

# 1977

## THAT YOU ARE THE TEMPLE OF GOD

1977 opened with snow, snow and more snow. On Friday, January 28th, the Big Blizzard began. High winds blew blinding snow until visibility was nil, and drifts ranged from five to fifteen feet or more. East Aurora was isolated as local roads were closed. People were stranded, cars buried, and snowmobiles were at times the only means to provide emergency transportation.

Work on the new buildings was at a standstill. Rapid progress was not evident until late April when the shape of the rectory appeared and the church foundations were poured.

One hundred and ten children made their First Holy Communion in the Spring. Some families chose to celebrate this in the Seminary Chapel, while others preferred to worship at the 8:00 a.m. Mass in our school auditorium. For the first time, a special ceremony was held for handicapped children.

Karen (Mrs. Paul) Synor became the CCD Coordinator in January of 1977, replacing Sister Kathleen Kane, S.S.M.N. The Religious Education Program was continuously expanded, and work was jointly planned by the CCD and parish school. Resources, techniques and events such as the First Communion service merged the talents of adults and children of the entire parish.

St. Joseph's New Cathedral was demolished that year, because of severe structural defects, and diocesan parishes were asked to support the upcoming renovation of the Old St. Joseph's Cathedral. The St. Vincent de Paul Society took up a second collection in July in the parish to help meet unusual needs.

In the past decade, school enrollments had dropped nearly everywhere, and both public and parochial schools were being consolidated and closed. There was talk of closing the West Falls Elementary School, but public outcry kept it open. Catholic schools in Strykersville and Sheldon had been closed because of high costs and low enrollments.

Immaculate Conception School actually increased in population, opening in September, 1977, with 333 pupils, more than at any time since 1973. Five sisters and thirteen lay teachers constituted the Faculty. A developmental learning center (the Resource Room) was attractive to newcomers in the parish, as it was supplied with cassettes, film strips, head phones and other audio-visual aids to education. Mini-courses were introduced during free periods, so that students could pursue special interests. Parishioners, mostly parents of the children, volunteered time to share their talents and give talks which covered a broad range of subjects from French to photography. The Home School Association worked closely with Miss Carmel Besch,

the principal, in developing exciting new learning opportunities. Their yearly donations from money-raising activities pay for many activities and materials. In addition to regular physical education classes, a basketball team competed with other area Catholic schools. Girls from the seventh and eighth grades were cheerleaders. Seminarians from Christ the King Seminary assisted in coaching and gave much of themselves beyond the court and athletic field. Federal funds to aid education had been received yearly for certain subjects and services mandated by the state. Still, the financial report for the year ending August 31, 1977, listed expenditures exceeding \$200,000, over two-thirds of which were school-related.

The first Sunday of Advent brought another liturgical change. People were given the choice of taking Communion directly from the priest or eucharistic minister, or in the hand, restoring a practice of the early church. Many opted for the change, while many others did not.

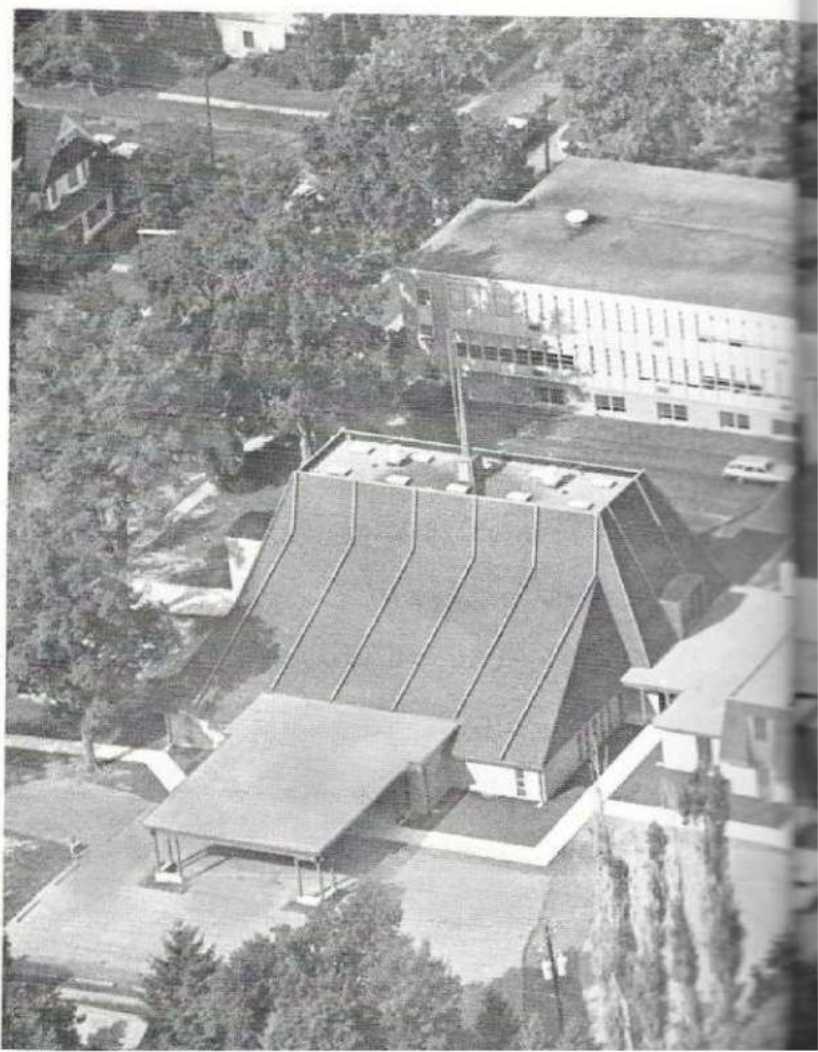
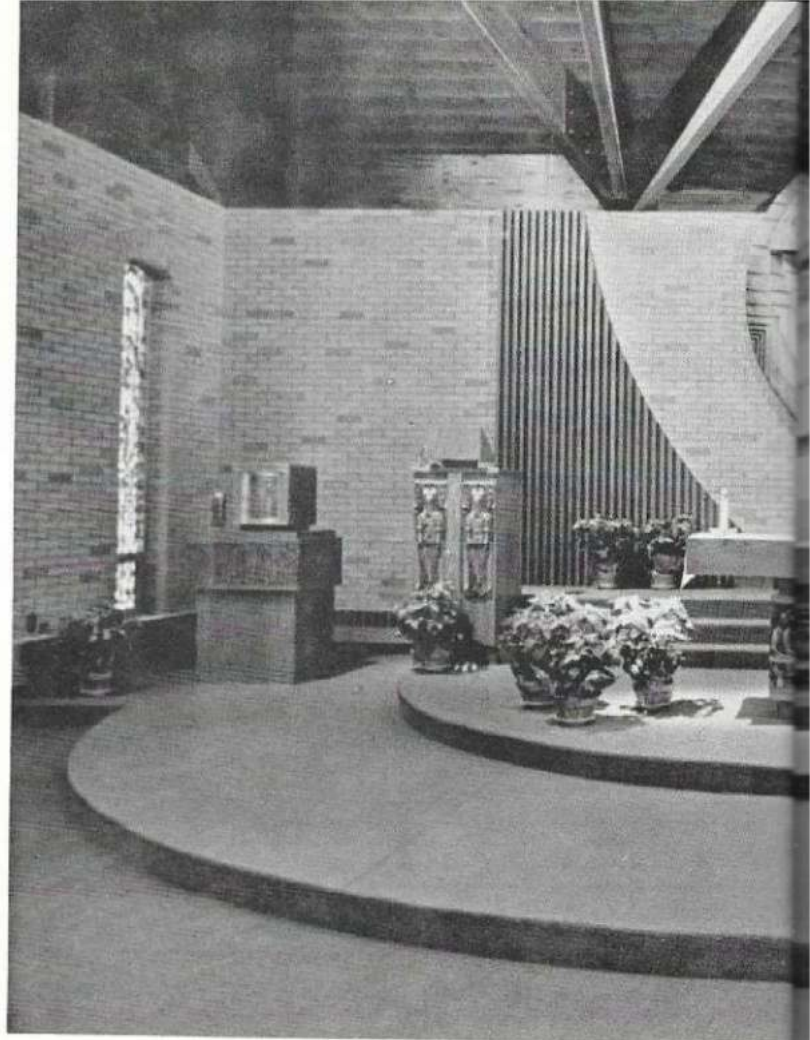
In December the new rectory was sufficiently complete for the priests to move in. The Sisters returned to the convent at 42 Park Place.



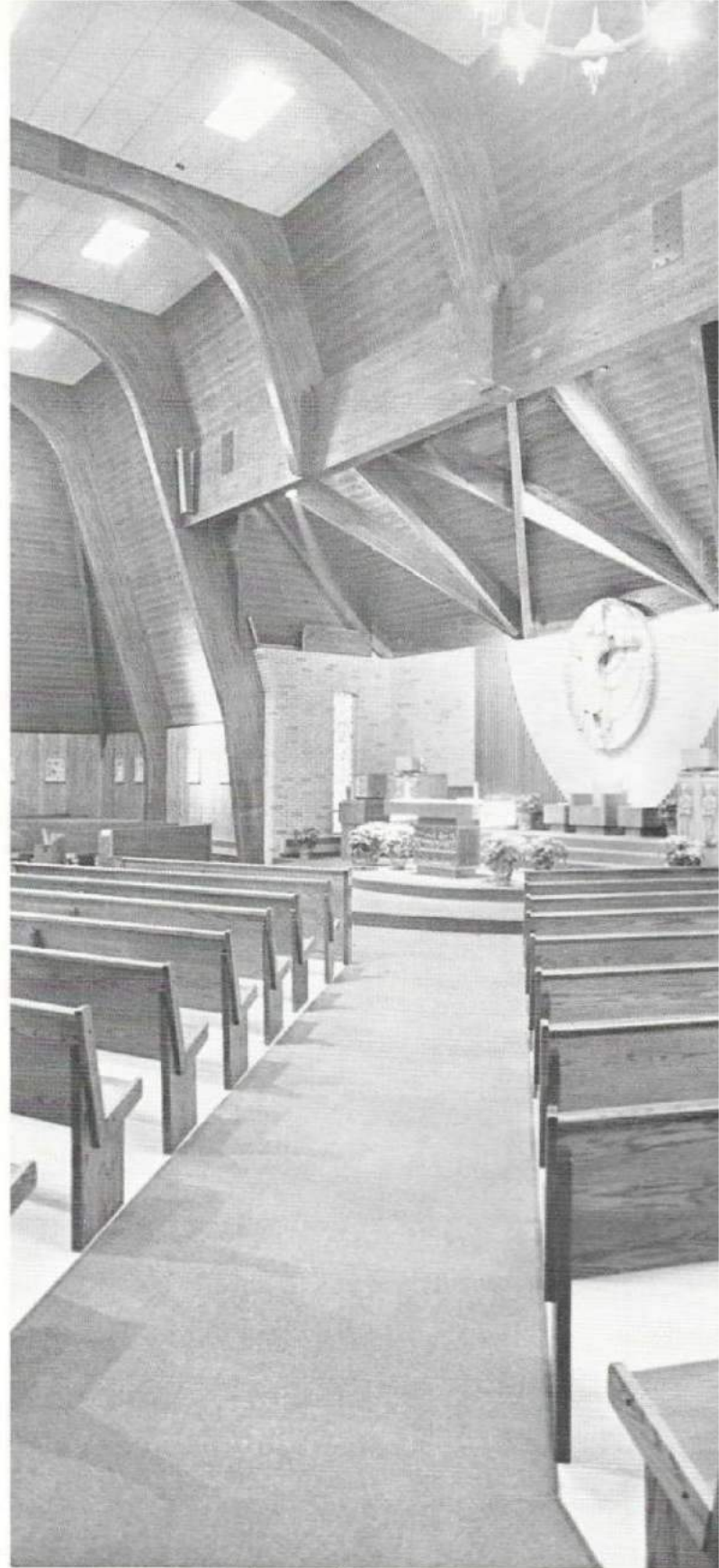
The convent was moved to its present site in Fall 1958 to make room for the new school. A foundation was dug that Winter while the Sisters stayed in another house on the property. (1978 photo from Sr. Monica)

It was hoped to have the new church ready for use by Thanksgiving, but the week before Christmas the pews were not ready for installation. Father Sullivan and men of the parish prevailed upon the contractor to ready the building for Christmas. Carpenters labored into the late night hours installing seats, though most of them were not anchored to the floor and kneelers were not in place.









Photos by Bernard Filozof and Richard Will

*... I will fill this house with glory, says the Lord of hosts. Greater will be the future glory of this house than the former ... and in this place I will give peace ...*

Haggai 2: 7, 9

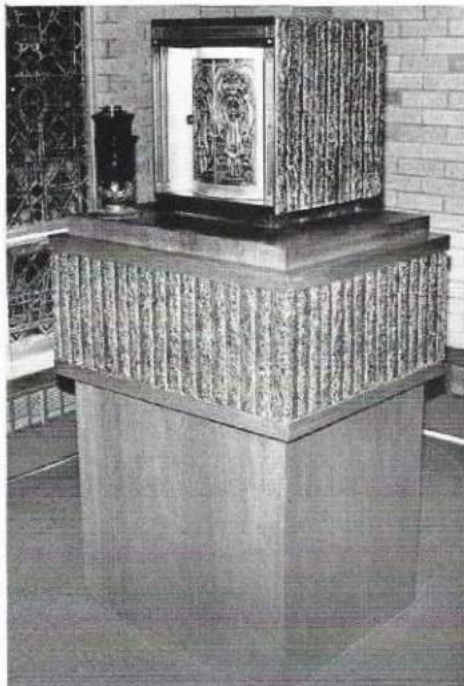


*Let us enter into his dwelling,  
let us worship at his footstool.  
Advance, O Lord, to your resting place . . .  
let your faithful ones shout merrily for joy.*

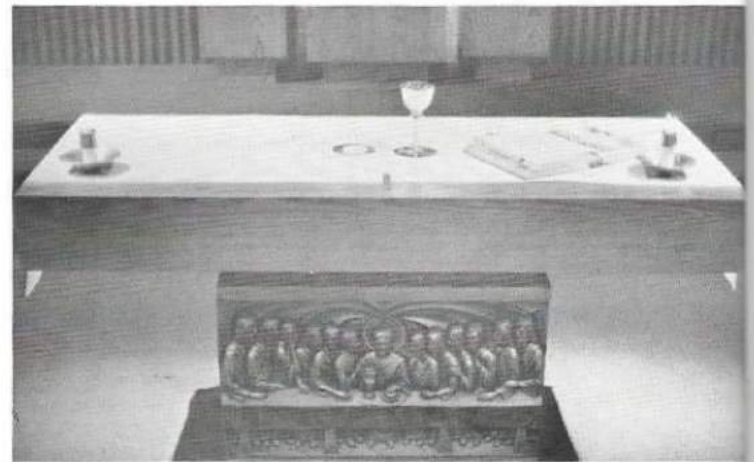
Psalm 132: 7, 8, 9

It was the conviction of the Old Testament that God's earthly dwelling place was the Temple, situated on Mount Zion in Jerusalem. Ever since the experience of Jesus Christ, however, his Christian disciples have felt themselves to be the living Temple of the Holy Spirit (see I Cor. 3:9 and I Peter 2:5). Nevertheless, many people regard churches as sacred places, made holy by the faith and prayer of the worshipping Christian congregation. For the Liturgy, the Church's worship, is far more than cultic observances. Through its celebration, the Liturgy recalls the major events of salvation and becomes the meeting-place between God and man. The celebration of the Sacraments joins Christians in the saving power of Jesus Christ.

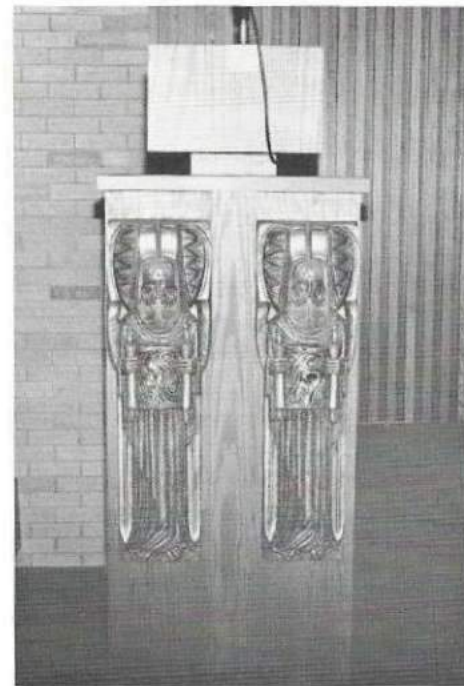
Church architecture has, therefore, a great responsibility. The Church-building must be not merely functional or decorative, but supportive and informative. In a very real sense, the layout and style of the church reflect the purpose of Catholic worship.



**TABERNACLE.** Reservation of the Eucharist began as an early Christian effort to supply the Body of Christ for the sick and those unable to join in the Eucharist. Recognition of the Real Presence led to the worship of the Eucharist, and to its safekeeping in a public place, accessible to adorers. However, the Eucharistic Presence must never be divorced from its primary context, the Mass Liturgy. Therefore the Tabernacle has been placed to the side of the Altar-Table, where its relationship to the Lord's Table is clearly seen.

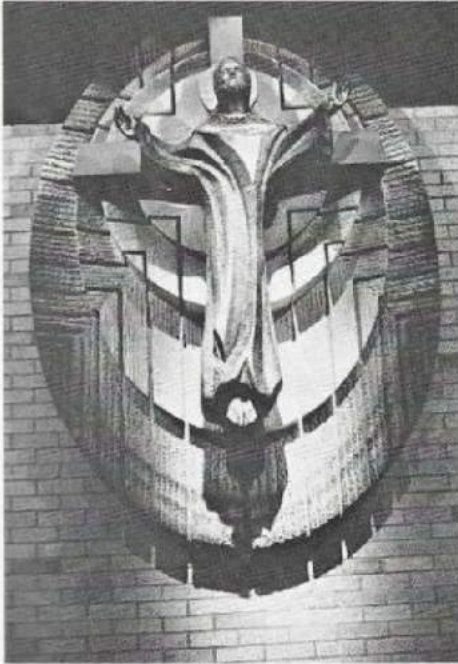


**ALTAR-TABLE.** What immediately draws the attention of the congregation is the centrally-located Altar-Table. There must be only one prominent place for the celebration of the Eucharist, "which is the fount and apex of the whole Christian life" (Lumen Gentium, No. 11). Older stone churches often have decorative side altars, whose historical and devotional value often prohibit their alteration or removal. Nevertheless, in every church the one Altar-Table must be distinguished as the honored place of the Eucharistic Celebration.

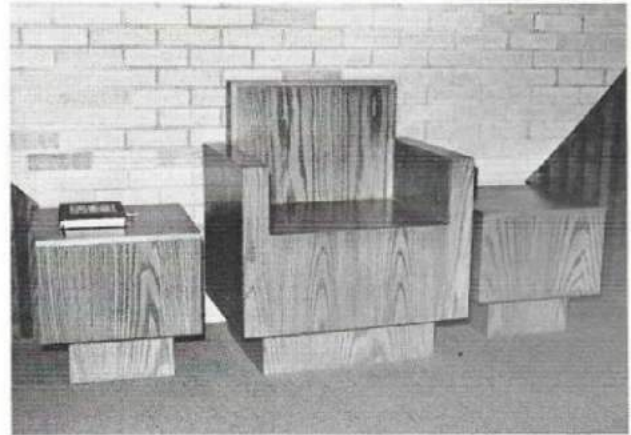


**AMBO/LECTERN.** The figures adorning the lecterns are symbols of the four Evangelists: Matthew, Mark, Luke and John, whose writing constitute the Gospel. The artistic style is reminiscent of the Biblical world, with each figure supporting a scroll featuring the traditional symbol of one of the Evangelists.

The Ambo, on the left as the congregation faces the altar, is set aside for the proclamation of God's Word in the Holy Scriptures, and for their explanation in the homily. The symbols of St. Matthew, a man, and St. Mark, a lion, appear in the scrolls on the front.



**RESURRECTED CHRIST FIGURE.** The stunning figure of Jesus suspended on the rear wall of the Sanctuary represents the Crucified and Risen Lord. The coloration suggests Jesus' return to the Heavenly Father, and finds its inspiration in the Fourth Gospel: "And now, Father, glorify thou me in thy own presence with the glory which I had with thee before the world was made." (John 17:5)

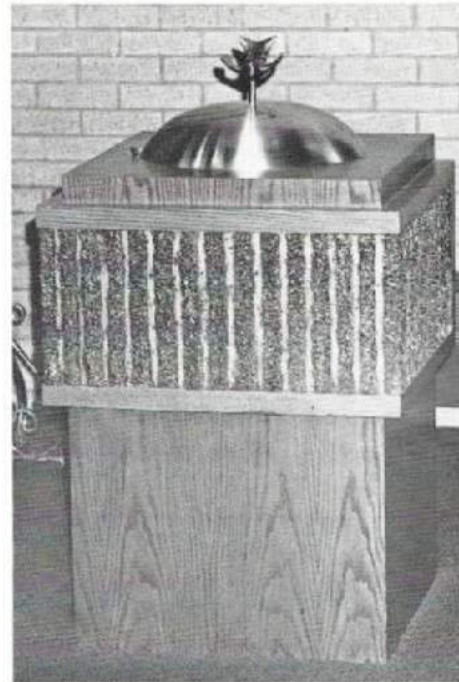


**PRESIDENTIAL CHAIR.** Prior to the liturgical reforms of Vatican II, the priest-celebrant had absorbed into his role all the worshipping functions and prayers of the entire congregation. The Constitution on the Sacred Liturgy restored the prerogatives and roles of the congregation and the various ministries (No. 26). Thus the priest has resumed the responsibility of presiding and leading the worship. In his person he unites the prayer of all, and signifies the fellowship which is the effect of the Eucharist. The location of the Presidential Chair, facing the Assembly, facilitates an understanding of the celebrant's proper ministry.



An ox, representing St. Luke, and an eagle, signifying St. John, are held by the figures of the lectern to the right of the altar. This lectern is to be used for commentary, petitions and announcements.

Note the bells at the base of the lectern. A remnant of the Latin Masses, when the priest faced the altar with back to the people, they were used to alert the people to the sacred moment of consecration. They are still used at times, but are not a necessary part of the service.

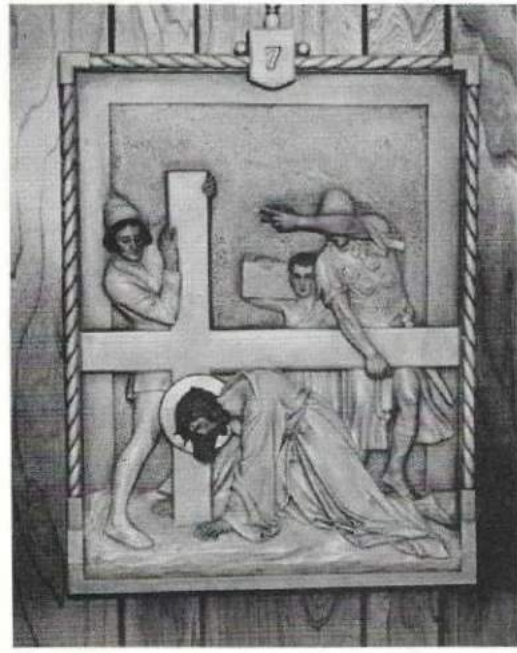


**BAPTISMAL FONT.** Baptism is the first of the so-called "Sacraments of Christian Initiation," which also include Confirmation and the Eucharist. Eucharistic worship represents the fullness of Christian unity and responsibility. It is fitting that the intimate connection of Baptism and the Lord's Supper be manifest by the proximity of the Font to the Altar-Table. Eucharistic celebration is the acme of Catholic liturgy, and that Sacrament's effect can be seen as radiating throughout the other rites.

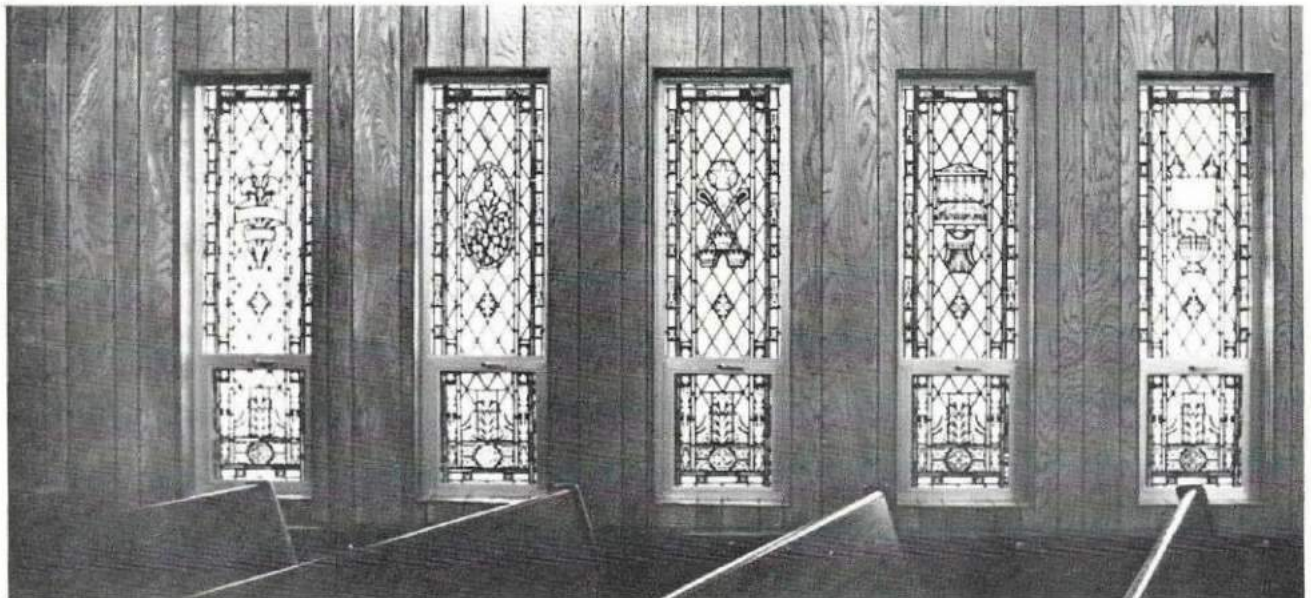




**THE TABLE OF GIFTS.** The procession for the Presentation of the gifts, preceded by the Collection, was restored by Vatican II and is symbolic of community sharing fostered in the earliest days of the Church. St. Paul is known to have appealed to the Christians of the Churches he founded for support of the Church in Jerusalem, demonstrating friendship and concern. The gifts of wine and water and the ciborium containing the hosts are carried by laymen to the celebrant for consecration later in the Mass.



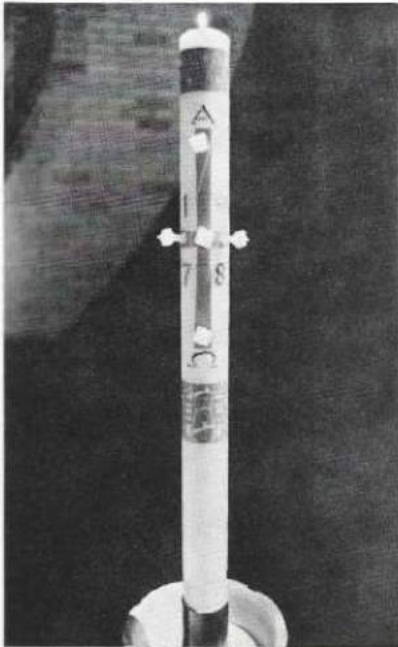
**STATIONS OF THE CROSS.** Pilgrims to Jerusalem have for centuries retraced the Via Dolorosa, or Sorrowful Road, taken by Jesus on his way to Mt. Calvary. St. Alphonsus Liguori, the 18th Century Bishop of Naples, Italy, popularized the fourteen Stations of the Cross, which adorn nearly every Catholic Church today. The Seventh Station, Jesus Falls the Second Time, appears to the left of the altar. The Stations are among many appointments saved from the old church.



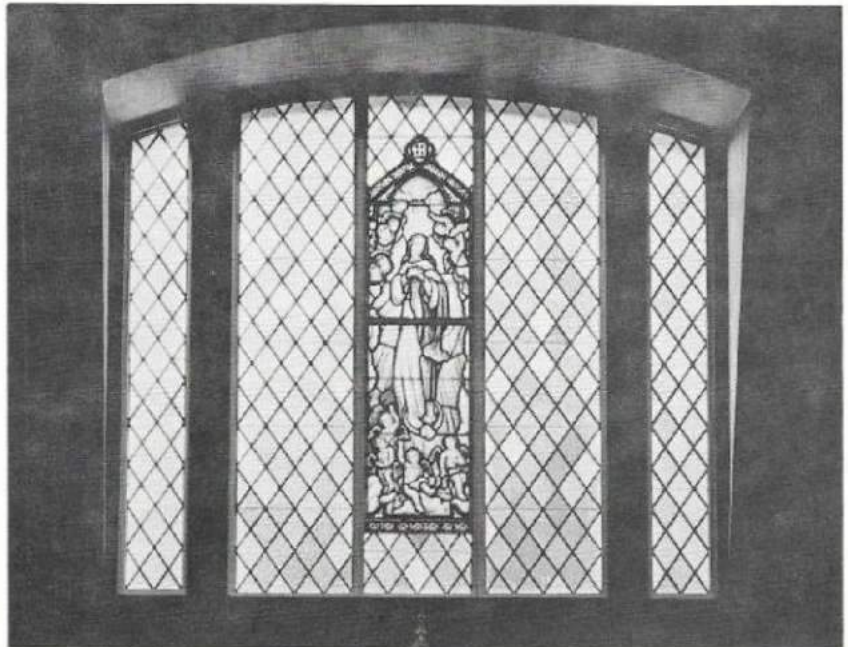
**WINDOWS.** Five windows on the north and south sides of the church commemorate the Joyful and Glorious Mysteries of the Rosary. The term "mystery" is biblical, and refers to the divine plan of our salvation. "For (God) has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fullness of time, to unite all things in him, all things in heaven and things on earth." (Ephesians 1:9-10). The Mysteries of the Rosary recall key moments in the saving life of Jesus. The south wall (Oakwood Avenue) contains the Joyful Mysteries: The Annuncia-

tion of Christ's Birth ("Ave, Gratia Plena" means "Hail, Full of Grace"); The Visitation (Mary's visit to Elizabeth, here symbolized with a bouquet of hearts); The Birth of Jesus (featuring the crowns of the Magi, the Star of Bethlehem, and the shepherds' staves); The Presentation of Jesus in the Jerusalem Temple (the figures of the turtledoves, the offering of the poor at the presentation of the first-born to God, and the priestly headpiece recall Jewish worship practice); The Finding of Jesus in the Temple (the scroll suggests the Torah, and the Menorah is the celebrated candlestick of the Temple).

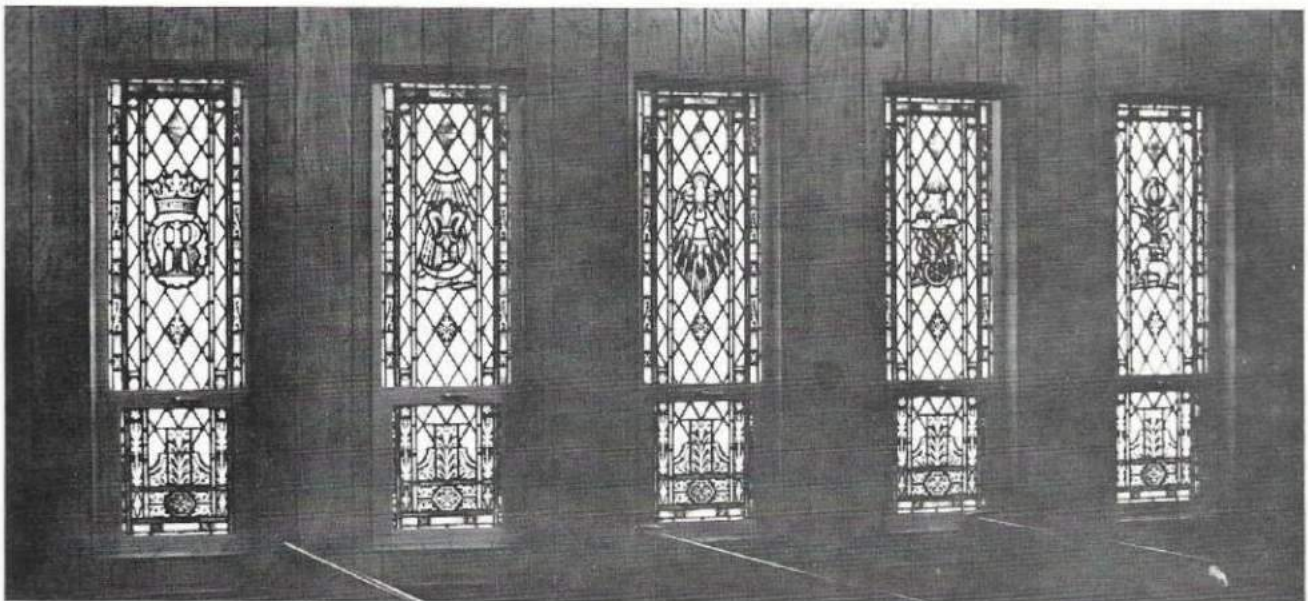




**PASCHAL CANDLE.** Blessed at the Easter Vigil Liturgy, this candle is an ever-present reminder of Christ's nearness as the Risen Lord of the Church. The Paschal Candle is renewed each year, and is lit for those occasions when the issue of life or death is most clear; thus, the Light of Christ shines at every Baptism and Funeral Mass. "Christ (is) that Morning Star, who came back from the dead, and shed his peaceful light on all mankind." (Exsultet, the Easter Proclamation)



The window depicting the Immaculate Conception of the Blessed Virgin Mary, located over the north vestibule doorway, is one of 18 stained glass windows saved from the old church.



The Glorious Mysteries include: The Resurrection (symbolized in the victorious Passover Lamb); the Ascension (the fiery chariot, a feature in the ascent of Elijah the prophet to God in II Kings 2:11, is combined with the imagery of Acts 1:9); Pentecost (tongues of fire represented the coming and gifts of God's Spirit on the church); The Assumption of Mary to Heaven

(this scene employs imagery from the Book of Revelation, also applied to the Church: "A woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars ..." Rev. 12:1); The Crowning of Mary (the glorious letter M contains within it the sign of the cross, the sign of Jesus).

(Explanation of church furnishings and appointments by Father Osiander. Photos of stained glass windows by Richard Will. All other photos of church appointments by Bernard Filozof.)



# 1977-1978

## AND THAT THE SPIRIT OF GOD DWELLS IN YOU?

A muted welcoming bell — the original bell from the old church — sounded as parishioners arrived for Christmas Eve Masses at 7:30 and Midnight. Members of the church expressed their elation and delight with the interior appointments. The entrance was at ground level, and pews fanned out around the Altar Table. The Sanctuary featured a sculpture of the Risen Christ.

On several Sundays following Christmas collections topped the \$5,000 mark, but utility bills escalated dramatically. The fuel bill for one month was almost \$1,700.00. The Winter of 1978 was not as severe as 1977 had been, but there was no January thaw and persistent cold weather continued into April.

By Spring a new sewing circle was formed by Katti (Mrs. James) O'Brien, intended to create items for the Fall Bazaar. Lee (Mrs. Louis) Lambert became Music Coordinator and Choir Director, and a newly formed Choir sang at Holy Week services, accompanied by Miss Ciesinski. Carol (Mrs. John) Welch shared part-time duties as organist, playing for Sunday Masses. A small Choir assisted at the 8:00 a.m. Sunday Mass, coordinated by Mrs. Estella Minderler and accompanied by Miss Debbie Kloiber.

Members of the congregation participated in the East Aurora Ministerium's Lenten program, which consisted of a series of lectures on the Sufferings and Death of Christ in the Gospels. These services were held at the First Church of Christ, and included a presentation by Father Osiander.

Father Sullivan was very pleased with the results in the parish of the 1978 Catholic Charities Drive — "the Drive that never fails." \$43,000 was collected, mostly without home solicitation, a considerable increase over the \$25,000 collected in Spring, 1973, when Father became pastor.

On Friday, April 7th, the parish was privileged to welcome Bishop Edward Head for the Sacrament of Confirmation. The candidates were the first to be prepared over a two-year period, having had classes, retreats and specific apostolic projects to undertake.

The new Sports Program, organized by Mr. and Mrs. Al Miranda and Mr. Don Bach, was an outstanding success all through the year. Various tournaments were held; new uniforms were bought for the boys' and girls' baseball teams; family recreation nights and weekends brought many parents and children to the school auditorium. An end-of-year Sports Night, prepared by Mr. Jesse Fodero, packed the auditorium.

First Communion was celebrated on two consecutive Saturday mornings in May, the change to Saturday allowing for longer services, more guests and



Bishop Head speaks on Confirmation Day 1978. Concelebrants were Rev. Arthur T. Sullivan, pastor, and Msgr. William J. Snyder, pastor of St. George's, West Falls. Note banners made for the occasion, on standards originally made by a parishioner to beautify the auditorium for Masses. (Photo by Bernard Filozof)

a more relaxed atmosphere. Communicants each occupied a pew along with their families and friends.

A Parish Dance, "Night in Blue Hawaii," with buffet dinner was an artistic triumph, chaired by Barb and Bernie Filozof and sponsored by the Home School Association.

*Tall Tom Jefferson*, a historical musical, was an ambitious undertaking under the direction of Sister Ellen McCarthy, music teacher, with the assistance of Mr. Alan Romyak, third grade teacher. Several performances were given, receiving widespread acclaim.



Keith Eckert as "Tall Tom Jefferson" and Richard Kent as his grandson appeared in the Spring musical staged by school-children in 1978. (Photo by Ruth Kent)





"... be sealed with the gift of the Holy Spirit..." (Photo by Bernard Filozof)

Some graduation exercises took place June 22, 1978 in the new church, following a special Mass which the class had planned. Monsignor William J. Snyder from the neighboring parish of St. George's in West Falls concelebrated the Mass, with the pastor, Rev. Arthur Sullivan, the celebrant and homilist. At this occasion it was announced that Mrs. Logel was retiring after nineteen years as cafeteria manager. She had started when Immaculate Conception School opened.

Hard-working people, guided by the light of faith, has been the common denominator in all that has happened in Immaculate Conception parish. The first society that was mentioned, back in 1892, is the last to be mentioned.

The ladies of the Altar and Rosary Society continue to care for the altar — candles, cloths, flowers and vestments — and have done so since before 1900. Some who have helped more recently, i.e. over the past 20 to 40 years, are Mabel Fischer, Eleanor Kelver, Theresa Kobler and Honey Wagner.

Three teams of women clean the church weekly, also. Many of these same women, along with some men of the parish, assisted with the landscaping in the Spring and Summer of 1978, buying and planting flowers and sod to beautify the church grounds.

The Summer of 1978 found Father Sullivan hard at work, nursing the new lawns, foundation plantings and flowers to healthy growth in record heat, and Father Osiander deeply engrossed in committee meetings planning the upcoming Dedication of the church.

Shortly before publication the Pope died — Sunday, August 6, 1978. Paul VI had come to be known as the "apostle on the move," as he travelled more widely than any of his predecessors, and was the first to fly. He had spoken to the United Nations, pleading for peace in the world, wept at the suffering in India, searched for unity in talks with Anglican leaders, and



Concelebrating priests sit in the foreground as Bishop Head begins to accept the candidates into full participation in the life of the church. (Photo by Bernard Filozof)

initiated the first meetings with Orthodox leaders since their separation from the Roman church. During his historical visit to the United States he celebrated Mass in the Yankee baseball stadium in New York City, which was quickly nicknamed "the sermon on the mound" by a television commentator.

He was succeeded by Albino Cardinal Luciani, the first Pope in modern history to come from the working class and the first to take two names. This was done to honor his immediate predecessors, John XXIII and Paul VI. In the midst of riots for human rights and the threat of nuclear warfare they had worked toward understanding and peaceful arbitration. John Paul was well-received by a world that welcomed his obvious optimism.

Only 34 days after his installation the new Pope died. *The Mass of Dedication of the new Immaculate Conception Church* was held at 3 p.m. October 15th, its television news coverage blotted out by reports from the Vatican on the ballots for yet another Pope. The following day the conclave of cardinals chose a successor to lead the 700 million Catholics of the world. He, like his predecessor, was from the working class. He had studied for the priesthood in secret under a Communist regime, and had spent his entire career balancing the needs of the faithful with the requirements of a militaristic Marxist government.

Karol Cardinal Wojtyla, Archbishop of Krakow, Poland, was to be the first non-Italian Pope in 455 years. A prudent man with a spirit of holiness and a warm sense of humor, again like his predecessor he chose a simple ceremony of installation in which a woolen pallium was placed around his neck, symbolic of his new position as patriarch of the Western world.

John Paul I had brought hope to the world by reaching out to others. John Paul II spoke in 11 languages at his installation, emphasizing that the Church is universal



and men should not be afraid to "open wide the doors for Christ."

The delegation from Buffalo to the ceremonies in Rome was the largest from the United States, undoubtedly reflecting the percentage of Polish people in Western New York, but also the warmth and charisma of his personality. They were privileged to be greeted by him after the ceremony and in an audience later, at that time renewing acquaintances that had been made in visits to the area while he was a cardinal. In 1969 he had toured the facilities of St. John Vianney Seminary on Knox Road, meeting faculty and students in the refectory at that time.

Religious education coordinator Karen Synor discusses the day's plans with volunteer teachers as students look on. The CCD program includes evening classes Tuesdays and Thursdays for high school students and Saturday morning classes for the grades. Sunday morning pre-school classes are coordinated by Jane Snyder. (Photo by Richard Will)



More than anything else it was the love and concern for all people demonstrated by John Paul II which permeated the papacy as the year 1978 drew to a close, giving hope to a troubled world that the faith is alive and God is with us.

This history has been more than just a chronicle of events. It has been the story of people — the people of God as they carried the light of faith into the world around them. It has attempted to trace that light, like the path of the sun, from its dawning in the lives of the early settlers, through the clouds of myriad problems, to the rainbow of lay involvement in parish ministry that is the Roman Catholic Church of 1978.

Children raise their hands to respond as Rosemary Will teaches religious education (CCD). Dozens of volunteer men and women are joined by the Sisters in residence to provide Catholic education to pupils of the public schools. (Photo by Richard Will)



Parishioner Donald Kingston, second from left, was recipient of St. Joseph the Worker Award, May 6, 1978 for outstanding service in parish activities. (Photo by Harasty)



Dedication Committee. Seated (L-R): Sr. Monica Krupinski, Invitations; Father Osiander, Chairman; Judy Pastore, Reception; Leonore Lambert, Liturgy. Standing (L-R): Anthony Rozak, Layout and Design; James Tanner, Open House; Donald Kingston; Louis Lambert, Historical Brochure; Bernard Filozof, Publicity. Not pictured: Mike Devine and Estella Minderler, Historian. (Photo by Al Miranda)



# October 15, 1978

This account of the rebuilding and rededication of the temple of Jerusalem reminds us of our roots in Jewish tradition as it recalls the origin of the feast of Channukah (Hannukah), the Festival of Lights:

*And they took whole stones according to the law, and built a new altar according to the former. And they built up the holy places, and the things that were within the temple, and they sanctified the temple and the courts. And they made new holy vessels, and brought in the candlestick, and the altar of incense, and the table into the temple. And they put incense upon the altar, and lighted up the lamps that were upon the candlestick, and they gave light in the temple. And they set the loaves upon the table, and hung up the veils, and finished all the works that they had begun to make. And they*

*arose before the morning . . . And they offered sacrifice according to the law upon the new altar of holocausts which they had made . . . in the same way was it dedicated anew with canticles, the harps, and lutes, and cymbals. And all the people fell upon their faces, and adored, and blessed up to heaven, him that had prospered them. And they kept the dedication of the altar eight days, and they offered holocausts with joy, and sacrifices of salvation, and of praise. And they adorned the front of the temple with crowns of gold and escutcheons, and they renewed the gates, and the chambers, and hanged doors upon them. And there was exceeding great joy among the people . . . And Judas, and his brethren, and all the church of Israel decreed, that the day of the dedication of the altar should be kept in its season from year to year for eight days . . . with joy and gladness.*

I Maccabees 4: 47-59



Photo by Richard Will





Photo by Bernard Filozof



Photo by Richard Will

The dedication of the new Immaculate Conception Roman Catholic Church took place Sunday, October 15, 1978, at 3 p.m. within a special Mass of Dedication. Bishop Edward D. Head officiated, assisted by pastor, Rev. Arthur T. Sullivan, and assistant, Rev. Alfons M. Osiander.

A trumpet solo, played by parishioner Terence Reidy, intoned the opening phrase of "Praise to the Lord" which the congregation sang as the procession entered the church with an honor guard of Knights of Columbus.

Leading the procession was adult acolyte, Edward Walek, who carried the processional cross made for the occasion by parishioner, William Murphy. Mr. Walek was flanked by candlebearers Peter and Michael Filozof, followed by altar boys James Tanner and Dale George bearing the holy water dispenser and incense thurifer. Lectors Harold Hoffmann and George Samuels, the former carrying the Holy Scriptures, were followed by eighteen concelebrating priests. Immediately preceding the Bishop was the pastor, the assistant, and the Bishop's Secretary, Rev. Peter Popadick. Altar boys Craig and Drew Walek followed the Bishop, carrying his mitre and crozier.

The choir under the direction of Mrs. Leonore Lambert sang a hymn to Mary just before the Mass began, and the ever-popular "Bless This House" as a Communion meditation. "The Blessing of St. Francis" was sung by the folk group, under the direction of Steven Ingraham, as the Bishop walked around the church, blessing the building and the congregation.

Organist Julie Ciesinski played a processional and recessional and accompanied the choir and congregational singing. The folk group was accompanied by guitarists Anne McGarl, Charlene Tucker and Joseph Marx.

Among the concelebrants were former pastor Rev. Leo J. Glynn; former assistants, Monsignori Richard T. Nugent and Maurice Woulfe and Revs. Leon M. Neu and Aloysius G. Kuntz; former parishioners, Monsignori Paul Juenker and Nelson W. Logal and Rev. Robert Wurtz; Chancellor of the Diocese, Msgr. Donald Trautman;

weekend assistants, Revs. Nicholas Sojat, Lawrence E. Burns and Vincent Grogan, O.F.M., and pastors of neighboring parishes, Msgr. William J. Snyder of St. George's, West Falls, Rev. Patrick Woods of St. Patrick's, Java Center, and Rev. James Dyrek of St. Joseph's, Holland. Also concelebrating were Rev. Frank Gardner, Msgr. Franklin Kelliher, former Director of the Working Boys' Home, and Revs. Theophane Larkin and David Sweeney, O.F.M. from Christ the King Seminary.

The Mass had been planned by the Liturgy Committee of the Parish Council. It had as its theme, "living temples of God" with readings from Isaiah 56: 1, 6, 7; I Corinthians 3: 9-13, 16, 17; and Matthew 5: 23, 24. Congregational singing was encouraged by the choice of familiar hymns, traditional and folk in style. Trumpet and tambourine were used in Psalm 150 sung by the choir and folk group with congregational response of Alleluia.

Cantor Al Maniak called to mind the theme of the Mass as he proclaimed the Alleluia verse, "The Spirit of God dwells in the hearts of the faithful as in a temple." The theme was also carried out in the prayers of the faithful led by Karen Synor, CCD coordinator, the response, "Make us living temples, Lord." Commentator Ted Podalak added to the congregation's understanding of the ceremony with appropriate comments. Presenting the offertory gifts on behalf of the parishioners were Trustee Mr. Robert C. Woodward and his wife.

Father Osiander in his homily noted that the parish boundaries encompass 90 square miles and house people from virtually all walks of life and all parts of the nation. In the past few years we have learned what it takes to build a church building, he said, — the time, the reality of disappointment, the high cost and sacrifice, the beauty of cooperation, of listening to one another, and the reward of a finished project.

Comparing the growth of a building project with the spiritual growth of ourselves as individuals into temples of the Holy Spirit, he remarked that we have freedom to choose materials and style, but they must be chosen, as St. Paul said, wisely and carefully. Progress is often slow,





Photo by Richard Will

but we must be patient and pay attention to detail, adjust to change and face disappointment. In the end there is the reward of a finished project: a soul pleasing to God.

Fr. Osiander presented a framed plaque of the seal of the United States to Fr. Sullivan as a gift to the parishioners, sent on behalf of the Congress by Representative Jack Kemp. He then presented a proclamation to the pastor and congregation from Erie County Executive Edward V. Regan.

Before giving his final blessing the Bishop recounted some of the history of the parish and called on the congregation to live the Gospel of Matthew proclaimed in the dedication Mass. He asked for a spirit of reconciliation, saying "when we have the power to forgive one another, it is then that we have the power to love one another."

A booklet containing the Order of the Mass, hymns and responses was distributed to the congregation of about 700 people. The cover and title page featured computer drawings created by artist, Anthony Rozak, which emphasized the theme of the Mass.

The booklet also contained a statement of rededication of the parish to the Immaculate Conception:

*We rededicate this church building and the holy ground on which it stands to Almighty God, who in His providence and wisdom has sent us Mary, the Immaculate Conception, Mother of His Son, Jesus Christ. We place ourselves under her patronage. Her fulfillment of God's will, receiving His Word in faith; her charity in carrying out her duties and privileges as Mother of God; her prayerful concern and love for all people; her triumphant sharing in the Resurrection of her Son — all constitute an example and an archetype of and to Holy Mother Church and the people of Immaculate Conception parish, East Aurora, New York.*

Present at the dedication Mass and accompanying festivities were many nuns formerly associated with the parish school, and their associates, including former principals Sr. St. Mark, Sr. Jane Ludwig and Sr. Marian



Photo by Richard Will

Schwenk, along with Sr. Kathleen Kane, S.S.M.N., former CCD coordinator, Sr. Madonna Sweet, President of the Community of the Sisters of St. Joseph in the Diocese of Buffalo, and Sr. Marion Zimmer, member of the Sisters' House Council, also attended, as did the three resident teaching nuns, Srs. Linda, Monica, and Ann Therese.

Former teachers present were Sr. Catherine Gallagher, Sr. Martha (formerly Sr. Aubert), Sr. Barbara Stafford (Sr. Marietta), Sr. Mary Raynor (Sr. Dominica) and Srs. Catherine Flury, Mary Carmen, Charlotte Territo, Rita Barrett, Ellen McCarthy, Michelle Beiter, and Sr. Augustine.

Former parishioners who entered the convent and who returned for the dedication were Srs. Frances Klar and Mary Lou Schnitzer, S.S.J., and Sr. Margaret Mary, F.M.S.D.C. (Mary Link).

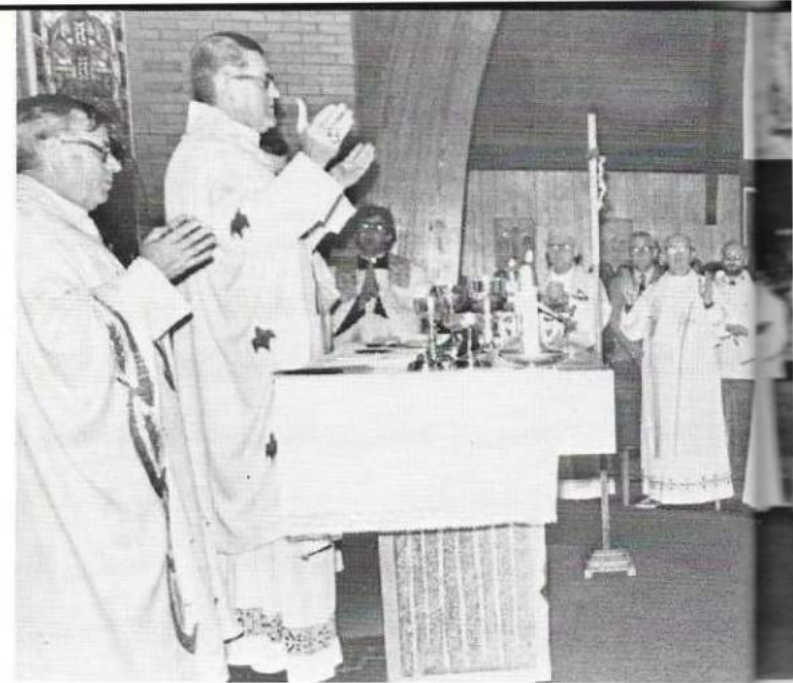
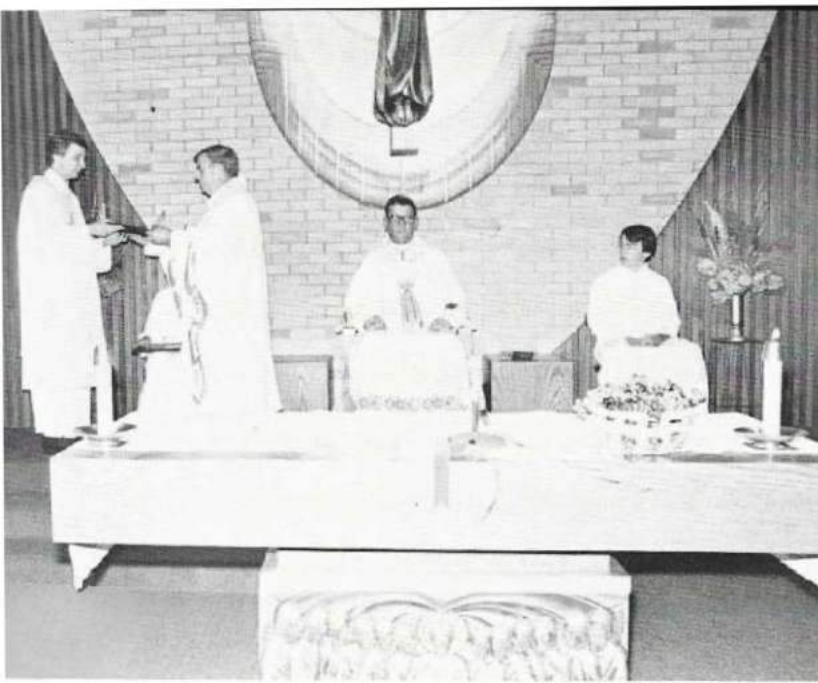
The East Aurora Ministerium was represented by the Rev. John W. Fehringer, pastor of Nativity Lutheran Church; the Rev. and Mrs. Merrill Cadwell of the East Aurora Christian Church; the Rev. and Mrs. Robert A. Jones of Baker Memorial United Methodist Church; and the Rev. and Mrs. William G. Steele of Wesleyan Methodist Church. Mrs. Betty Campbell represented the Presbyterian Church. Rev. and Mrs. Michael Schell, formerly of the Wesleyan Church, also attended.

An open house in the school and church before the Mass brought many community residents to view the facilities. A leaflet prepared by the Open House Committee explained the meaning and background of the various parts and appointments of the church building.

Following the Mass a large reception was held in the school gymnasium at which time many old friendships were rekindled. Parishioners donated most of the food for the reception and all the labor involved in preparation and service.

The Sunday bulletin following the Dedication credited parishioners Jane Murphy and Mabel Fischer and their committee for altar decorations which included arrangements of dried Fall flowers highlighting the





Gospel lectern and the presidential chair. Altar table decorations featured a basket woven of bread holding purple grapes, and a sheaf of wheat, simple but elegant accompaniments to the beauty of the liturgy.

The entire ceremony was video-taped for posterity with Arthur Lester manning the television camera and Merritt Malvern, the sound recording. Movies were taken by William Cantwell and still pictures by Richard Will and Bernard Filozof for the historical booklet and the

parish archives.

A statement by Father Sullivan in the Sunday bulletin on the day of dedication announced that the building was already almost debt free. Father Sullivan said, "In the last five years during a period of increased cost of living, more than \$525,000 has been generously donated by more than 800 families to fulfill a dream of two decades. We thank you most sincerely and will be eternally grateful for your confidence and support."





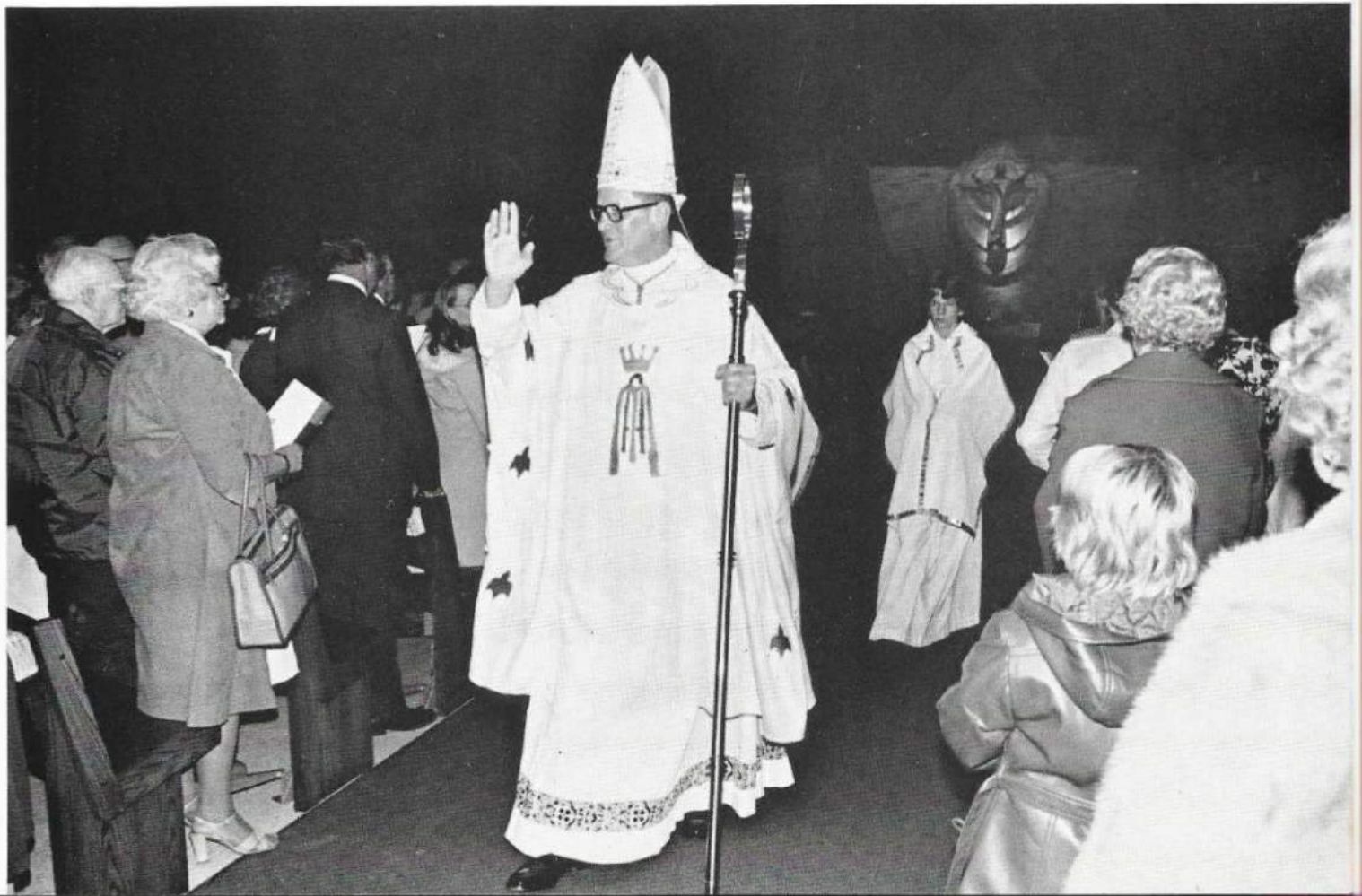


Photos by Bernard Filozof

### SOLOMON'S PRAYER

*Can it indeed be that God dwells among men on earth? If the heavens and the highest heavens cannot contain you, how much less this temple that I have built! Look kindly on the prayer and petition of your servant, O Lord, my God, and listen to the cry of supplication which I, your servant, utter before you this day. May your eyes watch night and day over this temple, the place where you have decreed you shall be honored; may you heed the prayer which I, your servant, offer in this place.*

I Kings 8: 27-29





The Chancery  
Diocese of Buffalo  
35 Lincoln Parkway  
Buffalo, New York 14222

(716) 883-1372

October 1, 1978

The Reverend Arthur T. Sullivan  
Immaculate Conception Rectory  
520 Oakwood Avenue  
East Aurora, New York 14052

Dear Father Sullivan:

I wish to extend to you, Father Osiander, the Sisters of St. Joseph and your entire Parish Family my prayerful best wishes and sincere congratulations on the dedication of your parish church of the Immaculate Conception in East Aurora, New York. This beautiful edifice, built for the honor and glory of God and for the worship of God by the Christian community, is the result of planning, cooperation and sacrifice by all members of your parish community. I know that the day of dedication of this church will be a day of great pride and rejoicing for your parish community, as you celebrate together the loving presence of God in your midst.

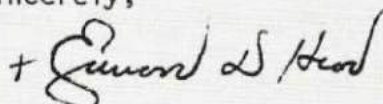
The parish church of the Immaculate Conception will be a visible sign of the presence of God to the community of East Aurora. This church building will remind people of your community of the presence of God and call them to live lives of greater holiness and service. It is within this church building that the people of your parish will experience the healing and saving actions of God, as they celebrate the sacred mysteries. I am confident that within this parish church the people of your parish will grow in faith, hope and charity and experience more deeply the reality of a true Christian community.

I want you to know that I share deeply in the joy and happiness of this occasion in the life of Immaculate Conception Parish. This new church building speaks of the vitality and strength of the Catholic faith in Western New York.

Again, I would ask you to extend my congratulations and best wishes to your entire Parish Family and assure them of a remembrance in my Masses and prayers.

With every kind wish, I am

Sincerely,



Most Rev. Edward D. Head, D.D.  
Bishop of Buffalo





IMMACULATE CONCEPTION CHURCH  
520 Oakwood Avenue  
EAST AURORA, NEW YORK 14052

My dear Brothers and Sisters:

St. Peter writes to the Christian Community, "You are living stones, built as an edifice of spirit into a holy priesthood." (1 Peter 2,4) Among the yearly scripture readings, I think this is one of the most beautiful - and especially appropriate for all of us who have recently joined together in sacrifice in the construction of our new church and rectory complex.

Your priests are delighted with the comfort and convenience this new facility offers us as our parish enters into its second century of existence. We use the wonderfulness of Peter's truth, however, to observe that more important than the consecrated brick and mortar, such as have risen on this historical and sacred ground, is the 'living stones' to which he makes reference.

From a small handful of early settlers in our community of East Aurora, the Immaculate Conception parish has grown and prospered into one of over twelve hundred families. It is our hope and prayer that the spiritual growth keeps apace with and surpasses the material and physical, and that its fervor and strength will continue to come from the holy tabernacles of our hearts and souls.

As we offer this gift, at such a special and honored time, to our Almighty Father, His Divine Son, Jesus, under the continuing patronage of His Blessed Mother of the Immaculate Conception, may it be the source of great blessing to you and yours, and the means of salvation in prayerful service and worship for all the Catholic-Christian families of many generations to come.

Respectfully yours in Christ,

*Rev. Arthur T. Sullivan*

The Rev. Arthur T. Sullivan, Pastor