

Parishioners' Wish For Father Golden: 'Vaya Con Dios'

Inner-City Pupils Get Invitation



CHICAGO SIDEWALK became an informal classroom as STIR staffer Rev. James White, left, exchanged observations with three seminary students, Richard Beligotti of St. Bernard's, Patrick Murphy and Lily Uyeda of Colgate-Rochester.

STIR: 'A New Style of Ministry'

By JOHN DELMONTE

The ecumenical Strategy Training in Renewal (STIR) program, geared to place Catholic and Protestant seminarians in "the urban action," has completed its first year of life.

From almost any angle, the new venture has to be rated a solid success.

"A good way to put into practice some high priority directions for today's Catholic theology," commented Father Edwin B. Metzger, who directs the field work program at St. Bernard's Seminary. He singled out ecumenism, cooperation with laymen and increased apostolic work as some of the fruits of the STIR program.

The STIR program, which involved both St. Bernard's Seminary and Colgate Rochester Divinity School (CRDS), was developed by the joint Urban Ministry Offices of Rochester. Next year, its administration will be taken over fully by the two cooperating seminaries.

"We'll continue to work with the program," commented the Rev. Her-

bert White and Father P. David P. Finks, who head the joint Urban Ministry offices, "but we feel that it can now be administered more efficiently through the two seminaries."

Basically, the program was set up to provide a group of 30 students, 15 from each school, with a thorough training in "the ministry for the inner city." Through a plan of bi-weekly seminars, field work (up to 10 hours a week) and educational field trips, the STIR program was aimed at presenting the panorama of the city apostolate to the future clerics.

"The STIR program certainly made us more aware of the problems of the inner city," commented newly-ordained Father Kevin Murphy this week. He was one of 11 St. Bernard's deacons in the program, and was just ordained last Saturday. Five other St. Bernard's men, third theologians, were in the program.

Colgate Rochester started with 14 students, ended with 9. Five of the students, who had been exposed to a similar program the year before, dropped out, mainly because they

felt they were covering the same ground.

STIR is an outgrowth of an earlier CRDS venture, called an Urban Seminar, which ran through the 1966-67 school year. Last spring, when St. Bernard's showed an interest in such a program, it became an ecumenical venture and developed into the STIR program.

STIR staff members, who came from the two seminaries and several local churches, saw the training as capable of developing "a new style" of ministry.

"Those who have been through the STIR training will tend to see wider issues — various community problems — in their future assignments," predicted Father Finks. He added, "and will know how to go about dealing with them."

The "style" need not be limited to any special work, the Rev. Herbert White added. "It should be applicable to many areas of urban life," he stated.

An overall look at the plan shows these features of the program:

- Bi-weekly seminars at Lake Avenue Baptist Church. These provided guest experts, who shared their background on urban problems and currently operating church programs with the students.

- On alternating weeks, the students reviewed progress with their STIR supervisors on an area basis.

- Regular field work, with three sectors of inner Rochester being the locale for various assignments.

- Field trips to other cities were arranged for the second semester. Chicago, New York, Philadelphia, Camden, N.J., and Washington were visited by groups of the STIR students.

Several were in area youth work, which included some formal religious classes, but included much informal contact with neighborhood teenagers on the street, in local youth hangouts — wherever they were, in fact.

Others got into community organization. Seminarians helped organize four block clubs in the Brown Square community, aiming at self help neighborhood improvement.

One woman student (from CRDS, that is) worked with mothers and children in a heavily-populated part of the 3rd Ward. Her work included helping develop a "tot lot," a mothers' group and a parent-led nursery.

Still others helped with ecumenical church schools, trying particularly to reach previously unchurched youngsters.

Two seminarians concentrated on Spanish-speaking residents of the Brown Square neighborhood.

Key to STIR's value, according to David Berry, a St. Bernard's seminarian, was "exposure to real conditions." Through the program, he commented, "we could be where the real needs were, and try out new church ministries."

Flexibility and experimentation marked the STIR program throughout. The area youth ministries were an example. Instead of limiting themselves to young people enrolled in church programs, the STIR people went out to meet them. "They were able to contact many kids who had no contact with church programs," noted the Rev. Herbert White in retrospect.

With just one year to go by, nobody on the STIR staff would assert that the program has all the answers — but they felt it was a promising start. As the Rev. Robert Boohrer, of Christ Presbyterian Church, one of the STIR supervisors said, "the students have begun to learn how to operate from a parish base in an urban society."

Another supervisor, the Rev. James Rice, who helped guide the program in the Southeast sector, spoke for several supervisors when he said:

"We feel we've demonstrated a model, which can now be picked up by the seminaries and administered by them."

Next assignment for Father Edward Golden, assistant pastor at Rochester's Blessed Sacrament Church, will be a long way from home.

La Paz, Bolivia, in fact.

Parishioners will bid farewell to their popular young priest on Sunday afternoon with a reception in the parish hall from 2 to 5 p.m.

The 33-year-old curate will join three other Rochester priests now serving in a diocesan mission project in the capital of Bolivia. Fathers Peter Deckman, Thomas O'Brien and Paul Freemesser are already in the Latin American nation.

"I'm grateful to Bishop Sheen for the opportunity of serving in Bolivia," Father Golden told the Courier this week. "I think our mission there is a concrete way of expressing our concern for the really distressed areas of the world."

The red-haired priest, a native of Elmira, was ordained in 1961, served first as curate at St. Stephen's Church in Geneva. He was transferred to Blessed Sacrament in 1963, has served the Oxford Street parish since that time.

Father Golden will leave Blessed Sacrament on Monday (June 10) for 10 days vacation at home before flying on June 20. His parents, Mr. and Mrs. Francis P. Golden, live at 712 Kinyon St. in Elmira.

This new Latin American missionary will bring to 28 the number of Rochester priests and sisters assigned to South America in recent years. There are 17 Sisters of St. Joseph in Brazil and 7 Sisters of Mercy in Chile and now four priests in Bolivia.

First job for the new missionary will be to put in six months of extensive language studies. He'll do that at a language school run by the Maryknoll Fathers in Cochabamba, Bolivia. Father Freemesser, who reported to Bolivia in March, is doing the same thing just now.

Once he's familiar enough with Spanish and also with Aymara, the Indian dialect which most of his new parishioners employ, Father Golden



FATHER GOLDEN

will join his confreres in their parish of San Jose-Obrero on the hilly-outskirts of La Paz.

The big push right now for the Rochester priests is to help build a brick factory, to be operated by a lay cooperative. They're struggling to raise \$100,000 for the project, which will provide inexpensive bricks for local housing, as well as provide jobs for up to 40 men.

In Rochester, the fund-raising for the proposed brick factory is being coordinated by two men from St. Lawrence parish, where Father O'Brien formerly served. Daniel Carran and Norbert Jagodzinski head a group of mission-minded Rochesterians who are selling "spiritual shares" in the brick factory at a dollar each.

Courier readers who'd like to help the Rochester priests with this project can contact Jagodzinski at 290 Berkshire Drive, Rochester, N.Y. 14626. His phone is 22-51513.

Twenty-five inner-city pupils will be invited to attend Our Mother of Sorrows school next year, and the City School District will arrange transportation, according to Sister Laura, principal of the suburban school.

The parish children "will be the ones to benefit," Sister Laura declared. No exchange of pupils is contemplated.

Last January the school board talked about this project with Norman Gross, pupil transfer administrator for the city schools, Sister Laura said. Last week, the board voted to go ahead with it, though some opposition had been heard, she added.

A test run in May was successful with the children. Six first-graders who attended Mother of Sorrows for a week "wanted to stay, and our children didn't want them to go," the principal reported.

Sister Laura considers inner-city segregation and its results as a "challenge" to educators. She expects to attack learning problems through a revised reading course, which should benefit the rapid learners as well as the slow by letting everyone find his own pace.

For the children of the Paddy Hill neighborhood in Greece, this project, she is convinced, will be a concrete example of Christian principle at work.

Hong Kong Born St. Joseph Nun Becomes Citizen

A novice nun who was born in Hong Kong of Portuguese parents became a U.S. citizen this week in a ceremony at the Hall of Justice.

Sister Terese Cecilia da Rosa was one of 44 who took the oath of citizenship.

She is a pianist and Nazareth College teacher, who holds a master of music degree from the College of the Holy Name, Oakland, Calif. She joined the sisters of St. Joseph here in 1965, after graduate studies.

Sister Terese, a graduate of the Maryknoll Convent School in Hong Kong, attended Nazareth as an exchange scholar from 1958 until 1962.



Hospital Mass

Holy Mass offered in mid-afternoon marked Bishop Sheen's first visit to Northside General Hospital. He celebrated the Eucharist surrounded by patients and staff, assisted by Father Michael Hogan with Father Daniel Torney, hospital chaplain, leading the congregation in prayers.

PAT ANSWERS

Do you have questions about parish-life, customs and traditions which bug you? The famous HELP! column doesn't know everything. Try PAT ANSWERS! . . . But don't ask PAT about faith or morals. Simply write in your concerns and hang-ups about living in the family of God . . . Address: PAT ANSWERS, 35 Scio Street, Rochester 14604. PAT's answers will not necessarily reflect the opinion or policy of the Editor, — or of the Diocese.

Q. You've been helpful with suggestions of churches to visit on the northside of Rochester. How about some southside churches to visit on a quiet Sunday afternoon?

J. P., West Webster.

A. South of the city, the following will prove special treats:

St. Ann's on Mt. Hope Blvd. is built with the clean lines of Georgian Colonial. There's a distinctive painting of the church's patroness above the main altar.

St. Louis on Main St., Pittsford is a unique treatment of stained glass windows and old-world appointments.

Our Lady Queen of Peace, Monroe Ave. to Edgewood to Warren Avenue, is bright, functional and set in a cool grove of trees.

Q. We've been arguing about how long ago the church relaxed its laws about mixed marriages, especially when it became possible for a non-Catholic minister to be present in the sanctuary.

G. S., Irondequoit.

A. The Bishops at Vatican II in 1965 discussed revision of law about mixed marriages. Then on May 15, 1968, the Vatican issued an instruction on mixed marriages which put these revisions into effect on an experimental basis.

Q. Please provide me with some facts on the history of the rosary.

Mrs. G. E., Hornell.

For a devotion that's been with us for so many centuries, there exist some mighty misconceptions about the history of the rosary.

According to legend, the whole concept of the practice can be traced back to St. Dominic, who beseeched the Virgin Mary for something to stem the tide of Albigensianism that was sweeping Toulouse, France in the 12th century.

Actually, although the Dominican Friars which he founded may have later popularized the practice, the notion of using something in the nature of prayer counters predates Dominic by many centuries.

Ruins of ancient Nineveh reveal this, and it is certain that among the Mohammedans a bead-string of 33, 66, or 99 beads was used. St. Francis Xavier and his companions discovered, much to their surprise, that rosaries were a common thing among the Buddhists of Japan that he encountered. And in Lady Godiva's will (1078), she left her prayer-beads to a statue of Our Lady at a nearby monastery.

However, the practice of meditating on the mysteries while saying the rosary seems to have arisen long after Dominic's death — as much as 200 years later.

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