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**Sermon at Fr. Gruenauer's Funeral**

Text of sermon delivered by the Rev. Eugene N. Golding at the Funeral Mass for the Rev. William V. Gruenauer, Thursday, October 20, 1948, St. Boniface's Church, Rochester.

"... when the doors were shut... Jesus came and stood in their midst and said unto them: 'Peace be unto you!'" — John 20:19.

Death is the wish of some, the relief of many, the end of all. Death in the Sacred Scripture is a comparatively unimportant event. No mention of the death of Peter, James, John or Paul. So gracefully Mark says: (4:35) "When evening was come He saith unto them: 'Let us pass over unto the other side.'" The theme of the inspired writer is duty, action, assignment.

IT IS THE nature of earthly things to pass away. Death destroys the physical properties, the human plans. Raphael scarcely finished his Transfiguration before the grim reaper bowed at his door. Alexander wore a pocketless shroud as a reminder that he came into this world with nothing and that he would leave it with nothing.

In his last hours, Leo IX placed his couch beside his coffin in St. Peter's. His final summary was: "Behold the mutability of human nature. The cell which was my dwelling place when simple monk expanded into yonder spacious labyrinth. Now it shrinks again into this narrow coffin."

At the placing of the Tlaxa upon the Holy Father in coronation, hemp, the symbol of the

emptiness of the waiting tomb, the ashes of death, is ignited when the chanter intones: "Sic transit gloria mundi!"

It is the prayer in a trying hour that a priest never forgets. Like the "a substance et improvisae morte" — "never, Master, alone with my sins!"

Only the Kingdom of God abides. Beyond the mists of this sad hour there is the eternal affirmation we shall see life.

The priest counts his life in the accomplishment of priestly works, not in the number of years lived. The deceased brought to this field of endeavor well developed abilities of a priest in his prime. We have loved him as a priest among priests.

To those who knew him intimately, he was vigorously honest, a quiet man, who when he spoke said words of truth. He was humble in his strength of character, with a heart of lowly hospitality. Large was his bounty, his soul sincere. No one was wanting to his reverence.

He had no thought of that which did not include the priesthood. Never on the fringe of the great, the bloom of life spent in a hillside country, his was a sufficiently long life.

The good that he did will long remain after him. We praise him as he appeared to have had in his youth abundance for there I learned to appreciate suffering and to understand it.

"The science of suffering is the science of the saints." Suffering is a condition of existence. St. Augustine said: "God had one Son without sin. He had none without sorrow." Sickness turns our eyes towards heaven, strips us of illusions, is the home of faith and prayer.

St. Theresa of Avila once remarked the reason why God is so difficult to become so close to God is because His nature is so different from ours. He was on the Cross. He was known as the Man of Sorrows. Cardinal Gibbons said: "We are neither

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(Continued from page 1)  
a heart of lowly hospitality. He had no thought which did not include the priesthood. Never on the hillside country, his was a sufficiently long life. He concluded, "although I fear off from the beaten path travelled by popular acclaim, knew well the story of the humble mercy of Christ." The lowliness of this particular priest finds its counterpart in the Baptist who never forgot his inferiority to Christ. At this hour in death, his soul is close to St. Joseph, his patron and the patron of his tiny church. For humbleness seeks its own level."

Surviving Father Gruenauer are three brothers, John, Joseph, Louis, Gruenauer, and several nieces and nephews.

**Holy Apostles** Lyell Ave. and Austin St.  
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MASSES Sunday: 7 - 8 - 9 - 10 - 11 - 12:15

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**Portuguese Welcome German Children**  
Lisbon (NC) — Continuing their work of providing vacations for underprivileged children in war-torn European countries, the Portuguese Caritas has welcomed 80 German children from the French and British zones.

The children will stay with families who have volunteered to provide a home for a child for a few months.

At the same time a group of Austrian and French children are ending their vacation.

**FISH FRY DINNER and BAZAAR**  
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stronger than Sampson, holier than David, nor wiser than Solomon and the power to suffer calmly, to act against difficulties of a trying time is the essence of another Man of Galilee."

In his daily routine, the priest finds easily crime, famine, fatigue, perspiration and forgotten souls. If he is the Alter Christus, suffering is part of himself. It is the rosary of the priesthood.

Nineteen hundred years ago mortification was born. It is a condition of the priesthood, "if anyone will come after me, let him take up his cross and follow me." Mortification is the rock adamant against the storms in the human heart. It brings the companionship of Christ closer than breathing, nearer than hands and feet.

HOLINESS OF LIFE is the first and most indispensable requisite for a successful priest. The priest is singled out from the ranks of all other men. He is allotted against the customs and problems of the day. His life is a constant struggle for sanity, a struggle against crafty foes and insidious dangers that end only with death.

His epitaph could be what St. Luke said of Christ: "He began to teach and the crowds hailed him." Not so much because "he did not speak like this" but rather because "His hath done all things well!"

For nineteen centuries the ambassadors of Jesus Christ have marched in the vanguard of civilization. They have distinguished themselves in arts, in medicine, in science, in the cultures that enrich the mind of man, in the emancipation of the poor from the thralldom of the material. For eight unto two thousand years they have been the bright proclaiming to humanity the richness of moral life and the nobility of the human soul.

CHRIST DID NOT command the Apostles to turn their backs on people and ignore their existence. He commanded them to go among men in the highways and the byways with the emphasis on those places where were not monuments of distinction, nor where the lordly attain the showmanship of the hour — the transient pageant of an hour.

St. Vincent De Paul used to say that God would take the fear of death out of the hearts of those who were kind to the poor. Away back in the years, the ancient Anastasius of Antioch had extraordinary talent in comforting the afflicted. Of him it was said, he touched nothing that he did not adorn. Kindness is a language which the deaf can hear and the blind can see. The poor are the human race devoid of illusions, unresponsive, and ourselves in a different guise.

Rose Latorp, founder of the Institutions for the incurable cancer of the indigent chose for her motto a saying from St. Vincent De Paul: "I am for God. I am for the poor."

You make your interest with the outcast, with those of the men and women without honor. It is often discouraging. Men are men and human nature is what it is. You meet deceit, disappointment, disillusionment, despair, disgust. In the weedy confusion of social service, shackled in the handcuffs of destitution, exploitation and injustice, stand the outcasts.

In the long run there is something to think about — what is charity, what is the barest justice and knows there is a terrific need for the consideration of both.

THE LAST production of Dore was called the Vale of Tears. Through a deep, rough ravine, Christ carries a cross. His outstretched hands give the invitation: "Come to Me ye that are heavily burdened." All hills, all ages, all climes are there — the human part of man — the veil of tears.

This priest afar off the beaten path travelled by popular acclaim knew that story well.

Often upon the lips of his beloved parishioners he placed that horzespun salutation: "Jesus meek and humble of heart, make my heart like unto thine!"

The lowliness of this particular priest finds a counterpart in the Baptist who never forgot his inferiority to Christ, in the Evangelist who so modestly conceals himself under the title of "that other disciple," in Matthew who refers to his own imperfections as "the publican," in Peter's fall and repentance with no reference "to the keys" or "walking on the waters."

We who know this beloved priest deeply and in many ways were close to his heart, know at this hour, his soul in its humble dignity is close to St. Joseph, his patron, the patron of his tiny church, the patron of the Universal Church, in humbleness seeks its own level, in the face of death, on the brink of the grave — what is it all!

As profoundly as we try to pay reverence to this priest's forty-five years of consecration to the Heart of his God in the vineyard, the fact of death as