



Bishop Kearney (right) attended Fordham University rites honoring (center) the President of the United States Henry S. Truman and the late Cardinal Bernard Griffin of England. Cardinal Spellman is seated at left.

## The Bishop Of Rochester

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And in his charitable concern for his neighbor, Bishop Kearney knows no limitation of race or creed. He continually insists to his own Catholic people that Christ's example "of tender personal consideration for the sick should inspire all of us who try to imitate His life with a like solicitude for the ill of all those in our community."

His annual appearances and written appeals in behalf of the Community Chest in Rochester and other cities of his Diocese have won the admiration of thousands of his fellow citizens of all faiths.

For the Bishop of Rochester, the demands of charity recognize no geographical boundaries. Each year finds him making strong bids for his people to support such worthy ventures as the American Bishop's War Relief Services, The American Red Cross, and the Thanksgiving Wares, Clothes Collection which the American Bishops conduct for the poor overseas.

HIS WELL-KNOWN eloquence in behalf of the needy never found a truer phrase than the one in support of the Red Cross. "It is our American Red Cross," he said, "and our problem."

In all this support of a charitable cause Bishop Kearney never fails to stress the importance of the personal sacrifices of the individual. He deplores the modern tendency of people who dispatch their obligations to the needy by sending a check to an organization and then about their business. True charity, he insists, means more than merely giving one's money. It also entails giving oneself.

More he points to the mistake of the Pharisee who received no blessing for his gift to the beggar for to him the beggar

seemed the one blot on the summer morn  
he tossed him a bit of gold in scorn.

Bishop Kearney likes to drive home this lesson of "true giving" by quoting the words which the poet James Russell Lowell puts on the lips of Christ:

Not what we give, but what we share  
for the gift, without the giver is bare  
who gives himself with his alms  
feeds three,  
himself, his hungering neighbor  
and He."

The Bishop's readiness to share or sacrifice in behalf of the needy forces his charity aides to keep a sharp eye out lest he overdraw his checking account. When penniless Hungarian refugees began to arrive in Rochester after the Budapest uprising he was the first to launch a fund for their care with a thousand dollar gift.

Even the nameless men of "Skid Row" are not forgotten. St. Joseph House of Hospitality which feeds these unfortunates can always depend upon help from the Bishop of Rochester to carry on its role of mercy.

IN A MORE personal way Bishop Kearney has established traditions which endear him to those who

depend upon others not only for the bread of life for their bodies but for the smile of encouragement for their souls.

Every Christmas finds him visiting St. Mary's Hospital, St. Ann's Home for the Aged and St. Joseph Villa where he greets patients and guests and offers Mass for them. The Feast of St. Blaise also finds him blessing throats for the more than 200 patients at St. Mary's.

In keeping with the Bishop's stress on the personal character of charitable activity is his equally strong opposition to any needless intervention of the state in the field of social and community welfare. He deplores as a drift towards Socialism, the trend to have the state take over the roles of private and volunteer agencies in caring for the poor and needy.

In a keynote speech launching the 1951 Rochester Community Chest campaign he warned that, "we can pay too high a price for state support" if proposals are accepted "to have the state provide more and more for community welfare."

Surrender of human welfare care to the complete control of state would not only eliminate opportunities for the practice of Christian charity but also result in a loss of civic liberty; according to Bishop Kearney.

"If we are not vigilant," he warns, "as to the direction from which community welfare support comes, we may some day awake to find ourselves with perfect community welfare indeed but without a vestige of our liberty."

As the Bishop sees it, the more the state assumes the responsibilities of community welfare, the more it must resort to taxation. But he warns, "the power to tax is the power to destroy. Hence we must be always on our guard lest community welfare be pushed to such extremes as to demand the extreme of taxation. To be taxed excessively is but another way of being deprived of economic freedom, and perhaps eventually of other freedoms as well."

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on his

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