

University of Notre Dame

# SPECIAL RELIGIOUS BULLETIN

October 31, 1949



*Queen of the Most Holy Rosary! Pray for Us.  
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## Live With Your Rosary

Of all the sacramentals in the Church the Rosary is without doubt one of the most richly indulgenced. Devotion to the Rosary began with St. Dominic, the sainted founder of the Dominicans. Our Blessed Mother appeared to him holding a rosary in her hands, taught him how to say it—then ordered him to preach it to the world.

From that day until this, second only to devotion to the Mass and Holy Communion, the Rosary has become almost an integral part of Catholic devotional life.

A Rosary Crusade conquered the Albigensian heresy, the Mohammedans at Lepanto, the Huguenots at La Rochelle, the Turks at Vienna and again at Teme-

svar. Today it is being prayed throughout the world to conquer the communistic incubus which threatens every civilized nation.

At Lourdes during each of the eighteen apparitions Our Lady carried the Rosary and together with Bernadette recited it, recommending this practice to the world. At Fatima six times Our Lady appeared to three shepherd children and said, "You must say the Rosary every day, and say it properly. . . . Pray, pray much, and make sacrifices for sinners. Many souls go to hell because there are none to make sacrifices and to pray for them. . . . If my requests are not heard . . . atheist Russia will spread its errors throughout the world, promoting wars and persecutions of the Church. . . . But

in the end, my Immaculate Heart will triumph, the Holy Father will consecrate Russia to me; that country will be converted and some time of peace will be conceded to the world."

The Rosary is not only a weapon against the enemies of the Church but a weapon against the enemies of your soul. Mary is the Refuge of Sinners, Comforter of the Afflicted, Mother Most Pure, Queen of Heaven. What more powerful advocate have you than Mary. In time of temptation it is well to slip your hand in your pocket and whisper to yourself a "quick" Hail Mary. Live with your Rosary. Then you'll have it when you need it, especially "now and at the hour of our death."

## Confraternity of the Rosary

The oldest confraternity in the Church and the most widespread is the Confraternity of the Rosary. It was founded by St. Dominic early in the thirteenth century at the express command of Our Lady herself.

This Confraternity of the Rosary was canonically established at Notre Dame, Sacred Heart Church, November 15, 1891. To become a member of the Rosary Confraternity and enjoy its benefits—three things are necessary:

1. Give your *full* name to be registered in a Dominican Convent, or in some

Church where the Confraternity is canonically established—e.g., at Notre Dame.

2. Have your beads blessed by a Dominican or by any other priest who has the faculty from the Sacred Penitentiary to impart the Dominican indulgences to beads. (The Prefects of Religion—Father Richard Grimm, C.S.C., 117 Dillon and Father Edmund Murray, C.S.C., 107 Cavanaugh — have the necessary faculty to impart the Dominican indulgences.)

3. Say, with meditation, fifteen decades

each week—i.e., three rosaries of five decades each. It is not necessary to say the fifteen decades in one day, nor at one time. Just say the five decades, or even one at a time. Should you neglect your fifteen decades, or a part of them, during the week, no sin is committed, because you are not binding yourself under the pain of sin to say the fifteen decades. But you still benefit by the prayers of your fellow members. If you neglect the fifteen decades each week you yourself do not gain the indulgences attached to saying the complete rosary.

## Advantages of Belonging to the Confraternity of the Rosary

First, it obtains the special protection of the Blessed Virgin, since it was established at her inspiration and in her honor. Second, the fulfillment of the obligation brings about the saying of a

number of prayers by each member and reminds one of the principal mysteries of our Faith. Third, the members, in immense numbers all over the world, share in the benefits of one another's prayers and good works. Fourth, the members

also participate in the merits and good works of the Order of Preachers, with which they are affiliated. Fifth, numerous plenary and partial indulgences are granted to the Confraternity.

## Where to Enroll in the Confraternity

In the offices of the Prefects of Religion—117 Dillon and 107 Cavanaugh—you will find a large registration book. Sign your name in *full*. If we are not in our offices when you come around, walk in and sign up anyhow. Bring

your own pen. No one should miss this opportunity of joining the Confraternity of the Rosary. Make your promise to Our Lady, Queen of the Most Holy Rosary, that you will live up to your promise to say at least three rosaries each

week of your life. Remember, you are not pledging yourself under pain of sin. Being a member of the Confraternity at Notre Dame will make you a member for life. There will be no need to sign up again—any place.

## A Partial List of Indulgences

### *For Members of the Confraternity of The Rosary*

1. A plenary indulgence on the day of admission to the Confraternity, provided they go to confession and receive Holy Communion.

### *For Those Who Recite the Rosary (15 decades)*

2. An indulgence of 5 years and 5 quarantines as often as they devoutly pronounce the name of Jesus while reciting the prayer, Hail Mary, of the Rosary.
3. An indulgence of 300 days if they recite the third part of the Rosary (5 decades.)
4. An indulgence of 100 days as often as they persuade others to recite a third part of the rosary.

### *On Certain Days or Feasts of the Year*

5. A plenary indulgence on the feast of the Assumption of the B. V. M. if, having gone to confession and received Holy Communion, they recite the rosary.
6. An indulgence of 10 years and 10 quarantines on the feasts of the Purification, Annunciation and Nativity of the B. V. M., if they say the rosary.

### *For Those Who Take Part in the Procession of the Holy Rosary*

7. A plenary indulgence if, having gone to confession and received Holy Communion, they are present in the procession on the first Sunday of the month, and there pray for the intention of the Holy Father, and also make a visit to the rosary chapel.
8. A plenary indulgence if they take part in the procession on the feasts of the Purification, Annunciation, Visitation, Assumption, Nativity, Presentation and the Immaculate Conception of the B. V. M., or on any day within the octaves of these feasts.

### *For Those Who Visit a Chapel or a Church of the Confraternity*

9. A plenary indulgence on any first

Sunday of the month, if having confessed and received Holy Communion, they visit a church or chapel of the Confraternity and there pray for the intention of the Holy Father.

10. A plenary indulgence on any first Sunday of the month if, having confessed and received Holy Communion, they devoutly visit the Blessed Sacrament exposed on the altar in a church of the Confraternity, insofar as the local Ordinary may permit, and there pray for the intention of the Holy Father.

### *For the Dying*

11. A plenary indulgence to be applied by a priest, even outside of confession, by the common formula, if they have been accustomed to recite the rosary throughout the week.
12. A plenary indulgence if they have received the sacraments of penance and Holy Eucharist.
13. A plenary indulgence if with contrition for their sins they invoke the name of Jesus in their hearts, even though they may be unable to do so with their lips.

### *A Partial Summary of Indulgences Granted to All the Faithful for Devotion to the Rosary*

1. A plenary indulgence as often as truly penitent, and having gone to confession and received Holy Communion, they devoutly recite a third part (5 decades) of the rosary of the B. V. M. before the Blessed Sacrament exposed to the public veneration of the faithful, or even reserved in the tabernacle.
2. A plenary indulgence once a year on the day of their choice, if every day they recite at least a third part of the rosary and receive the sacraments, provided they use beads blessed by some Dominican priest, or by another priest delegated by him.
3. An indulgence of five years as often as they recite a third part of the rosary.

4. An indulgence of 10 years once a day if with others, whether at home or in church or in some public oratory or in private they recite at least a third part of the rosary.

5. A plenary indulgence on the last Sunday of each month if at least three times a week they recite a third part of the rosary with others, whether at home or in church or in some public oratory, provided that on the same day, having received the sacraments, they visit some church or public oratory and there pray for the intentions of the Holy Father.

6. An indulgence of 10 days for each "Our Father" and each "Hail Mary," if they recite all or at least a third part of the rosary, provided the rosary be blessed by some priest of the Dominican Order, or by some priest delegated by him.

7. A plenary indulgence on any of fifteen consecutive Saturdays, or, this not being possible, on any of the fifteen following Sundays, provided that on these Saturdays or Sundays they receive the sacraments, recite at least a third part of the rosary, or in some other way devoutly meditate on the mysteries of the rosary.

8. A plenary indulgence under the usual conditions is granted on the ninth day to the faithful who at any time during the year devoutly recite certain prayers in honor of Our Lady of the Holy Rosary, provided they do so with the intention of repeating them for nine consecutive days.

9. An indulgence of 5 years once on each day of the novena on which they say the prayers mentioned above. (In number 8)

10. The Apostolic Indulgence, commonly called the *Happy Death Indulgence*. (This indulgence is attached to crucifixes whether joined to a rosary or not.) Any dying person who kisses the crucifix and pronounces on his lips the Holy Name of *Jesus*, having the love of God in his heart and sorrow for his sins, gains a plenary indulgence the instant he dies. (If the dying person is not able to pronounce the Holy Name on his

lips, it suffices for him to say it in his heart.)

11. Way of the Cross Indulgence. Like the Happy Death Indulgence, this one is attached to the crucifix alone whether it is a part of the rosary or not.

If one meditates on the Stations in some church or chapel, he gains a plenary indulgence. (Two plenary indulgences are gained if Holy Communion was received on the day the Stations were made.)

When one desires to gain the plenary indulgence by making the Way of the Cross, and yet no chapel or church is available, as in the case of those who are traveling, those detained in prison, the sick and others legitimately impeded from making the Way of the Cross in the ordinary manner, the plenary indulgence can be gained in the following manner:

- a) *By holding the crucifix in the hand* (unless manual labor or some other reasonable cause prevents the use of the hands, and then it suffices to have the crucifix on the person in any way whatsoever, and . . .
- b) *By reciting 20 Our Fathers, Hail Marys and Glory Be To The Fathers*, namely one of each of these prayers for each of the fourteen Stations, five in honor of Our Lord's sufferings, and one for the intentions of the Pope.

*For Those Reciting a Third Part of the Rosary in the Month of October*

1. A plenary indulgence if on the feast of the Holy Rosary, or on some day within the octave, having received the sacraments, they visit some holy place, and there pray for the intention of the Holy Father, provided that on the day of the feast and on each day throughout the octave, whether publicly in some church or privately, they recite a third part of the rosary, and in addition receive the sacraments and visit some church or public oratory.
3. An indulgence of seven years on any day in October on which the faithful, whether publicly in some church or privately, recite a third part of the rosary.
4. All of these indulgences are applicable to the souls in purgatory, ex-

cept the plenary indulgence granted at the hour of death.

An indulgence is the remission of temporal punishment due to sins whose guilt has been forgiven. It is not, therefore, a remission of guilt, or permission to sin, as many non-Catholics may think.

Every actual sin you commit carries with it a twofold penalty—guilt and punishment. The eternal punishment due to mortal sin is remitted when the mortal sin is forgiven. But the mortal guilt is not forgiven by indulgences.

Indulgences are, therefore, a real and actual remission of a debt due to Divine Justice. The Church by divine power can remit temporal punishment due to *forgiven* sins, because these punishments act as a barrier which prevents your soul from entering the Beatific Vision. Nothing defiled may enter heaven. Every punishment of every actual sin must first be remitted either on earth or in Purgatory. The Church has the power of loosing every bond on earth in virtue of her divine commission: "And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth it shall be loosed also in heaven."—Matt. 16: 19.

You yourself benefit by indulgences by way of the power exercised by the Pope or by him through the bishops. The dead, your relatives and friends—are helped by indulgences which the Church offers to God, and, at the same time, prays that He will accept them. The souls in Purgatory are no longer under the jurisdiction of the Church.

In other words, the Church offers to God for the deceased the indulgences gained by you, and in doing this she offers the remission of the debt, if God wills to accept it, together with her own most powerful intercession. The temporal punishment remitted by indulgences is chiefly the punishment to be undergone in Purgatory.

A plenary indulgence remits all temporal punishment due to forgiven sin. A partial indulgence remits only a definite amount of that punishment. If a plenary indulgence were granted by God to you at the moment of death, you would be admitted immediately to Heaven without having to expiate punishment in Purgatory.

Indulgences may be gained by you for yourself. All indulgences granted by the Pope are also applicable to the souls in

Purgatory unless it is stated otherwise. Some indulgences are applicable *only* to the dead, as those gained on All Souls Day. But indulgences gained by you cannot be applied to other living persons.

*Who May Gain an Indulgence?*

Only a non-excommunicated, baptized person in the state of grace can gain an indulgence. The state of grace is secured by the Church, as far as possible, by imposing the condition of confession or an act of perfect contrition for sins. If you are already in the state of grace confession may be imposed, but an act of perfect contrition would not then be necessary.

To gain a plenary indulgence you must be free from the guilt of *all* sins—venial as well as mortal—so that the state of grace may not, by itself, be sufficient. An act of perfect love of God may procure remission of all your venial sins, and thereby indirectly increase your chances of gaining a plenary indulgence.

*Plenary and Partial Indulgences*

If a Plenary indulgence is not fully gained, it may be partially gained according to your disposition. This means—it will be only partially gained if there is on your soul guilt of venial sins. The more perfectly you are detached from sin the more likely will you gain a plenary indulgence. A plenary indulgence can be gained only once on one and the same day, though the works prescribed be done several times, unless it is otherwise expressed. A partial indulgence may be gained several times on one and the same day.

*The Prescribed Confession*

In regard to confession prescribed for any indulgence whatsoever, it can be made within the octave preceding the day to which the indulgence is attached. Holy Communion, if prescribed, may be received on the eve of the same day. Both confession and communion may take place within the octave of the day.

Particular note for frequent and daily communicants: if you are accustomed, unless legitimately prevented, to confess twice a month *or to receive Holy Communion daily in the state of grace and with a right intention, even though you abstain from Holy Communion once or twice in the week, you can gain all indulgences without the confession which otherwise would be necessary and prescribed*, always excepting indulgences attached to a jubilee.