

Health department finds Camp SSJ in violation of licensing regulations

Continued from Page 1

satisfied that the lack of a permit had absolutely nothing to do with Worboys' death," Van Buren said.

"The Sisters of St. Joseph, even though they lacked the necessary permits, were meeting most of the requirements of the regulations relative to the camp and the swimming pool," he said.

"Dr. Nitzkin had indicated that the violations were largely of the paperwork variety," not of failure to conform to the intent of the state sanitary code, Van Buren said.

The health department found the camp's procedures to be "pretty good," he said, citing the presence of a lifeguard during swimming sessions and the "excellent" quality of the pool water as examples of the camp's overall conformity with the state code.

For these reasons, Van Buren said, Nitzkin directed that the sisters be given permits for the camp and the pool. These permits extend through the closing of the camp season, which ends Friday, August 1.

Sister Pam Gabriel, who had been director of Camp SSJ from 1979 to 1984, was among four sisters who worked "two days to complete 40 hours work" last week to fill out applications for the permits.

According to Sister Pam, state regulations required that the camp change very few of its current procedures in order to obtain the necessary permits. Primarily, the regulations required the sisters to formalize — in writing — procedures that previously had been communicated verbally. "Now they're in writing," Sister Pam said.

Nevertheless, the county health department plans to initiate formal procedures against the camp because it had operated without permits. "Because of the failure to get the necessary permits, we must conduct a formal hearing," he said.

Van Buren said that the hearing may be scheduled for late August or September. The department has been "terribly overloaded" with other matters, including the water problem in the City of Rochester. "With their camp season ending, there's no great emergency to the conduct of the hearing," he said.

When a hearing date is set, the sisters will be formally notified of hearing procedures

and of their right to obtain legal counsel. Van Buren said that a hearing officer will be designated to hear both sides of the case and then make recommendations on future action to the board of health.

Generally, he said, such action "might be from a little censure on up to ... a \$250-a-day fine for every day of operation under violation," Van Buren said.

Since the camp has been in violation for every summer of its existence, that could be a sizeable sum. "But I think the board of health will be reasonable," he said. "We're really not a punitive department, nor is the board of health punitive. Our primary concern is, after learning that they did not have the necessary permits, that they were at least meeting the intent of the regulations."

Van Buren said the department was aware that the Sisters of St. Joseph had no intention of violating state regulations and that they had operated the camp under the best of intentions. "The Sisters of St. Joseph feel horrible about this," he said. "They did not do this intentionally; they just weren't aware."

That lack of awareness may stem from the gradual evolution of the camp. According to Sister Maria Hoffman, one of the sisters involved in the formation of the camp in the early 1970s, Camp SSJ began as an offshoot of a summer enrichment program for gifted students which the sisters had operated at several Rochester elementary schools.

In its final year, the enrichment program — which focused on English skills and arts and crafts — was conducted at the order's motherhouse. After some discussion, the sisters decided to open their summer program to a broader population of students.

"We thought we'd expand it to include recreation and swimming," Sister Maria said. "Nobody gave any thought to regulations, since we were a private organization."

Sister Maria explained that the sisters investigated the impact the camp would have on their congregation's insurance, and subsequently obtained a rider to cover any accidents that might occur at the camp.

The camp's procedures were formulated by the group of sisters involved in its establishment — Sister Maria and Sisters

Carol Proia, Patricia Carroll and Kathleen Carroll. Being school teachers, they were accustomed to developing rules and appropriate discipline to regulate children's behavior, she said.

Sister Maria explained that no one — including the congregation's insurance agency — even mentioned the possibility of licensing requirements.

"Being a religious community, I don't think there was any question of the camp's legitimacy ... I don't think any of us had any notion or inkling that there should have been a legal requirement in place ... I guess we weren't really tuned in to legalities," she said.

Sister Maria recalled that few people were conscious of such matters at the time. "The whole thinking about liability and suits has changed. I don't think people questioned things much back then. People just presumed that a camp run by sisters would be a safe, happy place ... I think they (campers' parents) just trusted the sisters enough to say that their children were in safe hands."

DPC youth representative notes changed view of teens

By Richard A. Kiley

The Bishop's Forum segment of Bishop's Day with Youth last March signalled a departure from previous formats. Rather than posing questions to the gathered teen-agers, Bishop Matthew H. Clark instead fielded questions from the youth, allowing all on hand to hear the concerns of young people on issues ranging from youth involvement with parishes to abortion.

That was a change. And, according to Michael Hausladen, the youth representative to the Diocesan Pastoral Council and member of the DPC's Ministry to Catholic Youth, that change seems to be part of a trend.

After completing a two-year stint with the DPC, Hausladen is about to open a new chapter in his life, becoming a freshman at the University of Buffalo in the fall. But he hopes that in his absence, the trend will continue.

"I think we are finally making our presence known, not only as a group of Catholic teens, but as a group of people," said Hausladen, who graduated from West Irondequoit High School

this spring.

Hausladen was asked to join the DPC two years ago by Pat Fox, diocesan director of youth ministry. He had been a voting member of the Diocesan Youth Commission — a group Hausladen described as an advisory board to Bishop Clark.

As a teen on the DPC, Hausladen said he felt as if everything he did was under strict scrutiny.

"When I first joined the DPC, I always felt everyone was looking at me because I was a teenager," Hausladen said. "It was tough getting people to respect me. After a while, I felt like I was being treated as an equal."

Still, even after he gained the respect of the adults on the council, his days on the DPC were not all happy ones, Hausladen freely admitted.

"We really couldn't get much done because we couldn't get through all the red tape," said Hausladen, who is working for Greater Rochester Cablevision this summer. "Basically I didn't like the way things were run. (For ex-

ample), when there weren't enough people at the meetings, we couldn't vote on anything. Things like that upset me because you gave up an entire day to attend the meeting."

The more informal gathering of the DPC, however, where those in attendance showed a "genuine" interest in diocesan youth, proved a better atmosphere to get things accomplished, Hausladen claimed.

"The DPC was structured for youth, so we knew we could expect action from the diocesan staff at the meetings," Hausladen said.

Hausladen specifically cited Fox, Anne Wegman and Father Dave Mura for their efforts to further youth development in the diocese.

Reflecting on his experiences with the DPC, Hausladen feels he will be able to use what he has learned in college.

"I think one of the best things I learned from working on the DPC was learning to put up with a lot of frustration," Hausladen said. "But I also learned how to talk in front of people and address a group more easily."

Pastoral musicians

Continued from Page 7

those with liturgical concerns.

"As a parish musician," said Ferguson, "I, like you, deal with hymn text as much as I do with music." The "allure of language,"

as Ferguson quoted a phrase from a book entitled *Gravity and Grace* by theologian Joseph Sittler, has a great deal to do with the vision of God as awesome, special and mysterious. "For me, this holiness should be a part of our worship," said Ferguson, who believes preparation is the best recourse for music ministers who want to incorporate "the awe and majesty of God" into their

liturgical celebrations.

"I have to wonder if it's not in weekly preparation that we fall down in our worship organization, but in long-term planning," Ferguson speculated. Pastoral musicians, he said, would do well to allot three types of personal nurturance during the daily hustle of their professional lives, in order to keep a balanced perspective on long-range goals and avoid pastoral burn-out. He cited "up time, down time, and reflection time" as necessities of life for those who devote their energies to liturgical ministry.

"Up time," as Ferguson defined it, is the time a pastoral musician should take for continuing education — theological and liturgical study, Bible reading, worship time, practice time for instrumentalists and vocalists, technical and repertory studies, time spent actively listening to musical recordings and concerts, attendance at professional conferences, even music lessons or master classes. Each of these pursuits, according to Ferguson, constitutes "a probing deeper into the wellspring of how we make our music."

Ferguson defined "reflection time" as the time a pastoral musician takes out for meditation and spiritual nurturance. "Each of us needs to find a specific spot where we can be alone, at peace, where there's no telephone, and we can reflect and meditate. You schedule time for reflection; it's in your appointment book," he stated; in a humorous declaration with an eloquent moral. "If you serve St. Swithin's in the Swamp and your favorite place for meditation is in the swamp, then your secretary can answer the phone and say, 'X is in conference — with himself, with the Lord.' It's equally important that we give the Spirit time to do its work with us. How long since you've heard an angel sing?"

It's no wonder, he added, that we can't

hear the angels. "We're drowning them out in our cultural life."

Ferguson defined his final category, "down time," as the purely personal time a pastoral musician must take out of his or her schedule in order to remain effective in music ministry. "Many pastoral musicians are much too busy," he cautioned. "Be careful about becoming overloaded. You can't do anything well if you do too much. If it's difficult to reduce your workload, keep trying," he admonished. "The parish deserves better than an exhausted, physically drained person. So the bottom line is, we can say no."

Responsibility for the nurture of the people served by parish music ministers includes adequate preparation of the congregation for the initiation of new liturgical rites, as well as maintaining the quality of the musical offerings the congregation listens to. "For me, great art, timeless art, is the best vehicle for liturgy," said Ferguson. "If something is totally accessible on first encounter, then it probably doesn't deserve to endure."

Ferguson recalled a comment made to him once by Joseph Sittler, whose book he mentioned several times during his NPM lecture. "There is no necessity for a cranial bypass when one chooses to be a Christian," he quoted Sittler. "Theology is tough. The concepts of our faith are complex, but they belong to all of us, the laity as well as the professionals."

Perhaps, as Ferguson speculated, things will continue to move in the right direction. If dedicated liturgical ministers continue to work "to sing the Lord's music in ever more vital ways," a true communion of all who participate in the worship process may well be attained, before the next decade brings transformations we haven't yet dreamed of.

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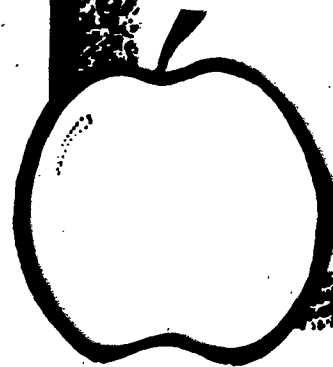
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