

Sisters Wage War on Despair Using Creativity as a Weapon

By MONICA REEVES

"A sensitive being, a creative soul..."

Thus did Wordsworth define the person who possesses the elusive quality of creativity: that quality which has underscored the history of man as he forged nations, fought battles, sought peace.

There is a battle going on now in the outskirts of Rochester's inner-city; a battle to keep the blight of quiet despair that characterizes our urban centers today from eating its way into the lives of more and more Americans.

And as with all problems in the saga of man, there is a sensitive, creative note reacting to this one, being sounded by the Trinitarian Sisters working with the United Pastoral Apostolate (UPA) in Rochester's old 9th Ward.

When the community's superior, Sister Francis Mary, says "everything about this program is new... it just takes a certain amount of creativity..." she's not exaggerating.

The overall concept of the UPA is fairly simple: it is four parishes (Holy Apostles, Holy Family, St. Patrick's, St. Anthony's) pooling the facilities and talents of their congregations, and a lot of hard work, to move toward a cooperative ministry among the people of God in the northwestern sector of the city. The Trinitarians coordinate the program from their headquarters at the Missionary Cenacle on Lorimer Street.

The program in operation, however, is as involved as it is extensive. For since its inception last September, the UPA has launched innumerable projects to prevent another ghetto.

Young people are the target for the Jefferson High School of Religion. Here 250 teens from the four parishes meet Monday afternoons for an hour with their parish priests, the Trinitarians and seminarians. The staff meets both before and after class to plan the curriculum, ironing out problems as they come up. They also conduct release time classes at Public Schools 21, 43 and 30 as well as a special religious education program for the retarded children from School 5.

The Missionary Cenacle itself, a building renovated with the help of diocesan funds, has become the real hub for many projects. Its warm, charming interior, the result of Sis-



Trinitarians gather on front porch of Lorimer St. headquarters

ter Francis Mary's effort, is an inviting spot—as evidenced by the continual stream of people who pass through its doors.

With the blessing of Monsignor Albert Schnacky of the diocesan Office of Christian Doctrine, the Cenacle has become a CCD teacher training center where recruits study methods and theology for their apostolate. The living room becomes a theater when the sisters project the Alpha film "The Liturgy of the Word" in preparation for the successful home Mass program operating in the UPA member parishes.

The UPA lay board, made up of two members from each parish, the four pastors (Fathers George Cocuzzi, Frederick Walz, Nicholas Alletto and Monsignor Emmett Murphy) and Sister Francis Mary, make use of the Missionary Cenacle for their frequent meetings also.

"Our lay board is a real, functioning body—not just a rubber stamp. We work together to plan and approve programs that might be suggested. There's no such thing as any one pushing through his or her own ideas without a consensus. There's just no desire on anyone's part to impose unwelcome projects," said Sister Francis Mary, in describing the board.

In addition to all these organized gatherings, the Missionary Cenacle has become the spot for local teens to come in and play records and dance, for various groups from the individual parishes to gather, and neighborhood youngsters to congregate on the green, shaded lawn on hot afternoons, regularly trooping inside

for a cool drink.

"I have become convinced that people need a place like ours very badly... A place for casual conversation over a cup of coffee, stimulating discussion of the issues of living today, and the Eucharist in our chapel," said Sister Francis Mary in explaining the function of the Cenacle.

"Our doors are, of course, open to all..." she continued, pointing out the ecumenical thrust of the UPA. "We work with the Northwest Ecumenical Ministry (NEM) and have gotten marvelous cooperation from all the churches in the area. I think it's easy to say that we're knee-deep in ecumenism."

When the Trinitarians launched the UPA project with the help of Father Joseph Bailey, Vicar for Diocesan Planning, they said that they would be content if they got 15 people really involved with the program. Right now, they estimate at least 60 "doing substantial things."

Sister Francis Mary tells the story of how one mother, after seeing the warmth generated by a group joining hands around the kitchen table at one home Mass, decided that her brood would do the same at Sunday Mass.

Maybe her teenage boys were a little embarrassed, and the 10-year-old probably snickered a little, while the oldest let out a sigh of "I'm-tolerating-you-mother" exasperation.

But that one mother knows the melancholy beat of the inner city and doesn't want to hear it again.

They've decided to help replace it with the up tempo of creativity.



A "forced landing" is caught by the camera of Don Duryee, AYM Volunteer.

They Go Where the Kids Are

(Continued from Page 1)

"un-churched" youth are beginning to have some communication with the church again."

Prior to AYM's formal organization in February 1967, four area churches including Christ Presbyterian were experimenting with street ministry. Father Alletto and Father Russell from St. Anthony's Church were among those initiating the ecumenical effort.

More than 50 adult volunteers from the 11 churches work with Losinger in AYM. They find the "un-churched" youth in many places, at any time of day or night.

They spend an evening at AYM's coffee houses, "The Place," at Dewey Presbyterian Church, or "The Cellar," at St. Anthony's Church. Losinger calls these "great big teen-age living rooms." The kids come, hang around and talk, or dance. "It's just a place where they can go."

Staff members are going to the homes of all school dropouts in the northwest. They try to find out if the girl or boy wants to get back in school, if he knows about night school, if he wants a job and knows how to get one. If there are emotional or health problems involved, AYM often refers teenagers to a social agency.

Gary Monna, a volunteer from Sacred Heart Cathedral, is coordinating the dropout project, with help from Sister Marie Martin, a professor at Nazareth College, living at Holy Apostles' Convent, and Joanne Ocello, from Holy Apostles' Parish. They have 12 people on their committee.

A jail committee, under the direction of Leon Smith from Holy Rosary Church, helps kids in trouble with the law. Volunteers will accompany a teen-ager to court if there is no one to go with him. There is a ball fund for emergency use.

A Teen-ager's Emergency Fund was started with the donation at a Good Friday Service attended by 80 teenagers and 40 adults.

Ten couples on the staff from Grace Methodist Church will provide emergency housing for a few days to any teen-ager who needs a temporary place to live.

AYM is operating this year on a budget of \$11,000. Next year, to carry on the growing job with more and more teen-agers, they will need slightly more, Losinger says.

Each of the 11 participating churches donated \$600 to \$700 this year. The Diocese of Rochester contributed \$500; St. Bernard's Seminary, \$250. The Presbyterian, Methodist and United Church of Christ denominational groups each gave \$1,000. The United Auto Workers donated \$200.

The money pays Losinger's salary and a small amount is allotted for the services of a deacon during the summer.

John Wischmeyer, a St. Bernard's Seminary deacon, was assigned through St. Anthony's Parish for eight weeks this summer.

The remainder of the fund goes for office expense, "street money,"

projects, and operation of the coffee houses.

AYM is part of a city-wide group of youth ministries called RISK. All members of RISK are taking this street ministry approach to youth outside the church. RISK has about 100 lay volunteers.

Last fall RISK held a series of training sessions on youth involvement and problems in employment, law and the courts, alcoholism, and the school system.

AYM is affiliated with the Northwest Ecumenical Ministry Board, representing 15 northwest congregations. The Catholic parishes have been active since the beginning of this board, which was formally organized in the spring of 1968. All the Catholic churches in AYM are on the board, plus Holy Family Church.

The success of AYM is hard to measure, but its efforts are widespread and various. Marie Hall, from Holy Rosary Church and one of

AYM's coordinators, says,

"We just have to be concerned and try. We have to believe that whatever we are doing in touching the lives of these youngsters, it is better than if we were not there at all."

Losinger, who is modest about AYM's achievements so far, says:

"Perhaps our greatest task is to show first that we are real and human and understanding, accepting these teenagers as persons, with respect for them. The old and negative image of the judgemental church is not to be reinforced. We simply want these kids to have a relationship with someone from the church, a someone they are coming to know as a person whos is concerned and expresses his concern in concrete ways."

The teenagers themselves will speak in next week's story, which will focus on who AYM reaches with its street ministry, and how the kids feel about it.

Layman and His Parish

Are Diocesan Churches Well Kept Up, Clean?

Bring On the White Gloves

By CARMEN VIGLUCCI

If cleanliness is next to Godliness then this week's survey of laymen would indicate that most of the churches in this Diocese are in mighty good company.

Without exception, those interviewed (and all were women) thought their churches were well kept up, clean and neat both inside and out.

And when it came to the accessibility and friendliness of their clergy, Diocesan pastors and assistants fared nearly as well.

One woman, while pleased with the work of her church's assistant pastors, felt, however, that the pastor spent too much time on other business.

"He's just involved in too many things, such as town functions. He is very unavailable."

"At first I thought it's great to have a well-rounded pastor but now I think he should come down a peg or two. Most of his outside activities are for worthy causes but his parishioners should come first."

Most of those interviewed, however, had naught but praise for their parish clergy.

"The best in the city," said a Holy Cross parishioner. "We are very proud of our parish and our priests."

A Victor woman was equal in her praise.

"Father Shamon does a tremendous job and, even putting aside his priesthood, is truly a compassionate man."

Another laywoman said the assistant at her church always has big hello for everyone.

"He visited my grandmother often when she was sick," she said.

Also coming in for roses was Father Rief at St. John of Rochester.

"The children love him, everyone knows him and he is very friendly. Not only that but he did an excellent job when our pastor (Father Lavigne) died and until we got our new pastor (Father Collins)."

The general plaudits for the clergy were exceeded by the praise rendered on the general upkeep of the churches.

Typical comment came from a suburban housewife:

"They take very good care of it. Someone, I think it was a woman's club, planted shrubs, and the grass is always cut."

A woman who lives in a small town outside of Rochester said, "Everything is perfect. A tremendous job and the pastor is not demanding on lay people."

One shouldn't let all this lead him to think that the laywomen are not acting like inspectors-general, at least sub-consciously. They are. For example, one said:

"The pews are never littered, carpeting is always clean, the vestments ironed neatly."

And all surveyed agreed that Masses at their respective churches started on time.

One answer gave an inkling to one of the things that bother the clergy side of the fence.

"They must be on time because I'm always late and they're started."

Cursillo First For Diocese

The First English-speaking Women's Cursillo in the Rochester Diocese will be held at the Notre Dame Retreat House in Canandaigua, July 25 through 28.

A team of lay women from the Erie Cursillo Center, Erie, Pennsylvania, headed by Margaret Dwyer as Rector, will be conducting the Cursillo. Assisting the Erie team for the purpose of studying the methods and procedures for conducting a Cursillo is the Rochester team of lay women headed by Ann Depalma of Mother of Sorrows Parish and Ruth Page of St. John the Evangelist Parish in Greece.

Spiritual Directors for the weekend are Father James Peterson from Erie, assisted by Father Hugh Brady of St. Ann's Parish, Hornell, and Father Richard Moran of the Retreat House.

Forty women from the Rochester Diocese, including Sisters from various religious orders, will attend.

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 1-3604. PAT'S answers will not necessarily reflect the opinion or policy of the Editor, —or of the Diocese.

Q.—Where are the original manuscripts of the four Gospels?

—L. C. Waverly

A.—The original papers of the four Gospels perished in the first century, perhaps from deterioration of paper, fire, destruction by enemies or lost by neglect. Copies of the originals in complete four-Gospel form dating from the 300's are in the Vatican Library. This library also has a copy of the Gospel of St. John, a manuscript believed to date from the 2nd century, probably within 50 years of John's death.

Q.—Is it true that a couple being married actually administer the Sacrament of Matrimony to each other? A friend tells me it is technically wrong to say: "Father So-and-So married us."

—R. C. G. Hornell.

A.—Yes, it's true. Father So-and-So is merely the official Church witness. He does not really "marry" nor administer the Sacrament to the couple, but simply leads them through the ritual and "hears" their vows. The couple give (administer) the graces

of the Sacrament to each other when they speak their vows. Although any lay person may validly administer Baptism in an emergency and in the absence of a priest, Matrimony is the exclusive right of the laity, and its graces do not come through the office of the priesthood.

Q.—I frequently see references to "the Dead Sea Scrolls." What are they and where are they and why so often mentioned?

—J.L.V., Ovid

A.—The Scrolls are very old parchments found in jars in a cave near the Dead Sea in Palestine in the spring of 1947 and in 1949. They appear to have been written between 2 B.C. and 25 A.D. and scholars think that they were placed in the jars for safekeeping about 60 or 70 A.D. Because they were written in the time of Our Lord's life and are far older than the oldest copies of the Gospels, they have shown scholars previously unknown information about the language and the customs of His times. Mostly texts of the Old Testament, the Scrolls do contain some material about people and sects of Christ's time. They are being worked on and studied in Israel and Egypt.

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