

Et cetera 1890s:

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paratory seminary, St. Andrew's, a modest, non-resident high school.

When Bishop McQuaid went to Rome in 1879 for his first diocesan report, however, Pope Leo XIII and other papal officials challenged him to establish a theological seminary as well.

In the 1880s Bishop McQuaid secured 20 rural riverside acres on Lake Avenue Boulevard as a seminary site, and engaged Rochester architect Andrew Jackson Warner to draw up plans for the complex.

Dedicated with solemnity on its patronal feast of St. Bernard, August 20, 1893, St. Bernard's diocesan theological school opened on Sept. 4, with 39 local sem-

inarians and a small faculty of diocesan priests.

As James Hennesey said in his book *American Catholics*, McQuaid's theological school became "one of the nation's best." This upward trend continued through the 1950s, with post-World War II enrollment rising well above 250.

Reverses came, however, in the 1960s. The Rochester seminary, like most American Catholic seminaries, was thrown off balance both by the general social unrest and by the particular turmoil in the Catholic Church that followed the Second Vatican Council.

In 1965, the seminary abolished its college department — which since 1931 had granted bachelor of arts degrees — retaining St. Andrew's as a high school and St.

Bernard's as a theological school. To replace its college department, the diocese opened a house of studies, Becket Hall, near St. John Fisher College.

Changes wrought by Vatican II (1962-1965) and continuing societal trends brought new challenges to the seminary. Soon religious sisters, laymen and laywomen were invited to take courses at the seminary.

In 1968, St. Bernard's joined a local theological consortium, the Rochester Center for Theological Studies, whose other charter members were Colgate Rochester Divinity School and Bexley Hall.

This affiliation enabled St. Bernard's in 1969 to attain state authorization to grant theological degrees, and in 1971 won accreditation from the Association of Theological Schools.

Soon, however, two trends of the 1970s began to pose a threat to the seminary's very existence. One was the sharp nationwide decline in priestly vocations, and the other was an ever-spiralling inflation.

The seminary faculty and trustees hoped to ride out the resultant storm. They were surprised though resigned, therefore, when on Jan. 7, 1981, Bishop Matthew H. Clark announced that St. Bernard's program of priestly preparation would be discontinued the following May.

Fortunately, the small graduate theology department was preserved. Taking the name St. Bernard's Institute, it became that same year an independent affiliate of the Colgate Rochester cluster on South Goodman Street. Flourishing in its new form, it has won recognition as fulfilling a real need.

1900s:

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The then-director of Catholic Charities, Monsignor Arthur M. Ratigan (1911-1987), dreamed of a larger residence near a local hospital.

As a result, 32 acres were purchased at 1500 Portland Avenue in Irondequoit, opposite the new Rochester General Hospital. There rose a striking new nine-story building with separate chapel and accommodating 350 people. It was designed by Robert

Hall of the Rochester firm of Barrow, Parks, Morin, Hall and Brennan, and dedicated on May 1, 1963. The total cost of construction was \$5.76 million.

Here was a model institution for the care of senior citizens. It even incorporated Bishop McQuaid's advanced notion of setting aside space for 16 elderly couples. From the outset, the second St. Ann's has enjoyed an affiliation with Rochester General Hospital. It became popular at once and continues to have a long waiting list.

By its 10th anniversary, however, the St. Ann's corporation had discerned a new

need: housing for people who did not require immediate medical care but wanted to be a part of the St. Ann's "family."

It was for them that The Heritage was dedicated in 1974: a striking 19-story polygonal residence tower attached to the home complex and providing 240 comfortable studio apartments. The Heritage was the first health-related residence of its type to be built in the East.

Thousands of elderly people over the years have appreciated the attentive care they received at the first and second St. Ann's Homes.

1930s:

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Catholic Worker. May Day was purposely chosen, for it was the intent of the two founders, Dorothy Day and Peter Maurin, to steal the thunder of depression-time Marxism by opposing to it a Catholic "radicalism," based on Gospel ideals and Catholic social teachings.

News of this campaign quickly spread out into other parts of the United States. In December, 1933, Father Benedict Ehmann invited Dorothy Day to Rochester to deliver a public lecture. Soon a local Catholic Worker group was organized. When Day returned for a second talk in February of 1935, she recommended that the Rochester group open a house of hospitality comparable to the one she and Maurin had started in New York City.

By 1938, the Rochester Catholic Workers were ready to follow through, first borrowing the facilities of the Peter Claver Center at 13 Rome St. Over the years, the RCW has moved to several larger quarters, eventually relocating to its current building at 402 South Avenue: St. Joseph's House of Hospitality.

1910s:

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diocese. Bishop Hickey had his diocesan attorney draw up an "Act to Incorporate Catholic Charities Aids Associations," which passed and was signed into law on April 24, 1917.

In June, the Rochester diocese proceeded to incorporate its Rochester Catholic Charities Aid Association, whose aim was to coordinate several existing charities and

others that would be founded in the future. The RCCAA then undertook a fund drive, setting its goal at \$50,000 — the most daring appeal in diocesan history. To the surprise and delight of Bishop Hickey, \$77,000 was pledged to the cause.

In 1918 the various interdenominational agencies of Rochester began to consider uniting to promote the "Rochester War Chest." Bishop Hickey agreed to join the effort on the condition that Catholic enterprises retain their autonomy. Industrialist

George Eastman, the prime mover in the project, saw no objections.

In 1949, RCC was re-incorporated as Catholic Charities of the Diocese of Rochester. The name of the social-welfare department was then changed to Catholic Family Center, and the whole organization moved towards decentralization. It took over the reins in Elmira with its Southern Tier Office, and also established an Auburn branch (later supplanted by a Finger Lakes Office). Both regional offices are active today.

1920s:

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the girls. In keeping with Bishop McQuaid's policy, St. Patrick's School secured Regents accreditation in the mid-1890s and when the state approved its curriculum, was authorized to conduct state regents' examinations.

Father Thomas F. Hickey was named rector of the cathedral parish in 1898. Actively interested in his parish school, he determined to give it a post-graduate program. "Cathedral High" asked no tuition of graduates of the cathedral school. The parents of children who had attended other elementary schools were asked to pay \$25 yearly per student.

By the mid-1910s, so many of the student population came from elementary schools other than the cathedral school that the high school's name was changed to Ro-

chester Catholic High. After Nazareth Academy moved to its uptown address, Rochester Catholic High School was changed to a boys' school.

In 1923, Bishop Hickey bought from the Sisters of St. Joseph the eastern acreage of their Dewey-Augustine property, and commissioned the Rochester architect J. Foster Warner to draw plans for a new high school building. Cardinal Patrick J. Hayes of New York was invited to dedicate it on Sept. 29, 1925.

St. John Fisher College for men, incorporated in 1948, opened on its new Fairport Road campus on Oct. 17, 1951, with Father John M. Murphy, CSB, as president.

In 1964, Nazareth College, for practical considerations, changed its status from church-related to independent, with authority vested in its board of trustees. St. John Fisher took the same step in 1968.

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