

# PILGRIM

Mid Year  
1979

from the **MARTYRS SHRINE**

Auriesville, N.Y. 12016

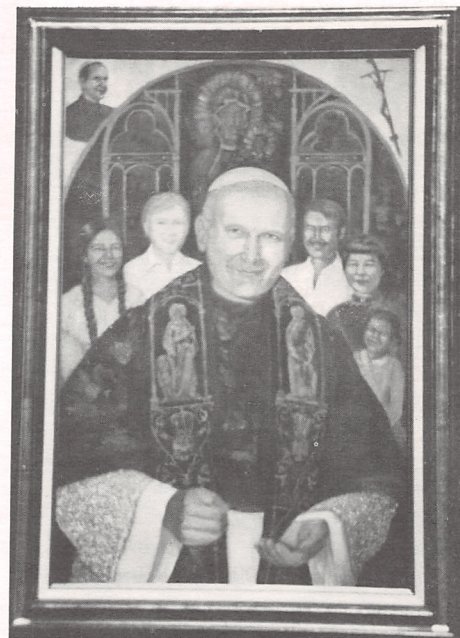
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## OIL PAINTING OF POPE JOHN PAUL II NOW ON DISPLAY IN COLISEUM

Pilgrims to the Martyrs Shrine have a pleasant surprise in store for them this summer. On display henceforth in the Coliseum Church is an original painting entitled "Hopeful Catholics and their Smiling Pope." The artist, Mrs. Virginia Cegelski Guyette of Schenectady, New York has skillfully executed a colorful portrait of Pope John Paul II according to the conception which originated with Father Raymond B. Fullam, S.J. of the Shrine staff.

The viewer beholds a smiling Holy Father surrounded by young people also wreathed in smiles who represent the nations and cultures of the world. A likeness of Our Lady of Czestochowa appears behind Pope John Paul, recalling his lifelong devotion to the Blessed Mother and his preference for the famed shrine to Our Lady in his Polish homeland.

In the top left corner is depicted Pope Paul VI, to whom the present Holy Father was so devoted and with whom he worked so closely toward implementing the decrees of Vatican Council II. In the opposite corner is the crucifix as it appears on top of the crosier or staff carried in procession by Pope John Paul. It represents both the seasoned suffering he has endured and his succession as pope in the line of the Vicars of Christ.



*Virginia Cegelski Guyette of Schenectady, N.Y. is the artist who produced this unusual painting of Pope John Paul II, soon to be displayed in the Shrine Coliseum.*

This attractive painting is certainly in keeping with the theme of the present Shrine season — that of gratitude to God for His having given us a vigorous and reassuring sovereign pontiff.

### ROSARY RALLY — SUN., JULY 15



*The National Pilgrim Virgin will be carried in solemn procession through the grounds on Sunday, July 15, just as in last year's Rosary Rally.*

*Photo by Fr. R.B. Fullam, S.J.*

### DAY OF PRAYER & HEALING SUN., AUG. 5



*The sick, the ailing and the handicapped will ring the Coliseum sanctuary on the Day of Prayer & Healing, Sunday, August 5.*

*— Photo by Kenneth Godey, Jr.*



# CATHOLIC LINKS TO ALBANY'S PAST

## FOCUS ON OLD ST. MARY'S CHURCH

*Editor's Note: Our previous issue carried an account of the early Catholic history of Albany, capitol of New York State and one of the oldest settlements in this country. In 1642, a mere 28 years after Dutch explorers had first set up their trading post on the Hudson River, St. Isaac Jogues became the first Catholic priest to see the future Albany.*

*The first generation of Dutch inhabitants, though staunch and uncompromising adherents of the Reformed Church, distinguished themselves by their kindness to Father Jogues and at least five of the Jesuit missionaries who came after him. After the British conquest of New Netherlands in 1664 there was promise of increased religious freedom for the few Catholics who came to settle in the former Dutch lands. All such hopes vanished, however, when King James II was driven from the English throne in 1688 and replaced by his daughter Mary and her husband, Prince William of Orange.*

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A Catholic church in New York colony would have been unthinkable in the first half of the eighteenth century. The overthrow of James and subsequent efforts by his Irish and Scottish supporters and the forces of Louis XIV of France to restore him brought on a wave of anti-Catholic sentiment in most of the English colonies. The animosity stemmed at least in part from the real fear that these efforts would succeed. Especially for the colonists in New York and New England there was the ever-present specter of an attack from the north by the Catholics of Canada.

At times the abhorrence of things Catholic reached a point of hysteria as instanced by the tragic execution of John Ury in Manhattan in 1741. What began as a search for the perpetrators of a burglary turned into a witch hunt after several mysterious fires broke out. Persuaded that a band of black slaves were planning an uprising (there were already 2,000 blacks in the city), the populace began denouncing one slave after another until in eight months' time 18 were hanged and 15 burned at the stake. Eventually charges were hurled at Spanish sailors, taken prisoner when a warship was captured and then sold into slavery despite their Spanish citizenship. One Catholic sailor went to the gallows with a crucifix in his hand, protesting his innocence to the end. The next far-fetched story to be believed was

2 that it was all a Catholic plot, masterminded by priests. A bespectacled little schoolteacher recently arrived from England, John Ury by name, was charged with being a Romish priest. Despite his pleas that he had been a non-conforming Protestant clergyman in England, he was publicly hanged. Dr. John Gilmary Shea, the noted Catholic historian of the last century, commented ironically on the incident: "The law passed against the Catholic priests was once only enforced, and then to bring to death a Protestant clergyman."

### *Early Catholic Clusters in New York*

There was no need for such fanaticism born of fear, once France had surrendered all its claims to empire in North America in 1763. The penal laws were still on the books, but there was no interest in applying them. Thus when in 1768 Sir William Johnson invited a group of Scottish highlanders to become settlers in Johnstown, the new community he was building on the hills north of the Mohawk River, and he was told that they would come only on condition that they could have a Catholic pastor, he cheerfully undertook a search for a priest and succeeded in procuring the services of Father John McKenna from Ireland. Governor William Tryon, a close friend of Johnson, chose to look the other way rather than invoke the law forbidding Romish priests from entering the colony under pain of life imprisonment. Johnson himself had received a Catholic upbringing in Ireland, but on coming to the Mohawk Valley as a lad of 18 to manage his uncle's newly acquired land grant, he had set aside his early religious allegiance and on occasion had shown himself hostile to Catholics. Now, however, with no more French to fight, he heartily welcomed the Catholic Scots and their Irish pastor and supported them in their efforts to erect St. Patrick's Church. Like the Johnson family, the Scots chose to stand by their allegiance to the British crown when the American Revolution broke out. Before the end of 1775 they had migrated to Canada where some of their descendants still reside in the diocese of Cornwall-Alexandria in eastern Ontario. Still for seven years their parish of St. Patrick flourished as the only Catholic congregation in the future state of New York.

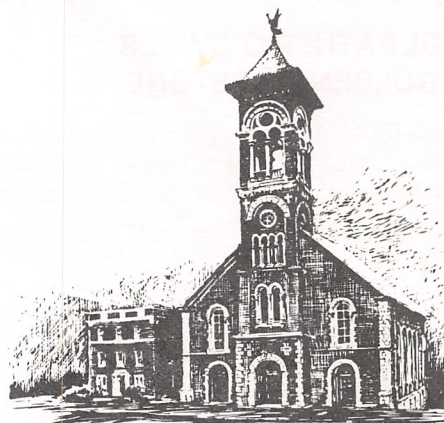
When King George III passed the Quebec Act in 1774 to insure the rights of his French-speaking Canadian Catholic subjects, a brief "no popery" campaign erupted in New York. Yet when a priest from Maryland traveled from New York to Albany in early 1776, there was no outcry in either community that he was breaking the law. The priest was Father John Carroll who had been a Jesuit until the suppression of the Society of Jesus in 1773 and who was destined to become the first Catholic bishop of the United States.



He had actually come to do the New Yorkers a service. Together with his famous cousin, Charles Carroll of Carrollton, Benjamin Franklin and Samuel Chase, he was on his way to Canada in a futile effort to persuade the French Canadians to join the revolt against England as the fourteenth colony.

The presence of the Marquis de Lafayette in Albany and New York, whose statue adorns the lawn of the State Capitol, and even more that of General Tadeusz Kosciuszko, who never made a secret of his Catholicism and spoke proudly of having received a Jesuit education in his native Krakow, undoubtedly contributed to a kindlier attitude of native New Yorkers toward adherents of the Church of Rome.

At any rate Catholic families — Irish, Scottish, French — began to trickle into New York State after the Revolution. By 1790 Albany itself had nearly 100 Catholics, while 120 miles to the west in the upper Mohawk Valley 200 were reported living in the vicinity of Fort Stanwix, the future city of Rome. There were Catholic families scattered throughout the Hudson and Mohawk Valleys. One name which comes down to us is that of Doctor Joseph Whelan who came with his family from Ireland in 1786 and settled near Johnstown. He was a brother to the Capuchin Father, Charles Whelan, first pastor of St. Peter's Church in New York, begun the previous year. There were also pockets of French Canadians in various settlements of the Champlain Valley to the north and Catholic immigrant families in the Susquehanna region near present-day Binghamton.



*The present St. Mary's Church is the third to serve the downtown Albany parish. It was built under Father Walworth's direction and dedicated by Bishop John J. Conroy in 1869.*

*Sketch by Ruth Rhoads Lepper*

Yet for all this territory there was but one Catholic church in the entire state, St. Peter's in New York City.

Moreover with one bishop for the entire United States from the Atlantic to the Mississippi — Bishop Carroll had been named first bishop of Baltimore by the Holy See in 1789 — and not more than two priests riding circuit at any one time in the State of New York, there were bound to be more losses from among the Catholic faithful.

## USE THIS *ENTIRE* FORM FOR REQUESTS YOU HAVE OF THE SHRINE STAFF YOUR NAME AND ADDRESS ARE ALREADY TAPED ON THE REVERSE SIDE

### CONCERNING MASS CARDS

Enclose your offering for each Mass. (The usual offering is \$2.00, but larger stipends for the upkeep of the Shrine are gratefully received.) Check or Money Order is preferred.

Date \_\_\_\_\_

Dear Father Director:

Enclosed find my offering for \_\_\_\_\_ Mass(es) for M \_\_\_\_\_ (living) (deceased).

Send Card to: \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip Code \_\_\_\_\_

Before Mailing sign card \_\_\_\_\_

Mail to: FR. DIRECTOR, MARTYRS' SHRINE,  
AURIESVILLE, N.Y. 12016

### CONCERNING ENROLLMENTS

#### In the Martyrs' Memorial Association

The usual offering is one dollar for an individual annual enrollment, five for a family, living or deceased.

Dear Father Director:

Kindly enroll \_\_\_\_\_

in the Martyrs' Memorial Association for \_\_\_\_\_ year (or years) or perpetually.

Send enrollment to: \_\_\_\_\_

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_

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## MIRTHFUL FATHER O'DWYER MARKS GOLDEN MILESTONE

"I am grateful to the Society for putting up with me for 50 years," chimes Father O'Dwyer in referring to his Golden Jubilee this summer. Maybe — but Father O'Dwyer, we are grateful to you. Known to many of our pilgrims as the "priest who tells jokes," Father Tim arrived at the Shrine on May 16, 1970. His effervescent personality, undaunted cheerfulness and genuine care and love soon invaded Auriesville, winning him a cherished place in all our hearts. Yet, his life as a Jesuit began many years before.

Born in New York City in 1907, Timothy Cunningham O'Dwyer was the youngest of eight children of Irish immigrant parents. He grew up on the streets of New York and completed eight years of school before leaving to support his family upon the death of his father. At 18 he entered Xavier High School to complete his education.

Then on July 30, 1929 he entered the Society of Jesus at St. Andrew-on-Hudson Novitiate in Poughkeepsie. There followed the juniorate at Wernersville, Pa. and then three years at Woodstock, Md. where "he survived by sheer luck." Next came three years as a teaching



*Father Tim O'Dwyer has already begun welcoming 1979 pilgrims as they reach the main gate of the Shrine. We all hope you can celebrate with him on Sunday, September 30.*

*Photo by Fr. R.B. Fullam, S.J.*

scholastic at Georgetown Prep and Gonzaga High School in Washington, D.C. after which it was back to Woodstock for his theology. On July 21, 1942 Father Tim was ordained in what he describes as the "highlight

*See FR. O'DWYER — page 5*

## THE MARTYRS' SHRINE Auriesville, New York 12016

### SHRINE ACQUIRES PAINTING OF JOHN PAUL II

Remember the Martyrs Shrine in your will.



PILGRIM (USPS 571-800), MID YEAR 1979 — Vol. XC, No. 2 — Quarterly publication of the Shrine of Our Lady of Martyrs, Auriesville, N.Y. Thomas F. Egan, S.J., President and Shrine Director; Robert L. Fleig, S.J., Secretary and Treasurer; Francis C. Pfeiffer, S.J., Timothy C. O'Dwyer, S.J., Paul J. Gampp, S.J., John M. Doolan, S.J., Vincent P. McCorry, S.J. and Raymond B. Fullam, S.J. Board Members.

Entered as second class matter July 6, 1942 at Auriesville, N.Y. act of March 3, 1879.



The tiny cluster of Catholics in Albany felt themselves fortunate when they received two visits a year from a priest on horseback who would offer mass at the home of Mrs. Margaret Cassidy or that of William Duffy. For several years the Capuchin missionary Father Thomas Flynn fulfilled this role. To bind themselves together more securely they sought incorporation under New York State laws. Because of the prevailing Protestant tradition it was possible for a group of citizens desirous of worshipping together to obtain legal status even before the services of a clergyman had been obtained. "The Roman Catholic Church in the City of Albany" was thus formed and plans were laid for the building of a church. Evidence of a friendlier attitude toward Catholics on the part of Albanians is to be found in the action of the city corporation which voted to deed to the Catholic congregation a piece of property on Pine Street near Lodge Street, property on which the present church stands. The cornerstone of St. Mary's Church was laid in September 1797 by Thomas Barry, one of the trustees, since there was no priest on hand for the occasion. Louis LeCouteux, the other founder whose name was inscribed on the cornerstone, went on to become a pioneer church leader in the city of Buffalo.

Although not fully completed until 1808, the church was ready for use by the fall of 1798, just a few months after Albany had been officially designated as the state capitol. It was not an elaborate structure, but simply a fifty-foot square brick building. There was no belfry, but merely a cross atop the roof.

It is difficult to tell from available records how long each priest served the little congregation of Albany Catholics. In 1797 Bishop Carroll sent Father John Thayer, a former Congregationalist minister who had become a Catholic in Italy in 1783, but this priest was moved to Boston before the new church was opened. His successor, Father Matthew O'Brien, gained wide acceptance as a preacher and public speaker among the lawmakers, none of whom were Catholics at this time. In 1805, five years after he had left St. Mary's, he had the privilege of receiving a future saint into the Church, Mother Elizabeth Ann Seton.

By 1808 the number of Catholics in the new nation had increased to the point where the Holy See thought it best to divide the diocese of Baltimore. Four new dioceses — Charleston, Philadelphia, Boston and New York — were erected and an Irish Dominican, Father Richard Luke Concanen, was named as first Bishop of New York. He died in Italy before ever seeing New York and his successor, Bishop John Connolly, did not arrive until 1815.

4 Catholic education of the young began in Albany in 1828 when a devout Presbyterian lady of a prominent Albany family, Mrs. Margaret Annesley, urged her Catholic acquaintances to start a Sunday school and offered to help with the project. Shortly thereafter the Sisters of Charity began a school.

By 1829 St. Mary's parish had outgrown its square little house of worship. Philip Hooker, the same Albany architect who had designed the First Reformed Church a generation earlier, agreed to design the new Catholic church. It was in the new church that a now canonized saint offered mass seven years later. The future Bishop John Nepomucene Neumann of Philadelphia, had but recently arrived in America from his native Bohemia. Bishop John Dubois, third ordinary of the Diocese of New York, had ordained the young immigrant and assigned him to the vast area of western New York.

### *Albany Becomes a Diocese*

Just fifty years after the concerned Catholics of Albany had met to form themselves into a parish, the Church had grown so dramatically that it was time to create two new dioceses in New York State. New York was raised to the status of an archdiocese and the upstate area was divided into the dioceses of Albany and Buffalo. St. Mary's Church, which in 1797 had become the second parish in the state, was now chosen as the Albany cathedral. Bishop John McCluskey, previously the auxiliary of New York, was to serve the Church in Albany for 17 years before being recalled to New York as its archbishop. In 1875 he would be named the first American Cardinal. From 1847 to 1852 St. Mary's served as his cathedral, but then it reverted to its role as a parish church upon the completion of the present cathedral of the Immaculate Conception in 1852.

No less than 26 priests served at St. Mary's during the first 69 years of its history, many of them for less than a year, only three of them longer than three years. Then in 1866 a pastor was assigned who would serve the parish for 34 years.

Father Clarence A. Walworth came from a distinguished Presbyterian family of colonial times. As a young man of 25 he became a Catholic convert and began his studies for the priesthood. Among his many interests during his long pastorate at St. Mary's was a concern of long standing for the American Indian, a concern which led him to collaborate with Father Joseph F.X. Loyzance S.J. in founding the Martyrs' Shrine and to become one of the earliest promoters in this country of the Cause for the Beatification of Kateri Tekakwitha. His life story is an apt subject for an article in a future issue of the Pilgrim.



## TROUPE ON NATIONAL TOUR TO PERFORM THURS., JULY 26

The Fountain Square Fools, a dramatic troupe composed mostly of collegians from various Catholic churches in Cincinnati, are on national tour this summer and will appear at the Martyrs Shrine at 7:30 p.m. on Thursday, July 26.

Sponsored by the Apostleship of Prayer when they perform at Auriesville, the players will employ music and drama to illustrate the importance and dignity of the Eucharistic Sacrifice as part of the regular Thursday holy hour in the Coliseum Church.

Father Joseph S. McBride, S.J., known to most visitors to Auriesville as the vice-postulator for the cause of Venerable Kateri Tekakwitha, also serves as the regional director of the Apostleship of Prayer for New York and New Jersey.

The Fools, who act out gospel parables, folk fables and liturgical drama, began performing four years ago as a result of an inspiration of Father J. Michael Sparough, a recently ordained Jesuit from Chicago who first organized them for outdoor pageants during his years as a teaching scholastic.

Both Father McBride and the Fathers at the Shrine expect that this unusual program presented at the regular weekly holy hour will provide a large number of our pilgrims not only with a pleasant summer evening, but also a deeper appreciation of their central act of worship as Catholics. There will be no admission fee. There is confidence that our pilgrims in attendance will help in accordance with their means to defray the expenses of bringing the Fools to Auriesville.

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### FR. O'DWYER — continued from back page

of his life." There came parish work and hospital chaplaincies before he arrived at Auriesville in 1943 for his year of tertianship. It was then that he acquired his great love and affection for the Martyrs and found great solace in the natural beauty of the Shrine.

Next year he was back in New York City where he taught and eventually entered retreat work. These were some of his happiest years, as he was able to make daily visits to his mother, Rose Cunningham, whom he has immortalized in his jokes and sermons.

Many of his retreats and missions were devoted to teenage girls whom he captivated by his warmth, understanding and love of God.

In 1961 he returned to Woodstock, this time as assistant spiritual father to the young Jesuit fathers. Soon it was 1970 which brought another return, this time to Auriesville. He has become an invaluable resource person, indeed a mainstay of the Shrine staff.



*The Fountain Square Fools, a theater troupe formed four years ago at Xavier University, Cincinnati, will perform at the Martyrs Shrine on Thursday, July 26 at 7:30 p.m. while on national tour.*

*Photo by Jeff Spencer*

## OLD FRIENDS AND NEW JOIN SUMMER STAFF

When the pilgrims start arriving, the staff regulars (Fathers O'Dwyer, Fullam, Doolan, Fleig, and Egan) are always glad that other Jesuits are coming to assist them.

Father James J. Shanahan arrived from Canisius College, Buffalo, to spend the opening month with us and promises to return for another stint in September. Father John J. Gormley travelled up from St. Peter's College, Jersey City, to help at the Shrine for several months.

This year we welcome Brother George A. Murphy, a native of Columbus, Ga., now on the staff of the Jesuit-run diocesan seminary in Corpus Christi, Texas and Father Henry J. Hoffen, a Jerseyite presently teaching at Xavier High School, New York. We are still in hopes that Brother Frank Butler will be sufficiently recovered from his leg fracture to be on the scene for the August Novena just as he was last year.

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Father Tim's Jesuit and lay associates on the staff think that a golden anniversary like this one should be a time for rejoicing. They plan to celebrate on Sunday, September 30 and would be happy to have many of the pilgrims on hand to join them in a Day of Thanksgiving for fifty dedicated years. As one recent visitor remarked: "Father O'Dwyer is like a fine rare wine. He improves with age."