

# ACKNOWLEDGEMENTS

This article on Camp Stella Maris represents primary source material secured mostly from oral tradition from the following sources: Congregational summer assignment lists 1965, 1966, and 1967; confrontation with countless members of the congregation to secure personnel; Catholic Courier Journal June 2, 1976 and June 16, 1976; interviews with Father John Hempel, Father Eugene McFarland, Father Daniel Tormey, Mother M. Magdalene Schenck, Sister Mary Bride Claire, Sister M. Leonard Gavin, Sister M. Edwina Butler, Sister Jane Frances Hauser, Sister M. Celine Frank, Sister M. Virginia Sweeney, Sister Virginia Wilson, Sister M. Dismas Foster, Sister Kathleen Flaherty, Sister M. Bernard Butts, Sister Jody Kearney, and Miss Mary Hannick; correspondence from Sister M. Patrick Kennedy, Sister Arlene Semesky, Sister Kathleen Flaherty, and Sisters from South America.

The writer gratefully acknowledges all the assistance given to her in accumulating the facts in this important apostolate of the Sisters of Mercy.

*Attributed to Sister M. Florence  
Sullivan  
Patricia Donovan*

July 1976.



CAMP STELLA MARIS

"If the Sisters of Mercy won't come, we'll have to close the camp," came the message over the phone in the late spring of 1943. Sensing the anxiety in Father Walter Fisher's voice, Mother Mary Frederica Konz, who was bursar at the time, immediately presented the problem to Mother Mary Liguori. And thus began the years of services of the Sisters of Mercy to Camp Stella Maris.

The camp "saw the light of day" in 1926 as a result of the enthusiasm of two young seminarians, intensely interested in youngsters. From a small beginning it grew with the continued help of its founders. Each year they sought the assistance of relatives and friends to help with the domestic activities entailed in running such a project. As the number of campers grew year by year so, too, did the number of seminarians, counsellors and domestic staff. In 1930 Camp Stella Maris officially became a diocesan institution with the Old Lake View House its main building.

The emergency cry for assistance that arose in 1943, strange to say, was caused by World War II in which the United States was now actively engaged. Since divinity students were deferred from answering the conscription act's mandate, the administrative officials of St. Bernard's Seminary accelerated their courses of studies. Consequently the seminarians enrolled there in 1943 attended classes eleven months of the year with a month's vacation. By this arrangement they would not be available as counsellors until August. As a result, camp officials decided to assign the first two weeks of the July encampment to the girl campers with the boys' group arriving the last week of July and extending through August. The young, newly ordained priests became counsellors for that July week. This was not a hardship for them as they had all been counsellors during their seminary days.



It was at this time in the history of Camp Stella Maris, July 1943, that the Sisters of Mercy appeared on the scene. That first year, Mother Liguori, not knowing the Sisters' reaction to this kind of an assignment, asked for volunteers. Sisters Mary Kevin Ranney, Antoinette Riccardi, Alberta Kuhn, Jane Frances Hauser, and Edwina Butler, answered the call. Sister Mary Kevin remained as camp cook during the entire encampment. Sister Antoinette and Sister Jane Frances were her rookie assistants during the first half of the encampment, to be replaced by Sister Edwina and Sister Alberta for the finishing weeks. That summer, Mary Hannick, director of Charles Settlement House, and Ruth Ehmann and Mary Trescott, girls' workers there, were the senior counsellors of the camp. Three Mercy girls were junior counsellors: Eileen *Elaine* Mulcahy, who later entered the Sisters of St. Joseph, and Marlene Buhler and Mary Sullivan, both of whom entered the Sisters of Mercy. Mother McAuley had always advised her young charges to be flexible and ingenious and to work where the need called them. She must have smiled as she saw the Rochester Mercy Sisters launched on an apostolate that was so new and different for them.

The first few years summer camp assignments were difficult and strenuous for the Sisters. The young sisters, knowledgeable in book learning, but inexperienced as far as institutional cooking on a large scale was concerned, were helpers to the sister cook. It is readily seen that in the beginning, willing though they were, they proposed a small problem to the one in charge and left in their wake some unforgettable stories of blunders. The camp kitchen was primitive and poorly equipped when the Sisters arrived. The fact that the sister cook had nothing to do with the ordering of food supplies was another problem that always had to be surmounted. Planned menus could not always be followed because all the necessary ingredients would not be available at the time. After cooking from early morning until long after supper hour there was no place available for any recreational leisure except the camp kitchen or the open area near the kitchen door. Here the sisters sat "catching



up on their daily prayer program," from which they were never exempted. Previously they had assisted at Holy Mass with the campers in the rustic camp chapel on the hill. Two small rooms with one window each high in the ceiling and a bath room on the second floor in the rear of the white house next to the camp were the living quarters for the sister cook and her two helpers.

The priests at camp and their housekeeper occupied the white house. The Sisters reached their quarters by an outside stairway in the rear of the house. The only respite for an almost twelve hour daily duty came on the "camp out" night when the whole encampment weekly went on an overnight encampment to a distant camp site or a neighboring shrine off the premises at some distance. Father Fisher's family cottage a short distance up the lake road then afforded them an opportunity of at least a change of scenery and a chance to enjoy the lake breezes near the shore. The relaxing relief of a swim in the lake was still an unheard-of luxury in those mid-twentieth century pre-Vatican II days. Occasionally one of the younger sisters would take the flat bottom boat after sun down and row the other two Sisters out to the middle of the lake where they would say their daily prayers. It must not be overlooked that all this laborious work was done in silence as days and times of silence were strictly observed under orders from the superior even in what could have been an atmosphere of relaxation and freedom. Sister Mary Bride Claire in latter days said, "It was to the credit of the Sisters who were early assigned to summer camp that they never revealed the hardships they had to endure." It was later learned they had agreed among themselves it was better to let each Sister discover for herself what was entailed rather than have her suffer from anxiety.

After about two years working under strained and difficult conditions, the Sister personnel was increased and their living quarters greatly improved. Monsignor Lambert had a small house built for the priests assigned to summer camp duty across the road on the lake front. Father Fisher renovated the white house and requested that nine sisters be sent for ten weeks each summer.



The Sisters had the use of the entire house. He converted one of the bedrooms on the second floor into a small chapel. With this convenience the Sisters had the chapel for their daily prayers and many times during the week they would have daily Mass there instead of their having to go to the camp chapel on the hill. It might be well to note here that nothing interfered with the required prayer program of each sister. Call bell rang for morning meditation and Matins in choir. Regular days of silence and places such as, certain meal times, were faithfully kept just as in any of the local convents. Father Fisher also screened in the large porch in the rear of the house, part of which then served as an open-air dining room for the priests.

When the roster of summer assignments came out from 1946 to 1966, it always included: a sister superior who always helped with household chores, a sister cook for camp and three assistants, a camp nurse, a sister cook for the convent, a sacristan, and a sister for priest duties. The key persons in each summer encampment were the two sisters assigned to cooking either in the camp or the convent. It can readily be seen that a well organized, systematic person could face the monumental task of feeding two hundred or more hungry campers, cook boys, counsellors, and staff and in no time have it under control. The sister cook in the convent was a very important person because, by her domestic skill, flexibility, and amiability, she could always make meal time relaxing periods of the day, which helped to take the edge off the difficult and arduous work periods.

The sisters in key positions would often be assigned to longer periods of work than the others, or they might return in various shifts to fill in vacancies. The sacristan had charge of the chapel in the convent and the camp chapel on the hill. This duty included chapel laundry and care of supplies as well. The sister assigned to priest duties took charge of the household chores of the priests' lake-side home, besides serving meals to him and his priest guests. With the increase of personnel, the summer camp assignment



became more pleasant. However, some sisters never learned to enjoy their stint at camp. For some, the less structured routine and carefree atmosphere of the convent were relaxing and enjoyable; for others, they were burdensome. Community regulations were scrupulously followed; prayers were faithfully said but without the strain of hurrying from one duty to another to "answer the call of a bell." These obligations were performed without tension at one's own convenience.

One of the first things Father Eugene McFarland did in 1954 when he became director was to renovate the convent chapel. He moved it to the first floor by building an elongated chapel and sacristy on one side of the convent, using a section of the porch. He also renovated the convent's kitchen-dining room combination, adding a large picture-window on the side. A welcomed addition to the convent's quaint furniture was the delivery of a dozen comfortable wicker porch rockers which added to the workers' evening pleasure. During Father McFarland's ten years as camp director, he constantly sought ways to make life pleasant for the Sisters "who," as he stated, "were indispensable to Camp Stella Maris." The seminarian counsellors also were helpful to the Sisters assigned to the camp kitchen. In passing it should be stated that these same Sisters saw to it that the seminarians had extra goodies on their table and for midnight snacks to satisfy their craving for sweets.

From the beginning days in 1943 up to the present summer consignment over 185 sisters have at one time or another seen camp duty. The nature of the present day set-up has greatly changed since the early days, first of the volunteer pioneer group and then of the "nine sisters on shifts for a ten week period." Some of the Sisters in key positions worked nearly the whole summer encampment rather than initiate one unfamiliar with the program. In 1949 Sister Mary Adelaide Major was assigned as superior for one of the three weeks encampment period. She immediately sensed the hardship of the work program which could have been made less strenuous if the Mother Superior would modify the conventual



regulation of silence for breakfast and the silence during morning hours often until after dinner. This was especially a gruelling injunction since dinner hour for the sisters was not until after the campers and staff were fed, sometime between one-thirty and two o'clock. If laughter and cajolery can be mingled with work, the labor never seems so burdensome. When Sister Adelaide returned to the motherhouse she reported the situation to Mother Mary Camilla. In the early 1950's, the silence regulation was lifted for the workers. All of the sister superiors at camp, beginning with Sister Mary Hortense Schenck, who was the first one, testify to the faithfulness of all the Sisters to their religious obligations in spite of their fatigue.

The complete roster of workers is included in the addenda of this article. It is always a risk to mention names but a Camp Stella Maris story seems incomplete without mentioning the pioneer camp cooks and those who followed in their steps such as Sisters Mary Kevin Ranney, Mary Leonard Gavin, Mary Corinne Cimineri, Mary Antoinette Riccardo, Mary Dismas Foster, Mary Bernard Butts, Mary Patrick Kennedy, Mary Cephas Masucci, and Mary Owen Flaherty. There were others, of course, but these it appears, as research progressed, had the longest annual assignments. Sister Mary Leonard Gavin served sixteen years, either with Sister Mary Kevin or with Sister Mary Corinne. All three of them thoroughly enjoyed the camp atmosphere and made many loyal friends among the seminarians, later the young priests of the diocese. Sister Mary Dismas with her jolly disposition and great ability to tackle a colossal task, delighted in her camp assignment. She spent eighteen summers as camp cook, three years for five weeks and the other fifteen at the girls' encampment. During those summers not only did she cook, but she also, after her first summer in charge, did the ordering of cooking supplies, opened up the kitchen getting it ready for business and at the end of the season she would return after the girls' encampment to clean the camp kitchen thoroughly and to put the supplies and utensils in order.



Sister Mary Bernard spent fifteen summers at camp, each one with its own specific highlight to make it a memorable event. Her first summer she had charge of the chapel. At the end of encampment, being a meticulous house-keeper, she dutifully washed and ironed all the chapel linens before carefully putting them away. When camp reopened the next summer, they found the linens had made winter meals and cozy homes for the mice. That second summer she was a helper in the camp kitchen. It was that summer a fire broke out in the kitchen due to a short in the toaster. Her third summer assignment was to take care of the priests. Father Donald Mulcahy, camp director, was somewhat leery about having her serve his meals lest harm would come to him before the end of the encampment.

When the personnel was increased the camp kitchen at first supplied the food for all the sisters on duty there. This arrangement did not prove too satisfactory so Sister Mary Gonzaga Wilson was appointed to cook for the entire camp community. She spent fourteen summers in this capacity, nine of them for the entire summer encampment. Her ability as a cook and her ingenuity at creating fun happenings and surprises for the sisters at meal time made camp work for most of the sisters during those years an enjoyable experience in spite of the hard work. When days in camp were especially trying for the kitchen workers or the nurses, Sister Gonzaga would have either an indoor picnic planned with nonsensical fun things for entertainment or each sister would receive a bagged lunch at supper time. They would then go for a row on the lake to a shady spot to enjoy their supper before returning to duty. If she noticed that one of the Sisters assigned to camp duty had a difficult time adjusting to the change of life style or the work routine, she would plan seasonal dinner celebrations, complete with decorations and worthless gifts. Hallowe'en, Thanksgiving, and Christmas celebrated in July or August easily produce the desired results.



Sister Mary Virginia Sweeney, first sister camp nurse, served in that capacity for eighteen years during the entire encampment. The sight of a sister nurse was always a consolation to parents as they enrolled their youngsters for the first time. The camp nurse met the parents and reviewed the child's medical history on registration day. She would receive any medication a child had and assure the parents any shots would be given as prescribed. She was on a twenty-four hour schedule since frequently she would be called during the night to administer to a sick camper or to dispense T L C to a homesick youngster. This was the most prevalent illness with newcomers to camp. Sister Virginia generally set up four periods a day for check-ups. She relates that during one encampment she received a letter from an over anxious mother requesting that every morning at ten o'clock she have her little son report to the infirmary so that Sister could oversee that he blew his nose. This, of course, was an unusual request. During swimming sessions the nurse hovered near the infirmary which was in the main building. From this vantage point, she was plainly visible at the water front. Other nurses on the camp roster were: Sister M. Thomas Loughlin, Sister M. Elizabeth Ann Schantz, Sister M. Claude Loeb, Sister M. Rose Schum, Sister M. Howard Cowan, Sister Marie Raymond Brown, Sister Marietta Hanss, Sister M. Venard Keegan, Sister M. Camillus Wilcox, Sister M. Cornelia O'Brien, and Sister M. Luke Elman. Some of these nurses served longer periods than others.

About the mid 1950's the atmosphere at camp began to be more relaxed as the work program progressed. The work load was the same as always but the additional fun activities seemed to make it more endurable. The Sisters were then permitted to go swimming in early evening when the water front was not in use. Once a week on "camp out" day, some of the Sisters would accept the Sisters of St. Joseph's invitation to go down the lake a short distance and enjoy a swim at their summer cottage. The Sisters were always the invited guests to the seminarians' talent shows and mimicries at the time of change of encampment free



week-ends. Miss Mary Hannick, for years the senior girls' counsellor, recalls a skit the seminarians put on one year as a tribute to Sister Mary Bernard Butts, the camp cook, entitled, "This Is Your Life." It was August 20th, the feast of St. Bernard. The seminarians invited the Sisters and Counsellors to a camp fire near the water edge. David Connor, a high school cook boy from Caledonia, dressed in a make-shift regalia to resemble a sister's outfit, played the role of Sister Bernard. The laughter of the audience was spontaneous and the mimicry was perfect. Even at this later date the affair is still vivid in the minds of the onlookers. This sharing of stories of daily happenings provided fun and wholesome enjoyment evenings before their night snack and bell for silence.

Volumes could be written and relived by former camp workers but space permits the recounting of only a few. It seems that Bob Malley, Sister Augustine's brother, delivered baked goods during the week from Hathaway Bakers, Inc. One day after he deposited his supply of goods in their proper storage, Sister Dismas, as always, had a "mid-run" snack ready for him. This particular day Sister Assisium came into the kitchen on a message from the convent. Mistaking him for a cook boy enjoying a snack, as she passed him going out the door she scolded him for not emptying the garbage for the last two days. Very politely and shyly he accepted the scolding and when he finished his repast he headed for the convent. "Where are you going," asked Sister Dismas. "To empty the garbage," he said. "I promised Sister I would."

On another occasion Sister Dismas had prepared a turkey dinner for the campers. This necessitated cooking about eight big turkeys the day before the feast. The following morning when she brought the turkeys from their hiding they were minus all legs and wings. Needless to say she was annoyed. Not a seminarian was in evidence to question on the prank. Just before the sounding of the dinner bell, a procession of seminarians, like old King Cole, came down the hill bearing a huge platter mounted with the confiscated wings and legs.



Surely, every Seminarian easily could relive "Backward Day" of '62 when Sister Mary Bernard had the counsellors' meals set up in the noisy dining room and one of the boys' cabins meals served in the counsellors' dining room.

Then there was the tapioca story when the sister helper misread the direction and used a huge box of tapioca for one dinner serving. The gluey result could hardly be detached from the kettle while the stirring spoon refused to give up its place and shared the same watery grave with the fixed unmanageable pudding. Or there was the time Sister Berchmans prepared the iced tea. Never having used such large institutional-size bags, she promptly tore them open - no easy task. Her finished product was a leafy fluid calling for straining. Of course, mice traps were always to be emptied, strange noises to be tracked down only to find a mouse with its tail caught in the trap running frantically around a closed drawer; and sometimes snakes needed to be removed from the kitchen. Such was part of camp life. No story provoked more laughter than the one describing the boat tipping over with Sister Kevin and Sister Corinne in it as Sister Leonard attempted to get into her place. Those were the days of long habits and cellophane guimpes. Each reader could form her own mental picture of the two drenched sisters walking in to shore from water above their waistline with guimpes protruding before them. As the spectators on shore said "their habits seemed to be shrinking as they walked across the road to the convent."

The Seminarians were always most respectful and considerate of the Sisters but at the same time they were typical young pranksters. One July morning in 1962 when the camp kitchen Sisters hurried over to the kitchen to start breakfast before going to the chapel for Mass, two huge monsters, seven feet tall, greeted them. Seminarian Joe Kelly and his co-workers had used every pot, pan, and kettle, together with the kitchen towels and the Sisters' aprons to build and dress their creation. The Sisters retaliated just as quickly, dismantling their nightly masterpiece and placing all the utensils on the stairs leading



from their sleeping quarters. That morning the seminarians were a little late arriving at the chapel.

At another time about two in the morning a group of them serenaded the sisters by singing, "Good night, Irene" under their windows. What they didn't know was that Sister Mary Irene Rappl was a new arrival at camp and they were directly under her window. Before they finished their vocal rendition, Seminarian Philip Billotte, head counsellor, appeared on the camp's front porch. He chastised them and ordered them inside. Frequently the Sisters would find the eggs which had been delivered after they had returned to the convent, decorated with messages from the hens, such as: "don't use me, I'm cracked;" or something like, "the yolks on you."

Assigning sisters to the camp summer apostolate was no easy task for Mother M. Liguori, Mother M. Camilla, Mother M. Magdalene and Mother M. Bride, each of whom had to wrestle with the task during her superiorship. It was Mother Liguori who accepted the new apostolate and asked for the first volunteers. Mother Camilla never seemed to grapple with the fact that the work was hard and laborious. She visioned only the view of the lake, the cool evening breezes and the comfort of the porch rockers. When she paid her summer visit to camp, the Sisters, one by one, would roll down their sleeves, unpin their turned-up habit, remove their aprons, and come to visit with her on the porch. Sister Gonzaga or whoever was convent cook at the time would serve lemonade and cookies, so naturally she had the impression this was an ordinary everyday happening. On one occasion when Sister Patrick hurried over from camp kitchen to the porch, Mother Camilla seeing her red face remarked what a wonderful sunburn she had. Sister Patrick laughingly said, "Oh, Mother, it's very hot in the camp kitchen."

Mother Mary Magdalene upon being interviewed stated she was never conscious of how hard all the camp Sisters had to work. They had never complained to her. Mother M. Bride after having struggled with the problem of making camp assignments without jeopardizing any sister's summer school program finally decided



after consultation with her council, that camp work would have to be given up. At that time Monsignor Mulcahy was director. He understood the sisters' need to continue their education so he was sympathetic to her wish to withdraw from Camp Stella Maris after the final encampment in 1967.

As has been stated, some Sisters were camp enthusiasts while for others it was distasteful drudgery. Sister Mary Martha Lavey, whose main job at camp was serving the priests and helping with the washing, starching, and ironing of the coifs, stated that she went to camp with great fear but within a few days loved every minute of it. All admit it was a hard assignment but those who enjoyed it declared it had many worthy compensations. Many and varied were the reasons given in favor of the camp apostolate by those who were interviewed. Among these were: it gave an opportunity to live and work with many sisters whom one might never have had a chance to associate with because of the difference in general interests and apostolates; one learned to adjust to a variety of superiors because of the short shifts, each superior had her own and often different technique in handling the daily problems; camp provided a splendid opportunity for youngsters and their parents to see sisters in other capacities besides the classroom; the friendships created between the seminarians and the sisters developed into loyal supporters of all sisters with many young priests; strong sisterly communities were developed over the summer months; sharing the hard work together helped to build a unity of purpose and a stronger bond of friendship.

From the encampment of the summer of '67 to that of '71, no Sister of Mercy did any work at Camp Stella Maris. The Catholic Charities of the Diocese continued to manage the camp which was now directed by a lay staff and the seminarians. And then the pendulum slowly began to swing back to the Sisters. Community regulations for seeking assignments became the individual's responsibility with consultation of a councillor. During the summer of '71 the flood (172) hit the southern tier. The opening of camp was dubious for a short time because



of water pollution. A few sisters were called into service to work with the lay staff. Sister Mary Estelle and Sister Mary Lisette had charge of arts and crafts; Sister Virginia Sweeney was camp nurse being replaced by Sister Marietta for two weeks. Sister Rose Mary also had a short shift that summer. In the summer of 1972 Sister Michael became director for the girls' three weeks encampment. As director she hired the counsellors, made out the programs, supervised camp activities and held daily staff meetings. Colleen Kelly, from Elmira and Joe Kelly's sister, was her assistant. Others on the Sisters' staff included Sister Virginia Sweeney and Sister Kathleen Hall, each for part of the session; Sister Arlene Semesky for arts and crafts; Sister Jean Marie Kearse, Sister Jody Kearney, a pre-postulant, and Ann Curtis, a college student, as counsellors. Since the Foster Food Service did the catering for the camp, it was not necessary to have a camp cook.

In 1973 Sister Arlene Semesky was camp director for the entire encampment of boys and girls, with Peter Clifford, a seminarian, as assistant. During the boys' encampment Sister Virginia Sweeney acted as camp nurse and Sister Kathleen Hall during the girls' encampment. Sister Helen Lynch was arts and crafts director. The five seminarians on the staff remained as counsellors and helpers during the girls' encampment. Different priests came every week to say daily Mass and to enjoy the comforts of the priests' lake-shore cottage. Sister Jody Kearney, as a postulant, returned to camp in 1974 as director for six weeks with John DeSocio, a seminarian, as co-director. The staff that summer along with lay helpers included Barbara Quinlan, Ann Curtis, Betsy Swift, and Patty Kenny, pre-postulants and Nancy Kelly. Barbara was a counsellor; Ann in charge of water front; Betsy, camp nurse; and Patty in arts and crafts. They all lived in the white house. It is of interest to note that Betsy Swift is now a St. Mary Namur Sister in Buffalo.

No Sisters of Mercy were included in the 1975 staff. To bring Camp Stella Maris story and the Sisters of Mercy association there up to date, the 1976



co-directors are Sister Jody Kearney and Becket seminarian, Ray Tette. Among the others on the staff are postulant Nancy Kelly, physical director for the six weeks; postulant Joan Bennie, senior counsellor for the three weeks girls' encampment, and pre-postulant Patty Kenny for the girls' encampment as counsellor. Besides the water front, crafts, and ball field activities, another division called "harvest time" has been added to the schedule. According to Sister Jody, it is a time for the campers to become involved in some liturgical project which they, themselves, organize and execute. Harvest time should be an occasion of complete involvement of all campers and staff. It is the hope of the staff that young community leaders may be in the making at this period of the day.

The Sisters of Mercy have witnessed many changes in their association with Camp Stella Maris. They have gone through three stages of volunteering, being assigned, and finally being scouted and asked to apply. Those Sisters interested in camp work now must divide their interest among the campers at Camp Stella Maris on Conesus Lake; Camp Silver Birch at Merch High; or Camp Maplewood in Elmira.



PERSONNEL at CAMP STELLA MARIS

(1943 - 1976)

|                               |                                                            |
|-------------------------------|------------------------------------------------------------|
| Schenck, S. M. Hortense       | Pearson, S. M. Eugene                                      |
| Lavey, S. M. Martha           | Butler, S. M. Edwina                                       |
| O'Hargan, S. M. Succursu      | FitzGerald, S. Rose Mary                                   |
| Zeitvogel, S. M. Stephen      | Riccardo, S. M. Antoinette                                 |
| Major, S. M. Adelaide         | Van Tassel, S. M. Teresa Margaret                          |
| Fritz, S. M. Hildegard        | Loughlin, S. M. Thomas (Nurse)                             |
| Oster, S. M. Gabriel          | Kaufman, S. M. Lorraine                                    |
| Ramney, S. M. Kevin           | Gauthier, S. M. Edmond                                     |
| Frank, S. M. Celine           | FitzGerald, S. M. Assisium                                 |
| Geyer, S. M. Irmina           | Delaney, S. M. Suzanne                                     |
| McNiff, S. M. Jeanne          | Bartley, S. M. Finn Bar                                    |
| Brill, S. M. Emerita          | Hauser, S. Jane Frances                                    |
| Houston, S. M. Amadeus        | Petocchi, S. M. Dominica                                   |
| Coene, S. M. Carmella         | Ciminieri, S. M. Corinne                                   |
| West, S. M. Berenice          | Kruckow, S. M. Matthew (Mary)                              |
| Pearson, S. M. Joachim        | Sullivan, S. M. Damian                                     |
| Hervieux, S. M. Philip        | Kuhn, S. M. Veronica                                       |
| Schoen, S. M. Winifred        | Pearson, S. M. Maurice                                     |
| Kruckow, S. M. Carmel         | Whalen, S. M. Richard (Peggy)                              |
| Rappl, S. M. Irene            | Gavin, S. M. Leonard                                       |
| Kast, S. M. Florita           | Jaeckle, S. M. Aquin (Mary)                                |
| Gardner, S. M. David (Irene)  | O'Brien, S. M. Cornelia [Nurse]                            |
| Georger, S. M. Agnes Theresa  | Schantz, S. M. Elizabeth Ann (Marian Elizabeth)<br>[Nurse] |
| Gehl, S. M. Sylvester         | Dugan, S. M. dePaul                                        |
| Hughes, S. M. Rosaria         | Williams, S. M. Teresita                                   |
| Gilman, S. M. Leon            | Lattinville, S. M. William (Carolyn)                       |
| FitzGibbons, S. M. Eileen     | Mungovan, S. Helen Marie (Margaret)                        |
| Kuhn, S. M. Alberta           | Steinmetz, S. M. Anne                                      |
| Burkhartzmeyer, S. M. Roberta | Wilcox, S. M. Camillus (Nurse)                             |
| Holleran, S. M. Martin        | Hasbrouck, S. M. Cyprian (Jane)                            |
|                               | Glasow, S. M. Annunciata                                   |
|                               | Rockenbrock, S. M. Jude                                    |



Kennedy, S. M. Patrick  
 Sweeney, S. M. Virginia [Nurse]  
 Weider, S. M. Timothy  
 Nolan, S. M. Baptist  
 Butts, S. M. Bernard  
 Wilson, S. M. Gonzaga (Virginia)  
 Palermo, S. M. Gemma  
 Williams, S. M. Christopher (Rose)  
 Foster, S. M. Dismas  
 Povero, S. M. Borromeo  
 Loeb, S. M. Claude [Nurse]  
 Rockenbrock, S. M. Thaddeus  
 Masucci, S. M. Cephas (Lorraine)  
 Collims, S. M. Catherine  
 Basler, S. M. Mercy  
 Biel, S. M. Neri  
 Ringwood, S. M. Vincent  
 Weyand, S. M. Barbara  
 Burns, S. M. George  
 Quinn, S. M. Brigid  
 Collins, S. M. Seraphim (Margaret)  
 Kennedy, S. M. Conleth  
 Lenhard, S. M. Aloyse (Lucille)  
 Francione, S. M. Faith  
 Schum, S. M. Rose [Nurse]  
 Flaherty, S. M. Owen (Kathleen)  
 Hughes, S. M. John Edward (Betty)  
 Heberle, S. M. Rita  
 Cowan, S. M. Howard [Nurse]  
 Delaney, S. Marie Thérèse  
 Lomio, S. M. Michelle  
 Reichart, S. M. Dominic

Caufield, S. M. Janet  
 Lawson, S. M. Siena  
 Boyle, S. M. Celeste  
 Lennon, S. M. Stanislaus (Anne Marie)  
 Ringwood, S. M. Noel  
 Keough, S. M. Pius  
 Ford, S. M. Bryan  
 O'Brien, S. M. Lisette  
 Quinn, S. Marie Martin  
 Brown, S. Marie Raymond [Nurse]  
 Williams, S. M. Roger  
 Hanss, S. Marietta [Nurse]  
 Carstater, S. M. Esther  
~~Gallen, S. M. Lambert (Ann)~~  
 Donovan, S. M. Declan (Patricia)  
 O'Byrne, S. M. Dennis  
 Zimmer, S. M. Agnita  
 Miceli, S. M. Melchiora  
 Sullivan, S. M. Petrus (Mary)  
 Bernardo, S. M. Malachy (Phyllis)  
 Wahl, S. M. Basil (Janet)  
 De Mars, S. M. Campion (Jacqueline)  
 Bayer, S. M. Benigna  
 Kolesnik, S. M. Christine (Elaine)  
 Cartenuto, S. M. Angela (Virginia)  
 Pietrasciewicz, S. M. Jeannette (Irene Peters)  
 Martin, S. M. Estelle  
 Flynn, S. M. Blaise (Patricia)  
 Fortune, S. M. deChantal  
 Casey, S. M. Chrysostom (Veronica)



|                                           |                                       |
|-------------------------------------------|---------------------------------------|
| Quigley, S. M. Elise                      | Buckland, S. M. Marena                |
| Malley, S. M. Augustine                   | Korn, S. M. Joan (Janet)              |
| Weaver, S. M. Edwardine                   | Williams, S. Marie Justin (Marilyn)   |
| Geraghty, S. M. Josetta (Sheila)          | Nelson, S. M. dePorres (Mary Jane)    |
| Hamm, S. M. Vincentia (Barbara)           | Malvaso, S. Marie Anthony (Marie)     |
| Ward, S. Mary John (Kathleen)             | Parlavecchio, S. M. Rachel            |
| Watts, S. M. Sarto                        | Lappetito, S. M. Michael              |
| Erskine, S. M. Jamesetta (Diane)          | Fama, S. M. Anton (Josephine)         |
| Fox, S. M. Eucharica (Carol)              | Elman, S. M. Luke [Nurse]             |
| Wintish, S. M. Gabriella (Margaret)       | Sentiff, S. Marie Cecile              |
| Teddy, S. M. Nicholas (Mary Beth) [Nurse] | Kaufman, S. M. Simon (Rita)           |
| Hilbert, S. M. Eulalia                    | Marinero, S. M. Coronata (Constance)  |
| Lawson, S. M. Callistus (Margaret Ann)    | Wilcox, S. M. Camillus [Nurse]        |
| Spellacy, S. M. Canisius                  | Carapella, S. M. Davidica             |
| DeRycke, S. M. Elaine                     | O'Byrne, S. M. Seamus (Ann Elizabeth) |
| Miller, S. M. Josepha (Grace)             | Maloy, S. M. Eleanor (Ann)            |
| Kenrick, S. M. Karen                      | Knipper, S. Marie Walter (Carolyn)    |
| Cullen, S. Marie Goretti (Helen)          | Rappl, S. M. Benedicta (Katherine)    |
| Keegan, S. M. Venard (Maureen) [Nurse]    | Millerick, S. M. Bernardine           |
| Stein, S. M. Dolora (Delores Ann)         | Nugent, S. Miriam                     |
| Lynch, S. M. Sean (Marie)                 | Tannous, S. M. Morris (Joan)          |
| O'Brien, S. M. Clement (Elizabeth)        | Kearse, S. Jean Marie                 |
| Manna, S. M. Corona (Charlotte)           | Prinzing, S. M. Tarcisius (Patricia)  |
| Guarino, S. M. Savio (Barbara)            | Kosakoski, S. M. Emil (Mary Ann)      |
| Barry, S. M. Killian (Diane)              | Flynn, S. M. Cormac (Margaret Mary)   |
| Kenmerson, S. M. Sheila                   | Walawender, S. M. Lucy                |
| Wulforst, S. M. Avila (Carol)             | Gaffney, S. Rose Marie                |
| Young, S. M. Kateri (Patricia)            | McGrath, S. M. Thomas More (Barbara)  |
| Lipani, S. M. Joel (Jeanette)             | Maloney, S. M. Anastasia              |
|                                           | Ambrose, S. M. LaSalette (Katherine)  |
|                                           | Semesky, S. M. Theodore (Arlene)      |
|                                           | Lynch, S. Andrew Marie (Helen)        |
|                                           | Kearney, S. Jody                      |
|                                           | Hall, S. Kathleen                     |
|                                           | Bennie, S. Joan                       |
|                                           | Curtis, S. Anne                       |
|                                           | Kelly, S. Nancy                       |



SISTERS OF MERCY WHO WORKED AT CAMP STELLA MARIS  
( who are still in the congregation as of March 26, 2001)

|                                         |                                     |
|-----------------------------------------|-------------------------------------|
| Sister M. Carmella Coene                | Sister M. Rose Schum                |
| Sister M. Leon Gilman                   | Sister Kathleen Flaherty (M. Owen)  |
| Sister M. Eileen FitzGibbons            | Sister Elizabeth Hughes             |
| Sister M. Alberta Kuhn                  | (M. John Edward)                    |
| Sister M. Roberta Burkhardtzmeyer       | Sister M. Howard Cowan              |
| Sister M. Eugene Pearson                | Sister Janet Caufield               |
| Sister M. Edwina Butler                 | Sister Jeanne Reichart (M. Dominic) |
| Sister M. Antoinette Riccardo           | Sister M. Celeste Boyle             |
| Sister M. Lorraine Kaufman              | Sister Anne Marie Lennon            |
| Sister M. Assisium FitzGerald           | (M. Stanislaus)                     |
| Sister M. Suzanne Delaney               | Sister M. Bryan Ford                |
| Sister M. Finn Bar Bartley              | Sister Lisette O'Brien              |
| Sister M. Jane Frances Hauser           | Sister Mollie Brown                 |
| Sister M. Dominica Petocchi             | (Marie Raymond)                     |
| Sister M. Corinne Ciminieri             | Sister M. Esther Carstater          |
| Sister Mary Kruckow (M. Matthew)        | Sister M. Veronica Kuhn             |
| Sister M. Melchiora Miceli              |                                     |
| Sister M. Leonard Gavin                 | Sister Mary C. Sullivan (M. Petrus) |
| Sister Mary Jaeckle (M. Aquin)          | Sister Phyllis Bernardo             |
| Sister M. dePaul Dugan                  | ( M. Malachy)                       |
| Sister M. Teresita Williams             | Sister Janet Wahl (M. Basil)        |
| Sister Carolyn Lattinville (M. William) | Sister Jacqueline DeMars            |
| Sister Margaret Mungovan (Helen Marie)  | (M. Campion)                        |
| Sister M. Anne Steinmetz                | Sister Elaine Kolesnik (M. Elaine)  |
| Sister Jane Hasbrouck (Cyprian)         | Sister M. Estelle Martin            |
| Sister M. Jude Rockenbrock              | Sister Patricia Flynn (M. Blaise)   |
| Sister M. Patrick Kennedy               | Sister M. deChantal Fortune         |
| Sister M. Virginia Sweeney              | Sister Veronica Casey               |
| Sister M. Bernard Butts                 | (M. Chrysostom)                     |
| Sister Virginia Wilson (M. Gonzaga)     | Sister M. Elise Quigley             |
| Sister M. Dismas Foster                 | Sister M. Augustine Malley          |
| Sister M. Borromeo Povero               | Sister M. Edwardine Weaver          |
| Sister Dorothy Loeb (M. Claude)         | Sister Sheila Geraghty (M. Josetta) |
| Sister M. Thaddeus Rockenbrock          | Sister Barbara Hamm (M. Vincentia)  |
| Sister Lorraine Masucci (M. Cephas)     | Sister Kathleen Ward (M. John)      |
| Sister M. Mercy Basler                  | Sister Diane Erskine (M. Jamesetta) |
| Sister Rita Biel (M. Neri)              | Sister Carol Fox (M. Eucharist)     |
| Sister M. Barbara Weyand                | Sister Margaret Mary Wintish        |
| Sister M. Brigid Quinn                  | (M. Gabriella)                      |
| Sister M. Conleth Kennedy               | Sister Mary Beth Teddy              |
| Sister Lucille Lenhard (M. Aloyse)      | (M. Nicholas)                       |
| Sister M. Faith Francione               | Sister Joan Hilbert (M. Eulalia)    |



Sister Margaret Ann Lawson (M. Callistus)  
Sister Grace Miller ( M. Josepha)  
Sister Judith Ann Kenrick (M. Karen)  
Sister Dolores Ann Stein (M. Dolora)  
Sister Barbara Guarino (M. Savio)  
Sister Carol Wulforst (M. Avila)  
Sister M. Marena Buckland  
Sister Janet Korn (M. Joan)  
Sister Marilyn Williams (Marie Justin)  
Sister M. Rachel Parlavecchio  
Sister Sheila Sentiff (Mareie Cecile)  
Sister Rita Kaufman (M. Simon)  
Sister Ann Carapella (M. Davidica)  
Sister Jody Kearney  
Sister Nancy Kelly

Sister Ann Maloy (M. Eleanor)  
Sister Carolyn Knipper  
(Marie Walter)  
Sister Katherine Rappl  
(M. Benedicta)  
Sister Miriam Nugent  
Sister Patricia Prinzing  
(M. Tarcisius)  
Sister Mary Ann Kosakoski  
( M. Emil)  
Sister M. Lucy Walawender  
Sister Arlene Semesky  
(M. Theodore)  
Sister Anne Curtis  
Sister Kathleen Bayer  
( M. Benigna)



Deceased Sisters who served at Camp Stella Maris:  
1943 – 1976

Sister Mary

Hortense Schenck  
Martha Lavey  
Succursu O'Hargan  
Stephen Zeitvogel  
Adelaide Major  
Hildegarde Fritz  
Gabriel Oster  
Kevin Ranney  
Celine Frank  
Irmina Geyer  
Jeanne McNiff  
Emerita Brill  
Amadeus Houston  
Berenice West  
Joachim Pearson  
Philip Hervieux  
Winifred Schoen  
Carmel Kruckow  
Irene Rappl  
Florita Kast  
Irene Gardner (David)  
Agnes Theresa Georger  
Sylvester Gehl  
Rosaria Hughes  
Martin Holleran  
Rose Mary FitzGerald  
Thomas Louhglin  
Edmond Gauthier  
Damian Sullivan  
Maurice Pearson  
Peggy Whalen (Richard)  
Cornelia O'Brien  
Marian Elizabeth (Elizabeth Ann Schantz)  
Baptist Nolan  
Gemma Palermo  
George Burns  
Rita Heberle  
Marie Martin Quinn  
Marietta Hanss  
Barbara Zimmer (Agnita)



# *Camp Stella Maris*

A Summer Camp for Boys and Girls

DIOCESE OF ROCHESTER

## CAMP LOCATION

EAST LAKE ROAD  
LIVONIA, N. Y. 14487  
346-9986  
AREA CODE 716

## CAMP OFFICE

50 CHESTNUT STREET  
ROCHESTER, NEW YORK 14604  
454-2030  
AREA CODE 716

September 1, 1966

Reverend Mother Mary Bride  
Sisters of Mercy Motherhouse  
1437 Blossom Road  
Rochester, New York 14610

Dear Mother Bride:

I am enclosing our check in the amount of \$2,000, a small token of our appreciation of the outstanding service which your Sisters rendered to the Camp this summer.

The Sisters of Mercy, over the past twenty years, have served Camp Stella Maris well. Their spirit and dedication have been an impressive lesson for the priests, seminarians, and campers who have been at the Camp.

I do understand the reasons for your decision, and I respect them. I am very sorry, however, to lose the Sisters of Mercy.

With best regards.

Sincerely yours,

CAMP STELLA MARIS

*Donald J. Mulcahy*  
Rt. Rev. Msgr. Donald J. Mulcahy

DJM:em



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## CAMP LOCATION

EAST LAKE ROAD  
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346-9986  
AREA CODE 716

## CAMP OFFICE

50 CHESTNUT STREET  
ROCHESTER, N. Y. 14604  
454-2636  
AREA CODE 716

9/23/72  
September 7, 1972

Sister Mary Judith, Superior General  
Sisters of Mercy  
1437 Blossom Road  
Rochester, New York 14610

Dear Sister Judith:

I was extremely pleased with the Sisters who worked for us at Camp Stella Maris this past summer. They all did a tremendous job and, without taking anything away from the others, I couldn't praise Sister Michael enough.

You probably don't realize how marvelous it was to have the Sisters back again at Camp. What a difference in attitude on the part of the kids (counselors and campers alike) but more especially on the part of parents!

I would like the Sisters to feel that the convent is for them as often as it can be utilized. I ask only that they check with me to avoid any mixup.

Again, many, many thanks for all your help. Continue your good works and may God bless you!

Sincerely,

*Joseph F. D'Aurizio*  
Reverend Joseph F. D'Aurizio

JFD:B

Check received 7



September 25, 1972

Reverend Joseph F. D'Aurizio  
Camp Stella Maris Office  
50 Chestnut Street  
Rochester, New York 14604

Dear Father D'Aurizio:

I have been meaning to respond to your letter of September 7, 1972.

First, I am pleased that the Sisters' contribution meant so much to the Camp Program. You probably know that I stopped at Camp a few times during the summer and always found a very happy group of people.

Second, thank you very much for the use of the Convent. We will certainly ask the Sisters to check with you in order to avoid mixup.

Last, but not least, thank you for the check you sent us to cover the services of our Sisters. I am indeed grateful for your generosity to us.

Sincerely in Christ,

Sister Mary Judith  
Superior General