

Six Weeks in Europe

(Continued from page 1)

the Bishops of Ely long before St. Augustine came to Canterbury.

Kneeling there in the squat little fourth century church, we sensed in our twentieth century heads the words of Christ, "Behold I am with you always."

Rochester

Next day we headed out for the triple tourist treat of visiting Rochester, Canterbury and Aylesford. We made the day-long journey conscious that we would tread the ground made sacred by martyrs and saintly monks.

We stopped at Chatham, a city adjacent to Rochester, to meet Father Thomas McKenna, pastor of the Rochester church. He has five churches in his par-



Madonna statue venerated in London's St. Ethelred's Church.

ish and commutes from one to the other with his rectory at Chatham. Father McKenna was just finishing breakfast with his First Communion class (it was Corpus Christi) and his Irish heart gave us an English royal welcome as soon as we mentioned the words Rochester, New York.

FATHER McKENNA drove his Austin to guide our bus to the Church of St. John Fisher built on a hill overlooking the now Anglican cathedral of Rochester where once the martyr, last Catholic bishop of the ancient Diocese, said his Mass and conducted his pontifical rites.

The crisp red-brick structure is set in a plot of deep green grass and over the entrance is the white stone statue of St. John Fisher. The memorial church, completed in 1954, was constructed thanks to generous contributions totalling \$30,000 from Catholics of the Rochester (N. Y.) Diocese.

The dedication day booklet carries a portrait of Bishop Kearney and vestments at the church bear his symbolic coat-of-arms.

Father McKenna also showed us the chalice donated last year by the graduating students of St. John Fisher College, Roch-

ester, N. Y. He told our pilgrim group the story of St. John Fisher, the bishop who preferred martyrdom to serving the corrupt King Henry VIII.

Father McKenna also described how the late Monsignor Lyons, then rector of St. Andrew's Seminary, once visited the venerable cathedral at Rochester, England. He learned from its present day Anglican rector that since the martyrdom of St. John Fisher there had been no Catholic church in that city.

Monsignor Lyons brought the story back to Bishop Kearney who led this Diocese in obtaining the funds needed to build a church in the English city of the saint we honor as patron of our American Diocese.

The Rochester pastor told of his people's deep appreciation of the generous help from America's Rochester Diocese. He also sends a special invitation to visit his parish and "the church which you built," he said.

Special thanks, of course, go to Bishop Kearney for making the appeal for funds and his constant interest in the building program of St. John Fisher Church, Father McKenna emphasized.

OUR PILGRIM GROUP later visited the Rochester cathedral, knelt at its high altar, now stripped of its tabernacle, to say a prayer where St. John Fisher himself once prayed. It was sad to see this church where a saint had served no longer used for Mass or where Christ could dwell in His Eucharistic home.

Canterbury

Another forty miles toward the eastern coast of England we came to Canterbury, once the most popular of Europe's shrines, made famous by the miracles following the martyrdom in 1170 of its Archbishop, Thomas Becket, and described by England's poet Chaucer in his "Canterbury Tales."

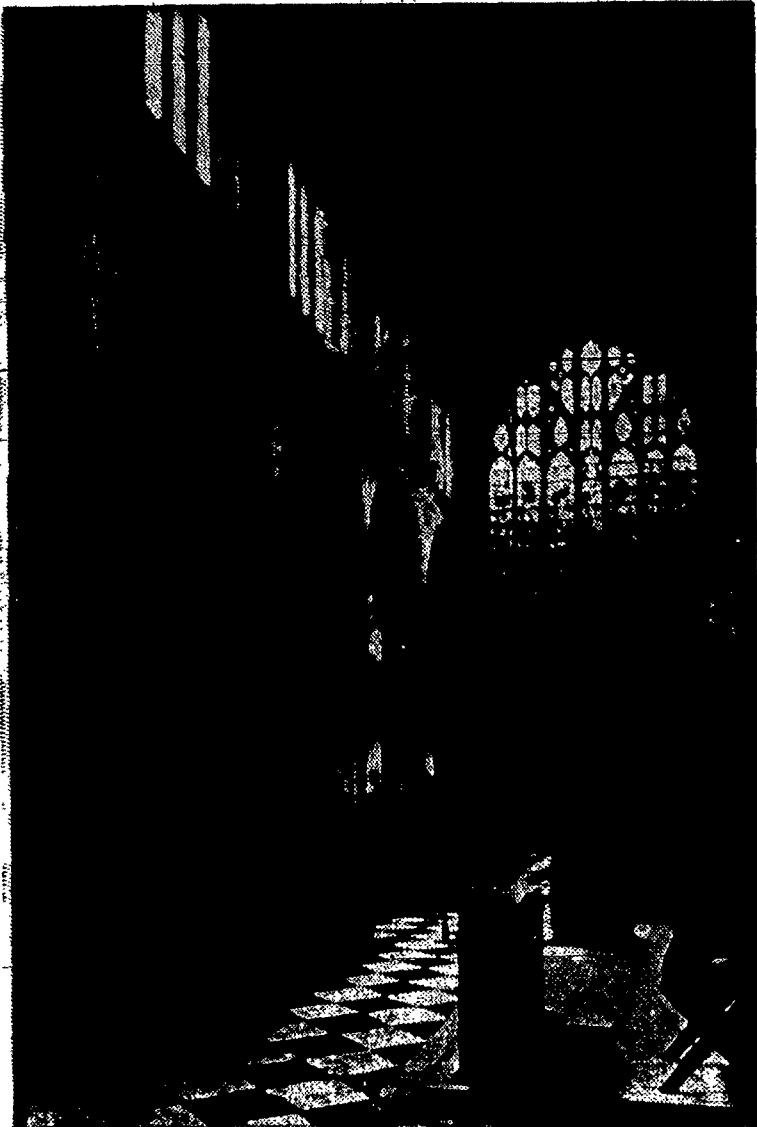
The cathedral arches tower eighty feet high, like a forest of mighty trees in stone. Here was the site where St. Augustine (Austin in the English call him) established his headquarters in the year 597. He had been sent by Pope St. Gregory the Great to convert England to the faith of Christ.

Previous missionaries had met with little success in similar efforts. Christian churches were attended only by the poverty stricken clergy and few converts had been made.

Augustine's coming heralded a new era in English history. From 597 until 1538, Canterbury was the focus of the faith in England. Sixty-eight archbishops presided from the primatial stone throne still standing behind the main altar, in the near thousand years when England was a Catholic country.

Seventeen of the sixty-eight prelates are canonized saints. Since 1538, Church of England clergy have been in charge through the authority of the English royal power.

THE PRESENT DAY cathedral was built above the original church where St. Augustine pontificated. Construction of the new edifice began in 1220.



Oxford chapel of St. Mary the Virgin. Cardinal Newman, as Anglican clergyman, preached in pulpit at left before his conversion to Catholic faith.

To accommodate the throngs coming to visit the shrine of St. Thomas Becket, the heroic champion of the church and its people but called a "stubborn priest" and killed by the henchmen of King Henry II.

For the second time in the same day, we knelt in an Anglican church to say our Catholic prayers in honor of a saint who counted God's favor far better than a king's approval. Today there is nothing left of St. Thomas Becket's shrine. Henry VIII saw to its total desecration in 1538.

Aylesford

Our bus next headed back towards London bearing off to the south to bring us to Aylesford, traditional spot where our blessed Lady gave the brown scapular to Carmelite friar St. Simon Stock.

Father Peter Claver Smith of Chicago, Carmelite priest studying in Rome but on vacation at Aylesford, guided us around the buildings of the ancient priory, mother house of the Carmelite Order in Europe. For nearly 300 years, the friars

and are still at work reconstructing the damage done through four centuries of neglect.

Father Malachy Lynch, Carmelite superior at Aylesford, told our pilgrims the story of the scapular, blessed our rosaries and religious souvenirs, and then had me celebrate Benediction of the Blessed Sacrament in the cloister chapel.

IT WAS GOOD to conclude our day kneeling before our Lord in His Eucharist whiteness, especially after we had visited the Rochester and Canterbury cathedrals where no sanctuary lamp flickers its quiet message that "Jesus is present, come let us adore."

Oxford

No visit to England would be complete without seeing Oxford, world famous university about fifty miles northwest of London.

One of London's tiny taxis took six of us (the rest preferred to stay in London for the afternoon) to the famed university city. There we chanced to meet a student, Peter Loebel, who graciously offered to guide us on a whirlwind one-hour tour of the spired buildings where scholars have studied since 1210.

Peter Loebel guided us to the campus of Christ Church college, founded by Cardinal Wolsey and its chapel which also serves as cathedral of the (now Anglican) diocese of Oxford. Here St. Thomas More, later chancellor of England and victim with St. John Fisher of the wrath of Henry VIII, studied and prayed.

WE ALSO VISITED the Church of St. Mary the Virgin, built originally as a Catholic chapel in 1300 now an Anglican church where only a century ago John Henry Newman preached his masterful sermons and finally bid his fare-



Sketch of cathedral in Rochester, England, where St. John Fisher was bishop.

Holy Day Mass To Be Offered In Tiny Chapel

Bayou Gouls, La.—(NC)—For the 67th consecutive year, a Mass will be offered on the Feast of the Assumption, August 15, in Louisiana's Madonna chapel here, one of the smallest churches in America.

The chapel has room for a "congregation" of from five to seven persons, but many others will be seated on benches outside or will stand in the chapel yard.

It was built in 1890 by Anthony Gullo to fulfill a pledge. He promised that if God would spare the life of his gravely ill daughter he would build a church. The girl recovered and Mr. Gullo built the tiny chapel, the only church he could afford.

It is eight feet long, eight feet wide and has a pitched roof.

well in order to embrace the Catholic faith, eventually to win the Cardinal's hat and set an example which has brought literally thousands of ministers "back to Rome."

CROSSING THE CHANNEL to France, we talked with a priest, Father Francis Moore of the midlands district. The Catholic faith, he said, is coming back to England.

There is a growing number of converts (which irks the clergy of the officially established Church of England) and a reawakened appreciation of their faith on the part of "born" Catholics.

"The blood of the English martyrs," Father Moore said, "is bearing its rich harvest in our times." Rochester, Aylesford, Westminster Cathedral are proof that he is right. God speed the day when Canterbury, Oxford, and all of England will again return to the faith of its heroic and holy ancestors.

BOOK SHELF

World Mission Magazine

by Sister Margaret Teresa, S.S.C., Nazareth College

WORLD MISSION, a Quarterly, 366 Fifth Avenue, New York 1, N. Y. \$5.00 yearly. Edited by Most Reverend Fulton J. Sheen, D.D., Ph.D.

Worldmission is news of tomorrow. One who fails to read Worldmission sees the world changing rapidly, but does not see the powerful causes of change nor whether they lead.

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If our values last, if the Church continues to shepherd her present number (and we have no promise from God of numbers but of persecution, and that the gates of Hell shall not prevail against the Church), it will be because we see and act after the manner of Bishop Sheen. His topics—nationalism, internationalism, the two horns of our dilemma: Moslemism and Communism, two internationalisms that lead to false world unity; the shift of world culture to the East; the meaning of the new Africa; and a plan to bring the coming century to Christ.

"The Western world is now liquidating four centuries of its history... Africa is the hope of the world whether it knows it or not. Certainly, our missionaries do."

Father Gillis's editorials used to increase the average mental

stature—Bishop Sheen's have an even wider scope.

And, it isn't just the excellent "leader" in its fine format—it isn't just the Sheen of 451 a quarterly that makes it splendid. There are solid, readable, expert articles.

"Lavigerie's Fight for the Slaves" is the history of Negro slavery in brief, and the beginning of its end; the picture of 1888, four hundred thousand blacks a year taken from their homes, of whom one fourth survived the journey into slavery—and Lavigerie's modest success in combatting this horror.

"India's Art for India's Church" is a new look at our complacency about native art under Christian direction; an honest look at the difficulties confronting the Eastern convert who is asked to shed his old religion and keep his old culture.

"The Judge and the Fly" is the true story of a China missionary who laughed at the climax of his interrogation—and the story stops there. It was laughter heard in timeless-heaven, while its earthly moment was pretty grim.



These are the first 49 pages, and there are 80 more as good, pertinent, global, documented, handled with sound reasoning. You really know the world you live in, reading Worldmission.

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