

'A Glorious Church that has Arisen like a Prayer'

This is the text of Bishop Kearney's talk when he dedicated the redecorated St. Francis Xavier Church, Rochester, Saturday evening, March 12. The Bishop had previously conducted the Novena of Grace honoring the parish patron saint each evening from March 4. Most dominant item in the church is the old St. Patrick's Cathedral altar, reconstructed in accordance with liturgical directives of the recent Vatican Council.

"Lord, I love the beauty of Thy house, this place where Thy glory dwelleth."—Psalm 25.

The solemn ceremony which brings our Novena to a very happy climax this evening is the crown of many arduous labors and many eager hopes.

At last this noble edifice stands unveiled in its quiet beauty, serene, assured, complete and dedicated to the glory of God and the honor of St. Francis Xavier.

Back of every such undertaking, hidden like roots in the ground, are like roots, giving life and definition to its production, are the multiplied, laborious, yet frequently unobserved and unrecorded, preliminaries of its methodical preparation.

Rochester has many magnificent public buildings that are both imposing and monumental. They spring up as if by magic on every side; yet because they have cost the people who daily see them nothing that they can estimate, they usually pass without observation or appreciation of their many great merits.

But here is a glorious church that has arisen like a prayer out of the hearts of an adoring multitude. They have watched its progress with impatience, step by step. Their thoughts, their aspirations, and their faith hang an aureole above these chiseled stones. Till their dying day they will recall the generous impulses, the fine enthusiasms, the spiritual solidarity that its upbuilding enlisted, and they will hand on to their children and to their children's children the memory of the swelling emotions of ecstatic triumph that this ceremonial hour so fittingly hallows.

It is the voice of the past that here finds a new and living tongue—but ever ancient, ever new, unexhausted by labors, unbroken by defeats, untroubled by alarms, bringing hope and comfort and life celestial to a world faint with fatigue, smitten with despair. For this stately edifice which we today bless in the freshness of its new unveiling is but a symbol of that still statelier edifice of which Christ our Lord is the Cornerstone: our holy Church, whose ample proportions compass earth and heaven, whose serene beauty breathes the Divine Presence, whose foundations are set in the everlasting hills where men walk with God.

Thrones fall. Ancient dynasties disappear amid appalling butchery. Governments that have been patterned on our own tremble for the morrow. Even here the unrest that clamors for violent revolution finds fanatical supporters. But the old Church, as if unaware of what revolution means for her, goes about her task, calmly preparing for the days to come, in the even tenor of her way. With all her experience of the past and of the changing moods of men, she still renews her life and vigor, pacing her steps by the "Aggiornamento" of Pope John XXIII.

Now this is the more remarkable when we look into the pages of history, which seem to warrant caution and hesitation rather than the almost youthful impetuosity the Church displays in this country in putting all her earthly treasures into the upbuilding of the material fabric of her work.

It is no exaggeration to say that there never was an institution on earth that has erected more buildings, or that has lost more, than the Catholic Church. Though her Divine Founder was homeless, had not a stone on which to lay his head, and was repudiated in another's even in apostolic times of gathering, she felt the necessity of the faithful together into one well-known place, whether it was the Upper Room, or the house of Prisca and Aquila, or the catacombs.

Soon her liturgy and her rites

demand special buildings, which even in the days of Roman persecution she established throughout the Empire. The fourth century saw the development of ecclesiastical architecture on a prodigious scale. Churches rose everywhere, in every city and hamlet of the Christian world. Even when invasion and defeat, when revolution and barbarism, had destroyed the taste for culture and the cunning of the artist, architecture still remained the Church's own and in the end revived the other arts—music, painting, sculpture, and the inimitable beauties of medieval glass.

All the great cathedrals of Europe, with very few exceptions, were Catholic churches which had risen, as this church rose, out of the faith and aspirations and piety of adoring multitudes because it was the House of God. Yet many of them fell away in the defection of the Northern nations.

Heresy deprived the Church of the glorious traditions of the ages. Yet with unquenchable vigor, at the first opportunity she returned, like Our Lord after the Resurrection, without reproaches, without resentment, and without fear, to resume her work where it had been interrupted centuries before.

Enter this fine church this evening. It is full of mystic presences. Let your eye turn where it will, it discovers beneath the beauty of ornament, behind the subtle nuances of form and color, in the midst of all these evidences of originality in construction and in design, just one concurring message. It is the Lord's House, the church. Its various parts and elements in their ordered disposition—the font, the altar, the tribunal of penance—proclaim with equal assurance the Presence of the Lord. He is not merely remembered here. This



Bishop Kearney said Mass at the historic altar now at St. Francis Xavier Church, Rochester. It was used formerly in old St. Patrick's Cathedral and later at Sacred Heart Cathedral.

is indeed, the House of God. It presents Jesus Christ, and not in any vague or remote way, but Jesus Christ dwelling among us in the tremendous Mystery of the Altar.

He is, indeed, forever at the right hand of the Father, but by a mystery of love He dwells also with us in the Blessed Sacrament, without diminution of His glory or partition of His power. In itself it is a matter of little importance whether the church be a small and poor one or the highest work of human power.

The God of majesty and love sheds about Him His own sufficient splendor, is forever surrounded by His ministering angels. But the Catholic heart rejoices when it can exhibit in some less ignoble way its gratitude for the Incarnation and the Redemption, for the saving

mercies of Christ's Passion and the infinite love of His constant real Presence. It rejoices when it is able to ornament the site where the soul holds converse with its Creator and Redeemer. It rejoices when it is surrounded with all due pomp and majesty the scene of adoration, mindful that even the angels veil their faces before the divine splendors, mirroring, too, that the church is the virtual adoration, but of that collective and social adoration of God which is owing to Him as the Creator of humanity, the founder and the benefactor and preserver of society and the social order.

This can only be done where multitudes dwell and are able by concerted effort to maintain a temple that shall be worthy of the majesty, the beauty, and the goodness and

the abiding Presence of Jesus Christ.

This thought is expressed forcefully by our present Holy Father, Pope Paul, in his recent encyclical, "Mysterium Fidei."

"After the Council of Trent, our predecessor, Pius VI, on the occasion of the errors of the Synod of Pistoia, warned parish priests when carrying out their office of teaching, not to neglect to speak of transubstantiation, one of the articles of faith. Similarly our predecessor of happy memory, Pius XII, recalled the bounds which those who undertake to discuss the mystery of transubstantiation might not cross. We ourselves, in fulfillment of our apostolic office, have openly borne solemn witness to the faith of the Church at the National Eucharistic Congress held recently at Pisa.

"Moreover the Catholic Church has held on to this faith in the presence in the Eucharist of the Body and Blood of Christ, not only in her teaching, but also in her practice, since she has at all times given to this great Sacrament the worship which may be given to God alone. As St. Augustine said, 'It was in His flesh that Christ walked among us and it is His flesh that He has given us to eat for our salvation. No one, however, eats of this flesh without having first adored it.' and not only do we not sin in thus adoring it, but we would sin if we did not do so."

"The Catholic Church has always offered and still offers worship to the Sacrament of the Eucharist, not only during Mass, but also outside of it, reserving Consecrated Hosts with the utmost care, exposing them to solemn veneration, and carrying them processionally to the joy of great crowds of the faithful."

May the generations then that shall worship here in the future be worthy of the hopes and prayers of those who built and who today embellish, with new beauty, this house of God. Almost forty years ago, Christ privileged me with the honor of building a Church of St. Francis Xavier in New York City. Now, once again, at the close of your Novena I am privileged to bless another shrine of your Patron Saint.

The return of the altar from the old St. Patrick's Cathedral sanctuary gives this church a new honor. What, to me, is far more significant, however, is that in a day when so much of the new church architecture and decoration is so unseemly (not to say ungodly), your pastor has made a reality of the prayer which he speaks every day at his Mass: "Lord, I love the beauty of Thy house, this place where Thy glory dwelleth."



Mrs. Donald Hayden studies one of many colorful paintings in recently redecorated St. Francis Xavier Church.



The Bishop offered Mass to rededicate newly decorated St. Francis Xavier Church, Rochester. Painting on sanctuary wall shows one of the episodes in the life of the noted sixteenth century Jesuit missionary.

Our Continuing Duty To Aid The Needy

My dear People:
In these United States we live in affluence, we worship in freedom. It is difficult for us to realize that we are truly a minority. Most of the people in the world today are poor, hungry — even starving.

With all the bishops throughout our country, I am asking your help for the poor by contributing to the American Bishops' Relief Fund Collection on next Sunday, the midpoint of this season of sacrifice and almsgiving.

There is a real danger that we shall become weary of hearing appeal after appeal to relieve the sufferings of the needy, a relief that is never enough. Our Holy Father, Pope Paul, reminding us of our continuing duty as Christians, "To be faithful Christians today," he said, "requires big hearts, open hearts, hearts which assume the proportions of the Heart of Christ, that is to say, hearts which love all men because all are sons of God."

A bishop at the Vatican Council said, "When a man holds a hungry baby in his arms, he doesn't want a sermon. He wants food for his baby."

I ask you, therefore, to be generous, more so than last year, in your contribution to the collection to be taken in all our churches next week for the world's poor. Our Divine Lord will bless you for your gift to his needy brethren.

Your devoted Shepherd in Christ,

James E. Kearney
Bishop of Rochester

The Catholic
COURIER
Journal
THE NEWSPAPER OF THE ROCHESTER DIOCESE

Vol. 77 No. 25 Friday, March 18, 1966

MOST REV. JAMES E. KEARNEY, D.D., President

Published every Friday by the Rochester Catholic Press Association
MAIN OFFICE 85 Solo St. — 454-7050 — Rochester, N.Y. 14604
ELMIRA OFFICE 317 Robinson Bldg., Lake St. RE 2-5688 or RE 2-8423
AUBURN OFFICE 168 E. Geneva St. AL 2-4446

Second class postage paid at Rochester, N.Y.
Single copy 15¢; 1 year subscription in U.S. \$6.00
As required under the Act of Congress of March 3, 1879.
Canada: \$6.50; Foreign Countries \$8.75

German Catholics Have Their Tensions Too

By GARY MacEOIN

West Germany—Does the German Catholic Church deserve the "progressive" reputation it acquired at the Vatican Council? The issue is being debated with increasing stridency not only by Catholics but in the general press.

More than two years ago, the weekly magazine "Der Spiegel" opened the debate. It brought out a special issue in which it featured the contrasting roles of Cardinal Frings of Cologne as leader of the advanced party at the Council and a solidly staid ruler of his archdiocese. Many similar contrasts have subsequently been highlighted.

Widespread disappointment was voiced, for example, when the German bishops in March of last year issued their rules for participation in common worship. So small a mouse of ecumenical action, both Catholic and Protestants wailed, after such a mountain of words!

On that occasion, the bishops rescued themselves expertly. Cardinal Lorenz Jaeger of Paderborn told an ecumenical conference in May that his colleagues and himself had held back as a courtesy to the Protestants.

In January, he reminded them, the Evangelical Church and the United Lutheran Church had expressed grave misgivings about Church services at which a Protestant pastor and a Catholic priest both officiate. In such an atmosphere, the cardinal said, the Catholic bishops seek to avoid any suspicion of proselytism being attached to the Catholic ecumenical movement.

No comparable defence has, however, appeared to explain the continuing activity of the Church in politics. Such activity seemed logical immediately after World War II. Catholics constituted nearly half the population of West Germany. The Church was about the only institution that had not wholly compromised itself with Nazism. It could help the moderate Christian Democratic Union, led by a Catholic Rhinelander (Konrad Adenauer), to restructure the country around its most solid elements.

This job, everyone admits, was well done. The problem is that in the process the institutional Church has let itself be tied far too tightly for comfort to the CDU. Both Catholic and other voices are being raised in protest.

Today, the German voter as a citizen has a legitimate choice. The CDU is a middle-class and middle-of-the-road party, which incorporates also the rightwing elements who lack viable political alternatives. The main opposition, the SPD, is a moderate labor party, probably closer to the center of the political spectrum than the similar party now in power in Britain.

Unlike the British Catholic voter, however, the German Catholic voter is not offered any choice. If he is middleclass, this usually creates no problem for him. He will vote for the CDU, anyway. But if he is a worker, his Church solemnly adjures him to reject his solidarity with his class, his trade union and his own interests. As recently as last Fall's general elections, the warnings and commands — which 15 years earlier were possibly still justified — were being repeated: "Catholic workers cannot support parties like the SPD," the official Catholic magazine for Cologne proclaimed categorically.

A natural effect of such action is to produce a comparable counteraction. Whereas in England the proportion of Catholics is higher at all levels in the Labor than

in the Conservative party, there are only 11 Catholics among SPD's 205 deputies, and not a single Catholic in its top leadership. A de facto basis is thus being artificially created to justify the institutional Church's opposition to the SPD.

Even as a matter of politics, the wisdom of the Church's continuing support of the CDU is being questioned. In the Fall elections, while CDU recovered slightly from the substantial setback of 4 years earlier, the SPD also increased its share of the vote by 3% and is now only 3% behind. The dynamics of power in a democracy, especially in today's social climate, favors the attrition of a party which has governed as long as has CDU. The Church then finds itself backing a horse whose staying ability is highly doubtful.

Distasteful as the comparison may be to German Catholics, they find themselves in a situation similar to that in Italy. There, the Church is afraid to withdraw from political alliances that have become liabilities. The only difference is that the Italian situation is more understandable, because the alternatives are so much less attractive.

Ne
Se
The
schedu
Passion
The a
this we
Brophy,
The b
at the l
DI
Sac
To
Mothe
of Man
Purchas
speaker
at Our
Prai
James
par is
display
White
for a
Preside
ed pra
nam. I
plied t
astic
in the
Itha
Dor
Rev.
tor of I
Kings
Memori
Fourth
Knights
first tir
the All
at Ludl
Befor
was led
Sir Kn
man of
carrin
and pi
Stanton
The d
with d
deceas
ward S
John J
Conway
lites of
tendan
dition
Degree
for Jo
Knight
Deputy
tended.