

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME.—St. Pacian, 4th Century.

VOL. 2.

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NO. 54

N. WILSON & CO.

TWO CASES
SCOTCH TWEEDS
RECEIVED TO-DAY.

Our Prices for these are the Lowest we have quoted.

ECCLESIASTICAL CALENDAR.

October, 1879.
Sunday 26—Twenty-first after Pentecost; Patronage of the Blessed Virgin. Double-Major.
Monday 27—Vigil of St. Simon and Jude. Semiple.
Tuesday 28—St. Simon and Jude. Apostles. Double.
Wednesday 29—Office of the Feria. Semiple.
Thursday 30—Office of the Blessed Sacrament. Semiple.
Friday 31—Vigil of All Saints (Fast). Semiple.
Saturday 1—Feast of All Saints. Double 1st. (Holiday of obligation.)

BRACEBRIDGE.

CONSECRATION OF A NEW CHURCH.

A MOST ABLE SERMON BY FATHER BRET-TARCH.

Sir,—Certain it must be that the mainly Record with its numerous readers, takes a lively interest in the affairs and progress of Our Holy Mother the Church, therefore you will find enclosed a report of a sermon delivered in St. Joseph's Church, Bracebridge, on the 12th of Oct., the day of dedication to the service of Almighty God and the salvation of souls.

At 10.30, His Lordship Mons. Janot, assisted by Very Rev. Fathers Laurent and Vincent, Toronto; and Bretnagh, P. P., Trenton, proceeded to perform the usual ceremonies, so familiar to your readers as to need no description. Immediately after the dedication His Lordship, robed in full canonicals, commenced the Pontifical Mass, with Father Vincent, assistant priest; Fathers Laurent and Cody, deacon and subdeacon. Competent judges pronounced the singing sublime, and with which the numerous assembly was highly delighted. Choir—Miss in C, by H. DeMonti, Soprano, Mrs. & Miss McGill, Alto, Miss Cashman.

Offertory Piece by—Webbe. O Jesu Deus—Magne. Trio, Mrs. & Miss McGill, & Miss Cashman. Laudate Dominum completed the ceremony.

After the last benediction Father Bret-tarch delivered the following sermon, which should be heard to be fully appreciated:

"I have heard thy prayer, and I have chosen this place to myself as a house of sacrifice." "I have chosen this place, that my name may be there forever." (Wise words by Almighty God after the completion of the Temple.)

I give Almighty God thanks this day that we are assembled in so noble a Church to give Him our tribute of adoration and of praise and of prayer. You have reason, Catholics of Bracebridge, to be proud of the noble edifice which your liberality, and the zeal, and self-denial of your good bishop has created to the honor of God, and for the adoring His holy name; and the Catholics of this Province and your fellow-Catholics throughout the world have reason to be proud of you for the noble efforts you have put forth, in order to build for yourselves and your posterity, and for God's honor and glory, an edifice which would not shame the largest city. May God grant you length of years wherein to adore Him in this noble Church; may God grant a blessing to you, and to your children, and to your children's children, for that fervent faith and ardent piety which has prompted you to deny yourselves the luxuries, and perhaps the necessities of life, in order to give to God's holy house! Depend upon it, your work has gone before you, to obtain for you a reward in heaven from that God who has promised never to forget even a cup of cold water, when given in his name.

Every church throughout the land (be it Protestant or Catholic) is a protest against infidelity and an assertion of Christianity in some shape or other. Every church (and every brick and stone of every church) declares to the world, that there is a God, and every Christian church declares that that God is the God of the Christians. But if every Protestant Church is a protest against infidelity and an assertion of Christianity, how much more so every Catholic Church. The doctrines of the Catholic Church are so precise, so plainly laid down and so authoritatively enforced as to have earned for her the accusation of spiritual tyranny. Now, if other churches, whose doctrines, under private judgment, are so much less strictly defined, are yet protests against infidelity, how much more so the Catholic Church, which insists upon her children receiving all and everything which Christ has taught, whether palatable or unpalatable to human reason. Every stone, then, of your church, every brick, every board, every nail, as being part of a Catholic Church, is a protest against infidelity, and the denial of God. Believe, then, the high and sacred end for which you have built it.

You may learn the sanctity of your churches, and the respect you owe them, and the privilege you have had in building one, from the ceremonies with which Holy Church dedicates them to the Divine service. In the first place, she allows not a simple priest to perform this ceremony.

So holy is it, that she reserves it only for her highest officer—a bishop. And in order that this ceremony may be performed with all due dispositions, she ordains that the day before the solemn ceremony, the faithful, the clergy, and the bishop shall maintain a solemn fast. The day of consecration arrived, the bishop, robed in his richest vestments, after having sprinkled the exterior walls with holy-water, knocks at the principal door and immediately obtains admission. Sprinkling the interior walls as he did the exterior he makes the form of a cross on the floor of the Church with ashes, and then mounts the walls with sacred oil. Such are the principal ceremonies, holy and mysterious, with which your churches are taken possession of for God. The bishop knocks at the door,—and opens it, entering in—because as minister of God, as God's deputy, he takes possession of the place in the name of God, for God, and by God's authority, forever, to the end of time, by that authoritative knock. That building ceases henceforth to have anything to do with the world and its vain concerns—it belongs to God. By that knock the building ceases to belong to man, it belongs to Holy Church. That knock honors all its localities; it may be called the Church at Bracebridge, but it belongs to the Universal Church, its title deeds are vested in every one of the 250 millions of Catholics throughout the world; hence it is open from dawn to sunset, that all may enter in to offer their tribute of prayer and praise to God.

In the consecration of our churches incense is burnt and offered to God. You remember that when, at the birth of our Divine Saviour, the three wise men quitted, at the command of a star, their far country in the East, to come to adore our Divine Redeemer born in Bethlehem, they brought with them the three mystical offerings of gold, frankincense and myrrh. (St. Gregory, the great, St. Jerome, and all the ancient fathers agree in considering this incense as offered to the divine infant in homage to his divinity.) If in offering gold they acknowledged Him King of all earthly things—if in the myrrh used in embalming the bodies of the dead they considered Him as a mortal man—in the offering of incense they acknowledge Him as God. It is to God, then, as God, that we burn incense, to show that he is like the maker and destroyer of all things, and it is to acknowledge Him as God that we offer it. And there is another meaning in this burning of incense so common in the Catholic Church. Incense in the Scripture is an emblem of prayer. "May my prayer be as incense, and my voice as the sound of a harp." "The incense of prayer," cried the royal psalmist, the great King David. "As incense," says the Holy Ghost in the Book of Ecclesiastes, "is cast into the fire, the smoke thereof, escaping, just man, who humbles himself before God, penetrates the skies and mounting to the throne of God, descends not until it has touched the God of mercy." Behold, then, this "house of prayer" which your piety and zeal have raised up to the great God. From it the sweet incense of prayer will rise up like sweet incense, and mounting to the throne of God descend not until they have touched the God of compassion. "Where two or three are gathered together in My name, there am I in the midst of them," says Christ. But in our churches it is not two or three only that are gathered together—it is hundreds. How much more powerful, then, must that prayer be! You may pray in the silence of your own heart, you may gather together your families in twos and threes in your own homes to give glory to His name, and your prayer will be very precious, but the prayers of a congregation from your Church, how much more powerful must it be! Like a vast column of sweet incense, it will ascend in His sight, penetrating the skies, and mounting to the throne of God, it will descend not until it has moved God to be propitious to you. Ah! my brethren! by your zeal and united efforts you have raised up for yourselves a "house of prayer," a house whence acts of adoration, and of prayer, and of praise, will mount up to heaven for centuries yet to come, rising like the smoke of incense to the throne of God. Here will the prayer of your children, and of your children's children, for generation after generation, be poured out in honor of the eternal God. Here will your children pray for the repose of your soul after death. In this house of prayer, which you have built for God, thousands yet unborn will daily offer their tribute of adoration to God, will daily return thanks for his blessings, will daily give a continuance of them. You have, most of you, doubtless, seen the cloud of spray that mounts to heaven to offer its homage to God from the Falls of Niagara. Night and day it mounts to heaven, year after year it will mount, for centuries it has mounted. Such will be the sweet cloud of prayer which, like sweet incense, will ascend to heaven from this church, asking God to be propitious to you and yours. Day after day it will mount, year after year it will mount, for centuries yet unborn it will mount. Is it not, then, a great privilege for you to have assisted in so holy an undertaking to have been allowed to contribute according to your means to so great, so glorious a work? Where is the sacrifice so great for so holy an object? Where the soul so cold and remiss in the service of God, as to begrudge the money spent for so noble an end? With the money that you have each of you given towards the erection of this house of God, you might perhaps have bought one new article of furniture, or you might have devoted it to amusement, or to greater show in your dress, and the world would have commended you for it. But which, I ask you, will be more lasting, that new article of furniture or this house of God? which is more noble, money spent in amusement or in this sacred church? which will

earn in heaven the greater reward for all eternity, fine clothes put on, perhaps, for the devil, or this noble house of prayer built for God? But what should, above all things, teach us the awful sanctity of our churches and the deep respect and love we should ever have for them, is the great fact that God has chosen them in an especial manner as the places of His sojourn, that he resides therein with pleasure, as in a palace which he himself has built, and that it is from the height of the throne which he himself has placed there, that he dispenses His blessings. It is God Himself speaking to King Solomon that tells you this. "And the Lord appeared to Solomon by night and said, 'I have heard thy prayer, and I have chosen this place to myself as a house of sacrifice. If I shut up heaven and there fall no rain—or if I give orders and command the locust to devour the land—or if I send pestilence among the people and My people shall multiply them, and I have chosen this place, that My name may be there forever, and My eye and My heart may remain there perpetually.'" Now, if God promised to shower such numbers and great graces upon those who should adore Him in the temple which King Solomon had built and dedicated to His service, if the priests and Levites held it in such respect, and the people in such fear, that they did not dare even to touch its walls, with what respect and veneration should we not all people to be filled on entering our churches where He has granted us favors so much greater than any which he has ever granted to the Jewish Temple. For behold the privilege which has been accorded you in building this noble church. You have built it to adore Him, and He has chosen it as His house of prayer, and He has granted us favors so much greater than any which he has ever granted to the Jewish Temple. For behold the privilege which has been accorded you in building this noble church. You have built it to adore Him, and He has chosen it as His house of prayer, and He has granted us favors so much greater than any which he has ever granted to the Jewish Temple. For behold the privilege which has been accorded you in building this noble church. You have built it to adore Him, and He has chosen it as His house of prayer, and He has granted us favors so much greater than any which he has ever granted to the Jewish Temple.

And again, preaching on Christmas day, he says:—"The wise men came a long journey to adore the body of Christ with fear and trembling. Let us imitate these barbarians. For beholding the stable and the manger only, without having witnessed the great things that we have witnessed, they came and adored with great reverence. You behold that same body of Christ, and you do not kneel, not carried in His mother's arms, but elevated in the priest's hands. Let us, therefore, be roused and tremble; let us bring more devotion to the altar, than the eastern kings did to the manger."

Are these words, I ask you, compatible with any other than the Catholic doctrine of the Real Presence? Are not these words (of 1,400 years ago) the self-same words that you so frequently hear from your pulpits now-a-days announcing the Catholic doctrine. St. Cyril of Alexandria, who lived within 300 years of the apostles, thus anticipates an objection which we so often hear urged against this doctrine:—"If you persist in asking me how this miraculous change takes place, I will insist upon hearing from you how the rod of Moses was changed into a serpent, and how the waters of the Nile were turned into blood?"

The successor of St. Cyril tells us that the contents of the chalice on the altar are the same blood that issued from the side of Christ when pierced with the lance. "Evidently, therefore, if you cannot not carry in His mother's arms, but elevated in the priest's hands. Let us, therefore, be roused and tremble; let us bring more devotion to the altar, than the eastern kings did to the manger."

Yes; if this doctrine of the real presence of Jesus Christ, the God man, upon our altars; if the doctrine of the change of bread and wine into the body and blood of our Divine Lord in the Sacrifice of the Mass, be a Popish superstition, it is very odd and very odd that the apostles received it from our Lord at his last supper, and the Catholic Church received it from the apostles. For three hundred years, whilst the Church was being persecuted, this doctrine, as

you enter your church, and know that under the misty veil of bread and wine the divinity of God the Son has descended therein, should cry out who would have thought that the divine majesty of God the Son would thus delight to dwell in our churches and to honor them with His holy and real presence, and to reside there, not as of old—from time to time only, but for days and days, for years, for centuries. Solomon was magnified before men, because he built a temple to the Great God, wherein that God vouchsafed occasionally to descend and manifest Himself, sometimes as a mist, at other times in a cloud of incense; but you have built a temple to the Great God, wherein Jesus-Christ—the God and true man—will ever dwell, not as a mist, not as a cloud, but really and truly.

It has always been the faith of the Catholic Church, that Jesus Christ is really and truly present upon our altars, the same body and blood, the same soul and divinity that hung upon Mount Calvary and that rose again from the dead the third day immortal and impassible. So self-evident is this doctrine (if the word of God is to be believed) that even our adversaries are at times forced to admit it. The Westminster Reviewer not long ago had these remarkable words, "No doctrine can be more rigorously defended by Scripture and by tradition, than that of transubstantiation." And yet men are wont to tell us, that this belief in the presence of Jesus Christ on our altars, in our churches, is only a Popish superstition and not according with true religion. Well! it may be a Popish superstition, but you and I are not the men to throw away a doctrine of Christ rigorously defended by Scripture and tradition, because men choose to give it an ugly name. Yes, it may be a Popish superstition, but it is a Popish superstition of very early date, and one of which we have reason to be very proud, coming down as it does from the very night before the death of our Lord. If the sacred Scriptures are to be believed, the night before his death our divine Lord, having supped with His disciples, took bread into His venerable hands and blessing it, brake it, and gave it to His disciples, saying, "This is my body." Now, either that bread, the moment Christ laid it said it was His body, had become His body, or (God forgive the blasphemy) Christ had had, those on whom He conferred it, the power to change them, not on God's earth has a right to change, either them or their morning, because forthwith we cannot understand how it can be so. They are there; you must either accept them in their full significance or you must throw up the Bible altogether. "You cannot believe it," you say—"It is laid saying." Well, then! at least be as consistent as the Jews of old. Because they could not understand it, they went their way and refused to be Christians. But you alter the Scripture to please yourself, not to please the Bible altogether. "You cannot believe it," you say—"It is laid saying." Well, then! at least be as consistent as the Jews of old. Because they could not understand it, they went their way and refused to be Christians. But you alter the Scripture to please yourself, not to please the Bible altogether. "You cannot believe it," you say—"It is laid saying." Well, then! at least be as consistent as the Jews of old. Because they could not understand it, they went their way and refused to be Christians. But you alter the Scripture to please yourself, not to please the Bible altogether. "You cannot believe it," you say—"It is laid saying." Well, then! at least be as consistent as the Jews of old. Because they could not understand it, they went their way and refused to be Christians. 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