

PASTORAL LETTER.

THE BISHOPS AND ARCHBISHOP OF THE ECCLESIASTICAL PROVINCE OF TORONTO.

RELATVE TO THE CELEBRATION OF THE GOLDEN JUBILEE OF OUR HOLY FATHER POPE LEO XIII.

We, the Archbishop and Bishops of the Ecclesiastical Province of Toronto, to the Clergy, Religious Communities and Laity of the Province, Health and Benediction in the Lord:

DEARLY BELOVED BRETHREN,

We deem it our duty to address you with all the weight of our combined authority as the Archbishop and Bishops of the Ecclesiastical Province of Toronto in reference to the Golden Jubilee of our Holy Father Pope Leo XIII., which will be celebrated on the 29th of next December. On that day His Holiness will have reached the fiftieth anniversary of his ordination to the sublime dignity of the priesthood. The whole Catholic world is preparing to celebrate the felicitous event in a manner worthy of the great occasion and with every fitting manifestation of filial joy and affection and with deep gratitude to God for having given to His Church in the person of Leo XIII. so great and wise and holy a Pontiff in this most critical and portentous period of the history of mankind. It will be a joy, as well as a duty, for us, the clergy and faithful laity of Ontario, to take a proper share in this celebration, and to mark it with substantial proofs of our Catholic loyalty and heartfelt devotion to the august person and the sublime office of the Vicar of Christ. The Pope is the central figure and Chief Pontiff in the hierarchy of the Spiritual Kingdom which Jesus Christ has established on earth. He is the vice-gerent of the Son of God; the Supreme Visible Shepherd of our souls; the Infalible Teacher of God's revelation to mankind. Hence it is that the children of the Catholic Church regard him with reverence and filial love, that they look to him for light and guidance in this world of doubt and darkness, and that they are prepared to make the greatest sacrifices in order to help and uphold him in the discharge of his sublime duties and in his warfare against the enemies of Christ and His Church.

THE SUPREMACY OF THE POPE, AN ARTICLE OF FAITH.

The doctrine of the Primacy of St. Peter and of his lawful successors over the Christian Church is an article of faith and a fundamental doctrine of Catholicism. What the sun is to the solar system, that the Primacy of the Apostolic See is to the Catholic system of belief. The Church is a kingdom, it must have a chief ruler; it is a visible body, it must have a visible head; it is a house, it must have a father to care for the family; it is a sheep-fold, it must have a supreme shepherd. Our blessed Lord promised Peter the headship of the Church, when he said, "I say to thee: That thou art Peter, and on this rock I will build my Church, and the gates of hell shall never prevail against it. And I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven," etc., etc. (Matt. xvi. 15-20.) Peter, then, is the rock on which the everlasting Church is built, the solid foundation on which that majestic structure so securely reposes. All Christian antiquity maintains that in the words above quoted, our Divine Redeemer promised the Primacy of Peter and of his office, and it is no less unanimously taught that this promise was fulfilled when our Saviour gave to Peter the commission to feed the lambs and sheep of his flock: "Feed my lambs, feed my sheep" (John xxi., 16-17), that is, according to the interpretation of the fathers, the whole flock of Christ—bishops and priests, as well as the simple faithful. It is not our purpose here to argue and contend for a doctrine, but simply to state an article of faith professed by over two hundred millions of the human race, and held as a fundamental doctrine by the living Church in all ages from the time of her institution by Christ. From the very first we find acknowledged the supreme power of St. Peter and of his successors in spirituals over the Universal Church. The writings of the early Fathers and the decisions of the first General Councils leave no doubt on this point. Thus, according to the Fathers, Peter is the "solid rock—the great foundation—to him the keys of the kingdom were granted—to him the sheep were assigned, and he is the universal shepherd. He is the pillar of the Church—the eye of the Apostles—the mouth of the Apostles—the head of the Apostles—the prince of the Apostles—the one who has the primacy of the Apostleship, and primacy over the Universal Church." The Fathers also call the Roman Church the "matrix of all the churches." "It is the head See—it is possessed of a superior principality—it is the head of the churches—the Apostolic See—the fountain, and other churches are the streams." To it all must have recourse. "He is profane—an alien—an antichrist—who is separated from Rome." And of the Pontiff who occupies the See of Peter, they say: "This is the fisherman's successor—he holds the place of Peter—he has the charge of all—he has the primacy in all things—the chief Pontiff—the bishop of bishops—the primate of all the bishops," etc., etc.

Such, dearly beloved brethren, is the teaching of all Christian antiquity, in fact, the teaching at all times of the Universal Church in regard to the primacy of St. Peter and his successors; and impartial history unequivocally attests that this doctrine has not remained a mere abstract truth, but that it has always been affirmed in acts of public and momentous character, as well in the distant East, as in the West; with equal force of authority in the Imperial city of Constantinople and in the humble Sees of the most obscure Province of Christendom.

But let us see what this primacy implies. It implies on the part of the Pope, a sovereign jurisdiction over the entire Church, over all the children of Christ; the right of convoking general councils and of appointing bishops; the duty of feeding with salutary doctrine the lambs and the sheep of the fold, of which he is the supreme shepherd. It implies, therefore, the right of free communication with all the provinces of the Church and with all the Bishops, the right of controlling and directing the children of the Church and its subordinate rulers in whatever clime, in whatever nation, under whatever form of government they may live. It implies, also, on the part of the bishops of the Church, the paramount duty of holding strict communion with the See of Peter. The intercommunion of the Apostolic See and of all the bishops of the Church should be uninterrupted and untrammelled, like the flowing and ebbing of the tide. Who does not see, therefore, that the doctrine of the primacy involves, as a corollary, the Sovereign Pontiff's divine right to teach and rule and govern his spiritual children in every part of the world with absolute freedom, and, consequently, to have unrestricted liberty of communication with them in all that relates to the religious discipline of life without let or hindrance on the part of secular government? Such a freedom is an essential condition of Church government, and the Church is in her normal state only when she enjoys it.

THE TEMPORAL POWER OF THE POPE IS A PROVIDENTIAL INSTITUTION AND A NECESSARY CONDITION OF THE INDEPENDENCE OF THE HOLY SEE.

Now, as a guarantee of this freedom of action on the part of the Sovereign Pontiff, He who established the primacy so disposed of even to us as to prepare the way for the temporal power of the Popes. He, who reads history aright, must see the finger of God in the gradual establishment and consolidation of the temporal power, as the condition of the freedom and independence of the Head of the Church in the discharge of his sacred duties. Daniel saw in his vision of the night the whole divine plan, according to which empire was to give the way to empire, and kingdom was to succeed kingdom, until the whole world should be gathered into the Roman empire: "When in the days of those kingdoms, the God of heaven would raise up another kingdom, which should never be destroyed, but which should stand for ever." (Dan. ii. 44.) Even so the Christian student of history may see how the Almighty Disposer of all things, Who upholds every creature by the word of His power, so ordered human events and controlled the destinies of nations as to prepare the way for the establishment of a principality that was to secure the free, unfettered exercise of

that primacy which the Incarnate God had established in His Church, as the centre and principle of unity of faith and the fountain of jurisdiction. During three hundred years the Church was subjected to a most sanguinary persecution, her faithful children were slain by hundreds, and the soil of Rome was sodden with martyrs' blood. During that dark period the Church, it is true, acquired property, but not, of course, a civil principality; and, hence, the only way, in which the Supreme Pontiffs could vindicate their liberty and independence was to retire to the gloom of the catacombs, or to shed their blood on the red scaffold of martyrdom. But that was not the normal state of the Christian Church. Persecution had done its worst against her and utterly failed in its object. Human passions broke in angry waves against the rock of ages, but in vain. The Church was built upon a rock, and though the rain fell, and the floods came, and the tempests raged, it fell not. The victory of Constantine gave freedom to our holy religion, called her forth from her hiding places, and enthroned her in glorious basilicas and majestic temples. Then began to manifest itself the action of Divine Providence in preparing the way for the establishment of the temporal power. Constantine, after giving freedom and protection to the Church, transferred the seat of empire from Rome to the banks of the Bosphorus. "The same precincts," observes Count de Maistre, "could not contain the emperor and the Pontiff. Constantine yielded up Rome to the Pope. From that time we also observe that the emperors seemed no longer at home in Rome; they resembled strangers passing through and lodging there from time to time." At length the period arrived for the destruction of the Roman empire and its guilty capital—Pagan Rome, the Babylon of the Apocalypse. A cry had gone up against it from the Christian martyrs, and was heard; the hour of its doom had struck. The barbarians, bursting from their northern climes and savage forests, swept over the empire with the might and impetuosity of an irresistible inundation. The Roman legions were annihilated; the empire itself, the consolidation of centuries, was broken into fragments by many a hard stroke: *tusione plurima*. Rome's haughty gates were torn down and carried away, and the city itself reduced to a "marble wilderness." But there was in that city a principle of vitality—the Papacy; and Christian Rome, blessed with the Gospel of immortality, arose on the ruins of Pagan Rome, and became the capital of "a kingdom which can never be destroyed." The emperors of Constantinople were impotent to protect their subjects, and the abandoned peoples of Rome and the adjoining countries turned to the Pope for protection and elected him their sovereign. The Supreme Magistracy was spontaneously transferred by the Roman Senate and people to the Sovereign Pontiff. Gregory II., A. D., 730. "The bishops of Rome then became, *de facto et de jure*, the temporal as well as the spiritual fathers of a free people, and after the loss of her legions and provinces Rome was again restored to honor and dominion. The Chair of Peter replaced the throne of the Cæsars; the seat of empire became the sanctuary of religion; and had it not been for this new vital principle, which renovated her decayed energies, Rome, like other cities of antiquity, like Thebes or Babylon, or Carthage, might have been blotted from the map of the earth, verifying the awful foreboding of Lucan, '*Fabula nomen erit*.'" "The temporal power of the Popes," says Gibbon, "is now confirmed by the reverence of a thousand years, and their noblest title is the free choice of a people whom they had redeemed from slavery." This necessarily rapid and imperfect sketch of the way in which the temporal power of the Papacy was brought into existence is sufficient to convince the impartial reader that this power is the work of Providence: "*Dignus Dei est hic*." And with this work the liberty of conscience and the independence of the Church have been providentially united for centuries. In the words of the late illustrious Bishop of Orleans, "it is necessary to the spiritual security of the Church, and to our own, that the Pope be free and independent; that this independence must be sovereign; that the Pope be free and that he appear free." And the Pope has, time and again, asserted that his temporal sovereignty is, in the present state of society, necessary to his independence and his freedom of action as Head of the Universal Church.

THE POPE, ROBBED OF THE TEMPORAL POWER, IS NEITHER FREE NOR INDEPENDENT.

But the temporal power, which Divine Providence had bestowed on the Apostolic See, as a necessary condition and safeguard of the freedom and independence of the Vicar of Christ in the discharge of the sublime duties of his office, has been wickedly usurped. The Papal throne, that stood erect for more than a thousand years has been torn down by the hands of sacrilegious men; and the Father of the Faithful, to avenge whose wrongs a million swords would in other days have leaped from their scabbards, is robbed of his liberty and rights—is practically a prisoner in his own city—and is made dependent on the contributions of the faithful for the support of his dignity and for the means that are necessary to enable him to exercise his divine ministry. But lest it should be thought that this picture of the sad condition to which the Vicar of Christ has been reduced is overdrawn, lest it should be imagined that, notwithstanding the wicked usurpation of his civil principedom, his liberty and independence as Head of the Church are still respected and secured, we will quote here the indignant protest to which His Holiness gave utterance on a late occasion in reply to an address of the Sacred College:

"But we are more deeply concerned and afflicted at what happens in Italy and in Rome, the centre of Catholicity and the privileged seat of the Vicar of Christ. Here the assaults of our enemies are all the more injurious, as they are directed against that supreme power in which are so intimately bound up the good, the life and the social action of the Church throughout the world. Now, the designs of which we frequently had to complain bitterly have increased in latter times beyond all measure; for it is easy to discover what are the real designs entertained against the Church under cover of vain pretences and invented distinctions. Her most beneficent institutions, her dogmas, her ministers, her rights—nothing is spared. We are threatened with new laws which, according to public rumor, would lay violent hands on the last resources of property left to the Church, and which would bring about the interference of laymen in ecclesiastical affairs, with all the disastrous effects that follow from such intrusions. Her enemies are sharpening every weapon against the Christian education of our youth. Other effects of their increased hostility are the odious measures recently taken against the poor and inoffensive nuns, who are worthy of all compassion. But the most furious attacks and the most implacable hatred of the sects are directed against the Supreme Pontiff, the corner-stone of the sublime edifice of the Church. It is enough to say that they have dared to denounce him publicly as the enemy of Italy in all ages, and to brand him with such names of opprobrium and contempt as the tongue refuses to repeat.

"How can we be astonished if, after this, in popular reunions, at public meetings and in the press they have hurled against the Pope the most vile and the most unbecoming insults, and that in the principal cities of Italy the most horrible affronts should be offered to the Pontifical Office and Dignity? And coming still to more ferocious designs, they have threatened to resort to the last limits of violence against ourselves and against our peaceful residence. The worst is that these manifestations of hatred and of violence are allowed to be freely indulged in, and no efficacious means employed to hinder them.

"In such a condition of things everyone knows in what manner our dignity is respected and the honor of our person guarded in Rome. All must understand what security we enjoy and what sort of liberty is left to us in the exercise of our Apostolic Ministry.

"It is therefore impossible for us to be satisfied with the present state of things, and as our enemies, strengthened by the aid of human power, are leaving nothing undone to perpetuate the present situation of the Pope, we feel it on our side a pressing duty to renew against these usurpations, be they old or new, the most formal protests and to claim for the safeguard of our independence the sacred rights of the Church and of the Apostolic See. Our confidence is placed in God, who holds in His divine hands the course of human events. May He

bountifully hear our humble prayers and those of the whole Church, particularly during these days of grace and mercy."

THE DUTY WHICH, AS CATHOLICS, WE OWE THE HOLY FATHER IN HIS PRESENT POSITION, AND ESPECIALLY ON THE OCCASION OF HIS GOLDEN JUBILEE.

Such being the sad condition to which the Holy Father has been reduced by the enemies of Christ and His Church, it becomes the urgent and most sacred duty of the faithful throughout the world to rally around him, to sustain him by their sympathy and loyal devotion, and to contribute generously of their means to uphold his dignity and to enable him to discharge his sublime duties as Supreme Ruler of the Christian Church. Apart from his august character as the Vicar of Christ, our present Holy Father Leo XIII. has special claims on our admiration and dutiful affection and gratitude. No greater Pope has sat in the chair of Peter for many years. A man of genius and of vast scholarly attainments, he has given a great impulse to the cultivation of letters, especially of history, of philosophy and theology. His Encyclicals are written with a masterly hand, with all the graces of classical Latinity, with the learning of a great theologian and the zeal and fervor of a saintly Pontiff. From the heights of the Vatican he sees the moral evils that afflict society and that threaten to destroy Christian civilization, and he points out the means that alone can save both from destruction. When he ascended the Chair of Peter he found the most powerful states up in arms against the Papacy and the Church, and by his singular wisdom, great judgment, and extraordinary zeal, he has succeeded to a great extent in disarming the general hostility, and in turning at least one mighty empire, from being a bitter and tyrannical oppressor, into a friend of the Church. A greater and more powerful man than Henry IV. has been compelled by Leo to go to Canossa. He has honored our dear Canadian Church by raising one of its prelates to the dignity of the Cardinalate. He has placed the legislation and organization of the great young Churches of the United States and of Australia on a more perfect and a firmer basis, and he has re-established the hierarchy in Scotland. The Venerable Church of the East has also engaged his special attention. He has found a peaceful solution of the long-standing trouble connected with the See of Goa and its privileged jurisdiction over distant territories and Catholic populations novise subject to Portuguese rule in the order of secular government. He has created a native episcopate in India, and invested it with permanent hierarchical character, having previously secured the sanction of the king of Portugal for this revocation of an ancient and much-prized prerogative of his crown. And greater zeal and fervor amongst its children, as well as a large number of conversions from heresy and schism, are likely to be the result. In a word, he has during his short reign raised the Papacy to a greater height of moral power, of commanding influence, and of universal regard than it has ever attained since the dark days of the so-called Reformation. The Pontificate of Leo XIII. will shine as one of the most remarkable and glorious in the Church's history. Let us show our appreciation of so great a Pontiff by taking our proper share in the celebration of his Golden Jubilee. The whole Catholic world is preparing to celebrate it by a generous outburst of loyal feeling and devotion towards our Holy Father, by heartfelt congratulations and earnest prayers and by generous and beautiful gifts. We, the Bishops of the province of Toronto, have decided, that the best and most practical way for the clergy and laity of Ontario, to show the ir loyalty and love of our Holy Father on this memorable occasion, would be to make him a generous, large-hearted offering of Peter's Pence; and, accordingly, we order a collection to be made for this purpose in every Diocese in the Province, and in every Mission in each Diocese. It is our bounden duty as Catholics to contribute of our means and in accordance with our capacity towards the support of the Head of the Church, especially since he has been robbed of the Patrimony of St. Peter, and to supply him with the means of discharging his great duties towards the Catholic world. We trust, therefore, that on this occasion you will do your duty in this respect, in a manner honorable to yourselves, creditable to the Church in Ontario, and worthy of the Golden Jubilee of the Sovereign Pontiff. In a noble pastoral addressed some four years ago to his flock by His Lordship the Bishop of Kingston, we find the duty and obligation that bind Catholics to contribute towards the support of the Sovereign Pontiff expressed in words so forcible, lucid and comprehensive, that we make them our own and commend them to the serious attention and favorable consideration of the clergy and laity of the Province.

"1st. The Pope is the *Father of the Faithful*; therefore, we owe him the duty of children, to contribute each our share towards his sustenance, as the guardian of the Christian Family, in honorable independence. 2nd. He is *Our King*, the spiritual monarch of Christendom; accordingly we owe him tribute by the law of nature and the precept of Christ. 3rd. He is the *Vicarious High Priest* of the New Testament, 'according to the order of Melchisedech'; consequently, as heirs of the faith of Abraham, who payed tithes to the merely typical representative of Christ's eternal Priesthood, we should reverently present our offerings to the Pontiff, who represents it before Angels and men in the fulness of grace and truth, and the whole power of the keys of the kingdom of Heaven. 4th. He is *Chief Pastor* of the Universal Fold; the same law of God therefore, and the same precept of the Church, that provide for the congruous sustentation of the local pastor in his parish, and the bishop in his diocese, are obligatory upon every parish and every diocese for the congruous support of the Pastor, who feeds, rules and governs 'the lambs and the sheep' in every section of the fold. 5th. He is the *Infalible Preacher* of the 'one faith' whereby we are individually saved and the Church is preserved in unity; to him, accordingly, the Apostolic rule applies, 'So also the Lord ordained that they who preach the Gospel, should live by the Gospel.' 6th. He is *Our Head*, and we are members under him in the mystic body; whence we shall not live independently of him, nor he of us; our sustenance shall be shared with him for all that concerns the integrity and healthy action of our corporate organism. 'There are many members, indeed; but one body: and the eye cannot say to the hand, I need not thy help; nor again the head to the feet, I have no need of you. Now you are the body of Christ, and members of member.' 7th. We are specially bound to maintain the Sovereign Pontiff, by reason of his special needs, resulting from the manifold difficulties, attending his present position."

For these reasons we ordain as follows.

1st. That a collection, as generous and large-hearted as our circumstances will permit and as the occasion demands, shall be taken up in every church throughout the ecclesiastical province of Toronto on the first and second Sundays of next October, to be given, as a Golden Jubilee offering, to the Holy Father.

2nd. The amount collected shall be sent, with as little delay as possible, by the pastors of each diocese to their respective Bishops.

3rd. The prayer "*pro Papa*" shall be recited in every Mass, liberies permitting, from the date of the reception of this Pastoral Letter till the end of the year, and a Te Deum be sung in each cathedral church and in all others, in which it can be suitably chanted, on the 1st day of the year 1888, thanking God, for prolonging the life of Our Holy Father beyond the 50th anniversary of his Priesthood.

4th. This pastoral shall be read in all the churches of the Province on the first Sunday after its reception, or as soon afterwards as circumstances will permit.

"The Grace of Our Lord Jesus Christ and the charity of God and the communication of the Holy Ghost be with you all."—II Cor., xiii, 13.

JOHN JOSEPH LYNCH,
Archbishop of Toronto.

JOHN WALSH,
Bishop of London.

JAMES VINCENT CLEARY,
Bishop of Kingston.

JAMES JOSEPH CARRERY,
Bishop of Hamilton.

THOMAS JOSEPH DOWLING,
Bishop of Peterborough.