

ENCYCLICAL LETTER OF OUR HOLY FATHER POPE LEO XIII. ON CHRISTIAN DEMOCRACY 405 pdf

1: Catholic Church Pope (: Leo XIII) [WorldCat Identities]

GRAVES DE COMMUNI RE ENCYCLICAL OF POPE LEO XIII ON CHRISTIAN DEMOCRACY. To Our Venerable Brethren the Patriarchs, Primate, Archbishops, Bishops, and other Ordinaries in Peace.

He was the oldest pope reigning until the age of 93 , and had the third-longest confirmed pontificate , behind that of Pius IX his immediate predecessor and John Paul II. He is the most recent pontiff to date to take the pontifical name of "Leo" upon being elected to the pontificate. He is well known for his intellectualism and his attempts to define the position of the Catholic Church with regard to modern thinking. In his famous encyclical *Rerum novarum* , Pope Leo outlined the rights of workers to a fair wage, safe working conditions, and the formation of labor unions , while affirming the rights of property and free enterprise, opposing both Marxism and laissez-faire capitalism. He influenced Mariology of the Catholic Church and promoted both the rosary and the scapular. In addition, he approved two new Marian scapulars and was the first pope to fully embrace the concept of Mary as Mediatrix. He was the first pope to never have held any control over the Papal States , after they had been dissolved by His brothers included Giuseppe and Giovanni Battista Pecci. Until he lived at home with his family, "in which religion counted as the highest grace on earth, as through her, salvation can be earned for all eternity". In he and his older brother Giuseppe were called to Rome where their mother was dying. Count Pecci wanted his children near him after the loss of his wife, and so they stayed with him in Rome, attending the Jesuit Collegium Romanum. In , year-old Vincenzo decided in favour of secular clergy , while his brother Giuseppe entered the Jesuit order. In , he gave a student presentation, attended by several cardinals , on papal judgements. For his presentation he received awards for academic excellence, and gained the attention of Vatican officials. During a cholera epidemic in Rome he assisted Cardinal Sala in his duties as overseer of all the city hospitals. He celebrated his first mass together with his priest brother Giuseppe. Pecci arrested the most powerful aristocrat in Benevento, and his troops captured others, who were either killed or imprisoned by him. With the public order restored, he turned to the economy and a reform of the tax system to stimulate trade with neighboring provinces. On 17 July , he was sent to Perugia with , inhabitants. Pope Gregory XVI visited hospitals and educational institutions for several days, asking for advice and listing questions. The fight against corruption continued in Perugia, where Pecci investigated several incidents. When it was claimed that a bakery was selling bread below the prescribed pound weight, he personally went there, had all bread weighed, and confiscated it if below legal weight. The confiscated bread was distributed to the poor. He spent several weeks in England with Bishop Nicholas Wiseman , carefully reviewing the condition of the Catholic Church in that country. Pecci encouraged the struggle for Catholic schools, yet he was able to win the good will of the Court, not only of the pious Queen Louise , but also of King Leopold I , strongly Liberal in his views. The new nuncio succeeded in uniting the Catholics. From to he was considered a popular and successful Archbishop-Bishop of Perugia. In , after Pope Pius IX granted unlimited freedom for the press in the Papal States,[12] Pecci, who had been highly popular in the first years of his episcopate, became the object of attacks in the media and at his residence. Austrian, French and Spanish troops reversed the revolutionary gains, but at a price for Pecci and the Catholic Church, who could not regain their former popularity. Provincial council Pecci called a provincial council to reform the religious life in his dioceses. He invested in enlarging the seminary for future priests and in hiring new and prominent professors, preferably Thomists. He called on his brother Giuseppe Pecci , a noted Thomist scholar, to resign his professorship in Rome and teach in Perugia instead. Charitable activities Archbishop Pecci aids the poor in Perugia Pecci developed several activities in support of Catholic charities. He founded homeless shelters for boys, girls and elderly women. Defending the papacy Pecci defended the papacy and its claims. When Italian authorities expropriated convents and monasteries of Catholic orders, turning them into administration or military buildings, Pecci protested but acted moderately. When the Italian state took over Catholic schools, Pecci, fearing for his theological seminary, simply added all secular topics from other schools and opened the

ENCYCLICAL LETTER OF OUR HOLY FATHER POPE LEO XIII. ON CHRISTIAN DEMOCRACY 405 pdf

seminary to non-theologians. Pecci was likely well informed, since the Pope named his brother Giuseppe to help prepare the event. During the s in his last years in Perugia, Pecci addressed the role of the Church in modern society several times, defining the Church as the mother of material civilization, because it upheld human dignity of working people, opposed the excesses of industrialization, and developed large scale charities for the needy. In the conclave, the cardinals faced varied questions and discussed issues like churchâ€”state relations in Europe, specifically Italy, divisions in the church, and the status of the First Vatican Council. It was also debated that the conclave be moved elsewhere, but Pecci debated otherwise. On 18 February the conclave assembled in Rome. He retained administration of the Perugia see until As soon as he was elected to the papacy, Leo XIII worked to encourage understanding between the Church and the modern world. When he firmly re-asserted the scholastic doctrine that science and religion co-exist, he required the study of Thomas Aquinas [20] and opened the Vatican Secret Archives to qualified researchers, among whom was the noted historian of the Papacy Ludwig von Pastor. He also re-founded the Vatican Observatory "so that everyone might see clearly that the Church and her Pastors are not opposed to true and solid science, whether human or divine, but that they embrace it, encourage it, and promote it with the fullest possible devotion. He was filmed by its inventor, W. Dickson , and blessed the camera while being filmed. He tried to reconcile the Church with the working class, particularly by dealing with the social changes that were sweeping Europe. The new economic order had resulted in the growth of an impoverished working class who had increasing anti-clerical and socialist sympathies. Leo helped reverse this trend. Considered a great diplomat, he managed to improve relations with Russia, Prussia, Germany, France, Britain and other countries. Pope Leo XIII was able to reach several agreements in that resulted in better conditions for the faithful and additional appointments of bishops. During the Fifth cholera pandemic in he ordered the construction of a hospice inside the Vatican. That building would be torn down in to make way for construction of the Domus Sanctae Marthae. Russia Pope Leo XIII began his pontificate with a friendly letter to Tsar Alexander II , in which he reminded the Russian monarch of the millions of Catholics living in his empire who would like to be good Russian subjects if their dignity were respected. After the assassination of Alexander II, the Pope sent a high ranking representative to the coronation of his successor. Alexander III was grateful and asked for all religious forces to unify. He asked the Pope to ensure that his bishops abstain from political agitation. I remarked that the old Roman Empire of the German nation no longer existed, and that conditions had changed. But he adhered to his words. In his first consistory in , he elevated his older brother, Giuseppe , to the cardinalate. He had to defend the freedom of the Church against what Catholics considered Italian persecutions and attacks in the area of education, expropriation and violation of Catholic Churches, legal measures against the Church and brutal attacks, culminating in anticlerical groups attempting to throw the body of the deceased Pope Pius IX into the Tiber river on 13 July In the following year, on 12 May , raised to the rank of cardinal the convert clergyman John Henry Newman ,[34] who was to be beatified by Pope Benedict XVI in In British India , too, Leo established a Catholic hierarchy in , and regulated some long-standing conflicts with the Portuguese authorities. A Papal Rescript 20 April condemned the Irish Plan of Campaign and all clerical involvement in it as well as boycotting, followed in June by the Papal encyclical "Saepe Nos"[35] that was addressed to all the Irish bishops. He confirmed the decrees of the Third Plenary Council of Baltimore , and raised James Gibbons , archbishop of that city, to the cardinalate in American newspapers criticized Pope Leo because they claimed that he was attempting to gain control of American public schools. One cartoonist drew Leo as a fox unable to reach grapes that were labeled for American schools; the caption read "Sour grapes! In , he published the Apostolic Letter Trans Oceanum, which dealt with the privileges and ecclesiastical structure of the Catholic Church in Latin America. In he approved the foundation of Missionaries of St. The missionaries were sent to America to do pastoral care for the Italian Immigrants often victims by labor exploitation. Theology Giuseppe Pecci in Leo XIII issued some 46 apostolic letters and encyclicals dealing with central issues in the areas of marriage and family and state and society. He also wrote two prayers for the intercession of Michael the Archangel after allegedly having a

ENCYCLICAL LETTER OF OUR HOLY FATHER POPE LEO XIII. ON CHRISTIAN DEMOCRACY 405 pdf

vision of Michael and the end times ,[40] although the story of the alleged vision may be merely apocryphal , as historians note that the story does not appear in any writings of Pope Leo XIII. Joseph , both in , and the Scapular of the Sacred Heart in On 4 August , Leo XIII promulgated the encyclical Aeterni Patris "Eternal Father" which, more than any other single document, provided a charter for the revival of Thomismâ€”the medieval theological system based on the thought of Aquinasâ€”as the official philosophical and theological system of the Catholic Church. It was to be normative not only in the training of priests at church seminaries but also in the education of the laity at universities. Thomas Aquinas on 15 October and ordered the publication of the critical edition, the so-called Leonine Edition , of the complete works of the doctor angelicus. After he received many letters from Sister Mary of the Divine Heart , the countess of Droste zu Vischering and Mother Superior in the Convent of the Good Shepherd Sisters in Porto , Portugal, asking him to consecrate the entire world to the Sacred Heart of Jesus, he commissioned a group of theologians to examine the petition on the basis of revelation and sacred tradition. The outcome of this investigation was positive, and so in the encyclical letter Annum sacrum on 25 May he decreed that the consecration of the entire human race to the Sacred Heart of Jesus should take place on 11 June The encyclical letter also encouraged the entire Catholic episcopate to promote the First Friday Devotions , established June as the Month of the Sacred Heart, and included the Prayer of Consecration to the Sacred Heart. Since about , various congregations and States had consecrated themselves to the Sacred Heart, and, in , this consecration was made throughout the Catholic world. Scriptures In his encyclical Providentissimus Deus , he described the importance of scriptures for theological study. He also opposed efforts to Latinize the Eastern Rite Churches, stating that they constitute a most valuable ancient tradition and symbol of the divine unity of the Catholic Church. He expressed this in his encyclical "Orientalium Dignitas" of , writing, "The Churches of the East are worthy of the glory and reverence that they hold throughout the whole of Christendom in virtue of those extremely ancient, singular memorials that they have bequeathed to us. Leo XIII is credited with great efforts in the areas of scientific and historical analysis. He opened the Vatican Archives and personally fostered a twenty-volume comprehensive scientific study of the Papacy by Ludwig von Pastor , an Austrian historian. In eleven encyclicals on the rosary he promulgates Marian devotion. In his encyclical on the fiftieth anniversary of the Dogma of the Immaculate Conception, he stresses her role in the redemption of humanity, mentioning Mary as Mediatrix and Co-Redemptrix. Social teachings Church and state Leo XIII worked to encourage understanding between the Church and the modern world, though he preferred a cautious view on freedom of thought, stating that it "is quite unlawful to demand, defend, or to grant unconditional freedom of thought, or speech, of writing or worship, as if these were so many rights given by nature to man". He was greatly influenced by Wilhelm Emmanuel von Ketteler , a German bishop who openly propagated siding with the suffering working classes in his book Die Arbeiterfrage und das Christentum. Since Leo XIII, Papal teachings have expanded on the rights and obligations of workers and the limitations of private property: Leo XIII had argued that both capitalism and communism are flawed. Rerum novarum introduced the idea of subsidiarity , the principle that political and social decisions should be taken at a local level, if possible, rather than by a central authority, into Catholic social thought.

ENCYCLICAL LETTER OF OUR HOLY FATHER POPE LEO XIII. ON CHRISTIAN DEMOCRACY 405 pdf

2: Graves de Communi Re (January 18,) | LEO XIII

PROVIDENTISSIMUS DEUS ENCYCLICAL OF POPE LEO XIII ON THE STUDY OF HOLY SCRIPTURE. To Our Venerable Brethren, All Patriarchs, Primate, Archbishops, and Bishops of the Catholic World, in Grace.

Although We have already many times ordered special prayers to be offered up in the whole world, that the interests of Catholicism might be insistently recommended to God, none will deem it matter for surprise that We consider the present moment an opportune one for again inculcating the same duty. During periods of stress and trial - chiefly when every lawlessness of act seems permitted to the powers of darkness - it has been the custom in the Church to plead with special fervour and perseverance to God, her author and protector, by recourse to the intercession of the saints - and chiefly of the Blessed Virgin, Mother of God - whose patronage has ever been the most efficacious. The fruit of these pious prayers and of the confidence reposed in the Divine goodness, has always, sooner or later, been made apparent. Now, Venerable Brethren, you know the times in which we live; they are scarcely less deplorable for the Christian religion than the worst days, which in time past were most full of misery to the Church. We see faith, the root of all the Christian virtues, lessening in many souls; we see charity growing cold; the young generation daily growing in depravity of morals and views; the Church of Jesus Christ attacked on every side by open force or by craft; a relentless war waged against the Sovereign Pontiff; and the very foundations of religion undermined with a boldness which waxes daily in intensity. These things are, indeed, so much a matter of notoriety that it is needless for Us to expatiate on the depths to which society has sunk in these days, or on the designs which now agitate the minds of men. In circumstances so unhappy and troublous, human remedies are insufficient, and it becomes necessary, as a sole resource, to beg for assistance from the Divine power. This is the reason why We have considered it necessary to turn to the Christian people and urge them to implore, with increased zeal and constancy, the aid of Almighty God. At this proximity of the month of October, which We have already consecrated to the Virgin Mary, under the title of Our Lady of the Rosary, We earnestly exhort the faithful to perform the exercises of this month with, if possible, even more piety and constancy than heretofore. We know that there is sure help in the maternal goodness of the Virgin, and We are very certain that We shall never vainly place Our trust in her. If, on innumerable occasions, she has displayed her power in aid of the Christian world, why should We doubt that she will now renew the assistance of her power and favour, if humble and constant prayers are offered up on all sides to her? Nay, We rather believe that her intervention will be the more marvellous as she has permitted Us to pray to her, for so long a time, with special appeals. But We entertain another object, which, according to your wont, Venerable Brethren, you will advance with fervour. That God may be more favourable to Our prayers, and that He may come with bounty and promptitude to the aid of His Church, We judge it of deep utility for the Christian people, continually to invoke with great piety and trust, together with the Virgin-Mother of God, her chaste Spouse, the Blessed Joseph; and We regard it as most certain that this will be most pleasing to the Virgin herself. On the subject of this devotion, of which We speak publicly for the first time to-day, We know without doubt that not only is the people inclined to it, but that it is already established, and is advancing to full growth. We have seen the devotion to St. Joseph, which in past times the Roman Pontiffs have developed and gradually increased, grow into greater proportions in Our time, particularly after Pius IX. And as, moreover, it is of high importance that the devotion to St. Joseph should engraft itself upon the daily pious practices of Catholics, We desire that the Christian people should be urged to it above all by Our words and authority. The special motives for which St. Joseph has been proclaimed Patron of the Church, and from which the Church looks for singular benefit from his patronage and protection, are that Joseph was the spouse of Mary and that he was reputed the Father of Jesus Christ. From these sources have sprung his dignity, his holiness, his glory. In truth, the dignity of the Mother of God is so lofty that naught created can rank above it. But as Joseph has been united to the Blessed Virgin by the ties of marriage, it may not be doubted that he approached nearer than any to the eminent dignity

ENCYCLICAL LETTER OF OUR HOLY FATHER POPE LEO XIII. ON CHRISTIAN DEMOCRACY 405 pdf

by which the Mother of God surpasses so nobly all created natures. For marriage is the most intimate of all unions which from its essence imparts a community of gifts between those that by it are joined together. And Joseph shines among all mankind by the most august dignity, since by divine will, he was the guardian of the Son of God and reputed as His father among men. Hence it came about that the Word of God was humbly subject to Joseph, that He obeyed him, and that He rendered to him all those offices that children are bound to render to their parents. From this two-fold dignity flowed the obligation which nature lays upon the head of families, so that Joseph became the guardian, the administrator, and the legal defender of the divine house whose chief he was. And during the whole course of his life he fulfilled those charges and those duties. Now the divine house which Joseph ruled with the authority of a father, contained within its limits the scarce-born Church. From the same fact that the most holy Virgin is the mother of Jesus Christ is she the mother of all Christians whom she bore on Mount Calvary amid the supreme throes of the Redemption; Jesus Christ is, in a manner, the first-born of Christians, who by the adoption and Redemption are his brothers. And for such reasons the Blessed Patriarch looks upon the multitude of Christians who make up the Church as confided specially to his trust - this limitless family spread over the earth, over which, because he is the spouse of Mary and the Father of Jesus Christ he holds, as it were, a paternal authority. It is, then, natural and worthy that as the Blessed Joseph ministered to all the needs of the family at Nazareth and girt it about with his protection, he should now cover with the cloak of his heavenly patronage and defend the Church of Jesus Christ. You well understand, Venerable Brethren, that these considerations are confirmed by the opinion held by a large number of the Fathers, to which the sacred liturgy gives its sanction, that the Joseph of ancient times, son of the patriarch Jacob, was the type of St. Joseph, and the former by his glory prefigured the greatness of the future guardian of the Holy Family. These are the reasons why men of every rank and country should fly to the trust and guard of the blessed Joseph. Fathers of families find in Joseph the best personification of paternal solicitude and vigilance; spouses a perfect example of love, of peace, and of conjugal fidelity; virgins at the same time find in him the model and protector of virginal integrity. The noble of birth will learn of Joseph how to guard their dignity even in misfortune; the rich will understand, by his lessons, what are the goods most to be desired and won at the price of their labour. As to workmen, artisans, and persons of lesser degree, their recourse to Joseph is a special right, and his example is for their particular imitation. For Joseph, of royal blood, united by marriage to the greatest and holiest of women, reputed the father of the Son of God, passed his life in labour, and won by the toil of the artisan the needful support of his family. It is, then, true that the condition of the lowly has nothing shameful in it, and the work of the labourer is not only not dishonouring, but can, if virtue be joined to it, be singularly ennobled. Joseph, content with his slight possessions, bore the trials consequent on a fortune so slender, with greatness of soul, in imitation of his Son, who having put on the form of a slave, being the Lord of life, subjected himself of his own free-will to the spoliation and loss of everything. Through these considerations, the poor and those who live by the labour of their hands should be of good heart and learn to be just. If they win the right of emerging from poverty and obtaining a better rank by lawful means, reason and justice uphold them in changing the order established, in the first instance, for them by the Providence of God. But recourse to force and struggles by seditious paths to obtain such ends are madnesses which only aggravate the evil which they aim to suppress. Let the poor, then, if they would be wise, trust not to the promises of seditious men, but rather to the example and patronage of the Blessed Joseph, and to the maternal charity of the Church, which each day takes an increasing compassion on their lot. This is the reason why - trusting much to your zeal and episcopal authority, Venerable Brethren, and not doubting that the good and pious faithful will run beyond the mere letter of the law - We prescribe that during the whole month of October, at the recitation of the Rosary, for which We have already legislated, a prayer to St. Joseph be added, the formula of which will be sent with this letter, and that this custom should be repeated every year. To those who recite this prayer, We grant for each time an indulgence of seven years and seven Lents. It is a salutary practice and very praiseworthy, already established in some countries, to consecrate the month of March to the honour of the holy Patriarch by daily exercises of piety. Where this custom cannot be easily

ENCYCLICAL LETTER OF OUR HOLY FATHER POPE LEO XIII. ON CHRISTIAN DEMOCRACY 405 pdf

established, it is as least desirable, that before the feast-day, in the principal church of each parish, a triduo of prayer be celebrated. In those lands where the 19th of March - the Feast of St. Joseph - is not a Festival of Obligation, We exhort the faithful to sanctify it as far as possible by private pious practices, in honour of their heavenly patron, as though it were a day of Obligation. And in token of heavenly favours, and in witness of Our good-will, We grant most lovingly in the Lord, to you, Venerable Brethren, to your clergy and to your people, the Apostolic blessing.

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3: Summa Theologiae/Encyclical of Leo XIII - Wikisource, the free online library

*Graves De Communi: Encyclical Letter Of Our Holy Father By Divine Providence Pope Leo XIII On Christian Democracy [Pope Leo XIII, Gerald C. Treacy] on www.enganchecubano.com *FREE* shipping on qualifying offers.*

He also wrote on the teaching of the philosophy of St. Joseph; at the turn of the century, he wrote two encyclicals on Christ the Sacred Heart, the Redeemer. The theme to which he returned most frequently in the final years of the last century was the rosary. The rosary was the subject for twelve encyclicals and five apostolic letters. Beginning in and concluding in , an encyclical on the rosary appeared almost every year, usually in preparation for the month of October. In the last of the rosary encyclicals , he wrote, "We have never ceased to encourage the constant use of the rosary among Christians, by publishing every year since September, , an encyclical letter on this subject, besides frequently issuing decrees. The rosary encyclicals can be divided into two groups: The first group established the rosary as a public devotion. The first encyclical prescribed the public recitation of the rosary and the Litany of Loreto in Catholic churches and chapels as a special observance "for the month of October of this year. The feast of the Most Holy Rosary was given a higher liturgical standing. The invocation "Queen of the holy Rosary" was added to the Litany of Loreto. This encouragement of the public recitation of the rosary in churches conferred a new status on the rosary. Beginning in , the encyclicals dwell on the value of the rosary and on its role within the life of the Church and of society. In these encyclicals, there is frequent reference to the perilous situation in which the Church found itself: Diplomatic relations between Italy and the Holy See were nonexistent, and the pope was the "prisoner" within the Vatican walls. The Kulturkampf limited the Church in Germany and Switzerland; the governments of France and Belgium wished to obtain control of the religious schools and to expel the religious teaching congregations. Freemasonry, addressed by the pope in an encyclical, was openly hostile to the Church, and the findings of science seemed to refute long-held religious teachings. As response to these trying times, Leo XIII followed the example of previous popes by proposing the rosary as a "weapon" which St. Dominic, eight centuries earlier, had confided to the Church. It was through the rosary that Dominic had overcome the Albigensian heresy, whose adherents lived in the southwest of France not far removed from Lourdes. And, it was the rosary which was responsible for the victory of the Christian forces at the Battle of Lepanto against the forces of the Turks in , and again at Temmeswar and Corfu in . Nowhere in the dozen encyclicals were there specific indications on how the rosary was to be prayed, nor was it presented as a devotion exclusively directed to the Virgin Mary. Rather, the rosary was broadly defined, just as it had been described four centuries earlier when approved in by Pius V. The essence of the rosary was "to recall the mysteries of salvation in succession, [while] the subject of meditation is mingled and interlaced with the Angelic Salutation and prayer to God the Father" . Meditation on the mysteries of salvation was a short and easy method to nourish faith and to preserve it from ignorance and error . The mysteries of salvation were not abstract truths but events in the lives of Jesus and Mary. The rosary was presented both as a "school of faith" and a "school of charity. Contemplation of the mysteries was essentially a loving act of gratitude , through which the heart was "filled with love. Attentive consideration of the "precious memorials" of our Redeemer led to "a heart on fire with gratitude to Him" . The rosary was an expression of faith in God, the future life, the forgiveness of sins, the mysteries of the August Trinity, the Incarnation of the Word, the Divine Maternity, and others" . The rosary, the pope believed, also would influence society as a whole. The encyclical spoke of the social consequences, or the effects on society, which meditation on the mysteries of the rosary could produce. The three sets of mysteries were an antidote or a remedy for the errors afflicting society. The joyful mysteries, centered on the "hidden" life of Christ and the holy family at Nazareth, stood in contrast to the contemporary disdain for poverty and simplicity of life. Finally, the glorious mysteries, which include the resurrection, ascension, the descent of the Spirit, and assumption of the Virgin Mary, were a reminder that this life was a prelude to a future life with God. Even when prayed privately, the rosary had a social and ecclesial dimension.

ENCYCLICAL LETTER OF OUR HOLY FATHER POPE LEO XIII. ON CHRISTIAN DEMOCRACY 405 pdf

The encyclicals frequently encouraged the sodalities or confraternities whose purpose was to promote the rosary through meetings, religious services, and processions. The last encyclical was followed by an apostolic letter with a charter for the sodalities and confraternities of the Rosary. A recent outgrowth from confraternities are the "rosary teams" in which groups of lay people establish centers of prayer, hospitality, and evangelization. The encyclical encouraged the development of the Living Rosary, a movement started earlier in the century by Pauline Jaricot the founder of the Society for the Propagation of the Faith. In all the encyclicals, the rosary is not so much presented as a devotion directed to Mary. Instead, it is Christ, in all the facets of his life, hidden, public, final suffering and resurrection, who "stands forth" in this prayer. The rosary is principally an instrument "to expand the kingdom of Christ. As "guardian of the faith," the Virgin Mary is able to "ward off the errors of the times" Mary is a powerful intercessor before God, a "worthy and acceptable Mediatrix to the Mediator" Through the intercession of Mary, the zeal of the Christian people would be renewed and a deeper unity produced. The land of St. Dominic was also the land of Lourdes. The rosary, along with penance, was central to the message of Lourdes. The Lady of Lourdes was pictured with a rosary. Following the example of Mary in the first apparition, Bernadette prepared for each of the following seventeen apparitions by praying the rosary. Lourdes was termed the "town of the rosary," and, in the nineteenth century, the rosary procession was the identifying devotion of Lourdes. At the beginning of his pontificate, Leo XIII urged the Bishop of Tarbes to build a larger church to accommodate pilgrims who were already coming in great numbers, to ensure that a critical history of the apparitions be written and a record of the healings be kept. In the silver anniversary year, work began on the Basilica of the Rosary, which would replace the Basilica of the Immaculate Conception. Based on the number of extra trains in service that year between Paris and Lourdes, the Annales estimated five hundred thousand traveled to Lourdes by train that year. It was in that the first of the rosary encyclicals was issued calling for special observance "for this year" of October as the month of the rosary. The feast of Our Lady of Lourdes on February 11 was not established until, so October, with its feast of the Holy Rosary, was an appropriate time to recall the events at Lourdes. For example, in, an encyclical announced an extraordinary jubilee year. At Lourdes, the new basilica, with its fifteen altars and murals depicting the mysteries of the rosary, was dedicated in Leo XIII sent an apostolic letter in the opening year of the century noting the significance of the consecration of the Basilica of the Rosary. The content of the letter was a summary of previous encyclicals on the rosary. The Rosary Basilica at Lourdes, with its fifteen altar murals depicting the mysteries of the rosary, was a summary of the Gospel, *summa evangelicae doctrinae*. The rosary itself was like a great basilica in which all the truths of the faith are presented. In, the Annales announced that the bonds between the Vatican and Lourdes would be even more apparent. Through the efforts of the Bishop of Tarbes and other French bishops, a replica of the grotto of the Massabielle would be constructed in the Vatican gardens. This Lourdes grotto still stands in the Vatican gardens. Vatican II influenced the rosary and all other devotions. All devotions were to be renewed in the spirit of the liturgy, to be "extensions of the liturgical life of the Church" CCC The rosary complements and extends the liturgy. A person praying must be the agent who actively enters into the mysteries, and not simply one before whom the celebration unfolds. The rosary and Litany of Loreto recited in churches "for the month of October of this year. The power of prayer and the efficacy of the rosary. The relation of the rosary to faith and morality. The social benefits of the rosary.

ENCYCLICAL LETTER OF OUR HOLY FATHER POPE LEO XIII. ON CHRISTIAN DEMOCRACY 405 pdf

4: www.enganchecubano.com - Pope Leo XIII's Encyclical Letter of June 20,

Encyclical letter of our holy father by divine providence, Pope Leo XIII, on the condition of labor. Official translation Item Preview.

The grave discussions on economical questions which for some time past have disturbed the peace of several countries of the world are growing in frequency and intensity to such a degree that the minds of thoughtful men are filled, and rightly so, with worry and alarm. These discussions take their rise in the bad philosophical and ethical teaching which is now widespread among the people. The changes also which the mechanical inventions of the age have introduced, the rapidity of communication between places and the devices of every kind for diminishing labor and increasing gain all add bitterness to the strife; and lastly matter have been brought to such a pass by the struggle between capital and labor, fomented as it is by professional agitators, that the countries where these disturbances most frequently occur, find themselves confronted with ruin and disaster. At the very beginning of Our Pontificate We clearly pointed out what the peril was which confronted society on this head, and We deemed it Our duty to warn Catholics, in unmistakable language, how great the error was which was lurking in the utterances of socialism, and how great the danger was that threatened not only their temporal possessions, but also their morality and religion. We made it evident that the remedies which are most useful to protect the cause of religion, and to terminate the contest between the different classes of society, were to be found in the precepts of the Gospel. Even those who are not Catholics, moved by the power of truth, avowed that the Church must be credited with a watchful care over all classes of society, and especially those whom fortune had least favored. Catholics of course profited abundantly by these Letters, for they not only received encouragement and strength for the admirable enterprises in which they were engaged but also obtained the light which they desired, by the help of which they were able with greater safety and with more plentiful blessings to continue the efforts which they had been making in the matter of which We are now speaking. Hence it happened that the differences of opinion which prevailed among them were either removed or their acrimony diminished and the discussion laid aside. In the work which they had undertaken this was effected, viz. Some of these works were called Bureaus of the People, their object being to supply information. Rural savings banks had been established, and various associations, some for mutual aid, others, of relief were organized. Thus under the auspices of the Church, united action of Catholics was secured as well as wise discrimination exercised in the distribution of help for the poor who are often as badly dealt with by chicanery and exploitation of their necessities, as they are oppressed by indigence and toil. These schemes of popular benevolence were, at first, distinguished by no particular appellation. The name of Christian Socialism with its derivatives which was adopted by some was very properly allowed to fall into disuse. Afterwards some asked to have it called The Popular Christian Movement. In the countries most concerned with this matter, there are some who are known as Christian Socialists. Elsewhere the movement is described as Christian Democracy, and its partisans Christian Democrats, in contradistinction to those who are designated as Socialists, and whose system is known as Social Democracy. Not much exception is taken to the former, i. Christian Socialism, but many excellent men find the term Christian Democracy objectionable. They hold it to be very ambiguous and for this reason open to two objections. It seems by implication to covertly favor popular government, and to disparage other methods of political administration. Secondly, it appears to belittle religion by restricting its scope to the care of the poor, as if the other sections of society were not of its concern. More than that, under the shadow of its name, there might easily lurk a design to attack all legitimate power either civil or sacred. Wherefore, since this discussion is now so widespread, so exaggerated and so bitter, the consciousness of duty warns Us to put a check on this controversy and to define what Catholics are to think on this matter. We also propose to describe how the movement may extend its scope and be made more useful to the commonwealth. What Social Democracy is and what Christian Democracy ought to be, assuredly no one can doubt. It aims at putting all government in the hands of the

ENCYCLICAL LETTER OF OUR HOLY FATHER POPE LEO XIII. ON CHRISTIAN DEMOCRACY 405 pdf

people, reducing all ranks to the same level, abolishing all distinction of class, and finally introducing community of goods. Hence, the right of ownership is to be abrogated, and whatever property a man possesses, or whatever means of livelihood he has; is to be common to all. As against this, Christian Democracy, by the fact that it is Christian, is built, and necessarily so, on the basic principles of divine faith, and provides for the betterment of the masses, with the ulterior object of availing itself of the occasion to fashion their minds for things which are everlasting. Hence, for Christian Democracy justice is sacred; it must maintain that the right of acquiring and possessing property cannot be impugned, and it must safeguard the various distinctions and degrees which are indispensable in every well-ordered commonwealth. Finally it must endeavor to preserve in every human society the form and the character which God ever impresses on it. It is clear, therefore, that there is nothing in common between Social and Christian Democracy. They differ from each other as much as the sect of Socialism differs from the profession of Christianity. Moreover it would be a crime to distort this name of Christian Democracy to politics, for although democracy, both in its political and philosophical significations, implies popular government, yet in its present application it is so to be employed that, removing from it all political significance, it is to mean nothing else than a benevolent and Christian movement in behalf of the people. This has always been the discipline of the Church. The Roman Pontiffs acted upon this principle, whenever they dealt with different countries, no matter what might be the character of their governments. Hence, the mind and the action of Catholics who are devoted to the amelioration of the working classes, can never be actuated with the purpose of favoring and introducing one government in place of another. In the same manner, from Christian Democracy, We must remove another possible subject of reproach, namely: As We have explained, the Christian law of charity will prevent Us from so doing. Hence the doctrine of the Apostle who warns us that: Let there be no question of fostering under this name of Christian Democracy any intention of diminishing the spirit of obedience, or of withdrawing people from their lawful rulers. Both the natural and the Christian law command us to revere those who, in their various grades are above us in the State, and to submit ourselves to their just commands. It is quite in keeping with our dignity as men and Christians to obey, not only exteriorly but from the heart, as the Apostle expresses it, for conscience sake, when he commands us to keep our soul subject to the higher powers. Let the faithful everywhere implant these principles deep in their souls, and put them in practice in their daily life, and let the ministers of the Gospel meditate them profoundly, and incessantly labor not merely by exhortation but especially by example to make them enter into the souls of others. We have recalled these matters which on other occasions We have made the subject of Our instructions, in the hope that all dissension about the name of Christian Democracy will cease and that all suspicion of any danger coming from what the name signifies will be put at rest. This is the intention; this is the work of those who wish that the people should be animated by Christian sentiments and should be protected from the contamination of socialism which threatens them. We have designedly made mention here of virtue and religion. For, it is the opinion of some, and the error is already very common, that the social question is merely an economic one, whereas in point of fact, it is above all a moral and religious matter, and for that reason must be settled by the principles of morality and according to the dictates of religion. For even though wages are doubled and the hours of labor are shortened and food is cheapened, yet if the working man hearkens to the doctrines that are taught on this subject, as he is prone to do, and is prompted by the examples set before him to throw off respect for God and to enter upon a life of immorality, his labors and his gain will avail him naught. Trial and experience have made it abundantly clear that many a workman lives in cramped and miserable quarters, in spite of his shorter hours and larger wages, simply because he has cast aside the restraints of morality and religion. That is the reason why We have incessantly exhorted Catholics to enter these associations for bettering the condition of the laboring classes, and to organize other undertakings with the same object in view; but We have likewise warned them that all this should be done under the auspices of religion, with its help and under its guidance. The zeal of Catholics on behalf of the masses is especially noteworthy by the fact that it is engaged in the very field in which, under the benign inspiration of the Church, the active industry of charity has always labored, adapting itself in all

ENCYCLICAL LETTER OF OUR HOLY FATHER POPE LEO XIII. ON CHRISTIAN DEMOCRACY 405 pdf

cases to the varying exigencies of the times. For the law of mutual charity perfects, as it were, the law of justice, not merely by giving each man his due and in not impeding him in the exercise of his rights, but also by befriending him in case of need, "not with the word alone, or the Hps, but in deed and in truth"; being mindful of what Christ so lovingly said to His own: We should remember what Christ said to the disciples of the Baptist who asked him: And in that dis- course there is one thing that especially excites our sur- prise, viz.: In the present instance we re- call the sweet words that came from His paternal heart: Of His tender compassion we have the proclamation made in Holy Writ, viz.: And these institutions carried on and continually increased their powers of relief and were the especial glories of Christianity and of the civilization of which it was the source, so that right-minded men never fail to admire those foundations, aware as they are of the proneness of men to concern themselves about their own and neglect the needs of others. Nor are we to ehminate from the list of good works the giving of money for charity, in pursuance of what Christ has said: Against this, the Sociahst cries out and demandw its aboli- tion as injurious to the native dignity of man. Far from being dishonorable for man it draws closer the bonds of human society by augmenting the force of the obligation of the duties which men are under with regard to each other. Thus justice and charity are so linked with each other, under the equable and sweet law of Christ, as to form an admirable cohesive power in human society and to lead all of its members to exercise a sort of providence in looking after their own and in seeking the common good as well. As regards not merely the temporary aid given to the laboring classes, but the establishment of permanent in- stitutions in their behalf, it is most commendable for charity to undertake them. It will thus see that more certain and more reliable means of assistance will be afforded to the necessitous. That kind of help is especially worthy of recognition which forms the minds of mechanics and laborers to thrift and foresight so that in course of time they may be able, in part at least to look out for themselves. To aim at that is not only to dignify the duty of the rich towards the poor, but to elevate the poor themselves; for while it urges them to work for a better degree of comfort in their manner of living, it preserves them meantime from danger by checking extravagance in their desires, and acts as a spur in the practise of the virtues proper to their state. Let it be understood, therefore, that this devotion of Catholics to comfort and elevate the mass of the people is in keeping with the spirit of the Church and is most conformable to the examples which the Church has always held up for imitation. It matters very little whether it goes under the name of "The Popular Christian Move- ment," or Christian Democracy," if the instructions that have been given by Us be fully carried out with the submission that is due. But it is of the greatest impor- tance that Catholics should be one in mind, will, and action in a matter of such great moment. And it is also of importance that the influence of these under- takings should be extended by the multiplication of men and means devoted to the same object. Especially must there be appeals to the kindly assist- ance of those whose rank, worldly wealth, and culture give them importance in the community. If their help is excluded, scarcely anything can be done which will be of any assistance for the wants which now clamor for satisfaction in this matter of the well-being of the people. Assuredly the more earnestly many of those who are prominent in the State conspire effectively to attain that object the quicker and surer will the end be reached. We wish them to understand that they are not at all free to look after or neglect those who happen to be be- neath them, but that it is a strict duty which binds them. For no one lives only for his personal advantage in a community; he lives for the common good as well, so that when others cannot contribute their share for the general object, those who can do so are obliged to make up the deficiency. The very extent of the benefits they have received increases the burden of their responsibility, and a stricter account will have to be rendered to God who bestowed those blessings upon them. If this social movement extends its scope far and wide in a true Christian fashion, and grows in its proper and genuine spirit, there will be no danger, as is feared, that those other institutions, which the piety of our ancestors have established and which are now flourishing, will decline or be absorbed by new foundations. Both of them spring from the same root of charity and religion, and not only do not conflict with each other, but can be made to coalesce and combine so perfectly as to provide by a union of their benevolent resources in a more effica- cious manner against the graver perils and necessities of the

ENCYCLICAL LETTER OF OUR HOLY FATHER POPE LEO XIII. ON CHRISTIAN DEMOCRACY 405 pdf

people which confront us to-day. The condition of things at present proclaims, and proclaims vehemently, that there is need for a union of brave minds with all the resources they can command. The harvest of misery is before Our eyes, and the dreadful projects of the most disastrous national upheavals are threatening Us from the growing power of the socialistic movement. It is equally the concern of the State and of religion, and all good men should deem it a sacred duty to preserve and guard both in the honor which is their due. It is quite natural for people to think differently in doubtful questions, but those who address themselves to these subjects in a proper spirit vnW preserve their mental calm and not forget the respect which is due to those who differ from them. This Catholic action, of whatever description it may be, will work with greater effect if all of the various asso- ciations, while preserving their individual rights, move together under one primary and directive force. In Italy We desire that this directive force should emanate from the Catholic Congresses and Reunions so often praised by Us, to further which Our predecessor and We Ourselves have ordered that these meetings should be controlled and guided by the bishops of the country. So let it be for other nations, in case there be any leading organization of this description to which this matter has been legitimately entrusted. Now in all questions of this sort where the interests of the Church and the Christian people are so closely allied, it is evident what they who are in the sacred ministry should do, and it is clear how industrious they should be in inculcating right doctrine and in teaching the duties of prudence and charity. More frequently also in writing to the bishops and other dignitaries of the Church, and especially of late to the Minister General of the Minorites, November 25, We have lauded this affectionate solicitude for the people and declared it to be the especial duty of both the secular and regular clergy. But in the fulfilment of this obligation let there be the greatest caution and prudence exerted, and let it be done after the fashion of the saints. There remains one thing upon which We desire to insist very strongly, in which not only the ministers of the Gospel, but also all those who are devoting themselves to the cause of the people, can with very Uttle difficulty bring about a most commendable result. That is to in- culcate in the minds of the people, in a brotherly way and whenever the opportunity presents itself, the follow- ing principles, viz.: Finally, We recur again to what We have already de- clared and We insist upon it most solemnly, viz.: Let them not be led astray by an excessive zeal in the cause of charity. God delights in the souls of those who put aside their own designs and obey the rulers of His Church as if they were obeying Him; He assists them even when they attempt difficult things and benignly leads them to their desired end. Let them show also examples of virtue, so as to prove that a Christian is a hater of idleness and indulgence, that he gives willingly from his goods for the help of others, and that he stands firm and unconquered in the midst of adversity. Examples of that kind have a power of moving people to dispositions of soul that make for salvation, and have all the greater force as the condition of those who give them is higher in the social scale. We exhort you, Venerable Brethren, to provide for all this, as the necessities of men and of places may require, according to your prudence and your zeal, meeting as usual in council to combine with each other in your plans for the furtherance of these projects. Let your solicitude watch and let your authority be effective in controlling, compelHng, and also in preventing, lest any one under the pretext of good should caase the vigor of sacred dis- ciphne to be relaxed or the order which Christ has es- tablished in His Church to be disturbed. Thus by the correct, concurrent, and ever-increasing labor of all Cath- olics, the truth will flash out more brilliantly than ever, viz.: Let Our commands and Our wishes be confirmed by the words which are so full of apostolic charity which the blessed Paul addressed to the Romans: Communicating to the necessities of the saints.

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Venerable Brethren, Health and Apostolic Benediction. The Only-begotten Son of the Eternal Father appeared on earth to bring salvation and the light of the wisdom of God to the human race. Man, whom the truth had set free, was to be kept safe by the truth. Indeed, the fruits of heavenly doctrine, by which salvation was gained for man, could not have endured for long unless Christ our Lord had set up a perpetual teaching authority magisterium for the instruction of souls in the faith. This Church, then, not only built on the promises of its Divine Author, but following in His love, has kept His commands. She has always looked to one end, and desired it with great desire; that is, to teach the true religion and wage ceaseless war with error. For this there have been the watchful labours of Bishops, each in his own place; and for this Councils have made laws and decrees. More than all, for this there has been the daily anxiety of the Roman Pontiffs. They are the successors of Blessed Peter, the Prince of the Apostles, in his Primacy, and therefore it is their right and their duty to teach the brethren, and confirm them in the faith. For this reason the Supreme Pastors of the Church have always held that it is part of their office to advance, with all their power, knowledge truly so called; but at the same time to watch with the greatest care that all human learning shall be imparted according to the rule of the Catholic faith. We Ourselves spoke to you shortly of this, among other things, Venerable Brothers, when first We addressed you all by an Encyclical Letter. Now, by the importance of this matter, and by the state of the times, We are forced again to write to you, that you may so organize the course of philosophical studies as to insure their perfect correspondence with the gift of Faith, and also their agreement with the dignity of human knowledge. If anyone look carefully at the bitterness of our times, and if, further, he consider earnestly the cause of those things that are done in public and in private, he will discover with certainty the fruitful root of the evils which are now overwhelming us, and of the evils which we greatly fear. The cause he will find to consist in this "evil teaching about things, human and divine, has come forth from the schools of philosophers; it has crept into all the orders of the State; and it has been received with the common applause of very many. Now, it has been implanted in man by Nature to follow reason as the guide of his actions, and therefore, if the understanding go wrong in anything, the will easily follows. Hence it comes about that wicked opinions in the understanding, flow into human actions and make them bad. On the other hand, if the mind of man be healthy, and strongly grounded in solid and true principles, it will assuredly be the source of great blessings, both as regards the good of individuals and as regards the common weal. We do not, indeed, attribute to human philosophy such force and authority as to judge it sufficient for the utter shutting out and uprooting of all errors. So also now, chiefly from the almighty power and help of God, we may hope that the darkness of error will be taken away from the minds of men, and that they will repent. But we must not despise or undervalue those natural helps which are given to man by the kindness and wisdom of God, Who strongly and sweetly orders all things; and it stands to reason that a right use of philosophy is the greatest of these helps. For God did not give the light of reason in vain to the soul of man, nor does the superadded light of Faith quench, or even lessen, the strength of the understanding. Its effect is far from this. The very nature of the providence of God Himself, therefore, makes it needful for us to seek a safeguard in human knowledge when we strive to bring back the people to Faith and salvation. The records of antiquity bear witness that this method, both probable and wise, was used habitually by the most illustrious Fathers of the Church. They, in truth, were wont to give to reason offices neither few nor small; and these the great Augustine has summed up very shortly: Such truths, when the authority of God is thus added, become known to all both at once and without any mixture of error. This being so, certain truths, either divinely revealed to us for our belief, or bound up closely with the doctrine of the Faith, were known to wise men among the Gentiles, who were guided only by the light of natural reason. By fitting arguments they vindicated and demonstrated these truths.

ENCYCLICAL LETTER OF OUR HOLY FATHER POPE LEO XIII. ON CHRISTIAN DEMOCRACY 405 pdf

Further, it is plain that this way of treating the question is not a thing newly devised, but an ancient way very much used by the holy Fathers of the Church. Moreover, these venerable witnesses and guardians of holy traditions see a kind of form of this, and almost a type of it, in one action of the Hebrews; who, as they were going out of Egypt, were commanded to take with them vessels of silver and of gold, with precious garments of the Egyptians. This was done that, by a use suddenly changed, the riches which had ministered to superstition and to rites of ignominy might be dedicated to the service of the true God. Was it not so with Lactantius, with Victorinus, Optatus, and Hilary? Not to speak of the living, was it not so with countless Greeks? Is there, indeed, anyone who does not see that a plain and easy road is opened to the Faith by philosophy such as this? Hence reason proves that God is not only true, but the very Truth itself, which cannot deceive or be deceived. Further, it is a clear consequence from this that the human reason obtains for the word of God full belief and authority. Further, not less than these things in value is it that reason clearly shows us the truth about the Church instituted by Christ. For in this noblest kind of learning it is above everything necessary that the parts of heavenly doctrine, being many and different, should be gathered together, as it were, into one body. Thus they are united by a union of harmony among themselves, all the parts being fittingly arranged, and derived from their own proper principles. Lastly, all of these parts, and each of them, must be strengthened by unanswerable arguments suited to each case. Nor must we pass by in silence, or reckon of little account, that fuller knowledge of our belief, and, as far as may be, that clearer understanding of the mysteries of the faith which Augustine and other Fathers praised, and laboured to attain, and which the Vatican Synod itself decreed to be very fruitful. Such knowledge and understanding are certainly acquired more fully and more easily by those who, to integrity of life and study of the faith, join a mind that has been disciplined by philosophical culture. Now, as regards this point, the praise of philosophy is great, in that it is reckoned a bulwark of the faith, and as a strong defence of religion. But Greek philosophy, though it does not by its approach make the truth more powerful, has yet been called a fit hedge and ditch for the vineyard, because it weakens the arguments of sophists against the truth, and wards off the crafty tricks of those by whom the truth is attacked. Again, we must count it no small victory for the Christian Faith, that human reason powerfully and promptly wards off those very weapons of the enemy which have been got together by the skill of the same human reason for purposes of harm. Jerome, writing to Magnus, shows how the Apostle of the Gentiles himself adopted this kind of argument. From the true David he had learnt indeed how to pluck the weapon from the hands of his enemies, and how to cut off the head of Goliath in his greatest pride with his own sword. It is plainly seen that we must accept many truths in the supernatural order which far surpass the power of any intellect. The human reason, therefore, conscious of its own weakness, must not dare to handle things greater than itself; nor to deny these truths. Again, it must not measure them by its own strength, or interpret them at its own will. Rather let it receive them in the fulness and humility of Faith; reckoning this its greatest honour, that by the goodness of God it is allowed as a handmaid and servant to be busied about heavenly doctrines, and in a certain measure to reach them. In those heads of doctrine, however, which the human understanding naturally can take in, it is clearly just that philosophy should use its own method, its own principles, and its own arguments: So, also, when it is plain that things known to us by revelation are most certainly true, and that the arguments brought against the Faith are not in accord with right reason, the Catholic philosopher should bear in mind that he will violate the rights both of Faith and reason, if he embrace any conclusion which he understands to be contrary to revealed doctrine. We know indeed that there are to be found men who, exalting too highly the powers of human nature, contend that the understanding of man falls from its native dignity when it becomes subject to Divine authority, and that being thus bound, as it were, in a yoke of slavery, it is greatly retarded and hindered from reaching the heights of truth and excellence. Such teaching as that is full of error and falsehood. The end of it is that men, in the height of folly and sinful thanklessness, reject all higher truths. They deliberately cast away the Divine blessings of faith, from which the streams of all good flow, even to civil society. Now, the mind of man is shut up and held in certain bounds, and narrow enough those boundaries are. The consequence is that it falls into many mistakes and is ignorant of

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many things. On the other hand, the Christian Faith, resting as it does on the authority of God, is the certain teacher of truth. He who follows this guidance is neither entangled in the nets of error nor tossed about on the waves of doubt. Hence the best philosophers are they who join philosophical study with the obedience of the Christian Faith. Then the brightness of Christian truths falls on the mind, and by that brightness the understanding itself is helped. This takes nothing from the dignity of the reason; nay, rather, it adds to the reason a great deal of grandeur and subtlety and strength. Worthily and most fruitfully do we use the keenness of the understanding when we set ourselves to refute opinions against the Faith, and to prove those things which agree with it. For in disproving errors we ascertain their causes, and then show the falsity of the arguments by which they are bolstered up; while in proving truths we use the force of the reasons by which they are demonstrated with certainty, and by which all prudent men are persuaded. If, then, anyone deny that the riches of the mind are increased and its powers extended by studies and arguments such as these, he must of necessity contend absurdly that the discrimination of truth and falsehood does not in any way help towards intellectual advancement. Rightly, therefore, does the Vatican Synod mention in the following words the great benefits which are received by Faith from reason: Rather he would give hearty thanks to God and rejoice greatly that, among so many causes of ignorance and in the midst of such floods of error, the most holy Faith shines brightly on him; for, like a friendly star, that Faith points out to him the harbour of truth, so that he can have no fear of going out of his course. If, then, Venerable Brothers, you look back at the history of philosophy, you will see that all the words which We have spoken are approved by the facts. Certainly, among the ancient philosophers, living without the Faith, they who were reckoned the wisest erred most harmfully in many things. Though they taught the truth about some things, yet you know how often they taught that which was false and absurd. With prudent choice they accepted all the true words and wise thoughts with which they met; but the rest they either set right or cast utterly away. As God, in His careful foresight for the defence of His Church against the rage of tyrants, raised up the martyrs, very strong and lavish of their mighty souls; so against philosophers, falsely so called, and against heretics, He raised up men great in wisdom to defend even by the help of human reason the treasure of revealed truth. From the very beginning of the Church, indeed, Catholic doctrine has found enemies most hostile to it, who have derided the dogmas and teachings of Christians. They have laid down such doctrines as these: That there are many gods; that the matter of which the world is made has neither beginning nor cause; that the course of events is governed by a certain blind force and inevitable necessity; and that it is not ruled by the counsel of the providence of God. Wise men, whom we call Apologists, have in due course attacked these teachers of insane doctrine, and, with Faith for their guide, have drawn arguments from human wisdom itself. They have in this way proved that one God, highest in every kind of perfection, is to be worshipped; that all things have been made out of nothing by His almighty power; that they are all sustained by His wisdom; and that each one is directed and moved towards its own end. Justin Martyr claims for himself the first place. Having frequented the most celebrated schools of learning among the Greeks that he might try what they were, he learned, as he himself acknowledges, that he could drink in the truth with full mouth only from revealed doctrines. These he embraced with all the eagerness of his soul; stripped off the calumnies that hung round them; defended them vigorously and fully before the Roman Emperors; and reconciled with them many sayings of the Greek philosophers. In that time the same work was also done exceedingly well by Quadratus, Aristides, Hermias, and Athenagoras. He refuted with power the wicked teaching of the Easterns, scattered as it was by the help of the Gnostics throughout the bounds of the Roman Empire, St. Jerome says of him: Jerome thus mentions with honour: Is there anything not drawn from the depth of philosophy? Origen followed him, renowned among the teachers of the Alexandrine school, and deeply learned in the doctrine of the Greeks and the Easterns. He wrote a very great number of books, and spent much labour upon them. Wondrously, just at the right time, they explained the Holy Scriptures, and threw light on our sacred dogmas. It is true that these books, at least in their present state, are not altogether free from errors; yet they embrace great force of teaching, by which natural truths are increased in number and in strength. Tertullian, too, fights against the heretics by the authority of Scripture.

ENCYCLICAL LETTER OF OUR HOLY FATHER POPE LEO XIII. ON CHRISTIAN DEMOCRACY 405 pdf

Then changing his weapons, he fights against the philosophers with arguments of philosophy. With so much acuteness and learning does he refute them, that he answers them openly and confidently: They do not overthrow philosophy, according to the way of the Academy; but partly by their own weapons, and partly by weapons taken from the agreement of philosophers among themselves, they convince them. The great Athanasius and Chrysostom, first of preachers, have left writings about the soul of man, about the Attributes of God, and other questions of the greatest moment. These in the judgment of all are so excellent that it seems as if scarcely anything could be added to their subtlety and exhaustiveness. Not to be too prolix in mentioning them one by one, we add to the number of these most illustrious men of whom we have spoken the great Basil and the two Gregories. From Athens, then the home of the highest culture, they went forth equipped with the panoply of philosophy.

ENCYCLICAL LETTER OF OUR HOLY FATHER POPE LEO XIII. ON CHRISTIAN DEMOCRACY 405 pdf

6: Catholic Church. Pope (: Leo XIII) | The Online Books Page

A friend from USA sent me photocopies of 3 pages of a book entitled THE GREAT ENCYCLICALS OF POPE LEO XIII pages as I had requested. These are the first 3 pages of an encyclical dated June 20 with the title "Proeclara Gratulationis Publicoe." on the REUNION OF CHRISTENDOM. I have a.

Venerable Brethren, Health and Apostolic Benediction. The God of all Providence, Who in the adorable designs of His love at first elevated the human race to the participation of the Divine nature, and afterwards delivered it from universal guilt and ruin, restoring it to its primitive dignity, has in consequence bestowed upon man a splendid gift and safeguard - making known to him, by supernatural means, the hidden mysteries of His Divinity, His wisdom and His mercy. For although in Divine revelation there are contained some things which are not beyond the reach of unassisted reason, and which are made the objects of such revelation in order "that all may come to know them with facility, certainty, and safety from error, yet not on this account can supernatural Revelation be said to be absolutely necessary; it is only necessary because God has ordained man to a supernatural end. Now We, who by the help of God, and not without fruit, have by frequent Letters and exhortation endeavoured to promote other branches of study which seemed capable of advancing the glory of God and contributing to the salvation of souls, have for a long time cherished the desire to give an impulse to the noble science of Holy Scripture, and to impart to Scripture study a direction suitable to the needs of the present day. The solicitude of the Apostolic office naturally urges, and even compels us, not only to desire that this grand source of Catholic revelation should be made safely and abundantly accessible to the flock of Jesus Christ, but also not to suffer any attempt to defile or corrupt it, either on the part of those who impiously and openly assail the Scriptures, or of those who are led astray into fallacious and imprudent novelties. We are not ignorant, indeed, Venerable Brethren, that there are not a few Catholics, men of talent and learning, who do devote themselves with ardour to the defence of the sacred writings and to making them better known and understood. But whilst giving to these the commendation they deserve, We cannot but earnestly exhort others also, from whose skill and piety and learning we have a right to expect good results, to give themselves to the same most praiseworthy work. It is Our wish and fervent desire to see an increase in the number of the approved and persevering labourers in the cause of Holy Scripture; and more especially that those whom Divine Grace has called to Holy Orders, should, day-by-day, as their state demands, display greater diligence and industry in reading, meditating, and explaining it. For He Himself Who "obtained authority by miracles, merited belief by authority, and by belief drew to Himself the multitude" 7 was accustomed in the exercise of His Divine Mission, to appeal to the Scriptures. He uses them at times to prove that He is sent by God, and is God Himself. From them He cites instructions for His disciples and confirmation of His doctrine. He vindicates them from the calumnies of objectors; he quotes them against Sadducees and Pharisees, and retorts from them upon Satan himself when he dares to tempt Him. Faithful to His precepts, the Apostles, although He Himself granted "signs and wonders to be done by their hands" 8 nevertheless used with the greatest effect the sacred writings, in order to persuade the nations everywhere of the wisdom of Christianity, to conquer the obstinacy of the Jews, and to suppress the outbreak of heresy. This is plainly seen in their discourses, especially in those of St. We find the same thing in the Gospels of St. For those whose duty it is to handle Catholic doctrine before the learned or the unlearned will nowhere find more ample matter or more abundant exhortation, whether on the subject of God, the supreme Good and the all-perfect Being, or of the works which display His Glory and His love. Nowhere is there anything more full or more express on the subject of the Saviour of the world than is to be found in the whole range of the Bible. Jerome says, "To be ignorant of the Scripture is not to know Christ. And as to the Church, her institutions, her nature, her office, and her gifts, we find in Holy Scripture so many references and so many ready and convincing arguments, that as St. Jerome again most truly says: And it is this peculiar and singular power of Holy Scripture, arising from the inspiration of the Holy Ghost, which gives authority to the sacred orator, fills him with apostolic liberty of speech, and

ENCYCLICAL LETTER OF OUR HOLY FATHER POPE LEO XIII. ON CHRISTIAN DEMOCRACY 405 pdf

communicates force and power to his eloquence. For those who infuse into their efforts the spirit and strength of the Word of God, speak "not in word only but in power also, and in the Holy Ghost, and in much fulness. Their discourses may be brilliant and fine, but they must be feeble and they must be cold, for they are without the fire of the utterance of God 13 and they must fall far short of that mighty power which the speech of God possesses: Augustine thoroughly understood and has abundantly set forth. The Holy Fathers well knew all this by practical experience, and they never cease to extol the sacred Scripture and its fruits. In innumerable passages of their writings we find them applying to it such phrases as "an inexhaustible treasury of heavenly doctrine," 16 or "an overflowing fountain of salvation," 17 or putting it before us as fertile pastures and beautiful gardens in which the flock of the Lord is marvellously refreshed and delighted. Jerome, in his Epistle to Nepotian: Let the speech of the priest be ever seasoned with Scriptural reading. Gregory the Great, than whom no one has more admirably described the pastoral office, writes in the same sense: Augustine, however, warns us that "vainly does the preacher utter the Word of God exteriorly unless he listens to it interiorly;" 21 and St. Gregory instructs sacred orators "first to find in Holy Scripture the knowledge of themselves, and then to carry it to others, lest in reproofing others they forget themselves. For in doing this thou shalt both save thyself and them that hear thee. For the Sacred Scripture is not like other books. Dictated by the Holy Ghost, it contains things of the deepest importance, which in many instances are most difficult and obscure. To understand and explain such things there is always required the "coming" 24 of the same Holy Spirit; that is to say, His light and His grace; and these, as the Royal Psalmist so frequently insists, are to be sought by humble prayer and guarded by holiness of life. What the Bible Owes to the Catholic Church 6. It is in this that the watchful care of the Church shines forth conspicuously. By admirable laws and regulations, she has always shown herself solicitous that "the celestial treasure of the Sacred Books, so bountifully bestowed upon man by the Holy Spirit, should not lie neglected. She has ordered that in Cathedral Churches, in monasteries, and in other convents in which study can conveniently be pursued, they shall be expounded and interpreted by capable men; and she has strictly commanded that her children shall be fed with the saving words of the Gospel at least on Sundays and solemn feasts. And here, in order to strengthen Our teaching and Our exhortations, it is well to recall how, from the beginning of Christianity, all who have been renowned for holiness of life and sacred learning have given their deep and constant attention to Holy Scripture. If we consider the immediate disciples of the Apostles, St. Clement of Rome, St. Ignatius of Antioch, St. Polycarp - or the apologists, such as St. Irenaeus, we find that in their letters and their books, whether in defence of the Catholic Faith or in its commendation, they draw faith, strength, and unction from the Word of God. When there arose, in various Sees, Catechetical and Theological schools, of which the most celebrated were those of Alexandria and of Antioch, there was little taught in those schools but what was contained in the reading, the interpretation and the defence of the divine written word. From them came forth numbers of Fathers and writers whose laborious studies and admirable writings have justly merited for the three following centuries the appellation of the golden age of biblical exegesis. In the Eastern Church, the greatest name of all is Origen - a man remarkable alike for penetration of genius and for persevering labour; from whose numerous works and his great Hexapla almost all have drawn that came after him. Others who have widened the field of this science may also be named, as especially eminent; thus, Alexandria could boast of St. Cyril; Palestine, of Eusebius and the other St. Cyril; Cappadocia, of St. Basil the Great and the two St. Gregories of Nazianzus and Nyssa; Antioch, of St. John Chrysostom, in whom the science of Scripture was rivalled by the splendour of his eloquence. In the Western Church there were many names as great: Leo the Great, St. Gregory the Great; most famous of all, St. Jerome. It was their care and solicitude that selected the best and most useful things that the ancients had left, arranged them in order, and published them with additions of their own - as did S. Isidore of Seville, Venerable Bede, and Alcuin, among the most prominent; it was they who illustrated the sacred pages with "glosses" or short commentaries, as we see in Walafrid Strabo and St. Anselm of Laon, or expended fresh labour in securing their integrity, as did St. Peter Damian and Blessed Lanfranc. In the twelfth century many took up with great success the allegorical exposition of Scripture. In this kind, St. Bernard is

ENCYCLICAL LETTER OF OUR HOLY FATHER POPE LEO XIII. ON CHRISTIAN DEMOCRACY 405 pdf

pre-eminent; and his writings, it may be said, are Scripture all through. With the age of the scholastics came fresh and welcome progress in the study of the Bible. That the scholastics were solicitous about the genuineness of the Latin version is evident from the *Correctoria Biblica*, or lists of emendations, which they have left. But they expended their labours and industry chiefly on interpretation and explanation. To them we owe the accurate and clear distinction, such as had not been given before, of the various senses of the sacred words; the assignment of the value of each "sense" in theology; the division of books into parts, and the summaries of the various parts; the investigation of the objects of the writers; the demonstration of the connection of sentence with sentence, and clause with clause; all of which is calculated to throw much light on the more obscure passages of the sacred volume. The valuable work of the scholastics in Holy Scripture is seen in their theological treatises and in their Scripture commentaries; and in this respect the greatest name among them all is St. When our predecessor, Clement V. The revival amongst us of Greek learning, and, much more, the happy invention of the art of printing, gave a strong impetus to Biblical studies. In a brief space of time, innumerable editions, especially of the Vulgate, poured from the press and were diffused throughout the Catholic world; so honoured and loved was Holy Scripture during that very period against which the enemies of the Church direct their calumnies. Nor must we forget how many learned men there were, chiefly among the religious orders, who did excellent work for the Bible between the Council of Vienne and that of Trent; men who, by the employment of modern means and appliances, and by the tribute of their own genius and learning, not only added to the rich stores of ancient times, but prepared the way for the succeeding century, the century which followed the Council of Trent, when it almost seemed that the great age of the Fathers had returned. At this time, moreover, were carefully brought out various other ancient versions of the Bible, and the Polyglots of Antwerp and of Paris, most important for the investigation of the true meaning of the text; nor is there any one Book of either Testament which did not find more than one expositor, nor any grave question which did not profitably exercise the ability of many inquirers, among whom there are not a few - more especially of those who made most use of the Fathers - who have acquired great reputation. From that time downwards the labour and solicitude of Catholics has never been wanting; for, as time went on, eminent scholars have carried on Biblical study with success, and have defended Holy Scripture against rationalism with the same weapons of philology and kindred sciences with which it had been attacked. The calm and fair consideration of what has been said will clearly show that the Church has never failed in taking due measures to bring the Scriptures within reach of her children, and that she has ever held fast and exercised profitably that guardianship conferred upon her by Almighty God for the protection and glory of His Holy Word; so that she has never required, nor does she now require, any stimulation from without. How to Study Holy Scripture 9. We must now, Venerable Brethren, as our purpose demands, impart to you such counsels as seem best suited for carrying on successfully the study of Biblical science. But first it must be clearly understood whom we have to oppose and contend against, and what are their tactics and their arms. In earlier times the contest was chiefly with those who, relying on private judgment and repudiating the divine traditions and teaching office of the Church, held the Scriptures to be the one source of revelation and the final appeal in matters of Faith. Now, we have to meet the Rationalists, true children and inheritors of the older heretics, who, trusting in their turn to their own way of thinking, have rejected even the scraps and remnants of Christian belief which had been handed down to them. They deny that there is any such thing as revelation or inspiration, or Holy Scripture at all; they see, instead, only the forgeries and the falsehoods of men; they set down the Scripture narratives as stupid fables and lying stories: These detestable errors, whereby they think they destroy the truth of the divine Books, are obtruded on the world as the peremptory pronouncements of a certain newly-invented "free science;" a science, however, which is so far from final that they are perpetually modifying and supplementing it. And there are some of them who, notwithstanding their impious opinions and utterances about God, and Christ, the Gospels and the rest of Holy Scripture, would faro be considered both theologians and Christians and men of the Gospel, and who attempt to disguise by such honourable names their rashness and their pride. To them we must add not a few professors of other sciences who approve their views and give

ENCYCLICAL LETTER OF OUR HOLY FATHER POPE LEO XIII. ON CHRISTIAN DEMOCRACY 405 pdf

them assistance, and are urged to attack the Bible by a similar intolerance of revelation. And it is deplorable to see these attacks growing every day more numerous and more severe. It is sometimes men of learning and judgment who are assailed; but these have little difficulty in defending themselves from evil consequences. The efforts and the arts of the enemy are chiefly directed against the more ignorant masses of the people. They diffuse their deadly poison by means of books, pamphlets, and newspapers; they spread it by addresses and by conversation; they are found everywhere; and they are in possession of numerous schools, taken by violence from the Church, in which, by ridicule and scurrilous jesting, they pervert the credulous and unformed minds of the young to the contempt of Holy Scripture. Should not these things, Venerable Brethren, stir up and set on fire the heart of every Pastor, so that to this "knowledge, falsely so called," 28 may be opposed the ancient and true science which the Church, through the Apostles, has received from Christ, and that Holy Scripture may find the champions that are needed in so momentous a battle? Let our first care, then be to see that in Seminaries and Academical institutions the study of Holy Scripture be placed on such a footing as its own importance and the circumstances of the time demand. With this view, the first thing which requires attention is the wise choice of Professors. Teachers of Sacred Scripture are not to be appointed at hap-hazard out of the crowd; but they must be men whose character and fitness are proved by their love of, and their long familiarity with, the Bible, and by suitable learning and study. It is a matter of equal importance to provide in time for a continuous succession of such teachers; and it will be well, wherever this can be done, to select young men of good promise who have successfully accomplished their theological course, and to set them apart exclusively for Holy Scripture, affording them facilities for full and complete studies. Professors thus chosen and thus prepared may enter with confidence on the task that is appointed for them; and that they may carry out their work well and profitably, let them take heed to the instructions We now proceed to give. At the commencement of a course of Holy Scripture let the Professor strive earnestly to form the judgment of the young beginners so as to train them equally to defend the sacred writings and to penetrate their meaning. This is the object of the treatise which is called "Introduction. It is needless to insist upon the importance of making these preliminary studies in an orderly and thorough fashion, with the accompaniment and assistance of Theology; for the whole subsequent course must rest on the foundation thus laid and make use of the light thus acquired. Next, the teacher will turn his earnest attention to that more fruitful division of Scripture science which has to do with Interpretation; wherein is imparted the method of using the word of God for the advantage of religion and piety.

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7: Laudato si' - Wikipedia

Graves de Communi: Encyclical Letter of Pope Leo XIII on Christian Democracy by Pope Leo XIII, Gerald C Treacy starting at \$ Graves de Communi: Encyclical Letter of Pope Leo XIII on Christian Democracy has 2 available editions to buy at Alibris.

The grave discussions on economical questions which for some time past have disturbed the peace of several countries of the world are growing in frequency and intensity to such a degree that the minds of thoughtful men are filled, and rightly so, with worry and alarm. These discussions take their rise in the bad philosophical and ethical teaching which is now widespread among the people. The changes, also, which the mechanical inventions of the age have introduced, the rapidity of communication between places, and the devices of every kind for diminishing labor and increasing gain, all add bitterness to the strife; and, lastly, matters have been brought to such a pass by the struggle between capital and labor, fomented as it is by professional agitators, that the countries where these disturbances most frequently occur find themselves confronted with ruin and disaster. At the very beginning of Our pontificate We clearly pointed out what the peril was which confronted society on this head, and We deemed it Our duty to warn Catholics, in unmistakable language, how great the error was which was lurking in the utterances of socialism, and how great the danger was that threatened not only their temporal possessions, but also their morality and religion. That was the purpose of Our encyclical letter *Quod Apostolici Muneris* which We published on the 28th of December in the year ; but, as these dangers day by day threatened still greater disaster, both to individuals and the commonwealth, We strove with all the more energy to avert them. This was the object of Our encyclical *Rerum Novarum* of the 15th of May, , in which we dwelt at length on the rights and duties which both classes of society - those namely, who control capital, and those who contribute labor - are bound in relation to each other; and at the same time, We made it evident that the remedies which are most useful to protect the cause of religion, and to terminate the contest between the different classes of society, were to be found in the precepts of the Gospel. Even those who are not Catholics, moved by the power of truth, avowed that the Church must be credited with a watchful care over all classes of society, and especially those whom fortune had least favored. Catholics, of course, profited abundantly by these letters, for they not only received encouragement and strength for the excellent undertakings in which they were engaged, but also obtained the light which they needed in order to study this order of problems with great sureness and success. Hence it happened that the differences of opinion which prevailed among them were either removed or lessened. In the order of action, much has been done in favor of the proletariat, especially in those places where poverty was at its worst. Many new institutions were set on foot, those which were already established were increased, and all reaped the benefit of a greater stability. Such are, for instance, the popular bureaus which supply information to the uneducated; the rural banks which make loans to small farmers; the societies for mutual help or relief; the unions of working men and other associations or institutions of the same kind. Thus, under the auspices of the Church, a measure of united action among Catholics was secured, as well as some planning in the setting up of agencies for the protection of the masses which, in fact, are as often oppressed by guile and exploitation of their necessities as by their own indigence and toil. This work of popular aid had, at first, no name of its own. The name of Christian Socialism, with its derivatives, which was adopted by some was very properly allowed to fall into disuse. Afterwards, some asked to have it called the popular Christian Movement. In the countries most concerned with this matter, there are some who are known as Social Christians. Elsewhere, the movement is described as Christian Democracy and its partisans as Christian Democrats, in opposition to what the socialists call Social Democracy. Not much exception is taken to the first of these two names, i. They hold it to be very ambiguous and for this reason open to two objections. It seems by implication covertly to favor popular government and to disparage other methods of political administration. Secondly, it appears to belittle religion by restricting its scope to the care of the poor, as if the other sections of society were not of its concern. More than that, under

ENCYCLICAL LETTER OF OUR HOLY FATHER POPE LEO XIII. ON CHRISTIAN DEMOCRACY 405 pdf

the shadow of its name there might easily lurk a design to attack all legitimate power, either civil or sacred. Wherefore, since this discussion is now so widespread, and so bitter, the consciousness of duty warns Us to put a check on this controversy and to define what Catholics are to think on this matter. We also propose to describe how the movement may extend its scope and be made more useful to the commonwealth. What Social Democracy is and what Christian Democracy ought to be, assuredly no one can doubt. It aims at putting all government in the hands of the masses, reducing all ranks to the same level, abolishing all distinction of class, and finally introducing community of goods. Hence, the right to own private property is to be abrogated, and whatever property a man possesses, or whatever means of livelihood he has, is to be common to all. As against this, Christian Democracy, by the fact that it is Christian, is built, and necessarily so, on the basic principles of divine faith, and it must provide better conditions for the masses, with the ulterior object of promoting the perfection of souls made for things eternal. Hence, for Christian Democracy, justice is sacred; it must maintain that the right of acquiring and possessing property cannot be impugned, and it must safeguard the various distinctions and degrees which are indispensable in every well-ordered commonwealth. Finally, it must endeavor to preserve in every human society the form and the character which God ever impresses on it. It is clear, therefore, that there is nothing in common between Social and Christian Democracy. They differ from each other as much as the sect of socialism differs from the profession of Christianity. Moreover, it would be a crime to distort this name of Christian Democracy to politics, for, although democracy, both in its philological and philosophical significations, implies popular government, yet in its present application it must be employed without any political significance, so as to mean nothing else than this beneficent Christian action in behalf of the people. For, the laws of nature and of the Gospel, which by right are superior to all human contingencies, are necessarily independent of all particular forms of civil government, while at the same time they are in harmony with everything that is not repugnant to morality and justice. They are, therefore, and they must remain absolutely free from the passions and the vicissitudes of parties, so that, under whatever political constitution, the citizens may and ought to abide by those laws which command them to love God above all things, and their neighbors as themselves. This has always been the policy of the Church. The Roman Pontiffs acted upon this principle, whenever they dealt with different countries, no matter what might be the character of their governments. Hence, the mind and the action of Catholics devoted to promoting the welfare of the working classes can never be actuated with the purpose of favoring and introducing one government in place of another. In the same manner, we must remove from Christian Democracy another possible subject of reproach, namely, that while looking after the advantage of the working people it should seem to overlook the upper classes of society, for they also are of the greatest use in preserving and perfecting the commonwealth. The Christian law of charity, which has just been mentioned, will prevent us from so doing. For it embraces all men, irrespective of ranks, as members of one and the same family, children of the same most beneficent Father, redeemed by the same Saviour, and called to the same eternal heritage. Hence the doctrine of the Apostle, who warns us that "We are one body and one spirit called to the one hope in our vocation; one Lord, one faith and one baptism; one God and the Father of all who is above all, and through all, and in us all. Let there be no question of fostering under this name of Christian Democracy any intention of diminishing the spirit of obedience, or of withdrawing people from their lawful rulers. Both the natural and the Christian law command us to revere those who in their various grades are shown above us in the State, and to submit ourselves to their just commands. We have recalled these principles, which on other occasions We had already elucidated, in the hope that all dispute about the name of Christian Democracy will cease and that all suspicion of any danger coming from what the name signifies will be put at rest. And with reason do We hope so; for, neglecting the opinions of certain men whose views on the nature and efficacy of this kind of Christian Democracy are not free from exaggeration and from error, let no one condemn that zeal which, in accordance with the natural and divine laws, aims to make the condition of those who toil more tolerable; to enable them to obtain, little by little, those means by which they may provide for the future; to help them to practice in public and in private the duties which morality and religion

ENCYCLICAL LETTER OF OUR HOLY FATHER POPE LEO XIII. ON CHRISTIAN DEMOCRACY 405 pdf

inculcate; to aid them to feel that they are not animals but men, not heathens but Christians, and so to enable them to strive more zealously and more eagerly for the one thing which is necessary; viz. This is the intention; this is the work of those who wish that the people should be animated by Christian sentiments and should be protected from the contamination of socialism which threatens them. We have designedly made mention here of virtue and religion. For, it is the opinion of some, and the error is already very common, that the social question is merely an economic one, whereas in point of fact it is, above all, a moral and religious matter, and for that reason must be settled by the principles of morality and according to the dictates of religion. For, even though wages are doubled and the hours of labor are shortened and food is cheapened, yet, if the working man hearkens to the doctrines that are taught on this subject, as he is prone to do, and is prompted by the examples set before him to throw off respect for God and to enter upon a life of immorality, his labors and his gain will avail him naught. Trial and experience have made it abundantly clear that many a workman lives in cramped and miserable quarters, in spite of his shorter hours and larger wages, simply because he has cast aside the restraints of morality and religion. That is the reason why We have incessantly exhorted Catholics to enter these associations for bettering the condition of the laboring classes, and to organize other undertakings with the same object in view; but We have likewise warned them that all this should be done under the auspices of religion, with its help and under its guidance. The zeal of Catholics on behalf of the masses is especially praiseworthy because it is engaged in the very same field in which, under the benign inspiration of the Church the active industry of charity has always labored, adapting itself in all cases to the varying exigencies of the times. For the law of mutual charity perfects, as it were, the law of justice, not merely by giving each man his due and in not impeding him in the exercise of his rights, but also by befriending him, "not with the word alone, or the lips, but in deed and in truth"; 6 being mindful of what Christ so lovingly said to His own: By this shall all men know that you are My disciples, if you have love one for the other. We should remember what Christ said to the disciple of the Baptist who asked him: And in that discourse there is one thing that especially excites our surprise, viz. To the teachings which enjoin the twofold charity of spiritual and corporal works Christ adds His own example, so that no one may fail to recognize the importance which He attaches to it. In the present instance we recall the sweet words that came from His paternal heart: Of His tender compassion we have the proclamation made in holy Writ, viz. And these institutions carried on and continually increased their powers of relief and were the especial glories of Christianity and of the civilization of which it was the source, so that right-minded men never fail to admire those foundations, aware as they are of the proneness of men to concern themselves about their own and neglect the needs of others. Nor are we to eliminate from the list of good works the giving of money for charity, in pursuance of what Christ has said: But, if it is done in the manner which the Scripture enjoins, 14 and in conformity with the true Christian spirit, it neither connotes pride in the giver nor inflicts shame upon the one who receives. Far from being dishonorable for man, it draws closer the bonds of human society of augmenting the force of the obligation of the duties which men are under with regard to each other. Thus, justice and charity are so linked with each other, under the equable and sweet law of Christ, as to form an admirable cohesive power in human society and to lead all of its members to exercise a sort of providence in looking after their own and in seeking the common good as well. As regards not merely the temporary aid given to the laboring classes, but the establishment of permanent institutions in their behalf, it is most commendable for charity to undertake them. It will thus see that more certain and more reliable means of assistance will be afforded to the necessitous. That kind of help is especially worthy of recognition which forms the minds of mechanics and laborers to thrift and foresight, so that in course of time they may be able, in part at least, to look out for themselves. To aim at that is not only to dignify the duty of the rich toward the poor, but to elevate the poor themselves, for, while it urges them to work in order to improve their condition, it preserves them meantime from danger, it refrains immoderation in their desires, and acts as a spur in the practice of virtue. Since, therefore, this is of such great avail and so much in keeping with the spirit of the times, it is a worthy object for the charity of righteous men to undertake with prudence and zeal. Let it be understood, therefore, that this devotion of Catholics to comfort and elevate the mass of the

ENCYCLICAL LETTER OF OUR HOLY FATHER POPE LEO XIII. ON CHRISTIAN DEMOCRACY 405 pdf

people is in keeping with the spirit of the Church and is most conformable to the examples which the Church has always held up for imitation. It matters very little whether it goes under the name of the Popular Christian Movement or Christian Democracy, if the instructions that have been given by Us be fully carried out with fitting obedience. But it is of the greatest importance that Catholics should be one in mind, will, and action in a matter of such great moment. And it is also of importance that the influence of these undertakings should be extended by the multiplication of men and means devoted to the same object. Especially must there be appeals to the kindly assistance of those whose rank, wealth, and intellectual as well as spiritual culture give them a certain standing in the community. If their help is not extended, scarcely anything can be done which will help in promoting the well-being of the people. Assuredly, the more earnestly many of those who are prominent citizens conspire effectively to attain that object, the quicker and surer will the end be reached. We would, however, have them understand that they are not at all free to look after or neglect those who happen to be beneath them, but that it is a strict duty which binds them. For, no one lives only for his personal advantage in a community; he lives for the common good as well, so that, when others cannot contribute their share for the general good, those who can do so are obliged to make up the deficiency. The very extent of the benefits they have received increases the burden of their responsibility, and a stricter account will have to be rendered to God who bestowed those blessings upon them. What should also urge all to the fulfillment of their duty in this regard is the widespread disaster which will eventually fall upon all classes of society if his assistance does not arrive in time; and therefore is it that he who neglects the cause of the distressed masses is disregarding his own interest as well as that of the community. If this action, which is social in the Christian sense of the term develops and grows in accordance with its own nature, there will be no danger, as is feared, that those other institutions, which the piety of our ancestors have established and which are now flourishing, will decline or be absorbed by new foundations. Both of them spring from the same root of charity and religion, and not only do not conflict with each other, but can easily be made to coalesce and combine so perfectly as to provide, all the better by the pooling of their beneficent efforts, for the needs of the masses and for the daily increasing perils to which they are exposed. The condition of things at present proclaims, and proclaims vehemently, that there is need for a union of brave minds with all the resources they can command. The harvest of misery is before our eyes, and the dreadful projects of the most disastrous national upheavals are threatening us from the growing power of the socialistic movement. They have insidiously worked their way into the very heart of the community, and in the darkness of their secret gatherings, and in the open light of day, in their writings and their harangues, they are urging the masses onward to sedition; they fling aside religious discipline; they scorn duties; they clamor only for rights; they are working incessantly on the multitudes of the needy which daily grow greater, and which, because of their poverty are easily deluded and led into error. It is equally the concern of the State and of religion, and all good men should deem it a sacred duty to preserve and guard both in the honor which is their due. That this most desirable agreement of wills should be maintained, it is essential that all refrain from giving any cause of dissension which hurt and divide minds. Hence, in newspapers and in speeches to the people, let them avoid subtle and practically useless questions which are neither easy to solve nor easy to understand except by minds of unusual ability and after the most serious study. It is quite natural for people to hesitate on doubtful subjects, and that different men should hold different opinions, but those who sincerely seek after truth will preserve equanimity, modesty, and courtesy in matters of dispute. They will not let differences of opinion deteriorate into conflicts of wills. The action of Catholics, of whatever description it may be, will work with greater effect if all of the various associations, while preserving their individual rights, move together under one primary and directive force. In Italy, We desire that this directive force should emanate from the Institute of Catholic Congresses and Reunions so often praised by Us, to which Our predecessor and We Ourselves have committed the charge of controlling the common action of Catholics under the authority and direction of the bishops of the country. So let it be for other nations, in case there be any leading organization of this description to which this matter has been legitimately entrusted. Now, in all questions of this sort where the interests of the Church and the Christian

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people are so closely allied, it is evident what they who are in the sacred ministry should do, and it is clear how industrious they should be in inculcating right doctrine and in teaching the duties of prudence and charity. To go out and move among the people, to exert a healthy influence on them by adapting themselves to the present condition of things, is what more than once in addressing the clergy We have advised. More frequently, also, in writing to the bishops and other dignitaries of the Church, and especially of late, 15 We have lauded this affectionate solicitude for the people and declared it to be the special duty of both the secular and regular clergy. But in the fulfillment of this obligation let there be the greatest caution and prudence exerted, and let it be done after the fashion of the saints.

8: List of encyclicals of Pope Leo XIII - Wikipedia

That was the purpose of Our Encyclical Letter Quod Apostolici Muneris which We published on the 28th of December in the year ; but as these dangers day by day threat- CHRISTIAN DEMOCRACY.

9: Online text: Encyclical on Human Liberty, by Pope Leo XIII | Catholic eBooks Project

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