

Replying to the clergy, the Very Rev. Father paid a tribute to the very eloquent address and accompanying souvenir from such a distinguished and learned body as the clergy of the diocese of Dunedin. He said any man might well be proud to receive such sterling marks of esteem from such a body as the united Catholic clergy of Otago. He said: "Your action at this time, as well as on former occasions, is a proof to all men that you follow the injunction of the Apostle, "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." Continuing, the Very Rev. Father said that it was a hard fate for a man to be obliged to say so much about himself as he was compelled to say that evening, but the kindness of the clergy had forced him to be egotistical. The Very Rev. Father said the clergy were kind enough to recognise his services in the cause of religion in the diocese. As to those services, he might humbly apply the words of the Apostle: "The foolish things of the world hath God chosen that He may confound the wise, and the weak things hath God chosen that He may confound the strong and the base things and the things that are contemptible that no flesh should glory in His sight." Continuing, the Very Rev. Father said: "So you also, when you shall have done all the things that are commanded, say "We are unprofitable servants." Notwithstanding all their eulogy he had to say in all humility and sincerity: "I am an unprofitable servant." Concluding, the Very Rev. Father thanked the clergy for all the kind things they had said, and added that he reciprocated their kind wishes by praying that they might have long life and every blessing.

## LADIES' ADDRESS.

The following address from the young ladies of Lawrence was read by Miss W. Roughan:—

Very Rev. and Dear Father,—We, the young ladies of Lawrence, could not think of allowing this auspicious occasion to pass without giving you some slight token of our love, and showing to you our great appreciation of the kind and fatherly care you have ever bestowed upon us in both our religious and secular education; hence we beg your acceptance of the accompanying rugs. One is for yourself, and we trust it will be of service to you on the trip we believe you are about to make; the other is for your beloved mother, who will perhaps be pleased with a gift from far off New Zealand. Wrapped up with the rugs we offer you thousands and thousands of good wishes for a pleasant trip, for happy reunions in dear old Macroom and for your safe return to Tuapeka.—On behalf of the young ladies, WINIFRED ROUGHAN, DAISY DELANY, collectors.

Replying to the young ladies of Tuapeka the Very Rev. Father thanked them in feeling terms for their valuable offering to his mother—though they had never seen his mother's face and would never meet her this side the grave, their action in thinking of her was eminently worthy of kind-hearted and thoughtful young ladies. He was sure his old mother would appreciate, as a woman should, the extraordinary kindness of the women of Tuapeka. The Very Rev. Father eulogised, at some length, the good work done in the cause of their holy religion by the women of Tuapeka. He commended their virtuous conduct as being as conspicuous as their zeal, and said that whether they remained at home or went abroad to seek their fortunes, the young ladies of Tuapeka were as good as gold, and asked God to bless them.

Among the other presentations made to Father O'Leary we must enumerate a fine table, beautifully carved by the pupils of the Dominican Convent, Lawrence, and a costly set of vestments, magnificently embroidered by the Dominican nuns.

## THE CHURCH AND THE SACRED SCRIPTURES.

## PASTORAL LETTER BY THE BISHOP OF AUCKLAND.

The following timely Pastoral Letter has been addressed to the clergy and laity of the Diocese of Auckland, and was appointed to be read in the churches of the Diocese on last Sunday:—

On the first Sunday of October, we keep the feast dedicated to the Mother of God, under the title of the Rosary. In the oft-repeated prayer, the Hail Mary, the whole Catholic world renews its belief in the Incarnation of Jesus Christ, the only Son of God. And as we confess His Divinity to-day, we deem it a fitting opportunity to speak to you of the Word of God as spoken in the Bible, and to point out to you the respect, and veneration, and reverence, that Holy Church has for the Sacred Book. The Councils of the Church have ever held the Sacred Scripture in the highest esteem. It contains the teaching of God to man, and as we look up to Him, as our Creator and Sovereign Lord, we as grateful children seek some guide in faith, and rule of life to fit our minds so to act, that in all things we may prove ourselves loyal and trusty subjects. Where are we to go? How are we to act? What must be our guide? Our Holy Mother the Church comes to our aid, and tells us that in the Scripture, and in her traditions faithfully preserved, we shall find all that we require, to lead us on in virtue and good works, to enable us to find peace of mind here below, and an eternal resting place in the realms above.

What then is the Scripture? Philosophically and historically considered, it cannot be denied but that the Sacred Writings are of the highest excellence. In the first place we note their great antiquity, then the sublimity of their doctrine, again their very form, which while avoiding the pomp of words, gives us so charming a style, such great simplicity, and withal such force of id as, that human eloquence can never equal it. St. Augustine (*Doctrina Christiana* 4 cap. 6, 7) speaks of the ineloquent eloquence of the Sacred Scripture.

Theologically considered, its excellence is seen from the wonderful analogy between the Incarnate word of God, and the

## WRITTEN WORD OF GOD.

For as Jesus Christ, the Word of God, clothed in our flesh, declares the work of the Holy Spirit, 'for the Angel said to Mary, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee' (*St. Luke* 1, 35); so the writers of the Scriptures, inspired by the same Spirit, begat the written Word of God. 'The holy men of God spoke, inspired by the Holy Ghost' (*II Peter* 1, 21). Again as the divine and human element can be discerned in the *Incarnate* word, and yet to distinguish these, we require the Paternal revelation, 'Flesh and Blood hath not revealed it to thee, but my Father Who is in Heaven' (*St. Matt* xiv., 17) so to be able to penetrate the *written* word, and unravel its literal and mystical meanings, we require illumination from above (*St. Paul*, *I. Cor.* 11, 14).

Moreover, as Jesus Christ was a stumbling block to the Jews, and to the Gentiles, foolishness; but to those believing, He was the power of God and the Wisdom of God (*I. Cor.* 1, 23, 24); so of the Scriptures, we find that while some set down the Scripture narrative as stupid fables and lying stories; to us, the children of God, 'they are as fertile pastures, and beautiful gardens, in which the flock of the Lord is marvellously refreshed and delighted' (*St. Aug.*, *Serm.* 26).

The Council of Trent says that the Gospel, promised through the prophets in the Holy Scriptures, was first promulgated by our Lord Jesus Christ, the Son of God, with His own mouth, and then He commanded His Apostles to preach it to every creature, as the fountain of saving truth and moral discipline. Recognising that this truth and discipline are contained in the written books, and in the unwritten traditions which were received from the mouth of Christ Himself, or from the Apostles, the *Holy Ghost* dictating, the Synod, following the examples of the Orthodox Fathers, receives and venerates with an equal affection of piety and reverence, all the books both of the Old and New Testament, seeing that one

## GOD IS THE AUTHOR

of both, as also the said traditions (as well those appertaining to faith as to morals), as having been dictated either by Christ's own word of mouth, or by the Holy Ghost. And it was thought meet that a list of the Sacred Books be inserted in this decree lest a doubt may arise in anyone's mind which are the books that are received by the Synod. Here, in the decree, follows the list of books, both of the Old and New Testament, in accord with the Vulgate edition, which is to be held authentic by reason of the lengthened usage of so many ages, and it adds: 'If anyone receive not as sacred and canonical the said books entire with all their parts, let him be anathema.'

Furthermore, desirous of restraining petulant spirits, it decrees that no one, relying on his own skill, shall in matters of faith or morals presume to interpret the Sacred Scriptures contrary to that sense which Holy Mother Church hath held and doth hold. Finally wishing to repress that temerity, by which the words and sentences of Sacred Scripture are turned and twisted to all sorts of profane uses, to wit; to things scurrilous, fabulous, vain; to flatteries, detractions, and superstitions; the Synod commands and enjoins, for the doing away with this kind of irreverence and contempt, and that no one may henceforth dare in any way to apply the words of Sacred Scripture to these and such like purposes, that all men of this description, profaners and violators of the Word of God, be by the bishops restrained by the penalties of law, and others of their own appointment.

In the Encyclical on the Scriptures, our present Holy Father writes: 'Revelation is necessary to man, because God has destined man to a supernatural end. This supernatural revelation according to the belief of the universal Church is contained both in unwritten traditions and in written books, which are therefore called Sacred and Canonical, because, 'being written under the inspiration of the Holy Ghost, they have God for their Author, and as such have been delivered to the Church' (v. also Council of Vatican, Sess. III. cap. 2). This belief has been perpetually held and professed by the Church in regard to the books of both Testaments; and there are well known documents of the gravest kind coming down to us from the earliest times, which proclaim that God, Who spoke first by the prophets, then by His own mouth, and lastly by the Apostles, gave also to us the Canonical Scriptures (*St. Aug.* *De Civ. Dei*) and that these are His own oracles and words (*St. Clem. Rom.*, *St. Polycarp*, *St. Irenæus*)—a communication written by our Heavenly Father, and transmitted by the sacred writers to the human race in its pilgrimage so far from its heavenly country (*St. Chrys.*, *St. Aug.*, *St. Gregory*).

The solicitude of the Apostolic office, continues his Holiness, naturally urges, and even compels us, not only to desire that this grand source of Catholic Revelation should be made safely and abundantly accessible to the flock of Jesus Christ, but also not to suffer any attempt to delile or corrupt it, either on the part of those who impiously and openly assail the Scriptures, or of those who are led astray by fallacious and imprudent novelties.

'All Scripture inspired of God is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work' (*2 Tim.* iii., 16, 17.). *St. Jerome* says that 'A man, who is well-grounded in the testimonies of the Scripture, is the bulwark of the Church.' It is this peculiar and singular power of Holy Scripture, arising from the

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of the Holy Ghost, which gives authority to the sacred orator, fills him with apostolic liberty of speech and communicates force and power to his eloquence, for his efforts are infused with the spirit and strength of the Word of God, and he speaks 'not in words only, but in power also, and in the Holy Ghost, and in much fulness' (*I Thess.* 1, 5).

The Council of Trent (Sess 5) ordains that the 'heavenly treasure of the Sacred Books, which the Holy Ghost has with the greatest liberality delivered unto men, should not lie neglected.' For this purpose it has decreed that, in cathedrals and collegiate