

A Place Set Apart

Basilica of Saint Mary of the Angels
Olean, New York
1850-1956



by Jennifer Kane

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2018

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Second edition. This edition introduces additional photographs and anecdotes along with important textual corrections from the first edition.

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The contents of Part II of this book appeared originally in a separate publication, *A Worthy and Capable Clergyman* (2016), in a slightly different form.

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Cover photo: “Three Steeples” in the skyline illustrate two different eras of the history of the Basilica of Saint Mary of the Angels—the single steeple from the old church on the right; the two steeples under construction at the new church on the left. One represents the era of the Franciscans and Father Hamel, the first resident pastor; the others represent Father Rengel and the new era of the parish history. One is wood, the others are durable stone. One will disappear, the others will take over the skyline. It is a marvelous photo of transition in the life of this remarkable parish and in the lives of these first two resident pastors who, combined, ministered 80 years at the Basilica of Saint Mary of the Angels in Olean, New York from 1876 to 1956. The lot upon which the new church is built was purchased by the Olean Catholic Community around 1853.

Decorative division lines in this book: hand-drawn by Father John J. Hamel in the 1877 parish Matrimony register.

**To order this book or read more about the Basilica of Saint Mary
of the Angels and view color photo galleries, visit
SMAOlean.org.**



Monsignor Edward J. Rengel, second resident pastor of St. Mary of the Angels who built the present basilica in 1915. He served as pastor from 1912 to 1956 and is interred in the marble crypt in the basilica's east tower.

Basilica of St. Mary of the Angels Archives



1909 wedding party in front of the old Saint Mary of the Angels Roman Catholic Church in Olean, NY. *Photo courtesy of Olean Historical and Preservation Society*

Q. Why did God make you?

A. God made me to know Him, to love Him,
and to serve Him in this world,
and to be happy with Him forever in the next.

*The sixth question in the
1885 Baltimore Catechism
in use in 1915 for children at the
Church of Saint Mary of the Angels in Olean, NY*

Introduction to the Excerpt

T*his excerpt of the book, A Place Set Apart, is offered gratis to the public on the occasion of the 100th anniversary of the consecration of the Basilica of St. Mary of the Angels which occurred on the morning of June 29, 1919. Why is reading about what happened that day important? Because it was breathtakingly beautiful, and in the life of not just this parish community, but the entire region, the sheer gorgeousness of this event will likely never be seen again.*

We live in an age far removed from elements so deeply cherished by our ancestors a century ago which not only captivated their physical senses but their sense of time. Life moved at a remarkably slow pace compared to what we experience today. Society was patient. The Church was patient. Its liturgies and rituals were patient. It was a world in which people dominated their time with attention to the task at hand, in the present, not what needed to be done quickly so they can move on to the next item on their agenda.

The rite of consecrating a Catholic church building in 1919 needed time to unfold. You will read that in-between the lines as you witness some of the oldest rituals in Christendom with lavish ceremonies replete with elaborate fixtures, sacred music, wafting incense, solemn prayers and triumphant Psalms. Ashes scribbled with a golden staff, sacred chrism oil anointing the vast walls and the smooth white marble altars—with the backdrop of a chanting choir, all this unfolded in a span of four meandering hours. The bishop's work of exorcising and then consecrating every inch of this gothic wonder dominated not just the time on the clock, but a particular time in his life and in the life of this parish community in their grand house of worship now formally offered to God. One of God's attributes is beauty. This they offered that morning in more ways than one given the beauty of their time and attention which is certainly an attribute of love.

So, take your time reading this. Enjoy the fullness, the richness of the mystery of putting into concrete actions that which they held in their hearts.

Saints Peter and Paul, pray for us.

Saint Mary of the Angels, pray for us.

J.K.



Most Rev. William Turner, sixth Bishop of Buffalo, consecrated Saint Mary of the Angels Church on June 29, 1919, just three months after his ordination as bishop. This photo was likely taken during that time of his ordination.
Basilica of St. Mary of the Angels Archives

“...the King of Glory shall come in.”

—from Solemn Rite of Consecration of a Church Building

Newspaper headlines on June 28, 1919, the day before the consecration, were ablaze with heavy black headlines above the *Olean Evening Herald's* banner:

PEACE TREATY SIGNED

AT 3:14, PARIS TIME

Giant type across the *Olean Evening Times* read:

PEACE TREATY IS SIGNED TODAY

This was the Treaty of Versailles, and with it, the Great War officially ended. It was pure serendipity that the consecration of the church of Saint Mary of the Angels should occur on the very first full day of peace following World War I. The day also happened to be the Feast of Saints Peter and Paul, “two great foundation stones of the Christian church” as the Archbishop of New York would describe them in his sermon later that day.

A reporter at the *Evening Herald* tried to put the consecration of Saint Mary's church into perspective for the community at large:

“It will have a place in the history of Olean [...] To raise such a structure for divine worship, at the cost of two hundred thousand dollars within a few years—years of unparalleled difficulties of the great war, means that the people of Olean are

as unselfish in offering to God as they are generous in meeting their Country's call for sacrifice."¹

It is not known whether the parishioners were sufficiently prepared, or even could be prepared, for all that was to occur during the day and into the evening—a series of ritual moments, prayers and chants rooted in ancient history that started at 6:00 in the morning and finished with benediction at Vespers that night.

The list of Church dignitaries alone is impressive. Bishop William Turner, as the ecclesiastical superior of the diocese of Buffalo, would consecrate the church on this, his first visit to Olean. Archbishop Patrick Hayes of New York, who would be elevated to the rank of cardinal five years later, would preach the sermon at the Mass. Bishop T. J. Shahan, rector of the Catholic University at Washington, D.C. would preach the Vespers sermon. Connections to that university threaded through the high-ranking clerics in Olean that day. Bishop Turner had held the chair of philosophy at Catholic University before his appointment as Bishop of Buffalo; Father Rengel and Archbishop Hayes were alumni of Catholic University.²

Monsignor Nelson Baker, whom the Vatican would one day elevate as "Venerable" would be among 75 priests in attendance and serving Bishop Turner. Adding to the celebrations of the day, it was the 25th anniversary of Father Rengel's ordination to the priesthood.

It appears that Father Rengel certainly did his best to make sure his parishioners and any visiting guests would have as much information for the celebrations beforehand as possible. This is

¹ "Beautiful and Solemn Services Marked Consecration of Saint Mary of the Angels Church," *Olean Evening Herald* 30 June 1919:1.

² "Consecration of St. Mary's Church was Occasion of Bishop's First Visit Here," *Olean Evening Herald*, 30 June 1919: 6.

evident in the lengthy newspaper articles printed the night before which detailed the varied and intricate elements of the highly symbolic and ancient rite of consecration.³ The information provided the newspapers, which were surely submitted at the behest of Father Rengel (if he didn't write them himself), also included details about Church dignitaries attending and their various roles, the schedule of events, even seating arrangements for laity. Much of this same information was published in the parish newsletter that month.

Father Rengel's Jubilee anniversary that day accounted for many of the visitors who came from out of town including former teachers, classmates, parishioners and priests with whom he served. Father Rengel's 78-year-old mother, Victorine Rengel, along with his sister, Nettie Gordon and her husband Hugh were also among those in the pews.⁴ Among the dozens of priests in attendance was Olean's own Father Duggan, returning this time as a sub-deacon for Bishop Turner.

In the next day's *Olean Evening Times*, one has to scan the social column to see who some of the non-clerics of note were in attendance at the celebrations as they were not listed in the regular news articles. Here, and also in the parish newsletter that month, we discover attending the Solemn Mass was Reverend Mother Helena and the Reverend Mother Girard of the Sisters of Mercy of Buffalo along with other members of the order who formerly taught in the parish's school. Finally, we read: "Emile Uhlrich of Cleveland who was the architect of Saint Mary of the Angels Church, was among those who attended..." This is likely the second occasion at which Monsignor Baker met his future architect for Our Lady of Victory National Shrine in Lackawanna, New York.

³ "Ancient Ceremonies" *Olean Evening Times*, 28 June, 1915: 13.

⁴ "Personal and Social," *Olean Evening Times*, 30 June 1919: 13.

The act of consecrating something transforms it from common use to sacred use, dedicating it to the service and worship of God by prayers, rites and ceremonies. That's the Church's classic definition that can be applied to people or things.

The ancient consecration rite at Saint Mary of the Angels in 1919 took four hours to complete, beginning at 6:00 a.m. Every part was meticulously detailed in the newspapers—a stunning look for us today capturing the choreography, drama, music, sacred vestments and sheer mystery that involved the Church's ritualistic work of officially setting this edifice aside for God.

Sacred oils, water, candles and a large quantity of pure wood ashes were made ready in preparation beforehand. Wood ashes came from burning the steeple of the old church.⁵ The highlight of the rites of consecration of a new church include embedding the relics of a saint or saints into the high altar. In the case of Saint Mary's, the relics placed in the high altar are of Saint Peter (significant on this feast day) and Saint Clement.⁶ Both are popes. Both are martyrs as is preferred by the Church. The relics were provided by the Very Rev. Fudjinski, OMC.⁷

There is an art to enacting the ancient rituals which Bishop Turner carried out for the first time as he had only been consecrated a bishop three months earlier.⁸ The elaborate rituals imbued with centuries of tradition would have made for a rich experience to see unfold; but it turns out very few witnessed the

⁵ "Ancient Ceremonies of Impressive Nature to Mark Consecration," *Olean Evening Times* 28 June 1919: 13.

⁶ "Ancient Ceremonies ..." and "The Consecration of a Church." *The Monthly Record*. St. Mary of the Angels Church, July 1919: 2.

⁷ "The Consecration of a Church: Solemn Ceremony is Most Impressive and Deeply Significant," *The Monthly Record*, July, 1919: 2.

⁸ "Bishop Turner's Work in Diocese Lauded by Monsignor E.J. Rengel," *Olean Times Herald*, 13 July 1936: 9.

consecration as the ceremonies inside the church were not open to the public.

In preparation for the consecration, no one was permitted to enter the church building the day before with the exception of those specifically needed. Meanwhile, the relics were placed into a case along with three grains of incense and a strip of parchment which bears the inscription certifying that the Church of Saint Mary of the Angels at Olean was consecrated by William Turner, Bishop of Buffalo on June 29, 1919.⁹ Also noted on parchment was the fact that an indulgence would be granted to all who should visit the church annually on the fourth Sunday of June, under the usual conditions.¹⁰ The consecrating bishop and those who asked that the church be consecrated would have fasted on the day preceding the consecration, as prescribed Canon Law at the time.¹¹

At the rectory, the bishop carefully inspected the reliquary case before sealing and placing it on an elegant bier flanked by two candlesticks with tapered candles. A solemn vigil was maintained from 9:00 at night until 6:00 in the morning with members of the Holy Name Society guarding the relics,¹² and priests reciting Matins and Laudes of the Office of Martyrs.¹³ Bishop Turner spent the night at the rectory in preparation for the beginning of the early morning consecration.

With the church building in the midst of the consecration ceremonies, priests celebrated a regular Mass schedule in the basement chapel at 5:00, 6:00, 7:00 and 8:00 that morning.¹⁴

⁹ "Ancient Ceremonies..."

¹⁰ "The Consecration of a Church."

¹¹ Code of Canon Law (1917): 1909.

¹² "Bishop Turner At St. Bonaventure: Comes Here Tonight," *Olean Evening Times* 8 June 1919: 13.

¹³ "Beautiful and Solemn Services Marked Consecration of Saint Mary of the Angels Church," *Olean Evening Herald* 30 June 1919: 1.

¹⁴ Ibid.

The rite described below is taken primarily from the material the parish sent to the newspapers¹⁵ and published in the July, 1919 monthly parish newsletter.¹⁶ The descriptions detailed below are an attempt to portray the consecration as it was understood at the time and presented to the public. Some of the material is transcribed verbatim and some is paraphrased for brevity.



At 6:00 the next morning, the bishop checked the church to ensure that all the elements needed were in place before beginning the consecration. Traditionally he has the deacon light 12 candles on the walls, although this was not recorded. These are the twelve candle holders we see today mounted onto gold crosses on the nave walls.

The rite actually begins with the relics back in the rectory where the bishop leads the clergy in reciting the Seven Penitential Psalms. No one is in the church itself except a deacon who in this case was a visiting priest wearing deaconal vestments and a white stole.

Following the recitation of the psalms, the bishop vests himself in a white cope and plain mitre and carrying his crosier returns to the front door of the church with his attending deacon and sub-deacon (Father Dugan) and other clerics.

After certain prayers kneeling at a prie-dieu set on a carpet, the bishop solemnly blesses the salt and water which are to be used later in the consecration of the exterior of the church. The salt is blessed first, then the water as the bishop casts the salt into the water in the form of a cross, reciting the words of consecration. He

¹⁵ "Ancient Ceremonies" :13 and "Beautiful and Solemn Services Marked Consecration of Saint Mary of the Angels Church," *Evening Herald*, 30 June 1919: 1,3.

¹⁶ "The Consecration of a Church." *The Monthly Record*. St. Mary of the Angels Church, July 1919: 2-3.

then blesses himself with the water and then the clergy and people.

Led by two acolytes with lit candles, the bishop then proceeds to the right from the church door in procession around the exterior of the building followed by the clergy, the choir and people, all the while sprinkling the upper part of the outer walls of the church and the ground. All around the building he performs this blessing until he reaches the front doors again. Standing before them, he recites some prayers and then knocks on the main door, over the threshold, once with his crosier, proclaiming in a loud voice, "Lift up your gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in." (*Psalms* 24:7)

The deacon inside the church asks: "Who is the King of Glory?"

And the bishop replies: "The Lord strong and mighty, the Lord mighty in battle." (*Psalms* 24:8)

The procession is repeated around the church again, blessing it all the while with holy water and ending at the front door with prayers. He again knocks on the door with his crosier and engages in the same *Psalm* dialogue with the deacon.

The third circuit around the church this time proceeds to the left or clockwise. When this is completed and the knocking upon the door with the crosier is made, along with the call to open with the question and the answer given, the bishop and all the clergy together cry, "Open" three times and the door is opened.

The three processions and thrice knocking at the door signify that none but the divinely authorized authority may demand and obtain admittance to the Church of God—and only after persevering demand.

Before entering, the bishop traces the sign of the cross on the threshold with his crosier, portraying the power of the Cross and

the Crosier and suggesting the immunity of places of divine worship from evil.

Attendants, the choir and the workmen who help to seal the relics in the altar all follow him in. All other clergy and laity remain outside and the door is closed.

Inside, chants are sung continuously while the bishop recites prayers and proceeds to the middle of the church where a prie-dieu is set and kneels at it. At this time, the *Veni, Creator* is chanted and an attendant strews ashes on the floor of the church about nine inches in width (the size of a Roman palm) forming a cross. He is supposed to make lines of ashes forming a giant cross, but in the case of large churches like Saint Mary's, these lines of ashes are made by placing 24 small heaps of ashes in one line (presumably the transept) and 23 in the middle aisle, forming a cross made with smaller crosses. While the choir sings the hauntingly lovely Litany of Saints, the bishop, making the sign of the cross three times over the church, calls upon the blessing of God.

The bishop then moves to the first pile of ashes and, with the tip of his crosier, traces the letters of the Greek alphabet—one letter to each heap. At the other line of ashes, he traces in each pile the letters of the Latin alphabet. This ritual signifies the union of the Eastern and Western churches under the symbol of authority which the crosier represents.

What has transpired up to this point are some of the oldest rituals in the Christian church.

The bishop then makes his way to a point some distance before the altar where he blesses the water which is to be used for the consecration of the altars and the interior of the church. Salt, ashes and wine are mixed in to create "Gregorian Water," so called because tradition holds that Saint Gregory used this formula in the sixth century to consecrate an altar.

Next, the bishop turns to consecrate the towering white marble high altar, the 30-foot centerpiece of worship and focal point Uhlrich's architectural scheme. (Today we see crosses engraved on the marble surfaces throughout the high altar indicating the specific places Bishop Turner blessed by tracing a sign of the cross). Then, walking seven times around the triple-spired altar, he dowses it with holy water—which explains the space created between the altar structure and the back wall.

The bishop next circles the interior of the church three times sprinkling the walls as he did on the exterior, repeating the consecrating words. He then sprinkles the church floor beginning from before the altar to the main entrance and then across the church in the form of a cross. To the four corners of the church he throws the blessed water and then takes his place before the main entrance, intoning a long consecrating prayer.

Returning to the altar, the bishop mixes mortar with the water that he blessed consisting of ingredients in the ancient mix of salt, blessed ashes, wine and water. The bishop then leaves the church in procession to retrieve the relics (across the street in the rectory) and returns with them in solemn procession, priests carrying the relic bier, stopping at the front door but not entering. All the while the choir remains chanting. The procession with the relics makes its way around the exterior of the church. When he returns to the church doors, the bishop delivers a short address to the people assembled outside.

Before entering the church, the bishop traces on either side of the church door with sacred chrism oil the sign of the cross (marked where the crosses are engraved on the marble exterior on either side of the front doors) and after the recitation of prayer the priests carrying the relic bier lift it and carry it into the church. Elaborate ceremonies are connected with the placing of the case

bearing the relics into the altar (involving chrism oil in the cavity) where they are sealed up with the mortar made from the blessed water. The incensing and further blessing of the altar follows.

The bishop's attention is next drawn to the twelve brass crosses affixed to the walls of the church which he anoints with a blessing. This essential consecration is a religious tradition that dates to early Biblical times when Jacob erected the stone at Bethel and poured oil upon it, anointing it in the name of the Lord.¹⁷ Beginning from behind the high altar, the bishop processes to the right and anoints, with his thumb dipped in chrism, each of these twelve crosses. Further ceremonies at the altar are followed by the blessing of the new altar cloths and vessels intended for the service of the newly consecrated church and altar.

The ceremonies are continuous throughout the four hours with the choir constantly chanting, intoning or reciting prayers.

The celebration of Solemn High Mass marks the conclusion of the ceremonies of consecration.



As disappointing as the blessing of the building was four years earlier due to inclement weather conditions, this occasion more than made up for that, certainly exceeding all expectations.

Father Rengel probably was just satisfied that the weather turned out to be fair. But providence would lavish choice portions upon him this day in the form of a distinguished honor bestowed on him by the archbishop. While the metropolitan prelate was the highest ranking cleric in the sanctuary followed by Bishop Turner, the privilege to celebrate this historic Mass went to Father Rengel—a generous gesture honoring the fact it was his Silver Jubilee. As the newspaper reported, “It is a very rare thing in the Catholic

¹⁷ “Beautiful and Solemn Services Marked Consecration of Saint Mary of the Angels Church,” *Olean Evening Herald*, 30 June 1919: 3.

church that a priest celebrates high Mass with both a metropolitan and a bishop present.”¹⁸

The Solemn Mass began at 11:00 a.m. Before that time, the church was filled to capacity with people standing in the rear and in the corridor.¹⁹ While the general public was invited, it was reported that hundreds were turned away from the Mass due to lack of space. The center pews were reserved for those who contributed to the church building to whom tickets were distributed.²⁰

Two “thrones” were erected in the sanctuary— one on the right for Archbishop Hayes who had arrived earlier that morning by train, and the one on the left for Bishop Turner.²¹

Also in the sanctuary was 44-year-old Hinsdale native, Reverend Dr. John. J. McMahon serving as Master of Ceremonies.²² Nine years later, Pope Pius XI would name him Bishop of Trenton, New Jersey, an office he held for just four years before passing away at age 57.

Monsignor Baker assisted Bishop Turner during this Mass attended by 75 priests.

In this particular era of the Catholic Church, practices, vestiture and protocol were such that all the regal elements available to the princes of the Church were afforded them if the occasion permitted. This one did. The bishops were provided with official “trainbearers,” for instance, consistent with the solemn nature of this particular ecclesial occasion. Archbishop Hayes

¹⁸ “Archbishop to Preach at the Consecration,” *Olean Evening Herald*, 24 June 1919: 17.

¹⁹ “St. Mary’s was filled to its capacity yesterday,” *Olean Evening Herald*, 30 June 1919:1.

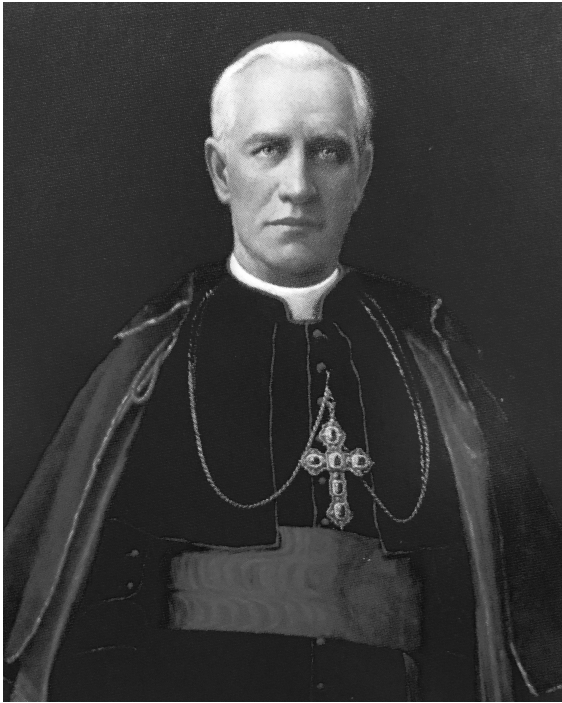
²⁰ “St. Mary’s Church to be Consecrated Early Tomorrow,” *Olean Evening Herald* 28 June, 1919:6.

²¹ “Throng Sees Consecration of St. Mary’s.” *Olean Evening Times*, 30 June 1919.

²² “Beautiful and solemn services marked Consecration” : 3.

would stand before them in impressive red robes (*cappa magna*), as metropolitan of the archdiocese of New York.²³

Four years earlier, a complete set of gold vestments made of 99-percent pure gold thread²⁴—at a price of \$1,058—were purchased just for the eventual consecration²⁵ and stored in the cedar closet in the walk-in fireproof vault.²⁶ We can imagine Father Rengel wore these for the Mass, although that detail was not made clear in reports of the event.



Most Rev. Patrick Joseph Hayes, Archbishop of New York arrived in Olean on June 29, 1919 to preach at the Mass following the Consecration of the church built by his college classmate and friend, Rev. Edward Rengel.

²³ “Enemies of Flag Haters of Cross, Too,” *Olean Evening Times*, 30 June 1919: 3.

²⁴ *Souvenir of Saint Mary of the Angels’ Church*.

²⁵ *Annual Report*, St. Mary of the Angels Church, 1915: 6.

²⁶ “The New St. Mary of the Angels Church,” *The Monthly Record*, St. Mary of the Angels Church, Nov. 1915:7.

“The Catholic Church is essentially a builder”

—Archbishop Patrick J. Hayes, sermon, Mass following the Consecration

After listening to the gospel, the congregation settled into the pews as Father Rengel’s old friend, the Metropolitan of the Archdiocese of New York, ascended the four steps to the marble pulpit.

He was known for his rich and powerful speaking voice, and draped with his flowing red cape, Archbishop Hayes did not disappoint in his presence as a prince of the Church. The New York City prelate began by praising the work that was brought to a glorious completion that day, congratulating the pastor and the people on their loyalty, generosity and sacrifice.

At the start of our nation’s involvement in World War I, Archbishop Hayes was made Vicar Apostolic of Military, USA, serving as head of the American military ordinariate. So it is not surprising that he would interject a theme connecting America’s role in helping to maintain a peaceful coexistence of the nations of the world, especially given the fact that America had helped to lead the victory in the Great War, sealed just the day before.

The Catholic Church is essentially a builder, he said. It was a builder not for time but for eternity. While man builds but to destroy and to tear down inevitably, Archbishop Hayes explained, alluding to the war, the Church builds to stand forever using in its construction priesthood, infallible doctrine and an immaculate

mother.²⁷ In this vein, he said, it was a compliment to America that her enemies were the enemies, too, of the Catholic church. And it was the church's part (and ours) to aid in the maintenance and the rebirth of the America they loved.

In a voice brimming with authority that filled the church (without use of a modern amplification devices we have available today) he gave this ominous warning: "There are men and women in this country today who hate America, who would tear down the American flag, if they dared," he said. "And with the flag they would tear down the cross. Do not forget that."²⁸

Outside of political concerns, the meat of his sermon focused on the opening words of the Magnificat: "My soul doth magnify the Lord and my spirit doth rejoice in God, my Savior."

The Archbishop said that these words could be applied today to the church, to the diocese of Buffalo, to the bishop of the diocese and to the pastor and the people of Saint Mary of the Angels Church over the consecration of the beautiful edifice which had just been formally dedicated to the service of God. And it was appropriate that the consecration day should fall upon the feast of the two great foundation stones of the Christian church, Saints Peter and Paul.

Completing his sermon, he turned his attention to Father Rengel, paying tribute to the jubiliarian whom he had known for more than 30 years as a friend and loved as a priest. He ended by asking for Father Rengel the blessing of God and the love of his people for many years to come.

²⁷ "The Consecration of a Church." *The Monthly Record*. St. Mary of the Angels Church, July 1919: 2-3. Information from Achbp. Hayes' sermon was summarized in this edition of this parish newsletter.

²⁸ "Enemies of Flag Haters of Cross, Too."

After communion, Bishop Turner spoke followed by, Father McMahon who read the document which granted an indulgence under the usual conditions to all who visit the church and altar on the day of consecration, and one of 50 days to those who visit the church on each recurring anniversary on the fourth Sunday in June. Father Kelly read a letter from the Cardinal Secretary of State granting a plenary indulgence from the Holy Father, after which Bishop Turner reviewed the significant accomplishments of Father Rengel and his congregation.²⁹

Rarely did parishioners ever speak in church at that time. This was one occasion in which a representation of the parishioners could address both clerics and the congregation. Represented by Judge George Larkin and two other gentlemen, the congregation presented Father Rengel with a surprise gift—a purse of \$2,600.³⁰ The judge, who always sat in the front left center-aisle pew, said the cash was given in hopes that after the years of laboring over building this church he would take a vacation. The grateful pastor said he would put the money towards 13 pet charities to which he would give each \$100, leaving enough for travel.

It was 2:00 pm before the Mass let out.³¹

Clergy, friends and family of Father Rengel attended the banquet immediately following at Saint Bonaventure's College. Very Rev. Alexander Hickey, OFM, president of the college, delivered a spirited address of welcome and acted as toast master. The principal speakers were Archbishop Hayes, Bishop Turner, Bishop Shahan and Father Rengel.³²

²⁹ "The Consecration of a Church": 2.

³⁰ "The Consecration of a Church."

³¹ "St. Mary's was filled to its capacity yesterday." *Olean Evening Herald*, 30 June 1919:1.

³² "Beautiful and Solemn Services Marked Consecration of Saint Mary of the Angels Church," *Olean Evening Herald* 30 June 1919: 3.

The entourage returned to the church for Vespers in which Father Rengel was celebrant. Bishop Shahan gave the sermon reviewing the history and significance of the day's ceremonies. He also offered the pontifical benediction after which the entire congregation and clergy joined in singing the perennial anthem hymn, "Holy God We Praise Thy Name."³³



Interior of St. Mary of the Angels Church. This photo was taken in 1915 — without the Munich windows which were added four years later, just in time for its consecration in June, 1919. It is the best photograph the parish has of how the rest of the church interior looked at the time of its consecration.

Basilica of St. Mary of the Angels Archives

³³ "Beautiful and Solemn Services Marked Consecration...": 3.