

## Norms on Indulgences

[from the Enchiridion of Indulgences issued on 29 June 1968.]

1. An indulgence is the remission before God of the temporal punishment due for sins already forgiven as far as their guilt is concerned. This remission the faithful with the proper dispositions and under certain determined conditions acquire through the intervention of the Church which, as minister of the Redemption, authoritatively dispenses and applies the treasury of the satisfaction won by Christ and the Saints.
2. An indulgence is partial or plenary, according as it removes either part or all of the temporal punishment due for sin.
3. No one, acquiring indulgences, can apply them to other living persons.
4. Partial as well as plenary indulgences can always be applied to the departed by way of suffrage.
5. The grant of a partial indulgence is designated only with the words "partial indulgence," without any determination of days or years.
6. The faithful, who at least with contrite heart perform an action to which a partial indulgence is attached, obtain, in addition to the remission of temporal punishment acquired by the action itself, an equal remission of punishment through the intervention of the Church.
7. The division of indulgences into "personal," "real" and "local" is abolished, so as to make it clearer that indulgences are attached to the actions of the faithful, even though at times they may be linked with some object or place.
8. Besides the Roman Pontiff, to whom the dispensation of the whole spiritual treasury of the Church has been entrusted by Christ our Lord, they only can grant indulgences by ordinary power, to whom this is expressly conceded by law.
9. In the Roman Curia, whatever pertains to the granting and use of indulgences is committed to the Sacred Penitentiary exclusively, saving the right of the Congregation for the Doctrine of the Faith to examine whatever pertains to dogmatic teaching concerning indulgences.
10. No one below the Roman Pontiff can:
  1. Give to others the faculty of granting indulgences, unless he has this right by express indult from the Apostolic See;
  2. Add another indulgence to a work already indulgenced by the Apostolic See or by someone else, unless new conditions to be fulfilled are prescribed.
11. Diocesan Bishops, and others equated to them in law, have the right from entrance upon their pastoral office:
  1. To grant a partial indulgence to persons or in places under their jurisdiction;
  2. To impart in their respective dioceses, according to the prescribed formula, the Papal Blessing with a plenary indulgence three times a year on solemn feasts of their own choice, even if they only assist at the solemn Mass.
12. Metropolitans can grant a partial indulgence in their suffragan Sees, as in their proper diocese.
13. Patriarchs can grant a partial indulgence in each place, even if exempt, of their respective patriarchates, in churches of their rite outside the territory of their patriarchates, and to the faithful of their rite everywhere. Major Archbishops have the same faculty.

14. Cardinals have the faculty of granting a partial indulgence in places or to institutes or persons under their jurisdiction or protection; in other places also, but only to persons present and for that time only.
15.
  1. All books of indulgences, as well as pamphlets, leaflets and the like, whose contents include grants of indulgences, may not be published without the permission of the Ordinary or Hierarchy of the place.
  2. The express permission of the Apostolic See is required to print and publish in any language the authentic collection of prayers and pious works, to which the Apostolic See has attached indulgences.
16. Those who have asked and obtained from the Sovereign Pontiff grants of indulgences for all the faithful are obliged, under penalty of nullity of the favor thus obtained, to submit to the Sacred Penitentiary authentic copies of these same grants.
17. If a feast or its external solemnity is legitimately transferred, it is understood that an indulgence, attached to the feast, is transferred to the same day.
18. A visit to a church or oratory, if required to gain an indulgence attached to a certain day, can be made from noon of the preceding day to midnight at the close of the day itself.
19. The faithful, who devoutly use an article of devotion (crucifix or cross, rosary, scapular or medal) properly blessed by any priest, obtain a partial indulgence.

But if the article of devotion has been blessed by the Sovereign Pontiff or by any Bishop, the faithful, using it devoutly, can also gain a plenary indulgence on the feast of the Holy Apostles, Peter and Paul, provided they also make a profession of faith according to any legitimate formula.

20.
  1. Indulgences attached to a visit to a church do not cease if the church is totally destroyed, provided the church is rebuilt within fifty years in the same or almost the same place and under the same title.
  2. An indulgence attached to the use of an article of devotion only ceases, when the article is completely destroyed or is sold.
21. Holy Mother Church, extremely solicitous for the faithful departed, has decided to apply suffrages to them as abundantly as possible in every Sacrifice of the Mass, abolishing every particular privilege in this regard.
22. To be capable of gaining an indulgence for oneself, it is required that one be
  - o baptized,
  - o not excommunicated,
  - o in the state of grace at least at the completion of the prescribed works, and
  - o a subject of the one granting the indulgence.

In order that one who is capable may actually gain indulgences,

- o one must have at least a general intention to gain them
- o and must in accordance with the tenor of the grant perform the enjoined works at the time and in the manner prescribed.

23. Unless the tenor of the grant clearly indicates otherwise, indulgences granted by a Bishop can be gained by his subjects even outside his territory and by others within his territory who are exempt or who have or do not have a domicile elsewhere.
24. 1. A plenary indulgence can be acquired once only in the course of a day.
2. But one can obtain the plenary indulgence for the moment of death, even if another plenary indulgence had already been acquired on the same day.
3. A partial indulgence can be acquired more than once a day, unless otherwise expressly indicated.
25. The work prescribed for acquiring a plenary indulgence connected with a church or oratory consists in a devout visit and the recitation during the visit of one Our Father and the Creed.
26. To acquire a plenary indulgence it is necessary to perform the work to which the indulgence is attached and to fulfill the following three conditions:
1. sacramental confession,
  2. Eucharistic Communion, and
  3. prayer for the intention of the Sovereign Pontiff.

It is further required that all attachment to sin, even venial sin, be absent.

If the latter disposition is in any way less than perfect or if the prescribed three conditions are not fulfilled, the indulgence will be partial only, saving the provisions given below in Norm 34 and in Norm 35 concerning those who are "impeded."

4. The three conditions may be fulfilled several days before or after the performance of the prescribed work; it is, however, fitting that Communion be received and the prayer for the intention of the Sovereign Pontiff be said on the same day the work is performed.
5. A single sacramental confession suffices for gaining several plenary indulgences; but Communion must be received and prayer for the intention of the Sovereign Pontiff must be recited for the gaining of each plenary indulgence.
6. The condition of praying for the intention of the Sovereign Pontiff is fully satisfied by reciting one Our Father and one Hail Mary; nevertheless, each one is free to recite any other prayer according to his piety and devotion.
7. The norms regarding plenary indulgences, particularly the one stated above in Norm 24, 1, apply also to what up to now have been customarily called "toties quoties" ["as often as"] plenary indulgences.
8. An indulgence cannot be gained by a work, to which one is obliged by law or precept. unless the contrary is expressly stated in the grant; one, however, who performs a work which has been imposed as a sacramental penance and which

happens to be one enriched with an indulgence, can at the same time both satisfy the penance and gain the indulgence.

9. An indulgence attached to a prayer can be acquired by reciting the prayer in any language, provided the fidelity of the translation is vouched for by a declaration either of the Sacred Penitentiary or of any Ordinary or Hierarch of those places, where the language of the translation is the one commonly spoken.
10. To gain an indulgence attached to a prayer, it is sufficient to recite the prayer alternately with a companion or to follow it mentally while it is being recited by another.
11. Confessors can commute either the prescribed work or conditions, in favor of those who, because of a legitimate impediment, cannot perform the work or fulfill the conditions.
12. Local Ordinaries or Hierarchs, moreover, can grant to the faithful, over whom they exercise legitimate authority and who live in places where it is impossible or at least very difficult to go to confession or Communion, permission to gain a plenary indulgence without confession and Communion, provided they have true contrition for their sins and have the intention of receiving these Sacraments as soon as possible.
13. The deaf and dumb can gain indulgences attached to public prayers, if they devoutly raise their mind and affections to God, while others of the faithful are reciting the prayers in the same place; for private prayers it suffices, if they recite them mentally or with signs, or if they merely read them with their eyes.

### **68. Visit to a Church or Oratory of Religious on the Feast of the Holy Founder (Visitatio ecclesiae vel oratorii Religiosorum die festo Sancti Fundatoris)**

A *plenary indulgence* is granted to the faithful, who devoutly visit a church or oratory of Religious on the Feast of the canonized Founder, and there recite one Our Father and the Creed.

### **11. Visit to the Patriarchal Basilicas in Rome (Basilicarum Patriarchalium in Urbe visitatio)**

A *plenary indulgence* is granted to the faithful, who devoutly visit one of the four Patriarchal Basilicas in Rome, and there recite one Our Father and the Creed:

1. on the titular feast;
2. on any holy-day of obligation;
3. once a year, on any other day of one's choice.

### **56. A Visit to the Stational Churches of Rome (Stationalium Ecclesiarum Urbis visitatio)**

A *partial indulgence* is granted to the faithful, who on the day indicated in the Roman Missal devoutly visit the Stational Church of Rome named for that day;

but if they also assist at the sacred functions celebrated in the morning or evening, a *plenary indulgence* is granted.

## **66. Visit to a Church or an Altar on the day of its consecration (Visitatio ecclesiae vel altaris die consecrationis)**

A *plenary indulgence* is granted to the faithful, who visit a church or an altar on the day itself of its consecration, and there recite one Our Father and the Creed.

## **67. Visit to a Church or Oratory on All Souls Day (Visitatio ecclesiae vel oratorii in Commemoratione omnium fidelium defunctorum)**

A *plenary indulgence*, applicable only to the Souls in Purgatory, is granted to the faithful, who on the day dedicated to the Commemoration of all the faithful departed, piously visit a church, a public oratory or -- for those entitled to use it -- a semipublic oratory.

The above indulgence can be acquired either on the day designated above or, with the consent of the Ordinary, on the preceding or following Sunday or the feast of All Saints.

The above indulgence is contained in the Apostolic Constitution The Doctrine of Indulgences, Norm 15, with account being taken of proposals made to the Sacred Penitentiary in the meantime.

In visiting the church or oratory, it is required, according to Norm 16 of the same Apostolic Constitution, that "one Our Father and the Creed be recited." [ed. note : see Norm25 of the Enchiridion].

## **35. Use of Articles of Devotion (Obiectorum pietatis usus)**

The faithful, who devoutly use an article of devotion (crucifix or cross, rosary, scapular or medal) properly blessed by any priest, obtain a *partial indulgence*.

But if the article of devotion has been blessed by the Sovereign Pontiff or by any Bishop, the faithful, using it, can also gain a *plenary indulgence* on the feast of the Holy Apostles, Peter and Paul, provided they also make a profession of faith according to any legitimate formula.

The above grant is taken from Norm 17 of the [1967] Apostolic Constitution The Doctrine of Indulgences. Also Norm 19 of the Enchiridion [1968]

Footnote : In order to bless an article or devotion properly the priest uses the prescribed formula, if there is any; otherwise, he makes a simple sign of the cross toward the article of devotion, laudably adding the words: "In the

name of the Father, and of the Son, and of the Holy Spirit". In practice, a formula is to be used in the public blessing of scapulars, while a sign of the cross suffices for other cases.

### **63. Exercise of the Way of the Cross (Viae Crucis exercitium)**

A *plenary indulgence* is granted to the faithful, who make the pious exercise of the Way of the Cross.

In the pious exercise of the Way of the Cross we recall anew the sufferings, which the divine Redeemer endured, while going from the praetorium of Pilate, where he was condemned to death, to the mount of Calvary, where he died on the cross for our salvation.

The gaining of the plenary indulgence is regulated by the following norms:

1. The pious exercise must be made before stations of the Way of the Cross legitimately erected.
2. For the erection of the Way of the Cross fourteen crosses are required, to which it is customary to add fourteen pictures or images, which represent the stations of Jerusalem.
3. According to the more common practice, the pious exercise consists of fourteen pious readings, to which some vocal prayers are added. However, nothing more is required than a pious meditation on the Passion and Death of the Lord, which need not be a particular consideration of the individual mysteries of the stations.
4. A movement from one station to the next is required.

But if the pious exercise is made publicly and if it is not possible for all taking part to go in an orderly way from station to station, it suffices if at least the one conducting the exercise goes from station to station, the others remaining in their place.

Those who are "impeded" can gain the same indulgence, if they spend at least one half an hour in pious reading and meditation on the Passion and Death of our Lord Jesus Christ.

For those belonging to Oriental rites, amongst whom this pious exercise is not practiced, the respective Patriarchs can determine some other pious exercise in memory of the Passion and Death of our Lord Jesus Christ for the gaining of this indulgence.

#### **The Stations of the Cross**

1. Jesus is condemned to death
2. Jesus bears his cross
3. Jesus falls the first time
4. Jesus meets his mother
5. Jesus is helped by Simon
6. Veronica wipes the face of Jesus
7. Jesus falls a second time
8. Jesus speaks to the women
9. Jesus falls a third time
10. Jesus is stripped of his garments

11. Jesus is nailed to the Cross
12. Jesus dies on the Cross
13. Jesus is taken down from the Cross
14. Jesus is placed in the tomb

### **The Compostela and the plenary indulgence**

The idea of the Jubilee or Holy Year, the plenary indulgence, and the *compostela*, are historically linked. The Jubilee goes back to the Old Testament ("And ye shall hallow the fiftieth year ... it shall be a jubilee unto you; and ye shall return every man unto his possession ... " - Leviticus 25,10). Taken into Christian theology, it is defined by Isidore of Seville (*Etymologies* V, 37, iii) as "a year of remission of sins". Indulgences, or remission of all or part of the time to be spent in purgatory, were at first general and partial, but by the 11th the Church was offering particularly generous indulgences to those participating in the reconquest of Spain, or making especially long and arduous journeys to the shrines of the saints. Plenary indulgences were first offered in 1095 to pilgrims to the Holy Land who died on the journey.

The Jubilee Indulgence can be obtained by pilgrims by:

- a) attending a religious service in the Cathedral privately
- b) attending as part of a group (and if we are advised ahead of time we usually mention the group during the Eucharist;
- c) reading a prayer to the Apostle on behalf of the group; the prayer consists of the reading, after the Gospel, of a text submitted previously and which is no more than a page in length, to which the celebrant of the Eucharist replies.

### **The Jubilee and Indulgences**

Partial and plenary indulgences can be gained even daily outside the Jubilee year, but because of this holy occasion we are encouraged to obtain them as often as possible during this year of sanctification.

It has been the custom of the Catholic Church to grant indulgences during the Jubilee year. They vary from pontiff to pontiff but basically they require that the person has to be in a state of grace after having attended confession with a priest and then receiving Holy Communion.

Although Confession is not required daily, the person must have confessions frequently to make sure that he or she receives the Lord worthily in the Holy Eucharist.

A plenary indulgence which is the remission of the temporal punishment for all sins committed, can be gained daily during the Jubilee year. Partial indulgences can be

gained also in many ways.

One of the requirements for a plenary indulgence is to pray for the intentions of the Holy Father, to be in a faithful and good spiritual disposition and to fulfil any of the required practices.

The normal required prayers for the intentions of the Holy Father are the Creed, an Our Father and a prayer to Our Lady, which can be said in places designated by the local bishops such as Cathedrals, Churches, shrines or at home.

A plenary indulgence can also be gained by fulfilling the above requirements of prayers for the Holy Father, confession and a state of grace, united to acts of charity such as visiting relatives, friends or people in need and bringing the Presence of the Love of Christ to them.

We can find Christ in those who are in need, specially the elderly, the sick, the imprisoned, the handicapped, the marginalised, the poor in spirit and all those who need charity including the holy souls in Purgatory.

And of course acts of mortification, self denial, abstinence, almsgiving or any kind of charity can merit the Plenary indulgence in many cases.

We can never gain too many indulgences, since they will always overflow to those in need of grace. So let us take this holy opportunity of the great Jubilee 2000 to merit as many indulgences as we can, let us call the mercy of God to flood the earth, let us pray for the fountain of Grace to overflow with peace, love and joy on this arid humanity.

The first plenary indulgences were granted by Pope Urban II in 1095 to those who participated in the First Crusade.

## **Indulgences - Sacred Apostolic Penitentiary**

In the Apostolic Constitution The Doctrine of Indulgences of January 1, 1967 we read: "Holy Mother Church has then deemed it fitting, in order to give greater dignity and esteem to the use of indulgences, to introduce some innovations into her discipline of indulgences and has accordingly ordered the issuance of new norms."

Norm 13 of the same Constitution decrees, moreover, as follows: "The Enchiridion of Indulgences [collection of indulgenced prayers and works] is to be revised with a view to attaching indulgences only to the most important prayers and works of piety, charity and penance."

In obedience to the will of the Sovereign Pontiff, as expressed both in the above-mentioned Apostolic Constitution and in further instructions from Him, this Sacred Penitentiary has seen to the careful preparation of a new Enchiridion of Indulgences.



The Sovereign Pontiff, Paul VI -- having received a report on the matter in an Audience granted on June 14 of the present year to the undersigned Cardinal, the Penitentiary Major -- on the 15th day of the same month approved, and ordered to be held authentic, the new Enchiridion of Indulgences as published by the Vatican Press. All general grants of indulgences, not included in this same Enchiridion, are hereby revoked. Revoked also are any ordinances concerning indulgences, not included in the Norms on Indulgences given below, whether in the Code of Canon Law, or in Apostolic Letters, even if issued "Motu proprio," or in Decrees of the Holy See.

Everything to the contrary notwithstanding, even if deserving of special mention.

Given at Rome, from the Sacred Apostolic Penitentiary, on the 29th day of June in the year 1968, the feast of the Holy Apostles, Peter and Paul.

+ *JOSEPH CARDINAL FERRETTO*

Titular Bishop of the Suburban Church of Sabina and Poggio Mirteto

Penitentiary Major

*John Sessolo Regent*

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  35. Local Ordinaries or Hierarchs, moreover, can grant to the faithful, over whom they exercise legitimate authority and who live in places where it is impossible or at least very difficult to go to confession or Communion, permission to gain a plenary indulgence without confession and Communion, provided they have true contrition for their sins and have the intention of receiving these Sacraments as soon as possible.
  36. The deaf and dumb can gain indulgences attached to public prayers, if they devoutly raise their mind and affections to God, while others of the faithful are reciting the prayers in the same place; for private prayers it suffices, if they recite them mentally or with signs, or if they merely read them with their eyes.
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### **63. Exercise of the Way of the Cross (Viae Crucis exercitium)**

A *plenary indulgence* is granted to the faithful, who make the pious exercise of the Way of the Cross.

In the pious exercise of the Way of the Cross we recall anew the sufferings, which the divine Redeemer endured, while going from the praetorium of Pilate, where he was condemned to death, to the mount of Calvary, where he died on the cross for our salvation.

The gaining of the plenary indulgence is regulated by the following norms:

1. The pious exercise must be made before stations of the Way of the Cross legitimately erected.
2. For the erection of the Way of the Cross fourteen crosses are required, to which it is customary to add fourteen pictures or images, which represent the stations of Jerusalem.
3. According to the more common practice, the pious exercise consists of fourteen pious readings, to which some vocal prayers are added. However, nothing more is required than a pious meditation on the Passion and Death of the Lord, which need not be a particular consideration of the individual mysteries of the stations.
4. A movement from one station to the next is required.

But if the pious exercise is made publicly and if it is not possible for all taking part to go in an orderly way from station to station, it suffices if at least the one conducting the exercise goes from station to station, the others remaining in their place.

Those who are "impeded" can gain the same indulgence, if they spend at least one half an hour in pious reading and meditation on the Passion and Death of our Lord Jesus Christ.

For those belonging to Oriental rites, amongst whom this pious exercise is not practiced, the respective Patriarchs can determine some other pious exercise in memory of the Passion and Death of our Lord Jesus Christ for the gaining of this indulgence.

#### **The Stations of the Cross**

1. Jesus is condemned to death
2. Jesus bears his cross
3. Jesus falls the first time
4. Jesus meets his mother
5. Jesus is helped by Simon
6. Veronica wipes the face of Jesus
7. Jesus falls a second time
8. Jesus speaks to the women
9. Jesus falls a third time
10. Jesus is stripped of his garments
11. Jesus is nailed to the Cross
12. Jesus dies on the Cross

13. Jesus is taken down from the Cross
14. Jesus is placed in the tomb

### **17. Adoration of the Cross (Crucis adoratio)**

A *plenary indulgence* is granted to the faithful, who in the solemn liturgical action of Good Friday devoutly assist at the adoration of the Cross and kiss it.

### **35. Use of Articles of Devotion (Obiectorum pietatis usus)**

The faithful, who devoutly use an article of devotion (crucifix or cross, rosary, scapular or medal) properly blessed by any priest, obtain a *partial indulgence*.

But if the article of devotion has been blessed by the Sovereign Pontiff or by any Bishop, the faithful, using it, can also gain a *plenary indulgence* on the feast of the Holy Apostles, Peter and Paul, provided they also make a profession of faith according to any legitimate formula.

The above grant is taken from Norm 17 of the [1967] Apostolic Constitution The Doctrine of Indulgences. Also Norm 19 of the Enchiridion [1968]

Footnote : In order to bless an article or devotion properly the priest uses the prescribed formula, if there is any; otherwise, he makes a simple sign of the cross toward the article of devotion, laudably adding the words: "In the name of the Father, and of the Son, and of the Holy Spirit". In practice, a formula is to be used in the public blessing of scapulars, while a sign of the cross suffices for other cases.

### **68. Visit to a Church or Oratory of Religious on the Feast of the Holy Founder (Visitatio ecclesiae vel oratorii Religiosorum die festo Sancti Fundatoris)**

A *plenary indulgence* is granted to the faithful, who devoutly visit a church or oratory of Religious on the Feast of the canonized Founder, and there recite one Our Father and the Creed.

### **66. Visit to a Church or an Altar on the day of its consecration (Visitatio ecclesiae vel altaris die consecrationis)**

A *plenary indulgence* is granted to the faithful, who visit a church or an altar on the day itself of its consecration, and there recite one Our Father and the Creed.

### **6. To you, O blessed Joseph (Ad te, beate Ioseph)**

To you, O blessed Joseph, do we come in our tribulation, and having implored the help of your most holy spouse, we confidently invoke your patronage also. Through that charity which bound you to the immaculate Virgin Mother of God and through the paternal love with which you embraced the Child Jesus, we humbly beg you graciously to regard the inheritance which Jesus Christ has purchased by his Blood, and with your power and strength to aid us in our necessities.

O most watchful Guardian of the Holy Family, defend the chosen children of Jesus Christ; O most loving father, ward off from us every contagion of error and corrupting influence; O our most mighty protector, be propitious to us and from heaven assist us in our struggle with the power of darkness; and, as once you rescued the Child Jesus from deadly peril, so now protect God's Holy Church from the snares of the enemy and from all adversity; shield, too, each one of us by your constant protection, so that, supported by your example and your aid, we may be able to live piously, to die holily, and to obtain eternal happiness in heaven. Amen.

*partial indulgence.*

#### **14. Visit to an early Christian Cemetery or 'catacomb' (Coemeterii veterum christianorum seu 'catacumbae' visitatio)**

A *partial indulgence* is granted to the faithful, who devoutly visit one of the early Christian cemeteries or 'catacombs'.

#### **17. Adoration of the Cross (Crucis adoratio)**

A *plenary indulgence* is granted to the faithful, who in the solemn liturgical action of Good Friday devoutly assist at the adoration of the Cross and kiss it.

#### **31. Mary, Mother of Grace (Maria, Mater gratiae)**

Mary, Mother of grace, Mother of mercy, Shield me from the enemy And receive me at the hour of my death. (*Roman Ritual*)

*partial indulgence.*

#### **32. Remember, O most gracious Virgin Mary (Memorare, o piissima Virgo Maria)**

Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to your protection, implored your help or sought your intercession, was left unaided. Inspired with this confidence, I fly to you, O Virgin of virgins, my Mother; to you do I come, before you I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in your mercy hear and answer me. Amen.

*partial indulgence.*

#### **35. Use of Articles of Devotion (Obiectorum pietatis usus)**

The faithful, who devoutly use an article of devotion (crucifix or cross, rosary, scapular or medal) properly blessed by any priest, obtain a *partial indulgence*.

But if the article of devotion has been blessed by the Sovereign Pontiff or by any Bishop, the faithful, using it, can also gain a *plenary indulgence* on the feast of the Holy Apostles, Peter and Paul, provided they also make a profession of faith according to any legitimate formula.

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### **53. Holy Apostles Peter and Paul (Sancti Apostoli Petre et Paule)**

Holy Apostles Peter and Paul, intercede for us.

Guard your people, who rely on the patronage of your apostles Peter and Paul, O Lord, and keep them under your continual protection. Through Christ our Lord. Amen. (*Roman Missal*)

*partial indulgence.*

### **54. Veneration of the Saints (Sanctorum cultus)**

A *partial indulgence* is granted to the faithful, who on the feast of any Saint recite in his honor the oration of the Missal or any other approved by legitimate Authority.

## **CLEMENT XI, POPE, 1649-1721.**

Indulgence granted to Nevers (Church of St. Silvester), 1702 May 2.

Indulgence granted to Nevers (Church of St. Silvester). Valid for seven years, the indulgence to the followers of Christ in the district of St. Silvester in the city of Nevers, France, was granted by Pope Clement XI on May 2, 1702. It was confirmed by Edward Vallot, Bishop of Nevers, on December 29, 1702. The indulgence is written in Latin on a single vellum sheet. The manuscript is accompanied by typed and handwritten transcriptions and a typed translation in English.

*THE PORTIUNCULA INDULGENCE:* The first written document we have regarding this indulgence is dated October 31, 1277, some sixty years after the indulgence is said to have been granted. Typical of the saint's impetuosity and generosity of soul, he marched off to see the Pope and beg from him the coveted indulgence. The reigning Holy Father, Honorius III, was literally dumbfounded at the request to grant such a generous indulgence. At that time, the summer of 1216, plenary indulgences were rarely granted by the Church. Francis, however, was not to be refused. The Lord Himself had promised him, and the Roman Curia was bound to relent! The Pope finally yielded and left it to the astonished cardinals to limit the application of the new indulgence. The date set was from vespers of the first of August until sundown on the second. It is said that Francis chose this date because the feast of the Chains of St. Peter (his release from prison) is celebrated on the first of August, and Francis felt that sinners should also be freed from



the chains of their sins on the day following this great feast. Furthermore, this date was the anniversary of the consecration of the Portiuncula chapel.

As Francis took his leave of the Holy Father, after obtaining the unprecedented privilege, the Pope is said to have asked if he did not wish some document to prove that his request had been officially granted. With characteristic Franciscan lightheartedness came the saint's reply: "I need nothing more than your word. Our Lady is the parchment, Christ the notary, and the angels our witnesses!"

Indulgence granted by Pope Eugene IV to penitents who visited Croagh Patrick 1432 A.D.  
Murrisk Abbey founded nearby 1457 A.D.  
Ruins of the Abbey still to be seen today.

Pope Paul V granted an indulgence to visitors to the church on the Reek 1610 A.D.  
First Ordnance Survey map recording pilgrimage practices 1838 A.D.  
Father Stephens builds a temporary church 1883 A.D.  
The present church is built on the summit 1905 A.D. It was extended in 1961.

On November 29, 1998, with the papal bull *Incarnationis Mysterium*, Pope John Paul II officially declared the Great Jubilee of the year 2000. According to Catholic doctrine, believers who perform certain acts of devotion during a jubilee (or Holy Year) receive plenary indulgence: they are spared temporal punishment for the sins for which they have already been absolved through confession. In modern times, jubilees have normally been observed every 25 years, but this time the impending end of the millennium makes the occasion momentous, and Rome is expected to be the destination of millions of pilgrims.

In proclaiming 2000 a Holy Year, John Paul II is following a tradition that dates back to 1300, when Boniface VIII instituted what is widely considered the first jubilee. Yet, unbeknownst to many people, even to most Catholics, Boniface's predecessor had already taken a very similar step: he granted indulgence not to people who visited Rome, but to those who traveled to a little town 70 miles away--L'Aquila.

Nestled among the Apennine Mountains, in the heart of the Abruzzi region of Italy, L'Aquila was still young in 1294 when it hosted what is, arguably, the most significant event in its history. Thousands of people gathered in front of the basilica of Santa Maria di Collemaggio, waiting for the arrival of the new pope. After a bitter conclave that had lasted more than two years, the cardinals had finally agreed on the identity of the new head of Christianity. Their choice had fallen on a 79-year-old man, the founder of a religious order, who was considered by many to be a saint. His name was Pietro Angelerio, but he was also known as Pietro da Morrone, from the name of the mountain where he had spent years in solitude and prayer.

The singularity of the choice (Pietro was not a cardinal and did not belong to a powerful family) was matched only by the new pope's remarkable behavior: from the hermitage of Sant' Onofrio, where he received the news, he rode by donkey to L'Aquila, where his coronation took place on August 29 in the Church of Santa Maria di Collemaggio. Pietro Angelerio chose the name

Celestine V, and granted plenary indulgence to all those who, after having confessed and repented for their sins, visited the church that day. A month later, with the bull *Inter Sanctorum Solemnia*, he made that concession permanent. Plenary indulgence would from then on be granted every year, from August 28 to 29. L'Aquila, in the words of historian Paolo Golinelli, would be for one day each year "the equivalent of Rome during the jubilee."

"Che farai, Pier da Morrone? Sei venuto al paragone" ("What will you do now, Pier da Morrone? Now we'll see what you're worth"). With these ironic and yet concerned words, friar Jacopone da Todi addressed the new pope, wondering how he would manage to reconcile his ascetic ideals with the administration of a heavily politicized and power-hungry church. "This test will show whether you are gold, iron, or copper..."

History would soon dispel Jacopone's doubts. Five months after his election, feeling inadequate in his new role and disappointed by the institution he was supposed to lead, Celestine V abdicated. The text of the resignation lists humility, desire for a better life, moral obligation, and physical weakness among the reasons that inspired his decision. But if he had really sought, as he stated, to recover his lost tranquillity, his hope was short-lived. His successor, Boniface VIII, afraid that supporters of Celestine would question his own legitimacy as pope, locked him in Fumone Castle, where he died in 1296.

When the church proclaimed him saint, in 1313, his corpse had not yet found a final resting place. It took years of negotiation and litigation before the body was taken to a site this most unusual pope would probably have approved of, the one that saw the beginning of his greatest adventure: Santa Maria di Collemaggio, in L'Aquila.

If Dante, as some believe, was among the crowd that witnessed Celestine's coronation, if he shared the hopes for a renewal of the church that Celestine's election seemed to represent, disappointment at the abdication dispelled any positive memories. In the *Divine Comedy*, he claims to have seen among the Neutrals--those "hateful to God and to His enemies"--"he who made, through cowardice, the great refusal" (*Inferno*, III, 60), a figure his earliest commentators identified with Celestine V. Petrarch, on the contrary, has words of praise for this "truly divine soul" who devoted all his efforts to spiritual pursuits (*De Vita Solitaria*, II, 8).

Throughout the centuries, the figure of this man who chose his own conscience over worldly power has fascinated scholars and writers alike. He is one of only five popes to be proclaimed a saint in this millennium, and one of only two to have resigned. As recently as 1968, Ignazio Silone wrote a play, significantly titled *L'avventura di un povero cristiano* (*The Adventure of a Poor Christian*), culminating in a dramatic dialogue between Celestine V and Boniface VIII, in a confrontation between two opposite interpretations of the church's mission in the world.

Nor would L'Aquila ever forget "its" pope, and the honor he had bestowed upon the town. In spite of Boniface VIII's prompt and official revocation of Celestine's indulgence (the first of his bulls on this subject, *Sicut Plurimorum Assertio*, is dated June 18, 1295), and his repeated injunctions that the town surrender Celestine's bull to him, the citizens jealously preserved the symbol of their privilege, and observed the Celestine Forgiveness, or *Perdonanza*, throughout the centuries.

L'Aquila today is a lively university town that boasts many cultural institutions: a repertory theater, a symphony orchestra, a fine-arts academy, a state conservatory, and a film institute. The week leading to the Perdonanza has become an opportunity for the town to show off its many talents. Jazz, classical, and folk music is performed each evening in the numerous squares that characterize its well-preserved medieval center. Conferences and theatrical performances complete a calendar that attracts an increasing number of visitors each year. Then, on the afternoon of August 28, a rich procession, featuring people from nearby towns and villages wearing historical or traditional costumes, leaves from the town hall. At the rear, a young woman carries the 700-year-old papal bull with which Celestine granted plenary indulgence. The sun is setting by the time the procession reaches its destination, Santa Maria di Collemaggio, and the cardinal opens the Holy Door. Throughout the night and the following day, a stream of people visits the basilica to receive the indulgence. On the evening of August 29, the door is shut, not to reopen for another year.

On August 27, 1998, during a meeting in L'Aquila with its bishop, Giuseppe Molinari, vicar Demetrio Gianfranceschi, and Abruzzi historian Gia-cinto Marinangeli, we discussed the significance of the Perdonanza--its importance for both the religious and the civil life of the town. I was especially interested in knowing its relationships with the indulgences that preceded it, and whether it was correct to claim, as posters all over town had been doing for a month, that the Perdonanza was the first jubilee. "Although Celestine did not mention in his bull the words 'jubilee' or 'Holy Year,'" Marinangeli answered, "his is undoubtedly the first written document to establish a recurring plenary indulgence in a specific place. In 1216, Saint Francis had obtained plenary indulgence for the people visiting the Porziuncola Chapel, in Assisi, between August 1 and 2. However, in that case, the privilege was granted orally, and there is no written record attesting to it."

**VI. An indulgence of *seven years and seven quarantines* to him who shall perform the several pious works specified in No. I. on the lesser feasts of our Lord and of our Lady; for example, the Circumcision, the Holy Name of Jesus, the Transfiguration, &c.; the Visitation of the most Blessed Virgin, her Presentation, her Seven Dolours, the Holy Rosary, &c. The same indulgence, on the same conditions, for the feast of St. Joseph, spouse of the most holy Virgin, of St. Maurus, St. Placid, St. Scholastica, and St. Gertrude.**

**XIII. An indulgence of *one hundred days* to him who, on Fridays, shall devoutly meditate on the Passion and Death of our Lord, and say three times the Lord's Prayer and the Angelical Salutation.**

**XIV. An indulgence of *one hundred days* to him who, out of devotion to St. Joseph, St. Benedict, St. Maurus, St. Scholastica, or St. Gertrude, shall say the psalm Miserere, or five Paters and five Aves, begging of God that He will, by the intercession of these His Saints, preserve the Holy Catholic Church, and grant him a happy death.**

**The Assisi Pardon**

The Pardon commemorates the indulgence granted to St. Francis during the official confirmation of his Rule by Pope Honorius III. This indulgence would be given anyone who went to the Porziuncola for the remissions of his sins.

This feast is celebrated from July 31 through August 2 and attracts crowds of pilgrims from all parts of the world.

**B**uried amidst account books for the Paradiso Brigittine monastery which are now housed in the Florentine State Archives is a simple but important document, testifying to the internationalism of the Brigittine movement and the importance of St Birgitta of Sweden throughout Europe/Archivio di Stato di Firenze, Monastero di Santa Brigida detto del Paradiso 79./.

The document in question was written at Vadstena in 1397; it gives the canonization bull concerning Saint Birgitta and the Saint Peter in Chains indulgence granted to Vadstena; its scribe is Johannes Johannis of Kalmar in Sweden who became a monk deacon in 1404, who was to travel to Reval in Estonia in 1407 to aid in establishing the monastery there of Mariendal, and to London in England in 1415-1416 to aid in establishing Syon Abbey, and then to Låland in Denmark in 1417 to assist in establishing Maribo.

It was likely acquired by that monastery in order to validate St Birgitta's canonization and the indulgences granted to her Order of Saint Saviour and to St Birgitta's monasteries /A good discussion of these indulgences occurs in British Library, Harleian 2321, giving a sermon on the Pardon of Syon, noting that it is that of Saint Peter in Chains and of St Francis' Portiuncula, continuing by discussing St Birgitta's pilgrimages to the Stations of Rome and Jerusalem, and noting the Pardon of Jerusalem likewise earned by it, fols. 17v-63./.

On the basis of testimony by many, including Queen Margaret of Sweden, the Pope declares Birgitta to be a saint and establishes her feast day on the day of her death, July 23. Two grants of indulgence by Pope Urban VI follow, the first giving the St Peter in Chains indulgence to the monastery at Vadstena, established by Birgitta's daughter, Catherine, the second to all monasteries founded by this Order of Saint Saviour and St Birgitta, whose official Rule is that of St Augustine. Finally, Johannes Johannis (Jön Jönsson), priest of the Diocese of Linköping, Imperial notary, confirms with his autograph colophon the authenticity of this transcription, Vadstena, 10 June 1397.

The first papal document convoking a Jubilee was in 1300, when a holy year was celebrated. In the bull 'Antiquorum habet digna fide relatio,' Boniface VIII established that a holy year be celebrated every one hundred years and granted indulgences for those visiting any of the four

basilicas in Rome. This was the Pope's response to a popular movement for moral renewal at all levels, including inside the Church. "We decree -- the Pope wrote -- that whoever would benefit from this indulgence granted by us, must visit the said basilicas during thirty consecutive or alternating days, and at least once a day if they are Roman; or fifteen in the same way, if they are foreign pilgrims."

A framed crucifix, with metal ornaments symbolic of various aspects of Jesus' life and resurrection. The background is a print of Jerusalem, and there is a card at the bottom that reads "Thy Kingdom Come, 100 days indulgence each time, Pius IX, 14th June 1877". The frame is a very nice, 19th century grain-painted one. It is 16" wide by 20" high by 3 1/2" deep, in excellent condition. The price is \$325.00. Image. Inventory Code: PKWT.

The indulgence you mention is depicted in the following link: [Folk Artisans Web site](#)

I presume the picture is the same as the one you are referring to.

It is described as a "framed crucifix, with metal ornaments symbolic of various aspects of Jesus' life and resurrection. The background is a print of Jerusalem, and there is a card at the bottom that reads "Thy Kingdom Come, 100 days indulgence each time, Pius IX, 14th June 1877"."

While it is impossible for me to say with certainty that the shadow box was produced with the indulgenced articles, I can say that indulgenced articles did often come in some form of holder, often a crucifix in a glass bottle We can see this in the example of another indulgence which was issued by Pope Blessed Pius IX on the same day, 14 June 1877.

You can find a picture and description here [SD Jones Folk Art website](#)

The indulgence reads "Halt! Das Herz Jesus is mit unsZukomme uns das Reich! 100 TAGE ABLASS."

Translated into English it reads: "Stop! The Heart of Jesus is with us! Come into His Kingdom! 100 DAYS INDULGENCE.!"