

Sister Ignatius Connolly, SSJ, 90

Sister Ignatius Connolly, a member of the Sisters of St. Joseph, died Thursday, March 30, 1989, at the Sisters of St. Joseph infirmary. She was 90.

A native of Ogdensburg, Sister Connolly graduated from A. Barton Hepburn School in Ogdensburg and Nazareth College. She later completed radiology training at Strong Memorial Hospital.

Sister Connolly entered the Sisters of St. Joseph in 1933. Two years later, she moved to Elmira to become a radiology technician at St. Joseph's Hospital in Elmira.

Although she worked mostly with adults,

Sister Connolly often visited the pediatrics ward to bring gifts to the children.

She retired in 1978 and had lived in the convent since then.

Sister Connolly is survived by a brother, Charles Clark of Fairport; a niece, Margaret Hammell of Massena, and a cousin, Alvin Russell of Rochester.

Fathers Peter Bayer and Charles Adams, OSF, celebrated a Mass of Christian Burial at the Sisters of St. Joseph Motherhouse Chapel on Sunday, April 2. Burial was in the sisters' section at Holy Sepulchre Cemetery.

Morale

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Office of Priest Personnel, said these support groups will become more important as the number of priests continues to decline, and as priests find themselves increasingly isolated from one another.

Father Walczak pointed out, however, that priests themselves sometimes limit the potential benefits they might derive from support groups. "Priests are their own worst enemies in terms of voicing their own pains and angers," he said. "We priests, as individuals, have a hard time being open and honest with each other about what they're feeling."

Some parishioners and priests, Father Walczak continued, have an image of priests as a sort of spiritual supermen, above the pains and needs that other people feel. This image, he said, sometimes makes it hard for priests to let their guards down, even with each other.

The Commitment to Ministry process is another way in which the diocese is facing the problems of declining numbers of priests and increasing demands on those who remain, according to Father Schrader. The process is designed to help parishes determine their own ministerial needs as well as the roles priests and lay people can play in meeting those needs.

Reflection groups created by the Commitment to Ministry process are discussing at least one proposal that will directly affect priest morale: the idea of having priests staffing clusters in a region share a common rectory. This would help to provide mutual support and eliminate some of the sense of isolation, according to Father Schrader.

Surprisingly, none of the priests interviewed for this article cited celibacy as a major source of tension. Priests in the Rochester diocese do suffer conflicts about the issue, Father Tormey acknowledged, but they "put a high value on the witness of celibacy today."

Father Dominic Mockevicius, another

member of the Ministry to Priests team, pointed out priests are not the only segment of society to choose celibacy. "I know of professional people that have given up the married life for their callings," he reported. "That's kind of our witness. The women religious, the brother religious — there is still that special witness."

As the number of priests has declined, the church has been encouraging greater lay involvement in ministry, Father Schrader noted. "I think if we, the church, had not changed since the days of the Second Vatican Council, we would be in worse trouble with the declining numbers of priests than we are now," he explained.

Whereas Father Tyman applauded the growth of lay involvement, he pointed out — as the morale study did — that one source of tension for priests today is that they are increasingly caught between the vision of the church fostered by Vatican II and a church hierarchy that appears to be moving in a different direction.

"My impression is that these days Rome is going back, taking away from the vision of the church that was outlined at the Second Vatican Council," Father Tyman said. Lay people are confused by this apparent shift, he added, and this produces frustration among priests who must handle parishioners' questions.

Nor is the confusion limited to lay people, Father Tyman said. Priests themselves experience conflict over which direction to take — a conflict with repercussions not only on a diocesan level, but also within rectories. "There's a sense of tension, at times of working at cross purposes with other priests," he observed. Support groups help to resolve some of these tensions and help prevent priests from getting "locked into one point of view," he said.

According to the national study, one of the keys to priests' overall morale is the leadership and availability of the diocesan bishop. Rochester's priests give Bishop Matthew Clark high marks for his efforts to reach out to them. "You hear stories from other dioceses of a sense of the bishop

expecting his priests not to have any problems and if they do, they know he doesn't want to hear about them," Father Tyman reported.

In contrast, he observed, Bishop Clark has told his priests to call him any time. On his return from his sabbatical in Mexico, the bishop also announced that he would be meeting with the priests of the diocese individually and through their regional meetings in the coming months.

"(Bishop Clark) knows all of us by name," Father Mockevicius said. "He knows our situations. When he came back from Mexico, he said he wanted to be more with his priests. If you're going to talk morale, it's important to know that he feels that way."

In his own meetings with priests of the diocese during the past year, Father Tormey has seen priests who are worried, priests who are optimistic, and priests who are challenged by changes in the church. "One of the priests said recently that the the Israelites were wandering in the desert for 40 years," he reported. "We're only 20 years past Vatican II, so we have another 20 years to go."

Priest

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the pope could prepare a response, were not censored by Vatican authorities. "I asked if I could say what I wanted to say," the priest reported, and was told that he could.

Many of Father McNulty's comments to the pope were influenced by his work on the bishops' committee. He acknowledged, however, that his remarks to the pope were softer than those contained in the document on priests' morale. "I had to say the truth," he explained, "but I also felt that because I was talking to the Holy Father, I wanted to be respectful and gentle."

Father McNulty said he felt that the pope was warm in his response and addressed the issues the priest had raised "from what he wanted to say." In addressing the pope, Father McNulty added, his only intention had been to raise the issues, not resolve them.

"I just wanted him to hear me," the priest said. "I'm convinced he heard me."

— Lee Strong

Rally

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Calling the NOW march "a march for death and economic destruction," league president Brown said she was looking behind "the moral abomination of abortion" to see an America "destroying" its future.

She announced a new national ad campaign to focus on what she said was the economic impact of abortion, charging that as a result of abortion there will be fewer young people to support an aging population. The first ad ran April 10 in the daily newspaper *USA Today*.

Monica Migliorino of Milwaukee, a graduate student at Jesuit-run Marquette University and director of Citizens for Life, held up a photo of an aborted baby to show "real beauty that's now crushed, mangled and distorted. This is what NOW is marching for today."

Dr. Mildred Jefferson, a physician who heads Right to Life Crusade, announced a new campaign "to liberate women from

the new slavery of abortion."

Dr. Jefferson, who is black, released a "a declaration of independence," stating that NOW and other groups supporting a woman's right to abortion have "imposed a new slavery on women" and would "keep down the costs of the poor by getting rid of who would run up the costs."

Nellie Gray, president of the March for Life, said April 10 that the 300,000 participants in the NOW march should make "everybody who operates in the name of right-to-life to get up off their apathy and join the March for Life."

"I think the majority of Americans are pro-life and sitting on their apathy," she added. "We can easily get that number of Roman Catholics. I want to tell the bishops to come to March for Life and bring 50 percent of their parish."

The annual March for Life, held since 1974 on the anniversary of the 1973 *Roe vs. Wade* Supreme Court decision, has brought thousands of participants to Washington every year. Crowd size has ranged from 35,000 to 40,000 in 1977 to 50,000 to 65,000 in 1981 and 71,500 in 1985. In January 1989, 60,000 marched. The lowest number was 5,000 in 1987, presumably a result of severe winter weather.

Proposal

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means that some parish schools would be closed. "People don't want to see schools closed," she said, noting that a parish-based school gives school parents "a sense of ownership" that would be lost in a system of centralized elementary and junior high schools.

Despite some opposition in the southwest quadrant to the grade reconfiguration proposal, the quadrant planning board is likely to adopt the plan, according to Vivian Kurdt, co-chairwoman. Kurdt remarked, however, that her board is still examining other alternatives to the grade-reconfiguration proposal.

Under a plan approved by Bishop Matthew H. Clark, the Northeast Quadrant will adopt the K-6 configuration in all each of the seven elementary schools that will remain open following two years of consolidation that conclude in June, 1990.

But a proposed junior high program has yet to be approved. The quadrant board's original plan calls for the junior high to be housed at Bishop Kearney High School, but the commission is still examining the program's start-up costs and whether a junior high program for city students should be established.

One thing on which all quadrant boards agree is the proposal to establish pre-K programs and after-school care. The northeast quadrant is already moving towards creating such programs in its region. Kirst said that a two-year-old survey of school parents in the northeast quadrant indicated a great demand for pre-K and after-school programs.

Such programs could be housed in any buildings that formerly housed schools, Kirst said. The Northeast Quadrant Planning Board's consolidation plan recommends that four of the five school buildings scheduled to close in its region be reopened as centers for pre-K, day care, and/or other social programming.

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