

*Handbook of Indulgences*  
***Third Edition, 1986***

The 1986 Handbook of Indulgences is divided into 6 parts, the last of which is an appendix which is not included here. I changed all the occurrences of the word "plenary" to bold and highlighted them in yellow, to make **plenary** easier to find.

- Preface to the Third Edition (1986)
- Introduction, including an explanation of what indulgences are.
- The Three General Types of Indulgences
- Norms for Indulgences: The rules about gaining indulgences.
- The Grants: The specific actions with an associated indulgence.

**PREFACE TO THE THIRD EDITION**

On 29 June 1968, the solemnity of the apostles Peter and Paul, the Apostolic Penitentiary published the first edition of *The Handbook of Indulgences*. Since that date great strides and important changes have taken place in matters of Church discipline, in the celebration of the sacred rites, and especially in the use of the Word of God. From the latter in particular the entire life of the Church has marvelously benefited.

During this same period the following events have had some impact worth noting as regards indulgences: the publication of the Neo-Vulgate edition of the Scriptures; the publication of new ritual books and texts for liturgical celebrations; and, finally, the promulgation of the new Code of Canon Law for the Latin Church.

To be sure, the new Code has but expressly confirmed the prescriptions already contained in the special laws already issued concerning the use and the granting of indulgences. So even though all these mentioned events have not basically changed anything concerning the discipline on indulgences, nevertheless these new publications and norms should be taken into account in order rightly to express those norms and in order to furnish a listing of the works and prayers endowed with an indulgence. Such have to be considered when there is need to cite the sacred scriptures, to indicate the current regulations for liturgical actions, or to refer to the new canons and their numbering.

It was therefore decided that there was a need to prepare a new edition based upon the criteria mentioned above. In this way *The Handbook of Indulgences* would then be in harmony with other authentic texts which have liturgical and canonical force. And, since the occasion furnished itself, it was also decided that it would be a good time to add some new indulgenced grants that had been issued by Pope John Paul II. He approved this present edition during an audience on 13 December 1985.

For purposes of historical accuracy this third edition also includes the apostolic constitution *Indulgentiarum doctrina* so that it can be seen that what is found in the original document has undergone no change. For similar reasons this edition also contains before its Introduction the text of the Decree of the

Apostolic Penitentiary dated 29 June 1968 so that the criteria which determine the canonical force of *The Handbook* are clearly evident.

In publishing this third edition of *The Handbook of Indulgences*, the Apostolic Penitentiary earnestly hopes that the faithful are greatly aided in their quest for holiness, whether through their devout use of indulgences or through their zeal for the charity and good works which are the very root and foundation for indulgences.

Given at Rome at the Apostolic Penitentiary, 18 May 1986, the solemnity of Pentecost.

+ Aloysius Cardinal Dadaglio,  
*Major Penitentiary*

## INTRODUCTION

1. The publication of this Handbook fulfills the directive found in norm 13 of the apostolic constitution, *Indulgentiarum doctrina*: “The *Enchiridion indulgentiarum* is to be revised with a view to attaching indulgences only to major prayers and devotional, penitential, and charitable works.”

2. With appreciation for both tradition and the changes of recent times, what principle should be used in judging certain prayers and works to be outstanding ones? Particularly appropriate would be those prayers and works which not only help the faithful satisfy for punishment due their sins but also and especially urge them on to a more fervent charity. This is the principle upon which this revision is based.<sup>1</sup>

3. Participation in the sacrifice of the Mass and in the sacraments is not enriched with any indulgences. The reason is that tradition teaches that they far outstrip any other activity as regards their efficacy in “sanctifying and purifying.”<sup>2</sup>

But the reception of first holy communion, the celebration of a first Mass by a newly ordained priest, the celebration of the Mass which closes a eucharistic congress, etc., are special occasions. Such occasions warrant the granting of an indulgence. But the latter is not so much attached to the participation in the Mass or the sacraments as it is to the extraordinary circumstances surrounding such participation. In this way an indulgence is employed to promote and, as it were, to reward the devotional zeal which characterizes such celebrations, which provides good example to others, and which honors the sublime Eucharist and the priesthood.

Tradition also teaches, however, that an indulgence can be attached to various works of private and public devotion. Therefore such works of charity and repentance which ought to be given greater emphasis in our times can be enriched with an indulgence. But all such works endowed with indulgences should never in any way be set aside or apart from the Mass and the sacraments. The Mass and the sacraments remain *the* outstanding sources of sanctification and purification<sup>3</sup> —no matter how good any such indulgenced works and patiently endured sufferings may be. Such good works and sufferings become the faithful’s offering which is joined to Christ’s offering

in the eucharistic sacrifice.<sup>4</sup> In this matter it is the Mass and the sacraments themselves which lead the faithful to carry out the responsibilities placed on them so that “they put into action in their lives what they have received in faith.”<sup>5</sup> And, conversely, it is by carefully carrying out their responsibilities that they become better disposed day by day to participate fruitfully in the Mass and the sacraments.<sup>6</sup>

4. In light of the changed conditions of our times this *Handbook* puts more emphasis on the action of the Christian faithful (the *opus operantis*) than on the devotional works themselves (the *opus operatum*). For that reason you will not find here any long list of such works, as if they could be separated from the everyday life of the Christian faithful. You will find given, however, a short list of indulgenced works.<sup>7</sup> That list contains those works considered more effective in urging the Christian faithful to lead more useful and holier lives so that no longer will there exist “that pernicious opposition between professional and social activity on the one hand, and religious life on the other ... but there will exist an integration of human, domestic, professional, scientific, and technical enterprises with religious values, under whose supreme direction all things are ordered to the glory of God.”<sup>8</sup>

Great care has been taken to put more emphasis on Christian living and on the formation of a spiritual attitude toward prayer and repentance as well as toward the practice of the theological virtues. And less emphasis has been put on the repetition of prayer formulas and actions.

5. This *Handbook* first lists the norms for indulgences before listing the different grants of indulgences. These norms are taken either from the apostolic constitution, *Indulgentiarum doctrina*, or from the Code of Canon Law.

It seemed useful for this *Handbook* to give a comprehensive and orderly exposition of all the directives that exist at present concerning indulgences. This was thought especially useful in order to prevent any doubts that may arise in the future concerning this matter.

6. This *Handbook* then first lists three rather broad types of indulgenced grants. These come first to underscore the importance of leading a Christian life day in and day out.

Each of these broader types of grant is followed by some quotations from the scriptures and from the Second Vatican Council. This was done for the benefit and instruction of the faithful to show that each such grant is in harmony with the spirit of the Gospel and with the renewal called forth by the Council.

7. There then follows a listing of grants that concern various specific religious works. The works listed here are indeed few in number since many such works are already included under the broader types of grant mentioned above. In listing specific prayers, it was decided to mention only those prayers that had a somewhat universal appeal and character. Competent church authorities can establish norms for other prayers customarily used in the different rites and places.

---

Footnotes for the INTRODUCTION file

1 Cf. the Allocution of Pope Paul VI to the College of Cardinals and to the Roman Curia, 23 December 1966 (AAS, 59 [1967]: 57).

2 Cf. Paul VI, Apostolic Constitution *Indulgentiarum doctrina*, 1 January 1967, no. 11.

3 Cf. Paul VI, Apostolic Constitution *Indulgentiarum doctrina*, no. 11.

4 Cf. Second Vatican Council, Dogmatic Constitution on the Church *Lumen gentium*, no. 34.

5 Roman Missal, Oration, Monday within the octave of Easter.

6 Cf. Second Vatican Council, Constitution on the Liturgy *Sacrosanctum Concilium*, art. 9-13.

7 Cf. below, especially nos. I-III, pp. 16-23.

8 Cf. Second Vatican Council, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, no. 43 (Flannery translation).

## **THREE GENERAL TYPES OF INDULGENCED GRANTS**

### **PRELIMINARY COMMENTS**

1. These three general types of indulgenced grants have for their purpose to encourage the Christian faithful to structure into the texture of their everyday activities a Christian spirit<sup>1</sup> and to gear their lives toward the perfection of charity.<sup>2</sup>

2. The first and second types of grant are more or less the same as many characteristic ones of the past. But the third type of grant is much more in harmony with our own times. For there is more advantage today to encourage the faithful to carry out penitential practices on their own initiative in addition to the actual law of abstinence from meat and the law of fasting—both of which are today rather mitigated.<sup>3</sup>

3. These three types of grant are really rather broad, and each one of them concerns many works of the same generic type. Nevertheless, not all such works are endowed with indulgences but only those which are carried out in a special manner and spirit.

For the sake of example, let us consider the first type of grant which is described as follows: “A partial indulgence is granted to the Christian faithful who, while performing their duties and enduring the difficulties of life, raise their minds in humble trust to God and make, at least mentally, some pious invocation.”

In this first type of grant an indulgence is attached only to those acts in which the Christian faithful raise up their minds to God as described above while they perform their duties and put up with the difficulties of life.

Owing to human weakness, however, such special acts are not very frequent. But when a person is so conscientious and devout that he/she performs acts of this type several times during the day, then in addition to a fuller increase of grace he/she rightly obtains a fuller remission of punishment and can in charity render abundant assistance to the souls in purgatory.

These same comments can be made in substance concerning the other two general types of grants.

4. It is obvious that the three types of grant are in special harmony with the gospels and with the teaching of the Church as amply set forth in the Second Vatican Council. For this reason and for the benefit of the faithful citations taken from the scriptures and from the documents of this Council are given below for each of these general types.

## **FIRST GENERAL TYPE OF INDULGENCED GRANT**

**A partial indulgence is granted to the Christian faithful who, while performing their duties and enduring the difficulties of life, raise their minds in humble trust to God and make, at least mentally, some pious invocation.**

This type of grant intends to assist the Christian faithful in fulfilling the command of Christ: "You need to pray always and not stop."<sup>4</sup> It also admonishes them to carry out their duties in such a way that they maintain and increase their union with Christ.

*Mt 7:7-8:* Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks, receives; and the one who seeks, finds; and to the one who knocks, the door will be opened.

*Mt 26:41:* Watch and pray that you may not undergo the test.

*Lk 21:34-36:* Beware that your hearts do not become drowsy from carousing and drunkenness and the anxieties of daily life, and that day catch you by surprise like a trap. For that day will assault everyone who lives on the face of the earth. Be vigilant at all times and pray that you have the strength to escape the tribulations that are imminent and to stand before the Son of Man.

*Acts 2:42:* They devoted themselves to the teaching of the apostles and to the communal life, to the breaking of the bread and to the prayers.

*Rom 12:12:* Rejoice in hope, endure in affliction, persevere in prayer.

*1 Cor 10:31:* So whether you eat or drink, or whatever you do, do everything for the glory of God.

*Eph 6:18:* With all prayer and supplication, pray at every opportunity in the Spirit. To that end, be watchful with all perseverance and supplication for all the holy ones.

*Col 3:17:* And whatever you do, in word or in deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

*Col 4:2:* Persevere in prayer, being watchful in it with thanksgiving.

*1 Thes 5:17-18:* Pray without ceasing. In all circumstances give thanks, for this is the will of God for you in Christ Jesus.

Vatican Council II, Dogmatic Constitution on the Church *Lumen Gentium*, no. 41: Accordingly all Christians, in the conditions, duties and circumstances of their life and through all these, will sanctify themselves more and more if they receive all things with faith from the hand of the heavenly Father and cooperate with the divine will, thus showing forth in that temporal service the love with which God has loved the world.

Vatican Council II, Decree on the Apostolate of Lay People *Apostolicam Actuositatem*, no. 4: This life of intimate union with Christ in the Church is maintained by the spiritual helps common to all the faithful.... Lay people should make such a use

of these helps that, while meeting their human obligations in the ordinary conditions of life, they do not separate their union with Christ from their ordinary life; but through the very performance of their tasks, which are God's will for them, actually promote the growth of their union with him.... Family cares should not be foreign to their spirituality, nor any other temporal interest; in the words of the apostle: "Whatever you do, in word or in deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him."<sup>5</sup>

Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, no. 43: One of the gravest errors of our time is the dichotomy between the faith which many profess and the practice of their daily lives.... Let there, then, be no such pernicious opposition between professional and social activity on the one hand and religious life on the other.... Let Christians follow the example of Christ who worked as a craftsman; let them be proud of the opportunity to carry out their earthly activity in such a way as to integrate human, domestic, professional, scientific and technical enterprises with religious values, under whose supreme direction all things are ordered to the glory of God.

## SECOND GENERAL TYPE OF INDULGENCED GRANT

**A partial indulgence is granted to the Christian faithful who, prompted by a spirit of faith, devote themselves or their goods in compassionate service to their brothers and sisters in need.**

This second type of grant intends to induce the Christian faithful to follow the example and the command of Christ Jesus<sup>6</sup> by frequently performing works of charity and mercy.

But this indulgence is not attached to all works of charity. It is attached only to those works done "in compassionate service to their brothers and sisters in need," e.g., persons who are in need of food or clothing for the body or in need of instruction or comfort for their spirits.

*Mt 25:35-36, 40:* For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.... Amen, I say to you, whatever you did for one of these least brothers of mine, you did it for me.<sup>7</sup>

*Jn 13:34-35:* I give you a new commandment: love one another. As I have loved you, so you also should love one another. This is how all will know that you are my disciples, if you have love for one another.

*Rom 12:8, 10-11, 13:* If one exhorts, in exhortation; if one contributes, in generosity; if one is over others, with diligence; if one does acts of mercy, with cheerfulness.... Love one another with mutual affection; anticipate one another in showing honor. Do not grow slack in zeal, be fervent in spirit, serve the Lord.... Contribute to the needs of the holy ones, exercise hospitality.

*1 Cor 13:3:* If I give away everything I own,... but do not have love, I gain nothing.

*Gal 6:10:* While we have the opportunity, let us do good to all, but especially to those who belong to the family of the faith.

*Eph 5:2:* Live in love, as Christ loved us.

*1 Thes 4:9*: You yourselves have been taught by God to love one another.

*Heb 13:1*: Let mutual love continue.

*Jas 1:27*: Religion that is pure and undefiled before God and the Father is this: to care for orphans and widows in their affliction and to keep oneself unstained by the world.<sup>8</sup>

*1 Pt 1:22*: Since you have purified yourselves by obedience to the truth for sincere mutual love, love one another intensely from a pure heart.

*1 Pt 3:8-9*: Finally, all of you, be of one mind, sympathetic, loving toward one another, compassionate, humble. Do not return evil for evil, or insult for insult; but, on the contrary, a blessing, because to this you were called, that you might inherit a blessing.

*2 Pt 1:5, 7*: Make every effort to supplement your... devotion with mutual affection, mutual affection with love.

*1 Jn 3:17-18*: If someone who has worldly means sees a brother in need and refuses him compassion, how can the love of God remain in him? Children, let us love not in word or speech but in deed and truth.

Vatican Council II, Decree on the Apostolate of Lay People *Apostolicam Actuositatem*, no. 8: Wherever people are to be found who are in want of food and drink, of clothing, housing, medicine, work, education, the means necessary for leading a truly human life, wherever there are people racked by misfortune or illness, people suffering exile or imprisonment, Christian charity should go in search of them and find them out, comfort them with devoted care and give them the helps that will relieve their needs.... If this exercise of charity is to be above all criticism, and seen to be so, one should see in one's neighbors the image of God to which they have been created, and Christ the Lord to whom is really offered all that is given to the needy.

*Ibid.*, no. 31 c: Works of charity and mercy bear a most striking testimony to Christian life; therefore, an apostolic training which has as its object the performance of these works should enable the faithful to learn from very childhood how to sympathize with their brothers and sisters, and help them generously when in need.

Vatican Council II, Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, conclusion, no. 93:

Mindful of the words of the Lord: "This is how all will know that you are my disciples, if you have love for one another,"<sup>9</sup> Christians can yearn for nothing more ardently than to serve the people of this age with an ever growing generosity and success.... It is the Father's will that we should recognize Christ our brother in the persons of all people and love them with an effective love, in word and in deed.

### THIRD GENERAL TYPE OF INDULGENCED GRANT

**A partial indulgence is granted to the Christian faithful who, in a spirit of penitence, voluntarily abstain from something which is licit for and pleasing to them.**

This third type of grant intends to urge the Christian faithful to hold their appetites in check and thus learn to obtain mastery over their bodies and conform themselves to the poor and suffering Christ.<sup>10</sup>

The excellence of self-control indeed stands out more when it is combined with charity, as St. Leo the Great writes: “We should spend on virtue what we take away from our pleasures. Thus through the abstinence of the fasting person relief may come to the poor.”<sup>11</sup>

*Lk 9:23*: If anyone wishes to come after me, he must deny himself and take up his cross daily and follow me.<sup>12</sup>

*Lk 13:5*: If you do not repent, you will all perish as they did (cf. *ibid.* v. 3).

*Rom 8:13*: If by the spirit you put to death the deeds of the body, you will live.

*Rom 8:17*: If only we suffer with him so that we may also be glorified with him.

*1 Cor 9:25-27*: Every athlete exercises discipline in every way. They do it to win a perishable crown, but we an imperishable one. Thus I do not run aimlessly; I do not fight as if I were shadowboxing. No. I drive my body and train it.

*2 Cor 4:10*: Always carrying about in the body the dying of Jesus, so that the life of Jesus may also be manifested in our body.

*2 Tm 2:11-12*: This saying is trustworthy: If we have died with him we shall also live with him; if we persevere we shall also reign with him.

*Ti 2:12*: [Rejecting] worldly desires [we should] live temperately, justly, and devoutly in this age.

*1 Pt 4:13*: But rejoice to the extent that you share in the sufferings of Christ, so that when his glory is revealed you may also rejoice exultantly.

Vatican Council II, Decree on the Training of Priests *Optatam totius*, no. 9: With special care they should be so trained in priestly obedience, poverty and a spirit of self-denial, that they may accustom themselves to living in conformity with the crucified Christ and to giving up willingly even those things which are lawful.

Vatican Council II, Dogmatic Constitution on the Church *Lumen Gentium*, no. 10: The faithful indeed, by virtue of their royal priesthood, participate in the offering of the Eucharist. They exercise that priesthood, too, by the reception of the sacraments, prayer and thanksgiving, the witness of a holy life, abnegation and active charity.

Vatican Council II, Dogmatic Constitution on the Church *Lumen Gentium*, no. 41: The forms and tasks of life are many but holiness is one—that sanctity which is cultivated by all who act under God’s Spirit and, obeying the Father’s voice and adoring God the Father in spirit and truth, follow Christ, poor, humble and cross-bearing, that they may deserve to be partakers of his glory.

Apostolic Constitution on Christian Penance *Paenitemini*, III, c: The Church nevertheless appeals to all the faithful together that they obey the Lord’s command to repent not only through the hardships and setbacks bound up with the nature of daily life, but also by acts of bodily mortification....

The Church is intent especially upon expressing the three principal ways, longstanding in its practice, which make it possible to fulfill the divine command to repent. These are prayer, fasting, and works of charity—even though fast and abstinence have had a privileged place. These ways of penance have been shared by all the centuries; yet in our own time there are particular reasons advanced in favor of one way of penance above the others, depending on circumstances. For example, in the richer nations stress is placed on the witness of self-denial so that Christians will not become worldly; another emphasis is the witness of charity toward others, even those in foreign lands, who are suffering poverty and hunger.<sup>13</sup>



## THE OTHER TYPES OF INDULGENCED GRANTS

### PRELIMINARY COMMENTS

1. A few more types of indulgenced grants are here added to the three general types listed above in I-III. These other types exhibit a distinctive character of their own since they take into consideration the traditions of the past as well as the concerns of our own times.

All these other types of grant complement one another. In offering the gift of an indulgence they intend to lead the Christian faithful to perform works of devotion, charity, and penitence and to lead them by means of charity to closer union with the body of the Church and with Christ, its head.<sup>1</sup>

2. Certain prayers are listed in this section. These prayers merit great respect owing to their divine inspiration or their antiquity and upon their more or less universal usage, e.g., the *Creed* (no. 16); the *De Pro fundis* (no. 19); the *Magnificat* (no. 30); the Ancient Prayer to Mary (no. 57); the Hail, Holy Queen (no. 51); the Prayer for All Occasions (no. 1); and the Prayer of Thanksgiving (no. 7).

Upon close inspection it becomes obvious that these prayers are already included in the first general type of grant. For these prayers are recited in the course of their everyday lives by the Christian faithful with hearts raised in humble trust to God.

As examples of such overlapping with the first general type we can mention the Prayer for All Occasions and the Prayer of Thanksgiving, since they are recited during the course of “carrying out one’s duties.”

But it seemed helpful to list these prayers separately as being endowed with indulgences in order to eliminate any doubt and to indicate their prominence.

3. In this section are also found individual works to which an indulgence is attached. The grant of a partial indulgence is sometimes expressly stated and explained; but often it is indicated only by the rubric: partial indulgence.

When some work is endowed with a **plenary** indulgence owing to special circumstances, the **plenary** grant and the special circumstances that define the work in detail are expressly noted for each and every such grant. For the sake of brevity, the other types of works endowed with indulgences are not so noted; and it is to be understood that the indulgence attached to these works is a partial one.

As stated in norm 23, the requirements for obtaining a **plenary** indulgence are the execution of the work, the fulfillment of the three conditions, and that full disposition of spirit that excludes all attachment to sin.

4. When the work to which a **plenary** indulgence is attached can easily be divided into parts (e.g., the division of the Marian Rosary into decades), a person who owing to some reasonable cause cannot complete the entire work can obtain a partial indulgence for that part which was completed.

5. Worth special mention are those grants which list works by which the Christian faithful, by performing any one of them, can obtain a **plenary** indulgence every day of the year:

- adoration of the Blessed Sacrament for at least one half hour (no. 3);
- devout reading of the Sacred Scriptures for at least one half hour (no. 50);

- the devout performance of the Stations of the Cross (no. 63);
- the recitation of the Marian Rosary in a church or oratory, with members of the family, in a religious Community, or in a pious association (no. 48).

But even in these instances what is stated in norm 21, paragraph 1, retains its force, namely, a **plenary** indulgence can be obtained but once a day.

---

Footnotes for the TYPES file

[Note: The final footnote below, numbered "1", is not a typo; it is actually given that number in the document. -jkh-]

1 Cf. 1 Cor 10:31 and Col 3:17; Second Vatican Council, Decree on the Apostolate of the Laity *Apostolicam actuositatem*, nos. 2, 3, 4, and 13.

2 Cf. Second Vatican Council, Dogmatic Constitution on the Church *Lumen gentium*, no. 39 and nos. 40-42.

3 Cf. Apostolic Constitution *Paenitemini*, 17 February 1966, III c (AAS, 58 [1966]: 182-183).

4 Lk 18:1.

5 Col 3:17.

6 Jn 13:15 and Acts 10:38.

7 Cf. Jn 13:15 and Acts 10:38. Cf. also Tb 4:7-8 and Is 58:7.

8 Cf. Jas 2:15-16.

9 Jn 13:35.

10 Cf. Mt 8:20 and 16:24.

11 Sermon 13 (sometimes referred to as Sermon 12), *De ieiunio decimi mensis*, 2: PL 54:172.

12 Cf. Lk 14:27.

13 AAS, 58 [1966]: 182-183 [DOL 358, nos. 3019-3020]

1 Cf. Apostolic constitution *Indulgentiarum doctrina*, no. 11.

## NORMS FOR INDULGENCES

1. An indulgence is the remission in the eyes of God of the temporal punishment due to sins whose culpable element has already been taken away. The Christian faithful who are rightly disposed and observe the definite, prescribed conditions gain this remission through the effective assistance of the Church, which, as the minister of redemption, authoritatively distributes and applies the treasury of the expiatory works of Christ and the saints.<sup>1</sup>
2. An indulgence is either **plenary** or partial; that is, it frees a person either from all or from some of the temporal punishment due to sins.<sup>2</sup>
3. No one gaining an indulgence may apply it to other living persons.<sup>3</sup>
4. Both partial and **plenary** indulgences can always be applied to the dead as suffrages.<sup>4</sup>
5. Any of the Christian faithful who, being at least inwardly contrite, perform a work carrying with it a partial indulgence, receive through the Church the remission of temporal punishment equivalent to what their own act already receives.<sup>5</sup>
6. The division of indulgences into “personal,” “real,” and “local” is no longer used. This is to make it clear that the subject of indulgences is the Christian’s act, even though such an act sometimes has a connection with a particular object or place.<sup>6</sup>
7. In addition to the supreme authority of the Church the only ones who can grant indulgences are persons who have this power recognized in law or granted them by the Pope.<sup>7</sup>
8. In the Roman Curia the Apostolic Penitentiary alone has been put in charge of those matters relating to the granting and use of indulgences. This is without prejudice, however, to the right of the Congregation for the Doctrine of the Faith to oversee whatever involves doctrinal teaching on indulgences.<sup>8</sup>
9. No authority whatsoever below the pope may assign to others the power to grant indulgences, unless such has been expressly granted that authority by the Apostolic See.<sup>9</sup>
10. From the outset of their pastoral office, diocesan bishops and those equivalent to them in law have the right to:
  - a. grant partial indulgences to the Christian faithful committed to their care;
  - b. impart the papal blessing with a **plenary** indulgence, in accord with its prescribed formulary, three times a year in their own dioceses at the end of a Mass which has been celebrated with special liturgical beauty on solemnities or feasts that they will designate, even if they only assist at the Mass.
11. Metropolitans may grant partial indulgences in their suffragan dioceses just as in their own.
12. Patriarchs may grant partial indulgences in every place, even those exempt, of their patriarchate, in churches of their own rite outside the boundaries of their patriarchate, and everywhere in the world for the faithful of their own rite. Archbishops major have the same power.
13. Cardinals possess everywhere the power to grant on particular occasions a partial indulgence that may be gained only by those persons who are present.
14.
  - a. No book, booklet, or pamphlet listing indulgenced grants is to be published without the permission of the local Ordinary or local Hierarchy.
  - b. The publication, in no matter what language, of an authentic collection of prayers and devotional works to which the Apostolic See has attached indulgences

requires the express permission of the same Apostolic See.<sup>10</sup>

15. Those who have obtained from the pope the granting of indulgences in favor of all the faithful are bound by the obligation, under pain of nullification of the favor granted, to send to the Apostolic Penitentiary authentic copies of the concessions given to them.

16. An indulgence attached to any feast is regarded as transferred to the day to which the same feast or its external observance is lawfully transferred.

17. To gain an indulgence attached to a particular day any required visit to a church or oratory may be made from noon of the day preceding until midnight at the end of the assigned day.

18. The Christian faithful gain a partial indulgence in devoutly using religious articles (e.g. crucifixes, crosses, rosaries, scapulars, and medals) properly blessed by any priest or deacon. But if these religious articles have been blessed by a pope or by any bishop, the faithful devoutly using them may also gain a **plenary** indulgence on the solemnity of the holy apostles, Peter and Paul, when they add to such use the profession of faith recited in any approved formulary.<sup>11</sup>

19. a. Indulgences attached to the visiting of a church do not expire if the church is razed and then rebuilt within fifty years on the same or virtually the same site and under the same title.

b. An indulgence attached to the use of a religious article expires only when the article itself ceases to exist or is sold.

20. a. To be capable of gaining indulgences a person must be baptized, not excommunicated, and in the state of grace at least at the time the prescribed works are completed.

b. Actually to gain indulgences the person must have at least the general intention of doing so and must perform the acts enjoined at the time stipulated and in the manner required according to the tenor of the grant.<sup>12</sup>

21. a. A **plenary** indulgence may be gained only once on any day.

b. A member of the faithful may, however, gain a **plenary** indulgence at the hour of death even after having gained one already on the same day.

c. A partial indulgence may be gained several times a day, unless something different is explicitly stated.<sup>13</sup>

22. The prescribed work for gaining a **plenary** indulgence attached to a church or oratory is a devout visit there, which includes the recitation of the Lord's Prayer and the Creed (*Pater* and *Credo*), unless otherwise stated in a specific grant.<sup>14</sup>

23. a. Beside the exclusion of all attachment to sin, even venial sin, the requirements for gaining a **plenary** indulgence are the performance of the indulgenced work and fulfillment of three conditions: sacramental confession, eucharistic communion, and prayer for the pope's intentions.

b. Several **plenary** indulgences may be gained on the basis of a single sacramental confession; only one may be gained, however, on the basis of a single Eucharistic communion and prayer for the pope's intentions.

c. The three conditions may be carried out several days preceding or following performance of the prescribed work. But it is more fitting that the communion and the prayer for the pope's intentions take place on the day the work is performed.

d. If a person is not fully disposed or if the prescribed work and the three mentioned conditions are not fulfilled, the indulgence will only be partial; the prescriptions in N. 27 and N. 28 for those impeded are exceptions.

e. The condition requiring prayer for the pope's intentions is satisfied by reciting once the Our Father and Hail Mary for his intentions; nevertheless all the faithful have the option of reciting any other prayer suited to their own piety and devotion.<sup>15</sup>

24. An indulgence cannot be attached to a work to which a person is obliged by law or precept, unless expressly stated in the grant. Nevertheless a person who performs a work imposed as a penance in confession and which may also be indulgenced can at the one time both satisfy the sacramental penance and gain the indulgence.

25. An indulgence annexed to any prayer may be gained no matter what the language of recitation, provided the accuracy of the translation is supported by a declaration either of the Apostolic Penitentiary or of one of the Ordinaries or Hierarchs in the region where the language of the translation is in general use.

26. To gain indulgences it suffices to recite the prayer alternating with another person or to follow it mentally as another recites it.

27. Confessors are empowered to commute either the prescribed work or the necessary conditions in favor of those for whom these are impossible because of some legitimate obstacle.

28. Local Ordinaries or Hierarchs may also grant to the faithful subject to them, in keeping with canon law, and who reside in places where they cannot go to confession or communion at all or can do so only with great hardship that they may gain a **plenary** indulgence without actual confession and communion, provided they have inner contrition and the resolution to go to these sacraments as soon as possible.<sup>16</sup>

29. The hearing-impaired and the speech-impaired can gain the indulgences attached to public prayers simply by raising their minds and devotion to God as they are present with others of the faithful praying in the same place. In the case of private prayers it is enough for them to go over them mentally and express them in some sign or even simply to read them without pronouncing the words.

---

Footnotes for the NORMS file

1 Apostolic constitution *Indulgentiarum doctrina*, norm 1.

2 Ibid., norm 2.

3 Cf. 1983 Code of Canon Law, canon 994.

4 Apostolic constitution *Indulgentiarum doctrina*, norm 3.

5 Ibid., norm 5.

6 Ibid., norm 12.

7 Cf. canon 995.1, C.I.C.

8 Cf. Apostolic constitution *Regimini Ecclesiae Universae*, 15 August 1967, no. 113 (AAS, 59 [1967]: 923).

9 Cf. canon 995.2, C.I.C.

10 Cf. canon 826.3, C.I.C.

11 Apostolic constitution *Indulgentiarum doctrina*, norm 17.

12 Cf. Canon 996, C.I.C.

13 Apostolic constitution *Indulgentiarum doctrina*, norm 6; cf. also norm 18.

14 Ibid., norm 16.

15 Cf. Apostolic constitution *Indulgentiarum doctrina*, norms 7, 8, 9, 10.

16 Cf. *ibid.*, norm 11.

## THE GRANTS

*In alphabetical order by Latin name*

### 1

Actiones nostras

*Prayer for All Occasions*

**Lord,  
may everything we do  
begin with your inspiration  
and continue with your help,  
so that all our prayers and works  
may begin in you  
and by you be happily ended.**

We ask this through Christ our Lord.  
Amen.

(Roman Missal, Thursday after Ash Wednesday, Opening Prayer; The Liturgy of the Hours, Week I, Monday, Morning Prayer.)

*A partial indulgence.*

### 2

#### **Actus virtutum theologalium et contritionis**

*Act of Faith, Hope, and Love and Act of Contrition*

*A partial indulgence* is granted the Christian faithful when they devoutly recite in any legitimate formula acts of faith, hope, and charity and an act of contrition that is joined to them. The individual acts are each endowed with the indulgence.

#### ***Act of Faith, Hope, and Love***

My God, I believe in you,  
I trust in you,  
I love you above all things,  
with all my heart and mind and strength.  
I love you because you are supremely good and worth loving;  
and because I love you,  
I am sorry with all my heart for offending you.  
Lord, have mercy on me, a sinner.  
Amen.

### *Act of Contrition*

My God,  
I am sorry for my sins with all my heart.  
In choosing to do wrong  
and failing to do good,  
I have sinned against you  
whom I should love above all things.  
I firmly intend, with your help,  
to do penance,  
to sin no more,  
and to avoid whatever leads me to sin.

Our Savior Jesus Christ  
suffered and died for us.  
In his name, my God, have mercy.

## 3

Adoratio Ss.mi Sacramenti

### **Adoration of the Blessed Sacrament**

*A partial indulgence* is granted the Christian faithful when they visit the Blessed Sacrament for the purpose of adoration. When this is done for at least half an hour, the indulgence is a **plenary** one.

## 4

Adoro te devote

### **Hidden Here before Me, Lord**

Hidden here before me, Lord, I worship you,

Hidden in these symbols, yet completely true.  
Lord, my soul surrenders, longing to obey,  
And in contemplation wholly faints away.

Seeing, touching, tasting: these are all deceived;  
Only through the hearing can it be believed.  
Nothing is more certain: Christ has told me so;  
What the Truth has uttered, I believe and know.

Only God was hidden when you came to die:  
Human nature also here escapes the eye.  
Both are my profession, both are my belief:  
Bring me to your Kingdom, like the dying thief.

I am not like Thomas, who could see and touch;  
Though your wounds are hidden, I believe as much.  
Let me say so boldly, meaning what I say,  
Loving you and trusting, now and every day.

Record of the Passion when the Lamb was slain,  
Living bread that brings us back to life again:  
Feed me with your presence, make me live on you;  
Let that lovely fragrance fill me through and through.

Once a nesting pelican gashed herself to blood  
For the preservation of her starving brood:  
Now heal me with your blood, take away my guilt:  
All the world is ransomed if one drop is spilt.

Jesus, for the present seen as through a mask,  
Give me what I thirst for; give me what I ask:  
Let me see your glory in a blaze of light,  
And instead of blindness give me, Lord, my sight. Amen.

*A partial indulgence* is granted the Christian faithful who devoutly recite the poem, Adoro te.

## 5

Adsumus

### **Prayer for Meetings**

We stand before you, Holy Spirit,  
conscious of our sinfulness,  
but aware that we gather in your name.



Come to us, remain with us,  
and enlighten our hearts.

Give us light and strength  
to know your will,  
to make it our own,  
and to live it in our lives.

Guide us by your wisdom,  
support us by your power,  
for you are God,  
sharing the glory of Father and Son.

You desire justice for all:  
enable us to uphold the rights of others;  
do not allow us to be misled by ignorance  
or corrupted by fear or favor.

Unite us to yourself in the bond of love  
and keep us faithful to all that is true.

As we gather in your name  
may we temper justice with love,  
so that all our decisions  
may be pleasing to you,  
and earn the reward  
promised to good and faithful servants.  
Amen.

This prayer, which is usually recited before meetings dealing with common concerns, is endowed with a *partial indulgence*.

## 6

Ad te, beate Ioseph

### **Prayer to Saint Joseph**

Blessed Joseph, husband of Mary, be with us this day.

You protected and cherished the Virgin;  
loving the Child Jesus as your Son,  
you rescued him from danger of death.  
Defend the Church, the household of God,  
purchased by the blood of Christ.

Guardian of the holy family,

be with us in our trials.  
May your prayers obtain for us  
the strength to flee from error  
and wrestle with the powers of corruption  
so that in life we may grow in holiness  
and in death rejoice in the crown of victory.  
Amen.

*A partial indulgence.*

## 7

Agimus tibi gratias

*Prayer of Thanksgiving*

We give you thanks  
for all your gifts,  
almighty God,  
living and reigning  
now and for ever.  
Amen.

*A partial indulgence.*

## 8

Angele Dei

### **Prayer to the Guardian Angel**

Angel sent by God to guide me,  
be my light and walk beside me;  
be my guardian and protect me;  
on the paths of life direct me.

*A partial indulgence.*

## 9

Angelus Domini et Regina caeli

### **The Angelus and the Regina Caeli**

a) *Throughout the year:*

V) The angel spoke God's message to Mary,  
R) *and she conceived of the Holy Spirit.*

Hail, Mary...

V) "I am the lowly servant of the Lord:  
R) *let it be done to me according to your word.*"

Hail, Mary...

V) And the Word became flesh  
R) *and lived among us.*

Hail, Mary...

V) Pray for us, holy Mother of God,  
R) *that we may become worthy of the promises of Christ.*

Let us pray.

Lord, fill our hearts with your grace: once, through the message of an angel you revealed to us the incarnation of your Son; now, through his suffering and death lead us to the glory of his resurrection.

We ask this through Christ our Lord.

R) *Amen.*

(Roman Missal, Fourth Sunday of Advent, Opening Prayer.)

b) *During the Season of Easter:*

Queen of heaven, rejoice, alleluia.  
For Christ, your Son and Son of God,  
has risen as he said, alleluia.  
Pray to God for us, alleluia.

V) Rejoice and be glad, O Virgin Mary, alleluia.  
R) *For the Lord has truly risen, alleluia.*

(Cf. The Liturgy of the Hours, Season of Easter, after Night Prayer.)

Let us pray.

God of life, you have given joy to the world by the resurrection of your Son, our Lord Jesus Christ. Through the prayers of his mother, the Virgin Mary, bring us to the

happiness of eternal life.

We ask this through Christ our Lord.

R) *Amen.*

(Roman Missal, Common of the Blessed Virgin Mary, Season of Easter, Opening Prayer.)

*A partial indulgence* is granted the Christian faithful who devoutly recite these prayers during the times stated. According to a praiseworthy custom these prayers are usually recited at dawn, noon, and in the evening.

## 10

Anima Christi

*Soul of Christ*

Soul of Christ, sanctify me.  
Body of Christ, heal me.  
Blood of Christ, drench me.  
Water from the side of Christ, wash me.  
Passion of Christ, strengthen me.

Good Jesus, hear me.  
In your wounds shelter me.  
From turning away keep me.  
From the evil one protect me.  
At the hour of my death call me.  
Into your presence lead me,  
to praise you with all your saints  
for ever and ever.  
Amen.

(Roman Missal, p. 935.)

*A partial indulgence.*

## 11

## **Basilicarum Patriarchalium in Urbe visitatio**

### **Visiting the Patriarchal Basilicas in Rome**

A *plenary indulgence* is granted the Christian faithful who devoutly visit one of the four patriarchal basilicas in Rome and there recite the Our Father and the Creed:

- 1) on the basilica's titular feast;
- 2) on Sundays and the other 10 holy days of obligation;<sup>2</sup>
- 3) once a year on any other day chosen by the individual Christian faithful.

## **12**

Benedictio Papalis

### **Papal Blessing**

A *plenary indulgence* is granted the Christian faithful who devoutly receive the blessing imparted either by the Roman Pontiff to the City and to the World or by a bishop to the faithful entrusted to his care in accord with norm number 10, paragraph 2, of this *Handbook*. This grant extends also to such blessings when given by means of radio or television.

## **13**

Coemeterii visitatio

*Visiting a Cemetery*

An indulgence is granted the Christian faithful who devoutly visit a cemetery and pray, if only mentally, for the dead. This indulgence is applicable only to the souls in purgatory. This indulgence is a *plenary* one from November 1 through November 8 and can be gained on each one of these days. On the other days of the year this indulgence is a *partial* one.

## **14**

### **Coemeterii veterum christianorum**

seu "catacumbae" visitatio

*Visiting a Catacomb, i.e., a Cemetery of the  
Early Christians*

A *partial indulgence* is granted the Christian faithful who devoutly visit a “catacomb,” i.e., a cemetery of the early Christians.

## **15**

Communio spiritualis actus

### **Act of Spiritual Communion**

An act of spiritual communion, expressed in any devout formula whatsoever, is endowed with a *partial indulgence*.

## **16**

Credo in Deum

### **Creed**

#### **Apostles’ Creed**

I believe in God, the Father almighty,  
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord.

He was conceived by the power of the Holy Spirit and born of the Virgin Mary.

He suffered under Pontius Pilate, was crucified, died, and was buried.

He descended to the dead.

On the third day he rose again.

He ascended into heaven, and is seated at the right hand of the Father.

He will come again to judge the living and the dead.

**I believe in the Holy Spirit,  
the holy catholic Church,  
the communion of saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.**

#### **Nicene-Constantinopolitan Creed**

‘We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in Being with the Father. Through him all things were made. For us men and for our salvation he came down from heaven:

by the power of the Holy Spirit  
he was born of the Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate; he suffered, died, and was buried.  
On the third day he rose again in fulfillment of the Scriptures; he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,  
who proceeds from the Father and the Son.  
With the Father and the Son he is worshiped and glorified.  
He has spoken through the Prophets.  
We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead, and the life of the world to come. Amen.

*A partial indulgence* is granted the Christian faithful who devoutly recite the above Apostles' Creed or the Nicene-Constantinopolitan Creed.

## 17

Crucis adoratio

### Adoration of the Cross

*A plenary indulgence* is granted the Christian faithful who devoutly take part in the adoration of the cross during the solemn liturgy of Good Friday.

## 18

### Defunctorum officium

*Office for the Dead*

*A partial indulgence* is granted the Christian faithful who devoutly recite Morning Prayer or Evening Prayer from the Office for the Dead.

## 19

De profundis

### Psalm 130

A *partial indulgence* is granted the Christian faithful who devoutly recite Psalm 130, the *De Pro fundis* (Out of the depths I cry to you, O Lord).

Out of the depths I call to you, Lord;  
Lord, hear my cry!  
May your ears be attentive  
to my cry for mercy.

If you, Lord, mark our sins,  
Lord, who can stand?  
But with you is forgiveness  
and so you are revered.

I wait with longing for the Lord,  
my soul waits for his word.  
My soul looks for the Lord  
more than sentinels for daybreak.

More than sentinels for daybreak,  
let Israel look for the Lord,  
For with the Lord is kindness,  
with him is full redemption,  
And God will redeem Israel  
from all their sins.

[Glory to the Father, and to the Son, and to the Holy Spirit:  
as it was in the beginning, is now, and will be for ever. Amen.]

## 20

### Doctrina christiana

*Teaching or Studying Christian Doctrine*

A *partial indulgence* is granted the Christian faithful who either teach or study Christian doctrine.

N.B.—A person who teaches Christian doctrine prompted by a spirit of faith and charity can acquire a partial indulgence in accord with the second general type of



indulged grant.

This present grant, number 20, restates the *partial indulgence* as regards the teacher but extends it also to include the person who studies Christian doctrine.

## 21

Domine, Deus omnipotens

### **Prayer at the Beginning of the Day**

Almighty God,  
you have given us this day:  
strengthen us with your power  
and keep us from falling into sin,  
so that whatever we say or think or do  
may be in your service and for the sake of your kingdom.

We ask this through Christ our Lord.  
Amen.

*A partial indulgence.*

## 22

En ego, o bone et dulcissime Iesu

### **Prayer before a Crucifix**

Good and gentle Jesus,  
I kneel before you.  
I see and I ponder your five wounds.  
My eyes behold what David prophesied about you:  
“They have pierced my hands and feet;  
they have counted all my bones.”

Engrave on me this image of yourself.  
Fulfill the yearnings of my heart:  
give me faith, hope, and love,  
repentance for my sins,  
and true conversion of life.  
Amen.

(Psalm 22:17-18; Roman Missal, pp. 935-936.)

On any Friday during Lent a *plenary indulgence* is granted the Christian faithful who, after communion, devoutly recite the above prayer before an image of Jesus Christ crucified. On other days of the year the indulgence is a *partial* one.

## 23

### **Eucharisticus conventus**

#### **Eucharistic Congresses**

A *plenary indulgence* is granted the Christian faithful who devoutly participate in the solemn eucharistic rite which customarily closes a eucharistic congress.

## 24

Exaudi nos

*Prayer for the Household*

Hear us, Lord,  
and send your angel from heaven  
to visit and protect,  
to comfort and defend  
all who live in this house.  
Amen.

*A partial indulgence.*

## 25

### **Exercitia spiritalia**

#### **Retreats**

A *plenary indulgence* is granted the Christian faithful who spend at least three full days of spiritual exercises during a retreat.

## 26

Iesu dulcissime

## **Act of Reparation to the Sacred Heart**

Most loving Jesus,  
how great is the love which you have poured out upon the world.  
How casual and careless is our response!  
Kneeling before you, we wish to atone  
for the indifference and the slights which pierce you to the heart.

*R) Praise to the heart of Jesus, our Savior and our God.*

**We ask forgiveness for our own shameful neglect.  
We wish to make amends  
for those who are obstinate in their unbelief,  
for those who turn away from the light  
and wander like sheep without a shepherd,  
and for those who have broken their baptismal promises  
and reject the gentle yoke of your law.**

*R) Praise to the heart of Jesus, our Savior and our God.*

We wish to make amends for the sins of our society:  
for lust and degradation,  
for the corruption of the young,  
for indifference and blasphemy,  
for attacks against your Church,  
for irreverence and even sacrilege  
against your love in this blessed sacrament,  
and for the public defiance of your law.

*R) Praise to the heart of Jesus, our Savior and our God.*

These are the sins for which you died,  
but now we share in your atonement  
by offering on the altar in union with you  
the living sacrifice you made on the cross,  
joining to it the sufferings of your Virgin Mother,  
and those of all the saints and the whole Church.

*R) Praise to the heart of Jesus, our Savior and our God.*

We promise faithfully  
that by your grace  
we shall make reparation for our own sins  
and for those of others  
by a strong faith,  
by holy living,

and by obedience to the law of the Gospel,  
whose greatest commandment is that of charity.

*R) Praise to the heart of Jesus, our Savior and our God.*

We also promise to do our best  
to discourage others from insulting you  
and bring those we can to follow you.

*R) Praise to the heart of Jesus, our Savior and our God.*

Jesus, Lord,  
receive this loving act of homage  
together with the prayers of our Lady,  
who stood by the cross,  
our model in reparation.  
Keep us faithful, even to the point of death,  
give us the gift of perseverance  
and lead us all to our promised land in heaven,  
where you, with the Father and the Holy Spirit,  
live and reign for ever and ever. Amen.

*R) Praise to the heart of Jesus, our Savior and our God.*

A *partial indulgence* is granted the Christian faithful who devoutly recite the  
above act of reparation. This indulgence will be a *plenary* one when this Act of  
Reparation is publicly recited on the solemnity of the Sacred Heart of Jesus.

## 27

Iesu dulcissime, Redemptor

### **Act of Dedication to Christ the King**

Loving Jesus, Redeemer of the world,  
we are yours, and yours we wish to be.  
To bind ourselves to you even more closely  
we kneel before you today  
and offer ourselves to your most Sacred Heart.

*R) Praise to you, our Savior and our King.*

Have mercy on all who have never known you  
and on all who reject you and refuse to obey you:  
gentle Lord, draw them to yourself.

*R) Praise to you, our Savior and our King.*

Reign over the faithful who have never left you,  
reign over those who have squandered their inheritance,  
the prodigal children who now are starving:  
bring them back to their Father's house.

R) *Praise to you, our Savior and our King.*

**Reign over those who are misled by error or divided by discord.  
Hasten the day when we shall be one in faith and truth,  
one flock with you, the one Shepherd.  
Give to your Church freedom and peace,  
and to all nations justice and order.  
Make the earth resound from pole to pole with a single cry:  
Praise to the Divine Heart that gained our salvation;  
glory and honor be his for ever and ever. Amen.**

R) *Praise to you, our Savior and our King.*

*A partial indulgence* is granted the Christian faithful who devoutly recite the above Act of Dedication to Christ the King. This indulgence will be a **plenary** one when this Act is publicly recited on the solemnity of our Lord, Jesus Christ, the King.

## 28

### **In articulo mortis**

*At the Approach of Death*

**Priests who minister the sacraments to the Christian faithful who are in a life-and-death situation should not neglect to impart to them the apostolic blessing, with its attached indulgence. But if a priest cannot be present, holy mother Church lovingly grants such persons who are rightly disposed a *plenary indulgence* to be obtained *in articulo mortis*, at the approach of death, provided they regularly prayed in some way during their lifetime. The use of a crucifix or a cross is recommended in obtaining this plenary indulgence.**

In such a situation the three usual conditions required in order to gain a **plenary** indulgence are substituted for by the condition “provided they regularly prayed in some way.”

The Christian faithful can obtain the **plenary** indulgence mentioned here as death approaches (*in articulo mortis*) even if they had already obtained another **plenary** indulgence that same day.

**This grant, number 28, is taken from the apostolic constitution *Indulgentiarum doctrina*, norm 18.**

## 29

Litaniae

# Litanies

A *partial indulgence* is attached to each of those litanies which have been approved by competent authority. The following litanies are recommended as standing out from all the others: Litany of the Holy Name; Litany of the Sacred Heart; Litany of the Precious Blood; Litany of the Blessed Virgin Mary; Litany of Saint Joseph; and the Litany of the Saints. (Translations are provided below.)

*Litany of the Holy Name*

Lord, have mercy  
 Christ, have mercy  
 Lord, have mercy  
 God our Father in heaven  
 God the Son, Redeemer of the world  
 God the Holy Spirit  
 Holy Trinity, one God  
 Jesus, Son of the living God  
 Jesus, splendor of the Father  
 Jesus, brightness of everlasting light  
 Jesus, king of glory  
 Jesus, dawn of justice  
 Jesus, Son of the Virgin Mary  
 Jesus, worthy of our love  
 Jesus, worthy of our wonder  
 Jesus, mighty God  
 Jesus, father of the world to come  
 Jesus, prince of peace  
 Jesus, all-powerful  
 Jesus, pattern of patience  
 Jesus, model of obedience  
 Jesus, gentle and humble of heart  
 Jesus, lover of chastity  
 Jesus, lover of us all  
 Jesus, God of peace  
 Jesus, author of life  
 Jesus, model of goodness  
 Jesus, seeker of souls  
 Jesus, our God  
 Jesus, our refuge  
 Jesus, father of the poor  
 Jesus, treasure of the faithful

[illegible]

*have mercy on us  
have mercy on us  
have mercy on us  
have mercy on us  
have mercy on us  
have mercy on us  
have mercy on us  
have mercy on us  
have mercy on us  
have mercy on us  
Jesus, save your people  
Jesus, save your people  
Jesus, save your people  
Jesus, save your people  
Jesus, save your people  
Jesus, save your people  
Jesus, save your people  
Jesus, save your people  
Jesus, save your people  
Jesus, save your people  
Jesus, save your people  
Jesus, save your people  
Jesus, save your people  
Jesus, save your people  
Jesus, save your people  
Jesus, save your people  
Jesus, save your people  
Christ, hear us  
rd Jesus, hear our prayer  
have mercy on us  
have mercy on us  
have mercy on us*

*Lord Jesus, hear our prayer*  
*have mercy on us*  
*have mercy on us*  
*have mercy on us*

R) *Amen.*

## ***Litany of the Sacred Heart***

Lord, have mercy  
 Christ, have mercy  
 Lord, have mercy  
 God our Father in heaven  
 God the Son, Redeemer of the world  
 God the Holy Spirit  
 Holy Trinity, one God  
 Heart of Jesus, Son of the eternal Father  
 Heart of Jesus, formed by the Holy Spirit  
     in the womb of the Virgin Mother  
 Heart of Jesus, one with the eternal Word  
 Heart of Jesus, infinite in majesty  
 Heart of Jesus, holy temple of God  
 Heart of Jesus, tabernacle of the Most High  
 Heart of Jesus, house of God and gate of heaven  
 Heart of Jesus, aflame with love for us  
 Heart of Jesus, source of justice and love  
 Heart of Jesus, full of goodness and love  
 Heart of Jesus, well-spring of all virtue  
 Heart of Jesus, worthy of all praise  
 Heart of Jesus, king and center of all hearts  
 Heart of Jesus, treasure-house of wisdom and knowledge  
 Heart of Jesus, in whom there dwells the fullness of God  
 Heart of Jesus, in whom the Father is well pleased  
 Heart of Jesus, from whose fullness we have all received  
 Heart of Jesus, desire of the eternal hills  
 Heart of Jesus, patient and full of mercy  
 Heart of Jesus, generous to all who turn to you  
 Heart of Jesus, fountain of life and holiness  
 Heart of Jesus, atonement for our sins  
 Heart of Jesus, overwhelmed with insults  
 Heart of Jesus, broken for our sins  
 Heart of Jesus, obedient even to death  
 Heart of Jesus, pierced by a lance  
 Heart of Jesus, source of all consolation  
 Heart of Jesus, our life and resurrection  
 Heart of Jesus, our peace and reconciliation  
 Heart of Jesus, victim of our sins  
 Heart of Jesus, salvation of all who trust in you  
 Heart of Jesus, hope of all who die in you  
 Heart of Jesus, delight of all the saints

Lamb of God, you take away the sins of the world  
Lamb of God, you take away the sins of the world  
Lamb of God, you take away the sins of the world

V) Jesus, gentle and humble of heart.

Lord, have mercy  
Christ, have mercy  
Lord, have mercy  
have mercy on us  
have mercy on us  
have mercy on us  
have mercy on us  
have mercy on us

[illegible]

have mercy on us  
have mercy on us  
have mercy on us



have mercy on us  
have mercy on us

Lamb of God, you take away the sins of the world

*have mercy on us*

V) Lord, you redeemed us by your blood.

R) *You have made us a kingdom to serve our God.*

Let us pray.

Father,

by the blood of your Son

you have set us free and saved us from death.

Continue your work of love within us,

that by constantly celebrating the mystery of our salvation

we may reach the eternal life it promises.

We ask this through Christ our Lord.

R) *Amen.*

### **Litany of the Blessed Virgin Mary (Litany of Loreto)**

Lord, have mercy

Christ, have mercy

Lord, have mercy

God our Father in heaven

God the Son, Redeemer of the world

God the Holy Spirit

Holy Trinity, one God

Holy Mary

Holy Mother of God

Most honored of virgins

Mother of Christ

Mother of the Church

Mother of divine grace

Mother most pure

Mother of chaste love

Mother and virgin

Sinless Mother

Dearest of mothers

Model of motherhood

Mother of good counsel

Mother of our Creator

Mother of our Savior

Virgin most wise

Virgin rightly praised

Virgin rightly renowned

Virgin most powerful

Virgin gentle in mercy

Faithful Virgin

Mirror of justice

*Lord, have mercy*

*Christ, have mercy*

*Lord, have mercy*

*have mercy on us*

*have mercy on us*

*have mercy on us*

*have mercy on us*

*pray for us*

*pray for us*

*pray for us*

*pray for us*

*pray for us*

*pray for us*

*pray for us*

*pray for us*

*pray for us*

*pray for us*

*pray for us*

*pray for us*

*pray for us*

*pray for us*

*pray for us*

*pray for us*

*pray for us*

*pray for us*

*pray for us*

*pray for us*

*pray for us*

*pray for us*

*pray for us*  
*pray for us*  
  *pray for us*  
*pray for us*  
*pray for us*  
*pray for us*  
*pray for us*  
*pray for us*  
  *pray for us*  
*pray for us*  
*pray for us*  
*pray for us*  
*pray for us*  
  *pray for us*  
*pray for us*  
*pray for us*  
*pray for us*  
  *pray for us*  
*pray for us*  
*pray for us*  
*pray for us*  
  *pray for us*  
*pray for us*  
*pray for us*

have mercy on us  
have mercy on us  
have mercy on us

Let us pray.  
Eternal God,  
let your people enjoy constant health in mind and body.  
Through the intercession of the Virgin Mary  
free us from the sorrows of this life  
and lead us to happiness in the life to come.

*Litany of Saint Joseph*

*Lord, have mercy  
Christ, have mercy  
Lord, have mercy  
have mercy on us*

[illegible]

have mercy on us  
have mercy on us  
have mercy on us

*have mercy on us*  
*have mercy on us*

*have mercy on us*  
*have mercy on us*

*have mercy on us*  
*have mercy on us*

*have mercy on us*  
*have mercy on us*

*Lord, have mercy*  
*Christ, have mercy*  
*Lord, have mercy*

Holy Mary, Mother of God	<i>pray for us</i>
Saint Michael	<i>pray for us</i>
Holy angels of God	<i>pray for us</i>
Saint John the Baptist	<i>pray for us</i>
Saint Joseph	<i>pray for us</i>
Saint Peter and Saint Paul	<i>pray for us</i>
Saint Andrew	<i>pray for us</i>
Saint John	<i>pray for us</i>
Saint Mary Magdalene	<i>pray for us</i>
Saint Stephen	<i>pray for us</i>
Saint Ignatius of Antioch	<i>pray for us</i>
Saint Lawrence	<i>pray for us</i>
Saint Perpetua and Saint Felicity	<i>pray for us</i>
Saint Agnes	<i>pray for us</i>
Saint Gregory	<i>pray for us</i>
Saint Augustine	<i>pray for us</i>
Saint Athanasius	<i>pray for us</i>
Saint Basil	<i>pray for us</i>
Saint Martin	<i>pray for us</i>
Saint Benedict	<i>pray for us</i>
Saint Francis and Saint Dominic	<i>pray for us</i>
Saint Francis Xavier	<i>pray for us</i>
Saint John Vianney	<i>pray for us</i>
Saint Catherine	<i>pray for us</i>
Saint Teresa of Jesus	<i>pray for us</i>
<i>(Other names of saints may be added.)</i>	<i>(pray for us)</i>
All holy men and women	<i>pray for us</i>
Lord, be merciful	<i>Lord, save your people</i>
From all evil	<i>Lord, save your people</i>
From every sin	<i>Lord, save your people</i>
From everlasting death	<i>Lord, save your people</i>
By your coming as man	<i>Lord, save your people</i>
By your death and rising to new life	<i>Lord, save your people</i>
By your gift of the Holy Spirit	<i>Lord, save your people</i>
Be merciful to us sinners	<i>Lord, hear our prayer</i>
Guide and protect your holy Church	<i>Lord, hear our prayer</i>
Keep the pope and all the clergy in	
faithful service to your Church	<i>Lord, hear our prayer</i>
Bring all peoples together in trust and peace	<i>Lord, hear our prayer</i>
Strengthen us in your service	<i>Lord, hear our prayer</i>
Jesus, Son of the living God	<i>Lord, hear our prayer</i>
Christ, hear us	<i>Christ, hear us</i>
Lord Jesus, hear our prayer	<i>Lord Jesus, hear our prayer</i>

Let us pray.

God of our ancestors who set their hearts on you,  
of those who fell asleep in peace,  
and of those who won the martyrs' violent crown:  
we are surrounded by these witnesses  
as by clouds of fragrant incense.

In this age we would be counted  
in this communion of all the saints;  
keep us always in their good and blessed company.  
In their midst we make every prayer  
through Christ who is our Lord for ever and ever.  
R) *Amen.*

## 30

Magnificat

### **Canticle of Mary**

+ My soul proclaims the greatness of the Lord,  
my spirit rejoices in God my Savior;  
for he has looked with favor on his lowly servant.

From this day all generations will call me blessed:  
the Almighty has done great things for me,  
and holy is his Name.

He has mercy on those who fear him  
in every generation.

He has shown the strength of his arm,  
he has scattered the proud in their conceit.

He has cast down the mighty from their thrones,  
and has lifted up the lowly.

He has filled the hungry with good things,  
and the rich he has sent away empty.

He has come to the help of his servant Israel  
for he has remembered his promise of mercy,  
the promise he made to our fathers,  
to Abraham and his children for ever.

[Glory to the Father, and to the Son, and to the Holy Spirit:  
as it was in the beginning, is now, and will be for ever. Amen.]

*A partial indulgence* is granted the Christian faithful who devoutly recite the  
canticle called the *Magnificat*.

## **Maria, Mater gratiae**

*A Child's Prayer to Mary*

Mary, mother whom we bless,  
full of grace and tenderness,  
defend me from the devil's power  
and greet me in my dying hour.

*A partial indulgence.*

## **32**

Memorare, o piissime Virgo Maria

*The Memorare*

Remember, most loving Virgin Mary,  
never was it heard  
that anyone who turned to you for help  
was left unaided.

Inspired by this confidence,  
though burdened by my sins,  
I run to your protection  
for you are my mother.

Mother of the Word of God,  
do not despise my words of pleading  
but be merciful and hear my prayer.  
Amen.

*A partial indulgence.*

## **33**

Miserere

## **Psalm 51**

*A partial indulgence* is granted the Christian faithful who recite the Miserere, psalm 51, in a spirit of penitence.

Have mercy on me, God, in your goodness;  
in your abundant compassion blot out my offense.  
Wash away all my guilt;  
from my sin cleanse me.

For I know my offense;  
my sin is always before me.  
Against you alone have I sinned;  
I have done such evil in your sight  
that you are just in your sentence,  
blameless when you condemn.

True, I was born guilty,  
a sinner, even as my mother conceived me.  
Still, you insist on sincerity of heart;  
in my inmost being teach me wisdom.

Cleanse me with hyssop, that I may be pure;  
wash me, make me whiter than snow.  
Let me hear sounds of joy and gladness;  
let the bones you have crushed rejoice.

Turn away your face from my sins;  
blot out all my guilt.  
A clean heart create for me, God;  
renew in me a steadfast spirit.

Do not drive me from your presence,  
nor take from me your holy spirit.  
Restore my joy in your salvation;  
sustain in me a willing spirit.

I will teach the wicked your ways,  
that sinners may return to you.  
Rescue me from death, God, my saving God,  
that my tongue may praise your healing power.

Lord, open my lips;  
my mouth will proclaim your praise.  
For you do not desire sacrifice;  
a burnt offering you would not accept.  
My sacrifice, God, is a broken spirit;  
God, do not spurn a broken, humbled heart.

Make Zion prosper in your good pleasure;  
rebuild the walls of Jerusalem.  
Then you will be pleased with proper sacrifice,  
burnt offerings and holocausts;



then bullocks will be offered on your altar.

[Glory to the Father, and to the Son, and to the Holy Spirit:  
as it was in the beginning, is now, and will be for ever. Amen.]

## 34

### Novendiales preces

*Novena Prayers*

*A partial indulgence* is granted the Christian faithful who devoutly take part in a publicly celebrated novena before the solemnity of Christmas, Pentecost, or the Immaculate Conception of the Blessed Virgin Mary.

## 35

Obiectorum pietatis usus

### Use of Devotional Objects

The Christian faithful obtain a *partial indulgence* when they make devout use of a devotional object (such as a crucifix or cross, a rosary, a scapular, or a medal) which has been rightly blessed by any priest or deacon.<sup>3</sup>

If the devotional object has been blessed by the Pope or by any bishop, the Christian faithful can obtain a *plenary indulgence* while making devout use of it on the solemnity of the holy apostles, Peter and Paul, provided they add to its use a profession of faith made in any legitimate formula.

This grant is taken from the apostolic constitution *Indulgentiarum doctrina*, norm 16. See also above, norm 19, p. 21.

## 36

Officia parva

### Little Offices

The following Little Offices are endowed with a *partial indulgence*: the Little Office of the Passion of Our Lord Jesus Christ; the Little Office of the Sacred Heart of

Jesus; the Little Office of the Blessed Virgin Mary; the Little Office of the Immaculate Conception; and the Little Office of Saint Joseph.

## 37

### **Oratio ad sacerdotales vel religiosas**

vocationes impetrandas

*Prayer for Priestly and Religious Vocations*

*A partial indulgence* is granted the Christian faithful who recite a prayer approved for this purpose by ecclesiastical authority. (The following prayer has received such approval.)

**Lord,  
in your love for the Church,  
you provide bishops, priests and deacons  
as shepherds for your people,  
and you call men and women to leave all things  
to serve you joyfully in religious life.**

May those whom you have raised up  
as servants of the Gospel and ministers for your altars  
show forth dedication and compassion.

May those whom you have chosen to serve you as religious  
provide by their way of life  
a convincing sign of your kingdom  
for the Church and the whole world.

We ask this through Christ our Lord.  
R) *Amen.*

## 38

### **Oratio mentalis**

*Mental Prayer*

*A partial indulgence* is granted the Christian faithful who devoutly spent time in mental prayer.

## Oremus pro Pontifice

*Prayer for the Pope*

Let us pray for N., our pope.  
May the Lord protect him  
and grant him length of days.  
Amen.

May the Lord be his shield  
and deliver him from all harm.  
Amen.

May the Lord give him happiness and peace  
all the days of his life.  
Amen.

*A partial indulgence.*

O sacrum convivium

## How Holy This Feast

How holy this feast  
in which Christ is our food:  
his passion is recalled,  
grace fills our hearts,  
and we receive a pledge of the glory to come.

V) You gave them bread from heaven to be their food.  
R) *And this bread contained all goodness.*

Let us pray.

Lord Jesus Christ, you gave us the eucharist  
as the memorial of your suffering and death.  
May our worship of this sacrament of your body and blood  
help us to experience the salvation you won for us  
and the peace of the kingdom

where you live with the Father and the Holy Spirit,  
one God, for ever and ever.  
R) *Amen.*

(Roman Ritual, *Holy Communion and Worship of the Eucharist outside Mass*, nos. 65, 200.)

*A partial indulgence.*

## 41

Praedicationis sacrae participatio

*Listening to Preaching*

*A partial indulgence* is granted the Christian faithful who attentively and devoutly assist at the preaching of the Word of God.

*A plenary indulgence* is granted the Christian faithful who on the occasion of a mission have heard some of the sermons and are present for its solemn conclusion.

## 42

### Prima Communio

*First Communion*

*A plenary indulgence* is granted the Christian faithful when they receive their first communion and also when they devoutly assist at a first communion ceremony.

## 43

### Prima Missa neosacerdotum

*First Mass of Newly Ordained Priests*

*A plenary indulgence* is granted a priest celebrating his first Mass with a congregation on a scheduled day. The same indulgence is also granted the faithful who devoutly participate in that Mass.

## 44

Pro christianorum unitate oratio

### **Prayer for the Unity of Christians**

Almighty and eternal God,  
you gather the scattered sheep  
and watch over those you have gathered.

Look kindly on all who follow Jesus, your Son.

You have marked them with the seal of one baptism;  
now make them one in the fullness of faith  
and unite them in the bond of love.

**We ask this through Christ our Lord.**

R) *Amen.*

*A partial indulgence.*

## 45

Recollectio menstrua

### **Monthly Period of Recollection**

*A partial indulgence* is granted the Christian faithful who participate in a monthly period of recollection.

## 46

Requiem aeternam

### **Prayer for the Dead**

**Eternal rest grant unto them, O Lord,  
and let perpetual light shine upon them.  
May they rest in peace. Amen.**

*(Cf. Roman Ritual, The Order of Christian Funerals.)*

*A partial indulgence*, applicable only to the souls in purgatory.

## Retribuere dignare, Domine

*Prayer for Benefactors*

Reward those who have been good to us  
for the sake of your name, O Lord,  
and give them eternal life.  
Amen.

*A partial indulgence.*

## Rosari marialis recitatio

*Recitation of the Marian Rosary*

A **plenary indulgence** is granted when the rosary is recited in a church or oratory or when it is recited in a family, a religious community, or a pious association. A *partial indulgence* is granted for its recitation in all other circumstances.

(The rosary is a prayer formula divided into fifteen decades of Hail Mary's with the *Lord's Prayer* separating each of these decades. During each of these decades we recall in devout meditation the mysteries of our redemption.)

It has become customary to call but five such decades the "rosary" also. Concerning this customary usage then, the following norms are given as regards a **plenary** indulgence.

1. The recitation of a third of the rosary is sufficient for obtaining the **plenary indulgence**, but these five decades must be recited without interruption.

### **2. Devout meditation on the mysteries is to be added to the vocal prayer.**

3. In its public recitation the mysteries must be announced in accord with approved local custom, but in its private recitation it is sufficient for the Christian faithful simply to join meditation on the mysteries to the vocal prayer.

4. In the Eastern Churches where recitation of the Marian rosary as a devotional practice is not found, the patriarchs can establish other prayers in honor of the blessed

Virgin Mary which will have the same indulgences as those attached to the rosary, (e.g., in the Byzantine churches, the Akathist hymn, or the office *Paraclisis*.)\*

## 49

### **Sacerdotalis Ordinationis celebrationes iubilares**

#### *Jubilee Celebrations of Priestly Ordination*

A *plenary indulgence* is granted to a priest who on his 25th, 50th, and 60th anniversary of priestly ordination renews before God the promise made by him to faithfully fulfill the duties of his vocation.

And when the Christian faithful participate in the jubilee Mass celebrated by the priest, they also can obtain a *plenary indulgence*.

## 50

#### Sacrae Scripturae lectio

### **Reading the Sacred Scriptures**

A *partial indulgence* is granted the Christian faithful who read sacred scripture with the veneration due God's word and as a form of spiritual reading. The indulgence will be a *plenary* one when such reading is done for at least one-half hour.

## 51

#### Salve, Regina

### **Hail, Holy Queen**

Hail, holy Queen, Mother of mercy,  
hail, our life, our sweetness, and our hope.  
To you we cry, the children of Eve;  
to you we send up our sighs,  
mourning and weeping in this land of exile.  
Turn, then, most gracious advocate,  
your eyes of mercy toward us;  
lead us home at last  
and show us the blessed fruit of your womb, Jesus:  
O clement, O loving, O sweet Virgin Mary.

(The Liturgy of the Hours, Night Prayer.)

*A partial indulgence.*

## 52

### **Sancta Maria, succurre miseris**

*Mary, Help of Those in Need*

Holy Mary,  
help those in need,  
give strength to the weak,  
comfort the sorrowful,  
pray for God's people,  
assist the clergy,  
intercede for religious.

May all who seek your help  
experience your unfailing protection.  
Amen.

*A partial indulgence.*

## 53

Sancti Apostoli Petre et Paule

### **Invocation to Saints Peter and Paul**

Saints Peter and Paul, pray for us.

Lord, come to the aid of your people,  
who rely on the help of your holy apostles;  
protect us and be our defense for ever.

We ask this through Christ our Lord.  
Amen.

*A partial indulgence*

## 54



Sanctorum cultus

## **Cult of the Saints**

*A partial indulgence* is granted the Christian faithful who on the day of the liturgical feast of any saint recite in that saint's honor the prayer taken from the missal or another prayer approved by legitimate authority.

**55**

Signum crucis

## **Sign of the Cross**

*A partial indulgence* is granted the Christian faithful who devoutly sign themselves with the cross while saying the customary formula: "In the name of the Father, and of the Son, and of the Holy Spirit. Amen."

**56**

## **Stationarium ecclesiarum visitatio**

*Visiting the Stational Churches*

*A partial indulgence* is granted the Christian faithful who devoutly visit a stational church on its stational day. The indulgence will be a **plenary** one if they also take part in the morning or evening services conducted in that church. (Cf. the *Ceremonial for Bishops*, numbers 260-261.)

**57**

## **Sub tuum praesidium**

*Ancient Prayer to the Virgin*

We turn to you for protection,  
holy Mother of God.  
Listen to our prayers  
and help us in our needs.  
Save us from every danger,  
glorious and blessed Virgin.

(The Liturgy of the Hours, Night Prayer.)

*A partial indulgence.*

## 58

### **Synodus dioecesisana**

*Diocesan Synod*

A *plenary indulgence* is granted for one time only to the Christian faithful who, during the time of a diocesan synod, devoutly visit the church in which the synod is held and there recite the Lord's Prayer and the Creed.

## 59

Tantum ergo

### **Secret Past Imagination**

Secret past imagination, dazzling and compelling awe;  
Sacrament and celebration richer than the ancient law:  
Faith can see by revelation more than senses ever saw.

Praise the Lord with exultation for the marvels he has done:  
Blessing, power, and adoration to the Father and the Son  
For creation and salvation; and the Spirit, Three in One.  
Amen.

V) You gave them bread from heaven to be their food.

R) *And this bread contained all goodness.*

**Let us pray.**

Lord Jesus Christ,  
you gave us the eucharist  
as the memorial of your suffering and death.  
May our worship of this sacrament of your body and blood  
help us to experience the salvation you won for us  
and the peace of the kingdom  
where you live with the Father and the Holy Spirit,  
one God, for ever and ever.

R) *Amen.*

(Roman Ritual, *Holy Communion and Worship of the Eucharist outside Mass*, nos. 97 and 98.)

A *partial indulgence* is granted the Christian faithful who devoutly recite the above verses. The indulgence will be a **plenary** one on Holy Thursday after the Mass of the Lord's Supper and on the solemnity of the Body and Blood of Christ during its liturgical rites.

## 60

### Te Deum

*You are God: We Praise You*

You are God: we praise you;  
You are the Lord: we acclaim you;  
You are the eternal Father:  
All creation worships you.

To you all angels, all the powers of heaven,  
Cherubim and Seraphim, sing in endless praise:  
Holy, holy, holy Lord, God of power and might,  
heaven and earth are full of your glory.

The glorious company of apostles praises you.  
The noble fellowship of prophets praises you.  
The white-robed army of martyrs praises you.

Throughout the world the holy Church acclaims you:  
Father, of majesty unbounded,  
your true and only Son, worthy of all worship,  
and the Holy Spirit, advocate and guide.

You, Christ, are the king of glory,  
the eternal Son of the Father.

When you became man to set us free  
you did not spurn the Virgin's womb.

You overcame the sting of death,  
and opened the kingdom of heaven to all believers.

You are seated at God's right hand in glory.  
We believe that you will come, and be our judge.

Come then, Lord, and help your people,  
bought with the price of your own blood,  
and bring us with your saints  
to glory everlasting.

V) Save your people, Lord, and bless your inheritance.  
R) *Govern and uphold them now and always.*

V) Day by day we bless you.  
R) *We praise your name forever.*

V) Keep us today, Lord, from all sin.  
R) *Have mercy on us, Lord, have mercy.*

V) Lord, show us your love and mercy;  
R) *for we put our trust in you.*

V) In you, Lord, is our hope:  
R) *and we shall never hope in vain.*

*A partial indulgence is granted the Christian faithful who recite the hymn, *Te Deum*, as an act of thanksgiving. The indulgence will be a **plenary** one if this hymn is publicly recited on the last day of the year.*

## 61

Veni, Creator

### Come, Creator Spirit

O Holy Spirit, by whose breath  
Life rises vibrant out of death;  
Come to create, renew, inspire;  
**Come, kindle in our hearts your fire.**

You are the seeker's sure resource,  
Of burning love the living source,  
Protector in the midst of strife,  
The giver and the Lord of life.

In you God's energy is shown,  
To us your varied gifts made known.  
Teach us to speak, teach us to hear;  
Yours is the tongue and yours the ear.

Flood our dull senses with your light;  
In mutual love our hearts unite.

Your power the whole creation fills;  
Confirm our weak, uncertain wills.

From inner strife grant us release;  
Turn nations to the ways of peace.  
To fuller life your people bring  
That as one body we may sing:

Praise to the Father, Christ, his Word,  
And to the Spirit: God the Lord,  
To whom all honor, glory be  
Both now and for eternity. Amen.

Alt. Rabanus Maurus (776-856); tr. John Webster Grant (b.1919), alt.  
(*Hymnbook 1982*, no. 502).

*A partial indulgence* is granted the Christian faithful who devoutly recite the hymn, *Veni, Creator*. The indulgence will be a **plenary** one when this hymn is recited publicly on the first day of January and on the solemnity of Pentecost.

## 62

### **Veni, Sancte Spiritus**

*Come, Holy Spirit*

V) Come, Holy Spirit, fill the hearts of your faithful.  
R) *And kindle in them the fire of your love.*

V) Send forth your Spirit and they shall be created.  
R) *And you will renew the face of the earth.*

**Let us pray.**

**Lord,**  
**by the light of the Holy Spirit**  
you have taught the hearts of your faithful.  
In the same Spirit  
help us to relish what is right  
and always rejoice in your consolation.

We ask this through Christ our Lord.  
R) *Amen.*

*A partial indulgence.*

## Viae Crucis exercitium

### *Stations of the Cross*

A **plenary indulgence** is granted the Christian faithful who devoutly make the Stations of the Cross. This devout exercise of the Stations of the Cross helps renew our remembrance of the sufferings that our divine redeemer underwent on his journey from Pilate's praetorium, where he was condemned to death, to Mount Calvary, where for our salvation he died on the cross.

The norms for obtaining this **plenary** indulgence are the following:

1. This devout exercise must be performed before stations of the cross that have been lawfully erected.

2. Fourteen crosses are required in order to erect the Stations of the Cross. As an aid to devotion these crosses are customarily attached to fourteen tableaux or images representing the Jerusalem stations.

3. In accord with the more common custom, this devout exercise consists of fourteen pious readings to which are joined some vocal prayers. But in order to perform this devout exercise it is required only that one devoutly meditate upon the passion and death of the Lord. It is not required that one meditate upon each of the individual mysteries of the stations.

4. Movement from one station to the next is required. If this devout exercise is carried out publicly and such movement by all present cannot be done without some disorder, it is sufficient that the person who is leading the exercise move from station to station while the others remain in their places.

5. Persons who are legitimately prevented from fulfilling the above requirements can obtain this indulgence if they at least spend some time, e.g., fifteen minutes, in devout reading and meditation upon the passion and death of our Lord Jesus Christ.

6. Equivalent to this devout exercise of the Stations of the Cross — even with regard to obtaining the indulgence — are those other devout exercises which have been approved by competent authority and which call to mind the remembrance of the Lord's passion and death in a manner similar to the Stations of the Cross.

7. In order to obtain this indulgence, the patriarchs can establish some other devout exercise in memory of the passion and death of our Lord Jesus Christ for those Eastern Christian faithful whose usages do not include this exercise of the Stations.

## Visita, quaesumus, Domine

*A Night Prayer*

Visit this house,  
we beg you, Lord,  
and banish from it  
the deadly power of the evil one.  
May your holy angels dwell here  
to keep us in peace,  
and may your blessing be always upon us.

We ask this through Christ our Lord.  
Amen.

(The Liturgy of the Hours, Night Prayer after Sunday Evening Prayer.)

*A partial indulgence.*

## 65

## Visitatio ecclesiae paroecialis

*Visiting a Parish Church*

A **plenary** indulgence is granted the Christian faithful who devoutly make a visit to a parish church:

- 1) on its titular feast day;
- 2) on August 2, the day on which the *Portiuncula* indulgence occurs.

These same indulgences can be obtained either on the days mentioned above or on other days determined by the ordinary so that the faithful can take better advantage of them.

The same indulgences are also attached to the cathedral church and, if there be one, to the co-cathedral church, even if neither of these is a parish church. They are also attached to a quasi-parish church.<sup>4</sup>

*These indulgences are already contained in the apostolic constitution, Indulgentiarum doctrina, norm 15. They are included here in light of the Sacred Penitentiary's deliberations since the constitution was issued.*

*According to norm 16 of the apostolic constitution, this visit is to include the "recitation of the Lord's Prayer and the Creed (Pater and Credo)."*<sup>5</sup>

## 66

Visitatio ecclesiae vel altaris die dedicationis

### **Visiting a Church or an Altar on the Day of its Dedication**

A *plenary indulgence* is granted the Christian faithful who devoutly visit a church or altar on the same day it is dedicated and recite there the Lord's Prayer and the Creed.

## 67

Visitatio ecclesiae vel oratorii in  
Commemoratione omnium fidelium defunctorum

### *Visiting a Church or an Oratory* **on All Souls Day**

A *plenary indulgence*, which is applicable only to the souls in purgatory, is granted the Christian faithful who devoutly visit a church or an oratory on All Souls Day.

This indulgence can be obtained either on the day mentioned above or, with the consent of the ordinary, on the preceding or following Sunday or on the solemnity of All Saints.

*This indulgence is already contained in the apostolic constitution, Indulgentiarum doctrina, norm 15. It is included here in light of the Sacred Penitentiary's deliberations since the constitution was issued.*

*According to norm 16 of the apostolic constitution, this visit is to include the "recitation of the Lord's Prayer and the Creed (Pater and Credo)."*<sup>6</sup>—

## 68

Visitatio ecclesiae vel oratorii Religiosorum die eorum Fundatori sacro

### *Visiting a Church or an Oratory of Religious on a Day Dedicated to their Founder*

A *plenary indulgence* is granted the Christian faithful who devoutly visit a church or an oratory of Religious on a day dedicated to their founder and there recite the Pater and the Creed.



Visitatio pastoralis

### Pastoral Visitation

A *partial indulgence* is granted the Christian faithful who devoutly visit a church or an oratory during the time when a pastoral visitation is being conducted there. The indulgence is a *plenary* one, to be obtained but once, if during the time of the pastoral visitation they participate in a religious service over which the visitor presides.

Votorum baptismalium renovatio

### Renewal of Baptismal Promises

A *partial indulgence* is granted the Christian faithful who renew their baptismal promises through any customary formula. When they do this during the celebration of the Easter Vigil or on the anniversary of their own baptism, they obtain a *plenary* indulgence.

V) Do you reject sin so as to live in the freedom of God's children?

R) *I do.*

V) Do you reject the glamor of evil and refuse to be mastered by sin?

R) *I do.*

V) Do you reject Satan, father of sin and prince of darkness?

R) *I do.*

V) Do you believe in God, the Father almighty, creator of heaven and earth?

R) *I do.*

V) Do you believe in Jesus Christ, his only Son our Lord, who was born of the Virgin Mary, was crucified, died, and was buried, rose from the dead, and is now seated at the right hand of the Father?

R) *I do.*

**V) Do you believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting?**

**R) I do.**

V) This is our faith. This is the faith of the Church.

We are proud to profess it in Christ Jesus our Lord.

R) *Amen.*

---

Footnotes for the GRANTS file

(Note: Footnote #1 is the final footnote of the TYPES file)

2 Cf. Code of Canon Law, canon 1246, paragraph 1.

3 To bless devotional objects rightly the priest or deacon should observe the liturgical formularies prescribed in the Book of Blessings from the Roman Ritual. In this matter, however, it is worth noting that a sign of the cross is sufficient for the blessing, although it is recommended that the words, “In the name of the Father, and of the Son, and of the Holy Spirit,” be added. Cf. Roman Ritual, *De Benedictionibus*, numbers 1165 and 1182 (Latin edition) [U.S. ed.: *Book of Blessings*, nos. 1466 and 1487].

4 Cf. Code of Canon Law, canon 516, paragraph 1.

5 Confer also above, norm 25, page 23.

6 Confer also above, norm 22, page 22.