

Diocese Prepares for Centenary in 1968

By FATHER ROBERT F. McNAMARA
St. Bernard's Seminary

March 3, 1868 dawned and died without any special salute from the Diocese of Rochester. Yet March 3rd is an important day for the Diocese, for it was on that day in 1868 that Pope Pius IX established the see of "Rochester-in-America" and appointed as its founding bishop the Vicar General of the Diocese of Newark, Father Bernard J. McQuaid.

More will be done to honor this date two years hence, the centennial year of the Diocese. In fact, there will doubtless be commemorative affairs throughout the year. Long-range planning for the centennial has been under way since 1958.

One of the largest items in the centennial plans is the projected publication of a diocesan history. Bishop Kearney entrusted that task to the writer of these lines. The priests of the Diocese, many of its nuns, and many of its lay people are perhaps even painfully aware of this fact, since the diocesan historian has of late had to call on them often for information.

What will come out of it will be a fat volume, but one which will still be able to give only a

Indeed, it will go back beyond the ten decades, and devote the first chapter to the fascinating story of the missions conducted among the Iroquois by French Jesuit Fathers in the seventeenth and eighteenth centuries.

A fat volume costs a good deal. But we honestly feel that every family in the Diocese will be glad, and even proud, to have a copy.

During the next few months, we intend to publish in the Courier-Journal a series of articles on our diocesan history. These will usually be quite different from what will appear in the book, for the book intends to give the whole picture, and the articles just a few glimpses. You might call them pre-views.

In this first column we will say a little more about the foundation of the Diocese in 1868.

The Roman scribes of papal documents have sometimes found American names difficult to spell. The papal brief "Summi Apostolatus" on March 3, 1868, said that the new diocese of Rochester was to comprise eight counties: "Monroe, Wayne, Livingston, Chappaqua, Tompkins, Seneca, Yates and Ontario." Well at least Monroe and Liv-



BISHOP HUGHES
New York

ngton are recognizable. And the misspellings did not make the document invalid at all.

You will observe that this is four counties less than the number which now make up our Diocese. The reason is this: the Diocese of Buffalo consented in 1868 to giving eight Northern Tier counties to form the new diocese, but preferred to keep the four Southern Tier counties that underpinned them: Steuben, Chemung, Schuyler and Tioga. The latter area was connected with Buffalo by good railway transportation, but it was really quite remote from Buffalo. Bishop McQuaid never ceased to protest against the inequity of the division. Finally his insistence bore fruit. On December 10, 1896, Pope Leo XIII, by the Brief "Cum Ex Apostolice Munere," decreed the addition of the four additional counties to the Diocese of Rochester. A sensible solution; but the extra thirty years which the four counties had spent under Buffalo had given to the Southern Tier a somewhat different character than that of the other eight counties.

What tended to reinforce this more independent outlook was the fact that the Southern Tier itself, in cultural and communications, had always lain on the Buffalo-New York City axis rather than the Rochester-Albany axis.



BISHOP CARROLL
Baltimore

What is today the Rochester Diocese is therefore the eastern part of what had been the Buf-

falo Diocese, established on April 23, 1847. But to what diocese or dioceses did these twelve counties belong before 1847?

From 1789 to 1808, western New York, and, in fact, the whole of the United States as it then existed, was a part of the Diocese of Baltimore. Pope Pius established our primary see on November 6, 1789; and on the same date appointed Father John Carroll, a native of Maryland, to be its first bishop. Father Carroll had been a Jesuit until the Society of Jesus was suppressed, and was serving abroad. After the suppression he came back to his native land and worked as a secular priest. Connected with the best families of Maryland, and a very able man, he had been named superior of the United States clergy in 1784. The Pope made no mistake in advancing Carroll to the episcopate, and later on to the rank of archbishop of Baltimore. He was extraordinarily capable, a man that American Catholics should be proud to count as their pioneer prelate.

Of course John Carroll's jurisdiction over western New York was pretty tenuous. There were a few Catholics in the area in the 1780's, and not many more

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BISHOP TIMON
Buffalo

sketch of the broad and varied history of diocesan life through the past ten decades.

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Teenagers' Religion Needs 'Re-Thinking'

By DORIS PETERS

New York — (NC)—The author of some of the sharpest criticism of current practices in the religious education of youth insists he is optimistic about both religious education and young people.

And though Brother Gabriel Moran, F.S.C., has done more than his share to spark debate on catechetics, he cheerfully admits his critics' charge that he doesn't offer easy solutions.

"I agree," he says. "They think I have all the answers but I don't. I have only the encouragement to keep up what I'm doing and the hope to stimulate discussion and challenge others to question their presuppositions."

The chief concern in approaching the catechetical problem, he insists, must be with teachers. To the charge that he is a pessimist, he replies that he is pessimistic "only of those at the top."

"There is a greater need for more awareness of the time and learning for a teacher's growth," he said in an interview. "There's a lot of interest, but it has not yet come through that it takes a long term and hard study."

"One solution," he added, "is to re-think our own understanding over a long period of time. And very few teachers are able to do this." Also, he noted, few religious communities can afford the time and personnel for such a "re-thinking."

As a teacher he is concerned about the adolescent's despair over the absence of God.

"Their utter amazement, confusion and despair at this absence," he said, "spring partly from two faults of ours: a) the mythical picture that all children have of God has been reinforced in every detail by teachers who thought they were building up a religious life; b) what is worse is that when this picture begins to disintegrate, as it surely must in our mod-

ern world, we do not rejoice with and then urge them forward but we try to make them return to childhood when in fact they have nothing to return to."

Brother Moran's critical attitude toward what he regards as past mistakes in religious education does not prompt him to discard everything that has been done up to now out of hand. Nor does he regard himself as a one-man catechetical crusade. Great numbers of educators, priests and parents have succeeded in helping students

toward Christian maturity, he feels, but the effort must be a cooperative one.

Asked about the content of religious education, he commented: "From one point of view we have too much content and from another we need much more content — that is, things that can be used as pointers to the revelation of God and man."

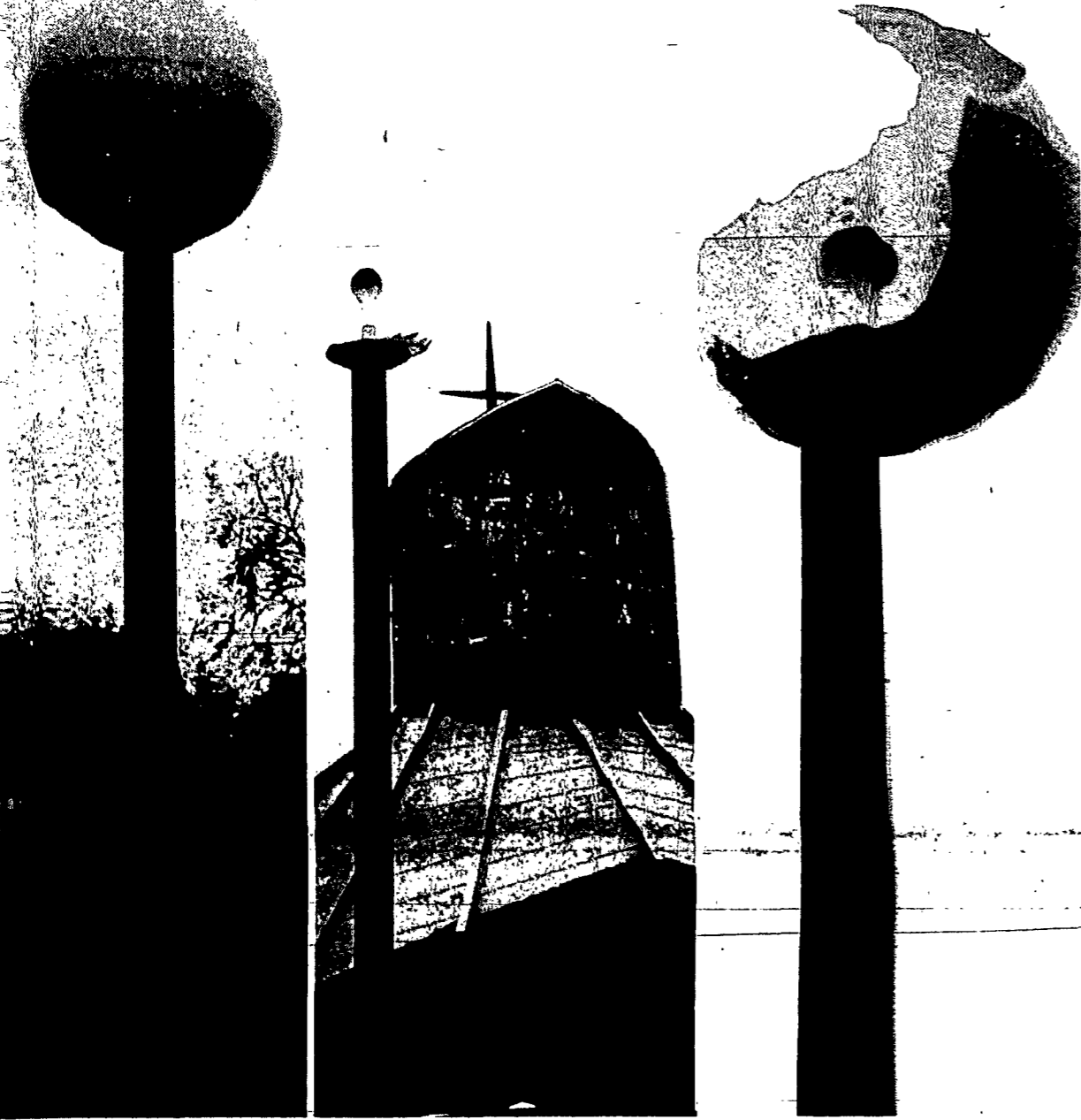
"In the hands of a competent teacher all kinds of surprising things might enter into the content of religion teaching."

He is skeptical, however, "whether we should go through all the religion we do, so early."

"In grammar school we learn the outer crust of practices; and often teachers at the lower level build up problems for the students to deal with later," he said.

"We are working religion to death by pushing too hard. We push students through a religion course every year. Doing this is taking time and building up unnecessary obstacles. And

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Vandalism in the 'Outer City'

It's just not in the inner-city that property is the victim of vandals. At St. John the Evangelist Church in Greece almost all the globes on the parking lot lamp poles have been broken — by air-gun pellets or rocks.

The 'Right to be Different'

Relaxed Swing, a Good Thing

The home, school and the church command the lives of today's youth and all three are interdependent with mutual goals, according to Dr. George W. Maybury, Auburn's superintendent of schools.

From this premise, the educator opened a discussion last week at a meeting of the Home School Association at St. Mary's School.

Also on the rostrum was Monsignor William M. Roche, superintendent of schools for the Rochester Diocese, who enlarged on the role of the parent in the education of the child and stated that "the parent must depen his appreciation of what the child brings home from the classroom."

IN THE SAME vein, Dr. Maybury noted that parents should "establish and keep good communications with the child's school . . . to know what is going on in the school."

"For many parents and children, the school experience is a closed book," Dr. Maybury said, due to the lack of interest in the child's schoolwork on the part of the parents. The

"book" can be opened, he added, through free and objective attitudes which lead to many rewards.

The Auburn school superintendent said that parents must be realistic with the youngster and "have a knowledge of his strengths and limitations, accept his right to be different and allow his own personality to develop."

"Let the child go up to the tee and take a relaxed swing at the ball," he said, "you'll be quite surprised how far he can hit the ball with no one on his back."

Monsignor Roche said it is the responsibility of the parent and the purpose of the Home School association to

have a knowledge of the school's policies, techniques and philosophies.

He added that the parent can be of service to the school by providing it with knowledge of the "problems of the day" through contacts parents have in their occupations.

Discussing the differences between the parochial and public schools, Monsignor Roche said that they are all "our schools" as citizens.

He stated that the only difference is that a religious attitude is woven into the curriculum, stressing that "moral values are just as important as learning, reading, writing and arithmetic.



MONSIGNOR SCHMITT

A New Pastor for Holy Family Parish

Monsignor George J. Schmitt announced to parishioners at Holy Family Church at Sunday Masses that he was going to resign as pastor of the parish he has headed since 1950.

He will continue to live at the Holy Family rectory and assist in pastoral work.

Bishop Kearney named Monsignor George A. Cocuzzi, Chancellor of the Diocese, to be the new pastor. He will continue his duties as Chancellor.

Monsignor Schmitt gave his age as the reason for his resignation.

In a letter to the Bishop, he stated: "In accordance with the

wishes of our Holy Father and the (Second Vatican) Council, being over seventy-five years of age, I hereby am offering my resignation as pastor of Holy Family parish. Monsignor Schmitt was born in Rochester on October 21, 1888. In the same letter to the Bishop, he indicated that even though he is still active and enjoying good health, he feels he "should retire and place the financial and other burdens on younger shoulders."

The veteran pastor has long been known for his work among

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the sick and shut-ins, and his personal contact with all the people to whom he ministers.

Monsignor Schmitt was the founder and first pastor of St. Anne's Church, Rochester. The original church, school, rectory and convents were built during his 1930 to 1950 pastorate there. The present school was built in 1948. The original church was relocated in 1959 to be the present St. Lawrence Church in Greece.

Prior to his assignment as pastor at St. Anne's, he had been curate at St. Boniface Church since his ordination in 1914.

At Holy Family Church, he has renovated the parish properties and personally donated the marble main altar as a memorial to his parents.

Pope John named him a monsignor in 1959.

Monsignor Cocuzzi has devoted twelve of his sixteen years in the priesthood to administrative duties at the Chancery, serving as a Notary of the Diocese and Vice-Chancellor prior to being named Chancellor two years ago. He was ordained in 1949 and served as assistant pastor at St. Jerome's Church, East Rochester, and then did graduate study in Rome. Pope John named him a papal chamberlain in 1959 and Pope Paul named him a domestic prelate last year.

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MONSIGNOR COCUIZI

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