

Holy Rosary Marks Diamond Jubilee

"This church has been a shrine of devotion to Our Lady for seventy-five years. The Rosary has been said here morning, noon, and night, and it will continue to be so for another seventy-five years."

Bishop Kearney spoke these words at the solemn Mass marking the Diamond Jubilee of Holy Rosary parish Sunday, October 4.

Speaking in defense of Mary in this age of transition in the Church, the Bishop said: "Our Divine Lord was never emboldened to have His mother near Him, and neither should we be. We will not sell her out for a mere of postage, whether liturgical or ornamental."

Assisting the Bishop at the Mass, which was broadcast by radio, were Monsignor Richard K. Burns as deacon and Rev. Paul G. Wolfrum, subdeacon. Monsignor John E. Maney was assistant priest and Monsignor Albert Simonetti and Dennis Hickey were deacons of honor. Other officiants of the Mass were priests from the home parish and past assistants at Holy Rosary.

The story of Holy Rosary goes back to 1868 when a small mission was organized from St. Patrick's Cathedral to care for that section of Rochester known as "Glenwood."

The territorial limits set by Bishop McQuaid began with the intersection of Deep Hollow and the Erie Canal and extended to the Little Bidge Road. The congregation numbered 89 families.

Very Reverend James P. Kieran was instructed with the organization of the new church, dedicated to the "Holy Rosary."



Pope Paul sent his blessing to the priests and parishioners of Holy Rosary Church to mark the parish diamond jubilee. Bishop Kearney gave the blessing at a solemn Mass Sunday noon. He is shown in photo with Monsignor Charles F. Shay, pastor, with the papal deacon from Rome.

Construction was begun in 1868 on the corner of Rowe (now Kingston Avenue) and Beach Streets.

On New Year's Day, 1868, the first church of Holy Rosary, a small chapel building accommodating 356 persons, was dedi-

cated by Bishop McQuaid. A small school building was erected the same year and placed under the care of the Sisters of St. Joseph.

By 1894 the congregation had increased to the extent that it was made a parish with Father

John Van Ness as its first permanent pastor.

Early in 1894 a new combination church and school was begun. This building still serves today as Holy Rosary School. Father James Day's main second pastor of the parish in 1898.

constructed a new convent in 1911. This building still serves the sisters.

Father Day's five-year pastorate was followed by that of Father Arthur A. Hughes and it was under his leadership that the third church building was begun in 1918. The new church and rectory, costing \$50,000 was done in Spanish Mission type architecture with connecting cloister between Church and rectory. Chief features of the new building were the rose window, a triple entrance, and a mission bell tower over the rear cloister. The seating capacity was 800 people. Bishop Hickey dedicated the new church in October of 1918.

A new \$2,000 pipe organ was installed in 1918. The interior redecoration of the church during the winter of 1927 marked the last of many important works undertaken by Father Hughes. He was elevated to the rank of deacon just a month before his death on March 15, 1932.

Father Walter A. Foery was appointed pastor of Holy Rosary by Bishop O'Hara, and the parish was honored five years later when his pastor was named Bishop of Syracuse.

Bishop Foery was followed by St. Rev. Monsignor Charles F. Shay, then pastor of St. Patrick's Cathedral. The Cathedral was then in the process of dissolution, having been sold to Eastman Kodak Company. After serving two months as administrator, Monsignor Shay was officially appointed pastor by Bishop Kearney on Nov. 21, 1937.

A new organ was installed in April of 1940. In 1945 an extensive redecoration of the church was carried out, including new main and side altar, communion rail, statues, confessional, and painting. Bishop Kearney rededicated the church in October of that year.

In October of 1946 Bishop Kearney broke ground for an addition to school and convent which was blessed by him the following October.

Extensive redecoration of the church and a new altar marked 1961 as a year of remembrance by parishioners. Monsignor Shay celebrated his Golden Jubilee in June, 1962.

A commemorative booklet was distributed to parishioners by Msgr. Shay on the occasion of the Diamond Jubilee.

Tape Recording Links 200 Around World

San Antonio—(NC)—Here's one to add to your list of Catholic organizations: the Catholic Tape Recorders International.

Founded in 1938 by Jerome W. Chiarochi, a teacher at St. Pius X School here, CTRI has grown into a worldwide network of 200 "tapesponding" members in 14 countries.

Aim of the members is to build personal friendships and foster international understanding through the exchange of tape recordings. The organization is represented in the U.S. Australia, Japan, Haiti, England, Holland, Rhodesia, Tanganyika, Pakistan, Ireland, India, Borneo, Canada and Norway.

Friendships made through tapesponding have a way of forming a lasting bond," says Chiarochi. "You seem to get to know somebody better listening to his voice, his ideas and accounts of daily life."

"I met my wife through tapesponding. She was a wedding dress designer in London when our acquaintance through the medium of tape began. We were married in 1963."

Chiarochi's original purpose in founding CTRI in Uniontown,

Pa. was to help Catholic missionaries overseas keep in touch with their families back home through tape recordings. The idea spread and the organization came to number members of many different faiths, including Hindus in the Far East, Lutherans in Norway, and French Canadians in Canada.

Church Services At Olympics

Tokyo—(RNS)—Pamphlets containing a variety of information for Catholic athletes and visitors in this city for the Olympic Games this fall are being published by the Olympic Committee of the Tokyo archdiocese.

One of the pamphlets has a map showing the location of Catholic churches in Tokyo and a list of places where confessions can be heard in Japanese, Chinese, Dutch, English, German, Italian, Polish and Spanish.

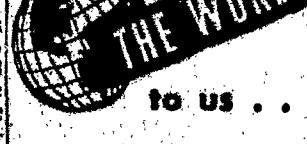
The committee was set up earlier this year by Peter Tatuzo Cardinal Doi, Archbishop of Tokyo. Since the Japanese Olympic Committee has no provisions for the spiritual welfare of athletes, each religious body is making its own arrangements.

COURIER-JOURNAL Thursday, Oct. 8, 1964

Esperanto in U. S.

New York—(NC)—The International Catholic Esperanto Association has appointed Louise H. Schmidt of the Bronx its representative in the United States. The organization promotes the use of Esperanto, an international language devised in 1887 by a Pole, Ludoviko Zamenhof.

Church Services At Olympics



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Reds Instigate Vietnam Agony

By FATHER PATRICK O'CONNOR

Society of St. Columban

Saigon—(NC)—It's all one operation.

A Buddhist house gives hotly political "sermons" over loud-speakers, night after night in Saigon. Students in Saigon and Hue stage demonstrations to make the government yield to their political demands.

"People's Committees For National Salvation," organized by a coterie of leftist professors and students, usurp the powers of local governments, threaten people and arrest them.

False rumors are spread to make Catholics think that Buddhists are going to attack the churches, to make Buddhists think that Catholics are about to burn down pagodas.

Meanwhile the dull thud of guns by night tell that the "National Liberation Front for South Vietnam" forces, the communist Viet Cong, are attacking outposts and villages.

These are all parts of one operation, one concerted, multi-pronged offensive to make South Vietnam and its allies, especially the U.S., yield to communism.

Precious time and effort are wasted when these activities are treated as separate, unrelated problems.

Everybody taking part in them is not consciously pro-communist. The devout Buddhist listener, inflamed by a wild story about weapons being forged for Catholic use, does not realize that he—or, more often, she—is being goaded to promote a communist objective.

The young student demonstrator guesses only vaguely, if at all, at the aims behind the slogans prefabricated for him.

The professor or doctor who accepts a neutralist argument does not realize that neutralism, as advocated by the Viet Cong communists, would only clear the way for communist rule.

But the top leaders, who have carefully studied all these forms of agitation to synchronize with the Viet Cong military effort, have one common aim—to bring about a neutralist government in South Vietnam. From neutralism the passage will be easy to unification of industrial rice-hungry north Vietnam with the fertile south, under communist rule.

It takes no extraordinary eyesight to see the links between the different parts of this concerted movement.

Neutralist committees, Buddhist demagogues and the Saigon papers that they reportedly subsidize have lately been promoting a witch hunt against former members of the Cao Dai (Paranormalist Labor) party, of the late Ngo Dinh Nhu. Last winter and spring nobody seemed to think the "Cao Lao remnants" dangerous.

The present campaign, artificially stimulated and unsupported by hard evidence, is simply a drive to eliminate anti-communists, especially Catholics, from public life.

In Qui Nhon, for instance, a self-appointed illegal committee arrested or enforced the arrest of 23 persons on Sept. 20 and ensuing days. These persons, almost all Catholics, had apparently nothing against them until the soviet-style committee, ar-

God is Renewing World

Stuttgart, Germany—(NC)—An estimated 300,000 people who gathered here for the 80th biennial Catholic (German Catholic) convention heard Pope Paul VI assert that God is renewing the world of today, and that the Church itself is entering a new epoch.

The Pope in a special televised address summoned individuals to join in making the renewal effective. Asserting that each person must start the spiritual renewal within himself, he called for individual reflection and for intensified devotion to and knowledge of the Scriptures. The spiritual re-

newal of the individual must become, he said, "the basis for the spiritual renewal of the family and hence for the different nations."

The Pope said: "God is renewing the world of today by the powerful changes of which we are permitted to be the witnesses and persons jointly responsible. The Church may not be of this world, but the lives in this world and his mission for this world."

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