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# **Apostolate**

#### **Continued** from Page 20

With the help of attorney Robert Neilon this incorporation took place on March 10, 1968, and the new organization was named the Ibero-American Action League. Although the league was a separate legal entity from the apostolate, its founders intended the two to function together.

The league's charter members were Father Baglin, Colon, Rivera, Martinez and Dr. Weiss. Shortly after the incorporation, Colon was hired by the diocese to serve as the first lay director of the apostolate. He was also named the first permanent executive director of lbero.

#### **Growth of Hispanic Ministry**

April 26, 1968, signaled the beginning of one of the most important ministries to Hispanics in our diocese. On that day four Guadalupanas arrived in Rochester to start their ministry as staff of the Spanish Apostolate. The four pioneers were Sisters Nicolasa Razo, Irene Lara, Gloria Vela and Gladys Diaz. They were assigned to work with those parishes in Rochester that had Hispanic members. They also traveled outside the city to work with the Hispanic communities in Geneva and Newark.

Labor Day of 1968 marked a rather dramatic change in the apostolate. On that day, Father Baglin left the active ministry of the priesthood, leaving the apostolate without a priest and the cursillo movement without a spiritual director. Everyone involved in ministry to local Hispanics felt a deep sense of loss.

Later in the year, however, Father Anthony Calimeri was named priest director of the apostolate, retaining his duties as pastor in East Rochester. Colon continued on as the lay director.

## **Ibero Becomes Independent**

In June, 1971, the Community Chest today's United Way — began paying the salary of Ibero's executive director. As a result, Colon was no longer officially the lay director of the apostolate, but he did continue to work closely with Father Calimeri and the sisters until he left Rochester in November of that year.

The next Ibero director, Domingo Garcia,

had neither personal nor official connections to the apostolate. Thus ended the rela-, tionship between Ibero and the apostolate that had given it birth and nurtured it.

On October 6, 1971, Father Calimeri was replaced as apostolate director by Father John Dillon, who also was assigned to do pastoral work at St. Patrick's, then a mission of St. Anthony's Church.

In 1972, the apostolate participated in the first of three national consultative processes known as *Encuentros* (Encounters). A delegation from Rochester attended the first Encuentro in Washington, D.C. To further consultation locally, the apostolate established the first of a series of advisory groups in 1974. The *Consejo Diocesano Hispano*, (Diocesan Hispanic Council — was made up of representatives from the various parishes with Hispanic ministry. Candido Colon was its first president, and Sister Annette Truby, SSJ, of the apostolate staff did much of the organizational work.

Because ministry to Hispanics had by now spread to so many parishes, a need for coordination had become apparent. In the fall of 1975, a group known as Personnel Engaged in Hispanic Ministry (PEHM) was formed. This group was composed of staff from parishes with Hispanic ministry, the Hermanas and the apostolate staff.

#### Lay, Hispanic Director

In early 1976, the apostolate began to re-evaluate itself with an eye toward reorganization. In June, Italo Rodgriguez became the first layman and the first Hispanic to serve as a director of the apostolate.

On Palm Sunday, 1977, local Hispanics gathered at St. Patrick's to participate in a nationwide social-justice reflection known as the Call to Action. They contributed a report about their own role in the Church, which they entitled "La Realidad Hispana en Rochester" (The Hispanic Reality in Rochester).

Two important events of 1978 were Angel Rivera's association with the apostolate and the establishment of a monthly Spanishlanguage page in the *Courier-Journal*. In 1978, St. Patrick's Church was closed. Even though its Hispanic parishioners were invited to-become part of the parish community at St. Francis of Assisi, many declined. Some even became alienated from the Catholic Church.

Such losses were offset somewhat by growth in other areas. For the first time the apostolate's budget was increased to include money for programs, including *Buenos Dias*, *Abuelos*, (Good Day, Grandparents) an effort to help the elderly.

Toward the end of 1978, the Diocesan Hispanic Council disbanded, providing an opportunity to change the apostolate's consultation process. In place of the council, a board of directors — composed of individuals from the community, Hispanic professionals from various Latin American and Caribbean countries, and some non-Hispanics from diocesan institutions and parishes — was formed.

More consultation was evident in ad hoc efforts to obtain input from the Hispanic community on the appointment of a successor to Bishop Joseph L. Hogan, who was slated to retire in 1979. A workshop at Mt. Carmel parish on January 14 produced a series of recommendations that were sent to the diocesan Committee on the Selection of the Bishop and to the apostolic delegate in Washington. A few months after being named bishop of Rochester. Bishop Matthew H. Clark met with representatives of the Hispanic church at the home of Victor and Generosa Rivera.

Other important changes took place in 1979. Father John Podsiadlo, a Jesuit who had worked in El Salvador, joined the Rochester aposotolate, taking up residence at St. Francis of Assisi, and helping Father Dennis Shaw with the westside ministry. Father Podsiadlo also renewed the ministry to migrant workers. The Hermanas who had been working in Geneva and Newark returned to Rochester, and the opening of the office on North Clinton Avenue brought the apostolate back to the Rochester Hispanic community.

During 1980, the apostolate achieved two successes in the area of advocacy. The first was April's Hispanic Convening, a gathering of upper-level diocesan officials and representatives of the major religious congregations to study how the church could better serve the Hispanics. The second achievement was a conference in which diocesan personnel looked at the needs of Hispanics both locally and nationally.

Italo Rodriguez submitted his resignation in 1981, setting in motion yet another year of change. On the recommendation of a nominating committee, Bishop Clark named Luis Ruberte the apostolate's new director. Ruberte was a member of a lay Puerto Rican organization called the Congregation of St. John the Evangelist, and popularly known as the Hermanos Cheos.

Well versed in the culture and popular religious traditions of Puerto Ricans, who comprise the majority of Rochrster's Hispanic population, Brother Ruberte brought a new vision to the apostolate. In the summer of 1982, Rochester saw its first week-long mission for Hispanics, modeled upon the effective missions the Hermanos Cheos had used to evangelize in Puerto Rico.

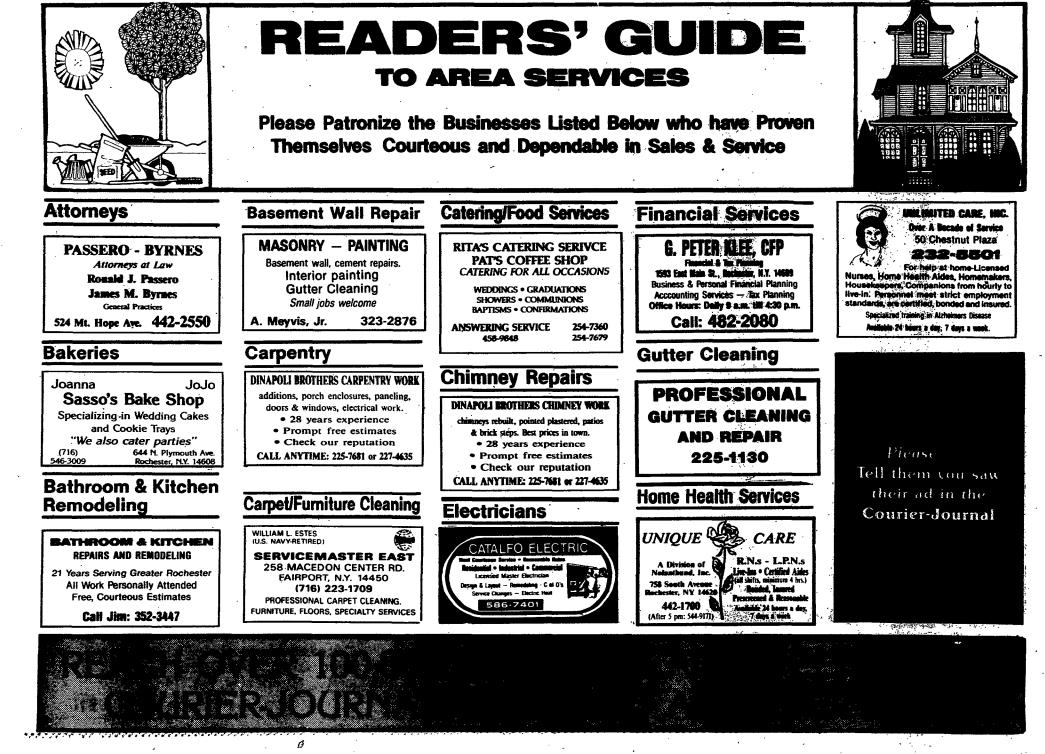
In November, 1983, the Feast of Our Lady of Providence, patroness of Puerto Rico, was celebrated in Rochester for the first time at the *Casa de Cristiandad* (Christianity Hose) in the old Holy Redeemer School. Bishop Clark presided and after the Mass, enthroned the statue of Our Lady of Providence in he chapel. The same statue had traveled throughout Puerto Rico in the 1950s with the famous preacher Father Junqueros.

In 1984, planning began for the III Encuentro. A diocesan promotion team was formed and, toward the end of the year, 10 mini-encuentros took place in parishes and small groups. In the following year, delegates from Rochester participated in the regional encuentro in Philadelphia and the national encuentro in Washington.

#### **Past and Future**

The Diocese of Rochester's ministry to Hispanics continues to grow and change. One example of this growth is the Guarionex Library, opened in February at the Clinton Avenue office. The library fulfills the III Encuentro recommendation that the Church should help Hispanics maintain their cultural heritage.

If the history of the Hispanic community in Rochester continues to follow the pattern of the last 35 years, Hispanics will soon become a notable part of the diocesan church, bringing unique gifts to a diocese already enriched by various ethnic groups that have made the Church of Rochester truly "catholic."



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