

we invite you to tour



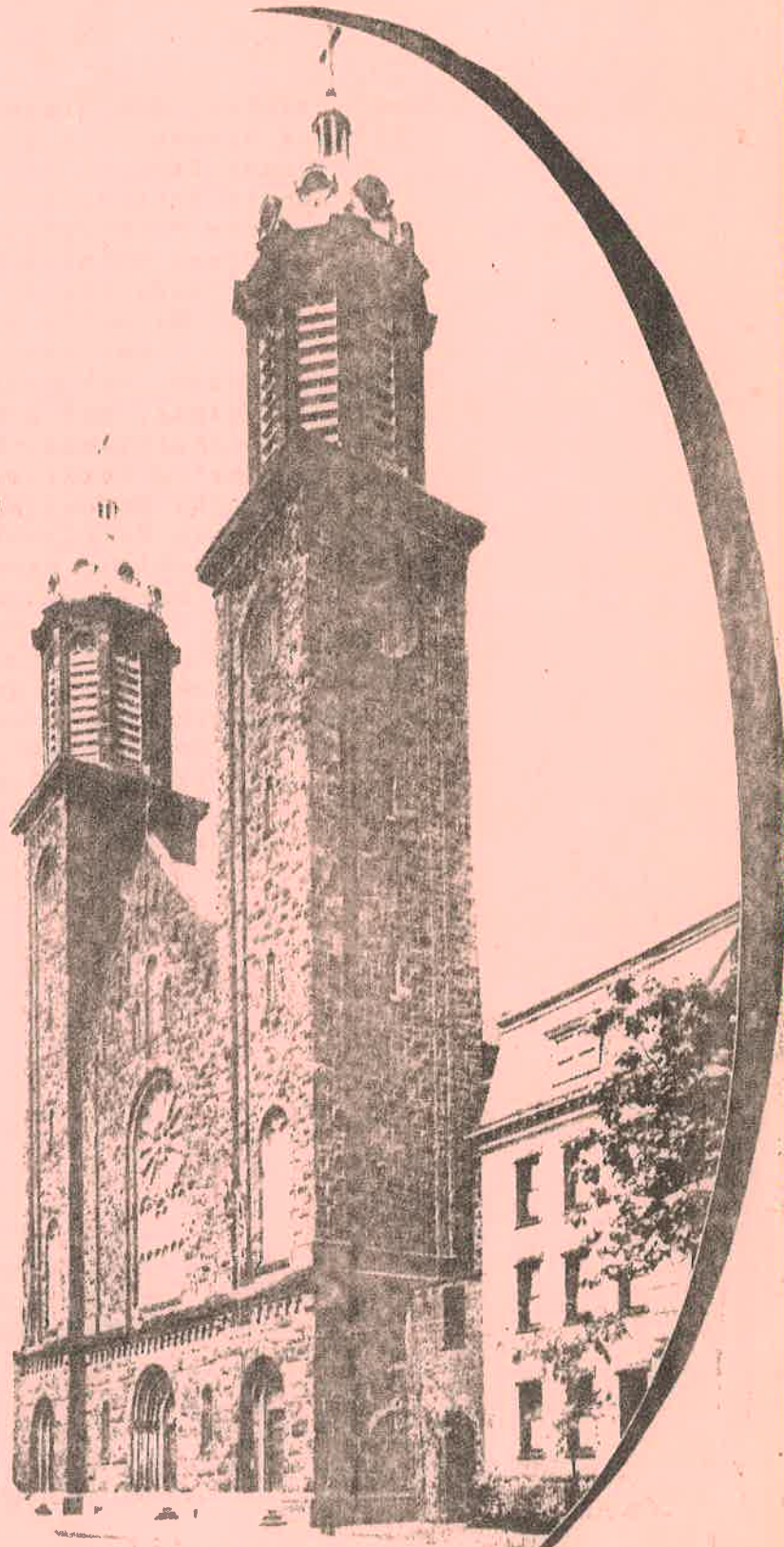
CORPUS CHRISTI CHURCH

FRANCISCAN FRIARS, O.F.M.Conv.

A Story of Faith and Generosity

BroadwayFillmoreAlive.org

PREPARED AND PRESENTED
BY THE
CHILDREN
OF
CORPUS CHRISTI SCHOOL
April 7, 1974



199 CLARK STREET — BUFFALO, NEW YORK 14212

YOUR GUIDES ON THIS TOUR OF
CORPUS CHRISTI CHURCH

James Dziekan, 8th grade
Richard Sikora, 8th grade
Lawrence Bialek, 8th grade
Eugene Heftka, 8th grade
Kathy Minkiewicz, 7th grade
Donna Wysokenski, 7th grade
Linda Likus, 7th grade
Michelle Matusiak, 6th grade
Kathleen Koscielski, 6th grade
Christine Wrzos, 6th grade
Gladys Rzeznik, 6th grade
Michael Piatkowski, 6th grade
Antoinette Pyszczyński, 6th grade
Timothy Matuszak, 5th grade
Roman Popczynski, 5th grade
Kathleen Rzeznik, 5th grade
Marie Schiske, 5th grade
Denise Szymanski, 5th grade
Mark Piatkowski, 8th grade
Roseann Dziekan, 4th grade
Mark Kraska, 4th grade
Marcia Kwiatkowski, 3rd grade
John Rzeznik, 3rd grade
Antoinette Pyszczyński, 6th grade
David Kapinos, 8th grade

Acknowledgements to:

The Franciscan Sisters of St. Joseph
Mrs. Charlotte Wysokenski, Typist

INTRODUCTION

At the turn of the 19th Century, many poles fled from their native country to Buffalo. At this time there were not enough churches to give these people religious needs. Bishop Quigley appealed to the Franciscan Fathers Minor Conventual for help.

The head, Father Hyacinth Fudzinski, was put in charge of organizing a new parish. He was given the locality South of Broadway, and between Fillmore and Curtiss Streets. With this, he bought twenty-nine lots and ten houses for the sum of \$37,400.00.

On April 22, 1898, Bishop Quigley officially named the parish Corpus Christi. He then remodeled one of the stores and on May 27th, 1898, this little house was blessed and Father Fudzinski celebrated the First Mass.

More people came and the Church became too small. It was then moved to the first floor of the school, then in 1909 to the present Church which was built at a cost of \$300,000.

Many improvements were made since then and will be pointed out in the tour. Our Church was placed under the patronage of Our Lord present in the Blessed Sacrament, that is, Corpus Christi.

CHURCH CEILING

For the first part of the tour, if you would look above the center aisle, you will see angels holding Latin Scripts. The first group, which is closest to the Sanctuary, translated means:

O Saving Victim Opening Wide,
The gates of heaven to men
Our foes press on from every side,
Thine aid supply thy strength bestow.

This is sung at Benediction Services.

The next group of angels, translated to English, means:

Under two species
You gave your flesh and blood.
That you may feed man
Both in body and soul.

The third group means:

Being born you gave yourself as a companion,
Reigning in heaven you give yourself as our reward,

Dying you gave yourself as our ransom,
At your table you give yourself as our food.

These last two verses are from Eucharistic hymns sung on Holy Thursday.

PAINTING ABOVE MAIN ALTAR

The painting was originally done in 1509 by Raphael. It was recopied here in 1926. The name given to the painting is "The Dispute over the Blessed Sacrament." However, a more suitable name would be "The Triumph of the Eucharist" or "The Triumph of the Church."

When the painting was recopied, some changes were made. One was that two saints appeared, St. Francis and St. Anthony, both were not in the original. Another is that rays of light coming from heaven, which appear in the original are dropped out in the reproduction.

Not all the faces in the painting are recognized. Starting from the left in heaven they are: St. Peter, Adam, St. John the Evangelist, David, Stephen, and the prophet Jeremiah. On the other side: Judas, Maccabeus, St. Lawrence, Moses, St. Mathew, Abraham, and St. Paul.

In the center is Jesus Christ on a throne. On His right is the Virgin Mary. On His left, St. John the Baptist. Overhead is God the Father. Below, God the Holy Spirit.

On earth a group of men gathered around a tomb in which lies the body of Christ. Some of whom are: Fra Angelico, Bramante, Francesco Maria della Rovere, St. Francis, St. Gregory the Great, St. Jerome, St. Ambrose, St. Augustine, St. Thomas Aquinas, Pope Innocent III, St. Bonaventure, St. Anthony, Pope Sixtus IV, Dante and Savonarola.

Something else of interest is the marble railing at the right. It is the symbol of the Church in general, also of the construction of St. Peters.

Before 1947, the communion railing was wooden, but in preparation for the Golden Jubilee, it was replaced with a marble railing along with a pulpit and two lecterns. For this to be done the altar was lengthened and pews were removed.

Just recently in 1969, a new altar was installed so the priest could face the people while offering Mass. Because our Church celebrates its Diamond Jubilee, a new Baptismal Fount was installed.

THE MAIN ALTAR

Our first wooden altar had canopies over the statues. The present altar is a composition of marble dust. Above the tabernacle is the statue of the Sacred Heart while below it we have the Last Supper. Our Divine Saviour said the First Mass, at the Last Supper, the night before He died. At the Last Supper, Jesus Christ offered Himself up as a Sacrifice to the Eternal Father, under the appearance of bread and wine.

To my left is the statue of St. Paul. St. Paul was converted miraculously in the year 34. He, of all the Apostles labored the most abundantly. He wrote many Epistles. He is called the Apostle of the Gentiles, because he carried the Gospel to the pagan world.

To my right is the statue of St. Peter, the first Head of the Church. After a miraculous escape from prison in Jerusalem, he founded his See in Antioch; here the followers of Christ were first called Christians. Peter made frequent missionary journeys through Judea, Samaria, Galilee, Asia Minor and probably even Greece. He finally fixed his See at Rome.

Our Lord is represented by: the Lamb of God on a book with seven seals and the pelican feeding her young with her blood.

THE TABLETS OF MOSES

Moses, Hebrew prophet and law giver. They say he was born in Goshen, an ancient part of Egypt, probably in about 1576 B.C. Pharaoh of Egypt ordered that all Hebrew male infants were to be put to death. To save the infant the mother put him in a basket and set it afloat on the Nile. The daughter of the Pharaoh found the infant and brought it up as her own. Moses was a shepherd until he was eighty years of age. The God of the Hebrews, Jehovah, appeared to him in a burning bush and commanded him to go back to Egypt and deliver his people from their bondage.

Moses appeared before the Pharaoh but he wouldn't let the people go. Moses went back and got the people from the Pharaoh. However, as they neared the Red Sea, a hostile Egyptian army, dispatched by the Pharaoh, came upon them from the rear. Moses raised his arms and the sea parted. And when they passed, the water came down on the army. God saw how the people were disobeying after he had given them something to eat and drink, and so he gave Moses the Ten Commandments and these were laws which the people were to obey.

SACRAMENTS

BAPTISM

In His conversation with Nicodemus, Jesus declared the absolute necessity of Baptism.

Jesus confirmed the necessity of Baptism for salvation when He told the apostles after His Resurrection: "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. The symbol is water.

CONFIRMATION

There is a close relationship between the sacraments of Baptism and Confirmation. This relationship is so close, that in the early days of the Church it was customary to administer Confirmation immediately after Baptism. This meant that the sacrament of Christian initiation (Baptism) required the sacrament of maturity (Confirmation), for Confirmation completes and renders stable what was begun. Confirmation brings about in us the development and perfecting of grace, and it enables us to profess our faith as strong and perfect Christians and soldiers of Jesus Christ. The symbol is chrism.

PENANCE

The sacrament of Confession or Penance is absolutely necessary for those who, after Baptism, have had the misfortune to commit even one mortal sin.

A good confession -

1. Cancels all sin.
2. Re-unites to eternal punishment.
3. Restores sanctifying grace.
4. Increases grace.
5. Gives the sacramental grace.

HOLY COMMUNION

In order to live the supernatural life which he received in Baptism and which was perfected in Confirmation, man needs to sustain it with divine food or nourishment. Jesus provided for his need by instituting the sacrament of the Holy Eucharist as a banquet of which we are all invited to partake, wherein He Himself, under the appearances of bread and wine, is our food and drink.

SACRAMENTS

EXTREME UNCTION

The Sacrament of the Anointing of the Sick makes use of olive oil which is consecrated by the Bishop on Holy Thursday. With this oil, the priest anoints the sick person and begs God to forgive his sins. Anyone seriously ill or in danger of death from sickness, accident or old age, may receive this Sacrament.

HOLY ORDERS

In virtue of priestly ordination, the priest becomes a sacred person, consecrated to the service of God for the common good of the Church. The sacrament of Holy Orders gives him an increase of sanctifying grace, a sacramental grace, and a lasting character. The priest is everyone's man, necessary to the spiritual life of all of us. We may even say that God, too, needs him, since He is determined to entrust the future of His Church on earth to the Ministry of Priests.

MATRIMONY

In the Bible, the first married couple were Adam and Eve. God created the two necessary elements of marriage, man and woman, and joined them together. The union of Adam and Eve calls to our minds a few basic truths regarding marriage, that is: its divine institution, its properties and its goal or end. After He created the woman, God said: "For this reason a man leaves his father and mother, and clings to his wife, and the two become one flesh." With these words God instituted the first human family

SYMBOLS AND PICTURES

The symbols and pictures on the right hand side of the main aisle, above the arches -

The first symbol on the first window above St. Clara is a vine of grapes. These grapes symbolize the wine at the Last Supper or the Blood of Christ.

The second symbol is wheat (at the Last Supper) when Jesus transformed into His own Body.

First picture below the symbol is St. Clara. A maiden of Assisi, daughter of a knight, was the first woman to embrace a life of poverty. St. Clara founded the First Order of Franciscan Sisters. She died in 1253.

The picture consists of St. Clara holding the monstrance in her hand in memory of her having miraculously saved her convent from assault and pillage.

The symbols on the second window above the picture of St. Francis, the Lamb with the Cross symbolizes the Lamb of God, Christ bearing the banner of the Resurrection. This is a symbol of the Risen Christ.

The second symbol, the dagger piercing the Sacred Heart of Mary represents the sins of the world and it also means various conceptions of the Sacred Heart of Mary.

Second picture below the symbol is St. Francis of Assisi. St. Francis was born in Assisi, Italy in 1182 and was the founder of the Great Order of Friars Minor. The practice of poverty was the great characteristic of Begging Friars, for they refused to own anything at all. On Mount Alverna, St. Francis received the Stigmata, of Impression on his flesh of Our Lord's Five Sacred Wounds, in memory of which event the Church has instituted a special festival. St. Francis died at Assisi 1226, and was canonized two years later.

The symbols on the third window above the picture of St. Elizabeth are two crosses. The first symbol symbolizes Christ dying on the cross and God sending rays of sunshine to cover Christ's body.

The second symbol above the picture of St. Elizabeth symbolizes the death of Christ on Good Friday.

The third picture below the symbols is St. Elizabeth of Hungary. St. Elizabeth was born in 1207. When she was only four years of age, she was promised in marriage to Louis, son of the Landgrave of Thuringia. St. Elizabeth was a very kind queen as she was always giving food and money to the poor.

SYMBOLS AND PICTURES

The meaning of the symbol on the fourth window above the picture is a protest against the Arian denial of Christ's divinity. The letters (Alpha and Omega) are, in their symbolic connection, interesting. They are the most proper, dignified, and most exclusively Christian of all symbols of the divinity or eternity. Their use takes its origin from the Apocalypse. "I am the Alpha and Omega, the beginning and the end, saith the Lord God..."

The symbol IHS is from the group of various ornamental arrangements of the IHS monogram in Gothic style.

The fourth picture below the symbols is St. Ignatius of Loyola. St. Ignatius of Loyola was a Spanish aristocrat and soldier, a man of the world with no intellectual interests. He was converted during his convalescence while recovering from a wound and for the rest of his life he devoted himself to working for the cause of Christ, attracting to his company some of the finest spirits of the time.

The first symbol in the fifth window above the picture is the Lamb of God. Christ, bearing the banner of the Resurrection. This is the symbol of the Risen Christ.

The second symbol is an outstanding ancient Symbol of the Most Holy Eucharist. It is taken from the crypt of St. Lucina in the faithful His Body and Blood, symbolized by the basket containing the Catacomb of St. Callixtus. The fish represents Christ, which was a common sign used by the Christians.

Fifth picture below the symbol is St. Bernardo. St. Bernardo was born October 14, in the Eleventh Century. Some writers say that he was an Englishman; others, say that he was a Frenchman by parentage. He lived a hermits life near Arpino Latium. He probably died in the later half of the Eleventh Century. His relics are in high veneration.

The Rose Window is located at the rear end of the Church, on the choir.

The Rose Window is a circular stained glass window with tracery radiating from the center. Such windows are used frequently in churches of Gothic architecture and may be placed at the ends of transepts or in the facade of the name. The Rose Window was installed in Corpus Christi Church on the 25th Anniversary in 1923 and was painted by Meyer and Company of Munich, Germany.

The symbols and the pictures on the left hand side of the main aisle above the arches -

The symbols on the first window above St. Maddeline are the Chalice and two keys which represent Christ, the Keys to Heaven.

The cross with the initials IHS represent Christ Our Saviour.

SYMBOLS AND PICTURES

The picture below the symbols is that of St. Maddeline who was a Virgin born in the year 1779 on the twelfth of December. She died in 1865. Her accomplishment was founding the Society of the Sacred Heart.

The first symbol on the second window above the picture of St. Bonaventure symbolizes Alpha and Omega. St. John records what Christ said, "I am Alpha and Omega, the beginning and the ending..." "which is, and which was, and which will come."

The second symbol symbolizes a fact that the monogram cuts through the fish, for it is not worthy. Without a doubt it signifies death or the Sacrificed Saviour.

The picture below the symbols is that of St. Bonaventure who was born in the year 1231 at Bagnorea in Tuscany. He entered at the age of twenty the Order of St. Francis. He died during the General Council of Lyons and was canonized two hundred years later. He became the Doctor of the Church a century later.

The first symbol on the third window above St. Margaret is the symbol of the Holy Spirit and all four Evangelists, record the appearance of the Holy Spirit, in the form of a dove at Christ's Baptism.

The second symbol is the figure of a pelican tearing open her breast to feed her young. The bird nourishing them with her blood is a symbol of Christ on the Cross from whose wounded side blood and water flowed.

The picture below the symbols is that of St. Margaret Pole. Margaret Plantagenet married Sir Richard Pole, a knight. Because her son, Cardinal Reginald Pole was famous and beyond King Henry's reach, he took revenge on St. Margaret and on May 28th, A.D. 1541, she was beheaded.

A portrait of Blessed Margaret Pole is in the National Portrait Gallery. The sword she carries symbolizes she was beheaded and the cross symbolizes she died for her faith.

The first symbol on the fourth Window above St. Dominic is the cross which symbolizes the beginning and the end of the world. It is a richly ornamented cross of the usual proportions of the Latin Cross. Neither the candles nor Alpha Omega are essential features of this form.

The second symbol is the Sacred Heart of Jesus which is a fairly modern concept.

SYMBOLS AND PICTURES

The picture below the symbols is that of St. Domonic Savio who was a peasant's son from Riva Piedmont. He was educated by St. John Bosco at the Turnin Oratory. St. Domonic Savio is the Patron of Youth.

The symbols on the fifth window above the picture of St. Teresa are the Chalice and the Host which represent the Sacrificially character of the priesthood.

The picture below the symbols is that of St. Teresa of the Child Jesus who was born in Alencon, France on January 2nd. St. Teresa died of tuberculosis at the age of twenty-six on September 30, 1897. She is the patroness of missionaries.

All the Holy Pictures on the upper part of the main aisle were painted by Mr. Rzeznik between 1946 - 1948 and the windows above these pictures, with two symbols on them, were done by Meyer and Company in 1926, during the 25th Anniversary of the Church.

MADONNAS

I am going to talk about the Madonnas on the upper walls over the main aisle of the church.

First on the right we see the Miraculous picture of the Blessed Mother in Krakow, Poland. It is called Mother of Sorrows.

In 1908 there was a coronation to the Blessed Mary, this picture deals with the history of Poland and her people. In front of the picture, St. Maximillion Kolbe offered his second Mass on his return from Rome. Also, there was a pilgrimage in honor of this picture of the Blessed Mary, in our church, where Father Justyn started his famous "Rosary Hour."

Second on the right we see the Miraculous picture of the Blessed Mother in Wilna, Poland. It is called Blessed Mary Ostrabrama.

This picture was painter by an unknown person. It was hanging as a mural in the city of Wilna, Poland. After many miracles had been performed, they hung the picture in a chapel in Ostrabrama. Many people honor the picture as the "Virgin Most Merciful."

Third on the right we see the Miraculous picture of Blessed Mary in Tuchowa, Poland. It is called Blessed Mother Tuchowa.

MADONNAS

In the year of 1460 with the blessing of the Pope, the Benedictine Fathers moved the parish and the picture to Tuchowa. It was a miraculous picture that whenever they took the picture outside, for example for a procession, real fire was coming from the church windows, or some big illness would come. They found out that Holy Mary wanted that picture to be on the altar. Once when a man was in prison he prayed to that picture and Holy Mary came to him and said, "I'll free you from this prison, but you must promise to put the chains you have around your feet near the altar." There were three large iron gates and Holy Mary opened them, when he was out and running he found a horse standing for him. Holy Mary had arranged everything for that man's safety.

Third on the left we see the Miraculous picture of Blessed Mary in the Bernardine church in Lezajsk, Poland. It is called Blessed Mother Lezajska.

In the 16th century lived a poor man named Thomas Michalek. He used to go to the forest to pick fruit for his food. While there he used to stop at one tree and always pray to Holy Mary facing the tree. One day he saw a bright light and a vision of Holy Mary, Jesus and St. Joseph appeared. Then he heard a voice say, "Thomas, this place I've picked for myself and on this place shall they praise my Son." Go to the people and tell them what I have told you. But Thomas did not tell anyone because he thought that they would only laugh at him. Then another time while he was praying he saw the Blessed Mary and she told him to go and tell them about her wish. The people told him that he could put a cross there. Later when a young man was passing by he saw a vision and he told everyone about it. So the pastor went there and confirmed it a holy place and they built a church and called it St. Ann. Son on every November 20th the miracle would happen.

Second on the left we see the Miraculous picture of Blessed Mother in the Franciscan Church in Przemyśl, Poland. It is called Our Lady of Calvary.

During the year of 1679, Poland was involved in deep wars with the Turks where they destroyed the church. They took the picture of the Blessed Mary and threw it under a bridge. Blessed Mary couldn't stand the mistreatment of her picture, so she appeared to a man in his sleep and told him where the picture was so that he could take it to a church called Our Lady of Calvary. From this time, many miracles had been performed.

First on the left we see the Miraculous picture of Blessed Mother in Jasna Gora, Poland. It is called Our Lady of Czestochowska.

MADONNAS

This picture was painted by St. Luke the Evangelist. People honor this picture so much that Walter Opolczyr took it to a place called Blue Hall, and Father Paul installed it in a chapel. From that time he made her Queen of a Kingdom. They put a Gold Crown on her head and she watched over her people with peace and her blessing. The miracle of this picture is the Prussians attacked the church and destroyed what they could. They had cut the picture up with a sword and left it in the church. When the people and the priest saw it, they found everything had been ruined. But God had performed a miracle, water had risen from the ground. So Walter Zazella took the picture to Krakow to have it refinished. When they finished, it looked new, but the sword marks on the face could not be covered.

INTRODUCTION TO COLUMNS

The students of 5th and 6th grades will explain the symbols imbedded on each of eight and two-halves columns.

Symbolism is, the signifying of something so it may be more clearly understood..In this meaning, we have the symbols in Scriptures and also in Church liturgy.

There are eight columns, each about 18 feet high, consists of three main parts, namely: the Capital, the uppermost part of a column in Corinthian style crowning the shaft.

The second part of a column is known as Shaft, is between the Capital and the Base and is in Quadrilateral form.

The third part is the Base or the bottom of the Column which supports the entire column.

Each Capital or the uppermost part, is imbedded with Symbols and will be explained by the students of 5th and 6th grades.

- COLUMN I - In the oval facing the altar the Heart of Mary is shown
- a. pierced by the sword. This symbol, reminds us of Mary's sorrows she experienced in her Motherhood of God.
 - b. In the oval facing center aisle, we see tortuous instruments, namely, ladder, ship, sponge and spear, used at the crucifixion of Our Lord.
 - c. In the oval facing choir, Veronica's Veil is shown. Jesus for her kindness of wiping His face while on the way to Calvary, rewarded her with His own facial imprint.
 - d. In the oval facing the window, there's hammer, crown of thorns, and pincers, additional tortuous instruments used at the Passion of Our Lord.

- COLUMN II - Blessed Mother or Madonna with Jesus is shown in the oval facing the altar.
- a.
 - b. In the oval facing the middle aisle is Jesus holding a cup or chalice, which He used at the Last Supper sharing with the Apostles the consecrated wine.
 - c. In the oval facing the choir is St. Joseph the foster father of Jesus, and the head of the Holy Family.
 - d. In the oval facing the window we find a distinctive outline of the head of St. Peter holding the keys which symbolizes the authority of the Church. St. Peter was the first Bishop chosen by Jesus whose successor at present time is Holy Father.

- COLUMN III - In the oval facing the altar, we see a human head representing St. Matthew the Evangelist, because his Gospels starts with a relation of the human ancestry of Christ.
- a.
 - b. In the oval facing the middle aisle we see a head of a lion. It signifies St. Mark because the beginning of his Gospel relates the story of St. John the Baptist in the desert, the home of wild beasts.
 - c. In the oval facing the choir is the head of an Ox. It represents the Evangelist St. Luke because this animal was a symbol of sacrifice and St. Luke's Gospel begins with a relation of the priest Zachary in the Temple.
 - d. In the oval facing window, we see an Eagle, the super bird of the bird-kingdom. It signifies the Evangelist St. John because the opening verses of his Gospel carry the reader on a flight to the Infinite.

- COLUMN IV - In the oval facing the altar we see a ship sailing over turbulent waves. The ship symbol was very much favored by first Christians. It is common even today as the bark of Peter, which carries the faithful Christians across wild sea of life, to the port of eternal joy, Heaven.
- a.
 - b. In the oval facing the middle aisle we see the Papal coat-of-arms, consist of Tiara or Crown and above the crossed keys of St. Peter which symbolizes the head and the authority of the Church and the keys of Kingdom.
 - c. In the oval facing the choir is a distinctive facial feature of Blessed Mother, Krolowa Polski.

- d. In the oval facing window we see Greek Letters IHS. The initial I stands for Jesus Christ. The initial H stands for Son of God and the initial S means Savior. Fish is used as a symbol of the Apostles who by their missionary work were designated as Fishers of Men.

COLUMN IV - Facing the back we have the Franciscan Coat of Arms with the crossed arms of Christ and St. Francis. Christ's right hand with the open wound in the palm is crossed by the left hand of St. Francis of Assisi which shows the open wound or stigmata that St. Francis received from Christ.

- b. In the oval facing the window, is the Coat of Arms of Cardinal Merry del Val, the Cardinal Protector of the Franciscan Friars Minor Conventuals at the time when our present church was built.

There is the cardinal's red hat with hanging tassels on both sides. In the center of the oval, there is a picture of Christ holding a chalice, a tribute of the great devotion of Cardinal Merry del Val to the Blessed Sacrament.

Beneath the picture, there is an open scroll with the words, "God with us."

- c. Coat of Arms of Pope Pius The Tenth. Here we have in the front oval, the Coat of Arms of Pope Pius The Tenth. There is the Tiara that is, the triple crown the pope wears on solemn occasions. The two keys, one on each side of the tiara, are the symbol of the supreme authority Christ gave to St. Peter and his successors.

Below the tiara is a winged lion with a halo. In the right, front paw, the lion holds a quill, a feathered pen and with his left paw, the lion holds an open book, the Gospel of St. Mark.

A little to the right side, between the tiara and the lion, there is a Star. It refers to the Blessed Virgin Mary, one of whose titles is the "Star of the Sea." It symbolizes the pope's devotion to Mary. Our church of Corpus Christi, the present one, was built when Pius the Tenth was Pope.

- d. The oval facing the center represents St. Anthony of Padua, the patron saint of the Province of St. Anthony erected in 1905 to which our Franciscan Fathers belong.

- COLUMN III** - On this third column, facing the front, is the
- a. Tree of Knowledge of good and evil. In Paradise, God had forbidden our first parents, Adam and Eve, to eat of its fruit. The serpent wrapped around the tree symbolizes Satan who tempted Eve.
 - b. In the oval facing the center is a Skull, a symbol of death and the passing away of all things. It also represents the last things of each man, namely, death, judgment, heaven or hell.
 - c. Facing the back is a beehive with bees in and around it, a modern symbol of the Church. The beehive, the Church continues to work diligently for the sanctification and salvation of mankind. (souls)
 - d. Scales, the symbol of justice are in the oval facing the window. Observing closely, you will notice that the scales are unbalanced, the left one outweighs the right one.
- COLUMN II** - In the oval facing the altar there is a Pelican with
- a. outstretched wings over her young in their nest and nourishing them with her own blood. It is a splendid symbol of the Blessed Sacrament in which Christ feeds men with His Most Precious Blood.
 - b. Here, facing the center aisle is a Dove, the most widely used symbol for the Holy Spirit.
 - c. In the oval facing the back, we have a Cross, the symbol of Faith and everything the cross stands for. There is an Open Book across the upright of the cross which stands for the Holy Bible. Then, there is an Anchor, the symbol of Hope. So, the symbolism of the Cross, the Anchor and the Book expresses our Faith and Hope in the Word of God in the Sacred Scripture.
- COLUMN I**
- a. On the first column to my right and facing the altar there is an equilateral triangle which is the symbol of the Most Holy Trinity, three persons in one God, Father, Son and Holy Spirit, all equal in honor, glory, and majesty. The Eye in the triangle is a symbol of the all-seeing God.
 - b. In the oval facing the center aisle are the letters IHS the first three letters of the Greek word (Ihsous) meaning Jesus.

- c. Facing the back are the crossed Letters of M over A which stand for the Latin words Ave Maria or Hail Mary and refer to the Mother of God.
- d. The symbol on the side facing the windows are the Greek letters referring to Christ. The first Alpha and the Last Omega are used to symbolize the Beginning and the End of all things in God.

HOLY FAMILY ALTAR

The Fresco is called "Saint Joseph in Glory." On the left hand side standing is Saint Bonaventure who was Bishop of Albana; also kneeling is St. Anthony. In the middle is Saint Joseph on a cloud with Baby Jesus.

On the right side is Saint Francis and four Franciscan Martyrs who died in Morocco. The statue on the left hand side is Saint Ann, mother of Mary and Grandmother of Jesus. In the middle, the Holy Family of Saint Joseph, Blessed Mary and Baby Jesus. Saint Joseph's staff is a sign of the last Patriot.

St. Ann and Blessed Mary are holding a Scripture roll. The statue on the right is St. Joachim, the husband of St. Ann. As you notice, he is holding two doves. This is a Jewish Rite to Redeem the child and also it was an offering if you were poor, to the temple.

WINDOWS

On the first window to your right is pictured St. Francis of Assisi having a vision of the seraph as a sequel of which there appeared on his body the visible marks of the five wounds of the Crucified Christ. St. Francis received the Stigmata externally as a sign of his great love for the Crucified Lord.

The second window on your right was placed in the church at the time of St. Theresa's beatification during which she was held in great admiration by the faithful. It shows an artist's conception of St. Theresa of the Child Jesus before the throne of Our Lady in Heaven receiving a shower of roses - graces which St. Theresa promised to send upon the earth after her death.

This third beautiful stained glass window on your right depicts a scene from the life of Christ. A group of women pushed through the crowd to have Christ bless their children. The Apostles pushed them aside, but Jesus said, "Suffer little children to come unto me ...for such is the kingdom of God. Christ gathered the children to Himself and gently embraced and blessed them.

WINDOWS

The fourth window on your right shows St. Clare taking the ciborium from the Chapel and proceeding to face the Saracens, who were ready to attack the Convent. When St. Clare raised the Blessed Sacrament on high, the Saracens fell backward as if dazzled and others took flight. Thus the Convent was preserved from an attack.

The fifth window on your right portrays a miracle wrought by St. Anthony of Padua in the conversion of a heretic. A donkey, which kept fasting for three days, refused the oats placed before him, until he first had knelt down and adored the Blessed Sacrament, which St. Anthony held in his hands. He is an example for all the faithful to follow - if a dumb beast knelt before the presence of the Blessed Sacrament all the more should an intelligent being.

The Scene on the fifth window on the left above St. Hyacinth the Apostle of Poland rescuing the Blessed Sacrament from a burning church which was set on fire by the vandals. As he was leaving the church, Our Lady's statue addressed him thus, "Hyacinth, are you leaving me here?" He carried the huge statue along with the Blessed Sacrament out of the burning church.

The fourth stained glass window on the left shows Blessed Salome, a Polish princess who after the death of her husband joined the Order of Poor Clares following the rule of St. Francis, leading a life of penance and mortification. We read in her biography that she had a vision where Blessed Mother gave her a crown of roses which symbolizes her eternal reward in exchange for the crown of thorns which symbolizes her life of penance.

The third window on the left shows the Holy Family at Nazareth busy at their daily tasks. This Holy Family, Jesus, Mary and Joseph is a model for all Christian families to follow.

The second beautiful stained-glass window on the left depicts the apparition of Our Lady and the Child Jesus to St. Stanislaus Kostka, a Polish Jesuit novice, who was studying in Rome. Early on the morning of August 15th, the Feast of Our Lady's Assumption, the sick young man whispered that he could see Our Lady coming with angels to take him home to heaven. St. Stanislaus Kostka is a model for youth.

The first stained-glass window on the left represents the Espousals of the Blessed Virgin Mary. By the espousals among the Jews a Legal Marriage was contracted and Mary and Joseph were really husband and wife. Each was a source of joy and edification to the other; hence they are true models for husbands and wives.

STATIONS OF THE CROSS

At the time when the Corpus Christi Church was built in 1909, the fourteen artistically oil painted Stations of the Cross were brought from Rome, Italy by the late Provincial Fr. Hyacinth Pudzinski.

At first the oil-painted Stations of the Cross were framed in a very plain narrow frame. However at the time when the Church was beautifully painted, the frames were replaced with more ornate frames.

ST. ANTHONY'S ALTAR

Above St. Anthony's Altar to the left, standing, is St. Elizabeth of Hungary of the Third Franciscan Order. Kneeling is St. Francis, founder of the Franciscan Order. To the right of the picture standing is St. Elizabeth of Portugal of the Third Order of St. Francis; kneeling is St. Clara of the Second Order of St. Francis. This fresco is called Queen of Franciscan Order.

St. Francis was a kind man. He received the stigmata from Jesus. He became gravely ill and very weak. Before he died he asked them to put him on a stretcher and carry him to the top of Mount Alverno where he blessed the people from above and later died of exhaustion.

St. Anthony as you can see is holding lilies which represent his innocence. St. Anthony was the only one to become a saint two years after his death.

The picture of St. Anthony and the gold frame enclosing it once used to be relics covered with glass. The picture of St. Anthony was painted by Sister Mary Hilary Zygmunt, A Franciscan Sister from Hamburg, New York, who before her entrance to the Franciscan Community, was a parishioner of Corpus Christi Church.

The relics under the picture have the seal of the Church and when they were given to the Church.

It has been said that the beauty of a Cathedral cannot be fully appreciated unless one sees it during a Pontifical Mass. This is undoubtedly true of any church, because the Mass is the central act of worship of our faith. Here at Corpus Christi, the beauty of our church can best be appreciated at the Mass especially on the Feast of Corpus Christi. On this feast and other Solemnities the church is decoratively illuminated by the 145 lights in the Arch outlining the Sanctuary and the 220 lights in the arches between the pillars.

Our church is served by a Pipe Organ, the "King of Instruments" that was built by the A. Radziewicz Organ Company of Milburn, New Jersey in 1928 at a cost of \$23,000.00. A three manual and pedal instrument, it comprises 2,014 pipes in 32 voices on 58 registers. The pipes range in length from half inch to twenty feet. In 1966, the Po-Chedley and Son, Company of Tonowanda were commissioned to completely renovate this instrument whose general tone quality was generally admired. The project cost \$21,000.00. The present estimated insured value of the Organ is \$85,000.00.

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A parish is people - a community of people called into being by the Holy Spirit, made one by Him - to witness the love of Christ in the world.

BEFORE YOU LEAVE

Kneel and pray for yourself, for those whose faith and devotion this edifice symbolizes, for those who minister at this Church. On your way out pause in the vestibule to view the bronze plaques dedicated to the Founder and to Parishioners who were Pioneers, these plaques symbolize all the dedicated, self-sacrificing men and women of the past 75 years who have built and sustained this House of God.

Now Thank We All Our God

1. Now thank we all our God,
With hearts and hands and voices,
Who wondrous things has done,
In whom his world rejoices;
Who from our mother's arms
Has blessed us on our way
With countless gifts of love,
And still is ours today.

2. O may this gracious God
Through all our life be near us
With ever-joyful hearts
And blessed peace to cheer us;
Preserve us in his grace,
And guide us in distress,
And free us from all sin
Till heaven we possess.

Martin Rinkart