

THE COADJUTOR-ARCHBISHOP OF WELLINGTON

IMPRESSIVE CONSECRATION CEREMONY

CONVERSAZIONE IN THE TOWN HALL

PRESENTATION OF ADDRESSES

(From our own correspondent.)

The Most Rev. Dr. O'Shea, S.M., was consecrated Coadjutor-Archbishop of Wellington on Sunday morning, August 17, in the Sacred Heart Basilica by his Grace Archbishop Redwood, who was assisted by the Right Rev. Dr. Verdon, Bishop of Dunedin, and the Right Rev. Dr. Cleary, Bishop of Auckland. The church was crowded, and amongst those present was a large number of visiting clergy. I now supplement the telegraphed report of the impressive ceremony by the following further particulars:—

THE OCCASIONAL SERMON

The Very Rev. Father Ryan, S.J., Superior of the Jesuit Order in Australasia, preached the occasional sermon from the text, 'We are the ambassadors of Christ, God, as it were, exhorting through us' (2 Cor. v., 20). Our Lord Jesus Christ came down from heaven to found a Spiritual Kingdom, which should extend to all the nations of the earth, and should last to the end of time. This was clearly foretold by the Prophets. Six hundred years before the Incarnation of the Son of God, the Prophet Daniel, interpreting the famous dream of Nabuchodonosor, told the king that, after the destruction of the four great empires of antiquity, a new kingdom should take their place—a kingdom founded by God Himself, and which should never have an end. 'The God of heaven (says the Prophet) will set up a kingdom that shall never be destroyed, and it shall break in pieces all these kingdoms, and itself shall stand forever.' And again in the seventh chapter he clearly indicates that this kingdom is the Kingdom of the Messiah: 'I beheld in the vision of the night, and lo, one like the Son of Man came with the clouds of heaven even to the Ancient of Days, and He gave Him power and glory and a kingdom; and all peoples, tribes, and tongues shall serve Him. His power is an everlasting power that shall not be taken away: and His kingdom shall not be destroyed.' The Royal Psalmist in like manner has frequent references to the Kingdom of the Messiah, which shall extend throughout the nations—'All the ends of the earth shall remember and shall be converted to the Lord, and all the kindreds of the Gentiles shall adore in His sight; for the Kingdom is the Lord's, and He shall have dominion over the nations.' In fact, as St. Augustine points out, it may be said the whole of the Old Testament is full of references to Christ and His Kingdom—*Lex gravior erat Christo*. And, coming to the New Testament, the references to the Kingdom of Christ are, as might be expected, still more numerous and more definite. When the Angel Gabriel announced to our Lady that she was to be the Mother of the Messiah, he foretold, at the same time, that He would found a kingdom that would last for ever. 'The Lord God shall give unto Him the throne of David, His Father, and of His Kingdom there shall be no end.' The Baptist, when preparing the Jews for the coming of the Messiah, exhorts them to do penance 'for the Kingdom of Heaven is at hand.' As for our Lord Himself, the great work of His life on earth was to found this Kingdom. Nearly all His discourses are about it. After the forty days' fast in

the desert 'Jesus began to preach and to say: Do penance for the Kingdom of Heaven is at hand . . . and Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom.' His first great sermon on the Mount—that sermon which for nineteen hundred years has formed the conscience of the civilised world,—is all about this Kingdom. He gives an outline draft of its constitution and of the laws by which His subjects are to be governed, and one of the petitions of the Prayer which He taught them is for the extension of this Kingdom into the hearts of all men. A whole set of His parables is about this Kingdom, which He sometimes calls the Kingdom of Heaven, and sometimes the Kingdom of God. The Kingdom of Heaven is like to a sower, the Kingdom of Heaven is like to a grain of mustard seed; the Kingdom of Heaven is like to a treasure hid in a field; the Kingdom of Heaven, is like to a net; the Kingdom of Heaven is like a merchant seeking for good pearls, and so on. When He stood before Pilate one of the chief charges against Him was that He made Himself King. 'Art thou a King?' demanded Pilate. 'Yes; I am a King, but my Kingdom is not of this world.' Even after His Resurrection, during those forty days, all His discourses to His disciples were about the Kingdom of God, which they were to found—*loquens de regno Dei*.

Its Constitution.

Now, the very idea of a kingdom implies that there must be one supreme head from whom all the authority of the subordinate officials is derived. He must have judges and magistrates to administer the laws in his name. If his kingdom is extensive and embraces other lands, he must have governors to represent him, and to rule in his name; he must have ambassadors to bear his messages to other nations. The respective powers of these officers of state are given by commission from the king, and are clearly defined; and as long as these officials keep within the terms of their commission, they act in the name and by the authority of the king, and the king is responsible for their acts. In fact, it is the king that acts through them. If a treaty has to be arranged the ambassador is commissioned in the name of the king to settle the terms and to seal it with the royal seal. In the Spiritual Kingdom, founded by Christ, it is exactly the same. There is one Supreme Head, the centre and source of all authority. This is our Lord Jesus Christ. He is the invisible Head. But as His Kingdom, though not of this world, is in this world; as it is a visible society consisting of men, He has appointed a visible head to rule in His place and in His name. As it is not confined by the limits of any country, but embraces all nations, He has appointed His representatives to rule those distant provinces. Each diocese has its bishop, corresponding to our state governors, and each province, or collection of dioceses, has its archbishop corresponding to the governor-general. Then we have the various magistrates of this Kingdom—namely, the priests, to administer its laws, and see that they are observed. But these officials, from the highest to the lowest, are

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