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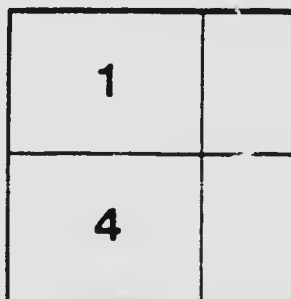
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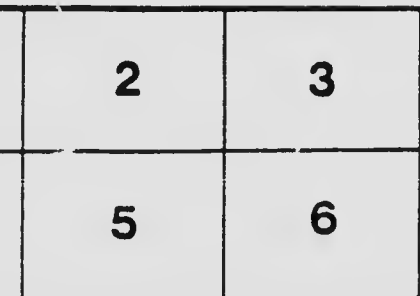
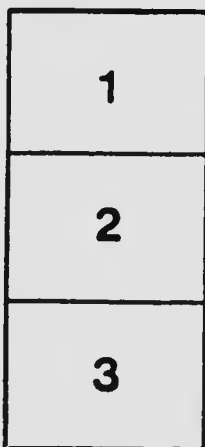
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# THE JUBILEE.

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A Circular Addressed to the Clergy of the  
Diocese of St. John

BY  
THE RIGHT REVEREND E. A. LeBLANC  
BISHOP OF ST. JOHN

Accompanied with Letters Apostolic of His Holiness, Pope Pius X,  
Establishing a Universal Jubilee in Memory of the Peace given  
by the Emperor, Constantine the Great, to the Church.

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DEAR REVEREND FATHER:

I have the pleasure to communicate to you a copy of the Apostolic Letter of the Sovereign Pontiff, Pius X, announcing to the world a Jubilee in commemoration of the sixteenth century of the freedom granted to the Church by Constantine the Great, in the year 313. In these Letters Apostolic, dated March 8th, 1913, the Holy Father alludes to the motives which prompted him to invite a universal union of prayer and to open up to all the faithful the treasure-house of the Church's graces through a universal Jubilee, which may be gained by all the children of the Church on the following conditions, viz.:

1st. A worthy reception of the Sacrament of Penance and Holy Eucharist.

2nd. An Alms proportionate to each one's means, to be given to the poor or for works of piety. To facilitate the fulfillment of this condition of the Jubilee we direct that a box be placed in each Church or Chapel with the inscription: *Jubilee Alms*. The offerings made in these boxes shall be sent to the Diocesan treasurer at the Bishop's residence, and will be employed by Us for the needs of the Diocese.

3rd. Six distinct visits are to be made to one's parish or any Church or Chapel in the Diocese where Sunday Mass is celebrated at least occasionally said. At each visit prayers are to be said for the intention of the Pope; for the prosperity and exaltation of the Church; for the extirpation of heresies; for concord among Christian Princes; for the peace and salvation of all the faithful. The recitation of five *Paters and Aves* or any equivalent prayers will suffice for each visit. Persons living in convents, colleges and hospitals may make their visits to the chapel of the institution in which they live.

4th. Confessors have power to commute for their penitents in the tribunal of Penance, any conditions the fulfillment of which would be too difficult for them, into others more easily performed.

5th. Children who have not yet made their first Communion may be dispensed therefrom by their confessor.

The Indulgence of the Jubilee may be applied by way of suffrage to the souls in Purgatory. The Apostolic Letter *Magni Faustique* clearly defines the powers of Confessors and the privileges of different classes of the faithful. Pastors are requested to carefully study this Pontifical document, accompanying this letter, and read it to the faithful in each of their Churches or Chapels where Mass is celebrated on Sunday or on week day missions.

In the Diocese of St. John the Jubilee may be performed any time from the 13th July till the 8th of December, 1913, inclusively.

We earnestly exhort all the faithful to profit by the extraordinary graces of the Jubilee. The just will find in it the means of becoming still more pleasing to God, and stronger in the trials and temptations by which the just and fervent souls are always tried; the sinner will find in it an easy way to become reconciled to his merciful Master, and will enjoy the privileges and happiness of the Prodigal on his return to his Father's home.

The Spiritual Retreat for the Clergy of the Diocese shall take place at the University of St. Joseph's College, and will begin the twenty-first day of July.

This Pastoral, as well as the Apostolic Letter of our Holy Father, shall be read by the Pastor in each of his Churches and Chapels, on the first Sunday he shall officiate therein, after its reception.



† E. A. LEBLANC,  
Bishop of St. John.

St. John, N. B.,  
July 9th, 1913.



# APOSTOLIC LETTER

## Of Our Holy Father PIUS X.

ESTABLISHING A UNIVERSAL JUBILEE  
IN MEMORY OF THE PEACE GIVEN BY THE EMPEROR  
CONSTANTINE THE GREAT TO THE CHURCH.

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PIUS PP. X.

*To all the faithful in Christ who shall read this Our Letter, Health and the Apostolic Benediction.*

(*Magni faustique*). The commemoration of the great and happy event through which, sixteen centuries ago, Peace was finally given to the Church, while it fills all Catholics with the greatest joy and calls them to works of piety, moves Us to open the treasures of celestial gifts that choice and copious fruits may accrue from that solemnity. Nothing indeed could be more fitting and opportune than the celebration of the Edict promulgated at Milan by the Emperor Constantine the Great, following close upon the victory over Maxentius obtained under the glorious Standard of the Cross—the Edict which put an end to the cruel persecution of the Christians and placed them in possession of the liberty bought at the price of the Blood of the Divine Redeemer and the Martyrs. Then at last the Church Militant gained the first of those triumphs which throughout its history have invariably followed persecutions of every sort, and from that day ever increasing benefits have accrued to the human race. For men, abandoning by degrees the superstitious worship of idols, in their laws, customs and institutions followed ever more the rule of Christian life, and so it came to pass that justice and love flourished together on the earth. Therefore We think it appropriate that on this happy occasion on which such a great event is commemorated prayers should be multiplied to God, to His Virgin Mother, and to all the Blessed, especially to the Holy Apostles, that all peoples, renewing the dignity and

glory of the Church, may take refuge in the bosom of this their Mother, may root out the errors by which insensate enemies of the Church strive to shroud its splendor in darkness, may surround the Roman Pontiff with the highest homage, and, with their minds at rest in perfect trust, may see indeed in the Catholic religion the defence and safeguard of all things. Then will it be possible to hope that men, again fixing their eyes on the Cross, the sign of salvation, will be able completely to overcome the enemies of the Christian name and the unbridled lusts of their hearts. To the purpose, then, that the humble prayers that should be offered on the occasion of this solemn commemoration throughout the Catholic world may redound to the greater spiritual good of the faithful, We ordain that they be enriched with a Plenary Indulgence in Jubilee form, urgently exhorting all the children of the Church that they unite their prayers and their works of piety to Ours, to the end that by means of the spiritual favor of Jubilee offered to them these may bear the greatest possible fruit both to the profit of souls and the advantage of religion.

Relying therefore on the mercy of Almighty God and on the authority of the Blessed Apostles Peter and Paul, and having consulted Our Venerable Brethren, the Cardinal Inquisitors General of the Holy Roman Church, of that power of binding and loosing which to Us though unworthy has been entrusted, We by this present Letter grant and impart, in the form of a general Jubilee, a Plenary Indulgence of all sins to all and sundry of the faithful of both sexes, whether resident in this dear City of Ours or coming to visit us, who in this present year, from Low Sunday, when the secular celebrations intended to commemorate the Peace of the Church begin, to the feast of the Immaculate Conception of the Virgin Mother of God inclusive, twice visit each of the Basilicas of St. John Lateran, St. Peter Prince of the Apostles and St. Paul outside the Walls; who there, according to Our intention, for some time pour forth their prayers to God for the prosperity and exaltation of the Catholic Church and of this Apostolic See, for the extirpation of heresies and the conversion of all who are in error, for concord amongst Christian Princes and peace and unity amongst all the faithful; who, having properly confessed their sins, refresh themselves during the period indicated with the celestial banquet; and who

furthermore, each one according to his means, give an alms to the needy or, if preferred, assign it for some pious purpose. To those, however, who cannot visit the City, We grant the same Plenary Indulgence provided, during the same interval, they visit six times in all a church or churches in their own locality, to be designated by the Ordinary, and perform in their integrity the other works of piety which We have above specified. Further, We permit that this Plenary Indulgence may and can be applied by way of suffrage to the souls who have passed from this life united to God by charity.

To sailors and those engaged in travel We grant that when they visit their homes or otherwise when they arrive at any station, they can lawfully gain the same Indulgence when they shall have performed the works above prescribed and shall have visited six times the Cathedral or the principal or the parochial church of their home, or of the station.

As to the religious of both sexes, including those bound to perpetual enclosure, as well as all others whomsoever, whether the laity, or ecclesiastics, secular or regular, who are detained in prison or captivity, or who labour under bodily infirmity or under any other impediment whatsoever, and who cannot perform the works mentioned or any one of them, We likewise grant and permit that the confessor can commute those works into other works of piety, or postpone them to another convenient time, and that he can enjoin such works as his penitents can conform; for children who have not yet been admitted to first Communion, We also grant him authority to dispense from Holy Communion.

Further to all and sundry of the faithful, both the laity, and ecclesiastics secular or regular, of whatsoever Order and Institute, even those that should be specially named, We grant authority to select for this purpose any priest whatever, secular or regular, who is an approved confessor; and it is permitted also that nuns, novices and other women living in enclosure avail of this authorisation, provided the confessor they select be approved for hearing the confessions of nuns. All who go to confession within the aforesaid appointed time, intending to gain the Jubilee and to perform the works necessary for gaining it, any such confessor can absolve and is empowered to absolve, for this occasion and in the tribunal of conscience only, from all sentences

and censures of excommunication and suspension, and from other ecclesiastical sentences and censures, by the law or by man for whatever cause enacted or inflicted, even from those reserved to Ordinaries and to Us or the Apostolic See, even cases *specially reserved* no matter to whom and to the Sovereign Pontiff and the Apostolic See, and which otherwise are not understood to be granted by any concession how ample soever. He can also absolve and is empowered to absolve from all sins and excesses, however grievous and enormous, even from those reserved, as has been said, to the same Ordinaries and to Us and the Apostolic See, but he is to impose a salutary penance, and to observe the other things enjoined by the law; and if there is question of heresy, he can absolve and is empowered to absolve from it, when, according to the prescriptions of the law, error has been abjured and retracted. He can also commute into other pious and salutary works vows of whatsoever kind, even those confirmed by oath and reserved to the Holy See, always excepting vows of chastity, of religion, and of an obligation which has been accepted from a third party or in which there is question of prejudice to a third party; excepting also penal vows, which are called vows preserving from sin, unless there be indicated a commutation of such a character as will in future serve to restrain from sin as much as the subject-matter of the original vow. And in regard to penitents of this kind who are in Holy Orders, even Regulars, he can dispense and is empowered to dispense them from an occult irregularity contracted solely for the exercise of their Orders and for the attainment of higher Orders.

We do not intend, however, by Our present Letter to dispense from any other irregularity whatsoever, whether arising from crime or from defect, either public or hidden or known, nor from any other incapacity or disability in what manner soever contracted. Nor do we intend to concede any authority to dispense in the premises, or to rehabilitate or to restore to the pristine state even in the tribunal of conscience. Nor do We intend to derogate from the Constitution, with appended declarations, published by Our predecessor of happy memory Benedict XIV, which begins *Sacramentum Poenitentiae*. Nor in fine do We intend that this same Letter can or should in any wise help those who by Us and the Apostolic See or by any Prelate or Ecclesiastical judge have been *by name* excommunicated,

suspended, interdicted, or declared to have incurred other sentences or censures, unless within the aforesaid time they shall have made satisfaction, and, when necessary, come to terms with the parties. But if within the appointed time they could not, in the judgment of the confessor, make satisfaction, We grant that he can absolve them in the tribunal of conscience, only in order that they may gain the Indulgences of the Jubilee, the obligation of making satisfaction as soon as they can being imposed upon them.

Wherefore, in virtue of holy obedience We, by this present Letter, strictly order and command all Ordinaries wheresoever residing, and their Vicars and Officials, and, failing them, those who are charged with the cure of souls, that when they receive transcripts or printed copies of the present Letter, they publish it, or take care that it be published in their churches and dioceses, provinces, cities, towns, territories and districts, and that to the people duly prepared, as far as possible even by the preaching of the word of God, they designate, as explained above, the church or churches to be visited.

Notwithstanding Apostolic Constitutions and Ordinances, especially those by which the faculty of absolving in certain therein expressed cases is so reserved to the Roman Pontiff for the time being that even similar or dissimilar concessions of such indulgences and faculties cannot avail anybody unless express mention and special derogation of them be made; notwithstanding also the special rule against the granting of indulgences *ad instar* and of the indulgences of any whatsoever Orders, Congregations and Institutes, even when based and established on oath, Apostolic, confirmation or any other guarantee, also indult, privileges and Apostolic Letters for said Orders, Congregations, Institutes and persons thereof in whatsoever way conceded, approved and introduced: all and several of which, although of them and of their whole tenor a special, specific, express and individual mention, and not merely mention by general clauses, would have to be made or any expression whatsoever indicated, or any other form whatsoever elaborated, for the observance of this, regarding their tenor as sufficiently expressed in this present Letter and the form prescribed for them as observed, We do for this once derogate specially, *nominatim* and expressly for the effect as aforesaid; and all things else whatsoever to the

contrary. Finally that this Our present Letter, which cannot be taken to every place, may more easily come to the knowledge of all, We will that transcripts or even printed copies, when signed by the hand of a Notary Public and sealed with the seal of an ecclesiastical dignitary, shall everywhere and for all have absolutely the same authority as would belong to this present Letter, if exhibited and shown.

Given at Rome at St. Peter's, under the ring of the Fisherman, on the 8th day of March, 1913, in the tenth year of Our Pontificate.

By special mandate of His Holiness.

R. Card. MERRY DEL VAL,  
*Secretary of State.*



