

APPENDIX: PIOUS INVOCATIONS

Teach me to do your will, for you are my God.¹¹
Tender heart of Mary, be my safety!
You are the Christ, the Son of the living God.¹²
We adore you, O Christ, and we bless you,
because by your holy Cross you have
redeemed the world.

¹¹ Ps 143:10.
¹² Mt 16:16.



Urbi et Orbi

TO THE CITY OF ROME AND TO THE WORLD

APOSTOLIC PENITENTIARY

DECREE

INDULGENCES ATTACHED TO DEVOTIONS IN
HONOR OF DIVINE MERCY

"O God, your mercy knows no bounds and the treasure of your goodness is infinite . . ." (*Prayer after the "Te Deum" Hymn*) and "O God, you reveal your almighty power above all by showing mercy and forgiveness . . ." (*Prayer for the Twenty-Sixth Sunday of Ordinary Time*): in these prayers Holy Mother Church humbly and faithfully sings of Divine Mercy. Indeed, God's great patience with the human race in general and with each individual person shines out in a special way when sins and moral failures are forgiven by Almighty God Himself and the guilty are readmitted in a fatherlike way to his friendship, which they deservedly lost.

Duty of honoring Divine Mercy

The faithful with deep spiritual affection are drawn to commemorate the mysteries of divine pardon and to celebrate them devoutly. They clearly understand the supreme benefit, indeed the duty, that the People of God have to praise Divine Mercy with special prayers and, at the same time, they realize that by gratefully performing the works required and satisfying the necessary conditions, they can obtain spiritual benefits that derive from the Treasury of the Church. "The paschal mystery is the culmination of this revealing and effecting of mercy,

which is able to justify man, to restore justice in the sense of that salvific order which God willed from the beginning in man, and through man, in the world" (Encyclical Letter *Dives in misericordia*, no. 7).

It is God's Mercy that grants supernatural sorrow and resolution to amend

Indeed, Divine Mercy knows how to pardon even the most serious sins, and in doing so it moves the faithful to perceive a supernatural, not merely psychological, sorrow for their sins so that, ever with the help of divine grace, they may make a firm resolution not to sin any more. Such spiritual dispositions undeniably follow upon the forgiveness of mortal sin when the faithful fruitfully receive the sacrament of Penance or repent of their sin with an act of perfect charity and perfect contrition, with the resolution to receive the sacrament of Penance as soon as they can. Indeed, Our Lord Jesus Christ teaches us in the parable of the Prodigal Son that the sinner must confess his misery to God saying: "Father I have sinned against heaven and against you; I am no longer worthy to be called your son" (Lk 15:18-19), realizing that this is a work of God, "for [he] was dead, and is alive; he was lost, and is found" (Lk 15:32).

Second Sunday of Easter, Divine Mercy Sunday

And so with provident pastoral sensitivity and in order to impress deeply on the souls of the faithful these precepts and teachings of the Christian faith, the Supreme Pontiff, John Paul II, moved by the consideration of the Father of Mercy, has willed that the Second Sunday of Easter be dedicated to recalling with special devotion these gifts of grace and gave this Sunday

the name "Divine Mercy Sunday" (Congregation for Divine Worship and the Discipline of the Sacraments, Decree *Misericors et miserator*, May 5, 2000).

The Gospel of the Second Sunday of Easter narrates the wonderful things Christ the Lord accomplished on the day of the Resurrection during his first public appearance: "On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, 'Peace be with you.' When he said this, he showed them his hands and his side. Then the disciples were glad to see the Lord. Jesus said to them again, 'Peace be with you. As the Father has sent me, even so I send you.' And then he breathed on them, and said to them, 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained'" (Jn 20:19-23).

Plenary Indulgence

To ensure that the faithful would observe this day with intense devotion, the Supreme Pontiff himself established that this Sunday be enriched by a plenary indulgence, as will be explained below, so that the faithful might receive in great abundance the gift of the consolation of the Holy Spirit. In this way, they can foster a growing love for God and for their neighbor, and after they have obtained God's pardon, they in turn might be persuaded to show a prompt pardon to their brothers and sisters.

*Indulgentia
in plenaria
indulgentia
in plenaria*

Pardon of others who sin against us

Thus the faithful will more closely conform to the spirit of the Gospel, receiving in their hearts the renewal that the Second

Vatican Council explained and introduced: "Mindful of the words of the Lord: 'By this all men will know that you are my disciples, if you have love for one another' (Jn 13:35), Christians can yearn for nothing more ardently than to serve the men 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 men and love them with an effective love, in word and in deed" (Pastoral Constitution, *Gaudium et spes*, no. 93).

Three conditions for the plenary indulgence

And so the Supreme Pontiff, motivated by an ardent desire to foster in Christians this devotion to Divine Mercy as much as possible in the hope of offering great spiritual fruit to the faithful, in the Audience granted on June 13, 2002, to those Responsible for the Apostolic Penitentiary, granted the following Indulgences:

- a *plenary indulgence*, granted under the usual conditions (sacramental confession, Eucharistic communion and prayer for the intentions of Supreme Pontiff) to the faithful who, on the Second Sunday of Easter or Divine Mercy Sunday, in any church or chapel, in a spirit that is completely detached from the affection for a sin, even a venial sin, take part in the prayers and devotions held in honour of Divine Mercy, or who, in the presence of the Blessed Sacrament exposed or reserved in the tabernacle, recite the Our Father and the Creed, adding a devout prayer to the merciful Lord Jesus (e.g., "Merciful Jesus, I trust in you!");

after communion

- a *partial indulgence*, granted to the faithful who, at least with a contrite heart, pray to the merciful Lord Jesus a legitimately approved invocation.

For those who cannot go to church or the seriously ill

In addition, sailors working on the vast expanse of the sea; the countless brothers and sisters, whom the disasters of war, political events, local violence and other such causes have been driven out of their homeland; the sick and those who nurse them; and all who for a just cause cannot leave their homes or who carry out an activity for the community which cannot be postponed may obtain a plenary indulgence on Divine Mercy Sunday, if totally detesting any sin, as has been said before, and with the intention of fulfilling as soon as possible the three usual conditions, will recite the Our Father and the Creed before a devout image of Our Merciful Lord Jesus and, in addition, pray a devout invocation to the Merciful Lord Jesus (e.g., "Merciful Jesus, I trust in you").

If it is impossible that people do even this, on the same day they may obtain the *plenary indulgence* if with a spiritual intention they are united with those carrying out the prescribed practice for obtaining the indulgence in the usual way and offer to the Merciful Lord a prayer and the sufferings of their illness and the difficulties of their lives, with the resolution to accomplish as soon as possible the three conditions prescribed to obtain the plenary indulgence.

Duty of priests: Inform parishioners, hear confessions, lead prayers

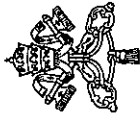
Priests who exercise pastoral ministry, especially parish priests, should inform the faithful in the most suitable way of the

Church's salutary provision. They should promptly and generously be willing to hear their confessions. On Divine Mercy Sunday, after celebrating Mass or Vespers, or during devotions in honour of Divine Mercy, with the dignity that is in accord with the rite, they should lead the recitation of the prayers that have been given above. Finally, since "Blessed are the merciful, for they shall obtain mercy" (Mt 5:7), when they instruct their people, priests should gently encourage the faithful to practise works of charity or mercy as often as they can, following the example of, and in obeying the commandment of Jesus Christ, as is listed for the second general concession of indulgence in the *Enchiridion indulgentiarum*.

This Decree has perpetual force, any provision to the contrary notwithstanding.

+ Archbishop Luigi De Magistris
Titular Archbishop of Nova
Major Pro-Penitentiary

Fr. Gianfranco Girotti, OFM Conv
Regent



APOSTOLIC PENITENTIARY

DECREE

For the greater spiritual good of the faithful, eparchial and diocesan bishops are granted the faculty of imparting the Papal Blessing with the attendant plenary indulgence once a year, in the co-cathedral churches which were formerly the cathedrals of eparchies or dioceses that no longer exist as dioceses or eparchies. In no way does this grant diminish the triple concession established by law for each particular Church.

The cathedral church, "with the majesty of its architectural structure, represents the spiritual temple that is built within each soul in the splendor of grace, in accordance with the Apostle's words: 'You in fact are the temple of the living God'" (2 Cor 6:16). The cathedral is also a powerful symbol of the visible Church of Christ who prays, sings and worships on this earth; that is, it should be seen as an image of the mystical Body whose members are united through charity and nourished by the outpouring of supernatural gifts (cf. Paul VI, Apostolic Constitution *Mirificus eventus*, no. 72, December 7, 1965).

It is very profitable for the faithful to feel a special bond of affection for the cathedral church, the most noble seat and symbol of the bishop's magisterium and liturgical ministry. Indeed, on the one hand, with this religious disposition the faithful express their recognition and veneration for *the certain charism of truth* (cf. St Irenaeus of Lyons, *Ad haereses*, Book IV, c. 40, no. 2), with which the bishops are endowed who are hierarchically united with the Bishop of Rome, Vicar of Christ; and, on the other hand, they wish to participate in and, insofar

as they are empowered, celebrate the sacred realities in communion with the Pastor who on earth represents the *Eternal Shepherd and Bishop of our souls* (cf. 1 Pt 2:25).

In recent times, new social, geographical and economic shifts, new lifestyles, the unfortunate reduction in number of sacred ministers in many regions that had an ancient Catholic tradition, and the justifiable need to coordinate pastoral activity have led to the suppression of some particular Churches, while their territory and population have been merged with that of the bishop of a larger particular Church.

However, out of consideration for their venerable antiquity, for famous historical events or for the remarkable degree of holiness which flourished among many of the faithful of these former particular Churches, to those church buildings that at one time had been cathedrals the title of co-cathedral was given for the precise purpose of fostering the devotion of the faithful to their previous church, while preserving the wholly spiritual and canonical communion with their bishop who is bound by a privileged bond to the present cathedral.

Approving these filial sentiments and desiring to make them ever more spiritually perfect, the Supreme Pontiff John Paul II, at an audience granted on June 13, 2002, to the undersigned Superiors of the Apostolic Penitentiary, established that bishops in those churches that had once been cathedrals, and today are co-cathedrals existing in their territory, without prejudice to the provision that allows for the Papal Blessing to be imparted in the Cathedral on three Solemnities in the year, as established in art. no. 7 §2 of the *Enchiridion Indulgentiarum*, have the faculty to impart the Papal Blessing along with a plenary indulgence once a year, on the celebration of a solemnity that the bishops themselves will designate. In this way the faithful present in these co-cathedral churches can receive the blessing and indulgence, in a spirit that is detached from all affection for

any sin, and under the usual conditions required for receiving a plenary indulgence (sacramental confession, Eucharistic communion and prayer according to the Supreme Pontiff's intentions). The present Decree is perpetually valid, notwithstanding anything to the contrary.

Given in Rome, at the offices of the Apostolic Penitentiary, June 29, 2002, on the Solemnity of the Apostles, Sts. Peter and Paul.

+ Archbishop Luigi De Magistris
Titular Archbishop of Nova,
Major Pro-Penitentiary

Rt. Rev. Gianfranco Girotti, OFM Conv.
Regent

N20. §1. To gain a plenary indulgence, in addition to excluding all attachment to sin, even venial sin, it is necessary to perform the indulgenced work and fulfill the following three conditions: sacramental confession, Eucharistic Communion, and prayer for the intention of the Sovereign Pontiff.

§2. A single sacramental confession suffices for gaining several plenary indulgences; but Holy Communion must be received and prayer for the intention of the Holy Father must be recited for the gaining of each plenary indulgence.

§3. The three conditions may be fulfilled several days before or after the performance of the prescribed work; it is, however, fitting that Communion be received and the prayer for the intention of the Holy Father be said on the same day the work is performed.

§4. If the full disposition is lacking, or if the work and the three prescribed conditions are not fulfilled, saving the provisions given in Norm 24 and in Norm 25 regarding those who are "impeded," the indulgence will only be partial.

§5. The condition of praying for the intention of the Holy Father is fully satisfied by reciting one Our Father and one Hail Mary; nevertheless, one has the option of reciting any other prayer according to individual piety and devotion, if recited for this intention.

N21. §1. Unless otherwise stated, an indulgence cannot be gained by a work already imposed by law or precept.

20 §2: ID, norm 9; EI 1968, norm 28; EI 1986, norm 23 §2.

§3: ID, norm 8; EI 1968, norm 27; EI 1986, norm 23 §3.

§4: ID, norm 7, in fine; EI 1968, norm 26, in fine; EI 1986, norm 23 §4.

§5: ID, norm 10; EI 1968, norm 29; EI 1986, norm 23 §5.

21 §1: CIC 1917, can. 932; EI 1968, norm 31; EI 1986, norm 24.

§2: CIC 1917, can. 932; EI 1968, norm 31; EI 1986, norm 24.

§2. One, however, who performs a work which has been imposed as a sacramental penance and which happens to be one enriched with an indulgence, can at the same time both satisfy the penance and gain the indulgence.

§3. Similarly, members of institutes of consecrated life and societies of the apostolic life can obtain the indulgences attached to prayers and pious works already obligatory by reason of their rules and constitutions or by precept.

N22. An indulgence attached to a prayer can be acquired by reciting the prayer in any language, provided that the translation is approved by the competent ecclesiastical authority.

N23. To gain an indulgence it is sufficient to recite the prayer alternately with a companion or to follow it mentally while it is being recited by another.

N24. Confessors can commute either the prescribed work or the conditions in favor of those for whom these are impossible because of a legitimate impediment.

N25. Hierarchs or local ordinaries can grant permission to the faithful over whom they exercise legitimate authority and who live in places where it is impossible or at least very difficult to go to confession or Communion to gain a plenary indulgence without confession and Communion, provided they have contrition for their sins and have the intention of receiving these Sacraments as soon as possible.

21 §3: PA, *Responsio ad propositum dubium*, July 1, 1992 (AAS 84 [1992] 935).

22 CIC 1917, can. 934 §2; EI 1968, norm 32; EI 1986, norm 25.

23 CIC 1917, can. 934 §3; EI 1968, norm 33; EI 1986, norm 26.

24 CIC 1917, can. 935; EI 1968, norm 34; EI 1986, norm 27.

25 ID, norm 11; EI 1968, norm 35; EI 1986, norm 28.