



George Ringholz explains proposed school activities at Holy Family parish convention. Attentive audience was articulate in voicing opinions during discussion periods following talks. Century-old parish is currently being cut up



by highway construction but parishioners indicated they still have hopes for a dynamic parish life to continue there. A parish council will be organized to study convention recommendations.



Holy Family Steps Into Democracy

Rochester's Holy Family parish, like a youngster taking its first step, is proud of its first step toward democracy.

A parish convention held last weekend revealed the venerable 103-year-old parish has a lot of life still in it.

One characteristic of the close to 500 parishioners who attended convention sessions was their obvious strong loyalty to Holy Family.

They liked what they had there. One speaker after another insisted they were ready to sacrifice still more to keep their church and school in the forefront of the religious and educational worlds.

Adults showed a remarkable openness to teenagers, asking them, "Why don't you tell us what you expect of your parish?" Initial teenage reluctance and scepticism broke down before such an approach and set the stage for far greater collaboration between the two age groups.

Convention officers said those who attended — a remarkable percentage of the parish's 2000 total adult population — reported they were immensely elated that their opinions were asked for and respected.

Several priests and lay people from other parishes — also attended the Holy Family convention for ideas for their own similar meetings.

A post-convention council will study the scores of

proposals made and seek ways to put them into effect. Specific proposals made included:

- More science and art classes in the parish school.
- More study groups for adults.
- A change in time for religious instruction classes for students in public high schools.
- Occasional Masses with music and sermons designed for children.
- Greater coordination of present parish organizations to meet over-all parish and community needs — but retaining "small, functional format" for greater personal participation.

Lay Catechists Keep Faith Alive in Laos

Vientiane, Laos — (NC) — War, jungle and a shortage of priests in this southeast Asian country have forced Catholic missionaries to forge new ways of bringing the Gospel to the hill people of Laos.

Driven out of the mountains by pro-communist Pathet Lao guerillas, the area's few priests have moved into Vientiane to open three new centers of Christian instruction. Each one catering to members of a different Laotian language group, the centers care for war-orphaned children, educate refugees and relocate families.

Another major activity of missionaries at these centers is the training of Laotian catechists. Once trained, these men can move back into the mountains, reaching hill tribes that have long barred white missionaries.

Part of the intensive training these catechists receive includes an introduction to Voluntas Dei, a Canadian secular institute founded by Father Louis-Marie Parent, O.M.I. Many of the catechists belong to Voluntas Dei, while the wives of several are counted among the 34 women who work as Oblate auxiliaries throughout Laos.

Controversial Priest Runs Into Roadblock

"Morality is not based on the observation of certain laws or rules. Morality is not based on the idea of God as supreme lawgiver and judge. Morality is based on love. . . . Man's love is a response to the love of God."

Father Charles E. Curran, a priest of the Rochester Diocese, wrote that in 1962. This week he was dismissed from his teaching post at the Catholic University of America in the nation's capital.

News of his ouster triggered a campus demonstration on Tuesday evening during which an estimated 1000 faculty members and students demanded his reinstatement.

The 33-year-old priest has con-

sistently head the news for voicing his hopes that the Catholic Church would change its restrictive position on birth control.

He has been in frequent demand as speaker for both clergy and laity groups.

Redemptorist Father Bernard Haering of Rome's Alphonsum Academy, elite graduate school of moral theology, once described Father Curran as "the most brilliant student we ever had here."

Father Curran is the author of several articles on current trends in moral theology, some of which have been reprinted in a book published last year titled "Christian Morality Today." He previously authored a booklet titled "Morality and the Love of God." Both carry official Church approval, the former by Bishop Leo A. Pursey of Fort Wayne-South Bend and the latter by Cardinal Spellman of New York.

Father Curran's plans for the future were not known at the Courier's press time. Neither had the Catholic University made any statement explaining the dismissal other than that it was ordered by its board of trustees which includes 33 prelates and 11 laymen.

Prior to his joining the faculty at the Washington school, Father Curran taught at St. Bernard's Seminary from 1961 to 1965.

Cornerstone Rite Sunday

The cornerstone for new Mother of Sorrows Church will be blessed this Sunday, April 23, at 4 p.m.

Father George S. Wood, pastor, will give the blessing. He said clergy of neighboring churches and town officials will attend the rite. He invites parishioners and friends of Paddy Hill to attend too.

The church is expected to be completed this autumn to replace the present historic structure long a landmark in the Town of Greece.

Bishop Sheen At U of R Today

Bishop Sheen will discuss "The Romance of Reason" at the University of Rochester today, Friday, April 21, at 4 p.m. in Lower Strong Auditorium on the River Campus.

The lecture, sponsored by the University's Department of Philosophy, is open to the public free of charge.

Bishop Sheen will be introduced by Prof. Richard Taylor, chairman of the University's Department of Philosophy.

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Brother Clark tells why he's 'sold' on 'co-institutional' high school plan.

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Still in the Mainstream

Optimism and enthusiasm — with differences of opinion — characterized the meeting of the U.S. Catholic bishops at Chicago this past week.

Bishop Sheen must have noted that many of the recommendations made at the meeting are already in effect in his own Diocese of Rochester.

One indication of their optimism was the reply to Cardinal Alfredo Ottaviani who queried the world's bishops last year about reported deviations from authentic Catholic faith following the Vatican Council.

The U.S. bishops told him, "We find no heresy in this country."

They also made it clear they intend to stay in the mainstream of American life. They set up a Committee on Pastoral Research and Practice — similar to the one-man committee in this Diocese of Father Joseph Dalley who was appointed early this year as Vicar for Pastoral Renewal.

The new committee promptly posed 24 different topics for study by comparable diocesan committees. Topics included adult religious education, interracial projects, use of radio

and television and what to do about religious groups which make widespread use of the mails for their appeals.

The bishops also opened the

door for possible "Sunday Mass on Saturdays" particularly in resort areas if there are not enough churches or clergy to provide the needed services on Sunday only. They left it up to

individual bishops to decide the question locally.

They also indicated they're interested in ordaining laymen to be deacons to aid clergy in an increasingly priest-vocation-short situation.

On the subject of clerical celibacy they chose to reinforce the Church's longstanding tradition in this matter but said they wanted all clerical problems to be studied "with sympathy and objectivity" and in the light of "a profoundly theological, ascetical and pastoral evaluation."

They said they also realized the need for better ways for priests to communicate their ideas and hopes to the bishops and of the laity to the clergy.

Archbishop John F. Dearden of Detroit, who heads the National Conference of Catholic Bishops, summarized the meeting and the goals it set as "continued application of the principle of collegiality in action."

The bishops also elected Cardinal Lawrence Shehan of Baltimore, Archbishop Dearden, Archbishop John Krol of Philadelphia and Bishop John J. Wright of Pittsburgh to be their representatives at the Bishops Synod to meet in Rome in September.



Rochester newsmen greet Bishop Sheen as he arrived Sunday for a talk to Guild members. He described the work of "four reporters" — the Gospel writers Saints Matthew, Mark, Luke and John — and told the newspaper people to stress "good news" in their reporting "to uplift humanity . . . with truth and love."

Auburn and Geneva, the 'Salina Mission'

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

A few months ago we gave our Courier readers an account of the founding of St. Patrick's parish in Rochester, 1820-1823: the third church in western New York, and the first church in the present Diocese of Rochester.

Actually, it was only by chance that St. Patrick's became the pioneer Catholic church in our twelve diocesan counties.

Father John Farnan, who organized the congregation of Rochester Catholics in July, 1820, also organized the Catholics of Auburn for a similar purpose that same month or the next month.

In Auburn, the Catholics who led the movement were Hugh Ward, John O'Connor, James Hickson, Thomas Hickson, and David Lawler. On August 3rd, Father Farnan secured a lot on Auburn's Van Anden Street, for church and graveyard purposes. The Auburn Catholics then set about building their church, with a fair chance of beating the builders of the Rochester church.

For some reason or other, the project was halted before it was completed. This was unfortunate, for the deed stipulated — similar deeds for church land often used to stipulate — that the land would revert to the original owner if no church was built on it before the end of five years. So the Catholic Au-

This is another of Father McNamara's articles on side-lights of the history of the Rochester Diocese. These have an incidental relation to the large history of the Diocese which Father McNamara is preparing for the centennial of the Diocese of Rochester, 1968.

burnians had the sadness of losing not only the anticipated church but the land they had acquired for it.

It was only in 1834 that Auburn's first church, Holy Family, was dedicated. By that time, John Dubois was bishop of New York. He sent Father John Power, vicar general, to bless the Auburn church on October 23, 1834. Since St. Francis de Sales Church in Geneva was also finished but not as yet formally dedicated, Father Power continued on his route and blessed the new Geneva church on October 28th. By 1836, Seneca Falls also had a Catholic church, which at the start bore the name of St. Jerome.

The reason for the rapid increase of these churches was the expansion of the Erie Canal system, and the settlement along its route of an increasing number of Irish immigrants.

But to get back to Auburn, Auburn Catholics owe a debt of deep gratitude to such pioneers as John O'Connor and Hugh Ward.

O'Connor and Ward settled in Auburn in 1810. O'Connor, in particular, was a man of some means, with a sense of leadership. It was he who in 1816 invited Bishop John Connolly of

New York to send up a priest to offer Mass in Auburn. Father Michael O'Gorman, who seems also to have said the first Mass in Rochester, was the priest delegated by Bishop Connolly to respond in person to O'Connor's request. He offered Mass in the O'Connor house on Water Street. After that time, though still at rather long intervals, various priests were able to visit Auburn and administer the sacraments.

When St. John's Church was organized in Utica in 1819, as the "First Catholic Church in the Western District of the State of New York," John O'Connor was the Auburn representative on the board of Trustees. As we have already seen, he was likewise one of the trustees of the unrealized Auburn church project of 1820.

There are still some descendants of John O'Connor numbered among the Catholic citizens of Auburn. Are there also any Wards, Hicksons, Lawlers, Duffys, Finns, Lynches (Lawrence), Nowlans (George), Carberys (Patrick), Fannings (Thomas), Watsons (Joseph), Watpols (Matthew)?

Even when the earliest churches were finally built, the bishops could seldom provide



JOHN O'CONNOR
Pioneer Catholic lay leader of Auburn

them with resident pastors. They had to be content with the occasional visits of a priest resident in some other parish, who "rode circuit," covering one of several mission chapels perhaps once a month in an earlier column, we have seen how the first pastor of St. Patrick's, Rochester, Father Patrick Kelly, had charge of all missions and mission stations west of Roch-

ester and to a considerable distance east of Rochester, Auburn included. In the Southern Tier, the pastor of Binghamton for a time took care of missions west of Binghamton; and the pastor of Java (Wyoming County) took care of the earliest English-speaking Catholic settlers in Steuben County.

Thus it happened that between 1831 and 1834, Auburn and Geneva belonged to the "Salina Mission."

Center of the Salina Mission was the church of St. John the Baptist in Salina, Onondaga County. Salina has been a part of Syracuse since 1847. Before that it was the oldest of several little villages near Onondaga Lake; and it was also for a while the one which most promised to develop into a city, by reason of its salt works. A large number of Irish Catholics settled there quite early; and Thomas McCarthy, one of their leaders, served with John O'Connor and Hugh Ward of Auburn, and John McGuire of Rochester and Charles Carroll of Bellevue on the board of nine trustees of St. John's Church of Utica when it was organized in 1819.

In 1830 or 1831, Bishop Dubois named to head the Salina Mission, Father Francis O'Donoghue (1791-1845). With his center of operations at St. John the Baptist Church, Salina, Father O'Donoghue for the next three years gave the best care he could to Catholic con-

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