

PASTORAL OF LAST LENT

— or —

His Grace the Archbishop of Toronto,

(Continued.)

DEVOTION TO THE SACRED HEART OF JESUS.

This also is a beautiful, solid and fruitful devotion, is worthy of all commendation to our people, and is eminently suited to meet the spiritual wants of our time. The words we published on this subject in a former pastoral instruction may, we trust, be cited here with profit and edification:

Let us for a moment dwell on the consideration of the devotion to the Sacred Heart of Jesus, which the holy Church so recommends to her children at this particular time, and we shall find that the object and end of this devotion are such as to appeal with a mighty power to the heart and conscience of every Christian; are such as to draw the soul as with the cords of Adam and the bands of love, to the foot of the cross and to its merciful and loving Saviour, who on that blessed rood purchased it with a great price and died a cruel death that we might have everlasting life.

The Sacred Heart of Jesus was always an object of devotion and adoration to the Church, for it is the God-Man and is deified by its hypostatic union with the Divinity. This devotion is the same in substance as that which is paid to the adorable person of Jesus Christ, whose Sacred Heart was the seat and centre of His ineffable love for us. Christ was very God and very Man. His human and divine natures were perfectly distinct, and yet were hypostatically united in the adorable person of our blessed Redeemer, the second Person of the most blessed Trinity. The divinity and humanity do not separately, but unitedly exist in the person of Christ, and neither the one nor the other exclusively exists in any part of His glorious person, the union of the two natures being a real, indissoluble and eternal union. This is the teaching of the Church on this subject, and it follows from it, that each part of our Lord's sacred body is equally worthy of adoration, from its personal union with the Divinity, but we are sometimes more powerfully moved by the contemplation of one part than that of another. In the language of mankind, the heart is said to be the seat of the affections. The soul operates principally upon the heart, and hence we ascribe to the heart the various affections and emotions of the soul. Hence it is, that God accommodating Himself to our human notions, commands us to love Him "with our whole hearts." The Heart of Jesus contains the fulness of the divine and human nature, in it "dwelleth all the fulness of the Godhead corporally." (Collos. ii. : 9.) It loved us from the first moment of the Incarnation, and will love us for evermore. Since the time it was pierced by the lance of the Roman soldier, it was an object of the deep vehement love of His children, and together with the blood and water there flowed with it the full tide of God's graces and mercies on the world. St. Augustine says, the side of Jesus was opened for him by the lance, and that he entered in and abode in the Sacred Heart as in a place of secure refuge. St. Bernard writes in sentiments of most tender devotion concerning the Heart of Jesus. St. Thomas of Aquin pictured that most loving heart as wounded for our sins, and pouring out through the opening its precious blood, to show the excess of His love, to inflame with His love the tepid hearts of His disciples. St. Bernardine of Siena speaks of this divine Heart as "a furnace of the most ardent love, capable of setting the whole world on fire." "O love!" cries out St. Francis of Sales, "O, sovereign love of the

Heart of Jesus! What heart can praise and bless Thee as Thou dost deserve? Let this adorable heart live forever in our hearts."

In adoring the Sacred Heart, we adore Jesus Himself, the figure of the Father's substance, and the splendour of His glory; we adore Him whom the angels and saints adore in Heaven, of whom, when coming into the world, it was said, "let all the angels of God adore Him." (Heb. i. : 6). We adore and love our dearest Redeemer, our God and our All, our first beginning and last end, Him, who for us men and for our salvation came down from Heaven and became man, who stooped into the abyss of our nothingness in assuming human nature, "emptied Himself," says St. Paul, "taking the form of a servant, being made in the likeness of man, and in habit found as a man; He humbled Himself, becoming obedient, even unto the death of the cross" (Phil. ii. 7 and 8). We adore that divine and loving Heart, every throb and beat of which were for our salvation and happiness, the Heart of Him who broke not the bruised reed, and the smoking flax did not extinguish, who was the friend of publicans and sinners. We adore that divine Heart, which still, in the sacrament of the altar, abides with us in the valley of tears to cheer our exile, to dry up the tears of our sorrow, to heal the wounded heart, to dart into our bosoms the flames of divine charity that glow and burn in it, and to cast on the cold, bleak earth, the fire of love which Christ came upon the earth to enkindle. Well may we cry out with the Church, "*O Felix culpa que talem ac tantum meruit habere Redemptorem.*" O, happy sin which deserved to have such and so great a Redeemer, whose Sacred Heart abides with us forever. "*O, mira circa nos tua pietatis dignatio.*" O, wonderful and ineffable condescension of the Sacred Heart of Jesus for us! What heart so cold as not to return it love for love, what bosom so dead to gratitude and to all the noble impulses of our nature as not to be forever loyal and true to it! If I forget thee, O Sacred Heart, let my right hand be forgotten, let my tongue cleave to my jaws, if I do not make thee the beginning of my joys and the barthen of my praise. "As the hart panteth after the fountains of waters, so panteth my soul after Thee, O God: my soul hath thirsted after the strong living God. I shall go over into the place of the wonderful tabernacle, even to the house of God" (Ps. xli), wherein the Heart of Jesus abides in the sacrament of His love. Such are the sentiments that must fill the soul, such the ardent desires and the vehement longings for Heaven and for God, that must inflame all who contemplate and adore the Sacred Heart of Jesus, and inspire hearts of men with the fire of divine charity. This devotion is also intended to make reparation to our Lord for the cold neglect and ingratitude with which He is treated in the blessed sacrament. But its principal aim is, to cause His love to be loved. The mission of Jesus Christ upon the earth, was to enkindle thereon the fire of divine love. I have come, said He, to cast fire on the earth, and what will I but that it be kindled (St. Luke, xii. : 49).

When our Blessed Lord came in the incarnation, he found the world steeped in corruption and enveloped in the thick night of paganism; it was a huge, lifeless carcass, with the coldness and pallor of spiritual death upon it. Everything therein was worshipped save the true God, and he was an outlaw in his own creation. Our divine Redeemer came, onkindled in far distant Galilee the fire of divine love, and behold, this fire flames and spreads from east to west, until it embraced the world in its divine flames; until it purged and purified the earth, and made it a new creation, in the words of Holy Writ "Renewed

the face of the earth." When the Sacred Heart began to beat and palpitate in the world, the idols fell shattered from their pedestals, the oracles became dumb, the multifarious errors of paganism disappeared like a wreck of stormy clouds before the rising sun, and regenerate man rose from the grave of spiritual death, and his heart was changed and warmed into a new life: "was not our heart burning within us whilst He spake in the way (Luke xxix : 82). The patrician and plebeian, the noble lady and lowly handmaid, the soldier and civilian, men and women of every state and social grade, leave all for the love of Christ because Christ first loved them, and died for their salvation. "The charity of Christ constrains us (says St. Paul), judging this, that if one died for all were dead, and Christ died for all, that they also who live may not live to themselves, but unto Him who died for them and rose again (II, v. : 14 and 15)."

But alas! the fervour and the love of God that distinguished the early Christians have disappeared; the charity of some has grown cold; tepidity and laxity flourish like rank noxious weeds, even in the Lord's vineyard; indifferentism has fallen like a blight upon the modern world, and Sirocco-like, has dried up the very springs of piety and virtue; the sacred truths of religion are questioned and assailed, Christian traditions are fast disappearing, and doubt and infidelity, like a wasting plague are spreading their ravages far and near; the thirst for gold, the idolatry of materialism, the vain effort to make a heaven of earth, the ignorance of an eternal world beyond the grave; those are the deplorable characteristics of the days upon which we have fallen. Who shall heal this wicked and adulterous generation. "*Quis mœbitur ejus?*"

For the remedy of these great evils our help and our hope lie in that wounded heart, whence salvation first streamed down with its own precious blood on mankind. It is our sheet anchor of hope in these unhappy times. When St. Gertrude was favored with a vision of St. John the Evangelist, and asked him why he had not revealed all the beatings of the heart of our Lord, since he had felt them all himself when leaning on His bosom, he replied, *that the full persuasive sweetness of the beatings of that Heart was reserved to be revealed at a later time, when the world should have grown old and sunk in tepidity, that it might be thus rekindled and awakened to the love of God!*

Oh, we must then turn to the Sacred Heart of Jesus, and implore it to cast its divine fire of love on the frozen earth once more, so that the winter of our desolation may pass away, and the spring time of holy hope and fervour may come back again; we must implore it to breathe the breath of life into the numberless souls that, Lazarus-like, lie asleep in the grave of sin, that they may arise to a life of grace and virtue; we must beseech it to banish from the children of the Church all spiritual sloth and unconcern in God's holy service, and in the all-important work of their salvation to inflame their hearts with divine love, to enliven their faith, to strengthen their hope, and to inflame their charity.

In order to propagate and perpetuate this great and beautiful devotion amongst the faithful, we earnestly exhort the Rev'd clergy to establish in their respective missions the "League of the Sacred Heart." This holy league of souls, banded together to promote the love of Jesus and the sanctification of souls cannot fail to be an abundant source of God's choicest gifts on each parish.

THE FORTY HOURS DEVOTION.

In this connection we wish to say a few words respecting the "Forty

Hours Devotion," which has prevailed in this diocese for several years past, and which we order to be held consecutively in all the churches of this city during the coming Lent. This devotion consists in the solemn exposition of the Blessed Sacrament for forty-eight hours. It is exposed during a solemn Mass of exposition, on the following day a High Mass is celebrated for peace, and on the closing day a solemn Mass is sung, at the end of which the devotion ceases and the Blessed Sacrament is replaced in the Tabernacle. After the first and last Mass a procession takes place through the church, the proper hymns are sung, the Litany of the Saints is chanted. Benediction of the Blessed Sacrament is given after the Mass of Deposition. During the devotion the altar is ablaze with numerous tapers, and is decorated with flowers. The object of this devotion is to give public worship and adoration to Jesus Christ in this great Sacrament, to stimulate devotion towards it, to quicken our faith, freshen and strengthen our hope and confidence in his adorable presence and to inflame our charity and rekindle in our souls and fan into holy flames the sacred fire of love towards our Eucharistic God. During it we pray for our spiritual and corporal necessities, we pray for the conversion of sinners, for the perseverance of the just, and the relief of the souls in purgatory. It is also intended to offer to God solemn acts of reparation for the sins of bad Christians in general, and in particular for the cold neglect of which so many lukewarm and bad Catholics are guilty towards our Lord in this Sacrament, also to atone for the profanations and unworthy communions of which many are guilty, and for the scoffs and insults offered to the Real Presence of our Lord by heretics and infidels. This devotion is enriched by many indulgences, and in particular by a plenary indulgence, that may be gained by all who, besides visiting the church where the Blessed Sacrament is exposed once in each of the three days and praying there according to the intentions of the Sovereign Pontiff, also go to confession and receive Holy Communion. We intend to hold this blessed devotion during Lent in all the churches of the city consecutively, and we hope the faithful will eagerly avail themselves of those days of abundant graces, mercies and blessings, that they will "Go, in their numbers, into His tabernacle, and adore in the place where His feet have stood." (Psalm xxxxi. : 1) that they will adore Him as the treasure of their souls, as the God of their hearts, and the God that will be their portion for ever, as their surest hope in life and death, and that they will offer Him their hearty tribute of reverence and love in atonement for the scoffs, revilings and blasphemies to which he is subject in this adorable Sacrament, at the hands of heretics and unbelievers. God grant that this may be so; and then this coming Lent will indeed be an acceptable time to God, and days of salvation to our faithful people.

The foregoing dearly Beloved Brethren are the instructions we have deemed it our duty to address to you at this time. Consider them well, dwell upon them, take them to heart, and make them intimate convictions, living forces in your souls, that will mould your lives and shape your actions in accordance with the requirements of divine law and the furtherance of your immortal destinies, for God's honor and glory, and the eternal salvation and happiness of your souls.

The Reverend Clergy are requested to read this pastoral letter to their people on each successive Sunday to its conclusion; and are expected to develop more fully each section of instruction it contains, explaining its teaching in detail, enforcing the duties that flow from that teaching, and pointing out the spiritual advantages