

The Catholic Record.

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

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CONTINUED FROM OUR LAST.
DIOCESE OF KINGSTON.

Pastoral Letter on the Jubilee

JAMES VINCENT CLEARY, S.T.D.,

By the Grace of God and favor of the Apostolic See,

BISHOP OF KINGSTON.

To the Reverend Clergy of His Diocese.

THE JUBILEE ENFORCES THE PRACTICE OF CHRISTIAN VIRTUES.

The purpose of Our Holy Father in proclaiming this year's Jubilee being, as he states in his Encyclical, "to excite men, or to lead them back, to the practice of Christian virtues," he imposes on all who desire to gain the Plenary Indulgence, that they shall not only purify their consciences by Sacramental Confession and nourish their souls with the divine bread of the Eucharist, but shall perform certain good works, according to a measure so regulated by him, as to be easy of accomplishment for the most tepid Christian as well as for the most holy and zealous. These works are prayer, fasting and alms deeds. They are declared in Holy Writ to be those which, at all times, have found acceptance with God for the turning aside of His anger against sinners and the remission of sin. "Prayer," said the Archangel Raphael to Tobias, "is good, with fasting and alms, more than to lay up treasures of gold." (Tobias 12 ch.) Pope Leo XIII. invites all the faithful to the constant practice of these specific good works in order to counteract the force of the triple evil prevailing everywhere in this generation, and to which he calls particular attention, namely, the all-absorbing worldliness that withdraws men from the contemplation of heavenly things, the sensual gratification that shrinks from the mortification of the body and its appetites, and the immoderate pursuit of money, as though it were the great object of human existence. If the heart of God is moved to compassion and the outpouring of His grace upon individual sinners who turn to Him in humble prayer, accompanied by self-chastisement and alms giving, "the deliverance from death," (Tobias, 12 ch.) which shall estimate the mighty power of the united supplications of the faithful of the whole world, assembled before the altars of Jesus Christ with their alms-offerings in their hands, and their flesh chastened by self-denial, to invoke mercy and forgiveness upon all and each, and holy ones praying for the souls of the guilty parent, the saintly wife and mother for the unchristian husband and unfaithful son, priest and people, all together, crying out in faith and hope, "Spare, O Lord, spare Thy people, and deliver not Thy inheritance to reproach." (Joel 2 ch.) A plenary indulgence, whensoever obtained, would produce in the soul of the Christian all the good effects we have hitherto enumerated; but it is not so much for the souls of the just, who strive ever to be more justified in God's sight, and to this end seize with avidity every opportunity of gaining indulgences and other spiritual aids, that we are here concerned, but for the souls of those who have wandered away from their Heavenly Father's home, and in the land of iniquity are living on the "hunks of swine," thinking nothing of the peace and happiness of the days of their innocence in the past, or of the riches of grace and glory they have forfeited by their filial impiety, and which are ready to be lavished upon them once again, if only they will return, and in the penitential spirit of the prodigal, cry out, "Father, I have sinned against Heaven and before Thee." (Luke 15 ch.)

Apart from the Jubilee and its power of awakening the public conscience, and the holy contagion of enthusiasm with which it affects the religious feelings of all within the family circle, the parish, the diocese and the whole Church; and the activity of the Spirit of Grace moving, almost sensibly, among the congregations at this holy time; and the illumination of faith enkindled by the earnest preaching of the divine message of promise and menace; and, finally, the propitiatory efficacy of the good works performed by millions of holy men and women, friends of God, in behalf of the world of sinners who can merit no favor for themselves; there would be little reason to hope that the multitude of negligent Catholics and votaries of criminal pleasure who shall now, with God's help, be withdrawn from the ways of evil and reinstated in the favor and friendship of God and the Church would of their own accord give up their habits of sinfulness and devote themselves to repairing the past and insuring the safety of their souls in the overhanging future. This is the great effect to which the Jubilee is directed, and which is not attainable by the ordinary action of the sacred ministry. Thanks be to God, the history of successive Jubilees is a record of extraordinary and truly wonderful conversions of souls that had been deemed lost, and of manifold fruitfulness of virtue and good works in every part of the Lord's vineyard. And this, dear Rev.

Father, we confidently hope to be the result of the Jubilee in Our diocese throughout this year. We rely upon you to employ all your zeal and energy towards the attainment of this great end, in conformity with the hopes expressed by the Sovereign Pontiff and your Bishop, under whom you hold the charge of saving the souls of the people committed to your care. It is the whole end and object of your vocation, the fulfillment of your ministry. Let each of you call to his aid a number of the neighboring clergy to preach earnest and homely instructions to your several congregations from day to day, for one or more weeks, selected according to the convenience of the people, and to hear their confessions. Multiply the facilities for all classes of persons, old and young, to avail themselves of the freedom of conscience generously provided and encouraged by the Pope, and of the various other privileges guaranteed by the Jubilee, as inducements to return with their whole hearts and souls to Almighty God and insure their eternal salvation.

The Pope advises that special services, commonly called Missions, be given to the people as generally as possible through out this year, to dispense them for obtaining the full benefit of the Jubilee. Four Redemptorist Fathers are actually engaged in this excellent work in Our Cathedral Church from 5 o'clock a. m. to 10 o'clock p. m. daily, and will continue their valuable labors here for three weeks. The earnestness with which the Catholic people of Kingston assemble in the Church at every exercise, and the fervent piety they exhibit, are to us a choice consolation and a pledge of an abundant harvest of grace and blessing, and of renewal of virtuous resolutions, as the certain result of this Mission. We have insured a similar grace for other populous districts in our diocese, which the local Pastors shall be apprised next week, when We learn definitely how many Missions these good and zealous Fathers will conduct in Our diocese this year.

EXPLANATION OF THE CONDITIONS OF THE JUBILEE.
1st. A good Confession. This is indispensable, even for children, although absolution may not be given. We desire that all children who have attained the use of reason be prepared for the Jubilee by their Pastors, as this will be a most suitable occasion for making their first confession. Their innocence and entire freedom from sin will enhance the value of their prayers and suffrages in the sight of the God of all holiness, for Him to more bountifully effusion of His grace upon their parents and friends and the faithful generally. The annual Confession prescribed by the Common Law of the Church will not suffice for the Jubilee.

2nd. Eucharistic Communion, distinct from the Paschal Communion. Such children have not yet made their first Communion may be dispensed from this condition by the Confessor; but it will be well to prepare as many as possible for their first approach to the Sacred Table, to "taste and see how sweet the Lord is," and thus make this year of general Jubilee the most memorable and the happiest of their lives.

3rd. Six visits to the Church or any of the Churches of each one's Missionary District, allowing some interval of time to elapse between every two visits; and at each visit offering some vocal prayers for the intentions expressed by the Holy Father. The prayers should be at least five Paters and Aves, to which may profitably be added the Litany of Loreto, or five decades of the Rosary, or the Act of Contrition, Faith, Hope and Charity. The intentions for which the prayers at each visit must be offered are thus defined by the Holy Father:—"to pray to God according to our intentions; for the well-being and exaltation of the Church;—for the extirpation of all heresy;—and for the conversion of all who are in error;—and that concord may reign among Christian princes;—and that peace and unity may be the lot of all the faithful." It is enough that these intentions of the Pope be made known once to the people for conformity of their intention with them. It is not necessary to recall them explicitly to mind at each successive visit. Members of religious communities and their boarders, or other inmates of their convents or homes, may make their visits to the chapels of their convents.

4th. A strict fast on two days that are not fasting days by precept of the Church. A strict fast, commonly called Black fast, not only limits the quantity of food to a single meal, with an evening collation (or partial refectory), but excludes altogether the use of meat, eggs, milk, butter and cheese, and all kinds of food or which any of them forms an ingredient. This condition of strict fast may be fulfilled on Fridays, unless Friday be a fasting day of obligation, as in Quarter-Terms.

5th. Alms, which the Pope prescribes to be given "according to each one's means, and after taking counsel with his confessor," to be applied "to the furthering of some work conducive to the propagation and increase of the Catholic faith." The Holy Father has thought fit to recommend specially two objects for application of the Jubilee alms, "as most advantageous and in many places most needful of help and encouragement, and also beneficial not less to the State than to the Church, namely, private schools for children and Seminaries for ecclesiastics." There are no private schools in Our diocese having need of public alms; but the diocese of Kingston has exceptionally great and immediate need of a Fund for Seminary purposes, to provide for the continuation of the priesthood and the efficient discharge of the sacred ministry in behalf of the 65,000 Catholics spread over its thirty-six Missionary Districts. All the dioceses of the Dominion and the States, so far as We know (Kingston alone excepted); even those that have

issued from the womb of Kingston, that is, all the other dioceses of the Province of Ontario, have long since provided themselves with ecclesiastical Seminaries, or with Bourses in Colleges at home or abroad, or with diocesan Funds for the training of youthful Levites in mental and moral discipline, and in literary, scientific, historical and theological aptitude for the fulfillment of the various duties of the Pastoral office among their people; in maintain and develop these institutions, each Bishop annually orders a collection to be taken up in every district of his territory, and pastors and people cordially cooperate in swelling the Seminary Fund to the full extent of diocesan requirement in the present, and frequently to a further degree sufficient for insuring a fair provision for time to come. Kingston alone has neither Seminary nor Bourses (except one), nor any Fund whatever to keep up and strengthen, as new exigencies may require, the staff of priestly workers in this section of the Lord's vineyard. Why the Mother-diocese of Ontario should have so long remained in this exceptionally necessary condition, is difficult to explain.

You are aware, dear Rev. Fathers, and several of your congregations have from time to time observed and painfully felt how straitened We are in Our efforts to provide for the spiritual wants of Our flock. It has been Our duty—an imperative, yet most pleasing duty—to station priests in certain places that previously had no resident pastor and were almost entirely destitute of pastoral supervision. Thanks be to our good God for having enabled Us to do so. There are still, however, some sections that require a like provision to be made for them; and there are Missions that demand assistant priests, whom We are unable to give them; and occasionally, as one or more pastors have happened to be sick, one or two, and on a recent Sunday, as many as four, congregations were left without holy Mass, or Divine Service of any kind, on the Lord's Day. We know not how soon the hour may come, through visitation of sickness or death among Our pastors, who may be compelled to withdraw every one of the assistant priests from their places, and let each Mission, how large soever, do for itself with the pastor alone; and it may be, that even the clerical staff of St. Mary's Cathedral should, in such contingency, be reduced by half. We pray the God in His mercy to avert this calamity from Our people.

The Church commands her Bishops to take timely precautions and employ canonical methods for averting so great an evil by exacting from each parish, or missionary district, under pain of censure, if necessary, a just proportion of its income every year for Seminary purposes. (See the Third General Council of Lateran, Canon 17, and the Council of Trent, Session xxiii., de Reform., Chap. xvii.) We happily have never felt, and we are confident We never shall feel, the slightest necessity for urging the commands or threats of the Church against Our people in support of any claim of religion. We declare publicly, and with grateful acknowledgment of the aid of the Council of Trent, that the Church commands her Bishops to take timely precautions and employ canonical methods for averting so great an evil by exacting from each parish, or missionary district, under pain of censure, if necessary, a just proportion of its income every year for Seminary purposes. 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