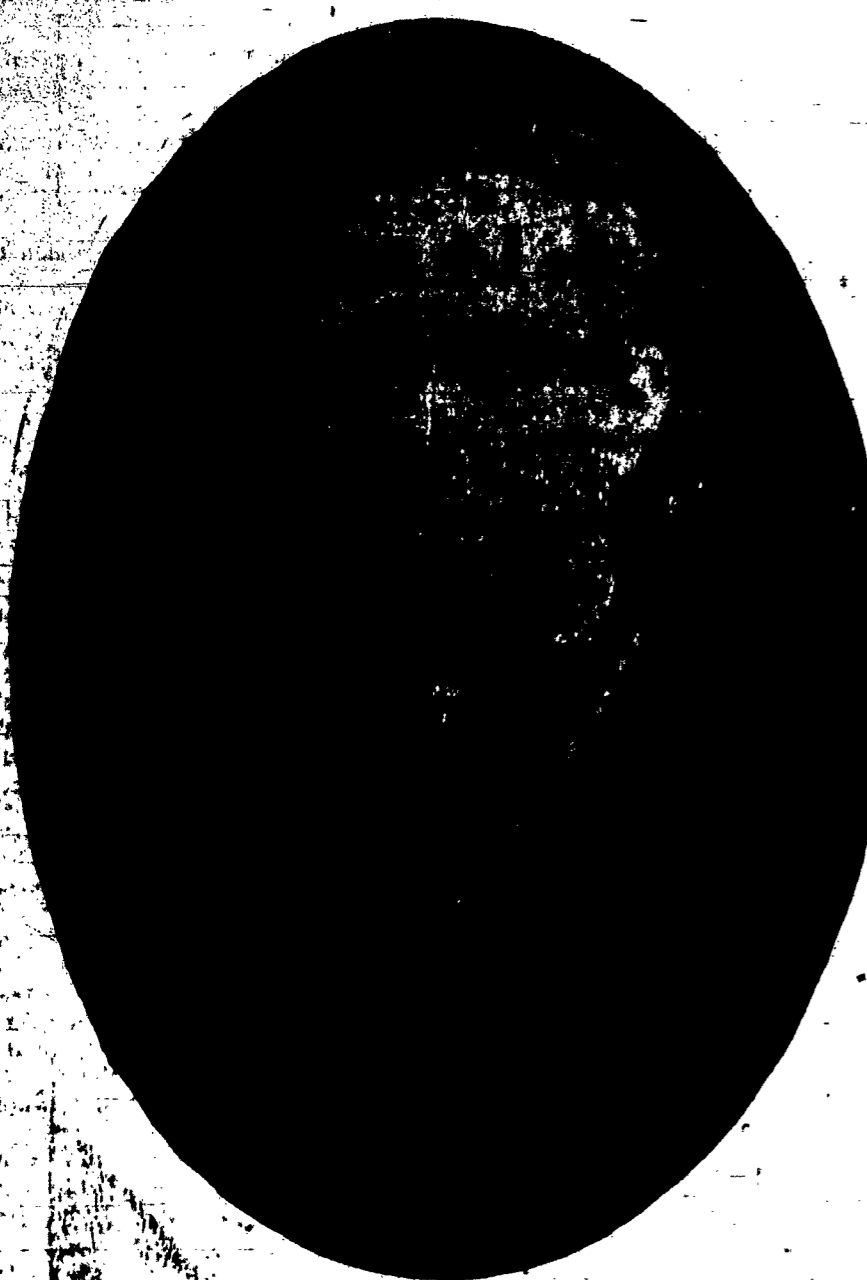


Consecration Sermon By Archbishop Thomas F. Hickey



Archbishop Thomas F. Hickey Will Preach the Consecration Sermon

The sermon at the consecration of Monsignor O'Hern next Tuesday will be preached by the predecessor and life-long friend of the new Bishop, His Grace the Most Reverend Thomas F. Hickey, D.D., Archbishop of Vinnitsa, who has been spending a vacation in Florida, but is returning in Rochester to do a memorable kindness for a beloved friend. His presence at the ceremony will add a real touch of joy to the event for many Rochester people, for the Archbishop is greatly beloved throughout the Diocese.

Diocese of Rochester to the zeal, energy and foresight of Archbishop Hickey, all erected during his reign as Bishop of the Diocese. These include the splendid new Aquinas Institute, high school for boys; the new Nazareth Academy, high school for girls; the new Lady of Mercy High School for girls; a new high school at Geneva; new hospital at Elmira; addition to St. Ann's Home for the Aged. The establishment of the Rochester Catholic Charities, and the erection of many new churches and parish schools.

Weekly Calendar

Sunday, March 17—St. Patrick, Bishop and Apostle of Ireland, after a youth spent in captivity and slavery, was called to the task of converting Ireland to the Faith. He received the approbation of Pope Celestine and met with marvelous success in his efforts to Christianize the Irish. He held several councils to settle the discipline of the Church he established in that country. He was buried at Down in Ulster.

Monday, March 18—St. Cyril of Jerusalem was Bishop at the time Julian the Apostate tried to rebuild the Temple of Solomon. The saint protested and when the workman tried to begin their work they were prevented by flames which issued from the earth. The attempt was repeated several times but, always failed. Cyril was noted as a teacher. He was present at the second General of Constantinople and died in 386.

Tuesday, March 19—St. Joseph, the spouse of the Blessed Virgin, foster father of Our Lord and patron of the Universal Church.

Wednesday, March 20—St. Wulfstan, Archbishop, renounced his place at the Court of King Clotaire to give his life to God. After being elected Archbishop of Sens he gave up his see to become a missionary to Friesland. After converting thousands he died in 720.

Thursday, March 21—St. Benedict, Abbot, when a young boy was sent to Rome to attend the public schools. Terrified by the licentiousness of the students he fled to the mountains of Subiaco where he established twelve monasteries. Later he founded the monastery of Monto Casino where he devoted his time to the writing of his celebrated rule. He died there in 543.

Friday, March 22—St. Catherine of Sweden, virgin, was the daughter of Ulpho, Prince of Norfolc and of St. Bridget. When she was given in marriage to a nobleman named Erhard she persuaded him to join her in a vow of chastity. She died as Abbess of Vadstena in 1381.

Saturday, March 23—St. Victoriano and other martyrs. St. Victoriano was Proconsul at Carthage under the Arian King Huneric. He and many others were put to death after cruel tortures because they refused to give up the Faith.

Quaid of Rochester Diocese met with the hearty approval of the latter. And when Bishop Hickey assumed the important functions of the office made vacant by the death of Bishop McQuaid, there was one thought in the new Bishop's mind—to carry to completion the extensive program of Catholic education started by Bishop McQuaid. This inspiring ambition led to the extension of the parochial and high schools, and also found rich fruit in construction of new high schools for the boys and girls of the Diocese.

Most Rev. Edward Joseph Hanna



ARCHBISHOP OF THE CATHOLIC ARCHDIOCESE OF SAN FRANCISCO.

Rochester will give a cordial welcome to its beloved native son, His Grace, the Most Rev. Edward J. Hanna, D. D., Archbishop of San Francisco, when he arrives in this city to officiate as one of the co-consecrators of Monsignor O'Hern at St. Patrick's Cathedral next Tuesday morning.

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CEREMONY OF CONSECRATION

(Continued from Page 1)
and pray "That God may vouchsafe to bless, and sanctify, to bless, sanctify and consecrate this elect here."

The litany ended, Cardinal Hayes will place the book of gospels upon the shoulders of the chaplains, where one of them will sustain it until it is placed in his hands. The instruction sought to be conveyed in this is that "The gospel must not be a sealed book to the Bishop, for woe unto him who does not preach the gospel." This is the ancient.

A Solemn Moment
Then comes the imposition of hands, the essential rite by which episcopal power is conferred. Cardinal Hayes will lay both his hands on Bishop O'Hern's head, saying:

"Receive thou the Holy Ghost."
It is at this exact moment that Father O'Hern will become Bishop O'Hern, though the remainder of the service has its significance in connection with the episcopal office.

After the imposition of hands Cardinal Hayes will stand up and pray: "Be propitious, O Lord, to our supplication, and, incline over this, Thy servant, the horn of priestly grace; pour out upon him the virtue of Thy blessing. Through our Lord Jesus Christ, who liveth and reigneth with Thee in the unity of the Holy Ghost, God."

Next Cardinal Hayes will intone a sacred canticle, resembling in its style the preface used at Mass. The typical significance of the vesture of the ancient priesthood is set forth and it is observed that the splendor of the stole is the chief ornamentation of a Christian bishop.

Turning toward the altar, Cardinal Hayes will invoke the Holy Ghost in the beautiful language of the "Veni Creator, Spiritus" (Come, Holy Ghost). At the end of the first verse he will seat himself, and, putting on his miter again, while the bishops and priests continue to sing, he will make the sign of the cross on the head of Bishop O'Hern with holy chrism, then announce the whole tonsure, saying:

"May thy head be anointed and consecrated with a heavenly benediction in the pontifical order, in the name of the Father, and of the Son, and of the Holy Ghost."

Anointed with Chrism
This emphasizes the inferior unction of the Holy Spirit. It is a rite of much antiquity in the Latin Church, according to "Morini," and is found in the "Ordo Romanus." A prayer asking God to bestow His grace on the new Bishop follows, and the CXXXII psalm, describing the consecration of Aaron will be sung by the bishops, priests and students.

Bishop O'Hern will kneel and extend both his hands to the Cardinal, who thrice anoints them with chrism, saying: "May these hands be anointed with consecrated oil and the chrism of sanctification, as Samuel anointed David, king and prophet, so may they be anointed and consecrated."

Cardinal Hayes will then pray that whatever Bishop O'Hern should bless might be blessed, and whatsoever he should sanctify should be sanctified. The Cardinal will then bless Bishop O'Hern's crozier, and his episcopal ring with appropriate admonitions. The crozier is emblematic of power and grace, and signifies that the power

and grace of the episcopal office must be derived from God, who is the supporter of all human frailties. The Cardinal's admonition on presenting the crozier to Bishop O'Hern will be:

"Receive the staff of the pastoral office, that thou may be piously severe in the correction of vices, exercising judgment without wrath, soothing the mind of the heretic in cherishing virtue, abandoning a just severity in mildness."

The ring which will be worn by Bishop O'Hern will be emblematic of the fidelity which a bishop owes to the Church. With the words:

"Take this ring as the seal of faith that being adorned with inviolate faith thou mayest without stain, guard the spouse of God, to wit—His Holy Church."

After blessing the crozier and ring Bishop O'Hern, the Cardinal will take the book of gospels and hand it to the new Bishop. The latter will touch without opening his hands, whilst the consecrator will say:

"Receive the gospel and go preach to the people committed to thee, for God is powerful to increase His grace in thee. He liveth and reigneth without end."

The assembled prelates and priests will then "Amen."

That follows another impressive feature of the ceremony. Cardinal Hayes will give the kiss of peace to Bishop O'Hern, saying: "Peace be with you. Then Cardinal Hayes will return to his chapel and Bishop O'Hern to his. After the new Bishop has washed his hands and his head has been cleansed, Cardinal Hayes and Bishop O'Hern will continue the Mass, each in his own chapel under the offertory.

Two Lighted Torches
Bishop O'Hern, escorted by two other bishops, will leave his chapel and go before Cardinal Hayes, to whom he will offer two lighted torches, two loaves of bread, and two ornamental small barrels of wine. This latter part is a relic of ancient discipline. Then follows continuation of the Mass—the Cardinal celebrating at the gospel side of the altar, Bishop O'Hern at the epistle side.

At the conclusion of the benediction Cardinal Hayes will seat himself in front of the altar and bless Bishop O'Hern's miter, at the same time intoning:

"We place, O Lord, on the head of this prelate and combatant the helmet of protection and salvation."

The episcopal gloves will then be blessed and put on. Then Cardinal Hayes, taking Bishop O'Hern by the right hand, will lead the new bishop to the episcopal throne upon which he will seat himself and receive from Cardinal Hayes the crozier, which will constitute Bishop O'Hern with full episcopal authority.

While the "Te Deum Laudamus" is being sung, two prelates will lead Bishop O'Hern through the aisles of the Cathedral as he imparts his first pontifical blessing to the kneeling congregation. When the new bishop returns to the sanctuary, Cardinal Hayes, without his miter, will stand at the gospel side of the altar.

Bishop O'Hern will then become the central figure in the ceremony and continue to the end. With miter on his head and crozier in hand, the new bishop will walk from the episcopal throne to the middle of the high altar, signing himself with the cross he blesses himself, then turning to the congregation and blessing them.

Catholic Liturgy

Dom Bede Scholz, O. S. B., Prepared for N. C. W. C. News Service by The Liturgical Press, Collegeville, Minn.

The dominant note of the Lenten time so far has been the instruction of the catechumens and the preparation of the penitents for reconciliation. Beginning today this takes a secondary place. Now the Church centers her attention on Our Lord persecuted by His enemies. Though innocent, His enemies surround Him and Jesus stands all alone, none to defend Him.

The Passion of the Man-God, the culminating point of His public life, is the uppermost thought of this beautiful Mass. In the very first prayer we hear Christ, on which the Mount of Olives, pleading with His eternal Father against the sentence of death, which His deceitful enemies and distinguish my cause from the nation that is not holy; deliver me from the unjust and deceitful man: For Thou art my God and my strength" (Introit.)

St. Paul tells us how the high priest of Old entered every year into the Holy of Holies to offer the blood of the blood of the victims. Jesus, however, by shedding His blood only once, redeemed all mankind: "But by His own blood, entered once into the Holy, having obtained eternal redemption" (Ephes. 1). If, however, the blood of goats and of oxen... sanctify such as are defiled, to the cleansing of the flesh, how much more the blood of Christ" (Ephes. 1).

The Gospel shows us Jesus, the High Priest, standing before his adversaries, declaring his sinlessness: "I have not a devil; but I honor my Father." What a terrible judgment our Lord proclaims them, showing that they are not of God. "It is my Father that glorifieth me, of whom you say that he is your God. And you have not known him, but I know him. And if I shall say that I know him not, I shall be like you a liar" (Gospel.) Each of these truths contains lessons for our spiritual life. We should examine ourselves to see whether in our actions we are not perhaps ridiculing Christ like the Jews, instead of joining in Christ's sufferings like true living members of His Church.

If we accompany Jesus on His way to Calvary, not afraid of the threats of the enemy, we shall be filled with the joy of the just; with the grace and glory that God communicates to His mystical body. Hence we pray in the Offertory that God deal kindly with His servant, that he "may live, and keep thy words." Acknowledgment of our sinfulness makes our prayer acceptable. God looks with favor upon us if we implore the Divine Mercy to free us from fetters of sin: "We beseech thee, O Lord, absolve the bonds of our wickedness and procure for us the gifts of thy mercy" (Secret.)



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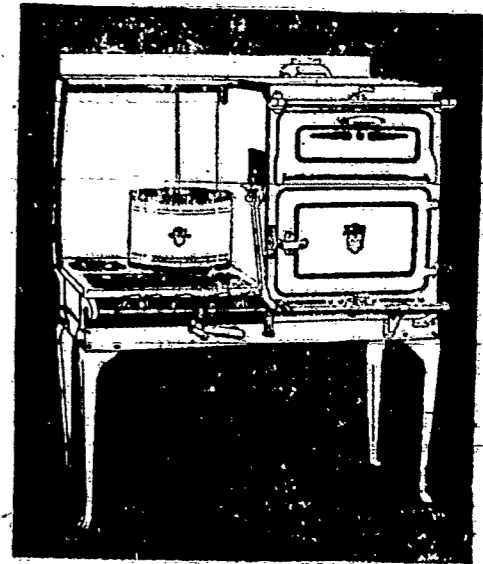
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