

The Post-Vatican II Sister: A TV Portrayal

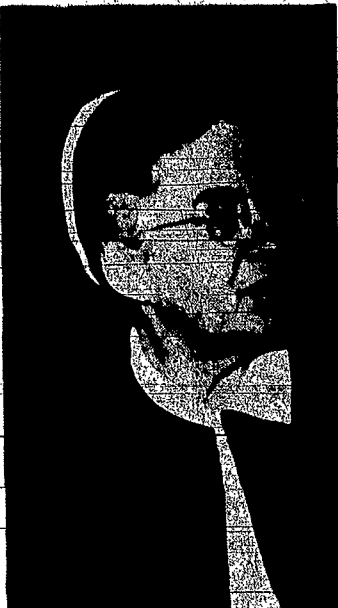
By Sister Mary Pius, RSM, Cardinal Mooney High School

The unveiling — both literally and figuratively — of the traditionally accepted picture of the long-robed, semi-cloistered mysterious figure that was "a nun" is continuing to keep her top-news priority as last Sunday morning's CBS hour-long special would testify.

Apparently assuming that viewers were acquainted enough with the "old image," the program "Nuns of the World," proceeded to interview and picture the "new nun" in her new, and very real world, and to try to discern just what she is doing, where she is going, and why.

Structuring their rather loose continuity around the investigation of one specific religious community of women, one project executed by women from several different religious communities, and one group of former nuns, the "special" gave some insights into the thinking of the post-Vatican II type of sister, which, according to one sociologist questioned, numbers as high as 50 per cent.

A Congregation of 3000 women, the Sisters of Providence of Seattle, Washington,



Sr. Maria del Ray

was the representative Community depicted. The Ford grant sponsored suburban Cleveland study — PROJECT BRIDGE — was the team-program viewed; and a small group of 10 ex-Holy Cross Sisters, now calling themselves The Community of Christian Service, and living in Pueblo, Colo., was studied to symbolize the kind of woman finding both religious camaraderie and fulfillment outside of the formal Church structure.

The highly publicized Immaculate Heart of Mary Sisters from California, and the well-known Maryknoll Sisters, referred to briefly during the hour, rather exemplified the large number of religious communities of women, who in general chapters across the country are seeking to find direction for themselves in a changing world.

The TV-eye looked at Sisters wearing very modern or completely contemporary clothes, living in private apartments or small housing units; teaching on large university campuses, canvassing White neighborhoods, seeking racial justice; programming for computers; running day-care centers; rehabilitating skid-row citizens — in short being very present and apparently effective in the active America of 1969.

If one could make any generalizations from the facts given and the women interviewed, these might be a few:

● The so-called "new" nun has found it necessary to shake — somehow — the current structure of her Community and/or the Church in order to be relevant to the world of 1969;

● The usual accepted works of teaching and nursing fall

short of the needs of the people of this era, as well as the individual creative needs of the woman herself;

● The demands of society today, especially in social service work, make it essential that these "new" nuns be highly educated, professional people;

● Finally many people, especially the more traditional Catholics and clergymen, are very apprehensive about the rapid changes, and seem to feel that the Sisters should go back to the classroom on the former habit, and stay safely and comfortably behind the sheltered walls of the cloister.

Probably no viewers watched with a more interested and critical eye than other nuns. Among such were 12 sisters from the faculty of Cardinal Mooney High School, who came away with varying impressions and comments.

All agreed that it was well done, considering the fact that CBS chose to depict "some" sisters in "some" new situations. However, both Sisters Ruth and Kathleen felt that the appointment of time given to effective groups within the current Church structure, would have shown

a truer picture of what is happening.

The program ended with a brief conversation between the world-traveled Maryknoll journalist, Sister Maria del Ray and a younger member of that Community, in which they "disagreed" on current vocabulary in reference to religious. The sisters felt that there should have been more of this.

"I was embarrassed by some of the inane statements that a few of the sisters made," explained Sister Doris. For instance, Sr. Sally Watkins has a Ph.D. in Physics, but confessed that she had to "learn how to buy tomatoes when she started living in an apartment."

Sister Edna was disturbed by trite expressions or statements that indicated a lack of direction or purpose. A young sister of the Providence Community who had been working with ne'er-do-wells said that she saw a great need, but really did not know what she was really doing.

Another sister working with PROJECT BRIDGE for a summer similar stated that she had received more by the experience than she had

given. The viewing group felt that society tends to "lump" sisters together in a common image and such examples as these only served to worsen the image.

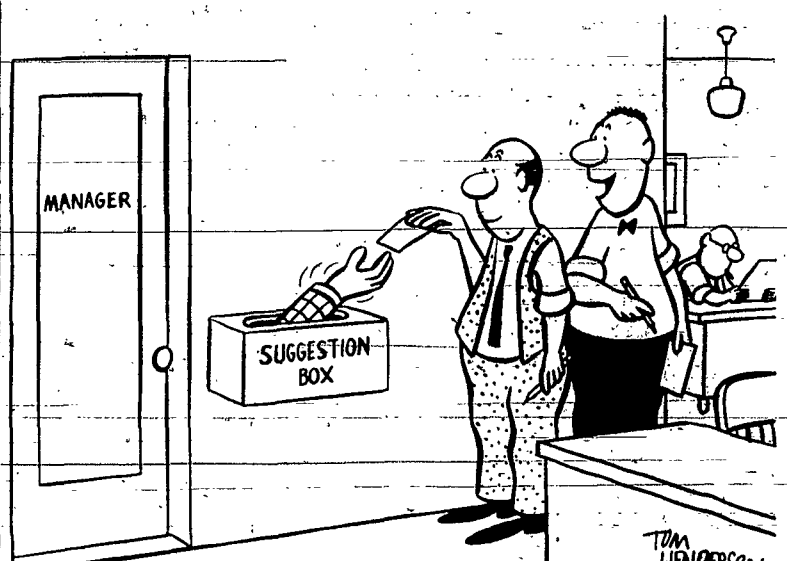
In reacting to a statement made by Sister Audrey Kopp, noted sociologist and editor — that no major change has ever been made in history without a bloody revolution — Mooney High School history teacher Sister Mary Johanna agreed: "As far as I know this is true, and there is no doubt that there are changes in the Church today of revolutionary proportions; but let us hope that there will be no need for it to become bloody."

But perhaps the most valuable by-product from looking at and listening to these dozen of women from all over the United States, some beautiful and some less attractive, some articulate and some not, some with doctorates and others just beginning their education, was the realization that each is an individual and not a hazy figure in the long-black-line.

And as Mercy Sister Virginia Wilson expressed it: "Maybe people should see that a nuclear physicist can so id dopey and can wonder why consumers pinch tomatoes."



Leo V. Trau, president of the Monroe County Volunteer Firemen's Association, awards Diane Raab first prize for her fire prevention essay. With her is Sister Mary Aloysie, principal of St. Salome's School, where Diane is an eighth grader. The association's contest drew 500 entries from 42 schools outside the city.



"Well! I had no idea he'd be THAT eager for suggestions!"

Cathedral Rector To Be Speaker

Father John S. Hayes, rector of Sacred Heart Cathedral, is among religious leaders listed to address an ecumenical adult education series being conducted at Wesley Methodist Church, 2009 Dewey Ave., Greece.

Father Hayes will outline Catholic doctrine at 8 p.m. Tuesday, Jan. 21. Successive Tuesday talks will be on the doctrines of Unitarians, Christian Scientists and Quakers.

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Sister Maria de la Cruz

Learn with the Love and Laughter of God

By MARILYN McNULTY NC Feature Service

Haight Street in San Francisco was made world famous by the hippies. In the world of catechetics it is famous for the "On Our Way" religion series written by Sister Maria de la Cruz. She is a member of the Helpers of the Holy Souls and from their convent on Haight near Market Street, goes about the business of making revolution in the teaching of religion.

Father Daniel Holland, assistant director of the CCD in the Rochester Diocese calls her work the best suited texts available for the average CCD student. "It's excellent," he said, "just tremendous."

Mgr. John Scanlon, director of the CCD in San Francisco, calls her work the most singular contribution that has

been made to the CCD in the United States. "It was the first breakthrough in religious education that proclaimed the value of Christ's message to the world," he said.

The "breakthrough" began in 1955 when Sister de la Cruz, a veteran of teaching assignments in such diverse locales as Paris, Mexico and Harlem, was working as a supervisor in the San Francisco CCD office. She saw the need for a graded religion series and teachers' guide which would use the "key-matic" approach — showing children "the good news and value of Christ's teaching without systematically memorizing answers from the Baltimore catechism."

Soon the "On Our Way" series — today used in about 75 percent of U.S. dioceses, and in more than 50 percent of Rochester area CCD pro-

grams — was on its way to an immediate success. When the Second Vatican Council opened in 1962, some 12 million books had been sold and the series translated into a dozen languages, including Irish.

Sister de la Cruz is not one to rest on her laurels. Vatican II brought changes to the Church and she saw a need to update the series. "We wanted to change the texts, to inject new ideas to the approach of religion without shocking the majority of Catholics," she said.

"We feel," she says, "religion should not be conceived as a set of obligations people are bound to follow, but with that freedom came the responsibility to live with dignity and respect."

In the "On Our Way" series, a child learns about God through his own experiences

and through them discovers that God's love and law permeate his life.

Sister de la Cruz said the "On Our Way" books should be used as a unit and not individually. She believes that children must identify with their religion when they are young, "otherwise they are just floating around." She also feels that respect for the child should be shown as he progresses through stages of development.

With this in mind, book one in the revised series induces the child to the Father, Son and Holy Spirit as persons and imitates him into the mystery of the Trinity.

Book two brings out the meaning of the Mass in relationship to Christ, along with a greater understanding of the Eucharist. It also begins guidance in forming a conscience and leads the child toward an awareness of his

relationship with God and other people.

By this time the child is ready to receive Communion but the book does not stress confession before first Communion. It leaves the matter of first confession up to the child and his parents.

Book three concentrates on the life of Jesus. By this time the child is ready to discover how God is active in his life here and now. He was also introduced to confession through communal celebrations. In book four, individual confession is encouraged.

Special emphasis is placed on the Holy Spirit and the formation of conscience in book four. The moral life of a Christian and how a Christian should treat his fellow man is stressed. Books five and six are still in the process of revision.

The responsibility of shaping the religious life of thousands of children does not weigh heavily on the shoulders of Sister Maria de la Cruz. She approaches it with the love of God, the laughter of God and the knowledge that she is "on her way" to Him.

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Sr. Margaret to Be Provincial Aide

Sister Margaret Finnegan of the Daughters of Charity, a Rochesterian who has served as administrator of St. Mary's Hospital for the past 3 1/2 years, has been named treasurer and counselor of her order's new North-east Province.

She will move soon to the new provincial headquarters in Jamaica, L.I. No successor has been named, but William J. Riordan has been promoted to the new post of associate administrator. On Feb. 1, Glenn G. Horejski will join the staff as assistant administrator, the title formerly held by Riordan.

Sister Margaret will be one of four councilors to the provincial superior in the management of all the Daughters of Charity facilities in New England and the Middle Atlantic states. The community's original east and west provinces recently were divided into five.

Riordan was assistant administrator throughout Sister Margaret's tenure. He and his successor both hold the master's degree in hospital administration. Horejski will come here from Minneapolis, where he has been engaged in a government-sponsored project to demonstrate cost reduction through shared services.

Deaths

Sister Paulette, 75, Professor, Dies

Mass for the repose of the soul of Sister Paulette Utton, SSJ., was celebrated Thursday in the Sisters of St. Joseph Motherhouse Chapel.

Sister Paulette, 75, a nationally known sociology professor who was on the Nazareth College faculty from 1933 to 1967, died Jan. 7, 1969, at the Motherhouse.

A native of Oswego, she entered the Order in 1910. She is survived by a nephew, James Kane, of Silver Springs, Md.

Sister Paulette was first chairman of the Nazareth College sociology and pre-social work department, and a member of many professional groups.

She was president of the State Committee on Pre-Professional Social Work in 1959, and was elected a charter member of "Who's Who Among American Women."

Several professional journals had published her articles on parent-child relationships, juvenile delinquency, and the partnership of social work and law.

Her memberships included the American Catholic Sociological Society, the State Welfare Conference, the Monroe County Committee on Mental Hygiene and the National Catholic Charities Conference.

She held degrees in social sciences and psychology from Canisius College and the Catholic University of America, earning her master's in 1933 and her doctorate in 1938.

Sister Paulette taught at the parish schools of Blessed Sacrament and St. Monica before joining Nazareth College.

Mrs. Zimmer
A requiem Mass for Agnes C. Morrissey Zimmer was offered last Friday in Immaculate Conception Church.

Mrs. Zimmer died Dec. 31. She leaves one brother, William A. Morrissey, and four nieces.

Requiem Mass Held For Bishop Scully

Albany — (NC) — Concelebrated requiem Mass for Bishop William A. Scully, 74, of Albany was offered yesterday at Immaculate Conception Cathedral here.

Bishop Scully, who had been suffering from bronchial pneumonia, died (Jan. 5) in St. Peter's hospital here.

New York, was principal concelebrant. Other concelebrants were the bishops of the state's seven other dioceses.

Born in New York City on Aug. 6, 1894, Bishop Scully was ordained to the priesthood on Sept. 22, 1919. He was appointed to the New York archdiocesan school board, and was named secretary of education in the archdiocese by Cardinal Spellman in 1941.

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By Father Rich

A columnist may to expertise in special knowledge. I am and a obligator line he is able to even angels should

Last week's effort contained a modest arrival and form of Prayers would help the passivity among the lady, wa to become more ins

It turned out the challenged me to (See Letters to the ple of intelligent um provoked)

My words were middle group of parly accept what the while admitting the worship experience than they had been the reformers. I never meant

By Father P. D.

On Jan. 28, 1969 munity of Rochester FIGHTON DAY. A r holiday of parades, 1 ing dignitaries will start of production of ed., Black-operated-f acturing firm in the

This factory mak ings in a Sullivan with its first year p ayles, is the type tion" the organiza Rochester are intere what it means "to l the action" in an in

FIGHTON DAY is watershed for the growth in self unde obligations to the p Protestant churches Board for Urban Min ea Council of Chur years ago supplied the most of the chu mode of service to p

There are several sands seriously poor people in the territor of Rochester. The ar necessary for three sides to poor falli rupt the diocese wit months.

Even if there were resources the amount re-duplication of ser criminal.

The church must resources strategic part in order to be

Worship

By Father James

In the introduced their pastoral the A indicated the theme would invite further central focus of the dignity and value of set forth in the op tion: God who was l life." The pastoral a the link between the and the love of life.

Undoubtedly the mind — those deeper trouble men's mind — clearly in the Co Church in the Modet is man? What is th row, of evil, de thines to exist press?" On the mor an individual migh

What does the state or human soci person care about, are my efforts, my dreams, my daily i does anyone care?

The answer to the be found in the C pology which charact ing of Vatican II. Al nology may seem counsellor tells us wha familiar language — catholicism. Man is image of God, and source of his digni intellect and will, n of all creation.

He is called into t tance God who may take world, so that he m secrets and his for of man, and so th may utilize the pow ated world in purs destiny. In order to sociate himself with man must respect a tion. In a special w life.

The recent trip o astronomer around wonderful example o termination that mu