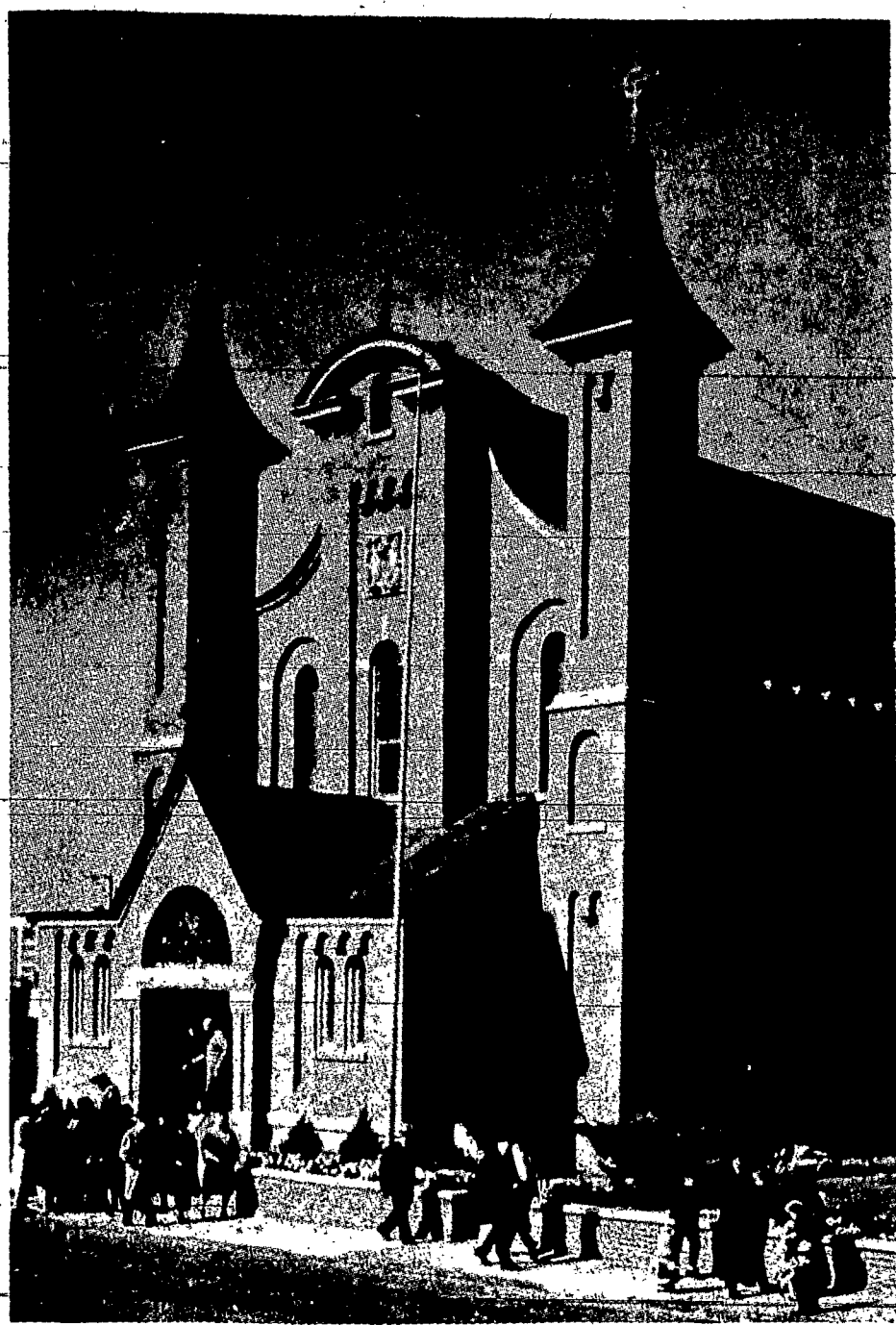


Historic 'French Church' To Keep Its Doors Open



OUR LADY OF VICTORY CHURCH

Rochester's historic Our Lady of Victory Church, more familiarly known as "the French church", will not be razed nor closed this summer, the Pastoral Office announced today.

Rev. Joseph W. Dalley and Rev. William M. Hart, staff officials for Bishop Sheen, will become co-pastors of the old downtown church when the Fathers of the Congregation of the Sacred Hearts move out of the Pleasant Street rectory on July 1.

Recently women-shoppers and business-men who frequent the little church for one of the three noon-time daily Masses were agitated by news that the city intended to raze the building for urban renewal and widening of mid-town traffic arteries. The city denied the report but concern for the church's future was then aroused by word that the priests who have staffed the parish were to be moved by their community this Spring and that the diocese would close the building.

A petition signed by 14,000 persons of all faiths and organized by members of the "Daily Mass League," was prepared to resist both the city and the diocese.

Father Dalley, vicar for pastoral development, and Father Hart, assistant to the Bishop, will occupy the parish rectory and maintain the present schedule of Sunday, holiday and daily Masses, while still fulfilling their official duties in the Pastoral Office.

Father Joachim Shults, S.S.C., who heads the three-man staff at Our Lady of Victory—indicated today that Superiors of the Sacred Hearts Fathers have recalled the priests to duties in Fairhaven, Mass. Priests of this same community presently administer Sts. Peter and Paul parish in Rochester.

Father Shults said: "Some 300 persons are enrolled as parish members. The parish remains basically Belgian even though very few members live close to the church."

He estimated that between 200-400 people attend daily Masses in the little church (11 a.m., 11:40 and 12:10) and about the same number at four Sunday Masses.

First organized as St. Mary's French Church in 1848 when this area was still part of the Buffalo Diocese, it changed to its present name and location, a few blocks off Main Street, when Bishop Bernard J. McQuaid laid the cornerstone of the brick edifice, July 19, 1888.

A "sentimental drive" held in 1953 among persons who were married in the church or who attended its parish school, and its "unofficial parishioners" who like its handy location for their daily devotions, raised nearly \$100,000 for renovation of the building.

The Landmark Society, a local historical group interested in the preservation of Rochesteriana, has pointed out that the church is one of the most charming in the central downtown Rochester area — "one of those bits of architecture that lends human warmth and distinction to the center of the city."

Anniversary Mass At War Memorial

The Diocesan Centennial Mass of Thanksgiving, postponed in Rochester last Sunday, has been rescheduled at the War Memorial for Sunday, October 6.

Spanish Center To Be Dedicated

Bishop Fulton J. Sheen will dedicate the newly renovated Spanish Center (formerly Concordia Hall) at 38 Clifford Ave. on Sunday, June 23 at 4:30 p.m.

The building will house a variety of activities connected with Rochester's Spanish-speaking community, according to Father Roger Baglin, coordinator for the Spanish Apostolate. It will be home base for the Spanish Apostolate, headquarters for the Ibero-American Action League, center for the Spanish Curial program and other related activities.

An open house is scheduled from 4 to 7 p.m. Bishop Sheen will speak at the dedication and celebrate Benediction at the 4:30 p.m. rite.

Outdoor Mass Set At Retreat House

Bishop James E. Kearney will celebrate an outdoor Mass at the Notre Dame Retreat House, Canandaigua, at 3 p.m., July 14. It will be open to the public.

The retreat house also has scheduled married couples retreats July 12-14 and Aug. 24.

Art Festival Planned For Joseph Avenue

The fourth annual Joseph Avenue Art Festival will take place tomorrow (June 22) and Sunday.

Among festivities planned is a parade at 11 a.m. tomorrow. Two concerts are scheduled Sunday at 2 and 8 p.m. with jazz musician Lionel Hampton at School 6, 95 Herman St.

Parish Bulletins

'Dropping Names' Has Legitimate Role, Too

By ALEX MacDONALD

This is the third of a series of commentaries on parish bulletins, discussing the general features and specific merits of Sunday Bulletins observed in diocesan churches.

"Names make news" is an old axiom of journalism. And in composing the weekly bulletins most pastors or secretaries try to mention names from many corners of the parish.

Although some bulletin-editors lament that "it's always the same names on the working committees," pastors admit that publication of lists does stir passive parishioners to want a role in the next parish project even while catering to the vanity of some who love to see their names in print.

Name-dropping is a legitimate way of telling parishioners how the parish is run. Recently Father Bart O'Brien at St. Mary Our Mother Church in Horseheads published the full list of 41 people who are on the weekly parish payroll. Seemed like an excellent way to inform the parish-contributors how many individuals worked for them and where the salaries went.

Publicizing names is always good form for saying "Thank you." Several parishes who have weekly bingo evenings list the men who are on the working committee for the week. Many parish bulletins disclose the altar-boy assignments for the week, the lectors and commentators who will be seen at the lectern that Sunday, the girls who staff the nursery and the ladies who are going to be "Our Lord's Housekeepers." Recognition is certainly due all of them.

Only a few parishes publicly record the babies baptized or the pa-

fishioners who have died in the week. But both are vital statistics reflecting the life of the family of God.

Many parishes recently listed with obvious pride and gratitude the men and women who completed the CCD training courses and were graduated, receiving diplomas from our Bishops in church ceremonies. They are real parish assets.

Lists of the sick persons in the parish appear in a few bulletins but it seems that this should be a universal custom because every parish has shut-ins who could be visited or prayed for or cheered up with a greeting card. If the community knew who was in the hospital or confined at home parochial charity could be solicited.

Parishes who seem noteworthy for the liberal use of names in the categories listed above are: St. Patrick's of Victor (where each week you can even learn who the parish trustees and auditors are); Holy Trinity, Webster (where they now have seven pages of reading each Sunday); St. Andrew's, Annunciation and St. Lawrence, and St. Mary of the Lake in Ontario.

Special star for this week goes to Immaculate Conception of Ithaca whose parish council publishes a good-looking monthly newsletter in addition to the excellent weekly bulletin. Recently the Parish Council presented an appeal for voluntary donations for redecoration of the rectory. In another issue a parishioner published a business-like suggestion that "writing out a monthly check for the church," just as one must for telephone, rent, milk or insurance, would be a way of "putting God into your payroll."

Next week — commentary on those long Mass-lists.

PAT ANSWERS

Do you have questions about parish-life, customs and traditions which bug you? The famous HELP! column doesn't know everything. Try PAT ANSWERS! . . . But don't ask PAT about faith or morals. Simply write in your concerns and hang-ups about living in the family of God . . . Address: PAT ANSWERS, 35 Scio Street, Rochester 14604. PAT'S answers will not necessarily reflect the opinion or policy of the Editor, —or of the Diocese.

Q. The papers last week spoke of groups of people fearing the end of the world, because of possibility of a planet hitting the earth. What is church doctrine about the "end of the world"?
—Mrs. B. K., Waterloo.

A. The Christian Church never has had an official doctrine that the end of the world would come at any particular time. But the early Christians did believe that Christ would have a "second coming" in their lifetime. Theologians generally hold that Christ's coming will mark the end of the world, that it will be sudden and unexpected and that it will involve shock to the existent order of the material universe. But Christ told us: "Of that day and hour no one knows, not even the angels of Heaven, but the Father only" (Math. 28/30). Read the final book of the Bible, the Apocalypse, for some of St. John's prophecies about the events at the end of the world.

Q. What is meant by "Armageddon"?
—R. P., Dansville.

A. The word comes from the Apocalypse, describing the scene of the final conflict between the forces of good and evil. It is symbolical, not a locality—it signifies the ultimate defeat of evil by good when the constant war of principles results in the final victory of Christ.

Q. What is the origin and significance of the halo often seen in the pictures of saints?
—B. J., Scottsville.

A. The halo probably originated with the Greeks, centuries before Christian art. The circular, luminous glow around the moon was applied to the heads-of-their-gods to express lofty dignity and other-worldly beauty. Christian artists adapted it as a symbol of true virtue and saintly perfection, a mere decoration to identify those regarded with awe.



Sisters Mildred, Sophia, Paulissa, Marie Barbara, and Brenda.

5 More Nuns Going to Brazil

Five more Saint Joseph sisters will go to Brazil next month to join the 12 members of the Rochester Community who are operating three mission posts. None will be sent next year.

A departure ceremony will be held July 28 at the St. Joseph Motherhouse for Sisters Mildred Coughlin, Sophia Bove, Brenda Dewey, Paulissa Orczyk and Marie Barbara Burgmaier.

An announcement from the Motherhouse gave these reasons for the assignment of five missionaries this year:

"The rapid expansion of their work down there, and the fact that no sisters at all will be sent next year because the Community will be deeply involved in its Chapter of Affairs—and the preparation of missionaries is a very lengthy and complicated process."

The Rochester Community opened its only foreign mission in March 1965, at Mateira in the state of Goias, Brazil, with five Sisters, led by Sister Rose Alma Hayes. She is now the regional superior of the whole Brazilian mission.

In the ensuing years the mission had added a second house in the nearby town of Machiara Alta, and a

third in the city of Uberlandia. Each year two more Sisters have joined the mission group.

This addition to the St. Joseph's mission will bring to 28 the number of Rochester priests and sisters assigned to South America in recent years. There are four priests in Bolivia, 7 Sisters of Mercy in Chile and now 17 Sisters of St. Joseph in Brazil.

Sister Sophia is the daughter of Dr. and Mrs. Emil Bove of Seneca Falls. She studied at Cornell University and Hobart College, and received both her B.A. and M.A. degrees from Nazareth College. She has taught at Nazareth Academy and the college and is now on the staff of the English Department at St. Agnes High School.

Sister Mildred is a Rochesterian, daughter of Mr. and Mrs. James T. Coughlin and also a graduate of Nazareth College. She has taught at Nazareth Hall, St. Bridget's, St. Jerome's and Mother of Sorrows and has been for the past three years at St. Joseph's Villa.

Sister Paulissa's parents are Mr. and Mrs. Joseph Orczyk of Rochester. Sister taught at St. Stanislaus for three years and at Blessed Sacrament

for the past four. Her degree, too, is from Nazareth College.

Sister Brenda, teaching at St. Rose School in Lima, is the daughter of Mrs. Estelle Dewey and the late James Dewey of Rochester. Sister is a Nazareth College graduate and has also taught in St. Stephen's, Geneva; Corpus Christi and St. Augustine schools.

Sister Marie Barbara holds an R.N. degree from St. Mary's Hospital and a B.S. in nursing from the University of Rochester. Her parents are Mr. and Mrs. Karl Burgmaier of Utica, and Sister will be making her first vows in the Sisters of St. Joseph next month.

Soon after the fourth departure ceremony, the Sisters will leave for Uberlandia. They will spend the next few weeks visiting the three-St. Joseph mission houses and familiarizing themselves with the work the sisters are doing in each place.

Around the middle of August, they will go to Anapolis to take a six-month orientation course in the language, history and culture of the Brazilian people before beginning their active work in this new apostolate.

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