

DSC

Continued from Page 1

"It was written into the constitution last year with the idea that the council was a grass roots organization and it was not proper that the superiors should take part," Sister Ann reported. "There was also the feeling that they might not become active members, but they have come on a regular basis, and have always participated in the discussion. We feel now that they should be allowed to vote."

Evaluating changes that the organization has gone through, Sister Ann said, "I think the Sisters Council takes itself more seriously now. When we first started, the religious congregations themselves were torn internally, there was a lot of difference of opinion about how and where we should work, how we should dress, and how we should witness. The Sisters Council was non-threatening because we came together from different

congregations and didn't have that many real close-to-our-heart issues to deal with. As a result, I'm not sure we took ourselves as seriously as we should have. I think now we do, that the whole women's issue has made the Sisters Council more conscious." She said she hoped the council would become a voice for all the women in the diocese, as it represents more than a thousand sisters who are involved in the hospitals, schools, social action and administration of the diocese.

Asked about the impact of the council in the diocese, Sister Ann replied, "I guess if you want an honest answer, I would say not a large impact. I think those who deal with us in meetings, or when we go to the Pastoral Office as representatives of the Sisters Council, people there listen, certainly the bishop listens. I'm not sure what kind of impact we are

making. I would be inclined to say it's not as strong or as much as I would like," but "I think we're coming along."

The Sisters' reaction to the council is hard to evaluate. "I think there would be as many reactions as there are sisters," the president observed. "If we came out with a statement which was disagreeable to some people, as we did on the ERA, or an issue that everyone didn't approve of, we'd get some reaction."

"We did get a strong reaction to our proposal on the Sisters Living Needs," she continued. "There were some people strongly for it, and some people strongly against it. She wishes more sisters would come to the meetings but noted all had access to Sister Mary John VanAtta's newsletter, which is very good and reaches every house

Justice and Peace Proposal Studied

By MARTIN TOOMBS

Vatican II called for the establishment of commissions in dioceses around the world to work towards international justice and peace. Pope Paul's encyclical, "On the Development of Peoples," stated that the present situation of the world demands concerted action based on a clear vision of all economic, social, cultural and spiritual aspects.

National and many diocesan Justice and Peace Commissions have been established. A proposal for a commission here is being examined by the diocesan consultative bodies. It is a revision of one rejected in 1974.

The 10-page document calls for the Justice and Peace Commission to be made up of 10 to 25 members, appointed by the bishop and/or the Diocesan Pastoral Council. The immediate task would be to

determine staffing and budget requirements. A fund of \$12,000 from the Catholic Relief collection and the Propagation of the Faith would be available. The proposal suggests hiring a full-time director and a part-time secretary.

Three primary goals are set forth: to identify specific aspects of world-wide poverty and injustice that could be dealt with effectively; to make these problems manageable by realistically defining their limits, and to establish effective methods and programs to gain cultural acceptance and recognition of problems in the Third World.

The proposal will be considered by the Diocesan Pastoral Council and the Diocesan Sisters Council at their next meetings. The Priests Council has recommended rejection, questioning the need for a new commission to implement the proposal's goals.

U.S. of A.: The American Puritans

By Susette R. Graham

In Father McNamara's opening article in this series he answered his own rhetorical question "Why a bicentennial?" with two responses: to recollect that for which we have to be thankful, and to perceive whatever faults we might find, with an eye to correcting them.

Few aspects of our heritage lend themselves so readily to both exercises than meditation on the contribution of our remarkable national ancestors — those "steeple-crowned pro-genitors" as Hawthorne calls them — the American Puritans.

The Puritan in all of us in fact feels both practices as entirely appropriate: giving thanks for God's blessings and scrutinizing our own motives and behavior to see where we might have gone wrong.

The strengths and weaknesses of the Puritans are inextricably involved in the progression of American history; we could not repudiate them if we would for they are too much a part of us. A Puritan is more than an historical artifact or cultural manifestation. He is a state

Susette R. Graham is associate professor of English and chairman of the English Department at Nazareth College. Her article on The American Puritans is the second in a series of occasional essays provided by the Rochester Diocesan Bicentennial Commission on American history which will appear in the Courier-Journal to note our nation's 200th anniversary.

of mind, and one which has, for good or ill, determined American historical response to a great degree.

But first to gratitude: we are apt to forget in this age of technological comfort the really enormous courage and endurance both physical and psychological, displayed by each new wave of immigrants, but perhaps most especially by the Puritans of New England: a group who had known comfort and prosperity, who were highly skilled and educated, and who chose willingly and in God's name to run the incredible risks of voyage to and settlement in the New World where the climate was harsh and the soil unyielding.

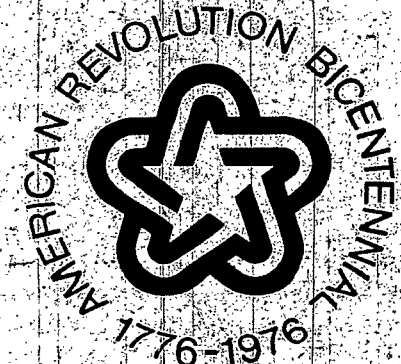
To read — and good reading it is in the bicentennial year — William Bradford's account of Pilgrim life in the Plymouth Plantation is to rediscover the meaning of a word

like fortitude. To stand by Plymouth Rock on the edge of a bleak and unrelievedly grey world as the wind sweeps off the bay on a January day and try to imagine what it would be like, day in, day out with insufficient clothing, food and shelter, is to acknowledge courage and capacity for suffering that perhaps only an abiding faith in God could summon.

For that profound faith in God, for the willingness to suffer all in doing His will we should be grateful. At the same time we are aware historically that the very success of the Puritan (and American) endeavor has damaged and degraded that ideal. For it is from the Puritans unquestionably that has come the pervasive American belief in the unique and providential destiny of the United States. Puritans saw themselves as a chosen people doing God's work in the wilderness. That concept has

yet to die, whether it is seen as building the new Jerusalem or "Manifest Destiny" or "The American Dream." By wrapping ourselves in the mantle of God's chosen people we have, as a people, perhaps done much that we have reason to regret; and it is here too that the Puritans are our guide, for self-scrutiny and public acknowledgement of guilt are part of the burden of that heritage as well.

Perhaps never before, in post-Watergate, post-Vietnam, Bicentennial America has a renewal of acquaintance with our Puritan forebears been more relevant. Their legacy has been central: the fierce integrity of individual conscience, before God and before the law; a faith in the righteousness of American destiny; an almost fanatic belief in the efficacy of education and the potentiality of human reason; hospitality to scientific experiment; a profound sense of individual human responsibility before the community and before God. Self-righteous they may have become, and smug, intolerant and judgmental. Driven by guilty awareness of their very human



inadequacy, pursuing the messianic mission they perceived was theirs, they reach us across three hundred years: a people of integrity and moral strength; a people with a profound sense of responsibility, a people with a mission. That that mission has become on occasion distorted, that that sense of mission itself may be an aberration, can be argued; but our very painful awareness of what wrong we may in fact have done, and may yet be doing is as much our legacy from the Puritans as our need to believe that we are doing right.

The Bishop's Public Appointments



MARCH

- 1— Ministerial Review Committee Meeting, Becket Hall — 4:30 p.m.
- 2— Priests' Council Meeting, Becket Hall — 10:30 a.m.
- 3— Ash Wednesday, Celebration of the Eucharist and Homily, St. Patrick's Church, Victor — 7:30 p.m.
- 4— Confirmation, Our Lady of Mercy Church — 7:45 p.m.
- 6— Diocesan Pastoral Council Meeting, Holiday Inn, Waterloo — 1 p.m.
- 7— Diocesan Liturgy and Music Commissions Meeting, Medaille Hall, Nazareth College — 2 p.m.
- 8— Celebration of Eucharist and Homily, Becket Hall — 4:45 p.m.
- 9— Celebration of Eucharist and Homily, Hill Haven Nursing Home, Penfield — 7:30 p.m.
- 10— Clergy Meeting, Becket Hall — 1:30 p.m.
- 12— Clergy Meeting, St. Alphonsus, Auburn — 1:30 p.m.
- 12— Confirmation, St. Pius X Church, Chili — 7:45 p.m.
- 13— Radio Message, Family Rosary Network — 7 p.m.
- 14— Confirmation, Holy Trinity Church, Webster — 3 p.m.
- 16— Healing Ministry Lecture, Notre Dame Retreat House, Canandaigua — 10 a.m.

- 17— Celebration of Eucharist and Homily in honor of St. Patrick, Corpus Christi Church — 12:05 p.m.
- 18— Pastoral Office Staff Meeting — 9 a.m.
- 18— Celebration of Eucharist and Homily for Task Force on Permanent Diaconate, Pastoral Office Chapel — 5 p.m.
- 19— Priesthood Ordination, St. Andrew's Church, Rochester — 7:30 p.m.
- 20— Patronal Feast Day Celebration of Eucharist and Homily, Sisters of St. Joseph Motherhouse Chapel — 3 p.m.
- 21— Celebration of Eucharist and Homily, Centenary of St. Patrick's Church, Savannah — 2 p.m.
- 22— Confirmation, St. Francis of Assisi, Auburn — 7:45 p.m.
- 24— Clergy Conference, Becket Hall — 10 a.m.
- 25— Priesthood Ordination, Holy Ghost Church, Coldwater — 7:30 p.m.
- 26— Social Ministry Lecture, St. Bernard's Seminary — 9 a.m.
- 26— Confirmation, St. Philip Neri Church — 7:45 p.m.
- 27-28— Weekend Parochial Assistance, Our Lady of Mercy Church, Greece.
- 28— Confirmation, Our Mother of Sorrows Church — 3 p.m.
- 29-30— New York State Catholic Conference of Bishops Meeting, Buffalo, N.Y.
- 31— Clergy Meeting, St. Casimir, Elmira — 1:30 p.m.

Your Heritage

Feb. 23, 1864. Death of Father Samuel Mazzuchelli, O.P., Italian-born missionary and "Builder of the West." Born in Milan, Italy, Samuel Charles Mazzuchelli took his vows as a Dominican in 1824, and was sent to the American missions. He first worked among the Indians and settlers in northern Michigan and built the first Catholic church in Wisconsin (at Green Bay). Next he was assigned to Dubuque, Iowa, and its neighbor across the Mississippi, Galena, Ill. He built churches in both places. In the late 1830s he was named vicar general of the new diocese of Dubuque. In this role he built more than 20 churches. An able architect, he also designed three court houses, a state capitol, and other buildings. Then, in the 1840s he was given permission to establish the Dominicans in Wisconsin. He founded the Dominican Sisters of Simons, Wis. and their school, now Rosary College, River Forest, Ill. Father Mazzuchelli spent his last years as a pastor in Benton, Wis. where he died a victim of his own pastoral charity. Wherever he worked he won the respect of all as a true missionary and a saint. — Rochester Diocesan Bicentennial Commission.