

# The Catholic Record.

VOL. 7.

FOR THE WEEK ENDING SATURDAY, APRIL 11, 1885.

NO. 339

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Written for the Record.

### HOLY SEASON.

Holy season is passing by. Songsters are warbling to our land; The male of Heaven is breaking forth In sweet, freshening breezes blowing.

Stern chains that bind our rolling globe Are bursting link by link away, And happy suns are again appearing on our path in bright array.

So may the stars that bind us down, Before this holy season close Give way to holy grace and love, And leave our souls in sweet repose.

For swiftly, days are coming on, When other eyes will view the skies; And we are resting in the tomb, Our bodies never more to rise.

Think, reader, what a fleeting mist This life of ours may be; Then turn thy thoughts to things sublime That teach the future joys to see.

—Tara Villa.  
Longwood, March 20th, 1885.

### THE INFALLIBILITY OF THE POPE.

To the Editor of the Globe (St. Johns, N.B.):

SIR,—Not being a regular subscriber to your excellent journal it was only accidentally to-day that I read in your issue of the 9th inst. the communication of a Protestant writer signed "Catholic," in which, quoting from a notoriously anti-papist account of the Vatican Council and of the debate therein on the question of Papal Infallibility, a grave injustice is done to the prelates whose discourses are quoted, and amongst others, to the late Most Rev. Archbishop Connolly, whose memory is, as it should be, dear to every member of his former flock in New Brunswick.

A moment's reflection will convince the candid reader that, in the time of deliberation and debate, when an important question is being discussed and ventilated, the speakers on both sides use their strongest arguments and best efforts in support of their respective sides, in order that in the end the best decision may be made, and the true merits of the question fully established. The earnest and able discourses of the Fathers above mentioned, of the council, prove that ample liberty of debate and action was not wanting. But after the decision—to which each and every one of the Bishops, without exception, duly and reasonably submitted—to quote the arguments made against the question while this matter was still under deliberation and debate, to quote such opposition arguments, however earnest and sincere when uttered, as the unalterable opinions or ultimate convictions of their authors, would be not only unjust but absurd. For many such arguments are used against the proposition such as it is then formulated. Subsequent modifications of the form of the original proposition take away the force or aptness of such arguments, so that they no longer apply to the case. And such really was the fact in the discussion of the infallibility question.

The dogma as ultimately defined by the Council is very different in form or wording from the many and different forms in which it was at first formulated by various ones of its advocates. Thus one very illustrious Prelate, in a published letter which he afterwards qualified, advocated the infallibility of the Pope *separately and apart* from the rest of the Church. This was condemned by the opponents on the ground that to suppose the Pope "separate and apart" from the rest of the Church would be to suppose the head separate and apart from the body, a truncated, therefore a lifeless head. But in the Church, the body of Christ, there is no separation between the head and body. Sometimes a decayed limb is cut off from the body; but never can the head and body be separated without death. On the contrary, in accordance with the simile of the human body, while the heart sends to all parts its life blood, the head, the brain, communicates the nerve fluid to all the body. When this communication is interrupted by a break at the neck or other part of the spine, paralysis to all parts below the break ensues—then death. Again, some would define the Pope infallible in all his official acts. To this others opposed the historic fact of Pope Honorius's letters to the Patriarch Sergius, for which the said Pope was condemned as a heretic.

This case of Honorius was a stubborn fact, hard to get over. It was the strong point in Father Grady's letters to Mgr. Dechamps. But the letters of the latter in reply showed very plainly that those letters of Pope Honorius were not *ex cathedra*, that is, defining a doctrine of faith or morals to be held by the Universal Church. On the contrary his letters acquiesced in Sergius's preference to remain silent, to make no definition; and it was precisely for this silence—for not defining and denouncing the error in question, which savored of Monothelism, that he was condemned as a heretic—that is, for fostering heresy by his silence when he ought to have denounced it.

Thus every kind of objection was weighed and sifted, and the formulae modified, word after word, by the bish-

ops, so that the decrees passed by the fathers came forth very different indeed from the original *schemata*, or forms in which they first came before the council.

But, Mr. Editor, it is not my intention at present to provoke a discussion about the Vatican Council or other question, but only, with this simple explanation, in justice to the memory of the late Archbishop Connolly, and to the other Bishops of our Province who took part in said Council, to send you two pamphlets from which to make extracts, if you will kindly afford the space—one of them being the funeral sermon preached at the obsequies of Dr. Connolly, the other a letter of the Bishop of Chatham, published in 1872, in reply to certain strictures made on him in connection with a trial which took place that year at Richibucto, which letter bears on the matter now under consideration.

Apologizing for this intrusion on your columns, and thanking you kindly, I remain, etc.,

March 12, 1885. VERTAS.

(From the funeral sermon delivered at the obsequies of the late Archbishop Connolly, on 31st July, 1876, by the Rt. Rev. James Rogers, D. D., Bishop of Chatham.)

Also, he "kept the faith." If ever this was true of faithful pastor, it was of him. The spirit of faith—the faith which worketh by charity—animated his every act. The truths of Religion formed an essential part of all his thoughts and feelings, so thoroughly was he imbued with them during his early studies; so congenial were they to his impressionable, devotional nature. He believed not only with the simplicity of blind obedience, but with the most full conviction, the most clear insight into the truth of what he believed. This was evident to all who heard him preach; so earnest in feeling, so cogent in logic, so replete with accumulative proofs from Scripture and tradition, were his sermons. From the duty of "preaching the Word in season and out of season" he never desisted, especially in the penitential seasons of Advent and Lent, when he entered with heartfelt devotion into the spirit of the Church's discipline by fasting and praying himself, as well as aiding the Priests in the labors of the confessional. His knowledge of Holy Scripture, of what is called "Lecti Theologici," that is, *proofs of Religion, natural and revealed, of every imaginable objection to religious truths, and their solutions, which are found elaborated in St. Thomas of Aquin, his favorite author, was admirable. His short, comprehensive instructions to children preparing for first communion were inimitable for their simplicity, clearness and impressiveness, while in the confessional his manner of exciting to contrition, to abhorrence of sin, and to a determination of amendment, was so earnest and effective.*

When called to take part in the deliberations of the Oecumenical Council of the Vatican, the same spirit of faith animated him, the same anxiety to please God, to fulfill with simplicity and fidelity, his duty. All through that trying period he maintained the same honorable distinction of a laborious, studious, able, and faithful Prelate. The sense of the responsibility of his office as one of the Fathers of the Council, called together by the Chief Pastor to carefully examine and honestly express their opinions during the period of deliberation, made him study with all the assiduous application of which his great mind was capable, and to express his opinions with all his characteristic, honest, manly candor, and the apostolic liberty which it was his right as well as his duty, according to the regulations of the Council, to employ. This right he exercised, this duty he performed in such a way as to give no just cause of offence to any one, nor to wound his own upright conscience by any faithless abstention from a difficult and delicate duty—the duty of urging his own view against what was evidently the wish of the majority, during the period of deliberation while it was permissible for him to do so. I allude especially to the great question of the Pope's infallibility when speaking *ex cathedra*, which engaged so much attention.

This doctrine the illustrious Archbishop always held. It was what he had learned during his own early theological studies, what, as a theological opinion, from conviction of reason, he had adhered to; for it was the doctrine which he taught me, when as President of St. Mary's College he taught me theology. The text book in which I then studied, whose author, Thomas ex Carnarus, was a Franciscan, was the same which he himself had used, and in which the infallibility question is treated of, really, though indirectly, in answering objections. The compendium of this course of Theology is still the manual used by the authorities in Rome in the examination of candidates for Holy Orders—a circumstance which shows the high estimation in which this work is held.

But he did not think it advisable to erect this doctrine into a dogma of faith, binding all under pain of anathema. His desire—to promote concord, to facilitate the return to the church of our separated brethren, which had always influenced his ministry, his anxiety to not provoke still greater opposition and persecution against the Church and the Apostolic See, made him argue earnestly and in all good faith against the opportuneness of defining this question. The Church, he reasoned, had existed nearly two thousand years without such definition, and he could not see any urgent neces-

sity for it at present; while, on the contrary, he feared that its definition now might estrange still further from the Catholic Church those already separated from it.

But from the beginning he expressed his determination, as a matter of course, of bowing with simplicity and sincerity to whatever would be the decision of the Council. On the day on which he delivered his second able discourse on this question, he prefaced it by one of the most beautiful, simple, and unreserved acts of faith that can be imagined. "Venerable Fathers," said he, "before entering upon my argument, I wish to express my full and entire acceptance of, and adhesion to, whatever will be the final decision of this Council. For if the Church of Christ be not truly represented here, where are assembled nearly all the Bishops of the Catholic world, duly convened and presided over by the Chief Pastor, the Supreme Head on earth of the Church; if the deliberations and decisions of this august body aided by the Holy Ghost, the Spirit of Truth, whom Christ sent to guide and enlighten his apostles and their successors, and abide with them forever, be not the expression of infallible truth, then there is no infallible authority for defining religious truth, in this world! We must here use the words of the Apostles to our Lord, when He asked if they also would leave Him Simon Peter answered, 'Lord, to whom shall we go? Thou hast the Words of eternal life.' So, Venerable Fathers, if the truth be not here, where else can we find it? To whom else shall we go? AD QUEM IBIMUS? (John VI. 9.)"

Then when the dogma was formally defined, he immediately intimated his unqualified acceptance of and adhesion to it, as to every other dogma of Catholic faith.

(From a sermon delivered by the Bishop of Chatham at Richibucto, Kent Co., published in the statement of case McQuirk vs. Richard.)

But in matters of Religious doctrine we see, in practice, a great diversity of belief and opinion, even among the most learned and pious men. How reconcile this paradox, this contradiction? Did Christ authorize that His Divine Truth should be thus misunderstood? or expounded in an inconsistent and contradictory manner by those whom He appointed to preach it that one portion of His flock should be taught to believe articles of faith, which other bodies of His earnest and devoted followers reject and disbelieve? Catholics believe that such would have been unworthy of the infinite wisdom of Christ; that, in fact, He did not authorize, but forbade divisions and contradictions in doctrine among His followers, that He instituted a Tribunal on earth to decide all such disputes and divisions. This Tribunal is "the Church of the living God, the pillar and ground of truth" (1 Tim. iii. 15), and therefore infallible. Christ commanded His disciples that when any disputes should arise among them, to "tell the Church;" and when this last Court of appeal, this infallible authority decides, He orders prompt submission to such decision: "he that will not hear the Church let him be to thee as the heathen and Publican." (Matt. xviii. 17.)

This infallibility is ensured to the Church, not by the personal qualities or merits of weak, frail men, however good—although such compose her body—but by the promise of Christ to be with her Pastors in the fulfillment of the work of the ministry to which he appointed them; and by the guiding, directing and controlling power of the Holy Ghost, the Spirit of Truth, whom He promised to send to teach them all truth and abide with them forever. (John xvi. 13.) This official infallibility, this inerrancy, his solemn decisions, which Christ promised to the Church, does not by any means imply the individual impeccability or personal exemption from sin of any one of her members, no matter how exalted in rank. On the contrary, all know that like David or Solomon, or St. Peter or Julius, the holiest and best in a moment of weakness, if he neglect to "watch and pray lest he enter into temptation," (Matt. xxvi. 41) fall into sin; and if he repent not, he may like Julius, be eternally lost.

In giving His great commission to the Apostles, the first Pastors of His Church, to teach all nations, He promised to "be with them all days even to the consummation of the world." (Matt. xxviii. 20.) This promise He fulfills by His Real Presence in the Adorable Sacrament of the Altar, the Holy Communion, the mystery of faith and love, which Catholics everywhere are celebrating on this day. Before His death Christ promised: "I will build my Church and the gates of hell shall not prevail against it." (Matt. xvi. 18.) The Paraclete, the spirit of truth, who came to fulfill that promise, to perfect the establishment of the Church and to preserve it against "the gates of hell," that is against the efforts which the "Father of lies" would make to undermine it by falsehood or error. "And I will ask the Father and He shall give you another Paraclete that He may abide with you forever. The Holy Ghost whom the Father will send in my name. He will teach you all things and bring all things to your mind whatsoever I shall have said to you." (John xiv. 16, 26.) "When He the Spirit of Truth is come He will teach you all truth." (John xvi. 13.) This certitude based on the infallible Word of Christ, that He is with His Church, guiding, enlightening and ruling her, and that the Holy Ghost is also with her, teaching all truth and guiding her pastors in all official duty, but particularly when assembled in solemn

council, makes Catholics prompt to receive and abide by her decisions. For they regard such decisions, not as the decisions of mere men, however good or wise or learned, but the decisions of the Holy Ghost, of Christ Himself, "He that heareth you, heareth me." "Whatever you shall bind on earth, shall be bound in heaven; whatever you shall loose on earth, shall be loosed in heaven." (Matt. xvi. 19.) The pastors of the church are simply the human instruments, the official channels which the Holy Ghost employs to communicate Religious Truth to men. The great efficient cause, the motive and direct power, so to speak, of this solemn official action of the Church of Christ, is the Holy Ghost. This truth—for if this be not true, then there is no such thing as truth in the Bible, for there is no point more clearly and more frequently repeated in the Bible, while at the same time it is most conformable to right reason—satisfies and convinces the minds of Catholics with as much logical precision as any geometrical demonstration that every dogmatic decision of the Church, every article of faith which she proposes to our belief, must be true, no matter how obscure or unsatisfactory may appear the intrinsic arguments otherwise brought to prove it independently of the Church's decision.

The whole history of the Church illustrates this. From time to time there have been disputes and differences on points of doctrine or discipline, which, when the matters were of sufficient importance, were examined and discussed in Council by the Pastors of the Church, under the presidency of their Chief Pastor, the Pope. During the period of deliberation the Fathers are expected, and sincerely express their opinions and the reasons thereof. For this reason suitable regulations as to the mode of conducting the deliberations, providing for the necessary liberty of discussion, the just and decorous order to be observed in conducting it, etc., are made by, or with the sanction of the President, published and circulated among the assembled Fathers, just as is done in all other well regulated deliberative assemblies of intelligent men. As a matter of course, during the period of deliberation and discussion, there is more or less difference of opinion. Such was the case at the first Council of the Church, held by the Apostles and early Christians at Jerusalem. (Acts xv.) Such has been the case in every Council held since. Such was the case at the recent Vatican Council. But the period of deliberation being ended, the liberty of discussion ceases, and when the final decision is formally given the liberty of difference of opinion on the points decided ceases. Simple, honest, rational, and sincere assent and submission is required of all without exception, to the decision of the church. "He that will not hear the Church" says Christ, "let him be to thee as the heathen and publican" that is let him be cut off from the fold of Christ.

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suitable occasion to convey our filial congratulations to the Holy Father who had then recently completed his 25th anniversary as Pope. This being the first formal meeting of all our clergy since my return from the Council, it was also deemed a suitable occasion to express in the same address our entire assent and adhesion to the decrees of the said Council.

### Correspondence of the Catholic Record.

#### HOLY WEEK IN HAMILTON.

The ceremonies of Holy Week were carried out with great splendor in the Cathedral of Hamilton. The office of Tenebrae began on each evening at 3 p. m. The lamentations and the Benedictus were sung by the clergy, according to the strict rite of the Gregorian chant. The office of the plaintive strains was most touching.

On Holy Thursday a large number of the clergy, even from the remote districts, assembled for the consecration of the Holy Oils. Amongst those present we noticed Rev. Fr. Cassin, Priceville; Rev. Fr. Wadel, Chepstow; Rev. Fr. Schweitzer, Berlin; Rev. Fr. DeMortier, Guelph; Rev. Fr. Maguire, Galt; Rev. Fr. O'Leary, Freeport; Rev. Fr. Slavin, Oakville; Rev. Fr. Feeny, Dundas; Very Rev. Vicar-General Dowling, Paris; Rev. Fr. Madding, Caledonia; Rev. Fr. Lennon, Brantford; Very Rev. Vicar-General Heenan; Rev. Fathers Cleary, Lennon, Bergman, Halim, Very Rev. J. Keough, Rev. Fr. Craven. The bishop was, of course, celebrated, attended by Very Rev. E. Heenan as arch-deacon and Very Rev. Fr. Dowling as assistant priest. During the procession of the Most Holy Sacrament, the canopy was borne by the most distinguished gentlemen of the congregation. The altar of repose was simply magnificent, got up in true Roman style, at the expense of the Ladies' Altar Society. From the time the Holy Sacrament was placed on the altar, the ladies of the society of the perpetual adoration kept continual guard, relieving each other in pairs, at the end of each half-hour, till midnight on Good Friday. They took their place at prie-dieux before the altar of repose, and were robed in long white veils, which covered the entire figure.

On Good Friday the ceremonies began at half-past nine o'clock, and the Passion was sung according to the Rubrics, the Very Rev. Vicar-General Heenan being celebrant. The Reproaches were also sung at the adoration of the cross. The Passion sermon was preached by the bishop. The same gentlemen as yesterday carried the canopy on its return procession. In the evening there was the usual office of the Tenebrae, and later on the grand procession of the Way of the Cross.

On Holy Saturday the celebrant of the various important rites of the day, was Very Rev. E. Heenan, attended by a large staff of clergy. The greater part of the afternoon of Good Friday and nearly all Holy Saturday was devoted to hearing the confessions of the great number preparing for the Easter duty.

On Easter Sunday there was an immense crowd of communicants. The grand Pontifical High Mass was sung by the bishop, and the sermon of the day preached by Rev. Father Lennon. The Passion sermon was preached by the bishop. The same gentlemen as yesterday carried the canopy on its return procession. In the evening there was the usual office of the Tenebrae, and later on the grand procession of the Way of the Cross.

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