

St. Joseph's, Rush, Marks 100 Years

A parish which has been an orphan for a hundred years celebrates its centennial this week.

St. Joseph's Church of Rush has never had a resident pastor in its long history of service, but has been a mission of Scottsville, Avon, Honeyo Falls and Henrietta.

The story of the parish goes back to the spring of 1864 when Father Joseph V. O'Donohue, pastor of St. Mary's Church in Scottsville, came to the East.

At a meeting after Mass the small congregation agreed to buy a house for use as a church.

Five men contributed \$30 each toward the purchase of property, these were Bernard Fagan, Thomas Lyons, Edward Rice, Michael Quinn, and Christopher Quinn.

That initial meeting was the result of a letter written by Edward Rice, Thomas Lyons and

Thomas Behan to Bishop Timon of Buffalo in the spring of 1863, asking that a priest be sent since the residents of Rush had a long journey to surrounding churches.

The large stained-glass window depicting the Flight into Egypt, was installed behind the altar by James Maloney and Fred Stecher in 1913.

In 1906 St. Joseph's was transferred once again, this time to be a mission of Good Shepherd Church, Henrietta.

In 1946 Father George C. Connor, Sr. M. Agnita Fagan, Sr. M. Esther Doran, Sr. M. Teresa Angelica Gleason, Sr. M. Rosa Hendrick, Sr. M. Raphael Lyons, Sr. M. Gloria Wren, Sr. M. Rose Anita Wren, all of St. Joseph order; Sister Siena Wren and Sister Jane Frances of the Sisters of Charity; Sister Virginia Malone, O.S.T., Sister M. St. James Klipfel, Sisters of Our Lady of Charity.

The Centennial Committee is headed by Father Vogt, assisted by Mrs. Theodore Krenzer, president of Rosary and Altar Society and Paul Streb, president of the Holy Name Society.

In 1909 Father Vogt was given his first full time assignment, Father Robert Miller, who was succeeded by Father Albert Cluney in 1963. Today Father Vogt has two assistants to help care for the growing needs of Henrietta and Rush.

Other Vogt has two assistants to help care for the growing needs of Henrietta and Rush. Father George Wiant and Father John Quinn.

Among the tableaux to be presented at the dinner are a New Year's Eve dance sponsored by the Rosary Society in 1914 at which Dan Fagan's orchestra played. Parish records also show he played at a dance in 1893. Dan Fagan, now 84, still has an orchestra which will entertain at the centennial supper.

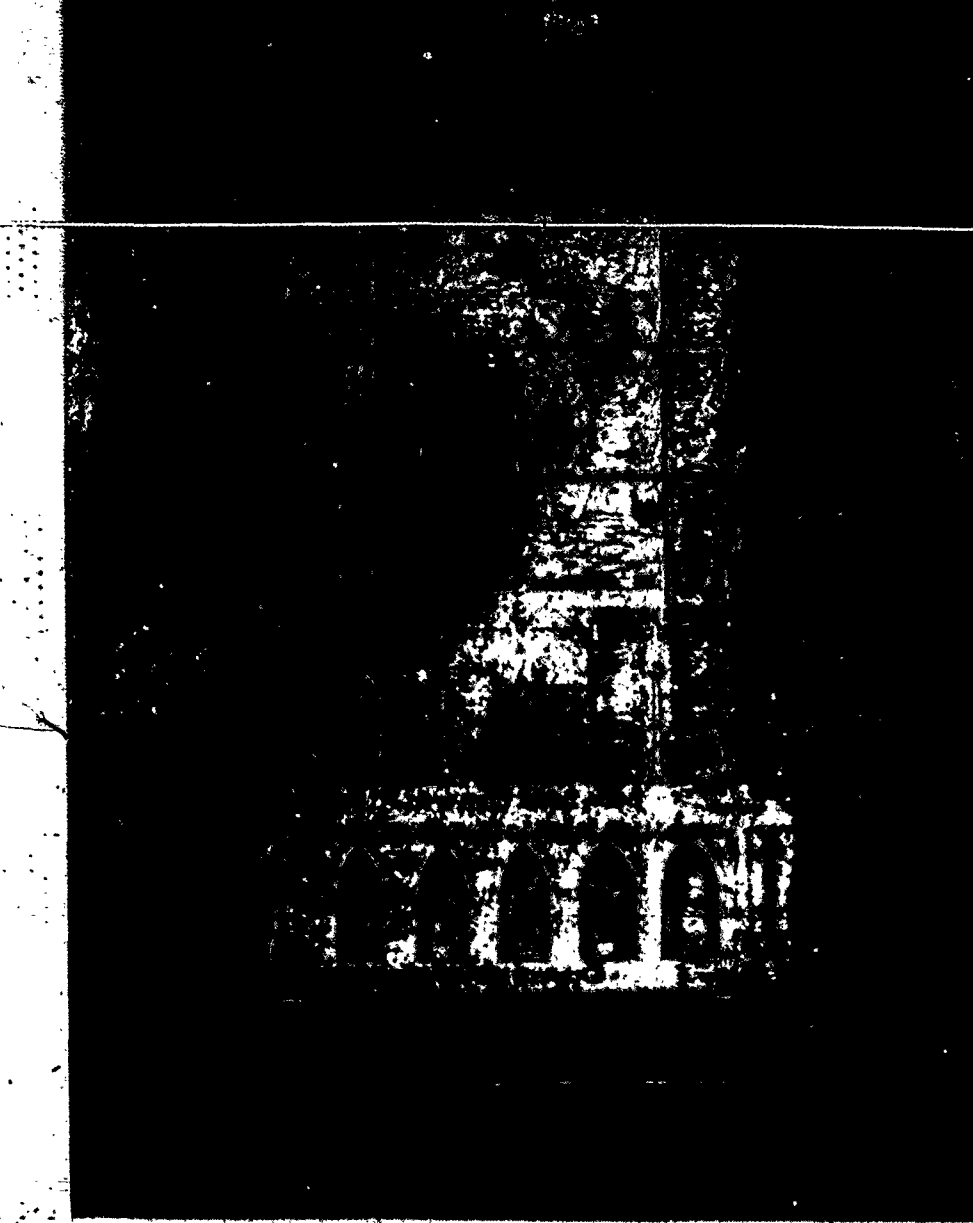
Another scene will recall Mary Ellen Donahoe's introduction of Bishop McQuaid to parishioners in 1903. This part will be taken by Mary Maloney, a cousin of Mary Ellen Donahoe by marriage. Frank Klackey, an altar boy at the 1903 dedication, is also expected to be present at the supper.

A barbershop quartet, the Pastimers, featuring Rush parishioner Richard Tetrault, will also entertain at the supper.

The supper committee is composed of Henry Krenzer, Howard Eddy, Mrs. Carl Treat and David Treat. Mrs. Albert Voltmer is chairman of the plate sale.

Although still an "orphan church," St. Joseph is perhaps the largest mission in the diocese. It has grown to encompass a list of priests and sisters to the 40000. The priests include: Fathers John Napier, William J. Killackey, John E. Doran, Leo Dolan, Martin Hendrick, and Michael Hynes.

Sisters from St. Joseph's parish include: Sister M. Cyrilla Connor, Sr. M. Agnita Fagan, Sr. M. Esther Doran, Sr. M. Teresa Angelica Gleason, Sr. M. Rosa Hendrick, Sr. M. Raphael Lyons, Sr. M. Gloria Wren, Sr. M. Rose Anita Wren, all of St. Joseph order; Sister Siena Wren and Sister Jane Frances of the Sisters of Charity; Sister Virginia Malone, O.S.T., Sister M. St. James Klipfel, Sisters of Our Lady of Charity.



Interior of Church, recently redecorated.

God's World As We Forgive

By REV. LEO J. TRESE
We are fortunate that God does not take us literally at our word. "Forgive us our trespasses," we daily pray, for we forgive those who trespass against us. If God really did measure His mercy out to us in exact proportion to the mercy which we show towards others, ours would be a most unhappy state.

It is not that we are guilty of the grave sin of hatred. We know too well that we cannot entertain hatred towards any other soul and still expect to enjoy God's friendship. It is not that God casts us off. He is not so petty as to return fit for tat. The mechanics of hatred is that the hater himself terminates his participation in divine love. God's love comes to us so that we may channel it to others. When, by hatred, we shut off the outflow of love, God's love no longer can find entrance into the hating soul.

WE KNOW THIS and, hard though the struggle may be, we do resist the bitterness of hatred when we find it building up within us. We do manage to say, sincerely, "I forgive." We are likely to be less vigilant, however, in practicing forgiveness in small matters; that low-key forgiveness which we more commonly call the virtue of patience.

We find great comfort in the fact that God does not expect of us any more than we are able to give. God knows our particular personality problems, our individual weaknesses, our ignorances, our mental and emotional limitations. All these and much besides are fed into the divine computer as God assesses the degree of our responsibility in any given act. When we have given God our best, however inadequate our best may be, God is content.

Unhappily, it is seldom that we are equally generous toward our fellow men. We tend to make ourselves the pattern of perfection and to assume that everyone else has had the same advantages as we have had. Everyone else is or ought to be as intelligent, thoughtful, conscientious, decisive and skilled as ourselves. That is why we are so quickly impatient when another's error or neglect occasions us inconvenience or hurt. Such phrases as, "stupid," "malicious," "deliberate," rise all too readily to our lips.

If God were capable of wincing, He surely would tighten up with pain as He sees us so irritable, so displeasable toward others because of their mistakes. There is no limit to the allowances which God has made for our blunders, some of them of huge proportions; yet we in our turn can be so intolerant of the errors of others.

THERE ARE times of course when the mistakes of others must be corrected, so that the same mistakes will not be repeated. This is a part of the learning process. Thus, an employer must point out the mistakes of his employees; a parent must reprove the mistakes of his children. Our admonitions will be much more effective, however, if they are imparted with a charity which flows from sympathetic understanding, rather than given in anger because we have suffered from the mistake.

If our past history has been one of acute annoyance at the errors of others, it may take a little time for us to change the pattern of our reaction. We shall have to form the habit of focusing our eyes for a moment upon the errant one — focusing our eyes upon him as a person with handicaps and problems of which we can know little, but for which allowance must be made. If we have a modicum of imagination, it will help to put ourselves for a moment into the culprit's shoes and to let ourselves feel, vicariously, the force of the blast which we are about to unleash upon him.

Confident of God's limitless patience and mercy, we know that He never will see us literally at our word when we say,

Jesuits Described 'Skilled Oarsmen'

Castel Gandolfo (RNS) — In a message lauding the work of the Society of Jesus (Jesuits), Pope Paul VI said there is "need in the Church for courageous soldiers of Christ, men of intrepid faith ready to tackle every difficulty to bring the message of salvation to people in our time."

The pontiff's message, given in a letter to Father John E. Janssens, S.J., general of the order, was made on the 150th anniversary of the Restoration of the society.

For 41 years the Jesuits, established in 1534 by St. Ignace of Loyola, were suppressed (1773-1814) by Pope Clement XIV, a move forced on the pontiff through political pressures exerted by European kings. The order was lifted in 1814 by Pope Pius VII.

Pope Paul noted the sad period of suppression suffered by the order. "This anniversary," he said, "cannot help recalling sad events that brought about so many hardships and suffering for the sons of St. Ignace."

"But at the same time it testifies to the magnificent vitality of your society and, above all, its unshakable fidelity to the Church and the Roman pontiff."

The Pope noted that upon return from exile in 1814, Pope Pius VII restored the Jesuits to meet the most lively desires of men of wisdom... to provide skilled oarsmen for the ark of Peter, which was being tossed by constant tempests.

Since that time, he said, the Jesuits have done "many great things for the glory of God and the Catholic religion, developing missionary works, providing progress of the sacred sciences, the education of young people, defense of the rights of the Holy See and, finally and most particularly, in practicing and inculcating Christian perfection."

"Today, no less than at the time when the Society of Jesus was re-established," Pope Paul continued, "there is need in the Church for courageous soldiers of Christ, men of intrepid faith, ready to tackle every difficulty to bring the message of salvation to people of our time."



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