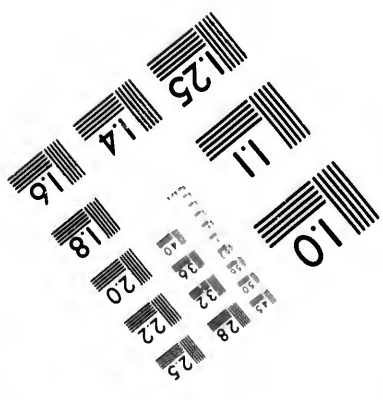
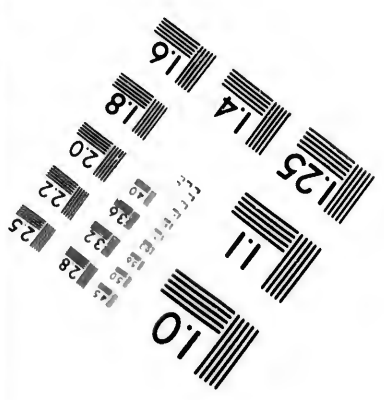
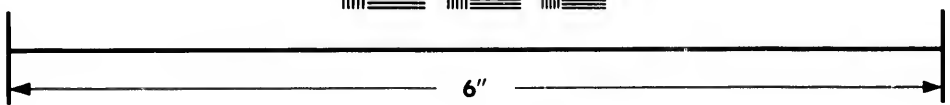
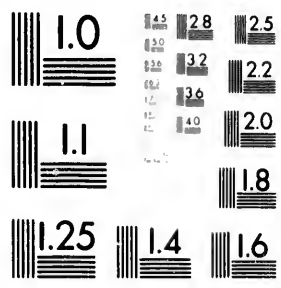


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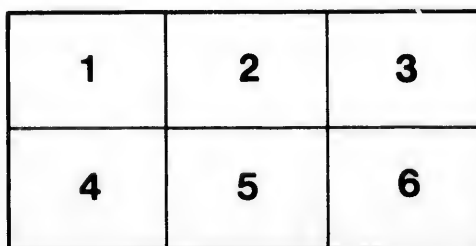
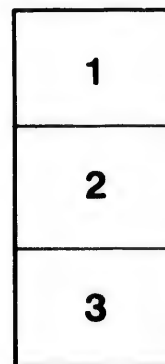
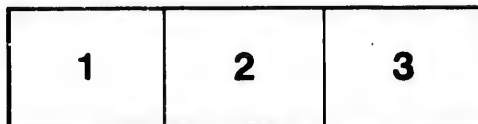
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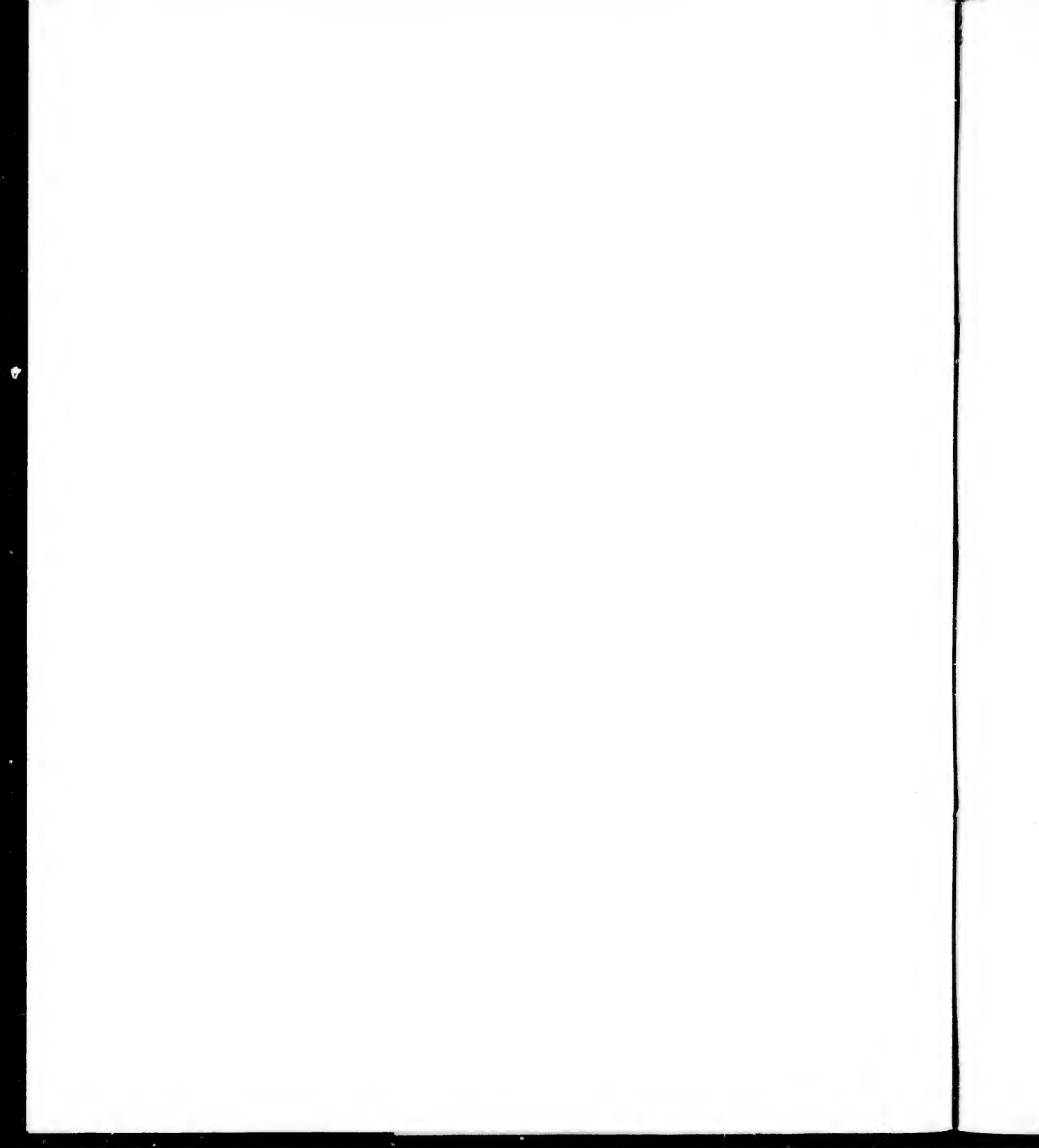
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CIRCULAR,

To the Clergy and the Faithful of the Diocese of Sandwich,

Beloved Brethren:

Now is the acceptable time; now is the day of salvation.—(11 Cor. chap. 6. v. 2.) This time of graces and salvation mentioned by the Apostle, is fast approaching. In a few days we shall enter upon the holy season of Lent which is set apart by the Church, in imitation of our Saviour's fast in the desert, to satisfy the justice of God and atone for sin, by bringing forth worthy fruits of penance. In the beginning of this solemn fast, the Church, through the voice of her ministers, warns her children to dispose themselves to rise from the spiritual death of sin to a new life, that they may partake of the joy of his Resurrection at the end of this holy time.

This salutary warning is addressed equally to the just and to sinners:—to the former who take delight in following, in the narrow way of penance, the Author and Consummator of all justice, to the latter who will find in penitential works the most effectual means to be restored to the friendship of their God.

Among all the practices of the Catholic Church, there is none more ancient, or founded on better reasons, than the annual observance of Lent. The precept of fasting was begun in the earthly paradise, when God forbade our first parents to taste of the fruit of a certain tree, under pain of death and his displeasure. St. John the Baptist fasted, and his fast is commended by our Saviour. Anna the prophetess is praised for serving God with fastings and prayers night and day. The Ninivites by fasting and penance prevented the destruction of their city. God by the Prophet Joel, calls upon his people to turn to him with all their hearts, in fasting, weeping, and mourning. The precept of fasting strictly commanded and practised in the Old Law, comes recommended to us in the New Law, by the teaching and example of Jesus Christ who fasted forty days and forty nights, and foretold of his Apostles that they would fast when the bridegroom was taken from them. Hence in the Acts of the Apostles we find the Christians of Antioch fasting, and Paul and Barnabas ordained with prayers and fasting, and Priests ordained by them in every Church with prayer and fasting. We may, therefore, say that God in Holy Scriptures has commanded fasting, the penitents of old and Saints have practised it, and the Church now appoints the days and times for it.

This indispensable duty of a Christian to lead a penitential life, is founded on a divine dispensation for the justification of sinners, with which Christian people cannot be too familiar. All Catholics have learned from their earliest youth, that sin is forgiven by a Sacrament instituted by Christ for that purpose, for which the power of pronouncing judicial sentence of remission of sin, was communicated to the pastors of the Church. It is likewise an unquestionable doctrine handed down to us by the same authority, that upon this forgiveness of sin, that is, after the remission of that eternal debt, which God, in His justice, awards to transgressors against his law, he has been pleased to reserve a certain degree of inferior or temporary punishment, appropriate to the guilt which had been incurred; and it is on this part of the punishment alone, that, according to the Catholic doctrine, satisfaction can and ought to be made to God. Almighty God acts with respect to sinners

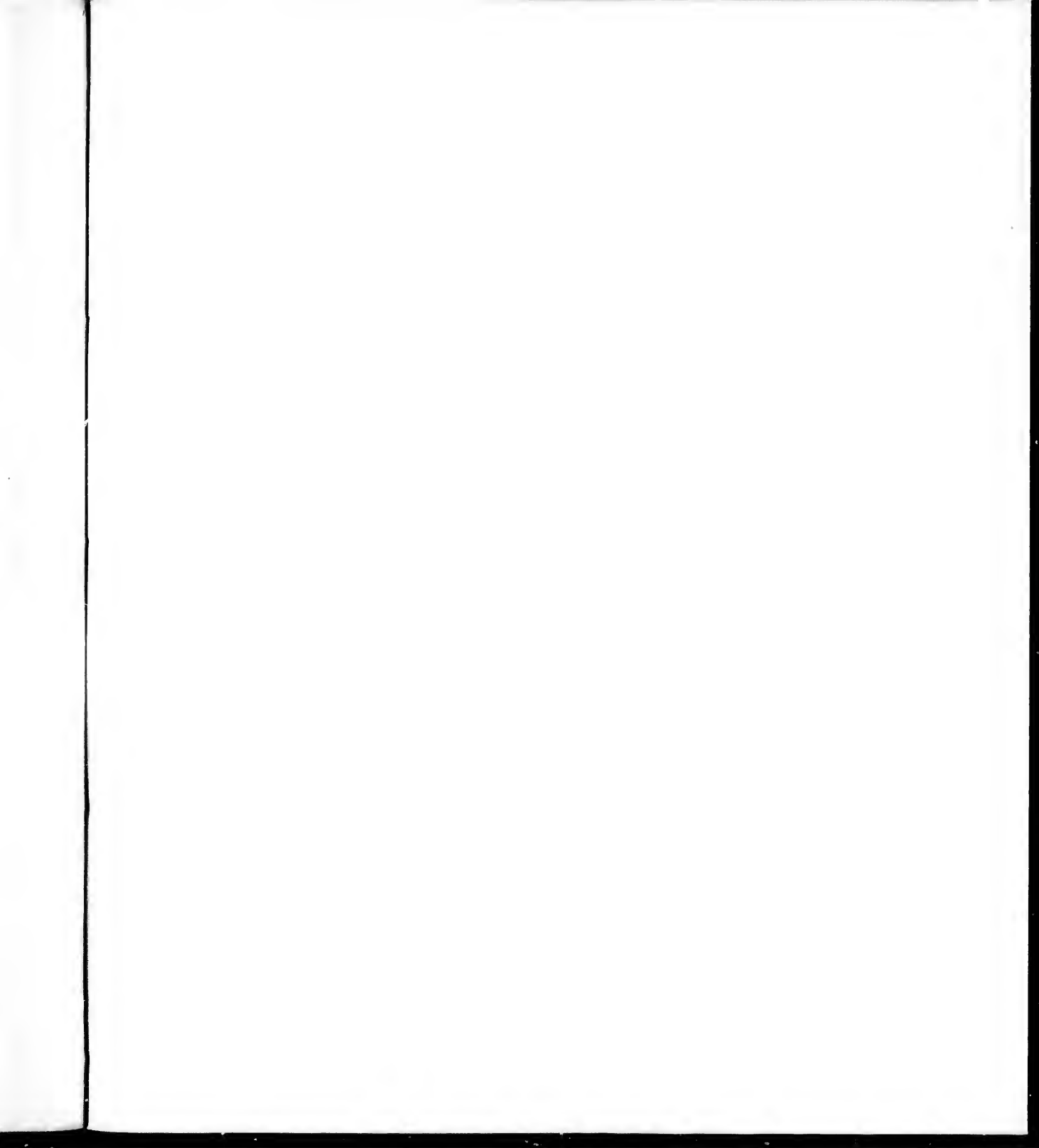
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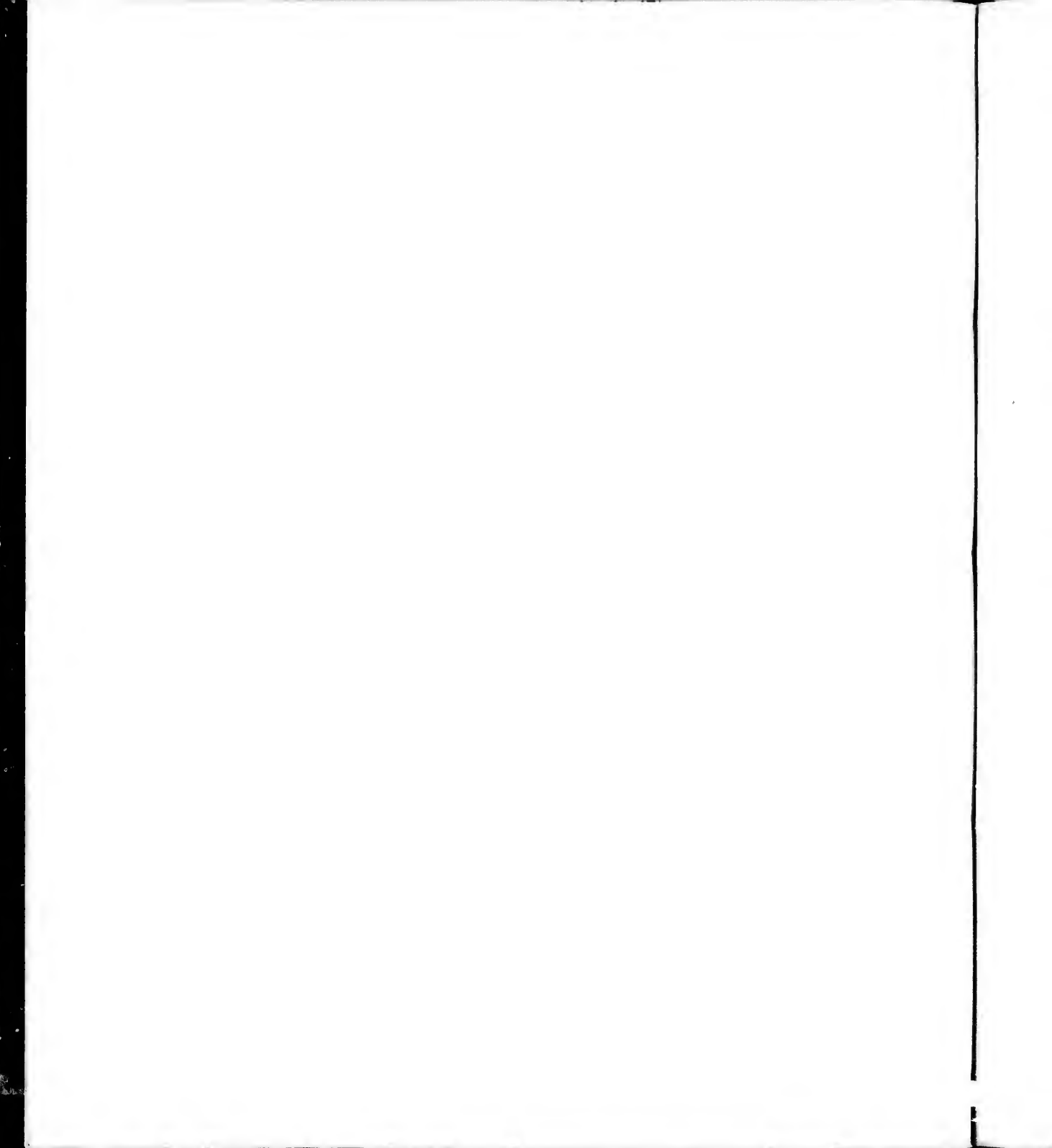
as a Sovereign, who, wishing to show mercy to a capital convict, may either grant him a remission of all punishment, or may leave him subject to some lighter infliction. Thus, on several occasions, some of which are of recent date, the Executive of this Province, has commuted the capital punishment into penal servitude, for a certain period of time. Now no one who is versed in the Sacred Writings, will deny that many instances occur there of God's remitting the essential guilt and the eternal punishment due to it, and yet leaving a temporary punishment to be endured by the penitent sinner. Few out of many facts of this kind, recorded in Holy Writ, will suffice to illustrate this merciful dealing of God with sinful man.

Thus, for example, the sentence of spiritual death and everlasting torments was remitted to our first father, upon his repentance, but not that of sufferings and corporal death which has passed to his posterity. Thus, also, when God reversed the severe sentence against the idolatrous Israelites, he added: "nevertheless, in the day when I visit, I will visit their sin upon them."—*Exod.* Thus, again, when the inspired Nathan said to David, that model of penitents: "the Lord hath put away thy sin, he added: "nevertheless, the child that is born unto thee, shall die."—*Kings.* The Catholic Church teaches that the same is still the common course of God's mercy and wisdom, in the forgiveness of sins committed after Baptism. The essential guilt and eternal punishment of sin, she declares, can only be expiated by the precious merits of our Redeemer, Jesus Christ. But a certain temporal punishment God reserves for the penitent himself to endure, lest the easiness of his pardon should make him careless about falling back into sin. "Hence, satisfaction for this temporal punishment has been instituted by Christ as a part of the conditions on which we are to expect the remission of sin. And, hence, "a Christian life" as the Council of Trent has declared, "ought to be a penitential life."

Keeping this doctrine before his eyes, no Catholic will be at loss what to answer, when asked by our separated Brethren, why we fast in the Catholic Church. He will, at once, tell them:—We fast in order to mortify the flesh, the better to overcome sin, and conquer the temptations of the enemy of mankind, in accordance with the words of our Blessed Redeemer to his Apostles: "This kind of devil cannot be cast out otherwise than by prayer and fasting." We fast in order to humble ourselves, and do penance for our sins, that so, like the Ninivites, we may obtain mercy of God. We fast to subdue and restrain our passions which, unless curbed, would soon become masters, instead of servants. "Treat thy slave indulgently, says the Holy Ghost, and he will rebel against thee." "Give thy soul her desires, and she will make thee a joy to thy enemies." But the principal reason we have to fast, is to do penance for the sins we have had the misfortune to commit, and by that means, avert the wrath of God, from us, as many sinners did, mentioned in Holy Writ. For those, therefore, who do not live *piously, soberly, and justly*, at other times, this fast of Lent is peculiarly necessary. And, to all it is useful; for let us be as diligent as possible, there is no one, says Saint Bernard, whose soul, in its intercourse with the world, does not contract something of its dust.

Now, Beloved Brethren, in order to enter into the spirit of the Church, during this holy season, we should consider that by fasting on one meal a day, and abstaining from flesh meat on certain days in the week, we have discharged but a small portion of the duty enjoined on us. We have, as yet, fulfilled only the letter of the Law. The spirit is to be observed. It behooves us, particularly, during this penitential season, to take great care to reform our lives, to rule our passions, and bring the flesh under subjection to the spirit. Let us beware in those days of penance that we fall not into sin which does not only annul the merit of the fast, but brings down greater judgement upon us. As we fast in body from meat, our soul must fast from sin. *This is the perfect fast which God has chosen*, without which the other will do us no good. What more absurd, says a pious Author, than, while we fast to appease the wrath of God, to provoke him by new offences! While we mortify the body, to permit the soul to fall a prey to the devil by sin! External works of penance can deceive men; they cannot impose on Him who rejects whatever does not come from a sincere and pure heart. A change of life, a passing from vice to virtue, and from worldly to heavenly desires, behold the worthy fruits of penance which we are to bring forth during this holy season!





Now, Beloved Brethren of the laity, it behooves you to console your worthy Pastors in their arduous mission, by your fidelity to your religious duties, by frequently approaching the sacraments of Penance and Holy Eucharist, by hearing Mass as often as your circumstances will permit; by retirement from the world, by withdrawing from company, by alms deeds, by giving more time to prayer, meditation, pious reading, in a word by the sanctity and holiness of your lives. Let profane swearing, the degrading vice of drunkenness, and the shameful passion of impurity be banished for ever, from among the Catholics of this Diocese. Let peace and charity reign among all the members of the great Christian family. Let parents carefully watch over those committed to their charge, instructing them, setting them good example, and bringing them up in the fear of God. Let children be more obedient and respectful to those, to whom, under God, they owe everything. Let those advanced in years, atone for the misdeeds of their youth, by spending their remaining days in the practice of a penitential life. Let the young remember the warning of the Holy Ghost: "My son give me thy heart," and that they have been placed on this earth solely to serve, to obey and to love their Creator. Let women keep up the honor of their sex by their piety and fervor, by discretion in speech, by mildness of temper, and by modesty in dress and behaviour. Let men be more punctual in their religious duties, more guarded in their discourses, more just in their dealings, and more free from the excesses of intemperance. In a word, let all Catholics in whatever situation Providence may have placed them, consider that Lent ought to be for all, days of prayer and penance, days of grace and salvation.

With a view to carry out the spirit of penance, which is the characteristic of this holy season, the following regulations are yearly published for the Catholics of the Diocese of Sandwich:

1st. All days of Lent, Sundays excepted, are fasting days.

2d. In virtue of a special Indult of the Holy See, we are to abstain from the use of flesh meat, 1st, on Ash Wednesday and the three following days; 2d, on the Wednesdays, Fridays and Saturdays in Lent; 3d, on Palm Sunday and the six other days of Holy Week.

3d. The same Indult allows the use of flesh meat at all meals, on every Sunday in Lent, and at the one meal only of the Mondays, Tuesdays and Thursdays of the five first weeks.

4th. The use of flesh and fish at the same time is not allowed in Lent.

Are exempted from abstinence, children under seven years; and from fasting, persons under twenty-one; and from either or both, those who on account of ill-health, advanced age, hard labors, or some other legitimate cause, cannot observe the law.

Lard may be used in preparing fasting food during the season of Lent, as also, on all days of abstinence throughout the year.

The season within which all who have attained the proper age, are obliged to make the Paschal Communion, commences on Ash Wednesday and terminates on Trinity Sunday.

Clergymen will do well during Lent, to appoint in their respective congregations, some spiritual exercises and instructions, once or twice in the week, inviting their people to attend. They are hereby authorized to give, on those occasions, the Benediction of the Blessed Sacrament.

This Circular is appointed to be read in all the Churches and Chapels of the Diocese of Sandwich, at the earliest opportunity of each Missionary.

Given in Sandwich, on the 23d day of February, Feast of St. Peter Damian, A. D., 1867.

J. M. BRUYERE, V. G.

Administrator of the Diocese of Sandwich.

REV'D AND DEAR SIR:

Since writing the above Circular, my attention has been called to the second series of the Bonds of the Roman Loan, which are advertised for sale. I avail myself of this opportunity to recommend most earnestly to your zeal this eminently good work, the Pontifical Loan, of which you have doubtless heard, through the Catholic press of this country. Bonds of 500 frs. and 125 frs. are offered to the public, the former are sold for \$66, currency; the latter for \$16.50, each bearing 5 per cent interest per annum, payable semi-annually. As those bonds draw interest from the first of October last, the interest will have to be added, from that time, at the rate of 42 cents per month, on each 500 frs. Bond. Thus, purchasers will have to pay now \$68.10 instead of \$66, which would have been required, before the first of October last-

The object of the Pontifical Loan, as you are aware Rev'd Sir, is to afford some relief to our beloved Sovereign Pontiff, in his very grave and most urgent necessities. "It is not a gift that is solicited, says the Apostolical Nuncio in Paris, in a letter to His Grace the Archbishop of Baltimore, it is an investment of funds under the best of conditions that is presented to those who, while doing a good work, wish to draw a legitimate profit from their money." No investment I will add, can present greater security than one guaranteed, as this is, by the pledged faith of a State which, though the weakest in appearance, has always religiously fulfilled its engagements. This pious work is earnestly recommended to their respective flocks by the illustrious Archbishops of New York and Baltimore, and also by all the Prelates of this Province. Clergymen of this diocese, will please invite their people to join with them in the good work.

Those wishing to purchase Bonds, may apply direct to W. J. Maedonell, Agent for the Roman Loan in Toronto. Priests may do so on behalf of those of their parishioners who wish to subscribe. On the receipt of the money either by mail, or by Post Office order, or any other safe way, the Bond will be sent to the subscriber by the above named gentleman, W. J. Maedonell who deserves the highest confidence of the public.

J. M. BRUYERE, V. G.

Administrator.

Sandwich, the 23rd of February, 1867.

Handwritten:
Sandwich Circular
February 23rd 1867

General Circular.
February 23 1888.

