

Lay

Continued from page 1

ample of Francis with his concern for the poor and sick, noted Father Benedict Ehmann, spiritual adviser for the Rochester chapter of the Dominican Laity. The Dominicans, on the other hand, would be more likely to use their intellectual gifts to promote social change.

"The members promise to use whatever skills they have in defense of Christian truth and reality," Father Ehmann noted.

Although the particular expression of the third orders differ, their structures are similar. An individual attracted to an order attends meetings of the group to become familiar with it. If that person continues to have an interest in joining the third order, he or she then enters a formation program — which, these days, is generally based on the Rite of Christian Initiation for Adults.

After a period of time — generally a year — the person becomes a novice, and continues to study the history of the particular religious order and its founder, as well as Catholic teachings.

"It's a way to help us become better Catholics," observed Marie McGlenn, president of the Elmira chapter of the Dominican Laity. "The formation program helps learn about Dominic. It helps us learn about our faith."

The novice then makes provisional promises, and after another period of time,

final promises. The total process can take as long as five years.

The length of formation and the amount of training involved is simply a manifestation of the seriousness of the decision, Father Rodda observed. "It takes real commitment," he said. "It's an order, and it's a very serious thing."

The members of the Holy Trinity Monastic community felt such a sense of the seriousness of their call that they took vows as Benedictines in 1985, then moved to Hornell in 1988.

The three adults were the only vowed members of the community, but still living with them were a number of their children. Currently, the Brewsters' 17-year-old son and Bronk's 16-year-old twins live at the monastery.

"Our basic focus is community life, and whatever flows from that is our ministry to the church," Pat Brewster said. That ministry includes offering retreats, giving talks, serving as spiritual directors and allowing the monastery to be used for retreats by various church groups.

The idea of leaving one's home to establish a monastery might have little appeal to most lay people, but Brewster said members of her community were simply responding to a call they all felt.

"It's our way of responding to how we see God calling us in our lives," Brewster explained. "You have to respond in the way you feel God calling yourself."

Barbara Brennan felt a call as well, but

didn't know quite how to respond to it.

Brennan sensed that she was called to be celibate and to live a committed life, but not necessarily as a woman religious. Because this lifestyle did not seem possible outside a religious community, however, she became a vowed member of the Sister Servants of the Blessed Sacrament.

While serving as a missionary in the Philippines, Brennan realized that her vocation lay in a community of women religious, but among lay people.

"When in the Philippines, I came to see that there was an awareness in the lay people and a thirst for God that was almost more authentic (than life as a religious)" Brennan said. "I had a sense that the Lord was calling me to build community around vocation lay not in a community of women

In October of 1975, she met Marist Father Francis Marino and the two began to develop the Anawim Community in Corning. That community — which now has branches in the Bronx and Metuchen, N.J. — currently has 65 committed members and between 30 and 40 associate members.

Community members live either in their own homes — especially those people with families — or in several separate houses for single men or single women. Community involvement includes regular prayer meetings and liturgies.

The members of the Anawim Community are all involved in local parishes, Brennan said. "This is over and above the parish," she noted.

People are attracted to the community, Brennan speculated, because of the intensity of the life. "The parish would not involve the whole life," she added.

In recent years, the two largest congregations of women religious in the Roch-

ester diocese also have responded to the need of lay men and women to join communities.

The Mercy Sisters' Associates — created in the late 1970s — and the Sisters of St. Joseph's Agregé Program — approved by the congregation in 1983 — offer people a chance to associate with the congregations in a way different than that of those who join third orders, Albrecht noted.

"My sense is with a third order, there's not the same kind of closeness with regular order people" as is experienced by the associates and agregés, she said.

The 44 committed associates are allowed to participate in almost all of the retreats and activities of the Sisters of Mercy, including attending the congregation's general chapters as non-voting members.

The associates are encouraged to remain active in their ministries and parishes, Albrecht noted. They become associates to find the support that they can't find in their parishes, she noted, adding, "There's a sense of encouragement that may not be present in the parish."

The same is true of the Agregé Program, Sister Jongen noted. One of the 75 members says that being an Agregé gives her the "strength and support that I need to be active in lay ministry," she reported.

Like the third orders, the associates and the agregés go through lengthy discernment and formation programs. During these periods, participants receive support in their own spiritual development, and learn the history of the congregation with which they are developing a relationship.

As the associates and agregés become more involved with their respective religious congregations, they may become more directly involved in the sisters' ministries. This possibility could become increasingly important as the numbers of women religious continues to decrease.

"There's a lot of talk at the national level about these kinds of things," Albrecht acknowledged.

Albrecht went a step further, speculating that "association membership may be a re-founding of religious life. To me it may be a new way of religious life in the future."

Indeed, lay communities and associations may play a vital role in the future of the church, Brennan suggested.

"I know a lot of lay communities around the world," Brennan observed. "I think it's the way the church is going."

Vatican II, with its emphasis on the laity on the renewal of orders, has helped to foster a resurgence of interest in lay groups and third orders, Father Rodda acknowledged.

"The third order is growing. The teachings of the Vatican Council are beginning to become incorporated into Catholic life more and more," Father Rodda said. "The third order is growing more than it has in awhile."


"I think one of the most exciting things in the church today," Brewster said, "is the various forms of small groups, whether vowed or not, that are forming."

And even such forms of spirituality as third orders, which have frequently been dismissed as simply pious societies, will continue to play a role in the future, Annechino suggested.

"I see the third orders have a rootedness because they are so much a part of the structure of the church. I think being under the umbrella, under the authority of the church, it's not a fly-by-night thing."

"It's not a Lone Ranger spirituality," Annechino concluded. "You need one another just to be faithful."

"For Someone Who Cares As Much As You Do"




1653 East Main St. Rochester

Community Care
OF ROCHESTER

- Home Care Aides
- Companions
- Community Health Nursing
- Private Duty Nursing
- Pediatric Nursing
- PRI Screening For Nursing
- Home Placement

288-7560

An Affiliate Of Visiting Nurse Service NYS Licensed Home Care Agency



Southview Physical Therapy and Sports Rehabilitation. P.C.



880 Westfall Road • Suite D
Rochester, New York 14618
716/271-3380

FUNERAL DIRECTORS OF THE ROCHESTER DIOCESE

The funeral Directors listed herein offer pre-need and at-need services and counseling in accordance with the Catholic faith.

GATES		GREECE	
Alvah Halloran & Son, Inc. Funeral Home H. Daniel Halloran 2125 Chili Avenue Rochester, N.Y. 14624 (716) 247-7590	DiPonzio Funeral Home, Inc. (Across from St. Theodore's Church) 219 Spencerport Road Rochester, N.Y. 14606 429-6700	Arndt Funeral Home 1118 Long Pond Rd. (south of Maiden Lane) Parking for over 100 cars Greece, N.Y. 14626 Ronald John Arndt (716) 225-6350	Vay, Schleich and Meeson Funeral Home Inc. "Greece's Largest and Most Complete Facilities" 2692 Dewey Avenue 1075 Long Pond Rd. (716) 663-2100
IRONDEQUOIT		MONUMENTS	
Paul W. Harris Funeral Home Inc. Richard P. Harris Charles E. Davis 570 Kings Highway S. (corner Titus) (716) 544-2041	May Funeral Home George L. May Jr., Raymond L. Welch 2793 Culver Rd. Rochester, N.Y. 14622 (716) 467-7957	REICHART MONUMENT CO. 348 Crestwood Blvd., Rochester, N.Y. 14624 (off Buffalo Rd. one block east of Howard) 235-4490	
Michael R. Yackiw Funeral Home 1270 Norton Street Rochester, N.Y. 14621 (716) 544-5000 If no answer 342-9300	IRONDEQUOIT		ROCHESTER
HART MONUMENT CO. 2301 Dewey Avenue Opposite Holy Sepulchre Cemetery Since 1856 865-6746		Crawford Funeral Home, Inc. "Our Family Serving Your Family" Located at 495 N. Winton Rd. (Between Atlantic & Humboldt) (716) 482-0400	

High schools slate exams

ROCHESTER — Entrance and placement exams for Catholic schools in the Rochester-area are scheduled for 8:30 a.m. on Saturday, Jan. 5, 1991.

Schools offering the exams are: Aquinas Institute, Bishop Kearney High School, McQuaid Jesuit High School, Nazareth Academy and Our Lady of Mercy High School. Call the individual schools for further information.

Pea
Assist
Bush
Wash
be lit b
'S
To the
A lit
Catholi
policy.
written
printed.
Doroth
Starkwe
I wond
play."
Ru
To the
We re
concern
Church
issue
("Flage
authori
read it
excelle
some p
structio
Americ
same p
top. Th
tian fla
On inte
is that
right si
long as
1150
A
Jeal
Lorr
Thur