

Deaths

Sister Mary Gregory

A funeral Mass of the Resurrection was celebrated at the chapel of the Motherhouse of Our Lady of Mercy June 20, 1981, for Sister Mary Gregory Duris, RSM, who died on that same day at the age of 87.

Msgr. George Cocuzzi, Msgr. Richard K. Burns and Father John A. Murphy presided at the rites for the Sister of Mercy who spent more than 51 years as an educator in all corners of the diocese.

During her 65 years in the congregation, Sister Gregory served as an elementary school teacher, a principal, a normal school teacher, a teacher supervisor and a high school teacher.

Among her posts were Aquinas Institute, Our Lady of Mercy High School, Holy Family High School, Auburn; the former Elmira Catholic High School, Elmira; Notre Dame High School, Elmira; St. Thomas the Apostle,

Rochester; St. Mary's, Corning; the Sisters of Mercy Normal School, Rochester; Our Lady of Mt. Carmel, Rochester; St. Mary's, Rochester; St. John the Evangelist, Rochester; Holy Cross, Rochester; and the Motherhouse.

Sister Gregory was born in Shepherd, Mich. She attended Charlotte High School here and graduated from the old Cathedral High School.

She entered the congregation in 1915 and took her final vows six years later at the age of 27.

She held a bachelors and a masters degree from St. Bonaventure, and did advanced studies at Catholic University of America and Nazareth College.

She is survived by a niece, Mrs. Donald (Eileen) Snyder, and a cousin, Mrs. Helen Ives, both of Rochester.

Ff. Louis J. Hohman



The Open Window

Another Approach Part II

(Following is the continuation of a letter begun last week which I feel is most interesting and informative.)

Dear Father Hohman,

I am sure there are many ways of thinking about the "we" and the "they" and I hope if your invitation brings some interesting thoughts that you will share them with us.

Basically our "thinking" needs to be challenged and helped to grow. I found it helpful when I came to realize that the space between the pickets of a fence are just as important as the picket. Alan Watts carries the thought further in discussing the principle of alternations: electric current, day and night, up and down, good and bad, calling attention to the fact that they are different phases of the same thing. We may catch a glimpse of this when we realize God is broad enough to encompass the East and the West and that in him they become one. We seem to run into trouble when we choose to put a value on one of these impulses of a pair over the other. Do we not automatically tend to think that words are more important than silence? We tend to avoid pain and to seek pleasure feeling that one is good and the other bad. Yet they must both be of the same piece of cloth as studies have shown that were we able to avoid all pain, we would have decreased our capacity to enjoy pleasure. Why are we surprised to learn that black and white, day and night, etc., may be simply different aspects of the same thing with neither having a preferential value? There is sometimes a "startle" reaction and an impulse to refute. I think this is a live healthy reaction. But when we learn that the we and the they, the good guys and the bad guys are also in some

way different manifestations of the same thing, the Body of Christ, instead of being stimulated to more thought, conversations come to an end.

For me, part of the answer is found in the parable of the Good Samaritan. In it Jesus seems to point out that we need those most different from ourselves, those with whom we are polarized, in order to be whole.

Jung comes at it from a little different way. He calls attention to the fact that we create the pattern of the good guys and the bad, within our very selves, by the choices we have made and the avenues rejected. He felt that we have to make a friend of the bad guy, the shadow of our "good" self, to be whole. The problems seem to be that having chosen a good, we tend to imagine that we are somehow beyond the other (whether it be evil or simply different) which we have rejected. We are still the person who could have made the other choice and there is no real reason for us to take credit for not having done so, for we know we are capable of no good, of and by ourselves.

When we become one within so that we can own our "bad" or other side as also being an integral part of our self, then there is a beginning chance of the distance dissolving between the we and the they. But as long as we are enamored with our image as a good guy and unaccepting, unaware of, or threatened by our inheritance from our father Adam, our personal capacity for evil, we are going to project this divisiveness, this darker and unaccepted side of ourself onto others, creating the we and the they.

(Signed) JGC

Dear JGC,
Thank you very much for your sharing. Maybe you will stimulate others to do the same.

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