Laity and Clergy Unite in Presenting $50,000 to Noted Prelate: Luncheon and Reception Follows High Mass: Vicar General Makes an Eloquent Address

ARCHBISHOP GETS GIFT AT LUNCHEON

Father Prendergast, Vicar General of Diocese, Makes Presentation Address

Acceptance Speech Includes Feeling Mention of Late Coadjutor Montgomery

Immediately after the conclusion of the pontifical mass the clergy gathered in the basement, where preparations had been made for a reception and luncheon to the archbishop. Tables were set for 300. At the head of the center table Archbishop Riordan sat with the visiting bishops on either side.

When the luncheon was over Father Prendergast, vicar general of the diocese, who has been the lifelong friend of the archbishop and his most trusted adviser, arose and made the presentation address of the gift of the clergy. Like the laity gift, the subscription was in the form of a check, the clergy having raised the sum of $15,000.

Father Prendergast said:

Most Reverend Archbishop:

It is a happy day, and a memorable day, that brings the clergy, the religious, the faithful of the diocese around you to celebrate your silver jubilee, to offer you their felicitations, and to partake in your joy. Now, a bishop does not pass his days in solitude or isolation, but among his people, like a general in the battle field with his army. Accordingly your life, your interests, your achievements are intertwined with the lives, interests, achievements of your fellow citizens, especially of those who are one with you in faith and hope and who recognize in you their pastor and spiritual father. And, consequently the history of your episcopate is, in a real sense if only in part, a history of your times, and the jubilee recalls many persons whom you once knew but now can see no more, especially those who were intimately associated with you, who gave you their valuable cooperation, and who prepared for this celebration, though it was not given them to see it. How many changes of all kinds have taken place in the 25 years which we commemorate, though this is a short period in the centuries and cycles of time. Two archbishops, one your unforgotten predecessor, the other your faithful coadjutor, have finished their course; several priests and religious have passed almost imperceptibly to their everlasting habitation; many laymen also who were prominent in the days when your administration began, have been called from this visible scene. All these we remember today. The remembrance of them is eminently right on the one hand, and on the other throws no cloud over our festival, for if they are not with us we believe they are keeping eternal jubilee in heaven.

Most reverend archbishop, even Catholics, good Catholics and intelligent Catholics, have no adequate conception of the countless preoccupations, cares, anxieties and heavy responsibilities of the episcopal office, particularly in a country where churches and religious institutions of all kinds must be continually multiplied to provide for an ever growing population. In old countries where the church has long existed, the duties of a bishop consist, mainly, in supervision and administration, duties, however, too onerous to make the office a sinecure. In new countries, to supervision and administration must be superadded the duty of creating, a more difficult duty and one implying an ampler participation in the prerogatives of him who called his fair and ever enduring kingdom out of nothing, laying its strong foundations in human weakness and appointing fishermen as his ambassadors to the nations. This is a new country and a growing country. Here, then, enterprise follows enterprise in unbroken succession; before one undertaking is completed another begins; and, before this beginning assumes form and shape, a third is in process of elaboration. Moreover, it happens not infrequently that several projects claim simultaneously the concentrated attention of the bishop, though each project is of sufficient moment to absorb it.

BISHOP MUST CARRY MANYY HEAVY BURDENS

It is evident that every day of a bishop's life is a full day, Sunday as well as Monday. Wherever he is and wherever he goes, he carries his diocese with him, and the heavy burden of all

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SERMON REVIEWS WORK OF CHURCH

Bishop Conaty Delivers Powerful Address at Celebration of Pontifical Mass

Succession of Prelates From Earliest Day to Present Time Dwelt on by Speaker

Following is the full text of Bishop Conaty's sermon, delivered at the pontificial mass in St. Mary's cathedral:

"I will give you pastors according to my own heart and they shall feed you with knowledge and doctrine."—Jeremiah iii:15.

Your Grace—Before the altar of God in this cathedral church, we have knelt today in grateful thanksgiving for the 25 years of an episcopate, during which this people and this diocese have been blessed by the fidelity of a pastor according to the heart of God. It is his privilege in the presence of clergy and people to offer the adorable sacrifice in thanksgiving to him with whose priesthood he has been invested and whose knowledge and doctrine have been preached by him through the many years of his pastorate. God always selected and prepared the ministers of his word, the priests of his sacrifice, and they had his authority before all the people. The pastors in the old law were but types and figures of those chosen by Christ and sent as his apostles to bring to all men the blessings of redemption. The vocation to this pastorate bears in it the dignity of the Divine Savior himself sharing his priesthood of Jesus Christ and making the apostles and their successors coworkers in the divine redemption, teachers of his doctrine, and ministers of the saving grace through which man was to be reconciled to God in Christ.

Christianity is the greatest fact in the annals of human life. It has laid the foundations and built the structure of that civilization which the world calls Christian and which it recognizes as having blessed and ennobled humanity. It is not possible to ignore the fact that coexistent with Christianity, giving forth its message and establishing it in the lives of men, has been the Christian episcopate, which in the plan of Christ is the means by which Christianity has been developed and held in unity.

Nineteen centuries separate us from the establishment by Christ of his church upon the apostles. Though often in conflict with the varying moods of human passion and the political aspirations of diverse nations, yet at the end of those centuries the mighty organism of Christianity is found still living the life of its founder, preaching the doctrine which he committed to it, and administering the sacraments instituted by him, offering his selfsame sacrifice, dispensing his graces, believing in him, obeying and loving him with the same intensity of faith which characterized his first apostles. Among all the institutions that have been established among men it alone has survived, unchanging and unchangeable, meeting all conditions of society, bearing to all men the same message, imposing upon all men the same obligations, speaking to all men in the varied languages of men, the one gospel of Jesus Christ, the Son of God, the Redeemer of Mankind. The source of this power, this vitality, this unchangeableness in doctrine and morals, can not be satisfactorily explained except by the words, "Christianity is divine." It is divine, for there are the words of Jesus Christ in its institution, "As the Father hath sent me, so also I send you;" "Going, therefore, teach all nations;" "I am with you all days, even until the consummation of the world."

CHURCH CHOSEN AS MINISTER OF REDEMPTION

It seems hard to understand how any one believing in Christ and accepting his gospel as God's revealed word, can fail to recognize that the plan chosen by Christ in the work of redemption was the building of a visible church to which he confided his work. He selected the apostles and ordained them as his ministers, investing them with his own mission and power and sending them to teach the nations and minister to them, holding them subject to the great authority, which sacred and intact, was given by him to Peter, upon whom, as the rock, his church was built. This is Christ's church, which, until the end of time, was to be the minister of redemption.

The apostolic character is essential to the church, for upon the apostles it was built by Christ. To them he gave for all time the commission as his teachers and his ministers. Indeed, the apostolic character is essential to its unity in maintaining integrity of doctrine and intactness of power in teaching and in the administration of the sacraments. It requires that in the church there be a regular and an uninterrupted series of validly and duly commissioned pastors who can act with the authority of those to whom Christ said, "Go teach all nations." All that Christ established must be continued. His sacrifice and priesthood, his doctrines and teaching, his sacraments and ministry. As the apostles were ordained by Christ, so must they ordain others, and as they were sent so must they send others. Thus Matthias was selected and ordained by the apostles, and so were Barnabas and Titus, Timothy and Mark, and for 19 centuries the Christian church has bestowed the apostolic commission upon its bishops and priests. Valid orders are not sufficient to succession; jurisdiction is essentially necessary. It is not merely an episcopal succession, but an apostolic one, not a mere succession of orders but of authority, which alone permits the exercise even of episcopal functions. St. Paul's words ring in our ears, "Neither doth any man take this honor to himself, but he that is called of God as Aaron was," and those other words, "And how shall they preach unless they are sent?" The apostolic authority must supplement valid ordination. Jurisdiction comes from the successor of Peter, the vicar of Christ, who rules the church of God. The church which endows its ministers with apostolic character must hold in itself the stem of apostolic succession, it must trace its lineage uninterruptedly to the apostles and be able to say to the one whom it sends to the people, "As the Father sent me, so also I send you."

The Catholic church has always maintained that Christ established the episcopate to rule the church, that it is not an ecclesiastical policy, nor is it to be confused with the priesthood, nor is it a name without any special power of authority. Such opinions have prevailed among many and differing sects calling themselves Christians and loudly proclaiming antagonism to anything in the nature of a real episcopate. The Catholic church recalls the words of St. Paul, "Take heed to yourselves and to the whole flock wherein the Holy Ghost has placed you bishops to rule the church of God which he hath purchased with his own blood."

PETER RECEIVED THE COMMANDS OF CHRIST

Remember also those wrods of Christ, "Thou art Peter and on this rock I will build my church"; "I will give to thee the keys of the kingdom of heaven"; "Feed my lambs, feed my sheep"; and "Whose sins ye shall forgive, they are forgiven, and whose sins ye shall retain, they are retained." These are the words of Christ to Peter and the apostles and if they mean anything they mean power of government in the kingdom which Christ calls his church. They confer a power of government over the interests of redemption which Christ confided to them, a governemnt visible and among men because for men and their salvation. The power of government includes within itself all that is requisite for a true government. This power given to the church by Christ was, as St. Paul says, "Given for edification and not destruction," that is, for the upbuilding of the church, and demanded the perpetuation of itself in its ministers, until the end of time.

The history of the church gives evidence of the apostles' commission continuing the work of Christ through the episcopate and the priesthood of the Christian church. The apostles selected Mathias and numbered him among the apostles, showing the identity of the episcopate with the apostolic college, and making clear the honor which came to him of being a successor to one of the apostles chosen by Christ. "And his episcopate let another take," said St. Peter, referring to the treason of Judas, thus designating the apostolic office as that of the Christian episcopate in which afterward were to be chosen men in the different cities, who, as St. Paul says, "were to rule the church of God which he purchased with his own blood." Christianity testifies to the unbroken apostolic succession from Mathias to our own day.

The writings of the early Christian Fathers repeatedly recall to us, not only the existence of the episcopate and its divine character, but they also emphasize the fact that the supreme pontiff is the center of Christian unity and from him comes the jurisdiction by which the episcopate is capable of exercising its powers. "The episcopate," says St. Cyprian, "is one and indivisible, being held by each bishop in its entirety so that within the elements of his jurisdiction he is vested with full apostolic powers, but he cannot exercise those powers except in conjunction with his brothers of the episcopate and in connection with and obedience to the supreme pontiff, who is the center of Christian unity." St. Jerome, speaking of the distinction between bishops, says, "While all are equal in the priesthood yet they differ in jurisdiction just as all the apostles were equal in the apostolate, but Peter was the superior in jurisdiction. The bishops do not succeed to the apostles in the fullness and universality of the episcopate; that belongs to the Roman pontiff. The apostles had full and universal power in the whole church, but with subordination to Peter. Bishops were created and located by them, so their authority came from the apostles and from Peter." Tertullian says: "Our Lord left the keys of heaven to Peter and through him to the church." The ancient documents testify to the one bishop in the ancient churches of the large cities, governing them and ruling over the priests. It is also evident, as we see in the case of Arius, that the denial of the episcopal preeminence and authority was regarded by the Cathloic church as heresy.

SUCCESSION OF BISHOPS WAS EARLY ARGUMENT

The succession of bishops was the argument to which the early fathers constantly appealed. "Let them display the succession of their bishops," said Tetullian, appealing to the heretics of his day, "so that the first of them may appear to have been ordained by an apostolic man who persevered in their communion." St. Augustine said: "I am kept in this church by the succession of prelates from St. Peter, to whom the Lord committed the care of his sheep, down to the present bishop." The valid succession of chief pastors is the guarantee of the apostolic commission and of our faith and doctrine. Their authority was to come by valid ordination and with valid jurisdiction. "Ye shall be witnesses unto me in the uttermost parts of the earth."

If we also examine the Christian church as it emerged from the government of the apostles, we will notice the succession of its bishops. Linus succeeded Peter as bishop of Rome and vicar of Christ; Simeon succeeded James as bishop of Jerusalem; Anianus, Mark at Alexandria; Evodius, Peter at Antioch; and from their day to ours the succession of bishops in every see has continued.

So the bishop stands before us in the church of God, with a vocation from God and a mission from the successor of Paul, sent by him to rule the church over which he is called to preside. He is an apostolic teacher, holding the apostolic commission and preaching the apostolic doctrine so that with St. Peter he is able to say, "For I give you to understand, brethren, that the gospel which was preached by me is not according to men. For neither did I receive it of men nor did I learn it, but by the revelation of Jesus Christ." The bishop is an ambassador from the King of Kings and credentials prove his right to represent Jesus Christ and His church. He has no doubt as to his orders nor his right of jurisdiction. With valid orders which are apostolic, coming down to him in an unbroken line, easily traced by him, holding also apostolic jurisdiction from the center of Christian authority and bearing the moral power to rule subjects not only in the public matter of church government, but also in the administration of the sacraments, his credentials are in the commission of Christ, "Go teach all nations"; and his authority from the apostolical mandate of the vicar of Christ, "As the Father sent me, so also I send you." In that power he comes to men, and sanctification and salvation are in his word and in the sacraments which he administers. As a teacher his duty is to destroy error and establish truth. The precepts he enforces form the code of morals which sanctify human life. The truth he preaches purifies, elevates, supernaturalizes human thought. The Christian bishop, a high priest of Jesus Christ, is also a sacrificial man, having jurisdiction over Christ's natural body in the Eucharist. "This do in commemoration of me" is the commission. In him also is the ministry of reconciliation, the power over sin, the exercise of the keys, and the dispensing of the blood of redemption. He is a ruler of the church and in him is vested authority over priests and people committed to his care.

CHURCH ESTABLISHED THROUGHOUT WORLD

Thus has the Christian church been established and thus has it laid its foundations throughout the world. The consecration of its bishops and the ordination of its priests, the sending them forth to teach the people and administer the sacraments, have been continued from the days of Peter to the days of Pius, and they have invested the episcopate and priesthood of the Catholic church with the authority with which Christ invested the apostles from whom they hold succession. Thus has the church reminded to the bishops of the twentieth century as those of the first of the words of St. Paul, which gives the character of the bishop of the twentieth century as of the first, "that he be found blameless as the steward of God, given to hospitality, gentle, sober, just, holy, continent, embracing that faithful word which is according to doctrine, that he may be able to exhort to sound doctrine and to convince the gainsayers"; and he adds, "In all things show thyself an example of good works, doctrine, integrity and gravity; sound word that can not be condemned, that he who is on the contrary part may be afraid, having no evil to say of us."

Behold then a picture of the bishop of the church of Jesus Christ, called from among men by God and consecrated by the church as a leader of Israel, with the authority of the apostles, bearing to all nations the message of redemption, a successor of the apostles, a champion of the household of faith, a minister of mercy, a defender of doctrine, a ruler of the church of God. He is a witness to the same apostolic message, with the same apostolic authority to be unto all men as Christ himself, bearing to all minds the truth of Christ and pouring the blood of Christ. No wonder the human heart falters in the presence of the responsibility as a ruler of the church which Christ has purchased with his precious blood. No wonder the true bishop whom we love to honor, whose name is a benediction in the church, has succeeded because he felt the responsibility of his vocation, the sacredness of his office, and has relied on the great high priest and his holy spirit to strengthen and sanctify him unto the duty of his office.

The history of the church might easily be traced throughout the world in the lives of the bishops of the church.

It is illuminated by the names and deeds of sainted, learned bishops from Polycarp and Ignatius to Ambrose and Augustine, from Anselm and Thomas of Canterbury to Brendan and Malachy, from Charles Borromeo and Francis de Sales to Wiseman and Newman, preachers of the truth, messengers of the gospel, bishops when necessary with the courage of lions in the face of tyrants and kings demanding the rights of the people or in leading to the heights of sanctity and knowledge. Lothair and Philip Augustus, the several Henrys, as well as John of England, realized the power and fearlessness of the Catholic bishops against their tyrannies and iniquities. Those bishops were pastors according to the heart of God and they fed the people with knowledge and doctrine. They have been mighty forces in the uplifting of the people from ignorance and barbarism into knowledge and civilization. They have been unceasing advocates of right against wrong and the faithful ministers of Jesus Christ, whose priesthood made them apostles of his cross. They have indeed been illustrious in teaching the truth of Christ. With Palladius and Patrick in Ireland, with Gregory and Augustine in England, and Boniface in Germany, and the apostles of all the nations they have been pioneers in the great march of civilization and have been the sturdy builders of the great church of Christ among all people.

CHANCELLOR'S TYRANNY SUCCESSFULLY FOUGHT

In our own day they have not been afraid to stand against the tyranny of an iron chancellor in Germany and brought him to Canossa, as they had long before brought Henry, and forced him to repeal the iniquitous Falk laws against the education of Catholic children in Germany. Magnificently they have presented a solid front against the injustice and iniquity of an atheistic government in France, just as they are maintaining in Ireland and England the right of the people to be educated in their own schools according to the right of their conscience and the doctrine of their church. Never in the history of the church has greater unity manifested itself. The universal church chants its hymn of united acclaim to the pontiff who condemns the tendency of the age to error and who summons all to the daily communion that Jesus Christ may be loved and adored. Never has greater unity or greater love for the See of Peter been known in any age than that of the episcopate of the Catholic church in our day.

The history of the church in our own country is full of examples of the apostolic lives of our bishops—self-sacrificing, patient in the midst of privations, fearless in attacking wrong, courageous in upholding right, with blameless lives, lovers of God and of the people. Whether in determining the growth of the church or in caring for the wants of the people in the days of trial and success, there is no chapter in the history of the Christian church more illuminated by devotedness, unselfish zeal and rigid loyalty to church doctrines and discipline and unfailing affection for the people, than that of the clergy of the Catholic church in our own republic. We are all familiar with the beginning of the church in America. Some of us have almost touched the pioneer days. The lives of all of us have at least been spent amid the increasing demands of a cosmopolitan people. This was a new country with tremendous possibilities and vast opportunities, strong in many sections in hatred of the church, influenced by prejudice, that sprang from misrepresentations and misunderstandings. The church was composed almost entirely of the poor, many of whose children were forced by iniquitous religious and land laws from their own country and obliged to face all the difficulties of a strange land filled with prejudice often not only against their religion but against their race.

GREAT DEVELOPMENT IN LAST 100 YEARS

When one considers the conditions which the church has had to face in this republic during the last 100 years, it seems to us that the very finger of God is clearly seen in the work of church development. People from all the nations of the earth, speaking all the languages of men, had to be instructed and guarded in faith, parishes had to be formed, churches and schools built, the poor and sick cared for, and generally the only means at hand were simple offerings of a faithful people working for a daily wage. There was no government to build or endow their churches as in many of the countries from which they came; no wealthy individuals with religious and philanthropic zeal prepared to shower their wealth upon the church;—no, to the credit of the people be it said that their pennies have been the principal sources whence the church in the United States has been able to build not only the rude chapel and school of the early days, but also that magnificent network of cathedrals, churches and schools, colleges and universities and charitable institutions, and maintain its thousands of priests and nuns and care for its millions of people, speaking in all languages and having in their veins the blood of all the races, holding them one in faith as well as in national feeling. The later day has indeed found wealth magnificently aiding in the work of the church development, but when we look back over the days when many of us were children, we marvel at the growth of the church and its manifestation of power and beauty in the great system by which it cares for the mission which Christ has imposed upon it.

Through all that struggle of a hundred years the bishops of the church in America, bishops from the people with the good red blood of the people in their veins, with a love for the country in their hearts, have had the shaping, the developing and the building of the church. They have had and have yet the burden of missionary life in our republic. In God's name they have labored and they are happy to see that our American church is the glory of the whole church, the beloved Benjamin of Pius X. It has also won the admiration of all who value struggle and success for religion and is respected by all true men as an element of strength. As a unit they stand loyal to the core to all the interests of mother church, unflinching in loyalty to the holy see, with no stain upon their purple or disloyalty in their lives. They have made all men recognize that the church of Jesus Christ stands for justly constituted authority, that it defends the rights of God as well as of man, that it is the loyal friend of labor and of the poor, that it is the uncompromising friend of the marriage tie and the enemy of divorce, that it battles against injustice and oppression, no matter from what source they come, that it demands that the child be educated as a child of God, and the Catholic child as a Catholic child. These principles have made thinking men recognize in her a safeguard to society and the state. The glory of the episcopate is in the fidelity of the clergy, and we never should forget the faithful priests who have generously given their noble lives in obedience to their bishops.

WORK OF CLERGY WORTHY OF PRAISE

We can not praise the bishop and his work without praising the clergy who have made his success a certainty. Priest and people forget not the giant leaders who as bishops have directed our American priesthood and guided the church of God in our republic through sunshine and darkness into the glory of our day. Repeat the names of some of them with loud acclaim, our beloved dead: Carroll, Spalding and Kenrick of Baltimore; Hughes and McCloskey of New York; Fenwick and Williams of Boston; England of Charleston; O'Connor of Pittsburg; Elder of Cincinnati; Seghers of Oregon; Alemany and Montgomery of San Francisco, types of our American episcopate, a few among hundreds who from the first day of our republic labored as shepherds of the people, apostolic men, saintly bishops who have been good stewards of God and are honored by all the people. These men were giants in personal integrity, in energy, in priestly zeal, in intellectual power, in patriotism, and in scholarship. They were on the fighting line, with sanctity of life and earnestness of scholarship, battling for the church and the republic, and leaving to us not only an honored name but ecclesiastical learning which is to us a very storehouse for the defense of the church. Name them with the mighty bishops of the most glorious days of the church of Jesus Christ, men on whose lives lies no stain, against whose character naught stands in reproach—pastors, indeed, according to the heart of God. Blessed forever be memory of them!

But this is San Francisco's day of joy and jubilee. Our archbishop's jubilee—joy and jubilee also for California.

The history of the church in California is one of glory and renown. Its pages tell of unselfishness and apostolic zeal in the cause of Christ for the salvation of souls. The early missionaries crossed the ocean to spend their lives in the service of God, instructing and civilizing the Indian tribes—brown habited padres, who had no ambition in life but that which prompts to unselfish service in the cause of Christ. Their works, even in their ruins, tell us the story of a priesthood devoted to the abandoned people of the mountains and valleys in this state. In the course of political events California passed from the authority of Spain to Mexico and the day dawned when it rose into the dignity of an independent state of our great republic. The Rocky mountains had been crossed by adventurous men in search of the treasures which were reported to lie buried in the mountains and the valleys of the great state. Then came home seekers and health seekers. Then came an increasing number of priests, and the church set forth this state into an independent bishopric. Diego, Alemany, Amat, O'Connell, Manogue, Mora, Montgomery, are episcopal names sacred in the annals of the church in California. They stand for unselfishness, they stand for priestly character, episcopal dignity, episcopal zeal, ecclesiastical scholarship, personal sanctity. They were men of God who heard the call of souls, and privation and sacrifice were their daily offering to the God to whom their lives were consecrated. They lived and labored to build the church in this great imperial commonwealth and they have handed down to us the noblest inheritance, the honor and dignity of an episcopate without blemish, of lives that never knew self, true bishops in the church of God.

PRAISES LIFE OF NOTED ARCHBISHOP

The lives of some of them were passed under the leadership of our beloved metropolitan, whose twenty-fifth anniversary as archbishop of this province brings us to his cathedral city to thank God for all that God has been to him and all that he has been to the people of the church in California in the 25 years of his episcopate. Would that I were free to express toward him publicly the fullness of the love of your hearts and mine; would that I were permitted to review the 25 years of work, to chronicle the development of this great archdiocese under his care, the upbuilding and the developing, the broadening out, the strengthening of all that stands for Catholic energy and church growth, the necessity of meeting the ever increasing demands of the people, caring for the priesthood, its growth and education, the church and school building, institutions of charity and mercy, the strengthening of the social bonds by which power and energy come to the church, the magnificent results of the energy and zeal of a true bishop of the church whose clergy and people rallied about him, ready to co-operate generously and unselfishly that all his ambitions for the church might be realized. The monuments on all sides speak his praise.

San Francisco in its glory, San Francisco in its ruins, San Francisco in its resurrection—which shall we admire the more? Through all these phases he displayed a spirit which nothing could daunt or withstand. In the perfect completion of the first building when it seemed as if a life's work was finished, in the night of desolation when it seemed as if the labor of a lifetime was destroyed, in the present full day of a beauteous rebuilding, there stands the figure of a Christian bishop whose dominant note in the day of glory was one of gratitude, and whose dominant note in the day of sorrow was one of hope and confidence in the people, and loyal, devoted priests and laity—the beloved archbishop of the great queen city of the west, the mistress of the Golden gate, the metropolitan of this province, your beloved archbishop, a pastor according to the heart of God; a bishop

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Impressive Ceremonial of High Mass Stirs Emotions in Breasts of Great Congregation Which Fills Church

The picture shows the interior of St. Mary's cathedral during the celebration of Pontifical high mass. At the lower right is Right Rev. Thomas J. Conaty, bishop of Los Angeles.

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