

Layman Heads College Group

New York City—Dr. Margaret Kelly, Dean for Academic Development, St. John's University, Brooklyn, was elected president of the Conference of Catholic Colleges and Universities of New York State at the annual meeting of the conference here last Saturday, (Feb. 24), succeeding Very Rev. Charles J. Lavery, C.S.B., president of St. John Fisher College, Rochester, who had held the position since 1968.

Dr. Kelly is the first lay president to lead the Conference. Another layman, Dr. Paul Buchanan, vice president for administration, D'Youville College, Buffalo, was elected secretary-treasurer.

The theme of the Conference was "Catholic Higher Education 1968-78—Catholic or catholic?" Keynote addresses were given by Dr. Manning Pattillo, president of the Foundation Library Center, New York City, who spoke on "The Public Role of Catholic Higher Education," and by Father Neil McCluskey, S.J., office of Research in Education, University of Notre Dame, whose talk was titled "Catholic Higher Education: Formula for Survival."

Pointing out that the Second Vatican Council changed the climate of Catholic education, bringing new freedom and new ferment, Dr. Pattillo offered four challenges that Catholic higher education must meet if it is to survive and perform an important public function. These are:

1. A Catholic college must see to it that its students gain a clear understanding of the essential ideas and facts of the Christian faith.

2. A Catholic college should make sure that its students master the intellectual skills of writing, reading, speaking, and critical thinking to the point of advanced proficiency.

3. A Catholic college should make definite provision in its curriculum for helping students develop a coherent philosophy of life, a reasoned view of fundamental matters.

4. Catholic colleges must give attention to the preservation of our free society.

In his talk, Father McCluskey criticized the lack of a well-rounded, "thought through" philosophy of Catholic education. He recommended increased participation by qualified laymen and lay women on the boards of trustees of Catholic institutions, reaching outside a particular religious order or congregation for administrative and executive leadership for institutions sponsored by that religious group, improved and better paid faculty, faculty participation in policy making and government, and increased cooperation between Catholic colleges and universities.

Father Lavery set the stage for the keynote speakers by pointing out that change seems to be the main characteristic of contemporary society, and that in the midst of this change, the question of the definition of the purpose of Catholic education is a crucial one. "Unless it has a distinct reason for being, then very likely it should not exist," he said. "New definitions are needed today. We are convinced that the present moment gives us a most precious opportunity to give a new dimension to a perennial truth in a pluralistic society."

Four experts discussed the keynote speeches. They were Sister Mary Emil, I.H.M., president of Marygrove College, Detroit, Michigan; Sister M. Angela, O.S.F., president of Rosary Hill College, Buffalo; Rev. Timothy Healy, S.J., vice president, Fordham University; and Dr. Francis Horn, president of the Independent Colleges of New York State.

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Bishop Sheen: 'Salesman of the Year'

Lawrence Fitzpatrick, President of the Rochester Sales Executives Club presents Bishop Sheen with a plaque as Rochester's "Salesman of the Year." The award was presented at the 14th annual Distinguished Salesman Award Dinner held at the Rochester Chamber of Commerce on Feb. 26.

Father Shamon:

Education Should Create Conditions for Discovery

"Faith is the response of a person to a person," Father Albert J. Shamon says, and therefore, religious education should create conditions for discovery.

"Faith is a personal encounter between a living God and a living man," and so religious education must be more than instruction," he told diocesan teachers. "The 'right answers' are not enough, he emphasized.

Father Shamon, who is vicar for Religious Education in the diocese, in and outside the schools, spoke at the diocesan educational conference last week in the Auditorium Theatre.

They also heard Father James J. O'Hanlon, a mathematics and physics teacher at Binghamton's Catholic Central High School, and Father Christian Puehn of St. John Vianney Seminary, East Aurora. Describing religious education as "a cradle-to-grave affair," Father Shamon, told the teachers that "the Catholic school is not at all the major part," yet a "mighty important part of that picture."

Father O'Hanlon, who came to the priesthood from an engineering career, talked about teaching as an "apostolate." He emphasized the importance of

the school as a place for making the "good-news" known.

The "logical message" of the Gospel "must be systematically taught, officially, in the name of Christ," he declared.

Separation of religion from general education "is a wonderful way," he said "to train the Sunday Catholic."

Father Shamon spoke of the Catholic school as "a Christian community," and found therein a good argument for maintaining the school.

Rather than pursue the old question-and-answer technique represented in the Baltimore catechism, he would interrupt formal instruction during grades 4-7.

"So in these intermediate years," he explained, "the faith lived by the Christian community of the school and taught as the occasion arises would inculcate right attitudes and ideals far better than mere book learning."

"Christian attitudes at this age are more important than right answers."

By this explanation he hoped, he told the teachers, "to set your minds at ease when current religious textbooks seem devoid of definitions, or seem

a bit nebulous or intangible."

Father Shamon mentioned psychological studies indicating that the "age of reason" was not achieved by first or second graders, but more likely came between the 11th and 13th years. "One of the arguments for deferment of confession," he remarked parenthetically.

Noting that "the Christian community is by nature missionary," the speaker suggested that this aspect had been "most neglected" in the religious education of the past.

"Concerned about developing Christian character and Christian institutions," he said, "it too often drew persons out of the world instead of driving them into the world, where Christian witness and service could mean something."

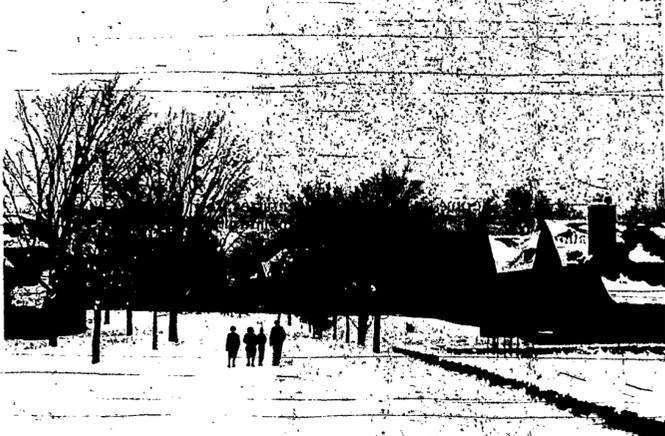
Referring to Bishop Sheen's postponement of the Sacrament of Confirmation from fifth grade to high school level, Father Shamon said:

"Just as the seminary courses are all pointed to the priesthood, so all religious education should be pointed to Confirmation—the climax of the layman's journey, the official deputization of the layman to go out and bring God to the world and the world to God."



THE TEACHING AN APOSTOLATE was defined by Father James J. O'Hanlon, left, of Binghamton at the diocesan educational conference held here last week. Monsignor William M. Roche, right, diocesan superintendent of schools, introduced the visitor.

Orphanages of the Rochester Diocese



St. Joseph's Villa in Rochester.

By FATHER ROBERT F. McNAMARA

N.B. This is another of the incidental articles of Father McNamara on aspects of Rochester Diocesan history. A main event in the commemoration of the current centennial year of the Diocese will be the publication of his 700-page history, "The Diocese of Rochester, 1868-1968." The book will appear towards the end of Lent. Keep watching the columns of the Courier-Journal for further details.

"On you the unfortunate man depends; of the fatherless you are the helper." So the Psalmist praises God. Those who serve God imitate Him in this respect, in showing charity to the needy, and especially to orphans.

The Diocese of Rochester has a long, and surprisingly extensive record of orphan-care. It begins in the 1840s, before the Diocese was even established; it continues to the present day.

The first orphanage set up in the twelve counties of the present Diocese was St. Patrick's Orphan Asylum. It opened in the shadow of St. Patrick's Church, Rochester, on July 5, 1842, with twenty-four girls enrolled. Actually, this inauguration was the culmination of a project that had been in the planning for some six years.

At the start, the two dozen little orphans were supervised by a lay matron. But the founding board desired to have nuns assume the direction. In 1844, the founding board (Father Bernard O'Reilly, the pastor, Father Charles French, O.P., and Messrs. George Wilkin and Patrick Barry), approached the Sisters of Charity of Emmitsburg, Md. with the invitation to take over the Rochester asylum. The Sisters consented, and on April 14, 1845, four Sisters arrived in Rochester. They were not only the first nuns to establish themselves in Rochester; they were the first sisters of any order to undertake a mission in all western New York State.

The Sisters of Charity were in charge of St. Patrick's Orphanage until 1870, when Bishop McQuaid withdrew it from their jurisdiction and entrusted it to

his own newly-organized Sisters of St. Joseph.

Rochester's original orphanage took care of girls only. Orphan boys from Rochester were sent to a Catholic orphanage for boys in the Buffalo area. But this provision was inadequate, especially after the outbreak of the Civil War, in which many of the casualties were fathers. To take care of boy-orphans from in and around Rochester, Father James M. Early, then pastor of St. Mary's Church, promoted the establishment of St. Mary's Orphanage for Boys. It opened in a building adjacent to St. Mary's Church, South Street, on November 1, 1864. The Sisters of St. Joseph were likewise assigned to this institution.

Meanwhile, St. Joseph's Church in Rochester, had found

an asylum for the orphans of German-speaking parents. This stood close to St. Joseph's Church in downtown Rochester. The School Sisters of Notre Dame conducted it. It was for both boys and girls. The year of its opening was 1867. In 1874 it acquired a new building that was to serve it until the end of its existence. All the German parishes in town contributed to the support of this home; at least in later years, however, it took care of some children of non-German parentage.

St. Mary's Boys' Home had moved in 1867 into a stone building on the corner of West Main and Genesee Streets. The building had lately been called Halstead Hall. Before that it had been known as the Bull's Head Tavern, from which the

popular name, "Bull's Head." In 1872, Bishop McQuaid built a new stone building for the Asylum right next door. In 1893 he erected another stone building to house St. Patrick's Girls' Asylum on a property just south of St. Mary's Home, facing on Clifton Street. These were the last inhabitants of the two asylums. They served their purpose up to World War II.

All three of the Rochester orphanages—St. Patrick's, St. Joseph's, and St. Mary's, had their own schools. Because of the contribution that they made to the community, these asylums received tuition money from the city government for the orphans in residence.

But Rochester did not have a monopoly on Catholic orphanages. There were smaller asylums in Canandaigua, Corning and Auburn.

When the first Sisters of St. Joseph came to Canandaigua in 1854, they accepted several orphans to live in their own convent. This department was chartered as an asylum in 1855. In 1873 the Sisters moved into the Granger home next to the present St. Mary's Church, Canandaigua. They took their orphanage with them, and continued to operate it until 1901.

In Corning, Father Peter Colgan, pastor of St. Mary's Church, purchased the State arsenal near the church in 1873 as a convent for his Sisters of Mercy. Here they used some of the space for another small asylum, incorporated under the name of St. Joseph's. It functioned until 1906, when the Sisters moved into their present convent on State Street. The old arsenal, after long decades of picturesque unemployment, was sold and razed a couple of years ago.

Auburn Catholics projected a "Holy Family Orphanage" as early as 1853. In fact, it was incorporated under that name on

July 21st of that year. But apparently it never materialized.

The "Auburn Catholic Orphan Asylum" was incorporated May 19, 1887. It was designed to serve parentless children in the eastern part of the Diocese—Cayuga, Seneca and Tompkins Counties. The asylum was a large frame building on North Street. In 1899 its rolls num-

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Monsignor Joseph Cirrincione and Frank Wolfe will lead the 6,583rd broadcast of the Family Rosary for Peace over station WSAY on March 4.

Family Radio Rosary: 18 Years Old

The Family Rosary for Peace, broadcast nightly over radio station WSAY and relayed now by radio and television channels to Auburn, Hornell, Elmira and Corning, will mark its 18th birthday next Monday, March 4.

When Monsignor Joseph A. Cirrincione leads off with the familiar: "Good evening, dear friends—seven p.m. and time

for the Family Rosary . . ." it will mark the 6,583rd broadcast of the program. Monsignor Cirrincione, pastor of St. Francis of Assisi Church in Rochester, originated the airway rosary on March 4, 1950 and it has become a tradition for thousands of families since then.

The program was first beamed from the WSAY stu-

dios, but was later moved to the parish center of St. Francis of Assisi Church.

Lay leaders from various parishes lead the rosary nightly. A relatively recent innovation, a radio Mass on Saturday evenings, has proved extremely popular, particularly for shut-ins who are not able to attend Mass.

WATCH for the NEW COURIER-JOURNAL



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