

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAMING."—St. Pacian, 4th Century.

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PASTORAL LETTER

His Lordship the Bishop of Ottawa, by which he publishes the Encyclical Letter concerning the Jubilee granted by Our Holy Father, Leo XIII, on the 22d. December, 1885.

JOSEPH THOMAS DUHAMEL

By the Mercy of God and the Favor of the Holy Apostolic See, Bishop of Ottawa, Assistant at the Pontifical Throne, etc.

To the Clergy, the Religious Communities and the Faithful of the Diocese of Ottawa, Health and Benediction in our Lord.

DEARLY BELOVED BROTHERS,

The Vicar of Jesus Christ, with whom lies the immense responsibility of his government this consoling maxim: *Inc est voluntas..... Patria, ut omni quod debet mihi, non perdam se* (John vi, 35). It is the will of the Heavenly Father that I lose none of what has been given to me.

It belongs to him to remove dangers, to confirm his brethren in the faith, to lead the Christian army and point out the place and the hour of the struggle, as well as the arms which it is proper to use.

The great Pope who has ruled the Church for eight years, fulfills with as much vigor as majesty his laborious ministry. He labors with indefatigable ardor. Like a vigilant sentinel, he points out in an exemplary manner, the dangers which threaten the world on every side; endowed with supernatural power, he stays the nations that are hurrying to ruin, and, if they will only listen to him, must save them from losing themselves in it; as a father whose paternity is from God, as well as an infallible Pontiff, he offers to all the best means of salvation. According to Divine Providence, he employs all the human aid which is his high position, his large mind, his profound knowledge of things and his consummate experience of affairs and of men; but much more still does he avail himself of the assistance afforded him by his supreme authority. Representative of the Divine Instructor, he teaches Christians why it behoves them to do in our days, considering the circumstances of time, country, conditions and persons; he shows to the Nations and Rulers what is calculated to restore to them the stability of order and to establish concord and peace between citizens; he causes to shine before all men the incomparable torch of social science, enlightened by Faith; Head of the Church militant, he openly combats the enemies of the state who are, also, the enemies of Religious society, and without allowing this solicitude in regard to external things to lessen his zeal for interests that are more immediate and not less important, he warries not in exhorting Catholic souls, holding to them the language of Divine wisdom, which constantly invites them to the feast of the elect: "*Wisdom spreads abroad her teachings*," saith the Scripture: "*she raises her voice in the midst of mankind in public places, and cries out: how long will the foolish desire those things that are harmful? How long will the unwise hold knowledge in aversion?*" (Prov. i, 20-22) *Wisdom speaks to those senseless men: "come,"* she says, "*feed on my bread and drink the wine which I have prepared for you.*" (Prov. ix, 4-5)

Actuated by this same wisdom the Holy Father exhorts us all to reanimate our Faith, to renew the virtues of our vocation and the assiduous practice of earnest prayer. In order that we may thus engage more efficaciously, he opens the heavenly treasures, the dispensation of which has been confided to him; he announces to men of good will the glad tidings, tidings of joy and peace and reconciliation in order that, touched and moved in their hearts, they may raise more in union and with greater ardour, their vows and aspirations towards Heaven, that they may produce more worthy fruit of penance, and that they may become, in fact as in words, more faithful disciples of God who was crucified for the salvation of the whole human race. For the third time the Holy Father, by an encyclical of the 22d. December 1885, announces a general Jubilee to all the faithful dispersed over the wide limits of the two hemispheres. In this feeling document, he sets forth to us his purpose, together with the motives which have induced him to adopt, once more, this great measure; he lays before us, at the same time, his most serious thoughts, his subjects of sadness and his grounds for hope. Let us pause, most Dear Brethren, in order to consider the work of the Pontiff. Its final end is to guide mankind, through the storms of life, to the haven of everlasting salvation. In order to reach this term, all must fulfil two fundamental obligations, viz: believe the word of God and practice his holy Law, which only can be done through the grace of Jesus Christ. "For man," says the Council of Trent, "*is for man, the commencement of sal-*

vation; it is the foundation and the root of all justification; it is impossible, without it, to please God and find place among his children." (Sess. 6th, ch. 8). This Faith, which enlightens, purifies and sweetens, begins by raising us to the knowledge of supernatural things, knowledge which is of infinite value and which is the lot of the faithful children of God alone to possess. This sublime science, it is the charge and mission of the Vicar of Jesus Christ to teach all nations throughout all time. Leo XIII. has fulfilled this high function with a superiority that deserves to be remembered in every age. His learned Encyclicals, so bright, perceptive and vigorous, have been borne, in every language, to all the nations of the world. Possessing invincible authority, they have influenced the state of the most exalted potentates, monarchs and chiefs of nations whose power was menaced; they have brought to silence the senseless audacity of scientific pride and repressed its aberrations; they have made the most pressing appeals to the Faithful; they have pointed out to all men the only true, certain and possible solution of each one of the great problems which, at present, agitate human society and shake it to its foundations.

Thus, the Supreme Instructor of nations teaches them all what they must believe and do, in order to meet the terrible dangers which every day threatens and prepares for them. The light shines in every place, even in the midst of darkness: *Lux in tenebris lucet, et tenebrae non comprehenderit* (John i, 5). Wee to those who will neither understand nor bear it, who turn away their ears from the word of truth lest it should oblige them to act righteously, who will listen to the teacher of error to follow in ways as passion shall direct: *Nolite intelligere, ut bene agatur*. (Ps. 34, 4) *ecce enim tempus curam sanctorum trinum non sustinebant, sed ad sua desideria conabantur ab magistris prave avertitur: et a veritate quidem auditum avertent, ad fabulas autem converterent*, (11. Timothy, iv, 3, 4).

The father of Christians is not satisfied with instructing the nations of the world, he labors also to induce his own followers to practice their duties courageously, firmly and exactly: with this view two extraordinary Jubilees have been granted and proclaimed; a great religious order, devoted to the fervent practice of the love of God and penance, has been reformed and proposed to the faithful as their model and rule, in order to reanimate in each one the grace of his ever holy vocation: "*I beg of you*," says also the apostle, "*that you walk, worthily in the vocation in which you are called.*" (Eph. iv, 1).

And, as man left to himself, is impotent for good, unless he be made anew, sustained and aided by divine grace, and that this perfect gift and this succor from on High is obtained by prayer, the Holy Father has, on several occasions, forcibly reminded the Catholic world of the indispensable duty of assiduous prayers and the great need of it at the present time.

Finally, after so many lessons, appeals and efforts for the salvation of all, Leo XIII, once more proclaims in favor of his children, the extraordinary and most efficacious means of a jubilee. The frequency of such great remedies makes well known to us the extent of the evils which surround us, and shows us how carefully we ought to avail ourselves of this year of grace and opportune assistance: *Eccene nunc tempe acceptabile, ecce nunc dies salutaris* (11. Cor. vi, 2).

In the world at this time, virtue is failing, whilst passion is becoming excited and inflamed; error is laboring, ceaselessly, to spread abroad its shadow of death; the waves of scandal are continually swelling; the crowd of timid and false sages no longer dares to assert the Truth, far from having the courage to follow it in the tenor of their life; associations, everywhere so thick in the art and science of evil, imposed on the people, estrange them from God, hurry them on to disorderly life and study to snatch from them Divine Faith and its immortal hopes.

Considering this deplorable state of things, the Pope desires, once more, strongly to admonish, to urge, most earnestly, every Christian to enter into himself and take, as his motto, the words of the Lord: *Convertere a me, et salvabitur anima tua*. He is anxious to awaken men's minds from terrestrial thoughts and direct their aspirations to a better world. Each one reforming his own conduct, avoiding vice, advancing in virtue, there will result a universal renewal; institutions and public morals will be improved; states, to the benefit of all, will be reformed and will conform to truth and Christian forms; nations, on the brink of ruin, may be stayed in their fall, be restored from their decadence and return, at last, to the ways of evangelical civilization and true progress.

Such, dearly beloved Brethren, is the purpose of the Jubilee; the salvation of the world by the salvation of each individual, the conversion and improvement of state and people by the conversion and improvement of each Christian, of each citizen. This is the great end which the Pope himself proposes, in order to stimulate our ardour during the holy year, which he grants to us in order that we may hasten to feast at the sources of mercy.

Salvation: such is the end to be attained. By what means? The Holy Father points them out to us: meditation on the word of God, practice thereof, prayer for the assistance of grace, and the receiving of it through the sacraments; these are the benedictions which the Jubilee diffuses over the world with more than ordinary abundance. The Pope enjoins that the word of God be preached with renewed power, that penance, especially be insisted on; penance of the body, fasting and abstinence; penance of the mind, the shunning of sin, the repression of passion; and, if he requires that these things be preached, it is in order that the faithful may be reminded by their pastors, that they must learn the law of the gospel, and that they are strictly obliged to model on it their lives, even in what is most

painful, whatever may be the luxury of a sensual age, mad with delights and thirsting for pleasure.

The Pope desires, also, that the faithful people be deeply impressed with the holy gospel. (Matth. vi, 21); *whenever you shall say, My Father in my name, I will do it*, (John xiv, 13). The Apostle wrote to the first Christian: *Let your prayer be continual* (1. Thess. v, 17); *I recommend, before all things that there be no superfluous prayers, petitions and thanksgiving for all men*, (Tim. ii, 1). The faithful of the first ages followed this advice. In doing so, they saved and converted the world; they inaugurated for mankind the era of grandeur and civilization which was brought to them by the Son of God. May our prayers avail like to those of our Fathers and may the sovereign goodness crown with a like success! Udding Mary's, *shall be my Father in my name, I will do it*, (John xiv, 13). The Apostle wrote to the first Christian: *Let your prayer be continual* (1. Thess. v, 17); *I recommend, before all things that there be no superfluous prayers, petitions and thanksgiving for all men*, (Tim. ii, 1). The faithful of the first ages followed this advice. In doing so, they saved and converted the world; they inaugurated for mankind the era of grandeur and civilization which was brought to them by the Son of God. May our prayers avail like to those of our Fathers and may the sovereign goodness crown with a like success! Udding Mary's, *shall be my Father in my name, I will do it*, (John xiv, 13).

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