

JESUIT ARCHIVES
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PASTORAL LETTER

INDUSTRIAL SCHOOL,
SPANISH ONT.

OF HIS LORDSHIP,

Wt. Rev. John Francis Jamot,

BISHOP OF PETERBOROUGH,

PROMULGATING THE DECREES OF THE FIRST
PROVINCIAL COUNCIL OF TORONTO.

INDUSTRIAL SCHOOL,
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The Right Rev. John Francis Jamot,

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PROVINCIAL COUNCIL OF TORONTO.

JOHN FRANCIS JAMOT,

By the Grace of God and the authority of the Holy Apostolic See,
Bishop of Peterborough.

*To the Venerable Clergy, the Religious Communities, and the beloved Laity
of our Diocese, health and blessing in our Lord.*

DEARLY BELOVED BRETHREN,

Some time ago we distributed to each of our priests a copy of the Decrees of the First Provincial Council of Toronto. We, at the same time, recommended them to read carefully those decrees, adding that soon we would proclaim that they had force of law in our Diocese.

Those decrees had been prepared with care by the Archbishop and the Bishops of the Province, assisted by learned and pious Priests.

But in accordance with the rules of Canon Law, as laid down in the Constitution "Immensa" of Pope Sixtus the Fifth, those decrees had first to be submitted to the authority of the Holy See. Now that they have come back to us, revised and corrected by the Supreme Head of the Church, we are happy to present them to

you, and to say that they contain details most beneficial to your spiritual welfare, and that they have been prepared to meet the requirements of our times and country. Receive them then with all respect, and endeavour to comply with the wise regulations they inculcate.

Some of these decrees relate to Faith, others to Morals or Discipline. In addition to those enacted in the Provincial Council of Toronto, the Fathers have selected a certain number of decrees taken from the First Four Councils of Quebec, when both Ontario and Quebec belonged to the same Ecclesiastical Province. Those thus selected refer principally to the wants of the Catholic Church in our Province.

You will remark that some of them forcibly point out how necessary it is for all of us to know more and more those saving truths which a Merciful God has deigned to reveal to us, and how important it is to receive with proper dispositions the Sacraments of the Church, those abundant sources of heavenly blessings.

The Bishop is reminded that one of his duties is to provide priests for the flock intrusted to him. Indeed, what is the great want of the Church in this country, a want equally felt by the Bishop and the people? Is it not the want of priests, of pious and learned priests? Had there been more priests, when this country was first settled, many of the losses sustained by the Church would have been averted.

Does not every Bishop feel that, at least in many cases, had a priest only charge of one Church, we would observe in many of our people a better knowledge of our Holy Faith, and a more enlightened and solid piety. So anxious are the Fathers of the Council to establish more missions with resident priests, that wise suggestions are made to obtain the result in remote and poor Townships.

To explain more fully the object of one of those decrees, we call on the christian fathers and mothers of families to encourage and foster in their children sentiments of respect, veneration and love for the Holy Priesthood or a religious life, in the hope that God will direct some of them to consecrate themselves to the service of the Church.

What a blessing would it be for you, pious parents, if one of your sons became a priest! If you had the happiness of seeing him offering up the Holy Sacrifice! If one of your daughters, leaving this deceitful world, consecrated herself to God, choosing a life of perfection in one of our religious houses!

But your motive must be pure; you must have in view only their spiritual welfare and your own salvation. For if you had at heart only filthy lucre for you or for some members of your family, when you direct a son to the Church, you could not expect to obtain God's blessing.

In order to merit to have a priest in your family, commence in time, instil early in the hearts of all your children (for you do not know who is the one chosen of God), a great love for our Lord Jesus Christ. Teach them to be faithful to prayer, not only morning and evening, but often during the day. Teach them to pronounce often and with respect and love the sacred names of Jesus and Mary, to bless themselves often with the sign of the cross, the sign of our redemption, to have the greatest esteem and love for the angelical virtues of purity and modesty, to fly with horror from any occasion of tarnishing in their hearts those amiable virtues; in a word teach them to set their minds and hearts always to avoid sin, considering that, after all, sin is the only evil they have to fear in this world. Imitate the pious mother of a great saint and great king, St. Louis of France. "I love you tenderly," said Queen Blanche to her young child, "but I would rather see you dead at my feet than guilty of a mortal sin." You must teach them by words, but above all by example. In vain you will expect your children to be reserved in words, if you are not reserved yourselves. You should never say, nor tolerate to be said, in the presence of your children, the least unbecoming word. If it is sinful for all to scandalize the little ones, is it not yet more sinful and more criminal for a father, and still worse for a mother to be a stumbling block for their children? As much as possible keep your children under your eyes; render home and your company agreeable to them. If they do wrong, they must be corrected; but first use gentleness; never correct them, when you are angry. Wait until

you get over your anger, then your admonition will produce the desired effect.

In another decree the Priest in charge of a mission is reminded that one of his most sacred duties is to instruct his people in the sound doctrine of the Holy Gospel, in the knowledge and love of God. "Going therefore teach ye all nations" (St. Math. 28, 19). "Preach the gospel to every creature," (St. Mark, 16, 15). He is bound to direct in the way to heaven all his flock ; but he is in a particular manner obliged to do everything in his power that the younger portion of his flock be properly instructed in the saving truths of our holy religion. The more we know our religion, the more we become attached to it, the more we love it, and the better we practice it.

He is recommended to establish Catholic Separate Schools where they do not yet exist, and to keep in all efficiency those already in existence. All are urged, Pastors, Trustees and people, to give encouragement to well qualified teachers, and, when possible, to intrust the schools to religious men and women. All those precautions are taken to the effect that primary education be first religious and moral, and that it be also up to the requirements of the times, which demand a sound secular education. We say intentionally that education must be first religious and moral: no true education can exist, if the knowledge and fear of God and the principles of sound christian morality are excluded from it ; it will confer no real benefit on the individual himself, and in many cases it will rather be an injury to society.

In some decrees wise suggestions are made the better to help the Bishops to give proper directions to the various classes among the members of their flock.

Dear Brethren, every one of the children of Christ has a special task to fulfil for the general benefit of the Church. It is true, that God has not given to all the same amount of heavenly blessings ; to some he has given ten talents, to others five, to others two, to others one. But he has given to every one whatever is necessary for his spiritual and even temporal benefit, and for the general advantage of the Church and of society. Every one is

bound to do his best to accomplish the amount of good which God and the Church expect of him ; and you are provided with all necessary graces to secure that happy end. This is the earnest desire of your Pastors, Bishops and Priests.

But if your Pastors, Bishops and Priests, have sacred duties to attend to, you, dear children of the Laity, have also your own. The present is a fit occasion to speak of some of those duties. Your Priest, the Pastor of your souls, has to give everything to you, his work, his time, his talent ; he is strictly forbidden by the rules of the Church to follow any avocation which would prevent him from giving all his attention to the interest of your immortal souls.

Therefore, dear children of the Laity, you must always bear in mind, that your duty is to show to him all respect, to listen with a holy eagerness to the instructions and admonitions he gives you, to be very careful to abstain from any remark calculated to diminish the weight of his influence in the mission, remembering the words of Christ to his Disciples : “ He that heareth you, heareth me : and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me,” (St. Luke, 10—16). So that the honor you give to your priest, God considers as given to Himself ; and the want of respect you show to your priest God considers as shown to Himself. Do those who dare to misconstrue the intentions of their pastors, to criticise their actions, think of those words of our Blessed Saviour ?

Another duty which follows from what has already been said, and which is sanctioned by the law of God and by the law of nature, is that the people bear the expenses necessary for Divine worship : that, in the first place, they support according to their means the priest in charge of the mission, that they contribute their share for the building and repairs of their Church, and of the Priest's House, that they help to buy the vestments, the sacred vessels, that they give their share for the necessary expenditure for the Church and for the furnishing of the house.

The revenues of the Priest and of the Church come principally from the following sources : Pastoral Dues, Pew Rent, Offertory at Mass, Offerings at Christmas and Easter, Offerings made at bap-

tisms, marriages, funerals, and, in some places, sale of lots in cemeteries.

One of the decrees of the Council has determined which proportion of those revenues shall belong to the priest, and which is to be reserved for church purposes.

One thing is certain ; the Pastor in charge of the mission is entitled to a fair support, and that fair support is to be expected, even when a new mission is to be formed. When there is question of organizing a new mission, arrangements must be made first with the people to secure that decent support. The Bishop will be expected to take that into consideration, before he erects a new mission, that is, before he provides it with a resident priest.

In the second place, all property used for Church purposes, that is to say, the building itself called the Church, the Residence of the Priest, the Burying Ground, all real estate, must be deeded to "The Roman Catholic Episcopal Corporation for the Diocese of Peterborough, in Ontario, Canada." One of our duties is to see that Church property be properly secured. We consider ourself the guardian of that property, not for our personal use, but for the benefit of the Church in our Diocese, that is to say, for the benefit of the faithful committed to us. We have taken care to have a Bill, which is now become law, passed at the last session of the Legislature of Ontario, to secure the Church property in this Diocese.

Another wise provision of the Decrees is that the furniture of the Priest's house shall belong to the Episcopal Corporation, for the use of the priest in charge of the mission. We easily understand the propriety of such a measure, and the great inconvenience there is, when the furniture of the house belongs to the priest personally. It will be an easy matter to conform to that system, whenever a new priest's house will be built and furnished. And we hereby order that that plan be henceforward followed.

We are well aware that the furniture in some of the houses already built is the property of the priest. That state of things will have to be rectified as soon as possible. But the priest will have to receive a fair compensation for it.

We insist in a special manner that the wise provisions contained in the 23rd Decree "Of the account to be given to us of the administration of the property of the Church" be strictly complied with, and also that the various Registers and documents required for the information of the Bishop, and mentioned in the 24th Decree be properly kept. We expect that our priests will faithfully conform to the provisions contained in the 25th Decree, for they know that all their time and care belong to their flock.

We would regret very much not to call the attention of our beloved clergy to the excellent provisions contained in the 16th Decree. As soon as possible we shall carry them out. It must be a source of comfort to any priest to know that in case he should become unable to attend to the ordinary work of the mission, he would still have the means to live honorably, remembering that there is a fund, "The Infirm Priests' Fund," from which he would derive whatever should be required for his decent support until the end of his days.

We, in a general manner, direct you, dearly beloved priests, to read often all those Decrees, not only those on which we have thought fit to offer some explanations, but all the others; for though we do not make any comment on many of them, we do not hereby mean to leave you under the impression that they are less important. All are of great value; they have been all prepared with the view to meet the special wants of our Holy Mother the Church in this Ecclesiastical Province.

We also call upon you, beloved priests, to explain them to your people as often as their spiritual interest will demand it. Read also carefully the Decrees which we have extracted from the First Four Provincial Councils of Quebec; they contain subjects claiming your special attention.

Wherefore, having invoked the Holy name of God, we now ordain and decree as follows: The Decrees of the First Provincial Council of Toronto are hereby promulgated in the Diocese of Peterborough; we ordain that they all shall be received with respect, and be faithfully complied with by all whom they concern; and from this day forward they become obligatory.

This Pastoral Letter shall be read and explained at the Mass on the Sunday after its reception.

“The Grace of our Lord Jesus Christ be with your spirit, Brethren. Amen.” (Gal. 6—18).

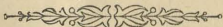
Given at Peterborough, under our hand and seal and the counter signature of our Secretary, this twenty-fourth day of August, 1883, Feast of St. Bartholomew, Apostle.

Loco Sigilli.

+ JOHN FRANCIS JAMOT,
Bishop of Peterborough.

By order of His Lordship, the Bishop.

P. CONWAY,
Secretary.



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PROVINCE OF UPPER CANADA
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