

St. Bernard's Marks 75th Anniversary

By ARTHUR P. FARREN

St. Bernard's Seminary will throw a big birthday party next week to mark the 75th anniversary of the justly-famed theological school.

Some 400 alumni, from a dozen Eastern dioceses, 20 bishops, including eight who studied at St. Bernard's, and the wives of 14 churchmen will gather on the campus to discuss its future next Wednesday and Thursday.

Of the 4,200 students enrolled during the 7 1/2 decades, more than 2,500 were ordained to the priesthood and 18 became bishops.

Graduates of St. Bernard's have served literally around the world either as diocesan or religious order priests. They have been listed in 100 U.S. dioceses, four in Canada, and in seven other nations.

St. Bernard's history spans the apostolic labors of all five bishops of the 100-year-old Rochester Diocese — from the seminary's founder and Rochester's first Ordinary, Bernard J. McQuaid, John F. O'Hert, Archbishop (later Cardinal) Edmund Conway, Bishop James R. Kearney and Bishop Fulton J. Sheen.

To native or visitor, St. Bernard's is a Rochester landmark. Its imposing Lake Avenue brownstone structures give the passing motorist a sense of medieval monasticism. A feeling sobered to a monasticism, 30 acres adjacent to Holy Sepulchre Cemetery.

Who will record the 75-year history of the institution? None other than its Professor of Church History — Father Richard F. Sheen. His 537-page account of "The Diocese of Rochester," recently published as part of the current centennial of the diocese.

His absorbing narrative of St. Bernard's is in the current edition of "The Seminary," a student-alumni publication. However, are paraphrased highlights from Father McQuaid's detailed and oft-times whimsical dissertation.

St. Bernard's has an outstanding alumni — a priesthood which has leavered many thousands of the people of

The American Family Must Turn to Mary

We dedicate our first issue in October to the Blessed Mother, the Patroness of the United States, because this month promises to be so crucial for the welfare of our nation.

It will be the windup month of the campaign of candidates for the presidency, a period of serious decision for millions of voters whose choice may change the course of our national history after January 20.

It will be the shakeup month on college campuses as student groups organize demands and mount campaigns to win greater self-determination in university policy, curriculum and discipline.

It may be the showdown month for the Vietnam war, as the Administration hurries to find a military triumph or a peace-conference victory before the new President is chosen.

It may be a month of deepening, bitter tensions on racial issues, authority-battles in some dioceses, school-administration disputes in big cities, international conflict in central Europe and the Middle East.

In these vast crises of our times we cripple ourselves desperately if we leave the Mother of God unsummoned. Yet we must acknowledge that devout appreciation of Our Lady's role in worldly affairs has declined in the past decade.

We should admit with shame that she has often been obscured by an overlay of sentimentality or has been deliberately neglected as an anachronism in a sophisticated age. Catholics seem to have forgotten the authentic doctrine of the Church that no one has more power than she in securing the merciful graces of God for the troublesome needs of the children her Son gave her from the Cross.

We need Mary's intercession to receive God's help as a nation to work toward these goals:

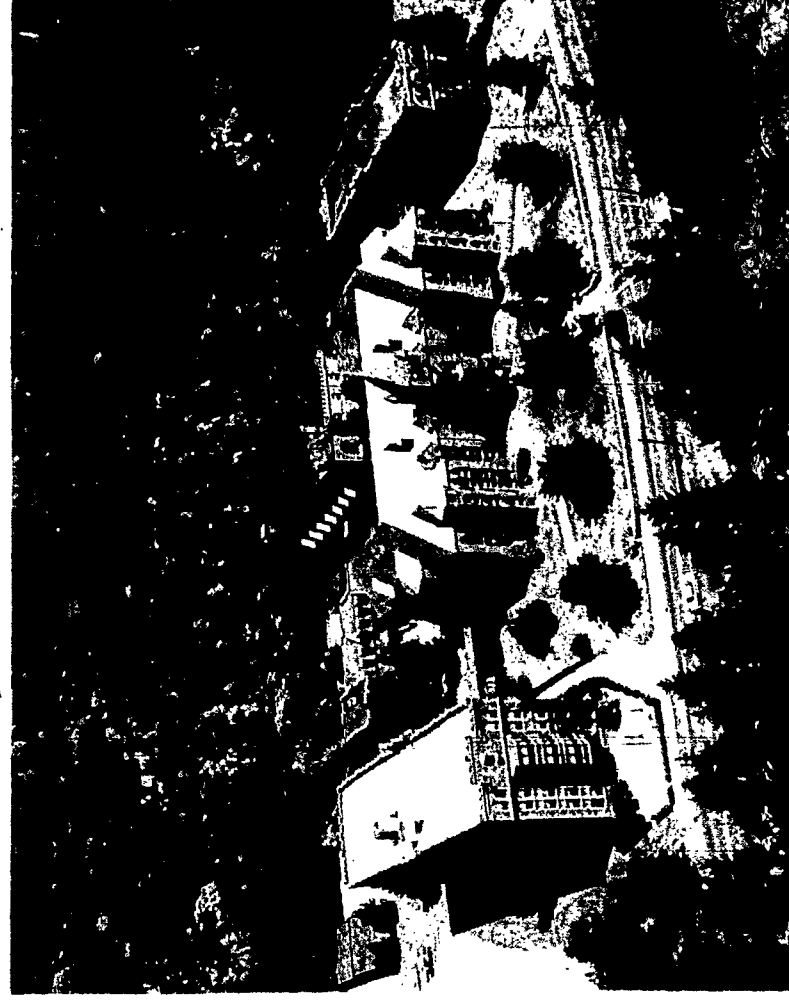
—the choice of a good President who will unify our people;

—the calming of the tyranny of the minorities who claim the right to dissent to coerce and to disrupt, prevailing by force over the majority;

— the establishment of social justice for the underprivileged through recognition of their human dignity;

— the ending of the Vietnam war at the peace table rather than the battlefield, through mutual agreements to deescalate and withdraw.

—Father Richard Torrey



ST. BERNARD'S SEMINARY

God" . . . Its alumni have reflected the tremendous influences of the school's effective faculties and rectors: Fathers James J. Hartley, Andrew Meenan, John Goggin, Wilfred Craugh, Joseph Brennan.

St. Bernard's was established as the result of a "hint" by Pope Leo XIII and because of the "dream" of its founder, who believed that there should be an institution for the training of a "native" clergy. (Bishop McQuaid already had founded in 1870 — two years after his appointment as first Bishop of Rochester — what was then St. Andrew's Preparatory Seminary, which was described as being "internationally unique in the U.S. as being the first modern day seminary.")

Bishop McQuaid many times declared that St. Bernard's could not have been established "without the sacrifices of

that time. It was made possible by a \$41,000 pledge from the 67 priests of the then eight-county Diocese, from a subsequent \$2,212 pledge from the parishes, and from annual seminary collections.

At the time of its incorporation on Mar. 31, 1891, it was termed by some as "McQuaid's folly." Its name resulted from a letter by the Bishop that the life of St. Bernard was "so noble a parallel to the life of a seminarian."

During construction Bishop McQuaid, called the "Right Reverend Foreman," was said to have "climbed every ladder and walked every scaffold."

One of the "ideals" of the Bishop was a closet for students to store extra shoes and rubbers. He stocked the closet with shoe-blackening and buffers. "There were, of course, many pleasant-tries about his desire to make 'polished' gentlemen out of them."

Through earlier years the seminary was conducted under a rather strict set of rules and regulations, and became known as "The Rock."

"The wisdom of most of McQuaid's innovations was to meet the test of time, but there was at least one thing on which the Bishop insisted most vehemently which did not stand up under such a test. That was his total veto on smoking."

"Many contemporaries thought that a no-smoking rule was too stringent. But Bishop McQuaid insisted that smoking was an unnecessary indulgence and is often harmful, and in the pages of the national clerical journal *Reverend* he reviewed one of the chief contentions of his adversaries.

"The excuse alleged by some, that if seminarians are not allowed to smoke, they will smoke anyhow, is a libel on the character of the American seminarian, betokens weakness on the part of superiors who misapprehends the true nature of the American candidates for the priesthood."

"Well, that showed great confidence in the worthiness of his students; but it perhaps over-simplified the matter. At any rate, by 1915 (six years after McQuaid's death) the faculty had reduced the number of students smoking to expulsion only as a threat and had resort rather than a first."

"And in 1924 the then Rector made the laconic entry in his record-book: 'Restricted smoking—outside the building—was permitted to students.' This

(Continued on Page 14)

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