

Sacred Heart's Fiftieth Jubilee

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contributions. The people responded with a generosity which has characterized the parish ever since.

The cornerstone for the new combination church and school was solemnly blessed by Bishop Hickey July 9, 1911. Knights of St. John and parishioners escorted him from his residence on Lake View Park to Flower City Park.

The new building was sufficiently ready for Mass to be celebrated there September 26, a date later to be the feast of the Jesuit missionaries martyred by the Iroquois. Bishop Hickey dedicated the new parish structure on November 26.

Sacred Heart school opened for the first time November 13 with 116 pupils and three Sisters of St. Joseph.

By year's end, the parish had grown to 215 families totalling 900 parishioners. Five years later there were 700 families and in 1921 there were 877. Sufficient proof the parish was destined soon to be one of the largest in the Diocese.

Father Burns received his first assistant pastor in June of 1914, Rev. Francis W. Mason, now a Monsignor and pastor of St. Ambrose Church. Another assistant pastor was named in 1916, Rev. James W. Tischer.

Additional property was purchased in 1913 and in 1917 the present site of the Cathedral was acquired.

The spiritual life of the new parish was deepened by a mission given by the Redeemerist Fathers in May, 1912, and by Oblate Fathers in 1915.

Father Burns read with anxiety the reports from Europe of World War I and hoped America could escape involvement. He had seen war's tragic suffering first hand. Early in the summer of 1914, he accompanied Bishop Hickey on his official visit to Rome to report to Pope St. Pius X.

The return trip was to include a visit to Lourdes and other European cities and shrines. The war broke out July 28 and Father Burns saw some of the war's first casualties, victims of the early battles, as he travelled through France to Paris and London to reach the ship for home.

When the United States entered the conflict in 1917 to "make the world safe for democracy," Father Burns led his people in aiding the cause of the nation. He assigned Father Mason to take special care of the many servicemen who attended the U.S. Army School of Aerial Photography at Kodak Park and made parish grounds available for their recreation "hut" operated by the Knights of Columbus and the Y.M.C.A.

Sacred Heart saw 130 young men of the parish march off "over there" and in July of 1918, Father Mason enlisted as a military chaplain. Father Burns also volunteered for such service but Bishop Hickey preferred to "let the youngsters go." Father Burns was then 45.

The pastor was soon to see a frightening tragedy strike at home, however — the dreadful influenza epidemic in the autumn of 1918. Local hospitals could accommodate only half the victims, and priests were on constant call to give the Church's last rites. Factories and schools were closed and finally even churches suspended services. One of the plague's victims was Sister Francis Xavier Byrnes, principal of Sacred Heart School. Her death was virtually a martyrdom because she died while tending

the sick of the Mount Morris area, a task she had asked to do because the epidemic was particularly severe in that section.

Meantime the war also took its toll of parishioners — seven killed in the service of their country plus 123 who donned their nation's uniform but survived the conflict and happily returned at war's end.

The next year, 1919, Bishop Hickey launched a diocesan drive to liquidate the debt on St. Bernard's Seminary. Sacred Heart parish was assigned a quota of \$700, pledged \$3,223.50. The same year, the parish debt was also cleared and paved the way for expansion of the parish property.

First an annex to the school was constructed to provide for the increasing number of pupils, and property on Lake Avenue at Clay Avenue was purchased as a possible site for the proposed new church. That area, however, was restricted to residential use only so Father Burns asked the Chicago architects Egan and Prindle to design the church for the present Flower City Park site. The Lake Avenue property was still a wise investment, however. What is now the "parish center" has taken its turn as a residence for Basilian Fathers who taught at Aquinas Institute, for Jesuit Fathers who taught at McQuid Jesuit High School while classes were held in the old Cathedral High School building and for the nuns who staffed Sacred Heart school.

Cornerstone rites for the new church were held November 15, 1925. Bishop Hickey again presided as he did in 1911 for the original structure. A year later the edifice towered over the neighboring houses and at the end of January, 1927, Michael Luppa and the son of his partner Thomas Maggio sealed a dime and a quarter in the mortar of the last stone to be put into place. Six months later the interior was ready and Bishop Hickey returned to dedicate the church on June 28, the feast of the Sacred Heart of Jesus.

Parishioners promptly noted that their parish church looked very much like a cathedral, a suspicion which came true ten years later. Bishop Hickey, though he disclosed his thoughts to no one, knew that the venerable old St. Patrick's Cathedral in the heart of downtown was rapidly being marooned in the increasing industrial and commercial development of the city's second ward. Its days were clearly numbered and another cathedral soon would be needed. Sacred Heart was ready.

Statistics in 1931 showed the parish had 1193 families with a total of more than 4,000 souls. During this building era, the pastor was also making milestones in his priestly career, being named a diocesan consultant in 1921, marking his silver jubilee in 1923, and that year taking up added duties as a member of the diocesan Children's Welfare Board — a forerunner of the Catholic Charities organization. Father Burns, despite his many administrative responsibilities, tried to keep a personal contact with his people, particularly through the annual picnic and at the meetings of parish societies.

In 1931, Father Burns became a domestic prelate with the title Right Reverend Monsignor but the papal honor could not compensate for a pastor's saddened heart as he witnessed the anguish of hard times engulf his parish in the nationwide depression following the stock market crash of



The late Monsignor George V. Burns, first pastor of Sacred Heart parish from 1911 to 1952.

1929 He encouraged his flock in the bleak days and headed the Rochester Catholic Commission organized to spark confidence in the recovery program of President Franklin D. Roosevelt in 1933.

Only the recording angel was witness to Monsignor Burns' personal charity and the way he administered the parish poor fund but older parishioners still recall the many he aided.

Meantime Bishop Hickey retired as head of the Diocese and was succeeded by Bishop John F. O'Hern. Bishop Hickey received the honorary title of Archbishop and continued for many years to be in demand as a speaker and guest at Sacred Heart parish. Bishop O'Hern died in 1933 and his successor was Archbishop Edward Mooney, later to become Archbishop of Detroit and a Cardinal.

Cardinal Mooney fulfilled the vision of Bishop Hickey who designed Sacred Heart Church in cathedral style. The century old St. Patrick's parish was now vastly different from its vibrant origins. Few residents were left in St. Patrick's parish and Eastman Kodak Company was anxious to expand its Camera Works complex. The venerable cathedral property was sold to the Kodak company and Sacred Heart designated as "Pro-Cathedral" until Pope Pius XI would name one of Rochester's churches as the official cathedral.

That same summer, Bishop Kearney, then shepherd of a scattered flock in the Salt Lake City diocese, was named Bishop of Rochester to take the place of Cardinal Mooney who was appointed by the Supreme Pontiff to be first Archbishop of Detroit.

Cathedral furnishings were transferred from St. Patrick's to Sacred Heart and the "Pro-Cathedral" welcomed the new Bishop to his Diocese on November 11, 1937. From that date, Sacred Heart sanctuary has been the focus of spiritual life for twelve counties rather than just for a city ward.

Ordinations to the priesthood, blessing of the holy oils used throughout the Diocese, consecration of a bishop (the present rector), solemn blessing of events — all these and more were held beneath the majestic

Barbed Wire Black Cross

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The pastor of Holy Cross Church, Monsignor Lawrence B. Casey, was assigned as new rector at the Pro-Cathedral. Within four months of the new rector's arrival, Sacred Heart, by decree of Pope Pius XII, was given permanent cathedral status. Monsignor Burns received the official document, the seal of papal approval on his hopes and labors for forty years.

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Consecration Of Cathedral

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St. Bernard's Seminary Choir directed by Rev. Robert Smith will sing at both ceremonies and seminarians will also serve at the two rites.

Commentator during the consecration rite will be Rev. Conrad Sundholm who will explain the ceremony to the congregation.

The service is one of the longest in the Church's liturgy and next Wednesday's rite would be nearly doubled in length except a recent Vatican decision simplified the ceremony considerably.

The rite actually begins Tuesday evening when clergy will keep vigil with prayers before the relics of martyrs to be placed in the altar.

A triumphal procession will then bring the relics of the martyrs from the baptistry chapel to the altar; the altar will be anointed with holy oil and honored with fragrant incense.

Twelve consecration crosses placed on the walls of the Cathedral will be anointed with chrism (the holy oil used at baptism, confirmation and ordination) and the rite concludes with prayer at the altar which is then fitted out with linen cloths for the celebration of holy Mass.

The strange and not-too-familiar ceremony is linked to customs of a more leisurely era when people revelled in ritual splendor. Actually, the ceremony dates back to the days of the apostles and beyond that to Solomon in the tenth century before Christ and even back to Moses and Jacob who was the grandson of Abraham.

Pagan nations also had their rites by which they set aside temples, gave certain tops for divine worship.

Fifteen hundred years before the birth of our Lord, Jacob performed the first "consecration of a church" ceremony while on his journey from Palestine to Haran to the north. While he slept one night, he had a vision of angels ascending and descending, a hymns by Haydn, Perosi, Van Hulse and Tchaikovsky.

Founded six years ago, St. Gregory of Nyasa church has grown from 14 families to 110 with 250 single members. The Rev. George Mishlich, administrator of the parish, reported, Bishop Elko, taking note of the fact that many members of the parish have come to the United States from Eastern Europe as refugees from communism, said the church will stand in the national capital as a "monument to people who would rather be dead than be atheists, who would rather be martyrs than Communists."

Eastern Rite At Capital

Washington — (RNS) — The first Byzantine Rite Catholic church in the nation's capital was dedicated here in colorful ceremonies over which Bishop Nicholas T. Elko of the Pittsburgh Byzantine Exarchate presided.

Thousands have been baptized and received their First Holy Communion, been confirmed and married and had their Requiem Masses at Sacred Heart. Fifty years in the history of the Catholic Church is a brief chapter but at the Cathedral parish it has been a story symbolized in the massive bronze figure of the Saviour above the altar, a story of countless souls drawn to the Sacred Heart of Jesus and its r e a c h e s , therefore, into eternity.

Twenty-seven young men of the parish have become priests, four have become lay brothers, forty-six young women have become nuns.

The end of an era came September 27, 1954, when Monsignor Burns died in his 81st year. Bishop Casey offered the Requiem Mass and Bishop Kearney gave the eulogy for this "saintly gentleman" the founder of the Cathedral parish.

In its fifty years, Sacred Heart parish has counted 32 assistant pastors, 10 principals in the school and nine lay trustees.

This part of the rite dates back to ancient days when sur-

veyors in the Roman Empire used such lines as a sign of private property ownership.

The bishop's action is equivalent to impressing the seal of ownership, the name of Christ, the Alpha and Omega, on the very foundation upon which the building is built. The two alphabets also signify the union of East and West, the unity of the whole world in the central dogma of Christ Crucified.

The altar and the entire church are next washed with a special holy water blessed for the occasion Bishop Casey will say this prayer: "Be pleased to bless, purify and consecrate this church by the eternal abundance of Thy sacred action. O Lord . . . may the priests offer to Thee a pleasing sacrifice, may the people fulfill their vows here and have their sins forgiven . . . may the sick receive strength . . . may the demons be put to flight . . . may all who enter this temple find mercy and eternal glory."

At the solemn Mass of dedication to be celebrated by Bishop Kearney, clergy will include Monsignors John E. Maney, Frank J. Hoefen, William J. Naughton and Edward J. McAniff.

At the evening Mass, assisting clergy will be Monsignors John E. Maney, George W. Eckl, Charles F. Shay, Edward J. McAniff and Fathers Francis J. Taylor, Michael C. Hogan and Gerald J. Appelly.

Musical selections will include trumpet fanfares, organ renditions and portions of some of the most famous compositions of religious chant in ascending and descending, a hymns by Haydn, Perosi, Van Hulse and Tchaikovsky.

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AUG 15	250	450	
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