POOR DOCUMENT

MC 2033

IMPOSING OF HANDS.

Magnificent Ceremonial of the Consecration of Bishops Casey and Barry.

THOUSANDS WERE AT THE CATHEDRAL.

Two Archbishops and Six Bishops in the Sanctuary—Visiting Priests from Quebec, Prince Edward Island, Nova Scotia, Maine and Massachusetts—The Event Unique in the History of the Catholic Church in This Province.

Bishops Casey and Barry were solemnly consecrated Sunday at the cathedral at one of the grandest services which has ever been celebrated in St. John. Doubly interesting it was to see two faithful priests, who had been chosen for the dignity of the episcopate, raised to that exalted position. St. John has before seen the consecration of a bishop but it is making history in the life of the church here to have such a ceremony as that of yesterday.

The Catholic population of the province has been keenly interested for months in this function and it has been talked of and looked forward to with the greatest expectation. None but wished to see it for many reasons—it was something one might never again witness ,and there was also that feeling of reverence and devotion which led to the desire to assist in the ceremony if only by silent presence and prayer.

So it was well expected that vast and all as the cathedral is it would be insufficient to accommodate all who would seek to attend, and so it proved. In the early morning people went there to secure a place of vantage and were content to remain through the intervening hours and the four hours of the service. Pewholders had their usual privileges as to their seats and any

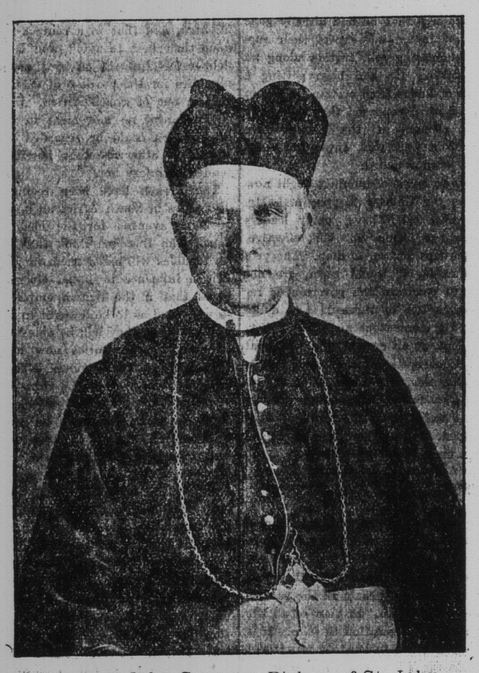
Vacant Places Were Readily Filled

after the service had begun. The sexton Mr. P. Gleeson, in this was given excellent assistance by a staff of young men who acted as ushers. They were Messrs. Lawrence Hayes, Garret Hennessy, Dr. H. P. Travers, William Caples, Wm. J. Mahoney, Olsen McWilliams, John Lee, Thomas Heffernan, T. O'Brien, James McDonald, John Melliday, James O'Regan, Frank Trainor, John Stanton, William Fitzgerald, Charles E. Mitchell, John F. Gleeson and Stephen P. Gerow.

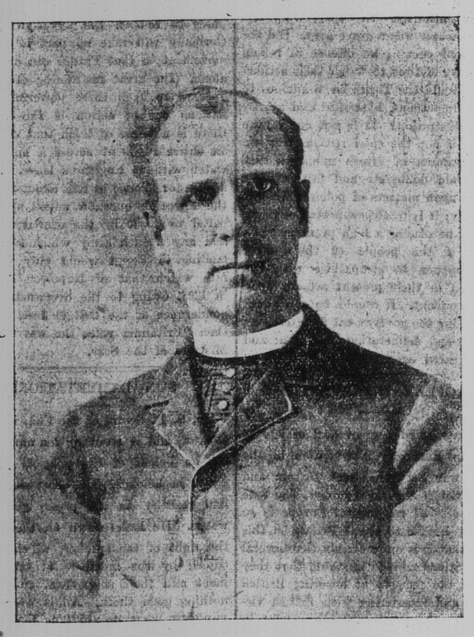
The church was crowded to the doors and a very large number found they could not even get inside and reluctantly had to return home. Not only the seats but the spaces back of the pews,at the sides of the altar, and in the Virgin's chapel were row back of row of people who stood or knelt through the long ceremony. As it took four hours to complete the service, it may be expected those who could not get seats, would be fatigued but there was so much of interest in the hearts of all that bodily considerations became secondary. The people came from all sections of th city and there were quite a number

From Outside Provincial Points,

including people from St. Stephen and Fredericton, where Bishop Casey is so much revered, and from the North Shore where is Bishop Barry's diocese. Then the city parishes of Lower Cove, Carleton, Holy Trinity and St. Peter's were represented by many who with the big cathedral proper congregation passed through the portals and found place to sit or stand.. In addition there were very many from non-Catholic denominations attracted by the unusual character and grandeur of the ceremony. It was such a congregation as has not assembled in this city since the consecration of the cathedral and certainly they participated in such a service as may be their lot never to witness again. There must have been over 3,000 people there.



Rt. Rev. John Sweeny, Bishop of St. John.



Coadjutor Bishop Timothy Casey.

There was a great deal to arrange and prepare beforehand so that all would be to hand when needed. This work fell upon Rev. F. J. McMurray, rector of the cathedral, who for weeks has scarce had opportunity to rest, so busily engaged was he and so multitudinous were the demands upon his attention. The degree of smoothness with which the ceremony was performed rested much with him and that there was not a thing amiss showed how faithfully and well he had done. In the preparation he was ably assisted by Rev. J. J. Walsh, of Holy Trinity church, who has had valuable experience in direction of matters where much detail is involved. Rev. Fr. McMurray also, in the actual ceremonial, had excellent assistance from Rev. A. J. O'Neill of the cathedral who was assistant master of ceremonies and Very Rev. Fr. Dugal, of Chatham, who was second assistant.

Many things beside the fact that two priests were to be elevated to the episcopacy tended to make

The Ceremony an Unique One in St. John

There was the presence of so many princes of the church—two archbishops, and six bishops being at the altar at one time, while within the sanctuary were assembled some 30 or more priests from the city and outlying points of the two dioceses. They made a grand choir in the chanting of the litanies and the Te Deum.

In Archbishop O'Brien—who was celebrant of the mass and also consecrator—was present the metropolitan of this ecclesiastical province. His grace has been here before and officiated at the consecration of the cathedral. He has also preached here and his gifts in the pulpit found general recognition. He performed the trying duties yesterday with his

Customary Grace and Dignity.

By Archbishop Begin, St. John was honored with a visit for the first time. His grace is archbishop of Quebec, to which dignity he attained in April, 1898. He was first assistant to the consecrator at yesterday's service.

Archbishop Bruchesi, of Montreal, was, unfortunately, unable to come but was represented by Mgr. Racicot, vicar general of Montreal. Bishop Cameron, of Antigonish, took Archbishop Bruchesi's place as second assistant to the consecrator. The Rt. Rev. John Cameron has been bishop of Antigonish since 1877. Rt. Rev. Andre A. Blais was another visiting prelate. He is bishop of Rimouski. Rt. Rev James C. McDonald, bishop of Charlottetown since 1891, also was present. In Bishop Fergus P. McEvay, of Quebec, was the preacher of the sermon. His reputation as a pulpit orator was well sustained by his excellent discourse yesterday.

The ceremony began at 9 o'clock and it was just 1 o'clock when the service was over. This included nearly an hour occupied with Bishop McEvay's sermon. The new bishops' mitres, gloves, rings and croziers were blessed by Archbishop O'Brien on Saturday evening and this shortened the ceremony yesterday somewhat.

The consecration was a grandly imposing ceremony and the sanctuary of the cathedral never before had such a gathering of ecclesiastical dignataries.

In Their Rich Vestments

and amid the solemnity of the ceremonies there was presented such a scene as may be witnessed here once in a life time. The function was simple in the understanding and yet had much which made it most interesting to follow where one had knowledge of the various parts. To summarize, it was divided into three parts—the preliminary examination, the consecration proper, and the investure. In the first there was the ascertaining solemnly that Bishops-elect Casey and Barry had the right to be consecrated bishops. This included the reading of the Apostolic mandate, and examination of the bishops-elect in matters of faith; and also the reception of their oath of submission to the Holy See.

After this the mass was begun, and continued until the gradual when the second part of the consecration began and was followed by the investure of the new bishops with crosier and episcopal ring. The mass then proceeded, and after the communion, the mitre and gloves were presented, the new bishops were enthroned, and then walked in procession through the church, returning to receive the kiss of peace from the consecrator, when the ceremony was over.

The ceremony might have been performed either on a Sunday or on the feast of an apostle. But as no apostle's feast came for some little time yet it was decided to have the consecration on Sunday. It would have been liked by many on a week day, as then a great number more priests would have been able to attend where, in the present case, they could not leave their parishes over Sunday.

There were required two altars for the ceremony, at one of which the consecrator celebrated mass and at the smaller of which the bishops-elect followed in the reading of the prayers. The robing of the clergy for the ceremony usually takes place at the main altar, but, because of the expected length of the service, this was partially done in the vestry before the ceremony began. When the hour arrived all entered the sanctuary.

After prayer at the foot of the altar, Archbishop O'Brien, his assistants, Archbishop Begin and Bishop Cameron and Bishops-elect Casey and Barry, completed their vesting. Archbishop O'Brien then took his seat on a faldstool placed before the high altar and, having greeted him, the bishops-elect, accompanied by the assistants to the consecrator, took seats at a little distance from him.

Archbishop Begin, as first assistant, then turning to Archbishop O'Brien, said: "Most reverend father, our holy mother the Catholic church asks that you promote these priests here present to the burden of the episcopate.

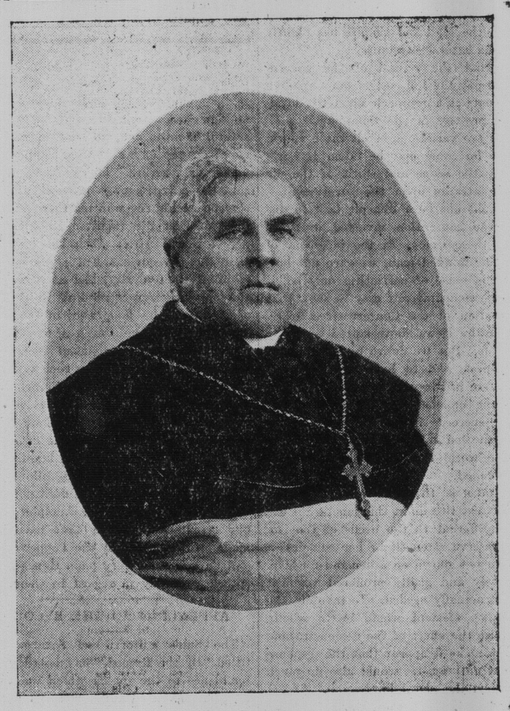
Archbishop O'Brien—"Have you the apostolic mandate?"

Archbishop Begin—"We have."

Archbishop O'Brien—"Let it be read."

Then Rev. Dr. Murphy, notary to the consecrator, taking the mandate from Archbishop Begin, read it. There were two papal bulls for each bishop-elect, one of appointment to the coadjutorship and one to the titular bishopric of Udena or Thugga, as the case was.

Bishops Casey and Barry then repeated the following oath: "I elected to the church from this hour henceforward will be obedient to Blessed Peter the apostle, and to the Holy Roman church, and to our Holy Father Pope Leo XIII and to his successors canonically elected. I will assist them to retain and to defend the Roman papacy, without detriment to my order. I shall take care to preserve, to defend, increase and promote the rights, honors, privileges and authority of the Holy Roman church, of our lord, the pope and of his aforesaid successors. I shall observe with all my strength and shall cause to be observed by others, the rules of the holy fathers, the apostolic decrees, ordinances or dispositions, reservations, provisions and mandates. I shall come when called to a synod, unless prevented by a canonical impediment. I shall make personally the visit ad limina apostolorum every ten years, and I shall render to our Holy Father Pope Leo XIII and to his aforesaid successors an account of my whole pastoral office and of all things pertaining in any manner whatsoever to the state of my church, to the discipline of the clergy and the people and finally to the salvation of the souls which are entrusted to me; and in return I shall receive humbly the apostolic mandates and execute them as diligently as possible. But if I shall be detained by legitimate impediment I shall fulfil all the aforesaid things through a designated delegate having a special mandate for this purpose, a priest of my diocese or through some other secular or regular priests of known probity and religion, fully informed concerning the above named things. I shall not sell, nor give, nor mortgage the possessions belonging to my mensa (real estate or investments set aside for the proper support of a bishop), nor shall I enfeoff them anew or alenate them in any manner, even with the consent of the chapter of my church, without consulting the Roman pontiff. And if through me any such alenation shall occur I wish, by the very fact, to incur the punishment contained in the constitution published concerning the matter.'



Rt. Rev. Bishop Rogers, Chatham.

The bishops-elect took the oath, kneeling before the consecrator, who held the book of the gospels.

Bishops Casey and Barry were then interrogated by Archbishop O'Brien as to matters of faith, particularly those matters which have been particularly attacked, especially the doctrine of the incarnation. The examination over, Archbishop O'Brien said: "May this faith be increased in thee by the Lord, unto true and eternal happiness, dearest brethren in Christ." To which all answered "amen."

The mass was then proceeded with and Archbishop Begin and Bishop Cameron led the bishops-elect to St. Joseph's chapel where they received the pectoral cross and were vested in stole, tunic and other vestments and they advanced to St. Joseph's altar where, standing between the assistants to the consecrator, they read the office of the mass to the close of the gradual. In the collects, a special one for the bishops-elect was read. Meantime Archbishop O'Brien, the celebrant, was officiating in a like manner at the main altar.

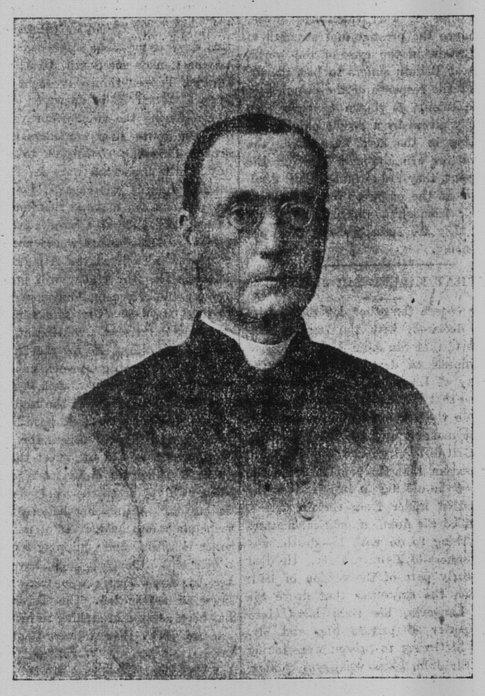
After the gradual the consecrating archbishop again took his seat on the faldstool in front of the high altar and Bishops Casey and Barry were led to him. He wore his mitre as a sign of episcopal authority while they were uncovered in respect to his superior authority. After prayer all the principals prostrated, the priests and others knelt and the litanies were solemnly chanted. Before they were finished Archbishop O'Brien repeated three times a prayer for blessing, sanctification and consecration of the bishops-elect, making over them the sign of the cross each time. All prostrated again and the litanies were finished. Standing before Bishops Casey and Barry, who knelt, Archbishop O'Brien, with his assistants, then laid upon the neck and shoulders of each of the elect the open book of the gospels, which were supported and held in place by their chaplains.

The essential part of the ceremony of consecration then came—the imposition of hands with prayer. Archbishop O'Brien and his assistants touched with both hands the heads of Bishops Casey and Barry, saying: "Accipe Spiritum Sanctum," "Receive the Holy Ghost." He then prayed for sacredotal grace to pour upon the bishops-elect and, with hands extended before his breast, recited a preface.

The solemn anointing with holy chrism followed, the hymn "Come Holy Ghost" being sung. At the close of the first verse, and while the others continued the chant, Archbishop O'Brien with his thumb anointed Bishops Casey and Barry with chrism, making the sign of the cross three times. After a prayer by his grace, psalm 132 was chanted "Behold how good and how pleasant it is for brethren to dwell together in unity," etc. The hands of the bishops-elect were then anointed. After further prayer Archbishop O'Brien, taking the pastoral staff of each, handed one to Bishops Casey and Barry, they kneeling to receive them. Then the archbishop, taking the episcopal rings, the symbol of fidelity, placed one on the ring finger of the right hand of the bishops-elect.

All this time the book of the gospels had remained as placed on the neck and shoulders of the bishops-elect. It was now remover and handed closed to Bishops Casey and Barry, they touching the sacred book while the consecrators said: "Receive the gospel and go preach to the people committed to thee," etc. Finally Archbishop O'Brien received each of the bishops-elect to the kiss of peace, the assistant archbishops doing likewise.

Bishops Casey and Barry then, between the assistants, returned to St. Joseph's chapel, where their heads and hands were cleansed, while Archbishop O'Brien performed the ablutions at the faldstool at the high altar.



Coadjutor Bishop T. F. Barry.

After the gospel, Bishop McVey ascended to the pulpit and preached an able sermon, in clear tones which filled all parts of the great building. His text was from John 14—XVI, XVII: "And I will ask the Father and He shall give you another paraclete, that He may abide with you forever. The Spirit of Truth whom the world cannot receive because it seeth Him not, nor knoweth Him; but you shall know Him; because He shall abide with you, and shall be in you."

Our Divine Lord, said the preacher, on the Thursday before His passion, spoke these words of wisdom and consolation to his apostles. Sorrow had filled their hearts and He wanted to console them. He promised that he would not leave them orphans and reminded them that they were His friends and chosen ones, and in a special manner He impressed upon them the antagonism which existed between them and the world, saying; If the world hates you know ye it hated Me before you. I have chosen you out of the world and therefore the world hateth you. Hence the world and the church do not agree, for all in the world is concupiscence of the eye and of the flesh and the pride of life, which is not of the Father, but of the world. Some imagine it wrong that the church should be always at variance with the world, but this needs must be—the one power is essentially and necessarily opposed to the other and hence the warfare has gone on since the days of Christ and the apostles, and so it will continue to the end. For instance, in the present important epoch in history, the end of this great century, we boast much of our education, our enlightened liberty and progress, but there is no liberty for the head of the Catholic church; the holy father is a prisoner in a palace, built over the very spot where St. Peter, the first pope. was put to death by the worldly powers of his time. A great deal was said of Christian governments and achievements, but we find that places sanctified by the Blessed Saviour, the land where he was born and labored, and died, from whose sacred soil he ascended into Heaven, we find it still in the hands of the wicked and wily Mohammedan; and today the Christian pilgrim from any Christian nation under Heaven, visiting the Holy Land must bow down and give homage to the Turkish pasha, must invoke the Turkish flag, and subsidize the Turkish soldier, before he can kneel down on Calvary, where Jesus shed the last drop of His blood for man's salvation; how true that the servant is not above the master.

The holy father could say as the Lord had said: "My kingdom is nothing in the world." Yet he is a king and when he speaks his children in the world listen and obey. Even the powers of hell shall not prevail against the church, and hence the work of the church is not natural, but supernatural. All the powers of the world—its great armies, wisdom, eloquence and invention can not save one immortal soul, nor forgive one mortal sin. They can kill bodies but not souls. It was said to them as to the church: "W sins you shall forgive shall be for them; whose sins you shall retain be retained." He founded this kin on the rock. "Thou art Peter and this rock I shall build My church an gates of hell shall not prevail agains

To understand this morning's cere said the preacher, it is important to in mind this contest between the kin of Christ on earth, and all other king which in turn rise and fall and in fade away, because the ceremony i a worldly one, nor a mere empty one even the public investment of the bi elect, not so much to make an im sion on the people, and teach them proper respect for ecclesiastical dig is it that the archbishops and bi have assembled; but it is with a h and holier object—a supernatural an vine work—for the imposing of hand the heads of the bishops-elect and to municate the Holy Ghost to these el souls that they may have power to tinue the work of the apostles—to con ordain, to consecrate. We could not the eyes of the flesh see God send heavenly beams from His throne a and what guarantee had we that tremendous, divine power is really municated to the bishops-elect. There the very best authority—that of God self. Who sent His only begotten So establish His soul-saving kingdom in world and provided for its perpetui the end of time, even to the consu tion of the world. We were told i gospel how Christ was transfigured His face shone like the sun and His ments were made whiter than snow. this a bright cloud was added and o it came the voice of the father sa "This is My beloved Son in whom well pleased; hear ye Him." Hear not Moses nor Elias; they had dep but Him, the Redeemer, the Ruler, Prince of Peace, the Lord of Lords King of Kings, the beloved Son of Eternal Father.

And what commands did His Son us; what message did He give the ap

(Continued on Page 6.)

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