

The Twelve Rosary Encyclicals of Pope Leo XIII

- | | |
|--|-------------------|
| 1. Supremi apostolatus officio | 1 September 1883 |
| 2. Superiore anno | 30 August 1884 |
| 3. Quod auctoritate | 22 December 1885 |
| 4. Vi è ben noto | 20 September 1887 |
| 5. Octobri mense | 22 September 1891 |
| 6. Magnae Dei Matris | 8 September 1892 |
| 7. Laetitiae sanctae | 8 September 1893 |
| 8. Iucunda Semper Expectatione | 8 September 1894 |
| 9. Adiutricem populi | 5 September 1895 |
| 10. Fidentem Piumque Animum | 20 September 1896 |
| 11. Augustissimae Virginis Mariae | 12 September 1897 |
| 12. Diuturni Temporis | 5 September 1898 |

1 SUPREMI

APOSTOLATUS OFFICIO

ENCYCLICAL OF POPE LEO XIII
ON DEVOTION OF THE ROSARY

*To all the Patriarchs, Primates, Archbishops and
Bishops of the Catholic World in the Grace and
Communion of the Apostolic See.*

Venerable Brethren, Health and the Apostolic Benediction.

The supreme Apostolic office which we discharge and the exceedingly difficult condition of these times, daily warn and almost compel Us to watch carefully over the integrity of the Church, the more that the calamities from which she suffers are greater. While, therefore, we endeavour in every way to preserve the rights of the Church and to obviate or repel present or contingent dangers, We constantly seek for help from Heaven - the sole means of effecting anything - that our labours and our care may obtain their wished for object. We deem that there could be no surer and more efficacious means to this end than by religion and piety to obtain the favour of the great Virgin Mary, the Mother of God, the guardian of our peace and the minister to us of heavenly grace, who is placed on the highest summit of power and glory in Heaven, in order that she may bestow the help of her patronage on men who through so many labours and dangers are striving to reach that eternal city. Now that the anniversary, therefore, of manifold and exceedingly great favours obtained by a Christian people through the devotion of the Rosary is at hand, We desire that that same devotion should be offered by the whole Catholic world with the greatest earnestness to the Blessed Virgin, that by her intercession her Divine Son may be appeased and softened in the evils which afflict us. And therefore We determined, Venerable Brethren, to despatch to you these letters in order that, informed of Our designs, your authority and zeal might excite the piety of your people to conform themselves to them.

2. It has always been the habit of Catholics in danger and in troublous times to fly for refuge to Mary, and to seek for peace in her maternal goodness; showing that the Catholic Church has always, and with justice, put all her hope and trust in the Mother of God. And truly the Immaculate Virgin, chosen to be the Mother of God and thereby associated with Him in the work of man's salvation, has a favour and power with her Son

greater than any human or angelic creature has ever obtained, or ever can gain. And, as it is her greatest pleasure to grant her help and comfort to those who seek her, it cannot be doubted that she would deign, and even be anxious, to receive the aspirations of the universal Church.

3. This devotion, so great and so confident, to the august Queen of Heaven, has never shone forth with such brilliancy as when the militant Church of God has seemed to be endangered by the violence of heresy spread abroad, or by an intolerable moral corruption, or by the attacks of powerful enemies. Ancient and modern history and the more sacred annals of the Church bear witness to public and private supplications addressed to the Mother of God, to the help she has granted in return, and to the peace and tranquillity which she had obtained from God. Hence her illustrious titles of helper, consoler, mighty in war, victorious, and peace-giver. And amongst these is specially to be commemorated that familiar title derived from the Rosary by which the signal benefits she has gained for the whole of Christendom have been solemnly perpetuated. There is none among you, venerable brethren, who will not remember how great trouble and grief God's Holy Church suffered from the Albigensian heretics, who sprung from the sect of the later Manicheans, and who filled the South of France and other portions of the Latin world with their pernicious errors, and carrying everywhere the terror of their arms, strove far and wide to rule by massacre and ruin. Our merciful God, as you know, raised up against these most direful enemies a most holy man, the illustrious parent and founder of the Dominican Order. Great in the integrity of his doctrine, in his example of virtue, and by his apostolic labours, he proceeded undauntedly to attack the enemies of the Catholic Church, not by force of arms; but trusting wholly to that devotion which he was the first to institute under the name of the Holy Rosary, which was disseminated through the length and breadth of the earth by him and his pupils. Guided, in fact, by divine inspiration and grace, he foresaw that this devotion, like a most powerful warlike weapon, would be the means of putting the enemy to flight, and of confounding their audacity and mad impiety. Such was indeed its result. Thanks to this new method of prayer-when adopted and properly carried out as instituted by the Holy Father St. Dominic-piety, faith, and union began to return, and the projects and devices of the heretics to fall to pieces. Many wanderers also returned to the way of salvation, and the wrath of the impious was restrained by the arms of those Catholics who had determined to repel their violence.

4. The efficacy and power of this devotion was also wondrously exhibited in the sixteenth century, when the vast forces of the Turks threatened to impose on nearly the

whole of Europe the yoke of superstition and barbarism. At that time the Supreme Pontiff, St. Pius V., after rousing the sentiment of a common defence among all the Christian princes, strove, above all, with the greatest zeal, to obtain for Christendom the favour of the most powerful Mother of God. So noble an example offered to heaven and earth in those times rallied around him all the minds and hearts of the age. And thus Christ's faithful warriors, prepared to sacrifice their life and blood for the salvation of their faith and their country, proceeded undauntedly to meet their foe near the Gulf of Corinth, while those who were unable to take part formed a pious band of supplicants, who called on Mary, and unitedly saluted her again and again in the words of the Rosary, imploring her to grant the victory to their companions engaged in battle. Our Sovereign Lady did grant her aid; for in the naval battle by the Echinades Islands, the Christian fleet gained a magnificent victory, with no great loss to itself, in which the enemy were routed with great slaughter. And it was to preserve the memory of this great boon thus granted, that the same Most Holy Pontiff desired that a feast in honour of Our Lady of Victories should celebrate the anniversary of so memorable a struggle, the feast which Gregory XIII. dedicated under the title of "The Holy Rosary." Similarly, important successes were in the last century gained over the Turks at Temeswar, in Pannonia, and at Corfu; and in both cases these engagements coincided with feasts of the Blessed Virgin and with the conclusion of public devotions of the Rosary. And this led our predecessor, Clement XL, in his gratitude, to decree that the Blessed Mother of God should every year be especially honoured in her Rosary by the whole Church.

5. Since, therefore, it is clearly evident that this form of prayer is particularly pleasing to the Blessed Virgin, and that it is especially suitable as a means of defence for the Church and all Christians, it is in no way wonderful that several others of Our Predecessors have made it their aim to favour and increase its spread by their high recommendations. Thus Urban IV, testified that "every day the Rosary obtained fresh boon for Christianity." Sixtus IV declared that this method of prayer "redounded to the honour of God and the Blessed Virgin, and was well suited to obviate impending dangers;" Leo X that "it was instituted to oppose pernicious heresiarchs and heresies;" while Julius III called it "the glory of the Church." So also St. Pius V., that "with the spread of this devotion the meditations of the faithful have begun to be more inflamed, their prayers more fervent, and they have suddenly become different men; the darkness of heresy has been dissipated, and the light of Catholic faith has broken forth again." Lastly Gregory XIII in his turn pronounced that "the Rosary had been instituted by St. Dominic to appease the anger of God and to implore the intercession of the Blessed Virgin Mary."

6. Moved by these thoughts and by the examples of Our Predecessors, We have deemed it most opportune for similar reasons to institute solemn prayers and to endeavour by adopting those addressed to the Blessed Virgin in the recital of the Rosary to obtain from her son Jesus Christ a similar aid against present dangers. You have before your eyes, Venerable Brethren, the trials to which the Church is daily exposed; Christian piety, public morality, nay, even faith itself, the supreme good and beginning of all the other virtues, all are daily menaced with the greatest perils.

7. Nor are you only spectators of the difficulty of the situation, but your charity, like Ours, is keenly wounded; for it is one of the most painful and grievous sights to see so many souls, redeemed by the blood of Christ, snatched from salvation by the whirlwind of an age of error, precipitated into the abyss of eternal death. Our need of divine help is as great today as when the great Dominic introduced the use of the Rosary of Mary as a balm for the wounds of his contemporaries.

8. That great saint indeed, divinely enlightened, perceived that no remedy would be more adapted to the evils of his time than that men should return to Christ, who "is the way, the truth, and the life," by frequent meditation on the salvation obtained for Us by Him, and should seek the intercession with God of that Virgin, to whom it is given to destroy all heresies. He therefore so composed the Rosary as to recall the mysteries of our salvation in succession, and the subject of meditation is mingled and, as it were, interlaced with the Angelic salutation and with the prayer addressed to God, the Father of Our Lord Jesus Christ. We, who seek a remedy for similar evils, do not doubt therefore that the prayer introduced by that most blessed man with so much advantage to the Catholic world, will have the greatest effect in removing the calamities of our times also. Not only do We earnestly exhort all Christians to give themselves to the recital of the pious devotion of the Rosary publicly, or privately in their own house and family, and that unceasingly, but we also desire that the whole of the month of October in this year should be consecrated to the Holy Queen of the Rosary. We decree and order that in the whole Catholic world, during this year, the devotion of the Rosary shall be solemnly celebrated by special and splendid services. From the first day of next October, therefore, until the second day of the November following, in every parish and, if the ecclesiastical authority deem it opportune and of use, in every chapel dedicated to the Blessed Virgin - let five decades of the Rosary be recited with the addition of the Litany of Loreto. We desire that the people should frequent these pious exercises; and We will that either Mass shall be said at the altar, or that the Blessed Sacrament shall be exposed to the adoration of the faithful, Benediction being afterwards given with the

Sacred Host to the pious congregation. We highly approve of the confraternities of the Holy Rosary of the Blessed Virgin going in procession, following ancient custom, through the town, as a public demonstration of their devotion. And in those places where this is not possible, let it be replaced by more assiduous visits to the churches, and let the fervour of piety display itself by a still greater diligence in the exercise of the Christian virtues.

9. In favour of those who shall do as We have above laid down, We are pleased to open the heavenly treasure-house of the Church that they may find therein at once encouragements and rewards for their piety. We therefore grant to all those who, in the prescribed space of time, shall have taken part in the public recital of the Rosary and the Litanies, and shall have prayed for Our intention, seven years and seven times forty days of indulgence, obtainable each time. We will that those also shall share in these favours who are hindered by a lawful cause from joining in these public prayers of which We have spoken, provided that they shall have practiced those devotions in private and shall have prayed to God for Our intention. We remit all punishment and penalties for sins committed, in the form of a Pontifical indulgence, to all who, in the prescribed time, either publicly in the churches or privately at home (when hindered from the former by lawful cause) shall have at least twice practiced these pious exercises; and who shall have, after due confession, approached the holy table. We further grant a plenary indulgence to those who, either on the feast of the Blessed Virgin of the Rosary or within its octave, after having similarly purified their souls by a salutary confession, shall have approached the table of Christ and prayed in some church according to Our intention to God and the Blessed Virgin for the necessities of the Church.

10. And you, Venerable Brethren, - the more you have at heart the honour of Mary, and the welfare of human society, the more diligently apply yourselves to nourish the piety of the people towards the great Virgin, and to increase their confidence in her. We believe it to be part of the designs of Providence that, in these times of trial for the Church, the ancient devotion to the august Virgin should live and flourish amid the greatest part of the Christian world. May now the Christian nations, excited by Our exhortations, and inflamed by your appeals, seek the protection of Mary with an ardour growing greater day by day; let them cling more and more to the practice of the Rosary, to that devotion which our ancestors were in the habit of practicing, not only as an ever-ready remedy for their misfortunes, but as a whole badge of Christian piety. The heavenly Patroness of the human race will receive with joy these prayers and supplications, and will easily obtain that the good shall grow in virtue, and that the

erring should return to salvation and repent; and that God who is the avenger of crime, moved to mercy and pity may deliver Christendom and civil society from all dangers, and restore to them peace so much desired.

11. Encouraged by this hope, We beseech God Himself, with the most earnest desire of Our heart, through her in whom he has placed the fulness of all good, to grant you. Venerable Brethren, every gift of heavenly blessing. As an augury and pledge of which, We lovingly impart to you, to your clergy, and to the people entrusted to your care, the Apostolic Benediction.

Given in Rome, at St. Peter's, the 1st of September, 1883, in the sixth year of Our Pontificate.

LEO XIII

2 SUPERIORE ANNO

ENCYCLICAL OF POPE LEO XIII ON THE RECITATION OF THE ROSARY

*To All Our Venerable Brethren the Patriarchs, Primates, Archbishops,
and Bishops of the Catholic World in the Grace and
Communion of the Apostolic See.*

Venerable Brethren, Health and Apostolic Benediction.

Last year, as each of you is aware, We decreed by an Encyclical Letter that, to win the help of Heaven for the Church in her trials, the great Mother of God should be honoured by the means of the most holy Rosary during the whole of the month of October. In this We followed both Our own impulse and the example of Our predecessors, who in times of difficulty were wont to have recourse with increased fervour to the Blessed Virgin, and to seek her aid with special prayers. That wish of Ours has been complied with, with such a willingness and unanimity that it is more than ever apparent how real is the religion and how great is the fervour of the Christian peoples, and how great is the trust everywhere placed in the heavenly patronage of the Virgin Mary. For Us, weighed down with the burden of such and so great trials and evils, We confess that the sight of such intensity of open piety and faith has been a great consolation, and even gives Us new courage for the facing, if that be the wish of God, of still greater trials. Indeed, from the spirit of prayer which is poured out over the house of David and the dwellers in Jerusalem, we have a confident hope that God will at length let Himself be touched and have pity upon the state of His Church, and give ear to the prayers coming to Him through her whom He has chosen to be the dispenser of all heavenly graces.

2. For these reasons, therefore, with the same causes in existence which impelled Us last year, as We have said, to rouse the piety of all, We have deemed it Our duty to exhort again this year the people of Christendom to persevere in that method and formula of prayer known as the Rosary of Mary, and thereby to merit the powerful patronage of the great Mother of God. In as much as the enemies of Christianity are so stubborn in their aims, its defenders must be equally staunch, especially as the heavenly help and the benefits which are bestowed on us by God are the more usually the fruits of our perseverance. It is good to recall to memory the example of that illustrious widow, Judith - a type of the Blessed Virgin - who curbed the ill-judged impatience of the Jews when they attempted to fix, according to their own judgment, the day appointed by God for the deliverance of His city. The example should also be borne in

mind of the Apostles, who awaited the supreme gift promised unto them of the Paraclete, and persevered unanimously in prayer with Mary the Mother of Jesus. For it is indeed, an arduous and exceeding weighty matter that is now in hand: it is to humiliate an old and most subtle enemy in the spread-out array of his power; to win back the freedom of the Church and of her Head; to preserve and secure the fortifications within which should rest in peace the safety and weal of human society. Care must be taken, therefore, that, in these times of mourning for the Church, the most holy devotion of the Rosary of Mary be assiduously and piously observed, the more so that this method of prayer being so arranged as to recall in turn all the mysteries of our salvation, is eminently fitted to foster the spirit of piety.

3. With respect to Italy, it is now most necessary to implore the intercession of the most powerful Virgin through the medium of the Rosary, since a misfortune, and not an imaginary one, is threatening-nay, rather is among us. The Asiatic cholera, having, under God's will, crossed the boundary within which nature seemed to have confined it, has spread through the crowded shores of a French port, and thence to the neighbouring districts of Italian soil. - To Mary, therefore, we must fly - to her whom rightly and justly the Church entitles the dispenser of saving, aiding, and protecting gifts - that she, graciously hearkening to our prayers, may grant us the help they besought, and drive far from us the unclean plague.

4. We have therefore resolved that in this coming month of October, in which the sacred devotions to Our Virgin Lady of the Rosary are solemnised throughout the Catholic world, all the devotions shall again be observed which were commanded by Us this time last year. - We therefore decree and make order that from the 1st of October to the 2nd of November following in all the parish churches [*curialibus templis*], in all public churches dedicated to the Mother of God, or in such as are appointed by the Ordinary, five decades at least of the Rosary be recited, together with the Litany. If in the morning, the Holy Sacrifice will take place during these prayers; if in the evening, the Blessed Sacrament will be exposed for the adoration of the faithful; after which those present will receive the customary Benediction. We desire that, wherever it be lawful, the local confraternity of the Rosary should make a solemn procession through the streets as a public manifestation of religious devotion.

5. That the heavenly treasures of the Church may be thrown open to all, We hereby renew every Indulgence granted by Us last year. To all those, therefore, who shall have assisted on the prescribed days at the public recital of the Rosary, and have prayed for Our intentions - to all those also who from legitimate causes shall have been compelled to do so in private - We grant for each occasion an Indulgence of seven years and seven times forty days. To those who, in the prescribed space of time shall have performed these devotions at least ten times - either publicly in the churches or from just causes in the privacy of their homes - and shall have

expiated their sins by confession and have received Communion at the altar, We grant from the treasury of the Church a Plenary Indulgence. We also grant this full forgiveness of sins and plenary remission of punishment to all those who, either on the feast day itself of Our Blessed Lady of the Rosary, or on any day within the subsequent eight days, shall have washed the stains from their souls and have holily partaken of the Divine banquet, and shall have also prayed in any church to God and His most holy Mother for Our intentions. As We desire also to consult the interests of those who live in country districts, and are hindered, especially in the month of October, by their agricultural labours, We permit all We have above decreed, and also the holy Indulgences gainable in the month of October, to be postponed to the following months of November or December, according to the prudent decision of the Ordinaries.

6. We doubt not, Venerable Brethren, that rich and abundant fruits will be the result of these efforts, especially if God, by the bestowal of His heavenly graces, bring an added increase to the fields planted by Us and watered by your zeal. We are certain that the faithful of Christendom will hearken to the utterance of Our Apostolic authority with the same fervour of faith and piety of which they gave most ample evidence last year. May our Heavenly Patroness, invoked by us through the Rosary, graciously be with us and obtain that, all disagreements of opinion being removed and Christianity restored throughout the world, we may obtain from God the wished for peace in the Church. - In pledge of that boon, to you, your clergy, and the flock entrusted to your care, We lovingly bestow the Apostolic Benediction.

Given in Rome, at St. Peter's, the 30th of August, 1884, in the Seventh Year of Our Pontificate.

LEO XIII

3 QUOD AUCTORITATE

ENCYCLICAL OF POPE LEO XIII

PROCLAIMING AN EXTRAORDINARY JUBILEE

*To Our Venerable Brethren the Patriarchs, Primates,
Archbishops, Bishops, and other Local Ordinaries,
in the Grace and Communion of the Apostolic See.*

Venerable Brethren, Health and Apostolic Benediction.

That which We, by the Apostolic authority, have more than once decreed, that an extraordinary year of Jubilee should be kept throughout the whole Christian world, and the treasures of heavenly gifts, the dispensation of which is in Our power, should be thrown open to the faithful—that with the favour of God We have determined to decree for the ensuing year. The advantages of this step will not escape you, Venerable Brethren, who are so familiar with the spirit of the age and the temper of the time, but there is a special reason now which makes Our decision seem more than usually opportune. In view of the fact that in Our recent Encyclical Letter We pointed out how important it is that the States should conform as closely as possible to truth and the Christian ideal, it will easily be understood how fitting it is that We should now use every effort to excite men, or to lead them back to the practice of Christian virtues. For a State is what the lives of the people make it: and just as the excellence of a ship or a house is dependent upon the good quality and the right adjustment of its component parts, so, unless the individual citizens lead good lives, the State cannot keep in the path of virtue, and without offending. Civil government and those things which constitute the public life of a country come into existence and perish by the act of men; and men almost always succeed in stamping the image of their opinions and their lives upon their public institutions. In order therefore that Our teaching may sink into men's minds, and what is the great thing, actually govern their daily lives, an attempt must be made to bring them to think and act like Christians, not less in public than in private.

2. And in this matter effort is the more needful because perils everywhere abound. The great virtues of our forefathers have in large measure disappeared; the most violent passions have claimed a freer indulgence; the madness of opinion which knows no restraint, or at least no effective restraint, every day extends further; of those whose principles are sound there are many who, through a misplaced timidity, are frightened, and have not the courage even to speak out their opinions boldly, far less to translate them into deeds; everywhere the worst examples are affecting public morals; wicked societies which We ourselves have denounced

before now, skilled in all evil arts, are doing their best to lead the people astray, and as far as they are able, to withdraw them from God, their duty, and Christianity.

3. Amid these many and pressing evils, which are the more serious because they are already of long duration, nothing must be left undone by Us which can afford any hope of relief. With this purpose, and in this hope, We proclaim a sacred Jubilee to all those who have their salvation at heart, and need to be reminded and exhorted to raise their thoughts, now busied with worldly matters, to the contemplation of heavenly things. And this with a gain not merely to the individuals themselves, but to the whole future well-being of the commonwealth, because in proportion as individual citizens advance along the path of perfection, there is a corresponding increase in the general rectitude and probity, in the public life and morals of the nation.

4. But you will observe, Venerable Brethren, that success will largely depend upon your industry and zeal, as it will be needful to prepare the people properly and carefully if they are to reap the fruits which are to be placed before them. We commit it to your judgment and prudence to place this matter in the hands of priests whom you may select, that by discourses fitted to the capacity of the crowd they may instruct them, and above all exhort them to that penance which, according to St. Augustine, consists in "the daily chastisement of the good and the faithful followers of Christ in which we strike our breasts, saying forgive us our sins." (1) With good reason We mention here in the first place that part of penance which consists of the voluntary punishment of the body. You know the temper of the times - how many there are who love to live delicately and shrink from whatever requires manhood and generosity; who, when ailments come, discover in them sufficient reasons for not obeying the salutary laws of the Church, thinking the burden laid upon them more than they can bear, when they are told to abstain from certain kinds of food or to fast during a few days in the year. It is not to be wondered at if, weakened by these habits of indulgence, they gradually give themselves up body and soul to the more imperious passions. It is therefore necessary to recall to the paths of moderation those who have fallen or who are likely to fall through this sort of effeminacy. Therefore those who speak to the people should lay it down persistently and clearly that according not only to the law of the Gospel, but even to the dictates of natural reason, a man is bound to govern himself and keep his passions under strict control, and moreover, that sin cannot be expiated except by penance. That the virtue of which We have spoken may be durable, it will be prudent to put it in some sort under the safe guard and protection of a stable institution; you know well, venerable brothers, to what We allude; We mean that you should continue each one in his own diocese to protect and propagate the Third Order, called the Secular Order, of the Franciscan Friars. To keep up the spirit of penance in the Christian multitude nothing is more effectual than the example and the grace of the Patriarch Francis of

Assisi, who combined with the greatest innocence of life so much zeal for mortification that the image of Jesus Christ crucified was not less visible in his life and conduct than in the signs which were supernaturally impressed upon him. The laws of his Order, which We have modified for the times, are as light to bear as they are effectual for the practice of Christian virtue.

5. In the second place, as every hope of safety lies in the protection and succour of our Heavenly Father in the midst of so great private and public necessities, We would earnestly desire to see confidence united with the revival of an assiduous zeal in prayer. In every great crisis of Christendom, and every time the Church was afflicted by evils within or dangers without, our fore fathers, with their eyes lifted to Heaven in supplication, taught us how and when we should seek for the light of our souls, for the strength of virtue, and for help suited to the need. For deeply engraved upon men's minds were these precepts of Jesus Christ: "Ask and it shall be given you;"(2) "We ought always to pray and not to faint."(3) And with this teaching the word of the Apostle corresponds: "Pray without ceasing;"(4) "I desire, therefore, first of all that supplications, prayers, intercessions, and thanksgivings be made for all men."(5) Upon which subject St. John Chrysostom has left us this saying, not less true than ingenious, in the form of a comparison: "Even as man, who comes into the light of day naked and wanting all things, has been end owed by nature with hands to procure for himself all the necessities of life; so in supernatural things, seeing that of himself he can do nothing, he has received from God the faculty of prayer, that he may use it wisely for the obtaining of all that is needful to his salvation."

6. From all this, Venerable Brethren, each one of you may gather how agreeable to Us and how commendable is the zeal with which at Our suggestion you have spread the devotion to the Most Holy Rosary, especially in these last years. Nor can We pass over the popular piety which has almost everywhere been excited by this method of prayer. Now you must watch with the greatest care that this devotion be practiced with even greater and greater fervour, and that it be persevered in without failing. And if We insist upon this exhortation, as We have already done several times, not one of you will be surprised, for you understand how important it is that this habit of the Rosary of Mary should flourish among Christians. And you are perfectly aware that this is a part and a beautiful form of that spirit of prayer of which we speak, and that it is at once admirably suited to our times, easy to practice, and fruitful in results. But as the first and the chief fruit of the Jubilee must be, as We have already pointed out, amendment of life and progress in virtue, We deem especially necessary the avoidance of that evil which We have not neglected to point out in Our past Encyclicals. We allude to those internal, and, as it were, domestic dissensions among some of ourselves; dissensions of which

it is hardly possible to say how much they break or relax the bonds of charity, to the great detriment of souls. If We recall this to you once more, Venerable Brethren, who are the guardians of ecclesiastical discipline and of mutual charity, it is that We desire to see your watchfulness and your authority always directed to the prevention of so great an evil. By your warnings, your exhortations, your reproaches, urge all "to keep the unity of spirit in the bond of peace," induce the authors of the dissensions, if such there be, to return to their duty by the consideration which they should ever keep in mind that the only-begotten Son of God, even at the approach of His last torments, asked nothing more urgently of His Father than the mutual love of those who believed, or should believe, in Him,"that they may all be one, even as Thou, Father, art in Me, and I in Thee, that they also may be one in Us."(6)

7. Relying, therefore, on the mercy of the omnipotent God, and the authority of the Blessed Apostles St. Peter and St. Paul, and making use of that power of binding and loosing which our Lord has given to Us, though unworthy of it, We grant under the form of a General Jubilee a plenary indulgence to all the faithful of both sexes upon this condition and subject to this obligation, that during the coming year of 1886 they perform the things mentioned below.

8. The citizens and inhabitants of Rome must pay two visits to the Lateran, the Vatican, and the Liberian Basilicas, and pray there for some time to God according to Our intentions for the well-being and the exaltation of the Church, for the rooting out of all heresy, and for the conversion of all who are in error, and in accordance with Our intentions pour out prayers to God that concord may reign among Christian princes, and that peace and unity may be the lot of all the faithful. They must also fast for two days, only using the food usually allowed in times of penance, in addition to the forty days of Lent and other days set aside by the Church as fast days. They must also, after having properly confessed their sins, receive Holy Communion, and, in accordance with the advice of their confessor, give an alms, each according to his means, to the furthering of some work likely to promote the propagation and increase of the Catholic Church. Each may choose the object he prefers; but We think it well especially to name two, towards which assistance may be given with the greatest advantage; and of these each is an object which in many places is in need of help and aid, and fruitful in advantage, not less for the State than for the Church, We mean the Primary schools for boys and the Seminaries for the Clergy.

9. Those who reside outside Rome, in whatever part of the world they may live, must pay two visits at prescribed intervals to three churches to be appointed by you, Venerable Brethren, your Vicars or Officials, on your or their command, by those who have the charge of souls; or three visits if there are only two churches, or six visits if there is only one; and also must comply with all the conditions already laid down above. This indulgence may be applied by way

of suffrage to the souls who have departed this life joined in charity with God. We give you power to reduce the number of the visits according to your judgment to certain churches in the case of chapters, congregations, as well secular as regular, communities, confraternities, universities, and colleges where the visits are made in procession.

10. Sailors and travellers may obtain the indulgence upon their return home, or their arrival at some fixed station, by visiting six times the principal church, or the parish church of the district, and complying with the other conditions which We have already laid down. In the case of regulars of either sex, and even in the case of persons belonging to enclosed orders, and also in the case of all others, whether ecclesiastical or lay, who are prevented either because they are in prison, or through infirmity, or any other good reason, from fulfilling the above conditions, or some of them, the confessor has power to commute for other pious works, and also has power to dispense from Communion children who have not yet made their First Communion. Moreover, We grant to all and each of the faithful, both lay and ecclesiastic, secular and regular, of whatever order and institute, and even of those which ought to be specially named, that they should choose for the purpose of the Jubilee any approved confessor they like; nuns, novices, and other women living in the cloister may avail themselves of this power provided the confessor chosen is approved for nuns. To confessors up on this occasion, and while the time of this Jubilee lasts, We grant all the faculties which were granted by Our Letters Apostolic of February 15th, 1879, beginning with the words *Pontifices maximi*; always excepting the things which were excepted in those Letters.

11. Finally let all do their best to gain the graces of heaven during this time by a special devotion to the great Mother of God. For We wish this Jubilee to be placed under the patronage of the Most Holy Rosary of the Virgin; and with her assistance We are confident that there will be many whose souls, set free by the cleansing away of the stains of sin, will be renewed by faith and piety and justice, not only to the hope of eternal salvation, but also as an earnest of a more peaceful time.

12. As a pledge of heavenly graces and a witness to Our fatherly good will towards you, We give from the bottom of Our heart the Apostolic Benediction to you and your Clergy, and the whole people committed to your care and watchfulness.

Given in Rome, at St. Peter's, on the twenty-second day of December, in the year 1885, the eighth of Our Pontificate.

LEO XIII

