

# One Hundred Years of Caring for Children

After providing a home for dependent children in the Rochester diocese for a hundred years, the Sisters of St. Joseph's Villa are finally setting a home of their own.

Two new buildings are rising on the property on Dewey Avenue — a convent and an administration building to replace the original frame-house structure that has served that double capacity since the Villa was opened in 1942.

Next Sunday, Nov. 1, marks the centenary of social service by the Sisters to orphans, underprivileged and dependent children. On that date in 1864, the Sisters of St. Joseph opened St. Mary's Boys' Orphan Asylum on South St.

In 1867 the site was moved to Hamilton Hall on West Main St. and served as the Mother House and Novitiate when the sisters separated from the Buffalo Community and were established at the Rochester Diocesan Community.

In 1870 the Sisters of St. Joseph assumed charge of St. Patrick's Girls' Asylum on Frank St., formerly supervised by the Sisters of Charity.

These two institutions, with St. Joseph's Orphan Asylum, administered by the School Sisters of Notre Dame, had a capacity of 450 children.

During the depression years of 1930-33 the population of these homes dropped to 100 children. A foster home program had developed to such an extent that the majority of dependent children could now be cared for in private homes. A reduction of facilities was needed.



Sister Rose Xavier, administrator, looks over Villa construction site.

Monsignor Gerald Lambert, Diocesan Director of Catholic Charities began negotiations in 1937 to consolidate the three homes. It was decided that St. Joseph's Orphan Asylum would be closed, and the two remaining institutions pooled their resources toward a modern, cost-effective complex to be known as St. Joseph's Villa.

Land was purchased on Dewey Avenue and ground was broken for the new homes in 1941. Five cottages of typical English style were erected, two story brick and shingled structures. On June 29, 1942, the

children were moved to their new homes.

The original franchise on the property was moved to its present site well back from the road and became the administration building and convent for the sixteen A. school building was completed on the property shortly after the Villa was opened.

Father Austin Hannan became chaplain of the Villa in 1940. A chapel for the children was completed in 1940.

An infirmary was completed in 1954, serving until now as health service center and social casework center.

Sister Rose Xavier is the present administrator, with a staff which includes 18 nuns and some 40 lay people, caring for

76 children at present. There are sixteen children to a cottage, supervised by a sister, housemother and teacher, and a laywoman as cook and housekeeper. There are four trained case workers, part-time psychologist and psychiatrist, seven teachers, full-time craft director, nurse and recreational leader.

During the past several years the Villa has been asked to accept more and more children who are emotionally disturbed, necessitating a reduction in population to give the added individual care and attention. Maximum enrollment is now set at 80 children.

The new convent and administration building now under construction are being built through Catholic Charities.

without a financial drive. The convent will have sleeping accommodations for ten sisters, the others residing in cottages.

The new administration building will contain offices, conference rooms, an infirmary with three bedrooms and an isolation room, a basement recreation room and storage supply room.

The work was begun this past July and Sister Rose Xavier hopes construction will be completed by February, 1965.

The new buildings at St. Joseph's Villa will be a fitting tribute to the Sisters of St. Joseph for their hundred years of love and labor for the dependent children of this diocese.

Father Robert Miller

## God's World

### Temptation

The human will never acts—never—except in the pursuit of good. The will must perceive an action as being somehow good, or it simply will not respond. In the philosophy of St. Thomas Aquinas this is expressed

in the axiom, "The natural object of the will is that which is good."

Why then does the will some times choose that which is evil? Why do we sin? The answer is that the will has to depend upon the intellect for its data, and the intellect can be a first-class swindler. The intellect can present a sinful action to the will as being desirable, by suppressing part of the evidence. The self-satisfaction that will result from the sin is magnified and the harmful effects minimized or ignored. The will responds to the one-sided picture and sin ensues.

If you can recall any of your past sins for analysis, you readily will see that this is so. When temptation

arose, you kept your mind averted from the harmful nature of your contemplated act; from the fact that it would be an act of base ingratitude towards God and a betrayal of His love; from the fact that your sin (if grave) would extinguish the divine life in your soul and that, if death were to intervene, you would lose God forever.

If another was involved in your sin, you refused to advert to the spiritual harm which you would do to that person. Even natural considerations, such as consequent unhappiness, possible disgrace or other painful effects were pushed into the background. You dwelt only on the pleasure, the profit or other satisfaction that would accrue from your sin.

This is the distorted view which your intellect offered to your will, with the conclusion, "Under the circumstances it is good for me to do this." The will moved. The deed was done. Afterwards you were stricken with remorse. You asked yourself, "How could I ever have done such a thing?" The answer is that you did it because your did not feed your will the truth.

This all happens, very often, in much less time than it has taken to describe the process. Some temptations may hit us very suddenly. The intellect-to-will-to-choice sequence may be a very rapid one.

That is why it is so important to have a strong defense prepared in advance when the mind is serene and operating rationally. Prayer is a prime antidote to temptation, especially an act of love for God. It would be impossible to mislead the will in a moment of temptation if we could say sincerely, "My God, I love You!" The will cannot act at one and the same time choose God and reject Him.

However, what we need is a motive, which we can evoke quickly and which will enable us to say such a prayer. One such motive is gratitude. We may not be able to love God as selflessly as we would wish, but at least we do have the human faculty to be grateful.

GOD HAS BEEN good to us in ten thousand ways, some of them evident, some concealed. There is very little that we can do for God in return. He has not asked us to go into missionary hinterlands, there to be racked by dysentery and weakened by malaria while preaching the Gospel. He has not asked us to spend years of loneliness and privation in a Communist prison. He has not asked

us to bear a heavy cross of chronic pain. (If we do bear a heavy cross, we have little need to worry about temptation.)

No, God has been very easy on us, considering all that He has done for us. Remembering this, it should be comparatively easy for us to tell ourselves, in a moment of sudden temptation, "Now this is one thing I can do for God, one small but positive act of appreciation. I can deny myself this indulgence. I can say NO to temptation!"

If we can keep this thought packed in the forefront of our intellect, ready for use when temptation strikes, our will is safe from deception. We can give our will a motive to which it will quickly respond, a standard poised for pursuit of that which is good.

### College Plan For Jesuit Seminarians

St. Louis (N.C.)—The St. Louis University school of divinity, transferred to St. Marys, Kan., in 1931, will return to the university's central campus here by September, 1965.

The divinity school provides theological training to seminarians of the Jesuit Missouri, Wisconsin and New Orleans provinces. Latin America, the Philippines, Germany, Spain, India and Ceylon are also represented in the student body.

The move is said to be "in line with two national trends: first, the increasing tendency of religious orders to establish a seminary or house of studies on a university campus for the sake of the general intellectual development of the seminarians; and, secondly, the resurgence of interest in theology on university campuses as the recognition of the conclusions that theology can make to all of the academic disciplines, as exemplified by the renewed interest that took place at Harvard under Dr. Nathan Söderstrom and the establishment of a chair of Catholic theology at Yale University." (A similar arrangement between St. Bernard's Seminary and St. John Fisher College, Rochester, was recently announced.)



Air View of St. Joseph's Villa on Dewey Avenue.

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