

Diocesan Appointments

Father William M. Barrett, pastor of Holy Cross Church in Dryden, to sabbatical at the Marianella Pastoral Centre in Dublin, Ireland, effective July 1-December 31, 1989.

Father William G. Endres from temporary parochial vicar at St. Michael Church in Penn Yan and St. Andrew Church in Dundee to temporary administrator of Our Lady of Mercy Church in Greece, effective July 1, 1989, and for the duration of the sabbatical of the pastor, Father John J. Quinn.

Father William J. Gordinier, pastor of St. Mary Church in Geneseo, to sabbatical at the Marianella Pastoral Centre in Dublin, Ireland, effective July 1-December 31, 1989.

Father Daniel V. Hogan from temporary parochial vicar at St. Columba Church in Caledonia and St. Patrick Church in Mumford to temporary parochial vicar at St. Stephen Church in Geneva, effective July 1, 1989, and for the duration of the sabbatical of the pastor, Monsignor Gerard C. Krieg.

Father Timothy E. Horan from parochial vicar to temporary administrator of St. Michael Church in Newark, effective September 1, 1989, and for the duration of the sabbatical of the pastor, Father Edward E. Steinkirchner.

Father Robert A. Klee from temporary administrator of Our Lady Queen of Peace Church in Brighton to temporary parochial vicar at St. Michael Church in Newark, effective September 1-December 31, 1989, during the sabbatical of the pastor, Father Edward E. Steinkirchner.

Father Stephen R. Kraus from parochial vicar at St. Mary Church in Elmira to temporary administrator of Holy Cross Church in Dryden, effective July 1, 1989, and for the duration of the sabbatical of the pastor, Father William M. Barrett.

Monsignor Gerard C. Krieg, pastor of St. Stephen Church in Geneva, to sabbatical at the Institute for Continuing Theological Education in Rome, effective July 1-December 31, 1989.

Father William B. Leone from temporary administrator of St. Augustine Church in Rochester to temporary administrator of St. Mary Church in Geneseo, effective July 1, 1989, and for the duration of the sabbatical of the pastor, Father William J. Gordinier.

Father Nicolas Menjivar from the Archdiocese of San Salvador to administrator of Holy Redeemer/St. Francis Xavier Church in Rochester, effective June 27, 1989

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Activists return to hospital clinic

By Richard A. Kiley
Staff writer

ROCHESTER — Rochester did not take part in the pro-life activity seen in 65 cities across the country last Saturday, April 29, during what was hailed as a "National Day of Rescue" by officials of the Binghamton-based group known as Operation Rescue.

"We did not take part in the wave of rescues across the country because we're not directly a part of Operation Rescue," said Gerald Crawford, a spokesman for Project Life of Rochester. "As far as we know, every (Rochester) clinic was shut down that day (in anticipation of rescue activity)."

However, pro-life activists here were busy earlier in the week, protesting at Genesee Hospital on Wednesday, April 26. Rochester police arrested 11 demonstrators who sang, locked arms and did not allow anyone to enter the Doctor's Office Build-

ing, 220 Alexander St., according to Crawford.

All of the activists were charged with third-degree criminal trespass, while six were charged with second-degree obstructing governmental administration and three were charged with harassment.

As in the past, the activists refused to give their names to police. They were taken to the Monroe County Jail, where they were held overnight.

Crawford, who was one of three people charged with harassment, said the charges of harassment were unfounded. "We believe that they (the police) have had some intense meetings, and that they're charging us with as much as they can," Crawford said.

Wednesday's activity marked the second rescue mission at Genesee in two weeks. Forty pro-life activists were arrested April 12 after blocking the entrances to the Alex-

ander Women's Group clinic. All have since pleaded not guilty to charges of third-degree criminal trespass and resisting arrest.

Crawford said that the group has staged its last two rescues on Wednesday because "Wednesday is the largest shift throughout the week" in which abortions are to be performed at the clinic. "The rescue was a success. Approximately eight women were scheduled for abortions," Crawford said. "We were sure they were open for business."

Project Life Executive Director David E. Long was meanwhile sentenced to 20 days in jail last Thursday night, April 27, for refusing to comply with his probation, stemming from a rescue mission at the Brighton office of Dr. Morris Wortman Sept. 24.

Brighton Town Justice John H. Ark
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God's spirit animates liturgies

By Father Robert J. Kennedy
Guest columnist

Given the amount of discussion and reflection about liturgy and the large number of workshops and resources that prepare liturgical ministers and committees, the impression could be left that liturgy is something we do. And given the uncritical turn to a model of business organization for church life and ministry, the successful celebration of liturgy may be falsely thought to be the result of schedules, planning sheets, liturgical goals and objectives, trained liturgical ministers, and homily teams. It is not.

It is true, of course, that the liturgy is done by human beings and for us; God has no need of our worship. Still the liturgy is not ultimately in our control. It is only the fragile vehicle by which believers enter ever more fully into the mystery of Christ's death and resurrection.

The lectionary readings in this latter part of the Easter season turn our attention to the gift of the Holy Spirit, which we have in the risen Christ. It is appropriate then to reflect on the role of this life-giving spirit in the liturgy.

Perhaps the most important and basic presence of the Holy Spirit is her presence in Christ's people at prayer. By the gift of this spirit in baptism, we are enabled to pray, for "even when we cannot choose words in order to pray properly, it is the Spirit who expresses our plea in a way that could never be put into words ..." (Romans 8:26-27). Thus even our very gathering for and participation in the liturgy is the work of the spirit.

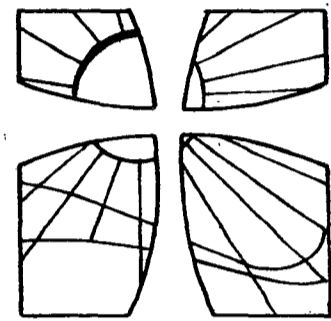
This animating Spirit of God is also the agent who makes the whole sacramental life of the church the means of sanctifying grace for God's people. In baptism, it is the

Holy Spirit who makes the waters of the font the source of cleansing and new birth.

In the Eucharist, the spirit of the risen Christ consecrates the gifts of bread and wine: "We ask you to make them holy by the power of your Spirit, that they may become the body . . . blood of your Son, Jesus Christ . . ."

In penance, it is the gift of the Holy Spirit which enables the forgiveness of our sins. The same spirit makes the anointing with the oil of the sick a consoling remedy and source of strength for all who experi-

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