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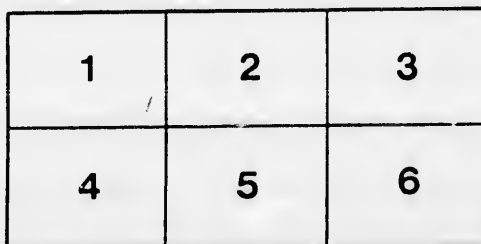
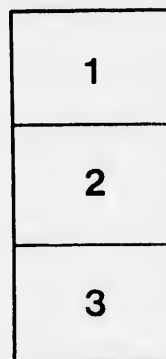
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PASTORAL LETTER
OF
The Rt. REV. JAMES ROGERS, D. D.

BISHOP OF CHATHAM,

PUBLISHING IN HIS DIOCESE

THE EXTRAORDINARY JUBILEE,

Announced to the Catholic World in THE ENCYCLICAL
LETTER, (dated March 12, 1881.)

OF

OUR MOST HOLY FATHER POPE LEO XIII.

FEAST OF THE PATRONAGE OF ST. JOSEPH,
III. Sunday after Easter, May 8, 1881.

CHATHAM, N. B. :
"STAR" JOB PRINTING OFFICE.

1881.



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PASTORAL LETTER.

JAMES ROGERS, BY THE FAVOR OF GOD AND OF THE APOSTOLIC
SEE, BISHOP OF CHATHAM, ETC. ETC.

*To our dearly beloved Brethren in Christ, the Clergy, Religious,
and Laity of our Diocese,*

HEALTH AND BENECTION.

DEARLY BELOVED BRETHREN :

The authoritative voice of the Sovereign Pontiff, Christ's Vicar on Earth and Supreme Visible Head of the Church, again invites the members of his numerous flock to unite prayer, fasting and alms-deeds with the worthy reception of the Sacraments of Penance and Holy Communion—the usual conditions for gaining a Plenary Indulgence—while he, on his part, employs the POWER OF THE KEYS entrusted to him, to unlock the Spiritual Treasury of the Church—THE MERITS OF CHRIST and of his Saints—by granting the Indulgence of a Jubilee to all the Faithful who comply with the prescribed conditions.

The holy Word of God teaches us that "Man's life on Earth is a warfare."—(Job vii. 1.) "The kingdom of Heaven suffereth violence and it is only the violent that bear it away."—(Matt. xi. 12.) "Your enemy the Devil goes about like a roaring lion seeking whom he may devour, whom resist ye firm in faith."—(Pet. v. 8.)

The Christian's arms in this spiritual warfare are watching and prayer, fasting, alms-deeds and frequentation of the sacraments.

Christ our Master and model, in the commencement of his public life, immediately after his baptism by John, when in confirmation of John's testimony, the Holy Ghost, in the form of a dove, alighted on the head of Jesus and the Eternal Father proclaimed from the clouds: "This is my beloved Son in whom I am well pleased," retired into the desert to fast and commune in prayer with his Heavenly Father during forty days, to prepare for his spiritual combat with the Tempter ere he commenced his public ministry.

During all the period of that active ministry—the three years in which “He went about doing good,” calling his Apostles, instructing his disciples, healing the sick, restoring the dead to life, converting sinners, &c.—it was his custom to withdraw to the mountains or other retired places to pray; and his Apostles he admonished to “always pray,” informing them that certain evil spirits could be cast out and banished, *only* by “prayer and fasting.” On the night before his passion he prayed with great anxiety and earnestness, preparatory to the terrible trials of the morrow, to which he foresaw he should be exposed; and he warned his apostle in the garden to “watch and pray lest they fall into temptation.”

Thus our Divine Lord not only teaches and exhorts, by oft repeated precept, his followers to pray, but also gives us the example of his own personal recourse to this sacred duty of praying to God at all times but especially in afflictions and temptations.

In the eleventh chapter of the Acts of the Apostles we read that after the martyrdom of the apostle St. James, St. Peter was also arrested and kept in prison, by order of Herod, to be put to death to please the Jews.

“But prayer was made without ceasing by the Church for him,” (verse 5). God sent his angel to deliver St. Peter from chains and prison; while of his wicked persecutor, King Herod, we read near the end of the same chapter:

“And forthwith the angel of the Lord struck him * * * and eaten up by worms he expired,” (verse 23).

Such was the efficacy of the prayers of the Faithful in obtaining the deliverance of St. Peter the first Pope—such the terrible chastisement with which God punished the persecutor of the Pastors of His Church, especially her Chief Pastor!

Now, what happened in the early history of the Church, as above related, has in her subsequent history, happened over and over again, and has been renewed even in our own days. We might cite well known facts of passing history to illustrate this, but we prefer to proceed with our special subject, without entering the field of secular or political history.

Our Lord tells us: “The servant cannot be greater than the master,” (Matt. x. 24). As Christ was treated so shall be his followers. He was infinite goodness and yet he was calumniated, insulted, persecuted unto death—even the most ignominious of deaths! But then followed the glory of his resurrection, his triumphant ascension back again to Heaven, the descent of the Holy Ghost to complete and perfect the establishment of his Church, the miraculous success of her first Pastors, the Apostles, notwithstanding all the persecutions to which they were so often and so unjustly subjected.

As it was with Christ so must it ever be with his church. Her history is a series of alternate trials and triumphs. She is the

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Church Militant, ever warring against evil, against false or erroneous principles in Faith and Morals. Though she is the "PILLAR AND GROUND OF TRUTH." (I. Tim. III. 15.) "THE CHURCH OF THE LIVING GOD, having neither spot nor wrinkle nor any such thing," (Ephes. v. 27.) the immaculate spouse of Christ, sanctified, directed and preserved from error by the Holy Ghost—nevertheless men have calumniated, persecuted, misunderstood and hated this church, just as was done to Christ her founder. But like Him also, though she is made to suffer the greatest wrongs and injustices, yet she ever in the end triumphs—advances on her course and fulfills her mission; while her more prominent persecutors are smitten like Herod! They wither like the grass, are forgotten as if they never existed—unless indeed they become converted into her Apostles like St. Paul, through the prayers of those whom they persecuted!

Just now the Pope, from his elevated position and with official insight sees danger ahead. He sounds the note of warning to the universal flock. The incessant war that has been waging against the Papacy since the epoch of the Reformation is passing through another of the many crises of the conflict that with varying fortunes has employed the master-minds on both sides since that great revolt against Spiritual Authority commenced. The principle of private judgment in the interpretation of the Word of God, on which the Reformers set forth when leaving the Ark of safety, the Bark of Peter, has carried many of the greatest minds, by divergent though rigidly logical routes to conclusions against which their common sense and natural piety revolted; but instead of recognizing in the strictly logical yet absurd conclusion, the falsity of the principle which formed their premises—as Geometricians do in what is called the *indirect demonstration*, or *reductio ad absurdum*—they could not abandon their cherished principle of "PRIVATE JUDGMENT," until, bewildered in the mazes of mental contradictions to which this *ignis fatuus* in religious matters leads, they came to doubt of the truth of everything which is not materially palpable and evident: that is, they ceased to believe in the supernatural order, the world of spirits, the soul, angels, and sometimes even in the existence of God.

When belief in the supernatural order is taken away from men—when they are brought to disbelieve in the existence of their souls, of a future place of rewards and punishments, where patient, self-denying virtue will get its due recompense and crime its just retribution, there is no guide for conscience, and nothing remains interiorly to check their evil propensities but the fear of present, immediate punishment. Such punishment they will naturally try to evade or resist, while they will continue to satisfy their inclinations. With no conscience to check them, no motive for self-denial, no fear of the all-seeing eye of an infinitely just and mighty God, no hereafter to hope for or to dread, the enjoyment

of present pleasure, of wishes promptly gratified, must constitute their *Summum Bonum*, their highest happiness. When arrived at this degree of modern education, of scientific enlightenment, what is there to make them act differently from the brute? This latter uses the force of his nature and the cunning of instinct to satisfy his appetites. Will the mere materialistic man act otherwise? Will he conform to the just laws of civil society? Certainly not if he can evade them, when they are against his inclinations, or what his passions may make him regard as his interest. No other motive but the fear of being detected and punished by the law, remains to restrain him. Hence when the law and its officers become the only obstacle to the gratification of his passions, he will soon come to regard them as enemies. They will become for him objects of hate, when he ceases to regard the just civil law as the delegated power of God in the temporal order, administered by duly authorized and upright officials, for the common good of the community and in conformity with the supreme law of the Most High. What then will result? Reason would answer: Opposition to or disregard for law; anarchy, the breaking up of civil society, and the return of men to barbarism!

Such too is the lesson taught by the logic of facts, the lessons of experience. Such are the teachings of history, the history of popular outbreaks in many ages and countries, but notably that of the terrible French Revolution of 1789, repeated again recently on a smaller scale during the Commune in Paris in 1871.

Alas! the spread of unbelief at the present day by the number of educated men of high scientific acquirements, men otherwise estimable for many good parts, but whose minds are infected with infidelity—who teach from the Professor's chair, publish in books, and in the periodical press; advocate in public lectures, and otherwise disseminate their views and exert their influence antagonistic to Religion and to christian morals,—is a well understood and just cause of alarm to the Pope and to all good christians who fear the awful consequences to civil society, to peoples and governments, which must inevitably follow from such teachings, unless averted by the merciful intervention of the Divine Protection.

It is to implore that Protection, to excite the christian flock to a sense of the real danger, and to the duty of humble, earnest, penitential prayer and supplication to Him who averted the impending destruction of Ninive because of the general public penance in sackcloth and ashes of its inhabitants, and who calmed the storm on the Sea of Galilee because of the earnest supplication of his Apostles, "Lord save us lest we perish!" that the Pope proclaims the present Jubilee. Let us listen to the voice of our Chief Pastor, the Good Shepherd warning us of the presence of the wolf! Let us with affectionate docility seek the means of safety which his pastoral solicitude points out to his flock!

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With regard to the general instructions on the indulgence of a Jubilee, we refer to the Catechism on the subject, originally compiled by the late Most Rev. Dr. Walsh, Archbishop of the Metropolitan See of Halifax, and published in connection with our former Pastoral letters on the occasions of previous jubilees.

The conditions which the Holy Father prescribes for the present Jubilee—the same as those prescribed by him for the last Jubilee, 1879—will be found annexed hereto, together with the Pope's Encyclical, all of which along with this present Letter, are to be read to the Faithful by the Pastor, in the usual way, in each church and mission of our Diocese, as soon as convenient after receipt of the same.

Respecting the Jubilee Alms, we direct that as on former occasions, each Pastor in our Diocese will cause a box marked "*Jubilee Alms*" to be fixed in a conspicuous and convenient place in the church and chapels of his mission, for the offerings of the Faithful, which in due time will be sent to our Secretary at the Diocesan Chancery. As the Pope specially recommends, amongst other pious objects the Society for the Propagation of the Faith, we shall apply the Jubilee Alms received in our Diocese—one half to the funds of that noble Society, and the other half to the "Peter Pence" contributions towards the expenses of the Sovereign Pontiff in administering the affairs of the church.

Finally, Dearly Beloved Brethren, as the Holy Father chose the Feast of St. Joseph, the 19th March, for the opening of the Jubilee in Rome and elsewhere, to mark his own devotion, and to encourage the devotion of the Faithful towards the holy Patriarch, the Spouse of Mary and the Foster Father of Jesus; so we gladly avail ourselves of this day, the 3rd Sunday after Easter, the Feast of the Patronage of St. Joseph, to communicate to you the Pope's Jubilee Letter which had not reached us until some weeks after the 19th March, the date of the first named feast of St. Joseph.

St. Joseph who was the care taker of Jesus and Mary, is venerated on this day as Patron of the Universal Church. The Feast—Third Sunday after Easter—falls this year on the 8th May, which is the anniversary of the date of the two Apostolic Briefs, by one of which the Diocese of Chatham was erected, and by the other the first humble Bishop was designated to assume its pastoral solicitude. This is therefore a most interesting occasion for all of us in this Diocese, both people and Pastor. It is an occasion to return grateful thanks to God for all the graces and benefits received in consequence of the erection of a new Diocese. For the Bishop it is an occasion for contrite self-examination and earnest supplication to God for mercy and pardon for the many faults and shortcomings of twenty-one years administration.

While asking pardon not only of God, but of all our fellow men whom we may have offended, we also take this occasion to express our grateful thanks to all our worthy neighbors to whom we are

indebted for manifold and constant evidences of goodwill and kindness. To the members of our own flock we wish to express our grateful and paternal appreciation of their prompt and generous devotedness to respond to every just call made upon them, and to co-operate to the full extent of their ability and influence, with their Bishop and clergy, in promoting the interest of religion—of religious education, of works of charity and moral usefulness, according as occasion presented. To the devoted Religious, whom the Paternal Providence of God inspired to come to our new and poor Diocese to perform the works of mercy and piety, in nursing the sick, educating the young, and glorifying God by their holy lives of prayer and good works, we owe an especial debt of grateful paternal and affectionate thanks! To our beloved and venerable fellow laborers of the clergy—some of them our seniors in the ministry, others advanced to the holy Priesthood under our own administration, we offer our affectionate fraternal thanks for their fidelity and devotedness to the all-important but laborious work of their clerical and pastoral duties. We thank them for the docility, fraternal charity, and enlightened zeal which we have ever witnessed in them. With paternal earnestness we pray God to bless them and their labors and all who come under their ministry.

Pax et Benedictio Dei—May the Peace and Benediction of God descend on you all and remain with you always!

*Given at Chatham, N. B., on the Feast of the Patronage of St. Joseph,
Third Sunday after Easter, May 8th, 1881.*

†JAMES ROGERS,
Bishop of Chatham.

CONDITIONS OF THE JUBILEE OF 1881.

The time for the present Jubilee continues from its opening (March 19th) till 31st December, inclusive.

[In Europe the Jubilee ends on the 1st of November.]

The conditions for gaining the Indulgences of this Jubilee are the following:

1st. To fast one day which is not otherwise a fast of obligation, using only abstinence food—[that is, neither eggs, butter, milk, &c.]

2nd. To give an alms in the name of Charity toward some pious work.

[Following the Pope's suggestion, the Bishop designates the Society for the Propagation of the Faith; also the Fund—*Peter's Pence*—for relieving the necessities of the Holy Father, in the general administration of the Church.]

3rd. To make six visits or pilgrimages to the church or churches designated by the Ordinary of the Diocese, and there to pray according to the intentions of the Pope.

[There being not more than one church in each mission or locality of this Diocese, the Bishop designates each and all of the churches and chapels within the Diocese, to any one or more of which the prescribed visits can be made according to each one's devotion or convenience. If these visits be made processionally by Religious Confraternities, &c., such as mentioned in the Pope's Letter, the Bishop hereby reduces them to two: that is, one such processional visit shall be equal to three visits made by each one separately.]

4th. Having made a good confession, to receive worthily the Holy Communion.

[This must be apart from the obligatory annual confession and paschal communion.]

NOTE.—The Indulgence of this Jubilee can be gained as often as the requisite conditions are repeated within the Jubilee Time.

THE POPE'S ENCYCLICAL LETTER.

[ORIGINAL LATIN.]

SANCTISSIMI DOMINI NOSTRI LEONIS DIVINA PROVIDENTIA PAPAE XIII LITTERAE
APOSTOLICAE QUIBUS EXTRAORDINARIUM JUBILAEUM INDICITUR.

*Venerabilibus Fratribus Patriarchis, Primatibus, Archiepiscopis et Episcopis cum
Apostolica Sede pacem et communionem habentibus, et dilectis filiis universis
Christi Fidei libus, Salutem et Apostolicam Benedictionem.*

LEO PP XIII.

Venerabiles Fratres et Dilecti Filii.

Militans Jesu Christi Ecclesia, quae hominum generi maxime potest salutem incolumitatemque praestare, tam graviter in hac calamitate temporum exercetur, ut in aevos quotidie procllas incurrat, vere comparanda cum Genesarethana illa navicula, quae, dum Christum Dominum ejusque discipulos olim veheret, maximis turbibus ac fluctibus quatiebatur. Revera qui cum catholico nomine gerunt inimicitias, ii nunc numero, viribus, consiliorum audacia praeter modum insoleseunt; neque satis habent doctrinas caelestes palam abdicare, sed summa vi impetque contendunt, ut Ecclesiam aut omnino a civili hominum consociatione repellant, aut saltem in publica populorum vita nihil posse cogant. Ex quo fit ut illa in fungendo munere, quod ab Auctore suo divinitus accepit, magnis undique se difficultatibus implicatum ac retardatam sentiat.

NEFARIAE HUIUS CONJURATIONIS ACERBISSIMI

fructus in Pontificem Romanum maxime redundant; cui quidem, legitimis juribus suis, dejecto atque in excendis maximis muneribus multimodis impedito, figura quaedam regiae majestatis, quasi per ludibrium, relinquitur. Quapropter Nos, divinae providentiae consilio in hoc sacrae potestatis fastigio collocati, Ecclesiaeque universae procuracione districti, et jamdiu sentimus et saepe diximus, quantum haec, in quam Nos temporum vices compulerunt, aspera sit et calamitosa conditio. Commemorare singula nolumus; verumtamen manifesta sunt omnibus, quae in hac urbe Nostra plures jam annos geruntur.—Hic enim in ipso catholicae veritatis centro sanctitatis religionis illuditur, et dignitas Apostolicae Sedis laeditur, et in crebras profligatorum hominum injurias pontificia majestas objicitur.

EREPTA POTESTATI NOSTRAE PLURA SUNT,

quae Decessores Nostri pie liberaliterque instituerant, ac successoribus suis inviolate servanda transmiserant; neque temperatum est, quin jura haerentur sacri *Instituti christiano nomini propagando*; quod quidem non de religione solum, sed etiam de humanitate gentium praeclare meritum, nulla unquam vis superiorum temporum violaverat.—Templa catholici ritus clausa vel profanata non pauca, haeretici ritus multiplicata; doctrinarum pravitas scribendo agendoque impune diffusa.—Qui rerum summa potiti sunt, dant saepe operam constituendis legibus in Ecclesiam nomenque catholicum injuriis: idque in conspectu Nostro, quorum curae omnes ex Dei ipsius mandato vigilare in eo debent, ut christiana res incolumis et Ecclesiae jura salva sint.—Nullo autem respectu ad illam, quae est in Romano Pontifice, docendi potestatem, ab ipsa institutione juventutis auctoritatem Nostram includunt; ac si Nobis est permissum, quod nulli privatorum interdicitur, in institutionem adolescentium scholas sumptibus Nostris aperire, in eas ipsas legum civilium vis et aeveritas invadit.—Quarum rerum funesto spectaculo multo vehementius commovemur, quod succurrendi facultas, quam maxime optaremus, Nobis non suppetit. In potestate enim sumus verius inimicorum quam Nostra; atque illa ipsa, quae Nobis conceditur, usura libertatis, cum eripi aut imminui alieno possit arbitrio certum non habet stabilitatis constantiaeque firmamentum.

INTEREA QUOTIDIANO RERUM USU

manifestum est, malorum contagionem magis magisque serpere per reliquum christianae reipublicae corpus, et ad plures propagari. Etenim aversae ab Ecclesia

gentes in miseriis incidunt quotidie majores; et atque ubi semel extincta aut debilitata fides catholica sit, finitimum est iter ad opinionum insaniam rerumque novarum cupiditatem. Ejus autem, qui Dei vices in terris gerit, maxima et nobilissima potestate contempta, perspicuum est, nullos hominum auctoritati frenos superesse tam validos, qui possint indomitos perduellium spiritus compeccare, aut ardorem demeritis libertatis in multitudine coercere.—Atque his de causis civilis hominum societas, etsi magnas jam calamitates suscepit, majorum tamen periculorum suspicione terretur.

QUO IGITUR ECCLESIA QUEAT

inimicorum conatus refutare, suumque munus, utilitatis omnium causa, perficere, multum laboret necesse est, multumque contendat. In hoc autem certamine vehementi et vario, in quo et divina agitur gloria, et de salute animorum sempiterna dimicatur, frustra esset omnis hominum virtus et industria, nisi caelestia adjuncta suppeditarentur opportuna temporibus.—Quare in trepidis afflictis christiani nominis rebus, hoc semper laborum ac solitudinum perflugium esse consuevit, summis precibus a Deo postulare, ut optularetur laboranti ecclesiae suae, imperitiretque depugnandi virtutem, triumphandi potestatem.—Hunc igitur Nos praecellenti Deum magis esse exorabilem quanto in hominibus major est vis poenitendi, gratiaeque cum eo reconciliandae voluntas, idcirco, caelestis praesidii impetrandi atque animorum juvandorum causa.

SACRUM JUBILAEUM EXTRA ORDINEM

catholico orbi per has Literas Nostras indicimus. Itaque de omnipotentis Dei misericordia ac beatorum apostolorum Petri et Pauli auctoritate confisi, ex illa ligandi atque solvendi potestate, quam Nobis Dominus licet indignis contulit, universis et singulis utriusque sexus Christi fidelibus plenissimam peccatorum omnium indulgentiam, ad instar generalis Jubilaei, concedimus, si modo effecerint, qui in Europa agunt, a proximo die 19 hujus mensis Martii, sacro ob memoriam Sancti Josephi beatae Mariae Virginis Sponsi, ad diem primum Novembris, solemnem ob memoriam caelitus universorum inclusive; qui vero extra Europam, ab eodem proximo die 19 hujus mensis Martii usque ad postremum diem labentis anni MDCCCLXXXI inclusive, quae infra praecipitae sunt; scilicet, quotquot sunt Romae cives vel hospites Basilicam Lateranensem, item Vaticanam et Liberianam bis adeant, ibique per aliquod temporis spatium pro catholicae Ecclesiae et hujus Apostolicae Sedis prosperitate et exaltatione, pro extirpatione haeresum omniumque errantium conversione, pro christianorum Principum concordia ac totius fidelis populi pace et unitate, secundum mentem Nostram pias ad Deum preces offundant; iidem vero die esurialibus tantum cibis utentes jejunent praeter dies in quadragesimali indulto non comprehensos, aut alias simili stricti juris jejunio ex precepto Ecclesiae consecratos; praeterea peccata sua rite confessi sacrosanctum Eucharistiae sacramentum suscipiant atque elemosynae nomine in pium aliquod opus quidquam conferant. Qua in re ea Instituta nominatim commemoramus, quorum tuitionem caritati Christianorum, haud ita pridem per Literas commendavimus nimirum *Propagationem Fidei, Sacram Jesu Christi Infantum et Scholas Orientis*; quas quidem in remotis etiam et silvestribus plagis instituire et provehere, ut pares necessitatibus sint, optatissimum Nobis destinatumque in animo est.

CERTERI VERO OMNES EXTRA URBEM

ubicunque degentes tria templa ab Ordinariis locorum vel eorum Vicariis seu Officialibus, aut de eorum mandato et, ipsis deficientibus, per eos qui ibi curam animarum exercent designanda, bis, vel si duo tantum sint templa, ter, aut si unum, sexies, dicto temporis intervallo, adeant; item alia opera, quae supra commemorata sunt, peragant.—Quam indulgentiam etiam animabus, quae Deo in caritate conjunctae ex hac vita migraverint, per modum suffragii applicari posse volumus.—Praeterea locorum Ordinariis indulgemus, ut Capitulis et Congregationibus tam saecularium quam regularium sodalitatibus, confraternitatibus, universitatibus, seu collegiis quibuscumque memoratis Ecclesias processionaliter visitantibus, eadem visitationes ad minorem numerum,

PRO SUO PRUDENTI ARBITRIO REDUCERE QUEANT.

Concedimus vero, ut navigantes et iter agentes, ubi ad sua domicilia, seu alio ad certam stationem sese receperint, visitata sexies Ecclesia majore aut parochialis,

LITTERAE

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maximis
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scri *Insti-*
sed etiam
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Pontifice,
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Ecclesiae

ceterisque operibus, quae supra prescripta sunt, rite peractis, eandem indulgentiam consequi possint.—Regularibus vero personis utriusque sexus, etiam in claustris perpetuo degentibus, nec non aliis quibuscumque tamen laicis, quam ecclesiasticis, saecularibus vel regularibus, qui carcere, infirmitate corporis, aut alia qualibet justa causa impediuntur, quominus memorata opera, vel eorum aliqua praesent, concedimus atque indulgemus, ut ea Confessarius in alia pietatis opera commutare possit, vel in aliud proximum tempus prorogare, facta etiam potestate dispensandi super Communionem cum pueris

NONDUM AD IRAMM COMMUNIONEM ADMISSIS.

Insuper universis et singulis Christi fidelibus, tam laicis quam ecclesiasticis, saecularibus ac regularibus cujusvis Ordinis et Instituti etiam specialiter nominandi, facultatem concedimus, ut sibi ad hunc effectum eligere possint quemcumque presbyterum Confessarium tam saecularem quam regularem ex actu approbatus; qua facultate uti possint etiam Moniales, Novitiae, aliaeque mulieres in intram claustra degentes, dummodo Confessarius approbatus sit pro Monialibus.—Confessarius autem hac occasione et durante hujus Jubilaei tempore tantum, omnes illas ipsissimas facultates largimur, quae a Nobis tributae fuere in alio Jubilaeo concessio per Nos- tras Litteras Apostolicas datas die XV mensis Februarii anno MDCCLXXXIX, quae incipiunt "*Pontifices Maximi*," iis tamen omnibus semper exceptis, quae in iisdem Litteris a Nobis excepta fuere.

QUO AUTEM FRUCTUS SALUTARES,

qui nobis propositi sunt, ex hoc sacro Jubilaeo tutius atque uberius percipiantur, hoc magnopere studeant universi, ut magnam Dei Matrem praecipuo per id tempus obsequio cultuque demereantur.—Ipsam autem sacrum Jubilaeum in tutelam fide- que tradimus ac commendamus sancto JOSEPHO, castissimo beatae Virginis MARIAE Sponso, quem gloriosae recordationis Pius IX P. M. totius Ecclesiae Patronum declaravit, et cuius opem suppliciter quotidie implorari ab omnibus Christi fidelibus optamus.—Praeterea cunctos hortamur, ut peregrinationes suscipere pietatis causa velint ad sanctorum caelorum aedes, quae peculiari religione in variis regionibus sanctae ac venerabiles haberi consueverint, quas inter in Italia praestant sacrosancta Virginis Mariae Lauretanae domus, quam altissimorum mysteriorum memoria commendat.

QUA PROPTER IN VIRTUTE SANCTAE OBEDIENTIAE

praecipimus atque mandamus omnibus et singulis Ordinariis locorum eorumque Vicariis et Officialibus, vel, ipsis deficientibus, illis qui curam animarum exercent, ut cum praesentium Litterarum transumpta aut exempla etiam impressa acceperint, illa in sua quisque ditione publicanda curent, populisque etiam verbi Dei praedicatione, quoad fieri possit, rite praeparatis, Ecclesias seu Ecclesias visitandas ut supra designat.

UT AUTEM PRAESENTES LITTERAE,

quae ad singula loca deferri nequeunt, ad omnium notitiam facilius deveniant volumus ut praesentium transumptis vel exemplis etiam impressis, manu alicujus Notarii publici subscriptis, et sigillo munitis personae in dignitate ecclesiastica constitutae, ubicumque locorum eadem prorsus fides habeatur, quae haberetur ipsis praesentibus, si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub anulo Piscatoris, die XII Martii An. MDCCLXXXI, Pontificatus Nostri Anno quarto.

LEO PP. XIII.

ENGLISH TRANSLATION.

APOSTOLIC LETTER OF OUR MOST HOLY LORD, LEO XIII., BY DIVINE PROVIDENCE,
POPE, PROCLAIMING AN EXTRAORDINARY JUBILEE.

To the Venerable Brethren, Patriarchs, Primates, Archbishops and Bishops, in peace and communion with the Apostolic See, and to all the beloved faithful sons of Christ, Health and Apostolic Benediction.

LEO PP. XIII.

VENERABLE BROTHERS AND BELOVED SONS:

The Church Militant of Jesus Christ which avails most of all to procure salvation and health for the human race, is so gravely troubled in these times of calamity, that as, day by day, she encounters new storms, truly may she be compared to that boat of Genesareth, which, while bearing of old our Lord, Christ, and his disciples, was dashed about by the greatest waves and most boisterous winds. Indeed, they who bear ill-will to the Catholic name are now growing more than usually insolent, in number, strength and audacity of purpose; they do not deem it sufficient openly to disown the teachings of heaven, but strive with might and main to drive the Church wholly out of the civil community of men, or at least force her to be of no avail in shaping the public life of peoples. Hence it is, that in fulfilling that duty, which, in a divine manner, she received from her Author, she feels that she is, on all sides, involved in and retarded by great difficulties.

The most bitter results of this nefarious conspiracy fall upon the Roman Pontiff; to whom, deprived of his lawful rights, and, in many ways hindered in the discharge of his chief duties, a certain shadow of kingly majesty, as if in mockery, is left. Wherefore placed upon this height of sacred power, and busied in the administration of the whole church, we have, for a long time, both felt and declared how bitter and wretched is that state into which the vicissitudes of the times have driven us. We do not wish to particularize them; but for all that, the events which have been happening for several years past in this our city, are manifest to all. Here in the very centre of catholic truth the sanctity of religion is jeered at, the dignity of the Apostolic See insulted, and the majesty of the Pontiff exposed to the frequent affronts of depraved men.

We have been shorn of much that our predecessors had, in their devotion and liberality, established and handed down to their successors to be preserved inviolate; nor has forbearance been shown, but injury done, to the rights of the *Sacred Institution for propagating the Christian name*: which, having won distinguished favor, not only from religion, but also from civilized races, no violence of former times ever infringed. Temples of Catholic worship have been closed, not a few of them profaned, and those for heretical service multiplied; and by writing and deed the teachings of depravity scattered around with impunity. They who have the supreme power, study to enact laws, detrimental to the Church and Catholicity; and that, in the sight of us, whose whole solicitude by God's own command, is to see to it, that christianity and the rights of the church shall be preserved safe and sound. But with no respect for that right to teach which resides in the Roman Pontiff, they excluded our authority to teach youth, and if permission is accorded to us, which is denied to no private person, to open schools for the instruction of youth at our own expense, the violence and harshness of the civil laws bear down upon these very schools. We are much the more earnestly affected by this sad spectacle of affairs, because the means of remedying it which we would most desire are wanting to us. For we are more truly in the hands of our enemies than in our own, and that very enjoyment of liberty which is conceded to us, since it can be taken away or diminished at the behest of another, does not possess the sure basis of safety and stability.

Meanwhile, it is clear from daily experience, that the contagion of iniquity is creeping more and more through the rest of the body of the Christian Commonwealth, and becoming more propagated. For the nations estranged from the church are falling day by day into greater miseries; and where the Catholic faith

has been once extinguished or weakened, the way is at hand to unsoundness of opinions and hungering after novelties. But that very great and noble power of him, who is God's vicegerent on earth, being scoried, it is plain that there remains to human authority no checks, able to bring under restraint the untamed spirits of revolutionists, or to stay the ardor of mad license in the multitude. And, for these reasons, the civil society of men, although it has suffered grievous disasters already, is menaced by the suspicion of still graver perils.

Therefore, that the church may repel the attacks of her enemies, and achieve her own mission, for the common good, there must be much work, and a hard struggle. But in this earnest and varying battle, in which the glory of God is at stake, and the fight is for the everlasting welfare of souls, void would all man's strength and zeal be, unless assistance from heaven was furnished suitable to the times. Accordingly, in the troubles and afflictions of Christianity, this has always been the usual sanctuary of her labors and anxieties to beg of God with the strongest petitions to aid His suffering church, and grant her ability to battle and to triumph.—We, therefore, imitating this excellent custom and practice of our predecessors, fully aware that God is the more easily entreated in proportion to the greater degree of repentance in men, and their desire of regaining favor with Him, in order then to obtain heavenly aid, and for the helps of our souls, we proclaim to the Catholic world by this, our letter, a special sacred Jubilee. Relying, then, on the all-powerful mercy of God, and the authority of the blessed Apostles, Peter and Paul, of that power of binding and losing, which the Lord has conferred upon us, unworthy though we are, we grant to all and every one of Christ's faithful, of both sexes, the amplest indulgence of all sins, in the form of a general Jubilee, if only they, who live in Europe, from the next 19th day of this month of March, the feast of St. Joseph the spouse of the Blessed Virgin Mary, to the 1st of November, the solemn festival of all Saints, inclusive; and they who reside out of Europe, from the same next 19th day of this month of March to the last day of this current year, 1881 inclusive—perform what is herein prescribed; namely, as many as are citizens or visitors in Rome, visit twice the Church of Lateran, also the Vatican and Liberian, Basilicas, and there, for a time, offer up their pious prayers according to our intention, for the prosperity and exaltation of the Catholic Church, and of this Apostolic See, for the extirpation of all heresies, and the conversion of all who are in error, for concord among Christian Princes, and the peace and unity of the whole faithful people; let them, using only fast meats, fast one day besides the days included in the Lenten indulgent or otherwise devoted to a like fast of strict obligation by the precept of the church; moreover, having duly confessed their sins, let them receive the most holy sacrament of the Eucharist, and contribute in the name of charity to some pious work. We mention by name in this behalf, those Institutions whose safe keeping we commended by letter not long ago, to the charity of Christians, to wit—the *Propagation of the Faith, the Sacred Childhood of Jesus and the Schools of the East*; which, in distant and savage lands, it is our greatest wish and design to establish and advance, that they may be equal to their needs.

Let all others residing anywhere outside of the city go, in said interval, to three churches to be designated by the local ordinaries, or their mandate, and, themselves being absent, by those who have the charge of souls there, twice, or if there be only two churches, three times, or if only one, six times; likewise, let them perform the other works mentioned above. We wish that this indulgence may also be applied by way of suffrage to the souls of those who united to God in charity, have departed this life. Moreover we allow local ordinaries in their prudent judgment to reduce to a less number these visits of chapters and congregations of seculars as well as regulars, sodalities, confraternities, universities or colleges, visiting the churches referred to in procession.

We allow travellers by land or sea, when they have repaired to their domiciles, or other ascertained abode, having visited six times the larger or parochial church and having duly performed the rest of the works prescribed above, to obtain the same indulgence. And we grant and allow to regulars of both sexes, even perpetually dwelling in cloisters, also to all other laics or ecclesiastics, seculars or regulars, who are hindered by prison, bodily infirmity or other just cause whatever, from performing the works mentioned or any of them, that their confessor may commute to other works of piety, or postpone them to some near time, giving even power of dispensing from communion, children not yet admitted to first communion.

Further, we grant the privilege to all and every one of the faithful of Christ, laics as well as ecclesiastics, seculars and regulars of whatever order and institution even specially to be named, to choose in this behalf any approved priest as confessor, secular as well as regular, which privilege nuns, novices and other women leading a cloistered life may enjoy, provided the confessor be approved for nuns. We confer upon confessors, only for this occasion, and during the time of this Jubilee, all these very faculties which were granted by us in the other Jubilee given through our apostolic letter, dated the 15th of February, in the year 1879, which begins *Pontifices Maximi*, with all the exceptions, however, that were made by us in that letter. And that the salutary results, which we have proposed to ourselves, may be more readily and abundantly drawn from this sacred Jubilee, let all strive earnestly to deserve well of the great Mother of God by special devotion and veneration during that time. We submit this Sacred Jubilee, and commend it to the care and protection of St. Joseph, the Blessed Virgin Mary's most chaste spouse, whom Pius IX P. M., of glorious memory, declared the patron of the whole church, and we desire that his aid be humbly implored every day by all of Christ's faithful. Furthermore we exhort every one to try to make pilgrimages of devotion to the shrines of the heavenly saints, which were wont to be held venerable and holy, by a peculiar devotion in various places, among which in Italy is the holy house of the Virgin Mary of Loretto, which the remembrance of the loftiest mysteries commends.

Wherefore in virtue of holy obedience we order and command all ordinaries and each of them, their vicars and official representatives, or, these wanting, those who have the care of souls, when they have received copies, either written or printed of this letter, they shall take care that it is published within their jurisdiction, and they shall designate, as previously directed, the church or churches which are to be visited by the people, duly prepared as fast as possible, by the preaching of the Word of God.

And that this letter, which cannot be carried to every place, may be brought to the knowledge of all, let the same faith precisely be put everywhere in copies taken in writing or printed, subscribed by a notary public, and stamped with the seal of some ecclesiastical dignitary, which would be placed on this present letter, if it were exhibited or shown.

Given in Rome at St. Peter's under the Fisherman's Ring, the 12th day of March, in the year of our Lord, 1881, the fourth of our Pontificate.

LEO PP. XIII.

EXPLANATIONS, &c., CONCERNING JUBILEE.

THE *S. Pœnitentiaria*, by command of Our Holy Father Pope Leo XIII., confirms and renews for the present Jubilee of 1881 the following declarations, published formerly on occasion of the Jubilee of 1879 :

1. The fast prescribed for gaining this Jubilee can be made in Lent, provided it be not on the days excepted in the Apostolic Letters, and provided also that only fasting diet be used. No indulgences or privileges respecting the quality of food, even the *Bulla Cruciata*, can be made use of.
2. The Indult granted to Chapters, Congregations and Confraternities, when visiting churches for the purpose of gaining the Jubilee, can be applied by the Bishops to the faithful who accompany such processions, or who go in procession with their parish priest or his deputy.
3. The Paschal precept and the condition enjoined for the Jubilee cannot be fulfilled by one and the same confession and communion.
4. The Plenary Indulgence of the Jubilee can be gained as often as the requisite conditions are repeated ; but the other favors accorded to the Jubilee, such as absolutions from censures and reserved cases, commutations or dispensations, are available only once, and that on the first occasion.
5. Chapels and oratories may be specified for the visit if Mass is usually said there, and they are used for public worship.
6. These visits can be made on one or on different days, to the option of the faithful, providing the prescribed number be observed.
7. The solution of doubts published by the *S. Pœnitentiaria* June 1, 1869, for the Bishops of Italy holds good in this Jubilee, without any exception.

The contraries notwithstanding.

Given at Rome in the *S. Pœnitentiaria*, March 21, 1881.

A. CARD. BILIO, POENITEN. MAIOR,
Hip. Can. Palombi, Sec.

THE FAST OF THE JUBILEE.

The Sovereign Pontiff prescribes that the Fast of the Jubilee be observed with the food of the Third Fast, commonly called the black fast. This means abstinence from milk, eggs, cheese, lard, etc., and as the indulgence is not granted if the conditions are not observed—even though the mistake be innocent—it will be safe for everyone to observe this abstinence rigorously.

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APPENDIX.

CATECHISM

OF

INSTRUCTIONS

ON THE

INDULGENCE OF THE JUBILEE,

AND

PRAYERS

RECOMMENDED TO BE SAID

DURING THE VISIT TO THE CHURCHES,

Originally compiled by the Most Rev. W. Walsh, D. D., Archbishop of Halifax.

"In the year of the Jubilee all shall return to their possessions."—Leviticus xxv. 13.

JUBILEE.

Some derive the word JUBILEE from *Jabal, a Trumpet*, because, amongst the Jews, it was opened by sound of trumpet; others from *Jabal*, which signifies *Fiftieth*, because the Fiftieth year was the year of Jubilee. Finally, Bellarmine and others derive it from the Hebrew word *Jubal*, which signifies to produce or bud forth, because it was forbidden in the Jubilee year to cultivate the earth, which brought forth fruits of its own accord.

INSTRUCTIONS ON THE JUBILEE.

QUESTION. What is understood by a jubilee?

ANSWER. Jubilee means a time of joy and gladness, on account of some signal and public blessing.

Q. How many kinds of jubilee are there?

A. Two. 1. The jubilee proclaimed by Moses to the Hebrew nation; 2. The jubilee which the pope, the visible head of the church, and vicar of Jesus Christ, occasionally grants to the Catholic world.

Q. In what did the Mosaic Jubilee consist?

A. In the year of the jubilee, 1. All Hebrews who had been sold as slaves to their brethren, recovered their freedom. 2. All those who, compelled by poverty, had alienated the lands inherited from their fathers, re-entered into the possession of them. 3. All those who were involved in debt were protected from the pursuit of their creditors.

Q. Why did God establish the law of the jubilee?

A. Almighty God, having rescued the Hebrews from the bondage of Egypt, and introduced them into the land of promise, would suffer none to be forever deprived of these blessings. Therefore he enacted a law by which they were, every fiftieth year, to enjoy the privileges of the jubilee, which we have just enumerated.

Q. What do you mean by the jubilee granted by the head of the church?

A. I mean certain considerable spiritual benefits conferred on all the faithful throughout the Catholic world.

Q. What is the principal of these benefits?

A. The principal consists in a plenary indulgence.

Q. What do you understand by a plenary indulgence?

A. A plenary indulgence means the total remission of the temporal punishment which sinners have still to undergo after having obtained the pardon of their sins.

Q. Is not sin also remitted by the indulgence of the jubilee?

A. No. The only means instituted by Jesus Christ, in the law of grace, for obtaining the remission of our sins, is the sacrament of penance.

Q. How do you prove that a sinner, after having obtained the pardon of his sins, has still to undergo a temporal punishment?

A. It is proved, 1st, from Scripture, which contains many instances in which the forgiveness of sin was not attended by the relaxation of temporal punishment. Moses offended God by his diffidence at the water of contradiction, (Numb. xx. 12.) and though his sin was undoubtedly forgiven him, yet the Lord declared to him that, in punishment of his unbelief, he should not enter into the land of promise.—David sinned: a prophet announced to him that *the Lord had taken away his sins*, (2 Kings, xii. 13.) but that he would, nevertheless, be visited by numerous and severe afflictions. 2. By the constant doctrine and practice of the church; from the time of the apostles to the present day she has always taught, as an article of faith, that satisfaction is an integral part of the sacrament of penance. She has always required of her ministers to impose penitential works upon sinners who have recourse to them in the sacred tribunal. She moreover exhorts them forcibly to inculcate from the pulpit the indispensable necessity, incumbent upon all, of satisfying the divine justice, and daily to offer the holy sacrifice of her altars, to alleviate the sufferings of such of her children as depart this life before they have fully undergone the temporal punishment due to their sins.

Q. Why does Almighty God inflict temporal punishment on penitent sinners, whom he has pardoned and received into his friendship?

A. To deter them from falling again into sin. God displays the full extent of his infinite mercy towards sinners only once, and this in the sacrament of baptism. For, every adult who worthily receives this sacrament is not only cleansed from original and actual sin, but also exempted from both the eternal and temporal punishments which they deserve. God treats with much greater severity those who transgress his divine law, after having been raised by baptism to the dignity of his adopted children, of brothers of his divine Son, and co-heirs to his kingdom. They may, it is true, obtain in the sacrament of penance the remission of the guilt and of the eternal punishment of their sins; but they are bound to satisfy the divine justice, either in this world, by the laborious works of penance, or in the next, by the sufferings of purgatory.

Q. Can we know the extent of the temporal punishment which a sinner has to undergo, after he has obtained the pardon of his sins in the sacrament of penance?

A. The extent of temporal punishments inflicted on sin depends on the degree of malice with which it is committed, and the severity of divine justice. And as latter, it is evident that this knowledge is beyond the reach of the human mind.

Q. Is not the penance imposed by the confessor the only temporal punishment which a sinner has to suffer?

A. Were the penance enjoined by the confessor considerable, as was generally the case in the primitive ages of Christianity, it might, in some instances, be equivalent to the whole temporal punishment required by divine justice. But the penances imposed by confessors according to the present discipline of the church, cannot, in general, be considered as a sufficient atonement. For they evidently bear no proportion to those imposed, by the severity of ancient discipline, for sins not more grievous than those committed in our days. Nor can it be said, without impiety, that the church, in her brightest ages, exercised an oppressive and unjust authority over her children, by laying on them burthens unnecessary and unauthorised.

Q. How do you prove that the church has the power of remitting the temporal punishment due to sin?

A. This is proved from the holy Scriptures. 1. Christ addressing St. Peter personally said to him, *I will give to thee the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.* (St. Matt. xvi. 19.) 2. On another occasion, he thus spoke to all his apostles: *Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven.* (St. Matt. xviii. 18.) Now the words used by Jesus Christ in both these instances, are unlimited, and plainly import an ample power, granted by him to his Apostles, and particularly to St. Peter and his successors, of removing every obstacle to our admittance into the kingdom of heaven, namely, sin, and the temporal and eternal punishment due to it. Therefore the church has the power not only of loosing repentant sinners, both from their punishment which, even after their justification, they have still to undergo, either here or hereafter.—This remission of temporal punishment is called an indulgence.

Q. How does the church remit the temporal punishment due to sin?

A. In virtue of the superabundant merits and satisfaction which Jesus Christ had offered to his heavenly Father, and those of the saints.

Q. Is it not derogatory from the infinite merits of Jesus Christ, to add to them those of the saints?

A. No. For all the merits of the saints are themselves the fruit of the grace which Jesus Christ bestowed upon them. And therefore, far from lessening the infinite excellence of the merits of the Saviour, they, on the contrary, prove their efficacy and admirable fecundity.

Q. Upon what principle can it be said that the satisfaction of the saints are useful to us, and that we participate in their merits?

A. It is a principle of the Catholic faith, laid down in the Apostles' creed, that there exists a *communio* among the members of the church of Jesus Christ; which *communio* implies, not only a participation in the same sacraments, the profession of the same doctrine, &c., but also, that the faithful assist one another by their mutual prayers and good works.

Now, how many saints have there not been in the church of Christ whose penitential works far exceeded the temporal punishment due to their offences! How many, who, though never defiled by the guilt of mortal sin, lived in the constant practice of mortification, and the most austere penance! What a rich treasure of superabundant satisfaction shall we not find in the lives of the saints, when we add the sufferings of the spotless Mary, who, from her ardent love, shared in all the opprobrium and ignominies of her divine Son!

Q. Does Scripture, or the practice of the primitive ages, show that the church has ever granted indulgences to repenting sinners, in consideration of the prayers and the merits of the saints?

A. Yes. The conduct of St. Paul towards the incestuous Corinthian, affords a striking instance of this. That apostle, upon being informed that a Christian of Corinth had rendered himself guilty of the enormous crime of incest, excommunicated him, by *delivering him over to Satan for the destruction of the flesh, that his*

spirit may be saved in the day of our Lord. (1 Cor. v. 5.) But this scandalous sinner having afterwards given proof of a sincere repentance, St. Paul, at the prayers of the pious faithful of Corinth, remitted to him the temporal punishment which he had been condemned to undergo.

The instances of similar indulgences granted by the church, in the first ages of Christianity, are numerous. At the solicitation and prayers of the martyrs and confessors, the bishops considering the merits of those illustrious champions and defenders of the faith, frequently granted to those who had fallen during the persecutions, absolution from the sentence of excommunication under which they lay, and released them from the part of their canonical penance which they had not yet accomplished.

Q. If the principal spiritual benefit of the jubilee consists in a plenary indulgence, what greater advantage is derived from it, than from many acts of piety, to which a similar indulgence is annexed?

A. 1. When we perform private acts of piety, to which a plenary indulgence is annexed, our hope of obtaining it is founded merely on our individual fervor and compunction of heart. But during the jubilee, thousands and tens of thousands of faithful spread over all the world, raise their souls to heaven, and with uplifted hands implore the Father of mercies to forgive and spare his penitent children. Our supplications receive an unusual degree of strength and efficacy from their union with those of our Christian brethren, a great many of whom are faithful servants and friends of God. Our weakness is strengthened, our confidence animated, our love inflamed, and we fulfil the acts of religion and charity to which the plenary indulgence is attached with greater fidelity and devotion.

2. During the jubilee, public instructions are more numerous; religious exercises are multiplied; alms distributed; examples of penance, humility, forgiveness, and all other Christian virtues daily witnessed. By these external means of salvation, the just are excited to aim at perfection; sinners aroused from their lethargy to a sense of their guilt; they forsake their evil ways, and returning to God in the sincerity of their hearts, consecrate to his service the remainder of their days.

Q. What are the necessary conditions prescribed by the sovereign pontiff, to obtain the benefit of the plenary indulgence granted in the jubilee?

A. They are: 1. To confess our sins with a profound contrition, and a firm purpose of amendment. 2. To receive worthily the holy communion. 3. To perform with fervor and fidelity the exercises of piety which the bishops may prescribe in their respective dioceses.

Q. What other practices of piety are most advisable to those who wish to gain the jubilee?

A. Besides the indispensable conditions already mentioned, the following practices are earnestly recommended: 1. Serious meditations on the great truths of religion; on death, judgment, heaven, and hell; on the vanity of the world, the enormity of sin, the terrors of a guilty conscience, the peace and happiness of a virtuous life, &c., &c. 2. Docility to religious instructions, and frequent recourse to both vocal and mental prayer. 3. Voluntary mortification, as abstinence and fasting. 4. Alms; for they *deliver from all sin and from eternal death*. 5. To shun the society of worldlings; to entertain towards all men, even our enemies, sentiments of Christian charity.

Q. Can a person gain the plenary indulgence of the jubilee, if he retain an affection to any of his sins?

A. No. For no sin, whatever, can be forgiven for which we do not duly repent. And, therefore, as long as guilt of sin remains, the temporal punishment, which it deserves, cannot be remitted by any indulgence.

Q. What ought a pious Christian to do at the conclusion of the jubilee?

He ought—1. To return fervent thanks to Almighty God, for having granted him so great and so particular a favor. For, the jubilee taking place so seldom, millions die without partaking of its benefits. 2. To love and cherish the church with an increased fervor and devotion, for providing her children with the means of salvation so abundant, and pray for her exaltation and prosperity, through a lively sense of religious gratitude. 3. To beg Almighty God to bless his holiness, Pius IX., and particularly to grant him the abundance of grace which is necessary to govern the holy church of Christ with firmness and ability, and promote more and more the glory of his holy name, and the salvation of the souls committed to his spiritual solitude. 4. To implore divine Providence to extend his protection

upon all the nations of the earth and grant them the blessings of peace. 5. To recommend in an especial manner to the Supreme Ruler of the universe all those in high station, and in general all our brethren and fellow-citizens. 6. To entreat the infinite mercy of God to bring into the bosom of his true church the multitude of those who live out of it; to dispel their prejudices and direct their attention to the study of the heavenly characters, which show her divine origin. 7. To remember with grateful sentiments that he once participated of the spiritual advantages of a jubilee, and examine whether he has persevered in the resolution he then took of living a pious life; of frequenting the sacraments, and of never abandoning any more the service of Almighty God, and the care of the salvation of his soul.

Q. Is it a great happiness for a Christian to gain the jubilee?

A. Most certainly; since by obtaining the spiritual benefits of the jubilee, and preserving them through life, he removes all obstacles to the immediate enjoyment of God after death?

Q. What is to be thought of those Christians who neglect to avail themselves of the advantages of the jubilee?

A. If this neglect proceeds from contempt, it might argue that they have lost faith, and they can with difficulty be excused from impiety. If it proceeds from indifference, it shows that they are devoid of charity, both to themselves, in not endeavouring to cancel the enormous debt which they have contracted by their sins, and to God by refusing to offer the atonement required by his justice, when the means of doing it are graciously offered by his mercy.

"To-day if you shall hear the voice of the Lord, harden not your hearts."

PRAYERS

Recommended to be said at the visit to the CHURCHES.

Invocation of the Holy Ghost.

Come, O Holy Spirit! fill the hearts of thy faithful, and kindle in them the fire of thy love.

V. Send forth thy spirit and they shall be created.

R. And thou shalt renew the face of the earth.

Let us pray.

O God! who by the light of thy Holy Ghost didst instruct the heart of the faithful, give us by this same Holy Spirit, a love and relish of what is right and just, and constant enjoyment of his comforts, through Jesus Christ our Lord.
Amen.

A PRAYER.

Full of confidence in thy goodness, O God Almighty! I humbly appear before the throne of thy mercy. Look favorably on me, O Lord! in these days of indulgence, when all the treasures of thy grace and tender mercy are unlocked to repenting sinners; cast not off from thy face a prodigal child, who, with an humble and contrite heart, lies prostrate at thy feet. I have sinned, O my God! and thou alone knowest both the multitude and the enormity of my transgressions. My whole life has hitherto been contaminated with all manner of iniquity; and from the first dawn of reason to this day I have ever deviated from the way of thy commandments. But now, O Lord! my resolution is taken; I will be converted to thee—to thee alone will I live, thee alone will I serve. The hour is come when thy grace shall triumph over my weakness; with its all-powerful assistance I shall surmount all obstacles, overcome all difficulties.

Bless O Lord! the resolution I now form, and the means which I am taking to accomplish it. In thy name, I will proceed with alacrity and an humble confidence in the penitential course, on which, through thy mercy, I have entered. Do thou, most gracious Father, considering the merits of thy Son, supply whatever, through the frailty of nature and the inconstancy of my will, is wanting to my feeble endeavors.

Teach me, O my God! what I am to do, in order to share in the *indulgence*, which is tendered to me, and not to suffer this most precious grace unprofitably to pass by. Enkindle in my heart the ardors of thy divine love, deeply impress upon it the fear of thy judgments, diligence in my own strength, confidence in thy benign assistance. Grant, O Lord! that I may bring forth that *fruit worthy of penance*, without which the indulgence which I hope to receive, would only increase my guilt and turn to my utter condemnation.

Let this jubilee, in which I am allowed to satisfy the demands of thy justice, from the grants of thy mercy, increase my gratitude, inflame my love. Suffer me not to imitate the conduct of those who might think that nothing more is required—that they are truly converted when they have performed the external acts of religion prescribed in this holy season, recited prayers, visited churches, attended public instructions, confessed their sins, and received the holy communion, though their heart is not reformed and no real change has been effected in their conduct.

Vouchsafe, O my God! to enlighten my mind that I may guard against so dangerous an illusion. Let thy love animate and direct me through this penitential career, and render me truly worthy of the indulgence to which I aspire—not to be more remiss in doing penance for my sins, for which I will continue to offer my feeble atonement as long as I live, but that after having *washed my robes in the*

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blood of the Lamb, I may with more confidence approach the throne of grace and persevere in thy love.

Vouchsafe, O Lord, to govern and reserve the Holy Church, to humble all her enemies, and to extend the true Catholic Faith over the whole world. Preserve and direct our Most Holy Father, Pius IX., Thy Vicar on earth, and endue him with wisdom and fortitude from on high. Assist by thy Holy spirit, all the Prelates and Pastors of Thy Church, that they may guide the faithful in the way of salvation. Inspire our rulers with righteous sentiments; teach them to temper justice with mercy, and to suffer thy faithful people to worship Thee in security and peace. Destroy all heresies and schisms, banish all wars and scandals; convert all sinners and unbelievers, and grant the precious grace of true conversion and firm perseverance in Thy Holy service, to me thy ungrateful child, and most unworthy sinner. Amen. Amen. Amen.

"I have said: Now I have begun. This is the charge of the right hand of the Most High."

