

Standard Red For Prelates Will Be Set

Vatican City.—The Sacred Congregation for Ceremonial calls attention to the need for uniformity of type and grade in the color which is used for the robes of Cardinals, Bishops, Protectors, Domestic Prelates and other Monsignors.

In the past and at present, all varieties of color pass as purple, but the Sacred Congregation desires to secure uniformity as well as the use of the proper grade of real purple for the different groups of prelates entitled to use the old imperial color.

The Sacred Congregation orders that in future, when purple robes are prescribed, whether of silk or wool, all must keep to that type of purple color of which a sample is attached to the decree. No doubt a sample will also be available for ecclesiastical robe-makers and vestment makers.

The real name of the color used by Bishops and Monsignors is amaranthine red. Purple is hardly exactly descriptive of it.

It is eager to be altogether silent than not to exceed in words.—Thomas a Kempis.

An Informal Moment



Photo Courtesy Rochester Journal.
His Eminence, Cardinal Hayes and His Excellency, Archbishop Mooney in an informal pose in the episcopal residence prior to the installation services, Thursday.

Text of Cardinal Hayes Address at Installation Ceremony

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witnessed the heroic sacrifices, the herculean efforts, the never-failing consecration of bishops, priests and nuns in pagan lands against almost insuperable difficulties. Your Excellency has been moved to pity, I am sure, at sight of the tears of apostolic men and women, weeping over the spiritual desolation of those fields.

I shall never forget my experience on one of the islands in the Caribbean when I beheld the flowing tears of a missionary after his forty years of apostolic devotion to duty. Those tears were to me pearls of great price, priceless beyond all the treasures of this world. A missionary's tears are living waters of grace and benediction to the earth, on which they fall. "They that sow in tears shall reap in joy." (10).

Your Excellency's exceptional ministry in the episcopate more than suggests to our minds the worldwide mission of the Apostles, called by Christ the Salt of the Earth and the Light of the World. The Apostles in their own day, and ever since through their successors, the bishops of Holy Church, have proclaimed to all times and every nation the "mirabilia et terribilia," (7) the great, the wonderful, the awe-inspiring things that God has wrought in the order of nature and of grace.

"There are no speeches nor languages where their voices are not heard. Their sound hath gone forth into all the earth; and their words unto the ends of the world." (8) The Apostles became the living images of Christ Who made them the patriarchs, prophets and priests of the Christian Church. The Apostles established a hierarchy which, adorning the Church as a vestment of splendor and glory, presents the supernatural drama, ever being enacted, of God's infinite goodness, His infinite power, His infinite sanctity, and His infinite perfection. The Episcopate, says St. Antoninus, the distinguished Florentine and Archbishop of the 15th Century, is the taste of active perfection working for the perfection of others. It might be said in passing that St. Antoninus was extremely practical and is said to have been "among the first to attempt to adapt economic traditions to modern developments." It would seem that from the days of Paul, a tent-maker, to our own time, the truly apostolic men in the episcopate have been active, practical, helpful, co-operative leaders, spending themselves and being spent for their people.

When Our Lord said, "And I, if I be lifted up from earth, shall draw all things to myself," (9) the first to be drawn to Him were the Apostles, whose "fidei unitas, poenitentiae veritas et amoris soliditas," (10) inspired them to make known to men "how wonderful the power of the Cross, how unutterable the glory of the Passion wherein standeth the Lord's judgment seat, the judgment of the world, and the might of the Crucified . . . that the shadows of the Old Testament might be changed for the substance, prophecy for realization, and the Law for the Gospel." (11)

glory of God, and the firmament declareth the work of His hands," (12) how much more so the Apostles whom Our Lord called the Light of the World. St. John Chrysostom viewing the glorious panorama of the starry heavens of an Eastern sky, was inspired to write that the Apostles as luminaries were greater than the stars. The stars shine brightly in the skies, but more brilliantly resplendent above the stars are the Apostles. The stars are bright at night, dark in day, while the Apostles illumine night and day with the fulgurance of their power and virtue. The rising sun darkens the stars; the Apostles glow in the light of the sun of justice. At the final Resurrection the stars will fall as the leaves of the forest; the Apostles will be rapt up to the eternal heavens in clouds of everlasting glory.

In the firmament of modern leadership, our bishops collectively and individually are placed by God to illumine, brighten, clarify and fix the course of man over the troubled seas of religion, social and economic relations, in light and darkness, in calm and storm, in joy and sorrow, in prosperity and adversity. Bishops are to do today what the first Apostles and their successors have been doing so unflinchingly throughout the centuries. The harmony and order Christ established in His Church make manifest to the faithful, and to all men, the orbit of glory, splendor, power and beneficence in which the episcopate moves and has its being.

Venerable Name

Rochester is a name venerable to the Church in England and to the Church in America. Now gloriously, even to martyrdom, did Blessed John Fisher as Bishop of Rochester defy the throne of Henry the Eighth on the indissolubility of marriage! How apostolically did Bishop McQuaid serve the Church in the United States! Patriarch, prophet and pastor he placed a crown of unending glory on this Church of Rochester. Patriarch he was because of contact with prelates like Archbishop Hughes who in the middle of the nineteenth century were pioneer bishops at the peak of their efficiency in determining policies that have profited us ever since. Prophet he was because he spoke with the impassioned tongue of a John Chrysostom and the fearlessness of a Bernard of Clairvaux for the rights of the Church, and had a clear, large vision of the growth of the Church in this country. Bishop McQuaid made history, diocesan, provincial and national. As Chief Pastor of souls his seal provided for all the needs of this diocese, and even more. He would set high and visible to all from afar the torch of learning—parish school, normal institutes, preparatory seminary, and the far famed major school of Christ, the apple of his eye, St. Bernard's Seminary. His successors in this See have lived true to the traditions of Rochester's first apostolic bishop.

If I address Your Excellency in this fashion, I do so because it was

Bishop

Bishop: "The supreme ecclesiastical ruler of a diocese. Bishops are the successors of the apostles, as the Pope is the successor of St. Peter. For the affair of their own diocese they are responsible directly to the Pope. They govern their flocks in the name of God as representatives of Christ; they are not delegates of the Holy See, though they are subject to its authority, but exercise their own powers by virtue of their office."

Suffragan Bishop: "A diocesan bishop who is subject to an archbishop as metropolitan; normally every bishop's see is suffragan to a metropolitan but some are immediately subject to the Holy See."

Bishop-Elect: "One who has been my priceless privilege as a young ecclesiastic to listen to the hour, from time to time, to the venerable prelate as he spoke, with an unquenchable fire in his eye, of the early days and later growth of the Church in this Province, of the apostolic bishops, priests and a self-sacrificing laity, who laid the foundation stones of the flourishing Church we have today in New York and New Jersey."

To Rochester's first Bishop, a "lion of the tribe of Judah" (13) in the American Hierarchy, to that venerable prelate Your Excellency is the third successor.

Among First to Martyrdom

All who know Your Excellency are assured that, passing from the diplomatic circle of the Holy See to the solicitude of an important diocese, you rejoice to take up the shepherd's staff and pasture your flock in fair, pleasant and salutary fields. The glory of your episcopate radiates not from the royal vesture of your high office but from the splendor of immortal souls. (14). The mere primacy of honor is to you empty vanity. Your exalted dignity affords you the opportunity to manifest pontifical compassion to your flock, (15) enables you to become a father to the poor, and make you feel that the jaded adornment of official intercourse with clergy and people is to be found in simplicity, humility, kindness and justice. Your intimate contact with the Foreign Mission field will undoubtedly influence diocesan policy as you realize the truth of the commentary of St. Thomas Aquinas on the words of St. Paul: "Si quis episcopatus desiderat, bonum opus desiderat." (16) The Angelic Doctor writes that, in St. Paul's day, there was nothing else in the episcopate except the bonum opus, interpreted by St. Gregory as the supreme privilege of being among the first to go to martyrdom.

Resplendent though be the episcopal dignity, the responsibility is supremely terrifying, the burden is crushing, the anxiety incessant, and the isolation a heavy cross. However, Your Excellency, I am sure, will find your happiness, your joy, your glory in serving the Church of Rochester—a priesthood and a people whose faith, obedience, reverence and loyalty have placed them among the most devoted of the children of Christ.

Ad multos annos!

- (1) Ps. LXVIII. 10
- (2) Ps. CXXXIII. 1
- (3) Rom. X Gal. III. Col. III.
- (4) John IV. 35
- (5) Luke X. 2
- (6) Pa. CXXXV. 6
- (7) Pa. CV. 21
- (8) Pa. XVIII. 4-5
- (9) John XII. 32
- (10) St. Bernard
- (11) St. Leo
- (12) Pa. XVIII. 1
- (13) Apoc. V. 5
- (14) St. Innocent III.
- (15) St. Bonaventure
- (16) I. Tim. III. 1

appointed to a bishopric by the Holy See or whose canonical election has been confirmed by the Holy See, but who is not yet consecrated and enthroned."

Bishop, Resident, Diocesan: "A resident diocesan bishop is one exercising ordinary jurisdiction with all the rights and duties of his office in the diocese committed to his care."

Bishop Auxiliary: "One appointed by the Holy See to assist a ruling bishop on account of his age, ill-health or the amount of work devolving on him."

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