

THE TENTH ANNIVERSARY OF ARCHBISHOP
CLEARY'S CONSECRATION.

FRIDAY, of last week, the feast of Our Lady's Presentation in the Temple was the tenth anniversary of the Episcopal consecration of the Archbishop of Kingston. The clergy of the archdiocese were not asked to come from their several missions to celebrate the event with public solemnity, so short a time having elapsed since they assembled for the Pallium investiture. The faithful were instead exhorted to assist at a Mass of thanksgiving to God for His favours during the past decade of Episcopal government, and in supplication for a continuance of the divine protection in the future. At Vespers on Sunday in St. Mary's Cathedral, Archbishop Cleary preached an instructive sermon. The following is a portion of the Archbishop's sermon:—

Taking for his text Eph. ii : 10., "We are God's workmanship, created in Christ Jesus in good works, which God hath prepared for us to walk in them;" he said that next Friday would be a day of sacred commemoration, not alone for himself, to whom it recalls the most momentous event of his life, and the assumption of gravest responsibilities made bearable through the sacramental bestowal of proportionate graces of light and strength from on high; but for the people also who were then delivered to his charge for guidance unto salvation, and with whose spiritual well-being his soul's safety is indissolubly linked. The pastor with his flock, the general with his army, the commander of the ship with his crew and passengers, are bound in community of interest, of hope, of present danger, and of success or failure in the final issues. Wherefore he requested the Catholics of Kingston to join him in the oblation of the Eucharistic sacrifice next Friday for three ends.

First, in thanksgiving to the Most Holy Trinity through Jesus Christ, the High Priest and victim of the New and Eternal Testament, for the favour of whatsoever good religious works have been accomplished during the past ten years in this city and diocese. Those works are not ours, and we must not glory in them, but with all sincerity and humbleness of spirit cry out, "Not to us, O Lord, not to us, but to Thy Name give glory." Whatsoever of imperfection is in those works; whatsoever taint the searching eye of God may discern in them of human motive, natural feeling, or failure in substance or form or method of execution, is imputable to our weak and erring nature, and should be acknowledged by us with sorrow and humiliation. But those and all other works, in so far as they are good and salutary, are wholly and absolutely God's works, and for them our thanks are due to God alone. This is the gist of the text I have quoted from St. Paul to the Ephesians, "We are God's workmanship," that is, the product of His handiwork, not only in the order of natural existence, which we readily comprehend, but more emphatically in the order of our Christian existence, our life of faith and grace and virtue and salutary works, whereby we live unto God and insure our destiny of future glory. By baptismal regeneration we have been created anew in Christ Jesus; and the good works of Christian life which we do in our respective callings, you in yours and I in mine, are but the vital functions of our new and divine life, of which faith and grace are the quickening principles. "We are God's workmanship, created in Christ Jesus in good works, which God hath prepared for us to walk in them." Not only are our works of religion and charity and piety the handiwork of God, sustaining, stimulating and giving effect to the forces of supernatural vitality in our second creation through Christ, but all and every such salutary works were pre-ordained and prepared by God for each of us from the days of eternity, that we should "walk in them," and by their successive fulfilment, as by so many regular steps on the road of life, we should finally arrive at the mountain of God, the home of the elect. Herein is a profound mystery, calculated to make us ponder well and examine whether we have been walking steadily on the line of good works prepared for us, as the way of our destiny, in the eternal decrees of God's wisdom and mercy. For me these words of the Apostle

have been always suggestive of most solemn reflections. By God's special election and the sovereign command of Christ's Vicar, I was unexpectedly, and without any choice or will of my own, called from my home beyond the sea and ordered to assume charge of a numerous people whom I had never seen or heard of. In the city sanctified by the preaching of Saints Peter and Paul and irrigated with their blood, I received the sacramental character of the episcopate, transforming me into a "new creature" in Christ Jesus, to live thenceforth in a new order of existence, and walk in the line of a new series of works prepared by divine decree for my fulfilment of the mission assigned to me. Next Friday it will be a serious question for me to put to my own soul, how far have I corresponded with the decrees and preparations of God throughout the past ten years of this my new life and mission? Have I anywise frustrated the handiwork of God in me? And if, by the superior power of grace, the divine workmanship has prevailed over faulty nature in producing anything of good through my ministrations in Kingston city and diocese, let praise and thanks be given to Him "from whom are all Holy desires, righteous counsels and just works," and who is the beginning, the middle and the end of all salutary operation.

After speaking at some length upon the ownership of God in all man's good work, His Grace continued:

The third end for which I invite you to assist at the Holy Sacrifice next Friday morning is one which very specially concerns you in common with me. It is to beseech God the Father, through Our Lord Jesus Christ, that He may be pleased to indue my mind and heart and whole being with the fulness of His spirit, that I may know what works He has "prepared for me to walk in them" throughout the remaining period, be it short or long, of my mission amongst you; and, knowing them, to devise the proper ways and methods of their execution and faithfully accomplish them in the opportune time. How is man to know the plans and preparations of God except through prayer, daily fervent prayer, in conjunction with the Great High Priest immolating Himself continually for us on the Christian altar? May nothing be done, may nothing be undertaken, but what will contribute to His glory and be entirely His workmanship in us. May we never trust in our own strength; and may we never fail to rely on Him with unbounded confidence, that, having "begun the good work in us, he will perfect it unto the day of Jesus Christ." Whatsoever has been effected in the past, must be accounted as nothing, so long as there remains much to be yet done. Hitherto the wants of the outer missions appeared to demand more immediate attention; and accordingly I felt bound to postpone many undertakings in the city of Kingston, which meanwhile have been ever present to my mind and purpose. Now, however, the northern belt of the Diocese, extending over 200 miles in length, which was heretofore without a resident priest anywhere to give due pastoral care to the scattered sheep of the fold, their sick and their little ones, has been divided into missionary districts, twelve in number, and given in charge of their respective resident pastors, for whom the people have cheerfully provided elegant and comfortable presbyteries and decent sustenance. Churches, convents and schools have been erected and fittingly furnished whosoever they were needed for God's honour and the religious benefit of the people. The construction also of the majestic facade and tower of this Cathedral of St. Mary is approaching completion. Let me add, that our recent financial arrangements have set our minds perfectly at ease respecting the comparatively small debt lying against us. It is time now to apply our minds to other works in this city which seem to have been "prepared by God for us to walk in them."

The Archbishop in closing referred to the work that remained to be done in developing and extending their struggling charities, and in providing for the higher education of the Catholic youth within the archdiocese.

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