1966.

Although 14 per cent of the

70 teachers employed and a larger percentage of the aides were negro, no hiring was done on the basis of race. The only criterion was professional competence and the ability to deal with the educationally handicapped. Some teachers, Sister noted, who had proved most capable in "normal" classroom situations, were not equipped to handle the extremely slow learner. Those who were suited did an outstanding job.

To quote from a brochure issued by ABC: "... Children working in small groups with skilled teachers develop confidence in learning... Informal talks lead to an examination of problems... In Lighted Schoolhouses they find answers. For some it's success in school, for others—companionship of the attention and friendship of a teacher who has time to listen. Whichever the reason, it beats 'jus' messin' around'."

According to Mr. Mielella, co-director, these were the reasons why the children were so faithful in attending voluntarily a 90 per cent academic program. The average daily attendance for winter was 600-700 and for summer 900-1100.

Practically speaking, this resulted in improvement in general attitudes. Children acquired a feeling of self-respect, self-confidence and hope for a decent future. In their regular schools, they became unafraid in learning situations and caught on to the idea of involvement in school activities.



Hundreds of youngsters like this infant-toddler benefited from the Lighted Schoolhouse program which Sister Jamesetta helped organize and operate.

WHAT IS Sister Jamesetta's opinion of the new Family Learning Centers or Family Schoolhouses, designed to replace the Lighted Schoolhouse program?

First of all, she said, we must consider the economic necessity for some change. Funds for Lighted Schoolhouses had been terminated, not because the federal government was downgrading education, particularly this program, but because new legislation, "The Elementary and Secondary School Act," had been enacted. As a result, anti-poverty officials were giving low priority to specifically educational projects.

Hence to qualify for anti-poverty funds, the whole concept had to be changed. The Family Learning Centers will lay less stress on education since they will be housed in locations offering many other services — legal and medical assistance, for example — to the adult community.

In the educational phase of the new program, professionals will be reduced considerably in number and will act only as curriculum consultants, etc. not as teachers. Aides from the poverty population itself will carry the major load of instruction.

It is because of this change in the use of professionals, that Sister Jamesetta and others connected with the original project, feel that it will be difficult to achieve the same goals. Such subjects, said Sister Jamesetta, as remedial reading, the new Math, science, are highly specialized skills requiring professional "know-how."

She fears that the poor themselves may not have the same confidence in their instructors for everyone concerned the extent of the program. Besides, there is the danger that such instructors will only perpetuate some of their own lacks, such as poor language patterns and insufficient background experience.

In assessing the overall impact of the Lighted Schoolhouse program, Sister declared that for everyone concerned the experience was invaluable. She herself would "gladly do it all again," both because of the insights gained in dealing with the underprivileged and also because of the heart-warming civic and religious contacts made.

She has had the opportunity to address countless groups, Protestant, Jewish, Catholic, both in city and suburban areas. She has talked to many Protestant women's "circles" who meet in homes, and recently even moderated the Lenten luncheon program at Salvation Army Headquarters.

Sister Jamesetta is now serving as administrative assistant to the president of Nazareth College.

Surviving are two sons, Norbert and Alexander W.; two sisters, Miss Irene Schantz and Mrs. B. J. (Mildred) Raymond; three brothers, Edward, Florian and Herbert Schantz, all of Pittsford, 12 grandchildren and nine great-grandchildren.

Father Golden gave the blessing at Holy Sepulchre Cemetery. Arrangements by John J. Curran Funeral Home.

Mao Zeroes in on Macao

Hong Kong—(RNS)—Red China and local Chinese pressures on the Portuguese-owned peninsula of Macao are providing a worrisome time for resident Europeans and for Roman Catholic missionaries and institutions.

It includes such tension-provoking charges as one which labeled a U.S. Jesuit as a spy.

The tiny colony, attached to an island in China's Kwangtung Province, has known nothing but turmoil since eight resident Chinese were slain during a riot in early December.

Following a controversy over construction of a school, bands of militant young Chinese, reportedly fashioning their demonstrations in the ransacking style of the youthful Red Guards in China, rioted and destroyed considerable government property. When police opened fire, eight demonstrators died.

The Mao regime demanded heavy indemnities from Macao's government, which acceded to most.

Red China regarded the police action as aimed at all Chinese, one definitely anti-Communist, and forced the Portuguese authorities to give in to exorbitant demands. Because Macao accepts any Chinese from Red China, the dominant Chinese population is regarded as heavily pro-Communist.

During the tensions attending negotiations on China's demands, a war of nerves was leveled at the Catholic missions. Catholic officials were inclined to discount them, yet the threat was evident.

First came a rumor that the Vatican had decided to withdraw all nuns from the 8 1/2-square mile Portuguese enclave. European residents—or at least some of them—thought this might indicate a massive pull-out.

Bishop Paul Jose Tavares of Macao and Catholic authorities in Formosa denied that there had been any Vatican communication on the subject.

It was pointed out that there are more than 300 Franciscan, Canossian and Salesian nuns in Macao, plus a number of members of the Little Sisters of Jesus. They operate schools for 24,000 children, and several hospitals. Catholic missions operate rehabilitation centers for drug addicts, homes for the aged, cooperative workshops, and a sales organization which markets the "home" work products of refugee women, the blind and the poor.

For the nuns to leave Macao would be a veritable disaster, and Church officials were quick to alleviate the fears of Europeans.

Much of the rumors circulated during this period were attributed not to Red China, but to irresponsible "local fanatics," largely pro-Communist or anti-Portuguese.

ONE AMERICAN Jesuit has been under attack as an imperialist spy.

He is Father Patrick R. Shaules, a member of the Jesuits' California Province who has also seen service in Taipei. In Macao, he directs a cooperative welfare organization providing self-help work for the enclave's poor and refugees from Red China.

Two mission priests say the attacks are not to be taken seriously, although they could be so regarded by outsiders. The comment came from Father Lancelot Rodrigues, a British secular priest who directs Catholic Relief Services, the overseas welfare agency of the U.S. bishops, and Father Luis Ruiz, a Spanish priest who has maintained another charitable agency in Macao for 30 years. Both have been attacked in the local Chinese press.

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For City Churches to Survive

A Need to Experiment

Wilmington, Del.—(RNS)—Because the problems of today's cities are a vital concern of the churches, religious leaders should be prepared to allow for experimentation and adaptation to meet the needs of the changing times even if this means a revamping of present parish and congregational structures.

This was the consensus of opinion voiced by speakers participating in the Urban Convocation "Man in the New City," sponsored by the Roman Catholic Diocese of Wilmington and the Council of Churches of Wilmington and New Castle County.

Dr. George Webber, a United Church of Christ clergyman and professor for practical theology at Union Theological Seminary in New York City, expressed the need for changing parish structures.

"The traditional patterns of church life," Dr. Webber said, "do not fit the life of the inner city. We have tried to impose the forms of church life that developed in 18th Century England or rural America in a totally different historical situation."

Dr. Webber, who is also director of Metropolitan Urban Training Service (MUST), a Methodist-founded, inter-denominational project which provides seminarians with inner city work in New York, criticized certain notions of evangelism.

In the past, he said, evangelism meant how to go out and get people into the churches. The role of the church should be, he said, to become "involved in all the significant elements that make up human life in metropolises."

Urging that congregations undergo a "crucifixion," Dr. Webber said: "The focus is not on the moral life or the building of an institution, but on living as 'agents of reconciliation.' This includes sharing in Christ's ministry of healing, reconciliation, judgment and forgiveness."

He said Christians should share in Christ's work by joining secular and political organ-

izations which are working to better human life.

Catholic Bishop Victor J. Reed of Oklahoma City-Tulsa told the convocation delegates that church authorities should allow experimentation and adaptation to meet the needs of a changing world.

"Authorities should be permissive while maintaining proper order," said Bishop Reed in asking for a "new middle way" in which the churches can meet the challenge of modern society.

The middle way "should be fashioned to meet the needs of today's world and the spiritual needs of today's people," he said.

Bishop Reed asked for ecumenical efforts in building the "new city" according to God's plan. "All of us are required to help. The problems of society should be met by ecumenical efforts," he said.

Dr. David W. Barry, Presbyterian clergyman who is director of the inter-denominational New York City Mission Society, said the church "above all other institutions has a responsibility to discover and state the purpose of metropolises."

But it has failed, he said, chiefly because it is guilty of four "heresies":

—"There is the heresy that the purpose of the church is to save souls. As I understand our faith, it is Jesus Christ, not the church, who is our savior."

—"The second heresy says that 'man is divided into two parts, the spiritual part and the secular part, and the business of the Church is to deal with the spiritual part.'"

—"There is a peculiarly American heresy that says there are two kinds of people, the in-group—people like ourselves to whom we evangelize, and bring into the fellowship of the church, and the out-group—the others, usually poor—for whom our Christian duty is to provide social services."

—"The final—and most pervasive—heresy says 'the pri-

mary task of the church is to build the church as an institution." He said that even when "we encounter the agencies of the world we convert them into what we call study themes as we are now doing with poverty, and we produce reams of literature to be read by ourselves and employ new staffs to be our private poverty experts."

Calling the lack of direction the overriding problem in today's cities, Dr. Barry said that "without purpose and direction, we lose the will to move. This era can be defined as one of poverty of will so far as urban needs are concerned."

Mrs. Julia Hall Mass Offered

Funeral Mass for Mrs. Julia Hall, a descendant of one of Rochester's pioneer families, was offered in Blessed Sacrament Church, March 6 by Father Edward Golden.

Mrs. Hall, 82, of 964 Monroe Ave., widow of William G. Hall, president of the old Hall Realty Co. died March 3, 1967.

Mrs. Hall's great-grandfather, Bernard Klem, emigrated from Germany and settled in Rochester in 1816. Her father, Henry Schantz, was the owner of the old Schantz Furniture Company on Main St. at the turn of the century.

Mrs. Hall was born in Rochester and was graduated from Corpus Christi School. She was a life member of Blessed Sacrament Church, a member of the Catholic Mission Guild, Blessed Sacrament Rosary Society and Ladies Auxilliary, Knights of Columbus.

Surviving are two sons, Norbert and Alexander W.; two sisters, Miss Irene Schantz and Mrs. B. J. (Mildred) Raymond; three brothers, Edward, Florian and Herbert Schantz, all of Pittsford, 12 grandchildren and nine great-grandchildren.

Father Golden gave the blessing at Holy Sepulchre Cemetery. Arrangements by John J. Curran Funeral Home.

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