

VS. Intervenis w
Sp Anna Louren
In St. Luke

to us and noted in writing when
chose not to copy but to write
instead.

In the beginning I misread either
my own or your handwriting - mistaking
63 for 68 so I highlighted all the
track 68's. I have since corrected
that by X-ing the 68. Excuse the
error.

I hope this is what you wanted.

LAWRENCE SMITH CLASS 1919
EVELYN SMITH

GALE SAL 11-10-95

the St. Joseph Mother house

8-22-95

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RMSC

Rochester Museum & Science Center

Meeting with Sr. Anna Louise Staub, at the St. Joseph Mother house

8-22-95

We talked about our approach to the project.

The names of people in the parish - the families

The Portuguese were an important element.

There is a window dedicated to Sr. Anna Louise' mother. Her father wanted Thomas the doubter and he got St. Jude.

When Sr. Anna Louise was at St. Augustine School, African Americans were 1/8 of the population; now they're more than the whites,

Sister doesn't have the time.

When she was growing up, St. Augustine was primarily Irish and Germans with a smattering of Portuguese.

Ed Farrell has been very involved with the Parish for years and years. Sister knows the Lowenguths and Mary McMahon.

Jen Mooney - was married to a doctor and lived right on Chili Avenue. Tom Mooney, her son, is head of the Chamber of Commerce.

Mary Nolan Sullivan, her father was in politics - Bill Nolan.

Sister grew up in the Parish and lived there for years.

Bring in something about people influential in the Parish.

Father O'Brien, the first pastor, was Irish. A crackerjack. He'd get up on Sunday and scold the women with their pimply arms showing.

The sisters were nameless, faceless people behind the scenes. Women weren't allowed to conduct. You worked without getting any credit.

Sister Anna Louise did all the musical theater; she did all the music for big productions like Carousel. You couldn't have your name on the program. Just Sister of St. Joseph.

She lived 6 years at the Convent at St. Augustine.

In the early days, the people must have been very loyal - to put up the money for the



The first floor was a school with 6 classrooms. They they built an annex - 3 floors on Hobart St. The upper floor of the church was the church.

Most of the parishioners lived on Rugby and Wellington, Post Avenue - most of these places.

Get a group - Mary McMahon - she'll tell us how to get the others and who else should be pulled in this - Jen Mooney, Mary Sullivan (too ill per Mary, Mary added Rosemary Shelley. Anne O'Connell - just resigned as church secretary at 90. not too large a group. Get advice from Father McNamara. Not too large a group.

Stick with 25 pages for the books.

Conversation with Mary McMahon 9-6-95:

Father Duffy wrote the first history of St. Augustine and Mary wrote the second.

Lay people had no say. Foundation came from the Parish.

Mary's brother, a priest, summarized the first part.

Father Duffy loved the organ. Rosemary Shelley worked on the 75th booklet.

There are 2 elderly sisters.



RMSC

Rochester Museum & Science Center

Telephone conversation with Sr. Anna Louise Staub

9-7-95

Sr. Anna Louise has met with 3 sisters at the Mother House all associated with St. Augustine.

One was born in 1908.

They've had an interesting talk about the Portuguese being an important part of the community.

Symington Company, a foundry on Buffalo Rd., brought them here from the Azores - all Portuguese.

They were centered on Lincoln Avenue near West Avenue in cheap little homes.

They were cheap labor, not unionized.

When Sister Anna Louise was in school there, there were quite a few Portuguese in her class. Names like Viera, Rodriguez, etc. were very common. There were still Portuguese there when she came back as Principal.

One Portuguese man told Sr. St. Luke that they put in nickels, dimes and pennies to have their own window and theirs is the St. Peter window.

At the time, the city boundaries went only to Lincoln Avenue; then it was extended to the barge canal. When did this happen? New streets were laid out in between - all named for members of Lincoln's cabinet.

Father Hays, at the Infirmary at the Mother House, was in charge of the Portuguese group under Father Duffy. They had missions for these people. They'd have a Portuguese priest for a week. He'd perform marriages, Baptisms and preach in Portuguese. This was an outreach of the parish to these poor people.

Questions: When was the City of Rochester extended to the Barge Canal?

Was the boundary either Gardiner or Lincoln?

What year did the influx of Portuguese families take place?

Were there interesting facets? Did they rent or buy?

Check House Directories.

Father Hayes said William T. Nolan was Supervisor of the 19th ward; he supported some of the poor people.



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There is a tape of a mass with Father O'Brien officiating. Is it still extant?

Who were the founders of the parish? Perhaps Father McNamara will know.

Interview with Sister St. Luke, 5-27-95

Sr. St. Luke was a temporary pastoral administrator at an early date
She's been here the whole 25 years
parish history was done by pastors
Sr. St. Luke did the choir - late 1960s - she taught in the school; Father Tolster the pastor
She left 1971-81; she was principal of Our Lady of Perpetual Help, Joseph Ave.

Co-pastor a significant point; a whole new thing

This parish has always been very open - the people are part of the leadership
vs. Good Council which was run by Father Walrath
People at St. Augustine's roll with new things; open to new forms of leadership

c1981-82 Sr. St. Luke came back as Principal of the school
These were significant years; if the school had been kept open another year, the parish would have gone bankrupt
In 1986 they made the excruciating decision to close the school
Father Trott offered wonderful pastoral leadership at that time
Chris Shannon(woman) President of the Parish Council at that time
Marilyn McAlister Pres. of [School Board?]
a lot of soul searching, prayer
half of the school was Black, non Catholic, neighborhood kids
They all sat down together and prayed - where is the Lord calling us?
This was a peak grace experience in Sr. St. Luke's life
excruciating - but a wonderful spirit to relocate to other Catholic schools
Church Service - sent spirits out to bloom elsewhere
That closing down was done well; lemonade made from lemons
People went without bitterness or anger
The City School District leased it; kept the parish solvent
Catholic schools built to provide education to the immigrants - the underdogs of the U.S.
It's become the next generation of immigrant school
There's nothing missing between the public school system and the church
They keep the school in better condition than St. Augustine could afford to do it
It's been a resurrection story.

Because of the school closing, the convent closed
No Lay teachers in the 1960s
800 kids in the school in the 1960s; 100 kids in the whole school in 1986
The convent as hard a loss as losing the school; the Sisters had been here since 1898
Sister Rita had been here as a pastoral assistant; she moved to California

Father Trott asked Sr. St. Luke to stay, in Rita's position; Luke fell into her job; - 3 major losses - finish with the school.

Father Trott took a Sabbatical; Father Lewe[?] came and did the sacraments
Sr. St. Luke was unofficial administrator of the church
Father Trott decided not to come back

A small group of people decided that they wanted to ask the Bishop for a new style of leadership

Freedom of the people - open to considering other kinds of leadership

Our parish has rolled with the cluster the easiest

For Good Council it's been the hardest; they've grown the most in the last 3 years.

Parish Councils - lay people the leadership; lay people are the church; the staff comes and goes

Sr. St. Luke will work in all three places now; center around the sick, dying, hospitals, shut-ins; her office will be at Good Council.

Father Ring was appointed. After 2-1/2 years, realized that Father Ceriani [sp?] of Good Council was leaving and Father Ring was leaving; Sr. St. Luke became officially the Administrator

The three parishes initiated the clustering - saying to the Bishop, we'd like to take a look at this, before they were asked to do it. We're small, even together.
This the juncture before someone appointed.

An historic moment - the first city cluster (but not the first in the diocese)

It's working out the best - due to Father Bob's leadership

At the first meeting with the staff, he asked what each person's passion was - and then said we have all the gifts to run the parish. Sister St. Luke's was being with the sick and families in mourning; Sister Champion's was outreach and evangelization. Father Werth lets staff make decisions. He has vision but is not hung up on being the big boss.

Fr. Ring and Fr. Trott were not controlling priests.

This is more of a collaborative, people church.

In 1970, the whole neighborhood was in the school

The exodus to the suburbs occurred during the next 20 years.

Historical resources available at St. Augustine's:

Bound bulletins back to 1973. These are in the office. Volunteers are currently going through them and compiling lists that effectually index these bulletins to give us an overview.

Upstairs:

Yawman and Erbe, alphabetical files re: building the church

Yawman & Erbe flat card files from the 1920s and 1930s with parishioners' names and addresses.

Blueprints of parish buildings are in a closet.

Parish Council and Finance Committee records - saved for legal reasons

Trustees in a parish

2 drawers in a back office: photos and plates from the earlier books on St. Augustine in the top drawer; files relating to odds and ends of the church history in the second drawer.

In the safe: Baptismal and marriage records back to the beginning of the church.

In safe: another booklet - from the 25th? has advertisements from old stores.

Downstairs: permanent record cards of the kids who attended the school - school records

Locked cabinets filled with school records

Attendance registers (legal records) back to 1906

Graduation pictures - 1919

a lot are missing

albums, slides, '86 buttons

paper archives with the school history

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Re: oral history

Brian and Mary Ellen Fisher have been around along time, too. Quasi staff.

Mary Ellen is there - and has been since the 70s.

Talk to Brian and Mary Ellen about the neighborhood. Mary Ellen even more so than Brian - brought up in St. Helen's.

Sr. St. Luke:
Sister grew up on Rutgers St. at Blessed Sacrament. Went to Blessed Sacrament School. Born 1940. Then to Nazareth Academy for 4 years. Then entered Sisters of St. Joseph 1958, right out of high school. She knew she wanted to do it since 7th or 8th grade. Did all the normal things teenagers do - dances, trips, etc.

You entered the Sisters - you couldn't go home. It was still in the older, traditional state. Then when they had Vatican II and changes occurred. She lived through the era of change and was one of the people who could deal with the change and renewal and remain in religious life. Many women were feeling the changes were going too slowly or too fast and left religious life.

What happened back then was totally different than what is happening now. People say they'd be interested in short-term commitment, but not really a lifetime commitment. Just like married life today - it's not the same type of commitment. It was unheard of not to have children. So much instant gratification, immediacy - you push a button you get it, etc. Not the working at it and going the long haul. Is this part of why there's a change in people's attitudes - our culture. The speed and instant everything so that thinking of lifetime commitment. People have 4 and 5 careers today. Long term commitment is not part of our life.

She was an only child so it was difficult to think of no grandchildren. They made sacrifices to have her enter.

When you first enter, Sept. 1958 until June 1959 a postulant. A swinging door. Were watching you and your opportunity to see what's it's like. If you don't shape up, you don't stay. So many people entered - 60 people entered. 30 would get the habit in June. Banns - the group that entered together. Like boot camp. It ties you together. You lived through the experience. The Sister Hilda who was in charge of them, often told their bann (29 entered) they had been weeded out quite well. The year ahead 60 entered and 30 left. Their year, they did a lot of screening. They got the habit after nine months. Given new names. They submitted three possibilities. She got the one she asked for. That year, the book came out, *The Nun's Story*. At that time, that was a scandalous book. The nun's name was Sr. Luke. She wanted something for Mary - there were almost 1000 sisters in SSJ at that time and every variation of the name Mary. Luke's gospel was the one that "Mary helped write". Has all the infancy narratives, the visitation, etc. came down from Mary.



They had two years as novice years. First year - Canonical. From Canon Law in the Church. stipulates that 1 year when you do nothing but study the vows and religious life, theology subjects. No ministry, no history and English or secular studies. One year set aside for focusing study and „life on prayer and religious life. The congregation didn't think that was enough so did a second novice year. That year took college courses at Nazareth College and a normal school in the convent taught some teacher courses.

After that year, they made vows. Temporary for one year. Poverty, obedience., celibacy. Probably called chastity at that time. Point not to marry.

They wore the wedding gowns when they received the habit. Many had graduated from Catholic high schools. They wore a white long gown for that and carried red roses. Those gowns they could use - just had to get veils. The reception of the habit - 1959 - that was a very poignant, hard time for families. The came in with bridal gowns. All lined up with bridal gowns. Ahead of them were bridesmaids carrying baskets with their habits folded in them. The baskets were put in front of the altar. They came in and knelt at the altar rail. It was open to families. It had to be hard for moms and dads. There was question and answer. They were asked if they were freely coming to ask for the habit. They then went out in procession. There was a waiting period. The sisters who were making final procession of vows came in , next. In the meantime, they were in the dormitory, getting their hair cut and putting on the habit. They didn't recognize each other. Then they came back in procession. Gasps from the parents seeing their daughter in a habit. Then back to the altar. Then there was mass. Always in the hot of summer - dying of heat. The whole summer. Parents had to go home or out til 2:00. They had to eat together. They ate peas - difficult in the new headdress. Then that afternoon they had visiting . Then benediction. Parents could only come once a month to visit for a couple hours in the afternoon. Couldn't use phone. Couldn't go home at Christmas until 2nd year. Couldn't go on Christmas - and had to take another with you.

End of second novice year, made temporary vows for a one year commitment. That ceremony was private. No one could come. Then they made temporary vows for 5 years. After 5 years, could make final vows for life.

There's a difference in vows.

Women in monasteries are called nuns. They're called sisters. The ones who are truly nuns - if they made solemn vows. i.e. Carmelite Sisters on Jefferson Rd. - contemplative - they stay in the same spot their whole life.

Their congregation is pontifical. They're under the Pope. They were previously under the Bishop - they had to do what he said. Constitutions and rules have to go through Rome.

Going to college all those 5 years, having started in her second year of novitiate.



After 2nd year, she was sent out to teach. A sister died in the middle of the year and they needed a teacher. She went to Seneca Falls. She was 21. She taught 1st grade. She had started college courses and was called in to the office and told to go. This was her first mission. Sister William Mary was the Principal. (Sr's name was Rosemary). She learned to teach first grade sitting around community table in living room and the older sisters taught the younger sisters how to teach. They did it day by day. You had your own mentor. Two sisters in every grade level. You were doing your practice teaching while you were teaching. Second year, had first and second grade.

In summer, she came back to Mother house, lived in dormitory and went to college classes all summer. Ones in the city had to go to Saturday school - she didn't. It took her a long time to get her B.A. Her major was history. Most people got their majors in English or history. A few majored in math - they went on to Notre Dame and Catholic U and became college or high school professors in math or science. Some came in with regents scholarships from high school. Preparing people to teach in schools and colleges. Nurses was the other area but there were not alot. Mostly teaching. They had St. Joseph's Hospital in Elmira. A lot of people came right from high school. Today, people come with careers - they have their gifts already.

She was at Seneca Falls for 2 years. Then brought back to Mother house to study for degree. But another sister was ill - she was sent to Geneva. It became a joke that she'd registered for more courses that she never took. Went to Geneva and taught 6th grade. At some point - had 7th, and 8th grade. She was there for five years.

Geneva. Then she sent to Augustine's in 1968, to teach 8th grade, choir director of children's choir (sang a children's mass every week at church). Taught there 3 years in the jr. high. Sr. Anna Louise was principal. That's when they met. She lived at the convent.

After those 3 years, she was sent to Our Lady of Perpetual Help on Joseph Avenue. She was to be Principal and Superior of the House. (They were usually the same person.) She was the youngest in the house. She didn't even know where Perpetual Help was. She was appointed at lunch time. 15 sisters in dining room at Augustine's. They tried to find Anna Louise. That morning, Luke had 2 sisters in her classroom and their mother had died; the kids were traumatized. She thought the phone call was about that. Anna Louise called her to the phone and it was the Rev. Mother - Agnes Cecelia. She said she wanted her to be the Principal and Superior. St. Luke said "Every time I answer the phone today, it's been bad news." When she looked back and realized what she'd said, she was shocked.

Luke was there for 10 years. She wears a cross inscribed 1971-1981 from the faculty. She loved teaching. Then loved being Principal.



During those years, she was doing her graduate work at Brockport to get M.S. in elementary education administration.

Now, everyone has all credentials before they go into the field. They were running the schools - were the faculty. They learned and got degrees as they went along. They learned so much right on the job. It was like having a private tutor teaching you to teach. The same with principals - principals got together - north region principals. Other sisters came for the meeting and they taught you how to do the state records, how to prepare for exams, standardized testing scores. Generosity about teaching the new person on the block.

That's different than nowadays. It's cut-throat competition. People don't want to lose their position. Not a lot of sisters in the Catholic schools. You do find the same dedication in the lay people today.

She had to get state certification to be a principal so she had to go to graduate school. It's different from teaching certification. She got the Master's Degree along with the Certification.

Then she was asked by their congregation. They had preschool for 3-4 year olds on Clinton Ave. next to St. Michael's church - back end of Blanchard's Florist, corner of Evergreen and Clinton. Called St. Joseph's Early Childhood. Because of her experience in administration and in same neighborhood as Perpetual Help. Congregation decided on checking the viability of continuing that program. Two sisters who had run it were moving out of the situation. They were too close to it to evaluate it. Sr. St. Luke and Sr. Cheryl Lee were tapped to evaluate it. She is an excellent teacher of all levels. They and 3 other sisters re-opened St. Bridget's Church.

Sr. St. Luke one of 5 to reopen St. Bridget's convent and St. Joseph's Early Childhood. Cheryl taught and St. Luke did everything else. 1981-82. Kids of all different nationalities. It didn't stay open. They had to recommend closing it.

At the end of that year, they were closing that program. Sr. St. Luke interviewed for the job as principal of St. Aug. School with Fr. Bill Trott. He was the hiring agent. This came together real good. She knew people and was glad to come back.

She was principal for 4 years - 82-85 years. The writing was on the wall the last couple of years. They had to make serious decisions and planning. The diocese had to be involved. A year before the diocese was making big decisions about quadrants, etc. If that had been in place a year or two earlier St. Aug. might have been saved. If they'd left the school open another year, the parish would have been bankrupt. The money going into the school could keep the parish going.

85-86 was the closing year. She didn't know what she'd do after that. She was



exhausted. Wanted to get kids settled, teachers settled, then close building, close records, etc. The convent closed also at that time because the sisters were also leaving with the school closing. Sr. Rita Sullivan - Mercy sister - was so ill her doctor told her she had to go to Calif. or Ariz.

The parish losing the school, convent, and Rita. Fr. Trott came to SSL and asked her to stay and do the work Rita had been doing. SSL could ease the transition. She knew a lot of the parishioners already. She had a job before school even got closed. A sister ahead of Rita was the first pastoral assistant (first in the diocese? - Marietta - died) then Rita then SSL. Went from teaching to principal to pastoral assistant with Fr. Bill Trott - 1989 (1979-1989). Last year he there - Jan.-June, Fr. Leone came because Trott went on Sabbatical. Trott did alot with the street people. Had a homeless shelter when he was there. He had a lot of heart for the street people. It was constant - he gave himself to it. He wanted to make a break to do something on a smaller scale - to be at a place for a length of time before he retired.

Leone had been an Army chaplain. He wore Army boots and fatigues. He didn't have to do much of the hard stuff. Just visit with people in office, say mass, etc. SSL didn't want to be the administrator. She wanted to get out to the people. Work with the sick. They named him the administrator. He told SSL to take care of the past and the future and he'd do the present) mass, baptisms, funerals, etc.

Theresa Center - they had an awful situation. Paula Dumont. Was gifted - came in under Fr. Trott - working with street people, doing clothing cupboard, bible study. If she did one thing, and got it really going, then try the second thing - but instead she tried to do ten things at once. It was very hodgepodge. It got out of hand and they couldn't sponsor it. Leone had to bite the bullet there. They had to call Bill on West Coast.

The next pastor they got. SSL called together the Council and committee heads to let them know they had to get a parish profile together and say what they wanted in a pastor. People at St. Aug. were great. They told Bishop they willing to experiment with new leadership models.

Fr. Bob Ring appointed. He was there for 2-1/2 years 1989-90, part of '91. Father Gaudio (sp?) was at Monica's and Fr. Lew Siranni (sp.) at Good Council. Sirianni was to go on Sabbatical. Ring had been appointed as Priest Personnel by Bishop. Should they start doing some thinking about a reconfiguration. There wouldn't be full-time priests at all 3 places. They wanted to think ahead of the diocese. The Bishop said to do more talking with their people. Thetalked about and planned clustering. Sent 2 plans to Bishop saying they'd like a team ministry (1st choice) or appoint a pastor. However, there was no mechanism in place to appoint a team. Bishop said it ws a nice idea, but no way to do it. Second best thing was to appoint Fr. Bob Werth as a pastor - team ministry was right up his cup of tea. His stance was, "we're doing this together."



The 1st 6 mos. of '92 SSL was appointed temporary administrator. Fr. Bob Ring just said mass and did sacraments. This was a critical time when they were making decisions about clustering. It was history in the making. They went into clustering without a pastor. SSL was the rep. from St. Augustine - with Fr. Gaudio, Fr. Sirianni. Bob Ring helped as he could but officially was in the Bishop's office.

A lot of hard struggle during that year. Sirianni went on his Sabatical. Ring was out of it. Gaudio was needing to be assigned to someplace else. He ended up in Marion. He wasn't in the running for the cluster job. Start clean with a new concept. Existing person would be seen to favor their original church. Fitz Glasgow was there then, too. There were enough existing staff associated (SSL, Fitz, etc.)

92, 93 and 94 SSL was coordinator at St. Aug's; Sr. Gertrude at Good Council and Fitz at Monica's. She was the staff person from the total staff who took care of affairs at St. Augustine's.

July 1995, they started a new thing after being in cluster for 3 years. Wanted to draw back from administrators. SSL was becoming the pastor at Augustine's, Gertrude at Good Council - people were coming to them as if they were priests. They were each becoming pastors at their own place. So now they're calling it a parish presence, instead of a parish coordinator. Gert left and secretaries left. So no staff at Good Council. Presence means you're the staff person that most of the time is around at weekend masses. People get used to the person and vice versa. One person threading through while priests skip around. SSL knew if she stayed at St. Aug, people would still come to her. So she thought the best thing to do would be to move to Good Council - she'd fill a whole there, get to know the people there. Campion stayed at Aug., but she'd never been involved with the "nit-grit" stuff (keys, mass card, etc.) Get secretaries to do more of the office stuff and free them up. They're not cemented in, but most of time they're in the masses. SSL is mainly in pastoral care in all three parishes. Campion is director of evangelization and outreach.

As people have left their positions they are not being filled.

Living wise - back in '86 when school closed, SSL moved to Guardian Angels in Henrietta for 4 years. Next 4 years, she lived at the Motherhouse. She worked with women in early stages of entering their community - novices. Then that got recharged. Formation community got revamped and broken up. SSL applied to live in 19th ward - 46 Virginia Ave. - since 1994. In their third year there now.