

*Passionist Centenary
In America*

†

1852 - 1952



A BRIEF HISTORY

SAINT MARY'S MONASTERY
DUNKIRK, NEW YORK
SECOND FOUNDATION IN THE UNITED STATES
1860 - 1952



THE VERY REV. EGBERT GOSSART, C. P.
RECTOR OF SAINT MARY'S MONASTERY



ST. MARY'S MONASTERY
DUNKIRK, NEW YORK

Dear Friends:

It is with mixed feelings of pride, humility and gratitude that we, the Community of Saint Mary's Monastery, commemorate the one hundredth anniversary of the coming of our Passionist Fathers to these United States. Saint Mary's enjoys the distinction of being the second oldest monastery of our Order in all of North America. For more than ninety years our Fathers have labored in the Buffalo Diocese. Within the hallowed walls of our monastic home Father Anthony Calandri, the founder of the Passionists in America, breathed forth his holy soul to Jesus Christ Crucified. Truly, therefore, do we have reason to be justly proud and sincerely humble, for ours is a noble heritage.

But even more, the members of our present day Community of Saint Mary's have reason to be grateful -- grateful to God, to the Clergy and Religious, and to the Laity.

From that April day, 1860, when Father Albinus Magno came from Pittsburgh, Pa. to begin the second Passionist Foundation in America, until this April day, 1962, God has been remarkably good to St. Mary's. The enthusiasm and energy of our early Fathers were so rewarded by God that for many decades now Saint Mary's Monastery, Church and School have been monuments of Catholic Faith in this part of the Buffalo Diocese. And the thousands of young men, eventually priests of God, who have passed through our portals, bear witness to the fact that the loving hand of God has rested upon us. For all this we are truly grateful to the Almighty.

Next to God we must express our gratitude to the Bishops, Priests and Religious who have made so pleasant our lengthy sojourn in the Diocese of Buffalo -- from good Bishop Timon who invited us here, to our present beloved Bishop Burke; from Father Peter Colgan who turned Saint Mary's Parish to our care, to the priests of our day among whom we labor; from those self-sacrificing Sisters who endured the hardships of a primitive, basement school, to the Nuns who now in modern surroundings cooperate with us in bringing a knowledge and love of Christ Crucified into the minds and hearts of our children. If our ministry has been fruitful it is due in no small part to the wonderful cooperation and encouragement of our Bishops, Priests and Religious.

Finally, we wish to say a word of sincere thanks to the Laity of this Diocese, and particularly of this County of Chautauqua. The history of the Passionist Fathers in the United States could well contain a hymn of praise to the good people of Dunkirk and its environs -- to those railroad men who in the early days transported our Fathers to the scattered missions by hand-car; to those farmers whose best horse and buggy were always available for sick calls; to the men and women of our day who lend so generously of their time and talent and material means to make the Passionists of Saint Mary's better instruments for furthering God's Holy Kingdom.

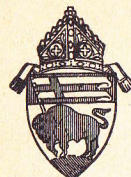
With sincere gratitude in our hearts, therefore, we enter upon a new century of service to God and our fellowman. We ask God to bless those who have been so good to us. And it is our earnest prayer that through the intercession of our Holy Founder, St. Paul of the Cross, all of us will become more devoted followers of Jesus Christ Crucified.

Sincerely yours in the Passion of our Blessed Lord,

E. Gossart
Egbert Gossart, C.P.
Rector



THE MOST REV. JOSEPH A. BURKE, D. D.
BISHOP OF THE DIOCESE OF BUFFALO



The Chancery Diocese of Buffalo

33 Lincoln Parkway
Buffalo 22, New York

April 14, 1952

The Very Rev. Egbert Gossart, C.P.
St. Mary's Monastery
Dunkirk, N.Y.

Very Rev. dear Father:

I cannot but pause in these busy days for a word of congratulations to the good Passionist Fathers on the centennial of their service to this country, the centennial, too, of the beatification of your Holy Founder, St. Paul of the Cross. As God in His provident care for His Unspotted Spouse comforted the afflicted Church of the eighteenth century with the ascetic messengers of His Passion, so He used in the nineteenth century the followers of their saintly Founder to meet the growing movement toward the Church in England and the Low Countries, and a decade later the great tide of immigration that swept upon these shores. It was before the humble, single-minded Passionist, Dominic Barberi, that the great light of the North, Cardinal Newman, bowed his head in equally humble submission and returned to the haven of Truth.

After Pittsburgh, Buffalo enjoys the distinction of having the services of the Passionists longest, since Father Albinus came to Dunkirk in 1860. Only the recording Angel knows how much good has been done by the long line of successors to Father Albinus. I cannot, however, pass over some of the achievements. First I would place the missions established by the Passionists through the towns of Chautauqua County at Forestville, Sherman, Westfield, Brocton, Fredonia, French Creek, Ripley, Sinclairville, and State Line; at Dayton, Cattaraugus and Gowanda in Cattaraugus County; at Andover, Cuba, Wellsville and Friendship in Allegany County. The Diocese is today justly proud of the accomplishments of its own Missionary Apostolate, but we cannot but stand in admiration at those great giants of the last century who founded and kept alive the light of Holy Faith under the most trying circumstances. God reward every one of them.

Who know how many souls have been brought back to the love and service of God through the myriads of parish missions that have been conducted by the faithful, selfless sons of St. Paul. The Passionists, too, have contributed to the Diocese the great lay retreat movement.

In the name then of my illustrious predecessors, from Bishop Timon to Bishop O'Hara, to every one of whom the Passionists have ever given the last full measure of service and dedication, in the name of the countless faithful and the Reverend Clergy who have been brought close to our Suffering Savior by the work of the Passionists, may I ask our blessed Savior to pour His choicest blessings upon the Community and every member of it.

With every good wish, I am,

Sincerely yours in Dno.,

Joseph A. Burke



FATHER ANTHONY CALANDRI, C. P.
THE "FOUNDER" OF THE PASSIONISTS IN AMERICA

Foreword

The history of the Passionist Congregation takes us back to Italy in the year 1720, when a young man, twenty-six years old, knelt before his Bishop and was ceremoniously clothed in a poor black robe and girded with a leathern belt.

Immediately afterwards, Paul Danei retired to a small room connected with the Church of Saint Charles Borromeo, and there, during forty days of fasting and prayer, he wrote the Rules of a new institute.

In the seven years that followed, Paul received verbal approval of the Holy See upon his institute and retired to a lonely mountain above the Tuscan promontory of Argentaro. In this solitude, with his brother John Baptist - his first candidate - Paul lived a life of severe penance, absolute poverty and incessant prayer.

Ordained to the Priesthood at the age of thirty-three, Paul attended the sick in the hospitals of Rome. A year later, having gathered a few companions about him, he retired again to his mountain fastness and there organized the First Monastery of the Congregation. From here, there radiated, throughout Italy, an intense preaching apostolate. Paul had achieved a blend of the Monastic and Missionary lives, of which Devotion to Christ Crucified was the motive force.

By the time the new society was solemnly approved by Pope Clement XIV, Paul Danei, who called himself Paul of the Cross, had personally established twelve monasteries on the Italian peninsula. He was now seventy-five years old.

Four years later, as a special mark of favor, the ancient Church of Saints John and Paul was given to the new Congregation for a Mother-Church. Of this basilica, at the time of his elevation to the Papacy, Eugenio Cardinal Pacelli was the titular head. This honor, His Holiness ceded to His Eminence Francis Cardinal Spellman, who has but recently completed the restoration of its ancient facade and campanile.

On October 18, 1775, Paul of the Cross died. He was declared "Blessed" by Pope Pius IX in 1852, the year that saw the first foundation of our Congregation in the United States.

Of that foundation, Fathers Anthony Calandri, Stanislaus Parezyski and Albinus Magno, together with Brother Lawrence DiGiacomo were the pioneers. Arriving in Philadelphia, these four immigrants proceeded to Pittsburgh at the kind invitation of Bishop Michael O'Connor. There, in a section formerly called "Birmingham", they erected a small monastery under the patronage of Blessed Paul of the Cross.

The following pages will recount the history of the second foundation.

There are, at present, in this country, two Provinces of the Congregation, nineteen Monasteries, and a total roster of almost nine hundred Religious.

In 1867, Paul of the Cross was canonized, and in 1920, the young Passionist student, Gabriel Possenti. During the Holy Year of 1950, the third Passionist, the Sainly Bishop Vincent Mary Strambi, was canonized.

The members of this Congregation take the usual vows of Religion, in addition to a distinctive vow to promote devotion to the Passion of Christ. Upon their breast, they wear an emblem of black cloth, upon which is inscribed, in white, a heart surmounted by a cross. Within the heart, above three crossed nails, are the words, "The Passion of Jesus Christ."

The special work of the Congregation is the preaching of Missions and Retreats. Other works of the apostolate are engaged in, chief among which, in this Province, are: the Foreign Missionary Apostolate to China, the publication of the nationally famous monthly magazine, "The Sign", the so-called "Dixie-Land Missions", and the Laymen's Retreat Movement.

During the late War, the Eastern Province of the United States gave to the Chaplain Services of our country one-quarter of its priestly personnel. In the present emergency, about fifteen priests of this Province are so engaged.

Wisely ruling the entire Congregation is our most Reverend General, Albert Dean. Our beloved Provincial is the Very Reverend Ernest Welch, C. P.



BISHOP JOHN TIMON, D. D., C. M.
WHO INVITED PASSIONIST FATHERS TO DUNKIRK

*Yrs. affectionately
+ John Timon, Bishop of Buffalo*

Saint Mary's Monastery — Dunkirk, N. Y.

The Second Foundation of the Passionist Fathers
Who Came to This Country in 1852.

Beginnings (1860-63)

A young man of this city, at the disastrous Battle of Williamsburgh in 1862, was mortally wounded while leading his men in combat. He was Captain Patrick Barrett, whose tombstone is a prominent monument in the cemetery of Saint Mary's Parish. He was a devout young man who, less than a year before, had proudly marched his Company, "The Jackson Guards", down Washington Avenue to the Laying of the Cornerstone of Saint Mary's Monastery. He was a type of that ideal manhood which the Passionists have tried to develop among the youth committed to their care. He died, at thirty years of age, in the presence of the Catholic Chaplain, murmuring acts of love for Jesus Crucified.

But a type of the Passionists themselves, in the story of the heroic Captain Barrett, is Private Horan, of whom no monument remains. He it was who, in an incredible display of love, returned his Captain to this City eight days later, after having carried the corpse for miles in his arms.

For the Passionists came to this community, bearing in their arms the image of Christ Crucified, setting Him down in our midst, to tell us how He, the Son of God, the Flower of our Race, lay down His Life for us in His Battle with Sin and the Powers of Hell. They came a great distance and at considerable personal sacrifice commissioned by the Church for this specific purpose.

No other commission has any Passionist ever had - for no other purpose do we remain here - than to make known the ignominies and the glories of the Sufferings and Death of our Lord Jesus Christ.

With such a commission came the first Passionist to Dunkirk, - the beloved Father Albinus Magno, - on the evening of April 19, 1860, in the pontificate of Pius IX; the Rt. Reverend John Timon being Bishop of Buffalo and the Honorable Abraham Lincoln being President of these United States.

It was a time of crisis for our young nation. All that had been built up by our Founding Fathers, with so much sacrifice, was in danger of being thrown down. Secession was in the air. Misunderstanding and anger were about to set brother against brother. And, at this critical moment, came

Father Albinus to tell us of Jesus, wounded unto death "in the house of them that loved Him." (Zacharias, 13:6) He came to begin the second foundation of the Passionist Congregation in America. He came to induce young Americans to live together in the unity of a penitential, poor and prayerful life; to make a declaration of independence against Sin and to pledge allegiance to the Cross, the symbol of God's Love.

Father Albinus was no stranger to the energetic Father Peter Colgan, Pastor of Saint Mary's, who came forward to conduct him to the carriage that had been borrowed for the occasion. For, in company with Father John Thomas Stephanini, Father Albinus had come to Dunkirk earlier that year, on February tenth, to look over the site that had been proposed by the Saintly Bishop Timon.

At that time, Father Colgan proudly led his Passionist visitors to the newly constructed brick church on Washington Ave. This - the Mother Church of Chautauqua County - had been solemnly blessed and dedicated, under the title of Our Lady's Nativity, on November 12, 1853 by Bishop Young of Erie.

Gothic in line, there was yet nothing of that elaboration so much associated with this style. It had buttressed walls, a nave and two aisles, a square chancel and a tower. The ceiling of the Church was not plastered and the roof-beams and sheathing were exposed but polychromed. The architect was the promising young American, P. C. Keely of Brooklyn, who planned, also, our old Monastery Church in West Hoboken as well as the Cathedrals of Providence, Rhode Island and Hartford, Connecticut.

It was a poor church, having cost but \$9,400 to erect, but it was adequate for the growing congregation of some eight hundred souls. There was a debt, of course, and an unfinished tower. No matter that the priest's residence was a poor wooden shack. That of the Sisters of Saint Joseph (who had come to Dunkirk in 1858) was little better. This was, after all, a poor parish, and few in the congregation knew other security than day-to-day employment at the terminal and machine shops of the Erie Railroad. Besides, poverty was an environ-



FATHER ALBINUS MAGNO OF THE INCARNATE WISDOM, C. P.
ONE OF THE PIONEERS IN AMERICA — FOUNDER OF SAINT MARY'S MONASTERY

ment that Father Albinus had come to know well these six years since his arrival from Italy, with three companions, to open a Monastery in Pittsburgh. And voluntary poverty, after all, is the "standard" or battle flag of the Passionist Congregation.

Soon the two priests were discussing the spiritual and material condition of the parish and the missions. Father Colgan explained that he had built the first Church in Jamestown, as well as a Rectory and Convent there. A resident Pastor was now installed and another Pastor was attending the mission-station at Eighteen Mile Creek. This left in the care of Saint Mary's the Church in Westfield and several mission-stations in the outlying districts.

Father Colgan spoke glowingly of the good people of Saint Mary's and of their generosity, in spite of economic insecurity. He spoke of the little school which was then being conducted in "old Saint Mary's" - a low, wooden shack on Robin Street. He told of his periodic visits to the County Poorhouse over the back roads, - a journey that had, on one occasion, taken him two days by horse-and-buggy, owing to the condition of the roads.

When, on the following Sunday, Father Colgan introduced their new Pastor to his congregation, he bade the people farewell and expressed his confidence in his Passionist successor. Nor was he mistaken. Father Albinus was a Man of God, gifted with a keen insight and a practical good sense. He turned his attention at once to the needs of the parish.

He saw how inadequate the little frame schoolhouse was, and he began to explore the possibilities of expansion and centralization. And so, with spade and lime, and the strong back of Brother Boniface, he excavated a large, earthen-floored schoolroom out of the Church cellar. Here, for several years, three Sisters of Saint Joseph conducted classes, - a situation that seems to us, today, incredible. And yet, at least one nationally renowned scholar, the eloquent Passionist, Father Robert McNamara, received his elementary education in that "classroom." There were days, of course, when the Creek was on a rampage, when, leaving their benches floating in the seepage behind them, the Sisters and pupils decamped to the Church upstairs.

Meanwhile, Father Albinus was joined by the eloquent Father Gaudentius Rossi. This Missionary was on loan from the English Province of our Congregation, and was actually the first Passionist to work in the Buffalo diocese. In 1856, at the invitation

of Bishop Timon, Father Gaudentius had conducted the Retreat for the Buffalo clergy. Immediately afterwards, he had opened a Mission in the recently completed Cathedral, one of the first parish missions in that beautiful edifice.

Father Gaudentius had come to Dunkirk with Brother Boniface Feld, the first candidate to enter our Novitiate in Pittsburgh. Shortly afterwards, Father John Baptist Baudinelli was assigned to Saint Mary's, followed by Fathers Aloysius Gregg and Andrew McGurgan, the first Passionist ordained in this country.

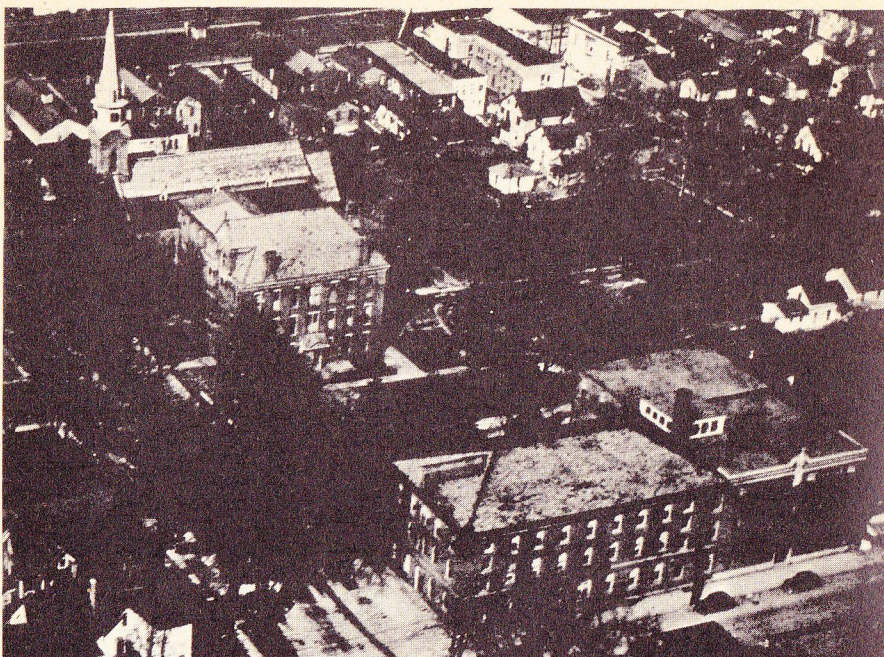
On July 6, 1861, a charter of incorporation was drawn up, for legal protection, under title of "The Dunkirk Benevolent, Missionary and Scientific Institution," which declared its object to be the "aid, support and instruction of missionaries for the benefit of the poor and for the instruction and spiritual education of the people of Dunkirk." How well these Passionists attained their objectives will be seen in the course of this historical sketch. Let it suffice, here, to cite a typical monthly entry from their first Expense Book. "Month of December, 1860: Travelling expenses, \$1.70 - Provisions for the house, \$10 - To the Poor, \$5 - To the Sisters of Charity, Buffalo, \$40. Total, \$56.70".

In November of that year, Bishop Timon had legally transferred ownership of the Church, School, and Cemetery to the Monastic Corporation.

With priests to assist him, especially at the mission-stations, Father Albinus now went ahead with plans for the new Monastery. A tract of land, adjacent to the Church on Washington Avenue, was purchased, and, on the Feast of the Most Holy Trinity, May 26, 1861, the cornerstone was blessed by Bishop Timon. On Sunday, July 20, 1862, the Monastery was blessed and officially opened, under the patronage of the Seven Sorrows of Mary.

How the Passionists must have rejoiced on that day! Now they could begin the work of "aiding, supporting and instructing missionaries for the benefit of the poor." And so, within a few days, six theological students took up residence at the Monastery. They had come from Pittsburgh, accompanied by Father John Thomas Stephanini, who was to be their professor. The students were Charles and Frederick Lang, Basil Keating, Philip Birk, William Geoghan and Martin Meagher.

On September 7th of that year, Bishop Timon returned to Saint Mary's to ordain the Lang brothers and Martin Meagher to the priesthood. On March 28th, the year



SAINT MARY'S CHURCH, MONASTERY AND SCHOOL
FROM THE AIR



SAINT MARY'S MONASTERY
DUNKIRK, NEW YORK

following, he ordained William Geohan and Basil Keating in Saint Joseph's Cathedral. The youngest of them, Philip Birk, was ordained there, also, on July 23, 1865.

The community, with Father Albinus as Superior, was completed by Fathers Aloysius Gregg and Andrew McGurgan and Brothers Richard, Boniface and Francis.

Saint Mary's Monastery was now a canonically established Monastery. It was, as completed at that time, a small monastery, and, although later additions to it more than doubled its dimensions, it remains today the smallest Monastery in the Province of Saint Paul of the Cross.

Indeed, the story of this Monastery and of the Church for so long identified with it, is story of humble beginnings. One would expect as much of a Congregation whose members are vowed to promote devotion to the humility of the Cross. It is a story of modest material achievements. One would expect no more of a Community vowed to the practice of voluntary poverty. It is a story of tremendous spiritual effort. One would expect no less of men dedicated, body and soul, by the vows of chastity and obedience, to the pursuit of personal sanctification and the sanctification of the neighbor.

Pledged by these four vows, thousands of Passionists, in this tiny Monastery, in the course of ninety years, have risen in the dead of night and, for an hour, have chanted the psalms of David and have listened to the words of Jesus and the Prophets, of the glorious Apostles and Evangelists, of the Confessors, Virgins, and Martyrs. Then, retiring to their rooms for another three hours' rest, they have returned to their chapel for the canonical hours of "Prime" and "Tierce"; for the celebration of, or

assistance at Holy Mass; and for real, true, and physical union with Christ in Holy Communion. So fortified, they have entered upon the duties of their state: the lay-brother to his kitchen and workshop, the student to his books and classroom, the priest to his missionary or parochial labors.

Of all this spiritual activity, the citizens of Dunkirk, for the most part, have been quite unaware. Yet here is the heart of the Passionists' Life. Here they derive strength for the service of the poor, wisdom for the instruction of the ignorant, zeal for the conversion of sinners. From no other vantage point can the contribution of the Passionists to the people of Dunkirk be properly assessed.

It may seem anticlimactic to set down here other achievements of Father Albinus during his term of office, but we shall do so for the completeness of the record.

In 1832, he had the brick walls of the Church tower elevated six feet and a spire erected, at a cost of \$900. Meanwhile, the Church debt was paid off and parish societies were organized. Also, in the summer of that year, Father Albinus consecrated a small church at Dayton, N. Y., under the patronage of Blessed Paul of the Cross, as well as a graveyard adjacent to it. Five years remained until the Passionists could change that title to "Saint Paul of the Cross."

With the election of Father John Baptist Baudinelli as Rector of Saint Mary's in the First Provincial Chapter in this country in 1863, Father Albinus, who was a gifted speaker, enjoying a command of English without a trace of accent, resumed the work so dear to him, - the giving of Missions and Retreats.

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First Quarter (1863-89)

"Father John", as the people called him, spent seventeen years of his life in Dunkirk, nine of them as Rector of Saint Mary's. His first term of office will be remembered for the purchase of six lots adjacent to the small monastic holdings; for the legal transfer of certain properties between the Monastic Corporation and that of Saint Mary's Orphanage; and for the installation of two large bells in the Church tower. During this administration, Father John Baptist purchased an abandoned Universalist Church at Sherman, N. Y. for \$500. This was moved,

through the good offices of his assistant, Father Andrew McGurgan, at a cost of \$125 to a new site in that town which had been acquired for \$300. This mission was served by the Passionists until 1871, when it was given over, by the Bishop, to the Pastor of Westfield.

In 1866, Father Guido Matassi was elected Rector of Saint Mary's. This genial priest was a great lover of the poor and a man of vision. In 1867, he began the erection of Columbus Hall. This building was intend-

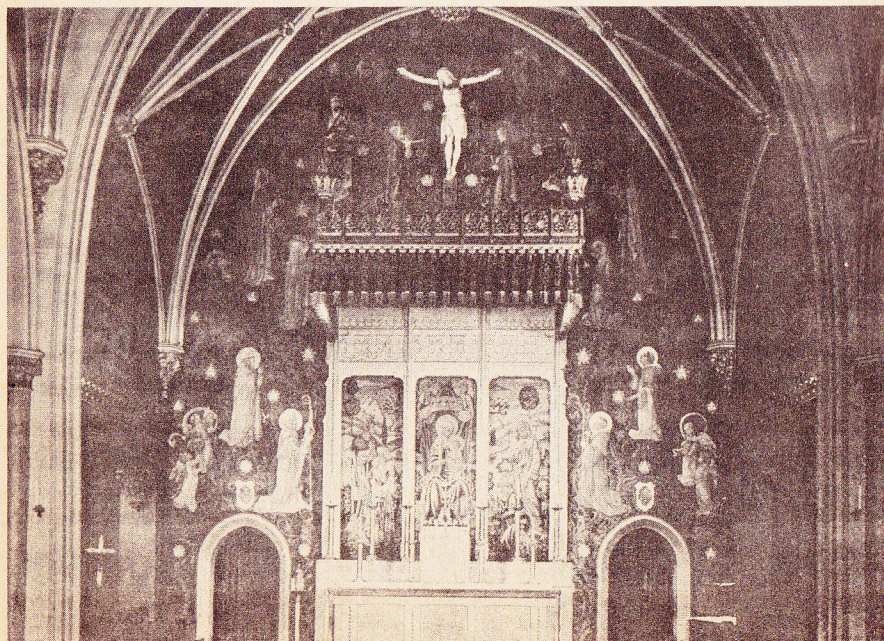


PRESENT COMMUNITY OF SAINT MARY'S MONASTERY

FIRST ROW, L. TO R. - FATHERS BERTIN FARRELL, C. P., EUGENE KIERNAN, C. P. (PASTOR), EUGENE FITZPATRICK, C. P. (VICAR), EGBERT GOSSART, C. P. (RECTOR), MARK SEYBOLD, C. P., HYACINTH MEKUS, C. P., FLAVIAN O'DONNELL, C. P.
 SECOND ROW, L. TO R. - FATHERS SYLVESTER CANNON, C. P., GERARD A. ORLANDO, C. P., RICHARD F. LEARY, C. P., CONFRATERS STEPHEN HASLACH, C. P., LEO GERRITY, C. P., RONALD HILLIARD, C. P., JOHN FRANCIS MCLOUGHLIN, C. P., JUDE DOWLING, C. P., FATHERS VICTOR DONOVAN, C. P., BASIL STOCKMEYER, C. P., HERMAN KOLLIG, C. P.
 THIRD ROW, L. TO R. - FATHERS HUGH MCKEOWN, C. P., ANSELM LACOMARA, C. P., CONFRATERS CYPRIAN REGAN, C. P., ANTHONY NEARY, C. P., BROTHERS STANISLAUS TANSEY, C. P., ANDREW WINKELMAN, C. P., CONFRATERS REGIS EICHMILLER, C. P., JUSTINIAN MANNING, C. P., JUSTIN BRADY, C. P.



SOLEMN MASS
ST. MARY'S CHURCH



MAIN ALTAR
ST. MARY'S CHURCH

ed to serve two purposes: to better house the school children and, at the same time, to open to the public, for rental, a large auditorium. The revenue from these rentals, it was hoped, would maintain the expense of the school. To this end, a three-story brick building was erected in such wise that only the first floor contained classrooms, the second and third floor being one large hall with galleries. It was called "Columbus Hall", probably in the belief that it would be more accessible to the public. The cost, not including the purchase of lots, was over \$23,000.

About this time, Father Guido installed a clock and another large bell in the Church tower. This was known for years as "The Town Clock".

In 1839, Father Guido built the first addition to the Monastery on the north side, - a small, one-story brick room to serve as a private chapel for the Religious, connected by a passageway to the Church. This parallels Saint Paul's Chapel on the south side of the building, in which, at that time, two Confessionals were set up.

In the winter of 1866, the building of a small mission chapel, called Saint Mary's, at Cattaraugus, was completed and dedicated by Father William Geoghan. On that occasion Father Philip Birk preached the sermon. Our Fathers served this mission and the stations at Angola and North Evans. It was turned over to Father Byron in 1870.

In 1867, the Founder of the Passionist was canonized, and in the following year, Father Guido bought another former Universalist Church at Sinclairville for \$1,000, dedicating it to Saint Paul of the Cross.

Father Guido was succeeded in 1869 by Father Martin Meagher, and shortly after assuming charge, the new school-building and auditorium was opened. Father Martin was succeeded in 1872 by Father Basil Keating, who remained in office for two terms.

In the year following his installation, Father Basil began the complete repair and renovation of the Church. This included raising the Church roof to form a clerestory, slating the roof and arching the whole interior in Gothic style. By the time the work was completed, only the outer walls and tower remained unchanged. The total expenditure was \$16,000. By year's end, the Church was rededicated by the second Bishop of Buffalo, the Rt. Rev. Stephen Ryan.

In 1871, a small church was built by our Fathers in Forestville, under the patronage of the Blessed Virgin. Fathers Vincent

and Angelo began it and Father Andrew McGurgan completed it.

At this time, also, our Fathers were attending the Mission Chapel at Gowanda, which was finally given to the care of the parish priest of Dayton on Easter Sunday, 1878.

In that year, Father Basil suffered a paralytic stroke while offering the Christmas Midnight Mass. He died shortly afterwards, having resigned his office to Father Alphonus Rossiter, who filled out the term.

Earlier that year, the saintly Father Anthony Calandri, one of the founders of the American Province, died at Saint Mary's on the vigil of our Holy Founder's Feast Day, April 27th. This Father had in the Spring, conducted missions at French Creek and Sherman.

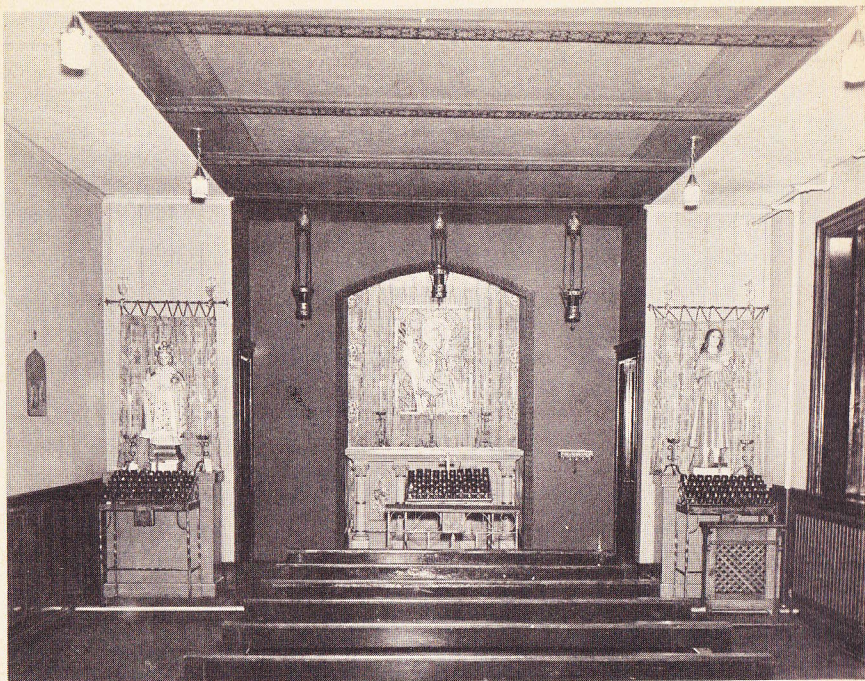
Towards the end of 1874, our Fathers were released from the care of Saint George's (now Sacred Heart) Church in this city, after having attended it intermittently for ten years. Four German-speaking Passionists successively served there: Fathers Frederick Lang, Philip Birk, Daniel Rimmels and Ignatius Sauer.

In 1877, the care of the mission-station at Cassadaga was assumed. In the following year, Father Gaudentius Rossi was appointed Lector of Sacred Eloquence to six students at the Monastery. A year later, these young men were ordained in Saint Mary's Church, on the titular Feast of the Monastery, by Bishop Ryan.

In 1879, Father John Baptist again returned to Saint Mary's as Rector. He was succeeded, in 1881, by Father Guido Matassi. In the Spring of that year, Father Nilus Mastraianni, who had served as Vicar of Saint Mary's for twelve years, was commissioned to open a new foundation of the Congregation in Argentina. That year was a year of extraordinary missionary activity, for Passionists from Saint Mary's conducted the first missions ever given in the State of Arkansas. At about the same time, also, they conducted missions in Nebraska.

During the month of April, 1882, the old pastoral residence, known commonly as "The Brethren House" was sold and removed from the lot back of the Monastery building, and in 1885, a small property between the Monastery and the School was purchased for \$1300. This property was immediately turned over to the school children for a playground.

Meanwhile, in 1880, a new class was being formed at Saint Mary's Monastery, preparatory to the Philosophy Course. This was



SAINT PAUL'S CHAPEL



MONASTERY CORRIDOR

the beginning of the Preparatory Seminary. At first, the boys were placed under the direction of Father Clement Finnegan, but, upon his appointment as Lector to the Class of Philosophers in Cincinnati, Father Felix Ward, who was teaching there, was transferred to Saint Mary's for this work.

In 1884, Father Stephen Kealy, the vicar of Saint Mary's was elected Rector an office he held for two terms.

When the Visitor-General, Father Lawrence, saw the group of young boys living at the Monastery, he suggested that steps be taken to provide more room for them. And so, on September 17, 1888, the cornerstone of a new addition to the Monastery was laid by the American Provincial, V. Rev. Benedict Murnane. This addition alone, more than doubled the original dimensions of the Monastery and it included, besides six private rooms, the monastic chapel, library, kitchen and dining room; the students' classroom, Bishop's room and parlors. The addition also included a finished attic or

Fourth Floor, with a window facing north.

For twenty-seven years, therefore, the Preparatory School of the Passionist Fathers was conducted at St. Mary's Monastery. During this time, more than four hundred boys and young men studied in this preparatory seminary. Succeeding Fathers Clement and Felix in this work were Fathers Boniface Sotter, Peter Hanley, James Hoffzugott and Clement Lee. Finally, in 1907, due to the increase in vocations, the school was transferred to a larger monastery in Baltimore.

Owing to the mitigated horarium in favor of the work of the Preparatory Seminary, Saint Mary's Monastery, in 1886, was declared a "Mission House."

In the following year, while the new addition was in process of building, Father Stephen had the interior of the Church frescoed and the exterior painted. In that year, at St. Michael's Monastery, West Hoboken, the founder of Saint Mary's Monastery, Father Albinus Magno, died on September second.

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Second Quarter (1890-1912)

In 1890, Father John Baptist assumed the Rectorship of Saint Mary's for the third time. During his tenure of office, the first-floor classrooms of Columbus Hall were renovated - the improvement of the school being one of his chief concerns. In this, Father John Baptist had continued the zeal of Father Albinus who, towards the end of January, 1881, had announced the opening of a Night School for the adult members of the parish, as well as for the youngsters who were obliged to work during the day.

At that time, Father Albinus had complained that he had not yet found a good teacher for the young men - a situation that apparently gave rise to the formation of a Debating Society under Father John Baptist in his first term of office. By this expedient, it was hoped to train lay-leaders for all walks of life, - to form a nucleus of men solidly grounded in an appreciation as well of their Religion as of the Arts and Sciences.

It was in Father John Baptist's third term as Rector that the enthusiasm of the young men of the parish led them to build a Catholic Men's Club. A piece of land was purchased on Central Avenue between Third and Fourth Streets and on June 30, 1892, the corner stone was laid and a large

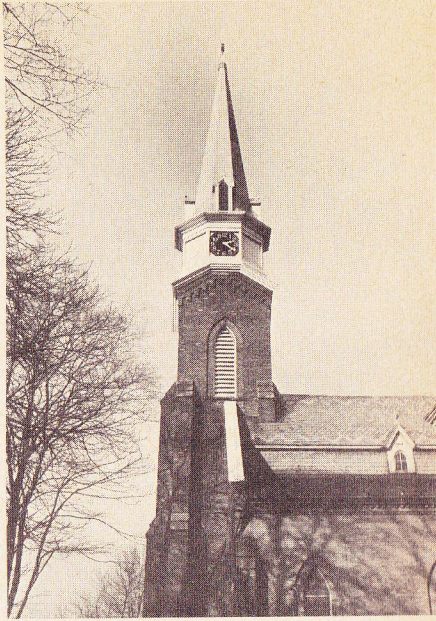
three-story brick building was erected. Only the second-floor was occupied by the club, which was called "Saint Mary's Lyceum", and legally incorporated in that year, - fourteen laymen serving as trustees. The first-floor was rented for commercial purposes and the third-floor - an auditorium - was intended to be rented for civic and recreational purposes. The title was legally entailed in such wise that, should the organization cease to exist, the property would pass in trust to the Monastery Corp., - the income, during such time, to accrue to Saint Mary's Parish.

This, in fact, was the sad conclusion of the project, after an existence of thirty odd years. Eventually the building was sold and the money credited to the Parish Corporation. It need only be said, here, that the project was a private undertaking and a credit to the idealism of youth. In its success, it contributed to the spiritual, and, in its failure, to the material profit of the parish.

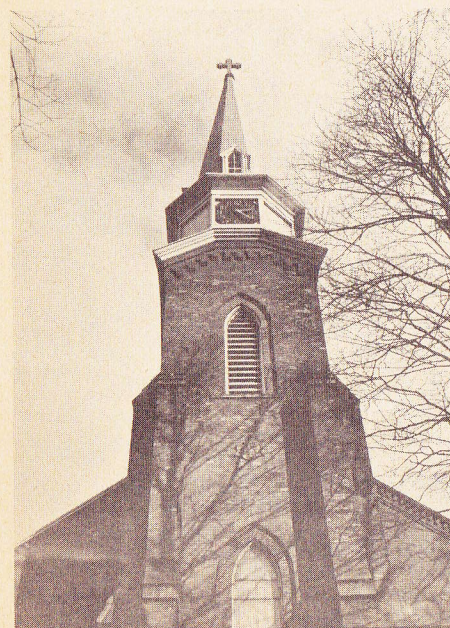
It may be useful, at this point, to remark that all improvements, repairs and expansions of the Monastery property through the years have been undertaken as monastic and not parochial projects. For example, the large addition to the Monastery, of which we have



PAINTING OF
SAINT PAUL OF THE CROSS
ST. PAUL'S CHAPEL



SAINT MARY'S CHURCH



SAINT MARY'S CHURCH



CHAPEL ALTAR
ST. MARY'S MONASTERY

spoken, cost \$12,000. This debt was liquidated by a donation from our Monastery in Pittsburgh and the balance was paid out of Provincial and local Monastic funds. These funds, of course, represent benefactions given or bequeathed to our community by friends all over the country. As a matter of fact, it was to these friends that one of our priests and three of our lay-brothers were sent begging, to de'ray the expense of building Columbus Hall - a quest that led them eventually to Boston. Up to July 5, 1869, they collected over \$5,000. A total of almost \$15,000 of such income went into the building of the parish school. This does not take into account what was paid out of the same income for the lots occupied by the school building and playground.

In 1893, Father Felix Ward was named Superior of Saint Mary's. Two years later, on November 20, the Retreat was canonically restored to the status of a Monastery, and he was installed as Rector. In that year, due to the efforts of Father Mark Moeslein, Saint Mary's School was affiliated with the New York College of Regents, thus becoming the first parochial school in the diocese of Buffalo to be so admitted. On that occasion, a charter was drawn up and a corporation, called "Saint Mary's Academy," was legally established.

In 1896, Saint Paul's chapel, adjacent to the Church, was entirely renovated and a new painting of Saint Paul of the Cross, received from Rome, was installed over the altar. The chapel was dedicated and, on that occasion, the beloved Father Nelson Baker preached. This good priest proved to be one of our most loyal friends among the clergy of the diocese. Perhaps only Monsignor O'Connor of Silver Creek has been his equal.

On July 22, 1896, the first Passionist General to visit the United States the Most Reverend Bernard Mary Silvestrelli, stopped here on his way to the Provincial Chapter in Pittsburgh. As a result of this Chapter, Father Stephen Kealy was again elected to administer Saint Mary's Monastery. During his term of office, many improvements were made in the Monastery Chapel and Church. In the summer of 1899 the church Sacristy was enlarged to its present dimensions.

On June 18th, that year, Mass was offered for the first time in Union Hall, Fredonia, by Father Casimir Taylor. During the Mass, Father Stephen urged the assembly to form a new parish.

Shortly afterwards, Father Albert Phelan became Rector. In the first year of his administration he began the complete redeco-

ration of the Church interior. In the following year, a beautiful set of the Stations of the Cross was donated by fourteen families of the parish. We may be pardoned the antiquarian notice that the services, in connection with their blessing, was a two hour affair.

The year 1901 was declared by the Holy Father a year of Jubilee. In the Spring, on three Sundays, Saint Mary's parishioners made public pilgrimages in a body to the two local Catholic Churches, or what were then called the "German" and "Polish" Churches. It must have been an impressive sight, for the congregation of all three Churches marched in absolute silence through the city streets, two-by-two, passing each other at several points.

On June 29, 1901, the decoration of the Church was completed. In the following year, Father Mark Moeslein was elected Rector. The older parishioners may recall the splendid series of lectures to non-Catholics he conducted about this time.

In 1903, Columbus Hall was completely renovated and the large hall with gallery was filled out with two upper stories. During the renovation, no school-time was lost, classes being conducted in the Lyceum, St. Paul's Chapel and the Sacristy. The inflexible Father Mark, indeed! Upon the resumption of classes in Columbus Hall, (now more appropriately renamed "Saint Mary's Academy"), there were eleven teachers engaged, - ten Sisters of Saint Joseph and the music teacher, Miss Catherine Hennessey.

In 1904, the Golden Jubilee of Saint Mary's Church was celebrated. Fathers Valentine Lehnerd and Alexis Cuneen conducted a Jubilee-Mission in the parish, preparatory to this great occasion. The former was eventually to found houses of the Congregation in Germany. On November 13th, Bishop Colton of Buffalo celebrated a Solemn Pontifical Mass at which his Vicar-General, Father Nelson Baker, preached.

In the following year, Father Agatho Clifford, a native of Dunkirk, died and Father Alphonsus Rossiter became Rector. His term of office was cut short in the following year, however, when he had to resign on account of poor health. After a few months, he died on April 1, 1906, and Father Basil Malone, a native of Dunkirk, filled out his term.

In 1908, Father Linus Monaghan became Rector and in that year Father John Baptist celebrated the Golden Jubilee of his ordination. Bishop Colton came to Saint Mary's to preach at his Jubilee Mass. Father Linus

himself, last year, celebrated the Golden Jubilee of his Ordination. A humble man, endowed with rare gifts of prudence and eloquence, Father Linus has served in the

highest offices of our Province. He was a pioneer of our foundation at "Hemlock Grange".

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Third Quarter (1912-1932)

The next Provincial Chapter was delayed to enable the Passionist General, the Most Reverend Father Jeremiah, to preside. As a result of this Chapter, in 1912, Father Clement Lee was elected Rector of Saint Mary's. Under his administration, several improvements were made in the School Building, and new mission stations were attended.

In the following year, towards the end of August, Father Christopher Schiesl, was drowned while swimming off the "Break-wall" in the Harbor. His body was recovered six days later off Van Buren Point.

At about this time, negotiations were being made by the legal corporation of our Monastery, to acquire a property of seventy-two acres on West Lake Road, between Point Gratiot and Van Buren. The property known as "Hemlock Grange," was finally purchased from a Mrs. Rumsey for the sum of \$23,000 and possession was taken on November 1, 1913.

In the Summer of 1914, Father Herbert McDevitt was elected Rector and, for the first time since our foundation here, the office of Rector was separated from that of Pastor. At the same time, such funds as belonged to the parish were transferred from our legal corporation to a new corporation called, "Saint Mary's Roman Catholic Church Society of Dunkirk." Father Oswin McGibbon was appointed Pastor.

During his term of office, Father Herbert invited Father Bernardine Dusch of our Pittsburgh Monastery to come to Saint Mary's and stage his beautiful Passion Play, "Veronica's Veil. For a number of years thereafter, this Sacred Drama was an annual event in the parish and did much good, not only for the people who came from all parts of the diocese, but also for the participants who were, for the most part, parishoners of Saint Mary's.

In 1914, Father Camillus Hollobaugh of Saint Mary's worked for five months in the diocese of Corpus Christi, Texas, - a diocese covering upwards of 23,000 square miles. He engaged, almost exclusively, during this

time, in the apostolate of Missions to the non-Catholic. On this assignment, Father Camillus received one hundred and thirteen adults into the Church, leaving three times that number in the care of the resident clergy for further instructions. But sometimes he had to be escorted by armed guard to and from the lecture halls, so active, at that time, was the bigoted "Menace".

In the year following Father Camillus' labors in Texas, another priest of Saint Mary's, Father Harold Purcell, spent almost six months there in the same work. Those who remember this zealous priest will assume that his work was crowned with success.

Perhaps no Passionist of this community worked harder for the conversion of the non-Catholic than the beloved Father Mark Moeslein, who contributed so magnificently to the cultural betterment of this city. A gifted catechist and lecturer, he too eventually went to Texas on an assignment from Saint Mary's, and, at seventy-five years of age, - a time when most men consider their work done, - Father Mark received permission of our Superiors to open a parish school at New Bern, North Carolina, where he labored as Pastor until a year before his death at the age of ninety-two. That school was the first parochial high school in the state.

At this point, and at the risk of prolonging the interruption of our chronicle, let us turn our attention to the important work of preaching, which, in the minds of so many people, is synonymous with the Passionist Vocation.

It is true that the first form of our apostolate in Dunkirk was parochial work - a work that has been carried on uninterruptedly to this day. It is true, also, that no form of the apostolate was more essential to the needs of the diocese in its infancy.

But parochial work, according to the Rule of the Congregation, is not the distinctive work of the Order. Our special work in the Church is the promoting of Devotion to Christ's Passion through a combination of the Monastic and Missionary lives. The Monastic Life is here understood

as the cultivation of the interior life of Divine Grace through a regimen of regular observances, principally within the Monastery itself. The Missionary Life is the conducting of spiritual exercises of a distinctive character for the benefit of the neighbor.

Needless to say, as conceived by Saint Paul, our congregation draws its life from the Church and, consequently, when there is need, it will accommodate itself to various works of the ministry, confident that, love being ingenious, it will find, in any mandate from the Holy See, ample scope for the promotion of Christ's Passion. But it remains always true that the distinctive work of the Congregation is the happy blending of the Monastic and Missionary lives.

Our first Passionists in this country enjoyed a reputation for eloquence, - an eloquence that was not handicapped by the strange language some of them were trying to master. These men would have been eloquent in any language, - or, rather, they spoke a language of universal comprehension, - devotion to Christ Crucified.

From the beginning of this foundation, our Fathers engaged wholeheartedly in the preaching apostolate, taking care especially to instruct the non-Catholic. This, after all, had been a particular object of our Holy Founder's zeal. I see my sons in vision, he was once heard to cry out - "My children in England! I see my sons in England!" The fulfillment of that prophecy received dramatic confirmation in the public press when it became known that a Passionist, Father Dominic Barberi, had received the illustrious Anglican scholar, John Henry Newman, into the Church.

It was in the year that Cardinal Newman preached his famous sermon announcing a "Second Spring" of Catholic life in England, that the Passionists came to America. The men who came here lived and talked with Father Dominic, who, more than anyone, deserves to be called the "Apostle of the Second Spring", inasmuch as he alone, of all those connected with the revival of Catholicism in England, has received the solemn approbation of the Church which now calls him "The Venerable Dominic".

When our Fathers began to enter their preaching engagements into a record book, they carefully noted down the work for the non-Catholic. Thus, in November, 1863, speaking of the first Mission from Saint Mary's Monastery, the chronicler states, "A good number of non-Catholics came regularly to the evening sermons. Three of them were received into the Church."

On a Mission from Saint Mary's to Joseph's Church in Boston, Massachusetts, in 1864, the Chronicler notes, "Twenty-five non-Catholics were received into the true fold by Father Gaudentius who, after the Mission, remained there to preach a course of controversial discourses for the enlightenment of our separated brethren who attended these lectures in large numbers."

On a Mission to Chicago, from this Monastery, in November, 1868, the same Father received twenty-nine non-Catholics into the Church. In 1903, during a Mission in Montreal, twenty persons were received into the Church. We have already seen how this work was continued in later years from this Monastery in Texas, Nebraska and Arkansas.

Naturally the work of Missions and Retreats concerned itself predominantly with the Catholic people. In the period from 1863 to 1928, over sixteen hundred such assignments were filled by the Fathers of Saint Mary's Monastery. This does not include such frequent one to three-day preaching engagements as "Forty-Hours", "Days of Recollection", or "Perpetual-Novena" preachings. It is safe to say that, up to the current year, 1952, over three-thousand Mission and Retreats have been conducted from this Monastery. Rather conclusive evidence that the distinctive work of Saint Mary's Monastery is not parochial!

In 1915, Father Colman Byrne was appointed Pastor of Saint Mary's Parish. He was given, at this time, an assistant - the beloved young Father Caspar Hartmann. In that year, nineteen professed Students were living in the Monastery.

In 1916, fire-escapes were erected at the rear of the Monastery and a grotto to our Lady of Lourdes was blessed on the titular feast of the Church by the Passionist Bishop the Rt. Rev. Paul Nussbaum. Late in the summer of that year, the steeple, tower, and church roof were repaired.

In 1917, Father Clement Lee was again elected Rector. His first year in office saw the memorable Fortieth Priestly Anniversary of Father George Basel, who was, at that time, the Director of Students. It also brought to the Pastorate of Saint Mary's, Father Casimir Taylor and the assignment of Father Charles Gaskin of this Community to the Chaplains' Corps of the United States Army. A former pastor, Father Thomas Dempsey, and Father Alban Callagee, a native of Dunkirk, also enlisted in this branch of the service, - the latter receiving the Distinguished Service Cross for heroic action. The crowning event of the year was the Golden

Jubilee of the Canonization of our Holy Founder, Saint Paul of the Cross. Bishop Dougherty of Buffalo (later Cardinal) came to grace the occasion.

In 1918, Father Chryscostom Smith was appointed Pastor and on November 4th, that year, the young and widely revered Father Caspar died. Father Robert McNamara, another native son, also died during the year, after having been mortally stricken during a Mission in New Jersey. This Father, who prayed that he might die "in the harness", conducted, during his life, upwards of five hundred missions and retreats, - no mean accomplishment, when it is realized that the average Missionary, actively engaged in this apostolate, manages about twenty such strenuous preaching engagements in the course of a year.

In 1920, Gabriel Possenti, the young Passionist student, was canonized. For this great occasion, Father Clement, as Rector, was called to Rome and Father Andrew Kenny was appointed Superior.

A deed of transfer was effected, in June of the following year, between the Monastic Corporation and a new corporation called the "The Holy Cross Monastery Incorporated", by which all land and property of "Hemlock Grange" was ceded to the new corporation.

Meanwhile, in the Fall of 1920, Father Hilarion O'Rourke had been named Rector. During his administration, our missionaries were actively engaged in preaching Missions and Retreats, especially throughout the Canadian dioceses of Kingston, Hamilton and Toronto.

In 1921, the Church steeple was struck by lightning below the cross. This was soon repaired and, in the following year, a new organ was installed in the Church. Father Hilarion was succeeded, in 1923, by Father Felix Ward, who, in that year,

published an excellent "History of the Passionists".

On November 4, 1923, a native son, and a member of the Passionist Congregation, Father Clement Seybold, returned to Saint Mary's to offer his first Solemn Mass. In the following year, as a member of a group of fourteen young Passionist priests assigned to the Chinese Missions, Father Clement was present at a Departure Ceremony in our Monastery Church. On that occasion, the beloved Monsignor Baker preached.

Five years later, this zealous young Passionist was murdered with two other Passionists by Chinese Reds, - the first Americans to lay down their lives for the Faith in China. In our grief, on that occasion, the Founder of the great Foreign Missionary Society of Maryknoll, Bishop Walsh, reminded us that "the blood of martyrs is the seed of Christians", and said - "We of Maryknoll experience a feeling of holy envy for the Passionists."

On August 1, 1925, Father Albert Phelan, a former Rector of Saint Mary's, passed to his reward, and in the following year, Father Hilarion returned to Saint Mary's as Superior. The Monastery was again declared a "Mission House", owing to the circumstance that, with the increase in vocations, our classes of seminarians could be more adequately accommodated in our larger monasteries.

In that year, a former pastor of Saint Mary's, Father Aloysius Boyle, died and Father Casimir Taylor celebrated his Fortieth Anniversary. Father Casimir had served Saint Mary's as Pastor during twelve years. On June 9, 1927, the beloved Father Felix died.

On August 14, 1931, at a regular meeting of our Monastic Corporation, the school property was legally transferred to the Parish Corporation.

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Fourth Quarter (1933-52)

In 1933, Saint Mary's was again restored to its status as a Monastery and Father Caspar Conley was elected Rector. During his administration, the Monastic Chapel was thoroughly renovated, and the Church, after having been closed for three months, was reopened in July, 1934, revealing to the parishioners a truly beautiful interior. In the following month, a brick wall, to enclose the Monastery garden, replaced the old wooden fence.

On May 16, 1935, Bishop Turner solemnly consecrated Saint Mary's Church, remarking, at that time, that in his sixteen years as a Bishop, he had consecrated but four churches.

In Midsummer of that year, Father Caspar was succeeded by Father Adelbert Poletti, who inaugurated many improvements within the Monastery. Notice was received in the course of the year, of the death of Father Thomas Dempsey, a former Pastor.

Father Thomas had also served as a Military Chaplain during the First World War, and as Superior of the Chinese Mission Band. In the following year, July 26th, the beloved and talented Passionist, Father Wilfred Morrissey, a native of this city, died.

Meanwhile, Father Aidan English being Pastor, the much vexed problem of the use of public services for parochial school children was anticipated in this parish, and, as a result of an impasse, a piece of land was purchased from the Day Estate on Central Avenue for an athletic field. Here, a stadium was built.

In 1938, Father Ernest Welch was elected Rector of Saint Mary's. Many improvements were made throughout the Monastery and our missionaries were much in demand. In the following year, eight Passionists were ordained to the Priesthood at Saint Mary's by Bishop Duffy on the Feast of our Holy Founder. In June of that year, Father Casimir Taylor died. It was his Fifty-fourth year in the Priesthood.

Father Agatho Dukin was elected Rector of Saint Mary's in 1941. During his administration, the school enrollment taxed the limits of personnel and building. Meanwhile, Father Adolph Schmitt, assistant to the Pastor of Saint Mary's entered the Chaplain Corps. At the same time, Fathers Norman Kelly and Brian Murphy of the Community were assigned to the same Services. A native of Dunkirk, and presently an assistant in the Parish, Father Herman Kollig, also entered the Corps.

During the Rectorship of Father John Joseph Endler, who took office in 1944, the former Provincial, Missionary and Pastor of Saint Mary's, Father Colman Byrne, celebrated his Fortieth Priestly Anniversary. He was at that time failing in health. After prolonged suffering, he died on May 12, 1948.

On October 1, 1946, five Passionist Nuns from Scranton stopped at Saint Mary's on their way to open a Convent at Owensboro, Kentucky. They were graciously accommodated by the Sisters of Saint Joseph, and entrained next morning.

During the year, the beloved Father Mark Moeslein passed to his reward. It was his sixty-eighth year in the Priesthood.

Father Roger Monson, a member of the Chaplains' Corps in the Second World War, succeeded Father John Joseph in 1947. Our Monastery was again without students, owing to the acceleration of their course of studies, which necessitated their being joined to the class of students in our Monastery at Jamaica, New York. Father Roger

beautified the interior of the Monastery at this time, lighting up the corridors and rooms with sound-proof panelling.

In 1947, Father Bertrand McDewell was appointed Pastor of our Monastery Parish in Boston. Father Bertrand had served for eight years as Pastor of Saint Mary's.

On May 10, 1950, Father Isidore Smith, a former Chaplain in the First World War, and one of our most experienced and active Missionaries, celebrated the Golden Jubilee of his Religious Profession.

In Midsummer of that year, Father Egbert Gossart, who had served as assistant in Saint Mary's Parish during twelve years, briefly interrupted by service in the Australian Missions, was elected to succeed Father Roger. A new class of students was welcomed back to the Monastery and further improvements on the building were undertaken. In these improvements, as in many others during previous administrations, Father Dermot McArdle had an important part. This zealous priest conducted many Missions and Retreats, doing especially fine work for the Good Shepherd Sisters at Gannondale.

Devotion to a newly canonized Saint, Maria Goretti, was added to the Perpetual Novena Services early in 1951, and a beautiful statue of this Virgin-Martyr was installed in Saint Paul's Chapel.

In May of that year, one of the parish priests, the beloved Father Nilus McAndrew was recalled to the Armed Services as a Chaplain, a post which he had filled during the Second World War with the rank of Major.

The present Pastor, Father Eugene Kiernan, was installed on November 9, 1947, in an impressive public ceremony. Monsignor Edmund O'Connor of Silver Creek preached on that occasion. Father Eugene is also a former Army Chaplain, having served with distinction, in this capacity, to the troops which invaded Germany. During his administration, Father Eugene has greatly improved the school building. Last year he installed three beautiful plaques over the entrances to the Church.

With the arrival of the Fathers of the Society of Saint Edmund to open a regional Boys' High School on Central Avenue, plans are tentatively being made to accommodate our High School division into a regional Catholic Girls' High School. The present Superior of Saint Mary's Convent is Sister Mary Kathleen, under whose wise direction a group of fourteen sisters of Saint Joseph teach in our school.

Conclusion

This historical sketch has purposely refrained from including any detailed account of the excellent work of the Sisters of Saint Joseph in Saint Mary's School as well as anything connected with their work for the orphans and the aged, both on Washington Avenue and Bennet Road. This it was decided to leave to others, so as not to anticipate the centennial celebration of the Parish in 1954, and of the Convent in 1958. Nor have we here treated the history of the Cemetery, which very properly is a parochial holding.

It remains only to publicly acknowledge all the graces God has so lavishly bestowed on our work. We at St. Mary's have, it is true, little to display in the way of material buildings. But we look back to a ministry in which our brethren of this Monastery have truly fulfilled the object of their legal incorporation as well as of their Religious Profession in the Church. We look back to the thousands of Missions and Retreats given to the clergy and laity. We look back to the score of Dunkirk young men, ordained in our Community, who have distinguished themselves in all parts of the world and in all offices and ministries in the Congregation. We look back to the thousands of young men trained for the Priesthood within our walls. And then, we see our false starts and failures, and we confess, in all sincerity, that we are indeed unprofitable servants.

Only God knows the graces of which He has made us the instruments during these first one hundred years of our existence. We know only that all our work must eventually be weighed in His balance and that, on this scale, our love for the neighbor will be measured by our love for God. Nor need the faithful fear that this

will inhibit the best talent and energy we have to offer them, within the scope of our vocation. For the measure of our love for God must always be, as Saint Augustine says, "to love Him without measure."

Well do we Passionists know our indebtedness to so many of our friends, clerical and lay, here in the great diocese of Buffalo. And if we do not name them, it is only because names do not seem very important in a perspective of one hundred years. Who will name the poor who subscribed to the purchase of the first property of Saint Mary's parish? Who will name that host of priests who have instructed our students and served in our parishes? Who will name the faithful lay-brothers, whose service to their brethren has been hidden from the public eye?

Humbly grateful for the magnificent heritage of such loving service as has been committed to us from our Founding Fathers, we return all thanks to God, knowing that it is He Who works in us "both to will and to accomplish according to His good will." (Philippians, 2:13) For, "I am convinced of this", says Saint Paul, "that He Who has begun a good work in you will bring it to perfection." (Ibid. 1:6)

And, should another generation of Passionists celebrate a second centennial of the American Foundation, may they find us as loyal to our special calling in the Church as we have found our brethren, the "First Century American Passionists."

While, then, we rejoice in our identification with the history of Saint Mary's Monastery, may we always say with the Blessed Apostle, "God forbid that I should glory save in the cross of our Lord Jesus Christ." (Galatians, 6:14)



TAPESTRY OF OUR LADY
MAIN ALTAR

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