

HOW COMMUNITY IS EXPRESSED IN PLACE;  
Spatial manifestations of two parishes

by  
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Spatial manifestations of two parishes

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ABSTRACT

Submitted to the Department of Architecture on May 16, 1985 in partial fulfillment of the requirements for the Degree of Master of Architecture

I believe that we become human only through contact with one another, and I am interested in our architectural expression and accomodation of our life in communities -- specifically communities larger than the family and smaller than the city.

I have chosen to look at two Catholic parishes as they are examples of community with a long history and a will to exist as a community for its own sake.

This thesis investigates two drastically different Californian parishes, using interviews of the pastors, priests and nuns (the "leadership"), and analyzes, historically and architecturally, each parish. This investigation attempts to unveil the architectural language for community spaces implicit in these communities' created space and their perceptions and use of it.

One parish realizes their conscious desire to intensify the sense of community not by being exclusive, but by accelerating activity within the parish and providing manifold opportunity for the members of the community to reach out to inhabitants of the greater neighborhood and city. By contrast, the other parish, after a turnover of ethnic groups in its constituency, has closed in on itself and re-inforces a communal identity established with the tools of ecclesiastical dogma and purified ethnic identity.

The contrast between the two parishes gives me the basis from which I can investigate an architectural language which appears to be essential in a conscious support of community life in our cities. The fundamentals of this language are described in the sections on "communal space" and "founded space". The formation of these two archetypes of community space is usually achieved through a dialectical process, where founded space is the built memory and again the seed for the flourishing of communal space; and a space in which an active community thrives is always a response to and a re-formation of a space already founded.

Thesis supervisor: William L. Porter  
Title: M.Arch., Ph.D., Professor of Architecture and Planning





## Acknowledgements

I would like to thank four people for their generosity with their ideas and experience, which has helped me to better formulate inchoate thoughts on community and architecture.

Professor John Whiteman has introduced to me the complexities of urbanism and thought on cities and city life, encouraging a thread of connective thinking.

I consider it my great good luck to have worked with professor Bill Porter, as his inclusive view of architecture has allowed me to work with these ideas in the realm of the built environment.

I thank professor Lisa Peattie for her encouragement of precision in my thought relative to her discipline. I have appreciated this opportunity to see a reflection of these thoughts through her field.

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Each parish uses familiar elements and arranges them to accomodate its memory of, currents needs and ideal of itself.

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Harbour Freeway (11) (N-S), Santa Monica Freeway (10) (E-W), at LA



San Diego Freeway (405) (N-S), Santa Monica Freeway (10) (E-W), Santa Monica

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1. Being as being part of a larger construct, not existing apart from others. Accepting being in this construct and trying to define it.

## 1.0 Introduction

This paper began as a search to see how buildings can reflect the activity of and embody memory for people who inhabit them. I am not looking at either end of a spectrum which stretches from the individual to the national (from concepts of space controllable to abstract), but at an intermediate level of organization between these two extremes. One finds a very personal reflection of self in the ordering of space that goes on in homes, and a very generalized reflection of society in our modern-day construction of "public space" (corporate headquarters, offices, streetscapes, etc.), where the rich layering of meaning an environment might acquire has been stripped down to the lowest common denominator (inoffensive architecture). The intermediate level of "public space" is the level at which people can create and maintain an environment that accomodates their activities, is intelligible and respects their future. This is the level at which a "community" functions.

I began looking for a social structure that has as its basis the intensification and enjoyment of community -- community however it is defined, being an essential building block to the realization of our humanity. We are fully human only with respect to each other, only thus do we have language and identity.

A positive value must be placed on being-in-community<sup>1</sup> for its own, and even for a person's own, sake and for the opportunities for action beyond the capacity of one person

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2. José Casanova, "The Politics of the Religious Revival",  
Telos no.59. (St. Louis, MO) p.25

that such an organization can provide. Small-scale cooperatives, communal utopian societies, the theater and neighborhood organizations founded on a shared ethnicity or commonalities of interest realize this being-in-community. Of the latter -- organizations founded on a commonality of interest, where a will to be in community exists -- a parish is a good example.

The Catholic Church has a long history of community worship; catholicism is, as are all the ORGANIZED religions, founded on a notion of communal worship.

...it does not recognize this autonomy [of the secular sphere] as absolute, nor does it accept the relegation of religion and morality to the private sphere. It maintains an organicist conception of society that demands that all its parts work toward the common good and be subordinated to higher moral principles. In this sense, it maintains the principle of communal ethical life.<sup>2</sup>

I will explore these parish's concepts of community and of worship, as worship is their motive for assembling and organizing. The paper will describe two parish communities. First, the historical parish and its associated archetypal underlying (or superimposed) structure will be described as it is understood from the built and written memory of the parish community. Second, a synthesis of the community *raison d'etre*, in the words of the leadership will be presented. Third, I will evaluate the parish buildings to see how they support or undermine the parish, in its historical and intentional being, and try to isolate the characteristics of space that are essential to the communities. Lastly, by thus being able to analyze both these aspects of the parish'





existence and what they accomplish relative to the parish, we might see how the environment can be adapted to truly "fit" the community, in its history and in its future.



The rectory and church of Saint Teresa's parish  
Portrero Hill, San Francisco 1984

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1. Healy. p.137 (See appendices for all interviews.)

## 2.0 Describing forms of community as inherited through describing community artifacts and organization

One can start to understand the community of Saint Teresa and the multiplicity of its peoples' perceptions of their community, the result of years of developing in the same place, by looking at the buildings and the artifacts the community has built and collected about itself. The church building with its statues and secondary characteristics, the social hall and the school, these were necessary constituent parts of Saint Teresa's.

### The church building

I asked Kathleen Healy, a nun who has been with the parish for over fifteen years, to describe what it is that people recognize as sacred, and what in the physical environment exemplifies this.

...the church is a sacred place for them. A lot of people feel a very special peace and joy when they come into the church. Part of that is the building, all the effects of the building. But it is also the people and what happens here. [ It is] ...a place where they become more peaceful, look at their lives and want to pray. Above all, the eucharist would be the central sacred point, the action of the eucharist.<sup>1</sup>

The eucharist is not only a repetition of a historical event (the last Supper), it is a manifestation of sacred reality in the sensible world. The experience of the mass and the sacraments is a means of grace. Peter Sammon, the current pastor, considers the mass a "special reality", the function of which is to intensify the church community in prayer. The mass and the sacraments "provide for a richer interchange".



The sanctuary as a stage: the church in medieval Europe.  
These are layered realms of space, layers of hierophanies.

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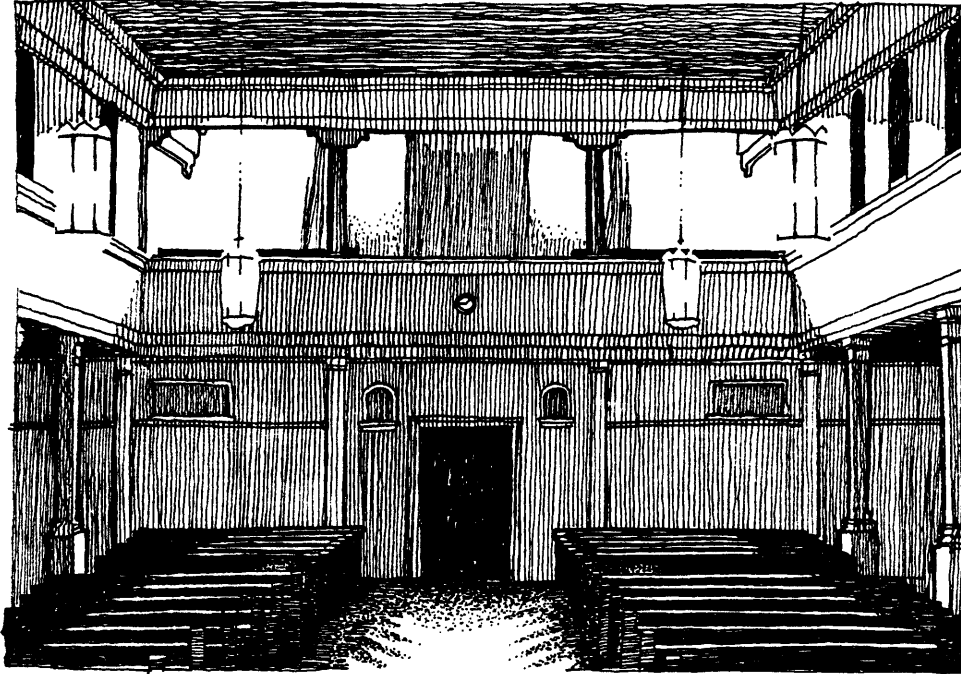
2. Mircea Eliade, The Sacred and the Profane. (San Diego: Harvest/HBJ book) p.20

Two thinkers, Mircea Eliade and Elias Canetti, give us descriptions of sacred space and communal worship that are useful for an understanding of the archetypal notions of place and of ritual that inhere in the actual experience of worship in a church building.

For religious man, space is not homogeneous; he experiences interruptions, breaks in it; some parts of space are qualitatively different from others. This spatial non-homogeneity finds expression in the experience of an opposition between space that is sacred -- the only REAL and REAL-ly existing space -- and all other space, the formless expanse surrounding it.<sup>2</sup>

Eliade uses the term hierophany (from hiero-, sacred, holy and phainein, to show) to describe an event or an object/place that is experienced in a profound manner, specifically as an epiphany: a revelation beyond the historical or empirical qualities of the event, object, or place. The church building exemplifies a hierophany of space; the fact that it is a particular building in a certain time and place does not lessen its universal qualities. If this is so, a distinction between the inside, founded, space and the external, formless space is made, and the progression from one into the other must be made: the threshold.

Now, these statements talk of certain very generalized characteristics of an ahistorical, religious way of seeing the world. In the modern city, this sense of the cosmos realized in the experience of a place is no longer possible. We are now placed in history; we think we know space to be continuous and real whether we are in or out of a building. Yet the form of these spaces remain -- hierophanies deeply experienced at



The nave of Saint Teresa's:  
"homey" or "the morning daylight train?"

- 
3. Elias Canetti, Crowds and Power. (New York: Continuum Publishing Corp.) p.155
  4. Ibid. p.155
  5. Ibid. p.156

an aesthetic, spiritual or unconscious level but rarely consciously recognized.

Another way of looking at the church building is how it assembles those gathered in it. The physical arrangement of the gathered crowd in a church is the result of an attitude towards the crowd, refined and developed through centuries. Elias Canetti describes the ritual this crowd experiences: "an infinite dilution of lament, spread so evenly over the centuries that scarcely anything remains of the suddenness of death and the violence of grief."<sup>3</sup> He is talking of the Church of a hundred years ago, or even thirty years ago, but more importantly, of the kind of gathering the building accomodates, suggests, symbolizes. The communion "separates each believer from the others who receive it with him, instead of there and then uniting them."<sup>4</sup> Each person is occupied exclusively with him/herself and God. "The communion links the recipient with the vast, invisible church, but it detaches him from those actually present."<sup>5</sup> This communion is not an act of community.

The mass also distinguishes between the celebrants, who become performers, and the worshippers, who become audience. The pastor describes an idea he had for a midnight Christmas mass. The church doors would be all open, the inside of the building lit and people would wander in from off the street, mingle conversing, as if the street continued into the church. A crêche would be set up which people could gather around, or they could stand in clusters and talk, or sit. The priests



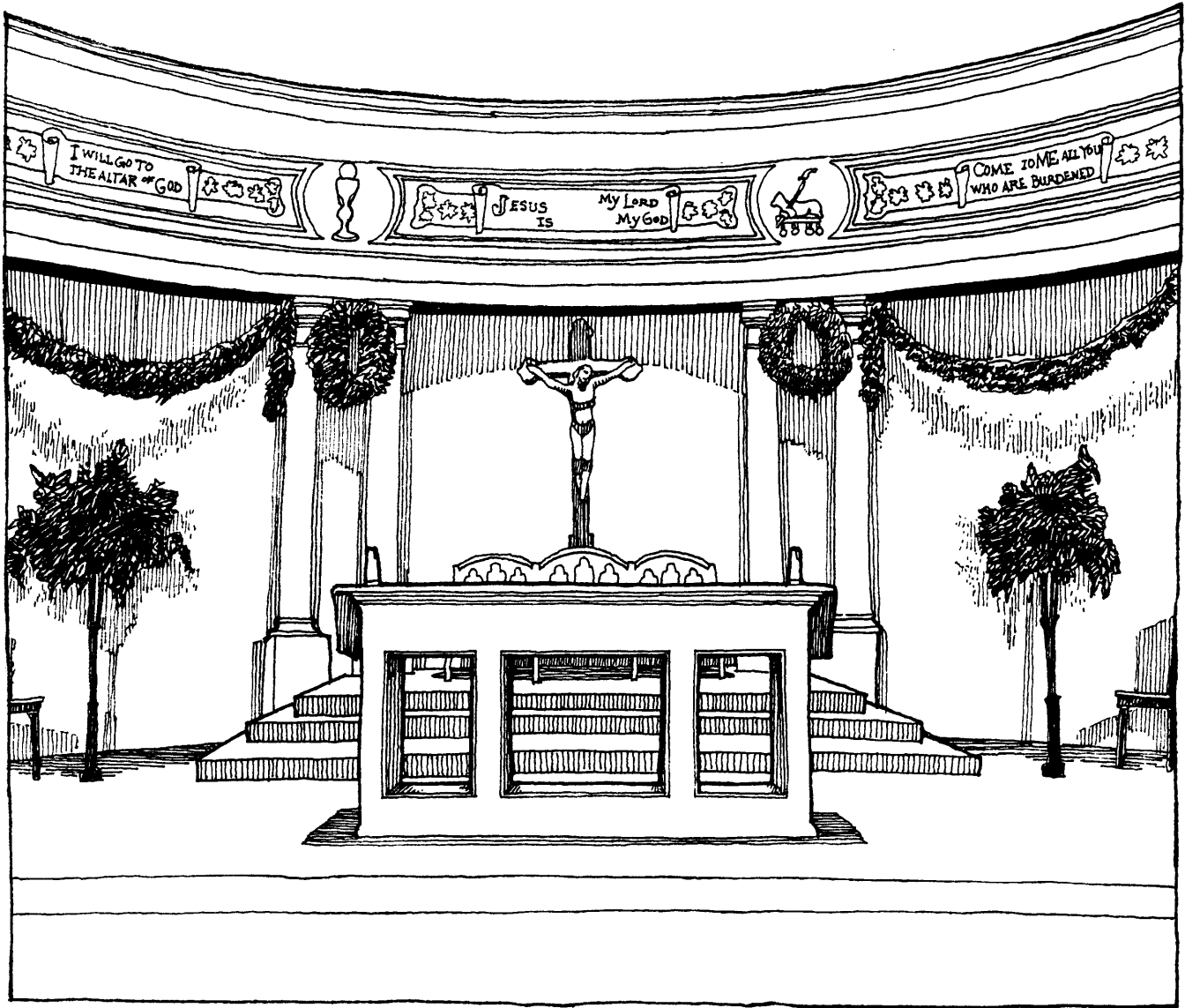


would then go up to the altar and softly start to intone a song: like magic, the mass would have already begun -- only no one would be certain when it happened -- and with all the warmth and unselfconsciousness of a family gathering. What actually occurred was quite different. Most people at the midnight mass were visitors from other parishes and everyone simply walked in, headed straight for a pew, sat down and waited for the performers to enter and the rite to begin. Sammon says it felt like a spectator sport.

The compact church of Saint Teresa's was built according to the classic formula; the long nave focuses all worshippers toward the priest, who is separated behind the communion rail, exalted on a podium and magnified by the glory of the Church and the sacred: carpets, monstrances, chalices, candles, cloths and the altar. Of course, again the church is no longer used this way.

The experience of church worship has changed tremendously through the centuries, most recently in this country and particularly evident in the revivals, becoming an experience of a community of intense feeling, based on the inner life of the individual, declared and shared, uniting all the sharers in the process. Kathleen Healy talks about the service at Saint Teresa's in the late 1960's:

The pastor was a very conservative pastor, and his sense of church was entirely different from ours. I think his theology of church was (and this is only what I think, because he wasn't a person who was willing to talk) more of a Jesus and I, a personal and private worship and devotion with God.



Their sanctuary shows a concentration of symbolic artifacts.

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6. Mircea Eliade, Patterns in Comparative Religion. (Cleveland: Meridian Books, The World Pub. Co. 1967; 4th printing) p.450
  7. Carl Jung, Psychological Reflections. (Bollingen series XXXI, Princeton Univ. Press; 4th printing, 1978) p.198
  8. K.Healy: "Some people don't even know that's St. Anthony down there, they thought it was St. Francis. He doesn't get a lot of candles."

For instance, his sense of church was, there wasn't to be a word spoken. Once you entered the church, there was silence. He was very strict with the children on that. We wouldn't be sitting up here [in the sanctuary]; you belonged down there, in the pews. He never spoke this, but he acted this out.

He had a real devotion to the mass, and his notion of mass was that it's a sacrifice. We also believe that it's a meal, no? He actually had a fight with one of the sisters, that was the last straw. He told me that she was teaching the kids heresy -- calling the mass a meal. So his theology of church was different from ours.

The form of church construction and the structure of the ritual change reluctantly and then usually only by conscious reappraisal. This then is the inherited form of the church and the meaning of the ritual.

### Statues

Symbolism does not depend on being understood; it remains consistent in spite of every corruption and preserves its structure even when it has been long forgotten.<sup>6</sup>

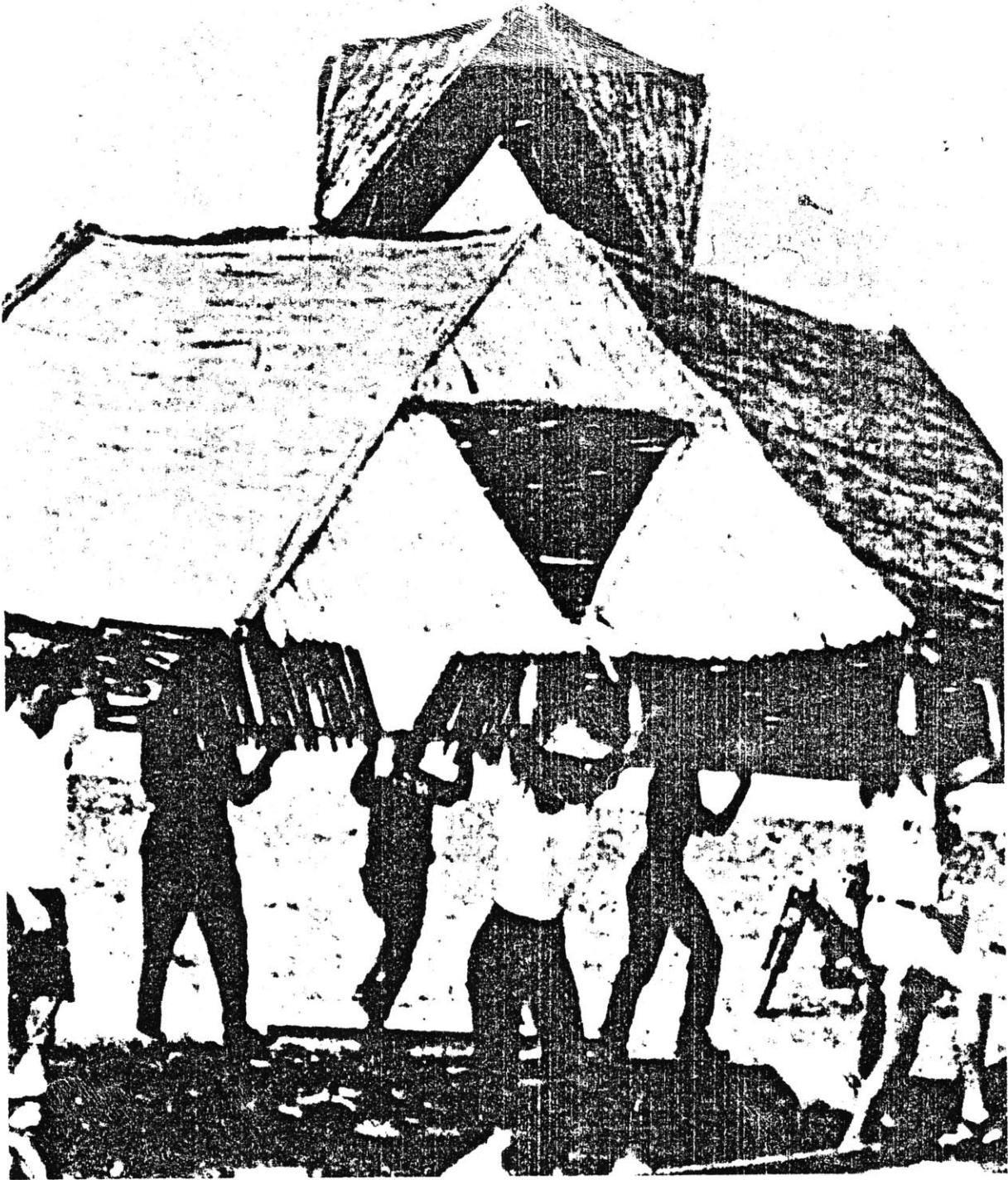
Along with the form of the church building, Saint Teresa's inherited a collection of statues and artifacts, some of which exemplify in the most universal terms the reason for the community coming together and others that are reminders of the parish's accumulated history, symbols with significance for only a few people or for a certain group in the whole community. These are raw material full of potential for message -- "a symbol promises more than it reveals"<sup>7</sup> -- and although their significance may be opaque for many parishoners,<sup>8</sup> the feeling of their power remains. Each statue is always surrounded by small votive candles: put at the feet

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9. Eliade, Patterns in Comparative Religion. p.450
  10. Eliade, Patterns in Comparative Religion. p.450

of a patron saint for a cause by someone with a particular prayer, or by a member of an ethnic community, in honor of a saint important to them.

A symbol does not have to be understood or experienced continuously to be effective, this in fact diminishes its strength and reduces it to an analogy; when accepted "it makes the human being one with the cosmos and the community to which he belongs."<sup>9</sup> Each artifact can be understood through a language of symbols, "a language understood (to some degree) by all the members of a community and meaningless to outsiders, but certainly a language expressing at once and equally clearly the social, historic and psychic condition of the symbol's wearer"<sup>10</sup> or user.

Saint Teresa's, like many urban parishes in this country, is comprised of many ethnicities. Although all catholic, each ethnic group brought a distinct language of symbols to the parish. Much of this language was shared because of the universal nature of the Church (Until the 1960's, the Church prescribed for the latin mass the color of vestments for each day of the year, every step of the rite, the significance and location of each important artifact in the church: the cross, the tabernacle, the communion patens, the altar, the bible, the baptismal, the communion rail, the confessional). But some of this symbolic language had become particularized: mode of assembly, devotions to patron saints, symbolism of light and music. In these the Sicilian village differed from the Bavarian and the Bayrisch from the Irish. These



The liminal phase of community-building: community in the present tense.

- 
11. Victor Turner, From Ritual to Theatre. (N.Y.C.: Performing Arts Journal Publications, 1982. 2nd printing) pp. 44,47

distinctions, although still found in the parish, have grown faint. The shared experience of a new life in this country and, much more recently, a newly and coherently defined ritual and sense of church have diminished the viability of distinctive symbolic systems.

### Small meeting places

Victor Turner, in his book From Ritual to Theatre, introduces the useful concept of liminality -- the margin between one level or style of organization and another. He proposes that the essential core of community, as an act of convening, is the structured memory of the liminal experience.

The process of structuration has an Achilles heel. When persons move from one level of organization to another, there has to be an interval of LIMEN, or margin, when the past is momentarily suspended and the future has not yet begun, an instant of pure potentiality when everything hangs in the balance.

I see it as an institutional pocket which contains the germ of future social developments, of societal change in a way that the central tendencies of a social system can never quite succeed in being.

Liminality is both more creative and more destructive than the structural norm. Where it is socially positive, it presents, directly or by implication, a model of human society as a homogenous, unstructured communitas, whose boundaries are ideally coterminous with those of the human species.

We encounter the paradox that the EXPERIENCE of communitas becomes the MEMORY of communitas. Communitas, in striving to replicate itself historically, develops a social structure.<sup>11</sup>

To symbolize this communitas (this model for society) is to symbolize an alternative to the social structures of daily





Communitas.

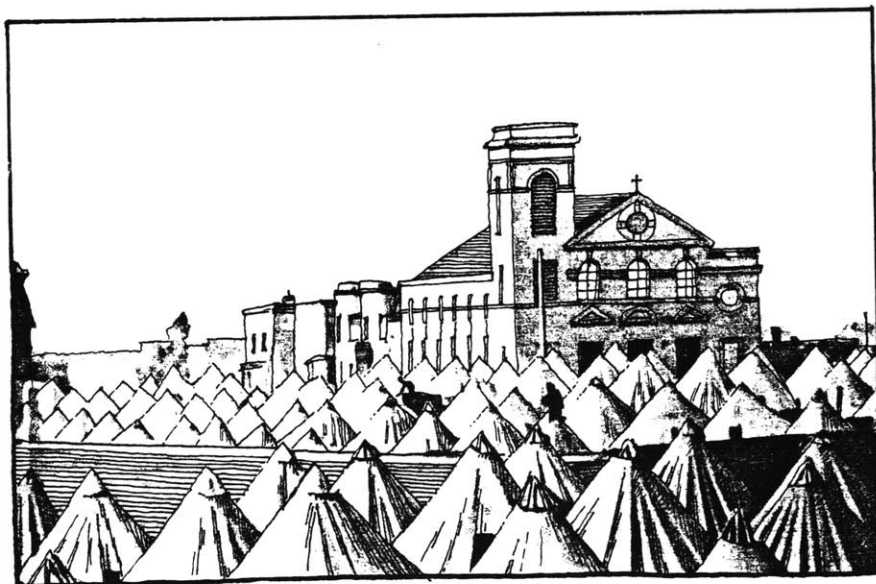


fig.a



fig.b



Saint Teresa's: the memory of communitas has become a structured world. Liminal communitas still appears and fades.

Portrero Hill after the earthquake and fires of 1906.

- 
12. This idea of communitas closely resembles the Christian notion of agape -- an unmediated interaction between people that reveals good will, not as an incidental by-product of closeness, but accomplished through volition.
  13. Canetti, op.cit. p.73

life which suspends, negates or inverts those structures. This is a useful way of looking at the initial CONVENING act of community. In the parish of Saint Teresa's, we can see this pattern in the inherited groups as well as in the groups formed after Peter Sammon became pastor, although the relation of the sense of *communitas* to the normative structure it balances (daily life in the city) has changed.

One small group, the Italian Catholic Federation, still follows a pattern it developed 40 to 50 years ago. It conducts a stylized meeting with officers: a first and second sergeant-at-arms, who march in to music to take their places as the meeting begins; to enter at all, one needs to give a password at the door. The meeting is completely structured, every participant has their place in the whole.

As their group has developed in time, they have created a social structure of their own -- they are clearly not in the liminal phase of convening, but rather have developed a memory of their liminal interaction in which the world is complete and understandable. If the experience of *communitas* can be symbolized as the limen between the structured worlds (fig.a) of church, family or workplace and the memory of *communitas* is this limen made figurative in its own right (fig.b), this stylized meeting is the latter, the founded world, its symbols of community identity derived from an earlier, spontaneous, unmediated gathering.<sup>12</sup> Now it is the frozen memory of its origins -- a crystallized form of the crowd it represents<sup>13</sup>, in this case Italian-Catholics. This group coordinates the

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14. Healy. p.135
  15. Sammon. p.123

annual festivity for la Donna de la Guardia, a symbol of faith for the Italian community.

Then the Italians, on their day they gather around the Italian blessed mother, its called Donna de la Guardia, "Our Lady who Cares, or Watches Over". On that day...they decorate it with beautiful flowers, and there's always somebody who keeps that statue in perfect order.<sup>14</sup>

### The School

The fourth element of the parish I will look at is the school.

The school was the most important thing going on in the parish. I'm not too sure that's a good thing. You can't promote a child-centered Christianity. You can't promote people's allegiance to a parish because of what it provides for their child or their children; they no longer feel an obligation. You also then have the unhealthy situation where people expect the school to be supported by the larger parish, and yet feel no allegiance or responsibility to the larger parish themselves. So you have little old ladies on limited incomes putting in money to keep the school going and people with children in school neither bothering to support it nor coming to the worship community.<sup>15</sup>

The school was a definitive element of the parish but, as it turned out, not an essential one. The parents of students at St. Teresa's were involved in what amounted to an exchange of goods, "eine gesellschaftliche Beziehung", with the parish; they would attend church nominally or join the parish in exchange for their child's private education. Whether they wished an alternative to the public school system or they felt their children should have a "religious" education, their association with the parish lacked the motivation of identification, empowerment or communication through and with a community; they were instead using the parish as a means to

ST. TERESA'S PARISH COMMUNITY TODAY

A PARISH COVENANT

In September 1979 St. Teresa's convened an Assembly of parishioners to plan the direction of the parish in the coming year. That Assembly drew up a statement of purpose, a Covenant for the parish. That Covenant stated:

Our Parish should be able to reach out to those who need help, encouragement and care. We should be a people who share and celebrate ideas, feelings, and faith together so that united we can help others.

ST. TERESA'S PARISH COMMUNITY SHOULD BE:

A FAMILY GATHERING where we grow in trust and love.  
A LEARNING ENVIRONMENT to share the teachings of Christ.  
A SHELTER FOR THE NEEDY to reflect the love of Christ.  
A SANCTUARY FOR ALL where everyone is welcome.

PARISH COMMUNITIES, COMMITTEES AND ORGANIZATIONS

Parish Coordinating Committee	St. Teresa's Senior Citizens
Liturgy Committee	Sunday With Neighbors
Social Committee	Senior Recreational Program
St. Vincent de Paul	Food Advisory Service
T.C.F. Branch #23	Religious Education for Children
Youth Group	Eucharistic Ministers to the Sick
Liturgy Ministers	Open Arms

PARISH STAFF

Sister Kathleen Healy,	Pastoral Associate
Sister Lucia Lodolo,	Pastoral Associate
Father Peter Sammon,	Pastor
Beatrice Boland,	Parish Secretary
Judy Warnock,	Parish Secretary
June Rahm,	Housekeeper
Roger Gatlula,	Custodian

A VITAL COMMUNITY

On the occasion of this Centennial Celebration we express our thanks to God not only for these past one hundred years but also for the fact that we have such a vital and dedicated parish community today. Parishioners take a justifiable pride in warm community spirit, carefully planned liturgies, involvement in the wider community of Potrero Hill, the generous response to financial needs, a sensitivity to the needy and the full calendar of events and activities each year.

PARISH SUPPORT

No one aspect can describe fully a parish. Some point to what the generosity of our parishioners has made possible. Since 1975 we have been able to complete a program of long-overdue restoration and repair to the church and other buildings at a total cost of over \$75,000.00 that has been completely paid off. This month thanks to our successful Centennial Fund Drive, we will pay off our parish debt completely. St. Teresa's will enter its second century free of debt.

THE CALL OF CHRIST

Gratifying as these financial accomplishments are, they have importance only to the degree they make possible our response to the call of Jesus Christ to be witnesses of his presence and love on Potrero Hill. We are called to reach out to everyone, our senior citizens, youth, the children, all our parishioners and our neighbors on the Hill.

an end, and that end concerned only themselves.

The catholic school is a vestige from a time when the constituent elements of a community were more congruent in space. A school that intensifies the parish community assumes the neighborhood is more or less a closed system. Saint Teresa's parish has many characteristics of a neighborhood community: clear boundaries and a distinctive history and identity, and it is congruent with the hill; "Portrero Hill is St. Teresa's and St. Teresa's is Portrero Hill."<sup>16</sup> But even the hill is not isolated, it is part of San Francisco. The patterns of relationships formed through family, school, church, work and leisure do not necessarily reinforce each other, as they hardly should in the city.

The desire to have one's children in a catholic school seemed to be rarely an extension of the desire or fact of membership in a parish, but a decision made on its own terms. Thus the will to be a parish had become fractured in the most fundamental way, some members involved only in a commodity exchange while others exchange experiences, messages that make up their selves as they build a community identity.

## 2.1 Community Themes as Stated

In 1970, a new pastor came to the parish with a set of ideas about what a parish, what a community of faith is. It is difficult to say what portion of these ideas were developed in response to the situation Sammon encountered in his new parish and how much he brought with him from his earlier work

ST. TERESA'S CHURCH IN ACTION  
MINISTRY GROUPS

PASTORAL STAFF serve the community by helping all of us to carry out and develop the ministry to which God calls us.

PARISH COUNCIL are the decision-making body represented by the parish staff and members of the various small communities who take the responsibility of leadership in the parish.

PASTORAL SUPPORT STAFF is a group that represents St. Teresa's community to the people who come to the parish office seeking assistance. We maintain the school, church, hall, rectory, and parish grounds and provide the important secretarial and house-keeping services that are essential to the Parish Community.

LITURGY COMMITTEE seeks to deepen our communal celebration of the sacraments as means of increasing our understanding and appreciation of God's Word and the responsibilities of being members of Christ's risen body.

MINISTERS OF THE EUCHARISTIC prepare the gifts of bread and wine and assist the celebrant in sharing the Body and Blood of Christ with the community.

MARRIAGE PREPARATION Team represent the parish community in assisting engaged couples to prepare for marriage by sharing four evening sessions with each couple.

SENIORS COMMITTEE meet to enjoy companionship, build community, and serve our parish and neighborhood.

SOCIAL COMMITTEE builds community spirit through social activities.

YOUTH GROUP provides prayer, learning and the building of community. We are strengthened in a deeper understanding of self, the needs and concerns of others, and the presence of God in our lives.

TEACHERS OF RELIGIOUS EDUCATION enable the children to grow in knowledge of themselves, in knowledge of others, and in knowledge of God.

ITALIAN CATHOLIC FEDERATION strive to continue Christ's work on earth by their charitable activities and apostolic work among the sick and elderly.

ALTAR COMMUNITY are responsible for the care of the sanctuary.

MINISTERS OF THE WORD serve the community by studying and reflecting upon the Scriptures so that they can proclaim them with their full meaning and power.

MINISTERS OF MUSIC are involved with the music for the liturgical celebration and help the community to praise God in song.

EUCHARISTIC MINISTERS TO THE SICK bring the Eucharist, the Word of God, and the love of the community to the sick.

YOUNG MARRIED COUPLES GROUP nurture their marriages and to find ways to raise their children in an atmosphere of love that is based on the loving relationship they feel between themselves and God.

MINISTERS OF CHILDREN care for babies and small children during the 10:00 Mass so that their parents have the opportunity to participate attentively and prayerfully in the celebration of the Eucharist.

ST. VINCENT DE PAUL members are part of an international organization of lay persons, who seek, in a spirit of justice and charity and by person-to-person involvement, to help those who are suffering.

RITE OF CHRISTIAN INITIATION OF ADULTS is a group which comes together for a years experience of the Community of Catholic faith and preparation for being received into the church or renewing one's faith.

GRIEF CARE AND SUPPORT COMMITTEE reaches out to parishioners at the time of loss of a loved one.

BAPTISMAL PREPARATION COMMITTEE prepares couples for the Sacrament of Baptism of their infant.

SANCTUARY COMMITTEE coordinates the work of the parish as a PUBLIC SANCTUARY CHURCH that supports the refugees and works for justice in Central America.

SAN FRANCISCO ORGANIZING PROJECT (SFOP) is a group that works to improve the quality of life in our neighborhood and cooperates with other Congregations and Organizations in SFOP, to be a voice to those without power in San Francisco.

We invite anyone who is interested in joining any of the above groups to please fill out the form below and leave in the box marked Ministry Groups in the back of the church or leave at the rectory.

- 
1. Nelson Goodman, Ways of Worldmaking. (Indianapolis: Hackett Publishing Co. 3rd printing, 1984) p.5

and training.

He is able to state clearly the themes of community he is working to realize. In brief they are:

That a small group of people feel responsible for and are active in their definition of themselves as a community.

That they share their values and define them in the process of sharing.

That they express their values in and outside the community. "They live them out."

That the focus of the community is external to itself; it provides a model for social interaction in the city and can potentially grow to include the city.

## 2.2 Strategies to incorporate ideal community themes into the existing structures of building and community.

[In a multiplicity of world views,] unity is to be sought not in a neutral something beneath the versions, but in an overall organization embracing them.<sup>1</sup>

The ideal themes of community transformed two definitive aspects of the parish: the mass and the communitas-based small meeting group. The focus of the mass -- the sacrament of the eucharist -- has been redefined as a family meal. We saw how the eucharist was previously seen as a sacrifice, at least in the mind of the pastor, and that in any case, the communion was a personal experience between recipient and received.

To redefine this experience as a communal celebration of a meal requires that everyone participate. Everyone must come together, physically closely. The mass becomes increasingly tactile -- the presence of other people around one is intensified; audible -- there are more opportunities for



## LITURGY

The Liturgy Committee met on July 18th for an all-day renewal and planning session for the new liturgical year. "I am with you," "We are ambassadors for Christ" was chosen as our theme for the new year. We wanted the theme to express the fact that God is always with us and also that we, as a community and as individuals, are to carry the message of Christ into our everyday worlds by living the life that Christ wants us to live.



This year the Liturgy Committee would like to continue its efforts to include all parishioners in its liturgies in a variety of ways e.g. by inviting members of small groups to bear the gifts forward for the celebration of the Eucharist; by including the entire community in taking a real role in the celebration of the Sacraments of the Anointing and Reconciliation and the Rite of Initiation; and by celebrating the commitments of our small groups and ministries on Commissioning Sunday.

By such active involvement in St. Teresa's liturgies by so many parishioners this committee hopes to fulfill its purpose for the liturgical year. "I am with you," "We are ambassadors for Christ."

Mary Louise Green

## Sanctuary Committee

The members of the Sanctuary Committee extend a warm thank-you to all of you. Your support for Central American refugees is the foundation for all that we have been able to accomplish. We met in October, evaluated our work thus far and established our goals for 1985. We agreed to continue our general goals of outreach to other communities, refugee support and advocacy/education.

As you know, Monica and the children left our sanctuary in September. Monica is now living in another city and working on a special project for the refugees. Recently, she contacted one of our committee members while visiting the neighborhood. Both Alexandra and Valeria are well. "Alex" will be starting school and is as precocious as ever. Monica again affirmed how important our statement of support, as a sanctuary church, is to her people, both the refugees and those in El Salvador.

In October, one of our committee members, Scott O'Keefe, served as a driver in the Sanctuary Caravan, sponsored by the East Bay Sanctuary Churches. Scott was profiled in the November issue of the Potrero View, and recounted his experience on the road from Los Angeles to Berkeley. The caravan cars arrived at St. Joseph the Workman Church, Berkeley, greeted with enthusiastic applause from representatives of Northern California Sanctuary Churches.

Following an ecumenical prayer service, the refugees spent the week in sanctuary with several of the churches, returning to Los Angeles the following week.

We have also participated in various events, giving public witness to the refugees and the suffering of the people in El Salvador and Guatemala. In January, three of our members will attend a gathering of sanctuary churches in Tuscon, Arizona. There we will exchange information and receive and update on conditions in Central America.

Mario Castro and the Refugee Support Group are working with Catholic Social Services and CPECF, making the necessary arrangements for St. Teresa's to again provide shelter to a refugee family. We hope everything will be finalized by next month. The presence of the refugee in our community is an enrichment for all of us. Through Monica, Alex, and Valeria, we experienced a bond of friendship with the people of El Salvador.

Two sanctuary workers are currently facing prosecution in Federal Court in Brownsville, Texas. Stacy Merkt and Jack Elder are charged with 7 counts for transporting refugees. We ask that you keep them in your prayers. You may also wish to send a letter of support through the Sanctuary Committee.

Patti Griffin

talking during the mass, both in the structured liturgy and informally; and visible -- everyone sits closer to the altar-cum-table. Dress distinctions are minimized. People in the pews come to the sanctuary to speak during the liturgy of the word and return. The whole ritual is made more intimate and immediate.

These changes have been reflected in the changes made to the church building. The rear half of the pews, near the entry, have been roped-off to cluster worshippers toward the central focus, gathering them also more closely to each other. The barriers between pews and sanctuary have been removed: no more communion rail. The floor was carpeted uniformly throughout. These latter two changes made transition to the sanctuary from the pews and vice versa easier. Statues surrounding the sanctuary -- the array of saints in the sanctified zone -- have been displaced through-out the church, taking attention away from these visible symbols of grace and focussing it even more on the here and now.

Small meeting groups have become increasingly important in the definition of the church community. They are based on a model developed in Latin America, that was used there instrumentally for the liberation theology: the *comunidad de base*. In St. Teresa's, these groups are very small, six to twelve people, and are distinguished one from another by a purpose, the "task".

Peter Sammon took the groups that were in existence and tried to turn them into "small communities of church"<sup>2</sup>,

#### YOUNG MARRIED COUPLES



The Young Couples and the Babysitting co-op organized two get togethers this year. The little children enjoyed a costume party while the adults indulged in a pot luck at Halloween at Glen & Peggy Merbach's.

Christmas brought everyone together at Dan & Kathy Pavloff's where a lot of cheer was toasted to good old St. Nick and the Christmas spirit was felt by all.



Kathy Flanagan

#### YOUTH GROUP

"Good things come in small packages." This quotation expresses well our description of the Youth Group. They are small in numbers but strong in spirit.

The youth meet bi-monthly for the following purposes:

Faith Sharing, Rap Sessions, Socializing, Outings and Service to the community.

This year's Bible study and faith sharing encompasses the difficult issues of Greed, Drugs, Alcohol, Lust, Suicide, Divorce, The Occult and Death and Dying. These topics were chosen by the youth.

Making cards and visiting our local Convalescent Hospital on special holidays is one service the youth have committed themselves to along with helping in all parish events. They recently spent a Saturday morning delivering flyers for our Craft Faire and were responsible for Santa's pictures and the Bean Bag Toss at the Faire. By their efforts the younger children were able to have an enjoyable two days.

Last but not least a special THANK YOU to Anna and Gary Anghinetti who once again this year minister to our youth and help make the group possible.

Sr. Lucia Lodolo



#### R.C.I.A.

The R.C.I.A. Program is once again in progress at St. Teresa's. R.C.I.A. stands for the Rite of Christian Initiation Adults, and the program is one whereby a non-catholic may become a catholic or a non-practicing catholic may renew his or her faith.

As a non-catholic receiving this teaching of the church I have found the program very instructive and helpful in learning about all aspects of the church and St. Teresa's. The instructors and participants are all really enthusiastic and caring people.

Duane Bentz



#### RELIGIOUS EDUCATION

Were you lucky to be interviewed by one of the older children of the Redligious Education Program? Recently the 6th, 7th and 8th grades explored the varied ways of praying and their teacher Terry Tiernan tried to uncover with them the relationship between prayer, life, and praying people. The project of the lesson was to interview either a parent, friend, elderly person etc. and ask them questions such as:

What is your favorite prayer?  
Name the person who taught you the most about prayer?  
When is your best time for prayer?  
Where is your favorite place for praying?  
When do you pray with other people? etc.

The results were discussed in class and put into prayer booklets. It was felt by teacher and class that the project was a success and helped to give each child a better sense and appreciation for Prayer. Also it was very thought provoking for those interviewed. Teacher Bridget O Kourke and pupils of the 4th and 5th grades are busy getting in touch with their roots as they go back in history and learn about the faith response to God of Isaac, Abraham and other Old Testament figures.

The Season of Advent has been a particularly meaningful time for the children as they have been able to participate with the rest of the Parish Community in the beautiful tradition of reviewing the meaning of the Jesse Tree. They also helped celebrate the feast of Our Lady of Guadalupe by carrying a rose in the entrance procession and placed it before the statue of Our Lady.

3. Ernst Cassirer, The Myth of the State. (New Haven: Yale Univ. Press, 1946) p. 252
4. Turner, op.cit. p.48

molding them along three lines: doctrine (learning), community (task) and worship (prayer). Both sets of terms describing these three parameters are theirs. These groups provide a framework for many levels of relationship between people to develop.

The word "doctrine", from doxa (the right opinion), is distinguished from epistēmē (knowledge). It echoes Hegel's concept of the realization of self-conscious reason, which finds its fulfillment in the life of a nation.

Reason appears here as the fluent universal substance...which at the same time breaks up into many entirely independent beings. They are conscious within themselves of being these individual independent beings through the fact that they surrender and sacrifice their particular individuality, and that this universal substance is their soul and essence.<sup>3</sup>

By learning more about the gospel and reflecting on it, sharing this reflection with others, one approaches an understanding of doctrine rooted in experience.

The groups must also be oriented for service to the "community" external to themselves. This orientation brings the members together and provides the basis for a richer interchange; once people are immersed in a function they experience, to use Victor Turner's words, a more continuous flow. When turned in on themselves, when they develop an ideology of their existence independently of an active engagement with the world outside, they are more likely to break the flow of intensified "communitas", to interrupt "that experience of merging action and awareness."<sup>4</sup>

The third parameter for the creation of small groups is

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5. Sammon. p.121

prayer. Prayer works in these groups through the other two modalities: learning and service. According to Sammon, it is a deepening of the bonds between people, an intensity and earnestness to the actions of the group.

In the parish, there are four places that are used to accomodate these small groups: the social hall, the back room, the top floor of the school and the convent basement. At the beginning of our conversation, Sammon described qualities they had tried to achieve in the meeting rooms: cozy and non-sterile, effected with carpeting and with acoustic tiles in a low ceiling; the ability to "gather people in any configuration we want"; and enough rooms so there would not be fights over space. Then he began to describe other valuable characteristics of meeting places: a room in the basement of the convent, attached to a home, is a "symbolic place" for many people; cozy, intimate, comfortable spaces; the "home-like setting" of the school. "There are a lot of memories around good meeting places, a lot of meetings."5

The best meeting places are reminiscent of home, are intimate almost to the point of being claustrophobic. Descriptions of these places seem to emphasize the inward-looking characteristics of the groups and indicate that a language of intimacy and intimate disclosure predominate.

No model of casual interaction is given: garden or coffeehouse, and no model of intense highly structured interaction: a ballgame, a commodities exchange, a political forum or dance. At issue here is not just the size (the



ST. VINCENT DE PAUL SOCIETY

Thirty fortunate children were able to attend CYO Camp this summer through the generosity of St. Teresa's St. Vincent de Paul Society. We were able to provide sleeping bags (on loan), for some of the children as well as clothing and equipment that they would need at camp.



Our October meeting chaired by Aurora Castro was strictly business as we planned for the Thanksgiving Baskets. Sister Kathleen contacted Mercy, Presentation and Riordan High Schools who generously donated canned goods and money to help the needy of the area. We also received many donations from parishioners and friends.

In November we welcomed Glen Merbach to our St. Teresa Conference.

For Thanksgiving our expert crew consisting of Tansi Zidich, Aurora Castro, Rose Marazzi, Mario Castro, Hermalinda Horton and volunteers Eloisa Perea, Lupita Perea, Phil Moto, Herman Treviso and Roger Gatlula, packed and distributed 110 Thanksgiving boxes, for approximately 500 people.

At Christmas our conference collected gifts, such as socks, stockings, soap, combs, stationery and pens for the men and women at the Ozanam Reception Center. About 10,000 men and men each month are welcomed to the Drop-In Center in the South of Market neighborhood at 1175 Howard Street.



All our members thank you for your generous contribution to our special collection each month. Since we started using the "small jars" our donations have more than doubled. We would not be able to do the many things we do if we did not have the wonderful support we receive from St. Teresa's Parishioners.

Our Christmas wish for you is that you may share in your families the joy you have so generously given to our neighbors in need.

## S.F.O.P.

The SAN FRANCISCO ORGANIZING PROJECT continues to function both on a citywide level and here at St. Teresa's.

The main thrust citywide is to study and solve the jobs problem by pushing for San Francisco jobs for San Franciscans. They are also striving to update and make more fair the hiring practices of teachers in San Francisco.

Here at St. Teresa's the Core Group whose members include Fr. Sammon, Sister Kathleen, Sister Lucia, Judy Warnock, Scott O'Keefe, Mary O'Shea, Herb Dang, Eloisa Perea, Nancy Jackson, Mike Walters, Joe Beresford and Rose Marie Ostler, are continuing to meet once a month.

They are currently involved in the struggle that Good Life Grocery is waging on the new owners of the building and are continuing to monitor the Mission Bay Development. They also continue to follow up with Southern Pacific on the use of their parcel of land at the bottom of Pennsylvania as a junkyard.

As issues develop, the Core Group will call on all parishioners of St. Teresa's and all residents of Potrero Hill to help in the fight, whatever it may be.

### "TO COMFORT THOSE WHO MOURN" GRIEF CARE AND SUPPORT PROGRAM

In July 11 parishioners received certificates acknowledging 30 hrs. of participation in classes conducted by Catholic Social Service to help provide outreach of care and healing to parishioners who have lost loved ones.

It was felt by all participants that the sessions not only helped their ability to respond to the grieving but also helped facilitate the process of healing the pain of loss in their personal lives.

The program has recently been formed and is in the beginning stages.

#### Grief Care Supporters

Marg Bartosek	Mary Louise Green
Patricia Bentz	Rose Herzstein
Duane Bentz	Eloisa Perea
Beatrice Boland	Lena Traverso

6. Sammon. p.115
7. Ibid. p.121

social hall that is too like "a big barn") although this too is important to Sammon: "The family spirit disintegrates the larger the family gets."<sup>6</sup> He is trying to accomplish a familial paradigm for the whole parish community, and at the scale of a small meeting group a family model becomes more apparent. This model is not only a familiar one (excuse me) for the people involved, it has value in its own right. These rooms are symbolic -- symbolic of family.

Another type of meeting place was also described; one that joined the parish with the neighborhood-at-large.

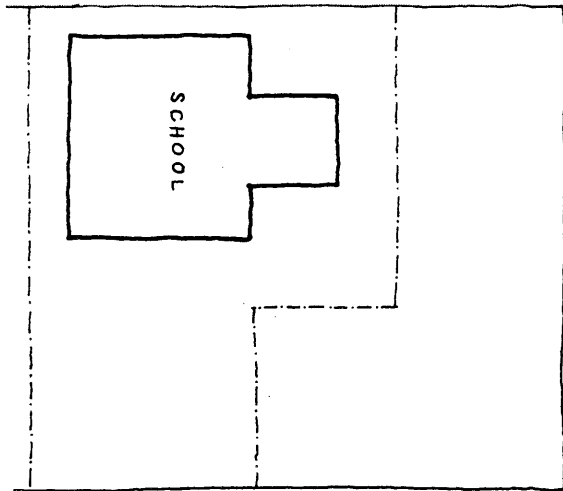
We had a pizza party to raise money with an organization called CISPES: the Community in Solidarity with the People in El Salvador. At the local pizza parlor after we had declared sanctuary, we had a little pizza party of two to three hundred people that night. All kinds of people coming up to us and saying, "This is absolutely marvellous, what the church is doing."<sup>7</sup>

As the room in the convents invokes positive imagery of family, this kind of meeting place suggests positive associations with a way of being comfortable while in "public" and connected to the city. The social hall is the most public of the meeting rooms in Saint Teresa's; it is the only space, including the church, not described as home-like, cozy or intimate. But its size, its acoustics and the isolation from the city such a box with one door to the street implies makes it less than ideal as a space symbolic of meetings oriented to tasks in the greater city.

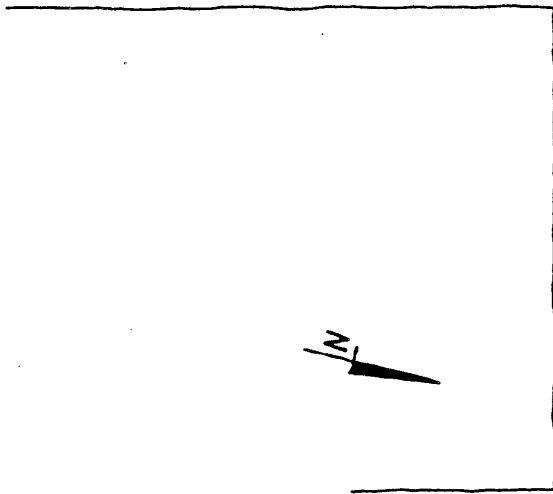
A space with qualities that promote easy discussion and also accessibility -- a space that is an eddy in the flow of city life (more coherent, contiguous but focussed) -- might be



ARKANSAS STREET

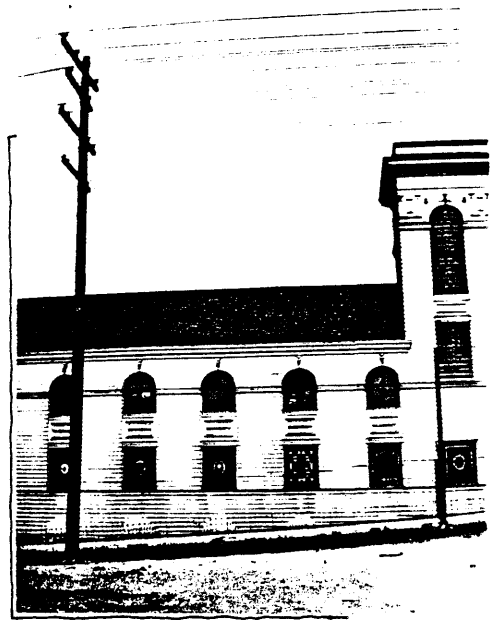


CONNECTICUT STREET

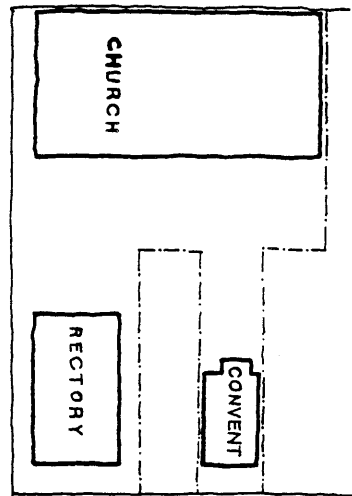


MISSOURI STREET

Saint Teresa's in San Francisco



19TH STREET



more congruent with the current structure and purpose of these small meeting groups.



REMEMBER . .



1. Christ the King's pictorial directory, 1975.

### 3.0 Describing forms of community inherited through describing artifacts and organization

In the last 15 years Christ the King has gone through great upheaval in a process of self-definition. The 1970's was a time of excitement and intensity within the parish. Now it is calmed down. The only movement within the parish is of small moves, little adjustments against localized irritation. The disruptive chaotic form of creative growth has settled into a routine of accepted roles and smouldering resentments. We can start to see the parish of Christ the King as it was in 1975 through an excerpt from the parish "pictorial directory".

On the busy corner of 32nd and Imperial, in the heart of southeast San Diego, stands a statue of Christ, arms held out to every passerby. But the statue has no hands. On a hot, restless night years ago vandals broke them off -- and the statue has stayed that way ever since. The symbolism is clear: people must do the work, be the hands of Christ on earth. No plaster Jesus, unmoving, unfeeling, can do the work of worship and outreach which is the purpose of a parish. The challenge is clear: each person must be involved -- in a common social concern and quite uncommon love for one another.

Fr. Gallas and his staff [have] increased the momentum of change and inner growth [and]... persuaded people of the parish not to fear to respond to the Church's call for change and innovation.

Liturgy committees have led the community into creative, warm, loving worship services. Each Sunday Mass has its own distinctive flavor, to meet religious needs of the old and middle-aged and young. The differentiating quality of the liturgies at Christ the King is "blackness" -- which is, in the idiom of the day, not a color but an attitude of the heart. In line with Paul VI's words to black people in America, "Enrich the Church with your blackness. The Catholic Church NEEDS this -- now at this moment in her life".<sup>1</sup>

The parish was in upheaval, engaged in the process of defining

## PARISH HISTORY

ON THE BUSY CORNER of 32nd and Imperial, in the heart of South East San Diego, stands a statue of Christ, arms held out to every passerby. But the statue has no hands. On a hot, restless night years ago vandals broke them off --- and the statue has stayed that way ever since. The symbolism is clear: people must do the work, be the hands of Christ on earth. No plaster Jesus, unmoving, unfeeling, can do the work of worship and outreach which is the purpose of a parish. The challenge is clear: each person must be involved--in common social concern and quite uncommon love for one another.

### BEGINNINGS

But before the statue and the building comes the *community*--nuns, priests, and lay folk --- with one desire: to build a parish to serve the religious needs of the area. Sr. Mary Gabriel started the Little Flower Club in 1936, meeting regularly at 32nd and "L" streets. A Sister of Mercy, she brought gifts of food from the hospital for

CHRIST THE KING  
1975



The parish directory of Christ the King.

2. Ibid.
3. Ibid.

itself -- not as an idea, agreed on by all, not a hammering-out of shared concepts -- but almost via fallout from its involvement with change: change within the parishoners, itself, the neighborhood, the city and even nationally.

To get an idea of the range of the parish and the different realms of action (and possibilities for community) that existed within the parish, we can look at the small organizations and parish activities of that time.

### Organizations and activities

In 1975, there were many active, long-term organizations at Christ the King. Most of these organizations grew around activities the parish felt were important, and that strengthened the parish as an isolated community: maintenance of the parish buildings, decorations and music for the services, ushers, the religious education of children, communication within the parish and the like. Unlike the small groups in Saint Teresa's, these groups were not formed with the idea of intensifying the experience of community, although they ultimately functioned that way: there was no pre-ordained structure to the groups and no specific ideology of community according to which they could be modeled. The pastor, Jim Gallas, pushed the idea that a living community is an active community and, if I may quote the parish directory, "increased the momentum of change and inner growth".<sup>2</sup> The motto of the day was "We must move ahead!"<sup>3</sup> These organizations increased the level of activity within the parish, by organizing parish resources and directing their

By 1943, failing health forced Fr. McAstocker to resign. Fr. Leo Madigan was appointed pastor. The Catechetical Center had become a church but was too small for the growing Catholic population. A new site was acquired on 32nd and Imperial, money was raised, and by 1948 Bishop Buddy's prophecy began to shape up: a steepled, arcaded church with good lines, visual attractiveness and warmth so needed for lively, unified liturgies.

**PARADE ON FAT TUESDAY**

In 1951, Mrs. Lilly Picou started the MARDI GRAS, complete with bands and floats, king and queen, costumes, flags, booths and games. She made all of the fancy gowns herself. For all but five years of the past quarter century the MARDI GRAS has been an annual event.

NOVEMBER 22, 1963

**HOME VISITATION**

Fr. Madigan (in 1975 alive and well at the University of San Francisco) is lovingly remembered by many parishioners. "Oh, if could have seen that man walk his 'beat'--day after day--visiting parishioners--it was a sight! A big man in a black suit, his tiny dog with a black coat."

Fr. Leo Madigan served for 15 years, till 1957, was followed by Fr. Felix Acquistapace, a determined, prayerful priest who gave his all for the parish. He died, alone, on the roof of the church hall, tarring it against the coming downpours. He was pastor from 1957 to 1963, dying the same day as President Kennedy.

Again, a quick procession of pastors: Edward Whelan (1964), Clement Conway (1965), James H. Donohue (1965-67). James Gallas became assistant pastor in 1965, in 1967 took office as pastor. Jack Callahan and later Frank Curran were his assistants. Four Sisters, Shaun-Marie Larkin, Patricia Muro, Anthony James and Agatha M. Faimon worked in the parish in 1965; of these only Sr. Agatha, with mid-western grit, stuck it out pushing vigorously for educational improvement.

**BEARER OF HOPE**

She was joined in 1971 by Sr. Vercie Carmon, a black Sister of great insight and understanding. Sister Vercie preaches a powerful message of hope, represents to Diocesan offices the needs and desires of black Catholics

JESUIT MADIGAN BLESSES CORNERSTONE OF NEW CHURCH, 1948



and works vigorously for a unified ecumenical access to the social problems of SE San Diego.

**UNCHARTED PATHS**

Once the physical parish plant has been completed, the temptation of a community is to relax and settle down into a dormant old age. Christ the King parish could have done that, could have settled down and disappeared into complacency and tedium.

Instead, great events stirred the world and the Church: Pope John XXIII



use. Their existence also multiplied the modes possible for communal being, providing the opportunity for intense and for casual, for innovative and traditional participation within the parish.

Some of these organizations were structured, having inherited or developed a pattern of community that could accommodate the function of the organization and the needs of the members. Others, particularly the liturgy committee, the extraordinary ministers and the choirs, were still in a liminal phase of development. The extraordinary ministry, begun after Vatican II, extended the sacramental prerogative of the church-appointed functionaries to the laity. Lay ministers could creatively define their rôle -- which essentially was developed from what they did -- in a way the trained priest or person religious could not. Likewise, the liturgy committee and the choirs could define the form and the purpose of their existence. This was an exciting time to be in these groups -- there was experimentation with and discussion about forms of worship and ways of living that were true to doctrine and true to life in the modern world.

The least-structured groups were the most dynamic examples of *communitas*: the ad-hoc committees. Their very ephemerality makes them difficult to discuss; they ranged in size from almost the whole parish deciding on a hot political issue to a small group organizing food give-aways. These, rather than the more structured groups, perhaps best represent the life of the parish at this time. There are no lists of these groups, but I remember many notices of parish meetings





called together the bishops from all nations; Pope Paul promulgated their decrees, and the people of Christ the King in San Diego chose to set forth on the uncharted paths of renewal. "We must move ahead!" was the almost universal attitude. "Courage!" became at Christ the King as much a church-greeting as "Peace!" had always been.

#### CAREER DEVELOPMENT

1969 was a turning point, a watershed year. Jim Gallas, on vacation, met fellow Jesuit Gene Zimmers, and within a few weeks was attending Gene's School of

Applied Theology in the Bay Area, for a nine month's course of intensive career development and pastoral renewal. [Fr. Zimmers became the pastor in 1973. The Staff remained: Jim Gallas, Bernie Cassidy, Agatha Faimon, Vercie Carmon, & George Brown.]

During the year, Fr. Bernie Cassidy, a man of great courage and inner drive, headed the parish. Fr. Pat Murphy from the Wisconsin Province of Jesuits, and Jack Bremner helped him.

Returned from his studies Fr. Gallas and his

Staff increased the momentum of change and inner growth. \*\* Fr. Charles Dollen, a diocesan priest doing administrative work for the University of San Diego, came every Sunday and placed a stamp of modernity upon the 12:00 noon liturgy. He brought a band, amplifiers, folk music, and young people in droves. Fr. Dollen's instructive, eloquent sermons persuaded people of the parish not to fear to respond to the Church's call for change and innovation.

\*\* The Staff in 1970 was: John Crillo, Bernard Cassidy, Agatha Faimon, and part-timers John Thompson, Tony Janda and Bill Cain.

#### FRIENDS

To help Christ the King parish meet its education expenses, Msgr. Moloney of Our Lady of Grace in El Cajon sends \$2400 a year. The Jesuit Province which has a right to the priest salaries has continuously granted use of that money for parish programs.

The GOSPEL CHOIR was formed in 1970 under the direction of Mrs. Laura Darley, and later, Mrs. Essie Smart. Standing beside the altar, resplendent in blue and gold robes, their music reaches back into centuries of suffering and touches chords of spiritual strength and unquenchable joy. It is a rousingly good choir!

#### UNIQUE GIFT

Liturgy Committees have led the community into creative, warm, loving worship services. Each Sunday Mass has its own distinctive flavor, to meet religious needs of the old and middle-aged and young.

The differentiating quality of the liturgies at Christ the King is "blackness" --- which is, in the idiom of the day, not a color but an attitude of the heart. This is in line with Pope Paul's words to black people in America. "Enrich the Church with your Blackness. The Catholic Church needs this--now at this moment in her life!"

## LITURGY



on one topic or another and one could, by looking at the amount of parish-sponsored actions at that time, simply surmise they must have existed; productive activity is hardly possible without organization.

The 1970's was a time of increased national consciousness of issues that concerned the collective, and of their ethical justification: the draft, the war, racial discrimination, housing policy, taxation, the acquisition and distribution of wealth, the pre-eminence of the nuclear family, etc. This national mood, reinforced by the collective cultural experience of the media, found expression in the instrumental modalities for social change the parish, with its ethical foundation and the strength of its communal structure, could offer. Those activities encompassed "community building" internal to the parish and community involvement in the world outside. Or, to use the expressions from the parish of Saint Teresa's, "learning" and "task".

After a long series of run-ins with the bishop of San Diego, the Jesuit order which administered the parish transferred Jim Gallas to another parish. The next long-term pastor, Mike Kennedy, was trained at the Graduate Theological Seminary in Berkeley and had extensive experience in church work in Peru. He continued the tradition of active leadership, pushing the parish to be involved in the political and economic difficulties facing parishoners and non-parishoners in the city. The parish membership was also changing, and he worked to recognize and integrate this change into the structure of the parish. The once black national

Organizations at Christ the King in 1975

Men's Action Group:  
care of the church plant



Altar Society:  
care of church artifacts,  
sewing vestments and hangings

Liturgy Committee:  
direction of the liturgy, themes

Ushers:  
welcoming newcomers, greeting



Youth and Adult Choirs:  
choosing songs, directing musical contributions  
from people not in the choir, dance,  
staging festival performances



Extraordinary Ministers:  
ministry in mass and in neighborhood

Parish Council:  
democratic representatives of the parish,  
policy and financial issues



Staff:  
administration, appointments,  
finances, management

Education Committee:  
CCD, adult education, sacraments



Communications and Scheduling:  
special events,  
newsletters, weekly missal

church had become a parish with boundaries like any other, and the parishoners within the boundaries were increasingly hispanic. The black and white parishoners, now generally middle and upper-middle class, commute to church. Those who live within walking distance are often recent migrants to the country, legal and otherwise, are poor and generally spanish-speaking.

The needs of individual members are diverging and the will-to-parish is becoming compartmentalized. Christ the King is a parish in a process of retrenchment, not expansion. This is a way of being-in-community (we will see later in the section "the dialectics of Center and Horizon" that the word "community" implies fortification as well as exchange) where the memory of *communitas* is in ascendancy and the liminal experience of *communitas* is dwindling.



Christ the King parish church  
Southeast San Diego 1985

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1. Bob Fambrini. p.154
  2. Ibid. p.154

3.1 Community themes as stated (in the present-day parish of Christ the King)

Is there a sense of the community around which the parish as a whole is focussing? What is being preserved of the earlier parish? The current pastor, Bob Fambrini (also educated at Berkeley and trained in Latin America), describes himself as middle-of-the-road. There are three facets to the community he envisions to exist at Christ the King. First, people share a "common faith experience". Second, they share a history. Third, the community must evolve so all can "have their voice heard".

First... My model of church is one where Christ is the center and all life flows from him -- life of the ministers as well as the laity. We are one in the Spirit. This is what I am trying to accomplish. In this model of church, community is an essential and key element. Without community, this model ceases to exist.<sup>1</sup>

What is this community?

...where individuals would not feel threatened by the different cultures, ideas and ways of worship which others bring. It would be nice to see them really experience a sense of wholeness in unity.  
...Sharing the same gospel, word, God, bread cuts through race, economics, education.  
...People share a common faith experience. Many share a common suffering and much joy in the sense of family found here.<sup>2</sup>

And someone must determine, or at least imagine, what the "common faith experience" is. This introduces a pre-determined commonality to the parish. A community dynamic of unmediated interaction -- messy, but interesting, and often productive -- has been replaced with a formula for community: the liturgy ("gospel, word, God, bread"). Co-incidentally, the liturgy has again acquired some of the characteristics of



"...it is through the particular characteristics of the liturgy at Christ the King that people can express a shared sense of religion."

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3. "Now we used to have three altars in the sanctuary. We used to have the marble altar against the back; we used to have a wooden altar on Sunday that we moved, Mattie and George Brown's; we used to have a small table...we had three altars in the sanctuary. Liturgically speaking, that's very incorrect, because where are you going to focus, on which altar? However, for the sake of community, each altar meant a different thing to a different segment of the community." Bob Fambrini. p.146
  4. A gift from a priest who felt the most important part of the passion -- the resurrection -- was ignored in the standard version of the stations of the cross.

being performed and watched: now there is less talking with the priest during the mass; when the choir sings, now people are less likely to sing along.

The liturgy is the glue within the worship community; it is through the particular characteristics of the liturgy at Christ the King that people can express a shared sense of religion. The liturgy is unique and close to the hearts of parishoners, it can still run very long (two hours), and it has become familiar. It embodies the memories of hundreds of little "battles" over doctrinal interpretation -- over sex-biased language, over singing almost all the prayers (a modern-day "high mass"), over reciting the offertory prayers with the priest, rather than listening to him intone the words. But all this is confined to the in-the-church activity of worship. The communal realization of a Christian way-of-life outside the parish is not talked about. Activity and life in the outside world remains unshared.

Lastly, the focus of the community is increasingly on the sanctuary; community awareness is being directed away from itself. This has become more apparent as the choir was moved behind and in alignment with the altar; it had been closer to the pews, often even seated in the front rows. The coherence of the sanctuary is more important now: one altar has replaced the three that had accumulated for different reasons<sup>3</sup>; the 13th station of the cross was removed<sup>4</sup> (too undoctrinaire); etc.

Second...Having a history of shared experience. Reflecting on the experience of others, which one learns through communicating. Sharing of experience.





A Mardi Gras float.



First communion.



Cultural performance.

"The diversity of the parish as a whole has anastomosed into two communities which use the same facility."



Folkloric dancing and parish dinners.

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5. Bob Fambrini. pp.145, 152
  6. Fambrini, p.147
  7. Ibid. p.154
  8. Ibid. p.152

...The people they have known here. A common stake in their past and in their future.  
...Not only to strip differences to find commonality, but sharing differences; a rich community is one with differences.<sup>5</sup>

The particularized masses started 15 years ago, to allow more variety in expression, have evolved into isolated "worship communities". The diversity of the parish as a whole has anastomosed into two communities which use the same facility: the commuting parish, ethnically black and white english-speaking Americans, well-adapted to life in southern California; and the parish in the immediate neighborhood, for the most part spanish-speaking, having difficulties with daily life, especially in economically depressed southeast San Diego.

The memory of shared experience has supplanted the sharing of experience. The liturgy and the church artifacts embody this shared experience. Fambrini notes that "they were caught up in things which exemplify the community"<sup>6</sup>. Each community, with a sense of itself, its continuity and its importance, is in a process of consolidation.

Third....The process of doing anything is important. A community dynamic must enable people to have their voice heard.

...a faith community which struggles daily to bring the kingdom of God to a reality here in southeast San Diego.<sup>7</sup>

And yet parish involvement outside itself -- in the neighborhood, in the city -- has decreased.

INDIVIDUALS in the church participate in jail ministry, half-way houses, House of Rachel, anti-nuke activity, and advertise and organize here. The church facilities were used by narcotics anonymous and now are used by the weekly retarded workshop.<sup>8</sup>

Particularities of the four Sunday Masses:

7:00: one hour long. An older crowd, mostly black.

- \* more of a traditional post Vatican II structure to the ritual.
- \* choir and two pianos: traditional gospel songs
- \* quiet, but people visit and enjoy being there.

9:00: two hours. A younger crowd, black and white. The largest gathering.

- \* many changes to the post Vatican II structure of the liturgy: increased participation, joining in the words of consecration, extensive greeting and kiss of peace.
- \* youth and adult gospel music choirs, accompanied by piano and organ; enthusiastic singing of much of the liturgy.
- \* active socializing before and after; focussed inward

11:00: one hour. Most diverse crowd: 75% anglo, 15% hispanic, 10% black. Mostly between 35-55 years of age. The smallest gathering, filling only half the church.

- \* liturgy planning committee. Laity involved in the rite, "dialogue homilies".
- \* folk music, with guitar and recorder. From Jesuit songbook.
- \* involved in other parish activities, esp. with a community group working in Tijuana.

12:30: just under one hour. Families and teens. Hispanic.

- \* no laic involvement in liturgy planning. "Vertical rather than horizontal": relating to the altar and celebrants rather than to each other. Liturgy in spanish.
- \* teen choir accompanied by guitar and horns. Congregation joins in singing.
- \* restrained greetings, kiss of peace. "Mellow" mass. Quiet.
- \* comunidades de base involved this group in outreach in community.

When describing the whole community of Christ the King, Fambrini says "he has to serve" people who attend mass at four different liturgy periods. The parish community is comprised of people who regularly come to one of these four masses. Each mass is tailored to an identifiable sub-community in the parish.



Parish boundaries of Christ the King, San Diego.

9. Fambrini. p.147

### 3.2 Strategies to incorporate ideal community themes into existing structure

The distinctive qualities of the subcommunities within the parish have been identified. Imagery for each community has been found and used in the liturgies. There is a black national parish co-existing with a predominantly hispanic neighborhood parish. A shared historical experience -- the memory of community -- is vital for many parishoners; this memory has been incorporated into the liturgies and the artifacts of the church.

Bob Fambrini wants to encourage the worship communities to come together and thus arrest the schizophrenia of the parish. One way to start this happening was to reconcile the different spatial needs of the worship communities into one view of the church. He mentioned the "liturgical incorrectness" of the three altars in the sanctuary, but really got to the crux of the matter when he said there was a "lack of focus". Liturgical incorrectness had never bothered anyone before, the real problem was the lack of a whole community identity.

The struggle between different views of what the church should be for the community is reflected in the struggle over artifacts, their placement and significance. These artifacts give to the church its face -- its face to itself and the outside -- and through these it recognizes itself. Fambrini said, "people are caught up in things which exemplify the community".<sup>9</sup> In order to unify the collective self-image of the parish, singular artifacts must acquire multiple meanings:



the vestments, statues, candles, lighting, colors of paint, etc. This is now happening.

The wooden altar and the card table were removed and the marble altar installed in the post-Vatican II position, facing the assembled crowd. Through this change, the historical significance of the marble altar for the black community was reconciled with the more modern attitude toward church ritual the wooden altar implies. In the same manner, Fambrini has tried to layer different spatial needs in one place (choir stalls, pulpit, extra chairs, new corpus and statuary), so that one sanctuary can function as the focus for different ways of worship.

As the liturgy is the strongest existing expression of community identity, merging the structure of the mass rituals is one obvious way to fuse these communities together. Another way a whole sense of parish might be created would be through expanding the opportunities for group effort outside the mass, but within a shared framework for action. This way people can give what they will towards that which they feel should be changed. One might expect the parish leadership to encourage small task groups, but unfortunately, there are few parish-wide organizations left.

The altar society, the mens' action group (rechristened holy name) and the mardi gras committee still draw members from all worship communities. All other groups work to strengthen the two sub-communities: the gospel choirs are exclusive to the black national church and the comunidad de



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# LAG BY CATHOLICS IN MARRIAGE FOUND

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Authors of a Survey Conclude  
That Focus on the Family  
May Have Been Eroded

By KENNETH A. BRIGGS

Roman Catholic adults under the age of 30 are marrying at a far lower rate than Protestant adults under 30, a new study says.

While 57 percent of the Catholics under 30 have never married, only 41 percent of the Protestants remain single, according to research by the Notre Dame Study of Catholic Parish Life.

The finding is contained in the second of a planned series of reports on the history and present character of American Catholicism. For its social profile of Catholics, the project is drawing on the findings of recent polls by the National Opinion Research Center at the University of Chicago. Surveys of 1,100 Catholic parishes have been conducted.

The report was written by Dr. David C. Legee, director of the project, and Dr. Jay P. Dolan, a historian at Notre Dame. Among other things, it says Catholics represent "a disproportionate number of the young singles in America." The authors conclude that the growing ranks of young, unmarried Catholics "may not be well served by ministries built around the family as the central parish unit."

### Patterns in Churchgoing

There is also a narrowing difference between the two groups on churchgoing patterns. Forty-four percent of Catholics and 38 percent of Protestants say they attend church regularly while 27 percent of Catholics and 30 percent of Protestants say they attend once a year or never.

The authors underscore the dramatic influence of the Second Vatican Council, emphasizing the role of the laity and reforms in the liturgy as well as "social revolutions of post-World War II America" including the "questioning of traditional authority."

Educational and economic gains by Catholics have been accompanied by a strong migration to the suburbs. The highly cohesive urban parish for immigrants, once typical, has been steadily eroding, the report says.

"The suburban parish is replacing the urban neighborhood parish as the normative experience for a plurality of Catholics," the authors say. "Gone is the public nature of city neighborhood and in its place is the more privatized life style of the suburbs. Left behind in the move to a new world of the suburbs were many of the traditions of immigrant, folk Catholicism."

### Now a 'Mainstream Church'

With the notable exceptions of newer Catholic ethnic immigrants from Central and South America and Asia, the study says, Catholics are solidly "in the mainstream of American life" and Catholicism has become "another mainstream church" faced with the "struggle for the mind and hearts of people that Protestant churches face."

"On the margins of the community in terms of influence are the new immigrants who make up the majority of Catholics in some regions," the report says. "It is not unlike the situation of the 19th century when the Irish, for a variety of reasons, dominated the seats of power and lorded it over other immigrant groups who, in many communities, outnumbered the people from Erin. The scars this left among immigrant communities are still visible today."

"The longing for order, so central a feature of the church in the immigrant era," the authors say, "has given way to a longing for pluralism, not just in theology but in popular piety as well. The 8 o'clock mass is often strikingly different from the 10 o'clock mass; it is almost as though there are different congregations within the same parish."

Despite some sentiments within the church for a return to the past, the authors foresee a continuation of recent patterns. While some parishes have resisted and resisted the changes and others have experienced rapid, even turbulent transition, the report says that modern trends toward pluralism, affluence and personal values will persist in confronting the church.

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10. The term "founded world" is discussed in detail in the section of the same name in chapter 4.
  11. Fambrini. p.150

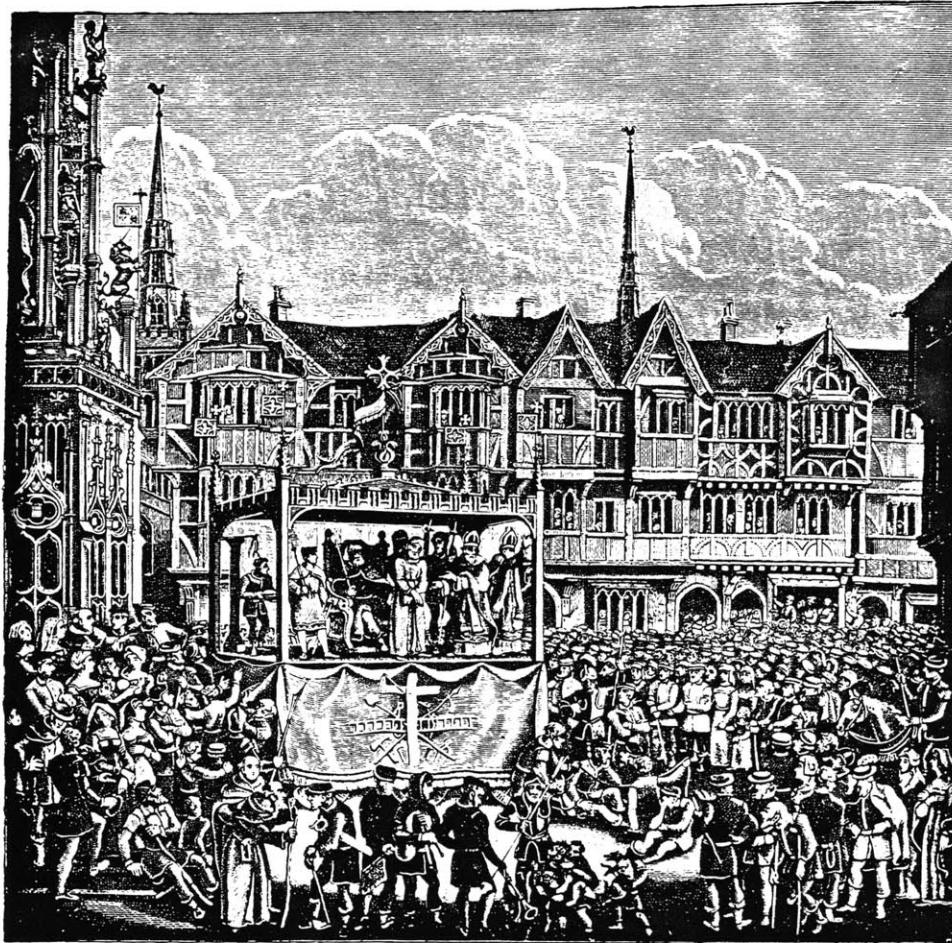
base functions only within the hispanic community.

Extraordinary ministers serve in the mass they attend. The language barrier no doubt exacerbates this division.

Small meeting groups do not function strictly referential to the church, they also link the church with the greater world. As we saw in Saint Teresa's, these groups are related to the world outside the parish in two ways: they are the part of the church that is defined by concepts external to the church, and they are an arm of the church active in the world. Small groups can recapitulate social distinctions originating outside the "founded world"<sup>10</sup> of the church community. These groups form about shared interests that usually arise from shared experience -- economic, ethnic and educational. Yet as the groups work in the larger world, they represent a unity.

But those lines [divisions of the parish into "mass communities"] are erased when they step out into the larger community of catholics in San Diego. Then they're Christ the King.<sup>11</sup>

Common activity unifies.



If I say that the representation must treat of my world, then I cannot say "since otherwise I could not verify it", but "since otherwise it wouldn't even begin to make sense to me".<sup>4</sup>

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1. Susanne Langer, Feeling and Form. (New York: Charles Scribner's Sons. 1953) p.390
  2. Ibid. p. 98
  3. I do not use the word place because I am looking at the characteristics of and relations between elements of understood and experienced built environment, and not at the specific characteristics of a site.
  4. Ludwig Wittgenstein, Philosophical Remarks. (Chicago: University of Chicago Press. 1975) p.12

#### 4.0 Archetypal environments for essential notions of community

The great cognitive value of symbols is that they may present ideas transcending the interpretant's past experience.<sup>1</sup>

The symbol can be understood, although in differing degrees, by many people because it is a distillation and a concentration of an enormous amount of small bits of daily experience. It is understood because it remains true to the fundamental structure of the experience it symbolizes -- as lived by an individual or the collective. As our memory of experiences and our awareness of daily existence constitute our Self, the memory of our collective experience and not only an awareness, but an expression of our communal actions constitute our Community.

Architecture creates the semblance of that World which is the counterpart of a Self. It is a total environment made visible. Where the Self is collective, as in a tribe, its World is communal..<sup>2</sup>

I am searching for the architectural qualities of this communal world and to that end will explore four definitions of space<sup>3</sup>: undifferentiated space, communal space, space that has been "founded" and the dynamic of community space being formed. These give us a language<sup>4</sup> through which we can talk about the spatial definition of community, its difference from "non-communal" space and its incorporation of archetypes of dwelling.

##### Undifferentiated space

When we speak of the World that is counterpart of the Self we speak of an environment made representative and



"...an endless stretch of figures on an expanse of ground..."

As they stand, their houses will stand.  
A streetcar subdivision. Los Angeles. ca.1890

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5. Raymond Williams, The Long Revolution. (Westport, CO: Greenwood Press, Publishers, 1975) p. 112

supportive of the Self -- whether that sense of self is exclusive to each person or is communal or national.

If we only recognize the validity of the individual and the nation, if we only recognize the empowerment, the rights of, the justifiability of people insofar as they identify with either or both of these concepts, we restrict ourselves to a world that supports and represents only these identifications. These become our means to identity; I am an individual, an American, and this means I only have the rights and responsibilities that inhere in these conceived modalities of my existence. How would this restricted concept of selfhood become manifest in the environment?

The machination (business, industry, education) necessary to implement decisions is seen as subservient to these two entities of the nation and the individual, subsumed by the first and empowered as the second. Actually, they are organizations with their own justification, will to act and base of power from which they can act.

In a capitalist society, the difficulty of the social thinker is to know what to say about activities that are not the production and exchange of things. We tend to fall back, either on the old definition of "service", ratified by the persistent influence of thinking of an established order, or on the curious idea of "leisure", which is a kind of grace AFTER a meal. 5

To build a world without recognizing intermediate organizations would be to build a world as an endless stretch of figures on an expanse of ground, without intentionally placed foci or continuity to the figures. The figures would stand on parcels of land, related only to each other through the



A streetcar beach in Long Beach, CA. ca. 1920

"Communal space is a phenonemon of duration and concentration."

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6. From a lecture by Richard Schechner at MIT in February 1985.
  7. Williams, op.cit. p.31

abstract structures of law or economics. Sound familiar? This would be as an organism without hierarchies. The channels for communication are fewer, the content of the messages less as they can embody less shared meaning. The practical expression of Self is reduced to the capabilities of each individual. The clustering of meanings becomes an ad-hoc occurrence and as such it is unable to enrich communal identity as it passes away -- an event unrecorded and isolated.

"If we don't design it, THEY will, and by default."6 The empowerment of the collective requires the willful establishment of modes of communication through which shared meanings can be expressed.

The discovery of a means of communication is the discovery of a common meaning, and the artist's function, in many societies, is to be skilled in the means by which this meaning can continue to be experienced and activated.7

Structure, social and its built counterpart, facilitate and EMBODY this communication.

### Communal space

A communal space is a space for the expression of people who come together and for the participation of those who gather in that expression. Everyone who gathers must be able to creatively participate -- in a rôle or "liminally" -- in some level in the realization of the community. The "space" is a manifestation of the system of relationships. But the "space" must be located in a place. The space can be ephemeral (a gypsy camp, a flea market, trailer parks, a





A family in Palestine. This photograph could easily have been taken in California.

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8. John Brinckerhoff Jackson, Discovering the Vernacular Landscape. (New Haven: Yale Univ. Press, 1984) p.156

religious revival), accomodated by jerry-built structures that vanish as the community disperses or moves on. These spaces have marvellous qualities as they express intensely the concentration and limited life of a gathering, unencumbered by the memory of other instances of gathering.

The United States has a long and living history of ephemeral building for ephemeral communities -- the built culture of a migratory people -- jerry-built structures even quicker to assemble than the balloon frame; rooming houses and saloons for transient pioneers, miners and laborers; fraternal lodges on isolated crossroads in Mother Lode country; Methodist camps for "protracted meetings": these were part of a culture that had not settled down or been encircled with borders. This tradition continues:

The forming of a new community now calls for little more than the gregarious impulse of a dozen families attracted by certain elementary public services. This is the kind of community that we are seeing all over America: at remote construction sites, in recreation areas, in trailer courts, in the shanty towns of wetbacks and migrant workers; the emergence of what we may call vernacular communities -- without political status, without plan, ...destined to last no more than a year or two, and working as well as most communities do. Yet very little is needed to give those communities a true identity: a reminder, a symbol of permanence to indicate that they too have a history ahead of them.<sup>8</sup>

And within a permanent structure -- the grid of city settlement -- the same pattern of ephemeral community occurs. Only this time, being located in a PLACE, instead of disappearing as the community disperses, the memory of community formation and the possibility of its renewal hover



"The possibility for community exists, implicit in the structural characteristics of the environment."



Shopping street and souk in Beirut, Lebanon.

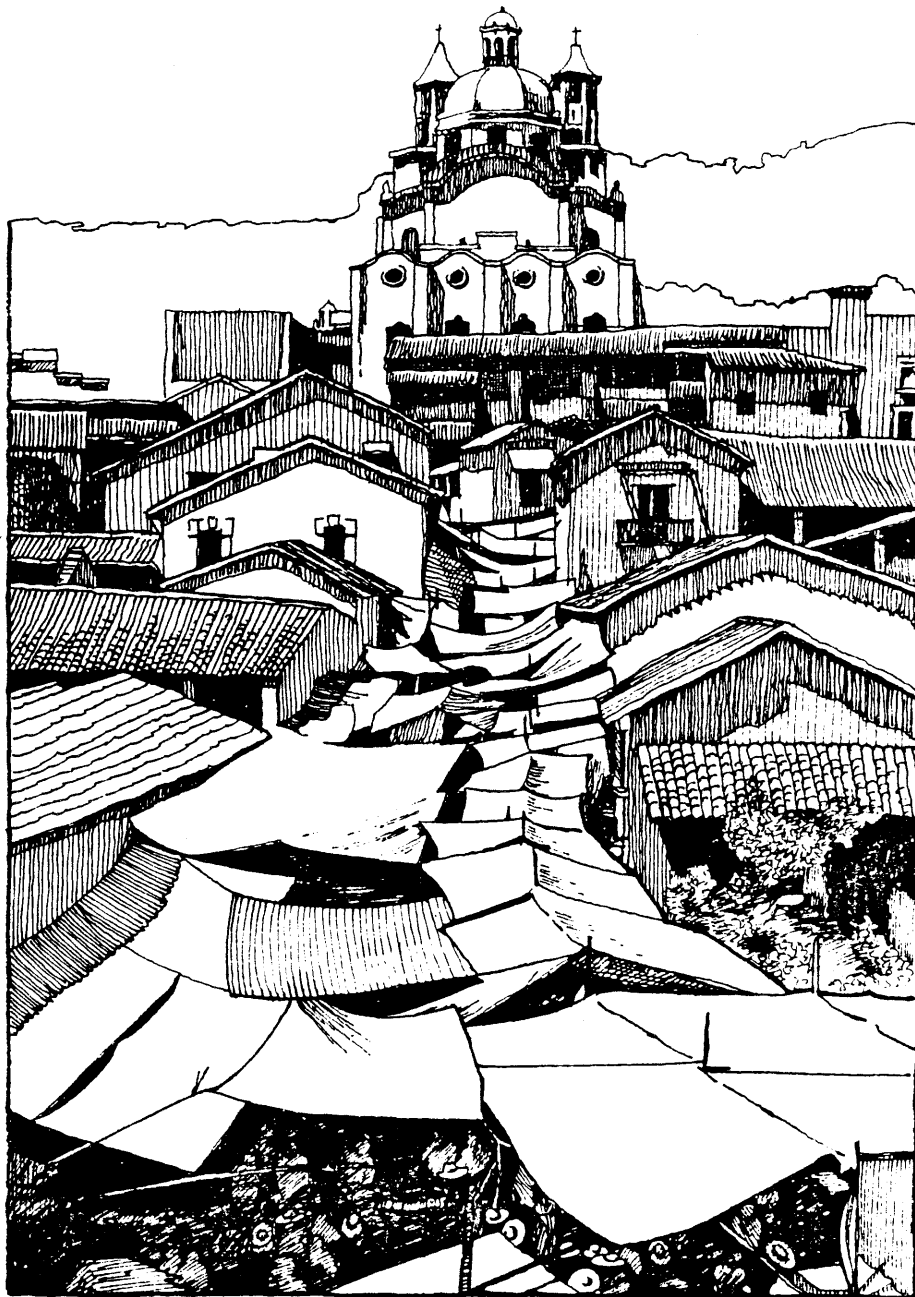
In our mind's eye, we easily inhabit these streets; one facing the other, their hanging balconies and human dimensions make their livability more vivid and their emptiness more disturbing.

-- over a place dedicated to the creation of community. This may be a street fronted by houses or a square surrounded by shops and offices; the possibility (not the mandate) for community remains, implicit in the structural characteristics of the environment.

The architectural concept of "figure-ground" separates space into two categories. When one talks of "figure-ground", a duality of figure (that which is formed about an "ethnic domain") and ground (that which is undifferentiated) is implied. The figure is a spatial construction of a particular view of the world. The ground is left unfigured. In it, in our modern society, services are provided and these by a supra-communal entity; the scale of figuration at which this notion of ground can be understood is larger than most (perhaps all) people can grasp. In the uncivilized world, ground is valued in itself; it is the locus for multiple hierophonies, and the placing of humanity in the environment happens through these. The ground holds its own.

When community exists, it creates a space in which it can function. The ground is made figurative of the community. So, instead of speaking of "figure-ground", we should speak of "figure-figure".

The community is then difficult to disenfranchise, regardless of its transformation, the mobility of its constituent elements and its essentially ephemeral nature, if it is anchored in a dedicated place. The dedicated place is the fundamental symbol of empowered community. It is a realm



Weekly market in a covered street. Taxco, Mexico.

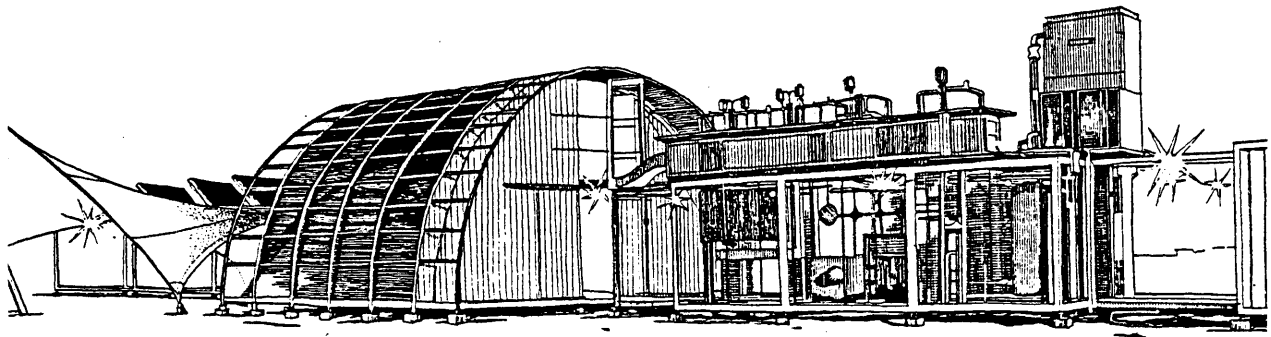
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9. Aldo Rossi, The Architecture of the City. (Cambridge, MA: MIT Press. 3rd printing, 1982) p.19
  10. See the work of C. Alexander on patterns for community spaces.

specifically for communal action. The importance of this place now occurs not through the building of one idea of community but through the physical realization of activity it situates -- this is the process of spatialization.

Perhaps this is the message of the architecture of the city; like the figure in the carpet, the figure is clear but everyone reads it in a different way. Or rather, the more open it is to a complex evolution.<sup>9</sup>

How can one give form to essentially ephemeral phenomena? Are there some common characteristics to different forms of community? Adolf Loos described the certainty one has when looking at a 6'x3' mound of earth that someone is buried there. Is there a form which indicates as unambiguously community -- the event, the process? These last two qualifying words give us a key to this question; the form cannot only mark the event by representing the history or possibility of community, through the use of dimensions, symbols, patterns of access, etc., it must also exemplify community.

First, how can the built environment represent community? Architecture creates an image of the community, made of familiar bits and pieces, understandable elements that comprise a sum of the sensible experience of "being in the community". These pieces include symbolic elements and artifacts of a particular time or place that remind one of the history and the destiny of the community. Certain dimensions<sup>10</sup> also suggest powerfully modes of "being in community" -- intimate, familiar, neighbourly, territorial and national. A third fundamental characteristic is the degree



The Neighborhood Workshop:  
Japigia housing project. Bari, Italy.

designed by Renzo Piano

Along its mechanical and utilities axis, optional branches can be added; the collapsible Workshop currently has equipment and materials libraries, a materials testing laboratory and a gathering/entertainment area.

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11. Rossi, op.cit. p.130
  12. Bachelard, op.cit. p.229

of sensitivity of the built environment to human alteration. When an environment is easily changed, even at minute levels of use, it seems synchronous with daily life. If awnings go up in summer and hothouses are enclosed for the winter, a harmony is created between daily life and the built environment. When the environment is not constructed sensitive to human manipulation at this immediate level, one is much more likely to perceive it as anachronous, from another time, and useless, senseless to one living in it. An over-built environment, one exclusively "hard", easily kills most attempts to live in it.

These three clues to a representative environment: imagery, dimensional characteristics, and sensitivity to manipulation, form the structural backdrop to the creation of a communal environment. These are tools to help one build, and empower a community. They are not essential characteristics -- but through them we can represent and express the life of a community, and through them people will form their image of their community once it is dispersed. "The image of the exterior environment and the stable relationships that ...[the group] maintains with it pass into the realm of the idea that it has of itself."<sup>11</sup>

Once an image of the community is assembled from understandable elements, the living realization of a community begins.

We share a general image, an image which PARTICIPATION keeps us from confusing with a generality. We individualize this general image right away. We live in it.<sup>12</sup>



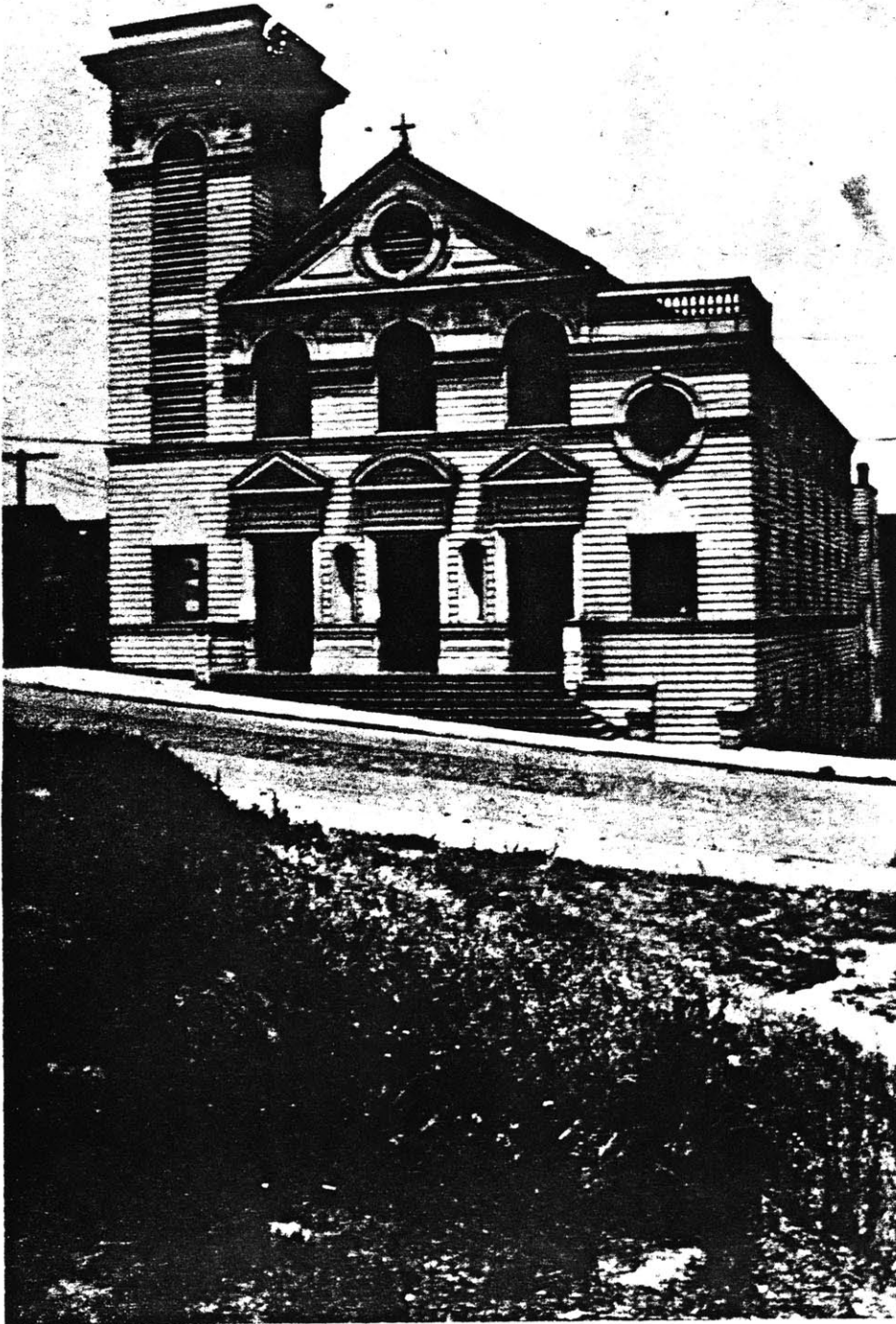
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13. Goodman, op.cit. p.97

or, "Worldmaking begins with one version and ends with another"<sup>13</sup> only we would say it doesn't end at all.

Several years ago I was in Florence and experienced an instance of community realizing itself through the use of imagery. On a warm summer night, a festival was happening in a church plaza. The church was a classic late renaissance building with a façade that had been erased -- only the white-washed silhouette remained. Maybe 300 people were crowded into the tiny piazza: drinking, talking, and waiting for the big event, a celebration of the church anniversary. Once night fell, the lights had been lit and the people become animated, the blank façade suddenly turned into a perfect renaissance facade, tuscan coursing and all, with depth and shadow and...it was still night. Slide after slide the church was dressed in over 40 façades: renaissance, baroque, trash chic, a la Jackson Pollack, kiddie cartoons, tasteful modern, metal grid,...etc. This was a competition for the design of a new face for the church -- no holds barred -- and the public could enjoy, whistle at the uglies, stamp and clap for the favorites.

This is an example of a dedicated space in action. Communal being is focussed in one spot, in which memory lingers (partially erased), duration is delightful, and destiny is determined by the ideal process: democratic vote. Such a community space allows many modes of a community existence and perhaps even different patterns of community to occur co-incidentally. Patterns of use, construction,



Saint Teresa's in San Francisco

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14. Langer, op.cit. p.97

deconstruction and reconstruction must happen so that each affects the others and one could not even imagine solving for one without incorporating the others. Only then can the presence of a community become manifest in all its fullness.

Founded space (An operative vocabulary of building elements for each church community)

The architect...deals with a created space. As scene is the basic abstraction of pictorial art, and kinetic volume of sculpture, that of architecture is an ethnic domain. A place, in this non-geographical sense, is a created thing, an ethnic domain made visible, tangible, sensible. As such it is...an illusion.

A universe created by man and for man, "in the image of nature" is the spatial SEMBLANCE of a world, because it is made in actual space, yet is not systematically continuous with the rest of nature in a complete democracy of places. It has its own center and periphery, not dividing one place from all others, but limiting from within whatever there is to be. That is the image of an ethnic domain, the primary illusion in architecture.<sup>14</sup>

In chapter two, I discussed the distinction between founded and formless space as a religious concept and briefly touched on Eliade's concept of hierophany. These concepts inhere in the church building that now exists -- mutely, maybe atavistically -- but if we look into them more deeply now that we have a feeling of the existing parish, we can better understand how the parish might FOUND a world in their collective image. This FOUND-ing is an essential step in the formation of a religious community and the building of its environment.

The first obvious characteristic of the parish, and the mass in particular, is that it shares certain qualities with

## Province of San Francisco

Includes the States of California (north of Santa Cruz, San Benito, Merced, Mariposa, Madera, Fresno and Inyo counties), Nevada and Utah, Hawaii (formerly known as the Hawaiian Islands), the Equatorial Islands of Christmas, Washington, Palmyra and Fanning, and consists of the Archdiocese of San Francisco, and the Dioceses of Sacramento, Oakland, Santa Rosa, Stockton, Salt Lake City, Reno, Honolulu, Agana, and San Jose.

By the decree of establishment, July 29th, 1853, the Province of San Francisco consisted of the Archdiocese of San Francisco (all territory between the Colorado River and the Pacific Ocean, and between the Pueblo San Jose and the 42nd degree of latitude) and the Diocese of Monterey (all territory between the Colorado River and the Pacific Ocean and between the Pueblo San Jose and the Mexican border).

From this territory the following dioceses were later created and added to the Province: The Vicariate Apostolic of Marysville, established September 27, 1860, erected into the Diocese of Grass Valley, March 3, 1868, and transferred to Sacramento May 16, 1886; the Vicariate Apostolic of Utah, established November 23, 1886 and erected into the Diocese of Salt Lake, January 17, 1891; the Diocese of Monterey-Fresno, established June 1, 1922; the Diocese of Reno, established March 27, 1931, redesignated Diocese of Reno-Las Vegas, October 13, 1976; the Diocese of Oakland, established January 13, 1962; the Diocese of Santa Rosa, established January 13, 1962; the Diocese of Stockton established January 13, 1962; and the Diocese of San Jose, established March 18, 1981.

On the creation of the Archdiocese of Los Angeles, July 11, 1936, the Dioceses of Los Angeles-San Diego and Monterey-Fresno were detached from the Province of San Francisco to form with the Diocese of Tucson and San Diego the new Province of Los Angeles.

The Prefecture Apostolic of the Hawaiian Island (then known as the Sandwich Islands) was established in 1826; in 1844 the Islands were erected into a Vicariate, and the Diocese of Honolulu was created on September 10, 1941.

The Mission of Guam was established in 1668 and was the Vicariate Apostolic of the Carolines-Marianas and Marshalls — until Pope Pius X committed the Island of Guam to the Capuchin Order and established the Vicariate Apostolic March 1, 1911. The other fifteen Marianas Islands were united to Guam on July 4, 1946. The Diocese of Agana was erected October 30, 1965. On May 3, 1979, the Diocese of Caroline-Marshall Islands was created, including the Caroline Islands, the Marshall Islands, civilly a part of the Trusteeship of the United States, under the United Nations.

parishes and masses throughout the world. What it shares is a model of human relations based on scriptural doctrine.

Although this doctrine is interpreted in each culture and thereby rooted in a particular communal experience (the parish community), one cannot forget the universality of the model and transcendental nature of the doctrine: the brotherhood and sisterhood of humankind, the dignity of the person, the sanctity of life and the necessity of realizing these values in society. The daily liturgy, repeated year after year, is the same in every church.

The artifacts of the ritual are then not isolated, they can never be only of one place; although the "genius loci" is locally created and realized, it is still a hierophany and reflects the universal ritual. The memory of the individual church *communitas* has already become a universal memory. The universal is realized in the particular two ways: First, the particular church building recapitulates the cosmos and second, it is a palingenesis of the ideal church, as are all churches worldwide. The difficult question is what architecture is essential in the universal Church. An entering, a gathering, a focussing, a sequence of events and dispersal in an environment continuous with the world (not too anomalous) and created in the image of world yet to be realized.

The other way a parish must find their world is in the historical and situational reality. "Religion is to be found where the symbolic self production and reproduction of society

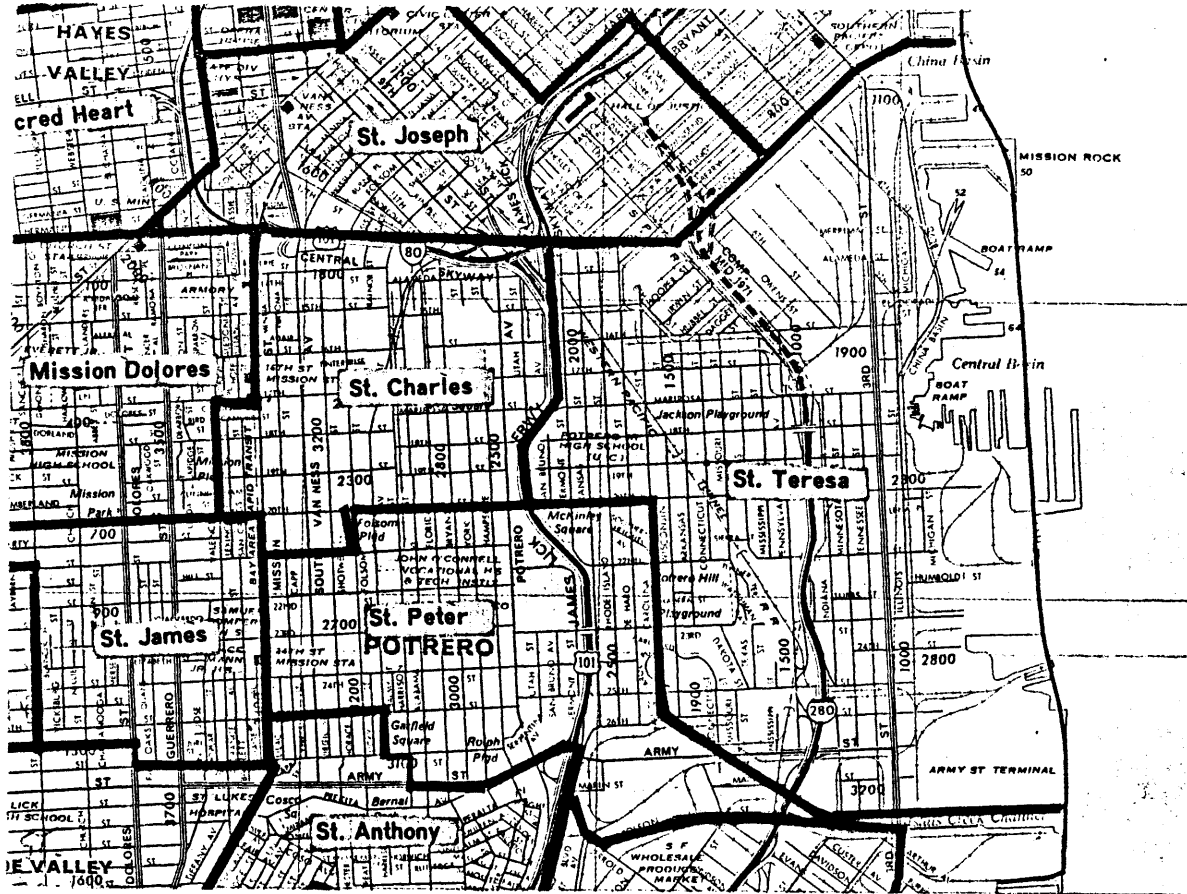


15. Casanova, op.cit. p.10

takes place."<sup>15</sup> Saint Teresa's parish identity as a religious group is developed not only from their identification with the Catholic Church worldwide but from the raw material of their experiences as a parish community on Portrero Hill in San Francisco. The hispanic origins of the church on Portrero, the 19th century immigrants' contributions to and demands on the church, the climate and landscape of California -- open and expansive, the political isolation or instrumentality of the church in a working-class multi-ethnic neighborhood: this history builds the memory of Saint Teresa's parish.

The California missions were outposts of a colonial empire, self-sufficient encampments. Through them several archetypes of parish structure were introduced and although these were not exclusively hierophanic organizations of space, but also military and politico-economic organizations, they were associated with the mission and its declared ecclesiastical purposes (conversion of the indian, creation of order in "chaos"). The missions dispersed the spanish Church of the 16th century. Long, thin buildings, with entrance at one end and chancel at the other, frescoed walls; the simplicity of meager resources and the frugal use of available craftsmanship; these qualities remain in living memory. They introduced the courtyard -- a rectangle bounded by the long wall of the church, a garrison, housing and service buildings (a smithy, a kitchen, manufacturies, etc.) and centered on a fountain. The courtyard was passage from one building to another, was herbarium and ornamental garden (distinguished





## Saint Teresa Church

(M. 1878, P. 1880), Nineteenth and Connecticut Streets  
**390 Missouri Street, San Francisco 94107; Tele-**  
**phone: 285-5272.**

**Pastor** — Reverend Peter J. Sammon, M.A.

**Pastoral Associates** — Sister Kathleen Healy, Sister Lucia Lodolo.

**Masses** — Sundays: 8 a.m., 9:30 a.m., and 11 a.m.; Week-  
 days: 7:30 a.m.; Saturday eves: 5:15 p.m.; (Winter, 4:15  
 p.m.); Eves of Holy Days: 6 p.m.; Holy Days: 7:30 a.m.  
 and 6 p.m.

**Convent** — Saint Teresa Convent, 376 Missouri Street; 647-  
 2095. Sisters of the Presentation of the Blessed Virgin  
 Mary (P.B.V.M.)

**School of Religion** — C.C.D.

### Succession of Pastors

Reverend John Kemmery, 1880-1887; Reverend Patrk O'Connell, 1887-1917;  
 Reverend John Harnett, 1917-1929; Reverend Thomas Heverin, 1929-1933;  
 Reverend John Hunt, 1933-1936; Right Reverend Peter Flynn, 1936-1967; Rev-  
 erend Harold J. O'Day, 1967-1970; Reverend Peter J. Sammon, 1970-

### Parish Boundaries

*North: Division Street, to Channel Street, to San Francisco Bay; East: China Ba-  
 sin (San Francisco Bay) to Islais Creek; South: Islais Creek westerly along Napo-  
 leon to Carolina; West: Carolina to 20th to James Lick Freeway and Division,  
 point of commencement.*

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16. Sam Bass Warner, The Urban Wilderness. (New York: Harper  
 and Row. 1972) p.156

from the orchards, vineyards and fields supporting the settlement), mustering grounds and workyard. It was the town of "las Leyes del Indias" miniaturized -- a colonial structure related to the "formless" world about it through the act of domination.

The Irish and German working class immigrants to American cities developed a very different model of church. It ramified into the neighborhood structure and became a platform for the representation of the class aspirations of the immigrants.

Put most crudely, one brings to the city an extremely localized culture. After some years in the city the culture becomes broader than the former village or town; it becomes ethnic. The most enduring ethnic cultural institutions in American cities have proved to be the churches, so that over the years or generations ethnic loyalties have merged into religious loyalty.<sup>16</sup>

The church of these immigrants was an urban church with ancillary institutions suited to the urban neighborhood. The church building is planted in the middle of the city block and has a separate social hall for large meetings of the congregation. The hierarchical form of the church building was so tailored to the long involved rite -- pews in a row -- it could not be easily used for community meetings (a possibility realized in the uniformly columnated hipostyle mosque).

The school was the third character in the 19th and early 20th century parish. Already struggling with the increasing numbers of catholic immigrants but looking to long-term survival in protestant America, the Catholic Church declared

# LADIES' FAIR...

IN AID OF

## ST. TERESA'S CHURCH

POTRERO

Opens Friday Evening, October 31st, in St. Teresa's  
Hall, and closes Saturday Evening,  
November 15, 1902.

*SINGLE SEASON TICKET, - FIFTY CENTS*

in 1884 the building of parochial schools the official task of all dioceses. This bound the Church to an enduring task: the religious and secular education of children and linked the values of the Church to the values of the child-rearing families supporting it.

Three elements in the urban immigrant parish: a church building tailored to the rite, a relatively unarticulated social hall and a school. To use a biological analogy, it functioned as the mitochondrion in the urban organism, where the neighborhoods are cells. It accommodated immigrant ethnicity while transforming, Americanizing it. It was a charged center, a node of increased activity and specialized influence, located in a neighborhood but with ramifications throughout the city.

One might expect Christ the King parish, located in San Diego -- the site of the first mission on the Camino Real and one of the earliest settlements in the country -- to associate the church with the California mission or at least the hispanic traditions of catholicism. But this has only recently occurred, as a spanish-speaking population again settles in the city. The church of Christ the King was built exclusively for black catholics, and its association with black catholics provides clues to understanding its unique version of the rite, its artifacts and its political activity in the southeast San Diego.

Christ the King is a national church, built as part of a system that co-existed with the jurisdictional parishes of the american Catholic Church. The national churches provided a

## FOND FAREWELL

# Nun Proved a True Sister to Southeast S.D.

BY PHIL GARLINGTON  
Times Staff Writer

When Sister Agatha Faimon was temporarily assigned to Christ the King Catholic Church in Southeast San Diego 15 years ago she was straight out of a cloister in Omaha, Neb.

While in the convent she had never eaten with outsiders, never worn anything but a habit, never cooked her own meals.

And it was not until she arrived at the church door that she realized she had been assigned to a predominantly black parish.

"I had thought the assignment was only to be a summer job, but then the bishop here told me that it was God's will for me to stay," Sister Agatha said. "I didn't know a soul in San Diego."

Saturday, however, several hundred of her friends are expected to turn out at the church for an appreciation and farewell festival for Sister Agatha, who is leaving the parish at age 50 to return to school.

In the words of one admirer, the parish tribute recognizes a woman "who always smiled, never complained, was ready to help everybody with no questions asked, who visited the sick and dying, the depressed and forgotten, whether they were at home, in prison or in the hospital."

On her first day at Christ the King, Sister Agatha was met by a harried priest who took her by the arm into the chapel where 175 children had gathered for summer school.

"I'd like you to take over," the priest said.

"I had had some teaching experience working at the Pine Ridge Indian Reservation in South Dakota," Sister Agatha said. "I sat down at the piano and began playing. Before long I had the kids singing and after a few hours I felt as if I belonged."

Kathleen Luke, who met Sister Agatha on that first day, said that the

Please Turn to Page 4, Col. 1

### Continued from First Page

black and brown residents of the parish quickly accepted the white nun, not only as a friend but as a "sister of the heart."

"If anybody needed food or clothing or furniture, they called Sister Agatha. If somebody's son was in Juvenile Hall or jail, it would be Sister who would go see about it.

"Some people put on a great show of helping the poor black people, but Sister Agatha was accepted because she was always honest and said what she thought."

"I was a scared nun when I arrived here," Sister Agatha said. "I had always worn a habit and I didn't know how to dress. I wore dresses that went down to the ankles.

"When the priest invited me to lunch the first day I was petrified. I had never eaten with outsiders and my hand shook so much I could hardly eat.

"But I was never afraid of the people here. I have walked all over the parish, even during times when it wasn't popular for white people to be around here. I have never been afraid."

During the late 1960s, Christ the King acquired the reputation of being an activist church. The Black Panthers held a breakfast program for needy children on the premises, and a nationwide controversy was touched off when priests at Christ the King gave sanctuary in 1971 to six sailors from the aircraft carrier Constellation who jumped ship to avoid participating in the Vietnam war.

But in those days Sister Agatha's work had a different kind of drama.

"A third of my ministry was visiting the sick, the shut-ins, the imprisoned, those with family or emotional problems.

"I also organized a program for alcoholic women and I spent a lot of time at the welfare and Social Security offices helping the people get through the bureaucracy," she said.

After a visit with her sister in Hays, Kan., Sister Agatha plans to study holistic health at a Denver college.

"Lots of the problems I've seen in Southeast San Diego are complicated by poor nutrition," Sister Agatha said. "Poverty and unemployment put people under tremendous pressure, and as a rule black people are more likely to have high blood pressure and heart attacks than whites.

"I am interested in finding ways to make health more a part of religion," said Sister Agatha, who rises at 5:30 every morning, jogs 35 minutes before a breakfast of juice, yeast and protein, then has a hot and cold shower and practices yoga. She meditates three times a day.

familiar way of worship for the many immigrant populations that comprised American catholics. The language of each "nation" was spoken in homilies, confessions and any time outside the rite. The particular associations the church had had in the country of origin were perpetuated in the new world. The Germans had their clubs and societies, the Italians their feast and holy days, etc.

The national churches also served the segregationist policy of the church and the country. Rather than integrate all english-speaking American-born peoples, black and white were separated: Whites into the standard parish system and Blacks into national churches. The black national church was then to represent the special needs and aspirations of the black population, which supposedly differed from those of the white.

This policy really only became effective in re-affirming community identity and providing real support once the black national movement broke nation-wide. Once "black was beautiful", then the parish could function as a national church. In Christ the King, this coalescence of the black community behind the national church and their desire for it happened at the same time the parish constituency was becoming increasingly hispanic.

As a black national church, Christ the King was directed towards the problems of black people and poor people in the city. Homilies not only connected the weekly gospel readings to daily experience, they tapped black culture beyond this



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Childrens' rituals.



Extended and more musical services.

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Family to family.

The church rituals and symbols change ever so slightly to acquire greater significance for American black catholics.

country by introducing African spirituality and customs. The gospel choirs were introduced into the church, and the songs were negro spirituals. The tailoring of the rite to the needs and culture of church-goers was not unique to Christ the King, it was encouraged throughout the world by the policies initiated by the catholic church after the second Vatican Council in the 1960's.

Christ the King still reminds one that it was and is a black national church. As one enters the church, the frieze overhead shows Christ and four evangelists depicted with negroid features. The statuary, which usually comes from the factory with all saints and the Holy Family shown as caucasian, has been beautifully re-tinted for darker skin, black hair and richer colors of drapery. The gospel choir has been permanently and integrally accomodated into the church building, directly behind the altar.

For the hispanic population of the parish, Christ the King is not a national church. The Mexican church, Our Lady of Guadalupe, is not far, the the adjacent parish of Saint Anne's is exclusively spanish-speaking. Hispanic catholics in the area who are searching for affirmation of their ethnic and religious identity would probably participate in one of these two parishes. The spanish-speaking parishoners of Christ the King, comprising a third of the parish, are people who want to be involved in the church in their neighborhood, a church they can walk to.

Ultimately, the "founding" of these churches is the



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17. In Saint Teresa's, both the church and the meeting places were described in both familial terms and as continuous with the city.
  18. We have seen thus far many descriptions of sacred and communal space that are associated with closeness and peace: Eliade's, that connects the immediate experience with a universal experience; Langer's, that speaks of the special reality people construct which embodies their image of themselves and/in the world.
  19. Bachelard, op.cit. p.185

"founding" of their modern selves. This happens as they begin to assemble artifacts and develop rituals that represent their ideals of church (described in section 2.1 for Saint Teresa's and in 3.1 for Christ the King).

In Saint Teresa's, the stated ideals show what may seem at first a curious reversal of the traditional structure of the church. A familial model is used for the meetings and meeting places and the church building and ritual would be ideally continuous with the outside world. Traditionally, the church is the founded space (ordered from within), set apart from the "formless" world, and the meeting place (the social hall) the branch of the parish most continuous with the city. This contradiction brings to light the essential duality of community<sup>17</sup>: it must be founded and secure yet dynamic and promote "liminal" interaction.

A founded space will be felt to be inevitable, secure and peaceful -- it reminds one constantly that it is the RESULT of a long evolution. This is why we have seen the parish's spaces -- meeting places and also church -- described as home-like and peaceful. A founded space is centered, focussed and familiar.

The act of worship especially, is linked with feelings of closeness and peace.<sup>18</sup> Bachelard links the feeling of an intimate space with the feeling of immensity located, "the immediate immensity" of a place, "accumulating its infinity within its own boundaries<sup>19</sup>", where one feels "inner peace, coming to life with countless lives that do not disturb the



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- 20. Ibid. p. 187
  - 21. Ibid. p. 184
  - 22. Healy. p. 137

peace and quietude<sup>20</sup> of the space. For him, "immensity is the motion of the motionless man<sup>21</sup>", the man not engaged in activity. The church "accumulates infinity" within its boundaries very clearly through its use of ritual (cyclical time) and archetypes (timeless form) and provides an "inner peace", if we remember the words of Kathleen Healy,

A lot of people feel a very special peace and joy when they come into the church...it becomes a place where they become more peaceful, look at their lives and want to pray.<sup>22</sup>

Home-like descriptions of space are also found in references to meeting places: the waiting room become "living room" at Christ the King, the many home-like rooms of Saint Teresa's. This suggests people can feel comfortable in these spaces, somehow be themselves, be authentic, not play rôles. But rôles also exist within the family. Family rôles most congruous with the ideal conceptions of both parishes have of human relations are those of brothers and sisters. With this goal of human relations, perhaps the familial paradigm for community is not the paradigm most suited to the interaction they are trying to promote. The Christian notion of agape comes closer -- it avoids altogether the freudian and post-freudian overtones of eros, power and death that are associated with family relationships. This is community. In it, individuals function as one body (in Christian theology, the "body of Christ").

I was in my field at work. I dropped my tool that I had in my hand and ran home to my wife, telling her to make ready quickly to go and hear Mr. Whitefield preach at Middletown, then ran to my pasture for my horse with all my might, fearing that I should be too late. Having my horse, I with my wife soon mounted the horse and went forward as fast as I thought the horse could bear; and when my horse got much out of breath, I would get down and put my wife on the saddle and bid her ride as fast as she could and not stop or slack for me except I had her, and so I would run until I was much out of breath and then mount my horse again, and so I did several times to favour my horse. We improved every moment to get along as if we were fleeing for our lives, all the while fearing we should be too late to hear the sermon, for we had twelve miles to ride double in little more than an hour and we went round by the upper housen parish. And when we came within about half a mile or a mile of the road that comes down from Hartford, Wethersfield, and Stepney to Middletown, on high land I saw before me a cloud of fog arising. I first thought it came from the great river, but as I came nearer the road I heard a noise of horses' feet coming down the road, and this cloud was a cloud of dust made by the horses' feet. It arose some rods into the air over the tops of hills and trees; and when I came within about 20 rods of the road, I could see men and horses slipping along in the cloud like shadows, and as I drew nearer it seemed like a steady stream of horses and their riders, scarcely a horse more than his length behind another, all of a lather and foam with sweat, their breath rolling out of their nostrils every jump. Every horse seemed to go with all his might to carry his rider to hear news from heaven for the saving of souls. It made me tremble to see the sight, how the world was in a struggle. I turned and looked towards the Great River and saw the ferry boats running swift backward and forward bringing over loads of people, and the oars rowed nimble and quick. Everything, men, horses, and boats seemed to be struggling for life. The land and banks over the river looked black with people and horses; all along the 12 miles I saw no man at work in his field, but all seemed to be gone. When I saw Mr. Whitefield come upon the scaffold, he looked almost angelical; a young, slim, slender youth, before some thousands of people with a bold undaunted countenance. And my hearing how God was with him everywhere as he came along, it solemnized my mind and put me into a trembling fear before he began to preach; for he looked as if he was clothed with authority from the Great God, and a sweet solemn solemnity sat upon his brow, and my hearing him preach gave me a heart wound. By God's blessing, my old foundation was broken up, and I saw that my righteousness would not save me.

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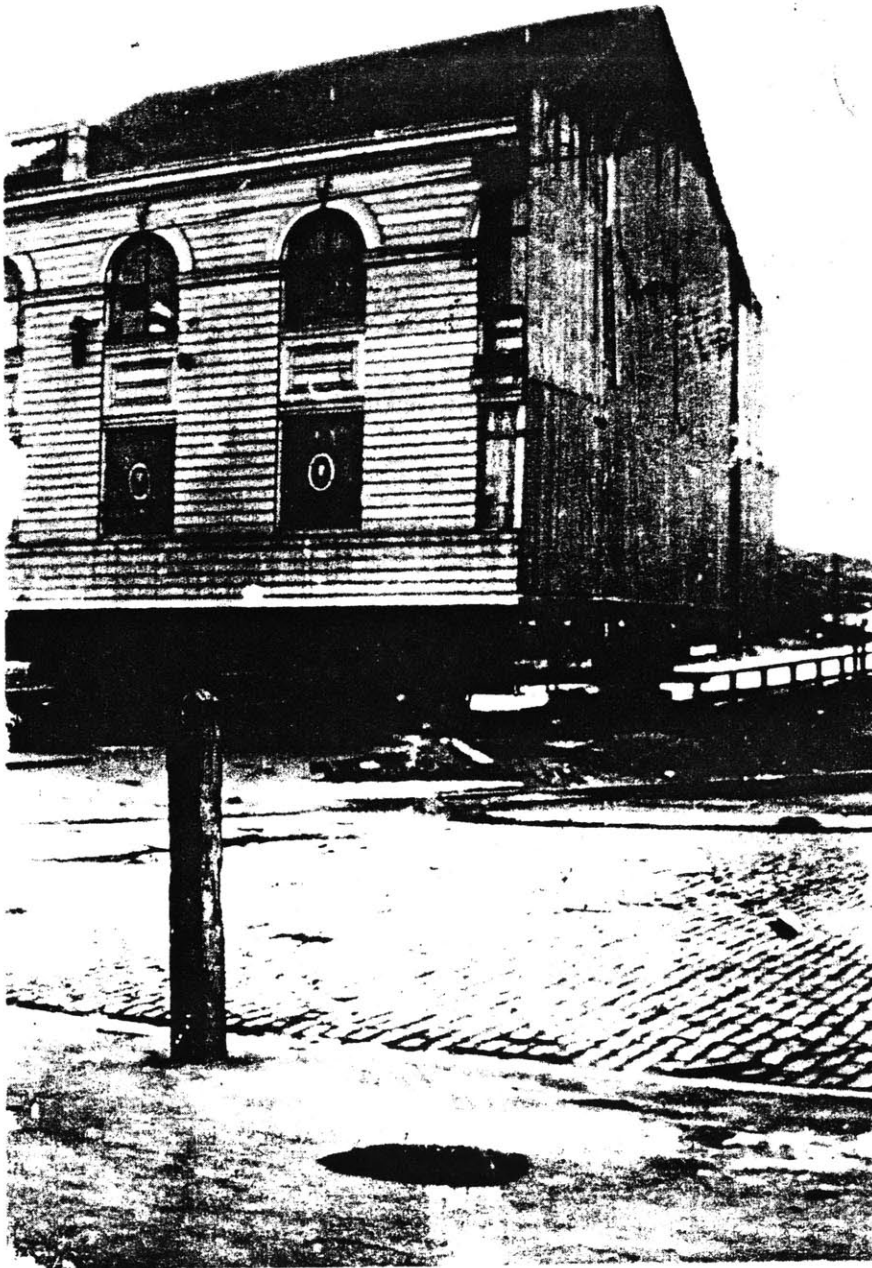
23. Nathan Cole's account of the Middletown, Connecticut revival of October 23, 1740.

## The dialectics of Center and Horizon

What differentiates one portion of continuous space from another? Must a distinction be made between an area for communal interaction and all the un-FOUNDED space dedicated spaces -- people's homes and other communal spaces -- swim in? What sets a communal space apart? Isn't it by definition inclusive?

One cannot think of communal space as an absolute, settled arrangement of forms that represents a community. Communal space is a phenomenon of duration and concentration. We can wall the space up and thus distinguish it, but this cannot allow for the full expression of community. The word, from *communitas*, stems from *kom-moini*: *kom-*, to intensify, to do together; and *moini-*, from *mei-*, both to fortify and to exchange. From these roots we have the latin words for fortification (*moenia*) and for gifts and official duties (*munis, munia*). The wall, the edge, the *limen*, the boundary: this evasive construct both defines and freezes as it bounds the community.

Early in this last century on the American frontier, religious revivals fulfilled the need of isolated individuals to step out of their isolation and into intense experiences of community. Farmers and frontiersmen, even townsfolk, would gather from 50 miles or further for a few days of immersion in a community much greater and more significant than they.<sup>23</sup> The sharing of emotion, the common language of the experience (speaking in tongues, the "jerks", visitation, the language of



Structure adapting to change within the community.  
The church of Saint Teresa's moves up the hill.

redemption) provided a vocabulary for communal being. Such an experience must have been overwhelming. As one wag put it, "More souls were begotten than saved at those meetings."

After the enormous success of one of the earlier revivals, the huge Cane Ridge meeting in Kentucky of 1801, miniature manifestations of revivalism spread over the country -- camp meetings. Organized religion saw in this a way of increasing membership and one group, the Methodists, instituted a more structured version with a predictable sequence of events. This process of defining the activity developed, by the 1830's, into the "protracted meeting" -- held indoors (under a tent), with bleachers, eating facilities and even housing. Interest in revivals plummeted. The liminal experience of community had evolved into a built memory of the revival, and after all, what was the difference between experiencing this "protracted meeting" and attending a town church?

This is the paradox of community. The building of a structure both symbolizes and freezes community. Yet the symbolization of community is necessary for its empowerment. A community builds to realize what it is, by which time it has evolved, and must chafe against the structure it has created for itself. At times the building represents the community more profoundly than any other mode of expression, it can even become overwhelmingly that which one feels best expresses the community (gothic cathedrals, the mosques of Mali), and at other times the community struggles to escape



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24. Gaston Bachelard, The Poetics of Space. (Boston: Beacon Press, 1969) p. 217

from the structures it has inherited (Vatican II, students at a university).

A building does not only contain the community, it focusses it. Focus, or concentration -- the participation in communal existence -- still allows the experience of "communitas" to be realized through the EXPRESSION of community convening and its consequent dispersal/expansion.

Being is alternately condensation that disperses with a burst, and dispersion that flows back to a center.<sup>24</sup>

Building that expresses community in function and in idea works at two levels: that of internal organization (which I have discussed previously in the sections on founded space and communal space) and that of outward appearance. These levels are not really to be separated, as any substance, whether composed to support activity or not, will have an outward form.

The surface is the face of the community and the edge between that which is expressed and that which is perceived. How does one make decisions about what to show? Is this a symbolic act of community? From what fundamental units is this surface created? At this point, one must look at the particular community. Each parish has a view of themselves in the city. An architect would say their image of the community is of what is built. But it is more complex than that. Their view is made of the inherited forms of the community and their perceptions of these forms relative to the current life of the community; this image must remain true to the fundamental structure of the experience of being-in-community.



In order to construct symbolically this image, one must use elements familiar to the community. For Saint Teresa's, a planted courtyard is familiar, as are arcades, a public social hall and community meeting spaces spread throughout the neighborhood. As the parish becomes more active in the neighborhood and the city, it begins to incorporate, in the eyes of parishoners, spaces that would otherwise be SEPARATED from the "religious", or parish-associated part of their lives. These spaces become part of the church's new face to itself. The pizza parlor has acquired a tenuous link to the parish community by the parish's activity in the parlor.

Likewise, the building of the church then also begin to be incorporated into the world of non-catholic Portrero Hill residents. For people in the housing projects, the parish is associated with their community in action. A church across the street has become the home for a theater company. This kind of use could periodically transform the church, leaving associations that would linger and enrich the founded space.

The assembly of these familiar elements must adequately express the vision the community has of itself -- it can transcend that, but must at least do that. For example, Saint Teresa's church has three doors to the street. Sammon described his ideal service where all doors were open and people could walk in off the street, without sensing a barrier and only gradually realizing the threshold. The existing building inadequately expresses such an ideal. The church should allow for passage that flows continuously from the street, yet be able to be easily secured when the services are



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25. Fambrini, p.151  
26. Canetti, op.cit.  
27. Bachelard, op.cit. p.190

over. The walls could be more transparent or more many-layered so they don't proscribe the sense of community Sammon is trying to accomplish.

Christ the King also expresses its community sensibility by using familiar elements (accumulated memory) arranged to accommodate its current needs and slowly, its ideal vision of itself (intention). In contrast to Saint Teresa's, it is more bounded than focussed. Parishoners know what the parish is not (contiguous with the rest of southeast San Diego), but cannot completely agree on what it is. Thus, its self-image becomes important. It is interesting to note that the parish plant of Christ the King has never looked so good.

There's been a lot of work done around the church since Martin Threatt has been deacon. That has made a difference, and people's comments indicate they like that. The whole physical plant is a sign of community. Gardening, painting and sprucing-up is always paid for. 1984 if the first year we've had no money worries. Most of our income goes for salaries(40%), the rest to overhead.<sup>25</sup>

Coealescing around symbols, the community walls itself. Once walled, it opens up.

When at ease in community, one feels the community could expand indefinitely. Canetti wrote of the tendency of a crowd to grow until it includes all people within reach.<sup>26</sup> Once secure in its existence, community retains this tendency. Remembering the two modes of communal space-making -- focussing and walling -- we can see their parallel in the experience of being-in-community: the dialectics of center and horizon. "The exaltation of space that goes beyond frontiers. Away with boundaries, those enemies of horizons!<sup>27</sup>"



## 5.0 Afterword

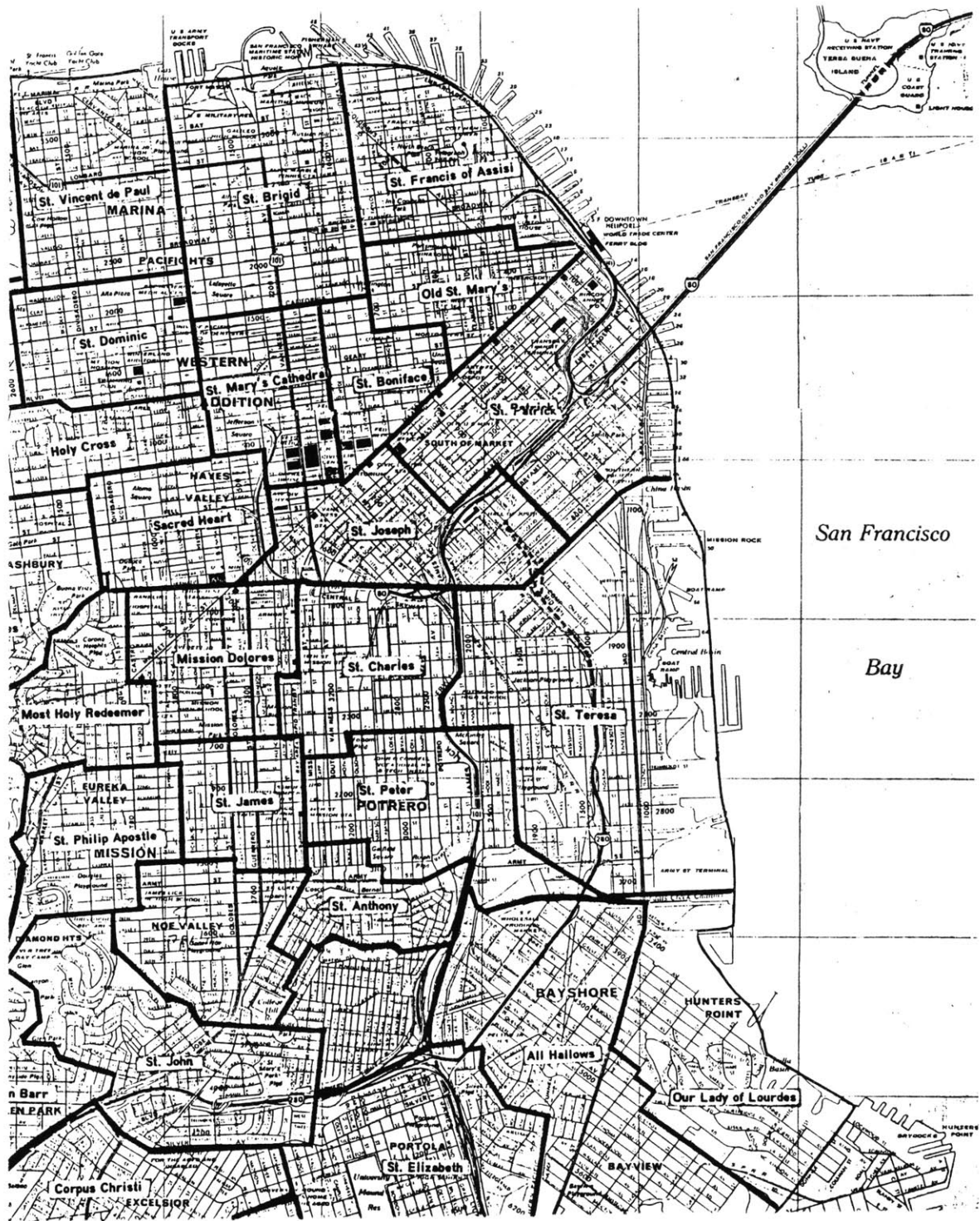
It may have been just a co-incidental result from the communities I have studied, but I found it interesting that one can talk about the formation of community in a space from two aspects: that the community looks inward towards that about which it is focussed and, from that, constructs an image by which it distinguishes itself from the outside.

Perhaps because I chose to look at religious communities, both these aspects were evident. For this kind of community, that endures in some form over generations, imagery provides a continuity one can choose, or not, to accept. And yet the formative and disintegrating dynamic is continually at work.

We need this imagery of people, in a place, together, if we are to build our cities as more than the functional organization of our society. In an industrialized society, the assembly of pieces is crucial to our perception of ourselves; we have lost the connection between the industrially produced artifacts and our individualized selves. We have our indigenous vernacular builders -- the developers -- who construct the built fabric of our society according to its own laws. This is the raw material the architect works with, but at a second level of organization, the level of community. The architect must make physical the consciousness of an industrialized collective.

This second level of organization -- the combining and re-combining of pieces -- is the language we speak to OURselves. It is through this assembling of elements that we can work towards the ends (a message, a figure, a story) we desire.





San Francisco

Bay

6.0 Appendices

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## ONE HUNDRED YEARS AGROWING

### The First Century of St. Teresa's Parish

In our city of San Francisco where anything can happen and frequently does, there is an island in time... a village within the larger boundaries of the city. On this island, in this village there is a church, a parish with a colorful history. The history of the parish is also the story of the village.

It is still one of the least known areas ... the Potrero ... El Potrero Nuevo (the new pasture), the land grant given by Spain to Alcalde Francisco de Haro for whom one of the streets is named. One of the boundaries where Army Street now runs was once a stone wall built by the Indians before the Spanish came. Stones from that wall can even now be found in gardens and foundations on the hill.

After the Spanish came the Irish, but not alcaides or grandees. No, the Irish came to work in the Union Iron Works and the shipyards or wherever else a man could find work to support his family and look for the spiritual guidance that made it all worthwhile.

First that guidance came from the Mission District from the priests who came once a week on Sundays to celebrate Mass in the Breslan Hotel dining room at 22nd and Georgia Streets. It was a time of tremendous renewal in the church of California under Archbishop Joseph Sadoc Alemany. St. Teresa's Parish was one of the beneficiaries. For it was Archbishop Alemany who decided that St. Teresa's and St. Paul's should become separate and independent parishes, rather than missions of St. Peter's.

The boundaries were set then as they are now, along Carolina Street on the west, to Army on the south, to the Bay (which at that time was far more deeply indented than it is now), to Channel Street on the north.

To the new parish the archbishop assigned Father John Kemmey, a native of Ireland, who was to assist in its birth in the hotel dining room, later in a school at Twentieth and Third Streets. Finally, in 1881, thanks to the efforts of Father Kemmey and his parishioners, who raised funds by means of a fair, they were able to purchase a lot and a building, a hair mattress factory formerly.

Through their efforts it was transformed into a little church with three altars and a confessional.

Father Kemmey returned to Ireland in 1887 only shortly before his death, and Father Patrick O'Connell, a younger man, was appointed pastor.

Fires were a frequent occurrence in the life of the city in those days, and Potrero Hill was as vulnerable as other neighborhoods. Shortly after Father O'Connell's arrival a fire left many of his people homeless. In sharing that burden new unity and strength came to the parish.

Only five years after he became pastor, in 1892, land was purchased at 19th and Tennessee Streets and a new church built. Although the location has changed, this is the same structure which is now St. Teresa's Church. It was dedicated in 1892 by Archbishop P. W. Riordan.

With the fire and earthquake of 1906, when Potrero Hill was one of the few oases in the troubled and devastated city, there was an influx of people from other areas, and many from other countries. Irish, Scots, Slavonians, Italians, Russians, all came to live in this green and blooming place so close to their centers of work.

But Father O'Connell was not yet able to rest on his laurels. There was a great need for a school for the children of these families. And the school was built. On Scotch Hill, the first hill westward from the Bay at Pennsylvania Avenue and 19th Street, on October 2, 1912, Sisters Dominic, Aquin, Alphonsus, Cataldus, Brendan, Celestine, Laserian and Agatha of the Presentation Order moved into

their new home. Four days later, October sixth, St. Teresa's School was opened and dedicated by Archbishop Riordan. Its cost in those far-off days, \$30,000.

Father O'Connell's years of service came to an end with his death in 1917. For thirty years of growth and crisis he had guided the parish, nearly a third of a century. When his life ended, Father John Harnett, former pastor of the newly formed St. Emydius Parish, was appointed pastor of St. Teresa's.

Although much had been accomplished by his predecessors, much yet remained to be done to meet the changing needs of the young parish. His first concern was finishing the school, at a cost of \$10,000. and the necessary improvement of church and rectory for another \$5,000.

It was the time of World War I. Industry around the Church was growing to serve the needs of the city and nation. In 1918 Irish Hill was wiped out to make way for the location of the Pacific Gas Company. Railroads were laying tracks across acres of land. What had once been a pleasant living area with semi-rural overtones became almost entirely industrial. Some 200 Irish families moved away, a serious loss to the parish. It was only too evident that the church and priests' house was no longer in a convenient place for the growing population on the hill above.

So, in 1924 Father Harnett bought property on 19th Street between Missouri and Connecticut Streets. The church which is a wooden structure about 100 by 60 feet, was cut in two, moved, and rejoined in place on a stout concrete foundation. The conformation of the land on which it sat was such that it was possible to make a social hall beneath which has since been witness to many a gathering for social events, meetings, festivals and fairs.

Above the church on the corner of Missouri and 19th a new rectory was built to house the priests.

The cost of the entire operation, purchase of property, building the residence, moving the church and setting in place on its foundation was the incredible price (today) of \$84,000.

Although the church in the new location was structurally sound, it still required a great deal of work in repainting, repairing windows, etc. This was the first task of Father Thomas Heverin, who was appointed to succeed Father Harnett as pastor in 1929. But before this could be completed, a fire in 1932 partially destroyed the church.

The calamity proved a blessing in disguise. It united in a common cause the various ethnic groups in the parish, Irish, Italians, Slavonians, etc., welding them into a single Catholic community joined to restore the church. Before his death on October 8, 1933, Father Heverin saw the charred remnants left by the fire restored, refurbished, shining as if new. Perhaps his greatest accomplishment had been to bring the parish together into a single family.

Father John Hunt succeeded him as pastor, serving from 1933 to 1936 when he was assigned to St. John's. The pastor who followed him was Father Peter Flynn, who in his 31 years in the parish was to win the love of all of his parishioners. Although he was born in County Leitrim, Ireland, he studied and was ordained at St. Patrick's Seminary in 1913.

The life of a parish is not unlike the life of a person. Sudden flurries of dramatic events are succeeded by periods of quiet day-to-day living. Such a period was that of most of the years of Father Flynn's service to the parish. For many years, St. Teresa's Church and School stood serene on their island in time. Through the years of World War II and the era following. Then, the winds of change began to rise. It seemed that they came suddenly.

The first signs were the planning of a freeway by the state. Freeway 280 preempted land along the east side of Potrero Hill on the bluff below Pennsylvania Avenue. Homes in that sector of the hill were wiped out, their gardens bulldozed to make way for the project. Many families who had lived there, not a few members of the parish, were obliged to move to other parts of the city.

As soon as the freeway construction was well under way, more signs of destruction appeared in a number of houses. Somehow the highway engineers had made a disastrous mistake ... a mistake which was reflected in St. Teresa's School. In February of 1967 the first signs of the damage done to the school were discovered.

During this period, other changes made themselves felt, too. Vatican II reexamined the history, rituals and practices of the church. Monsignor Flynn, no longer a young man, nonetheless applied himself to learning the new rite so that he might help his parishioners to make the change. One of the young priests of the parish later told the story of how Monsignor Flynn had asked the young man to observe him privately in his celebration of the new rite and correct him. Well worn in the service of his God and of his parish, he was taken to his reward in December 1967, beloved of all at St. Teresa's.

Father Harold O'Day who had formerly served as a Director of Catholic Social Service and also as a pastor in San Jose, succeeded Monsignor Flynn. During his pastorate the new school building was completed. Father O'Day served as pastor for almost three years.

After the new school was built, in July of 1970 the present pastor, Father Peter J. Sammon was appointed to St. Teresa's. A native San Franciscan, educated at St. Ignatius High School, St. Patrick's Seminary and Catholic University where he took his M.A. degree, he is the Archdiocesan Director of Family Life and has served as a teacher and counselor at Serra High School in San Mateo; was the Newman Chaplain at San Francisco State University; and has been President of the Priests' Senate.

When he came to St. Teresa's, the church was still the charming old building which had been brought up from 19th and Tennessee Streets, but it was much in need of painting, brightening and redecorating.

Father Sammon enlisted the aid of the men of the parish to paint the interior of the church. Under the direction of a nationally known architect who donated his services, the dark panelling was repainted in lighter tones, new carpeting was laid, and a new altar was donated. With these changes the architectural lines and decoration of the church interior were restored according to the design planned by the original architect. The church exterior received a new facelift in 1974 with new plaster and paint, new terrazzo stairs, new sidewalks and landscaping.

Even more important than buildings was the development of the parish community itself. The 1970's saw the growth of parishioners through adult education courses, leadership training, expansion of the program for Seniors, more emphasis on liturgy and the consciousness that the church community should be involved in efforts to respond to the total needs of the community of Potrero Hill. Old programs were continued and strengthened. New ones arose to meet the present needs. Parishioners responded to the invitation to become involved.

St. Teresa's School in its new site became a model not only for the local area, but for many teachers and school administrators who came from other places. However the declining number of students in the city at large which was eventually to lead to the closing of over twenty public schools was reflected in St. Teresa's falling enrollment which went from 336 students in 1966 to 204 in 1974. For three successive years, 1971, 1972 and 1973 less than twenty students per year applied for the first grade. At the same time other Catholic elementary schools in San Francisco that a few years before had waiting lists now had empty desks in their classrooms.

The Archdiocese, faced with the continuing decline in enrollment over ten years, reluctantly decided to close the school. It was a time of real anguish for the whole parish. Even though the surrounding parishes' parochial schools could now easily accommodate all of our St. Teresa's children, the loss of an institution that had been so vital a part of parish life for sixty-two years was a painful one for the parish community.

A key factor in the accomplishments of St. Teresa's parish community in these one hundred years has been the unique contribution of the Presentation Sisters. From 1912 to 1974 they staffed our elementary school and provided an education for our children. In the late 1960's and early in the 1970's when many schools had fewer sisters in their faculty because of the shortage of religious, the Presentation Community showed their commitment to and interest in our parish by continuing to staff the school with a number of sisters well above the average found in other schools.

Again when the school was closed the Presentation Sisters reaffirmed their commitment to the people of St. Teresa's. Sister Kathleen Healy, the school principal and Sisters Lucia Lodolo and Bernice Gotelli, teachers, expressed their willingness and desire to stay on and serve the total parish community. Sister Patricia Marie, Superior of the Presentation Sisters, approved this new apostolate for these sisters.

A new phase in the life of St. Teresa's began as the Sisters became Pastoral Associates and devoted their efforts to the parish. Today their efforts cover a wide spectrum of activities, e.g. planning liturgy, the Senior programs, social events, music for worship, visiting the sick, youth program, religious education of children, sacramental preparation program for children and parents, St. Vincent de Paul, counseling, etc.

At the two Fall Celebrations, the Dinner Dance on October 25, and a Centennial Mass on November 16, St. Teresa's will honor the contribution of all those in the past one-hundred years who have made its accomplishments possible. They are also occasions to give thanks to all the present parishioners who by their interest and involvement make today's parish community alive and vital.

Article by Moira Jackson.



INTERVIEW: 29 January 1985 with Peter Sammon

PS I have never been so interviewed in my life. I was handling the press for the sanctuary. I had an hour and a half on the sidewalk and every television station in town--2,4,5,7 and cable news; the Examiner and Chronicle and other sorts of people (I don't know where THEY came from); KPFA. There were just two or three of us.

I was on the committee helping plan the demonstration at the INS. Press people were on the phone all week, once the arrests took place in Arizona -- 60 people were indicted. At this meeting in Arizona I thought there'd be 200 people; there were 1200 people. There were a hundred correspondents alone -- foreign countries.

We're the first catholic church in San Francisco (There's four or five in Oakland and two or three on the Peninsula and in San Jose), so we're really identified [with the sanctuary movement].

CM What I'm trying to get at is the physical supports for a community. Usually when we think of a physical representation of a community, we think of more traditional communities -- ones that have been in one place a long time. One sees features that are very visible (churches or monuments); big gathering spaces; and aspects of that particular community, almost the personality of the community, that permeate much of the everyday built environment of the area.

What I want to do is look at different kinds of parishes: some that have been in one place a long time; some that are variously focussed, more ideological; and some that are traditional and regional and see how these parishes use the physical props to support their position as community.

This assumes I can get some understanding of what it means to them to BE a community. And see if their use of the physical environment supports the kind of community they see themselves being. And then perhaps how to improve the environment to do this better.

PS Let me make some general remarks on that. There are different models of church one of which is institutional. The institutional or organizational model has predominated for a long, long time in the church for various reasons, and would probably be more seen today in large parishes than it would in small, for obvious reasons -- the family spirit distintegrates, the larger the family gets.

We've worked on community here. We have a parish; it's 105 years old. It's been a blue-collar area. It's seen waves of people come in here: Scotch-Irish, Russians, Slavonians, Italians, then Hispanics, Blacks, Samoans. 10,000 people in the zipcode area (two census areas that cover the hill).

OUR models of church that we especially wanted to emphasize were the model of community and the model of witness or herald -- the church not as the community of the saved, but that preaches the good news to people: God cares for everybody, we're all one family, we're gonna live that way and try to be a witness in what we do that way. So 95% of the food and clothing that we give out is to people who are not in any way associated with our community.

CM What community is that?

PS The catholic community. We've worked out community, and because we only have about 450 people on our mailing list, we have an advantage. We have less than 300 people who attend our three Sunday masses. So you've got a small group of people. As a result, last Sunday there were two or three people I sought out after Mass when I was outside and said hello to, because I didn't recognize them. That's a tremendous advantage. It's a disadvantage in getting resources and leadership and everything else, but people here have a tremendous sense of being needed.

While we are (parishes are ranked according to level of income) ranked 83rd in the diocese' 100 parishes, as far as level of income goes; as far as per capita GIVING on Sunday, we rank 9th in the diocese. When you consider there are some wealthy parishes, here are people giving slightly over \$4.00 apiece for everybody in church. So it is small, and everybody is needed. We HAVE gone through one major crisis of closing a school ('74).

A couple of things about BUILDING. Our church is small, it's a very homey church. We have the disadvantage of the usual pews, which I would never put in again in a church, because you separate the people back to back and so forth. (Some sort of circular seating would be much better, some seating so people saw each other as well as the celebrant, that would be the key. I used to think it was just being close to the celebrant, but the community must come together.)

In our church, because we do not fill it, we've blocked off the back part of the church. That was a GREAT struggle. People feel they have a democratic deep human right to kneel in the last pew. And when I started doing



that [roping off the back pews], I aroused all kinds of resentment. But I've kept it up. Because I feel that if people are not seated at least SOMEWHAT together, the whole expression of the eucharist as a family meal is not realized. And that is so architecturally defeating a building that is too big of trying to create community. When you look at churches in L.A., these same types of churches, with long transepts; some people call it "the morning daylight train". That's what it is, a long train with 35 pews in back of you; you're not connected at all.

CM Time lapse on the speakers?

PS Oh yes. And what it says about the community. 30 people in a church that seats 900. What does that say about what you're celebrating?

Now people have accepted that, they DO sit in front, they DO fill up, and there's some physical contact between them. Now, that's an issue, but it took years and years of people's resentment.

CM And you initiated that?

PS Yes. Various and sundry ways. The final way was, I said we needed to put the organist and guitarist in the middle of the church and thus made a front and a back section automatically. And then said, of course, you wouldn't want to have people in BACK of the singers, so I blocked that off. Then we eventually moved the singers back front. Now THAT'S an example of architecture, community, space -- the whole thing.

CM In the other church I looked at, the focus was most important. Any changes in the sanctuary were sensitive issues, changes in the pews not as much.

PS Well, we had a very small sanctuary, which was cut off from the rest of the church. By tearing out the communion rail and by carpeting the church with the same carpet from the back of the door all the way up to the sanctuary, so there was no break in the carpet and it was all the same; that tied it together and opened it up. Now, we have MANY people involved as ministers, maybe half a dozen people up in the sanctuary with the celebrant at various times of the Mass -- they COME from the community, they don't sit up there for the Mass or dress differently from anybody else, they come up as they are dressed. They wear a cross. The idea of coming up from the pews to the altar to participate in something we felt was a really good idea.

Again, you're tying the whole thing in with the community. That focal thing of the Mass as something

done by this special person for the people who are there which enables them to have an individual pipeline to God has changed into a community celebration of everybody. The priest is not the person who does it, but the leader of the community prayer.

CM The priest has the role of pushing to make this happen.

PS Looking at the renewed understanding of the liturgy that came out of Vatican II, it was a thing I was willing to do, even at the risk of alienating people; because I think it's so much a part of Christianity. It's like not accepting racism. It's just BASIC to the message that's there.

Also, for me to be able to lead them in prayer. I can't do that effectively if they give me a message of being in a back pew. (The model I would use is we're going to have a big party at my house, and we have a table that seats 40 people, but we don't have 40 people, we have maybe 15. Fourteen of them sit at the other end of the table and leave me alone up there. That says something about our relationship, huh?)

So that's the church. The hall downstairs by some circumstance is fixed up, and we have an adequate place for a nice kitchen and everything else. We have a smaller backroom where we can gather people if there's 40 or 50 and they can be closer together.

We have the school building which is an open building with two floors. We use the top floor for various things. The bottom floor is rented out to HEADSTART. The top floor is a great meeting place, a carpeted floor, with acoustic tiles, it's not a high ceiling and we can gather people in any kind of configuration we want. That's been a NICE meeting place for people; that approximates more a carpet-ed home setting than it does the sterile hall. Our parish council meets there in one corner, there's a sense of coziness you're not meeting in the whole thing. That helps produce community.

CM That's used just for the parish?

PS We have the right to use it even though we rent it to the family life ministries. HEADSTART has the downstairs totally. The presence of adequate facilities for smaller groups to come together comfortably has been realized. I was in a parish where they had one large hall, and no other meeting facility at all. It was very divisive of the community, because people were trying to get it and there were conflicts. And when you got it, it was like a big barn.

CM Do people hang out after Mass?

PS People go down after the 10 o'clock every Sunday and have coffee and donuts. We have a few people that meet on Sundays. Our sanctuary committee of 25 people usually meets once a month after Mass on Sunday, too.

CM Now for questions. What do people think of when they think of their community of Saint Teresa? A kind of place, a crossroads, groups of people somewhere?

PS My projection would be, they would think of a community. They would think of the church as people. They would think of groups, rather than the building. I think that we -- while the church will inevitably be a symbol attached to that -- HOPEFULLY have gotten away from the idea that the church is mainly the church building. It's the people.

CM Would one picture the groups in certain settings?

PS One certainly would identify the group that comes to Sunday worship...no, we would see small groups meeting in various places...The central point is the group that comes to worship once a week.

CM And the fact that all come from Portrero? Do they?

PS Yes. People from outside come because they like to know the things we do, but actually there's a strong sense of neighborhood. Portrero Hill is the most SELF-CONSCIOUS neighborhood in San Francisco.

CM How has the parish community affected the surrounding neighborhood: physically, socially, economically?

PS Physically, it's pretty imposing. The rectory, the church, the hall, the school, and everything else. That's here, the physical presence. There's three ways we've moved out into the community.

The first way is the increasing number of people who come, mainly people who live in the projects, to our door (75 to 100 people a month) to ask for food and help of some kind, sometimes clothing, sometimes even furniture. So a LARGE effort of this parish which doesn't have a big budget, maybe a tenth of that budget goes towards helping the poor. There's been a reaching out. We feel THAT'S really part of what we're all about. To give a kind of help and witness as to what church is all about.

The second way is through our involvement with the San Francisco Organizing Project, of 25 churches and synagogues, 10 labor unions and another major community organization called the Citizen's Action League, some 3 1/2 years ago. We have subsequently become involved in

some BIG issues on the hill, and through those issues people have become aware. We've invited a lot of other people to work with us and they've become aware of our interest in the quality of life on the hill.

The first issue was the garbage dumpsters in the streets of the projects without consulting the people; they took away their garbage. We had to fight for a year with the housing authority. It's a crime the way they treat the people. And we beat them. We got them taken out by fiat of the mayor after a year, but it's been a long struggle. By then we had learned a lot about community organizing, we knew how to do things. The second thing was a developer who came along -- helicopter -- he came along, he wanted to put it in down here. We knew exactly what we were doing. We knew the points of pressure: we had pressure on him, and on bureaucracy in the city who had to approve it. To this date we've won that fight. We had brought together 200 people one night for a meeting. The way we handled it, the quality of the meeting, and the fact that they knew that we knew what we were doing; people said, "I never saw a meeting like that in my life before." We didn't shout or holler, but we really put pressure on them. They then saw that:

1. This community's interested in the larger community,
2. These guys know what they're about,
3. They must be about it more than we would know of the kind of skills they have.

CM Were many people in the projects part of St. Teresa's?

PS No, very few. The tenants CAME to us, the ones we knew, who were then in the leadership of the tenants association, and asked us to help them. They discovered they tapped into a church which was in union with all these other churches in this community organization. Some of the other people in our community organization [SFOP], particularly who were from black churches, were from other projects, who were also having this same treatment. So this all came together.

The people downtown said, "What's this SFOP?" They were going to whomp on the tenants like they'd done before, and all of a sudden there's this...

CM Was that city-wide?

PS City-wide. It was about five or six projects they were doing it in. We got people from every project. The thing grew, and suddenly they had this big organization; we had a meeting with over four hundred people, representing labor unions, and everything else. So that was that.

Our third thrust has been the sanctuary involvement. We had a pizza party to raise money with an organization called CISPES -- Community in Solidarity with the People in El Salvador. At the local pizza parlor after we had declared sanctuary, we had a little pizza party of two to three hundred people that night. All kinds of people coming up to us and saying, "This is absolutely marvellous, what the church is doing."

CM I would think this is a very abstract issue for people who haven't been to Central America or met refugees.

PS There have been a number of people who have COME to this church. Either IN the community and come BACK to the catholic church or come from other places because they've heard of what we're doing. Those three thrusts have been:

- \* help through St Vincent de Paul
- \* community involvement through SFOP
- \* and outreach through sanctuary.

CM This strengthens the church?

PS Yes, it does. It really tells. In Tucson, which was one of the great spiritual experiences of my life, I never felt the presence of God more keenly. You're moved to tears, you FEEL the presence of God there, in this cross-cut of people: A Jewish temple, Unitarians, Quakers, and Protestants, Catholics, all hitting the same chord, all coming out on a faith basis. We had a talk on hebraic notions in the scripture of sanctuary, a protestant woman theologian from Costa Rica giving a talk on what the New Testament said to the Sanctuary issue. A rabbi giving a talk -- 25 years in Argentina -- giving a talk about the disappeared down there, and the parallels in this country now. Oh, it was really good.

CM Now this is getting back to what we had talked about before. What places and objects help to build a sense of community in the parish?

PS There are certain meeting places people use here that are pretty good. The basement of the convent has a meeting room, it's attached to a home, and that's a very symbolic place for lots of people; the parish council and the groups that meet in the school building, those two rooms; and the back room of the hall, we have a nice carpeted room and the sanctuary group meets. So we have good meeting places that have become...there are a lot of memories around those places, a lot of meetings.

CM So the meetings seem to be more important than any foci. In one parish I visited, the bell tower was important.

People could hear it, see it, and that was a focus, a symbol of community. Like the statue with no hands at CtK, "You are my hands." That was important, if it went, it would be a noticeable loss. These are very physical artifacts, and not meeting places, that also have acquired some meaning. Here there is nothing like that?

PS No. The bell tower's there; we use it. We ring the bells, but rather limited on Sunday. We don't want to wake the world up.

CM The meeting places are the most crucial of any part of the parish. Can you think of anything else you'd want to have to strengthen the sense of community?

PS Physically, no. We are just really blessed with meeting places. There would be places where we'd be just lucky to have the school, or the hall.

CM Has the use of any places changed as the neighborhood's changed?

PS Has our use of facilities changed as the neighborhood's changed? The HEADSTART program: that's our ability to make a really wonderful facility available. It's the best facility they've got in the city.

CM For example, you used to have a school. And the school stopped because there weren't enough students. That reflected a change in the neighborhood.

PS That was a change in the city, a reflection of the city. The city closed 22 schools in that same period.

CM Just less single families?

PS It's impossible to live in San Francisco now. It's just so hard.

CM You have a church, a large one, and a school. The school was used in the traditional way, and I would guess the church might have been filled to the size it was built for, but now you speak mostly of activities and meeting for specific actions. The worship service has become smaller -- maybe more intense and more communal -- and the school is not used at all now in the traditional way. To me these seem like major changes in the STRUCTURE of the church community. And you are now using different physical things to support a new sense of community. The traditional parish environment is not useful to you any-more.

PS The school was the most important thing going on in the parish. I'm not too sure that's a good thing. You

can't promote a child-centered Christianity. You can't promote people's allegiance to a parish because of what it provides for their child or their children; they no longer feel an obligation. You also then have the unhealthy situation where people expect the school to be supported by the larger parish, and yet feel no allegiance or responsibility towards the larger parish themselves. So you have little old ladies on limited incomes putting in money to keep the school going and the people with children in school neither bothering to support it nor coming to the worship community.

We tried to work on that. We had interviews with every family that was doing that, at the end of every year. and got multiple promises they would do better, and generally speaking, they didn't. That was a good confirmation. Actually, we feel a parish should be adult-centered, and the school just made that more obvious.

CM That the parish should be adult-centered. Do you feel that's inherent in the idea of parish, or is it because this neighborhood has changed a lot?

PS I think it's inherent in the idea of parish. I think we need the kids, and again, we're getting more young families, we're getting more kids. That's good, we need that. But not that 90% of the church's resources should go into maintaining a school, when a sizable proportion, maybe 45-50% of the people using the school do not want it for the purpose the parish wants it. They want an adequate private educational facility and an escape from the public school system. We want adequate education, plus the gospel message. And they don't care about the gospel message. They're using parish facilities for THEIR purposes, and the parish feels very good about this wonderful Christian school it's got but the people don't care about Christian schools. And we know the kids are going to get their values mainly from their home.

To get very clear about it: if you want to have a school someplace, and your school is 70% non-catholic, and you want to do that, that's o.k. It's a missionary school -- that's the same as giving food out to people who are not catholics at the door. Just be clear about it. Don't confuse it with evangelizing. If you want to have a missionary school to give disadvantaged people an adequate education they can't get otherwise, that's fine. But don't talk about it in terms of religion and the gospel and everything else.

CM Do you think it's important that people in the parish share similar lifestyles? Is it even true?

PS It's not true, here. There's a variety of people in our

parish, and we welcome the diversity; racial, across all kinds of lines.

CM Are there sub-communities within the larger parish?

PS No, the parish is so small, the sub-communities are built around different activities or issues rather than people.

CM Are they built around mass times, like the 8 o'clock and the 10 o'clock?

PS Partly, but you wouldn't have enough people... well, we have some. We have a growing group of young married couples who have come together and are doing some things for each other.

CM From the newsletter, I see a whole list of these groups: Italian Catholic Federation, Young Married Couples, Marriage Preparation, Seniors, Youth Group. In CtK, there were the comunidades de base for the hispanic parishoner, and the mass communities, which generally tended to differentiate along racial lines.

PS We wouldn't have any line-up like that. And the "comunidad de base" approach, the basics of that, are what we have tried to put in every small community that we have. In some we can do more and in some we can do less. We said that the basic elements of the basic community -- we had a priest from Brazil here who spent a couple of summers, and he gave us the idea -- should go in for discussion in the morning, and then praying together and then having some-thing to do with outreach, so you get an opportunity to learn yourself, and building community.

CM The groups are all based on outreach?

PS We try to get everybody to have an outreach.

CM As I'm trying to get to the nature of what community is, it seems to have two aspects: that of affirmation and closure -- "we're us and not them" -- and the other is a focus, a direction -- "we're us, but in the greater scheme, and this is how we act". They both seem to be essential.

PS There is a need for identity of themselves and a need for that...see, our message is, we're not a church if we don't reach out. Turning in on yourself... Like when I preach the money sermon. We spent two Sundays: one Sunday saying "this is what we did last year" and then the next Sunday it's usually "these are the activities", so we know what is happening. We talk about things. "This is for people. We have a nice



church building, it doesn't tell us anything. It might be just a beautiful frigidaire, where nobody ever contacts anybody else." That's not what it's about. So we use those terms.

While we have to keep the plant up, that's not what it's all about. We could have a beautiful plant, and no church. So we SPEAK a lot of that today. And we've used a term which, when I came here was an unfamiliar one for a lot of people; it's a familiar one today. We never talked about St. Teresa's parish, we always talked about the parish community. That term "parish community" is part of everyone's vocabulary now.

CM When people identify with a community, they can often give you the parameters for what that is: the black community, the hispanic community, the catholic community; people can generally define what these are for them. If people were to define, in abstract terms, what St. Teresa's is, the parish community, I wonder what they would say?

PS "A good people, brought together by a common faith in Christ and the gospel, answering his call to form community and to recognize the need to reach out and welcome everybody into this community, regardless of race, religion or background." So it would be the group of people who've heard the call of Christ and committed themselves to it.

CM This leads into another question, a difficult one that perhaps can't be answered. What is the territorial claim of a spiritual community as opposed to a political or ethnic community? There is some overlap.

PS Well first of all, in the catholic community we have this territorial situation: we have the whole world divided up into parishes. And in very catholic cities like Chicago, New York and Boston, you don't say "I come from the Richmond district or the Sunset", you say "I come from St. Paul's parish, I come from Christ the King, I come from St. Teresa's". We have seen some of it...the territorial lines are breaking down, like in San Diego. People are going to where the worship expresses their notion of their relationship to God and what church is all about. We have people who've left us and go to a very conservative church nearby. We have people who come here from other places because this is what they want.

CM So the claim of the church is up to the individual.

PS I think there's a bunch of people out there who don't have much identification with the church, but look upon themselves as having a right to come here for the

services that they want: for their father who dies, or their daughter who wants to get married. Although by marriage preparation and baptismal preparation we're now saying to them, "Those are community acts and if you don't belong to the community, they don't have much meaning."

CM Well, I guess that's it. The other question I have you've already answered, about neighborhood or region-wide activities the parish participates in.

PS We have a close identification with the neighborhood because it's isolated. It's geographically isolated: the Bay, the freeway, the warehouse district. So we're here and Portrero Hill is St. Teresa's and St. Teresa's is Portrero Hill. If we were someplace else, we'd probably have more people coming, because we'd be more accessible. And then more people would be attracted to come. O.k.? Sorry to rush...

TELEPHONE DISCUSSION: March 10, 1985 with Peter Sammon

Questions and answers in outline.

1. Small groups.

"Where people know each other and thus become caring." Are these groups structured? How?

"People identify with their function." Is their focus on the activity they form around or the mode of formation and interaction?

Irish priest, Paddy Leonard. Taking groups that were in existence and turning them into small communities. Three things that make a community church:

\* DOCTRINE: always learning more about gospel and praying about it. Reflection and prayer, and sharing with one another.

\* COMMUNITY: Groups oriented for service. Has clear service work.

\* WORSHIP: Deepens bonds between people, through learning and praying and action.

2. What's the degree of reflecting, service and the relationship between people within the groups? Who determines the pattern of the group relationship?

We didn't want to make the group the primary group in their lives. Developing relationships between people: there are lots of levels. Service brings people together, they become immersed in the function. This provides for a richer interchange.

3. Do people symbolize their functions, their structure? For example, the liturgy committee thinks up symbols to represent their vision of community: the tree with wishes, the candles melted down at Easter.

People associate their function with a place. One group: Italian Catholic Federation. Old model, came out of the church 40-50 years ago. Very stylized meeting: officers marching in to music, 1st and 2nd sergeant-at-arms, password to get in.

4. Do the groups work to help people change the world to fit their view?

This comes out of prayer and reflection. People become less material, less self-centered, more rooted in the gospel and the Christian message.

5. How separated from the neighborhood is the mass? Zones of sacredness.

Are meeting groups less separated, more incorporated in the neighborhood? Does holding a meeting off the church property make a difference?

The mass is a special reality. Idea for Christmas midnight mass: Conversations going on in the street come

into the church. Milling around, like a family gathering. Creche. Priests go to the altar, start to intone song. No preparation, yes continuity. But didn't work out. Parishoners came to morning masses. Midnight mass a spectator sport, with people from all over town.

6. When people meet in the church for mass, is their sense of community different than when they meet in small groups? More special, more holy?

Marriage preparation happens in homes.

INTERVIEW: 30 February, 1985 with Kathleen Healy

KH It was straight like this with a big altar here, dark. And he said, "God, there's a natural line." He cleaned up the...we had a big Saint Teresa, a big life-size Saint Teresa up there and little angels flying around. We didn't want that at all, and he agreed it should go. Some of the people had great devotion towards that Saint Teresa, and we got into trouble. Some people STILL are angry about it.

Part of our thing was, we wanted to direct the church in a way that important things took priority, and the altar is the center of this building. There's where the meal takes place. That is the most important part of the church. So everything else should be in the background. That's why we took the statues which were all around up here and we didn't just say they weren't important, because they bring back memories -- memories of various holy people they represent -- and they are important to people. But that left the altar free to be the center. Mary was up here, Joseph was up here, and I think Sacred Heart was in here somewhere...

CM I can just picture it.

KH It was really cluttered. But our notion was more from a liturgical point of view; we felt it was important to say...(to us they weren't as important as to the people, but we didn't want to put them out) but we spent a long time saying they belonged in a less prominent position.

CM You all took the initiative to do that.

KH Yes, we did.

CM Did you, Fr. Sammon and some other people all meet and decide?

KH This was the very early days when he came, and we didn't have our parish council formed yet. Now we have a parish council -- that's taken years to set up. They now make the decisions, so we don't make those decisions anymore. We make suggestions and so forth, but it's up to them to come up with decisions. At this time, there were NO organizations in the church, so we more or less made them. The pastor who left, he just disbanded everything.

CM Did they exist?

KH There's was a father's club and a mother's club.

CM And he actively disbanded them, or they fell apart after?

KH He disbanded them while he was here. He had bingo, and he had to stop that when the school...for one year the school wasn't ready and the other building had fallen down the hill. (That's why we had the new school.) So we used the church; the eighth grade had a class up there [the east aisle] behind that wall, and the seventh grade up here. We really used this place, I tell you. The rest of the school was down in the hall.

So he had to stop the bingo, which was a blessing to us, because we didn't want the bingo in the first place. So when we came -- when Peter came, I was there before -- we had it all set up for us. We then decided to fix the church, and brought your Dad to come and give us some ideas. Peter came in 1970.

CM I was looking at the newsletter. There's two pages of organizations.

KH Small groups. We had a priest here at the time from Brazil, who was very involved in the Comunidades de Base, which we call basic Christian communities, who come from the Gospel and try to let the Gospel inform their lives and so forth. With that in mind, we started to form small groups, only our format was not quite the same. We said there'd be a prayer part of the group; some learning, so they wouldn't just do jobs, but would grow as people at the same time; and then there'd be a task. Saint Vincent de Paul would take care of the poor, the social group would make money (they're putting on this thing down-stairs) and call the community together to social gatherings, etc.

CM But that these are SMALL communities, that's critical?

KH Yes. As we started forming them, we spent a lot of time doing...I don't know if you've ever heard of Sidney Simon, he does a lot of values work, making people get in touch with their values, and talk about them with somebody else. So what happens is, people begin KNOWING each other, they begin seeing that this person has values the same as they do, that they have suffered some way, and it makes for a small, caring group of people. Which then informs the larger group when it comes together. I don't think you can have community unless you have that prior...some way of getting to know each other and caring about each other.

CM And that's essential to having a successful mass.

KH That's absolutely right. When people come in here -- and we've heard this many times -- they say they sense a sense of community here. And when they say that, we know it's true.

CM O.k., for questions. I've just asked what Saint Teresa's

was like before Peter came here..

KH Oh, I could tell you that story.

CM But, you already have, a little bit.

KH I did, I did. The pastor was a very conservative pastor, and his sense of church was entirely different from ours.

CM This is what I'd like to get at. Can you describe it?

KH I think his theology of church was -- but this is only what I think, because he wasn't a person who was willing to talk -- more of a Jesus and I, a personal private worship and devotion with God. That kind of relationship instead of and to the exclusion, I also think, of a more horizontal way of seeing God in people and letting God come to you through people. And that's why the community becomes an important part.

CM When you say church, the word is loaded. Someone else might say religion, what is holy, what is sacred. You say "church", and that already implies a group of people.

KH That's right. Our church isn't a church unless it is a community. That's what started with Jesus, who took a community, and worked with that community. The building hasn't any meaning unless there's a formation of people who believe in the values of Jesus Christ and who share those values with each other as a community, and live that out.

For instance, his sense of church was, there wasn't to be a word spoken. Once you entered the church, there was silence. He was very strict with the children on that. We wouldn't be sitting up here [in the sacristy], you belonged down there, in the pews. And he belonged up here. He never spoke this, but he acted this out. We never went, for instance, into the rectory, except for one room. That was private.

CM But that's not a "holy place".

KH No, but he was also a private person. He was very private. He would greet people, but he never got to the point of really being familiar with them and getting to know their story. That's how I felt. Even in the school; he never felt at home in the school.

I was the principal there. It was a struggle, I tell you. He had a real devotion to the mass, and his notion of mass was that it's a sacrifice. We also believe that it's a meal, huh? It's a sacrifice, yes,

but it's also a meal, a meal where the people come to EAT. To take part in the eucharist.

He actually had a fight with one of the sisters, that was the last straw. He told me that she was teaching kids heresy -- calling the mass a meal. So his theology of a church, both hierarchical church and living church (they both should be living, but sometimes they get separated), was different than ours.

CM And that was played up in the building? The parish plant was different then than it is now?

KH Well, this building [the church] was definately different.

CM It had the communion rail, a sanctuary divided from the pews, different carpeting, etc. But you also didn't have as many meeting rooms as you have now.

KH No, we only had the hall downstairs.

CM For bingo.

KH Which was built for bingo, right. And all the gatherings were held there. Most were school-initiated gatherings. I taught in '57 in the old school, and we had the school play down there and the fathers' and mothers' clubs met down there, that sort of thing. The back room, which was just a kind of storage place, was fixed over to become a clsroom when WE came, when the school was lost, and then we turned it into a meeting room.

CM For?

KH To meet with our folks. We gather different groups there on Sunday. Some groups we have meetings with...

CM You mean now.

KH O, then. Then I don't remember any meetings. It was very different. As I said, they had bingo downstairs, the fathers' club met downstairs, the mothers' club met at the school. And it was very sterile, even downstairs. He did try to clean up downstairs, and make it a nicer place, but when we came what we did is the parishoners all got together and about 15 of us painted that hall. And made it bright.

CM Was there any outreach in the neighborhood at that time?

KH When we first came here, we had gotten involved in a Citizens' Action Group. We did do some outreach through that. But most of the outreach happened



through the school, like when we had to go to all the parents to ask them if they were willing to have minimum time rather than bus their kids. We went to every parent's home, and visited with them. That was the kind of outreach that was going on, more school-involved. It closed in '74.

CM What do people think of when they identify with Saint Teresa?

KH Well, right now, the active people who come -- say the 300 who come on a weekend (we have a larger number than that who come once in a while, and then there is an even larger number who call themselves catholic who don't go to any church) -- would identify first with the eucharist, the gathering there.

Since the majority of our people are involved with some-thing other than just the eucharist, they then identify with whatever they're involved with. For instance, the St. Vincent de Paul people are probably closer to the people in their group, and so they identify with that FUNCTION of taking care of the poor, and they guard over anything that has to do with that. And the liturgy group, they plan the liturgies and they try to look for things that are going to bring out the message of what the word is or the theme of a particular celebration...[themes and their enactment].

CM It's a little like living versions of the statues.

KH That's right. On the feast of Guadalupe, we bring Our Lady of Guadalupe up here, to the side, and we tell her story. Did I answer your question?

CM You did, pretty much. You said people primarily identify with the main community...

KH The total community, yes.

CM And, as Peter said, then certain groups in certain settings.

KH People also identify with an action the total parish might be taking that calls them forth. One person in my RCIA class -- that is the group from September to Easter preparing to come into the church -- only came back to the church because of our sanctuary stance. He didn't realize that the catholic church was involved in that type of justice work, and that moved him enough to come back to the church.

CM In some parishes, people can focus on very specific things, like bell-towers, crossroads.

KH O my God.

CM When they think of the community, from a distance, this is what comes to mind. I think the dome, seen from away on the hillside, or the steeple, might provide such a strong image for people here to picture, but perhaps not. Perhaps in thinking of the parish community, they would think of the people, and the small spaces.

KH That would be my first comment, yes.

CM The next question is, what places and objects help build a sense of community? The statues...obviously meant something to the people here.

KH Yes, and it still does. You see the lights, you see the lights down there in front of the statues. It's still meaningful to them. We did try to make it meaningful in a real way to them, so that it wasn't a magic sort of thing. Early on, Peter did some homilies around trying to make these images that were a hocus-pocus sort of thing meaningful images in their lives.

CM I wonder what sort of role a meaningful image has to the present community. It obviously means something to their spirituality. But does it tie in at all with the community?

KH I don't know about that. A lot of our people come, and I as a child grew up, with only this one sense of, "When I come to church, I pray to God." This personal devotion sort of thing. We call it the Jesus & I syndrome.

CM That is what many of these objects refer to.

KH They do, they do refer to that unless they are given a broader context. A broader context: one day we bring up Our Lady and show how all of her dress and everything she has on her is symbolic of how she comes to the world, to these little poor people in Mexico. That's a beautiful story.

Some people don't even know that's St. Anthony down there, they thought it was St. Francis. He doesn't get a lot of candles. So,...I don't know if that's a community symbol. The stations...

CM For some it is. In CtK...[Guadalupe painting story]. It was a rallying point.

KH Well, I can't say that'd be true here. First of all, we don't have enough spanish-speaking people. We're not capable of doing a spanish mass. We might call a lot

of people forth; in fact, we think some are going to other churches. But then that's good...we just don't have the skills. Peter does not speak spanish, neither does Jack.

We bring that forth [Guadalupe] in order to help the total community and to connect with God's love for the poor. I think that's the story she tells.

Then the Italians, on their day they gather around the italian blessed mother, it's called Donna de la Guardia, "Our Lady who Cares, or watches over you". On that day, we don't bring that up but we do...they do decorate it with beautiful flowers, and there's always somebody who keeps that statue in perfect order. So there is someone who looks at that lady.

CM So these seem to have some role in helping build community. Then the school...

KH Well, that was a different community, a school centered community. We tried to make it otherwise. People came to church because we more or less said to them, "You send your child to a catholic school, we're teaching them that being part of a community is important, and you don't come. That's giving a double message." So then some people would come and as soon as the school closed, boom, that was the last we saw of them. It didn't have any meaning.

One other thing I just thought of that forms community is the participation of the people in what goes on in this church: like the lecteurs, eucharistic ministers, -- it's the people who do those things -- the greeters in the church, the ones who bring up the gifts, the music group. It's a people's celebration rather than a priest's celebration. So I think that when people who are trained for all these jobs are brought together...they don't belong to small groups, but when they're trained for these various jobs there's a spirit of "this is ours and we've got to do it right". That contributes to the feeling of belonging here.

CM A feeling of being essential too, it sounds like. I think that's a way of almost making this large meeting work AS a small group, a small community. Canetti wrote about essential crowds: crowd crystals, crowd packs, of people who are absolutely needed, once gone, there is a void. These kind of crowds can grow, people are attracted.

KH We are able to do this even more through the RCIA, which I was telling you about. Basic to that is involving these few people WITH the community; we have teachers we've picked from the community to go and do

some classes with them, but every Sunday they also lead, after the Word. They go up to the rectory and they just go over the word. They don't stay for the total mass until Easter. Purposely to let them concentrate on the Word.

CM Sounds like catacumins.

KH That's what they are. They purposely choose to do that. I always give them the choice (I'm in charge of that program), although they already been coming to mass, they feel that then the eucharist is going to have even more meaning to them.

CM Can someone sense the parish from more than a block away from the building? Obviously the tower, but what else?

KH You mean the people.

CM I mean whatever comes to your mind. Where and how.

KH Definately. It's felt throughout the parish because wherever these people are, the church is functioning. To my mind.

CM From someone who didn't know the church was here.

KH No. I think catholics don't go out to people they don't know very readily. That's its weakness.

CM Peter was talking about the projects; he said people from the projects actually came here looking for you.

KH THEY do know. They get food and clothing and care.

CM Fr. Sammon was talking about the projects. And he said people from the projects actually came here looking for you.

KH THEY do know. They get food and clothing and care.

CM And he said people in organizing capacities in the projects came here. I was thinking, but I didn't ask him, how was it that the people here were connected to those organizing? Were the organizers there also members of the community here?

KH Well, we were organizing around housing, and their housing is horrible. And that was how the two organizers got together -- them and us. We tried to do something. We did win a victory; we got their garbage cans back. But then the city leadership of the projects just frightened those people, took things away, upped their prices... [etc.] They bought people

off. We lost all our leadership. That's why we're not working actively now.

CM Did leadership in the projects develop there and then connect with you or did you help train and work with them?

KH Oh we did a lot of training of them because it was hard to organize there. But they had folks. There was no sense us doing something if they didn't bring their folks. I don't think they could have pulled it off without us. But we tried to be in the background, because we felt it should come from the people.

CM Sounds more like a catalyst.

KH Our hope was it would continue growing. But those people [the city administration]!...One lady left because her life was threatened. We had no idea what was involved. For the mayor, this was her man. She finally gave in and scolded him and said, "You're not to do this." and we got the garbage cans back. But it was a long struggle.

CM For the last question. What do people recognize as sacred? From Fr. Sammon, it's the church community in prayer, that's important. And what in the physical world, what activities show this? Is any place? Is the church sacred?

KH Yea, the church is a sacred place for them. A lot of people feel a very special peace and joy when they come into the church. Part of that is the building, all the effects of the building. But its also the people and what happens here. We keep saying, "You bring Christ with you." You don't come to church to find Christ here, you already bring Christ with you. But it becomes a place where they become more peaceful, look at their lives and want to pray. Sometimes not, depending where you are personally.

Above all, the eucharist would be the central sacred point; the action of the eucharist. Which, I think, becomes more sacred as you live out eucharist in your life. Those who do -- who are caring about people, who are living out what Jesus asked them to live out -- they're the people who find the eucharist even more sacred. And part of them.

I think prayer, too -- the sacrament of reconciliation for some. Some of the sacraments -- baptism definately -- are sacred actions people SEE as sacred.

CM The sacraments? The actions of the eucharist, the action of reconciliation, the action of baptism?

KH

Right. Because I think they're beginning to realize that the community is a necessary part of it. It's not the SAME action done by a priest, but



# Conscientious Protectors

BY PAUL RAUBER

What happens when the demands of faith collide with the foreign policy activities of the US government? No one knows yet, but hundreds of ordinary church people all over the Bay Area are ready to go to prison if need be to shelter the people they see as victims of that foreign policy.

**T**HE CHILDREN DON'T UNDERstand all the talk of unions and security forces and massacres, and besides the sun is shining outside. Sister Bernadette takes nine-year-old Leyla and her three-year-old brother Jorge with the wide eyes to play in the garden of the Dominican Sisters' magnificent Victorian convent in San Rafael.

I envy Jorge his innocence of the kind of stories his father, Solomon, is telling us:

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how hard it is to recognize your friends after the Salvadoran army has tortured them too much; why Salvadoran dogs are so fat; why the decapitated girl who looked pregnant really wasn't; Jorge came running back in with flowers for his parents, simple peasants from Usulután who have found a moment of peace and sanctuary with the Dominicans.

Solomon explains what to do should the soldiers ask if you recognize the head lying by the roadside: "You hide your pain and tears and say, 'No, I don't know him,' even if it's your brother or father." Recognition is an admission of guilt; they would come for

you that night. As he talks Solomon rivets the flowers in his hands, still hiding his tears.

Even though the Dominican Sisters have been sheltering Solomon and his family for several weeks, they are hearing for the first time the details of the family's flight from El Salvador. When Solomon's wife, Morena, breaks down telling what happened the day soldiers came for her at her mother's house, we all sit staring at our hands, waiting for her to gather the strength to go on.

"The soldiers searched the house room by room," she says, "and I feared for my children and parents, because when they don't find the one they're looking for, they sometimes grab the children and kill them." Morena was hiding in the narrow passageway between the houses, where the scorpions lived, even though she was so fat. She thought that she was too fat to flee, but after the soldiers came she took her children and left the next morning at five, to begin the odyssey that would eventually bring her—much thinner—to San Rafael.

Solomon, Morena and hundreds like them now tell their stories in convents, churches and meetinghouses across the country, in humble yet powerful contradiction to the US State Department's version of events in El Salvador. In that view, Solomon and Morena came not fleeing the death squad but seeking the jobs of American workers. The Reagan administration claims the conduct of the Salvadoran armed forces is improving, thus clearing the way for increased military aid to the Salvadoran government.

The stories told by the refugees are as old as the one Mary and Joseph told in Egypt about their flight from Herod's slaughter of the innocents in Bethlehem. The growing number of congregations opening their doors as sanctuary to those fleeing persecution and death in El Salvador are also part of a tradition going back thousands of years. In the Old Testament, God commands Moses to set aside cities of sanctuary in Canaan where people can seek refuge from "blood avengers": "Let no innocent blood be shed in the land which the Lord your God is giving you, or else the responsibility for that blood will fall upon you." (Deuteronomy 19:10)

The idea is preserved in today's Roman Catholic canon law, which states that "a church enjoys the right of asylum, so that criminals who flee to it are not to be removed from it, except in case of necessity, without the assent of the ordinary or the rector of the church." The concept of sanctuary became established in English common law and was brought to America with the earliest European settlers. For them, America itself was a sanctuary: the Statue of Liberty herself cries, "Give me your tired,

your poor, your huddled masses yearning to breathe free."

Those in the sanctuary movement consciously draw from this well of tradition. Two years ago when Chicago's United Church in Christ officially proclaimed itself among the first sanctuary churches, the Reverend David Chevrier proclaimed to the congregation, "This is the time and we are the people to reinvoké the ancient law of sanctuary, to say to the government, 'You shall go this far and not further.' This is the time and we are the people to provide sanc-

"We  
provide a safe  
place  
and cry  
*¡Basta! Enough!*  
The  
blood stops  
here  
at our doors."

tuary for those people fleeing the blood vengeance of the powers that be in El Salvador. We provide a safe place and cry, '¡Basta! Enough! The blood stops here at our doors.'

In El Salvador there is no such sanctuary, not since Archbishop Oscar Romero—an outspoken government critic—was assassinated while saving mass on March 24, 1980. "In this moment the church is like a mother to the people," says Solomon, "but when the people seek refuge in the church, the army comes with machine guns. They don't respect anyone."

Nor does US statute law recognize the concept of churches as special places of sanctuary. "We are permitted to enter church property with a proper warrant of inspection," Immigration and Naturalization Service District Director David Ilchert has said. "God will not strike us dead if we go in."

Yet despite the bravado, the INS has not gone into any churches to seize the undocumented refugees publicly seeking shelter there. Their reluctance is understandable. "We're not about to send investigators into a church and start dragging people out in front of the TV cameras," admitted INS Assistant Counsel Bill Joyce. The idea of the church as a place of sanctuary has roots so deep in common law and religious consciousness that the INS is stopped at the

threshold, they know that to take the next step would provoke a major confrontation with the church.

**T**HREE ARE NOW BETWEEN FIFTY and fifty-five sanctuary churches in the Bay Area, more than in any other single area of the country, and they have given sanctuary to more than a hundred refugees. Some operate publicly and defiantly, others very quietly. Not all actually host a refugee or family; some provide English lessons, legal support or jobs. Congregations agree to offer sanctuary knowing full well that in doing so they risk the felony charge of "harboring an illegal alien," which carries with it a maximum five years in prison and/or a \$2000 fine for each alien sheltered. Already the arrests are beginning along the periphery of the movement, in Texas and Arizona, where several people working with the sanctuary movement have been charged with the transportation of illegal aliens.

"I guess this 'transporting' is the easiest thing to prove," says Marilyn Chilcote, a former assistant pastor at St. John's Presbyterian Church in Berkeley who is active with the East Bay Sanctuary Committee. "You either have them in your car or you don't. When I drive our Salvadoran refugee baby to the doctor, I'm transporting an illegal alien. When they want to get us, that's how they'll probably do it."

The first person to be convicted of a sanctuary-related crime was Stacey Merkt of Pinole. In connection with her work at the Casa Oscar Romero refugee center in San Benito, Texas, Merkt was convicted in June of three counts of illegal transportation of aliens. She received a ninety-day suspended sentence and two years probation, a sentence she is appealing. Like many others in the sanctuary movement, Merkt insists that it is the government that is breaking the law—in this case the 1980 Immigration Act—by not recognizing Salvadorans and Guatemalans as political refugees. That law states, in part, that anyone fearing for his life in his native country because of political beliefs must be granted asylum in the United States. The State Department insists that the refugees are only here for economic reasons.

"Our ideal is to return to our country," says Alberto, a small, scarred man also staying with the Dominicans. A trade unionist in his country, Alberto left when he was tipped off that his name was next on the death squad's list. "Our future is there, and not here as this government thinks," he maintains with pride. "They think we come because of the dream of the dollar, but we want to go back and construct a better life."

Of more than fifteen thousand political asylum applications filed by Salvadoran ref-

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ugees with the State Department in the past two years, only sixty-seven have been granted. For the Reagan administration to recognize the political persecution of Salvadorans by their government would be to call into question its own support of that government. Recognition is an admission of guilt.

Merkel also feels a higher call of "Christian responsibility." "God commands us to love one another," she tells me, "and there's no way I can love someone and close the door in his face and say 'I'm sorry you had to leave your country because there's a war going on, but go find help somewhere else.'"

Before a congregation chooses to become part of the sanctuary movement, it goes through a long process of meetings, discussions, questioning and prayer. In the spring of last year, the blue-collar Potrero Hill parish of St. Teresa's was approached by Catholic Social Services with the idea of becoming a sanctuary church. Rather than having Father Pete Sammon make the decision, or just the staff or parish council, St. Teresa's decided to involve the entire parish community in a year-long education and decision-making process. Refugees came to talk to parishioners in small groups of ten or twenty, and people began to study events in Central America in a more critical way.

"If people come into contact with the individuals who have suffered the oppression," says Sister Bernadette, "they begin to see the situation with different eyes." A Marvknoll sister who was a personal friend of the two Marvknolls murdered by the Salvadoran security forces in 1980 spoke at a Sunday liturgy on the anniversary of the killings. But most important of all, says Father Sammon, was the discussion of conscientious decision making. "What did Christians do in the face of the Jewish Holocaust? What did Christians in San Francisco do in the face of taking the Japanese and putting them into concentration camps in World War II? What is our judgment on those other people and what will be the judgment on us?"

**F**OR CATHOLIC PARISHES LIKE ST. TERESA'S, a democratic decision by the entire parish community to take in a refugee family marked a new and exciting level of involvement. In the traditionally autocratic Catholic Church, direction on issues of social policy generally comes from above. "We do not have a Catholic tradition of the whole community making decisions," says Father Sammon.

On this issue, however, opposition to Reagan administration policy in Central America is coming from all levels of the church. The National Conference of Catholic Bishops issued a statement in November

community.

"They feel that their Christian role is to protect the homeless and the neighbor also," she says in her halting English as Father Sammon plays with her child. "They have opened to me, their hearts, their houses, their lives, and they are bringing me their love."

Monica still speaks to groups of parishioners and works in San Francisco's Mission District with the Central American Refugee Project. She is proud to be part of the sanctuary movement, glad to be spreading the word on the most basic level about the conditions in her country. "It's not just some kind of charity," she insists. "It's something else, a solidarity with a people, because I'm representing a people."

Sanctuary is a bold move of faith by both the church and the refugees. Of course it would be easier for Monica or Solomon to try to melt into the Mission, along with the eighty thousand other Salvadorans that Catholic Social Services estimate have come to the Bay Area in recent years. By making public examples of themselves, they are risking—daring—the INS to come and take

1981 calling for a moratorium on deportations of Salvadoran refugees from this country. Last October San Francisco Archbishop John Quinn issued a powerful pastoral letter on Central America in which he specifically endorsed the sanctuary movement. "I urge parishes and religious communities to see to what extent they might be able to offer such sanctuary, mindful of the words of our Lord, 'I was a stranger and you welcomed me' (Matthew 25:23)."

For the Dominican Sisters, the Archbishop's letter played an important part in their decision to offer sanctuary. The



VIC BROWN

**Monica, masked to prevent identification.**

ground had already been prepared the year before with the establishment of the corporate decision-making process they used to endorse the Nuclear Freeze. The sanctuary issue, however, was more delicate. "It was not illegal to endorse a Nuclear Freeze," says Sister Susannah, "but it was illegal, and we knew the potential consequences, to offer sanctuary to those whom the government considered illegal."

The question of legality is crucial to many of the conservative congregations. "A good Christian does not break the law," says Father Sammon—except when it opposes God's law. "We always have the obligation to put the law of the land up against our Christian values."

At the Dominican convent, sanctuary was endorsed by more than two-thirds of the sisters voting. The vote was over 80 percent at St. Teresa's. In return, the parish took in a young mother and her two children. Monica fled El Salvador after her husband was "disappeared" by the notorious Treasury Police. He was a computer engineer who worked with many of the multinational companies in El Salvador, but Monica says that her husband's crime was to be a Christian. After searching from one headquarters to another for news of him, Monica started to get phone threats herself. She took her children and fled to San Francisco, where she is now an integral part of the St. Teresa's

them. The church, for its part, is moving into an unaccustomed role of direct opposition to the policies of the government, mirroring the path of the church in El Salvador.

"The Gospel is asking them to work for justice," explains Monica. People active in the movement find it gives them a new perspective. Marilyn Chilcote calls the possibility of five years in prison "a minimal kind of risk compared to what these folks risk if they're sent back." Solomon has no illusions about his chances if he is deported; he himself saw the corpse of a Salvadoran man still dressed in American clothes, not ten miles from the San Salvador airport where he and nine other deportees had disappeared upon their return.

Yet they still work openly in order to be able to tell their terrible stories. "What we want is for the North American people to know the truth," says Alberto. The truth, he is sure, will force the American people to recognize the role their own government plays in what he calls the "apocalypse" in his country. It will force them to recognize the head lying by the roadside and say, "Yes, it is my brother." ■



# Christ The King Catholic Church

CHRIST THE KING PARISH  
MISSION STATEMENT  
2 MAY 1984

WE THE CHRISTIAN COMMUNITY OF CHRIST THE KING PARISH, OF THE ROMAN CATHOLIC DIOCESE OF SAN DIEGO, DECLARE OUR MISSION TO BE THAT OF JESUS -- TO PREACH THE WORD, TO EVANGELIZE AND TO WITNESS TO THE PRESENCE AND THE COMING OF GOD'S KINGDOM OF JUSTICE, LOVE AND PEACE IN TODAY'S WORLD.

IN CARRYING OUT THIS MISSION, WE PLACE SPECIAL EMPHASIS ON BLACK CULTURE, WHILE AT THE SAME TIME WE STRIVE TO MEET THE NEEDS OF ALL MEMBERS OF THE WORSHIPPING COMMUNITIES AT CHRIST THE KING.

WE ENDEAVOR TO FULFILL OUR MISSION THROUGH A GRASSROOTS INTERPRETATION OF CHRIST'S MINISTRY -- TO SERVE, HEAL, AND NOURISH EACH OTHER, AS WE GROW TOWARD UNITY OF HEARTS AND MINDS IN THE LORD JESUS.

UNITED IN THIS BELIEF AND EMPOWERED BY THE HOLY SPIRIT, WE REACH OUT TO A WORLD IN NEED, AS WE FAITHFULLY PURSUE THIS MISSION, AIDED BY OUR TALENTS AND GIFTS.

INTERVIEW: 18 January 1985 with Bob Fambrini, S.J.

CM How many families are there in Christ the King parish?

BF 500 families, about 1500 who are on our mailing list and consider themselves part of the parish. A lot of them are non-catholics. People who come often and are active: about 200 families.

CM And baptisms?

BF 30 a year, all infant baptisms.

CM Are most from within your parish boundaries?

BF Most. Our's go to here; it's very small. We were carved; we were an old national church, the black national church, then we got our boundaries.

CM What does "national church" mean?

BF A national church? O.k., this is Our Lady of Guadalupe. That means anyone of mexican descent in the San Diego area can come there to be baptized or buried or married.

CM Why is that called "national"?

BF Because there are different nationalities that have them. For example, San Francisco used to have the irish national church and the german national church and the italian national church. This used to be the black national church.

CM From when?

BF From it's beginning until about 19...there's a discrepancy on when we got our boundaries.

CM In the 1940's?

BF About 1938, actually. So that's when we started, I mean the date when we got our boundaries, when we went from being a national church to being a church with boundaries. See now the PROBLEM there is --and this affects community, too-- the Blacks who come here still consider the pones to be a national church for Blacks, and in A SENSE, IT IS. I mean, many black catholics who are into being black and into being catholic will come here. But the problem enters in; we've got boundaries. So that means I HAVE TO SERVE the people who live within the boundaries who are hispanic. A lot of black people don't like that. They figure, well, they should go to Our Lady of Guadalupe, they should go to Saint Anne's, they should go to Our Lady

of Angels. This is OUR church.

CM So there is no black national church in San Diego?

BF Technically, no.

CM But there is a mexican national church, Our Lady of Guadalupe?

BF Right.

CM They don't have boundaries?

BF Yes, they have no boundaries.

CM But I couldn't find another parish that has boundaries for the people in that area (Logan Heights).

BF Every area has to be covered by boundaries somewhere. Maybe Saint Anne's, off of Logan Avenue covers that area. They're a REAL small church, too. They're all Mexican, so this is a VERY mexican area.

CM For this neighborhood, that means conflict.

BF Yes. People who can WALK to the church, in other words who live within the parish boundaries, are in the vast majority hispanic. And they make up about a third.

CM Are most of the black parishoners still living in the area?

BF No, they've moved out. They'll drive distances to come back.

CM And the white parishoners?

BF It's always been that they've lived outside the parish boundaries. There ARE a handful of Whites who live in the parish boundaries, but very few. Very few. Usually, white parishoners who live in this area will probably go to Our Lady of Angels. They have a greater percentage of navy...they have hispanic and white; those are their two.

Where, if they've lived here for a while and they USED TO come here and they realized it's a national church for black catholics and they didn't feel particularly COMFORTABLE here, they probably would have gone to the other church. That's the church that's closest here that a white...a "normal white person, an average white person", if there is such a thing, catholic, would feel more comfortable at. So I assume that there are some white parishoners who live here and go to the other church.

CM Do you teach CCD? How many children?

BF About 80.

CM Are they mostly from here?

BF Well, again, people will drive their kids in. If someone's a parishoner who lives in another parish but wants the child to come here, they'll drive the kid in. There are a lot of Hispanics who live within walking distance.

CM Are the classes bilingual?

BF English and spanish, yes.

CM What do people who go here think of when they identify with their community?

BF You mean do they consider CtK as being their community?

CM When they identify with their community of CtK.

BF What do they think of in particular? People really have a DEEP sense of COMMUNITY about this place. I think they would think of it as a number of things: they would think of it as the liturgies, they would consider it to be the people they have known here and have a common stake in their past and their future.

CM How about it in terms of objects?

PS Objects. THE CHURCH ITSELF. The church itself. Oh boy. Very much so. The church itself.

CM Its location on the two streets?

BF Its location on the two streets. The BUILDING. You see, because Bishop Buddy built this church for the black community. For example--I don't know if you know the troubles we had last year (this will tie in with what you're doing), against the re-organization of the sanctuary.

Now I would be a pastor, and I kind of kept my ear close to the ground on all sorts of issues, but THIS ONE snuck by me. It was a MAJOR issue that snuck by me. Snuck by me in the sense I would normally have opened it up to all sorts of communities and said, "This is what we're going to do, what do you think? Come on, let's talk about it." And that wouldn't have shook up a thing. After having talked to staff and people who were interested and bringing it to parish council, there wasn't any big HUBBUB about it, so then I had it approved in plan.

It was only afterwards that I heard people saying, "Well, this is something the black community's been wanting to do for 20 years." I went, "What? Why wasn't it done, you know?" Well, then the problem started. What we did was move the MARBLE ALTAR which was up against the back wall, which Bishop Buddy had bestowed on the old church...we couldn't get rid of THAT. That's very symbolic of what this place is all about. So we moved that altar out. It's on a frame, and it was on wheels...Now it's in the sanctuary, lowered down.

CM So it's used as the main altar now.

BF Now that IS the main altar.

CM Is it where the other main altar used to be?

BF Yes. Now we used to have three altars in the sanctuary. We used to have the marble altar against the back, we used to have a wooden altar on Sunday that we moved--Mattie and George Brown's. It was very light and easy to move. And then we used to have a small table which is a ..... We had three altars in the sanctuary. Liturgically speaking, that's very incorrect, because where are you going to focus, on which altar? HOWEVER, for the sake of community, each altar meant a different thing to a different segment of the community.

The permanent altar meant something to the older black community, who had been there a long time. The wooden altar meant a lot to...I'd say the 11 o'clock community, when that big transition took place in the late '60s to early '70s. Mattie and George Brown were members of that community at that time and bought the altar.

CM The altar came in and meant that you didn't have your back to the community.

BF That's right, you were turned around. And it was MOVE ABLE. So that meant that you had access there in the sanctuary. And that meant, at daily eucharist, you took the big altar and put it on the side and then had a smaller altar around which people could sit in a circle. It was very INTIMATE. So people shared gospel, and they LOOKED each other in the eye, you know, as they talked. As if it were a coffee table atmosphere. THAT meant a lot to the daily eucharist.

So, when I moved that big altar down, that changed the 11 o'clock community somewhat (it didn't really affect them all that much, because they were just there on Sunday), and it was just the difference between a

wooden and a marble altar. But it did make a lot of difference to the daily eucharistic community and the six thirty Saturday night which used to sit around the small altar.

CM They can't do that now?

BF Can't do it. There's no room. You can't sit around a small table now, there just isn't enough room. Even if you put it down in the aisle, you couldn't put chairs around it. So that meant that people were hurt. They were hurt because they weren't asked, and secondly, because it was just done. In fact, I have to admit that the tone of daily eucharist has changed because people are not sitting around.

CM How are they sitting now?

BF Well, at first we had them sit in the choir stalls, which were put in behind the altar, and then they thought it was too much like the bleachers. Now they sit out in the pews like on a Sunday. They don't spread out; they sit together; but it is different, it really is different. And then I invite them to stand around the altar, for...it affected some people enough. Not a WHOLE LOT; we're talking a HANDFUL of people. Some seriously considered if they could worship the way they had gotten comfortable to worship. It changed the tenor of the community. An argument like that tells me they were caught up in things which exemplify the community.

CM But what objects do is lock in the pattern of relationships, which are important.

BF That one small altar was a telephone table with a missing drawer -- somebody had painted these things on the table -- when I moved that out, and it was a piece of trash as far as I was concerned, there were some people to whom the table meant a lot; they wanted it put in a special place in the sanctuary. I said, "I don't want it in the sanctuary." Finally we said, "Take it home." (This woman has a little chapel in her house.) "Take it home and use it in your chapel." I had no problem with that. Yes, these things mean a lot. What this whole experience told me was, you can do something to the kneelers and the pews, but as soon as you TOUCH the sanctuary, everyone's going to have an opinion. It's all focused there; the focus of the liturgy is there.

For example, we took down the corpus of the cross, because it was broken, and replaced it with Christ resurrected. A NUMBER of people asked me, "What happened to the corpus of the old cross?" I thought

the change was great. I supposed if I had reflected, I might have considered that some people would think it wasn't so great; but they weren't complaining, they just wanted to know what had happened to the corpus. Some people had really liked it, and of course it had been there a long time.

CM I remember the big deal when the statuary was painted black.

BF Putting up this Christ resurrected and the blessed family, it was all tinted before they went up. Since it was done first, and then put up, no one said anything.

(Tape over: these last comments were from notes)

CM New concrete patio?

BF ....plants were dry...more space...

CM And the tower?

BF There's really no bells, just speakers up there, and a place for a hookup to a bell system.

CM People don't focus on that at all?

BF No, it would be nice. A bell system costs about \$7000. The bell tower is visible from I-94. One night there was a black-out and our timer was delayed 5 or 10 minutes. A man came by and wanted to know what had happened; he was used to seeing the tower light on every night as he drove home from work.

(Also the statue in front has become a landmark for the people in the area. We've had several offers to repair the hands.)

(Other side of tape)

CM How has the parish community affected the surrounding community?

BF I think that's a question for somebody in the neighborhood. Something that's jumps to my mind... people from the neighborhood who would know the impact this place has had. I know it's had quite a bit of impact. It's is a place where people can come, the church is a meeting place for the neighborhood.

CM Not just catholics?

BF No, not just for catholics. See, we tie in with Our Lady of Guadalupe and the San Diego Organizing Project.



They use our facilities. (See Steven and Stella Klink at the SDOP. They have knowledge of the parish that goes way back. Stella was on the staff here for a long time.)

CM Physically, I wanted to look at aspects of the church that go out into the neighborhood, or further. I know of one example, the Mardi Gras.

BF Well, we don't have a parade anymore, if that's what you're thinking of.

CM ..pushing, economic, social impact? Junkies off the street, and the like?

BF Yes. This is still going on through the SDOP. Also, work through the "Voice and Viewpoint" newspaper. Advertising in the V & V (26th and Imperial).

CM What places, objects help to build a sense of community in the parish? Courtyards, meeting places?

BF Courtyards, yes. For example, this whole thing with the selling of donuts and coffee after mass. That's big. On the tables right out here.

CM People talk a lot?

BF They stick around, if you have something more to offer than JUST coffee and donuts. For example, during the renewal we have these meetings of small prayer groups; the most popular ones are those that meet after the masses. OR right before the masses on Sunday.

CM What do you talk about?

BF There's a different theme for a six-week period, and within that period, that theme is broken down six ways. The homily and scripture readings will refer to it. And then they reflect on their own experiences and share that. It's six-week periods twice a year.

CM How are the courtyards, social hall and rooms in the rectory used?

BF The rooms in the rectory -- the green room and the rec hall -- used to be part of the jesuit community, but it was also used as a place, especially for the small groups. We're trying to get the large room to be more like a comfortable living room, where people can come in and wait, rather than have it be a place that takes a lot of wear and tear, as for CCD.

CM And for CCD?

- BF CCD uses every space around. The church, office space, the hall, the other day we used the fire hall. An when the weather's nice, we'll even have the kids outside. What we're thinking of doing is taking the rec room and getting partitions so we can make that room -- which is larger -- into two smaller rooms. Like this room we're in. When Father Dick and I moved out of here, in September of '83, into an old house about a block away, three bedrooms were freed up, since Mike Kennedy is also gone.
- CM What's the social hall used for?
- BF The hall is used for CCD. On Saturdays, it's used for the hispanic community -- Comunidad de Base. This is a latin American idea; coming together to reflect on your own experience and then promote change.
- CM Change where?
- BF Change in your own inner...It's not ONLY like organizing does which is identify the issue and try to get the means to solve it; it's more of a reflection upon scripture and there is more of a theological base for it.
- CM Change within yourself?
- BF Within yourself, but there's also other things you can do. For example, if we identify someone in the community who is hurting at this time, how can we, as a community, assist this woman, this family? This is just in the Hispanic community.
- The last saturday of every month, the hall is used by the altar society (women), holy name (men) and the mardi gras people. And then there's SHARE -- the program within the San Diego diocese which provides food.
- CM Do people here have a sense of a greater Ctk community between the smaller communities?
- BF Yes, there IS identification, although the the portion of the community one comes from is probably PARAMOUNT. But the root of the situation is these differences are a part of Ctk.
- CM It seems people identify with hispanic community or black community.
- BF Oh, very much. And from the DIFFERENT LITURGY PERIODS. There are very few people who FLOAT -- one mass on one Sunday and another on another Sunday. People identify with the MASS COMMUNITY they go to. But those lines

are erased when they step out into the larger community of catholics in San Diego. Then they're CtK.

CM What are the identifiable characteristics of the mass communities?

BF The early morning mass is older, black. The 9 o'clock is younger black and white. It also has music and spirit. The 11 o'clock is basically white. It is probably the most different of all the communities. Just to look at them as a group you wouldn't say, "I know why these people come here". Old, young; people who have been here a long time, people who have just floated in; black, white.

CM But also regular?

BF Yes, there is a core group of about 60%. It is the smallest, the biggest being the 9 o'clock. The second biggest is the 12:30, the hispanic mass.

CM Which elements, of the ones we've talked of, would you consider most crucial to the sense of community?

BF The pews do make a difference. I think the way they've angled the pews makes it possible, without turning too much, too be able to SEE others. I would say the most important element is the church itself.

CM What in the church? It's shape? The sign over the door?

BF There's been a lot of work done around the church, since Martin Threatt has been deacon. That has made a difference, and people's comments indicate they like that. The whole physical plant is a sign of community. Gardening, painting and sprucing-up is always paid for. 1984 is the first year we've had with no money worries. Most of our income goes for salaries (40%), the rest to overhead (maintenance and bills). Some goes to individuals who need money.

CM Has the use of any places changed as the neighborhood has changed?

(End of tape. Notes from here on.)

BF Story of day laborers waiting on steps to be picked up every morning. Use as a landmark. Painting of Lady of Guadalupe in foyer had recently become more important, decorated by hispanic community. Spanish mass started about five years ago.

CM Is it important that parishoners share similar lifestyles?

BF No! Different backgrounds allow people to rub shoulders; to FIND the common grounds. In community, sharing is the bottom line. Coming together to worship; sharing the same gospel, word, god, bread, cuts through race, economics, education.

Not only to strip differences to find commonality, but sharing differences; a rich community is one with differences. A tendency of community here (especially the black community) is to strengthen the narrow community.

Priests can also push for change. (Mike Kennedy strengthened the hispanic community, Fambrini is more middle-of-the-road.) People who've been here a long time expect it to look the same (same furniture), yet expect different opinions -- hoping, thinking, reflecting. It is a combination of priests and each other. Priests push for change, but people are open for challenge; they expect it. The sad thing is, people come here to LOOK for a focus for change, and when they feel ready, they move on. We have lost many good people that way.

CM Are there neighborhood or region-wide activities the parish participates in?

BF Councilman Jones--church as a neighborhood center. Individuals in the church participate in jail ministry, half-way houses, House of Rachel, anti-nuke activity, and advertise and organize here. The church facilities WERE used by narcotics anonymous and now ARE used by the weekly retarded workshop.

(End of interview.)

FOLLOW-UP BY MAIL: 15-18 March 1985 with Bob Fambrini, Tom Pequado

1. Ask about vision of Christ the King as a whole community. The marble altar is "symbolic of what this place is all about." In what way? What is this place "all about"?

Describe the community of Christ the King. What do people share, you mentioned a stake in the past and in the future. How in the future?

How would you like to see it? What other kind of community could you imagine?

2. Model of "church", rôle of "church". What are you trying to accomplish? How does community function in that?
3. How do you see the liturgy? Its rôle. Laic participation in the liturgy. What are the particular characteristics of the liturgy at Christ the King?
4. Function of the sacraments.
5. Function of CCD. Gospel message? Church history? Role of church community?



# Christ The King Catholic Church

18 March 1985

Dear Chris,

After being away for a week on retreat, I have finally found the time to go through the stack of mail and to begin to answer it. Hope you are well...and warming up!

1) My vision of Christ the King Community is that of a faith community which struggles daily to bring the Kingdom of God to a reality here in southeast San Diego.

People share a common faith experience. Many share a common suffering and much joy in the sense of family found here.

I would like to see this community grow to the point where individuals would not feel threatened by the different cultures, ideas, and ways of worship which others bring. It would be nice to see them really experience a sense of wholeness in unity....that richness may be found in diversity.

2) My model of Church is one where Christ is the center and all life flows from him--life of the ministers as well as the laity. We are one in the Spirit. This is what I am trying to accomplish. In this model of church, community is an essential and key element. Without community this model ceases to exist.

3) I see liturgy as the means by which the community comes together to celebrate the fact that God is alive and present in their own lives and that of the community. If nothing has gone on all week, no reason to come together.

Here at CTK there is much to celebrate. I find that people have been out during the week spreading the Word and making it flesh. I personally feel that I have celebrated each Sunday.

4) The sacraments in modern life are the concrete signs the community uses to point to the presence of Christ. Where there is smoke there must be fire. If the community is really celebrating a sacrament, witness is being given to the Lord's presence.

5) The function of CCD is to pass on to our children our own story of faith.

I hope this has been helpful to you, and that it is not too late. Much peace to you. Happy Spring and Easter!



# Christ The King Catholic Church

March 15, 1985

Dear Chris,

1 you ask about my vision of Christ the King as a whole community. I see the parish as loving and warm and visitors here always receive the same impression. There are few parishes which compare to it in that respect. I was especially struck this Christmas by the many remembrances that I received.

How would you like to see it? I would like to see a greater sharing between the black and hispanic cultures. Right now language is a barrier but hopefully little by little...

2 In sharing my model of the Church, I would say that I have been influenced by Avery Dulles' look on models (a course I use to teach at the novitate) and that I relate more to the sacramental and servant models. One of the problems with most parish communities is that they are usually absorbed in their own problems and needs. We need a continuously expanding horizon.

3 I view liturgy as extremely important, a time for prayer that will sustain, energize and inspire our Christian life in this world. I feel the liturgy at Christ the King goes a long way in accomplishing this.

I see the sacraments as helping us to understand more clearly who we are, that we Christ's, and Christ is God's. When the sacraments are celebrated reverently and thoughtfully, we come to a better understanding of who we are, Christ's people in this world, sent on mission, moving toward the Father.

91 CCD should function primarily as a method of evangelization. Ideally a good program will help people understand who they are and what their faith means.

Warmly,

Tom Pequado, S.J.



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