

Itaque edicimus ut diebus nono, decimo, undecimo proximi mensis Iunii, in suo cuiusque urbis atque oppidi templo principe statae supplicationes fiant, perque singulos eos dies ad ceteras preces Litaniae Sanctissimi Cordis adiiciantur auctoritate Nostra probatae: postremo autem die formula Consecrationis recitetur: quam vobis formulam, Venerabiles Fratres, una cum his litteris mittimus.

Divinorum munerum auspiciem benevolentiaeque Nostrae testem vobis et clero populoque, cui praeestis, apostolicam benedictionem peramanter in Domino impertimus.

Datum Romae apud Sanctum Petrum die xxv Maii, An. MDCCCLXXXIX, Pontificatus Nostri vicesimo secundo.

LEO PP. XIII.

ENCYCLICAL LETTER OF OUR HOLY FATHER, LEO XIII., BY DIVINE PROVIDENCE POPE.

TO THE PATRIARCHS, PRIMATES, ARCHBISHOPS AND BISHOPS OF
THE CATHOLIC WORLD IN GRACE AND COMMUNION
WITH THE APOSTOLIC SEE,

ON THE CONSECRATION OF MANKIND TO THE SACRED HEART OF
JESUS.

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

POPE LEO XIII..

Venerable Brethren, Health and Apostolic Benediction.

BUT a short time ago, as you well know, We, by letters apostolic, and following the custom and ordinances of Our predecessors, commanded the celebration in this city, at no distant date, of a Holy Year. And now to-day, in the hope and with the object that this religious celebration shall be more devoutly performed, We have traced and recommended a striking design from which, if all shall follow it out with hearty good will, We not unreasonably expect extraordinary and lasting benefits for Christendom in the first place and also for the whole human race.

Already more than once We have endeavored, after the example of Our predecessors Innocent XII., Benedict XIII., Clement XIII.,

Pius VI., and Pius IX., devoutly to foster and bring out into fuller light that most excellent form of devotion which has for its object the veneration of the Sacred Heart of Jesus; this We did especially by the Decree given on June 28, 1889, by which We raised the Feast under that name to the dignity of the first class. But now We have in mind a more signal form of devotion which shall be in a manner the crowning perfection of all the honors that people have been accustomed to pay to the Sacred Heart, and which We confidently trust will be most pleasing to Jesus Christ, our Redeemer. This is not the first time, however, that the design of which We speak has been mooted. Twenty-five years ago, on the approach of the solemnities of the second centenary of the Blessed Margaret Mary Alacoque's reception of the Divine command to propagate the worship of the Sacred Heart, many letters from all parts, not merely from private persons but from Bishops also were sent to Pius IX. begging that he would consent to consecrate the whole human race to the Most Sacred Heart of Jesus. It was thought best at the time to postpone the matter in order that a well-considered decision might be arrived at. Meanwhile permission was granted to individual cities which desired it thus to consecrate themselves, and a form of consecration was drawn up. Now, for certain new and additional reasons, We consider that the plan is ripe for fulfilment.

This world-wide and solemn testimony of allegiance and piety is especially appropriate to Jesus Christ, who is the Head and Supreme Lord of the race. His empire extends not only over Catholic nations and those who, having been duly washed in the waters of holy baptism, belong of right to the Church, although erroneous opinions keep them astray, or dissent from her teaching cuts them off from her care; it comprises also all those who are deprived of the Christian faith, so that the whole human race is most truly under the power of Jesus Christ. For He who is the Only-begotten Son of God the Father, having the same substance with Him and being the brightness of His glory and the figure of His substance (Hebrew i., 3) necessarily has everything in common with the Father, and therefore sovereign power over all things. This is why the Son of God thus speaks of Himself through the Prophet: "But I am appointed king by him over Sion, his holy mountain. . . . The Lord said to me, Thou art my son, this day have I begotten thee. Ask of me and I will give thee the Gentiles for thy inheritance and the utmost parts of the earth for thy possession" (Psalm, ii.). By these words He declares that He has power from God over the whole Church, which is signified by

Mount Sion, and also over the rest of the world to its uttermost ends. On what foundation this sovereign power rests is made sufficiently plain by the words, "Thou art My Son." For by the very fact that He is the Son of the King of all, He is also the heir of all His Father's power: hence the words—"I will give thee the Gentiles for thy inheritance," which are similar to those used by Paul the Apostle, "whom he hath appointed heir of all things" (Hebrews i., 2).

But we should now give most special consideration to the declarations made by Jesus Christ, not through the Apostles or the Prophets but by His own words. To the Roman Governor who asked Him, "Art thou a king then?" He answered unhesitatingly, "Thou sayest that I am a king" (John xviii. 37). And the greatness of this power and the boundlessness of His kingdom is still more clearly declared in these words to the Apostles: "All power is given to me in heaven and on earth" (Matthew xxviii., 18). If then all power has been given to Christ it follows of necessity that His empire must be supreme, absolute and independent of the will of any other, so that none is either equal or like unto it: and since it has been given in heaven and on earth it ought to have heaven and earth obedient to it. And verily he has acted on this extraordinary and peculiar right when He commanded His Apostles to preach His doctrine over the earth, to gather all men together into the one body of the Church by the baptism of salvation, and to bind them by laws, which no one could reject without risking his eternal salvation.

But this is not all. Christ reigns not only by natural right as the Son of God, but also by a right that He has acquired. For He it was who snatched us "from the power of darkness" (Colossians i., 13), and "gave Himself for the redemption of all" (1 Timothy ii., 6). Therefore not only Catholics, and those who have duly received Christian baptism, but also all men, individually and collectively, have become to Him "a purchased people" (1 Peter ii., 9). St. Augustine's words are therefore to the point when he says: "You ask what price He paid? See what He gave and you will understand how much He paid. The price was the blood of Christ. What could cost so much but the whole world, and all its people? The great price He paid was paid for all" (T. 120 on St. John).

How it comes about that infidels themselves are subject to the power and dominion of Jesus Christ is clearly shown by St. Thomas, who gives us the reason and its explanation. For having put the question whether His judicial power extends to all men, and having stated that judicial authority flows naturally from royal

authority, he concludes decisively as follows: "All things are subject to Christ as far as His power is concerned, although they are not all subject to Him in the exercise of that power" (3a., p., q. 59, a. 4). This sovereign power of Christ over men is exercised by truth, justice, and above all, by charity.

To this twofold ground of His power and domination He graciously allows us, if we think fit, to add voluntary consecration. Jesus Christ, our God and our Redeemer, is rich in the fullest and perfect possession of all things: we, on the other hand, are so poor and needy that we have nothing of our own to offer Him as a gift. But yet, in His infinite goodness and love, He in no way objects to our giving and consecrating to Him what is already His, as if it were really our own; nay, far from refusing such an offering, He positively desires it and asks for it: "My son, give me thy heart." We are, therefore, able to be pleasing to Him by the good will and the affection of our soul. For by consecrating ourselves to Him we not only declare our open and free acknowledgment and acceptance of His authority over us, but we also testify that if what we offer as a gift were really our own, we would still offer it with our whole heart. We also beg of Him that He would vouchsafe to receive it from us, though clearly His own. Such is the efficacy of the act of which We speak, such is the meaning underlying Our words.

And since there is in the Sacred Heart a symbol and a sensible image of the infinite love of Jesus Christ which moves us to love one another, therefore is it fit and proper that we should consecrate ourselves to His most Sacred Heart—an act which is nothing else than an offering and a binding of oneself to Jesus Christ, seeing that whatever honor, veneration and love is given to this divine Heart is really and truly given to Christ Himself.

For these reasons We urge and exhort all who know and love this divine Heart willingly to undertake this act of piety; and it is Our earnest desire that all should make it on the same day, that so the aspirations of so many thousands who are performing this act of consecration may be borne to the temple of heaven on the same day. But shall We allow to slip from Our remembrance those innumerable others upon whom the light of Christian truth has not yet shined? We hold the place of Him who came to save that which was lost, and who shed His blood for the salvation of the whole human race. And so We greatly desire to bring to the true life those who sit in the shadow of death. As we have already sent messengers of Christ over the earth to instruct them, so now, in pity for their lot with all Our soul we commend them, and as

far as in Us lies We consecrate them to the Sacred Heart of Jesus. In this way this act of devotion, which We recommend, will be a blessing to all. For having performed it, those in whose hearts are the knowledge and love of Jesus Christ will feel that faith and love increased. Those who knowing Christ, yet neglect His law and its precepts, may still gain from His Sacred Heart the flame of charity. And lastly, for those still more unfortunate, who are struggling in the darkness of superstition, we shall all with one mind implore the assistance of heaven that Jesus Christ, to whose power they are subject, may also one day render them submissive to its exercise; and that not only in the life to come when He will fulfil His will upon all men, by saving some and punishing others, (St. Thomas, *ibid*), but also in this mortal life by giving them faith and holiness. May they by these virtues strive to honor God as they ought, and to win everlasting happiness in heaven.

Such an act of consecration, since it can establish or draw tighter the bonds which naturally connect public affairs with God, gives to States a hope of better things. In these latter times especially, a policy has been followed which has resulted in a sort of wall being raised between the Church and civil society. In the constitution and administration of States the authority of sacred and divine law is utterly disregarded, with a view to the exclusion of religion from having any constant part in public life. This policy almost tends to the removal of the Christian faith from our midst, and, if that were possible, of the banishment of God Himself from the earth. When men's minds are raised to such a height of insolent pride, what wonder is it that the greater part of the human race should have fallen into such disquiet of mind and be buffeted by waves so rough that no one is suffered to be free from anxiety and peril? When religion is once discarded it follows of necessity that the surest foundations of the public welfare must give way, whilst God, to inflict on His enemies the punishment they so richly deserve, has left them the prey of their own evil desires, so that they give themselves up to their passions and finally wear themselves out by excess of liberty.

Hence that abundance of evils which have now for a long time settled upon the world, and which pressingly call upon us to seek for help from Him by whose strength alone they can be driven away. Who can He be but Jesus Christ the Only-begotten Son of God? "For there is no other name under heaven given to men whereby we must be saved" (Acts iv., 12). We must have recourse to Him who is, the Way, the Truth and the Life. We have gone astray and we must return to the right path: darkness

has overshadowed our minds, and the gloom must be dispelled by the light of truth: death has seized upon us, and we must lay hold of life. It will at length be possible that our many wounds be healed and all justice spring forth again with the hope of restored authority; that the splendors of peace be renewed, and swords and arms drop from the hand when all men shall acknowledge the empire of Christ and willingly obey His word, and "Every tongue shall confess that our Lord Jesus Christ is in the glory of God the Father" (Philippians ii., 11).

When the Church, in the days immediately succeeding her institution, was oppressed beneath the yoke of the Cæsars, a young Emperor saw in the heavens a cross, which became at once the happy omen and cause of the glorious victory that soon followed. And now, to-day, behold another blessed and heavenly token is offered to our sight—the most Sacred Heart of Jesus, with a cross rising from it and shining forth with dazzling splendor amidst flames of love. In that Sacred Heart all our hopes should be placed, and from it the salvation of men is to be confidently besought.

Finally, there is one motive which We are unwilling to pass over in silence, personal to Ourselves it is true, but still good and weighty, which moves Us to undertake this celebration. God, the author of every good, not long ago preserved Our life by curing Us of a dangerous disease. We now wish, by this increase of the honor paid to the Sacred Heart, that the memory of this great mercy should be brought prominently forward, and Our gratitude be publicly acknowledged.

For these reasons, we ordain that on the ninth, tenth and eleventh of the coming month of June, in the principal church of every town and village, certain appointed prayers be said, and on each of these days there be added to the other prayers the Litany of the Sacred Heart approved by Our authority. On the last day the form of consecration shall be recited which, Venerable Brethren, We sent to you with these letters.

As a pledge of divine benefits, and in token of Our paternal benevolence, to you, and to the clergy and people committed to your care We lovingly grant in the Lord the Apostolic Benediction.

Given in Rome at St. Peter's on the 25th day of May, 1899, the twenty-second year of Our Pontificate.

LEO XIII.

INDICTIO UNIVERSALIS IUBILAEI ANNI SANCTI
MILLESIMI NONINGENTESIMI. LEO EPIS-
COPUS, SERVUS SERVORUM DEI.

*Universis Christifidelibus Praesentes Litteras Inspecturis Salutem et
Apostolicam Benedictionem.*

PROPERANTE ad exitum saeculo, quod annuente Deo Nos ipsi prope totum emensi vivendo sumus, animum volentes induximus rem ex instituto maiorum decernere, quae saluti populo christiano sit, ac simul curarum Nostrarum, qualescumque in gerendo Pontificatu maximo fuerint, extremum velut vestigium ostendat. IUBILAEUM MAGNUM dicimus, iam inde antiquitus in christianos mores inductum, decessorumque Nostrarum providentia sancitum: quem tradita a patribus consuetudo *Annum sanctum* appellat, tum quod solet esse caeremoniis sanctissimis comitatio, tum maxime quod castigandis moribus renovandisque ad sanctitatem animis adiumenta uberiora suppeditat. Testes ipsi sumus quanto opere is ad salutem valuit qui postremo actus est ritu solemnem, Nobis videlicet adolescentibus, Leone XII pontifice maximo: quo tempore magnum tutissimumque religioni publicae theatrum Roma praebuit. Memoria tenemus ac videre propemodum etiam nunc videmur peregrinorum frequentiam: circumeuntem templa augustissima, disposito agmine, multitudinem: viros apostolicos concionantes in publico: celeberrima Urbis loca divinis laudibus personantia: pietatis caritatisque exempla edentem in oculis omnium, magno Cardinalium comitatu, pontificem. Cuius recordatione memoriae ex temporibus iis ad ea, quae nunc sunt, mens acerbius revocatur. Earum quippe rerum quas diximus, quaeque si in luce civitatis, nulla re impediante, peragantur, mire alere atque incitare pietatem popularem solent, nunc quidem, mutato Urbis statu, aut nulla facultas est, aut in alieno posita arbitrio.

Utrumque sit, fore confidimus ut salubrium consiliorum adiutor Deus voluntati huic Nostrae, quam in eius gratiam gloriamque suscepimus, cursum prosperum ac sine offensione largiatur. Quo enim spectamus, aut quid volumus? Hoc nempe unice, efficere homines, quanto plures nitendo possumus, salutis aeternae compotes, huiusque rei gratiâ morbis animorum ea ipsa, quae Iesus Christus in potestate Nostra esse voluit, adhibere remedia. Atque id a Nobis non modo munus apostolicum, sed ipsa ratio temporis plane videtur postulare. Non quod recte factorum laudumque

christianarum sit sterile saeculum: quin imo abundant, adiuvante Deo, exempla optima, nec virtutum genus est ullum tam excelsum tamque arduum, in quo non excellere magnum numerum videamus: vim namque procreandi alendique virtutes habet christiana religio divinitus insitam, eamque inexhaustam ac perpetuam. Verum si circumspiciendo quis intuetur in partem alteram, quae tenebrae, quantus error, quam ingens multitudo in interitum ruentium sempiternum! Angimur praecipuo quodam dolore, quotiescumque venit in mentem quanta pars christianorum, sentiendi cogitandique licentia deliniti, malarum doctrinarum veneno sitienter hausto, fidei divinae in se ipsi grande munus quotidie corrumpant. Hinc christiana taedium vitae, et late fusa morum labes: hinc illa rerum, quae sensibus percipiuntur, acerrima atque inexplebilis, appetentia, curaeque et cogitationes omnes aversae a Deo, humi defixae. Ex quo fonte teterrimo dici vix potest quanta iam in ea ipsa, quae sunt civitatum fundamenta, perniciēs influxit. Nam contumaces vulgo spiritus, motus turbidi popularium cupiditatum, caeca pericula, tragica scelera, nihil denique sunt aliud, si libet caussam introspicere, nisi quaedam de adipiscendis fruendisque rebus mortalibus atque effrenata decertatio.

Ergo interest privatim et publice, admoneri homines officii sui, excitari consopita veterno pectora, atque ad studium salutis revocari quotquot in singulas prope horas discrimen temere adeunt pereundi, perdendique per socordiam aut superbiam caelestia atque immutabilia bona, ad quae sola nati sumus. Atqui huc omnino pertinet annus sacer: etenim per id tempus totum Ecclesia parens, non nisi lenitatis et misericordiae memor, omni qua potest ope studioque contendit ut in melius humana consilia referantur, et quod quisque deliquit, luat emendatrix vitae poenitentia. Hoc illa proposito, multiplicata obsecratione auctaque instantia, placare nititur violatum Dei numen, arcessere e caelo munerum divinorum copiam: lateque reclusis gratiae thesauris, qui sibi sunt ad dispensandum commissi, vocat ad spem veniae universitatem christianorum, tota in eo ut reluctantes etiam voluntates abundantia quadam amoris indulgentiaeque pervincat. Quibus ex rebus quid ni expectemus fructus uberes, si Deo placet, ac tempori accommodatos?

Augent opportunitatem rei extraordinaria quaedam solemnna de quibus iam, opinamur, satis notitia percēbuit; quae quidem solemnna excessum undevicesimi saeculi vicesimique ortum quodam modo consecraverint. Intelligi de honoribus volumus Iesu Christo Servatori medio eo tempore ubique terrarum habendis. Hac de re excogitatum privatorum pietate consilium laudavimus libentes ac probavimus: quid enim fieri sanctius aut salutaris queat? Quae

genus humanum appetat, quae diligat, quae speret, ad quae tendat, in unigenito Dei Filio sunt omnia: is enim est *salus, vita, resurrectio nostra*: quem velle deserere, est velle funditus interire. Quamobrem etsi numquam silet, imo perpetua viget omnibus locis ea, quae Domino nostro Iesu Christo debetur, adoratio, laus, honos, gratiarum actio, tamen nullae gratiae nullique honores possunt esse tanti, quin longe plures ei debeantur longaque maiores. Praeterea num paucos saeculum tulit immemori ingratoque animo, qui divino servatori suo pro pietate contemptum, pro beneficiis iniurias referre consueverint? Certe ipsa ab eius legibus praeceptisque vita discrepans plurimorum argumento est flagitiosae ingrattissimaeque voluntatis. Quid quod de ipsa Iesu divinitate Arianum scelus non semel renovatum nostra vidit aetas? Macti itaque animo, quotquot populari incitamentum pietati consilio isto novo pulcherrimoque praeuistis; quod tamen ita efficere oportet, nihil ut Iubilaei curriculum, nihil statuta solemnia impediatur. In proxima ista catholicorum hominum significatione religionis ac fidei id quoque propositum inerit, detestari quaecumque impie dicta patratave memoria nostrâ sint, deque iniuriis, augustissimo Iesu Christi numini praesertim publice illatis, publice satisfacere. Nunc autem, si vera quaerimus, genus satisfactionis maxime optabile et solidum et expressum et inustum notis veritatis illud omnino est, deliquisse poenitere, et pace a Deo veniaque implorata, virtutum officia aut impensius colere aut intermissa repetere. Cui quidem rei cum tantas habeat annus sacer opportunitates, quantas initio attigimus, rursus apparet oportere atque opus esse ut populus christianus accingat se plenus animi ac spei.

Quapropter sublatis in caelum oculis, divitem in misericordia Deum enixe adprecati, ut votis inceptisque Nostris benigne annuere, ac virtute sua illustrare hominum mentes itemque permovere animos pro bonitate sua velit; romanorum Pontificum decessorum Nostrorum vestigia sequuti, de venerabilium fratrum Nostrorum S. R. E. Cardinalium assensu, universale maximumque Iubilaeum in hac sacra Urbe a prima vespera Natalis Domini anno millesimo octingentesimo nonagesimo nono incohandum, et ad primam vesperam Natalis Domini anno millesimo noningentesimo finiendum, auctoritate omnipotentis Dei, beatorum apostolorum Petri et Pauli ac Nostra, quod gloriae divinae, animarum saluti, Ecclesiae incremento bene vertat, indicimus per has litteras et promulgamus, ac pro indicto promulgatoque haberi volumus.

Quo quidem Iubilaei anno durante, omnibus utriusque sexus Christifidelibus vere poenitentibus et confessis sacraque Communionem relectis, qui beatorum Petri et Pauli, item Sancti Ioannis

Latéranensis et Sanctae Mariae Maioris de Urbe Basilicas semel saltem in die per viginti continuos aut interpolatos dies sive naturales sive ecclesiasticos, nimirum a primis vesperis unius diei ad integrum subsequens diei vespertinum crepusculum computandos, si Romae degant cives aut incolae: si vero peregre venerint, per decem saltem eiusmodi dies, devote visitaverint, et pro Ecclesiae exaltatione, haeresum extirpatione, catholicorum Principum concordia, et christiana populi salute pias ad Deum preces effuderint, plenissimam peccatorum suorum indulgentiam, remissionem et veniam misericorditer in Domino concedimus et impertimus.

Quoniamque potest usuvenire nonnullis ut ea, quae supra praescripta sunt, exequi, etsi maxime velint, tamen aut nullo modo aut tantummodo ex parte queant, morbo scilicet aliaque causa legitima in Urbe aut ipso in itinere prohibiti; idcirco Nos pia eorum voluntati, quantum in Domino possumus, tribuimus ut vere poenitentes et confessione rite abluti et sacra communione refecti, indulgentiae et remissionis supra dictae participes perinde fiant, ac si Basilicas, quas memoravimus, diebus per Nos definitis reipsa visitassent.

Quotquot igitur ubique estis, dilecti filii, quibus commodum est adesse, ad sinum Roma suum vos amanter invitat. Sed tempore sacro decet catholicum hominem, si consentaneus sibi esse velit, non aliter versari Romae, nisi fide christiana comite. Propterea posthabere nominatum oportet leviorum profanarumve rerum intempestiva spectacula, ad ea converso potius animo quae religionem pietatemque suadeant. Suadet autem imprimis, si alte consideretur, nativum ingenium Urbis, atque eius impressa divinitus effigies, nullo mortalium consilio, nulla vi mutabilis. Unam enim ex omnibus romanam urbem ad munera excelsiora atque altiora humanis delegit, sibi que sacravit servator humani generis Iesus Christus. Hic domicilium imperii sui non sine diuturna atque arcana praeparatione constituit: hic sedem Vicarii sui stare iussit in perpetuitate temporum: hic caelestis doctrinae lumen sancte inviolateque custodiri, atque hinc tamquam a capite augustissimoque fonte in omnes late terras propagari voluit, ita quidem ut a Christo ipso dissentiat quicumque a fide romana dissenserit. Augent sanctitudinem avita religionis monumenta, singularis templorum maiestas, principum Apostolorum sepulchra, hypogea martyrum fortissimorum. Quarum rerum omnium qui probe sciat excipere voces, sentiet profecto non tam peregrinari se in civitate aliena, quam versari in sua, ac melior, adiuvante Deo, discessurus est quam venerit.

Ut autem praesentes Litterae ad omnium fidelium notitiam facilius perveniant, volumus earum exemplis etiam impressis, manu tamen alicuius notarii publici subscriptis ac sigillo personae in

ecclesiastica dignitate constitutae munitis, eandem prorsus adhiberi fidem, quae ipsis praesentibus haberetur, si forent exhibitae vel ostensae. Nulli ergo hominum liceat hanc paginam Nostrae indictionis, promulgationis, concessionis et voluntatis infringere, vel ei ausu temerario contraire. Si quis autem hoc attentare praesumpserit, indignationem omnipotentis Dei, ac beatorum Petri et Pauli apostolorum eius se noverit incursum.

Datum Romae apud Sanctum Petrum anno Incarnationis Dominicae millesimo octingentesimo nonagesimo nono, Quinto Idus Maii, Pontificatus Nostri anno vicesimo secundo.

C. Card. ALOISI MASELLA, *Pro-Dat.*

A. Card. MACCHI.

Visa de Curia: I. DE AQUILA E VICECOMITIBUS. L. † P.

Reg. in Secret. Brevium: I. CUGNONIUS.

Anno a Nativitate Domini Millesimo octingentesimo nonagesimo nono, die undecimo Maii, festo Ascensionis Domini nostri Iesu Christi, Pontificatus Sanctissimi in Christo Patris et Domini nostri Leonis divina providentia Papae XIII anno vicesimo secundo, praesentes litteras apostolicas in atrio sacrosanctae Basilicae Vaticanae de Urbe, adstante populo, legi et solemniter publicavi.'

EGO IOSEPH DE AQUILA E VICECOMITIBUS,

Abbreviator de Curia.