

Special Conference Slated at Nazareth

A host of scientists and theologians will gather next week at the Otto A. Shults Community Center on the Nazareth College campus to discuss moral questions raised by new scientific methods and research.

The event, a Conference on Science and Morality, will open Wednesday, April 4 and close on April 6. All the sessions of the conference are open to the public.

Father Charles Curran, Rochester-born moral theologian, will open the conference at 8 p.m. on April 4 with an address, "Science, Morality and the Human Future." Father Curran is professor of moral theology at Catholic University in Washington, D.C.

Other featured participants in the conference include:

Dr. Edmond A. Murphy, director of the division of



FATHER CURRAN

medical genetics at Johns Hopkins University. His topic will be the moral implications of genetic engineering.

Warren T. Reich, a theologian and editor-in-chief of the Encyclopedia of Bioethics, will speak on Ethical Issues in In Vitro

Fertilization and Fetal Experimentation." Dr. Reich is associate professor of bioethics at Georgetown University.

Dr. Andrew A. Sorensen, associate professor in the departments of preventive medicine and community health and of sociology at the University of Rochester, will be a panel member discussing the ethical problems of controlling behavior through drugs and behavior modification therapy.

Dorothy H. Summers, coordinator of studies at St. Christopher's Hospice in London, England, will discuss "Science and the Terminally Ill, especially as it applies to her institution.

Dr. Frank E. Young, dean designate of the University of Rochester School of Medicine and Dentistry, will speak on the Dilemma of Applied Genetics: Laissez-Faire or Regulation.

Word for Sunday

By Father Albert Shamon

Not What We Do, But Why

Sunday's Readings: (R3) Jn. 12:20-33. (R1) Jer. 31:31-34. (R2) Hebr. 5:7-9.

According to Dr. Lawrence Kohlberg, Harvard educational psychologist, moral growth is from the outside of man to the inside; that is, a man grows morally when the reasons



for his behavior are determined less and less by motives from outside himself and more and more by motives from within himself. The child, for instance, does things because of his parents. The early adolescent, because of peer group pressure. The late adolescent, because it is the law. And the adult, because he wants to for reasons of his own.

God expected a similar moral growth of His people in His covenants with them. His first covenant after sin, with Noah, asked but little, for the race was in its childhood. God asked man to conform to only two laws: don't murder; don't be immoral! Like wayward children, man failed God in even so little. And after man had returned the world to the original chaos or babel, God started over again with Abraham. The race being a bit older, God demanded a loftier morality: one based on faith, an inner principle. Abraham was faithful, so hundreds of years later God renewed His covenant with the adolescent race through Moses. This time God asked for a still higher morality, one based on both law and faith: a faith-life lived according to the Ten Commandments.

But here again, man failed God. He began to do what so many of us tend to do; namely, try to reduce religion and goodness to

keeping laws. Laws are made to promote harmonious living in society. They do not touch motives. The law says simply, "Do this or don't do this!" It is unconcerned with the why of, or the motive behind, the action done.

God's concern, on the contrary, is precisely with motives. He does not want our actions so much as our hearts. He cares less what we do than why we do what we do. Not the mountains we move, but the motives that impel us to move them—this is what counts with God.

In the time of Jeremiah, religion was all on the outside. Morality had degenerated into external observances only. Every day in Jerusalem priests offered innumerable sacrifices to God. Every week thousands of pilgrims streamed to the City to worship God in song, sacrifice and prayer. The whole life of the nation revolved around the Temple in Jerusalem. And yet, all was not well: the heart of the people was far from God. Landowners gobbled up poor men's property. Widows were left to fend for themselves. Judges took bribes. Jeremiah, like Isaiah

before him, cried out, in effect: "This people honors me with their lips, while their hearts are far from me." (Is. 29:13) He saw Jews carrying the Law on their foreheads, sewn in their headdresses. But not in their hearts. Then Jeremiah made a great discovery: man couldn't serve God from the heart unless God put love in his heart. Thus he foretold that one day God would do just that, make a New Covenant with man: "I will place my law in them and write it upon their hearts." (R1)

To establish this Covenant, to produce this fruit, Jesus, the grain of wheat, died. Then, lifted up to the right hand of the Father, He sent the Holy Spirit who began to pour love into the hearts of men, drawing them to God from within.

So many Catholics go to Sunday Mass, but feel no closer to God as a result. They pray often, receive the sacraments, and still don't feel any nearer to God. Where are they going wrong? Maybe they are trying to do too much on their own, reducing religion to doing things, instead of to loving—a loving, not based on their own efforts, but on the Spirit of God within them.

Deaths

Sr. R. Perpetua

Mass of Christian Burial was celebrated March 20 for Sister Rose Perpetua Brannan, SSJ, who died on March 18, 1979 in Park Ridge Hospital. Sister Rose Perpetua was 75 years old.

Father Cyril Guise, OCD, chaplain of St. Joseph's Hospital in Elmira, was chief celebrant of the Mass at the Motherhouse of the Sisters of St. Joseph. Father Guise was joined at the altar by Fathers Joseph Reinhart and Peter Bayer. Also present were Msgr. William Naughton, and Fathers Francis Pegnam and Joseph Egan.

Sister Rose Perpetua entered the Sisters of St.

Joseph in 1919. She taught in the parochial schools for 34 years, and served at the schools of Sacred Heart, Rochester; St. Anthony of Padua, Rochester; St. Peter and Paul, Elmira; Immaculate Conception, Ithaca; St. Joseph's, Wayland; Holy Trinity, Webster; St. Anthony's, Elmira and St. Stephen's, Geneva.

She also worked in the bookkeeping department at St. Joseph's Hospital and became a friend and counsellor to the patients and employees of the hospital. She retired in 1976.

Sister Rose Perpetua is survived by two sisters, Miss Anne Brannan and Mrs. Bertha White, both of Rochester; and many nieces and nephews.

Open House

The Trinity Montessori School at 110 French Rd. will hold an Open House on Monday, April 2 from 9 a.m. to 3 p.m. The school is a non-sectarian, non-profit institution directed by the Sisters of St. Joseph. The open house coincides with the Week of the Young Child.

THOUGHTS TO CONSIDER

"Decisions To Make"

By Ed Sulewski

If you are the wife of a farmer or rancher, and your husband dies unexpectedly, many immediate responsibilities—planting, harvesting, buying and selling—may be familiar to you. With some help from friends and neighbors, these functions will probably not present any great problem.

Never-the-less, you will be faced with a number of decisions that have little to do with the everyday running of the farm or ranch. Will you have to pay estate taxes? Will the mortgage insurance retire the debt? Will you continue to operate the farm—and hire someone to help maintain it? Will you rent the land or a part of it?

These questions, and many others, are much more easily dealt with while both partners are living. Taking the time to plan together at the time of death much easier. One part of planning ahead you may wish to consider is funeral prearrangement. If you have questions concerning this possibility, we would be glad to visit with you.

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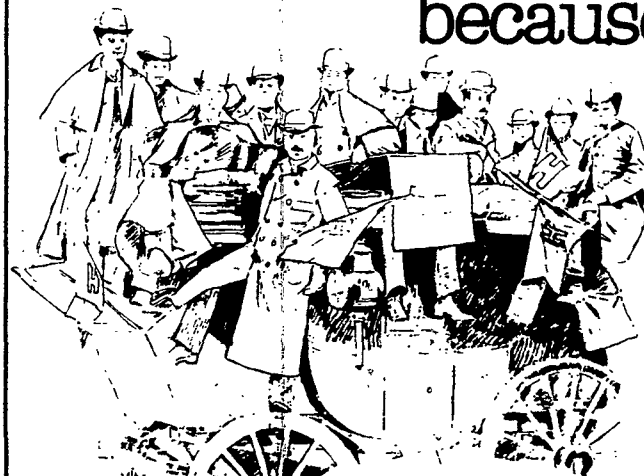
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