

**What's Coming Down  
In the Inner City?**

**A Bright Note: Workshop Expanding**

By JOHN DASH

By her own admission "a very independent little cuss," Sister Patricia Flynn, RSM, is running a program in the inner city that she expects will expand, suddenly and soon.

For about eight years Sister Patricia has administered woodworking programs for teenagers in the Joseph Avenue Area Church. With materials and help from Eastman Kodak she has established centers where black youths can gather and learn carpentry and cabinet-making skills.

"Used to put the money from selling the kids' stuff into a trust fund, so they'd have some money when they turned 18. Now we give them the money from their sales, 'cause they need clothes," she says, proudly steering visitors around the benches where her "kids' " woodworking projects are displayed.

Things were working so well at the Joseph Avenue Workshop

that space got limited and she and her charges last week packed up and moved into St. Michael's recreation hall.

"Out of the catacombs," she comments. Her previous workshops have been in basements.

"The Church hasn't done much for the poor," she says suddenly. "And our education hasn't done much for the kids."

She cites the recent example of talking to a 17-year-old, preparing him to speak to a judge in a criminal case. She brought up the matter of the youth's non-attendance at school. "But, Sister, I go to school every day," she says he protested. "Now, don't tell me that," she countered. "But I do, I watch Sesame Street every morning."

"Some of these kids don't even know how to write," she says. "The area's getting worse every day."

For the first 12 years of her

religious life, Sister Patricia taught school.

She surveys the packing-up operation at the old workshop. "You'd be surprised at the miracles here."

In the midst of the flurry is Channel 21's Quincy Goodson, a production man for the non-commercial television broadcasting station.

Sister Patricia hauls out a stack of old photographs of the first days of her project, eight years ago. Goodson is a 10-year-old, in the center of a picture. She would like him to take over the administration of the project, she confides.

Even in the midst of last week's moving the whine of lathes, jigsaws and sanders (all donated by Sears) and the slap of fresh paint against wood is heard in the old workshop.

The youths are turning out candlesticks, picture frames, children's puzzles, bookcases,



Sister Patricia Flynn takes one of her last surveys of the Joseph Avenue Workshop while moving to St. Michael's.

display cases, games toyboxes, and trivets.

"We turn all the money back to the kids," she says. She calls to one: "How much money have you got in the bank now?" "\$500, Sister."


She has an idea she hopes will work: to get the senior citizens who attend St. Michael's Church to help out with teaching skills to the youth. She also would like to

see neighborhood fix-up projects started from her spacious new quarters.

As for motivation, she confesses that she "never tried to convert anybody, but give witness as Jesus did."

She sums it up "Be neighbors. When I get up in the morning and the phone rings and somebody's in court or in jail, well, then I know what I'll be doing that day."

**TOWARD TOMORROW**



Fr. Henry Atwell

An article by Peter Farb in Horizon magazine said that socio-religious cults tend to develop when "increasingly large numbers of people suffer intolerable stress because it seems to them that their established system can no longer meet their needs." Farb added, "Disillusionment becomes widespread, crime and asocial behavior increase. Alcoholism, dishonesty by public officials, gambling and the search for scapegoats become widespread."

These symptoms are certainly present today in both our American and our Catholic life, and undoubtedly account for much of the "bad news" we hear daily and for the ennui which characterizes so many in the Church.

These conditions also portend a mushrooming of millennial sects and movements with promises of quick and personal effects bypassing or opposing the classic religions and their rites. Like Adam's legendary apple, the promises will prove attractive but disappointing. The pity is, however, there is so little else appealing available. This, I think, is what Pope John had in mind as far back as fifteen years ago. It's time we began to heed him.

Most of the great economic, social, political, and religious upheavals in history — early Christianity, Islam, the Protestant Reformation, the Russian and Chinese Communist revolutions, the Mau Mau in Kenya, and many others — started out with small cults predicting the imminence of a millennium which would decisively overthrow the established order.

John the Baptist and Jesus both preached, and their disciples literally believed, "the kingdom of God is at hand."

These cults combined two things usually regarded as incompatible — earthly material rewards and religious fervor.

Jesus preached, and his disciples surely believed, "I give you my word, there is no one who has given up home, brothers and sisters, mother or father, children or property, for me and for the gospel who will not receive in this present age a hundred times as many . . . and in the age to come, everlasting life." (Mk. 10:30)

Such a belief was also a major factor in the faith of Islam, as it is in its present American version as promised by the Black Muslims. The Maharishi Mahesh Yogi has won thousands of American converts by pointing out for them the transcendental path to wealth and happiness. And even its secularized version relies on traditionally religious methods such as meditation and moderation in daily life.

Even the "standard brands" versions of Christianity tend to tick-tock back and forth from the purely spiritual — like the woman who suggested to her pastor: "Just God, no politics." — to the overt political and humanitarian, as in the case of missionaries who joined guerilla forces or, less militantly, Mother Seton and her Sisters of Charity and today's parish Human Development Committees.

**IN THIS CORNER**



George Beahon

Nice-guy Bill Virdon is gone, and Billy Martin is manager of the Yankees. Martin is a long, long shot to stick around very long. Because he has two strikes against him going in, maybe three. He can get rid of only one.

The one he can deal off is Elliott Maddox, sworn enemy of Billy Martin, from the days Maddox played for Martin in Detroit and in Texas.

Martin called Maddox a big baby and said he needed a good rump-kicking, and he said these things and more in print. In spring training Maddox got thrown at by Texas pitchers working for Billy

Martin, and they challenged each other (Maddox and Martin) to settle things under the stands. (When did that last really happen in baseball?)

Maddox never has backed off from his feuding with Martin. The player says Martin is a liar because he promised him a chance to play in Detroit but reneged. He calls him a racist, and he points out the net results of these deals: Martin traded Willie Davis for Eddie Brinkman; sold Brinkman; then traded Jim Bibby and Jackie Brown to Cleveland for pitcher Gaylord Perry. Net result, according to Maddox: Martin yielded three black players for one old but white pitcher.

When Martin met Maddox in the Yankee clubhouse last week, he told him he was sorry he had made a mistake about his talent and wanted to bury the hatchet. A New York writer asked Maddox if he believed that, of the man who'd called him a laxy, show-boating loafer? Maddox laughed and refused to answer. Maddox has become one of the American League's great ballplayers.

Strike two is George Steinbrenner. He owns the Yankees and he runs the club. He bought



On Your Mark, Get Set . . .

Arlene Scott, Colleen Perry, and Barbaranette Miller get moving in a sprint race for six and seven year old girls at the CYO Junior Olympics last Thursday at Gates-Chili High School.

Catfish Hunter, for openers. He is suspended, it says in the American League office, for giving money illegally last president's election. But Steinbrenner is a Charley Finley type who likes to make out the lineup cards. When Bill Virdon rejected a Steinbrenner suggestion late in July, the Yankees went looking for a manager. Billy Martin, you will recall, left Minnesota, Detroit and Texas because he rejected

suggestions from the bosses. Martin and Steinbrenner? No way. No possible way.

Strike three. The Boston Red Sox are not about to fold up this time around. They have a healthy Carlton Fisk, and they have a couple of rookie kids named Rice and Lynn who may become household names when they finish with Oakland six weeks from now. Billy Martin can't win for a whole lot of reasons!

**Christophers' Founder  
50 Years Priest**

New York [RNS] — The founder of the famed "Christophers" movement, Father James G. Keller, MM, who has been a living example of the Christopher message stressing personal responsibility based on spiritual values, will mark his 50th year as a priest on Aug. 15.

Now 75 and officially retired, he lives at the Maryknoll house in New York and spends as many as three days a week at the Christophers' headquarters in midtown Manhattan, attending to extensive correspondence.

In a recent tribute to Father

Keller, Father Richard Armstrong, M.M., his successor, said, "Looking back over 50 years of service to God and humanity in the priesthood, he can be assured that, in the past half-century, he has carried to the farthest ends of the earth the Christopher motto: 'Better to light one candle than to curse the darkness.'"

Throughout his career, Father Keller challenged Catholics and other Christians to "get out of sheltered seclusion and into the mainstream, into every phase of life that affects the well-being of humanity for time and eternity."