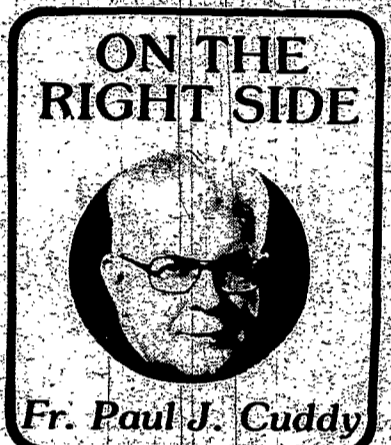


Bishop Ndingi Celebrates Mass

Father Joseph Reinhart usually celebrates the noontime Mass at the Society for the Propagation of the Faith offices, but on Tuesday, Sept. 7, he concelebrated Bishop Raphael Mwana Nzeki Ndingi, of Nakuru, Kenya, said Mass for a capacity crowd in the chapel. Bishop Ndingi was in Rochester to visit friends he made as a student at St. John Fisher College.

Photo by Ben Susso



Father Aedan McGrath was scheduled to give the annual Legion of Mary retreat at the Cenacle Sept. 10-12. He could not come, so I was invited to fill in. The Cenacle has gracious facilities and gracious nuns to make the setting exquisite. On Saturday night we had a question period which revealed some of the concerns of The People of God.

How does the Church look upon young people living together without marriage in today's morality?

That's not today's morality. That's today's immorality. The Church is faithful to the Bible which records: "Jesus Christ, yesterday, today, the same forever." (Hebrews xiii:8) Fidelity is fidelity. Purity is purity. Fornication is fornication.

What is the ruling on receiving Communion in the hand? A priest refused to do this because it hadn't been approved in his area.

The Holy See, which has supreme responsibility for the administration of the Sacraments, has decreed that the method of receiving Communion should be decided by the Bishop's Conference in each country. The Canadian Bishops voted to give Communion in the hand, with the option of the tongue for those who wished that.

The Bishop's Conference of the United States voted that Communion should be given only on the tongue. The decision is frequently defied. I know one parish where unwilling people are forced to receive Communion in the hand only. Such arbitrariness may be kookie, but it is also fact.

What do you think about nuns wearing such short outfits? Will they return to their old habits?

That question is dynamite. However, our people who went to the Eucharistic Congress were struck to find thousands of Sisters identifiable by their religious garb. Surely there were also many incognito nuns there, in secular garb, but they were known as Sisters only to God. The IHM Sisters (Immaculate Heart of Mary) of Philadelphia, have a community of over 2,000 sisters. They have taught summer religious vacation school in our diocese in Trumansburg and Addison. They continue with

updated, but strong traditional religious life. They assist at Mass together. They have meals and recreation together. They pray together, and in the chapel. They have a strong sense of Community, and they have strong leadership. All wear a neat, updated religious garb, even as our own Daughters of Charity do at St. Mary's Hospital in Rochester, and the Franciscan and Basilian Sisters do in Auburn, and the Dominicans do in Elmira. Traditional religious seem to do better attracting vocations, and minimizing departures.

I asked three Sisters what was back of wearing or not wearing the religious habit. One, who wears the habit in school and at church functions, but often wears secular clothes when outside "official occasions" said: "The habit is a sign of my vocation. The children are more responsive because of the significance of the habit, and the people relate it to the generous Sisters they have known. But in the convent, or even when shopping I often wear secular clothes. Maybe it relaxes me."

Another said: "I entered the convent to become a part of a Community of Sisters who have a long history of piety and of service to the people. I do not think of myself as a great individual; and find that the habit and community life gives reinforcement and support to my own weakness. Our religious unity gives each great strength."

A third, who wears only secular clothes said: "Oh, the habit turns many people off. Secular clothes bring us closer to the people. They feel that we are flesh and blood persons, instead of some rarified beings remote from the present."

Last Year when in Ireland I read an article in the Irish Times (May 16, 1975) which featured Dominican Sister Benvenuta, "a radical champion of women's liberation." She reveals when and why she likes to shed the veil: (when she wants to be a person rather than a nun). However, if you want to know the answers, you might better ask the Sisters — without having formed a pre-judgment.

When is the Courier trip to Portugal, Fatima and Spain scheduled?

Oct. 16 to 30. Those planning to go should make reservations now.

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Pro-Lifers See GOP as 'Party of Life'

Tulsa [RNS] — The leaders of four national "pro life" organizations meeting here united behind a statement warning Democrats that Republican candidates who will support the GOP anti-abortion plank merit their support.

Calling the Democratic Party's platform plank on abortion "unacceptable," they said if the Republican Party candidates "honor the plank in their platform" which supports a human life amendment, "the Republican Party will constitute the party of life."

Dan Lyons of Tulsa, national chairman of Americans Against Abortion, and Mark Strand of Arlington, Va., president of the National Youth Pro-Life Coalition,

Stating that many Democratic candidates and Democratic organizations on the state level are against abortion, they charged in a statement that the national Democratic Party platform has disowned millions of pro-life Democrats and made them no longer welcome in the party.

Brooklyn Class Seeks Graduates

A committee has planned a reunion luncheon for St. Brendan's High School, Brooklyn, N.Y. Class of January 1952, and is seeking those graduates. The affair is scheduled for Jan. 29, 1977. For further information, contact Joan Flynn, 1555 East 19 St., Brooklyn, N.Y. 11230.

The four leaders and their groups are Dr. Mildred Jefferson of Boston, president of the National Right to Life Committee; Dr. Harold O. Brown of Deerfield, Ill., chairman of the Christian Action Council;

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