



Sisters Mary Florence, de Pazzi, Inez, and Adelaide.

Four Mercy Nuns Mark 60th Anniversary

The four Sisters of Mercy celebrating their 60th anniversary in religious life this year include a former teacher, a former college dean, a former high school principal and a former Mistress of Novices.

The jubilarians are Sisters Mary de Pazzi Connor, Mary Inez Livingston, Mary Adelaide Major, and Mary Florence Sullivan.

These sisters and six golden jubilarians and seven silver jubilarians will be feted by the congregation on Sept. 25 at a dinner following the Eucharist.

Sister Mary de Pazzi Connor was the founder of the Catherine McAuley College of the Sisters of Mercy in 1951. She became the school's first dean in 1954.

Also in 1951, she was the founder of the congregation's Reading Laboratory and Testing Center. At this time, she also was supervisor of the 32 Mercy elementary schools in the diocese. She was active in the national Sister Formation movement during the 60s serving that development in a leadership role. In 1973 she received a citation from the Mental Health Chapter of the Health Association of Rochester and Monroe County for her 22 years of service with that group.

Sister de Pazzi retired in 1973. She is currently ser-

ving the Motherhouse as a phone receptionist and has been prayer coordinator for the senior sisters, and has conducted Scripture classes for them as well.

Sister Mary Inez Livingston taught primary grades for more than 60 years. She was a member of the first faculty at St. Charles Borromeo School, and recalls having 120 children in her classroom in the first years there. She also was on the first teaching staff at St. James Grammar School.

She has served the parishes of Our Lady of Mt. Carmel; Holy Family, Auburn; St. Charles; St. Patrick's Elmira; St. James; St. Vincent's, Corning; and St. Thomas the Apostle.

She was also active in the CCD ministry for more than 44 years.

Sister Mary Adelaide Major was the congregational Mistress of Novices from 1940 to 1949.

A member of Mercy High School's first faculty, she helped open that school in 1928.

She too was on the first faculty at St. Charles Borromeo School.

She served the parishes of Our Lady of Mt. Carmel; St. Mary's, Rochester; St. Cecilia's, Elmira; and Holy Family, Auburn, where she was principal and superior.

Sister Mary Adelaide retired in 1955.

Sister Mary Florence Sullivan also helped open Our Lady of Mercy High School in 1928 and served as both vice principal and principal of that school.

Her duties at Mercy included organizing the library and founding the mission organization, the newspaper, the literary magazine, the senior memory book and the senior poetry anthology.

In parish work, Sister Mary Florence served the Rochester community at Our Lady of Mt. Carmel, St. Mary's, St. Andrew's, and Holy Cross, where she served as principal.

From 1961 to 1967 she also was a member of the congregation's Executive Council. She is now serving as the sisters' archivist and is writing a book, The History of the Sisters of Mercy in Rochester.

Golden jubilarians this year are Sisters Miriam Joseph, Mary Constance Casey, Mary Jeanne McNiff, Mary Emerita Brill, Mary Amadeus Houston and Mary Carmella Coene.

Noting 25 years of service are Sisters Margaret Mary Mattie, Esther Carstater, M. Dominic Reichart, Ann Cullen, Julia Norton, Barbara Zimmer and Melchiora Miceli.

New Priest from Webster Returns for Celebration

Father Peter J. Bunder, who was ordained for the Diocese of Richmond last Sunday, will offer a Mass of Thanksgiving Sept. 25 in his home parish, St. Paul's in Webster.

The Mass will begin at 1:30 p.m. and there will be a reception afterward in the parish hall.

The new priest is the son of Mr. and Mrs. Peter J. Bunder Sr. of Whiting Road, Webster. He is 26 years old and has two younger sisters, Mary Ellen and Karen. He attended St. Rita's School and King's Preparatory School and in 1969 received a bachelor's degree in religious studies from St. John Fisher College. He

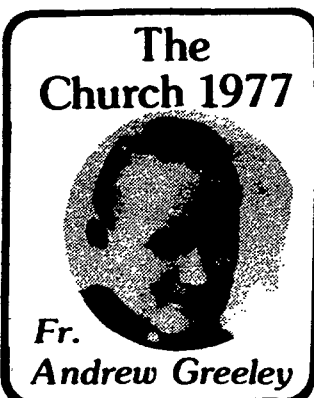


FATHER BUNDER

prepared for the priesthood at St. Basil's Seminary in Toronto, has an M.Div. degree from the Toronto

School of Theology at St. Michael's and soon will receive a second master's degree, in theology. During his college years, he worked at the Toronto Hospital for Sick Children and as director of an urban youth hostel.

For the past two summers, Father Bunder has worked in Holy Trinity Parish at Virginia Beach. This new parish, lacking a church, uses a school and a Methodist church for religious services. The ordination liturgy was the Holy Trinity parish's only Mass last Sunday, and because a large crowd was expected, the celebration was to take place in a park, with a picnic to follow.



Fr. Andrew Greeley

The new "Catechetical Directory," recently distributed to the bishops, is so bad that it has to be seen to be believed. Indeed, you can't even believe it when you do see it. Can you imagine, for example, a document which devotes 12 pages to Catholic social teaching and never once mentions either subsidiarity or pluralism - the twin pillars of Catholic social thought?

To leave out these special and almost unique Catholic contributions to social theory at any time is irresponsible; to omit them when "Small Is Beautiful" is on the bestseller lists is monumentally stupid. Of course, there is no reason why the "Catechetical Directory" staff should take subsidiarity seriously when their colleagues of the Peace and Justice staff of the USCC spend a half million dollars a year of the people's money pontificating on national and international problems and rarely if ever mention either subsidiarity or pluralism.

Bishop Rausch has left for Phoenix, but the inept amateurism which marked his years on Massachusetts Avenue (when he was general secretary of the bishops) goes on and on.

The "Directory" lists a long catalogue of "social problems" about which catechetists ought to be concerned. It mentions energy policy, ecology, abuses in the judicial system and prisons, and threats to privacy. But the geniuses who compiled the list seem not to have heard of redlining, neighborhood destructions, suburban flight, block-busting, or anti-Catholic and anti-ethnic discrimination. Pornography, farm labor, discrimination against women, and the world food crisis are on their list, but not a word about the bureaucratization of life, the destruction of ethnic cultures, the structural irresponsibility of large corporate bodies (including the church), fear on the streets of the cities, the loss of grass roots political control, the powerlessness of the average citizen against social and political elites.

The Catechetical Direc-

tory, in other words, serves up a list of fashionable, liberal-left social problems (prison reform is mentioned, crime is not, racism is mentioned, nativism is not) but is innocent of any awareness that there are problems which the Catholic social theory might especially note or which the Catholic population might especially suffer.

It also lectures us about the various catechetical methods - "inductive" and "deductive" and says that both are good. The inductive-deductive debate went on in the seminaries 25 years ago. Since then, a man named Paul Tillich developed the "method of correlation" which dominates serious religious thought today and which has immense catechetical utility. The bunglers responsible for the directory have apparently never heard of the method. One wonders if any of them have heard of Tillich.

The USCC-NCCB staff usually responds to my criticisms by asserting that I hurt people's feelings. You are not supposed to say that incompetent tools are incompetent tools. You're supposed to be nice to those who waste hundreds of thousands of dollars of the

people's money producing a document which ought to be quietly buried.

I think the "Directory" staff ought to have more than their feelings hurt. I think they should be summarily fired. As it is, I hear that some of them are going to be promoted.

If the bishops approve the "Directory" they will be guilty of a grave failure of their magisterial responsibility. For all the talk about the importance of "magisterium," they are not willing to exercise it when it counts. One bishop told me "we'll have to approve it. Look at all the work that has gone into it." I guess it is the quantity of work which counts, not the quality.

The "Directory" staff has spread the rumor that my previous criticisms of their work were motivated by a desire to sell my own catechism. I don't quite see how a "Directory" (even a good one) and a catechism are in competition with each other. I wish they were, however. Even the old "Baltimore" would have no trouble creaming the embarrassing drivel which is about to become the official teaching of the American church.

Life, Liberty and Law



Nancy Murphy

She is powerfully built, a woman whose intellectual and spiritual strength is readily apparent. Her hair, parted in the middle, is long, black and straight... neatly divided into two tails and tied with immaculate feather ornamentation. She is a physician, the granddaughter of a physician, and a full-time student at the Whittier College School of Law. She is Dr. Constance Redbird Uri, a Choctaw-Cherokee Indian.

"I believe the United States government is practicing genocide on the Indian people. Whether they are doing it deliberately I can not say. They are doing it

nonetheless." Her statement, taken from a front page article in the Medical Tribune (8-24-77) is another indication of the actions taken by a nation, and allowed by its people, careening through the "new morality" of a "pluralistic society." According to the Tribune, fully 20 per cent of the population of American Indians have been sterilized in Indian Health Service (IHS) hospitals; and although the article concentrates on the western sector of the U. S., there is nothing to indicate that such liberal policies are confined to that area. Half of the Indians receiving care in government-funded hospitals are of childbearing age, and Dr. Uri says that 25,000 of these have been sterilized since 1973. She warned that at this rate, the IHS could wipe out all pureblood Indians in fewer than 15 years.

"All of the pureblood women of the Kaw Tribe of Oklahoma have now been sterilized," Dr. Uri said. "At the end of this generation the tribe will cease to exist." Interviewing well over 1,000

sterilized Indian women, she noted that all but one were pressured by IHS doctors. "The doctors will threaten to have the woman's welfare benefits taken away," Dr. Uri said. "Then they'll tell her how much fun sex will be after the fear of having children is removed, and they'll advocate sterilization as a 'cure' for any number of medical and non-medical ailments." (Emphasis added NM).

One IHS physician, in an attempt to justify hundreds of sterilizations, said that he performed hysterectomies to prevent discharge problems in Indian women, rather than simpler surgical procedures, because "the Indian women's tissue is different" than that of the white woman, and the simpler procedure would not work. The physician was at the Claremore Oklahoma IHS Hospital where one out of every four patients is sterilized.

To me, this sounds like the "total health" concept employed by the US Supreme Court in its abortion opinion.

Announcement of STAFF POSITION

Office of Religious Education, Diocese of Rochester

Position:

Consultant for Religious Education Personnel

Scope of position:

To oversee matters pertaining to parish Religious Education personnel and Committee, teacher training and regional Religious Education programs.

Qualifications:

Suitable educational background and parish experience.

To apply:

All applicants are requested to submit a formal resume (including letters of recommendation) by September 30, 1977 to:

**Rev. Lewis Brown, Director
Office of Religious Education
Diocese of Rochester
1150 Buffalo Road
Rochester, New York 14624**