



Testimonial

Thomas J. Grosdonia, left, past grand knight of the Irondequoit Council of the Knights of Columbus, congratulates Albert E. Montville at a testimonial dinner honoring Montville's years as editor of the K of C newsletter, The Empire State Bulletin. Also present at the event in Cheektowaga was past state deputy of the organization, James A. Ruh, right.

Deaths

Florence Heindl, Mother of Priest

Mass of Christian Burial was concelebrated on April 10 at St. Charles Borromeo Church for Florence M. Heindl who died April 7, 1981, after a lengthy illness.

Mrs. Heindl was the mother of Father Elmer Heindl, associate pastor at St. Charles Borromeo and former pastor of St. Joseph's parish, Weedsport.

Father Heindl announced his mother's death after giving

a liaison report to the Priests Council meeting last Tuesday. Father Heindl thanked Bishop Matthew H. Clark and priests who visited Mrs. Heindl during her long stay at Parkridge Hospital.

She is survived by Father Heindl, her other sons, and daughters-in-law, Frank E. and Catherine, Robert J. and Elizabeth Heindl; 19 grandchildren and 13 great-grandchildren, and several nieces and nephews.

John Canepa, Sr.

Funeral services were conducted at St. Ann's Home Chapel, Saturday, April 11 for John Canepa, Sr., who died April 9, 1981.

For 64 years, Mr. Canepa owned and operated the Rochester Cloth Sponging Company. Illness forced his retirement in 1977.

An avid golfer and sports enthusiast, Mr. Canepa was an honorary director of Rochester Community Baseball and was a member of Locust Hill and Ridgemon country clubs.

He also was a member of the Rochester Designer Club, the Ad Club, the Rochester Club, the Police Locust Club, the YMCA and the Businessmen's Association of Rochester.

In addition, he was instrumental in the fund drive for St. Margaret Mary's Church.

Mr. Canepa and his wife



MR. CANEPA

Angeline, who died in 1980, were life residents of Irondequoit.

He is survived by a daughter, Mrs. Rosalie Montesano of Perry; two sons, Joseph of Mt. Morris and John of Rochester; seven grandchildren and several great grandchildren.

Alice P. Haley

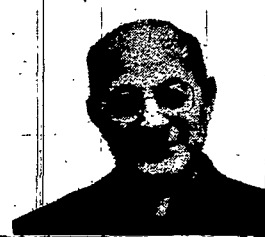
Geneseo — Mass of Christian Burial was celebrated April 8 at St. Mary's Church here for Alice P. Haley who died at 78, April 6, 1981.

Mrs. Haley was retired after 45 years from the Rochester Telephone Corp. She was a member of that company's Pioneers Club. In addition, she was a member of the Women's Relief Corp. and

the Catholic Women's Club of Rochester.

She is survived by three daughters and sons-in-law, Margaret Mary and Francis C. Van Nortwick of Plattsburgh, Ann and Robert E. McCarthy of Geneseo and Theresa H. and Clarence W. Ryckman of Rochester; eight grandchildren and seven great-grandchildren.

Fr. Albert Shamon



Word for Sunday

Resurrection From a State Of Death

Sunday's Readings: (R3) Jn. 20:1-9. (R1) Acts 10:34, 37-43. (R2) Col. 3:1-4.

History will perhaps label the 20th century "The Age of Irrationalism and Barbarism" — irrationalism, because of the proliferation of cults based solely on feelings; and barbarism, because of studied terrorism and the living hell of the communist concentration camps.

One such camp was in North Korea. As Auschwitz begot a saint, Maximilian Kolbe, so the North Korea camp uncovered an out-

standing hero in Father Emil Kapaun.

Father Kapaun won the hearts of every POW by his Christlike devotion to the physical and spiritual needs of all his comrades — no matter their race or religion. He was described as "all man; all priest!" Despite punishment inflicted, he always managed to conduct services for the men.

On Easter of 1951 this heroic chaplain planned an Easter sunrise service. It was a cold raw day with wind howling from Manchuria over the Yalu River. About 85 prisoners gathered for services — Catholics, Protestants, Jews, and some who had no religion at all. Father had no facilities to celebrate Mass. So he recited the rosary, made the Stations of the Cross, read some mass prayers and passages from the Bible — especially the story of the resurrection. Very few eyes were dry when it was over. The resurrection story bred hope! Here was new courage! Here was new meaning to their almost unbearable life!

Why did Chaplain Kapaun and his companions risk inhuman punishment from their godless captors by holding an Easter service? Because they really believed that as Jesus rose from the

grave, they hoped to be delivered from the living grave of that horrible camp.

This was not mere wishful thinking on the part of those prisoners of war, nor on our part. His resurrection is a pledge of ours. As the thought of that resurrection spurred men incarcerated in the horrors of a concentration camp, so the thought of resurrection ought to spur us to strive to rise above the mediocrity of life.

Herbert Hoover once said: "Among the delusions offered us by fuzzy-minded people is that imaginary creature, the common man. It is dinned into us that this is the century of the common man. The whole idea is another cousin of the Soviet proletariat. The uncommon man is whittled down to size. It is the negation of individual dignity and a slogan of mediocrity and uniformity."

Easter contains the seminal message that we are born to rise. With Christ as our model, we are beckoned to leave behind the base things of life, to set our hearts "on what pertains to higher realms where Christ is seated at God's right hand" (R2) and to ascend to regions of nobility and greatness.

As the Easter hymn puts it: "Christ the Lord is risen today — Soar we now where Christ has led. Following our exalted Head. Made like Him, like Him we rise. Ours the cross, the grave, the skies, Alleluia!"

Centering on Service



Department of Justice and Peace

Urban communities across the nation suffer from a variety of social, political and economic ills. Unemployment, abandoned and deteriorating buildings, crime, stray dogs, noise, inadequate or nonexistent city services are the daily reality of residents in many of our city neighborhoods.

People as individuals are helpless in dealing with these problems.

In an attempt to respond to these neighborhood needs, community organizing was identified as a priority by the Office of Justice and Peace in 1977. The office was committed to empowering neighborhood people by helping to develop a grassroots, democratically controlled neighborhood organization which would serve as a power base for residents to deal with their concerns.

The initial organizing effort focused on the St. Francis Xavier Parish neighborhood. The area was selected, after research and discussions with the parish staff, for two reasons: there was a visible need for organization and the parish itself was interested in and supportive of this type of community work. The St. Francis neighborhood is a racially and ethnically mixed, low to moderate income area, beset with all the problems of a deteriorating urban sector.

Two Office of Justice and Peace organizers worked, in essence, as part-time "adjunct" parish staff members. Parish involvement and support were critical to the organizing efforts to give legitimacy to the office in the community. In return, the organizing focus gave St. Francis legitimacy with non-parishioners who lived in the area. The parish became a living witness in the community by reaching out to all people — regardless of race or religion, and assisting them in dealing with neighborhood problems.

After an initial period of

just getting to know the community, staff organizers began building "block clubs" which would be the foundation of the larger, neighborhood-wide "umbrella" organization. Personal visits were made to residents on a particular street and a meeting was scheduled shortly thereafter. In all, 12 block clubs were organized. They worked on issues of crime, boarded houses, traffic problems, garbage pickups and crime prevention, among others.

Shortly thereafter, leaders of the various block clubs formed the North East Block Club Alliance (NEBCA). The initial focus of the alliance was the lack of community development dollars invested in the neighborhood by the city. After a series of meetings with city officials, the alliance succeeded in getting the neighborhood designated as a "focus area" with a commitment of more than \$350,000 for housing programs and physical improvements.

Armed with its first "win," the alliance fought for and won cleaning of area sewers, sponsored neighborhood clean-up campaigns, became involved in a citywide coalition to deal with abandoned HUD properties, made contact with area business people and investor-owners, and began regular publication of a neighborhood newsletter.

With Office of Justice and Peace help, the alliance received tax-exempt status thus making it possible for it to receive funding from a wide variety of sources, including a \$25,000 grant from the New York State Division of Housing and Community Renewal.

Staff organizers have continued to provide consultation services to the alliance on request. The original goal was accomplished — the residents of the St. Francis neighborhood now have their own organization with the power to affect decisions in their community.

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THOUGHTS TO CONSIDER

EDWIN SULEWSKI
FUNERAL DIRECTOR
"Easter"

A special dinner, new clothes, family get-togethers, the Easter bunny, going to church together — Easter means lots of things to lots of people. But, regardless of the symbols we use in recognition of the day, it is truly a time of celebration.

Observed by Christians as the day of Christ's resurrection, Easter has long been an important part of the religious community. The Feast of the Passover, regarded by Jews as one of the most important celebrations of the year, also occurs at about the same time.

We join with you in recognizing a day that is important to all of us — and hope that you are able to enjoy it with the people you love.

Happy Easter!

SCHAUMAN FUNERAL HOME
2100 St. Paul St. 342-3400