

et cetera

Parish

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tee, meets monthly to discuss ways of preserving Hispanic customs, a number of which revolve around the Christmas season. One such custom is the Hispanic tradition of exchanging gifts on Jan. 6, the Feast of the Epiphany, rather than on Christmas Day. To promote the practice, comite members will dress up as the Three Wise Men on Wednesday, Jan. 4, for the evening Spanish Mass, and on Saturday, Jan. 7, for the parish's religious education classes. On both occasions, the Wise Men will distribute candies and other presents to children.

Sometimes, the parish plans such multi-lingual services as the Centennial Celebration and the Thanksgiving Mass, which even incorporates Italian for older parishioners. Other occasions do not lend themselves to multicultural celebration, Monsignor Cocuzzi said, citing Good Friday and Easter Sunday as examples. The English-speaking parishioners view Good Friday as the dark day of Christ's crucifixion, as contrasted with the new light of His Resurrection on Easter Sunday. Hispanics, on the other hand, see the days of the Triduum as integral parts of the same whole, requiring a different sense of the liturgy, he said.

Monsignor Cocuzzi said that St. Francis/Holy Redeemer's Hispanics "are strongly

committed to preserving their own Spanish culture," a commitment rooted in the sense that a people's language equals its cultural identity, and that the loss of one means the loss of the other. Hispanics want to be integrated, not assimilated, into wider society, he said.

"I think the attitudes of newer (immigrant) groups are different from the older ones. (The newer groups) fight part and parcel the idea of assimilation," Monsignor Cocuzzi remarked.

Yet some English-speaking members of Holy Redeemer/St. Francis discount their Hispanic counterparts' desire to retain their culture and language. Jeanette Tillman, a member of the Sacred Heart Women's Society, said that Hispanics have failed to join in the wider life of the parish. "They don't seem to cooperate with us like they should," she said. "They should be made, just like the Italians and Germans, to meld into society ... They've got to get along with the program, just as we would if we went to Puerto Rico."

Cilano said he didn't object to the Hispanics retaining their customs, but he thinks the Church should encourage them to learn English. "I'm not sure the Church is doing as much as it could," he said, noting that he came from an Italian-speaking family which had to learn English to become part of society.

Nevertheless, Hispanics, at least those who are Puerto Rican, have a compelling argument for retaining their language, according to Sis-

ter Veronica Casey, pastoral assistant. The Puerto Ricans are already citizens of the United States, and their native tongue is Spanish.

Sister Casey also noted that the Hispanics' relative youth as compared with the age of the English-speaking members leaves little common ground for social interaction of the two groups. "I don't know if any one parish has a solution for it," she said.

Rafoth also remarked that Sagrado Corazon's spiritual focus may keep its members from wanting to join her society. "We're more of a social group," she said, "and they're more of a prayerful group."

The comite is discussing ways of reaching out to the parish's English-speaking population, according to Victor Rivera, a member of the comite and leader of Circulo de Oracion, the charismatic renewal group. Future ideas include meeting with English-speaking groups and planning more bi-lingual liturgies.

These efforts point to an uncertain but undoubtedly interesting future for Holy Redeemer/St. Francis Xavier. Despite misunderstandings and differences between Hispanics and English-speakers, their coexistence gives people a more accurate idea of what the Church should be. Monsignor Cocuzzi observed. The universality of the Church is easy to accept when its examples are far-away missions, he noted, but it is challenging to live out that universality in one's own parish.

Seeing Spanish/English parishes as opportunities to bring peoples together — rather than as obstacles to their integration — has guided Father Leone's vision throughout his



Doug Meszler
Alba Vazquez, a parishioner at Holy Redeemer/St. Francis Xavier, sings with the Coro Parroquial.

pastorate, and he points with pride to a budding friendship between an English-speaker and a Hispanic, both of whom worked the parish bingo game on Tuesday nights.

That friendship could be taken as a hopeful symbol of Holy Redeemer/St. Francis Xavier's next 100 years — two cultures gambling on the future together.

'Neediest'

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family consists of parents and five children who range in age from 4 months to 6 years. All they could bring with them was whatever possessions fit in a battered van. At present, the father is unemployed but seeking work. He has managed to find furniture — a piece here and a piece there. But their limited resources continue to make starting over difficult.

93 The C.R. family — a mother and her two adult mentally retarded sons — live in a camper. Mrs. R. was recently hospitalized in intensive care because of a heart condition and emphysema. The family only asks for help in emergencies, but because of the mother's poor health, requests for assistance have been more frequent lately.

94 Mrs. A., a woman in her early 60s, lives with her 30-year-old mentally retarded son in a trailer in a rural area. Mrs. A. is also responsible for two brothers, ages 78 and 80, who live on the same property. Both brothers are illiterate and dependent on her. She struggles to be independent, but has had to ask for assistance more often because of cutbacks in funding for the needy.

95 The B.R. family lives in a Steuben County village. The father has been unemployed for several months because of a work-related injury. The compensation case is still pending and finances are very limited. At times, getting enough food has been a problem. The family keeps trying to care for their needs without outside help, but they are experiencing increasing difficulty.

96 The J. family takes in children who need a temporary place to stay. They provide meals and a loving welcome to children from bad home situations. The number seeking help increases during school vacations and holidays. Were it not for the J. family, many of these children might have to resort to the streets. The J.s have three children of their own, so providing food and shelter for teenagers has put a severe strain on their budget. There is a strong possibility they might have to limit the help they give because of their own finances.

97 Deborah is 31 years old and an ex-drug addict with alcohol problems. Once in a while, she is inclined to go back to her former habits. She has had thoughts of committing suicide. She feels very guilty because of the way she has led her life and the problems she still has. She has three children, and although she has never physically abused them, she feels that she has done them a lot of damage mentally. She attends Alcoholics Anonymous and tries very hard to stay under treatment.

98 Sally has three children and is pregnant. The oldest child is three; the other two are two-year-old twins. Sally suffers frequent asthma attacks. She has to move out of her apartment, and doesn't have furniture. Her boyfriend is in prison, and Sally is on probation. She doesn't have anyone to take care of her children when she goes to the hospital in a couple of months to deliver. She is afraid she might lose the children to child protection.

99 A. is a woman with seven children, trying to make ends meet with what she gets from social services and nearby agencies. It is impossible for her to provide everything that each of the children needs. They range in age from 14 years to eight months old. At the end of the month, she has to go out searching for assistance with food and sometimes clothing.

100 N.M. is a cancer patient at Strong, and has two children, ages 8 and 3. She has to go in and out of the hospital for chemotherapy and radiation treatment. The family depends on social services for income. N. doesn't have much help from relatives. Her mother is in her 70s. Her sister and brother have alcohol problems.

Rabbi

Continued from Page 4

Nonetheless, peace is still possible, and it may begin with the Palestine National Council's proclamation of independence, the rabbi remarked. "I congratulate the citizens of that new state," she said.

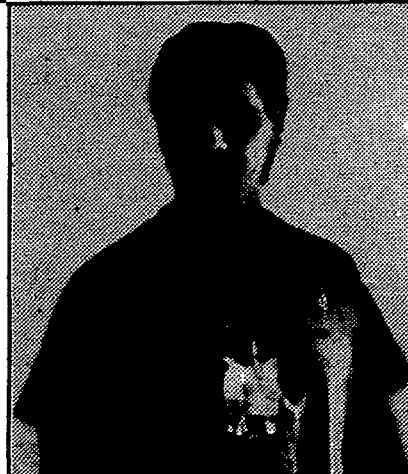
The rabbi's minority message evoked optimism and pessimism from her audience. Father John Lee, professor of anthropology at Fisher, said he had "never heard a rabbi talking in these terms." He also remarked that he considered Rabbi Einbinder a moderate, but "to be considered a radical in the Middle East means you're pretty well right down the middle."

Father Lee based his assessment on his experiences of the last 22 years, during which he

spent several periods living in Jordan and occasionally visited the West Bank. Last summer, the priest traveled to the West Bank and witnessed an Israeli mounted policeman ride his horse through a merchant's goods spread out in the street.

"It was a real shock to me," he said, "but the people around me said he did it every day." Father Lee remarked that actions like this fostered the violent reaction of the Palestinians.

Jack Disraeli, who lived on six kibbutzim (collective settlements) in Israel in the summers of 1963-1971, said he believes that extremists on both sides share the blame for the current situation, but he is optimistic about chances for peace. "I do think the majority of the Israelis would accept a deal," said Disraeli, who last visited Israel in 1985.



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