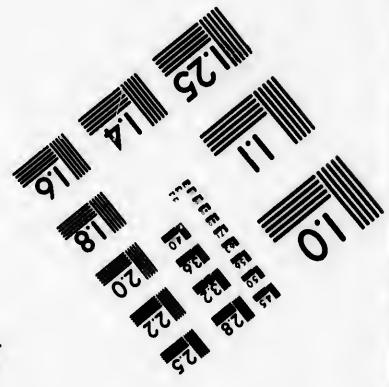
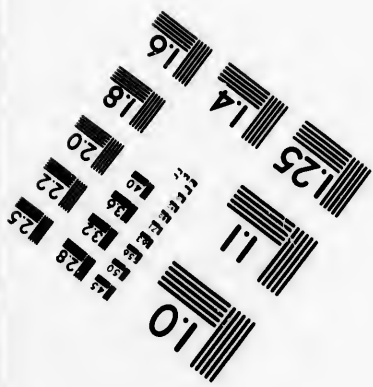
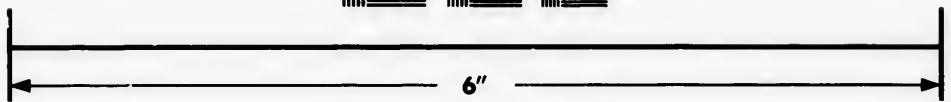
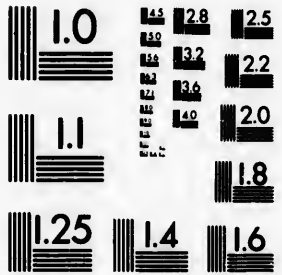


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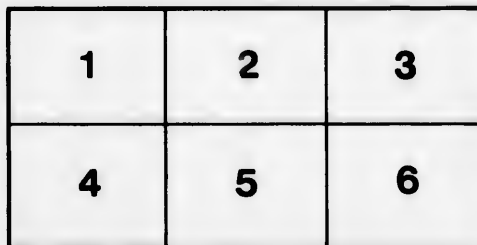
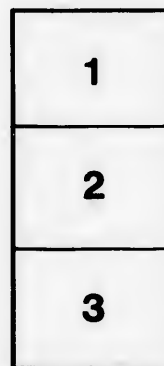
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BISHOP OF KINGSTON,

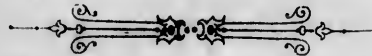
TO THE REV. CLERGY OF HIS DIOCESE,

ON

The Sanctification of the Christian Household

AND THE

Confraternity of the Holy Family.



KINGSTON :

PRINTED AT THE DAILY NEWS STEAM PRINTING HOUSE.  
1883.

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JAMES VINCENT CLEARY, S.T.D.,

BY THE GRACE OF GOD AND FAVOR OF THE APOSTOLIC SEE,  
BISHOP OF KINGSTON.

TO THE REV. CLERGY OF HIS DIOCESE.

DEAR REVD. FATHERS :—

The Church is an aggregate of dioceses governed by Bishops under direction of Christ's Vicar: the diocese is an aggregate of congregations governed by local Pastors under direction of the Bishop: the congregation is an aggregate of families governed by parents under the spiritual direction of the local Pastor. Thus the family is the basis of the edifice of faith, and from it, if well founded and cemented in the law and love of Christ, the congregation and the diocese and the whole superstructure of God's Church will derive firmness and stability against the decay of time, the tempests of human passion, and the fierce attacks of the world and the devil. If therefore, dear Revd. Fathers, we would build up religion throughout our Diocese, and fortify it against the assaults of our spiritual enemies, whose name is Legion, we must make sure of our foundations—we must devote special care to the good ordering of family life.

The husbandman is solicitous for the saplings in his nursery. He delves the hard earth around them, and supplies nourishment to their roots; he waters them in seasons of drought; he shelters them against the blasts of winter; and when spring time comes, he opens a free passage for air and light and heat to act upon them for the strengthening of their vitality and development of their nature in the form ordained by the great Creator. Now, the nursery of the universal household of faith is the family household, and

on its careful sheltering and seasonable cultivation depends the future of the church in growth of holiness and fecundity of virtue. The priests of the church are the husbandmen of God. One plants, another waters, and God gives the increase (1 Cor. 3rd chap.) Through your ministry the seeds of sanctification have been planted in the family. It is your office to protect and quicken into activity the sacramental grace of matrimony in the hearts of the parents, and the elements of regenerated life in the souls of the children. The local pastor's mission is not to his congregation in general; but to every household in his district, to parents and children, for vigilance over all, and instruction of all, "in season and out of season," upon the laws and discipline of Christian life; now gravely exhorting, now kindly encouraging, and, when occasion requires it, "reproving, entreating, rebuking, with all patience and doctrine" (2 Tim. 4th chap.)

#### **Duty of Parents Towards their Children.**

In enforcing upon parents the duty of sanctifying their lives in accordance with their state, you should insist with special emphasis upon the most important of all parental duties, which is the rearing of their children in holiness by precept and example. God, the Father in heaven, who confided His little ones to their care; and, God, the Son, who redeemed them by His blood; and, God, the Holy Ghost, who consecrated them in grace, to be the temple of His dwelling, will demand a strict account of their most sacred trust. Nature concurs with grace in urging parents to fulfil this duty. Their own happiness is bound up with it. The prosperity of their families, even in this life, depends upon it. "Piety," says the Scripture, "is profitable to all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4th chap.) On the other hand God's grievous displeasure is drawn upon the family by neglect of piety in the domestic home. He who giveth life, can take it. He who builds up families, can pull them down. He gathereth, and He scattereth. Health, peace, prosperity,

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sickness, sorrow and calamity are equally in the power of His will. And if there be one crime more sure than another to provoke the wrath of God upon whole families, it is that of parents who withhold from their children the knowledge of God and His law, and the nourishment of virtue, leaving them to nature and its passions of corruption, to gradually enslave them and exact the life-long service of their hearts and minds, which should be rendered to the Almighty Lord alone—their Creator and Redeemer. "I am the Lord, thy God," said He, "mighty, jealous, visiting the iniquity of the fathers upon the children unto the third and fourth generation" (Exodus 20th chap.) It is difficult to conceive how Catholic fathers and mothers, believing in the Church's doctrine about the priceless value of souls and the glorious inheritance prepared for the children of grace on condition of their perseverance in virtue, can hope to die in God's peace and meet a favorable judgment after having reared their offspring in ignorance of the truths of salvation and neglect of prayer and mass and sacraments and observance of Christian virtue, by which alone they can reach heaven. The Apostle St. Paul discredits the faith of such parents; he classes them with apostates and pronounces them more guilty than infidels. To the Bishop of Ephesus he writes, "If any man hath not a care of his own, and especially of those of his house, he hath denied the faith and is worse than an infidel" (1 Tim. 5th chap.)

#### **Priestly Care of the Young.**

When the pastor has admonished the parents of their obligations, his whole duty to the little ones is not thereby discharged. The church has received from Christ a direct and special guardianship of children. It is she who brought them forth to the life of the spirit in grace through the sacrament of baptism. Hers is a better and nobler maternity than that of flesh and blood. She is now their nursing-mother according to the spirit, for their rearing in the divine life of faith and grace "unto the perfect man, unto the measure of the age of the fulness of Christ" (Eph.

4th chap.) Even though the carnal mother should neglect them, the spiritual mother shall not. They are marked with the blood of her heavenly Spouse. Their names are written upon the palms of her hands. Her thoughts are ever busy about them; and she cries out unceasingly to the local pastor from the throne of the sovereign pontiffs and the sanctuary of every cathedral in Christendom to keep a vigilant eye upon the children, to know them by name, to love them and attract their love; to exhibit on all occasions a tender and paternal anxiety for their welfare; to gather them around him in the church, and, in presence of their living Saviour, to feed them with the "milk" of doctrine suitably to their age, and instil into their minds holy sentiments of virtue and holy abhorrence of vice by direct teaching, by examples and anecdotes and corrections and suggestions and all the countless methods that God's wisdom and the priest's zeal shall opportunely inspire. From the church to their homes, from their homes to the schools, from the schools to their play ground, and, through all the ways of youthful life, the pastor's warnings should follow the children, and his paternal vigilance safeguard them, so far, at least, as to assure himself that no evil example shall lie in their path nor any snare be laid for their innocence. There is no more imperative duty of the priesthood than this tender and assiduous care of the young. The good priest never tires of it. It is so like Jesus Christ, whose condescension to children is beautifully described in several episodes of the Gospel narrative. We are told that He loved to invite them to come near Him with confidence, and that He used to lay His divine hand upon their heads, and bless them. One day the mothers brought their boys and girls to Him in large numbers, and some of His disciples objected to the intrusion. The little ones were probably noisy and somewhat troublesome. At all events it was the opinion of some good men that they were unfitted for intercourse with the Teacher of Heavenly Wisdom, and their presence was treated as an interruption of better work. But "when Jesus saw it," says the Evangelist, "He was

*much displeased*, and said to them, suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven. And, *embracing them*, and laying His hands upon them, He blessed them" (Mark 10th chap.) What a lovely picture this is! The Lord of Majesty, who rules over heaven and earth; the Sage of Sages, Eternal Wisdom who "dwells in light inaccessible" (1 Tim. 6th chap.) does not deem it beneath His dignity to converse familiarly with lisping childhood, to bear with its thoughtlessness, its giddiness, its obtrusiveness, its dulness, perhaps, or its excessive vivacity. What a lesson for us, His representatives before men, the sharers of His eternal Priesthood for the salvation of His elect, not to disdain to give our time and earnest thought to the Christian formation of childhood's mind, as though it were an inferior office of the ministry, which should yield to the frequent pressure of high duties. Aristotle, one of the most learned philosophers of antiquity, thought his time best employed in teaching the first rudiments of grammar to Alexander, son of Philip of Macedon, because his pupil was the heir of an empire, and his future career would much depend upon the first lessons of the school. Our little ones, dear revd. fathers, are children of the "King of Kings and Lord of Lords" (1 Tim. 6th chap.), the heirs of a royalty infinitely superior to that of Alexander, and the rudimentary lessons of faith and piety will exercise a powerful influence on their future, for time and for eternity. Jesus Christ would be "much displeased" did we fail to interest ourselves in their instruction at all seasonable times. Our Divine Master "embraced them," says the Evangelist. He did this for our example, that we may open our manly hearts to the little innocents and receive them in the spirit of affection. And this we know you do, dear revd. fathers, and we thank our good God for the zeal you display in fulfilment of this duty of the ministry, under conditions of great hardship, at times, and edifying disregard of the fatigue and discomfort consequent on long journeying and late celebration of mass on the Lord's Day. You shall have your "reward exceeding

great" (Gen. 15 c. 1 v.) from the Pastor of Pastors, whose eye is upon you in your work for approval and sustainment, and whose promise is recorded, "Amen, I say to you, as long as you did it to one of these, my littlest ones, you did it to Me" (Matt. 25 chap.) Bear with us, if we exhort you to persevere in your laborious efforts and, if possible, to proceed with redoubled zeal in behalf of our growing youth, for whose welfare we are becoming more anxious as we learn more of the dangers that beset the ways of innocence around us. The pastoral office is manifold, it deals with sinners and saints, with the weak and the strong, the wise and the unwise; it is charity towards all, solicitude for the wants of all. But in nothing does the charity of the pastor display itself more resplendently before God and men than in the tender care bestowed on the young for the preservation of their life in grace and innocence. This is the grand characteristic of the Divine model of pastors, proclaimed by the prophet Isaias, "He shall feed His flock like a shepherd; He shall gather together the lambs with His arm, and shall take them up in His bosom." (Isaias, chap. 40.)

#### **Institution of the Confraternity of the Holy Family in Kingston.**

To enable both pastors and parents more effectively to discharge their duties for the sanctification of the Christian household and the proper rearing of the children in the knowledge and love of God, we have resolved to establish throughout our diocese the Confraternity of the *Holy Family*, having previously obtained faculties from the Sovereign Pontiff for that purpose. At the conclusion of a fortnight's spiritual exercises, recently held in our Episcopal City of Kingston, We instituted the Archconfraternity in canonical form in St. Mary's Cathedral, to which the local branches of the several missionary districts shall be affiliated.

We earnestly desire to propagate this plant of holiness in every Mission, and will personally assist at its inauguration in as many places as possible, to enlist in its behalf the lively interest of priests and people. It is desirable that spiritual

exercises of a week or, at least, three days' duration, should precede the inaugural act, that so the faithful may be disposed by the Word of God and prayer and sacramental purification to enter the *Holy Family* in truly Catholic spirit and earnestly endeavour to profit of its blessings. To this end we have arranged with the Oblate Fathers to give the services of two priests to our diocese for a series of *Missions* during the next five months. We will thank you, dear Revd. Fathers, to inform us, through our Secretary, of the time that will suit your people's convenience for attendance at those pious exercises in your respective districts. They may perhaps be made to concur with the Devotion of the Forty Hours. A rich harvest of benedictions, spiritual and temporal, may be expected through the agency of this confraternity. In our beloved city of Kingston we have had the happiness of enrolling over eight hundred in the female, and five hundred and twenty in the male, branches. We trust the membership will be proportionately numerous amongst you.

#### Usefulness of Confraternities.

The word "Confraternity" signifies an association of persons united by special bonds of charity and the practice of the same pious exercises for their personal sanctification and the promotion of some definite work of religion. The value of association is well known to the wise ones of the world. It is the order of the day in political, commercial and professional circles. Confraternities are the application of this principle to the spiritual order for the accomplishment of some great religious purpose by the united efforts of many, aiding each other's insufficiency and mutually inspiring confidence. The general purposes of all Confraternities are, 1st, the honor and glory of God; 2d, the sanctification and spiritual advancement of the individuals composing it; 3d, the assistance rendered by the members to one another through life and at death and after death; 4th, good ex-



ample and edification to their co-religionists and to society; in addition to which, there is a definite and special object proposed for each association, to the attainment of which its rules and discipline are adapted.

The Catholic Church, the divinely commissioned guardian of the whole law of Christian faith and morals, with whom Jesus Christ has promised to co-operate in maintaining its belief and practice "all days, even to the consummation of the world" (Matt. 28c.), has never failed to encourage the method of association for religious ends. The Pontiffs who have successively occupied St. Peter's chair have favored the Confraternities with innumerable privileges and indulgences. Ecclesiastical councils have recommended them as salutary aids for preserving and stimulating piety, purity of life and active charity in opposition to the scandals of the world's indifference and sensuality and egotism. The Bishops of the Church most illustrious for personal sanctity and pastoral zeal, such men of God as St. Charles Borromeo, St. Francis de Sales and St. Alphonsus Liguori, devoted their time and labour to the propagation and healthy growth of these institutions in the parishes of their dioceses; and in their writings bear eloquent testimony to the benefits derived from them in averting the scourge of God's anger, recalling sinners to the paths of virtue, exciting the lukewarm to religious fervour, counteracting the pernicious maxims and fashions, the impiety and selfishness of the world, and shewing forth a bright example of Catholic life in the virtuous and orderly demeanour of multitudes of men and women combining strictest fidelity to the duties of their secular state with earnest pursuit of the "one thing necessary" (Luke 10c.). Herein is summarized the whole economy of the Incarnation announced in the song of the Angels on the morning of the Saviour's Nativity, "Glory be to God on high and peace on earth to men of good will" Luke 2c.).

**Origin and object of the Holy Family.**

On a future occasion We will, please God, explain in detail the benefits we hope to derive from the introduction of this Confraternity among our faithful people. For the present Our Instruction shall be limited to a statement of its origin and general object, and the privileges accorded to it by the Church.

The *Holy family* confraternity was founded, about forty years ago, in the City of Liege, in Belgium. In a short time it grew into a large association and gave evidence of its power to effect a wonderful amount of good in society. Pope Pius the Ninth, on being assured of its great usefulness, had its Rules examined, gave it his approval and his blessing, raised it to "the dignity of an Arch-Confraternity, with power to affiliate other associations of the same name, instituted for the same end," and enriched it with most copious treasures of Indulgences in favor of its members. Under this "Fiat" of God, spoken by His Vicar, the *Holy Family* developed into mighty proportions and speedily occupied cities and towns and rural parishes, not in Belgium only, but also in France, Italy, England, Ireland, Germany, Holland and America. Of Our own knowledge, We can say that its institution in Ireland has been productive of incalculable good. It seems to have a particular attraction for the children of St. Patrick, who enter its ranks with more alacrity and adhere to the observance of its pious discipline with more persistency than they exhibit in regard of any other purely religious Association.

The definite work proposed by the *Holy Family* is the sanctification of interior Catholic life and the preservation of Catholic society from the growing immorality and religious indifference, too visibly manifest in the manners of our age. Society being rooted in the family, it seemed best to apply the remedy of its disorders directly to domestic life, whence it would gradually spread and permeate the social system.

Abstract rules of moral discipline are liable to be forgotten or despised in the hour when their restraining influence is most needed. They require to be embodied in living forms, exhibiting the reality and loveliness of virtue, as actually practised, and appealing to the senses and imagination and the nobler impulses of the heart of man, as well as to his understanding, for his self-correction and the ready submission of his will. Mary and Joseph in their humble home, with the child Jesus growing under their tutelage "in wisdom and age and grace with God and men" (Luke 2c) is the exalted model of family holiness set before the minds of the Catholic people who are invited to join this Confraternity. The virtues exemplified in the carpenter's house in Nazareth are the perfection indeed of Christian goodness, not exacted in equal degree from all, nor practically attainable by all, though it has been recommended to all in its divine archetype by the Saviour of mankind, who said, "be ye perfect, as also your heavenly Father is perfect" (Matt. 5c.) But the humility and obedience, the piety and prayer, the chastity and temperance, the peace and patience and resignation of spirit and prompt correspondence with Divine inspirations, the regularity of the tradesman at his industry and of the virgin mother in her household duty, their loving watchfulness over the child and his entire subjection to them, their continual sense of the Divine presence, and their ardent charity towards God, and towards each other and every neighbour in God—these are virtues demanded of all, and they should be practised by all in imitation of Jesus, Mary and Joseph, according to the manner and measure suitable to each one's state. To some chosen souls in the Catholic Church it has been given in every age to realize in themselves the life of Nazareth to a heroic degree of perfection. Before the eyes of all, however, the perfect model is held up for incentive to courageous imitation, and with every effort of man's will the grace of God shall most certainly correspond. The frequent invocation of the names of this terrestrial Trinity is all-powerful with the

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Father in Heaven for obtaining those graces in abundance, while the demons are terrified by it and driven far away from our hearts and homes. In the hour of temptation the very thought of the *Holy Family* exercises a chastening influence on the mind, and helps to bring nature's unruly feelings under control. The morning and evening prayer of the Catholic family, offered in union with the thirty years' prayers that ascended to the throne of God from the Holy Family of Nazareth, sanctifies the domestic atmosphere and diffuses an odour of blessedness through the day and the night. The periodical assembling of the confraternities of fathers and mothers, brothers and sisters, in the House of God, beside the banners of their respective branches, to hear the lessons of Nazareth preached by the priest, and to pray together with "one heart and one soul" (Acts 4c), through Jesus, Mary and Joseph, for Divine aid to practise in their homes the virtues of the *Holy Family*, and save themselves from the corruption of this world of sin, quickens an enthusiasm of piety and a sacred emulation among the associates to fulfil in their lives the purposes of the confraternity. An additional link of charity is thus established between the various sections of the Catholic community, who may, perhaps, have been divided in feeling and estranged from one another; and by degrees the "unity of spirit in the bond of peace" develops and declares itself in acts and expressions of good will and kindly sympathy, as occasions arise; families become more friendly with each other for the sake of pleasing Jesus, Mary and Joseph, and Catholic unity is consolidated in its inner life and outward strength. Hear the Doctor of the Nations propounding this principle of Catholic unity in opposition to the frigid egotism of the world. "I, therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness; with patience, supporting one another in charity; careful to keep the unity of the spirit in the bond of peace. *One* body, and *one* spirit,

as you are called in *one* hope of your vocation ; *one* Lord, *one* faith, *one* baptism, *one* God and Father of all, who is above all, and through all, and in us all" (Eph. 4c.) Oh! what a blessed result will not this be, should it come to pass, and how pleasing to Jesus, Mary and Joseph! What a multiplicity of graces is in store for the Venerable Diocese of Kingston, if we all, Bishop, priests and people, co-operate zealously and with persevering energy in founding and maintaining this holy confraternity as a nursery of domestic sanctity and neighbourly goodness!

But let us rise, dear Revd. Fathers, above the consideration of ourselves and our own interests, albeit spiritual, in the Confraternity. Let us regard God, His interests and His honour. The *Holy Family* is a direct homage to the fundamental dogma of Christianity, the adorable mystery of the Incarnation ; for Jesus, Mary and Joseph in the cottage of Nazareth are the living embodiment of this mystery in its fulness. The association of these three names embraces in one thought the Person of the Eternal Word, the Virgin Mother of the Word made flesh, and the foster-father of God Incarnate, in His infancy, His boyhood, and His growth unto the maturing of His manhood. The name of Jesus proclaims the Majesty of the Divinity humbled obediently to the littleness of Humanity in hypostatic union, the Creator made a creature, the Eternal born in time and nourished by the milk of a maiden's breast. The name of Mary announces the mystery of Virginity in maternity, and "the handmaid of the Lord" made the mother of God the Son, as truly as God the Father is His Father whence she is evermore the Queen of the Universe, all powerful in heaven, and styled "blessed" by all generations upon the earth. The name of Joseph, the "just man" in the Scriptures, by his chaste guardianship of the Virgin's honor and his exquisite care of the Divine Child, represents the sanctity of Christian marriage, binding soul with soul in the wedlock of the spirit, and the sublimity of the office of

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Christian fatherhood, as a communication of the divine paternity for the rearing of God's children "in wisdom and age and grace" unto life everlasting. Had it pleased the Father in Godhead of Our Lord Jesus Christ to present Him to the eyes of men not otherwise than in full-grown perfection of manhood, after the manner of the first Adam's creation, independent of a mother's nursing, unindebted to a father's care and protection, the dogma of the Incarnation would have been only half revealed; its heaven-born virtues, destined to serve unto the latest generation for a perfect pattern of childhood, and motherhood, and paternal guardianship in the order of Christian life, would have been withheld from human knowledge; its sweet, attractive influence in the domestic circle for purity of morals and refinement of manners and chastening of natural affections between husbands and wives, parents and children, would be to this day unfelt and unimagined; and the family household would still perhaps remain unadorned by the many virtues, begotten of the Incarnation, that now constitute its dignity and true happiness, and reflect glory on our holy religion by contrast with the unspeakable turpitude of the Pagan home and the servile bondage in which the gentle spirit of womanhood was crushed between the millstones of polygamy and divorce even under the Mosaic Dispensation. No wonder the Apostle of the Gentiles, contemplating the sublimity of this doctrine of the Incarnation, should exclaim in the fervour of his faith and love, "Evidently great is the *mystery of piety*, which was manifested in the flesh, was justified in the spirit, appeared to angels, hath been preached in the Nations, is believed in the world, is taken up in glory" (1 Tim. 3c.). To this "great mystery of piety" we pay the homage of our daily devotion in honouring the Holy Family of Nazareth: under its patronage we place ourselves every time we implore the protection of Jesus, Mary and Joseph; and from the divine fountain of the Incarnation, through the five wounds of the crucified Saviour, we hope to draw the living waters of grace

to refresh our souls and quicken them in the newness of life conformably to the model of Christian perfection shewn forth in the lives of the Father, the Mother and the Son, whose imitation is the end of our holy Confraternity.

### Privileges of the Holy Family.

The privileges accorded by the Church, in the form of Indulgences, to the Holy Family are most numerous. By a Brief, dated April 20th, 1847, His Holiness, Pope Pius the Ninth, granted "to all the faithful of both sexes, who are members of the aforesaid Association, a *plenary Indulgence on the day of their admission*, if, having made a sincere confession of their sins, they receive the most Holy Sacrament of the Eucharist; also a *plenary Indulgence at the article of death*, if, truly, contrite they confess and receive Holy Communion, or, not being able to do this, are truly penitent and invoke the Name of Jesus with their lips, if possible, or at least in their hearts; likewise a *plenary Indulgence* on each of the Feast days of the Confraternity (thirty in number) or the Sunday following each, on the usual conditions of Confession and Communion and a visit to the Church for prayer." By the same Brief he granted one hundred days' Indulgence for every attendance at the pious meetings of the Association or the performance of any good work recommended by it, and finally declared all those Indulgences applicable to the souls in Purgatory. Surely all good Catholics who are solicitous for their soul's increase in grace and merit before God, or desire to live in constant communion of charity with their deceased relatives and friends, will find in this outpouring of the Church's spiritual treasures upon the *Holy Family* sufficient inducement, apart from all its other benefits, to enroll themselves, and encourage others to enlist, in the Confraternity.

**Members and their Obligations.**

All are eligible to membership in the *Holy Family*, for all are concerned in the work it aims at accomplishing, and all can help it forward by the force of numbers and by mutual edification at home and in the public assemblies in the church. We know full well how orderly and pious is the household life of our faithful people generally, and how free from the least taint of the viciousness and religious indifference that infects the atmosphere of the outer world. It may be asked what need have good Catholics, such as these, of membership in the *Holy Family*? But the fathers and mothers who thus vigilantly guard the sacredness of their fireside, are they who will best appreciate the powerful assistance supplied them by the church for sustainment in their meritorious efforts and the better assurance of permanent success. The children may outgrow the parents' tutelage, or it may please God to call the heads of the family out of life; and, in either event, it will be well if the Church shall retain a hold upon the hearts of the young man and the young woman for the continuance of their pious parents' teaching and example through the repeated lessons and discipline of the *Holy Family*. It is, moreover, a duty of Christian charity to aid one another in spiritual, no less than in temporal, necessities. Whence, they who have, through God's bounty, been favoured with greater richness of faith and more ardent zeal for the promotion of piety and goodness in their own domestic circles, ought, in thankfulness to their heavenly Father and charity to His less favoured children, contribute to the diffusion of the peace and joy of holiness through their neighbours' homes, and the creation of a high religious and moral tone in Catholic society, by active co-operation in a work, whose end is to make others be what *they* are, to regulate disorderly households in conformity with the rules of religion, to recall the erring, to confirm the weak, to elevate the depressed, to counteract evil example and the baneful influence of human respect, and by united effort to main-



tain Catholic life generally on the high level of the Church's standard. Thus they may become the instruments of God's mercy to many, and may earn the rewards of Apostleship, as it is written ; " He who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins." (James 5c.) The numerous Indulgences granted by the Pope to the members of the Confraternity during life and at the hour of death, will be another inducement to the most virtuous among the congregations to enrol themselves in it for their own spiritual advantage and more assured passage from the association of Jesus, Mary and Joseph on earth to the glory of the Father, the Son and the Holy Ghost in Heaven.

Let none be deterred by the idea that unknown obligations may be contracted through membership in this Confraternity. The means it employs are in accord with its end, purely spiritual. It is sufficient to quote a few of its statutes.

No. 1 lays down : "The object of the Arch-Confraternity is to honour the Holy Family, Jesus, Mary and Joseph, and to offer to the faithful of different ages, both sexes, and every condition of life, but particularly to the working classes, an efficacious means of walking with confidence in the way of salvation."

No. 2 : " The means employed in the Association for the attainment of the noble and useful end it proposes, are prayer, the Word of God, and the frequentation of the Sacraments."

No. 15 : " The obligations contracted by the Associates are purely those of charity. They should live as good Christians, according to their state, avoiding dangerous societies, the reading of bad books and wicked newspapers, dangerous places of amusement, and everything which might lead them to fall into sin."

We now commend the *Holy Family* to our faithful clergy and people of the whole Diocese of Kingston with unbounded confidence that through their zealous co-operation

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it will flourish in this section of the Lord's vineyard. We are filled with holy joy at the marvellous success of its commencement in our Episcopal City, and look forward with eager anticipation to its welcome acceptance in the several missions. In the name of the Catholic Church and with the blessing of Christ's Vicar, we have "planted" this tree of life. It is for you, dear revd. fathers, to "water" it, and "God will give the increase." It will require assiduous cultivation, more especially in the early stages of its growth, till it shall have struck its roots deeply in the soil; but you and your parishioners and your Bishop shall be amply recompensed by the blessed fruit it shall bear in due time. Jesus, Mary and Joseph are looking upon us from heaven with eyes of approbation, as we honor their Names, and show forth their virtues for our people's imitation, seeking in everything the salvation of souls, the exaltation of religion and the glory of the Most High God. How sweet and consoling to each of us on our death-bed shall be the remembrance of our priestly labours, our zeal, our vigilance, our active encouragement, our prudence in organizing, our earnestness in instructing, the members of the Confraternity of the *Holy Family* in our missions! The good works and prayers of parents and children shall then plead for us, in union with our own and those of the Confraternity everywhere, through Jesus, Mary and Joseph, and shall insure us the last, the best, the crowning grace of God's predestination—a happy death.

"Jesus, Mary and Joseph, I give you my heart and soul.

"Jesus, Mary and Joseph, assist me in my last agony.

"Jesus, Mary and Joseph, may I breathe forth my soul in peace with you—Amen."

May these be the last words our lips shall utter in this vale of tears! May we not confidently hope that Jesus, Mary and Joseph will graciously respond to our call and come to meet us in peace!

Instead of the Collect "pro quacumque necessitate," the one "pro Congregatione et Familia" shall be recited at

every Mass (Rubric permitting) until further orders. We beg of you also, dear revd. fathers, to remember Us in your oblation of the Holy Sacrifice and ask the prayers of your congregations in Our behalf, that God's blessing may attend Our labours and bring them to a happy issue. For We know how true the word is, "unless the Lord build the house, in vain do they labour who build it; unless the Lord guard the city, in vain do they watch who guard it" (Psalm 126.)

As We proceed through your districts to administer the Sacrament of Confirmation, we intend to personally examine the candidates in their daily prayers and the Christian Doctrine. All shall be required to recite from memory the Lord's Prayer, the Angelical Salutation and the Doxology, the Apostles' Creed and Confiteor (or general confession); the Acts of Contrition, Faith, Hope and Charity, and the Litany of Loreto or the *Hail, Holy Queen*.

"Now, the God of peace, who brought again from the dead the Great Pastor of the Sheep, our Lord Jesus Christ, in the blood of the everlasting testament, make you perfect in every good work, that you may do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to whom is glory for ever and ever—Amen" (Hebrews 13c.)

This Pastoral Letter shall be read and explained to each congregation of the Diocese on the first Sunday, or partly on the first and partly on the second Sunday, on which Mass shall be celebrated for them, after its reception.

Given at Kingston, under our hand and seal, this tenth day of May, the Octave of the Ascension, D.N.J.C., in the year of Our Lord, one thousand eight hundred and eighty three.

†JAMES VINCENT CLEARY, S.T.D.,

Bishop of Kingston.

By His Lordship's command,

THOMAS KELLY,  
Secretary.

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