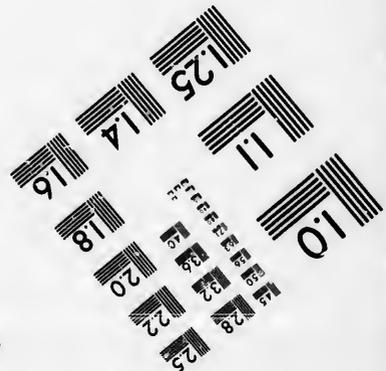
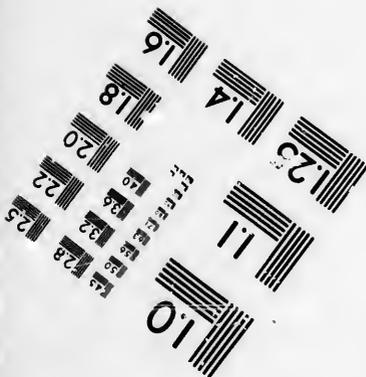
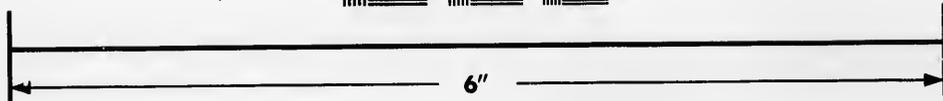
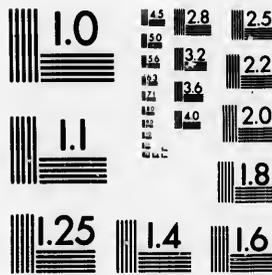


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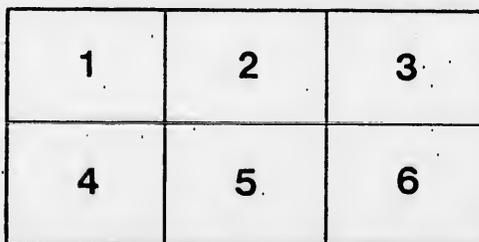
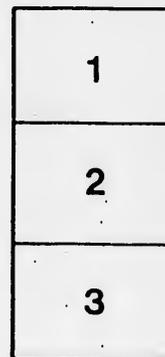
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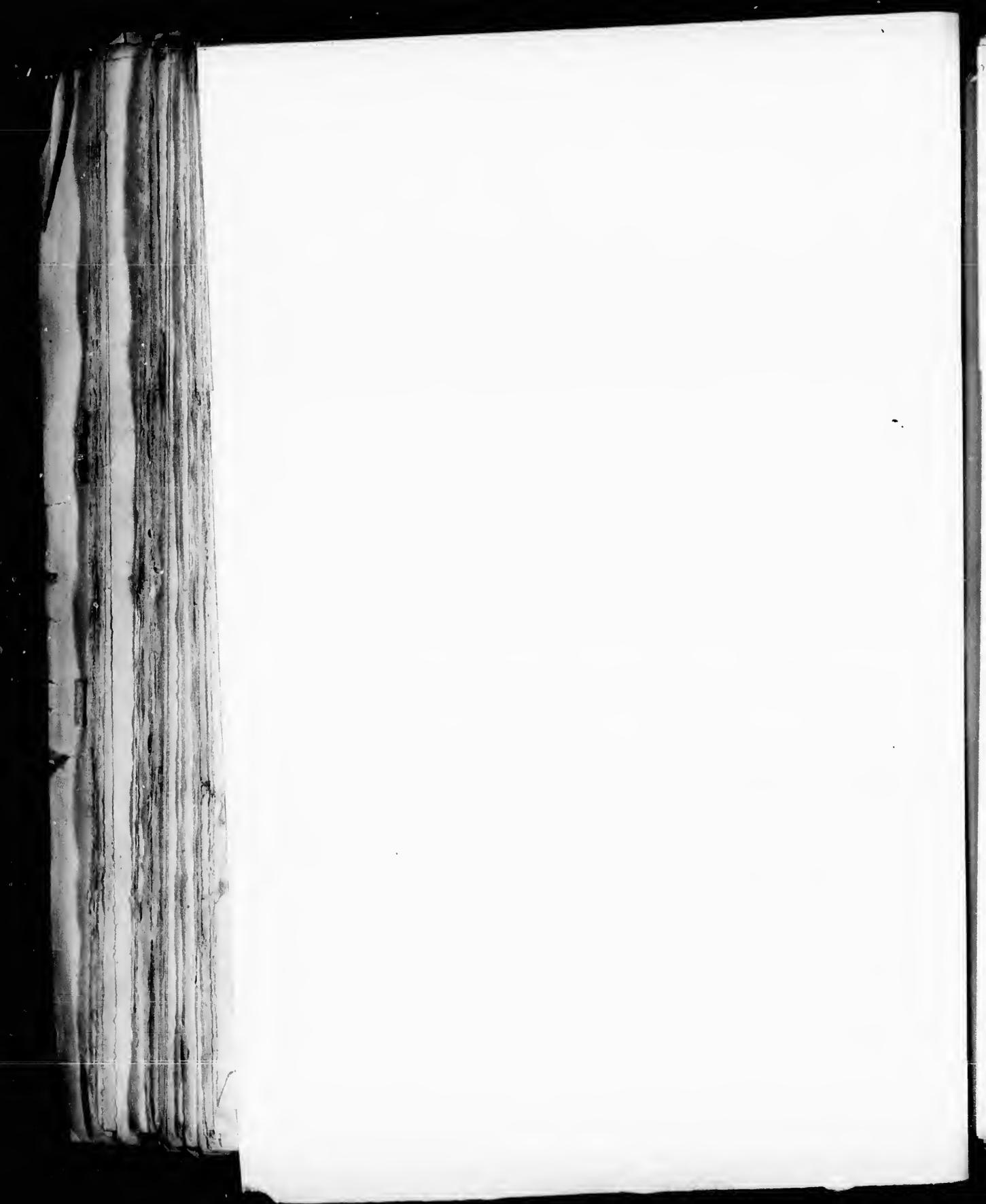
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PASTORAL LETTER

OF HIS GRACE THE ARCHBISHOP OF QUEBEC,

**ON THE OCCASION OF THE JUBILEE GRANTED BY O. H. F.
POPE PIUS IX, BY HIS APOSTOLIC LETTERS BEARING
DATE THE 21 NOVEMBER 1851.**



PETER-FLAVIANUS TURGEON,

**BY THE MERCY OF GOD AND THE GRACE OF THE HOLY APOSTOLIC
SEE ARCHBISHOP OF QUEBEC, &C., &C.**

*To the Secular and Regular Clergy, to the Religious Communities and to
all the faithful of our Diocese, greeting and benediction in the Lord.*

For the second time, since the auspicious elevation to the pontifical throne of his Holiness Pius IX, the supreme pastor of the flock of Jesus Christ, he requests of the faithful that they unite their prayers with his own for the purpose of drawing down on the church those extraordinary help and succours, she stands in need of in these her days of trial and affliction. To induce them the more readily to raise up, in her behalf, their supplications to the God of mercies, he lays open the spiritual treasures entrusted to him, and grants the plenary indulgence of the Jubilee.

Undoubtedly, D. B. B., there is nothing in these combats and trials to astonish the church of Christ: they are her destiny, her inheritance. Well may

she say with the Royal Prophet: *Often have the wicked fought against me from my youth, but they could not prevail over me* (Ps. 128, v. 2.).

The bark of Peter so often buffeted and tossed by the winds and waves is to day assailed in her glorious course, by one of the most furious storms hell has ever raised against her. The powers of darkness have leagued together in foul conspiracy and boldly combined their united efforts for her destruction. The pathetic apostolic letter which is about being read to you will give you the sad details and repeat the wail of distress which at the present moment bursts forth from the heart of catholic Europe: *Lord save us we perish* (Math. 8, v. 25.).

Alas, D. B. B., here in our own country, where the pure and genuine catholic faith seemed to have established her peaceful empire, even here, have been felt the stormy agitations which the pestilential winds of corrupt doctrines have raised in the old world. In our rural districts hitherto so moral, so religious, doctrines subversive of all morality, order and authority, have been introduced through the insidious circulation of certain public papers, which, at first, were received with distrust and reserve, but finally succeeded in gaining over a few adherents even among christians in other respects attached to their religion. Although the evil has not spread to any great extent, yet it is sufficiently so to make us dread the calamities, which at the present day have plunged Europe into desolation and threaten to undermine and subvert the very foundations of society.

With grief we make known to you, D. B. B., that the enemy has entered into the field of the good husbandman and is actively employed in oversowing the wheat with cockle. While contemplating the precious graces, the blessed fruits you derived from those pastoral retreats, which the zeal of our dearly beloved and worthy co-operators in the holy ministry have procured for your sanctification, our hearts were filled with consolation; great was our joy to hear that irregularities and excesses had been repressed, that peace reigned in the midst of your families, that intemperance was banished from the land, and that the kingdom of God was rapidly extending over the length and breadth of our immense diocese. And behold, the evil one, stung with shame and indignation at the thought of his late overthrow, prepares to renew the struggle, and to bind over again in his chains the victims, who had been freed from his tyranny. In several places the monster of intemperance rears his hideous and threatening

head again. Men actuated by the lust of filthy lucre, men calling themselves christians are speculating on the wretchedness and ruin of families, are endeavouring to reinstate, in our midst, the demon of drunkenness. In the name of that God whose thirst was slaked with gall and vinegar, of that God who expired for you on a cross, we entreat you, D. B. B., to combine and array all your forces, that you may withstand and overthrow the monster, who, if not prevented, will again spread desolation in the midst of your families, and blight and destroy your fairest hopes both in time and eternity. During the course of the exercises of this Jubilee, renew the resolution you have formed of waging an unrelenting war against him, endeavour to recall to a sense of their duty as many of your erring brethren as may have forgotten their solemn pledges, adopt the most stringent, the most energetic measures for opposing and checking the career of this common enemy.

We would moreover direct your attention to another evil very prevalent in the country parishes, and which is the fruitful source of hatred and injustice; we allude to that wretched spirit of litigation which, in direct opposition to the rules of christian charity, daily goes on increasing the number of lawsuits in our courts of justice. Through *vindictiveness*, wounded pride, or in opposition to a law having a praiseworthy end in view, lawsuits are entered into the courts of justice; hence arise dissensions, calumnies, animosities and often the total ruin of families; another deplorable consequence thereof is the increase and frequency of perjuries, so bitterly denounced and complained of by the magistrates and others to whom is confided the duty of administering justice. To the shame of our holy religion, in contempt of the ancient candour and veracity of our forefathers, the holy name of God is attested to confirm falsehood, or to countenance and sustain injustice.

These considerations, D. B. B., without dwelling on our other subjects of alarm for the present and the future, should be deemed of sufficient moment to induce you to *lift up your hearts and your eyes to the eternal mountains (Ps. CXX.)*, to the God of all consolation, beseeching him to look down with mercy and pity, on this interesting portion of his heritage.

But if prayer opens to us the gates of heaven, alms purify us from sin. *For alms deliver from all sin and from death (Tob. 4, 11.)*. Hence His Holiness, in prescribing the good works to be performed for gaining the indulgence of the Ju-

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bilee, has enjoined two distinct alms, one in behalf of the poor, and another towards the Propagation of the Faith.

Be not astonished, D. B. B, if on this occasion, we appeal to your charity in behalf of an institution now in progress of erection and which we ardently wish to see completed. In our Metropolitan city, for the last two years, the building of a charitable asylum has been commenced, wherein the sick, the infirm, and orphans devoid of means of subsistence will be sheltered by divine providence. All the means left at our disposal, have been applied to the carrying on of this building, but they fall short of what is required to finish this edifice so urgently needed here at present. It is to promote this good work, that we invite you to direct your alms for the poor, under the conviction that the assistance you will tender to this charitable institution, will be agreeable and meritorious in the eyes of God and will perfectly coincide with the object of the alms enjoined by the head of the Church.

Wherefore after calling on the Holy Name of God, we have decreed and ordered, do hereby decree and order what follows :

I ° By virtue of a special indulto from the Holy See granted to the whole ecclesiastical province, the time of the Jubilee may extend in this diocese to three months ; viz : from the 30th May next, the feast of Pentecost, until the 29th August, being the XIII Sunday after Pentecost.

II ° The Reverend MM. Parish priests, officiating clergymen and missionaries, may, at their option, select one, two or three weeks (according to the population of their parishes,) in the three months, during which time they will afford the faithful committed to their care the opportunity of performing the solemn exercise of the Jubilee ;

III ° The opening of the exercises shall be announced in each parish, or mission, by the ringing of the bells for a quarter of an hour at the evening Angelus, on the eve of the day the exercises are to commence, and their conclusion shall also be announced in like manner on the last day, at the evening Angelus.

IV ° On the first day of the exercises, the hymn *Veni Creator* shall be sung before High Mass, conventual, or principal mass, to implore the assistance of the Holy Ghost ; and, on the last day, the *Te Deum* shall be sung to return thanks for the favours received.

V^o To gain the indulgence of the Jubilee, which may be applied to the souls in purgatory *per modum suffragii*, it is requisite according to the terms of the apostolical letters : 1^o To confess one's sins with humility and sincere repentance, to obtain sacramental absolution and to receive the most Holy Sacrament of the Eucharist. 2^o To visit the three churches or chapels appointed for the stations, or to visit one of them thrice and there during a short time to offer up to the Lord fervent prayers for the exaltation and prosperity of our Holy Mother the Church and of the apostolical See, for the extirpation of heresies, for peace and concord among christian princes, and for union and peace among the faithful. 3^o To fast once during the three months above mentioned of the Jubilee. 4^o To give alms to the poor, each person according to his good will and devotion, and a pious offering to the society for the Propagation of the Faith, an institution specially recommended by His Holiness to our pastoral solicitude. Although all these pious works may be performed during the three months the Jubilee lasts in this diocese, we nevertheless exhort the faithful to discharge the requirements thereof in the period of time chosen for the solemn exercises in their respective localities.

VI^o To afford every facility of gaining the Jubilee to those who, through infirmity or any impediment whatsoever, might find themselves unable to fulfil the good works before mentioned, the confessors are authorised and empowered to commute these good works into other acts of piety, or to defer their performance to any other time as near as possible to the Jubilee, and even to dispense with children from holy communion.

VII^o To give the faithful a better opportunity of complying with the alms and offering prescribed by the apostolical letters, two collections shall be made in each locality, the proceeds of the one to be applied to the society for the propagation of the Faith, and those of the other either to the Hospital if our invitation be complied with, or in behalf of the poor. It is desirable that these collections as much as possible be made on Sunday. The Revd. Parish priest will please appoint some of their parishioners to receive the alms of such persons as may not be present in church on the days appointed for the collection.

VIII^o It would be advisable that the enjoined fast should be kept, at the option of the faithful, either on the Wednesday, or the Friday of the week, or weeks chosen in each locality for the exercises of the Jubilee.

IX ° The churches appointed to be visited by the parishioners of Notre-Dame de Quebec are the Cathedral, the church of St. Patrick and of St. John's suburbs ; by the parishioners of St. Rock, their own church, the church of the General Hospital and one of the three churches of Notre-Dame de Quebec. In the parishes and missions, the faithful will visit their respective churches three times. As for those places where there are no churches, or chapels, or where they are of difficult access, the confessors may change the prescribed visits into such other good works as they may deem expedient.

X ° All priests approved of by us may, during the Jubilee, absolve from all reserved cases, commute vows into other good works, with the exception of vows of perpetual chastity, and of entering into religion, as also those which have reference to any obligation contracted with, and accepted of, by a third party, as it is more fully explained in the apostolical letters.

XI ° All nuns may during the same time choose their confessors, from the priests authorised to hear their confessions, and perform the required visits in their own church. All persons residing in a monastery shall also enjoy the privilege of fulfilling the obligation of the visits in the church of their monastery.

XII ° The Parish Priests will please recall to the remembrance of their parishioners, the principal dispositions of the present pastoral letter, on the Sunday preceding the day of the opening of the exercises of the Jubilee.

This our present Pastoral letter is to be read and published (with the exception of the X, XI and XII articles) at the prone of all churches, principal chapels or others places of public worship, as also in chapter in all religious houses, on the first Sunday after its reception.

Given at the Archiepiscopal Palace of Quebec, under our hand and seal and the counter sign of our Secretary, the twenty-third of April, one thousand eight hundred and fifty-two.

✠ P. F., ARCHBISHOP OF QUEBEC.



By order of His Grace,

EDMOND LANGEVIN, Pst.

Secretary.

holy religion and civil society in these calamitous times. None among you, Venerable Brothers, is ignorant of the perfidious artifices, the monstrous doctrines, the conspiracies of every kind which the enemies of God and of the human race are setting at work to pervert all minds, to corrupt morals, to cause, if it were possible, religion to disappear from the face of the earth, to shatter all the bonds of civil society, and to destroy it to its very foundations. Hence the deplorable darkness which blinds so many minds, the vehement war which is waged against the whole Catholic religion and this Apostolic chair; the implacable hatred which persecutes virtue and honesty; hence the most shameful vices which usurp the name of virtue; the unbridled license of thinking, corrupting, doing everything, and daring everything; the absolute impatience of all restraint, all power, and all authority; the derision and contempt for the most sacred things, for the holiest laws, for the most excellent institutions; hence, above all, the deplorable corruption of thoughtless youth, the poisonous inundation of bad books, pamphlets, and journals profusely circulated, and propagating everywhere the principles of evil: hence the deadly venom of indifference and incredulity, the seditious movements, the sacrilegious conspiracies, the mockery and outrage of all laws, human and Divine. You are not ignorant, either, Venerable Brethren, what anxiety, what uncertainty, what painful hesitation, what terror, fills and agitates all minds, particularly the minds of good men, who believe with reason that public and private interests, have reason to fear every misfortune when men, wandering miserably from the laws of truth, justice, and religion, in order to give themselves up to the detestable allurements of unbridled passions, meditate every species of crime.

In the midst of so many dangers, who does not see that all our hopes ought to rest solely in God, our salvation; that to him we ought continually to raise our fervent prayers, in order that His propitious bounty may shed over all nations the riches of His mercy, that He may illuminate every mind with the Heavenly light of His grace, that He may bring back into the path of justice those who are wandering; that He may vouchsafe to turn towards Him the rebellious wills of His enemies, to infuse into every heart the love and fear of His holy name, and inspire them to think always, and to do always, what is right, what is true, what is pure, what is holy; and since God is full of sweetness, mildness, and mercy—since He is bounteous towards those who call upon Him—since He re-

gards the prayer of the humble, and loves especially to manifest His power by clemency and forgiveness, let us approach, Venerable Brethren, the Throne of Grace with confidence, in order to obtain mercy and find assistance in the time of need.

For he who asks receives, he who seeks finds, and to him who knocks it is opened. Let us, in the first place, render immortal thanksgiving to the God of goodness; in joy let our lips praise His holy name, since in many nations of the Catholic world He deigns to work the wonders of His mercy.

Let us come, then, with one mind animated with the sincerity of the same Faith—with the firmness of the same Hope—with the ardour of the same Charity—let us not cease a single moment to pray and supplicate God humbly and earnestly, that he may rescue His holy Church from every calamity; that every day it may increase, dilate, and be exalted amongst all people in every region of the earth; that thus it may purify the world from error, conduct men with tenderness and generosity to the knowledge of truth, and to the way of salvation; that God being propitiated, may turn away the scourges of his anger, which we have deserved for our sins—may assuage this stormy ocean and restore tranquillity—may give to all that peace so much desired—may save His people, and, blessing His inheritance, may direct and conduct us to our Heavenly country.

And that God may be made more accessible, and give ear to our prayers, and hear our petitions, let us raise our hearts and hands to His most holy Mother, the immaculate Virgin Mary. We could not find protection more powerful or more effectual with God. She is to us the most tender of mothers, our firmest reliance, and the very spring of our hopes, since she asks nothing which she does not obtain, and her prayer is never refused. Let us also implore, in the first place, the intercession of the Prince of the Apostles to whom Jesus-Christ himself has given the keys of the kingdom of Heaven—whom He has established as the foundation-stone of His Church, against which the gates of Hell will never be able to prevail. Let us then pray to Paul, the companion of his Apostleship. Let us pray to the patron of each city and country, and to all the blessed, that our Most Merciful Lord may shed upon us in abundance and munificence the gifts of His bounty.

Moreover, Venerable Brethren, while we ordain here public prayers in our Holy City, we invite you by these letters that you unite yourselves with the

people committed to your care with us in a community of petitions. We invoke with all our zeal your fervent devotion and your piety, in order that in your respective dioceses you may prescribe also public prayers with the object of imploring the Divine mercy.

And in order that the Faithful may enter with greater ardour and earnestness on the prayers which you shall appoint, We have resolved to open anew the celestial treasures of the church under the form of a Jubilee, as will be clearly indicated to you by other letters which accompany these.

We entertain this firm hope, Venerable Brothers, that there are angels of peace, who, holding in their hands censers of gold, will offer on the golden altar Our humble prayers, and those of the whole Church, in order that the Lord himself, receiving them favourably, and hearing Our petitions, yours and those of all the Faithful, will dissipate all the darkness of error, avert the menacing tempest of so many misfortunes, stretch out a succouring hand to Christian and civil society, and grant that all may have the same Faith in their hearts, the same piety in their works, the same love for religion, virtue, truth, and justice, the same zeal for peace, the same attachment to the bonds of charity, and that thus throughout the entire world the reign of His only Son our Lord Jesus Christ may be every day more and more augmented, strengthened, and exalted.

Finally, as an anticipatory pledge of every celestial gift, and as a testimony of Our ardent love for you, receive Our Apostolic Benediction, which, from the bottom of Our heart, we give you with love to you, Venerable Brethren, to all the Clergy, and to all the Faithful confided to your care.

Given at Rome, at St. Peter's, the twenty-first day of November, 1851, and of Our Pontificate the sixth.

PIUS IX. Pope

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