

Our Pilgrimage Church

Holy Year 1983-84

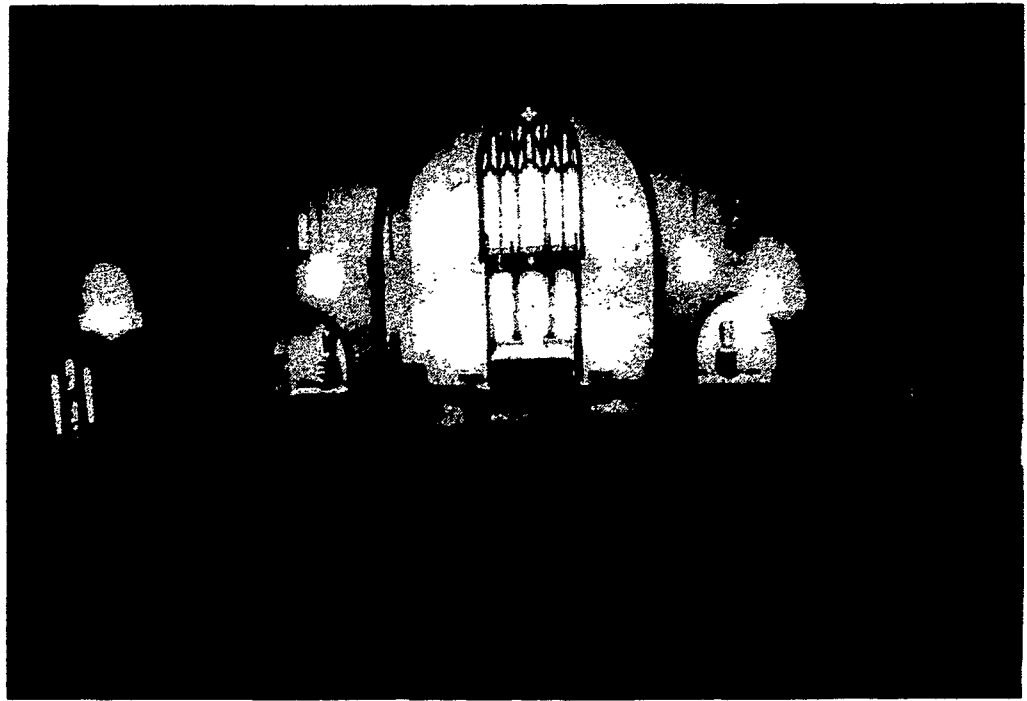
By Father Robert F. McNamara

The Sisters of St. Joseph, of French origin, made their first Rochester-area foundation at Canandaigua in 1854. Sisters from this convent took charge of St. Mary's Boys' Home, Rochester, in 1864. Then in 1868, in his initial year as founding bishop of Rochester, Bernard J. McQuaid formed the Canandaigua and Rochester nuns into an independent religious community, the Sisters of St. Joseph of Rochester. St. Mary's Boys' Home remained their motherhouse until 1871. When they founded Nazareth Academy on Plymouth Avenue and Jay Street in that year, the motherhouse was moved to the new Academy convent. A third move, in 1920, transferred it to their normal school (1898) at 402 Augustine Street. Finally, in 1928, the motherhouse received a new and perma-

nent home at 4095 East Avenue, Pittsford.

The chapel, like the motherhouse of which it is a wing, was designed by architect Joseph P. Flynn of Rochester. Pilgrims who enter the main door of the residence find themselves in a large, oak-sheathed foyer. Close by the entrance are three reliquaries presented to the community by Bishop McQuaid, and containing the relics of many saints.

The chapel proper will seat 500. Built in the same neo-gothic style as the motherhouse, it combines old and new. Thus, the stations of the cross come from the Jay Street motherhouse, and the designs in the stained glass windows reproduce the same subjects — women saints — as the Jay Street chapel windows did. The sanctuary has the three traditional altars, the main altar covered



Motherhouse Chapel, Sisters of St. Joseph

with a wooden tester surmounted by rich windows depicting St. Joseph and the Holy Spirit. In keeping with the liturgical renewal of Vatican II, the communion rail has recently been removed, the sanctuary floor extended forward, and a carved oaken altar of sacrifice, designed and executed by

Marcel Blaakman, has been installed.

It is suggested that group pilgrimages to this lovely chapel park cars or buses in the side lot for guest parking, and process devoutly, led by a crossbearer, to the main entrance. For arrangements, please call the Sisters (716/586-1000).

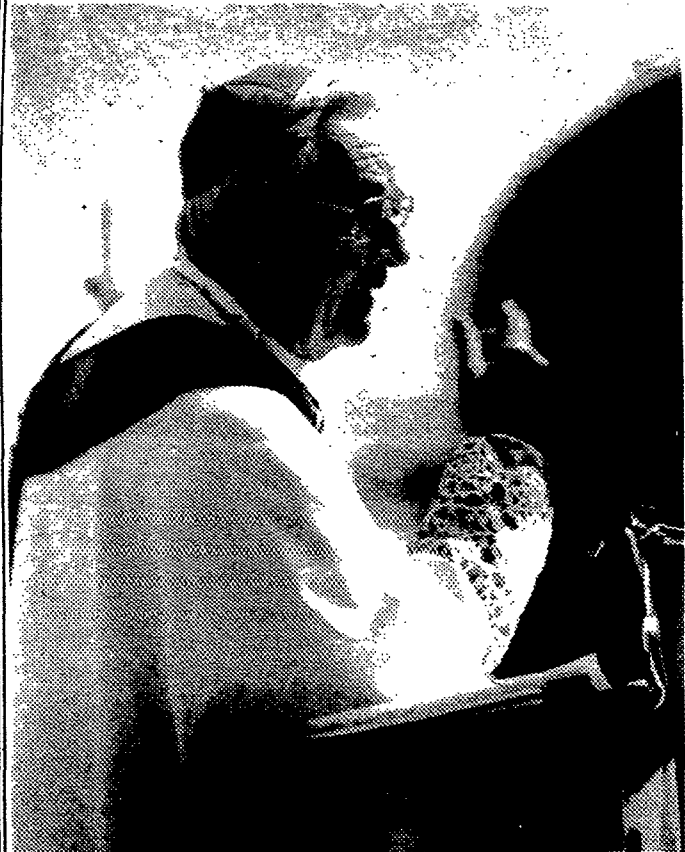
Hospital Marks 75 Years



St. Joseph's Hospital, Elmira, noted its 75th anniversary with a special liturgy celebrated by Bishop Joseph L. Hogan, left, followed by a luncheon at the Holiday Inn in Horseheads. Above, at left, Sister Martha Cersbach, SSJ, hospital administrator, with other members of her order during the bishop's homily. Right, hospital coordinator Sister Margaret Adelaide Owen, SSJ, joins Sister Martha in presenting the offertory gifts. Below, retired Justice Daniel J. Donahoe, former



chairman of the board of the hospital, performs his master of ceremonies duties at the luncheon for the 250 that attended.



Photos by Terrance J. Brennan

Fr. Louis J. Hohman



The Open Window

The Law And Spirit

Dear Father Hohman, A question has come up since the beginning of the practice of afternoon and evening Masses. The problem occurs most of all when there is a wedding late on a Saturday afternoon or when there is a Holyday of Obligation on a Saturday. Does attendance at a Nuptial Mass late on a Saturday afternoon fulfill the Sunday obligation? For example, we recently went to a wedding which was held at 4 p.m. Did we have to go to the next day?

Dear P.R., Whether you realize it or not, you are approaching the matter from a very legalistic point of view. The LAW requires you to attend Mass on Sundays and Holydays of Obligation. A principle of law is that "favours are to be extended" and "restrictions are to be limited". Those are perfectly legitimate principles vis a vis law and they are principles in which you were probably brought up. (Remember when you could begin the Eucharistic fast from midnight at 12:30 am because that was true sun time? Legalism at its best or worst.)

However, even if one were to approach the problem from a legalistic point of view, that principle regarding restrictions would not apply here because what you have is two totally different celebrations—the celebration of a wedding and the celebration of a Sunday. And never the twain shall meet. If you want to answer the question for yourself instantly, ask what the Mass is

celebrating or saying. If it is addressing itself to the sacredness of Marriage, it is not a Sunday Mass. If it is speaking to the Assumption of Mary it is not a Sunday Mass. A Sunday celebration is a Sunday celebration and a wedding celebration is a wedding celebration and that's that.

If we have been invited to dinner, we do not enter the home of our host and immediately walk to the table to sit down for dinner. We need a time to put aside other concerns, to relate to our host and the other company and then when we go to the table we have an active relationship with the host and the other guests.

To think of the Mass as anything but a single unified celebration is a monstrous distortion.

COURIER-JOURNAL

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Vol. 95, No. 1 September 28, 1983

Courier-Journal (USPS 135-580)

Published weekly except week after July 4 and Christmas, by the Rochester Catholic Press Association. Subscription rates: Single copy 35¢. 1 year subscription in U.S. \$15. Canada and Foreign \$20. Offices: 114 South Union St., Rochester, N.Y. 14607, (716) 454-7050. Second Class Postage paid at Rochester, N.Y. POSTMASTER: Send address changes to Courier-Journal, 114 S. Union St., Rochester, N.Y. 14607.



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