

The Catholic Record.

VOL. 6. LONDON, ONT., FRIDAY, NOV. 30, 1883. NO. 268

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PASTORAL LETTER
OF
RIGHT REV. JAMES VINCENT CLEARY, S. T. D.,
BISHOP OF KINGSTON,
TO THE REVEREND CLERGY OF HIS DIOCESE,
ON
THE CHURCH, THE BIBLE AND
THE POPE.

James Vincent Cleary, S. T. D.,
BY THE GRACE OF GOD AND FAVOR OF THE
APOSTOLIC SEE, BISHOP OF KINGSTON.—
TO THE REV. CLERGY OF HIS DIOCESE.

CONTINUED.
BY OUR LORD'S COMMISSION, RELATED IN
ST. LUKE 22nd chap., SUPREME DOCTRINAL
AUTHORITY IS CONFERRED ON PETER,
WITH A DIVINE ASSURANCE OF INFALLIBILITY
IN HIS EXERCISE.

In the passage cited from St. Luke, 22nd
ch., the underlying warfare between Christ's
Church and the Powers of Darkness, referred
to in Matt. 13th ch., is again the subject of
Our Lord's most watchful thought and
protective providence in regard of His
followers. In Matthew it was between
the Church, represented as a fortress,
and the hosts of "the gates of hell" besieging
it unceasingly. In Luke it is the Apostolic
Hierarchy violently pursued by Satan, the
infernal King himself, for the compassing
of their ruin, and the ruin of the Church
through them. In Matthew the security of
the fortress was guaranteed through Peter as
the Rock of stability and unity. In Luke the
sure defence of the Hierarchy, and through
them, of the entire Church, is Peter, as the
infallible Teacher of faith, empowered to
confirm them in true doctrine and require
their conformity. "Simon, Simon, behold,"
said our Saviour, intimating by this urgency
of speech His own earnestness, and the
gravity of the subject, and His special
interest in the individual to whom He
directs His address singly and distinctively
in presence of the other Apostles. "Simon,
Simon, behold, Satan hath sought to have
you," meaning all those present at the Last
Supper table, the whole College of Apostles,
being plural in the text. "What did Satan
seek to have the Apostles for? 'To sift
you as wheat,' says our Saviour. Here also
"you" is plural in the text. Sifting or
threshing is a familiar expression in most
languages for severe personal treatment;
in Scripture it is used to denote grievous
persecution, crushing violence. It is not a
momentary attack, a passing temptation,
but a persistent, life-long pursuit of the
individual, as here indicated. St. Peter
compares him to a "roaring lion," as he
"sought about, seeking whom he may devour,"
1 Peter 5th ch. St. Paul tells how he was
"buffeted" by him, 1 Cor. 12th ch.; he was
also "hindered" by him from going to
Thessalonica more than once, 1 Thes. 2nd
ch. 18th v.; and, writing to the Ephesians,
Eph. 6th ch., he makes little of all his sufferings
inflicted by men in comparison with what
he had to endure from evil spirits, the agents
of Satan. "Our wrestling," says he, "is not
against flesh and blood, but against the rulers
of this world of darkness, against the spirits
of wickedness in high places." How does
Jesus Christ provide for the defence of the
Hierarchy against this terrible enmity of
Satan? By investing Peter with command
and fortifying him with the privilege of
infallibility of faith, that through his
guidance, exhortation and correction, the
whole body of the Church's Teachers may
be "confirmed" and effectually protected
against the wiles and violence of the
implacable enemy. "Simon, Simon, behold
Satan hath sought you," (all the bishops) to
sift you as wheat; but what I have prayed for
is that thou be not converted; that thou
(for Simon individually); What for? "That
thy faith fail not." The special prayer of
God the Son to God the Father in behalf of
His Church, that she may not be made the
prey of Satan after the effusion of His
Blood for her, shall most certainly be
heard, as His "prayer and supplications" are
always "heard for His reverence." Hebr. 5th
ch. 7th v. Simon's faith is henceforth
assured of infallibility by the prayer of Jesus.
But is this for his sole benefit? No, but for
him and all the Hierarchy, and the universal
Church of God. The firm defence of all is
centered in the faith of one. Hence, in
sequence to the promise of infallibility in
faith, comes the office and the command:
"and thou, once converted" (that is, after
they fall to-night and conversion to-morrow,
or the Greek word may mean simply
"turning towards them") "confirm thy
brethren." Here is the principle of the
everlasting security of the Church—that is,
of the Hierarchy, as Teachers, and the faithful,
as believers,—against the machinations and
persecutions of Satan. One man's faith is
guaranteed infallibility; he, thus guaranteed,
is charged with the office of directing,
correcting and "confirming" all other
Teachers and guides of the faithful; to
his authority of "confirming" corresponds
their duty of conforming; otherwise it
would be an idle office, and insufficient

defence of the Church, and, besides, it is
only by conformity they are "confirmed,"
and thus Peter singly, infallibly, in his
official capacity, holds supreme doctrinal
authority over the universal Church,
bishops, priests and laity. Hence it is,
that the Dogmatic definitions of Peter's
successors, apart from Councils, previous
to Councils, in Councils, and confirmatory
of Councils, have ever been regarded by
the universal Church as absolute
irreformable rules of belief.

IN JOHN (22nd CH.) THE FULL AUTHORITY
OF JESUS CHRIST, AS PASTOR OF HIS
WHOLE FLOCK, IS DELEGATED TO ST.
PETER AND HIS SUCCESSORS.
The most interesting commission of
Our beloved Saviour, providing for the
tender lambs and faithful sheep of His
Flock during the long term of His absence
in human form from this lower earth,
needs no argument, beyond merely calling
attention to its terms, for the conviction
of every honest mind. Simon Peter is the
to whom it is directed singly, solely and
by triple repetition of his name and patronymic. He is addressed, as on the two
former occasions, in presence of all the
other Apostles and distinctly from them.
Three several times he is asked by His
Lord to make open profession of his love
—of love surpassing the love of all the
others, even of St. John, "the disciple
whom Jesus loved," and to whom amidst
the agonies of His crucifixion He had
given charge of His Virgin Mother.
Surely this remarkable preamble justifies
the expectation that some very tender,
confidential and pre-emptive office of
trust is about to be conferred on Simon
Peter, not common to him and those
others from whom so large a measure of
love was not demanded. Peter's heart is
stirred to its depths. It was the Divine
Heart of Jesus impressing its virtues and
affections upon the heart of His Vicar,
to be the living likeness of his life, and a
sanctuary of refuge for those whom He
loves more dearly than Himself. Three
times also is the commission related, but
times also is the commission related, but
"Feed my lambs," "Feed my sheep" (or
lambs), "Feed my sheep." It is unnecessary
to say that Christ's Fold is the Church
of true believers. His Kingship is
constantly identified with Pastoral
government in Scripture, because its prin-
ciple is love and gentleness and devotion
unto death. In a previous chapter of
this Gospel, John 10th ch., he describes
His Pastoralship: "I am the Good Shep-
herd; I lay down my life for my sheep.
And other sheep I have that are not of
this fold; them also I bring, and they
shall hear my voice, and they shall be
made one fold and one shepherd." All
therefore, without exception, layman and
cleric, priest and bishop, the preachers and
the hearers, all who bear the mark of the
Blood of Christ, and are entitled to the
name and privilege of Christians—that is,
followers of Christ—by "hearing His
voice" inwardly in faith and outwardly in
profession, and uniting together in com-
munion of pen and pasture, are here
delivered to the care of Peter, to form
"one fold and one shepherd." Nor is this
charge given for a quarter of a century
only; till the end of time, for ever, till
forever, till the lambs and sheep shall
have no longer any need of man's care,
and those "other sheep" that are not of
this fold" yet, shall be brought by the
grace of divine vocation and the work of
the ministry in successive generations to
the privileged fellowship of the "one fold
and one shepherd."

The triple form of the commission is
beautifully significant, especially when
read in the original Greek text, which
refers the second charge, as well as the
third, to Christ's "sheep," and employs a
different verb in each case. The verb
"feed," which in the English version is
common to the three sentences of Our
Lord, is a poor and very inadequate trans-
lation of the Greek verb used in the
second sentence, which denotes principally
ruling and governing authority, as Gre-
cian literature, for instance, Homer's
Iliad, and the sacred Scriptures in scores
of passages, both of the Old and New
Testaments, evidently demonstrate. Look-
ing now at the text immediately under
consideration, we can recognize the admir-
able diversity of the three charges given
by Christ to Peter: 1st. He makes provision
for "the lambs," the little ones of the
fold, who require a nursing care and
assiduous attention to their wants and
weaknesses through the season of their
growth. They can do nothing for them-
selves in the selection of their pasture,
or protection against the inclemency of the
weather, or watchfulness against the wolf,
they depend wholly for life and health and sustenance
upon the loving thoughtfulness of the
true pastor. Therefore the Saviour thinks
of them first: "Simon, son of John, lovest
thou me? . . . Feed my lambs."—feed them
with the heavenly "milk." (1 Cor. 3rd
ch. 2nd v., Hebr. 5th ch. 12th v.) of prayer
and pious sentiment and Christian Doc-
trine from their earliest youth provide
"solid food" of Sacramental grace and
doctrine." 2nd. Tim. 4th ch. Do this
yourself, and do it through your subordi-
nate pastors, bishops and priests; do it
for the love of me. The little ones are
my dearest ones; they are the hope of the
future. "Feed my lambs." 2nd, "Feed
my sheep" also. They once were my
lambs, but now they have reached maturity
and conscious strength; they move in
the plains by the freedom of their will and
the guidance of their own judgment.
Your gravest duty to these in their full-
ness of age, be they wise or unwise in the

affairs of the earth, be they high or low
of birth, is to bring them under the dis-
cipline of Christian law; to "rule" them
with right and just and true and worthy
of their high calling; to "govern" them
through their free-will, trained under your
supervision and early instruction to a just
balance of their freedom and a ready in-
clination to follow the maxims and laws
of religion, to walk straight in the paths
of truth and honor, to preserve a pure
conscience in the world of corruption, to
value the freedom of the Spirit in the
mastery of the lower passions of nature,
and to live amongst men as becomes
the Sons of God. "Simon, son of John,
feed my sheep"; rule, govern, and pro-
tect them, holding in your hand the staff
of sovereign authority, but exercising
your power, not as "the kings of the
nations lord it over them," Luke 22nd
ch. 25th v., but as a wise and loving Father
and Friend, as a true Pastor. 3rd. "Feed my
sheep" also, and nourish them continually
with the strong food of the Gospel, to keep
their faith alive and active; teach them
their high wisdom and celestial beauty; make
its spirit fill their whole souls and be the
quickening principle of their lives, not
for the Lord's Day only, but for every
day and every duty. Gather them fre-
quently around the altar, purify their
consciences at regular periods, and feed
them with the bread of angels, the food
of immortality. Guard them against the
pernicious pastures of bad reading and
bad association, and bid them beware of
wolves in sheep's clothing. Do for them
what would do, and be prepared to give
your life for them, as I have done. "Simon,
son of John, feed my lambs; rule, govern
my sheep; and feed my sheep."

THE ROMAN PONTIFFS, AS SUCCESSORS OF
ST. PETER, POSSESS ALL HIS PRIMA-
L POWER AND PREROGATIVE BY
DIVINE RIGHT OVER THE UNIVERSAL
CHURCH.
Peter never dies. The Rock-support
of the Church shall last as long as the
Church itself shall last. The hearer of
"the keys of the kingdom of heaven,"
the supreme "hinder and looser" of con-
sciences, the infallible defender of the
faith and chief Pastor of Christ's universal
fold, was not appointed for the first quarter
of a century only, but for all centuries to
the end of time. Now the rule of trans-
mission of authority is by succession in
Chair or See. So Christ ordained, "I
am the Rock, and upon this Rock I will
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