

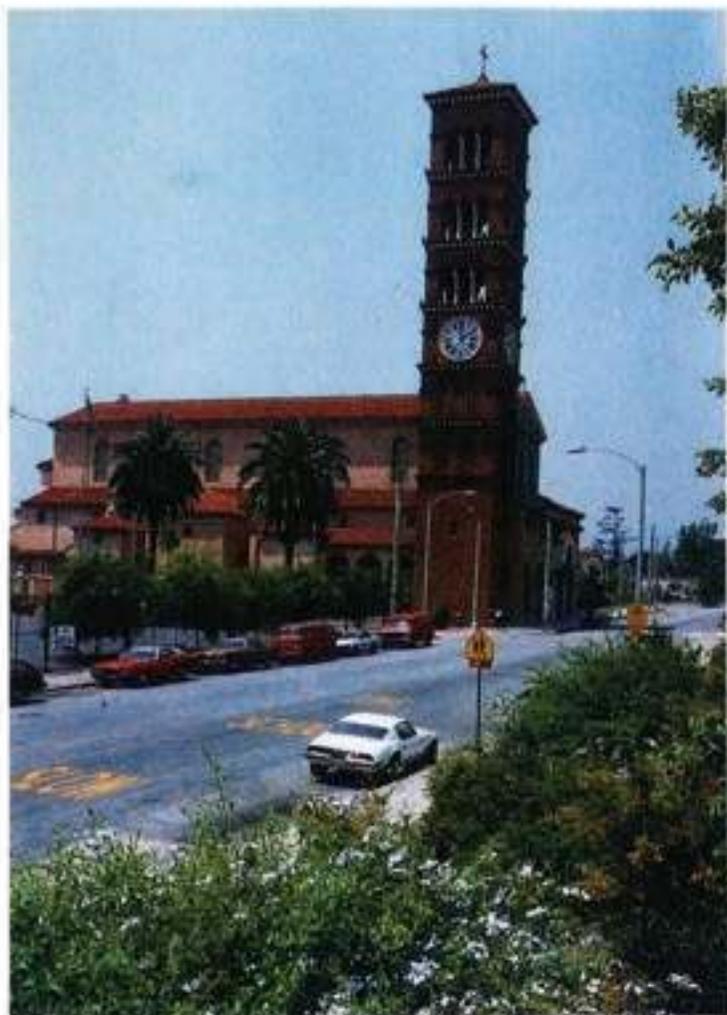


The
History of
ST. ANDREW'S
PARISH

MSGR. JAMES HOURIHAN

To Ed,
Mollie
and family
with every blessing

August 17th 1987.



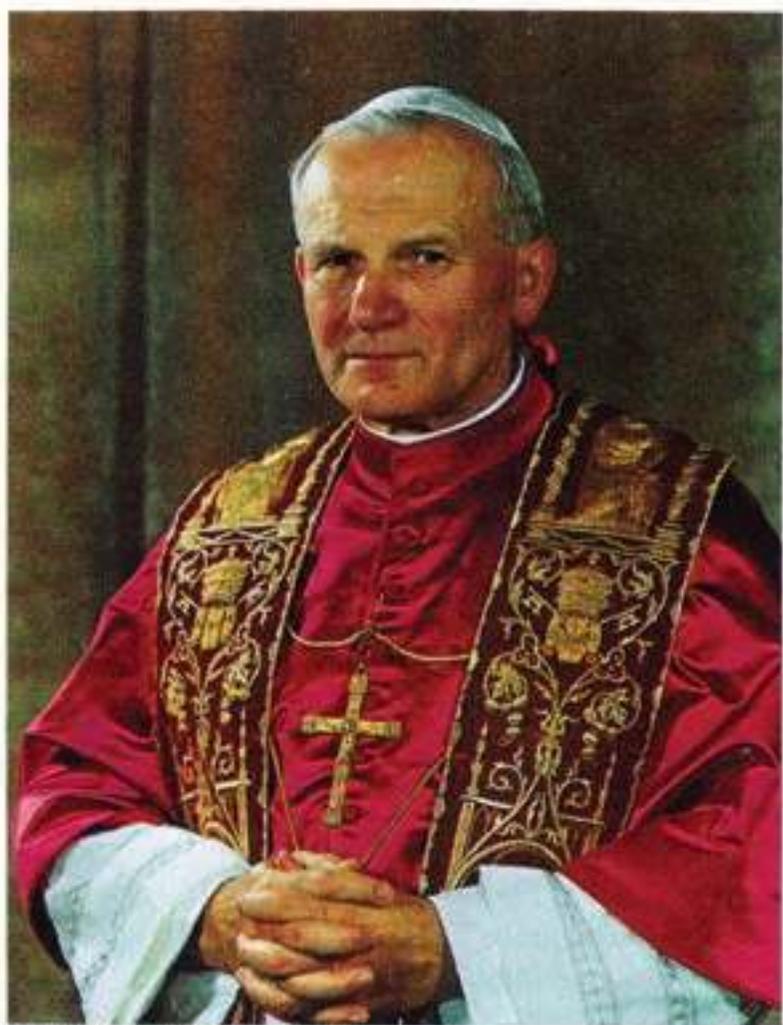
St. Andrew's Church

• 1986 •

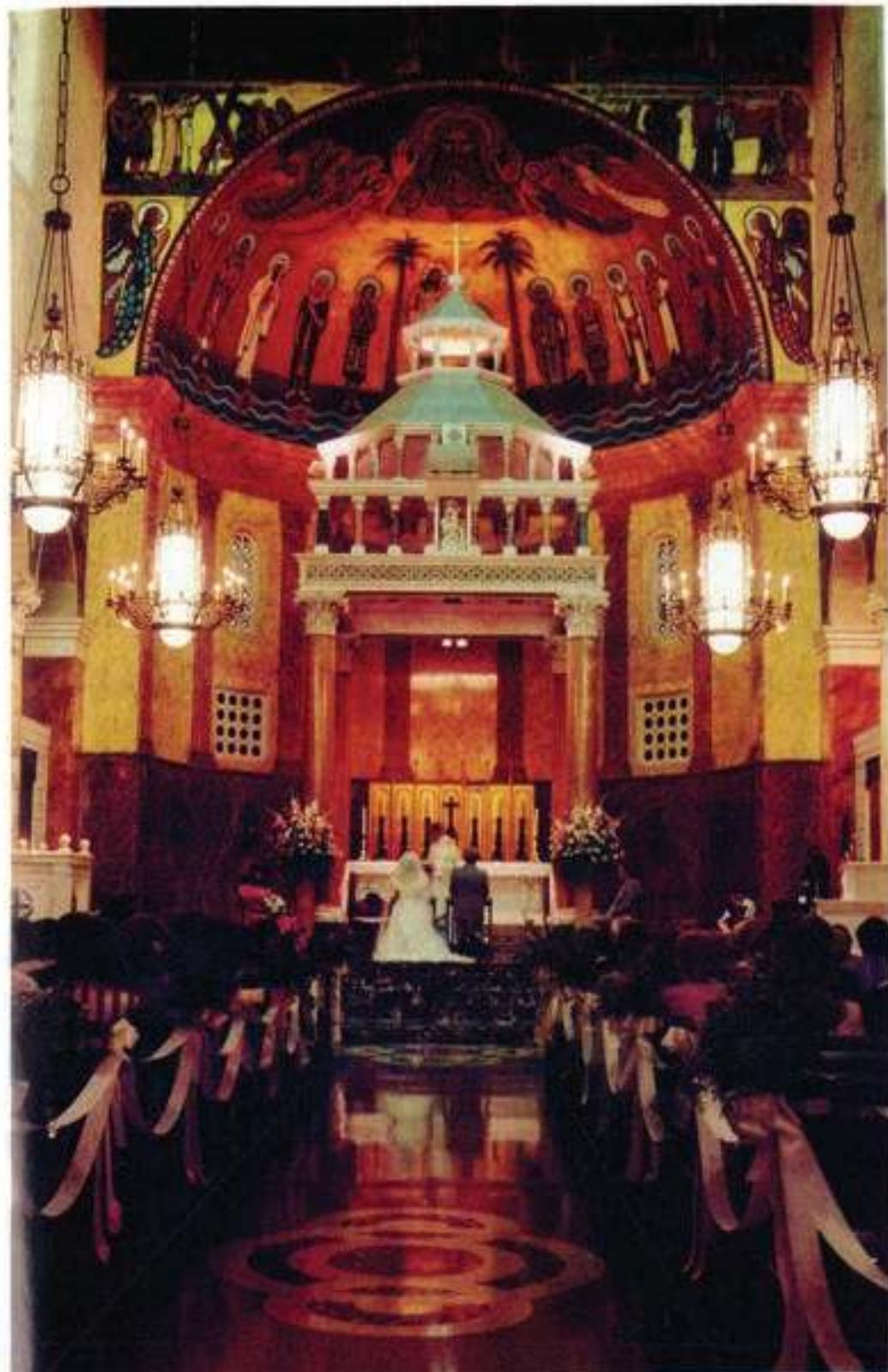
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His Holiness Pope John Paul II



Foreword

Two significant events occurred in Pasadena in the year 1886: the settlement at the foothills known as "California Colony of Indiana" became a municipality, and the first Mass was celebrated for the 400 Catholics residing in the district. The new city was named Pasadena, and the infant parish was placed under the protection of St. Andrew.

For a century, they have worked together for the civic and religious development of the citizens.

Many things have been written about the City of the Roses and it is fitting and opportune in this centennial year to relate also, in brief form, the history of St. Andrew's Parish. A year ago, the writer was encouraged to do so by Cardinal Manning and Monsignor English, and hence "The History of St. Andrew's Parish" has come into being as a remembrance of the past and a record for future generations.

The fact that the writer has been associated with the parish, as Assistant and Pastor for 37 years, has helped greatly in accomplishing this assignment. As a young priest 54 years ago, he was in contact with the past and since 1931 he has seen over 50 years of parish development. This personal connection has been a great help since very little documentation was available to assist the work. This lacuna explains in some measure the absence of names of parishioners and individual accomplishments in the record. The writer admits to a certain embarrassment in presenting his own tenure of pastoral office but he has tried to record that long tenure with both objectivity and gratitude in its accomplishments.

Pertinent information was obtained from many sources. The writer is much indebted to the Archives of the Los Angeles Archdiocese which were placed at his disposal by Cardinal Timothy Manning and to the archivist, Monsignor Francis Weber; to the archdiocesan newspaper, The Tidings; to the Pasadena Star News; to Henry Markham Pace's Pasadena: Its Early Days; to Thirty Years in Pasadena by Chapin; to Francis Kelly, Blood Drenched Altars; to Joe Hendrickson, Tournament of Roses; to Short Guide to Santa Sabina by Carpenter and Santa Maria in Cosmedin by Jarawin; to the Chronicles of the Holy Names Sisters, St. Andrew's Convent; and to the files of the parish which were very inadequate.

Gratitude is extended to Rocco Marino for the cover and drawings of the church; to Mary Borgerding of the Pasadena Historical Society; to the Huntington Library for many photographs; to Sister Francis Mary of Los Gatos who researched convent chronicles; to Monsignor John Hurley of Canoga Park who advised on incidences in the late 1920's; to Crescencio Gonzales who helped with the history of the Guadalupe Mission; and to Monsignor Robert Brennan.

The writer is extremely grateful to Kathleen McDevitt who typed the manuscript and offered many suggestions on clarity, and to Monsignor Joseph Pollard for his proofreading and suggestions on the organization of the material.

This history is affectionately dedicated to the priests, religious and wonderful people of St. Andrew's parish, living and dead, and may it serve as a humble remembrance of a generous people and their great edifice — beautiful St. Andrew's.



Rev. Monsignor James Hourihan
1907 † 1997



1331 WEST NINTH STREET
LOS ANGELES, CALIFORNIA 90015

October 28th, 1985

Rev. Msgr. Tobias P. English
St. Andrew's Church
311 North Raymond Avenue
Pasadena, California 91103

Dear Monsignor English:

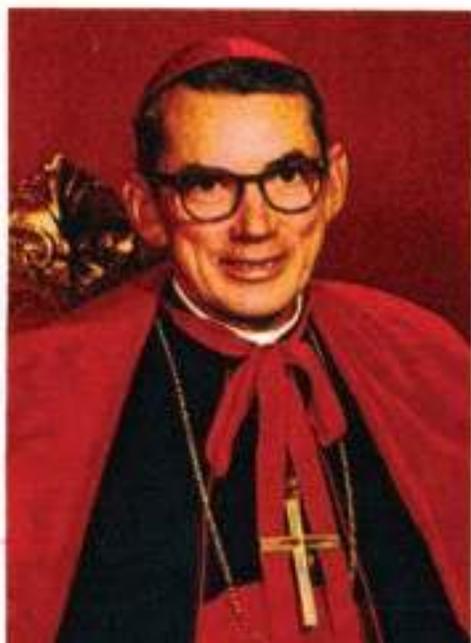
I wish to share in the benediction
that falls on all who celebrate the centennial of
Saint Andrew's Parish.

May all who love and serve its people
be held in the hollow of God's hand.

Very devotedly yours,

Timothy (Card.) Manning

Timothy Cardinal Manning





ARCHDIOCESE OF LOS ANGELES

1531 WEST NINTH STREET
LOS ANGELES, CALIFORNIA 90015-1194
(213) 251-3200

October 7, 1985

Reverend Monsignor Tobias English
Pastor
St. Andrew's Church
311 North Raymond Avenue
Pasadena, CA 91103

Dear Monsignor English and Parishioners:

What a beautiful joy it is for a parish community to celebrate one hundred years of parish community life!

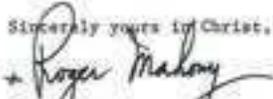
I am delighted to be able to write to you and to express my personal best wishes and assurance of prayer on such a memorable occasion. St. Andrew's Parish stands out among us here in the Archdiocese as one of the pioneer Catholic communities, and the life of faith which you have consistently lived out is both an inspiration and a model for all of us within the Archdiocese.

As we celebrate one hundred years of continuous and active parish life we pause to remember in prayer and with gratitude those priests, religious, and laity who have gone before us in building up the St. Andrew's Parish community.

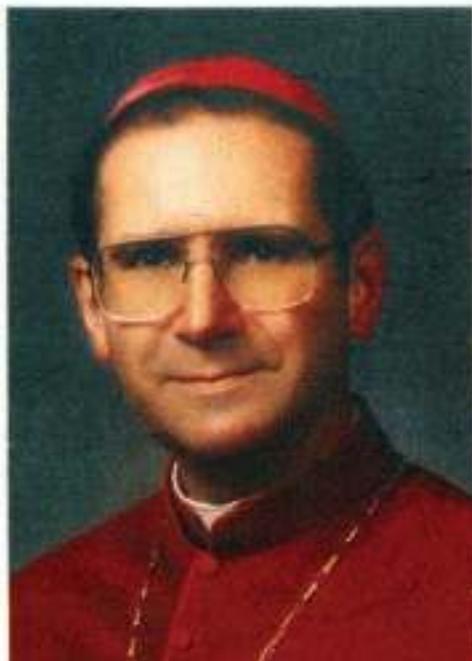
The Second Vatican Council reminds us so beautifully that the parish is the basic local community within the Catholic Church, and all of our lives and our spiritual activity center around the parish. It is my prayer that your parish community will continue with its role of pastoral leadership within the Archdiocese and will continue to be a great source and fount of spiritual depth and lively Catholic action.

Asking the Lord's blessings upon all of you, and with kindest personal regards, I am

Sincerely yours in Christ,


Most Reverend Roger Mahony
Archbishop of Los Angeles

RM



Beginnings

Bishop Francis Mora was Bishop of the Diocese of Monterey and Los Angeles in the year 1886. His Episcopal territory extended from Santa Cruz in the north to the Mexican border and from the Pacific to the State line of Nevada. He resided in Los Angeles, which then had a population of 18,000.

Within the precincts of the city he had three Catholic churches—the Cathedral, the Old Plaza Church, and the new St. Vincent's Parish. In Pasadena there was not a mission center and the Catholics had to travel to San Gabriel Mission, the Old Plaza or the Cathedral on Second and Main in Los Angeles in order to attend Mass. Because this was a great distance and there was no public transportation, the matter was one of concern. The Santa Fe Railroad had added greatly to the Catholic population in the vicinity. It is estimated that 400 Catholic people were permanently residing in the locality at that time.

Late in the year 1885 a number of Catholics met in the home of Mr. G. T. Stamm who lived on South Marengo Avenue. A committee was formed and it was decided that a petition should be forwarded to Bishop Mora requesting a parish in Pasadena. The bishop looked kindly on the petition and placed the matter in the hands of a young Irish priest who was an assistant at the Cathedral, Father Patrick Harnett, later to become the Vicar General of the Diocese. Having made the necessary arrangements, he arrived in Pasadena on the morning of the 9th of January, 1886, and on the same day celebrated Mass for the first time in Pasadena.

The first Mass was celebrated in the Los Angeles House at the corner of Fair Oaks and Colorado Street. This was one of the few hotels in Pasadena and was one of the attractions of the city. It was a two-story building with a porch running around the first floor and had a large lounge. From available information, it would appear that Mass was not offered on consecutive Sundays. The committee, however, was able to get the use of the public school where the people had more frequent services. This building was on South Fair Oaks near Colorado Street.

Another meeting was held at the home of George T. Stamm and it was decided that property should be purchased for the erection of a permanent church. At that time the center of population was on Orange Grove Avenue. Many people had built substantial

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residences there and a school was opened on the Avenue where Protestant Sunday services were regularly held. In the year 1885, the Presbyterians and Methodists had permanent churches and in the same year the Episcopal community had erected a place of worship. Naturally the bishop was desirous of a Catholic church being built in such a populated and developing region. After much anxious



Colorado Street, Pasadena 1886 (Courtesy of the Pasadena Historical Society)



Los Angeles House (Courtesy of the Pasadena Historical Society)





Fair Oaks and Colorado Public School House (Courtesy of Pasadena Historical Society)

investigation and searching, a suitable lot was acquired on the northeast corner of Pasadena Avenue and Bellefontaine, and a plain frame building was erected. It looked in structure like a modest schoolhouse capable of accommodating probably a few hundred people and was surmounted by a cross. There in humble surroundings Mass was celebrated by Father Harnett on the 18th of December, 1887. At present, the location of the first church is occupied by the garage building accommodating the patrons of Huntington Memorial Hospital. When the second St. Andrew's Church was built on the northeast corner of Walnut and Fair Oaks, the first building was sold to S. L. Addeman for \$2,500 and moved to a lot on West California Street where it was remodeled into a residence. However, with the development of that street, it has totally disappeared and is replaced by elegant apartment buildings.

It was now time to give St. Andrew's full parochial status. Notwithstanding the shortage of priests, the bishop decided to appoint a resident pastor in the person of Father Andrew Cullen. He was appointed in 1888 and served until his early death in the year 1890. Father Cullen was born in Ireland in the diocese of Ardagh and Clonmacnois in 1846. Having completed his education in All Hallows College, Dublin, he was ordained for the Archdiocese of San Francisco on the 24th of June, 1869. It appears that he served in that diocese until the early 1880's and then came



Rev. Andrew Cullen, Pastor, 1868-1890



Rev. Cornelius Scannel, Pastor, 1890-1896



Rev. Patrick Farrelly, Pastor, 1897-1909



Rev. William Quinlan, Pastor, 1909-1918



St. Andrew's Church, School, Rectory, Convent



south, probably for health reasons. On him was placed the burden of establishing the young St. Andrew's community. Although his tenure of office was short, it seems that he got the infant parish off to a successful start, as is evident from the number of baptisms he administered and the number of marriages he performed. According to the records, he baptized the first child on May 27, 1888. In beautiful Latin and in excellent penmanship, he states that the child was Charles by name and was born on the 6th day of that month, the child of Michael Daly and Sarah McAlister, the sponsors being Michael Clarke and Maria Dervers. The records also tell us that the first marriage took place on June 3, 1888, between Benjamin Sparks, born in Illinois, and Anna Hayes, born in Ireland, the witnesses being Thomas Hanlaghan and Ellen Cullen. It is interesting to note that their daughter, Helen Sparks, lived in St. Andrew's parish until recent years and now is in retirement at Santa Teresita Hospital, Duarte. The records of St. Andrew's church also show that Bishop Mora came to Pasadena to administer the sacrament of Confirmation, and he confirmed 14 children on the occasion, awarding a gold medal for excellency in religion to Les Clinch.

Seven priests have served as pastors of St. Andrew's Church since the beginning and five of that number were alumni of All Hallows College, Dublin, Ireland. It, therefore, seems appropriate to refer briefly to this institution which in its first 50 years of existence sent 105 young Irish priests to California. The seminary was founded by Father John Hand, a young secular priest of the Archdiocese of Dublin. His purpose was to train students for the priesthood in order that they would work with English-speaking people all over the world. He was considered the first diocesan priest to establish a purely missionary college. At the time, however, the most immediate need was the spiritual famine among his own kith and kin in America and throughout the British Empire. He opened the seminary on November 1, 1842, having but one student and two priests on the faculty. In his report to Rome in the year 1845, he stated that he had 65 students and some 20 more had been sent to their bishops abroad to complete their course near the scene of their labors. Before Vatican Council II, 3800 priests had gone forth from All Hallows to the English-speaking lands. They served California well in the early days, especially during the period of development. It was from this college Father Andrew Cullen came, well prepared intellectually, spiritually and culturally, and the infant church was the recipient of his great talent. On the occasion of his death, July 23, 1890, "He was greatly missed by the people of the parish and his mortal remains were transferred to San Francisco for interment."



The first St. Andrew's Church—Courtesy of Huntington Library

It seems that the Mass center at Bellefontaine and Pasadena Avenue was unnamed until the coming of Father Andrew Cullen who, as first pastor, according to tradition, requested the bishop to put the parish under the protection of his patron saint, Andrew. At that time there was no other parish under his patronage in the State of California. Not until the sixties of the present century did St. Andrew enjoy this privilege and now in our own Archdiocese we have another church dedicated to this name, the Russian Byzantine Rite Church in El Segundo, California. The Benedictine Monks have also a priory in Valyermo under the patronage of St. Andrew.

St. Andrew was a fisherman and the brother of St. Peter. He became a disciple of St. John the Baptist, and when he met Jesus at His baptism in the Jordan, Christ called him to be His disciple. Andrew then brought his brother Peter to the Lord. For a time they followed Jesus intermittently, but when the Savior returned to Galilee, he called them from their fishing and made them fishers of men. After the death of Jesus, he is reputed to have preached in Greece and later in Byzantium where he ruled the infant church as bishop. There is a very old tradition that he was crucified at Petras,

Acaia, on an X-shaped cross. St. Andrew is the patron saint of Russia and also of Scotland. The people of St. Andrew's are honored to have him as their heavenly protector.

Shortly after the death of Father Cullen, the bishop appointed Father Cornelius Scannell pastor of St. Andrew's. He was born in County Kerry, Ireland, in 1846 and was ordained at All Hallows College, Dublin, in 1870 for the Diocese of Monterey and Los Angeles in California. Having worked among the Indians in the San Joaquin Valley in the early 1870's, he was appointed pastor at Visalia. All of the San Joaquin Valley, including the counties of Inyo and Kern, was entrusted to his care. It is recorded that sometimes he would be out on his missionary work for periods of three months at a time, much of the time on horseback, camping and enduring all kinds of hardships. When his health was suffering from this strenuous work, the bishop relieved him of his onerous duties in the Valley and appointed him pastor of San Gabriel Mission. He came to Pasadena in the year 1890.

The older people used to describe Father Scannell as a scholarly man, and his brother priests spoke of him as a man thoroughly equipped in theological and historical knowledge. Notwithstanding his remarkable erudition, he was "as simple as a child" and beloved by the priests and people, not only of St. Andrew's but also the diocese. He proved himself a tireless seeker of souls and in the old records it is stated that he visited the district of Duarte and Monrovia — which he referred to as "the wilderness" — baptizing children and preparing them for Holy Communion and Confirmation.

While working on the development of the newly established parish, he realized that, due to the great development towards the mountains, the site of the church should ultimately be moved to a more central location. Then the main business district was at Colorado and Fair Oaks. This was mainly due to the establishments at that intersection. From that point also the real estate development northward and eastward was phenomenal. This dream of Father Scannell did not become a reality until the pastorate of his successor, Father Farrelly.

Father Scannell was greatly interested in the education of the youth of the parish which he pursued by developing a strong Sunday School system. He depended on lay teachers. In June, 1895, he organized a Sunday School at the church on Bellefontaine and Pasadena Avenue under the direction of Miss Reynolds. In June of the same year he was fortunate in getting three Sisters of the

Holy Names of Jesus and Mary to help with the instructions. This community, Canadian in origin, had come to the West Coast in 1864 from Montreal. DeBarth Shorb was responsible for bringing them to Southern California in the year 1890. Their first foundation was Ramona Convent. On the 1st of June, 1895, three sisters from the convent in Alhambra drove over to St. Andrew's by horse and buggy. These sisters were Sister Mary Josepha, Sister Andre and Sister Margaret Alacoque. It is worthy to note that one of the pupils in attendance at their school was Thomas Gorman who afterwards became the first bishop of Reno, Nevada.

Late in the year 1896, Father Cornelius Scannell resigned as Pastor of St. Andrew's and took up residence with his sister, Mrs. Holderman, in Los Angeles. After suffering from ill health for many years as the result of the breaking down of his once-rugged constitution from privations endured in his work among the Indians of the San Joaquin Valley, he died in the year 1910 at his sister's Los Angeles home.

Early Developments

In the year 1897, Reverend Patrick F. Farrelly was appointed the third pastor of St. Andrew's parish. Like his predecessors, he was born in Ireland, in the year 1859. His ordination occurred at All Hallows College, Dublin, in 1883 for the Diocese of Monterey and Los Angeles. Before his coming to Pasadena he served in Watsonville, Santa Inez and Los Angeles.

As he began his tenure in St. Andrew's, he was confronted with two urgent problems: improving the education of the children and building a permanent church in a more central and suitable location. On August 1, 1897, he rented a home on North Fair Oaks Avenue and was able to use it as a school. He was also fortunate to get five Holy Names Sisters who resided in Ramona and traveled each day to conduct the school in St. Andrew's. On August 30, 1897, the formal opening of the school took place and 25 students were registered. As the number steadily increased, it was necessary to acquire property and build a permanent school. A suitable site was found and soon the Academy of the Holy Names was under construction. It was located on the southeast corner of Fair Oaks and Walnut. The following year, on September 4th, the Sisters took up residence in the building and the Academy was dedicated four days later by Bishop Montgomery, the new bishop of Monterey and Los Angeles. In the 1910 Directory of St. Andrew's Parish, we find reference to the wonderful work of the Sisters. "Every attention is given to the moral and religious training of the pupils. Deportment is equally the subject of unremitting care. Vocal and instrument music — piano, guitar, mandolin and violin — are taught according to the most approved methods, while plain and ornamental sewing, a great auxiliary in the cultivation of taste, is also a specialty in the School." The chronicles of the Holy Names Sisters also record that the sisters were greatly encouraged when Mr. Palmer had occasion to visit the school and expressed himself as highly pleased with the manner in which his method of writing was being taught. The Academy of the Holy Names also gained further recognition when the float it entered in the Tournament of Roses Parade won Second Place on January 2, 1899. The Academy, which was the property of the sisters, was subsequently sold to St. Andrew's church and became the first Parish Grammar School, under the patronage of St. Andrew.

The building of a permanent church was an immediate need. Property had to be purchased which would be related to the future development of the city. While Father Farrelly was confronted with this problem, financial conditions were problematic. A great depression had affected the country. Luckily, it did not drastically affect Pasadena because it was not a city of industry but rather a haven for tourists. However, by mid-summer, 1897, things looked more favorable and there was a marked improvement in the economy. Approximately 9500 people were living in the city at that time. It was presumed that the development would be along Fair Oaks Avenue to the mountains. Property, however, was less expensive eastward on Colorado Street. As a result the development moved from the anticipated plan. After much deliberation, Father Farrelly decided to locate the church on the northeast corner of Fair Oaks and Walnut. The Holy Names Academy was already flourishing in that location. It was here he purchased the property for the future church and rectory.

The new church was central and served well the growing Catholic population. It has been described as "a commodious brick edifice." It followed the designs of other churches erected at that period in the diocese and resembled especially the churches of Germany. There was a spacious basement to the church which was used to accommodate the developing parish societies. The complete construction of the new St. Andrew's cost \$20,000 and on December 10, 1899, it was dedicated by Bishop Montgomery. Father Peter Yorke of San Francisco preached the sermon. Many of the old St. Andrew's parishioners still speak most nostalgically of the brick church. Many of them were baptized, confirmed, made First Communion, and were married there. This edifice served the parish until 1927 when the present beautiful church was dedicated by Bishop Cantwell.

The spiritual accomplishments of Father Farrelly are written into the church records and bear witness to the wonderful work he performed during his short tenure of office. The first child baptized towards the end of the century was Albert Blake, who until recently lived in St. Andrew's and then moved to Arcadia where he died.

Towards the summer of the year 1909, Father Farrelly decided to go to his home in Ireland. His health was not the best, and his mother, 82 years old, was anxious to see him once again. He had not seen her since his ordination in the year 1883. Addressing the parishioners before he departed, he said "I am going home to the dear green isle — home of the loved ones across the sea." The land

he left in the full vigor of youth would now receive him weary and broken in health. He was returning like a tired child to rest his head in his native home. It is hard to visualize the joy of mother and son on the occasion of that happy meeting. But the ways of God are not our ways. He died peacefully on the 21st day of September, 1909. Due to the fact that his mother was also extremely ill, she was never informed of his death, but she joined him in heaven on the 2nd day of October and both of them now repose in humble graves adjacent to the parish church in Virginia, County Cavan awaiting a glorious resurrection. The people of St. Andrew's were shocked by the sad news and crowded the church for the Requiem Mass. St. Andrew's had lost a wonderful pastor, a priest of kindly manner and generous disposition.

The fourth pastor of St. Andrew's was Father William Quinlan. He was born in Country Limerick, Ireland, on December 14, 1878, the oldest of a family of six. Two of his sisters also entered the religious life, one of them the Sisters of the Immaculate Heart in Los Angeles. He studied his Philosophy in Bruff College and thence to St. Patrick's College, Thurles, County Tipperary, where he was ordained a priest on the 22nd of June in the year 1902 and in the following September arrived in Los Angeles. For two years he was assigned to the Cathedral and afterwards for short periods was temporary rector of Bakersfield and Watsonville. In the meantime, San Diego, part of the Diocese of Monterey and Los Angeles, was experiencing rapid growth and called imperatively for new parishes. The first of these parishes was established in 1906 and Father Quinlan was appointed pastor. On the death of Father Farrelly, he was moved to Pasadena where he served for nine years until his early and unexpected death on September 23, 1918.

During his pastorate, Father Quinlan was occupied not merely with parochial work but also, because of his exceptional ability, was involved in diocesan affairs. Because of his interest in education, he was a member of the Diocesan School Board. This consumed much of his time as the parochial schools were appearing all over the diocese in good numbers. The bishop also wished to use his talent of organization to direct him in the phenomenal development of the diocese. New parishes began to appear everywhere. Hence, he was appointed a member of the Board of Consultors. Due to his educational background and theological training, he was in charge of the priests of the diocese acting as Diocesan Examiner, and was Examiner especially of the younger clergy in matters of Theology and Sacred Scripture. But his work in St. Andrew's was first on

his agenda. He made some necessary improvements in the church and redecorated it completely. He also built a spacious rectory for the priests and prior to his death, he purchased the Academy of the Holy Names from the Sisters and converted it into a parochial school. In the meantime, the sisters had received a spacious mansion from the Michael Cudahy family on Bellefontaine and St. John Avenue. In October, 1915, the sisters moved into this dwelling, converted it into a school for girls, and it was known as the Holy Name Collegiate School. In order to accommodate the sisters convenient to their work, Father Quinlan purchased a residence at 333 N. Raymond Avenue for \$11,500.00 which served as the convent until the construction of the Foothill Freeway. It was during Father Quinlan's years as pastor that St. Andrew's gave the first section of its jurisdiction to the establishment of a new parish in the northeastern part of the city and this part of the vineyard was put under the protection of St. Elizabeth.

Father Quinlan was very active in civic affairs. His last public effort was made in behalf of a drive for war work funds inaugurated and successfully conducted by the Knights of Columbus. His utterances invariably spoke of unselfish patriotism. He took great pride in the war record of his parish which had furnished more than its quota of young men to the Army and Navy.

During his pastorate, the many parish societies greatly developed. He was very devoted to the Altar and Rosary Guild, the St. Vincent de Paul Society, the Young Peoples Club, the Third Order of St. Francis, and especially to the Knights of Columbus which, under the valiant and inspiring leadership of one of his parishioners, Mr. Joseph Scott, was doing such wonderful work for the church, not only in Pasadena but all through the State of California.

The *Pasadena Star-News*, in the year 1916, described the interior of St. Andrew's immediately after Father Quinlan had finished a beautification project. "The walls" it wrote "are richly decorated with a delicate pattern of green heavily overlaid with gold. On entering, the first sensation is one of purity of color, of light combined with quiet dignity and refinement. The angelic forms on either side of the altar are in delicate hues like Fra Angelico's angels with radiant faces full of sweet peace and celestial beauty. One sees these figures first in stepping over the threshold. Then one gradually discerns the shapes of lilies outlining the arches and in this design there is a grace and simplicity of line that imparts an unusual charm of reverence and beauty combined. At length observing at

closer range the intermingled lines of the wall frescoes, there stand out before the eye the symbols of the four Evangelists, Matthew the man, Mark the lion, Luke the ox, and John the eagle. There is a beautiful tracery, satisfying in its design, rich in more ornamentation, splendid with gold in the deep border, and through it all speaks the symbolism like the text of a rare missal. The church seats over 700 people."

Like the death of his predecessor, the death of Father Quinlan was totally unexpected. For some time he was not feeling well and his doctor ordered him to St. Vincent's Hospital, Los Angeles. There he remained for some days. On the night before he was to be released from the hospital, he peacefully died. His body was brought to St. Andrew's on the evening of the 24th of September, 1918, where practically every parishioner came to honor his remains and pray for the repose of his soul. The Knights of Columbus and members of the various organizations were represented in the guard of honor that kept watch throughout the night. On the following morning Requiem Mass was celebrated by Bishop John J. Cantwell and his mortal remains were taken to Calvary Cemetery to lay at rest with his departed brother priests.

Permanence

The fifth pastor of St. Andrew's Church was Monsignor John M. McCarthy. He was born on April 10, 1864 in Brooklyn, the son of Sylvester and Bridget O'Brien, and was baptized in Holy Cross Parish, New York. There were other children in the family but they died at an early age. At the age of 14 he was present at the opening of St. Patrick's Cathedral, New York, and often remarked that the prevalent opinion of the Catholic people of the city at the time was the fact that the cathedral was built in the wrong place, too far distant from the city center. Young John, on the recommendation of his pastor, Father Joseph O'Connell, attended St. Joseph's College and in time showed evident signs of a vocation to the priesthood. The first bishop of Brooklyn, Most Reverend John Loughlin, selected John McCarthy and awarded him a scholarship to Urban College of Propaganda Fide in Rome. He loved the Eternal City. The illustrious Pope Leo XIII was reigning at the time and it was a critical period for the Church. Young John, as he frequently narrated, took a deep interest in the theological, political and social questions of the time. But the grandeur of the ceremonies and rituals of the Church had a lasting effect on the life of the young student.

During his stay in Rome, he unfortunately developed an acute attack of bronchitis, to such an extent that he had to give up his studies for a period. As a result the bishop of his diocese decided that he would not be able to face the severe winters of the East and asked him to seek a more favorable climate. This was indeed a disappointment for the young student. It meant working outside his own beloved Brooklyn and also compelled him to leave the city he loved so dearly — the City of the Popes. Under the advice of his spiritual director, he decided to go to Ireland for a period of recuperation. His grandparents were residing in County Clare and he remained with them for six months until he recovered his health.

But the idea of becoming a priest was never relinquished. He had completed his college requirements, had read his philosophy course and was prepared to study theology. After some investigation he decided to journey to Dublin and seek admission to another American diocese. The President of All Hallows College graciously received him and he was enrolled as a student in 1886 for the Diocese of Monterey and Los Angeles in California by Bishop

Francis Mora. In the meantime, his health improved. He spent his vacations in County Clare and developed a love for Ireland which he cherished to the end of his days. The happy day of his ordination arrived; he saw his boyhood wish fulfilled; and on June 24, 1890, he was ordained a priest.

The young Father John McCarthy arrived in Los Angeles late in September, 1890, and was assigned to La Iglesia de Nuestra Señora de Los Angeles, better known as the Plaza. Many of the people who attended church were Hispanic, and so it became necessary for Father John to learn Spanish. This obligation he took quite seriously, and in a short period he had acquired fluency in the language and was able to minister to the needs of the people. From that day on, he developed a genuine love for the Mexican people and became so attached to his work that they, and even the English-speaking parishioners, referred to him as the "Adobe Priest." His territory extended to the San Fernando Mission and frequently he recorded that he went there on horseback on sick calls. He jokingly recalled the fact that on one occasion he mounted his horse and rode for hours to give the last sacraments to a dying man. The family requested him to stay the night as the ride home would be too onerous for him, especially as darkness had set in. They gave him a comfortable room, but after midnight he was awakened by the noise of a big rat. Immediately, he dressed, silently relinquished his room and slept until day under a sycamore tree.

Although his stay at the Plaza was relatively short, he distinguished himself by his love for the sick and orphans. He was a regular visitor at St. Vincent's Hospital and the newly-opened orphanage run by the Daughters of Charity. His deep love for the Blessed Sacrament induced him to organize the League of the Sacred Heart and the practice of the Holy Hour and he was the first in the diocese to sponsor congregational singing. However, his time at the Plaza was coming to an end. Early in 1893 the Catholics of Riverside requested that Bishop Mora send a resident priest and Father John McCarthy was appointed as the first pastor. The territory to be served included many mission centers which now have developed into important city parishes. His knowledge of Spanish and his capable horsemanship helped him immensely in making his circuit. In a beautiful orange grove he built Riverside's first church and rectory and placed it under the patronage of St. Francis de Sales. In the year 1985, there are nine thriving parishes in the same city and two churches in Corona where he also built a mission chapel.

Bigotry was rampant in the locality during his stay in Riverside. The members of the American Protective Association (A.P.A.) were attacking the Church from every quarter. He was alone in the fight and in every possible way defended the Church and Catholic principles. He always lamented the fact that the ministers of the other churches, whom he had befriended on numerous issues and on many occasions, never made any move to come to his assistance.

Father McCarthy remained in Riverside five years. In the year 1898, Bishop George Montgomery requested him to take charge of Central California as Dean with residence in the City of Fresno. This appointment carried with it great responsibility for a young priest just eight years ordained. The territory over which he had jurisdiction has developed into two dioceses — Fresno inland and Monterey on the coast. During his 20 years in Fresno, he accomplished tremendous work. He supervised the establishment of many parishes and the erection of numerous churches.

The priests of the territory looked upon him as an able leader and a good friend. He was constantly interested in their welfare. Seeing that they were scattered over a large section of Central California and at times lived alone and far from each other, he endeavored to get them together as often as possible. This gathering of the clergy was something distinct from the Annual Retreat. It was getting together for social and recreational purposes. The climate was so warm that he advocated that the priests in summer time dress in white — never relinquishing the Roman collar — but the powers that were would not go along with his practical suggestion.

One of his immediate concerns was to build an adequate and representative church in the City of Fresno. The Sisters of the Holy Cross had acquired a good site and had opened a school. He was fortunate to purchase property adjacent to the school for the church. In time he built a beautiful Romanesque-Gothic church which was his pride and joy. On Easter Sunday, 1903, in the presence of Bishop Montgomery and many dignitaries and a large gathering of the people, the first service was held in the new church. He placed the new House of God under the protection of his own patron, St. John, and it was destined to become a Cathedral Church in the year 1922. In recognition of this accomplishment, he was appointed Diocesan Consultor in the year 1906 and shortly afterwards was declared a Papal Chamberlain to St. Pope Pius X. At that time he was one of the state's first Monsignors, just 16 years ordained a priest. Three years later the same saintly Pope raised him to

Domestic Prelate. Just before this honor was bestowed on him, he opened the new parish school in Fresno. He had then been in Central California for 16 years, and as he often said, his heart was there, but on the 15th of October, 1918, he was recalled to the southland and entrusted with the pastorate of St. Andrew's Church, Pasadena. It was with a heavy heart, but in the spirit of obedience, that he accepted the new assignment. He was missed by the people of Fresno and especially by the priests of Central California. Occasionally, he would steal away from the Crown City and visit them and many of them also came to Pasadena to visit him. He seemed to have a way with the priests because the writer in his early days in Pasadena can remember the many priest visitors not merely from Fresno but also from other areas. They came from Sacramento, San Francisco, Sioux City, Omaha, Sydney and Melbourne, Australia—priests that he knew as a student in All Hallows. All of them seemed to enjoy the presence of the "little Monsignor" who rightly deserved the name because he was actually only 5'3" in stature.

In the opening page of St. Andrew's Parish ledger, we read "Arrived Saturday P.M. October 12, 1918 — church closed on account of influenza." Signed "John M. McCarthy." The epidemic was so severe in Pasadena that all assembling of people was restricted. This state of affairs continued, according to another notation, until the 17th of November when the restriction was partially lifted. The formal installation of Monsignor was conducted by Monsignor Harnett, the Vicar General, "in the presence of three altar boys and the sisters." This must have been a great disappointment for Monsignor McCarthy because he loved ceremony and ritual. There were 1500 members residing in the parish at his coming and it is interesting to note that the total collections from all ordinary sources up to January, 1919, amounted to the modest sum of \$676.19. The only sign of relief was the Christmas offering, which was \$2,025.75, and immediately he was obliged to borrow \$4,800.00 from the local bank. The schools were also closed for four months. When the sickness began to disappear, assembly was permitted and all the parishioners welcomed their Sunday Masses. The children in due time returned to school but all had to wear masks at Mass and in class because of a city ordinance which was lifted early in the year 1919.



Throop Polytechnic School-Courtesy of Pasadena Historical Society



St. Andrew's Church (old), 1899-1927

When things became normal Monsignor McCarthy turned his attention to the further development of the parish organizations. One of his main activities was the building up of a strong boys' choir, the only one of any importance in the diocese. Dressed in their choir robes, they participated in Monsignor's numerous processions and under the direction of the Holy Names Sisters, sang at the principal Mass each Sunday. His love for ceremony enticed him to pay special attention to the altar boys who, imitating Monsignor in his movements on the altar, were noted for their "slow motion." Under his capable direction, the Altar Society, Holy Name Society, Young Peoples Club, and Sodality of the Blessed Virgin Mary became very active in St. Andrew's Parish, and he also helped the Knights of Columbus, Y.M.I., Y.L.I., and Third Order of St. Francis in their various programs. But one of his primary interests was the academic and spiritual education of the children, not only those of the parochial schools but also the pupils in the public schools of Pasadena. His Sunday classes were conducted for the latter by the sisters and lay people and were well attended, while every effort was also made to improve the quality of education in the parochial school. The ceremonies surrounding the First Communions and Confirmations were deeply appreciated. He would at times put hours of work annually into preparing for these events in the lives of his children.

Soon Monsignor realized that the Academy, purchased by Father Quinlan, was entirely too small to accommodate the large number of children. He determined to build a new school. Fortunately, at the time the Throop Polytechnic Hall was for sale and the parish purchased it on the 24th of February, 1923, for \$35,000.00. This structure was built in the year 1891 and was the beginning of the now world-famous education establishment known as the California Institute of Technology.

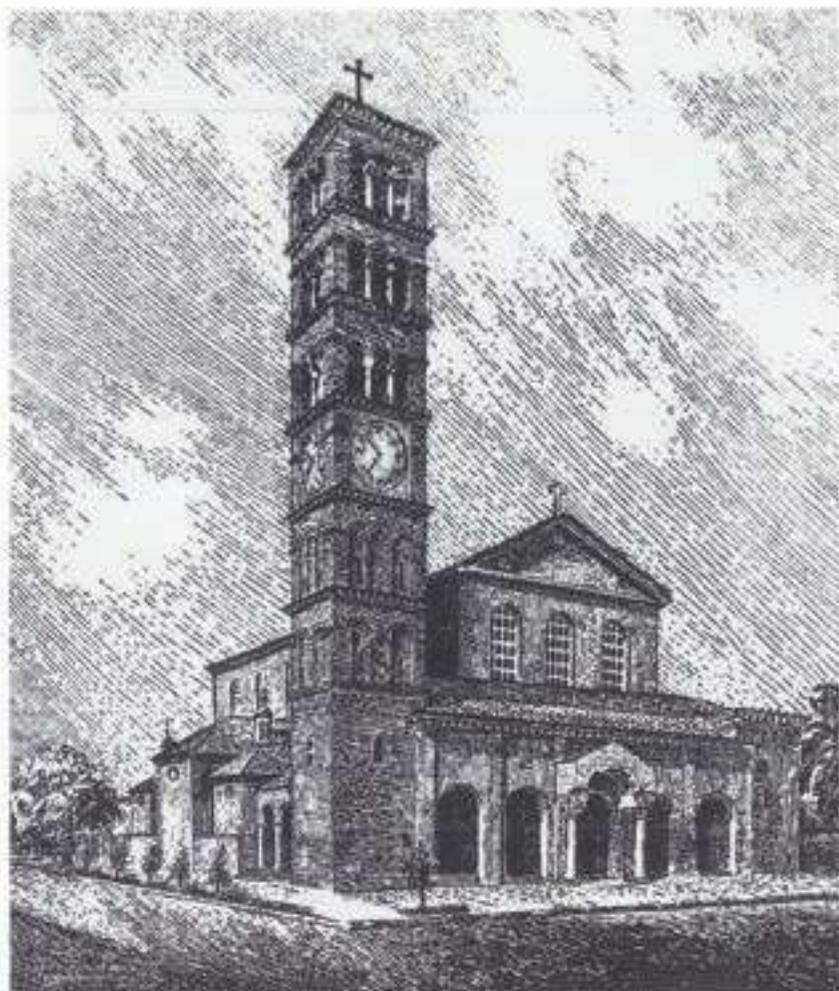
The school from its origin was interesting and worthy of note. Like many others, Amos G. Throop moved west to Los Angeles and finally to Pasadena. He was not highly educated but because of his native ability, had amassed an immense fortune. A Universalist by religious persuasion, he built a magnificent church at the southeast corner of Raymond and Chestnut which was afterwards purchased by the Church of the Nazarene and ultimately became the property of St. Andrew's Church in the middle sixties.

Mr. Throop's second ambition was the matter of education. At the age of 80, he determined to build an institution of learning on a large scale, and in September of 1891, he leased the Worcester

Block situated on the southeast corner of Fair Oaks Avenue and Kansas Street, now Green Street, for five years and opened the school, calling it Throop University. Actually it was not a university in the accepted sense of the word, but an institution affording the students the usual classic courses and other specific educational opportunities "to enable students to make a livelihood after graduation." The initial curriculum offered "a college of letters and sciences, law, music, art, stenography, typewriting, elocution, physical education, physical culture, and manual training." The institution was coeducational and non-sectarian and it was considered the only school of its type west of the Mississippi. It was quite spacious and had facilities for boarding students and an enrollment of 65.

Throop was not happy merely leasing a building. He had the ambition of a new structure fashioned after his own plans. As a result, he began to search for property near the church he had established. Fortunately, he located a sizeable lot on the southeast corner of Fair Oaks and Chestnut and immediately began the construction of his Polytechnic Hall which ultimately became St. Andrew's Grammar and High School. Here the future California Institute of Technology had its origin and remained until the year 1923.

The school required some alterations but it was ready for the students in September, 1923. Then on the 9th of that month, Bishop John J. Cantwell dedicated the building in the presence of 40 members of the clergy, many parishioners, and the student body numbering 318 under the capable direction of the sisters. After the ceremony the people assembled in the old St. Andrew's, Benediction of the Blessed Sacrament was given and the flag donated by the Knights of Columbus was formally presented by William Pierce and accepted by the Monsignor. This new school served the parish of St. Andrew's and surrounding communities until the year 1949 when the present beautiful edifice was built by Bishop Joseph T. McGucken. After the acquisition of Throop, the Holy Names Academy was demolished. It is worthy of note that there were cordial relations between the two schools and the pupils of the Academy were afforded lessons in sewing, cooking, and arts and crafts by the faculty of Throop and in the Throop classroom.



St. Andrew's Church, sketched by a former parishioner.

Visitors

In November, 1919, soon after his arrival at St. Andrew's, Monsignor McCarthy was happy to entertain Eamon de Valera. Mr. Joseph Scott was very interested in the struggle for Irish freedom and had invited the future President of the Republic of Ireland to come to Los Angeles in order to campaign for bonds to further the cause of Irish liberty. Seeing that he was in Los Angeles, Mr. Scott insisted that he come to Pasadena. Immediately Monsignor McCarthy gathered a large group of parishioners, Directors of the City, and many influential people who crowded into the Holy Names Academy to hear this outstanding leader. Irish music and dancing were hurriedly provided for the occasion by the children of the school, and Monsignor introduced Mr. Scott, who in his usual manner animated by his love for Ireland, presented Mr. de Valera. It was a good night of wonderful entertainment and the leader of Ireland's national cause went away satisfied because it was also an evening of generous subscription to his worthy cause.

In late December, 1925 Monsignor McCarthy had another opportunity to show his hospitality and love for the "Irish." It was the year when Knute Rockne brought the Fighting Irish from South Bend to meet Pop Warner's formidable team from the University of Stanford. It was the year of the Four Horsemen. Monsignor claimed spiritual jurisdiction over the Irish from the moment of their arrival. They were housed in his parish. He also felt he had, to a degree, a territorial right because the famous Rose Bowl had been built three years before within the boundaries of St. Andrew's. At his invitation Knute Rockne and the team attended Mass at St. Andrew's. With much ceremony and vested in a golden Cope, he met Knute Rockne, the players, and other coaches at the main entrance of the church and surprised and perhaps amused them by sprinkling them individually with ample aspersions of holy water. On the occasion Father O'Hara, C.S.C., from the University, who afterwards became the Cardinal Archbishop of Philadelphia, celebrated the Mass. After the Mass the players went to the altar and received individually a New Year's blessing from Father O'Hara. The children's choir performed wonderfully on the occasion, the altar boys received tickets to the game, and Monsignor McCarthy was accorded a special place of honor at the Rose Bowl and, even though he had not the faintest knowledge of football, he attended.



Volleyball Champions 1943

Fifty-three thousand spectators came to see Rockne match wits with Warner and were not disappointed. The game will ever be remembered because of the presence of Knute Rockne, the Four Horsemen, and Notre Dame's great undefeated gridiron machine. One of the Horsemen pleased the Monsignor by remarking afterwards that the ceremony at St. Andrew's was greatly responsible for their success.

Monsignor McCarthy had an active interest in the local Council of the Knights of Columbus. It is worthy of note that the first Council met at Angelus Hotel in Los Angeles in the year 1903. Active in this Council and greatly responsible for its foundation was Mr. Joseph Scott. In a few years Father Farrelly was instrumental in opening a Council in Pasadena and at his insistence Pasadena Council No. 1174 was established on January 27, 1907. The institution of this Council opened with Solemn Mass at Andrew's. Then the new members and visitors proceeded to Woodman Hall where degrees were conferred upon 40 charter members. It was followed by a banquet. The membership of the Council was principally made up of parishioners of St. Andrew's. After the formation of the local branch, the members became very active and helped immensely in the development of the parish. Father Emil C. Garardi, an assistant at St. Andrew's, served as chaplain to the group.



Graduation, St. Andrew's Grammar School



Graduates from Holy Names Academy

So strong did the Council become that in the year 1924 the 22nd Annual State Council decided on Pasadena as the venue for the convention. Monsignor looked upon this selection as an honor and made elaborate preparations for the spiritual welfare of the dignitaries and delegates. Conscious of the fact that the church could not possibly accommodate the Knights and their friends, he arranged that the Solemn Mass would be celebrated in the open and, with the assistance of the City officials, was granted permission by the City of Pasadena to conduct the ceremony in Tournament Park, Pasadena. In addition to the civilian attendance, he was responsible for a large contingent of the military. The parade from St. Andrew's to the park was most impressive. The Monsignor had erected a large altar and an adequate speaking system at the park and decorated the place lavishly. It was estimated by reporters that there were 15,000 people in attendance at this first open-air Mass to be celebrated in the diocese.

After the service a luncheon was held at the park, a baseball game was played between Hollywood and Glendale, and automobile trips were conducted to Busch Gardens and other places of public interest in the vicinity. On the following day a Memorial Mass of Requiem was celebrated at St. Andrew's.

Monsignor was responsible for this memorial event and was the principal celebrant of the Mass at the park. Many glowing tributes were paid to the Monsignor and the committee in charge and complimentary remarks appeared in the press. Special publicity was given to the banquet and ball held in conjunction with the convention. Approximately 1500 were in attendance at each of these affairs. As Monsignor later remarked, "It put St. Andrew's Church really on the map."

Twenty-four years later the 46th Annual Convention of the California State Council was again held in Pasadena with St. Andrew's Church the center of activity. This time the delegates and their friends were welcomed by Bishop McGucken who succeeded Monsignor McCarthy as Pastor of St. Andrew's in the spring of 1944. The fact that 13 Councils, all in the Archdiocese of Los Angeles, sent greetings to the delegates on the occasion showed how the fraternity had increased and multiplied. The Mass was celebrated in the "new" St. Andrew's by Bishop McGucken and Archbishop McIntyre presided. The State banquet and ball were held in the Huntington Hotel and Father Eric O'Brien, O.F.M., who was State Chaplain, was the homilist. He also celebrated Mass the following morning for the departed Knights and their families.



Academy of the Holy Names, Pasadena, California

His remarks on the occasion are worthy of note. "We have a right to brag about what has been accomplished here in California during the past hundred years. The standard book of reference for Catholic statistics in the United States is the Catholic Directory. The earliest records it gives in any detail for California are in the 1852 edition. Then there were 30 priests in California. Today there are 2273, with 1564 students preparing for the priesthood. Then there were 28 churches; now there are more than 626 parishes besides 580 chapels where Mass is offered more or less frequently. The Catholic population in 1852, exclusive of the Indians, was 31,600. Now it is over 1,618,000. Catholic schools in California in 1852 consisted of one or two in San Francisco and the newly-founded University of Santa Clara. Now in our 11 Colleges and Universities, our 93 High Schools, and our 261 Elementary Schools we have 3746 teachers, priest-brothers and sisters and lay teachers who teach 44,503 boys and 58,060 girls. Besides, the Church maintains 2415 children in orphan and infant homes and another 1364 in protective institutions. In those hectic days after the Gold Rush, the sick depended on home care, but now we have 32 general hospitals and eight special ones with a total capacity of 4718 patients." He concluded his remarks by saying "The total number of converts to our faith in California last year was 5957. Hence we should promote the social activities of the Knights and other



Most Rev. Joseph McGuckan

Catholic organizations and we should be zealous in the lay apostolate, which requires us to study our religion, to improve our ability to explain it, and to defend it and give a daily sermon by good example."

Monsignor McCarthy also loved to welcome priests and other visitors to the church. He was particularly happy to welcome Brother Andre Bassette, who was visiting the Doran family in the city. This saintly man was a brother of the Congregation of the Holy Cross and was stationed at Notre Dame College in Montreal. For 40 years he served as Porter at the College, and in his free time he would visit the sick, urging them to pray to St. Joseph. He was a man of great humility and led a life of great austerity, subjecting



Rev. Msgr. John M. McCarthy, V.F.P.A.

himself to long fasts and penances. He had no formal education and was delicate in health most of his adult life. His great ambition was to build a church in honor of St. Joseph, and from a tiny chapel which he erected evolved the towering Oratory of St. Joseph in Champlains Mount Royal which now dominates the skyline of Montreal. To this holy place come thousands of pilgrims every year seeking cures or spiritual assistance.

In November 1921, he visited Monsignor McCarthy. He was then 76 years old and for health reasons sought a well-deserved rest in Pasadena on the advice of his superiors. Brother Andre attended Mass in Old St. Andrew's and spent much of his time before the tabernacle in fervent prayer. Soon the people became aware of the

fact that Brother was among them and many of them came to ask his prayers and seek his advice. Rest became impossible and his prayer life was completely disrupted. As a result he asked the Sisters if he could have resort to the convent chapel. Naturally, the Sisters were delighted but this move did not solve the problem because soon the parlors and entrance to the convent were crowded with people seeking his spiritual assistance.

While in California, Monsignor McCarthy arranged a reception for Brother Andre and approximately 500 people attended. It is recorded by his biographer that there were seven cures, one of a blind man and another of a deaf person. The saintly brother died in 1937 at the age of 91. During seven days before his burial, an estimated one million people passed by his bier to reverence the mortal remains of this holy humble lay brother. It was a source of great joy to the people of St. Andrew's Church when Pope John Paul II solemnly beatified him on May 23, 1982.

A predecessor of Pope John Paul II also visited St. Andrew's Church in the fall of 1936. He was Cardinal Pacelli who was then Secretary of State to Pope Pius XI. He had come to visit the United States and his itinerary included short visitations to all the archdioceses of the country. A short time before he came, Los Angeles had become an Archdiocese and the Archbishop and the people looked forward to his visit.

On the morning of October 27, Monsignor was notified of the Cardinal's coming to St. Andrew's. Bishop Spellman was in charge of arrangements and had scheduled him to visit St. Elizabeth's Church, Altadena. Archbishop Cantwell, however, was anxious that on the way to Altadena he would stop over at St. Andrew's. Although this was not part of Bishop Spellman's plan, the Archbishop insisted, much to the delight of Monsignor McCarthy. There was no one in the new archdiocese better able to meet such a distinguished visitor. In a short time he had everything in readiness. The school children were hurried to the church, a liturgical musical program was prepared, and in due time His Eminence arrived accompanied by Archbishop Cantwell and his Vicar General, Monsignor Cawley. Monsignor McCarthy, true to form, received Cardinal Pacelli at the vestibule of St. Andrew's with simple but dignified ceremony and while the choirs rendered a motet, the Cardinal moved slowly up the main aisle and ascended the steps to the sanctuary where, kneeling on a specially draped kneeler, he prayed for a few minutes before the Blessed Sacrament, then genuflected and turned towards the children and people and

gave his blessing. He then moved down the aisle and greeted the priest, the sisters and some of the people. Without much delay Bishop Spellman had him back in the limousine and off he sped to St. Elizabeth's Church in the foothills. The Cardinal made a great and lasting impression on all who were privileged to witness the visit. He was a tall, stately figure in his black house cassock with crimson piping and sash, while the Archbishop, Bishop and



Bishop McGucken and children

Gentlemen-in-Waiting looked elegant in frock coats and high hats. A short time later Cardinal Pacelli was elected Sovereign Pontiff and took the name of Pope Pius XII.

In the year 1935 a ceremony occurred in St. Andrew's which was carried in the Catholic press throughout the United States and even abroad. John Steven McGroarty, California's poet laureate and also member of Congress for the State of California, who was a dear friend of Monsignor McCarthy, described the event: "In the basilica of St. Andrew in Pasadena of which the Vicar Forane, Monsignor McCarthy, is pastor, 80 young Americans from 11 C.C.C. Camps south of Saugus received the Sacrament of Confirmation at the hands of Most Reverend John J. Cantwell, Bishop of the Roman Catholic Diocese of Los Angeles and San Diego. The four-score boys were accompanied by 500 of their comrades and officers of the United States Army and Navy. Additional witnesses crowded the church to the door.

"It was a most colorful and impressive ceremony. The full pageantry of ancient ritual was carried out. The church, at first dim with only lighted candles on the high altar, lent a sacred hush to the assemblage. The deep sound of a great organ pulsed up to the high nave and broke like waves of the sea against the dome and pillars, surging back again like returning breakers of sunset tide.

"Suddenly the church was flooded with light as the organ burst forth into the strains of 'The Star Spangled Banner,' and again with a sound like the deep voice of the sea, the sitting throngs rose to their feet in salute to the National Anthem. To this music the procession entered the main door of the church led by the cross-bearer, flanked on each side by acolytes. They were followed by a long line of young boys in striking costumes of black and white, each with modest eyes bent upon hymn books. Then the confirmands, strong, sturdy youths in their camp uniforms of brown, and last, bringing up the rear, the tall, stately bishop in his magnificent robes with golden shepherd's staff. The procession circled the high altar as newer lights flashed out with mellow glory.

"The bishop advanced to the altar rails to deliver his message. He stressed the fact that by Confirmation the recipient became a Knight of Christ, a soldier of the King of Kings. The 80 young Americans then ranged themselves around the high altar as the Sacrament was administered. After the ceremony the young men recited the Holy Name Pledge, marched reverently to the main entrance and returned to the 11 camps from which they had come. They were conveyed to and from St. Andrew's in army trucks. The Catholic Chaplain, John Bunyan, was in charge of the whole



St. Andrew's sanctuary

arrangement and was profuse in his praise of the cooperation he had received from his fellow officers, regardless of creed." Monsignor McCarthy planned the church ceremony and in it we see an exemplification of how the ceremonies and liturgy of St. Andrew's were structured. The ceremony was considered the only one of its kind in the country and it showed the wonderful work of the Catholic Chaplains in the C.C.C. Camps.

Golden Jubilee

By a strange coincidence two Golden Jubilee celebrations occurred towards the end of the thirties. One celebrated the establishment of St. Andrew's Parish and the other was the 50th anniversary of the ordination of Monsignor McCarthy. There may have been a slight difference in addition but Monsignor, in his own unique way, thought he would combine the two into one celebration. Burdened with a debt of \$200,000, he presented the people of the parish with what he called a Society of Jubilarians. His purpose was to endeavor to pay off most if not all of the debt by an extraordinary financial drive in the parish. A dinner was organized by a committee of 75 men under the chairmanship of Mr. Joseph Scott and was attended by Archbishop Cantwell. The purpose of the fund-raising campaign was to appeal to all families in the parish to pledge an amount of money to be donated that evening or over a period of time. Actually, the cash donations on the opening night were quite substantial and encouraging. Monsignor outlined the situation most realistically. "The New Year finds us confronted with many perplexing problems. But it also finds us looking to the future with renewed hopes. The economic depression which we have experienced for the past several years seems to have spent its force. The dawn of better days is fast approaching."

And what of the future? He continued "Frankly, I would view our problems with discouragement if I did not know and appreciate your splendid spirit of cooperation — your proved record of achievement. For although we have a complete church plant and loyal congregation, we are faced with the spectre of an irreducible debt. Our current funds are inadequate to meet our current expenses and also to retire our debt gradually. You may be sure that this has been a weight on my heart for many weary months. Wise and zealous counselors have noted that 1939 is an important anniversary in the history of our parish and have also noted that as time marches on, your pastor will have an anniversary of his own. As is customary they wish to celebrate these anniversaries in a fitting and proper manner. But your pastor has only one wish — to see Saint Andrew's free from debt and on the way to an unclouded future. And with the loyalty that is so characteristic of our parishioners, your representatives have agreed to concentrate all activities of the Jubilee Year on this most worthwhile objective." In closing his

remarks he said "May I say personally that no gift you could have given me would have gladdened my heart as the tribute you pay me through the medium of the Jubiliarian's Society." As Monsignor left the meeting that evening he was handed \$20,600.00 in cash and a long list of pledges.

As this drive opened, Monsignor was in the process of organizing a Golden Jubilee celebration for Father Delfino Garibay. This good priest was the first Mexican to take charge of the congregation of Our Lady of Guadalupe Church at the corner of Raymond and California Street. Ever since its foundation by Father Quinlan in 1911, the priests of St. Andrew's took care of the services as the little chapel was built and sustained as a mission of the mother church. Acting as an additional assistant at St. Andrew's, Father Garibay worked hard with his native people and the good accomplished by his priestly service is evident even to the present day. In the year 1940, Father Garibay had been a priest for 50 years. He had retired some time prior to the Jubilee, but unfortunately was not enjoying good health and, moreover, was principally dependent on kind friends for his livelihood. Conscious of the circumstances and grateful for the work accomplished by this good priest in Pasadena, Monsignor McCarthy sponsored a drive among the clergy to help his dear friend. It was a great success. Monsignor loved such endeavors and was in his glory at such celebrations.

Then came his own big day, June 24, the feast of St. John the Baptist, the day of his Golden Jubilee. Archbishop Cantwell, Bishop McGucken and the priests were anticipating a date for the great event, but the Monsignor was silent. Naturally, as time went on, those in authority began to approach him and to bring pressure on him to celebrate but he refused. In responding to a request for Father Garibay's Jubilee gift, Bishop McGucken wrote him "All this reminds me of your own Jubilee to which all of us have been looking forward with a great deal of anticipation. The Archbishop is anxious to set a date. The Pastors' retreat will take place from June 17th to June 22nd, and the assistants' retreat from June 24th to June 29th.

"I suppose a date should be fixed for the actual celebration so that it will not take place during either of the Retreats, otherwise there would be a schism in the diocese. The Archbishop has to arrange a number of other dates in June, and I should be grateful to you if you would drop me one of those little notes."

This letter was dated the 27th of March, and the days and months passed but Monsignor declined to celebrate. The matter of the big drive he was conducting took precedence in his mind. To him, who had organized and celebrated so many Jubilees for others, St. Andrew's Church took priority and nothing was to interfere with his endeavor to solve the financial problem confronting his beloved parish. For him one Jubilee celebration was important and sufficient. And so the time of retreat came, the Feast of St. John was celebrated and in his own quiet way, he remembered his ordination 50 years before in All Hallows College, Dublin. However, there was a secret in store for the Monsignor. The Archbishop and his priests could not forget the day of Jubilee. On the evening of the 24th, the retreat dinner went on as usual until the dramatic moment when the students brought in an immense Jubilee cake with 50 candles aglow. He was really surprised but his confreres had won the day and he was happy.

After the event in the Seminary, Archbishop Cantwell wrote him a letter which he deeply appreciated:

"My dear Monsignor McCarthy:

"Your characteristic self-effacement has deprived many who would like to honor you on the Fiftieth Anniversary of your Ordination to the Holy Priesthood of a very great pleasure. They and I are not unmindful with what alacrity you responded at all times to take care of the many sacerdotal festivities that have marked the lapse of the years. While you may have been able to dampen the ardor of many friends, you cannot deprive me of the duty and pleasure that is mine when a priest attains fifty years in the service of the sanctuary.

"During these hours your thoughts naturally turn to gratitude to Almighty God for the glory of the Priesthood, which has made you cooperate with the Son of God in the salvation of souls. You look back to the days of your youth and your young manhood, when the stars of the morning were in the heavens and the figure of youth was with you, to your First Communion, to your Confirmation, and to your ordination to the Holy Priesthood.

"The succeeding years have been full of blessedness for yourself and others. You have been enrolled in the Papal Household, and have the confidence of Bishop after Bishop who came to rely on your unselfishness of action and your wise counsel.

"May I not come on this day and pray Almighty God to keep the sun of your life a long time above the horizon, to strengthen your soul and body unto greater things in the life of the Church.

"I am sending you a Missal which is a precious souvenir of your life-long devotion to the Holy Mass, which you ever celebrated as if Christ were visibly present."

During his years as Pastor of St. Andrew's, Monsignor McCarthy was noted for his love of everything that pertained to the glory and honor of God's House. He exemplified this interest particularly in the sacred liturgy. The Mass was the center of everything in his life and he added a note of solemnity to even the most insignificant liturgical exercise. He will be remembered by his people for the grandeur of the Christmas and Easter ceremonies, the beauty of his May processions and the liturgical recitation of Vespers and Compline in their proper seasons. He honored the Holy Eucharist by the Solemn Corpus Christi procession when he invited all the young priests each year to participate in the ceremony. Likewise, he made the feast of St. Andrew, Patron of the Parish, one of great importance, inviting all the priests ordained from St. Andrew's Parish to serve at the altar on that occasion. In the year 1931, he had a Solemn Pontifical Mass celebrated by the recently consecrated Bishop Gorman, one of the first priests of St. Andrew's Parish.

The New St. Andrew's Church

In the year 1926 the City of Pasadena decided to widen Chestnut Street from Fair Oaks Avenue to Lake Avenue. The plan presented to the owners of property required that a 10-foot strip should be taken from each side of the street. The people concerned protested, especially those having property between Fair Oaks Avenue and Raymond Avenue, principally because of the position of St. Andrew's Church, which would be affected by the proposal. The reason behind the protest was the great expense connected with the damage that would accrue to the building, which they did not feel they should assume. Property owners, as a consequence, requested that a 20-foot strip be taken from the south side, thus not interfering with the church. In this arrangement no damage would accrue to the south wall of the church which would not be demolished and rebuilt at expense to the City.

However, the Board of Directors of Pasadena decided to follow the original plan. Bishop Cantwell agreed to follow the decision. As a result, old St. Andrew's was to be demolished and a new location had to be acquired for the new church and rectory. In the negotiations the City promised the Bishop that nothing would be done in the situation until the new church was built and that there would be no interruption in services in old St. Andrew's. Protests continued. Property owners organized to oppose the final decision of the Board of Directors. They feared that the Bishop, rather than demolish the church, would ask for compensation to remodel the existing building and that if the church were to be removed, the fair market value of the church should be the only claim.

In order to clarify and finally determine the question, Bishop Cantwell wrote a letter to the City of Pasadena. In this letter he stated "As you know, I hold the title of this property in trust for the parishioners of St. Andrew's Parish. It has ever been the desire of our corporation 'The Roman Catholic Bishop of Los Angeles and San Diego' to do nothing to interfere with civic improvements. Monsignor McCarthy intends to build a new church and even hopes to break ground for it this year. In my last conversation with him, his feeling is entirely in agreement with your letter. It will not be his intention to claim damage for the construction or remodeling of the present church building. That building will in reasonable time be torn down." After the issuing of this letter, some owners continued

to protest, but the majority of them considered the matter as finally and justly concluded. The referees then issued a report in the condemnation proceedings involving all the property in question and the amount of the settlement was \$15,475.00. This compensation was immediately accepted by the Bishop.

The next problem confronting Monsignor McCarthy was the acquisition of property for the new church. He was very anxious to purchase a site in the vicinity because his grammar and high schools were successfully operating there, the home of the sisters was adjacent to the school on Raymond Avenue, and the whole parochial activity was centered in the locality of the old church. Some prominent parishioners felt that a better site would be more in keeping with the importance of the mother parish. In some respects they emphasized that the district was beginning to deteriorate and the presence of the car barns was not in keeping with the proposed edifice. However, Monsignor was not influenced by such considerations and decided to follow his original plan. Across Chestnut Avenue from the school there was a sizeable lot at the northwest corner of Chestnut and Raymond. This lot was owned by the Pasadena Tourist Club and contained a horseshoe pitch. It was a very popular place for older people, especially for visitors, and a little hut was erected there where refreshments were served. In the absence of Monsignor McCarthy, this site was purchased by Father Edmond O'Donnell for \$34,100.00 and was approved by the parishioners.

In the meantime, Monsignor was considering the type of church he was about to construct. He felt it should be spacious because the Catholic population was greatly increasing and also he was of the opinion that a church comparable to the other beautiful churches in Pasadena should be erected. He never forgot that it was in reality the mother church of the Valley. No church in the vicinity appealed to him as a model. Bishop Cantwell suggested that he should see the newly-erected church of St. Dominic in San Francisco, but, although admitting that this was an imposing edifice, it was not the type of church Monsignor wanted in Pasadena. His motivating thought was to bring something of ancient Rome to his beloved California.

While Monsignor McCarthy had been a student in the Eternal City, he had visited most of the outstanding churches and basilicas. His visitation to such buildings was not something of a passing nature. Actually he admired in detail the dominant features of each edifice. There was one church that particularly fascinated him, the

Basilica of Santa Sabina situated at the summit of the Aventine, one of the seven hills of Rome. Before the coming of Christ, this locality was the home of the wealthy. This no doubt explains the diversity of temples originally located about the site of the basilica. The remains of luxurious mansions, some dating back to 500 B.C., are still to be found all around the Aventine. In excavating, one was discovered under the present Basilica of Santa Sabina.

There were two saints associated with this church: Sabina and Seraphia. Both are martyrs whose bones lie under the high altar of the basilica. It appears that Seraphia was a servant to Sabina and was responsible for the conversion of Sabina to Catholicism. Both were accused by the local prefect of being Christians; he condemned Seraphia to be beaten to death but deferred the death of Sabina because she belonged to the nobility of Rome. According to the documents of the time, Sabina insisted she be present at the martyrdom of her faithful servant and buried her in a tomb prepared for herself. The Roman authorities tried to persuade Sabina to give up her Christian beliefs but she refused and so was beheaded and buried beside her faithful friend, Seraphia. It is recorded that when the barbarians invaded Rome in the Fourth Century, the relics of the two saints were taken to a mansion on the Aventine for security. This building was situated on the site of the present basilica and remains of it were discovered in the year 1929 when the basilica underwent a process of renovation.

In time this basilica became a titular church. This was a signal honor and recognition for the sacred edifice because only important churches were designated by the Popes to be under the protection of the cardinals. In the fifth century, there were only 25 such churches in Rome to merit this title. It also became famous as a "Station Church." Such churches were special places of prayer and pilgrimage especially during times of plague and other catastrophies. It was the custom of the Pope to come to Santa Sabina on Ash Wednesday to bless and distribute the ashes, preside at the Solemn Mass and take part in the Procession of the Litanies. A further honor granted to Santa Sabina was the fact that in the 13th Century the Pope, having approved the Rule of St. Dominic, assigned the basilica to the newly-founded order. The holy place was further sanctified by the presence of St. Dominic, who resided there with his infant community. In the year 1222, the Pope finally and absolutely handed over Santa Sabina to the Dominicans together with all the buildings associated with the basilica and the grounds on which they stood for centuries. It is interesting to note that Saint

Rose of Lima, so dear to the people of Los Angeles, was beatified in Santa Sabina by Pope Clement IX in the year 1668.

This was the church that Monsignor McCarthy selected as the model of the new St. Andrew's in Pasadena—a church of remarkable classic exactness, perfection in architectural proportions and balance, a church of the early days of Christianity, a church that would be an ornament to the fair city of Pasadena. The only thing absent in this basilica was a tower. As the Aventine was besieged in the 10th century many fortresses were built, and the remains of one are still standing on the left wing of the adjacent Dominican Priory. Hence the Church of Santa Sabina had no campanile. Many of the churches of Rome have beautiful towers, so a study of them was made by Monsignor McCarthy. The one finally designed by the architect and accepted by Monsignor, although not an archeological interpretation of any tower in Rome, is suggestive of the campanile adjacent to Santa Maria in Cosmedin. Other churches which served as inspiration for both pastor and architect in the development of their scheme were San Giorgio in Velabrosa, Santa Maria in Trastevere and San Clemente.

Monsignor wished to have an imposing entrance and facade to the church in Pasadena. There were two entrances to the church of Santa Sabina in order to give the people accessibility from two important ancient roads between which it was built. None of them appealed to Monsignor, and as a consequence, he looked for a structure that would measure up to his vision. Not far from the basilica was the ancient church of Santa Maria de Cosmedin. It was built on the grounds of ancient pagan temples. This is an ancient church which was transformed many times through the centuries. In the eighth century it underwent a thorough refurbishment and was made the national church of the Greeks residing in Rome. They had established a colony on the Tiber having escaped persecution in the East. They actually gave the church its name and the word "cosmedin" means ornament. In the ninth and twelfth centuries it again underwent radical transformations and a writer in the Middle Ages referred to it as "a treasure of medieval art." The facade of this basilica attracted Monsignor McCarthy because it was extremely simple yet most beautiful.

In his investigations of Roman churches Monsignor had the able assistance of a very competent architect in the person of Ross Montgomery of the Montgomery and Mullay Architectural Company of Los Angeles. This man, having been approved by Bishop Cantwell, spent much time in Rome studying the basilica and the

church by the Tiber in order to bring to perfection the vision of Monsignor's new church in Pasadena. At home he had established his reputation because he was responsible for many of the fine ecclesiastical institutions constructed in the Diocese of Los Angeles and San Diego. When all preliminaries were in readiness, the Bishop selected an outstanding construction company to build the new church. The general contractor was the J. A. McNeil Company, already meriting a reputation for integrity and efficiency in the diocese.

In the prosperous days of the middle twenties, the people and pastor realized that, although the new edifice would be costly, they would be able to carry the burden. The interest of the people to provide a worthy Catholic church for Pasadena was also a strong incentive. They looked with admiration on the outstanding Protestant churches as an example of what could be done by the generosity and sacrifice of a Christian people for the honor and glory of God. The remarks of Bishop Cantwell to Monsignor on the occasion give a very comprehensive picture of the situation. "The contract I am asked to sign calls for \$400,000. The Parish is not suffering spiritually, but the people want a new church. You have very valuable property and the people of the Parish readily understand that the building of the church is contingent upon the sale of certain parcels of the property. There is no parish in the diocese that can carry the debt better than yours can under the present management. You have nearly enough property to carry the whole expense of the church. You must sell the property and then I'll sign the note for \$200,000 (as requested by Monsignor). You are in a very good condition to build the church, but it must be done prudently. Some of the property is estimated at \$150,000. You are entering into a great undertaking and a great undertaking demands that we look ahead and not be like the man in the Gospel whose building operation immaturely considered and initiated did not meet with approval. There is no one more anxious for a fine church in Pasadena than I am. I have felt that with the appearance of so many fine Protestant churches around you, that the building of a Catholic Church, in good proportions and well constructed, would mean a great deal for the fuller development of our Holy Religion. *Festina lente.*"

Negotiations for the realization of a note with the Bank of Italy in San Francisco opened in April 1927. On that occasion in a letter which introduced Monsignor McCarthy, Bishop Cantwell showed his interest in the new construction and confidence in the people and

pastor of St. Andrew's by stating: "Monsignor McCarthy is building a new church in Pasadena and I am anxious that it be a very good one as the non-Catholic churches in the city are of a representative character.

"This good priest and people have property for sale worth over \$300,000. I am not anxious that he should sell, until one of the streets fronting on the present church is widened and converted into a Boulevard, as it will in the immediate future.

"St. Andrew's is the downtown church of Pasadena. Monsignor McCarthy will show you his receipts for last year. It will show you that he is in an unusually prosperous condition. He has no debt—but is anxious to have one. He will want about \$175,000 or \$200,000. The larger part of the note will be paid off with the sale of the property."

The Bank of Italy in San Francisco acceded to the request of Bishop Cantwell and in the same month the Bishop signed the contract with Mr. McNeil. All was now ready for groundbreaking, and on the 30th of November, 1926, Monsignor McCarthy turned the first shovel of soil on the site where the future church was to stand. The ceremony began in the school auditorium where the pupils of the High School and children of the grammar grades under the direction of the Sisters sang the "Veni Creator" asking God's blessing on the new undertaking. Then followed an inspiring talk by Mr. Joseph Scott encouraging the people to cooperate in the project and requesting their spiritual and financial assistance. After the salute to the flag, all proceeded to the new site where the ceremony took place. A large gathering of parishioners, the Boy Scouts, and many priests were present. On the occasion of the ceremony Father Thomas V. Gorman celebrated Mass; and so began the building of St. Andrew's.

Immediately committees were formed to solicit the assistance of the parishioners. The people were approached to pledge a reasonable amount over a given period. The result was most assuring. Monsignor then felt confident that he could borrow more money to hurry the completion of the new church and approached the Bishop requesting another note for \$100,000. Bishop Cantwell was slow to assume such responsibility and discussed the matter with his consultants. He then notified Monsignor that his request should be deferred, but the Monsignor, in his determination, wrote Bishop Cantwell that he (the Monsignor) "was actuated by one thought to do my part in helping you *ad majorem Gloriam Dei* in your gigantic endeavor to upbuild your diocese." Then followed another letter to

Bishop Cantwell, "I know that the situation at St. Andrew's has given you considerable worry. As a matter of fact, in a special manner, it had its effects on me to the extent that I feared a nervous breakdown. I want you to have confidence in me, and feel that I shall do my utmost to continue in the future my financial endeavors of the past nine years in Pasadena. I hope to sell more property in the near future and I have great hope that the beauty of the new church will appeal to the charity of some of our wealthy visitors. Furthermore, let me say that I intend, with God's help, to stay with the ship no matter how bad the storms may be." On the strength of this letter, Bishop Cantwell, on the advice of his consultants, signed the note.

The building of St. Andrew's progressed very smoothly and according to schedule. As a result the laying of the cornerstone took place on the 29th of November, 1928. Bishop Cantwell was present on the occasion, attended by a large gathering of the clergy. Hundreds of people stood within the shadow of the rapidly rising walls and the graceful campanile to follow the solemn rite, and afterwards gathered before a platform at the entrance of St. Andrew's School to listen to addresses by the Bishop, Monsignor, and Mr. Joseph Scott. *The Tidings* gives a description of the proceeding:

"The ceremonies of the day began with a solemn procession of the clergy and members of the parish societies from the site of the old church to the new building. Numerous as were the parishioners in the line of march, the concourse of people lining the street as the procession passed attested to the intense interest of the people in the splendid new temple of the mother church of Pasadena. The colorful procession of the clergy entered the new church, now practically under roof, and gathered around a temporary cross erected where the main altar will stand. Then began the solemn prayers and chanting of the psalms that form the liturgy for the laying of the cornerstone. The procession then proceeded to the corner of the church at Raymond and Chestnut where the cornerstone was blessed and laid in place by the Bishop. The stone is a large marble block bearing the representation of St. Andrew, the patron of the parish, in bas relief and the symbolic St. Andrew's Cross and Anchor cut in its face. The Roman numerals carry the date of the laying MCMXXVII (1927).

"Then on the platform in the school yard Monsignor McCarthy, whose zeal and energy coupled with his faith in the people of the parish, introduced the Bishop. He spoke briefly upon the

significance of the work necessary for the material upbuilding of the Kingdom of Christ and its relation to the great spiritual realities. He congratulated Monsignor McCarthy and his devoted people upon the labors of nearly nine years and expressed the hope that they would see the happy completion of the task so courageously undertaken. Mr. Joseph Scott then expressed the hope that the patron of the church, St. Andrew, brother of the Prince of the Apostles, would strengthen the people in their efforts and aid them to keep alive through the generations to come the spark of divine faith. The exercises terminated with the singing of the National Anthem, after which the clergy and people proceeded to the old church where the ceremony was brought to a fitting close by a Solemn Benediction service. It is recorded that 150 prelates and priests came to honor Monsignor McCarthy and grace the notable religious ceremony, one of the largest groups of clergy ever assembled in the diocese for a similar function."

Under the vigilant eye of Ross Montgomery, the architect, and the capable management of the McNeil Construction Company, the new St. Andrew's quickly took form. Many people visited the site, some as mere spectators, others to admire the architectural features of the structure. Monsignor McCarthy was anxious to hold services in the church as soon as it was possible. Towards the middle of May, 1928, the building was roofed, the concrete pillars were in place, the sanctuary was in readiness, and although much had yet to be accomplished, it was decided to celebrate the first Mass on Sunday, the 27th of May.

On Friday evening, May 25, a public meeting was held in the new church. The program scheduled consisted of a formal reception and a thanksgiving service to the Lord for the new edifice. The sanctuary took the form of an immense platform draped with the American and Papal Flags. Gathering under the lofty nave, with floodlights from the heavy beams far above showing the beauty of line and massiveness of architecture in the new edifice, the large crowd was greatly impressed by the declaration of Bishop Cantwell, who graced the occasion by his presence, that the new St. Andrew's Church was "the pride of the Diocese of Los Angeles and San Diego and a worthy replica of the ancient church on the banks of the Tiber.

"This Church," he continued, "will bring to the Pacific Coast a faithful replica of one of the great churches of the old world. In that church marbles from many lands encased the lofty pillars. You now see the pillars of bare concrete, but beneficences of the people of Pasadena will clothe these pillars. There will be sacrifices and hard

work but in the end this church will be completed as one of the most beautiful in the country."

Concluding his remarks, the bishop said, "Monsignor McCarthy inspired you to build this fine church which is worthy of our tradition, a church which is the pride of our Diocese. I, at first, hesitated to sign the papers for the building of this church, for it is not good to grow too fast, but I was told 'if you do not allow Monsignor to build this church you will break his heart and he is too good a man to be buried.' He is a little man but he has a big soul.

"We are here tonight in a spirit of thanksgiving. A few days later you will offer this church to Almighty God in a formal way. Even the angels could not build this church without your help and so your Pastor must have your prayers and cooperation. You rejoice with him tonight in his triumph and I trust you will continually help him."

Father Corr of St. Elizabeth's Church, Altadena, Father O'Connell of St. Philip's, Pasadena, and Father Morris of South Pasadena joined Mr. Joseph Scott in words of praise and gratitude to God and tributes of commendation to the good pastor of St. Andrew's.

On May 20, 1928, the last Sunday services were held in the old St. Andrew's at the corner of Fair Oaks and Chestnut. This edifice had played a significant part in the religious life of the community and, until it was demolished by the City of Pasadena, became a center of much parish activity. Meanwhile, between the closing of the old church and the opening of the new St. Andrew's, a series of parish happenings was planned. Outstanding was a Memorial Mass of Requiem for all the parishioners of the church who had helped so graciously and with the element of sacrifice and had now gone to their eternal reward. Also scheduled was a sacred concert which was arranged as the opening event of a festive bazaar. It seemed strange to the old parishioners to see the church they loved completely transformed with booths and carnival decorations. William Collins was chairman of the entertainment committee and was assisted by Nellie Boyle and Albert Blake. And so passed the old order and began the new.

Trial and Triumph

Monsignor McCarthy was 76 years old and had served under four bishops when he celebrated the Golden Jubilee of his priesthood. In that time he had acted as a member of all the important boards of the Chancery and had given loyal and constant service. As one of the oldest members of the different committees, his advice was always sought and his vast experience served him well in giving counsel to his bishops and also to the members of the clergy who frequently asked his direction. During his association with the diocese, he served on the Bishop's Board of Consultors, he was a member of the School Board, he was a Director and Trustee of the Seminary Board, and for a time he acted as a member of the Building Committee.

One of the obligations deputed to him by the Bishop was the arrangements for the annual retreat of the clergy. Up to the late 1920's, when Santa Barbara was struck by a severe earthquake, the annual clergy retreat was held at the Old Mission Seminary. Seeing that this required a new venue and the diocese then had no diocesan seminary, Monsignor suggested that the annual retreat be held in Pasadena. Having received approbation from the Bishop, he arranged with the management of the Raymond Hotel to hold the retreat there because of its convenience. From there he moved it to the Vista del Arroyo Hotel and then to the Huntington Hotel. After St. John's Seminary was built, the event took place there and is the present location for the retreat. In the early days the retreat lasted for one week and, due to circumstances, a priest was granted this spiritual privilege only once every two years. Monsignor took great pride in the fact that he was responsible for bringing this meeting of the clergy to the Crown City and, also because of his love for the liturgy, excelled himself in the manner in which the spiritual exercises were conducted.

One of the last appointments given him was to become Vicar Forane of the San Gabriel Valley. He was the first to hold this office, and it was his duty to make the presence of the bishop apparent in that territory which was greatly expanding. It required that he visit the different churches and convents regularly to see that everything was in canonical order and also to listen to and, if possible, solve the grievances of the clergy in his jurisdiction.

Together with all these diverse and onerous obligations, Monsignor McCarthy was burdened with a great problem in St.

Andrew's Parish: in 1929, the great depression began. Monsignor had completed the fabric of the church and had started to take care of the necessary additions to the interior. Prior to the crash, the people were most liberal in making different donations in the form of memorials: the main altar, side altars, the chapels, and the individual pillars. In making their commitments they had arranged to make payments over a period of time, but they were the victims of the depression. Father James O'Shea, who was responsible for obtaining many of the memorials, worked hard to rearrange the payment system. Afterwards Father John Hurley, now retired in Canoga Park, continued the endeavor after Father O'Shea, who was suffering under the stress of the situation, was moved to another parish. In this endeavor they were helped by the other assistant priests and many loyal parishioners.

However, the results were minimal in comparison to the debt of practically \$400,000. The creditors themselves, affected by the depression, were making desperate efforts to get some payments, no matter how small, on the obligations. In the meantime, the Sunday collections dropped to a new low and the spiritual obligations to meet the poverty of the people was a great drain on the Sunday income. Things became so drastic that the ordinary Sunday donations of a loyal people were not sufficient to meet the ordinary expenses. In view of this lamentable situation, payment of the six percent interest became practically impossible; Monsignor was obliged to take up special collections from door to door and at the Sunday services to meet the dreaded monthly interest demands. As a result, payment of even a minimal amount of the principal was almost impossible, and meeting the obligations of different companies was out of the question. Parish affairs were held, but results were small though welcomed. In the year 1935 a grand bazaar was held which netted \$12,000, up to then one of the best in the diocese—it was real manna from heaven. It would be only right to note that the people during all this period cooperated wonderfully with special mention of the working girls in the many big homes in Pasadena who donated from their small but regular salaries, even to the point of sacrifice.

No one knows what Monsignor went through during that period. He never lost hope and he and the assistant priests, though living practically at the level of poverty, kept trying hard to meet the heavy obligations. In this manner, the situation continued until the Second World War started and the economy improved. For all it was a time of severe strain—at times even one of fear.

Under such pressure the Monsignor lost much of his vitality, but not his purpose. Day after day he visited the sick, and always on foot. All through his life he loved to walk—it was his regular exercise, and his presence on Colorado Blvd. was a source of joy to the senior citizens with whom he exchanged greetings. When he traveled to Los Angeles for diocesan meetings and visiting the sick in hospitals, he always went on the "Red Car," never by automobile. This transportation was available because the car barns were adjacent to the church and he was so respected in the city that he had an annual pass. His health, however, gradually began to fail. As a result he felt that he should retire, not from his active priesthood but from the burden of administration. The archbishop was reluctant to accept the petition immediately, but ultimately accepted his retirement.

Seeing that St. Andrew's, the mother church of the Valley, was such an important parish, the Archbishop was anxious to appoint a worthy successor. In time he appointed Bishop Joseph McGucken, his auxiliary, as pastor, to the great joy of Monsignor and also the self-sacrificing and wonderful people of the parish. In making the appointment, the Archbishop wrote "I am glad that I have been the means of making the twilight of your life happy, and bringing strength to a great soul which has labored unselfishly in the House of the Lord.

"When I suggested someone as a Pastor of Pasadena, leaving you as Pastor Emeritus, I felt I was making a tremendous sacrifice in giving you a most precious member of my household.

"Of course, I know that for all your years of your Priesthood, you spent nothing on yourself, and all your striving was for the beautification of the House of God."

This appointment was made on the 17th of February, 1944, and it would seem that Monsignor was not only one of the few Pastors to retire his parish, but was the first to merit the title of "Pastor Emeritus."

When the Bishop took over the administration of the parish, his first concern was to afford Monsignor adequate accommodation. The rectory was old. Actually it was never built as a priests' house. Located at 311 North Raymond Avenue, it was purchased by Monsignor McCarthy after the demolition of the rectory adjacent to the old St. Andrew's which was situated on North Fair Oaks Avenue. Originally it had been built as a music studio, but Monsignor made necessary changes and some additions. Bishop McGucken made further alterations and furnished the Monsignor with a very suitable accommodation during his retirement years.

In his retirement he was again honored by Pope Pius XII. The Holy Father gave him the title of Prothonotary Apostolic. This honor was actually bestowed on him on the 60th anniversary of his ordination to the priesthood. The Prothonotary Apostolic is a chief secretary or notary of the Roman Curia for important recordings in processes such as canonization, and puts the recipient in the ranks of the highest dignitaries in the Church. It is an honorary title conferred on priests outside of Rome of the highest grades of Monsignor. The bearer of this title was at times permitted to use a white mitre and celebrate a form of the Pontifical Mass which was reserved to those of episcopal rank. He was also permitted to wear a pectoral cross and a prelate's ring. Unfortunately he was never able to celebrate Mass under this title and the only time his mitre was used was on his casket during the funeral Mass.

Death came peacefully to Monsignor on the 28th of July, 1951. He had attained his 87th year. He died at St. Luke Hospital in Pasadena where he had been a patient 17 months. At his bedside was his successor at St. Andrew's, Bishop Joseph T. McGucken who administered to him the Last Rites.

Archbishop McIntyre celebrated Solemn Pontifical Mass in St. Andrew's Church where Monsignor had been pastor for 25 years. An overflowing crowd, including more than 250 priests, nuns and prominent citizens, filled the high-domed beautiful church he had erected. Bishop McGucken delivered the sermon on the occasion. He said in part "The goodness of this little man was known far and wide and it was a blessing to all who knew him that he was permitted to live so long. He lies now in the place he loved most, before the sanctuary of his church, and it will be impossible ever to enter this church without seeing in spirit the figure of the little Monsignor moving quietly between the massive columns of the Stations of the Cross as he did for so many years." Then his remains were taken to Calvary Cemetery where he was buried among his beloved priests. The pallbearers on the occasion were past assistants: Fathers John Hurley, Paul Konoske, Patrick O'Connor, Donald Strange, Frances O'Brien, and James Hourihan, and the chanters of the Office for the Dead were Fathers John Hurley and James Hourihan.

So respected was Monsignor in the community that the *Pasadena Star-News* carried the following editorial at the time of his death: "Death came this weekend to the dean of Pasadena clergymen, Monsignor John M. McCarthy, Pastor Emeritus of St. Andrew's Catholic Church. Yet until his last illness began a year

and a half ago, Monsignor had given long years of service to his church and to mankind. He was 87. For 62 years he had been a priest. For more than thirty years he had been a Pasadenan, serving St. Andrew's Parish long as an active Pastor, later as Pastor Emeritus.

"Crowning achievement of his active years was the building and completion of the handsome Basilica of St. Andrew on North Raymond Avenue, the architecture adopted from a famous church edifice in Rome.

"Devout, but genial, witty and kindly, Monsignor McCarthy has generations of St. Andrew's parishioners and hosts of other friends to mourn him. He liked, when occasions permitted him, to stroll Colorado Street stopping now and then to chat with parishioners and other friends. 'The little Padre of the Boulevard' a *Star-News* writer once called him and he was pleased. Many people will always cherish the memory of the Little Padre in the long black frock coat swinging along in the city he loved."

Joseph Scott voiced the remembrance of the people when he said "With him has passed away the last of the old school of Patriarchs. Devoid of pretense, kindly to all irrespective of race, creed or color, he was an ideal follower of the lowly Nazarene. He was the personification of the Padre who has come through the centuries of trial and persecution. He was essentially a man of prayer. May the Good God keep his memory green among us."

Fullness

When Monsignor McCarthy retired, Archbishop Cantwell appointed his Vicar General, Bishop Joseph T. McGucken, the sixth pastor of St. Andrew's Church. The people of the parish considered it a great honor. Some years later Cardinal Manning, at the installation of Monsignor Hourihan, expressed the appropriateness of the appointment when he said "This church and parish, far surpassing most of the cathedrals of the country, was in a sense given its moment of fulfillment when it had a bishop for its pastor and when the noble proportions would be given their ultimate dimensions in the functions of episcopal ceremony."

Bishop McGucken was born in the City of Los Angeles on the 7th of March, 1902, in a modest home on Seventh and Mateo Streets and on the 12th day of the same month he was baptized at St. Vibiana's Cathedral, Second and Main Streets. Both his parents came from Ireland. His father, Joseph McGucken, came from the North and his mother, Agnes Flynn, was born in County Kerry. As a boy he attended St. Patrick's grammar school in Los Angeles and after his graduation from the eighth grade, he enrolled in Los Angeles Polytechnic High School. After finishing his secondary course, he decided to go to the University of California. He was always interested in mechanics and aimed at getting a degree in Electrical Engineering. Before he obtained his degree, however, he decided to become a priest, but having no Latin, he studied it privately under the tutorship of Father Francis Ott. In a short time, due especially to his linguistic ability and his mental capacity, he was considered sufficiently prepared to apply to St. Patrick's College, Menlo Park, as a student for the Diocese of Monterey and Los Angeles.

After some time in St. Patrick's he was recommended for studies in Rome and in due time he registered at the Urban College of Propagation Fide. Here he completed his theological course and was ordained a priest on the 15th of January, 1928. He did not immediately return to Los Angeles but continued his studies for his Doctorate in Theology. Having obtained this degree, he reported to Bishop Cantwell, who appointed him temporary administrator to Holy Trinity Parish, Atwater, and subsequently assistant to Monsignor John Cawley, Rector of St. Vibiana's Cathedral. His stay at the cathedral was short, and he was then missioned to

Cathedral Chapel and became secretary to the Bishop. Nine years later he was honored by Pope Pius XI and appointed a Papal Chamberlain to the Pontiff. Another honor followed quickly, making him a Domestic Prelate.

In the year 1936 a great change was made in the Diocese of Los Angeles and San Diego. Pope Pius XI elevated it to the status of an Archdiocese and Bishop Cantwell became the first Archbishop. This act diminished the territorial responsibility of Archbishop Cantwell because the southern section of the original diocese was made into a new ecclesial entity under the title of the Diocese of San Diego. The responsibilities of the new archdiocese were, however, becoming more diverse, onerous and complicated as time went on. As a consequence it was necessary for the Archbishop to get an auxiliary bishop. He requested Rome and to his great satisfaction Monsignor Joseph McGucken was appointed. This selection was universally acclaimed by priests and people because he was conversant with the archdiocese and its working and held in high esteem by all segments of the community. He was also a native son. He was consecrated Bishop in the Cathedral where he was baptized, in the presence of a vast congregation of bishops, priests and religious, by Archbishop Cantwell on the 19th of March, 1941.

When Bishop McGucken assumed the responsibility of St. Andrew's Parish, he took upon himself the obligation to pay off the remaining portion of the debt which amounted to \$112,600.00. It should be noted that much credit was due to Monsignor McCarthy who had reduced the debt remarkably, not only the incumbrance he himself had placed on the parish, but also the debt of \$65,000.00 which he inherited when he arrived in September, 1918. In the files of St. Andrew's Church is found the following note written in longhand by the Monsignor: "The account of my stewardship, on the occasion of my twenty-fifth anniversary as Pastor of St. Andrew's." Then having detailed the cost of the church, the furnishing thereof, including altars, floors, painting, statuary, etc., the debt assumed in 1918 and the purchase of property, he concludes "Paid in full on demands up to date the sum of \$778,537.12." This account did not include the interest paid over the same period. According to the statement of McNeil Construction Co., the mere fabric of St. Andrew's was \$318,040.34, a large amount at that period. A correspondent writing about St. Andrew's estimated the cost of the edifice as one million dollars. The prosperity prevailing during the war years helped Monsignor to meet such heavy obligations and also assisted Bishop McGucken to liquidate the encumbrance in a relatively short time.

Although Bishop McGucken had spent many years in administrative work, he proved to be a wonderfully practical pastor. He loved parish work. After he became Bishop of Sacramento, he often came to Pasadena and stayed overnight in the rectory. On one occasion he said to the pastor: "The happiest days of my priesthood were spent in St. Andrew's Parish." His great ambition was to know his people. He wished to become involved in their problems. To become so acquainted, he had his assistants take a census and he himself would always become part of the team. After a heavy day at his desk in the Chancery Office, he would return home and take to the street with his fellow priests. He would frequently assign himself to localities where the Mexican people dwelt because he knew the language of the people and was intimately acquainted with their customs and culture.

Perusing the Baptismal and Matrimonial records, one is amazed at the number of sacraments he administered, as well as his hard work in the process of preparation associated with such administration. Bishop McGucken was in the confessional at the usual hours and also assigned himself to the regular Mass schedule; because of his outstanding love for the sick, he was a frequent visitor at the local hospitals; and he regularly held his convert classes. His interest in the Confraternity and School was extraordinary. He appointed a Director of the Confraternity who had worked with the organization from the beginning, Miss Verona Spellmire. She not only helped him reconstruct the project, but did a great amount of home visitation and was reputed to know all the families by name and also the names of the children. When she retired from the position because of old age, she was specially honored by the Pope. It must be remembered that, together with all this parish work, Bishop McGucken was also obligated to administer the Sacrament of Confirmation throughout the archdiocese and represent the archbishop at various meetings, graduations and civic banquets. He was also a frequent visitor to Our Lady of Guadalupe Mission and helped in the development of the various Mexican societies. Many people still speak of his efforts to meet the burdens associated with the daily running of one of the largest parishes in the archdiocese. Especially they recall the annual fiesta, particularly the famous one conducted at Santa Anita Racetrack which proved most lucrative and was a great social gathering for the flock.

His time, however, was interrupted by Papal Mandate. The Bishop of Monterey and Fresno was in failing health and he had no Auxiliary Bishop. Bishop Philip Scher, then the Ordinary, petitioned Rome for assistance and the Holy Father, Pope Pius XII,

appointed Bishop McGucken as Apostolic Administrator on September 2, 1946. This position placed upon his shoulders all the ordinary work of a resident bishop in a quickly developing diocese and in a territory which was most extensive. While he was there he endeared himself to the priests, religious and lay people. When Bishop Aloysius Willinger was appointed to succeed Bishop Scher, Bishop McGucken returned to his pastorate in Pasadena. During his short stay in Fresno the parish was administered by Monsignor Patrick Dignan who was the Superintendent of Archdiocesan Schools.

In the year 1947, Bishop McGucken was selected by the American Bishops as their personal representative to the Marian Congress at Buenos Aires. While there he was summoned to the deathbed of Archbishop Cantwell, and on the appointment of Cardinal McIntyre, was again selected as Vicar General of the Archdiocese.

Apart from the spiritual development of St. Andrew's, he had to give much time to its material advancement. There were three problems he had to solve. In the first place he felt obliged to build a new rectory for the priests. Then he had to construct a new combination Grammar and High School, and lastly, he had to provide a convent for the sisters of his schools.

The rectory attached to the old church was located adjacent to the church on North Fair Oaks Avenue. When the church was demolished, the rectory which was a frame building also disappeared. Monsignor McCarthy purchased a private home at 311 N. Raymond, and after some additions and alterations, converted it into a rectory. After a time the residence became completely inadequate. When Bishop McGucken became pastor, he made further alterations because he had to provide accommodations for the Pastor Emeritus. In time he resolved that the only solution was to build a completely new rectory, and so he endeavored to acquire additional property. There was very suitable property north of the church which consisted of two spacious lots on which stood two occupied dwellings. The Bishop approached the parties concerned but they absolutely refused to sell to the church. North of the rectory was another property, also improved. This he was able to purchase but he retained it for the construction of the future convent. It was possible for him to buy property on the other side of Raymond Avenue but here he would be confronted with the difficulty of having the rectory apart from the church and situated on a through avenue which carried continuous heavy traffic. As a

result of all these problems he was compelled to forget the new rectory and hoped that the future would hold more favorable conditions.

His greatest concern was the school. When the Bishop came to Pasadena, St. Andrew's School was 43 years old and had been constructed in a period when strict building codes were not in force. It was a brick building without any steel reinforcement. Undoubtedly it was considered a Class A building when first constructed, but the ravages of time and occasional earthquakes had taken their toll. Even though the earthquake of 1933 was very severe and caused much damage in Pasadena, it did not seriously affect St. Andrew's School. Having closed the school immediately, Monsignor McCarthy invited the City Engineers to inspect the building. The result of the inspection is stated in a letter dated January 19, 1934. "As far as I can see this earthquake has caused no damage to the building. The building is, however, a type of construction which is peculiarly susceptible to damage from earthquake shock, is old and in rather poor condition. The mortar is apparently not the best and there are a number of cracks in the walls. No one can definitely state that this building will collapse or be seriously damaged in an earthquake but it is very probable that if a destructive earthquake should occur in this area this building would be seriously damaged or completely destroyed." This written report was forwarded to Monsignor McCarthy some time after the inspection, but it was made verbally to the Sister Superior immediately after the engineers had examined the school. At that time permission was granted to open the building for class. The diocese also had its engineers examine the building and they reported that the "building was not as sturdy and dependable as we had hoped to find it."

Monsignor McCarthy and Bishop McGucken lived with this school condition for many years. It must have been for both of them a source of great anxiety. To add to Bishop McGucken's tension was the fact that the Pasadena Fire Department made an inspection of the school in 1948 and officially notified him that St. Andrew's School was in a perilous condition. In a letter dated March 25, 1948, the Fire Marshal, together with the Assistant Superintendent of the Pasadena Fire Dept., stated, "A recent inspection was made of the school building by the undersigned and it was found that several conditions exist in the use and condition of the structure which make it a life hazard to the occupants. It is our belief that at the time of the construction of the building insufficient

consideration was given to the safety of the occupants of the second and third stories. The open, continuous type of stairway acts as a flue or chimney for the spread of fire originating on the ground floor. There is only one exit from the auditorium in the building. Sections 203 (a) (b) of the Pasadena Building Code read as follows: 'All buildings or structures which are structurally unsafe or not provided with an adequate egress, or which constitute a fire hazard or are otherwise dangerous to human life, or which in relation to existing use constitute a hazard to safety or health by reason of inadequate maintenance, dilapidation, obsolescence are for the purpose of this section unsafe buildings. All such unsafe buildings are hereby declared to be public nuisances and shall be abated by repair, rehabilitation or demolition.'" A list of Code requirements and violations were then added to the above section which offered no alternative to Bishop McGucken but to build a new school.

There were also other reasons for a new St. Andrew's School. When the high school was established it had a very small enrollment but it constantly increased. When Bishop McGucken proposed the new building, there were 315 girls attending high school with a greater number in the grammar school grades. Teachers and parents were calling for more space and better equipment. The fact that the high school was accredited to the State Universities and also affiliated with the Catholic University in Washington made improvement and constant refurbishing a necessity. Visiting groups from the two institutions, although praising the academic excellence of the high school, made many recommendations which had to be complied with in order to retain accreditation. At this particular time also Cardinal McIntyre was very interested in building new schools and improving older institutions. St. Andrew's parish was heavily assessed to finance these projects. The people felt that St. Andrew's School was worthy of consideration, as also was the Cardinal. As a result the Cardinal, together with the Building Commission and Archdiocesan Consultors, decided to demolish the old school and construct a new building. The question of location was hotly contested but Bishop McGucken decided that Chestnut Street and Raymond Avenue should be the place of construction.

February 27, 1949 was a day of much joy and anticipation for the Bishop and people of the parish—the day of ground-breaking for a modern, well-equipped, new St. Andrew's School. After a short introductory speech by Monsignor Wade, Bishop McGucken recited the liturgical prayers for the occasion and blessed the new site. Then followed the digging of a few spadefuls of earth by the

Bishop. Monsignor McCarthy, the priests of the parish and other prelates were present. Miss Doris Hoyt, the Librarian of Pasadena City Library and also a member of St. Andrew's Parish, represented the City of Pasadena on the occasion and present were the architects, Mr. Ross Montgomery and Mr. William Molley, and the contractor, Mr. Joseph McNeil. The program closed with inspiring remarks delivered by Monsignor Patrick Dignan and Mr. Joseph Scott and all adjourned to the church for Benediction of the Blessed Sacrament.

In the first week of June, 1949, the demolition of the old school started. It was fortunate that the school extended to Raymond Avenue and that the western portion of the lot, on the Fair Oaks border, was the recreation section. Bishop McGucken writes: "We mean to remove first one-half of the old building and leave one-half standing in which to store our school furniture and to use, if necessary. As soon as the new building is ready for occupancy, the remaining portion will be wrecked and the eastern part on Raymond and Chestnut will be prepared for playground and auto parking." In the meantime during the construction, classes continued and the church was used principally for this purpose. The new school was erected with exceeding rapidity and His Eminence Cardinal McIntyre blessed the building on the 4th of December, 1949. It was considered one of the most well-equipped schools in the Archdiocese. In his financial report to the parishioners for the year ending January 1, 1950, the Bishop gave an account of his stewardship:

Demolition of the Old School	\$ 10,071.00
Architect Fee	30,814.33
New School Building	421,064.34
New School Equipment	26,017.77
Paving, Fence, Sidewalks, etc.	7,022.00

In this report he acknowledged receiving \$150,000.00 from the Youth Education Fund and advised the people that the parish debt was \$114,194.75. He also congratulated the people of St. Andrew's for their wonderful generosity.

The next problem facing Bishop McGucken was a very urgent one—the building of a convent for the sisters teaching in his schools. The Sisters of the Holy Names had taught generations of children from the beginning of school life in St. Andrew's Parish.

Just before Father Quinlan died in the year 1918, he purchased a private home at 333 N. Raymond Avenue to house the sisters. He altered it to suit the purposes of the Community and for many years, with additions made by Monsignor McCarthy, it served its purpose well. But as the school enrollment grew and the number of sisters increased, the accommodation became inadequate. Actually the sisters were living in such crowded conditions that it demanded much sacrifice on their part, and their patience under the circumstances was an example to all.

To solve the problem the Bishop had to acquire more property and this presented a difficulty. South of the convent was a sizeable lot on which stood a home occupied by John Buckley and his wife, Mary. This couple were advanced in age and were loved by the Bishop, priests, sisters and especially the people of the parish. All concerned were reluctant to disturb them and they, in turn, were not anxious to move. John died and was buried with pontifical liturgical dimension at St. Andrew's on December 9, 1949, and as the new decade dawned, Mary joined him. Immediately Bishop McGucken contacted the owners of the property and acquired it.

However, one difficulty followed another. His next problem was the announcement of the Foothill Freeway. The exact course of construction was not as yet decided, but there was fear that it would run through the property on which the convent would be constructed. He sought some assurance from the State that the property would not be taken but could get nothing in writing. However, he did get positive verbal assurance and satisfied with the course of events, he decided to build. A minor problem then presented itself—the matter of housing the sisters until the new convent was constructed. None of the local convents could offer accommodation because the Community at St. Andrew's was large. Luckily he found some apartments at 75 North Grand Avenue where the sisters settled down and seemingly were satisfied. It was, however, with a feeling of sorrow that they left the old convent which had for many of them such happy memories.

On the 18th of May, 1954, the *Star News* carried the following notice: "Roman Catholic Archdiocese today has taken out the first major building permit for the month of May. This permit is for a residence for sisters at 333 N. Raymond with a valuation of \$120,000.00. J. A. McNeil Co. is the contractor." The architects were Albert C. Martin and Associates.

Before March, 1955 the convent building was complete. It was considered one of the most accommodating convents in the

Archdiocese. Bishop McGucken had forgotten nothing. The sisters moved in and on the 22nd of February, they had Open House for members of the Community and 95 sisters were welcomed.

It would seem that Bishop McGucken's work in St. Andrew's was accomplished because in a short time after completing his projects, he was called on to higher things. Because of his poor health, Bishop Robert Armstrong of Sacramento requested Rome for assistance. On the 26th of October, 1955, Pope Pius XII appointed the pastor of St. Andrew's Coadjutor Bishop of Sacramento with the right of succession. On the occasion Cardinal McIntyre stated: "The appointment of Bishop McGucken to Sacramento is the recognition of his excellent character. He will be of inestimable assistance to Bishop Armstrong in the constantly increasing responsibilities incidental to a vastly expanding growth in this important Diocese." Thirteen months later, Bishop Armstrong died and Bishop McGucken became the sixth Bishop of that important See.

The news of the Bishop's appointment came as a shock to the parishioners of St. Andrew's. They were glad to hear of his promotion, but sad to realize that their beloved pastor was to be taken from them. He himself had mixed feelings because his heart and soul were in St. Andrew's.

According to immediate arrangements he was to be installed as Bishop of Sacramento on December 6, 1955. This did not give the people much time to prepare for his departure. November 30, the feast of St. Andrew, was approaching and on that day a farewell Mass was celebrated. His Eminence Cardinal McIntyre presided on the occasion and the church was filled to capacity with sisters, children, parents and other parishioners. The Cardinal in his short remarks expressed his heartfelt gratitude to Bishop McGucken for his service to the archdiocese and said he understood the sorrow of the people of St. Andrew's parish in the loss of their dear pastor. Later in the day, the children of the school had a special reception for him and sang a motet based on his episcopal motto "Emitte Spiritum Tuum" after which they presented him with a beautiful gold basin and lever.

The priests of the Archdiocese were guests at a dinner served that evening in the school auditorium held by the ladies of the parish. In his response to the going-away speech on the occasion, the Bishop, because there was much speculation about his successor in St. Andrew's, remarked that most probably the pastor who would succeed him was present that evening in the auditorium. Naturally, there were the usual remarks made by some, "Is it I,

Bishop?" However, his successor was not at the dinner. For some inexplicable reason he had not been invited to the wedding feast.

Following the dinner, a reception was held in the Exhibition Hall of the Civic Auditorium attended by approximately 1900 people. Mr. Joseph Scott presided and the principal talk was given by Monsignor Raymond Flaherty, his classmate of college days. The keys to a 1956 automobile and a spiritual bouquet from the parishioners were presented to the Bishop. On the 6th of December he departed for Sacramento.

Bishop McGucken remained in Sacramento for seven years and during that period made frequent visits to Pasadena. On February 21, 1962, he received another promotion; Pope John XXIII appointed him Archbishop of San Francisco, where he served 15 years until he retired. Even in his retirement he continued an active ministry until the Lord called him to Himself in the closing days of October, 1983. On the Vigil of All Saints' Day he was buried from the beautiful Cathedral of St. Mary which he had built, in the presence of a most representative gathering of bishops, priests, religious, his beloved laity, and civic dignitaries. An inspiring homily was preached by Cardinal Manning who had worked with him for many years in Los Angeles, and who had just returned after accompanying Pope John Paul II on an extensive visit to the Far East. The people of St. Andrew's were represented at the funeral by Monsignors James Hourihan and Tobias English. A few days afterwards, Mass of the Resurrection was offered for the repose of his soul in the Church he loved so dearly, beautiful St. Andrew's.

Movements and Consolidation

The seventh pastor of St. Andrew's parish was Father James Hourihan. He was born in Dunmanway, County Cork, Ireland, on the 4th day of January, 1907, and was the second son of Timothy Hourihan and Julia O'Neill. There were four boys in the family. Two became Carmelite priests and now serve in New York City, and the oldest followed the teaching profession and is now retired in the home town. On the evening of his birth, as was the custom, James was baptized in the parish church and in due time attended the local school. There he was educated in the primary grades by the Daughters of Charity and later completed his grammar school education under the direction of the De La Salle Brothers.

In the year 1921 he began his secondary education at St. Finnbar's Seminary in the City of Cork. Having completed his course, he was offered a place for the home diocese in Maynooth College but, desiring to go on a foreign mission, he did not accept the offer. His first preference was to join the Maynooth Mission to China, afterwards known as the Columban Fathers, but his pastor recommended that he go on the American Mission. As a result of this decision, he enrolled at All Hallows College, Dublin, and on the 21st of June, 1931, was ordained a priest for the Diocese of Los Angeles and San Diego.

Father Hourihan arrived in Los Angeles in the middle of October and was appointed assistant to Monsignor McCarthy, pastor of St. Andrew's. Here he served until January 4, 1937, when he was missioned to Sacred Heart parish, Los Angeles. His subsequent assignments carried him to St. John the Evangelist and St. Alphonsus in Los Angeles. In the year 1946 he was sent by Cardinal McIntyre to Temple City in order to found a new parish under the patronage of St. Luke. Prior to this appointment, he had gone to Ireland with his two priest brothers to visit his mother who was dying and whom he had not seen in nine years. The flight by Pan American Clipper took him 23 hours from New York and it is claimed that he was the first priest from the archdiocese, not associated with the services, to fly the Atlantic. In the providence of God he found his mother rather improved and she lived until the year 1949.

Before the year 1946 there was no Catholic church in Temple City, nor was there any property purchased to start a parish. Catholics were attending services in Arcadia, El Monte and San

Gabriel. Even though the parish was officially established on July 1, 1946, it was impossible to find any place to celebrate Mass, so it was decided that on the 14th of July, the first Mass would be celebrated on the lawn of a residence situated on Encinitas Avenue owned by Leonard Adams. Two Masses were celebrated on that occasion, and so began the parish of St. Luke. For three Sundays Mass was in the open. Meanwhile the men converted a large vacated chicken coop into a little chapel capable of accommodating 180 people, and there, for over three years, the people attended Mass. A few blocks away property was purchased and the construction of a permanent church was under way and was blessed by Cardinal McIntyre on the 16th of April, 1950. It was with a feeling of reluctance that the people left the little chapel and many who experienced the pioneer days still refer to the little chicken coop church.

For nine years Father Hourihan worked with the people of St. Luke's Parish. During that time the people had established a complete parish. Together with the church they were responsible for two eighth grade schools, a parish hall, a home for the sisters, and a residence for the priests. It was with mixed feeling that Father Hourihan responded to the call to become the pastor of St. Andrew's Church, Pasadena.

On the morning of December 12, 1955, he received a call from the Chancery Office informing him that the Cardinal and his Diocesan Consultors had nominated him as the pastor of St. Andrew's. This came as a great shock. He requested that he be given an opportunity to talk with the Cardinal before accepting so great a responsibility, and also he stressed the fact that he was happy in Temple City and sought no promotion. An appointment was granted him that very morning. In his conversation with His Eminence every consideration was extended to him. The Cardinal, however, said that he was very anxious that he accept the appointment. Then, to clarify the situation, Father Hourihan said to the Cardinal "It looks as if you are putting me under obedience to take St. Andrew's" and the Cardinal responded, "I would like you to look upon the appointment in that light." This closed the matter and eliminated all doubt. It was the will of God; it was compliance with the promise he made the morning of his ordination. He accepted the new appointment and the Cardinal was happy. Added to this was the request that St. Andrew's new pastor would take up residence on the 21st of the month—just before the Christmas season. Father Hourihan requested the matter be deferred until after Christmas but His Eminence insisted, and again obedience

prevailed. It is a great virtue; it is truly the "bond of rule." Having been obligated to secrecy for a certain period, Father Hourihan departed from the Chancery unable in conscience to tell his near friend and assistant, Father John Reilly, who ultimately found it out before he had an opportunity to inform him. It is interesting to note that, according to Church law at that time, when a pastor succeeded a bishop the nomination was made by the bishop of the diocese, while final ratification was made by Rome. One of the hardest things Father Hourihan had to do was to tell his good and generous people that he was to leave them. Pasadena, where he had started as a young priest in the year 1931, was now his future home.

On the evening of December 21, 1955, Father Hourihan arrived at St. Andrew's rectory to take up his duty as pastor of the parish he had left on January 4, 1937. It was a cold, wet and dreary evening. He was cordially received by the Holy Names Sisters who welcomed him "home" and also by the priests of his household, Fathers Francis Roughan, Harry Laubacker and Laurence Gibson. His first public appearance was on Christmas Day and in the files of St. Andrew's church is found the following message that he delivered at all the Christmas Masses.

"On this day of joy, the priests of St. Andrew's join with me in wishing you the happiness of the holy feast and pray upon you the blessing of the Infant Jesus.

"It is with a feeling of unworthiness that I return as pastor to St. Andrew's parish in order to carry on the wonderful work of Bishop McGucken. I fully understand that it will be difficult to assume the responsibilities of the zealous and hardworking bishop, but with the help of God's grace and your kind prayers and co-operation, I will strive to bring to all of you the love and goodness of Jesus Christ.

"It is now nineteen years since I last ministered in this wonderful parish. Many of the old parishioners have gone to their reward. They will be remembered in my humble prayers. Many other faces and names are still fresh in my memory and it will be a joy for me to renew old acquaintances. There are many, however, who have associated themselves with the parish during the last two decades. As their pastor, I hope to become acquainted with them in due time because as shepherd of their souls, it is incumbent upon me to become 'all things to all men.'

"The priests of your parish on this holy morning will stand at the altar of the Lord and pray for you. This is their expression of gratitude because you have been loyal and good and worthy of such remembrance."

As the year 1956 opened, Father Hourihan began the routine work that is proper to a newly-appointed parish priest. He visited the convent and became acquainted with the sisters—Sister Mary Paraclita was the Superior. He was no stranger to the Community as he had worked with them as an assistant teaching in the Grammar School and High School. He admired the teaching ability of this Community. After the opening of the school he visited all the teachers and children in their classrooms. Then on the 9th of January, the children of both schools extended a welcome to the new pastor. Seven hundred seventy-one students filled the auditorium together with their teachers. The usual speech was well spoken by the student body president, and the pastor responded with appreciation for the cordiality with which he was received. The size of the student body did not dismay him because during the previous week he had said goodbye to 700 children in St. Luke's Grammar School. A similar beautiful reception followed at Mayfield School. These receptions were followed by events sponsored by the Holy Name Society, Legion of Mary, Altar Society, and Young People's Club.

Two important events followed in the month of April. One was the opportunity offered the pastor to preside at the First Holy Communion for the first time. Afterwards members of the Mother's Club hosted a lovely breakfast in the school hall and impressed the pastor with their efficiency. On the 15th of April, the Annual Meeting of the High School Alumnae and Past Pupils Association was held. This group had worked hard for the academic betterment of St. Andrew's High School and had year after year furnished scholarships for worthy candidates. They also took great interest in contributing many valuable books to the library. The pastor was especially glad to meet many of the guests who had been in the school while he had served as a young assistant in St. Andrew's.

The month of May brought a big event into the life of Father Hourihan. It was time to celebrate his Silver Jubilee as a priest. Although the actual day of celebration was the 21st of June, he decided to commemorate the event in St. Andrew's on Pentecost Sunday, May 20, and return to All Hallows College in Ireland for his class reunion on the actual date. Prior to the church celebration, the children of the school had a special reception. The student body sang the triumphant "Praise Be to Thee, O Lord" and Miss Anna Bonyhady delivered the address on the occasion and presented a spiritual bouquet and a delicately adorned set of cruets. On the morning of Pentecost the Solemn High Mass was celebrated. Father Hourihan was assisted by his brothers, Father Brendan

Hourihan, O. Carm., and Father Emmanuel Hourihan, O. Carm., as deacon and sub-deacon. Both brothers came from New York for the occasion. His Excellency, Most Reverend Timothy Manning, presided. Forty members of the clergy attended and 150 sisters were present, together with a vast congregation of the laity. The chronicles of the Holy Names Sisters note "The Church was a mass of color, the scarlet anthurium and other flowers on the altar, the vested dignitaries in the sanctuary, the congregation including the black and white of priests and sisters and the many-hued outfits of the laity, made a grand spectacle." The Proper of the Mass was sung by St. Andrew's vested Boys Choir, and the High School Choir furnished a beautiful rendition of liturgical motets. The inspirational sermon for the occasion was preached by Bishop Manning, who, in his quite erudite and persuasive way, presented an unforgettable concept of the dignity of the priesthood.

After the Mass the priests were the guests of the Jubilarian at a banquet served in the School Auditorium by the ladies of the parish, and the sisters were served in the convent. The refectory, community room and patio offered ample accommodation for the 150 visiting sisters. That same evening the parish reception was held in the School Auditorium. The speaker on the occasion was Rev. John Reilly of Temple City and a wealth of spiritual offerings and monetary gifts were presented to the pastor, who was overcome by the generosity and benevolence of his people whom he had served but a relatively short time.

Then came graduation time with its usual celebrations and on the evening of June 10, the senior class of 45 young ladies received their diplomas from Bishop Alden Bell, who a short time previously had been consecrated Auxiliary Bishop to Cardinal McIntyre. This graduation exercise was one of the first he presided over as a bishop.

On that same evening the pastor departed for Ireland to celebrate his Silver Jubilee at his Alma Mater. It is interesting to note that only five priests out of a class of 26 attended the celebration. Some had gone to their eternal reward and the others, scattered over the English-speaking world, were unable to attend.

When Father Hourihan returned he decided, together with his assistants, to take up a parish census. It was evident that many people were not receiving the sacraments, others were not attending Mass, and a number of children were not receiving religious instruction. As they prepared for this project the Council of Churches announced that it was to sponsor a similar drive. St. Andrew's Church was not a member of the Council, and when

Father Hourihan proposed to the Committee on Census that he and the priests would very much desire to be part of the project, his application was not accepted. Sad to relate, the religious atmosphere in Pasadena was never very amicable to Catholicism. However, he had become acquainted with some of the ministers in the community and he approached them on the matter. In a short time, through their good efforts, he received an invitation to join in the city census.

According to the plan the district was divided into different precincts and they in turn were allotted to the individual churches. One central office took care of the printing of the census cards and all the publicity. After the coverage of the city, the center had mustered a staff which would divide the cards received according to denomination. This committee then returned the cards to the individual churches.

According to the plan the census was to be taken up one Sunday afternoon. Prior to that day the workers were thoroughly briefed in many sessions of preparation. The pastor offered the school auditorium for this purpose and it was interesting and consoling to see the people of many religious persuasions mingle and establish an atmosphere of unity and friendship. The people of the parish responded wonderfully and 350 volunteers were on hand. After the last Mass on the appointed Sunday, they met in the auditorium, received their kits and at six p.m. returned to hand in their cards. Due to the articles in the *Star News*, the participants reported a very kind reception from all and a good coverage of their district. When all the cards were returned to the central office and in turn allotted to the various churches, all were happy with the results and St. Andrew's greatly benefited by the project. This was the first religious survey made in ten years. During the afternoon 73 percent of all housing units were visited by nearly 2,000 volunteers from the different churches and 42,205 calls were made. Perhaps it was the beginning of ecumenism in Pasadena.

Then another problem related to the children occurred which demanded the immediate attention of the priests—the released time religious program for children attending public schools was attacked. According to this program, children of all religious denominations had the privilege to be released for 40 minutes each week in order to receive religious instructions. The acceptance and implementation of this program was up to the local school district and the Pasadena School Department accepted the program and pledged every cooperation. According to the state norms, the

classes could not be conducted in the schools and so the children had to be taken to different centers adjacent to the school buildings for their instruction. It required much volunteer work on the part of the churches and always the permission of the parents of the children. There were 83 churches involved and the annual expenditure amounted to \$30,000.00.

St. Andrew's had many children attending public schools and had a well-organized program of teachers and volunteers, but the 16-year old program was brought before the Board of Education for re-evaluation. Attacking the program at a meeting of the Board were members of the Citizens Staff Advisory Committee on Released Time for Religious Education. Certain recommendations were presented by this Committee which in effect would tend to modify the program and in time render it impossible to continue. The pastor of St. Andrew's represented the Catholics of Pasadena and was ably assisted by ministers from other churches. Speaking for his own people and the parents in general, he pleaded for a continuation of the program. He stressed the necessity of religious training and requested the Board to respect the will of the parents who were desirous that their children should receive the religious instruction. He pointed out that the will of so many parents should not be ignored. Some of the statements of the attacking Committee, he said, indicated that they had no actual experience working in the program and in fact were completely lacking in fundamental knowledge of the project. The discussion followed at subsequent meetings of the Board, but the happy result was that the program was ultimately re-evaluated and commended and continued after the attack in a more competent and productive manner.

In June, 1957, the public press carried the statement of a prominent Pasadena Presbyterian minister condemning not only the Catholic school system but also the private schools conducted by parents of other religious denominations. In his address to the delegates assembled in Omaha, Nebraska, he referred to the teaching of religion in such schools as a kind of "brainwashing" foreign to Christian education. The people of St. Andrew's looked upon the assertion as a condemnation of their school system and particularly resented the fact that it was made by a clergyman of their own community. They approached the pastor requesting a defense of their parochial school.

Father Hourihan, on the occasion of the High School Baccalaureate Mass, responded to the accusation. He remarked that such a statement was far from the truth and an insult to millions of

loyal Americans, both Catholic and Protestant, especially to residents of Pasadena. He objected to any criticism of parents in the exercise of their rights to educate their children according to the dictates of their conscience. He pointed out that the clergyman in question, when interrogated about his knowledge of the Catholic school system, admitted that he had no acquaintance with the Catholic school, was never even inside such an institution, and had made no study of the curriculum. The pastor condemned the loose and unsupported statement made in Omaha. He stressed that he admired the public school system and reminded the audience that outstanding citizens, Catholic and non-Catholic, were products of the system, that Catholics were paying taxes to sustain the public schools, that 50 percent of the Catholic children were educated in the system, and that the system carried an excellent and comprehensive curriculum. The only reason Catholics were carrying the burden of their own system was to make sure the whole child was educated. Religion, which was absent from the public system, he asserted, was most important and should have its place in the development of the child at home and in the school. He stressed that all the early schools of this great land were of a religious character. He concluded by saying "I speak these words, not in the spirit of enmity, but rather in defense of a system of education you and millions of Americans believe in and deeply appreciate."

A week later Bishop Manning presided at the graduation of 71 high school students and incorporated into his talk to parents, students and teachers a strong criticism of the lamentable Omaha statement which had at that time gained national publicity. This ended the controversy and there was no further discussion on the matter.

As the fifties came to a close many events followed in quick succession: priests were missioned to other parts; sisters anticipated their annual "obedience lists" and took up new assignments in the Province; enrollment in the Grammar and High Schools began to increase; the lay teachers found places in the parochial school system; a mission was held conducted by the Fathers of Sierra Madre; a branch of the Junior Legion of Mary was established in the High School; the Parish Council on its own accord gave way to the traditional individual society identity; a drama club began to function most successfully, as also a Men's Discussion Society; and the different organizations began to build up and function smoothly and productively.

It was evident that the spiritual affairs of the parish were making great progress. The priests endeavored to carry on the great

liturgical tradition of St. Andrew's; at some of the Masses the congregation found it difficult to find accommodation. The capable rendition of the church music attracted many to the solemn services and it was a joy to listen to the Vested Boys Choir under the direction of the Holy Names Sisters, while the Adult Choir in time, under the direction of Primo Puccinelli and accompanied by Marlene Fazzi, delighted the hearts of many and the wonderful voice of Dominic Tropoli brought Sunday noon Mass to an uplifting and inspiring conclusion. As one listened to the sounds of the great organ and motets, memories of talented singers of the past came back and also kind recollections of former organists, Professor Heinze and Ethel Wheeler.

About the same time a great problem entered into the life of the parish—the construction of the Foothill Freeway. People became concerned about the parish plant. They felt confident that, although the church was situated in the direct lane from west to east, it would not be demolished. If it were eventually planned that St. Andrew's should disappear, the parishioners were prepared to contest the route of the freeway. They felt, however, that the new convent and perhaps the rectory were in a dangerous position and that plans should be immediately worked out to acquire suitable property in order to relocate the buildings. Cardinal McIntyre was very anxious to build a new rectory as soon as possible. As a result of his insistence, the pastor approached the owners of the property adjacent to the church. They had definitely refused even to communicate with Monsignor McCarthy and Bishop McGucken, so it was with feelings of suspense that Father Hourihan made the first approaches. He felt that the construction of the freeway would help his purpose but they were in the shadow of the church and were not in any way fearful. Luckily, as an assistant at St. Andrew's in the early thirties, he had established an acquaintance with the son and daughter of the owner of the property next to the church and this proved an effective approach to the problem. This contact, together with many prayers, ultimately succeeded, and to the surprise of many parishioners, the owner sold the property to the church. But there was another lot yet to be acquired, as one site would not be sufficient to construct a suitable rectory. Cardinal McIntyre suggested that a three-story home could be built next to the church on the acquired property. However, the decision of the priests against such an arrangement prevailed and the Cardinal agreed. It took years to obtain the additional lot, but as plans for the freeway began to develop, the owner consented to sell and the church

quickly obtained title and thus ended the story of the famous property.

Plans were then formulated for the removal of the new convent in the event that the property on which it was built should be condemned by the State. There was a good-sized parcel of property across the street from the church which would serve the purpose. With the permission of the Cardinal, negotiations began. Five old homes were on the property; two of them were purchased without any difficulty but the other three presented a problem. The owners, realizing the predicament the church was in, requested a ridiculously high price for the lots. As a result, the church refused to do business with the owners and decided to await further opportunity, hopefully anticipating the sale of property on Chestnut Street which eventually occurred.

In the spiritual demesne, a great interest in the mission abroad was developing. Two very active mission circles were organized. One employed every effort to help a priest in India and the other assisted Bishop Lamonte in Rhodesia. Likewise, much interest was stimulated in the archdiocesan Lay Mission Helpers movement. Established by Monsignor Anthony Browsers, its purpose was to send lay people into the mission field for a certain period in order to help those laboring in the vineyards. Bishop Manning was vitally involved in this worthwhile work and became an integral part of the organization. The result was that he felt obliged to visit the Lay Mission Workers, especially in Africa. He requested the pastor of St. Andrew's to accompany him as a companion in this visitation.

The path of their journey led them to South Africa, Rhodesia, Kenya, and Uganda. There they had an opportunity to visit nurses, doctors, teachers, secretaries and technicians, together with the bishops, priests and sisters they were assisting.

One of the most interesting calls was at the Church of St. Andrew in the Diocese of Umtali, Rhodesia. This church, together with a school, clinic, and accommodation for sisters and priests, was built and sustained by the financial help afforded by the mission-minded people of St. Andrew's Parish, Pasadena. It was a source of great pleasure for their pastor to offer Mass in this beautiful little church for the good people of the home parish, and also to receive from the natives expressions of gratitude for the continuous help which made their mission center possible. It is unfortunate that this complex was destroyed during the conflict that later almost crippled that country.

Having concluded the visitation of the mission, the Bishop and Father Hourihan returned to Rome where they had the unforgettable

good fortune to receive a private audience with Pope John XXIII. It is interesting to note that the Second Vatican Council, which he called, in its deliberations stressed the fact that the Church was essentially a mission church and that the laity should take a more active part in the work of evangelization. Actually it could be said that the church in Los Angeles was already dedicated in a very special manner to this objective, and St. Andrew's church was playing a humble but active part in this special work. On the journey to Rome, the Bishop and Father Hourihan made a short pilgrimage to the Holy Land to pray at the holy places for the success of the missions, the people of the archdiocese and the parishioners of St. Andrew's parish. Two other mission visitations followed, one to Nigeria, Ghana, Kenya, Malawi and Ethiopia, and the other to Japan, Taiwan and Papua, New Guinea. Such recognition by Bishop Manning gave consolation to the Lay Mission Workers and strengthened them in their noble purpose.

As the sixties opened, the problem of property was again one of much concern for the people of St. Andrew's. There was a large parcel of property across from the school with frontage on Raymond Avenue and Chestnut Street. This section belonged to the Nazarene Church. The church standing at the southeast corner of Chestnut and Raymond was historic because it was built as one of the first churches in Pasadena by Amos G. Throop. It was Romanesque in style and at the time of construction was considered the largest church in Pasadena. This building and property were in time acquired by the Nazarene congregation.

As time went on the Church Board improved the property. They built a concrete school with auditorium and classroom facilities and also a spacious kitchen. They also bought adjoining property so that the whole complex amounted to 63,180 square feet. One of the projects considered by the elders of the church was the erection of a ten-story apartment building with garage accommodation. The Board wished to get government financing for the project but at the last moment decided against the project, even though an architect and a builder had been employed. As a result it gave them the option to come up with some promoter. Because they were unable to find anyone interested, the church decided to sell the property. This property was purchased by St. Andrew's Church at the price of \$240,000, and by the acquisition of this parcel the church had no longer any property problem. It added greatly to the parking facilities which up to that time consisted of the school property and the lot afforded it by the Cabot Mortuary.

St. Andrew's was 75 years old in the year 1961 but there were so many projects on hand that it was decided not to hold an elaborate celebration. The event was recorded with a mission, a Solemn High Mass, and also a parish fiesta. However, on the 8th of December a special honor was conferred on the parish when Pope John XXIII made the pastor a Domestic Prelate with the title of Monsignor. As a result of this recognition it was decided to make the date of his installation also a day of Diamond Jubilee celebration.

The date of this event was the 22nd of February, 1962, Washington's Birthday. When the announcement was made, the various parish committees began to plan the celebration. They made the Mass the center of everything and also arranged a public reception on the evening of installation. They judged that St. Andrew's School Auditorium would be too small for the event and sought a larger facility. In some way Dr. Jenkins, the Superintendent of the Pasadena School District, heard of the dilemma. Dr. Jenkins, a close personal friend of the pastor, called the rectory with congratulations and offered the facilities of the newly-erected Pasadena High School to the committee for the public reception. It is interesting to note that this was the first time the auditorium was used for any event.

The morning of the 22nd was damp and windy, and heavy clouds were hanging over the mountains to the north. However, an hour before the ceremony the sun began shining brilliantly—it was a typical Pasadena morning. The pastor was the celebrant of the Solemn High Mass, assisted by his two brothers, Father Emmanuel Hourihan and Father Brendan Hourihan who had come from New York for the occasion. Bishop Manning presided, conducted the installation rite and preached the sermon. In the chronicles of the Holy Names Sisters, it is noted: "Today marked a very important event in the history of St. Andrew's seventy-five year old parish: the investiture ceremony of the Pastor, the Right Reverend James Hourihan, as Domestic Prelate to Pope John XXIII. It was the first such ceremony in the history of the parish. Some twenty-five Monsignori were present, over a hundred priests, and two hundred sisters from all over the archdiocese. The church was filled to overflowing with parishioners who had come to witness the ceremony and pay their respects to the pastor. The boys vested choir sang the Ordinary of the Mass while the Proper of the liturgy and the supplementary motets were beautifully rendered by a special men's choir under the direction of Paul Solamunovich who offered

his talent and time as a special gift on the occasion of the installation. Reverend John Reilly read the Roman Document of Appointment."

Bishop Manning preached an inspiring sermon on the occasion, associating the priest morning after morning with the altar of sacrifice. In part he said "Chiseled into marble risers that form the steps leading to the main altar of St. Andrew's are the words of Psalm 42: 'I will go unto the altar of God, to the God who gives joy to my youth.' This psalm is recited at each Mass by the priest before he ascends the altar of sacrifice. Always for him the altar is the fountainhead of youth." In conclusion he said "With a full heart then, in this home of happiness and melody we give liturgical significance to that supreme act of approval and commendation by virtue of which the Prince Ordinary of Los Angeles requests and receives from the Supreme Pontiff the title, rights and privileges of a Domestic Prelate for Monsignor Hourihan.

"We wrap up the felicitations of all his priest-friends, the affections of his people, the pride of his priest-brothers in the flesh, the memory of his wonderful parents, we ascend this altar of youth and, as on a paten, offer them in great joy to the Lord, One God."

The pastor, in responding, expressed his thanks to Pope John XXIII for the honor received, to Cardinal Archbishop McIntyre, to Bishop Manning for his wonderful sermon, and to his brother priests and religious and especially to the good people of the parish for their prayers and attendance. He concluded by saying: "For three quarters of a century this venerable church stands at the portals to the beautiful San Gabriel Valley. Like a kindly mother it has watched her spiritual children come and go. It has rejoiced when other parishes appeared in the vast territory, once the field of her jurisdiction. Her people recall today the venerable names of Cullen, Scannell, Farrelly, Quinlan, McCarthy and especially the beloved Bishop McGucken, who have served the flock as faithful shepherds. No wonder while they celebrate today, the sentiments of their gratitude ascend like incense to the God of all Goodness."

After the installation the visiting priests, out-of-town friends and dignitaries were served luncheon in the school auditorium, while the sisters enjoyed a delicious meal in the convent. The ladies of the parish were in charge of the arrangements.

Over 1700 people attended the civic reception at the Pasadena High School Auditorium on the evening of the installation. Congratulations were again extended to Monsignor Hourihan by Bishop Timothy Manning, as also by C. Louis Edwards, Mayor of

Pasadena, Supervisor Warren M. Dorn, and Assemblyman Bruce V. Regan. Monsignor William E. North spoke for the clergy and Patrick J. Kirby delivered the Parochial Tribute. Mrs. Albert W. Blake made a presentation to the pastor on the occasion. Father John Acton, assisted by Father Harold DeLisle and Edmond H. Puls, was in charge of the program and Paul Maxey served as Master of Ceremonies. The musical numbers were presented by St. Andrew's High School Choir, Mayfield High School Choir, and St. Andrew's Adult Choir. The soloist of the evening was Dominic Tripoli. In the closing remarks, Monsignor Hourihan said "I would be very presumptuous to assume that this vast gathering here tonight is exclusively in honor of your pastor. It is rather an expression of joy, gratitude and appreciation on the occasion of the Golden Jubilee of your great parish and the mother church of the Valley, St. Andrew's."

All the spiritual interest of St. Andrew's Parish was centered in the opening of the Second Vatican Council in the year 1962. Ever since Pope John XXIII had announced in 1959 this great gathering of the Bishops and others eligible to attend, the people had constantly prayed for its success. Numerous sermons were preached by the priests explaining the structure and purpose of the Council, and it was with much joy that they anticipated the opening day. This great gathering of the leaders of the Church from all over the world lasted four sessions; it was the privilege of Monsignor Hourihan to attend two of them. Sadness shrouded the parish when Pope John XXIII died on June 3, 1963. The church was draped in the ornaments of sorrow and Solemn Requiem Mass was celebrated. Many of the City fathers and Protestant ministers of the community were present, indicating the great esteem in which they held the beloved Pontiff. But sorrow was turned into joy when the white smoke was again seen from the chimney of the Sistine Chapel and from the balcony it was proclaimed: "We have a Pope, Cardinal Giovanni Battista Montini, Archbishop of Milan, who has taken the name of Pope Paul VI." The following day there was a Mass of Thanksgiving.

It was during the year 1963 that the Cardinal had a special drive for the extension of the Junior Seminary and also the building of additional high schools. Addressing a letter to the clergy, he wrote "It need not be emphasized that any project which will increase the number of priests is most important. It should be the purpose of all Catholics to give a priest to the altar. We need priests badly, but as this is the age of the laity, it is equally important that we give our

boys and girls the opportunity of Catholic education." The assessment placed on the parish was \$70,000. But two years had passed since another drive had been sponsored for the Major Seminary. On that occasion the assessment was \$30,000. The people in their generosity exceeded the sum by \$5,000. There was no real organization set up to acquire the money. It was chiefly accomplished by the priests from the pulpit who requested a certain weekly amount above the regular offering. Envelopes were given out on Sunday, March 23, and on that occasion pledges were made. It must be said in praise of the good people that the assessment was over-subscribed and over 90 percent of the promises made were realized. In a message of gratitude to the people, Monsignor Hourihan commented that apart from the two drives, the people, through their generosity, had purchased \$300,000 worth of necessary real estate without assuming any parish debt. All this had happened within the period of seven and a half years.

The sorrow that afflicted the country in the fall of 1963 greatly upset the parishioners of St. Andrew's. President John F. Kennedy had been assassinated. When the news was announced to the school children, especially those of High School age, the effect was terrifying. Hysteria took hold of many. The pastor, when advised of the situation, went to the school, assembled the students and teachers, spoke to them and with God's help calmed them, brought them to the church and offered Mass for the repose of his soul. In a few days a Solemn Requiem Mass was celebrated and the attendance was so great that extra chairs had to be moved in for the occasion. A large number of City officials attended as well as ministers from all the churches and the Rabbi representing the Jewish people of Pasadena. Many church services were held throughout the City, and then on the evening of December 7, a memorial service was conducted in the Civic Auditorium sponsored by the Pasadena Symphony Association. The music on the occasion was from Handel and Brahms beautifully executed under Conductor Richard Lert. The texts of the various selections were arrangements from Ecclesiastes, Ecclesiasticus and 1st Corinthians. They brought consolation and hope to all in a moment of deep national sorrow.

The only speaker at the memorial was Monsignor Hourihan whose message was in the form of an invocation. The parishioners were glad that he had been given an opportunity to express the grief not merely of the people of St. Andrew's parish, but also of the mourning citizens of Pasadena. In his invocation he said, "Look, O

Lord, on all gathered here tonight in sorrow and affliction and shower upon us the grace of your heavenly benediction. Deign to accept our tribute of music and prayer as a humble memorial offered to Thee on behalf of our departed President John Fitzgerald Kennedy. May the sound of music and symphony help to express our appreciation of and respect for our martyred Chief Executive and serve in turn to enhance Thy greater honor and glory.

"Grant that at this time of national mourning we may find hope and consolation in the words of Divine Wisdom, 'The souls of the just are in the hand of God and the torments of death shall not touch them. In the sight of the unwise they seemed to die and their departure was taken as misery and their going away from us utter destruction. But they are at peace, and though in the sight of men they suffer torments, their hope is full of immortality. Because God proved them as gold in the furnace and as a victim of a holocaust, He received them. They shall be in peace.' 'Give thanks therefore' as the Psalmist sings 'to the Lord with the music of the viol, praise Him with harp of ten strings. For him let a new song be sung, pluck the strings skillfully with shouts of gladness and joy.'

"May the Holy Spirit of fortitude and counsel console the bereaved wife, children and family of our late President and may He grant to our new leader the grace to conduct his administration in righteousness and courage so that our great nation may, under Thy heavenly protection, go forward to meet and solve the great unfinished tasks of achieving peace, justice and understanding among all men and all nations."

A telegram of sympathy was then sent to Mrs. Kennedy on behalf of the Pasadena Symphony together with the above invocation. In part the message read, "It is in the language of the great requiems and Masses that the symphony orchestras of the land seek to express to you our deep sympathy."

Some years later the people of the parish were shocked by the death of Senator Robert Kennedy and again they gathered in St. Andrew's to pray for the repose of his soul. Many ministers from the other churches attended and took their places in the sanctuary in their ceremonial robes. When Dr. Martin Luther King was cruelly assassinated, the services were conducted in All Saints Episcopal Church and a great number of St. Andrew's people attended while their pastor, Monsignor Hourihan, read one of the lessons.

As the sixties advanced and the documents of the Second Vatican Council were promulgated, the people of St. Andrew's were faced with the many changes in the Church. In order to

prepare them for the innovations, the priests preached a series of instructive sermons. In addition, a liturgical mission was conducted by Father Gregory Smith, who was an authority on liturgical matters. The documents of the Council were fully explained and as a result when the time came to put them into practice, the parishioners accepted them with very few reservations.

At this time also the Council of Churches became very interested in ecumenism. The members of the Council were very pleased that members of their churches were invited and attended the different sessions as guests of the Pontiff. When the pastor returned from Rome he was invited by the Pasadena ministers to speak in their churches and was also called upon twice to give lectures to the divinity students of Fuller Theological Seminary. Times had really changed in Pasadena and a wonderful ecumenical atmosphere was evident. One of the Protestant pastors conceived the idea of a public service on Thanksgiving Day. St. Andrew's became a part of this movement. The document on Ecumenism had suggested such participation. "In certain special circumstances, such as prayers for unity and during ecumenical gatherings, it is allowable, indeed desirable, that Catholics should join in prayer with their brethren. Such prayers in common are certainly a very effective means of petitioning for the grace of unity and they are a genuine expression of the ties which now bind Catholics to their separated brethren." At first the service was held in the Civic Auditorium, but later it was moved to the different churches in the city. St. Andrew's was the host on three occasions. In the meantime Monsignor Hourihan was appointed chairman of the Thanksgiving Service Committee. When the first plaque honoring the outstanding minister of the year was awarded by the Council of Churches, he, to his great surprise, was the recipient.

In the early sixties the grammar school and the high school showed large increases in enrollment. In the lower division there were 381 pupils, while the high school student body had increased to 392. It was a matter of much concern because there was not sufficient accommodation. It was estimated that as the school year 1964 opened, the faculty would have to refuse admission to 45 or 50 girls who made application to enroll in the high school. The school had been constructed to accommodate 400 pupils. At this time representatives from the Catholic University had made their regular visitation and there had also been the Diocesan inspection. The recommendations of these visits were that there should be an increase in the library space, the science laboratory should be

enlarged, and finally that the grammar school should be separated from the high school in order to give more classroom space and recreation facilities.

Monsignor Hourihan felt obliged to present these facts to Cardinal McIntyre, who was very receptive. The property across from the school which had already been purchased from the Nazarene Church, held a concrete building with small classrooms and an auditorium together with a kitchen. The recreation facilities were very spacious and, if regulated, could even be used by each school. It was proposed that some of the lower grades be moved to this building and estimates were received to renovate the classrooms. The matter was brought before the Board of Consultors and the Cardinal personally inspected the project and its possibilities. After much discussion, it was decided that all the buildings on the newly acquired property should be demolished and the site cleared. It was felt that an expenditure of the amount necessary to renovate the buildings was not warranted. The Cardinal was also very conscious of the fact that as Raymond Avenue was a very busy street, the lives of the children would be in danger in their coming and going to the church and school for various exercises. It was then decided that consideration should be given to the construction of a complete eight-grade grammar school, and that the existing school should be turned over to the high school students. This meant time, and although it could not be immediately seen, time proved advantageous. The opinion of Monsignor Hourihan was that the intake of students should be better regulated. In a survey it was seen that St. Andrew's High School, although a parochial institution and sustained by the parish, was educating students from 25 different parishes. This was an immense burden to the parishioners so he pleaded for time and the Cardinal conceded to his request.

In the meantime he had an opportunity to study the child-population situation in Pasadena. At that time Title One of the Elementary and Secondary Act became mandatory. This was a Federal Act to assist educationally-deprived children especially in poverty-stricken areas. Three representatives were required to structure the Act in the Pasadena School District and the Superintendent of Public Schools requested the pastor of St. Andrew's Church to represent the Catholic schools of the District. The other two represented the Public System and other private schools. About the same time, Mayor Boyd P. Welin was called upon to initiate the National Urban Coalition Movement in the City.

This was a coalition joining together labor, business, religion, civil rights and local government in an attempt to cause positive action to be taken by all of the cities of the United States to counteract and to eliminate the cause of widespread civil disorder. It demanded two representatives of religion and the Mayor requested Monsignor Hourihan of St. Andrew's to be one of the representatives. Another appointment extended to the pastor came from Dr. Jenkins, the Superintendent of Public Schools. He was authorized by the Board of Education to appoint a school-community committee to study and propose ways to develop respect for law, self-discipline, and moral and spiritual values through the church, the home, the school, and the community. Dr. Jenkins requested Rabbi Maurice T. Galpert and Monsignor Hourihan of St. Andrew's to write the preface of the handbook "Moral and Spiritual Values," which was to act as a guide for the teachers of the district.

These three appointments were of immense value to the pastor in helping him to solve his own school problem. He was able to perceive radical changes in the community, changes which would have a positive reaction on the child population. As never before, he was able to see the movement of population, especially the younger element in the community. He could sense a strong tendency to move to the suburbs and an increase of senior citizens in the vicinity. He became aware of the problems that would affect the schools of the Pasadena District and the worries that tormented the school officials in their efforts to keep up attendance. He foresaw from the deliberations the possibility of schools merging and some of them closing completely. The construction of the freeway was, he felt, a matter of great concern insofar as it was related to church membership and the matter of education. An element of pessimism at times pervaded the discussions, yet there were expressions of hope. The meetings served as a new experience for the pastor. They gave him knowledge of the future of Pasadena and they helped him to come to conclusions about the future school development in St. Andrew's parish. The Cardinal was happy to hear his projections and as a result, the second school was never built.

While a small segment of the people of St. Andrew's was concerned about the construction of the additional school, most of the parishioners were worried about the route of the east-west freeway. They feared it would radically interfere with the parish plant. They knew that, although all the parishes in Pasadena would suffer, St. Andrew's would be the most affected, because the interchange was to be located immediately west of the church.

Already many homes had been condemned and purchased by the State. Actually, when the final count was made, 750 Catholic families were displaced. Some of the occupants remained in Pasadena, others moved to Altadena, while a large percentage of them moved elsewhere.

As early as the winter of 1960, the State Division of Highways released some indefinite information about the freeway. Eleven different routes were presented, but they were actually variations of two routes. One route was the State's original way and would pass north of St. Andrew's property. The other route presented and preferred by the City of Pasadena would eliminate the convent and also threaten the existence of the rectory. The latter was sponsored by many representative bodies in Pasadena, although it necessitated a bond issue of \$12,000,000 and perhaps much more. So the speculation about the actual route became a matter of great concern. However, after four years of suspense the matter was finally and definitely determined.

In December, 1964, there a meeting held in the Chancery Office between the Cardinal and representatives of the State Highway Department. On December 17, the following information was sent to the pastor of St. Andrew's: "The center line of the Pasadena East-West Freeway is already determined as final and is not subject to any further revision. Expanding from that center line, property will have to be acquired for on and off-ramps and surface roads.

"The undetermined factor at this time is how much property will be taken for this expansion. That will be determined by contract between the City of Pasadena and the State Highway Department, which is expected within six months but it does not affect the location of the center line.

"The expansion from the center line will certainly take the convent. This is very definite. The plans which the Highway Department has submitted would not disturb the rectory, but they would come within a few feet of it. This would be subject to change if the City of Pasadena wants a wider margin."

According to the plan, the actual construction of the East-West Freeway was to begin in the year 1970. In the interval acquisition and condemnation of property proceeded, but the convent property could be released at any convenient time. This was not welcome news for the priests, the sisters and the people of St. Andrew's parish. The convent was but nine years old and now it must be moved or demolished. When the City of Pasadena finally signed

the contract with the State, it required a wider margin of property and as a result the rectory also had to be demolished.

In the meantime the Cardinal had the convent property appraised. According to the appraisal the convent and the land value amounted to \$262,000. Soon the representatives of the State asked the pastor to initiate negotiations. While keeping the Cardinal informed, Monsignor Hourihan had many conferences with John H. Baggett, the Right-of-Way Agent. The pastor wanted the State to buy both the property and building and then hoped to repurchase the convent when it was put up for auction. On May 26, 1967, however, he received a letter from the State offering \$98,807 for the property with assurance that the State would pay a reasonable sum to relocate and restore the convent. The pastor visited the Cardinal in order to consider the proposal. Both of them decided to respect the proposal and came to the conclusion that the State should also buy the convent and then, as was the procedure, demolish the building or else sell it by public auction. Although the State did not respond kindly to the proposal at first, it finally agreed to accept the recommendation and purchased the land and the convent for \$258,534. When the contract was signed, a "For Sale" sign was posted on the door of the convent by the State Highway Department and the date of the auction was named. According to State procedure, the bids at the public auction for such condemned building and property could not open under the price it would cost the State to demolish the building. In the case of the convent such a price was \$3,000. On the morning of the auction, many people inspected the building and attended the auction. The Holy Names Sisters were there in full force and were easily identified by their religious habits and sorrowful appearance. The pastor feared that some of the people were interested in buying the building to be used as a rest home or even a home for senior citizens. Then the auctioneer opened the proceedings. A representative of the Cardinal offered the first bid, \$3,000. The auctioneer called for other bids, there was just a brief pause, no response, and the auctioneer declared the auction closed. The convent was again the property of St. Andrew's parish. Later the rectory was sold to the State, land and building, for \$64,381.

Plans for the removal of the convent began immediately. The work was handed over to Donald W. McNeil and Company, members of St. Andrew's parish. While arrangements were made by the contractor, which covered a period of three months, the pastor was busy endeavoring to locate 20 sisters, their personal

possessions, and all the furnishings of the convent. The State requested him to get bids on the storage and awarded it to the lowest bidder, Farley Brothers of Pasadena, who packed 285 items and carefully transferred them to their warehouse.

Preparations for the movement of the convent were scheduled for December 1 and a temporary residence for the sisters had to be arranged. The pastor tried to obtain an apartment for them but it was impossible. He also called the convents in the vicinity and Ramona Convent in Alhambra, but all regretted that they could not furnish accommodation for the sisters. Fortunately, the pastor, while visiting a patient in St. Luke Hospital, mentioned his problem to Sister St. John who immediately solved his difficulty. On the 22nd of November the St. Andrew's Community moved to their new location and enjoyed the hospitality of the Sisters of St. Joseph of Orange for a period of six and a half months. This was a great blessing and relief, deserving of the gratitude and prayers of the people of St. Andrew's Church.

Early in December, Mr. McNeil began making preparations to move the convent. Additional property had been purchased on the Chestnut frontage and the Cardinal decided to move the convent to the northeast section in order to keep the large parcel intact. All were interested in the process of moving such a large building. The building was cut into sections. On the night of January 2, 1968, between 11 p.m. and 7 a.m. the following morning, the kitchen, the refectory and the chapel area were moved to the new location. On the evening of the 5th, two more sections were brought to Chestnut Street including the community room, the parlors, and one-half of the bedroom wing. Then three nights later the remaining section was transferred. Early in June it was ready for occupancy. Everything was moved in from Farley Brothers warehouse and the sisters were glad that not a single dish was broken or chipped. On the 16th of June the Sisters of St. Luke Hospital joined the St. Andrew's Community and the parish priests in a luncheon followed by a Thanksgiving service. "In the additions and renovations of the convent is a larger basement; air-conditioning; a new tabernacle and an altar. Also enlarged laundry and ironing space, new appliances, two more washing machines, driers and a large refrigerator and a freezer, and a new stove. To eliminate noise, green carpeting has been laid in the rooms of the second floor and on the stairways and the hallways, and new refectory furniture. A new structure for the convenience of visitors was constructed on the grounds and a four-

car garage." The above acknowledgment is taken from the chronicles of the sisters. They were evidently most appreciative and well pleased, and grateful. The pastor had suggested more carpeting in the rooms and refectory but they rejected the idea, reminding him that they were religious and had a vow of poverty.



Monsignor Hourihan and Cardinal Manning, Golden Jubilee

Retirement and Jubilee

In the year 1972 a formal retirement program for the diocesan priests of the Archdiocese of Los Angeles was inaugurated. According to the provisions of the program, priests who had reached their 75th year were expected to submit their request for retirement. The archbishop was then to accept or reject the request after giving due consideration to the needs of the individual and of the church in the archdiocese. The pastor on retirement was to retain the title of Pastor Emeritus of the parish from which he retired. The program permitted the pastor to select the place of retirement, but it was suggested that the most desirable place was the rectory of the church of his last appointment.

Early in the year 1982, Monsignor Hourihan of St. Andrew's had reached the age of retirement and so on the 21st of January, he submitted his request to his Archbishop, Cardinal Manning, which read as follows:

"Your Eminence:

"On the 4th of January, 1982, I was seventy-five years old, and so I have reached the age of retirement. I hereby request that I be permitted to retire as Pastor of St. Andrew's Parish, Pasadena.

"It was my privilege to celebrate my Golden Jubilee as a Priest on the 21st of June, 1981, and I am grateful to God for this grace. During my service to the Archdiocese I have worked over two thirds of the time in St. Andrew's Parish. It is my desire with your permission to continue to be active under another Pastor, and to continue to live in St. Andrew's Rectory. An addition has been added to the Rectory and there is ample accommodation.

"On this occasion I am happy to state that I have found a great fulfillment of my priesthood in serving the people of the Archdiocese and I have always found it a privilege and honor to work under my superiors and especially under Your Eminence. I thank you for your kindness, advice and patience.

"Obediently Yours in Christ,

"JAMES HOURIHAN"

On the 25th of January, he received the following letter from Cardinal Manning who desired that the same be published:

"Dear Monsignor Hourihan:

"In your letter of January 21, 1982, you submit your resignation as Pastor of St. Andrew's Parish, Pasadena. This you do in a pastoral response to the age of retirement proposed by the Senate of Priests and accepted as a norm in the Archdiocese.

"As of January the 4th, 1982 you reached this point when you became 75 years of age. Now, as the Archbishop of Los Angeles and after due consideration with the Chancellor, Monsignor Rawden, I formally accept your resignation. As it seems good to you this will become effective as of July 1st, 1982.

"We note that most of your priestly life has been spent at the service of the People of God in St. Andrew's. It is most laudable to wish to continue that service in cooperation with the will of your successor. To continue residence in the parish rectory is a natural sequence to the dedication of your years in the parish.

"You have not labored for the notice of esteem of superiors or parishioners. Yet you have richly deserved recognition from both sources. So much of yourself has been indentured in that service. God alone knows the totality of your giving. He reserves to Himself the totality of His reward. So be it.

"May your evening years be mellow and fruitful, rich in the protracted respect and love of all whom you have Christed in St. Andrew's.

"Respectfully Yours in Christ,

*TIMOTHY CARDINAL MANNING
Archbishop of Los Angeles"*

And so ended the tenure of office of Monsignor Hourihan at St. Andrew's. He had been the sixth Pastor and enjoyed the longest period of service as shepherd of a good and generous people. He was glad that his term as administrator was over and also happy that he could and was able to continue an active ministry. He was pleased that he was able to render service to the archdiocese over and above his pastoral duties. For years he served on the Music Commission. He was a member of a special grievance committee, and also was appointed to study the position of the high school in

the archdiocese. For 25 years he worked as a Judge in the Matrimonial Tribunal and also as a Trustee of the Major and Minor Seminaries. For a number of years he was Spiritual Director of the St. Vincent de Paul Particular Council and worked in the same capacity with the Pasadena Curia of the Legion of Mary. Locally he was in charge of the Crespi Club and served as a Trustee of Mayfield Senior School and the Senior Citizen center. He was one of the three selected to draw up the Constitution of the Priests Senate and for two terms served as Senator for his age group. Now by retirement he was released from the obligation of attendance at many meetings and the various commitments associated with such committees. He was now free to assist his successor in a very busy parish and especially help in the local hospital where the priests are expected to minister to 3000 patients each year.

On the 23rd of May, Monsignor Hourihan announced to the people of St. Andrew's parish that he would be retiring on July 1, 1982. He thanked them on the occasion for all their generosity, prayers and cooperation. He commended them for their wonderful patience. He expressed his gratitude to the sisters and lay teachers, the C.C.D. members, and all who assisted him through the years in operating the parish. In a special way he paid grateful tribute to the priests who supported him, Father Tobias English and Father John Moretta. Then came the great moment all were anxiously anticipating. Making a rather dramatic pause, he said, "And now I have the unique privilege of announcing my worthy successor, Father Tobias English." There was universal approval and prolonged applause.

The year 1981 was a memorable one for the people of St. Andrew's and their Pastor, Monsignor Hourihan. God had given him the privilege of celebrating his Golden Jubilee in the Priesthood. He was reluctant to have any elaborate celebration as he had already celebrated his Silver Jubilee in the parish and some years before, his installation as Monsignor. However, under pressure from his Archbishop and the priests and people, he conceded. The principal reason for their insistence, besides the purpose of honoring him and St. Andrew's, was their feeling that due to the diminishing number of vocations, such a celebration would be beneficial.

The day of celebration was May 3, 1981. On that day a Mass of Thanksgiving was celebrated by the Jubilarian, again assisted by his two priest brothers and his friends, Monsignor Reilly and Monsignor Pollard. Over 1400 people attended, including 80

priests and three bishops. A dozen of his ministerial friends from Pasadena were present at the ceremony. Primo Puccinelli, with his wife at the organ, beautifully rendered the Mass of St. Patrick. The joint choirs of St. Andrew's, St. Philip's, and Holy Family were at their best on the occasion. Monsignor's two first cousins, Miss Florence O'Neill and Miss Margaret Coakley who had been present at his ordination in Dublin 50 years before, came from the East for the celebration. The homily was preached by Cardinal Manning in his usual inspiring fashion and a suitable response was made by the Jubilarian. Father English read a special blessing from Pope John Paul II. The Pastor's dear friend, Patrick Gough, was lector on the occasion and a few days later was suddenly called to his eternal reward.

After the ceremony there was a reception in the School Auditorium chaired by Mr. Tom Collins. A letter of congratulation from President and Mrs. Reagan was read. The City of Pasadena presented a scroll of recognition, as did the Board of Supervisors of Los Angeles County, the City of Los Angeles, the County of Los Angeles, and the California Legislature. Monsignor Hourihan requested that there be no monetary gifts. He asked for the prayers of the people. At the reception, a spiritual bouquet was given to him, enclosed in a leather casing with his coat-of-arms executed most artistically by Roco Moreno and carrying a masterful introduction of prayer and appreciation by Patrick Gough. The President of the Altar Society presented him with a round-trip ticket to Ireland, and Raul Dorante gave him a special gift from the Mexican people, a 14-inch television set. While the people were enjoying refreshments to the music of the Mariachi group, the priests dined at the convent. Father English and Father Moretta were in charge of the liturgy and directed the special Jubilee Committees, while the ladies of the Altar Society, under Mrs. Rosemary Burns and other women of the parish, prepared delicious refreshments.



St. Andrew's Rectory

Liturgical Changes

Although the Liturgical Commission of the Archdiocese recommended liturgical changes in the church, Monsignor Hourihan deferred any remodeling plans as long as possible in order to fully explain to the people the requirements of the new liturgy. There were a series of instructions given and the traditional reasons for the innovations were well emphasized. As a result, there were no objections and practically full acceptance.

Chaix and Johnson Associates, who were well acquainted with church architecture and also with liturgical changes, were employed to supervise the work and the D. W. McNeil Company was certified as the constructors.

The main altar was the first object of modification. This sacred table is the most important place in the church. According to new directives, it should stand alone and give the celebrant sufficient space to walk around it during sacred functions and face the people. St. Andrew's altar presented no difficulty because it was so constructed from the beginning. The only problem presenting itself was that the tabernacle which was situated on the altar table, had to be removed according to liturgical precept. Together with the tabernacle, there were two grades where flowers and candles were



*Rev. Msgr. Tobias English,
Pastor, St. Andrew's*

were moved to the shrine. In preparation for the transfer the shrine was painted to match existing materials and the back wall was appropriately decorated with metallic foil papers. When the superstructure was taken from the main altar, the table was very narrow, so, utilizing the marble on hand after the removal, a large section was added and the table surface had perfect proportions. To add to the dignity of the altar, a plain but beautiful reredos was erected and finished with gold metallic foil paper which blended in perfectly with the color scheme of the sanctuary.

When the church was built the only structure on the sanctuary which seemed out of proportion was the pulpit donated by the Cabot family. It was apparently twice as high as was necessary. In the liturgical renovations, it was reduced to half its original size and the marble remaining after the alteration was used to build a lectern and a credence table. Because the custom of standing for the reception of Holy Communion was introduced into the new liturgy, the Communion rails had to be altered. This modification was accomplished by the removal of the altar gate and some portions of the rails. The other portions remained intact. The sections removed were used for a good purpose: they became the kneelers located before the Blessed Sacrament Altar and the Shrine of the Blessed

placed, and a throne above the tabernacle where the Blessed Sacrament was exposed on special occasions. The liturgy suggested a Blessed Sacrament Altar standing apart and independent of the Altar of Sacrifice. This presented no problem because to the right of the main altar was the St. Joseph Shrine. This was separated from the sanctuary by a grill and it fulfilled all the liturgical requirements. It made a perfect Blessed Sacrament Altar. The statue of St. Joseph was removed and now stands in the All Saints Chapel together with the statue of St. Andrew. Then all the superstructure, including the tabernacle, grades and throne

Virgin. The altar in the sacristy was moved forward, so that the priest could face the people while Mass was celebrated. At the same time all the pews in the main church were refinished, and some were taken out in the center and the back of the church in order to make movement of the congregation more convenient.

Some years later the inside of the church was painted. All the stone surfaces were dusted with air compressors and washed with a cold alkaline solution and then rinsed with clear water. The main altar and superstructure, including the columns and the walls of the sanctuary were cleaned. All the principal columns on the aisles, together with their capitals, were treated and the light fixtures were dusted and received a coat of brass type paint. A special treatment was given to the outer gates. Having been wirebrushed and sanded, they received a first quality primer coat and afterwards received a finishing coat of exterior enamel paint. The interior of the vestibule was finished in the lower section with a panel of oak, while the upper section was covered with a metallic foil paper. Some minor alterations were made in the sacristy, the stone work was cleaned and the center fixture was suitably treated. When all was finished the people were well pleased. There had been no essential alteration in the architecture of the church and St. Andrew's had measured up well to the liturgical requirements.

As the seventies advanced, the parish of St. Andrew's was able to look forward as it were to a second spring of exciting expectations. From the vast territory once her proud dowry, the increase in population had demanded the erection of nine parishes, all of which are now flourishing. Many of the older people in these parts occasionally return, attracted by the sacred memories of the past. St. Andrew's is also proud of the many people she has educated, especially in her High School, who are scattered throughout the San Gabriel Valley and other areas, building up the Kingdom of God and acting as a leaven in their communities. She has certainly been a good and faithful mother.

But St. Andrew's was always pressing forward. The Vatican Council gave her impetus. Without any hesitation, she complied with the many innovations. She trained her leaders, both men and women, to realize that the laity had a more prominent part in parish affairs and in the liturgy of the Church than in the past. Soon she had lay lectors not merely at Sunday services but at the daily celebration of the sacred liturgy. She selected her ministers of the Eucharist and at certain times during the celebration of the Mass liturgically installed them. In the field of participation she had the people join in the singing and responses during the liturgy and she



Left to right: Fr. John Morrato, Fr. Richard Lopes, OFM CAP., Msgr. Tobias English, Msgr. James Hounhan, Fr. Daniel Fox, Fr. Albert Foy.

organized the "Folk Mass" and "Guitar Mass" especially for the younger people in the congregation. On St. Patrick's Day the adult choir, in conjunction with members of Holy Family's and St. Philip's choral groups, gave wonderful renditions of Phillip Green's inspiring Mass. This Mass was first presented in Westminster Cathedral, London, England, in the presence of Cardinal Hume and was sung for the first time in the Archdiocese of Los Angeles at St. Andrew's Church. In order to increase the sanctity of the people, retreats for men and women of the parish were scheduled at Sierra Madre and Alhambra and days of special recollection were arranged for adults and young people.

But like all the Catholic churches in every country, St. Andrew's sadly experienced the many negative results arising from the interpretation of the documents of the Second Vatican Council. The church was no longer filled with people for Sunday Masses and many people were not receiving the Sacrament of Reconciliation with any regularity. The custom of visiting the Blessed Sacrament was no longer a popular part of Catholic practice and devotion, and especially the recitation of the Rosary seemed to be completely neglected. Yet there were numbers of loyal reverent parishioners and this brought great consolation to the priests of the parish.

New Rectory

As the sixties closed, the new rectory was built. The State condemned the old building which had served as a home for the Fathers since the year 1928. As already noted, this building had become most inadequate and the priests were living in very difficult circumstances. In order to have sufficient property for the freeway, the State was also obliged to demolish part of the building south of the rectory. This had already been purchased by the church. In September, 1967, the Division of Highways closed the agreement paying the Archdiocese \$92,331.00 for the two properties.

The construction of the freeway had started in the eastern section and there was very little activity around the church and the old rectory. The State wanted immediate evacuation of the rectory and planned its demolition. However, Monsignor Hourihan objected and lodged a plea of hardship. He stressed the point that it was absolutely necessary that the rectory remain in the immediate proximity of the church in order to take care of the liturgical services and the necessities of the people. The State Agent, Mr. John Baggett, was most sympathetic in the circumstances and agreed to rent the old rectory on a monthly basis. The rent amounted to \$150.00 per month. As the month was coming to a close the pastor regularly received a notice to leave the rectory because the State would not give him an indefinite stay of residence. Month after month this occurred and each time the pastor had to appeal at the Highway Office in Los Angeles to renew a monthly agreement.

Plans were in progress for a new rectory with Albert C. Martin and Associates as the architects and Miller and Sons of Van Nuys, California, as the builder. The rectory was to be simple but accommodating with a sufficiency of office space and a suitable conference room. The building was to blend in with the church in general design and outside finish. Construction advanced rapidly so that on the 24th of December, 1968, Monsignor Hourihan, together with Fathers McCarthy, Carroll, Kenny, and Day, was able to move in and celebrate the eve of Christmas. They were delighted and grateful to the people for their new home and for the wonderful accommodation.

Early in January an Open House was held at the new rectory. A continuous stream of parishioners visited and refreshments were served by the ladies of the Altar Society. In the meantime the



Msgr. James Hourihan, Pastor 1955-1982



Rev. Daniel Fox, Associate Pastor



Rev. Emigdio Herrera, Associate Pastor

landscaping of the patio was in progress and a brick walk was laid for the recreation of the priests. Much credit is due to a group of Mexican men who volunteered their help and skills. The cost of the rectory was approximately \$115,260.00.

New Pastor

On May 25, 1982, Father Tobias English received his official appointment as the seventh pastor of St. Andrew's parish, Pasadena, and was instructed to take possession of the parish on the 1st day of July, 1982. He had served as associate in St. Andrew's since 1977 and was well acquainted with and admired by the people of the parish; he understood, in every detail, their problems. His appointment came as a great joy to the priests and the people and especially to the Pastor Emeritus.

The appointment to a vacant parish in the archdiocese follows a special procedure. The place in question is first officially declared vacant and candidates for the office are invited to submit their application for the parish. Members of the Placement Board then visit the parish and draw up a profile of the spiritual, educational and financial status of the parish. They also interrogate the associate pastors and segments of the parishioners to ascertain the particular needs of the parish. They do not, however, seek the names of priests worthy of the position. Then the applicants are called before the Placement Board and are interviewed. Privately the priests on the Board discuss the matter and make recommendations to the Cardinal who, having analyzed the recommendations, makes the final judgment. Father English, having gone through all this process, was selected from among the applicants and appointed pastor of St. Andrew's.

Father Tobias Patrick English was born in the town of Dangarvan, Co. Waterford, Ireland, on the eve of St. Patrick's Day, 1929. When quite young his family located in Pallasgreen, County Limerick. He was the third-born of six children to Patrick English and Gertrude English. Five generations of the English family lived in this beautiful part of Ireland. The territory is known as the "Golden Vale," extending for miles between two mountain ranges and noted for its extraordinary fertility. Scattered throughout this section of Ireland are many ranches and it was in this happy and quiet environment that Father English spent his boyhood days. One of his great joys is to return to the ranch run by his brother, Michael, to visit his sister, Theresa, who is now a religious in the Convent of Mercy in Doon, County Limerick, and to spend some time with his sister, Mary Brennan, and her family in the City of Dublin. His other sister, Kathleen, lives in San Diego, California, and frequently they are able to visit and communicate.

Father English began his elementary education at the local school of Templebraden and continued with his high school course in Pomona, California. He decided to come to the United States where there would be better opportunities to determine his way of life. In the year 1949 he came to California and, having served in the United States Air Force during the Korean War, he enrolled at Mount San Antonio College. During this period he lived with his uncle, Monsignor Thomas English, who was pastor of St. Joseph's Church, Pomona.

Soon he developed the desire to study for the priesthood. It was a difficult decision because he had celebrated his 25th birthday. Additional educational credits had to be obtained which necessitated attending classes with high school students much younger and less mature. However, he persevered, much to his credit, and having read a highly successful course in philosophy, theology and kindred subjects, was ordained to the holy priesthood at St. Vibiana's Cathedral, Los Angeles, by Cardinal McIntyre in the year 1963. After his ordination he was appointed to one of the largest parishes in the archdiocese, St. Joseph's in Hawthorne. The area was expanding phenomenally fast and, as he recalls his early days of the priesthood, he speaks of over a dozen baptisms every Sunday together with five or six marriages on the previous day.

From there he was missioned to St. Paul's in Los Angeles and requested to take up residence there within a few days after he received the official appointment. He had no idea of the nature of this parish. However, on his arrival he became aware that it was a predominantly Black parish. He loved them and enjoyed working with them until his next appointment, which was to Monsignor Sheridan, the pastor of Our Lady of Malibu. Here he remained until 1977 when he was moved to St. Andrew's Church, Pasadena.

When Father English came to St. Andrew's many people were asking the pastor how an Irishman could carry the name of "English." Older parishioners had no difficulty because many of them could well remember his uncle, Monsignor Thomas English, who for many years was assistant pastor at St. Elizabeth's Church, Altadena. However, it was a reasonable question, especially in an age when people are very interested in surnames and in their family roots. The name "English" has an historical background as far as can be ascertained. When the Normans came to Ireland in the year 1170, they introduced many continental customs and usages. This tribe had its origin in France and lived for years in Wales. They were half English-half French in culture. On the invitation of the

King of Leinster, they came to Ireland. He was having internal trouble in his territory and also some difficulty arising from his matrimonial problem. In time, however, they took over the Kingdom and as history states, became "more Irish than the Irish themselves." Their culture was essentially Catholic. They were insistent that customs and legal methods should change and were successful notwithstanding much opposition. Eventually they intermarried with the Irish and as a result many of the Irish surnames can be traced to Norman origin. They were interested in making the Irish totally Norman. In this however, they were not absolutely successful. Centuries had to pass before this was accomplished. In the reigns of Henry VIII and Elizabeth I times were difficult for the Irish. These monarchs wanted Ireland completely Anglicized in religion, culture, dress, diet and names. Just as in the time of Christ, a census of Ireland was made mandatory by the English rulers and anyone with an original Irish name was considered suspect. Of course there were no surnames at that time. This was also proper at the time of Christ. As you recall, Our Lord was referred to as the "son of the carpenter." People were therefore known by their trades and occupations. To be known in this manner was considered a great compliment. Many of such trade names are popular even to the present day. For example McIntyre, the son of the stone mason, and McGown, the son of the blacksmith. It is from such roots the name English evidently came.

The word "English" in its Irish form comes from the ancient word for "Church." In the Gaelic form it is "Eaglaish." This was attributed to people who had close association with the Catholic Church, "people of the Church." All the towns and cities of Ireland of any importance were built by the Church or developed from a church foundation. People, therefore, who were close to the church as lay officials or active parishioners, merited the name "Eaglaish." It became, as it were, their surname. They belonged to the church enclave. Since then the name "Eaglaish" was very Irish, all who carried the name translated it into an Anglicized form and phonetically the word "English" is similar to the original Gaelic form.

When we go back to examine the English family in relatively modern times we become convinced that they merit the name Eaglaish. Father Tobias English belongs to a Levitical line. Two of his granduncles were priests. Father Patrick English was ordained priest at St. Patrick's College, Thurles, Ireland, in the year 1892 and served with distinction in the Archdiocese of Glasgow, Scotland. His other granduncle, James, was ordained at the same

Tipperary College in the year 1899 for the Diocese of Helena, Montana, which was at that time a very difficult assignment. He was the first Irish-born priest to serve in that territory. Father James English was a classmate of Archbishop John J. Cantwell of happy memory. In more recent times his uncle, Monsignor Michael English, was elevated to the priesthood in St. Paul, Minnesota, and in 1913 began his service in the Diocese of Helena, Montana, while his second uncle, Monsignor Thomas English, became a priest in St. Patrick's College, Thurles, County Tipperary, on June 19, 1927. All of them, having served the Lord and the people of God faithfully, are now enjoying their eternal reward. When these facts are considered, it is evident that the English family was a "church family" and justly deserved the old Gaelic name *Eaglaish*.

When Father English assumed the many responsibilities of the mother church, he was well prepared to meet the various problems. He approached all such things in a mature and efficient manner, well prepared in the school of experience. He frequently remarked that he was grateful not to be confronted with the purchase of property or the necessity of additional building, but instead he was faced with a constant pressure to maintain the plant in good form and afford more spacious facilities in certain sections. Hence, he addressed himself to this field of activity immediately.

Changes had to be made in the school, especially to accommodate an overnight increase in the Confraternity of Christian Doctrine program. Alteration also had to be made to accommodate the faculty and children of the grammar school. The safety of the people in their coming and going was another primary concern. Recent lawsuits motivated him to put in a beautiful tile floor in the outer vestibule of the church and to eliminate any structures that would lead to injury. He included accommodations for handicapped. Inside the church he improved the lighting system and upgraded the communication system which had always been a problem in St. Andrew's. He again revamped the lighting system in the tower, which previously had been suspended by mandate of the City because of the energy crisis. Now the *campanile* is nightly illuminated. In the olden days such a privilege was reserved to national holidays and nights of church celebrations and times of outstanding events.

One of the biggest projects facing Father English was air-conditioning the church for the warm Pasadena summers. It takes the church a long time to get warm, but once warm, much time to cool off. Seeing that all churches in the vicinity were air-

conditioned, the Chancery Office was rather insistent that St. Andrew's give the people the same summer accommodation. After a long slow installation process it is greatly appreciated by the people and it in no way interfered with the architectural lines of the church.

Apart from his interest in the fabric of the church, Father English's endeavor is vital in building up the living stones of God's heavenly kingdom. His concern for the poor is dominant, which is evident by his activity in the St. Vincent de Paul Society and his membership in the Pasadena Depot for the Homeless. He also serves as a liaison member of the Pasadena Ecumenical Council. In this position and in harmony with Vatican Council II, he is able to develop ecumenism in his territory and gain further recognition for the people of God in the City of Pasadena. He acts on the Community Board of El Centro de Accion Social where he is able to work for the betterment of the Mexican Community of the city, and, in order to participate in the development of civic affairs, he is a member of the Pasadena Chamber of Commerce.

Within the strict demands of his Church, he is always endeavoring to develop spiritual opportunities for his people, especially the aged and the children, and in liturgical requirements he is alert with the times. The sick of the parish and the patients in the local hospitals always hold a priority. He is also sponsoring the "Renew Program" for the spiritual betterment of the people. Much of his time is given to directing and developing the Altar Society which has served St. Andrew's so efficiently throughout the years. It could be said that "He is all things to all men." In his heavy work load he is assisted by two wonderful priests: Father Dan Fox and Father Emigdio Herrera, while the Pastor Emeritus, to whom he is kind and solicitous, is on the sidelines to render any necessary assistance.

The leadership of Father English was recognized by his brother priests soon after his appointment to St. Andrew's. Early in the year 1984, there was the archdiocesan election of new Senators. The Senate of Priests is organized to assist the Cardinal Archbishop in conducting the affairs of the archdiocese. It is divided into two sections: one section represents the priests in particular areas of the archdiocese; the other, particular age groups. The priests in Pasadena and the vicinity selected Father English as their representative, but soon he was selected for greater responsibility. Every diocese has a Board of Consultors. This is a small group of priests who advise the Cardinal on diocesan matters. According to

the recent requirements of Canon Law, it must have some representatives from the Senate of Priests. The Cardinal appointed Father English to be one of the Senate members to serve on this Board.

However, the greatest honor was yet to come. Just before Christmas 1984, the Pastor Emeritus appeared in the pulpit and, having announced all the honors conferred on his pastor, he paused and said "I now take great pleasure in making a very important announcement. Our pastor, Father Tobias English, has been honored by Our Holy Father, Pope John Paul II. He has been elevated to the honor of Prelate of Honor to His Holiness and from now on we will refer to him as Monsignor English." The announcement was received with sustained applause. The honor was a great recognition of a good pastor and also a wonderful tribute to St. Andrew's parish and people.

On December 8, 1984, Father Tobias English was installed as a Prelate of the Church. It was a joyous occasion. Cardinal Manning performed the ceremony and preached the homily. Having stressed the importance of the papal recognition of Monsignor English and the parish, he delivered an outstandingly eloquent homily on the dignity of the priesthood. Monsignor was immediately attended by Father Michael Reardon, his cousin, and the Pastor Emeritus was one of the con-celebrants. It was his privilege also to read the Roman document of appointment. Some 25 priests were present on the Sanctuary and the church was completely occupied. Present in the congregation were his brother, Michael, and his sisters, Mary Brennan from Ireland and Sister Cecilia from her convent in Co. Limerick, while his sister, Kathleen, and family also attended from San Diego. The Mass of St. Patrick, so suitable for the occasion, was beautifully rendered by the combined choirs under the direction of Primo Puccinelli with his wife at the organ. At the close of the Mass, Monsignor English addressed the congregation with some short and appropriate remarks. A dinner was served after the ceremony. It was a delightful affair—good food, good music and good conversation. His friend, Monsignor Coghlan, the Rector of the Cathedral in the Orange Diocese, spoke on behalf of the clergy and Mr. Tom Collins represented the people of the parish. Suitable gifts were presented on the occasion and, as Christmas was near at hand, the usual joyous hymns of the season made a happy ending to a great event.

Our Lady of Guadalupe Mission

Early notations in the parish records attest to the fact that at the time of the founding of St. Andrew's parish in 1886, many of the parishioners were faithful Mexicans. It is sad to read the records of the dead and to note that many died as a result of tuberculosis or consumption, as it was known at that time. It is disturbing also to record that they died at a very early age. They were glad when St. Andrew's was established because no longer did they have to journey to San Gabriel or the Plaza to fulfill their religious obligations. It was a great consolation for them to realize that, although most of the priests of the new parish were Irish, they were able to communicate with them in their own language. The Mexican community was located in one particular part of the city, the south section where they were able to keep up their native customs, preserve their family identity and help one another.

As time went on the Mexican community greatly increased due to the political situation in Mexico and the periods of religious persecutions. Many of them came to California for better working opportunities, and in order to freely exercise their religion which was an integral part of their lives and culture, and which they loved so dearly. They came, as did many others from European countries, devoid of material possessions for the most part, but bringing with them the pearl of great price, their holy faith. They could recount the circumstances of persecution which were similar to those experienced in other lands. It was essentially a materialistic political movement against the Church of God, the people of the Lord and the ministers of Christ. Its ultimate objective was to make the Catholic Church in Mexico, and even the churches of other separated denominations, subject to the State in every respect.

It is hard for people in the United States, who enjoy religious liberty, to realize the viciousness of such persecutions. The political perpetrators of this pernicious movement knew their history. They must have studied and been especially influenced by the procedures of the sixteenth century in European countries. At that time the chief purpose of the confiscation of the monasteries, their destruction, and the acquisition of ecclesiastical properties by ruling monarchs was to obtain resources for the advancement of political purposes. The status of Church properties was similar to that in Europe. The Church in Mexico, which was predominantly a Catholic country, had accumulated vast holdings. In the first place there were ornate

churches lavishly furnished with priceless sacred vessels and other liturgical pieces of solid silver and gold. In addition, the religious orders and communities had large establishments and adjacent lands. In the next place, there were educational and beneficial institutions with many possessions. And lastly, there were the various rented properties in the towns, cities and rural districts, the rent from which sustained most of the church activities. To all these institutions the people came for religious instruction and service, for education and for medical care, as also for relief and material assistance. Whatever wealth the Church possessed was principally given by the people throughout the centuries and so was used for the benefit of the people at large. This wealth was a temptation to the political leaders who were anxious for funds to carry on their political purposes and to enrich themselves personally. As a result, they attacked the Church and annexed the ecclesiastical properties. It was a bitter, bloody persecution. Many people as a result of their loyalty to the Church lost their possessions. Many also died as martyrs for the faith.

As a result of the confiscations, the Catholic schools were taken over by the State and the government determined the curriculum. The syllabus was completely secular and prohibited the mention of God in any department of education. Priests and religious were forbidden to teach and for instructing in secret were subject to heavy punishments. So extensive was the persecution against the clergy and sisters at times that they were obliged to wear secular attire in public and any religious insignia displayed made them liable to sanction. The ultimate goal of this procedure was to take God off the streets and consequently out of the minds of the people. Once a candidate for the priesthood was ordained, he lost all rights to vote and was treated as an alien. Neither could he inherit property nor act in any legal capacity.

The State controlled the press to the extent that no religious magazine could even comment on any political affair of the nation. Clergymen were not permitted to officiate at burials or witness marriages, nor give a benediction of any kind at a meeting, or even a banquet. Although the Constitution of 1917 proclaimed "That everyone is free to embrace the religion of his choice," family prayer at home was considered an illegal act. Even according to the interpretation of the above apparent liberty, a priest could not give the last rites or a simple audible benediction over a Mexican soldier dying on the battlefield for his fatherland. Hence, the Church had no legal status, fundamental human rights were ignored, bishops,

priests, sisters and the people were imprisoned, some even put to death, and multitudes fled their country. Atheism became the order of the day. There was no room for God or God's people in the Catholic land of Mexico. But the faith of a good people ultimately prevailed and God still has His place in that country.

Naturally, the Mexican people, suffering so much from recurring revolutions and persecutions, endeavored to escape and in their effort turned to the United States. In multitudes they crossed the border, entering Texas, Arizona and California. This presented an immediate and great problem for the Catholic Church. It was necessary to provide spiritual assistance as well as material help. Probably the greatest pressure was experienced by the Bishop of Monterey and Los Angeles. Without delay, chapels were built so that people could hear the Good News in their own language. Catechetical centers were opened for the children and social agencies were established.

The pastor of St. Andrew's at that time was Father Quinlan. He quickly became aware of the problem and requested Bishop Conaty to build a chapel in the southern section of Pasadena to accommodate the Mexican population. The Bishop gladly acceded to the request. Although it was difficult to acquire a suitable location, one was eventually found at the northwest corner of Raymond Avenue and California Street, approximately one mile from the mother Church. The diocese purchased the lot and everything was ready for construction. Since it was to be a mission from St. Andrew's, it was proposed that a simple wooden structure should be built. Two parishioners were immediately prepared to take upon themselves the obligation of building the chapel. One was Mr. Decker, who was in the construction business; the other was Mr. Leddy, who was quite accomplished in painting. Under their direction groups of Mexican men gladly gave their time on a voluntary basis and the little chapel was ready for occupancy in a short time. The structure was very simple and from an early picture looked like a small hall with very little church appearance except for the customary bell and cross.

Father Quinlan was delighted with the accomplishment, blessed the chapel, and put it under the protection of Our Lady of Guadalupe to the great joy of the Mexican community. Sunday Mass was celebrated by the assistant priests of St. Andrew's. Children were prepared for Holy Communion by Mr. Leddy, who was put in charge of the Sunday school by the pastor, and two ladies, Symes by name, helped with the catechism classes. On occasions such as

First Communion, the Holy Names Sisters went to Guadalupe from St. Andrew's, accompanied by the girls from the school, and helped in the singing. Some of the students also helped in teaching religion at the chapel during the week. In time an harmonium was donated by an interested parishioner and one of St. Andrew's senior girls played and conducted the choir on Sundays and feast days. From a financial point of view, St. Andrew's Church was totally responsible for the upkeep of its mission.

The congregation grew rapidly, the number of children under instruction increased, and many parents became active members of the mission. Father Quinlan sponsored a mission for the Spanish-speaking people not merely of Pasadena, but also of Altadena and surrounding districts. Much enthusiasm prevailed throughout the services and the people gave evidence of their appreciation of the privilege accorded them of hearing sermons in their native tongue. On the closing Sunday of the mission, 24 children received their First Holy Communion. Father Quinlan celebrated the Mass and the Mother Church furnished the music. *The Tidings* at the time gave us a good picture of the beautiful setting. "The pretty altar at the chapel was a bank of snowy blossoms, carnations, roses and feathery ferns. Preceding the Mass a pretty spectacle was presented when a procession of the children carrying lighted candles, headed by four little acolytes bearing candles and a large crucifix, entered the chapel and walked through the aisles to the places reserved for them, singing their melodious Spanish hymns as they slowly marched along. After Mass breakfast was served and the little seniors and senioritas did ample justice to the repast set before them." This report was written by Catherine Hayes, the local correspondent for the diocesan paper, who over a period of years kept the people of the Diocese of Monterey and Los Angeles well informed about Church events in St. Andrew's parish.

The pastor of St. Andrew's, seeing the great progress made at Our Lady of Guadalupe Mission, was anxious to get a Mexican priest to take care of the people. There were many priests from Mexico in the Diocese but most of them were busily working with their own people, especially in the eastern part of Los Angeles and in other sections of the vast territory. Naturally, they were anxious to return to their native land where their presence was absolutely necessary, especially when the pressure of persecution eased off to some degree. It was impossible to get any one of the priests on a permanent basis. Moreover, there was not sufficient accommodation in the parish rectory, and, not having any house on the property, the priest had to live in very little space at the rear section

of the chapel, coming to the rectory for the principal meal.

For eight years the priests of St. Andrew's took care of the mission, and then in the fall of the year 1919, Monsignor McCarthy was fortunate in getting Father Delfino Garibay to take up residence at the mission. During his stay in Pasadena, approximately nine years, he did wonderful work to develop the mission, especially the various organizations which were established and began to flourish: El Santissimo, a group dedicated to honor the Blessed Sacrament; Guadalupanos, the society pledged to promulgate devotion to Our Lady of Guadalupe; and La Apostolada, working for the promulgation of the faith by prayer and action. He took special interest in the Union Mutualista de San Jose. Under his direction as spiritual adviser, the first unit was established in Pasadena in the year 1926, with Jesus Anaya as President, Ignacio Gonzales as Secretary and Pedro Jara as Treasurer. Mr. Crescencio Gonzalez worked hard to build up membership and had the honor of serving as President in 1976 when the 50th anniversary of the founding of Local Unit 4 of Pasadena was celebrated. While the women of the other societies worked hard sponsoring breakfasts, dinners, dances and Jamaicas, the members of Mutualista worked to improve the interior of the chapel. They improved the sanctuary, built two side altars, added an up-to-date lighting system and moved in the pews of the old St. Andrew's, making the place comfortable, attractive and devotional. Later they acquired more property, with the permission of the Bishop, and, by their labors and the work of the other organizations, were able to meet all the financial obligations.

After Father Garibay left Guadalupe, there were a number of very devoted Mexican priests who worked at the Mission. The older people still speak kindly of Monsignor Ojeda, Father Ochea, Father Juan de Diego, Father Castellano, and the dearly beloved Spanish priest, Father Antonio Baigallo. Father Antonio was a member of the Piarist Fathers, noted especially for their work in the field of education. He was in charge of Santa Marta Mission in Vernon and at the request of Bishop McGucken, Archbishop Cantwell moved him to Our Lady of Guadalupe in the year 1947. To him must be attributed the beautification of the church and the grounds. With the help of the people, many of them Anglos who attended an English Mass which he sponsored, the grounds were much improved. During his pastorate the beautiful shrine of Our Lady of Guadalupe was erected and the flag-stone work at the entrance and around the church was placed. This work and the shrine were executed by Guadalupe Gonzales, the brother of Ignacio and Crescencio.

The improvement in the interior of the church was outstanding. New stained glass windows were installed, donated by the various societies and also by individuals who became very attached to the mission. He also purchased new pews and statues and the ladies refurbished the sacristy, especially by buying most beautiful vestments. One of the main accomplishments was the acquisition of the hall. Father Antonio, with permission, purchased property west of the chapel which held a Japanese flower shop and a home. As a result, the people acquired a place for social gatherings and more parking space because the house was eventually demolished. Although the hall was not large, it enabled the congregation to have their meetings in comfort and hold their events on a small scale.

There was no home for the priest, but this came later through the foresight and ingenuity of Father Antonio; west of the hall was a comfortable little home which eventually became the rectory of Our Lady of Guadalupe.

Father Antonio Baigallo, after 25 years' work on the American Mission, returned to his native Spain for a well-earned vacation. On the occasion of his departure, Monsignor Hourihan and the community sponsored a going-away party and presented him with a check to cover all expenses, not only of the trip but also his time in Spain.

In the meantime, the community sent Father Lucius Ordor to take care of the mission. He continued the good work of Father Antonio, purchased more property and moved into the recently acquired rectory. He interested himself in the activities of the Holy Name Society, the Guadalupanos, Uni-Vets, and other societies. He remained until December, 1960, when he was recalled by his superiors to community life and worked at Our Lady, Help of Christians parish, Los Angeles, in order to relieve some of the younger members of the Community who were anxious to give their service in the field of education. Father Antonio Baigallo was, on his return from Spain, missioned to the Diocese of Salt Lake, where he was appointed by Bishop Hunt to take care of another Mission Center, which, to his delight, was also known as the Center of Our Lady of Guadalupe. On the 4th day of May, 1974, he died in Barcelona, Spain, after a fruitful mission in California and 23 years' service in Cuba. A Mass of Requiem was celebrated for him in Guadalupe Chapel by Monsignor Hourihan, who, together with Cardinal Manning, had previously had a delightful visit with him in the city of his birth, Barcelona.

Again the little Mission was without a Mexican priest. Cardinal

McIntyre, reminding the pastor of St. Andrew's that Guadalupe was a mission from the mother church and not a parish in itself, requested that the priests of St. Andrew's again assume the responsibility. Monsignor Hourihan and the priests of St. Andrew's again took on the obligation of taking care of the Chapel. It is interesting to note in the exchange of correspondence with the Chancery Office that many of the obligations of the mission were always carried by St. Andrew's priests. In a letter dated November 29, 1960, it was stressed that the children from the locality attended St. Andrew's Grammar and High Schools. The parish assumed all obligations associated with the Released Time Program, St. Andrew's Parish had for years furnished bus transportation for two Holy Family Sisters to conduct the Confraternity of Christian Doctrine Classes. Most of the Mexican sick calls in the local hospital were taken by the priests of St. Andrew's and many Mexican couples wished to be married in St. Andrew's rather than the mission chapel. Even silver and golden marriage celebrations of Mexican parishioners were conducted in the Mother Church.

At that period of transition, Father Joseph Sartoris, a young American priest, was stationed at St. Andrew's. He spoke Spanish and also had a great affection for the Mexican people together with an interest in their culture. With the permission of Cardinal McIntyre, he was commissioned to take over Guadalupe Mission until a Mexican priest could be found who would assume full responsibility and take up residence at the rectory on California Street. Father Sartoris immediately endeared himself to the good people and worked with them for one year until the Cardinal appointed Father Cornelio Sierra, an elderly priest, to take care of Guadalupe. This good priest was a native of Mexico and was ordained in the year 1911. Shortly before he came to Pasadena, a Solemn High Mass was celebrated in St. Vibiana's Cathedral to honor his Golden Jubilee. In the time of persecution in Mexico he was forced to flee his country because of his devotion to the Church.

It is recorded that during that turbulent time he had to hide in the hills of Mexico and eventually made his way to Los Angeles. He stayed but a short time because he felt his place was with his persecuted people, and so in 1938 he returned to Mexico. However, he was later commissioned by Church authorities in Mexico to return to Los Angeles in order to promulgate devotion to Our Lady of Guadalupe. Having served for short periods as pastor of Our Lady of Guadalupe in Watts and also at Rose Hills, Palos Verdes and La Purissima in Los Angeles, he came to Pasadena.



His Eminence Cardinal James Francis McIntyre

At times, on account of age and disability, he found the demands of the mission too difficult and depended largely on the help of the priests of St. Andrew's who willingly and generously assisted him.

Father Donald Didier took charge for a short period to be followed by a wonderful Italian priest, Father Andrea Bortolotti, a member of the Order of the Canons Regular of St. Augustine, who was assisted by Father John Taggart. Both had served in the Mission of Peru and spoke Spanish fluently. The Mexicans took them to heart immediately. Father Andrea in his ministry cultivated a great love for the Mass and the Blessed Sacrament and was an authority on the liturgy, music and sacred art. It was during his stay that the chapel was renovated to bring it up to date with the

requirements of the Second Vatican Council. It was first painted and new carpet was put on the sanctuary and the aisle. The old altar was taken out and a beautifully ornate table was installed. The lighting system was improved and the chapel completely rewired. A tapestry depicting Our Lady of Guadalupe was suspended behind the altar, large in size, depicting the Motherhood of Our Lady as all-embracing and dominant in Her own beloved shrine.

On Christmas Eve, soon after the renovations, Cardinal Manning celebrated Mass in Spanish to a full congregation and expressed his appreciation for the work accomplished. The cost of the project was \$14,000, funds taken from the special Guadalupe account. The money used was amassed from the Sunday collections which were always kept separate from St. Andrew's deposits and were reported annually to the Chancery Office. Soon after the liturgical alterations, Father Andrea Bortolotti was ordered to Rome because of failing health. He died and was buried in the Eternal City. After his departure, Father John Taggart took over his administration of Guadalupe Mission.

At the end of the sixties and early in the seventies especially, the Mexican population was drifting away from the southern section and as a result the attendance at the Spanish Masses was dropping to a new low. In the year 1974 the Pasadena City Board of Directors, aware of the fact, resolved to take a survey of the locality and commissioned the Pasadena Redevelopment Agency to gather the necessary data. The area was to be considered as an industrial park and Guadalupe Mission was included in the project. In fact, the Park was to extend from the Freeway to Raymond Avenue and California Street was to be the southern line of the survey. This would put the property and church in the possible demolition zone. The property owners fought the proposal and Monsignor Hourihan appeared at the various meetings, usually held in Guadalupe Hall at his invitation, to alter the Raymond boundary. Some of the participants attributed his speech before the Zoning Committee as the talk most responsible for finally moving the eastern boundary of the project to Fair Oaks Avenue and saving much of the residential district. It is worthy of note, in view of following incidences, that of the whole Mexican community, he and one Mexican family were the only advocates pleading for the preservation of Guadalupe Mission.

The survey showed that approximately 64 percent of the developed parcels had substandard structures and 16 percent more were considered to be questionable for rehabilitation. A previous

census indicated that there were 167 units with a population of 377 people.

This indicated that the residential use of the district had been replaced by commercial and industrial usage. Of the total population those with Spanish surnames numbered 294. Out of the 70 acres in the section, only 12.5 were residential. In the redevelopment plan only 83 new homes were contemplated and they were not to be low rental units. A further indication that the Mexican population was leaving the district was the fact that in a short time after, Garfield Public School, which was largely Hispanic, was forced to close because the enrollment had fallen to a new level. To add to the anxiety about the district, and consequently the position of the mission, the Public Works Department of the City had expressed concern that California Boulevard would be deficient in its capacity when the Long Beach Freeway was completed and should be extended to a 100-foot right-of-way claiming 15 feet off the Guadalupe property. This recommendation was not approved due to the delay on the Long Beach Freeway construction, but there was a strong possibility that in time it would be necessary and finally sanctioned. This was the situation in the Mexican section of Pasadena as September, 1977 was coming to a close.

On the morning of the 15th of September 1977, a young man traveling on Raymond Avenue noticed flames coming from Our Lady of Guadalupe Mission. It was approximately 5:30 a.m. Immediately the Pasadena Fire Department was alerted, seven units were at the burning chapel without delay, and the blaze was quickly contained. The building, however, was a total loss. Firemen, on investigation, believed that the blaze started in the attic of the mission. Fortunately, Father John Taggart, who was in charge of Our Lady of Guadalupe at the time, was able to remove the Blessed Sacrament, and many other sacred articles and furniture of the chapel were rescued by the firemen, priests and other parishioners who were quickly at the scene. It was fortunate that they were able to remove the tabernacle, the baptismal font, many of the pews, the stained glass windows, the bell and the organ. However, many of these were damaged. On the afternoon of the same day the City of Pasadena notified the pastor that the building in its present condition presented a hazard to the community and should be immediately demolished. In no time, having complied with the City requirements, the remains of the little chapel disappeared and there was nothing left but a vacant lot. The parish house, the rectory and the shrine in honor of Our Blessed Mother were spared.

While the chapel was still smoldering, some people present were clamoring for the rebuilding of the Mission. Some of the group had no connection with Guadalupe and others were not even of the Catholic faith. The news media, as is customary in such a tragedy, stimulated the emotion of the people and afterward presented a distorted account of the whole situation. The City concluded that the fire was a result of the electric wiring and arson was ruled out. Twice, previously, attempts had been made to burn the mission but fortunately the fires had been controlled in time. There had been also much vandalism. Statues had been stolen and some sacred pictures had been defiled and others damaged. So serious had the situation become, that the church had to be closed most of the day, opened in the morning for Mass and sometimes at night for evening services.

The Sunday following the fire, Monsignor Hourihan celebrated Mass in Spanish on the parking lot and he lamented the fact that the mission was destroyed. He exhorted the people to pray in the spirit of hope that everything would in time work out to the advantage of all. He exhorted the people especially to be patient and pray to Almighty God through the intercession of Our Lady of Guadalupe that the bishop would be inspired to make the right decision about the future of the chapel. He also announced that on the following Sunday the Spanish Mass would be celebrated in St. Andrew's School and then in time, when arrangements were made, in St. Andrew's, their parish Church. The attendance on the occasion was under average. Actually, the congregation of Mexican people at the Spanish Masses had greatly decreased and, strange to say, on the Sunday prior to the fire, it reached a new low and the offering on the occasion was just \$160. Although an activist had vowed to protest the removal of the Mass to St. Andrew's, a good-sized crowd attended. On the following Sunday the church of St. Andrew was filled to capacity and the beauty of the Spanish liturgy was enhanced by the presence of a Mariachi group through the cooperation of Mr. Lara of San Gabriel Mission.

It was on this occasion, to the complete surprise of the pastor, that Paul Dorantes read a letter from the lector's stand thanking the pastor for what he had done for the Mexicans in Pasadena and for what he was doing in such trying circumstances, and pledging every cooperation. Soon after, the Cardinal approved the installation of Mexican lay readers and ministers of the Eucharist. Monsignor Hourihan acquired a Mexican priest to celebrate the Mass and prior to the service to conduct an adult education program in Spanish for

the parents of children attending religious instruction. The number of children attending the C.C.D. classes increased a hundred-fold. The Mexicans, as the President of a Spanish society remarked, were at last out of the ghetto and at home in their mother church.

However, the protesters continued to insist that a new Mexican mission chapel should be built. Many advocating a new chapel were Anglos, principally because they found the place more convenient on Sunday morning than coming to their parish church. Petitions were taken up not only in Pasadena but outside the city, a few letters being received from people in San Clemente and Santa Barbara. It was interesting to study the contents of many of them, especially since the writers were never in the mission but just admired old structures and thought they should be preserved. The approach to the problem was idealistic and sentimental. Meetings were held but poorly attended, and the pastor was never invited to attend. He, however, regularly held meetings at the rectory with the officers of the various Mexican organizations. At such sessions he kept them well informed about the problem and its development. At one of the meetings an older and highly respected president of one organization said: "Let us forget sentiment and realize that there is no place for two churches in Pasadena, especially at this time."

On January 28, 1979, Monsignor Hourihan announced that Our Lady of Guadalupe Chapel would not be rebuilt. This was the decision of Cardinal Manning. The Cardinal was not alone in coming to this decision, nor was it made quickly, more than a year having elapsed since the destruction of the mission. He advised the pastor that he had taken into account the spiritual and cultural requirements of the Mexican people and had finally taken action on the recommendations of the priests of St. Andrew's Parish and trustworthy parishioners, together with the members of his Archdiocesan Consultors, who included two Mexican members, Bishop Moreno and Monsignor Gutierrez, who were vitally interested in the problem and represented the Mexican population in the Archdiocese of Los Angeles.

The amount of insurance, payable to the Archdiocese of Los Angeles, the sole owner of the property and church, was handed over to the Cardinal as President of the Corporation who was kind enough to turn it over in time to St. Andrew's School for the education of Mexican children. In letters to the editors of the *Los Angeles Times* and the *Pasadena Star News* many erroneous statements were made. Reyes H. Telles, the President of the *Apostolado de la Oracion*, refuted them and finalized her letter by

stating: "St. Andrew's is our parish and always was. Sentiment aside, most of us do not see the point in the luxury of two churches in the one parish, nor a continuation of the past when the demographic projections indicate that we were ghettonized long enough!" It is interesting to note that both the late Archbishop McGucken from San Francisco and also the beloved Father Andrea Bortolotti from Rome had anticipated the decision of our Cardinal in letters to Monsignor Hourihan.

But sentiment still prevailed. The action now centered around the shrine, still intact and standing in the courtyard. It was a beautiful image of Our Lady of Guadalupe. People loved this shrine, they prayed there, decorated it with flowers and made it the center of devotion, especially on the feast day when they celebrated with a procession and much festivity. Monsignor recommended that the shrine should be moved to the courtyard of St. Andrew's Church. This matter was presented to the presidents of the different committees who were happy with the arrangement. He also promised them to dedicate a chapel to Our Lady of Guadalupe in St. Andrew's Church where they could carry on their devotion to Our Lady. In order to have a very special and most authentic painting of the Virgin, he and some Mexican people went to Duarte to see a picture recently installed by Mother Marguerita, the Superior of the Mexican Carmelites. They were well pleased. This was executed by a famous Mexican priest residing in the capital of Mexico. Immediately the same image of the Virgin was painted for St. Andrew's and was in time placed in the special chapel with much ceremony and joy, where it now is venerated by groups of Mexican people together with a replica of Our Lady of the Lakes which also is much loved and admired.

The removal of the shrine to St. Andrew's, although accepted by the committees, was rejected by a group of people who thought it should stand where it was built as a symbol of resistance. The group would not accept the decision of the Cardinal and so they gathered around the shrine praying that the chapel would be rebuilt. A rosary group was formed. Together with this form of protest, a candlelight march was staged twice before the Chancery Office of the Cardinal in Los Angeles. In addition, pamphlets criticizing the Cardinal and the pastor and making fantastic and false accusations against them were distributed to the Mexican people.

Other extreme methods were also used in order to reverse the decision of the Cardinal. At the height of the campaign, a delegation requested Monsignor to give the shrine to Domitila Gutierrez, who was one of the first organizers of the effort to build the chapel. On

her lawn it now stands, almost two blocks west of the original location, and occasionally some good Mexicans pause there to say a silent prayer. From that day to this, very few speak of the Mission of Our Lady of Guadalupe. A modern office building now stands where once stood the mission.



Iglesia de Guadalupe (Pasadena)



Casa rectoral (Pasadena)



Main Altar



Blessed Sacrament Altar.



Blessed Virgin Altar



All Saints' Chapel



Sanctuary



Confessionals



Blessed Virgin Painting



Sacred Heart Chapel



Sacristy Chapel

St. Andrew's Church Described

The Mother Church of the San Gabriel Valley and the pride of Pasadena is considered the most beautiful church in the West and many think that it is one of the most elegant of its kind in the country. Before the Foothill Freeway was constructed, it was to a certain extent hidden from the general public, but now it stands at the portal of a lovely city as a sign of strength and a symbol of Pasadena's culture. So impressed were the City fathers with its recent exposure that they proclaimed it a landmark of significance and adornment at the gate of the Valley, dedicated to the Archangel Gabriel.

The tower of St. Andrew's Church stands at an elevation of 140 feet. It is surmounted by a cross which, when bathed in the morning and evening sunlight, is a most effective symbol of man's redemption. The tower houses an arrangement of melodious chimes which sound forth the Angelus three times a day. Many liturgical and secular compositions can also be played on the chimes from consoles on the great organ as well as from one in the sacristy. On national holidays and Church feastdays appropriate tunes are played, and on the occasion of weddings and funerals, proper rolls tell of joy and sadness. These chimes were the gift of a friend of Monsignor McCarthy, Mr. Michael Connell, who was an uncle of Father Dan O'Connell, the first pastor of St. Philip's Church, Pasadena. Three sides of the tower are adorned by clocks, which is unusual in Catholic churches. Many people, especially visitors, because of the name of church and such timepieces, think it is a Protestant church. The original hands of the clocks were made of wood, but these malfunctioned after heavy rains. They became so saturated with water that their own weight impeded their motion. The efficient janitor, Mr. Vincent Gonzalez, discovered the problem and substituted aluminium hands and so solved the difficulty. The tower itself is built of reinforced steel and concrete and faced with Roman brick. Symbolically the tower represents strength and sustaining it, as it were, is the image of St. Andrew sculptured into the cornerstone and clutching the cross on which he was martyred. When illuminated at night, the tower is a sign of hope and confidence.

The outside finish of the church was integral paint. In selecting the color the architect was conscious of the colors of the Roman

churches. At evening time such edifices stand out when the setting sun shines on them and they are of a beautiful soft golden color. Such is the appearance of St. Andrew's as the California sun sets.

High up on the facade of St. Andrew's was an unfinished section of rough concrete which actually was not observed by the people. This unfinished portion was a relic of the depression. Monsignor McCarthy had planned four mosaics to adorn this part of the facade, depictions of the four Evangelists—Matthew, Mark, Luke and John. In recent times Monsignor English has painted the section and now it blends in with the color of the church in general so the plan of Monsignor McCarthy was never realized.

The structural protrusions at the south side of the church are the side chapels accessible only from the church proper. They are surmounted with ornaments representing lanterns. In the ancient structures they were lighting devices but when they ceased to be functional, were retained only for decorative purposes.

The arcade at the south entrance is Florentine in style and serves as an entrance to the choir and tower. As is proper to the Roman churches conspicuous for their thick walls, the windows are circular in form and usually small and numerous. The ecclesial concept of the clergy was to make the church a place of prayer and worship and, in order to contribute to a meditative and prayerful mood, they conceived the idea of a dimly-lighted building illuminated largely by the candles that flickered on the altar and other dominant locations in the edifice.

The main entrance to the church is the only decorated section. It is a canopy arch standing on two Corinthian stone columns and roofed with Roman style tiles. It is supported by adorned soffits and consoles, while in the background stand two pilasters with Corinthian capitals. The iron gates, proper to many ancient churches, are more decorative than protective but are well executed by local artisans. On entering the outer vestibule or narthex, the barrel vault is noticeable together with the quadrant formation. The inner vestibule carried the same architectural design. The decoration is ecclesial—the reproduction of Roman ornaments interspersed with angelic figures indicative of the sacred and divine.

The doors of the church are strong in character, emphasized by iron studs which were proper to Roman usage and made of white oak. The decoration on the doors is comprised of the square enclosing the circle which is highly symbolic. The square was the ancient form used to identify the world because it represents the four points of the compass. The circle which was considered a most

perfect geometric form represented God—the Alpha and Omega—the beginning and end. This circular form confined in the square expressed the idea of God as creator of heaven and earth and all they contain. It is a very expressive decoration for the church which is the House of God and Gate of Heaven. Prominent above the doorway is the Cross of St. Andrew, the patron of the church.

Entering the church, one has a feeling of awe and reverence, for its magnitude and beauty are captivating. A wide terrazzo aisle leads to the main altar. This is chastely and appropriately broken by symbolic designs, especially the circle and triangle. Standing in great majesty is the altar of sacrifice. This is the most sacred place in the church because here the Eternal Sacrifice is offered in season and out of season. This altar, which holds the relics of St. Andrew, was washed and anointed and then consecrated by Bishop Cantwell. It is the place of grace and holiness. Standing conspicuously as the center of all other things, it is clothed with simple ornaments and is made of pure white bianco marble. On the face of this table of sacrifice are sculptured the image of Christ holding the Book of Life. To His right is Mary, His Mother, and to His left is the beloved St. John. This is a most appropriate and scriptural depiction because at the foot of the cross on Calvary when Christ made the supreme sacrifice, there stood Mary, the Sorrowful Mother and St. John the Apostle. This arrangement is a constant reminder that the same Sacrifice is offered each day on the Calvary of St. Andrew's Church. There are four figures dressed in ancient liturgical robes holding scrolls and representative of the four evangelists. They are symbolic of the Word of God which is an integral part of the Liturgy of the Word. The only other adornment is a carved sculpture which symbolizes the water of life—the grace which comes from the altar of sacrifice.

Over the altar is a magnificent structure commonly called the baldachin, but when it stands detached from the wall it is more liturgically correct to speak of it as the ciborium. Traditionally, it is the sign of authority, respect and power. This ciborium is 40 feet high and it rests on four columns of Verona Rosso marble. The columns are Corinthian with beautiful capitals. Above the columns is a well-proportioned superstructure consisting of different converging levels and culminating in the Cross the sign of sacrifice and salvation. This structure is of white Carrara marble with colored columns of Porto Santa, Frantastica Verona, and several other types of marble. The inside of the dome is in Venetian gold mosaics. Three steps lead to the altar symbols of the Most Adorable

Trinity, decorated with similar mosaic patterns. There is the familiar Latin inscription chiseled into the upper step: "Introibo ad altare Dei ad Deum qui laetificat juventutem meam." "I will go unto the altar of God; to the God who gives joy to my youth."

The author of this psalm was exiled from Jerusalem and was longing in heart and soul for the ceremonial splendor of the sacred temple and the presence of God. In the most sensitive lines of all the psalter, he compares his heart's longing to that of the deer by the dried wadies of summer for the fountains of water. But the psalmist's trust is in God and he knows that once again he will ascend the mountain of Sion and adore his God in the holy place and, in so doing, will renew his youth at the fountain of life in the truth and light of God. Before the revised liturgy, this beautiful psalm opened the Holy Mass as the priest ascended to the altar of God to offer the new and eternal sacrifice. The altar of St. Andrew's is an exact replica of the original main altar of Sabina which was called the "Confessional." Though identical in structure, it is of larger proportion.

It has been said that St. Andrew's is perhaps the first of its type to be built in the United States. It combines the 10th Century Romanesque with a mixture of Byzantine. In no part of the church is this more evident than in the mural above the altar. This was painted by Carlo Wostry, the great Venetian master, who is considered one of the outstanding descendants of Italian mural painters of the Renaissance. He exclaimed, having finished his legend of St. Andrew above the main altar, that it was the best of all his mural paintings. One of his outstanding talents was the ability to blend many radiant colors over a vast space without a single element of discord.

There are two sections in this mural. On the lower level is the calling of St. Andrew to the apostolate, while the upper scenes are the dominant incidents in the life of the great saint. The lower part depicting the call of Andrew is located on the Sea of Galilee when the Lord, approaching Andrew, invited him to follow as a disciple. He was tending his father's nets, but hearing the invitation of the Lord, he left all things and followed. Christ promised to make him a fisher of men. The concept of the sea is expressed in an outstanding blue color against a golden background and the presence of fish represents the movement of mankind on a turbulent sea. Christ is depicted as leading St. Andrew from his boat and net and apparently incorporating him into his apostolic work which is identified by the presence of the other apostles. Moving from

right to left, they are Thomas, Peter, Bartholomew, Simon, James the Less, James the Greater, John, Philip, Matthias and Thaddeus. The painter has identified all by their individual names. Above the scene is portrayed the austere bust of God Almighty—the Creator of all things—typically Byzantine, and higher up is the symbol of the Holy Spirit in the form of a dove. The only floral decorations are two palm trees, symbols of victory.

The theme of the painting is fundamentally the founding of the Church on earth witnessed by the Father and the Spirit to care for the people of God until its ultimate consummation in heaven. The robes of the figures in the scene are the traditional garments with some liberty taken by the artist. Outside the scene are groups of angels praising God and giving Him glory.

The upper level is beautifully decorated with incidents from the life of St. Andrew portrayed with figures of heroic size. Some of these are scriptural; others are traditional. Standing in the middle aisle and looking towards the altar from left to right:

The first painting depicts the baptism of St. Andrew in the River Jordan by St. John the Baptist. We know from the Scriptures that the saint was a follower of John who was the cousin and precursor of Jesus. St. John the Baptist baptized his followers with a ritual of penance but not in a sacramental form.

The second painting represents that wonderful event which occurred at the wedding of Cana in Galilee. We read that Mary, the Mother of Jesus, and His disciples were in attendance. When the wine ran short Jesus performed a miracle by changing water into wine. It was the first of His miracles. St. Andrew, it is claimed, was present on that memorable occasion.

The third mural tells us of the fact that St. Andrew was also baptizing in the Jordan. It shows the intimacy of our patron with the Baptizer.

Underneath this arrangement and to the left is a depiction of St. Andrew's martyrdom. There is a tradition that the saint preached at Byzantium and was martyred at Patras, Acaia, on an X-shaped cross. In the mural he is shown accepting and embracing the cross. He had a cruel, prolonged and tortuous death, and after he had died his followers took his body to Constantinople. This translation of his sacred remains is to be seen painted on the righthand section above the principal mural.

Behind the reredos are two windows. When evening comes they bring a soft light into the sanctuary. There are also two marble formations, one at each side of the windows. The one on the right of the altar is for mere architectural balance, but the section on the left is one of great importance as behind this is an organ chamber with a series of organ pipes. It is called an echo organ and can be played from the main console of the great organ.

Up to recent times St. Andrew's had a vested boys choir and this hidden organ was frequently used during the celebration of the liturgy. If one observes carefully, a circular bench will be seen around the back of the altar. Here the boys were seated at certain times during sacred ceremonies. The floor of the sanctuary is of imported marble donated by the members of the Third Order of St. Francis. In the flowing formation of the marble the idea of the water of life is emphasized and the circle is frequently employed to speak to us in symbol of the holiness of God's place. Looking down from high in the ciborium is a precious sculpture of Madonna and Child, a most fitting place for such a holy image. The marble grills are masterpieces in themselves. They guard, as it were, the altar of the Lord and, if closely examined, one discerns the Cross of St. Andrew as the dominant feature of their composition. The bronze compliments also carry the Fleur de Lys which in the language of symbolism refers to Mary the Mother of God. The fluted pilasters on the back wall of the sanctuary give the feeling of strength and beauty and add much to the classical completion of the holy place. The pulpit or lectern carries but a simple cross proper to its purpose for it is the place wherefrom to preach "Christ and Him crucified."

One of the side altars is dedicated to the Mother of God. The statue of Mary dominates everything. Actually there is very little decoration in order to bring out, as it were, that Mary's presence is the only thing that matters. The altar is of Carrara marble supported by two marble columns with Corinthian capitals. The frontal carries a simple cross with two lambs symbolic of the Lamb of God, the Son of Mary. All the other decorations are floral in character but on the upper section are two peacocks, the symbol found in many places in St. Andrew's. From the beginning of Christianity it has been a popular symbol of the resurrection and immortality. This bird, it is said, annually sheds its brilliant feathers and later new feathers appear more beautiful than the former ones. There is also an old legend that the peacock's flesh is incorruptible, a thought associated with the incorruptible body of Christ. Perhaps the

architect incorporated this symbol in Mary's altar because there was always the belief of Christians that Mary was assumed into heaven, body and soul, a belief that is now a doctrine of our holy faith. The canopy rests on two Corinthian columns and the upper portion is finished in simple but artistic decoration traditional in style.

Corresponding to Our Lady's altar on the other side of the main table of sacrifice is the Blessed Sacrament chapel. Masterful sculpture on the face of the Carrara marble altar forms a beautiful antependium. Here we have chiseled into pure white marble the figures of St. John the Evangelist, the Lamb of God, and the Griffin. All of these in some manner refer to the Incarnation. This doctrine of our religion teaches us that the Second Person of the Most Adorable Trinity became man and assumed human nature. He had two natures, human and divine, but one personality, the person of God.

In the sculpture we have St. John who traditionally is depicted as an eagle holding a scroll in its hands. In his gospel, he stressed the divinity and also the humanity of Christ, and we are all familiar with that wondrous phrase in the opening chapter "and the Word became flesh and dwelt among us." The Lamb represents Christ incarnate, the victim of sacrifice. St. John the Baptist referred to Christ as the Lamb. "Behold the Lamb of God" he said, as he saw Christ approaching the River Jordan. Then there is the griffin. This animal is a monster of fable with a lion's body and an eagle's head and wings. In Christian symbolism it represented the two-fold nature of Christ and is also symbolic of His Omnipotence and Omniscience. All these figures remind us of Christ really, truly and substantially present in the tabernacle under the humble appearance of bread.

The cornices and other decorations are magnificently sculptured with traditional forms. The doors of the tabernacle, finished in gold, carry symbols of the grapes—the matter of sacrifice—and doves of peace are evident as they seek spiritual nourishment. Also the Chalice of Salvation and the Chi Rho are symbols of the Eucharist. Over the door are two beautiful peacocks done in mosaic while the inside of the dome, standing over the table of exposition, is finished in Venetian gold mosaics. The canopy stands on two marble Corinthian columns and high above is a crown or tiara surmounted by a cross and the traditional Alpha and Omega. The tiara introduced into Roman sculpture in the middle of the 14th Century takes the form of a crown. It had many significations but is usually considered as a sign of papal spiritual and temporal jurisdiction.

However, in recent times this emblem is no longer used by the popes.

The Chi Rho is, however, one of the most ancient monograms of Jesus Christ. It comes from the first two letters of the Greek word for Christ and gets its ancient form from these two letters, X and P. Many examples of the Chi Rho are found in the catacombs. The first and last letters, Alpha and Omega, of the Greek alphabet are also associated with the Chi Rho. These two letters are used by St. Paul in his epistle when he refers to Christ as the Alpha and the Omega, the beginning and the end. The decorations on the arch of this altar carry a number of symbols representing the divinity. Noticeable are the circle and the triangle in different formations. The circle refers to God as previously indicated; the triangle is an ancient symbol of the Most Adorable Trinity.

There are two side entrances to the church, one adjacent to the Blessed Sacrament altar, the other near the altar of Our Lady. The former has a broken pediment of a gable or a two-pitched roof sustained by two stone columns the capitals of which are of Doric design. This is an ancient Grecian form, a simple form. The broken pediments were familiar in Roman dwellings and were built at the main entrances. The decorations are of the Baroque period. On this entrance is posted the symbol of St. Andrew. Here we see the Grecian Cross and also the Anchor: the former, the symbol of his martyrdom; the latter, the sign of his profession. He sailed the Sea of Galilee to catch fish. Christ made him a fisher of men.

The other entrance at the south side also carries the same broken pediment. In it is a carving of the Madonna and Child. There are also depictions of a woman martyr and a virgin identified by the garlands on the sculpture; one of the palm of victory, and the other the flower of virginity. The stone columns and pilasters have Corinthian capitals. In the center of the upper portion is a stone of dark red color. In early days it was the custom of the pagan Romans to put their dwellings under the protection of the gods. The placing of a stone over the main entrance was the manner in which they expressed their desire to welcome their gods and reverence them. In the Christian era this same custom was evidently retained, but the dwellings were put under the protection of the Living God.

The Chapel of All Saints, a donation of Mr. Scott's family, is situated at the north side of the nave. At the entrance to the chapel is another example of the broken pediment. The towering columns are crowned with Ionic capitals distinguished by their spiral or scroll-like conformations. The ornamentation is principally Baroque. An

item of interest in the entrance to this chapel is the coat-of-arms of Pope Pius XI. This is surmounted by the Papal Tiara and the Keys which indicate authority. It was during his reign that the church was built. Visitors to Rome are impressed by the papal coat-of-arms over various churches and ecclesiastical buildings. Such edifices were built during the administrations of numerous pontiffs and dedicated to their memories. In one way such emblems date the buildings, as it does in the case of St. Andrew's Church. The murals on the walls of All Saints Chapel clearly demonstrate the talent of Carlos Wostry, the artist. The whole theme circles around Our Lady "The Queen of All the Saints." Here she is depicted seated on a throne attended from above by two angels in flowing garments. To the right and left are four familiar saints.

In the half-dome above stands the great Archangel Michael clothed in his celestial armour and accompanied by other members of the heavenly Choir. A carpet of cardinal red leads to the throne, covering the steps in delicate grandeur. At Her feet is the serpent encircling the globe, a symbol of the Immaculate Conception. Below stand ten saints—five women and five men—saints known to and beloved by the faithful. It should be observed that the vesture of the saints is painted with legendary and traditional exactitude. Painted in less brilliant colors in the background of the semi-dome are the four great doctors or teachers of the early Church: St. Basil the Great and St. John, representing the Greek Church; and St. Gregory the Great and Ambrose, the Latin Church. Then on pedestals stand the statues of St. Andrew, the patron of the church, holding valiantly his cross of martyrdom, and St. Joseph, the patron of the universal Church, embracing lovingly the Infant Jesus in his fatherly arms. The windows of this chapel are dedicated to St. Ann, the mother of Mary, the Queen upon the throne, and to Christ the King Who was Son of the Heavenly Mother. It is worthy of note that it was during the erection of St. Andrew's Church that the encyclical letter of Pope Pius XI was issued proclaiming Christ the King of all things both in heaven and on earth.

A short distance towards the main doors of the church is the Pieta, a gift from the Lee family. This outstanding statue represents Our Lady receiving the dead Body of Christ when He was taken from the cross, and many people have made this image an object of prayer and consolation. It stands between two Ionic columns and has as its canopy another broken arch. Conspicuous in this shrine is the coat-of-arms of Bishop Cantwell who was in charge of the

Diocese of Los Angeles and San Diego when St. Andrew's was erected. Surrounding the Cantwell coat-of-arms are the external ornaments of ecclesiastical rank: the processional cross, mitre, crozier, prelatial hat and twelve tassels associated with a diocesan bishop. The coat-of-arms is divided into two sections. On the left are the three sets of angels' wings, each guarding a golden rose which is the livery badge of Our Lady of the Angels. On the right is the shield carrying the five wounds of Our Blessed Lord represented in the form of a cross and the traditional seal of the Cantwell family.

Across from this shrine is now the Chapel of Our Lady of Guadalupe. This space was originally designated as a chapel for the departed and was a gift of the Sweeney family. Chiseled into the front of a simple altar are the scriptural words "It is, therefore, a holy and a wholesome thought to pray for the dead that they may be loosed from their sins." The window above the altar represents the Resurrection of the Lord from the dead. It carries the words of Christ "I am the resurrection and the life." The Corinthian columns are again seen at the entrance to the chapel and the arch is almost identical with the arch at the south entrance of the church.

The last chapel stands next to the Guadalupe Shrine. It is the Chapel of the Sacred Heart. This is a donation from Miss Frost who was born in Riverside and was Monsignor McCarthy's convert to the faith. In recognition of the great gift God gave her and in remembrance of her parents and brothers, she built this chapel. The one peculiarity of the structure is that the Lord is seated. Ordinarily when He shows us His Sacred Heart, He is in a standing position. The massive bronze candelabra is worthy of note, as also the decoration of the ceiling and the anchor, the symbol of hope, which surmounts the broken arch. The pilasters with Corinthian capitals predominate in this section of the building.

The many admirers of St. Andrew's Church are enthralled with the beauty of the pillars that line the nave. They are the same in number as the ones that embellish Santa Sabina Basilica, the model church. In this basilica there are 24 fluted unpolished marble columns with Corinthian capitals. There was a belief that those pillars were taken from former pagan temples, especially the Temple of Diana, on the Aventine. Modern experts doubt this, and believe instead that they were executed by a certain marble sculptor whose name, they claim, can be discerned on one of the columns. The Colonnade in Santa Sabina is considered one of the most beautiful of its kind in the City of Rome. In the planning of St. Andrew's, members of the Diocesan Building Committee wished to eliminate

some of the pillars but Monsignor McCarthy insisted that they should correspond numerically with the design of the basilica.

The pillars are of concrete and comply with all the requirements of the local code. The perfection with which they are circularly formed and the tapering design reflect the ability of the workmen. Then the coat of scagliola was applied to the concrete. This gypsum and glue imitation is manufactured from special cement and an element of marble dust and is approximately 3/16 of an inch thick. The coloring and veining not only resemble natural marble but imitate that substance in every detail. When the scagliola was applied it was rubbed down to a perfectly true surface and brought to a polish by means of abrasive stone and friction as in the case of natural marble. The work was so exactly finished that no joints are discernible. The Corinthian capitals are also composed of artificial marble. An outstanding accomplishment, it was the work of Italian artisans. Artificial marble also decorates the apse and the rear wall of the church which is decorated on high with different formations of the Chi Rho, the Alpha and Omega, and pendants of flowers.

The door into the inner vestibule is truly outstanding. Here can be seen a perfect pediment made of natural marble. In classical architecture it is the triangular space forming the gable of a two-pitched roof and is used as decoration over porticoes, doors and windows. On the lower section are four cherubs holding the wreath of martyrdom and victory and looking towards the shield of St. Andrew with its Grecian Cross and Anchor. Above is the same formation with two attending angels and the coat-of-arms of Pope Pius XI. The perpendicular decorations adorning the doorway are reminiscent of ancient Grecian adornments.

Monsignor McCarthy had great devotion to the Passion of Our Lord, and in his old age he made the Stations of the Cross every day. When decorating St. Andrew's he was determined to make the scenes of Christ's suffering an integral and prominent part of the decoration. This he accomplished with the help of his artist, Carlos Wostry, and the architect, Ross Montgomery. In order to have sufficient space for life-sized figures, the space above the arches afforded an excellent location. The Fourteen Stations of the Cross would not, however, occupy all the space at hand so it was decided to fill the remaining ten portions with scenes from events which occurred before the condemnation by Pilate and others that followed the Resurrection. This was a rather unusual and novel concept.

Monsignor's first selection was the triumphant entry of Jesus into Jerusalem. Christ is depicted riding on a donkey surrounded by the crowd who hailed him as King.

Next in order comes the Last Supper. The institution of the Holy Eucharist is clearly portrayed and there is a simplicity and reverence in the presentation.

The following scene is one of sorrow. Here Christ is represented in His moment of agony, suffering extreme pain and torture because of man's sins and ingratitude.

The fourth scene takes us into the courtyard of His enemies where He is scourged cruelly "until His sweat became as drops of blood falling down upon the ground."

Then comes the mockery of Our Saviour when the soldiers clothed Him in a red robe, placed a reed in His hand and pierced His head with a crown of sharp thorns and in derision hailed him King of the Jews.

Only then does the First Station come, but what an appropriate preparation for deep meditation on the passion and death of Christ! After the Resurrection Station five more scenes are presented.

The first is called "Quo Vadis?" In the background is a church which represents an edifice in the City of Rome. It is traditionally held that at this place Christ appeared to St. Peter as, in fear, he was escaping from his persecutors. Christ is supposed to have interrogated him saying "Quo Vadis?" (Where are you going?) The apparition changed the course of his life and, returning to Rome, Peter continued his mission until he was himself martyred for the cause of His Master.

The next scene depicts the sending of the Apostles, the Divine Commission: "Go therefore, make disciples of all nations," and they went into the world with the good news, Christ with them until the end of time.

The Ascension of Christ is represented in the following scene. The background changes to a heavenly blue representing heaven and Christ departs from His apostles to sit at the right hand of the Father.

As we study the following scene we see again the great depiction of God the Father and at His right is Christ the King while at the left is Mary crowned as Queen of Heaven. The painting portrays an atmosphere of joy and conquest, while the presence of members of the angelic choir adds to the jubilation.

In the final portrayal we see the peacock, the barque and the palm tree. This scene is related to mankind in its journey to eternity. The ship represents the Church—the people of God—tossed by the stormy waves of heresy, persecution and schisms, threatened with destruction and indifference, sailing to eternity in the presence and under the protection of the Risen Christ. Actually it depicts the passage of each person through the turmoil of this world to the eternal goal. The palm, in the language of symbolism, denotes peace, heaven and hope. The presence of this tree at this junction fills us with confidence and trust and reminds us of the words of Scripture "If we suffer with Christ, we will reign with Christ." The peacock is the popular symbol of the Resurrection and immortality. It is placed here in the context of the words of Christ: "Let not your hearts be troubled, have faith in Me. In My Father's house there are many dwelling places. I am going to prepare a place for you, that where I am, you also may be."

This last scene is sacred to the memory of Father Joseph O'Sullivan and was blessed by Monsignor in solemn ceremony shortly after the death of this young priest. He was ordained in All Hallows College, Dublin, Ireland, in the year 1932 for the Diocese of Los Angeles and San Diego. Coming to Los Angeles, he served in three parishes and was appointed to St. Andrew's in 1937. In May 1938 he returned to Ireland for the first time since his ordination to visit his family and alma mater but, having contracted pneumonia soon after his arrival, he died before the fifth anniversary of his priesthood. He is buried in his native soil together with his beloved parents.

The Baptistry and Sacristy

While the main altar is the most prominent place in a Catholic church, the baptistry comes next in the order of importance. In many of the great cathedrals of Europe it is even a separate building. Its priority arises from the fact that it is the holy place where the immortal soul is cleansed from the stain of original sin, becomes a child of God, a member of His Mystical Body the Church and an heir to heaven.

Mindful of this fact, Monsignor McCarthy was most anxious to construct a baptistry worthy not only of its inherent dignity, but also in keeping with the magnitude and beauty of the church. At the time of the construction of St. Andrew's, a spacious plan was designed together with appropriate decoration, but unfortunately, because of the great depression, it was never realized. During the incumbency of Bishop McGucken, however, through the kindness of a generous donor, the baptistry was decorated and furnished.

The benefactor was Keynon Reynolds who lived in the parish with his wife Patricia. Mrs. Reynolds was a devoted Catholic, while her husband was a staunch Episcopalian. As time went on, because of the wonderful example of his good wife, he became interested in Catholicism and, completing the regular course of instruction, was received into the Church in the unfinished baptistry of St. Andrew's. Some time later Patricia Reynolds died, and, after a period of deep sorrow, Keynon Reynolds decided to become a priest. He was accepted into the Benedictine Order which he greatly admired because of its liturgical orientation. In due time he was ordained a priest and now resides at a Benedictine Monastery near Vancouver in western Canada. As a memorial to his dear wife, he made the unfinished baptistry a fitting place for the administration of the sacrament. Over the entrance is a bronze plaque which reminds all who enter of his generosity and the inscription thereon reads as follows:

"Dedicated to the honor of God in memory of Patricia Pfitzer Reynolds"

Superimposed on this plaque is a figure of Father Reynolds' patron, St. Benedict.

There are three stained glass windows in the baptistry. On the northern wall is a depiction of Christ being baptized by St. John in the river Jordan. The one on the east side reminds us of the baptism of St. Paul when, after falling from his horse on the way to Damascus for the purpose of persecuting the Christians, he was struck blind and was directed to the home of Ananias to become a Christian and then the Lord's "vessel of election." On the west section is a window portraying the baptism of the High King of Ireland by St. Patrick who arrived there in the year 432 to evangelize the people of the Western Isle. The baptistry is capped with a dome golden in color and an ornate candelabrum. On the four corners are painted the symbols of the four Evangelists and all around is flowing water replete with fish indicative of human beings cleansed in the living waters of baptism. Under this runs a beautiful marble border Celtic in design.

The south wall of the baptistry tells in symbols the story of the fall of man and his regeneration. Here is the symbol of the "tree of good and evil" together with the cunning serpent entwined on a branch adorned with apples. High above is a dove, the symbol of the Holy Spirit, sanctifying the water which gushes forth from a fountain and recedes to a flowing river to purify fallen nature. To the right of the fountain is the traditional symbol of baptism expressed by a lighted candle, the sign of faith. This mural serves as an introduction to the other six sacraments which are presented in symbolic forms around the other three walls of the baptistry. They appear in the following sequence beginning with the east wall: Confirmation, Penance or Reconciliation, Holy Eucharist, Sacrament of the Sick, Holy Orders and Matrimony.

Immediately underneath this sacramental arrangement is an unusual series of paintings representing the Eight Beatitudes:

Viewed from the entrance to the baptistry we see the image of St. Joseph, the just man. In the background is the carpenter's bench and the tools of his trade. Below is written: "Blessed are those who hunger and thirst for justice; they shall be satisfied."

The Mother of Christ comes next. She, in a mantle of blue, is lovingly admiring the Child Jesus as He lies in the manger, while angels bow in adoration to the Infant and render their praise. This beautiful scene is characterized by another beatitude: "Blessed are the pure of heart; they shall see God."

Next appears the beloved Francis, the saint of the poor, surrounded by fluttering birds with the church of Assisi in the background. To this saint is applied the beatitude: "Blessed are the poor in spirit; the Kingdom of God is theirs."

A saint, just canonized at the time of the building of the church, adorns the next section, St. Therese, the Little Flower. In the background is the parish church of Lisieux, while roses fall from heaven and are distributed by the youthful saint. The caption under this scene is: "Blessed are the meek; they shall possess the land."

Mary Magdalen then is depicted. In the distance Calvary and the crosses are portrayed as also a vial of oil. She stood at the foot of the cross with Mary, the Mother of Jesus, and also she anointed the feet of Christ as a sign of repentance. The beatitude which characterizes this scene is: "Blessed are they that mourn; they shall be comforted."

St. Vincent de Paul, the patron of Charity, next enters the scene; he is described as father of the orphans; while in the background of the French landscape are two Daughters of Charity busy about the things of God. Underneath we read another beatitude: "Blessed are the merciful; they shall obtain mercy."

St. Benedict, the patron of the donor, occupies the next space. In the background is the great Monastery of Monte Cassino. He holds the Book of Rules in his hand and looks down on that beautiful inscription: "Blessed are the peacemakers; they shall be called the children of God."

The last saint is Agnes of Rome. At the age of 13, she was martyred in Rome and over the centuries she has been considered the symbol of virginal innocence. She holds the symbols of victory and innocence in her hands. The Coliseum of Rome prominent in the background reminds us of the sufferings of the early Christians, and the Church is symbolic of the sacred edifice dedicated to her memory in the city of her martyrdom. Underneath is the beatitude: "Blessed are they who suffer persecution for justice sake; for theirs is the kingdom of heaven."

The beautifully decorated Roman arches and the simple columns add to the dignity of the holy place. The central adornment of the baptistry is the font. Here is contained the water used in the administration of the Sacrament of Baptism, water blessed and anointed at the solemn ritual of the Vigil of Easter. This font is large and strong in structure indicative of the power of the sacrament, the rite of regeneration. It is made of native marble and has on its upper rim a Latin inscription which translated reads: "May this fountain of springing water be to all who descend into it a source of eternal life." This is a quotation from an old baptismal rite and expresses well the wondrous effects of the sacrament of baptism. The baptistry is usually located at the entrance to the church to emphasize the fact that it is the place where the unbaptized are initiated into the People of God, the place where they become members of the Mystical Body which is the Church. According to the new liturgy, the Sacrament is now administered during Mass at the altar of the Lord. Consequently, the baptistry is not used as frequently as it was in the past, but it still stands as a sign to be admired. The gates of the baptistry carry the fish, the emblem of Christ, superimposed on the Chi Rho and also the dove, the symbol of the Holy Spirit, the source of sanctification.

When Monsignor McCarthy built the church, he wished to have a spacious sacristy. He had a deep interest in the liturgy and was desirous of having ample space to prepare not only for the Mass but also his processional formations. Undoubtedly, there are great sacristies in the ancient cathedrals of Europe but one would venture to say that the sacristy in St. Andrew's is probably of equal dimensions to many of them and is without doubt one of the largest in the country. The sacristy has its own altar which, until recent times, was never used as the table of sacrifice, but now it is the place of morning Mass. Baptism is also administered there and occasionally marriages and even funerals take place before the altar. The altar is simple but traditional. In the early Church Mass was celebrated secretly in the catacombs and flat tops of the tombs were used as altars. When the church was granted its freedom and recognition, the custom of shaping the altars of the churches after the manner of tombs was considered liturgical. Actually, the altar in the sacristy is practically identical with the sarcophagus of a tomb in Ravenna, Italy. In the frontal of the altar there are three niches, each capped with the scallop shell which is the symbol of pilgrimage reminding all that their passage through life is transient, a pilgrimage to the goal eternal. Fluted Corinthian columns adorn the niches and

Christ the Redeemer is symbolized by the lamb, while the cross expresses the instrument of our salvation.

The altar itself is sustained by two Corinthian columns. The crucifix is traditional and carries many details of a twelfth-century crucifixion scene found in the Church of St. Clemente in Rome. The usual "I H S" monogram is evident. This refers to Jesus, an abbreviation of the Greek form of this sacred name. High above and difficult to discern are pictures of the Sorrowful Mother and St. John the Beloved who stood at the foot of the cross when Jesus died. Strange to say, the same two figures are again shown in statuary form as if to emphasize their loyalty to the Master when almost all the others fled. The flowers that decorate the panels have also a religious significance because they represent the transitory nature of life and stress the eternity that is to come. Under the cross is the cherub, always indicating the atmosphere of holiness and reverence. The birds drinking from the vase represent human souls seeking spiritual nourishment and are frequently seen on tabernacles which contain the Bread of Heaven. The Romanesque arches over the vestments bench and adorned with a beautiful Corinthian column and supplementary console add to the grandeur of the sacristy while the quadrant segments of the ceiling are decoration in themselves.

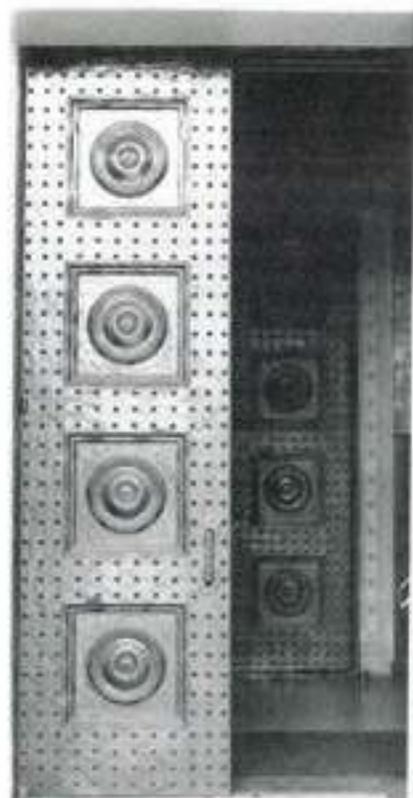
Many people admire the shutters. They are made of oak and iron studs give the concept of strength and protection while the bottle glass windows speak of other days.

The fireplace in the sacristy is in keeping with ancient meeting halls but is unusual in modern vesting places. Unfortunately, it serves more as an ornament than a heating factor. Over the fireplace are three distinct symbols. In the center is the Papal Shield, to its right is a tower, and at the left is a simple escutcheon carrying what could possibly be a belt or strip of leather. The writer, knowing Monsignor McCarthy, has come to the conclusion that he incorporated these emblems to signify his preference for the great allegiances he had—after God—to the Pope, Mary the Mother of God, and St. John the Baptist. The Papal Arms indicate his obedience to Christ's Vicar on earth. The tower, which is the symbol of Mary, makes known his love for the Virgin Mother, and the strip of leather manifests his affection for John the Baptist, his patron saint, who is sometimes symbolized by a leathern girdle.

Adjoining the priests' sacristy is the altar boys' room where in the past they vested for the liturgical services in their cassocks and surplices under the vigilant eyes of the school sisters. This section is now used as a conference room. In design it resembles the

sacristy proper with its bottle glass windows, Roman arch and Corinthian pillar. The ceiling of this room is worthy of note. It is wood and beautifully finished. The light fixture is of recent origin and was made in Mexico.

In the sacristy hangs a portrait of the builder of St. Andrew's, Monsignor McCarthy, which was painted after he became a Domestic Prelate. For years it hung in the rectory of St. John's Cathedral, Fresno, which he built. The writer requested Cardinal Manning, when he was Bishop of that diocese, to exchange this portrait for a chalice which was given to Monsignor when he was pastor of St. John's, Fresno. When he came to St. Andrew's he brought it with him but scarcely ever used it. The Cardinal thought it belonged to the Cathedral he built in Fresno, and so the exchange was made. It was a happy coincidence. Now he is remembered at the altar in Fresno and as the people of St. Andrew's look upon his portrait, we trust they will remember him in their prayers—the little Monsignor who built the big church, beautiful St. Andrew's.



Main Door Panel



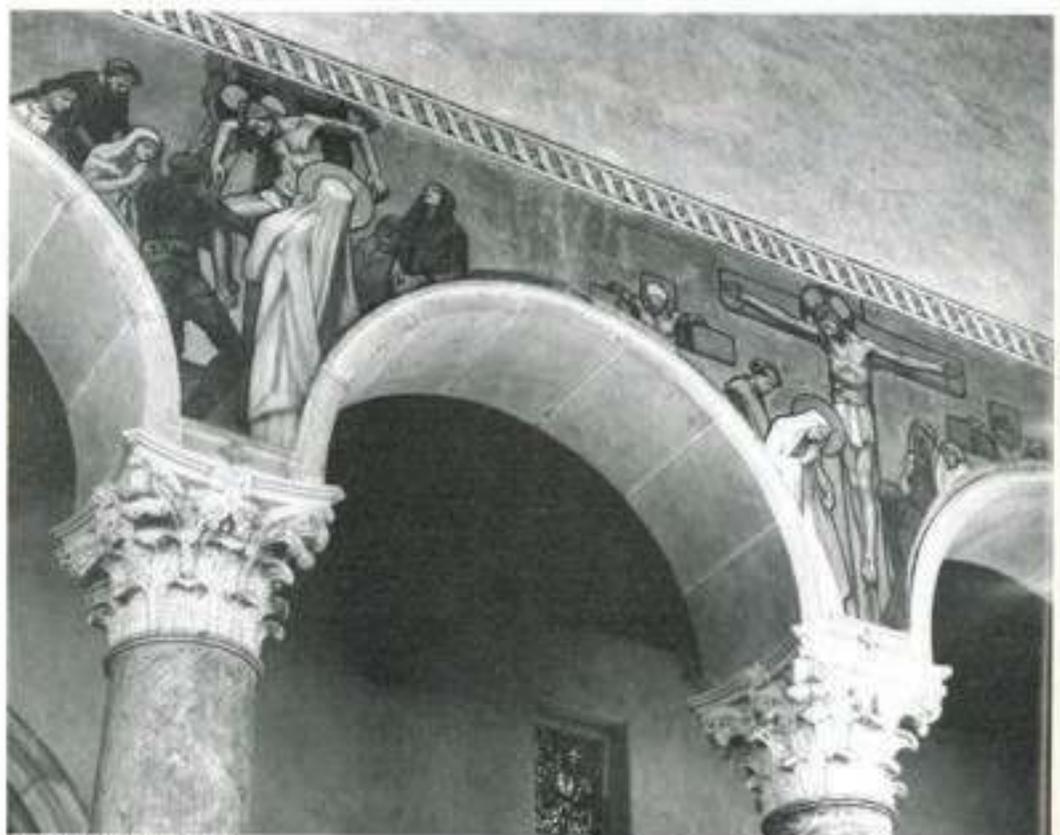
Our Lady of Guadalupe Chapel



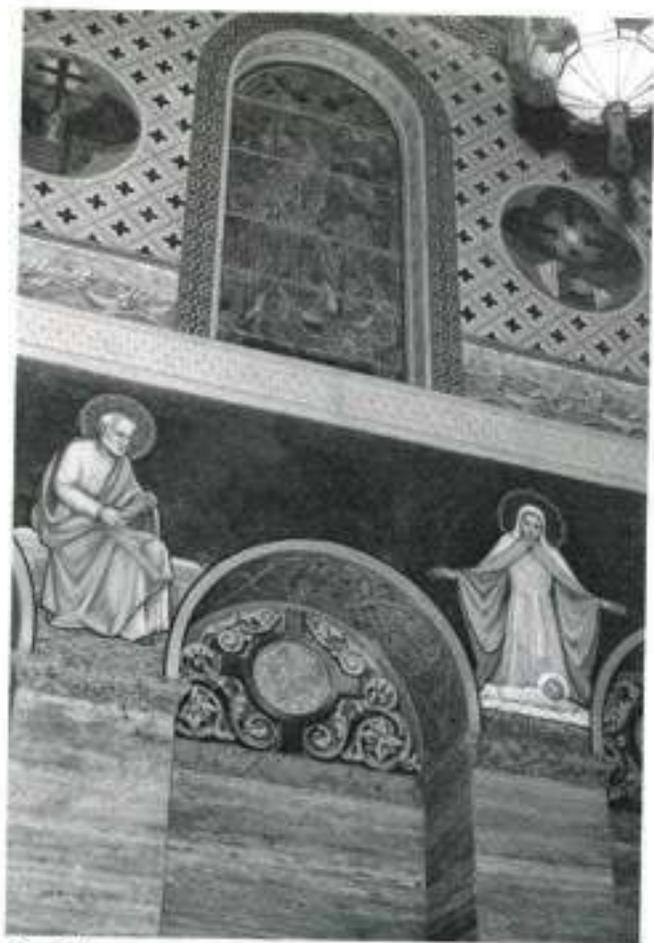
Rear Door View



Stations of the Cross



Corinthian Columns



Baptistry



Upper Wall and Window



Pieta Statue



Baptistry Gates

The Windows

Some years ago a visitor from Europe who was an expert on stained glass wished to study the windows in St. Andrew's Church. After careful examination, he said that they would compare most favorably with any of the great European productions. In building the church, Monsignor McCarthy was most concerned about this item and instructed the architect that the glass should be light and brilliant in color and not too heavy, giving the impression of jewels and able to admit an abundance of light. When Monsignor Hourihan was a young priest, Monsignor McCarthy frequently stressed that he wanted the best and most beautiful and mentioned that they were made in Munich and furnished by the Ravenna Mosaics Agency of New York. People have remarked how extraordinary in color all the windows are but especially the ones facing east, particularly in the morning. The deep blue and red combinations are very impressive and the absence of figures on the higher level brings out more consistently the beauty of the glass.

There are eleven small windows on the lower level and in qualitative composition they are of equal grandeur with the upper arrangement. As we stand at the pulpit and move down the south aisle, we have presented for our meditation some important events in the life of Christ and his Blessed Mother.

The first window is dedicated to the mystery of the Annunciation. It recalls the beginning of our Redemption when the Archangel Gabriel made known to Mary that She was about to be the Mother of Our Saviour. "Behold you shall conceive and bring forth a Son and you shall call his name Jesus."

Then comes the window of the Nativity. "And She brought forth Her first born son and wrapped Him up in swaddling clothes and laid Him in a manger."

The next window reminds us of that incident in the life of Christ when He was visiting the temple with His parents. The Scripture tells us that Jesus was lost on the occasion and Mary and Joseph were greatly distressed and, returning to Jerusalem, "They found Him in the middle of the Rabbis listening to them and asking them questions, and all who were listening were astonished at His understanding and at His answers."

Next comes the scene on the morning of Pentecost. "When the day of Pentecost came it found the brethren gathered in one place. Tongues, as it were, of fire appeared which parted and came to rest on each of them. All were filled with the Holy Spirit. They began to express themselves in foreign tongues and make bold proclamations as the Spirit prompted them."

In the following window we see the image of Christ ascending into heaven. "After He spoke to His disciples, the Lord Jesus ascended into heaven where He is seated at the right hand of the Father."

The Agony in the Garden comes next. It is a repetition of the scene of Christ's suffering which in larger proportion is represented in the introduction to the Stations of the Cross.

Taking our place at the Blessed Sacrament altar, on the north side:

The first window presents to us the parable of the Prodigal Son. "And returning to his father, he said: 'Father I have sinned against heaven and against you. I am not worthy to be called your son. Make me one your hired servants.'"

Then moving to the next window we have an opportunity to meditate on the parable of the Good Samaritan. "Taking the man who fell among thieves, he placed him on his beast of burden and took him to the inn. And the Lord said, 'Go you and do likewise.'"

One of the best known occurrences in the life of Christ appears in the following scene, the Sermon on the Mount. "When Jesus saw the crowds, He went up into the mountain and when He had sat down, He opened His mouth and began to teach them." It was then He gave the people the Golden Rule.

Next we see the Master again in His role as teacher. Speaking to the people he said, "The sower went out to sow his seed—the seed is the Word of God. The seed that falls on good ground stands for those who have heard the Word and keep hold of it in a heart that is fine and good, and bears fruit with fortitude."

The last subject for meditation is found in the window dedicated to the Good Shepherd. "I am the Good Shepherd. The Good shepherd gives His life for His sheep. I know My own sheep and My own sheep know Me and I lay down My life for My sheep."

On the upper level there are 15 windows which shine like brilliant jewels as the California sun penetrates them. These windows have no human figures to teach us of God and His love and mercy but they are studded with symbols that speak their own language. There are 70 different symbolic forms built into glass of blue, red and green colors, but they do not dominate the general format. The fact that they are set in small parts gives each section a certain individuality. In general, the windows are considered as excellent imitations of 13th Century French productions both in design and in color. One can discern the floral and geometrical patterns and the touch of Celtic interlacing lines and patterns which are frequently repeated. Although the blue and red predominate, the use of green is very positive and is related to modern window art. There is really no logical sequence of religious incident, but noticeable is the fact that the symbols above the sanctuary are representative of the Three Divine Persons and also the Sacrifice of the New Covenant. Here on one side we find the Alpha and Omega, the Chi Rho, the dove and the familiar I H S, the abbreviation of the Greek word signifying Jesus. On the other side, the Lamb of God, the wheat and grapes, the loaves and fishes, the Blessed Sacrament in a monstrance, and the chalice surmounted by a cross.

Scattered throughout the windows as they recede from the pulpit are various symbols indicative of the suffering of Christ, the love of his Sacred Heart, the all-seeing eye of the Creator, the providence of God as indicated by the tranquil barque in troubled waters, the hand of the Creator guiding all things, even the malice of sin portrayed by a purse marked "30." Conspicuous also is a symbol of a church identified as the Cathedral of the Diocese of Los Angeles and San Diego, the Cathedral under the patronage of St. Vibiana. Remembrances of Mary are not absent. She is symbolized by a tower "the Tower of Ivory," and the rose "the Mystical Rose", two beautiful concepts borrowed from the Litany we say in Her honor.

As we move back to the altar from the main entrance at the other side of the nave, we are reminded principally of the sufferings of Christ. Among other things we witness the signs of the Passion. Here are emphasized the instruments of torture, the cross of Christ and the accompanying crosses of the thieves, the serpent so closely identified with the original fall, the law given to fallen man symbolized by the two tables of the law, the identification with the Old Testament portrayed by the seven-branch candlestick, and ultimately the symbols of the Holy Sacrifice of the Mass. We could

move from one window to another and discover matter for prolonged meditation.

It should be emphasized that the three windows facing east are the most attractive and carry a variety of significant symbols. Here we find at the lower left corner the coat-of-arms of Bishop Cantwell while above it is the Papal Crest of Pope Pius XI. Above this is seen the Cardinal's hat. Considering that this window was made almost 60 years ago, it seems prophetic that Monsignor McCarthy selected this emblem. It is reminiscent of the vision of Bishop Amat when over 100 years ago during the construction of St. Vibiana's Cathedral, he remarked "Los Angeles (will) one day rank among the great cities of the republic and even the world and so that is why we are erecting a cathedral fit for an eminent Cardinal."

At the top of the window is the chalice indicative of the priesthood and toward the center is the shield of St. Francis, commemorative of the Mission and the early work of the Franciscan Fathers in the vicinity. The panel to the left carries the symbols of the four Evangelists: the angel, proper to St. Matthew; the lion, the image of St. Mark; the ox, indicative of St. Luke; and the eagle, expressive of St. John. In this window there is also a depiction of the fish which has always been a symbol since the days of the catacombs. It has a proper place in this situation because the work of the great Evangelists dealt essentially with the life, death and resurrection of the Lord. There is one more symbol that is rather unusual: it is the artist's palette. Perhaps it is a tribute to St. Luke whose gospel Monsignor McCarthy loved to read. There is a legend handed down from the 10th Century that St. Luke was a painter and that he painted an ancient picture of the Mother and Child. It could also be a recognition of the artist, architect and builder of the church because this saint is generally accepted as the patron of artistry.

The right panel has a mixture of symbols. Here are the Keys which indicate the authority of the Church to carry on the work of Christ, its founder; the Chalice which is a reminder of the principal sacrificial act of our religion; the Cross which must never be separated from the lives of all who follow the Master; the Fish and Bread which remind all Christians of the Divine Miracle-worker; and the Holy Bible which gives us in season and out of season the Word of God. This holy book carries a super-imposed sword in keeping with the teaching of St. Paul who speaks of the Word of God as a two-edged sword piercing even to the very core of the human soul.

As we finally look towards the ceiling of St. Andrew's Church, we see a fine example of master carpentry. From a measured drawing of the original in Rome, the architect was able to adhere closely, not only to the design of actual trusses and connecting beams but also to the decorations applied thereon. The designs are of an ancient type proper to many Roman churches. From the beams are hanging decorated brass fixtures designed by Ross Montgomery and made locally. Their size and grandeur become the immensity of the great church. They are the gift of Miss Corcoran in memory of her departed parents.

The Paintings

When the decoration of St. Andrew's was almost complete, Monsignor McCarthy lamented the fact that the side walls of the church were unadorned and he entertained the idea of obtaining copies of the great masterpieces, especially the Madonnas of the Renaissance Period, to add dignity and inspiration to the building.

While Monsignor was devising means of obtaining such paintings, something occurred which helped him to solve his problem. Carlos Wostry, the artist who painted the murals and Stations of the Cross, returned from Italy bringing with him a large assortment of paintings among which were many copies of the Madonnas. The artist was unable to dispose of his treasures because it was in the height of the great depression and so he was obliged to put them in storage. In time he offered some of his allotment to Monsignor McCarthy who, however, was unable to purchase them because of financial difficulties. At the suggestion of the Monsignor, Carlos Wostry decided to display his Madonnas on the walls of St. Andrew's, but this did not help his purpose. Finally, the artist decided to offer them for a nominal price to the Monsignor who accepted his generous proposal. And so the masterpieces found their home in St. Andrew's Church.

The painting near the Blessed Sacrament altar is Botticelli's "Magnificat." A short distance from this beautiful masterpiece is a grouping of three madonnas. The first is a painting by Carlos Colci, Mary looking sweetly and appropriately at Her sleeping Babe. Next comes another Boticelli, the Mother, as it were, presenting her Infant to Mankind. This is followed by the painting known as "The Lamb of God," a production of Giovanni Sodoma. The "Assumption" by Titian then stands alone. The original was painted to hang behind the main altar of Santa Maria de Fuari in Venice and is referred to as the "Pearl" of the Museum of that city. The large picture immediately inside the door was recently given to St. Andrew's by the Dougherty family and is titled "Rest on the Flight into Egypt." It is the work of Giovanni-Battista Galestrizzi, an artist of the Italian school.

Returning to Our Lady's Shrine, a masterpiece known as "Christ and the Evangelists," by Fra Bartolomeo stands out in all its grandeur. The painter is also known as Baccio of the Gate as he was born outside the walls of the City of Florence. He was a member of the Dominican Order.

Moving down the aisle from the same shrine there is another grouping of three. The first in order is the first painting of the genius Leonardo da Vinci, titled "The Madonna of the Grotto." Very few of Leonardo's works remain today and this is considered his outstanding effort. Raphael's "Madonna of Cardelleono" comes next portraying the vivid imagination and unusual intuition of the artist. He was greatly influenced by Leonardo da Vinci and bequeathed posterity 200 paintings while Leonardo has to his name only four outstanding productions. (The greatest of Raphael's masterpieces is the well known "Madonna of the Chair.") The last painting is the work of Filippo Lippi. This is known as "The Virgin Adoring the Child." It was considered as one of his earliest works and is held by many as one of his most appealing. It is noted for its freshness and its wonderful sense of unity.



St. Andrew's School



Archbishop Joseph McGucken



Holy Names Sisters



St. Andrew's School, First Communion, March 8, 1964



St. Andrew's High School Graduation



Archbishop McGucken and Graduates



Page 174, top: St. Andrew's School Children.

Page 174, bottom: Monsignor English in Classroom.

Page 175, top: Monsignor English and School Children.

Page 175, center: Bishop McGucken at Graduation.

Page 175, bottom: Monsignor Hourihan, St. Andrew's High School Graduation and Graduates.



St. Andrew's Schools

In the mid-seventies Monsignor Hourihan was confronted with a problem of great concern—the declining enrollment of the high school. In the mid-sixties there had been an enrollment of 393 pupils. It dropped to 350 in 1970 and then in the following years there was a constant and alarming decline. The same pattern was noticeable in the grammar school. The statistical information previously gathered by the pastor was unfortunately coming true, but it was helpful.

Because the school was a parochial institution, the full burden of carrying the financial obligations fell upon St. Andrew's parish. Although many parishes were served by the school, they were not obliged to contribute in any way. The only regular source of income was the monthly tuition and an annual fund-raising event. However, the student body was growing smaller while the cost continued to rise. As the number of pupils decreased, the faculty evaluated the curriculum.

In 1976, Sister Alice Tobries from the Education Department of Holy Names College came to Pasadena to discuss student needs and also alternative curriculum. She suggested a system called "Experience Based Career Education." This system demanded a minimum academic program and substituted actual work experience. To facilitate the establishment of this model, Monsignor Hourihan contacted many offices, industries, and corporations in Pasadena and they were very cooperative. They were very happy to be a part of this new approach to high school education and were complimented that they had been selected.

However, in October 1978, an evaluation of the program was made and indications were that this was not a viable model for St. Andrew's students. Later, another curriculum was introduced which included the "leveling" of students in English classes as well as a pilot development program for ninth and tenth grade pupils. Sister Barbara Stark, a member of the faculty, worked hard on all these models. In view of the declining enrollment, the increasing cost of the educational process, and a concern for a just and living wage for the lay faculty, it was evident that the only alternative was to close St. Andrew's High School. However, the pastor was determined to do everything possible to keep the school open. He was particularly interested in keeping the different ethnic groups who made up the majority of the student body. He worked very

closely with the Provincial, Sister Mary Faith, the Chancery Office, the parents and St. Andrew's School Board. This necessitated meeting after meeting, but he wanted all to be involved and conversant with the facts of the case. The cooperation given was encouraging and the help afforded by Father Tobias English and Monsignor Pollard proved very positive. In order to avail himself of every possible evaluation and advice, he requested the Archdiocesan School Department to send a committee to make recommendations. In the formation of this group, he requested a representative who would be conversant with the wants of ethnic groups, especially Hispanics.

In January, 1980, the Committee, chaired by Sister Cecelia Louise, Associate Superintendent of Secondary Schools, visited the school. Sister Helen, Monsignor Louis Gutierrez, and Father Laurence Caruso, O.F.M. Cap., all well-acquainted with high school problems and especially local difficulties, assisted in the evaluation. This Committee made the following recommendations:

1. St. Andrew's School should close in June, 1980.
2. An early decision should be made to allow sufficient time for placement of currently enrolled students in other schools.
3. Study should be given to introduce a program of parish education, in particular for meeting the educational needs of adult parishioners, as the pastor suggested, in areas such as religious education, English as a second language, business skills and homemaking.

In summarizing their evaluation they stated they were impelled by five reasons: "The declining student enrollment, the large parish subsidy, the inadequate physical facility, the three-track curriculum for only 106 students, and the withdrawal of the religious staff." The pastor, having consulted with Cardinal Manning, followed the recommendations of the Committee.

Before the pastor announced the decision, he had many more meetings and discussions with the parents and the members of the School Board, as well as faculty. He wanted all to be conversant with every aspect of the problem and sought their opinion in the manner in which the school should be closed. In such deliberations it was observed that the sisters, on account of the shortage of vocations, could not possibly appoint any more religious to teach in St. Andrew's High School. Actually, the Provincial was obliged to withdraw her sisters because of necessity in other places. This was

reasonable because the Community had its own schools and naturally staffing such places should receive first consideration. It was also stressed that the construction of the freeway and, as a consequence, the displacement of so many families, had an adverse effect on school attendance. This was experienced also in the public school system. However, it was added that the majority of students attending the school came from parishes outside Pasadena. The fact that some of the parents desired more educational opportunities and a greater challenge was given as a reason. In addition, it was claimed that the students of the grammar school were anxious to enroll in a different building and not spend another four years in the same environment. The opening of another Catholic High School in the vicinity of East Pasadena was suggested by some as the cause of the decline. However, the statistics show that for many years this new school had no effect on the enrollment.

The alumnae of St. Andrew's High School requested a special conference with the pastor. They realized that as past students they should have built up the student body of the school. However, they stated that they refused to do so because of the growing laxity in matters of discipline and the tampering with the curriculum in essential matters, especially in the field of religion and religious exercises. These same reasons were emphatically mentioned by some of the faculty as they were individually interviewed by members of the visiting Committee. Monsignor Hourihan admitted that he agreed with the alumnae and stated that he did everything possible to rectify such conditions but that his admonitions went unheeded.

Even before all these discussions, Sister Mary Faith, the Provincial Superior of the Holy Names Sisters, had made her decision to withdraw the sisters. Yet, notwithstanding her action in the matter, all parties concerned were looking for ways to keep the school open. In her letter to Cardinal Manning, she stated, "Over the past years the Sisters have tried to investigate new programs, initiate strengthening changes in curriculum, and increase efforts at recruitment with a hope of attracting students while meeting the needs of those enrolled. However, we have been unable to reverse the trend, and therefore, it is with regret that I must notify you that effective in September, 1980, the Sisters of the Holy Names will no longer be able to staff St. Andrew's High School." Early in January, 1980, the pastor wrote to the parents:

"During the last three months the Archdiocesan Department of Education has studied the High School situation and an intensive study was made by competent school people. They reported that every effort was made to reverse the trend of declining enrollment and that it was impossible to maintain quality education in the situation. The report has been submitted to the Cardinal and it was decided that St. Andrew's High School will not open as of September 1980.

"It is with much regret that I make this announcement. The closing of St. Andrew's High School brings much sorrow to the Sisters, faculty, parents, students and alumnae. It is a moment of grief for me, the pastor, and the priests of St. Andrew's."

Immediately Sister Kathryn, the principal, and a special committee began to place the students, especially the Junior Class, in different Catholic High Schools. She was very successful in her endeavor and gratitude was extended to all the schools for their cooperation. The parents and all concerned accepted the decisions most cooperatively. The help of the St. Andrew's School Board was outstanding and all things moved smoothly to the final day of school. In June the last graduation exercises took place with mixed feelings. The pastor presented diplomas to 22 graduates and St. Andrew's High School closed. It was the 80th scholastic year for the Sisters of the Holy Names and they served the people well.

When the High School closed, a Remedial School was immediately opened under the direction of Sister Miriam Henry of the Holy Names Community. It met with a certain amount of opposition but, with her persistence and the pastor's complete approval, the school was well on its way. Sister recognized the fact that many graduates from Catholic grammar schools in the vicinity were not accepted by the Catholic High Schools because of weakness, usually in one particular subject. Remedial education was vitally important. The idea gained substance when the Archdiocesan School Office showed much interest in the project. Her purpose was to have one year's instruction with emphasis on English, mathematics, reading, and the development of individual skills. Religion was an integral part of the program and attendance at the liturgy was also incorporated. She wished to develop a respect for authority, a realization of their own ability as well as their limitations, and a sense of self-worth.

In drawing up the project Sister was anxious that the students would get credit for "first year" High School. When St. Andrew's

closed it lost its accreditation and so it was important to establish a system whereby credits could be granted and recognized. This required affiliation with one of the Catholic High Schools in the vicinity. After being refused by many, her program was accepted by San Gabriel Catholic High School, and became a department of that system.

Soon Sister had many applications, but the entrance requirements were very strict. She finally accepted 25 girls, regretting that she was compelled to refuse many others. The school was a great success and each year she was able to place about 80 percent of her students in Sophomore year in the surrounding Catholic High Schools. She was helped by talented ladies of the parish, some of whom had experience in that type of work, and in time was obliged to hire additional teachers. However, after four years, Sister was forced to give up the work due to a serious illness. She invited the other schools to take up the good work, but they could not fit it into their program. In a short period, Sister Miriam Henry accomplished wonders and her name will not be forgotten.

In order to utilize the building to its full capacity, special classes in English were conducted in conjunction with the Pasadena Public Schools. This is still part of St. Andrew's program and also the C.C.D. program, which was restricted in space, took over a large section of the school and with additional accommodation, greatly increased its enrollment.

St. Andrew's Elementary School enters its 94th year. Throughout this history its origin, development and accomplishments have been described. "Perspective," the news letter of the Holy Names Community, summarizes the status quo of the school: "St. Andrew's School is staffed by five sisters and seven lay brothers who serve 312 students, and the ethnic composition is approximately 70% Hispanic, 17% Black, and 13% other. Recently additional space became available. This has contributed to various programs—computer center, health room, science laboratory, music room and prayer chapel." Considering the diversity of ethnic groups, a spirit of Christian love is dominant. C.C.D. programs directed by Sisters Enedina and Dulce Maria and their helpers register over 900 pupils.

Credit for organization and efficiency goes to Sisters Claudine, Principal, Frances Rose, Miriam Donald, Nora, the lay teachers and the Parents Club. Sister Miriam Elizabeth is a link with the past. The names of Sally Dilluvio, Jennie Martinez, Vincent Gonzalez and Ricardo Soriano will always be associated with the school.

May St. Andrew's prosper in working for the salvation of souls and in building a moral fabric in the community of Pasadena.



Mayfield Junior School Now



The old Mayfield Junior School

Mayfield

Early in the year 1931, Bishop Cantwell wrote to Monsignor McCarthy advising him that the Sisters of the Holy Child had accepted an invitation to open a school in Pasadena. In his letter he stated that such a school was necessary, especially in view of the fact that the Holy Names Sisters had closed their school on Bellefontaine and also he considered the community well-equipped to supply a quality education so necessary for segments of the Catholic population in Pasadena and the vicinity. He recommended to Monsignor that he give them every cooperation because it would be difficult to get established, and he bequeathed to him the spiritual care of the community, making the new foundation a mission of St. Andrew's.

Soon the sisters arrived under the leadership of Mother Mary Hildegart. In order to accommodate Bishop Cantwell, they had relinquished their school in Cheyenne and come to Pasadena with no fixed location at their disposal. Soon they acquired a spacious home on South Euclid Avenue and this was the beginning of Mayfield. The convent and modest classroom accommodations were dedicated in September, 1931. The Bishop graced the occasion by his presence and the seven members of the student body and their parents were in attendance.

The opening year was difficult. It was a time of great sacrifice on the part of the sisters but their strong faith and perseverance sustained them and the help of the parents gave them much encouragement. Every morning the priests of St. Andrew's celebrated Mass in their humble chapel and once a week they gave religious instruction to the students.

News of Mayfield was, however, spreading abroad and in a short time the sisters were requested to take boarders. Although the space was quite limited, the sisters agreed to take such students. This required more sacrifice on the part of the Community because it obliged them to sleep in the attic and move their dining room to the basement. One of the academic attractions was that they instructed the pupils in the Montessori System which had just been introduced into the educational field and was declared most successful, especially in Europe. In the year 1936 Mayfield had its first graduation, with six students receiving their diplomas from Bishop Cantwell.

As the student body increased, it was necessary to acquire more property. The sisters were fortunate in purchasing two homes adjacent to the original property which provided classrooms for the junior and elementary students for a period of ten years. Then the present school was erected. But in time this building became too small for a thriving High School and Elementary Department and there was immediate need for larger facilities. Fortunately, at this time a large building with extensive grounds was for sale on Bellefontaine Street. This was purchased by Dr. Strub and bequeathed to the Sisters. In the meantime more property was acquired by the Junior School which had ample provision not only for academic purposes but also for athletic activity.

At present the two schools are flourishing institutions and even more development is in the offing. Today there are 400 students at the elementary level and 200 pupils are enrolled in the High School Department. Not only has the school expanded in structure, but it is constantly developing in scholastic curriculum. The ambition of the faculty is to meet the varied demands of the closing years of the century. In recent times Spanish classes, math, computer, lab and increased guidance services have been established for the students and other necessary requirements are in the planning stage. Much of this advancement is due to the members of the Board of Trustees who have not only experience in such matters but also a great interest in Mayfield. Throughout the years the sisters were able to conduct the school, but it was necessary to increase the faculty and they were fortunate in acquiring qualified lay teachers to help them.

The success and contribution of Mayfield to the people of Pasadena and vicinity is well stated in a recent Mayfield publication. "Although the founding sisters of the Holy Child and early families scarcely conceived the eventual growth of excellent education at Mayfield, the spirit they embodied was the greatest gift to their successors. A challenging and comprehensive curriculum and a campus of fine facilities are requisites for education in any age. Holy Child education has traditionally been committed to both. It is, however, the people involved who give an institution its distinctive quality. Total dedication to the full development of the child, spiritual, intellectual, emotional and physical, binds the teachers, students and parents." This is the spirit of Mayfield, the spirit of its success.



St. Andrew's Priests. 1985



*Left to right:
Archbishop John J. Cantwell,
Msgr. John M. McCarthy,
Msgr. Michael O'Connor
Birthday Party*



Left to right: Fr. Emmanuel Hourihan, Monsignor James Hourihan, Cardinal Timothy Manning, Fr. Brendan Hourihan



Msr. James Hourihan

Present Associates

Father Daniel Fox was born in Cleveland, Ohio, on November 22, 1949, the son of Raymond and Catherine Fox, and 13 years later moved to Ventura, California, where he completed his secondary education.

After his graduation in 1968 he was drafted into the Armed Services and spent his enlisted years as a paramedic in the U.S. Navy serving with a helicopter unit in the Vietnam war.

After the war he began his studies for the priesthood at St. John's Seminary and was ordained by Cardinal Manning in 1982. A short time after his ordination he was appointed to St. Andrew's parish as an associate pastor where he has a very busy priestly life not merely caring for the parishioners but also attending the sick in the local hospital.

Father Emigdio Herrera was born in Mexico and was the fourth son of Jesus and Eulalia Herrera who were blessed with five other children. Having completed his elementary education in his native state, he decided to study for the priesthood. In due time he came to the United States and enrolled as a student in St. John's Seminary, Camarillo.

On the 28th of May, 1977 he was ordained to the priesthood at St. Vibiana's Cathedral, Los Angeles, and was appointed to Nativity parish, El Monte, and later to St. Alphonsus Church, Los Angeles.

He was later transferred to St. Andrew's parish where he has endeared himself to all sections of the community, and proves a great asset to the pastor in providing outstanding service to the Mexican parishioners.

Clergy Lists

The following Pastors served in St. Andrew's:

Rev. Andrew Cullen	1888 - 1890
Rev. Cornelius Scannell	1890 - 1896
Rev. Patrick Farrelly	1897 - 1909
Rev. William Quinlan	1909 - 1918
Monsignor John M. McCarthy	1918 - 1944
Most Rev. Joseph T. McGucken	1944 - 1955
Monsignor James Hourihan	1955 - 1982
Monsignor Tobias P. English	1982 -

The following priests were ordained from St. Andrew's Parish:

The Most Reverend Thomas K. Gorman, D.D.
Rev. Emmett F. Panner
Rev. Albert Dontanville
Rev. Monsignor James Dolan
Rev. Lorenzo Malone, S.J.
Rev. Monsignor George M. Scott
Rev. Patrick Scott
Rev. Clement Weirich, C.S.S.R.
Rev. Monsignor Franklin Hurd
Rev. Paul Konoske
Rev. Neville Rucker
Rev. Bede Reynolds, O.S.B.
Rev. G. Patrick Ziemann
Rev. Martin Haggins, O.F.M.Cap.

The following priests served at St. Andrew's during the last 100 years. The list is given in order of appointment.

- | | |
|------------------------|--------------------------|
| Rev. P. Grogan | Rev. Gervase Sherwood |
| Rev. P.J. Gay | Rev. Joseph O'Sullivan |
| Rev. J.J. Sheehy | Rev. Arthur Johnson |
| Rev. J.J. Clifford | Rev. William Kelly |
| Rev. E.S. Gerardi | Rev. Paul Konoske |
| Rev. W. Hughes | Rev. Patrick O'Connor |
| Rev. J.F. Murphy | Rev. Francis O'Brien |
| Rev. B.P. Rourke | Rev. Donald Strange |
| Rev. J.J. Lucy | Rev. Robert Walsh |
| Rev. D. Foley | Rev. Timothy Crean |
| Rev. M.J. Whyte | Rev. Michael O'Callaghan |
| Rev. J. A. Donahue | Rev. John P. Languille |
| Rev. J. C. Charleson | Rev. William S. Vito |
| Rev. D. Nunan | Rev. Francis J. Cahill |
| Rev. M.M. O'Shea | Rev. Harold Laubacker |
| Rev. Roger O'Shea | Rev. Francis Roughan |
| Rev. Thomas Morris | Rev. Lawrence J. Gibson |
| Rev. John J. Crowley | Rev. Armundo Salazar |
| Rev. Joseph McMullen | Rev. John O'Shea |
| Rev. Michael Gorman | Rev. John Acton |
| Rev. Dan Keenan | Rev. Joseph Sartoris |
| Rev. Ed A. Bradley | Rev. Patrick Powers |
| Rev. Daniel O'Connell | Rev. Cornelius Phelan |
| Rev. Thomas Dowling | Rev. Henri J. Bergeron |
| Rev. Thomas V. Murphy | Rev. Harold F. DeLisle |
| Rev. Leo J. Murphy | Rev. John Weaver |
| Rev. Daniel Hurley | Rev. William A. Williams |
| Rev. Edmond O'Donnell | Rev. B.J. Slawick |
| Rev. Felix A. Sheridan | Rev. John J. Hanley |
| Rev. James O'Shea | Rev. John McFadden |
| Rev. Patrick O'Dowd | Rev. Patrick J. Meskill |
| Rev. Jerome O'Neill | Rev. Aiden J. Day |
| Rev. John J. Hurley | Rev. Timothy McCarthy |
| Rev. Thomas O'Malley | Rev. John M. Kenney |

Rev. Michael E. Wempe
Rev. Aidan Carroll
Rev. James F. O'Grady
Rev. Michael Smith
Rev. Richard J. Gleeson
Rev. Everet Morgan
Rev. Sean Cronin

Rev. Joseph Pollard
Rev. Michael Bunny
Rev. James E. Person
Rev. John Moretta
Rev. Juan Buenrostro
Rev. Daniel Fox
Rev. Emigdio Herrera

The following priests served at Our Lady of Guadalupe Mission:

Rev. Delfino Garibay
Rev. Monsignor Juan Ojeda
Rev. Juan de Diego
Rev. A. Castellano
Rev. G. Laboda
Rev. Antonio Bargallo, Sch. P.
Rev. Lucio Ordopica, Sch. P.
Rev. Joseph Sartoris
Rev. Carmelio Sierra
Rev. Thomas J. Mahon
Rev. Donald Didier
Rev. Andrea Bartolotti, C.R.I.C.
Rev. John Taggart, C.R.I.C.

The following Sisters of the Holy Names have served in St. Andrew's Grammar and High Schools from 1897 to 1986:

Sr. Rose of the Passion	Sr. Mary Donatus
Sr. Andre Corsini	Sr. Mary Gonzaga
Sr. Anges of Mary	Sr. Margaret Alacoque
Sr. Miriam Josepha	Sr. Mary Florine
Sr. Mary Leo	Sr. Mary Marciana
Sr. Mary Dolorosa	Sr. Mary Camillus
Sr. Mary Salome	Sr. Mary Ignatia
Sr. Mary Alban	Sr. Frances Mary
Sr. Mary Octavius	Sr. Mary Theresia
Sr. Mary Priscilla	Sr. Mary Dara
Sr. Mary Immaculata	Sr. Mary Honorata
Sr. Mary Fidelis	Sr. Mary Edwin
Sr. Mary Lambert	Sr. Mary Egbert
Sr. Mary Severin	Sr. Mary Bernadetta
Sr. Mary Symphorosa	Sr. Mary Noella
Sr. Mary Patritius	Sr. Mary Olga
Sr. Mary Luke	Sr. Mary Clara
Sr. Mary Serena	Sr. Mary Gertrudis
Sr. Mary Victoria	Sr. Mary Inez
Sr. Mary Vibiana	Sr. Mary Josephine Mary
Sr. Mary Remigius	Sr. Mary Eulalius
Sr. Mary Edwin	Sr. Mary Rosata
Sr. Mary John Berchmans	Sr. Mary Clare
Sr. Mary Blanche	Sr. Mary Mary Carmela
Sr. Mary Olga of the Cross	Sr. Mary Francis
Sr. Mary Eva	Sr. Miriam Josephine
Sr. Mary Amadeus	Sr. Agatha Marie
Sr. Mary Christiana	Sr. Mary Brigid
Sr. Mary Dominica	Sr. Mary Bernardus
Sr. Mary Constantia	Sr. Mary Clotilda
Sr. Mary Vincentia	Sr. Mary Gabrielle
Sr. Theresa	Sr. Rose Bernadette
of the Sacred Heart	Sr. Mary Edward
Sr. Mary Liguori	St. Assumpta Marie
Sr. Mary Hermogene	Sr. Maria Anna
Sr. Mary Rose Alba	Sr. Amelia Marie
Sr. Mary Placidus	St. Rosella Marie
Sr. Mary Consuela	Sr. Edith Christine
Sr. Mary Coronata	Sr. Mary Victoria

Sr. Mary Marina	Sr. Miriam Elizabeth
Sr. Mary Fausta	Sr. Mary Paraclita
Sr. Mary Ermengarde	Sr. Mary Gregory
Sr. Mary Borgia	Sr. Antonia Marie
Sr. Francis Raphael	Sr. Mary Cornelius
Sr. Rose Cecilia	Sr. Lucina Maria
Sr. Agnes Rita	(Kathryn Cronin)
Sr. Mary Scholastica	Sr. Ethel Mary
Sr. Mary Aquina	Sr. Rose Colette
Sr. Mary Teresina	Sr. Estelle Mary
Sr. Consuela Rose	Sr. Christina Maria
Sr. Charles Marie	Sr. Barbara Ann
Sr. Madeleine Rose	Sr. Clotilda Rose
St. Rose Aileen	Sr. Constance Mary
Sr. Rita of Jesus	Sr. Miriam Paul
Sr. Rita of Jesus	Sr. Mary Regina
Sr. Frederick of Jesus	Sr. Benedict Mary
Sr. Rose Helena	Sr. Bernard Mary
Sr. Mary Bernardina	Sr. Edith Mary
Sr. Mary Madeleine Rita	Sr. Margaret Eleanor
Sr. Mary Clare	Sr. Raphael Mary
Sr. Cordelia Maria	Sr. Catherine Irene
Sr. Maria Dolores	Sr. Francis Miriam
Sr. Mary Ambrose	(Grace Reeder)
Sr. Mary Fintan	Sr. Paul Francis
Sr. Patrice Marie	Sr. Juan Maria
Sr. Cecilia of Mary	Sr. Marion Leona
Sr. Mary Luke	Sr. Miriam Loyola
Sr. Mary Kathleen	Sr. Aloysia Mary
Sr. Madeleine Marie	Sr. Mary Candida
Sr. Mary Bernardus	Sr. Miriam Josepha
Sr. Mary Mida	Sr. Mary Mercy
Sr. Mary Ambrosine	Sr. Fidelia Maria
Sr. Margaret Patricia	Sr. Alma Rose
Sr. Rosalia Mary	Sr. Mary Emilita
St. William Marie	Sr. Theresa Rose
Sr. Ann Carolyn	Sr. Mary Petra
Sr. Peter Bernard	Sr. Mary Anselm
Sr. Mary Josephine	Sr. Celestine Mary
Sr. Mary Marcia	Sr. Paul Mary
Sr. Mary Magdalene	(Mary Ann Thatcher)

- | | |
|--------------------------------------|--|
| Sr. Rose Eleanor | Sr. Mary Aloyse |
| Sr. Arthur Mary
(Gemma Fisher) | Sr. Helen Julia |
| Sr. Helen Clare | Sr. Margaret Eleanor |
| Sr. Mary Gaston | Sr. Adele Mary |
| Sr. Winifred Mary | Sr. Jerome Francis |
| Sr. Mary Peter | Sr. Felice Marie |
| Sr. Lorraine Marie | Sr. David Emmanuel |
| Sr. Margaret Alacoque | Sr. Mary Colman |
| Sr. Frances Catherine | Sr. Mary Edmund |
| Sr. Miriam Jeanne | Sr. Angela Mary |
| Sr. Anthony Marie
(Jean Higgins) | St. Agatha Rose |
| Sr. Mary Grace | Sr. Margaret Dolora |
| Sr. Peter Joseph | Sr. Charles Kevin |
| Sr. Mary Victoria | Sr. Frances de Chantal |
| Sr. Mary Paraclita | Sr. Rose Mercedes |
| Sr. Mary Herbert | Sr. Marcelline Marie |
| Sr. Mary Beata | Sr. Regina Rose |
| Sr. Lawrence Mary | Sr. Mary Gregory |
| Sr. Mary Alphonsa | Sr. Mary Seraphica |
| Sr. Jean Francis | Sr. Miriam Daniel |
| Sr. Miriam Patrice
(Colleen Kern) | Sr. Anne Rose |
| Sr. Edith Christine | Sr. Miriam Genevieve |
| Sr. Anne Regina | Sr. Frances Theresa |
| Sr. John Mary Vianney | Sr. Mary Christopher |
| Sr. Joanne Martha | Sr. Francis James |
| Sr. Anthony Edward | Sr. Juanita Maria |
| Sr. Elizabeth Mary | Sr. Virginia Rose |
| Sr. Margaret Teresa | Sr. Carletta Marie |
| Sr. Bridget of Mary | Sr. Carmela Rose |
| Sr. Miriam Bernardine | Sr. Jeanne Dolora |
| Sr. Robert Michael | Sr. John David |
| Sr. Mary Bartholomew | Sr. Martha Bernadette |
| Sr. Michael Marion | Sr. Kristin Maureen |
| Sr. Maura Joseph | Sr. Laura Ann |
| Sr. Miriam Mark | Sr. Mary Consolata |
| Sr. Mary Virgilius | Sr. Mary Bernarda |
| Sr. Ann Veronica | Sr. Marion Philip |
| Sr. Agnes of Mary | Sr. Karen Elizabeth |
| | Sr. Eleanora Marie |
| | Sr. Thomas Joseph
(Frances Kearney) |

Sr. Virginia Ann	Sr. Mary Christine
Sr. Delia Louise	Sr. Geraldine Will
Sr. Florence Irene	Sr. Jacqueline Quinn
Sr. Mary Annunciata	Sr. Jean Theis
Sr. Aileen Carissimi	Sr. Katherine Jean
Sr. Barbara Stark	Sr. Lillian Margaret
Sr. Deborah Church	Sr. Virginia Mary
St. Michele Pfiffer	Sr. Adrian Maria
Sr. Berenice Kisich	Sr. Susan Warner
Sr. Miriam Christopher	Sr. Maria Anna
Sr. Patricia Bennett	(Frances Franey)
Sr. Georgena Wilson	Sr. Alanna Lechner
Sr. Mildred Rieth	Sr. Genevieve Dunn
Sr. Denis of Mary	Sr. Carol Nicklas
Sr. Mary Celestine	Sr. Rosemary Ehat
Sr. Helen O'Sullivan	Sr. Margaret Kennedy
Sr. Dianne Nixon	Sr. Patricia Hunter
Sr. Mary Martha	Sr. Miriam Donald
Sr. Elizabeth Marion	Sr. Mary Peter
Sr. Kathleen Tobin	(Ann Dolan)
Sr. Rose Patricia O'Reilly	Sr. Kathryn Ondreyco
Sr. Mary Michelle	Sr. Miriam Henry
Sr. Guadalupe Maria	Sr. Carol Sellman
Sr. Patricia Doyle	Sr. Mary Claudine
Sr. Rita Josephine	Sr. Francis Rose
Sr. Dorothy Tully	Sr. Thaddeus Mary
Sr. Mary Alberta	(Nora Christian)

Vocations from St. Andrew's and Mayfield High Schools:

Religious who attended St. Andrew's and Mayfield High Schools number 60. Many of them are Sisters of the Holy Names of Jesus and Mary. Others have associated themselves with 11 different communities. It is regrettable that because of change of names and incomplete records, the names cannot be given individually.



Legion of Mary



Sisters of the Holy Names of Jesus and Mary



St. Andrew's Sisters of the Servants of the Immaculate Mary



Mayfield Sisters



St. Andrew's Sisters



Mayfield Junior and Mayfield Senior Schools Sisters



St. Andrew's Centennial Committee



St. Andrew's School Teachers



St. Andrew's Rectory Staff



St. Andrew's Volunteers



St. Andrew's Seniors



St. Andrew's Altar Society



St. Andrew's Ministers of the Eucharist



St. Andrew's Ministers of the Eucharist



St. Vincent de Paul



St. Andrew's Parents Organization



St. Andrew's Choir



St. Andrew's Children's Choir



St. Andrew's Youth Choir



St. Andrew's Love Ministry



*El Santísimo Sacramento del Altar
Las Guadalupeñas
El Apostolado de la Oración*



Movimiento Familiar Cristiano



Luz y Vida



Grupo Juvenil de San Andres



El Coro de San Andres



Mutualista de San Jose Suc. #4



St. Andrew's Boy Scouts



St. Andrew's Girl Scouts



St. Andrew's Lectors



St. Andrew's Lectors



St. Andrew's Lectors



St. Andrew's Altar Servers



St. Andrew's Ushers



St. Andrew's Ushers



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 Thomas A. McDonald, and Margaret McDonald
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Eva Monigal

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Marlene Fazzi Puccinelli

Elvia Lina Puccinelli

Paul Damian Puccinelli

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Dorothy W. Smith

Thomas E. & Michael J. Smith

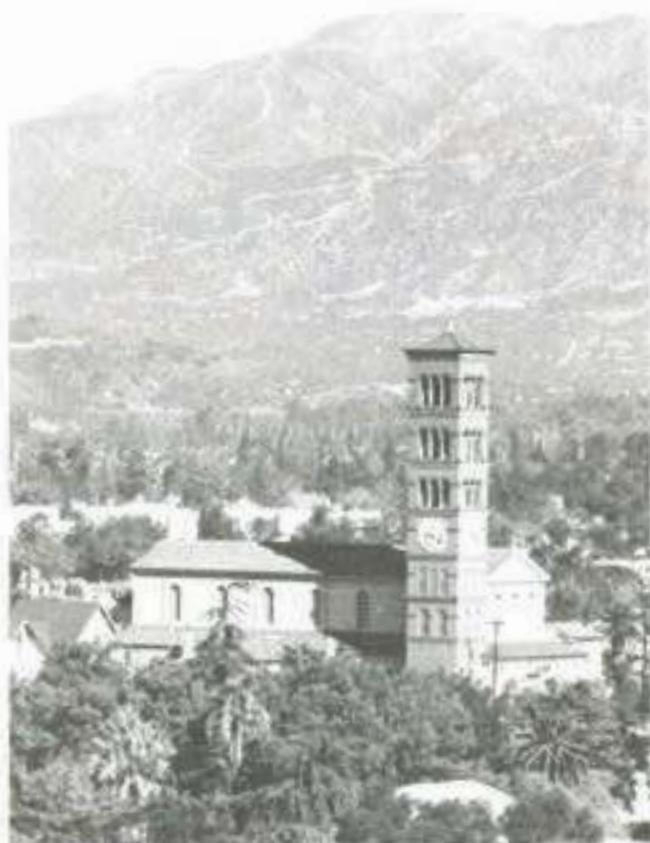
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In Memory of Mrs. Anne Strub
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Eimer Family	Blessed Sacrament Altar
Sodality of Mary	Blessed Virgin Altar
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Miss Frost	Sacred Heart Chapel
Lee Family	The Pieta
Sweeney Family	Guadalupe Chapel
Cabot Family	Pulpit
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Many other donations were given but they are not recorded in the parish files. All of the above donors have gone to their eternal reward and merit the charity of our prayers during this year of memories. Let us not forget the unlisted givers, living and dead, because they also gave of their substance to erect this church—The pride of the San Gabriel Valley—the ornament of Pasadena—Beautiful St. Andrew's.

In memory of the late
Archbishop Joseph T. McGucken, D.D.
Archbishop of San Francisco
by
Mr. and Mrs. Douglas Clark Gregg
and Family

