

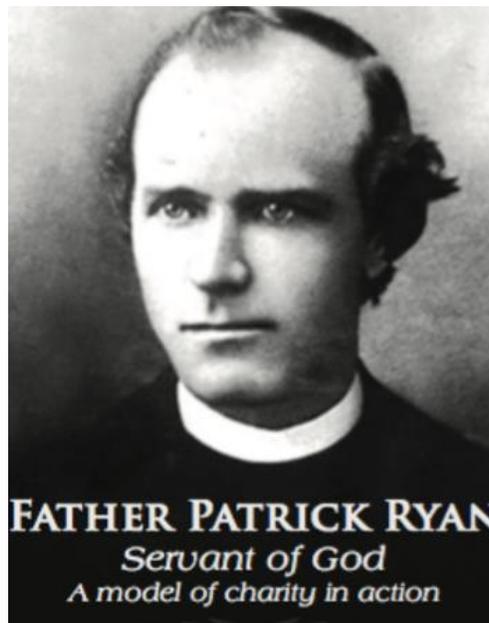


*The Basilica of Saints
Peter and Paul*

The Cause
for the Beatification and Canonization of the
Servant of God
Patrick Ryan,
Priest of Chattanooga



*The Diocese of
Knoxville*



**Memorial Mass
and
Re-entombment**

of the Servant of God
Father Patrick Ryan
(1844-1878)

July 31, 2021

at

The Basilica of Saints Peter and Paul

Mass for the Dead
for a Priest
for the repose of the soul of
Father Patrick Ryan, former Pastor of Sts. Peter and Paul
celebrated at 11:00 am
*Most Rev. Richard F. Stika, Bishop of Knoxville, Celebrant
and concelebrating bishops and priests*

Entrance

Entrance Antiphon: *Rest eternal grant unto them, O Lord, and may perpetual light shine upon them.*
Penitential Rite: *I confess...* #124 Kyrie – *Lord, have mercy. Christ, have mercy. Lord, have mercy.*

Liturgy of the Word

First Reading – Exodus 13:17-22
Responsorial Psalm – Psalm 122 – *R: Let us go rejoicing to the house of the Lord.*
Second Reading – 1 Corinthians 15:51-57
Gospel Acclamation – John 6:40
Gospel – Luke 23:33, 39-43

Offertory

Today's offertory collection is to support the Cause of Servant of God Fr. Patrick Ryan, including the costs of his exhumation and re-entombment at the Basilica. Thank you for your generous support.

Antiphon: *O Lord Jesus Christ, King of glory, deliver the souls of all the departed faithful from the sufferings of hell and from the deep pit; deliver them from the mouth of the lion, may they not be swallowed up by hell, may they not fall into darkness; but may Saint Michael, the standardbearer, present them in holy light as you promised long ago to Abraham and his descendants.*

Hymn: #452 Be Thou My Vision

Liturgy of the Eucharist

#127 Sanctus ~ #128 Memorial Acclamation ~ Our Father ~ #132 Agnus Dei

Communion Antiphon: *May light eternal shine, O Lord, upon them, for endless ages with thy blessed ones, for thou art gracious.*

Motet: Ego sum panis vivus, G. P. da Palestrina – *I am the bread of life. Your ancestors ate manna in the desert, but they died; this is the bread that comes down from heaven so that one may eat it and not die. (John 6:48-50)*

Rite of Commendation and Re-entombment

Recessional Hymn: #787 The Strife Is O'er

Acknowledgments

His Eminence S. R. E. Justin Cardinal Rigali
Most Rev. Richard F. Stika, DD, Bishop of Knoxville
Very Rev. J. David Carter, JCL, JV, Pastor and Rector of the Basilica
Rev. Valentin Iurochkin, Parochial Vicar of the Basilica
Dcn. Sean K. Smith, Chancellor of the Diocese of Knoxville
Dcn. Hicks Armor, Dcn. Gaspar DeGaetano, and Dcn. Tom McConnell of the Basilica

All Concelebrating Priests All Assisting Deacons

Dignitaries

Hon. Jeffrey M. Atherton, Hamilton County Chancellor Tim Kelly, Mayor of Chattanooga

Officials for the Cause of Sainthood of Fr. Patrick Ryan

Dcn. Gaspar DeGaetano, *Diocesan Postulator* Most Rev. Richard Frank Stika, DD, *Bishop of Knoxville*
Very Rev. J. David Carter, JCL, JV, *Episcopal Delegate* Rev. Dr. John Arthur Orr, PhD, *Promoter of Justice*
Dcn. Hicks Armor, *Notary* Rebecca Dempsey and Jennifer Haug, *Adjunct Notaries*

Historical Commission

Br. Reginald Cruz, John Hilgeman, Michael Meehan, Mary Portera, † Barbara DeGaetano (in memoriam)

Exhumation Commission

Experts – Dr. Barbara Golder, MD, JD, Dcn. David Keene, Dr. Tony Portera, MD; Steven Chase Williams
Diocese of Knoxville Communications – Jim Wogan, Bill Brewer, Dan McWilliams, Stephanie Richer
Witnesses – Mary Portera, Matt Wentworth, GK 610; Jason McCulley, FN 1084
Grave Diggers – Tom Baker, Frank Brogden Sr., Frank Brogden Jr., Andrew Crabtree, Austin Hale, David Hale, Wes Hale, Nicholas Hickman, Thomas LaPointe, Tyler McCroskey, Brandon Panganiban, Nelly Panganiban, Brad Tinker

Mount Olivet Cemetery *Chattanooga Funeral Home* *City of Chattanooga Police*

Witnesses to Intercessory Favors of the Servant of God

Knights of Columbus

*Fr. Patrick Ryan Council 610; Fr. Patrick Ryan 4th Degree Assembly 1084; and Holy Family Assembly 3250, Chattanooga
John Paul II Assembly 2929, Loudon Fr. Emil Kapaun Assembly 3500, Farragut*

Pall Bearers – Joel Bautista, Robert Berry, Michael Carroll, Samuel Martin, Anthony Mathis, Brandon Panganiban, Nelson Panganiban Jr., Daniel Reinke, Xavier Reinke, William Soffe

Altar Servers – Seminarians of the Diocese of Knoxville and Basilica Altar Servers:
Drew Bieszad, Nicholas Hickman (Seminarian), Isaac Kyle, Philip Kyle, Mark Laurell, Gabe Naaden, James Shafer

Musicians – Gloria Dei Schola; Andrea Tierney, Organist; Katie Helms, Bagpipes
Hospitality – Ushers, Security Team, Traffic Guides, & Reception Ministry of the Basilica of Sts. Peter and Paul

News of the Burial of Fr. Patrick Ryan at Mount Olivet in 1886

The Chattanooga Commercial, November 11, 1886

The imposing ceremonies connected with the reinterment of Father Ryan's remains began this morning at the Catholic Church and were concluded at the cemetery at noon.

At 8:00 o'clock this morning a vast congregation had gathered at the catholic church on A street. The meeting capacity of the edifice was occupied and standing room could not be obtained. Bishop Rademacher and the attendant clergy entered from the rear of the church and the High Requiem Mass was begun.

At the conclusion of the celebration which was participated in by Right Rev. Joseph Rademacher, Bishop of Nashville, Father Scannell, Vicar General of Nashville, Father Veale, of Memphis, Father Abbott of Jackson, Father Benedict, of Huntsville, Father Clifford, of Dalton and Father Gleeson, of this city. Father William Walsh pronounced the Funeral Oration.

The line of march was down Gilmer and Eighth to Market, out Market to Montgomery, and eastward on Montgomery to the cemetery on Missionary Ridge. Hundreds of carriages were in line and the vastness of the procession may be judged from the fact that when the head reached the Stanton House the last carriage had just moved into line on Gilmer Street in front of the church.

At the cemetery the concluding services with the obsequies were conducted, the attendant boys, wearing white gowns and bearing candles, being present.

The Daily Times, November 12, 1886

The imposing ceremonies of yesterday under the auspices of the Catholic church, conducted by the representative clergy and participated in by many of our best citizens without the pale of this church; had a two-fold significance-the opening up and consecration of Mount Olivet, the new Catholic cemetery on Mission Ridge, and the removal of the remains of Father Patrick Ryan to their final resting place in this burial ground, with appropriate and due celebration of his fame.

No more fitting occasion could have been chosen for the paying of tributes of honor and affection won by this martyred priest in those days of black fever and languishing pain and sudden death; when "one was taken and the other left," when the "doors were shut in the streets," when "fears were in the way, because man goeth to his long home and the mourners go about the streets." These were days that tried men's souls, and because this man of God was true and faltered not and did not fail when many "fled to the mountains," leaving the sick to die and the unburied dead to rot; because of these things our hearts honor him, and our city's presence went out yesterday to show forth her loving reconnection of Father Patrick Ryan.

At eight o'clock yesterday morning a large congregation that filled the church to overflowing gathered at the Catholic Church. Owing to the admirable arrangements perfected by the committee on arrangements, everything was carried out in the most perfect order and in perfect harmony with the occasion. As the clock tolled the hour of eight the Right Reverend Bishop Rademacher and the attending clergy entered from the rear and the High Mass of Requiem was begun.

After the sermon the last absolution was given. When Father Walsh had completed his eloquent address the procession at once formed. As the long procession turned into Market Street, hundreds of people stopped on the sidewalks to gaze respectfully upon the funeral cortege. The passing drays and wagons willingly halted on the side streets till the long line of carriages passed. At the railroad crossing no interruption occurred, and Montgomery Avenue, at the head of Market, was thronged with many who came to see the unusual display and to add their respect to the memory of a man who had been so noble in good deeds when the great plague scourged our city. True, it is, that “the good that men do lives after them”. At the National Cemetery the band was dismissed with the other citizens who had gone that far afoot, and then the long line of carriages slowly moved out to the base of Missionary Ridge and up the toilsome slope to the crest. Thence over and down the eastern slope, and through an intervening valley to the knolls which form the center of the new city for the dead, until now occupied by only one silent inhabitant. There, apart from teeming marts and bustling thoroughfares, under a sod wet with tears of love and honor, kept watch over by the silent forest trees whose leaves of russet and gold and brown now gather and heap the remains of Father Ryan were laid finally to rest.

It was 1 o’clock before the services commenced, though the remains had reached the place of interment a half hour earlier. The bishop with other clergy in sacred vestments then began the services with a chant. Burning candles were held before them by boy attendants, while the coffin was brought from the hearse and lowered in the vault, followed by prayer in Latin by the bishop and attendants. The bishop then threw the first dirt into the open grave. He delivered a short discussion on the life and works of the deceased, asking prayers of all for the repose of his soul. Father Ryan was a martyr to charity and love of his fellows and his memory should be cherished and his noble life and example imitated.

Prayer was then offered in English in which all engaged, and the solemn service was over. Near the grave and elevated above it was an inscription “Blessed are the dead who die in the Lord”.

The new cemetery in which Father Ryan’s remains are interred is to be known as “Mount Olivet”. At the entrance gate overhead is this inscription: “Benedictus qui venit in nomine domini”.

The register of Mount Olivet Cemetery reads:

Entry Number 1. Name: Rev. Patrick Ryan, Residence: Pastor of Chattanooga, Birth: 29 Sept. 1844, Death: Sept. 28, 1878, Disease: Yellow Fever

Prayer for Fr. Patrick Ryan

Heavenly Father, who inspired the Servant of God, Father Patrick Ryan, former pastor of this parish, to be a model of charity in action during the yellow fever epidemic of 1878, grant, we beseech You, that his heroic charity be recognized by Your Church, and that he be elevated to the full honor of sainthood. May we, too, be inspired by his example to that same measure of charity toward all our brothers and sisters in need. We ask this in the name of Jesus Christ, Your Son, who lives and reigns with You in the unity of the Holy Spirit, one God forever and ever. Amen.

Commentary on the Life of Fr. Patrick Ryan

This biography was adapted from "The Centenary" of Sts Peter and Paul Parish, Chattanooga, Compiled by Father George Flanigen with the Imprimatur of William L. Adrian, Bishop of Nashville July 7, 1952, published by the Parish.

Father Patrick Ryan, pastor of the parish of Saints Peter and Paul from 1872 to 1878, was a shepherd who gave his life in ministering to his flock. He died in the yellow fever epidemic of 1878 on September 28, the day before his 34th birthday.

In the six years that he was at the parish, he enlarged a little frame church on Lindsay Street, built a rectory on Georgia Avenue, and zealously tended his flock. He was also responsible for the opening of Notre Dame Academy under the direction of the Dominican Sisters. Notre Dame continues to this day as Notre Dame High School, the oldest non-governmental school in Chattanooga.

A magnificent tribute was paid Father Ryan in 1886, when his remains were exhumed from downtown Chattanooga to be reburied at the grand opening of Mount Olivet Catholic Cemetery in East Ridge. A long cortège followed his body to the new cemetery on the east side of Missionary Ridge from downtown Chattanooga, before there was even a tunnel through the ridge. Imagine the effort and time it took to make the trip up the ridge in those horse and buggy days! This is only one of the important proofs to us of the reputation of holiness and the devotion the people of Chattanooga held for this martyr of charity.

Patrick Ryan was born on September 29, 1844, near Nenagh, County Tipperary, Ireland. He was of a good family, but his parents were evicted from their home by a ruthless landlord and forced to emigrate. They settled in New York, where Patrick grew to young manhood.

Ryan entered St. Vincent's College, Cape Girardeau, Missouri, in October, 1866. Although he was no genius, says one of his schoolmates, he was one of the soundest and most reliable students in the seminary and was noted for his common sense. He excelled in athletics, and few could compete with him in hand, foot or base ball.

He was ordained a priest in the summer of 1869 at the Cathedral in Nashville by Bishop Feehan. After his ordination, Father Ryan was appointed pastor of Clarksville and its missions for three years.

Bishop Feehan, cognizant of the prudence and priestly zeal of Father Ryan, transferred him to the larger field of labors in Chattanooga. He took charge here on July 10, 1872.

He is described as almost impetuous in his efforts to make his parishioners practical as well as professing Catholics. Having recovered somewhat from the ravages of the Civil War, Chattanooga was growing by leaps and bounds. In the decade from 1870-1880, the population increased from 6,093 to 12,892.

The little frame church on Lindsay Street, which Father Brown, the first Pastor of Chattanooga, had completed in 1847, proved too small for the growing congregation. Father Ryan enlarged it, and this enlarged church served the parish until the present beautiful edifice in which we are now gathered was being built and completed in 1890.

In 2011 this Basilica was designated by Pope Benedict as a Minor Basilica. The church bell that now hangs and regularly rings in this Basilica bell tower calls people to the Holy Sacrifice of the Mass and rings out the Angelus three times a day. It bears the date of 1873 and the name of Rev. P. Ryan, Pastor, cast in bronze on its side. It also rings at the consecration during each Mass to announce to the city of Chattanooga the mysterious presence of Christ in the Eucharist, God with us, even unto the end of ages. This bell was likely first used at the Lindsay Street Church. It was also likely blessed by Father Patrick Ryan, and as such may be considered a second-class relic. We can muse, tongue in cheek, that the sound from that bell can be thought of as a third-class relic every time she's heard!

The first two years Father Ryan was in Chattanooga, he had to take care not only of the city but also of most of the southeastern part of the state, a far-reaching field of mission.

The parish, since the beginning, had always maintained a school for its children under the supervision of the priests. But this was a makeshift affair where all grades were taught by one lay man or woman in the basement of the church. Father Ryan prevailed on the Dominican Sisters of the St. Cecilia congregation, who had been established in Nashville 16 years previously, to send out their first foundation to Chattanooga.

On Jan. 6, 1876, four Dominican Sisters arrived and immediately began preparations for the opening of Notre Dame de Lourdes Academy.

The sisters really conducted two schools. "In addition to the parochial school," Father Ryan said to them on arrival, "you will find it necessary to carry on a select school, otherwise you will not make support, few as are your needs. My people are numerically small and also they are poor; the exceptions consist of only two or three families."

Notre Dame de Lourdes Academy, a select school for girls, "a higher institute than the parochial school," was housed in the former rectory, which also served as a home for the sisters.

Some of Chattanooga's most influential citizens were patrons of the new institution, and teachers of marked ability worked to give the school a high standard.

Father Ryan had faced many difficulties in his administration of the parish. When he arrived the city was just recovering from a series of disastrous fires that had destroyed much of the business district. A cholera epidemic threatened the population in 1873. In 1875 a big flood came. And now in 1878, the horrible yellow fever appeared on the scene!

Because it had escaped previous visitations of this epidemic, Chattanooga considered itself protected by its mountains. In offering hospitality to people of neighboring cities, where the fever had broken out, it gave refugees a chance to introduce the scourge within its own limits.

On Sept. 18, 1878, the first case of yellow fever in Chattanooga was diagnosed. The patient died within a day.

Within a few days, the fever was declared “epidemic,” and four fifths of the population began to hurry from the stricken city. Before the deadly work was past, 366 citizens lost their lives, a high percentage of the citizenry of that day.

Father Ryan and Jonathan W. Bachman, pastor of the First Presbyterian Church, were among the 1,800 people remaining in the city. They were good friends, and when Father Ryan was stricken, he was visited by Dr. Bachman.

Father Ryan is described by an eyewitness as “going from house to house in the worst-infected section of the city to find what he could do for the sick and needy.” He continued ministering to his flock after he himself had contracted the dread disease - to within 48 hours of his death.

He was stricken on Sept. 26. On the morning of the 27th, he was reported much worse, but the evening of that same day he was visited by Dr. Luke Blackburn (afterward Governor of Kentucky) who reported that everything seemed to favor recovery.

“He was cheerful and chatty,” said Dr. Blackburn, and remarked that Bishop Feehan had telegraphed asking how he was. “I told him if he wished I would send a dispatch to the Bishop on reaching the telegraph office. This I did, saying ‘Father Ryan is much better and will recover, I think.’ When I heard of Father's death, it astonished me more than an earthquake would have done.”

The heroic priest died September 28, after having received the last sacraments from the hands of his younger brother, the Reverend Michael Ryan. Father Michael, who had just been ordained, had come to Chattanooga a few days before to spend a short vacation with his brother. The shock of his brother's tragic death so undermined the young priest's health that, after a few years' service in Nashville, he retired to St. Louis, where he died shortly afterwards.

The news of Father Ryan's death was carried by the press wires, and within a few hours the Rev. John Bertazzi came from Savannah, Georgia. Father John conducted the funeral, and Father Ryan's body was buried in the church yard which I believe would be to my left towards Georgia Avenue.

“Bury me in Chattanooga among my people,” was Father Ryan's last request.

For eight years his grave was a hallowed spot, kept beautiful by the hands of those who revered the memory of this great priest who offered his life in the cause of charity, another of our important proofs of his reputation for holiness.

When Mount Olivet Cemetery was formally opened Nov. 11, 1886, Father Ryan's remains were carried in solemn procession to the new cemetery. It was a fitting occasion to pay the tribute of honor won by the priest who stuck to his post in the time of trial.

The church was filled an hour before services were scheduled to start. Bishop Rademacher, officiating at the first Pontifical Requiem Mass ever sung in Chattanooga, was assisted by six priests. The Chalice used at that Mass was a Chalice given to the first pastor of Sts Peter and Paul, Father Henry Brown, upon his ordination in Rome, by Blessed Pope Pius IX. We believe a Chalice found here at the Basilica and refurbished through the generosity of the Knights of Columbus is likely that Chalice, and it will be used today at the noon Mass. This Chalice was also likely used by Father Patrick Ryan.

Father William Walsh preached this Requiem Mass. In his sermon spoke of the self-sacrifice and generosity of the deceased and read a letter he had received from Father Ryan, early in September 1878, in which the latter expressed the wish that he might come to Memphis to help out in the epidemic that was then raging there.

The letter reads as follows:

“My Dear Father Walsh: I have written and dispatched to Memphis and cannot hear anything from you. I again try to hear from you, as I know you are still living. Can't I hear from you? Just one line will satisfy. You do not know my anxiety.

I have heard with regret, about the deaths of Fathers Welsh and Meagher. My God! are we to lose all our priests! I could have been with you about the 15th of last month, but the Bishop promising to go to Knoxville, I did not wish to be away. I wished since that I had been to Memphis. Perhaps it's not too late yet. I will go, should the Bishop let me. I am going to Nashville this week. I have heard that Fathers Riordan and McNamara are down with the fever; I hope to hear of their recovery.”

He relates news about a charitable contribution and concludes by saying:

“I trust in God I shall hear better news from you, and that you are still well. My prayers, if they avail anything, are for your safety. May God, in His great mercy, give you strength and courage to bear up against this terrible calamity.

Will you be kind enough to write or dispatch to me on receipt of this, and believe me to be ever

Your most faithful friend,

P. RYAN.

P.S.— As I cannot live without ye, I will go and die with ye. P.R.”

Father Walsh testified that Father Ryan clearly offered his life in that prophetic letter by him stating to Walsh that “I will go [to Memphis, where the yellow fever was raging], should the Bishop let me”, and then including in his postscript what we surmise to be a poetic reference:

"P.S.— As I cannot live without ye, I will go and die with ye. P.R."

After the stirring sermon, the Requiem Mass continued in the usual way. When the procession left the church to go towards the cemetery, it consisted of more than 100 carriages. As the cortège passed along Market Street, hundreds stopped on the sidewalks to gaze respectfully at the hearse. Father Gleeson had invited Dr. Bachman and the members of the relief committee of 1878 to a place of honor in procession.

The noble priest's remains were interred at the highest spot in the cemetery, on Priests' Mound, where they remain to this day. The monument over the grave is inscribed:

REV. P. RYAN
DIED
SEPT. 28, 1878
DURING THE EPIDEMIC
THE JUST SHALL BE IN EVERLASTING REMEMBRANCE
REST
IN
PEACE

We are in the process, with the approval of the Hamilton County Chancery Court and the Vatican, to build a tomb under the last station of the cross to my left so that his remains might be brought back to the parish where he served, so that his mortal remains might be among his people once again.

In 1901, the Chattanooga council of the Knights of Columbus, Council 610, was organized. But it was only named the Father Patrick Ryan Council around 1915 in honor of the priest who, by his high ideals, his devotion to duty, his spirit of sacrifice for his congregation and his city, seemed to exemplify the aims and purposes of the new order. Once again, we find another piece of evidence for his reputation for holiness. How wonderful that his memory had survived some 37 years after his death, that he was honored in such a way! But his memory did not die here, either. Around 1928, the Knights of Columbus 4th Degree Assembly 1084 also took his name, to further raise up this man of God as an exemplary cause for the men of Chattanooga to emulate.

Perhaps no better eulogy of Father Ryan could be written than that which appeared in an editorial in the Chattanooga Times Nov. 12 1886:

"The reburial of Father Patrick Ryan yesterday roused into vivid realization the terrible scene of September and October, 1878, in the retrospective vision of all who were his co-workers in that trying season.

The brave and faithful priest literally laid down his life in the cause of humanity. Only the morning before he was stricken with the deadly pestilence, [this] writer met him on his rounds of mercy in the worst infected section of the city. Cheerfully but resolutely he was going from house to house to find what he could do for the sick and needy.

Then the work of the destroyer was upon him, but he looked the one whose spirit had conquered the flesh, like one so absorbed in [] dangers of afflictions of his fellow men that he was unconscious of personal suffering, unmindful of personal evil.

We shall never, to the hour we close our eyes for the last time, forget the unselfish and efficient work of Father Ryan and his elder eminent brother, Father John. It was peculiarly meet and very touching the respect shown the dead father's remains yesterday by many of the chief survivors of that terrible fall. This was without regard to religious connections, as it should be. They were on a level then. The yellow scourge was no respecter of persons or creeds."

So ends the editorial of 1886.

Our Servant of God Father Patrick Ryan courageously served in an epidemic that struck Chattanooga 142 years ago. Who would have ever thought that we would be living through an infectious epidemic in the USA in our own lifetimes?

The time of Father Ryan's Cause has clearly come!

*If you would like to contribute financially to the Cause for the Beatification and Canonization of the Servant of God Father Patrick Ryan, please write a check payable to The Basilica of Sts. Peter and Paul, and indicate in the memo field, "Cause for Father Ryan". Donations to the Cause for Father Ryan can also be made through the Basilica's Online Giving at www.stspeterandpaulbasilica.com.
Thank you for your generosity.*