



### It's Santa Claus Time

One of the many Christmas parties for children taking place throughout the Diocese was held last Sunday at the Knights of Columbus Home in Auburn. Sitting on Santa's knee is Mary Ellen Welch, 7, daughter of Mr. and Mrs. Richard Welch, 18 Maple St., as other children await their turn to visit old St. Nick (Charles Nolan).

### Parents Rights Rated First

United Nations—(RNS)—U.N. Secretary General U Thant warned governments and private agencies advocating birth control measures that "full respect must be given to the rights of parents to determine the number of their children."

"We must recognize and fully respect the problems of religious faith and conscience which many still face in relation to the means used to moderate population growth," he said in a statement issued in response to a 12-nation declaration expressing concern about world population problems.

Colombia, Finland, India, Malaysia, Morocco, Nepal, the Republic of Korea, Singapore, Sweden, Tunisia, the United Arab Republic and Yugoslavia joined in a special plea released for publication to mark the 18th anniversary of the U.N. Declaration of Human Rights.

These nations, through their representatives, expressed fear that prosperity and peace "are threatened in this and succeeding generations by unplanned population growth."

12 COURIER-JOURNAL  
Friday, Dec. 23, 1966

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## The Little Priest who Died

(Continued from Page 11)

Maurice installed a polychrome iron statue of Mary on a pedestal behind the church. Clearly, it was his intention to make this church a shrine to the Blessed Virgin. He had a truly strong devotion to her, especially as a woman of sorrow.

This same devotion to Christ's passion is evident in the names of two other churches which he subsequently established in the Town of Greece. To the one in Charlotte (1863) he assigned the title "Holy Cross." To the one in Greece (Ridge) (1865), he assigned the title "St. John." Thus the trio of churches represented Calvary—the Holy Cross, at the foot of which were the Mother of Sorrows and St. John the Evangelist.

The same piety characterized his pastoral efforts. His sermons, instructions, and conversations were "spiced" with sincerely pious expressions, calculated to keep the minds of his people lifted up to spiritual things. His Irish flock revered the little man as a saint, and they were close to the truth. Yet Maurice had a jovial strain about him, and while insisting that his flock toe the mark, he was no professional rigorist.

Only once after his appointment did he show any thought of moving away from his Monroe County parish, and this was in the interest of a nobler aim. On December 21, 1866, he

wrote to his former associates in the Libermann community, now called the Holy Ghost Fathers, to offer them Our Mother of Sorrows as a center for work among the American Negroes recently released from slavery. Bishop Timon gave him permission to make the offer.

The invitation was apparently declined. The Negroes in the Rochester area were relatively few at that time. Even if Father Maurice visualized Paddy Hill as merely a center of operations, it was rather too far removed from the main body of the Negro population of the nation. But it is interesting to conjecture what the Spiritan Fathers would have been able to accomplish with Negroes in Monroe County had they accepted in 1866 and continued up to the present to reside at, and work out of, Our Mother of Sorrows parish.

In 1866, Father John Maurice completed his fiftieth year of priesthood. Bishop McQuaid saw to it that the anniversary received a gala celebration. For Maurice was not only held in wide esteem, he was also the first priest in western New York to survive to his golden jubilee.

Even at that time, the old pastor was partially incapacitated as the result of an injury he had sustained two years be-

fore. By autumn, 1865, he had to give up his parochial activities. He apparently preached his last sermon on November 17. Then he went to live in Charlotte where he had someone to take care of him.

John Maurice had always hoped to die on a church feast. He soon received his wish. He died on Christmas morning, 1865. It was a sad Christmas for the Irish of Paddy Hill.

Several years ago Mr. Arch Merrill wrote an account of Father Maurice for the Democrat and Chronicle of Rochester. We have stolen his title: "The Priest who Died on Christmas." It is a nice title.



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Is Christmas something that is happy about Christmas and where God would be probably say: "In St. Prophet in triumphant ally. He became Man by his filth and wrappings Divinity is where you you read the following you say: "This is Christ am deeply grieved to death of a priest of the sinated by the Viet-Cor of his parishes after Mass on November 20. Three of them hit and two went through his sheep for the sake of for the parish he visited the Viet-Cong, who on to come back to see h from frightening, still fellow priests to do j comfort and nourish out of the Red parade

Since He came to be to enflame Himself in the He had to go down to the hewn and put on our ornamental form—but weakest. The poor cannot what it is to be homeless does not know what it point where our spiritual vertical and not sufficed corned with liturgical p rned with our neighbor about "God up there" an neighbor. That night in were denied entrance to in the streets, dumps a homes by wars, persecutio redress the wrong done

One of the reasons "dead" is because they amidst the downtrodden, one who says "Lord, I of Heaven." If Our L why are we enticed our comforts with other in the swaddling bands as worthy followers w and deny ourselves a will be a sign—a sacr

God's gift to us o expression of love—He His Son. You can sh return of the gifts. He h sions to give your weal and the lepers in the im (either by Will, Annuity you added tax exemption Second, allow the Holy of your aims, because h world than you, or n that all religious groups and not just one. Be imitate the Philanthro God inspires you to fulf ings in the above ways to me including the deta all the details. God Lov

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