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The fund drive which the Sisters of Mercy conducted this past Spring and Summer, in an effort to provide more modern infirmary facilities for their aged and

infirm, gathered \$450,282.94 in pledges, general chairman of the drive, Mrs. Philip. Fitzsimmons announced last "We have successfully

met our goal and we thank our supporters for their gracious assistance," said Sister Mary Judith Heberle, superior general of the congregation "We are grateful to our many workers and good friends who have so generously contributed to the project which will result in greater comfort and better care for our retired snd infirm

At present, the renovation of the second floor of the McAuley wing of the Motherhouse is proceeding apace Originally in the appeal, monies were not budgeted to renovate the area of the Motherhouse being vacated in the present construction. Because the drive exceeded its goal of \$325,000, however, these

renovations also are now scheduled.

Infirmary Drive Tops Goal,

Sisters Slate Added Work

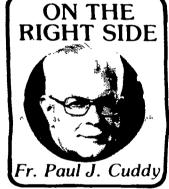
A Eucharistic celebration of gratitude and a brunch for appeal workers and their tamilies has been planned tor Nov 6 at the Rochester Motherhouse, and on Nov-13 at Elmira's Notre Dame Convent

An open house for the

general public will be scheduled at a later date.

With Mrs Litzsimmons, the intirmary appeal committee also included Sister Mary Walter Hickey, Sister Mary Conleth Kennedy, I. Garrett Cleary, Regina Kennedy, Mrs J Herbert Growney and Mrs Russell Gugino

Mrs. FitzSimmons and Sister Judith.



Recently I went to Monroe County Airport to see some friends off to Europe. While waiting for them I saw two youngsters in their late teens seated on three-person bench. Youngsters are important, and interesting. Since many are drifting spiritually 1 make it a point to understand and appreciate their minds and emotions, their prejudices and enthusiasms, and encourage them to fidelity.

One boy was black; the other was white. Each had an engaging candor. After introducing myself, I sat between them and enquired where they lived. The Black gave his street and asked, "Do you know Father Zimmer?" "Oh, yes. A fine priest." "I went to St. Monica's school." "Good. Are you a Catholic?" "Yes, Father." "And do you go to Mass and practice your religion?" He confidently affirmed that he did. My heart rejoiced.

Then to the White: "From your address, you live in Blessed Sacrament. suppose you know Father Valenti?" "No. Never heard of him. But I do know Father Norris."

"Father Valenti has been there over a year. You don't go to Mass, do you." This was not a question but a reasonable conclusion. "No, I don't. You see, I'm honest." "Why not?" A pause, then: "Oh, I don't accept some of the things the Church says."

"Where did you go to school?" "Blessed Sacrament, and five years at McQuaid Jesuit High. "Looks like the Jesuits

didn't do you much good." "I liked them. They're more free than other priests." "Well, I'm an 'other priest." How do we differ?" "I don't mean you, or all priests. But many priests are kind of stiff, and turn people off, especially the young. The elesuits give you a sense of freedom.

"You say you don't accept some of the Church's teaching. Name one." There was a pause, a pondering; I continued to wait. Finally, "Well I can't think of any just now..." To take him off the embarrassing hook, I suggested: "That's probably because the question came so unexpectedly and you hadn't time to think But I can give you a dozen things some people don't like, so they reject Christ's Church."

He stirred with interest.

"Name some." "Divorce, contraception, abortion, women as priestesses, that Gay business, no premarriage sex, confession. He didn't seem to object to any of these. But as the conversation rolled on, a light struck him and he exclaimed, "I know! I don't think the Church has any right to tell me that I have to go to Mass. I don't think any religion has a right to tell me what I must do. I don't think anyone has a right to command me to do anything. And the Church does." "The Church says you can't cat around committing adultery and fornication and arson. Do you object to that?" "That isn't the Church. That's the Ten Commandments.

Such is an example of the problems I frequently find in graduates of Catholic schools — high schools, colleges, universities. I should hesitate to fault the Jesuits for the lacunas and twists in my friend's understanding, or lack of it. I wonder if in the religion courses of this past decade the emphasis onthe senses, emotion and experiential knowledge, and the deemphasis of intellectual apprehension, with a clearcut definition of revealed truth have not severely hurt our young Catholics.

Apologetics, which gave

graduates of Georgetown, Canisius, St. Bonaventure and most Catholic colleges and high schools a firm hold on the reasons for the Faith, has been suppressed, to be replaced by frequently intellectually vapid and emotional paperbacks.

More people demanding the small catechism which the bishops of England and Wales have made obligatory in the religious instruction in their schools and CCD classès. It is similar to our old Baltimore Catechism, updated for any post-Vatican II changes I advertised it recently - "Send \$1 and I will send you three copies of the red catechism" — and received orders from all over the diocese and two orders from Texas: one for 30 copies, from San Antonio, the other for a like 30 copies, from Dallas.

Let us bless God for this timely appreciation of the little book, which gives concise capsulized nuggets from the mine of the Scriptures, Tradition and the great orthodox Fathers and Doctors of the Church. "The object of the eye is the visible thing. The object of the ear is the audible thing. The object of the intellect is the truth."

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CATHOLIC WORKER

Stanley Vishnewski, associate editor of The Catholic Worker, will present an illustrated history of the movement the paper represents on Saturday evening, 'Oct 15, in the St. Joseph House of Hospitality, 402 South Ave

The program, which is tree and open to the public? begins with a 5.30 liturgy Vishnewski's presentation is scheduled for 7 30, after a pot-luck supper. It ranges over his 43 years in the movement He joined Dorothy Day in New Yorks City in 1934, when he was 17, and helped her get the newspaper going

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