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 Irene Livingston, Mary Adelaide Major, and Mary Florence Sullivan.

These sisters and six golden jubilarians and seven silver jubilarians will be featured by the congregation on Sept. 25 in a Mass following the Eucharist.

Sister Mary de Pazzi Connor was the founder of the Catholic University of the Sacred Heart in Rome and a full-time student at Mercy elementary schools during the 60s serving that congregation's Reading formation movement.

In 1951, she was the founder of the Catholic University of the Sacred Heart in Rome and a full-time student at Mercy elementary schools in the diocese. She was active in the national Sister Movement formation movement during those years serving that development in the congregation.

In 1957, she received a citation from the Mental Health Cluster of the United States Conference of Catholic Bishops.


Life, Liberty and Law

Nancy Murphy

She is powerfully built, a woman whose intellectual and physical coordination is so neat that it is readily apparent. Her hair, parted in the middle, is long, straight and neatly done. She is always well-dressed, with impeccable taste, but in a quiet, unassuming way. She is a physician, the daughter of a physician, and a full-time student at the Whittier College School of Law. She is Deacon Redbird. She is a Choctaw-Cherokee in Oklahoma.

"I believe the United States government is primarily concerned with the distribution of wealth among Indian people. Whether they are doing it deliberately or not. They are doing it nonetheless." Her statement is taken from a front-page article in the Medical Tribune (8-24-77). It is another indication of the actions taken by a nation, and allowed by its people, concerning the "new morality" of a "plague on society." According to the Tribune, "a large portion of the population of American Indians has been sterilized in Indian Health Service (IHS) hospitals, although the article concedes that one section of the IHS lacks sterilization and that 20,000 of these have been sterilized since 1973. She warns that at this rate, the IHS could wipe out all the Indians in fewer than 15 years.

"All of the pureblooded women of the Kaw Tribe of Oklahoma have their ovaries sterilized," Dr. Urie said. "At the end of this pregnancies the tribe will cease to exist.

Interviewing well over 1,000 sterilized Indian women, she found that all but one were pressured by IHS doctors. "The doctors will threaten to have the woman's welfare benefits taken away," Dr. Urie said. "They'll tell her how much fun sex will be after the fear of having children is removed, and they'll insist on sterilization as a condition of payments."

One IHS physician, in an attempt to avoid hundreds of sterilizations, said that he performed a hysterectomy to prevent discharge in a high-risk pregnancy, rather than simple sterilization procedures, because "the Indian woman's tissue is different" than that of the white woman, and the simpler procedure would "fail to prevent discharge in the Clarenmore Oklahoma Indian Hospital, where one out of every four patients is sterilized.

To me, this sounds like an abortion, performed in the Supreme Court in its abortion opinion.

The new "Catechetical Directory," recently approved by the bishops, is so bad that it has to be seen to be believed. Indeed, you can't even believe it when you see it. Can you imagine, for example, a school which denies awards to Catholic social workers, to Catholic social workers who serve the tribe and whose programs involve the tribe and whose programs serve the tribe?

To leave out these special and unique Catholic communities and their 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" should take subsidiarity seriously when the College of the Peace and Justice staff have spent over a half million dollars a year of the people's money promoting national and international problems and rarely if ever mention each other's subsidiarity or pluralism.

Bishop Keogh has left for Phoenix, but the inept committee which marked all but one of his workprints on his years on Massachusetts Avenue (where he was general secretary of the USCC) has gone on.

The "Directory" lists a long catalogue of "social problems" about which catechists ought to be concerned, including energy policy, ecology, economic justice, education, the judicial system, and law and order, and threats to public safety. But the geniuses who compiled the list seem to have imagined that the problem is not the redlining, neighborhood restructuring, substandard housing, flight, block-busting, and anti-personal freedoms, but the discrimination for farm labor, discrimination against women, and the world food crisis, but not that of the stampede to the soup kitchens but that of the destruction of ethnic communities, the structure of large corporation bodies (including the Catholic Church) fear on the one hand the loss of grass roots political power and on the other the powerlessness of the average citizen employed by its people's money production.

The Chairman, in other words, serves a bad people, libertarians, Soviet problems, Soviet revolution of sorts, is not an American, is not a Soviet, but is innocent of any awareness that there is a problem with the Catholic Church, that there is a problem with the Catholic population itself, and that the Soviet population itself.

It also lectures us about the various catechetical methods - "inductive" and "deductive" and says that both are good. The inductive-deductive dialectic went on in the seminars 25 years ago. Since then, "the Leninist March" developed the "method of contradiction," which dominates serious religious thought today and which has immense sociological utility, and this "method of contradiction" is responsible for the directory.

The "Directory" staff have spread the rumor that the USCC's concern for Catholic social work was motivated by a "new revolution" in Catholicism. I don't quite see how a "new revolution" (even a good one) and a catechist in competition with each other. I wish they were, indeed, more than good. Everyone even the "Baltimore" would have no trouble dreaming up a new, more radical catechism. The USCC CB staff usually respond to its criticisms by asserting that the "new revolution" is "false." We are not supposed to say that the "new revolution" is "false." We are supposed to be more like those who waste hundreds of thousands of dollars at the Announcements

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 programs, committee, teacher training and regional Religious Education programs.

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

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