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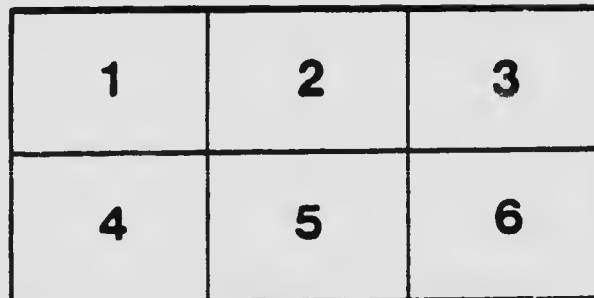
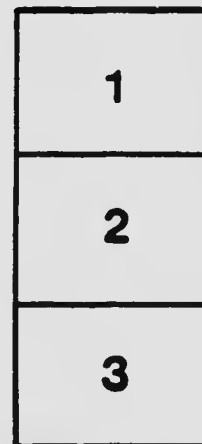
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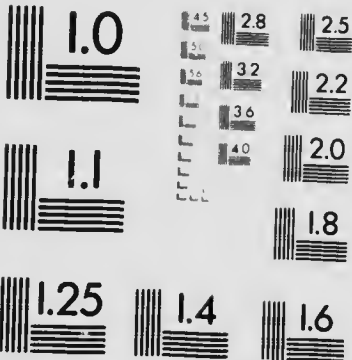
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The Clergy and Laity

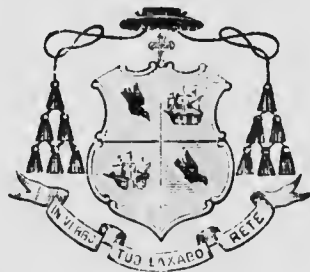
OF THE

DIOCESE OF ST. JOHN

BY THE

Right Reverend T. CASEY, D.D.

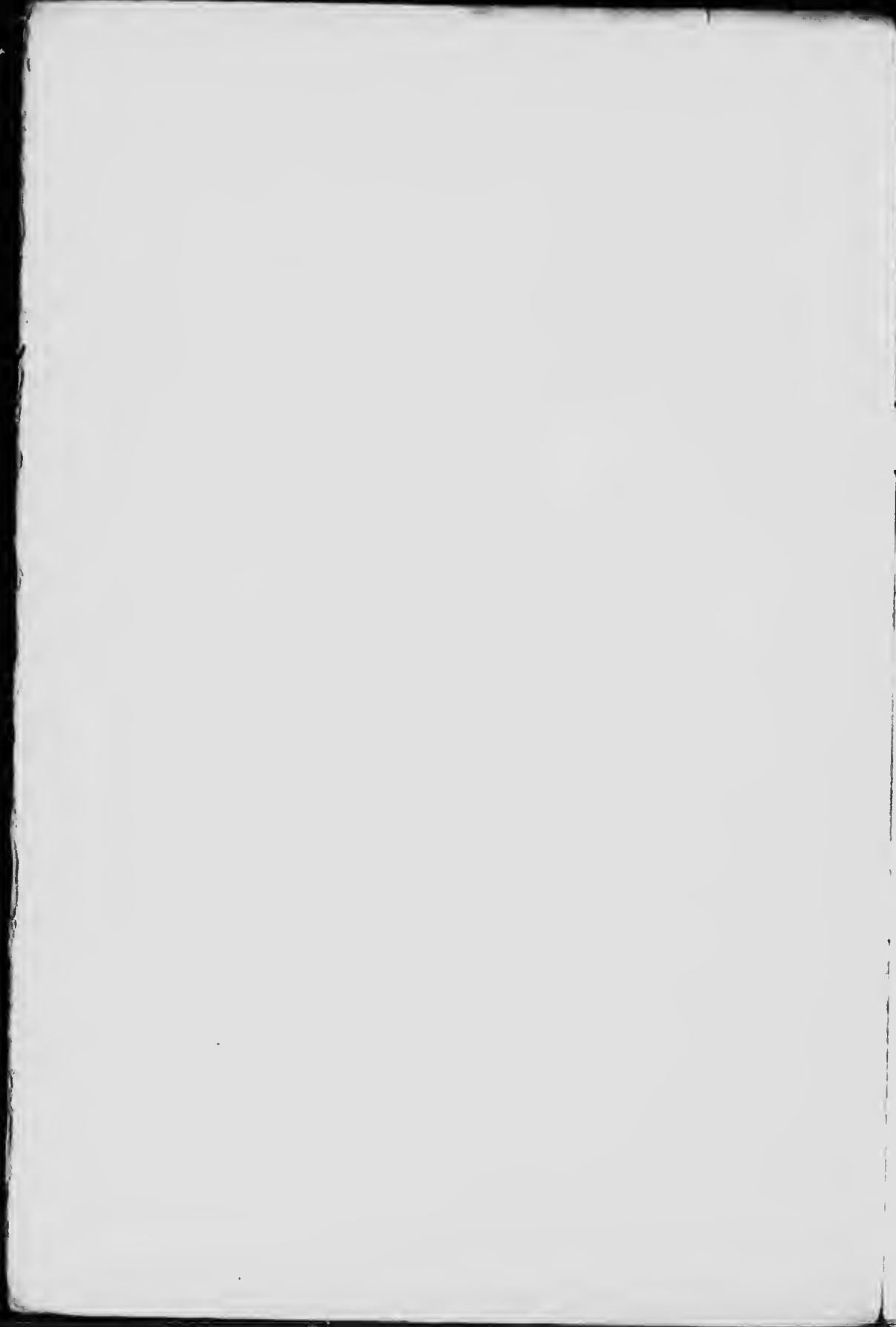
Bishop of St. John.



ST. JOHN, N. B.

THE SAINT JOHN GLOBE PUBLISHING COMPANY, LIMITED.

1907.



**Timothy, by the Grace of God and Favour of
the Apostolic See,
Bishop of Saint John :**

**To the Clergy, Religious Orders and Laity of the Diocese:
Health and Benediction in the Word.**

DEARLY BELOVED :

To bring home to the people and to spread far and wide a knowledge of our Lord's wondrous love and its effects for the benefit of the human race as manifested through the Incarnation, must always be an important aim of the Pastoral Office. Everyone will admit the marvellous benefits which the Incarnation of the Son of God conferred for the establishment of religion and the promotion of civilization. Before it men were spiritually disinherited, were forever deprived of any right to the heavenly crown for which they were created. Nor were they happier in a material sense, the laws of the Gentiles being naught but barbarism legalized. Men had wandered from the path that leads to eternal life and were living in a land of exile from which, of themselves, they could never hope to return. Enthralled by the evils which sin, original and actual, had brought upon them, they could only hasten on the road to perdition. They had lost that sense of brotherhood from which springs mutual respect for one another's rights and duties, and without which civilized Society is impossible. Such was the state of the world when "the Word was made flesh and dwelt amongst us."—*John I., 14.*

Christ, the Lord, offered Himself in sacrifice to appease the divine Justice. He restored to man his lost birthright, the means to attain both grace and glory, and the title to

possess them forever. By degrees men began to appreciate the dignity of human nature, that through the Redemption of Christ they had become the children of God, that, consequently, the bond of brotherhood was something real among them. Then their rights and duties became clear and well defined; and virtues, inconceivable to the pagan, began to flourish, developing gradually into Christian civilization. All this will be readily admitted by any one who lays claim to the Christian name. But paganism, though conquered, was not annihilated by the work of the Redemption. History bears witness to its occasional recurrence among the nations, according as these, led away by the suggestions of the Enemy of mankind, threw off the yoke of Christ and refused obedience to His law of love. We have fallen on such evil times, confusion and disorder prevailing to a lamentable degree. The brotherhood of man is to many little more than a name, and the "new Commandment," which is Christ's *own*, which did not exist before His time, and which cannot be found apart from Him—the Commandment to love one another—is now but little known and less observed.

While giving glory to God for the wonderful benefits conferred upon our race through the fact of the Incarnation—"the Word was made flesh"—it behooves us to be mindful of the striking phrase with which the Evangelist proceeds—"and dwelt amongst us." Indeed, it is inconceivable how we could draw profit from the Incarnation, far away as we are in time and space from the great fact, if our Lord had not devised a plan to bring it home to us in a manner altogether divine, by dwelling among us and communicating with us, ineffably, through the most Holy Eucharist. This wondrous plan came from the all-loving Heart of our Redeemer; and that it was infinitely sweet to Him, is evident from His touching words, "with desire have

I desired to eat this Pasch with you." Never before was such a marvellous mode of union heard of, nor could such a wondrous means of distributing the fruits of Redemption come from any other than God.

The evils of our times are great and manifold. To these times the words of the Psalmist may be applied with special emphasis, "truths are decayed from among the children of men."—*Ps. XXI., 2.* With the disappearance of truths, faith has weakened, charity gone cold, and spiritual life flickers feebly in Society. It behooves us to recall the words of the Master in making us this gift of His infinite love as an unailing means of support—"My flesh for the life of the world."—*John VI., 52.* Indeed, to comprehend with a firm faith the excellence of the Holy Eucharist is to know fully that work which, by the power of His love, God-made-Man accomplished for the human race. The same faith that teaches us that He was born, lived, worked, suffered, and died for our salvation, assures us that He abides in this Holy Sacrament to communicate to us the inexhaustible treasures of the Redemption which He effected.

Among these treasures there is one greater than any other, because there is not one of the others which is not included in it—the Eucharist which is the Source of life: "I am the bread of *life*. The bread that I will give is My flesh for the *life* of the world."—*John VI., 52.* He has Himself assured us that His entry into the world was for this very purpose—that men may have a more than merely human life: "I am come that they may have life, and may have it more abundantly."—*John X., 10.* Everyone knows that simultaneously with the rise, and progress, and development of the Christian religion, this new life sprang up, grew, and expanded, as well in individuals as in families and nations.

This new and divine life which our Lord brought upon earth and communicated to men resembles in a definite

manner the human life within us ; and, as this draws its sustenance from corporal nourishment, it was eminently fitting that God's Mercy and Love should prepare a divine Food for the support and increase of the supernatural life. Before even mentioning the Blessed Sacrament which He intended one day to institute, He took care to excite in those who would listen to and believe in Him a spiritual hunger for the bread "which endureth unto life everlasting."—*John VII., 27.* And he was careful to explain, to repeat, and to insist that the bread was Himself: "I am the bread of life."—*John VI., 48.* He pressed the doctrine upon them in various ways: by invitation with promise of reward, by command with threat of punishment: "If any man shall eat this bread, he shall live forever; and the bread which I will give is My flesh, for the life of the world . . . Amen, amen, I say to you, except you eat the flesh of the Son of Man and drink His blood, you shall not have life in you."—*John VI., 52, 54.*

Here is the remedy for the evils of our times, the new and divine life in its very Source—the Emmanuel—the life which, gradually passing from individuals to Society, raised Christian civilization over the ruins of ancient paganism. In unhappy olden times when the love of God was unknown to the nations, mutual charity, or the love of one another, there was not. Individual interests were paramount; selfishness everywhere prevailing, the rights of others were ignored; avarice, whose appetite increases by indulgence, repressed all sense of justice and, recognizing no other right than might or brute force, appropriated every thing within its reach. Envy on the other hand, suppressing the best energies of the soul with unholily hatred, was the animating principle of the opposite class. While mankind was in this evil state "the goodness and kindness of God our Saviour appeared,"—*Titus III., 4,* and a new life began to pulsate in the individual, abating not till it had permeated Society.

He not only taught, but introduced a creative force to establish an union between man and God which, reproducing itself between man and man, would necessarily overthrow the pagan principle of brute force. He taught all men—rich and poor, master and man, the avaricious and the envious—that God is our Father, and that we are all brothers before Him. How much more than the name is known in these evil times of this true brotherhood which Christ came to establish in the world! Yet it is the sovereign remedy for all our ills: “This is *My* commandment that you love one another.”—*John XV., 12.* This alone can soothe the suffering and heal the ills of soul and body, for it bestows here below a wondrous foretaste of the ineffable joy that one day will be its crown. This alone will protect the workman from the tyranny and injustice of the master, and safeguard the latter’s interests from the ravages of envy. By its observance avarice, “the root of all evil,”—*I Timothy VI., 10,* is checked, brotherhood is cemented, and selfishness is doomed. “This,” says Leo XIII., “is what Christ intended when He instituted this adorable Sacrament, namely, by awakening charity towards God, to promote mutual charity among men.”

These two kinds of charity towards God and fellow-men have so close a correlation that one cannot exist without the other: “If any man say, I love God, and hateth his brother, he is a liar.”—*I. John IV., 20.* Now, nothing can be conceived more efficacious for the promotion of charity than this marvellous exhibition of love which the Redeemer left us in the institution of the Holy Eucharist. Here, infinite Wisdom and infinite Love are both brought into action to bestow upon men a gift of such sovereign excellence as could come from God alone. Very God of very God that He is, He has nothing more to give us—He gives us Himself. No greater stimulus can be imagined than the knowledge of what Christ has done for us, to excite us to do our best for one another, to

make the tie of brotherhood wax ever stronger. The Sacred Council of Trent expresses our idea with singular aptness when it declares that Christ left the Blessed Sacrament in His Church "as a symbol of that unity whereby He would have all Christians mutually joined and united . . . a symbol of that one body of which He is Himself the head, and to which he would have us, as members, attached by the closest bonds of faith, hope, and charity." The Church frequently gives us a happy exhibition of this social and heavenly unity when, on her Festive days, so many of her children of all classes — great and simple, rich and poor, learned and unlettered — assemble at her Holy Table to partake of the divine banquet. If all would learn the admirable lesson of unity and the brotherhood of man from this divine Source, and be faithful to the duties arising thence towards God, towards themselves and their fellow-men, the evils now afflicting Society would vanish under the influence of their sovereign remedy — His flesh, which Christ gave "for the life of the world."

Here, that amiable invitation and that gracious promise find their daily and hourly fulfilment: "Come to Me, all you that labour, and are burdened, and I will refresh you."— *Matthew XI., 28.* No one but God thus could invite all that are needy with the assurance that their every want would be supplied, their every desire gratified. And who is there of us that is not labouring, that has not the heavy burden of sin and misery to bear? Let every one of the Faithful approach then with secure faith and burning love this divine Source of life and health, let all come to Jesus for refreshment. With the sanctification of individuals the body politic will be healed, for what are the evils of Society but the accumulation of the evils of its members? The more the unholy cries which the enemies of Christ sent forth in the long ago — "We do not want this Man to reign over us," and "Away

with Him"—are now re-echoing throughout the world, the more the Faithful must strive to appease His outraged Majesty by unfaltering devotion and love.

Do you, dear Brethren of the Clergy, who draw all your consolation as well as your honour and dignity from this divine Sacrament, be mindful of your obligations of adoration and love of It, and strive especially to make It practically known to and appreciated by the Faithful. And you, dear Children of the Laity, forget not how the people, whose successors in the Christian life you may well be called, loved and followed Jesus when on earth walking visibly among men. His Presence is not less real in the Blessed Sacrament before you than it was in Capharnaum, albeit, here His Humanity, as well as His Divinity, is concealed from our eyes. Fail not to respond to such ineffable love on His part. "My dearly beloved . . . my joy and my crown,"—*Philip. IV., 1*, how little more on so vast a subject can I say to you in one Letter, than to assure you that nothing can exceed the ardour of my solicitude to have established everywhere among you, in every parish in the Diocese, the practice of frequent and even daily Communion and daily Visits to the Blessed Sacrament. "History bears witness," our late illustrious Pontiff assured us, "that the virtues of the Christian life have flourished best wherever and whenever the frequent reception of the Eucharist has most prevailed." However wonderful and varied the works of God, they are here summed up in this one mystery: "He hath made a remembrance of His wonderful works, a merciful and gracious Lord; He hath given food to them that fear Him."—*Psalms CX., 4, 5*. Away then with vain excuses and anxious fears! Let due preparation and proper thanksgiving never be neglected. Then, here are the rules to guide us safely in the practice of this greatest of actions. They come straight from our Holy Father, Pius X., and deserve the most diligent study and faithful observance:

1. Frequent and daily Communion, as a thing most earnestly desired by Christ our Lord and by the Catholic Church, should be open to all the Faithful, of whatever rank and condition of life; so that no one who is in the state of grace, and who approaches the Holy Table with a right and devout intention, can lawfully be hindered therefrom.

2. A right intention consists in this: That he who approaches the Holy Table should do so, not out of routine, or vain glory, or human respect, but for the purpose of pleasing God, or being more closely united with Him by charity, and of seeking this divine remedy for his weaknesses and defects.

3. Although it is more expedient that those who communicate frequently or daily should be free from venial sins, especially from such as are fully deliberate, and from any affection thereto, nevertheless it is sufficient that they be free from mortal sin, with the purpose of never sinning mortally in future; and, if they have this sincere purpose, it is impossible that daily communicants should not gradually emancipate themselves from even venial sins, and from all affection thereto.

4. But whereas the Sacraments of the New Law, though they take effect *ex opere operato*, nevertheless produce a greater effect in proportion as the dispositions of the recipient are better; therefore, care is to be taken that Holy Communion be preceded by serious preparation, and followed by a suitable thanksgiving according to each one's strength, circumstances and duties.

5. That the practice of frequent and daily Communion may be carried out with greater prudence and more abundant merit, the confessor's advice should be asked. Confessors, however, are to be careful not to dissuade any one (*ne quemquam avertant*) from frequent and daily Communion, provided that he is in a state of grace and approaches with a right intention.

6. But since it is plain that, by the frequent or daily reception of the Holy Eucharist, union with Christ is fostered, the spiritual life more abundantly sustained, the soul more richly endowed with virtues, and an even surer pledge of everlasting happiness bestowed upon the recipient, therefore parish priests, confessors and preachers—in accordance with the approved teaching of the Roman Catechism (Part ii., cap. 4, n. 60)—are frequently, and with great zeal, to exhort the faithful to this devout and salutary practice.

7. Frequent and daily Communion is to be promoted especially in religious orders and congregations of all kinds; with regard to which, however, the decree *Quemadmodum*, issued on the 17th December, 1890, by the Sacred Congregation of Bishops and Regulars is to remain in force. It is also to be promoted especially in ecclesiastical seminaries, where students are preparing for the service of the altar; as also in all Christian establishments of whatever kind, for the training of youth.

8. In the case of religious institutes, whether of solemn or religious vows, in whose rules, or constitutions, or calendars, Communion is assigned to certain fixed days, such regulations are to be regarded as directive and not preceptive. In such cases the appointed number of Communions should be regarded as a minimum, and not as setting a limit to the devotion of the religious. Therefore, freedom of access to the Eucharistic Table, whether more frequently or daily, must always be allowed them, according to the principles above laid down in this decree. And in order that all religious of both sexes may clearly understand the provisions of this decree, the Superior of each house is to see that it is read in Community, in the vernacular, every year within the octave of the Feast of Corpus Christi.

9. Finally, after the publication of this decree, all ecclesiastical writers are to cease from contentious

controversies concerning the dispositions requisite for frequent and daily Communion.

You are already aware of the lamentable trials that are afflicting the Church in France. However depressing, they can in no way shake our faith in the divine Promises as to the ultimate triumph and prosperity of the Church: "The Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thy enemies."—*Ps. CIX., 2.* "Behold I am with you all days, even to the consummation of the world."—*Matthew XXVIII., 20.* Be it ours to contribute to this happy consummation by fervour and perseverance in our prayers.

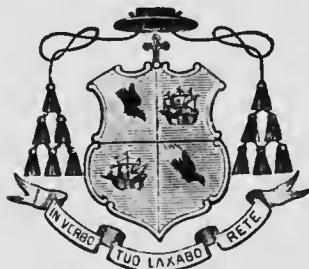
Until further notice the Prayer *de mandato* will be to obtain the divine protection *Contra Persecutores Ecclesiae* instead of *De Spiritu Sancto*.

The regulations for Lent will be the same as last year.

Let the spirit of self-denial, for instance in unnecessary amusements and the use of liquor, animate all during the Holy Season; and especially let unwonted zeal inspire the work of preparation for the worthy reception of paschal Communion.

The Grace of our Lord Jesus be with you all, Brethren.

This pastoral shall be read in every Church of the Diocese on the first Sunday after its reception that the Pastor officiates therein.



† T. CASEY,
Bishop of Saint John.

A. W. MEAHAN,
Secretary.

Saint John, 5th February, 1907.



