

Session 15: The Communion Among the Saints in the Body of Christ

HYMN: As Grafts on Christ, the
Living Vine



As grafts on Christ, the living
vine,
this day, with one accord,
ourselves, with humble faith and
joy,
we yield to Thee, O Lord.

Joined in one body may we be,
one inward life partake.
One be our heart; one heav'nly hope
in every bosom wake.

In prayer, in effort, tears, and
toils,
one wisdom be our guide;
taught by one Spirit from above,
in Thee may we abide.

Complete in us, whom grace hath
called,
Thy glorious work begun,
O Thou in Whom the Church on earth
And Church in Heav'n are one.

Around this feeble, trusting band
Thy shelt'ring pinions spread;
nor let the storms of trial beat
too fiercely on our head.

Then, when, among the saints in
light,
our joyful spirits shine,
shall anthems of immortal praise,
O Christ, our Head, be Thine.

PRAYER: See Eph 1:17-19.
Let us pray: O God,
grant us a spirit
of wisdom and insight
to know You clearly.
Enlighten our innermost vision,
that we may know the great hope
to which You have called us,
the wealth of Your glorious heritage
to be distributed among the members

of the Church,
and the immeasurable scope
of Your power
in us who believe.
Through our Lord Jesus Christ,
Your Son,
Who lives and reigns with You
in the unity of the Holy Spirit,
God, for ever and ever.
— Amen

READING: 1 Cor 12:12-27

A Reading from St. Paul's First
Letter to the Corinthians

As a body is one
though it has many parts,
and all the parts of the body,
though many,
are one body,
so also Christ.

For in one Spirit
we were all baptized into one Body,
whether Jews or Greeks,
slaves or free persons,
and we were all given to drink
of one Spirit.

Now the body is not a single part,
but many.

If a foot should say,
"Because I am not a hand
I do not belong to the body,"
it does not for this reason
belong any less to the body.
Or if an ear should say,
"Because I am not an eye
I do not belong to the body,"
it does not for this reason
belong any less to the body.

If the whole body were an eye,
where would the hearing be?
If the whole body were hearing,
where would the sense of smell be?

But as it is,
God placed the parts,
each one of them,
in the body as He intended.
If they were all one part,
where would the body be?
But as it is,
there are many parts,
yet one body. —

Session 15

The eye cannot say to the hand,
"I do not need you,"
nor again the head to the feet,
"I do not need you."
Indeed, the parts of the body
that seem to be weaker
are all the more necessary,
and those parts of the body
that we consider less honourable
we surround with greater honour,
and our less presentable parts
are treated with greater propriety,
whereas our more presentable parts
do not need this.

But God
has so constructed the body
as to give greater honour
to a part that is without it,
so that there may be
no division in the body,
but that the parts may have
the same concern for one another.
If one part suffers,
all the parts suffer with it;
if one part is honoured,
all the parts share its joy.

Now you are Christ's Body,
and individually parts of it.
The Word of the Lord
— *Thanks be to God*

IN BRIEF: WHAT THE CHURCH TEACHES

In the Apostles' Creed,
we say, "I believe
in the Communion of Saints."
We mean that all the members
of the Church —
in Heaven,
on earth,
and in Purgatory —
are in communion with each other,
as being one Body in Jesus Christ.

The faithful on earth
are in communion with each other
by professing the same faith,
obeying the same authority,
and assisting each other
with their prayers and good works.

We are in communion
with the saints in Heaven
by honouring them
as the glorified members
of the Church,
and also by our praying to them,

and by their praying for us.

We are in communion
with the souls in Purgatory
by helping them
with our prayers and good works:
"It is a holy and wholesome thought
to pray for the dead,
that they may be loosed from sins."

We should ask
the angels and saints
to pray for us
because they are
our friends and brothers,
and because their prayers
have great power with God.

We know that they are aware
of what happens on earth
from the words of Christ:
"There shall be joy
before the angels of God
over one repentant sinner."

BIBLE READING

Is 1-17

In the Bible
this coming week,
you will begin reading
the books of prophecy,
starting with Isaiah.

Isaiah is one of the prophets
who, in God's name,
about 700 years before Christ,
foretold the birth of the Messiah.

"The virgin shall be with Child,
and bear a Son,
and shall name Him Immanuel,"
he said.

In this prophecy,
the Church sees a reference to Mary,
the mother of Jesus,
and to Joseph,
who was commanded by the angel
to give Jesus His name.

Next week we will talk about
"Mary and Joseph"
in more detail.

The Communion Among the Saints in the Body of Christ

Introduction

If we want, we can share Christ's divine life, *Zoë*, the life He has by nature because He is God the Son, begotten by God the Father "before all ages."¹ That is, God will transform us from mortals (who live with only natural human life, *Bios*) to gods (who live with both *Bios* and *Zoë*).²

How did Christ's saving actions make this possible?

What Christ did

When Adam and Eve rejected *Zoë*, their *Bios* became subject to death. This fallen *Bios* is what they passed on to us, their descendants.³

But God did not "abandon" us "to the domain of death."⁴

In the *Incarnation*,⁵ God the Son took on *Bios*.⁶ He was conceived inside a woman and born into the world as an actual Man, with a particular name, birth place, and birth date; with real ancestors⁷ and a unique DNA; with a certain appearance; speaking a certain language. He started as an Embryo and a Fetus, was born as a Baby, and grew up to be a Man.

That Man was Jesus. His *Bios* was not fallen, for Jesus is God the Son.⁸ Nevertheless, He chose an earthly career that involved suffering and death, including poverty,⁹ homelessness,¹⁰ temptation,¹¹ misunderstanding,¹² betrayal, abandonment,¹³ jeers and manhandling by the police,¹⁴ and execution by torture.¹⁵

Jesus' death was real: it separated His human Soul from His human Body¹⁶ and "put an end to his earthly human existence."¹⁷ After death, His Body was buried.¹⁸

However, "the divine Person of the Son of God necessarily continued to possess His human Soul and Body" even when death had separated them.¹⁹ Accordingly, decay²⁰ — which, the Jews held, began on the fourth day after death²¹ — did not touch His Body; on the third day, His Body and Soul were reunited,²² and He rose from the dead.²³

Jesus rose again as a *Man*, not just as God. In the risen Jesus, we see the fullness of God's plan for all of us. In Him, humanity has, so to speak, *arrived*.

How it affects us

C.S. Lewis compares the transformation from mortal to god with the transformation from tin soldier to human. In this analogy, Christ's Resurrection means that one tin soldier — real tin, like the rest — has come to life, fully and splendidly.²⁴

But here this analogy breaks down. If one tin soldier came to life, it would make

1 The Nicene Creed

2 See the talk on "Supernatural Life."

3 See the talk on "Creation and the Fall."

4 See Eucharistic Prayer 4.

5 From the Latin *caro, carnis* ("flesh"), like the Italian *carne* ("meat").

6 See the talk on "The History of Our Salvation."

7 See His genealogy in Mt 1:1-16; Lk 3:23-38.

8 Neither was the *Bios* of Mary, His mother. See the talks on "Who is Jesus Christ?" and "Mary and Joseph."

9 See Lk 2:22-24; Lv 12:6-8.

10 See Mt 8:20; Lk 9:58.

11 See Mt 4:1-11, 26:36-46; Mk 1:12-13, 15:34; Lk 4:1-13, 22:42.

12 See Mk 3:21; Jn 10:20.

13 See Mt 26:23, 56, 69-75; Mk 14:43-45, 50, 66-72; Lk 22:48, 54-62.

14 See Mt 27:26-31; Mk 15:15-20; Lk 23:11-12; Jn 19:1-3.

15 See Mt 27:35-50; Mk 15:21-37; Lk 23:32-49; Jn 19:17-30.

16 See CCC 626.

17 CCC 627

18 See Mt 27:57-61; Mk 15:42-47; Lk 23:50-56; Jn 19:38-42.

19 See CCC 626.

20 See CCC 627. Also see Ps 16:9-10.

21 See CCC 627. See also Jn 11:39.

22 See CCC 625.

23 See the talks on "Who is Jesus Christ?" and "The History of Our Salvation."

24 C.S. Lewis: *Mere Christianity*, Book IV, 5

no difference to the rest, for tin soldiers are all separate.

However, humans are not. We look separate, but if we could see the whole human race, as God does²⁵ — past, present, and future — we would look connected, for every human grows from his mother's ovum and his father's sperm and, still earlier, from his grandparents' ova and sperm, all the way back to Adam and Eve. If we could see the whole of humanity, we would see a single growing thing, like a very complicated Tree, alive with *Bios*, with Adam and Eve at its root.

Therefore, if one of the humans in that Tree is a god, it makes a difference — through our "common ancestry and natural unity" — to the whole Tree. Our shared natural life (*Bios*) "is the basis"²⁶ for the spread of supernatural life (*Zoë*).²⁷

Christ — a real Man, with real ancestors — is the first to possess both *Bios* and *Zoë*. Starting from Him, the effect spreads through all humanity like sap through a tree or yeast through dough.²⁸ It is like adding to a glass of water one drop of something that gives the whole glass a new taste or a new colour.²⁹

The presence of Christ in the human Tree makes a difference to every other human — to those who live before Him as well as those who live after Him, to those who do not know Him as well as those who do. In principle, humanity is already "divinized":³⁰ *Zoë* is present among us. One of our own race possesses it; if we want, we can get it from Him,³¹ just as we got our fallen *Bios* from Adam.

"Just as in Adam all die, so in Christ all will come to life,"³² Paul says. "Just as through one man's disobedience all became sinners, so through one Man's obedience all shall become just."³³ "Adam, the first man, became a living soul; the last Adam" — Christ — "has become a life-giving spirit.... Just as we resemble the man from earth, so shall we bear the likeness of the Man from Heaven."³⁴

Christ Himself used the image of a Tree. "No more than a branch can bear fruit of itself apart from the vine can you bear fruit apart from Me," He said. "I am the vine, you are the branches."³⁵ "A man who does not live in Me is like a withered, rejected branch, picked up to be thrown in the fire and burnt."³⁶

Paul uses a similar image. If the Gentiles do not remain in God's "kindness," he said, they will be "cut off," like the Jews; if "the Jews do not remain in their unbelief they will be grafted back on, for God is able to do this."³⁷

Units in a collection

To explain further, Paul uses the image of a *body*. To understand it, we must realize what he means by *membership in a body*.

First, consider examples which are *not* members in Paul's sense. One is the members of a club. Another is the soldiers in an army, who, as far as their superiors are concerned, are all identical and interchangeable: merely "units."

A third example is the citizens in a democracy. When we count their votes, we give A's the same value as B's, even if A is a political economist and B a political ignoramus. In fact, the very basis of a democracy is the pretence that "all men are created equal."³⁸ We say "pretence" because people are obviously *not* created equal — in intelligence, beauty, height, weight, or any other attribute. (Of course, those

25 See the talk on "God: Unity and Trinity," Appendix 1.

26 International Theological Commission: *Communion and Stewardship: Human Persons Created in the Image of God*, 65 (see the talk on "A Place for Science in the Catholic Faith," Appendix 2).

27 On the Feast of Sts. Joachim and Anne, Jesus' grandparents, the Church prays, "Father, Your Son was born as a Man so that men could be born again in You." See the talk on "Baptism and Confirmation."

28 See Mt 13:33; Rom 12:16.

29 Of course, no analogy works perfectly.

30 See CCC 398, 1988, 2670.

31 C.S. Lewis: *Mere Christianity*, Book IV, 5. Of course, as we have seen, we are free to refuse it.

32 1 Cor 15:22

33 Rom 5:19

34 See 1 Cor 15:45-49.

35 Jn 15:4-5

36 Jn 15:6

37 See Rom 11:22-23.

38 American Declaration of Independence

who coined that phrase were not thinking of height or weight; they were protesting the European class system. Indeed, the Church favours democracy;³⁹ it is perhaps the best way we have of protecting ourselves from one another's greed and cruelty.)

But neither a club, nor an army, nor a democratic country is composed of members in Paul's sense.⁴⁰

Members of a body

A good example of what Paul means by "members" is the members of a family.⁴¹ They are "members" in his sense precisely because they are *not* identical or interchangeable. In the family the mother is not simply a different person from her daughters; she is a different *kind* of person. The teenage boy is not just one unit among the children; he has his own place in the family. The father and the grandfather are almost as different as a cat and a dog. If a family loses a member, it undergoes not just a reduction in number, but an injury to its structure. That is why we feel that half the family is missing when even one member is not there.⁴²

However, the best example of what Paul means by "members" is the one he used: the members, or organs, of a body. Our organs — hands, eyes, heart, skin, *etc.* — are all different, in structure and in function. They make up a body precisely *because* they are different. They could not form a body otherwise.

As Paul says, "If the whole body were an eye, where would the hearing be?"⁴³ "If all the members were alike, where would the body be?"⁴⁴

But the members of a body do not just *differ* from each other; they also *complement* or *complete* each other. In fact, no organ in a body can function without the others.

A leg, for example, cannot possibly live by itself. It needs the eyes to see where to go. It needs the digestive system for energy and materials for growth and repair.

As Paul says, "The eye cannot say to the hand, 'I do not need you,' any more than the head can say to the feet, 'I do not need you.'"⁴⁵

Moreover, the very *identity* of the leg comes from its role in the body. Its function is to move the body from place to place. Insofar as it does not do this job, it is not a leg. It can be cut off, thrown into the fire, and burnt.⁴⁶

A body's members, then, are all *different* and *complementary*. But for them to form a body, they must all be "animated" by the same "spiritual soul,"⁴⁷ so that the particular gifts of each can benefit all.

As long as the soul is present, the body's members co-operate in a union so close that "if one member suffers, all the members suffer with it; if one member is honoured, all the members share its joy,"⁴⁸ as Paul says. At death, when the soul leaves, this union and co-operation cease, and the body decays.

Church — Christ's Body

So it is with Christ, Paul says.⁴⁹ We are Christ's Body; every one of us is a member of it.⁵⁰

Jesus proclaimed "a real communion between His own Body and ours" when He said, "He who eats My Flesh and drinks My Blood abides in Me, and I in him."⁵¹

39 "The Church values the democratic system inasmuch as it ensures the participation of citizens in making political choices"; it "guarantees to the governed the possibility both of electing and holding accountable those who govern them, and of replacing them through peaceful means when it is appropriate" (Pope John Paul II: *Centesimus Annus*, 46).

40 See C.S. Lewis: *Fern-seed and Elephants*, "Membership."

41 In fact, the Church is often called a family.

42 See C.S. Lewis: *Fern-seed and Elephants*, "Membership."

43 1 Cor 12:17

44 1 Cor 12:19

45 1 Cor 12:21.

46 See Jn 15:4-6.

47 CCC 364

48 1 Cor 12:26

49 See 1 Cor 12:13.

50 See 1 Cor 12:27.

"Communion" means "union with." We call the Eucharist^{5 2} "Holy Communion" because when we eat Christ's Flesh and drink His Blood, we enter into the most intimate possible union with Him and with each other^{5 3} — like organs in a body.

Moreover, Jesus promised His apostles that He would send them His Holy Spirit.^{5 4} He fulfilled His promise at Pentecost,^{5 5} which the Church considers her birth day.^{5 6} "By communicating His Spirit, Christ mystically constitutes as His Body" those whom He calls together "from every nation"^{5 7} — that is, the Church.

The Church, then, is not just an *assembly*^{5 8} of believers gathered *around* Christ. She is the *Body* of members united *in Him* as their Head.^{5 9} Accordingly, we call her *Christ's Mystical Body*.^{6 0} In that Body,

- *Christ is "the Head."*^{6 1} God has given Him "full authority"^{6 2} and made Him, "thus exalted, Head of the Church, which is His Body."^{6 3}
- *the Holy Spirit is "the Soul."*^{6 4} Through the Holy Spirit, "all the parts of the Body are joined one with the other and with their exalted Head."^{6 5} He is "the source of its life, of its unity in diversity,^{6 6} and of the riches of its gifts."^{6 7}
- *we are the members, or organs.* With Christ as its Head and the Holy Spirit as its Soul, "the whole Body grows, and with the proper functioning of the members joined firmly together by each supporting ligament, builds itself up in love."^{6 8}

Members of the Church

Our membership in Christ's Mystical Body has three implications.

1) *We are each unique.* In Paul's phrase "proper functioning,"^{6 9} "proper" means more than just "correct"; it means "belonging or relating *exclusively or distinctively.*"^{7 0} (For example, astronomers speak of "the Moon's proper motion," meaning its *own* motion, not the motion it seems to have because the Earth is moving.^{7 1})

"The proper functioning of the members" in Christ's Mystical Body, then, means the functioning of each member *according to his own gifts.* The French (word for word) says "according to the vigour which is in the measure of each part."^{7 2}

In the Church, we can drop the pretence that we are all the same, and delight in the fact that we are each unique.^{7 3} We often hear that "no one is irreplaceable," but that is *not* the Christian view. If anyone, a unique member of the Body of Christ, is cut off from that Body permanently — if he goes to Hell, in other words — the Body will never be the same.

51 Jn 6:56. See CCC 787.

52 See the talk on "Mass: Sacrament and Sacrifice."

53 See 1 Cor 10:16-17.

54 See Jn 14:16-17.

55 See Acts 2:1-4. See also the talk on "The History of Our Salvation."

56 See CCC 726, 732, 767, 830, 1076.

57 CCC 788

58 In Greek, *ekklesia*; see the talk on "What is the Catholic Church?"

59 See CCC 789.

60 See Eph 1:22-23.

61 Col 1:18

62 Mt 28:18

63 Eph 1:22-23

64 See Augustine: Sermon 187; Pope Leo XIII: *Divinum Illud*, 6; Pope Pius XII: *Mystici Corporis*, 57; Pope John Paul II: *Dominum et Vivificantem*, 26; Pope Francis: Wednesday General Audience, April 9 2014.

65 See CCC 797.

66 *New Age* sees diversity as "not only acceptable, but positively good"; it sees unity not as the union of diverse organs in a body, but "the fusion of individuals into the cosmic self" (Vatican Working Group on New Religious Movements: *Jesus Christ, the Bearer of the Water of Life: a Christian Reflection on the "New Age,"* 2.5, 4; also 2.4, 3.5, 6, and 7.2). See the talk on "The First Three Commandments," Appendix 4.

67 See CCC 809. Accordingly, we pray, "Come, Holy Spirit; fill the hearts of Thy faithful" (see CCC 2671).

68 Eph 4:16

69 Eph 4:16

70 See *The Concise Oxford Dictionary*. In French, *propre* (placed before the noun) means its "own."

71 Because the Earth rotates from West to East, the Moon appears to move across the sky from East to West. However, its proper motion is from West to East, as one can see by observing it at the same time on succeeding nights.

72 "*Selon la vigueur qui est dans la mesure de chaque partie*" (Eph 4:16).

73 See Joseph Ratzinger: *God and the World*, Part I, 3, "The Crown of Creation."

2) *We are all linked.* John Donne⁷⁴ said that when a child is baptized, "that action concerns me; for that child is thereby connected to that Head which is my Head too, and grafted onto that Body whereof I am a member."

Lying in bed, listening to the tolling of the "passing-bell"⁷⁵ and wondering who had died, Donne reflected that "no man is an island, entire of itself; every man is a piece of the continent, a part of the main; if a clod be washed away by the sea, Europe is the less.... Any man's death diminishes me, because I am involved in mankind." Therefore, he concluded, he did not have to send someone "to see for whom the bell tolls"; it was tolling for him.⁷⁶

3) *Our eternal identity comes from the Body.* We have no lasting personality except as organs in the Body of Christ. "As a colour first reveals its true quality when placed by an excellent artist in its pre-elected spot between certain others; as a spice reveals its true flavour when inserted just where and when a good cook wishes among the other ingredients"; as a bead first reveals its true beauty when it is woven into a necklace or an ornament, "so shall we then first be true persons when we have [allowed] ourselves to be fitted into our places" in the Body of Christ."⁷⁷

Through the Sacraments

It is as members of Christ's Body, then, that we "catch" *Zoë* from Him. In His Mystical Body, He communicates *Zoë* to us "through the Sacraments"⁷⁸ of Baptism, Confirmation,⁷⁹ and the Holy Eucharist.⁸⁰

"Through Baptism we are formed in the likeness of Christ: for in one Spirit we were all baptized into one Body."⁸¹ "Really sharing in the Body of the Lord in the breaking of the Eucharistic Bread, we are taken up into communion with Him and with one another: because the Bread is one, we, though many, are one Body, all of us who partake of the one Bread."⁸²

As I introduced two of my godsons to each other, I joked that they were related to each other through me, their godmother. But one of them replied seriously, "No! We are related by blood: Christ's Blood!"

"In Christ"

It might be objected that we are putting too much emphasis on membership in the Church and not enough on our individual relationship with Christ.

Certainly, if "membership in the Church" meant simply calling ourselves Catholic, going to Mass on Sunday, and paying into the collection, it would be worthless. "Being a Catholic" in that sense is not a passport to Heaven. "At all times and in every race, anyone who fears God and does what is right has been acceptable to Him."⁸³

However, even in the Old Testament, God's plan was "to make men holy and save them, not as individuals without any bond or link between them," but rather as "a people"⁸⁴ — His chosen people, the Jews.⁸⁵

Now, in the New Testament, Christ has called together a new people, comprising both Jews and Gentiles, whose unity lies not in physical descent from Abraham, nor in circumcision, but "in the Spirit." This race is "the new people of God": Christ's Church, Christ's Body.⁸⁶

74 English poet and Anglican clergyman (1572-1631).

75 In English villages, a bell tolled to announce the "passing" of an inhabitant: three times for a man, twice for a woman, and then, after a pause, once for each year of the person's life.

76 See John Donne: *Devotions Upon Emergent Occasions*, "Meditation."

77 C.S. Lewis: *Fern-seed and Elephants*, "Membership"

78 See CCC 790. Also see the talk on "Grace and the Sacraments."

79 See the talk on "Baptism and Confirmation."

80 See the talk on "Mass: Sacrament and Sacrifice."

81 1 Cor 12:13

82 1 Cor 10:17

83 See Acts 10:35; Vatican II: *Lumen Gentium*, 9. Also see the talk on "Baptism and Confirmation."

84 See CCC 781.

85 See Dt 14:2.

86 See Eph 1:22-23; CCC 781; Vatican II: *Lumen Gentium*, 9, 13.

"No one has gone up to Heaven except the One Who came down from Heaven — the Son of Man, Who is in Heaven," Jesus told Nicodemus.⁸⁷ "I am the Way,"⁸⁸ He told Thomas.

What enters Heaven, then, is neither a club nor an individual, but Christ, Head and members. Only if we are "in Christ" can we share His victory over death and live forever with *Zoë*. "We shall share the victory" only "by being in the Victor."⁸⁹

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Not just metaphor

We often hear the phrase *in Christ*. John the evangelist uses it.⁹⁰ So does Jude.⁹¹ Paul uses it over 70 times in eleven letters.⁹² Jesus said, "Live on *in Me*, as I do in you."⁹³ At Mass, the priest often begins his homily with "my dear brothers and sisters *in Christ*." The archbishop⁹⁴ finishes his pastoral letters with "sincerely yours *in Christ*."

It is not just a pious metaphor. To be "in Christ" means to be a member of His Mystical Body: to let the Holy Spirit, the Body's Soul,⁹⁵ animate us, so that Christ, its Head, operates in us and through us as "His fingers and muscles, the cells of His Body."⁹⁶

Accordingly, Saul, who was persecuting Christians — those "in Christ" — heard a voice saying, "Saul, Saul, why do you persecute Me?" And when he asked, "Who are you, sir?" the voice answered, "I am Jesus, Whom you are persecuting."⁹⁷

As Judge, Christ will say — even to people who have not known Him⁹⁸ — "As long as you did it for one of My least brothers, you did it for Me," or "As often as you neglected to do it to one of these least ones, you neglected to do it to Me."⁹⁹

Help each other

If we are "in Christ," members of His Body, we can *co-operate* with Him in the salvation of the world. We are the organs of His Body in doing what remains to be done to "make disciples of all the nations."¹⁰⁰ We can say, then, with Paul, that "in my own flesh I fill up what is lacking in the sufferings of Christ for the sake of His Body, the Church."¹⁰¹

But "in Christ" we are connected not only to our Head, but also to every other member of the Body.¹⁰² Accordingly, we can truly help — or hinder — one another in living our *Zoë*. In fact, we not only *can*, but *do*, whether we know it or not.

Valerie, a devout Protestant who was considering becoming a Catholic, said that one night, on her way to an RCIA¹⁰³ meeting, she asked Jesus to let her know whether she was doing what He wanted, or merely gratifying her own wishes. That very night our guest speaker Dave began by saying, "I don't know what you'll get out of my talk tonight. But if you don't get anything else, get this: that it was Christ Who brought you here."

Valerie said she felt as if Dave must have overheard her prayer. She had

87 Jn 3:13

88 Jn 14:5

89 C.S. Lewis: *Fern-seed and Elephants*, "Membership"

90 See Jn 3:15; 1 Jn 5:20.

91 See Jude 1:1.

92 See Rom 8:1-2, 16:6-7; 1 Cor 4:10, 15:22; 2 Cor 3:14, 5:17; Gal 2:4, 3:28, 5:6; Eph 1:3-13, 2:10, 3:6, 10-12; Phil 1:26, 3:14; Col 1:28; 1 Thes 4:16; 2 Tim 1:9-10, 2:10, 3:12.

93 See Jn 15:4-5.

94 Archbishop J. Michael Miller CSB of Vancouver

95 See Augustine: *Sermon 187*; Pope Leo XIII: *Divinum Illud*, 6; Pope Pius XII: *Mystici Corporis*, 57.

96 C.S. Lewis: *Mere Christianity*, Book II, 5

97 Acts 9:4-5. St. Paul was not persecuting Jesus *directly*, for Jesus had already ascended to Heaven.

98 People of "all the nations" (Mt 25:32).

99 Mt 25:40, 45.

100 Mt 28:19

101 Col 1:24

102 See CCC 1474.

103 "Rite of Christian Initiation of Adults"

addressed it to Jesus, the one "Mediator between God and men";¹⁰⁴ Jesus had answered her through Dave, a member of His Body — acting as His tongue, so to speak. But even if she had asked Dave directly, his answer would still have been an answer from Jesus insofar as Dave was "in Christ."

Now if other members of Christ's Body can and do help us live our *Zoë*, it is natural, and fitting, that we ask them to intercede for us with Christ our Head, the source of our *Zoë*; that is, to ask them to pray to God for us, as Paul did so frequently.¹⁰⁵

Christ is the one "Mediator between God and man."¹⁰⁶ There is no bypassing His mediation; no one comes to God except through Him.¹⁰⁷ He is the one Source of *Zoë* for the whole human Tree.

However, those who are "in" Him — the organs of His Mystical Body — constitute the normal means by which He carries out this mediation. For example, when the people brought a paralyzed man to Jesus at Capernaum, Jesus forgave the man's sins and healed his body because He "saw their faith" — not the man's faith, but the faith of his companions.¹⁰⁸

Communion among the saints

In the Apostles' Creed, we say we believe in the *communion* among the *saints*.

Today, "saints" usually means people who have been *canonized*: those who have died and been formally declared holy by the Church.¹⁰⁹ It can also mean people who seem to be holy. ("She's a living saint," people said of Mother Teresa.)

However, in the early Church, "saints" meant all those "in Christ," whether they had died¹¹⁰ or not,¹¹¹ whether they were obviously holy or not.¹¹² Only later did the word become restricted to persons "eminent for holiness."¹¹³

For example, Father Vince often calls himself "Saint Vincent de Hawkswell" — in jest, but also in hope.

In the Cathedral of Our Lady of the Angels in Los Angeles, the walls are hung with 25 fresco-like tapestries¹¹⁴ depicting 135 canonized and beatified saints¹¹⁵ from around the world. However, it also includes twelve untitled figures, including children, representing the many anonymous holy people in our midst. John Nava, the artist, wanted to show that "a saint could look like me." He called this group of tapestries, one of three in the cathedral, the "Communion of Saints."¹¹⁶

"Indeed, the term 'saints' refers to those who believe in the Lord Jesus and are incorporated¹¹⁷ by Him into the Church through Baptism," Pope Francis said. "That is why the first Christians were called 'saints.'"¹¹⁸

Now the Church's members — the "saints," or those "in Christ" — exist in "three states": some "are pilgrims on earth," others "have died and are being purified,"¹¹⁹ while still others have died and are "in glory," contemplating God "exactly as He is."¹²⁰ (Those who "have died" in Christ must be far more alive than we;¹²¹ to

104 1 Tim 2:5

105 See Rom 15:30-32; 2 Cor 1:11; Eph 6:18-20; Phil 1:19; Col 4:3-4; 1 Thes 5:25; 2 Thes 3:1-2; 1 Tim 2:1-4; Phlm 22; Heb 13:18-19.

106 1 Tim 2:5

107 See Jn 14:6 and the Vatican document *Dominus Jesus*, 14.

108 See Mt 9:1-7; Mk 2:1-12; Lk 5:17-25.

109 *Canonization* is the Church's official declaration that a person is already in Heaven and worthy of public veneration and imitation. See the talk on "Bearing Witness," Appendix 1.

110 See Mt 27:53; 1 Thes 3:13.

111 Eph 1:1; Phil 1:1; Col 1:2.

112 See CCC 837.

113 John Hardon: *Modern Catholic Dictionary*, "Saints."

114 Each is 7 feet wide and 14-21 feet high.

115 See "Bearing Witness: Living As a Catholic," Appendix 1.

116 To view the tapestries, visit the Cathedral's website at www.olacathedral.org and click on "Art," "Tapestries," "View North Tapestries Gallery," etc.

117 From the Latin *corpus*, *corporis* ("body").

118 Pope Francis: General Audience, October 30 2013

119 See the talk on "Death and the End of the World."

120 See CCC 954.

call them "the dead" seems to suggest that they are "the lifeless.")

On the Feast of All Saints, November 1, we honour all who have died and are with God in Heaven, canonized or not. The next day, the Feast of All Souls, we pray for those who have died but are still being purified.¹²²

All who are "in Christ" form one Body — the Church.¹²³ As members of one Body, we are all "in communion with one another."¹²⁴ Our communion is "in no way" interrupted by death, but "is reinforced by an exchange of spiritual goods."¹²⁵

"The communion of saints" — often used as a synonym for "the Mystical Body of Christ" — actually refers to this exchange. Because we *belong* to the Mystical Body of Christ, we *enjoy* communion with the saints, who are its members.

'Spiritual goods'

First, consider our communion with the "saints" in Heaven.

Being more closely united to Christ — more perfectly transformed into His image¹²⁶ — they "fix the whole Church more firmly in holiness"¹²⁷ and constitute a "cloud of witnesses"¹²⁸ to the truth of the Gospel.¹²⁹

However, they are not just examples for us. They are especially worthy of our love, whether apostles, martyrs, imitators of Christ in His virginity or poverty, or eminent practitioners of Christian virtue.¹³⁰ Our love for them, like our love for those on earth who are "in Christ," brings us closer to our Head and therefore closer to each other, thus strengthening "the union of the whole Church."¹³¹

Moreover, like the "saints" on earth, those in Heaven have a brotherly concern for us, which helps us in our weakness.¹³² When they "entered into the joy of their Master,"¹³³ they were "put in charge of many things."¹³⁴ Now they serve God's plan in a more "exalted" fashion by their *intercession* for us.¹³⁵

For example, St. Dominic, when he was dying, told his companions, "Do not weep, for I shall be more useful to you after my death and I shall help you then more effectively than during my life."¹³⁶ St. Thérèse of Lisieux said, "I want to spend my Heaven in doing good on earth."¹³⁷ Sister Marie Thérèse, my sister, who is a contemplative nun living in Mission, told my husband Art, just before he died, "Don't grieve, Art: you'll be much closer to Maureen in Heaven than you've ever been on earth."

Again, therefore — just as with the "saints" on earth — it is natural and fitting for us to ask the "saints" in Heaven to intercede for us with Christ our Head: to ask them to entreat Him in our favour, to endorse our requests.¹³⁸

Again, neither we nor they bypass Christ's mediation, but rather participate in it as members of His Body.¹³⁹ "We can and should ask them to intercede for us and for the whole world."¹⁴⁰

121 See 2 Cor 5:1-3.

122 See the talk on "The Liturgical Year."

123 See CCC 954.

124 See *The Penny Catechism*, 102.

125 See CCC 955.

126 See 2 Cor 3:18.

127 CCC 956

128 Heb 12:1

129 Some of them handed on their *charisms*, or gifts; see the talk on "Catholic Spiritualities."

130 See Vatican II: *Lumen Gentium*, 50.

131 See CCC 957.

132 See CCC 956.

133 Mt 25:21

134 Mt 24:47

135 See CCC 2683.

136 CCC 956

137 CCC 956

138 See Rv 5:8, 8:3, where angels and "elders" in Heaven offer the Lamb "the prayers of God's holy people." Analogously, Adonijah asked his mother Bathsheba to intercede for him with King Solomon (1 Kgs 2:170). We ourselves ask our political delegates to intercede for us with our rulers.

139 For example, on January 24, the Church prays, "Father, You gave Saint Francis de Sales the spirit of compassion to befriend all men on the way to salvation. By his example, lead us to show Your gentle love in the service of our fellow-men. Through our Lord Jesus Christ...."

Second, consider our exchanges with the "saints" who are still being purified.

The Church prays to God for them,¹⁴¹ for "it is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins."¹⁴²

Moreover, those being purified can intercede for us with God.¹⁴³ "Our prayer for them is capable not only of helping them, but also of making their intercession for us effective."¹⁴⁴

Indulgences

In Christ's Mystical Body, there is "perennial" communion among all its members. In fact, there is a continuous and "abundant exchange of all good things," in which "the holiness of one profits others well beyond the harm that the sin of one could cause others."¹⁴⁵

The "spiritual goods" shared among those "in Christ" are called the *Church's treasury*. It includes the infinite merits of Christ, the "immense" prayers and good works of Mary, and "the prayers and good works of all the saints."¹⁴⁶

(Of course, the merits of Mary and the saints rest on the merits of Christ. It is He Who "merited our capacity to merit."¹⁴⁷)

The Church is the administrator of this treasury. By the power of binding and loosing¹⁴⁸ given her by Christ, she opens her treasury for individual Christians¹⁴⁹ to help them *atone* for the harmful effects of their sin on themselves and the world: that is, to help them make *reparation* for it, *pay the debt* they have incurred.

In technical language, this harm is called the *temporal*¹⁵⁰ *punishment*¹⁵¹ due to the sin: that is, the harmful consequences it has in this world, rather than the next.

To understand, imagine that a small boy, *disobeying* his father, plays ball on the lawn and breaks a window. The boy *repents* his offence and *apologizes* to his father. His father *forgives* him and restores their good relationship.

However, the window is still broken. The boy cannot repair it himself, so his father repairs it for him. But to help the boy realize the gravity of the damage he has done and his own responsibility to repair it, the father requires the boy to help in its repair — to do what he can, however little.

Analogously, Jesus required the apostles to contribute what they had — a few loaves and fishes — before He miraculously fed thousands of people, ending up with food left over.¹⁵² Governments or employers often promise to contribute to worthy causes provided their citizens or employees contribute first.

Like the boy, we must repent and confess our sin and beg God's forgiveness. But then we must make *reparation* for it: that is, repair the damage it has done to Christ's Mystical Body on earth.¹⁵³

At this point, we realize how incapable we are of doing it alone.¹⁵⁴ This is where the Church's *indulgence* comes in. Like the boy's father, the Church opens her treasury to help us atone — make reparation — for our sin, much as one man might apply the contents of his bank account against the debts of another.¹⁵⁵

140 CCC 2683

141 See CCC 958.

142 2 Mc 12:46. See CCC 958. Finding that the soldiers who had died in battle were all wearing idolatrous amulets, Judas Maccabeus "prayed that the sinful deed might be fully blotted out" (see 2 Mc 12:27-42).

143 Thomas Aquinas argued no (*Summa Theologiae*, Part 2, Question 83, Article 11, Reply to Objection 3), while other doctors of the Church argued yes (Robert Bellarmine: *De Purgatorio*, II, 15; and Alphonsus Liguori: *Great Means of Salvation*, I, 3, 2).

144 CCC 958. For example, my sister Louise, trying to care for Mother after Dad's death, prayed to Dad as the one who had always looked after her until then.

145 CCC 1475

146 CCC 1476-1477

147 Scott Hahn: *Hail, Holy Queen*, 6. See CCC 1992, 2009, 2010, and the talk on "Baptism and Confirmation."

148 See Mt 16:19, 18:18; Jn 20:22-23. See the talk on "What is the Catholic Church?"

149 CCC 1478

150 Having to do with time rather than eternity; from the Latin *tempus*, *temporis* ("time").

151 What we would now call "consequence" or "debt." See the talk on "The History of Our Salvation."

152 See Mt 14:13-21; Jn 6:1-13.

153 See the talk on "Sin and Forgiveness."

154 See Pope Paul VI: *Indulgentiarum Doctrina*, 9.

However, she asks us to contribute what we can by performing one of the *prescribed works* listed in Appendix 3.

In thus opening her treasury, the Church is said to be *granting an indulgence*.¹⁵⁶ She is not indulgent or permissive toward sin — all sin must be sincerely repented, confessed, and forgiven — but she is indulgent toward sinners in their attempts to atone, or make up, for it. In some cases she remits the temporal punishment totally (a *plenary* indulgence), in others only partially (a *partial* indulgence).

The Church's indulgence, which is part of the "communion" among "the saints," is "supremely salutary [saving] for the Christian people."¹⁵⁷ It has been "defended and illustrated" in papal documents¹⁵⁸ and "authoritatively approved" by councils.¹⁵⁹

By granting an indulgence, the Church applies the merits of the whole Body of Christ to the atonement of a sin — to the repair of the damage it has done. However, she requires the sinner, after repenting his sin, to perform some prescribed work¹⁶⁰ of devotion, penance, or charity¹⁶¹ — especially something that contributes to the growth of faith and the good of the community.¹⁶²

Gaining an indulgence

The Vatican's "Apostolic Penitentiary" regulates the granting of indulgences.

1) For us to be capable of gaining an indulgence we must

- be baptized;
- be in a state of grace,¹⁶³ at least when we complete the prescribed work;¹⁶⁴
- "have at least the general intention" of gaining indulgences.¹⁶⁵

2) To obtain a plenary indulgence, we must

- have the disposition of complete detachment from sin, even venial sin;¹⁶⁶
- confess our sins in the Sacrament of Penance;
- receive the Holy Eucharist; and
- pray for the intentions of the Pope.¹⁶⁷

If any of these conditions is not fulfilled, the indulgence is only partial.¹⁶⁸

3) We can obtain a partial indulgence more than once a day, but a plenary indulgence only once a day.¹⁶⁹

4) One sacramental Confession suffices for several plenary indulgences, but a separate Holy Communion and a separate prayer for the Pope's intentions are required for each one.¹⁷⁰

5) It is appropriate, but not necessary, that we go to Confession and (especially) receive Holy Communion and pray for the Pope's intentions on the same day as we complete the prescribed work. However, we may anticipate or defer these three requirements for several days (even up to three weeks).¹⁷¹

6) We can choose which prayer to offer for the Pope's intentions, but an "Our

155 Finding that the soldiers who had died in battle were wearing idolatrous amulets, Judas Maccabeus "took up a collection among all his soldiers," which "he sent to Jerusalem to provide for an expiatory sacrifice" (see 2 Mc 12:27-43).

156 See *Code of Canon Law*, 992; CCC 1471; and Appendices 1-3.

157 Pope Paul VI: *Indulgentiarum Doctrina*, 8.

158 By Popes Clement VI (1342-1352), Martin V (1417-1431), Sixtus IV (1471-1484), Leo X (1513-1521), Pius VI (1775-1799), and Pius XII (1939-1958).

159 Pope Paul VI: *Indulgentiarum Doctrina*, 8.

160 See Appendix 3.

161 See CCC 1478.

162 See Pope Paul VI: *Indulgentiarum Doctrina*, 8.

163 See the talk on "Grace and the Sacraments."

164 See Appendix 1, 17, §1.

165 See *Code of Canon Law*, 996 §2.

166 We might still sin or be inclined to a habitual sin, but "as long as the attachment to the sin or the desire to commit it" is absent from our soul, we are considered "free from attachment to sin." If this disposition is "less than perfect, the indulgence is only partial" (William T. Barry CSSR, translator: *Enchiridion of Indulgences*, second revised edition).

167 See Appendix 1, 20.

168 See Appendix 1, 20 §4.

169 See Appendix 1, 18 §1.

170 See Appendix 1, 20 §2.

171 See Appendix 1, 20 §3.

Father" and a "Hail Mary" are suggested.¹⁷²

7) We can apply an indulgence either to ourselves or to the soul of a person who has died, but not to another person still living on earth.¹⁷³

8) Priests can excuse people with legitimate impediments from either performing the prescribed work or conforming to the conditions in #2 above (except, of course, detachment from all sin).¹⁷⁴

Misunderstanding

The Church is aware that her indulgence can be misunderstood.

The boy who broke the window might begin to think that his own contribution had actually *paid* for the window. He might even carelessly repeat his offence, thinking that he can always *buy* his way back into his father's favour.¹⁷⁵

"Unfortunately, the practice of indulgences has at times been improperly used, either through untimely and superfluous indulgences" or "through the collection of illicit profits by which indulgences were blasphemously defamed."¹⁷⁶

Accordingly, the Council of Trent (1545-1563) decreed that "all evil gains" connected with indulgences — which had become "a most prolific cause of abuses among the Christian people" — be "wholly abolished."¹⁷⁷ In 1567, Pope Pius V canceled all indulgences that involved money.¹⁷⁸

The same misunderstanding is evident when some Catholics ask a priest to offer Mass for their intentions. "How much does a Mass cost, Father?" they ask, and the priest shudders. Mass cost Christ His life!

"Christ's faithful who make an offering so that Mass can be celebrated for their intention contribute to the good of the Church, and by that offering they share in the Church's concern for the support of its ministers and its activities." However, the Church regulates these offerings strictly, so that "even the semblance of trafficking or trading" is "entirely excluded."¹⁷⁹

Conclusion

Christ's saving actions make us members of His Mystical Body. It is as members of His Body that we share His *Zoë*.

"It is *in Christ* and through His Blood that we have been redeemed and our sins forgiven; so immeasurably generous is God's favour to us."¹⁸⁰ "Praised be the God and Father of our Lord Jesus Christ, Who has bestowed on us *in Christ* every spiritual blessing in the heavens!"¹⁸¹

"Through Him, and with Him, and *in Him*, O God, almighty Father, in the unity of the Holy Spirit, all glory and honour is Yours, forever and ever."

Bibliography

C.S. Lewis: *Mere Christianity*

C.S. Lewis: *Fern-seed and Elephants*, "Membership"

172 See Appendix 1, 20 §5; and the talk on "Prayer," Appendix 1.

173 See the Apostolic Penitentiary: *The Gift of the Indulgence*, January 29 2000.

174 See the Apostolic Penitentiary: *The Gift of the Indulgence*, January 29 2000.

175 An adulterous husband who thinks that he can put everything right by buying his wife an expensive car makes a similar mistake; a single red rose would be a much better sign of his penitence.

176 Pope Paul VI: *Indulgentiarum Doctrina*, 8. Also see Appendix 2.

177 See the Council of Trent: *Third Decree*, December 4 1563. Also see Appendix 4.

178 See Appendix 4.

179 See *Code of Canon Law*, 946-947.

180 Eph 1:7

181 Eph 1:3

Appendix 1

Norms on Indulgences

Note: A full list of these Norms may be found in the *Manual of Indulgences* published in 1999 by the United States Conference of Catholic Bishops. Those included here pertain to the reception of indulgences.

N14. If a visit to a church or an oratory is required to obtain an indulgence attached to a particular day, it may be accomplished from noon of the preceding day until midnight of the particular day.

N15. The faithful can acquire an indulgence if they use devoutly one of the following properly blessed pious objects: namely, a crucifix or cross, rosary, scapular, or medal.

N16. §2. An indulgence attached to the use of an article of devotion ceases only if the article is destroyed or sold.

N17. §1. In order to be capable of gaining indulgences, one must be baptized, not excommunicated, and in the state of grace at least at the completion of the prescribed works.

§2. To gain an indulgence, one must have at least the general intention of doing so and must carry out the prescribed works at the stated time and in due fashion, according to the sense of the grant.

N18. §1. A plenary indulgence can be acquired only once in the course of a day; a partial indulgence can be acquired more than once per day.

§2. The faithful, however, can obtain a plenary indulgence at the hour of death even if they have already gained one on that day.

N19. The work prescribed for acquiring a plenary indulgence connected with a church or oratory consists of a devout visit during which an Our Father and the Creed are recited, unless other directives have been laid down.

N20. §1. To gain a plenary indulgence — besides the exclusion of all attachment to sin, even venial sin — it is necessary to perform the indulgenced work and fulfil 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" (in N20 §1) may be fulfilled several days before or after the performance of the prescribed work; but it is 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 disposition of full detachment from sin (in N20 §1) is lacking, or if the work and the "three conditions" prescribed (in N20 §1) are not fulfilled, the indulgence will be only partial.

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

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

§2. However, by performing an indulgenced work that is imposed as a sacramental penance, one can, at the same time, make penitential satisfaction and gain the indulgence.

N23. To gain an indulgence from the recitation of a prayer, one may recite the parts of the prayer alternately with a companion or follow it mentally while it is being recited by another.

Appendix 2 - Indulgences

From Pope John Paul II: *General Audience*, September 29 1999

Dear Brothers and Sisters,

1. In close connection with the Sacrament of Penance, our reflection today turns to a theme particularly related to the celebration of the Jubilee:¹ I am referring to the gift of indulgences, offered in particular abundance during the Jubilee Year, as indicated in the Bull *Incarnationis Mysterium* and the relevant decree of the Apostolic Penitentiary.

It is a sensitive subject; it has suffered historical misunderstandings that have had a negative impact on communion between Christians. In the present ecumenical context, the Church is aware of the need for this ancient practice to be properly understood and accepted as a significant expression of God's mercy. Experience shows, in fact, that indulgences are sometimes received with superficial attitudes that ultimately frustrate God's gift and cast a shadow on the very truths and values taught by the Church.

2. The starting point for understanding indulgences is the abundance of God's mercy revealed in the cross of Christ. The crucified Jesus is the great "indulgence" that the Father has offered humanity through the forgiveness of sins and the possibility of living as children² in the Holy Spirit.³

However, in the logic of the covenant, which is the heart of the whole economy of salvation, this gift does not reach us without our acceptance and response.

In the light of this principle, it is not difficult to understand how reconciliation with God, although based on a free and abundant offer of mercy, at the same time implies an arduous process that involves the individual's personal effort and the Church's sacramental work. For the forgiveness of sins committed after Baptism, this process is centred on the Sacrament of Penance, but it continues after the sacramental celebration. The person must be gradually "healed" of the negative effects which sin has caused in him (what theological tradition calls the "punishments" and "remains" of sin).

3. At first sight, to speak of punishment after sacramental forgiveness might seem inconsistent. The Old Testament, however, shows us how normal it is to undergo reparative punishment after forgiveness. God, after describing Himself as "a God merciful and gracious ... forgiving iniquity and transgression and sin," adds: "yet not without punishing."⁴ In the Second Book of Samuel, King David's humble confession after his grave sin obtains God's forgiveness,⁵ but not the prevention of the foretold chastisement.⁶ God's fatherly love does not rule out punishment, even if the latter must always be understood as part of a merciful justice that re-establishes the violated order for the sake of man's own good.⁷

In this context, temporal punishment expresses the condition of suffering of those who, although reconciled with God, are still marked by those "remains" of sin which leave them incompletely open to grace. Precisely for the sake of complete healing, the sinner is called to undertake a journey of conversion towards the fullness of love.

In this process, God's mercy comes to his aid in special ways. The temporal punishment itself serves as "medicine" to the extent that the person allows it to challenge him to undertake his own profound conversion. This is the meaning of the "satisfaction" required in the Sacrament of Penance.

4. The meaning of indulgences must be seen against this background of man's total

1 The Great Jubilee of the year 2000.

2 See Jn 1:12-13.

3 See Gal 4:6; Rom 5:5, 8:15-16.

4 Ex 34:6-7

5 See 2 Sm 12:13.

6 See 2 Sm 12:11; 16:21.

7 See Heb 12:4-11.

renewal by the grace of Christ the Redeemer through the Church's ministry. They began historically with the ancient Church's awareness of being able to express the mercy of God by mitigating the canonical penances imposed for the sacramental remission of sins. The mitigation was offset, however, by personal and community obligations undertaken as a substitute for the punishment's "medicinal" function.

We can now understand how an indulgence is "a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church, which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints."⁸

The Church has a treasury, then, which is "dispensed," as it were, through indulgences. This "distribution" should not be understood as a sort of automatic transfer, as if we were speaking of "things." It is, instead, the expression of the Church's full confidence of being heard by the Father when — in view of Christ's merits and, by His gift, those of our Lady and the saints — she asks Him to mitigate or cancel the painful aspect of punishment by fostering its medicinal aspect through other channels of grace.⁹ In the unfathomable mystery of divine wisdom, our intercession can also benefit the faithful departed, who receive its fruits in a way appropriate to their condition.

5. We can see, then, how indulgences, far from being a sort of "discount" on the duty of conversion, are instead an aid to its prompt, generous, and radical fulfilment. Conversion is required to such an extent that the spiritual condition for receiving a plenary indulgence is the exclusion "of all attachment to sin, even venial sin."¹⁰

Therefore, it would be a mistake to think that we can receive this gift by simply performing certain outward acts. On the contrary, they are required as the expression and support of our progress in conversion. They particularly show our faith in God's mercy and in the marvellous reality of communion, which Christ has achieved by indissolubly uniting the Church to Himself as His Body and Bride.

⁸ *Catechism of the Catholic Church*, 1471

⁹ See the talk on "Grace and the Sacraments."

¹⁰ *Norms on Indulgences*, 20, §1. See Appendix 1.

Appendix 3

Indulgences: the Grants

I

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

By this first grant, the faithful are guided to fulfill the command of Christ, "Pray always without becoming weary,"¹ and at the same time are admonished to carry out their respective duties to preserve and increase their union with Christ.²

Examples of very short invocations are:

- | | | |
|-----------------------------|----------------------------|--|
| 1. My God | 10. Thanks be to God. | 19. Save me. |
| 2. Father | 11. Blessed be God. | 20. Have mercy on me. |
| 3. Jesus | 12. Let us bless the Lord. | 21. Spare me, O Lord. |
| 4. Praised be Jesus Christ. | 13. Your kingdom come. | 22. Forgive me, Lord. |
| 5. I believe in You, Lord. | 14. Your will be done. | 23. Do not let me be separated from You. |
| 6. I adore You. | 15. As the Lord wills. | 24. Do not forsake me. |
| 7. I hope in You. | 16. Help me, O God. | 25. Hail, Mary. |
| 8. I love You. | 17. Give me strength. | 26. Glory to God in the highest. |
| 9. All for You. | 18. Hear my prayer. | 27. Lord, You are great. |
| | | 28. I am totally Yours. |

Examples of longer invocations are:

- | | |
|--|---|
| 1. All holy men and women of God, pray for us. | hearts in love. |
| 2. Blessed be the Holy Trinity. | 18. Lord, save us; we are perishing. ³ |
| 3. Christ conquers, Christ reigns, Christ rules. | 19. Lord, send laborers into Your harvest. ⁴ |
| 4. Father, into Your hands I commend my spirit. ⁵ | 20. May the Virgin Mary bless us with her holy Child. |
| 5. Glory be to the Father, and to the Son, and to the Holy Spirit. | 21. May the Most Blessed Sacrament be praised now and for ever. |
| 6. Hail, O Cross, our only hope. | 22. Merciful Lord Jesus, grant them rest. |
| 7. Heart of Jesus, all for You. | 23. Most Sacred Heart of Jesus, have mercy on us. |
| 8. Heart of Jesus, burning with love for us, inflame our hearts with love for You. | 24. Mother of sorrows, pray for us. |
| 9. Heart of Jesus, I trust in You. | 25. My God and my all. |
| 10. Holy Mary, Mother of God, pray for me. | 26. My Lord and my God. ⁶ |
| 11. Holy Mother of God, ever Virgin Mary, intercede for us. | 27. My Mother, my trust. |
| 12. Jesus, gentle and humble of heart, make my heart like unto Yours. | 28. O God, be merciful to me, a sinner. ⁷ |
| 13. Jesus, Mary, and Joseph. | 29. O Queen conceived without original sin, pray for us. |
| 14. Jesus, Mary, and Joseph, I give you my heart and my soul. Jesus, Mary, and Joseph, assist me in my last agony. Jesus, Mary, and Joseph, may I breathe forth my soul in peace with you. | 30. Pray for us, O holy Mother of God, that we may be made worthy of the promises of Christ. |
| 15. Let me praise you, Virgin most holy; give me strength against your enemies. | 31. Remain with us, O Lord. ⁸ |
| 16. Lord, increase our faith. ¹¹ | 32. Teach me to do Your will, for You are my God. ⁹ |
| 17. Lord, let our minds be united in truth and our | 33. Tender heart of Mary, be my safety. |
| | 34. You are the Christ, the Son of the living God. ¹⁰ |
| | 35. We adore You, O Christ, and we bless You, because by Your holy cross You have redeemed the world. |

II

A partial indulgence is granted to the faithful who, led by the spirit of faith, give compassionately of themselves or of their goods to serve their brothers in need.

By the granting of this indulgence, the faithful are encouraged to perform more frequent works of charity and mercy, following the example and command of Jesus Christ.^{1,2} Nevertheless, not all works of charity are enriched with this indulgence,

1 Lk 18:1
 2 See also Mt 7:7-8, 26:41; Lk 21:34,36; Acts 2:42; Rom 12:12; 1 Cor 10:31; Eph 6:18; Col 3:17, 4:2; 1 Thes 5:17-18. See also Vatican II: *Lumen Gentium*, 41; *Apostolicam Actuositatem*, 4; *Gaudium et Spes*, 43.
 3 Mt 8:25
 4 See Mt 9:38.
 5 Lk 23:46. See also Ps 31:6.
 6 Jn 20:28
 7 Lk 18:13
 8 See Lk. 24:29.
 9 Ps 143:10
 10 Mt 16:16
 11 Lk 17:5

but only works that "serve their brothers in need" — such as those in want of food or clothing for the body or of instruction or comfort for the soul.¹³

III

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

This grant is particularly suitable for our times in which, over and above the mild law regarding fast and abstinence, it is altogether opportune that the faithful be encouraged to practice penance.¹⁴ By holding their appetites in check, the faithful are moved to regain mastery of their bodies and to conform themselves to the poor and suffering Christ.¹⁵ Self-denial, however, will be more precious if it is joined to charity, in accord with the teaching of St. Leo the Great: "We should pay to good works what we refuse to indulge. Let the poor man feast on what our fasting has denied us."¹⁶

IV

A partial indulgence is granted to the faithful who, in the particular circumstances of daily life, voluntarily give explicit witness to their faith before others.

This grant encourages the faithful to profess their faith openly before others, for the glory of God and the building up of the Church. St. Augustine wrote: "Let your Creed be a mirror for you. See yourself in it, if you believe all that you profess, and rejoice daily in your faith."¹⁷ The Christian life of every day, therefore, will be like the "Amen" concluding the "I believe" of our profession of baptismal faith.¹⁸

GRANTS

Certain other prayers are listed in this section, as well as individual works. The texts of the prayers recited must always have been approved by the competent ecclesiastical authority.

1 ACT OF FAMILY CONSECRATION

A plenary indulgence is granted to the members of a family on the day on which it is first consecrated, if possible by a priest or deacon, to the Most Sacred Heart of Jesus or to the Holy Family of Jesus, Mary, and Joseph, if they devoutly recite the duly approved prayer before an image of the Sacred Heart or the Holy Family; on the anniversary of the consecration, the indulgence is partial.

2 ACT OF DEDICATION OF THE HUMAN RACE TO JESUS CHRIST THE KING

A plenary indulgence is granted the faithful who on the Solemnity of Our Lord Jesus Christ, King of the Universe, publicly recite the act of dedication of the human race to Christ the King; a partial indulgence is granted for its use in other circumstances.

Most sweet Jesus, Redeemer of the human race, look down upon us humbly prostrate before You. We are Yours, and Yours we wish to be; but to be more

surely united with You, behold each one of us freely consecrates Himself today to your Most Sacred Heart. Many indeed have never known you; many, too, despising your precepts, have rejected you. Have mercy on them all, most merciful Jesus, and draw them to Your Sacred Heart. Be King, O Lord, not only of the faithful who have never forsaken You, but also of the prodigal children who have abandoned You; grant that they may quickly return to their Father's house, lest they die of wretchedness and hunger. Be King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbour of truth and the unity of faith, so that soon there may be but one flock and one Shepherd. Grant, O Lord, to your Church assurance of freedom and immunity from harm; give tranquility of order to all nations; make the earth resound from pole to pole with one cry: Praise to the divine Heart that wrought our salvation; to It be glory and honour for ever. Amen.

¹² See Jn 13:15; Acts 10:38.

¹³ See Mt 25:35-36,40; Tob 4:7-8; Is 58:7; Jn 13:34-35; Rom 12:8,10-11,13; 1 Cor 13:3; Gal 6:10; Eph 5:2; 1 Thes 4:9; Heb 13:1; Jas 1:27, 2:15-16; 1 Pt 1:22, 3:8-9; 2 Pt 1:5,7; 1 Jn 3:17-18. See also Vatican II: *Apostolicam Actuositatem*, 8, 31c; *Gaudium et Spes*, 93.

¹⁴ See *Paenitemini*, III c.

¹⁵ Mt 8:20, 16:24.

¹⁶ Sermon 13, 2. See also Lk 9:23, 13:3,5, 14:27; Rom 8:13, 8:17; 1 Cor 9:25-27; 2 Cor 4:10; 2 Tim 2:11-12; Ti 2:12; 1 Pt 4:13. See also Vatican II: *Optatam Totius*, 9; *Lumen Gentium*, 10, 41; *Paenitemini*, III c.

¹⁷ Sermon 58, 11, 13.

¹⁸ See CCC 1064; Mt 10:32; Lk 11:28; Acts 1:8, 2:46, 4:32-33; Rom 1:8, 10:9-10; 1 Tim 6:12; 2 Tim 1:8; 1 Pt 4:15-16; 1 Jn 4:16. See also Vatican II: *Lumen Gentium*, 42, *Apostolicam Actuositatem*, 18; *Dignitatis Humanae*, 3; *Ad Gentes*, 15.

3 ACT OF REPARATION

A plenary indulgence is granted to the faithful who, on the Solemnity of the Most Sacred Heart of Jesus, publicly recite the act of reparation; a partial indulgence is granted for its use in other circumstances.

Most sweet Jesus, Whose overflowing charity for men is requited by so much forgetfulness, negligence, and contempt, behold us prostrate before You, eager to repair by a special act of homage the cruel indifference and injuries to which Your loving Heart is everywhere subjected. Mindful, alas! that we ourselves have had a share in such great indignities, which we now deplore from the depths of our hearts, we humbly ask Your pardon and declare our readiness to atone by voluntary expiation, not only for our own personal offenses, but also for the sins of those who, straying far from the path of salvation, refuse in their obstinate infidelity to follow You, their Shepherd and Leader, or, renouncing the promises of their Baptism, have cast off the sweet yoke of Your law. We are now resolved to expiate every deplorable outrage committed against You; we are determined to make amends for the manifold offenses against Christian modesty in indecent dress and behaviour, for all the foul seductions laid to ensnare the feet of the innocent, for the frequent violations of Sundays and holy days, and for the shocking blasphemies uttered against You and Your Saints. We wish also to make amends for the insults to which Your Vicar on earth and your priests are subjected, for the profanation, by conscious neglect or terrible acts of sacrilege, of the very Sacrament of Your divine love, and lastly for the public crimes of nations who resist the rights and teaching authority of the Church which You have founded. Would that we were able to wash away such abominations with our blood. We now offer, in reparation for these violations of Your divine honour, the satisfaction You once made to Your Eternal Father on the cross and which You continue to renew daily on our altars; we offer it in union with the acts of atonement of Your Virgin Mother and all the saints and of the pious faithful on earth; and we sincerely promise to make recompense, as far as we can, with Your help, for all neglect of Your great love and for the sins we and others have committed in the past. Henceforth, we will live a life of unswerving faith, of purity of conduct, of perfect observance of the precepts of the Gospel and especially that of charity. We promise to the best of our power to prevent others from offending You and to bring as many as possible to follow you. O loving Jesus, through the intercession of the Blessed Virgin Mother, our model in reparation, deign to receive the voluntary offering we make of this act of expiation; and by the crowning gift of perseverance keep us faithful unto death in our duty and the allegiance we owe to You, that we may all one day come to that happy home, where with the Father and the Holy Spirit You live and reign, for ever and ever. Amen.

4 PAPAL BLESSING

A plenary indulgence is granted the faithful who devoutly receive a blessing imparted either by the Roman Pontiff to the City and to the World or by the bishop to whose care the faithful are entrusted, even if, because of reasonable circumstances, they are unable to be present physically at the sacred rite, provided that they follow it devoutly as it is broadcast live by television or radio.

5 DAYS DESIGNATED UNIVERSALLY FOR A CERTAIN RELIGIOUS INTENTION

A plenary indulgence is granted to the faithful

who, on days universally designated to foster certain religious intentions (e.g. the promotion of priestly and religious vocations, the pastoral care of the sick and religious infirm, strengthening the profession of faith in young people, and assisting others to lead a holy life) piously assist at celebrations of this kind; those who pray for these same intentions on other occasions may gain a partial indulgence.

Prayer for Vocations (in the Archdiocese of Vancouver)

O God, You have chosen the apostles to make disciples of all nations and by Baptism and Confirmation have called all of us to build up Your holy Church. We earnestly implore You to choose from among us, Your children, many priests, deacons, brothers, and sisters, who will love You with their whole heart and will gladly spend their entire lives to make You known and loved by all. Amen.

6 CHRISTIAN DOCTRINE

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

7 EUCHARISTIC ADORATION AND PROCESSION

§1 A plenary indulgence is granted to the faithful who

- 1 visit the Blessed Sacrament for adoration lasting at least a half hour.
- 2 piously recite the verses of the *Tantum Ergo* after the Mass of the Lord's Supper on Holy Thursday during the solemn reposition of the Most Blessed Sacrament.
- 3 devoutly participate in a solemn Eucharistic procession, held inside or outside a church, of greatest importance on the Solemnity of the Body and Blood of Christ.
- 4 participate religiously in a the solemn Eucharistic celebration which is customarily held at the conclusion of a Eucharistic Congress.

§2 A partial indulgence is granted to the faithful who

- 1 visit the Blessed Sacrament for adoration.
- 2 offer any duly approved prayer to Jesus present in the Blessed Sacrament (e.g. the *Adoro Te Devote*, the prayer *O sacrum convivium*, or the *Tantum Ergo*).

Tantum Ergo

Down in adoration falling,
Lo! the sacred Host we hail;
Lo! o'er ancient forms departing,
Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.

To the everlasting Father,
And the Son who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honour, blessing,
Might and endless majesty. Amen.

¶. You have given them bread from heaven,
¶. Having all delight within it.

Let us pray. O God, Who in this wonderful Sacrament left us a memorial of Your Passion: grant, we implore you, that we may so venerate the sacred mysteries of Your Body and Blood, as always to be conscious of the fruit of your Redemption: You Who live and reign forever and ever. Amen.

Adoro Te Devote

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.

O sacrum convivium

O sacred banquet, in which Christ is received, the
 memory of His Passion is renewed, the mind is
 filled with grace, and a pledge of future glory is
 given to us.

8 EUCHARISTIC AND SPIRITUAL COMMUNION

§1 A plenary indulgence is granted to the faithful
 who

- 1 receive Holy Communion for the first time or
 devoutly assist at the first Holy Communion
 of others;
- 2 on any of the Fridays of Lent devoutly recite
 after Communion The Prayer before The
 Crucifix.

§2 A partial indulgence is granted to the faithful
 who, using any duly approved pious formula, make

- 1 an act of spiritual communion.
- 2 an act of thanksgiving after Communion (e.g.
Anima Christi or The Prayer Before the
 Crucifix).

The Prayer Before the Crucifix

Behold, O kind and most sweet Jesus, I cast myself
 upon my knees in Thy sight, and with the most
 fervent desire of my soul, I pray and beseech Thee
 that Thou wouldst impress upon my heart lively
 sentiments of faith, hope, and charity, with true
 contrition for my sins and a firm purpose of
 amendment; while with deep affection and grief of
 soul I ponder within myself and mentally
 contemplate Thy five wounds, having before my eyes
 the words which David the prophet put on Thy lips
 concerning Thee: "My hands and my feet they have
 pierced, they have numbered all my bones."

Anima Christi

Soul of Christ, sanctify me.
 Body of Christ, save me.
 Blood of Christ, inebriate me.
 Water from the side of Christ, wash me.
 Passion of Christ, strengthen me.
 O good Jesus, hear me.
 Within Thy wounds hide me.
 Suffer me not to be separated from thee.
 From the malicious enemy defend me.
 In the hour of my death call me
 and bid me come to Thee,
 That with thy saints I may praise thee
 for ever and ever. Amen.

9 EXAMINATION OF CONSCIENCE AND ACT OF CONTRITION

A partial indulgence is granted to the faithful
 who, especially in preparation for sacramental

confession,

§1 examine their conscience with the purpose of
 amendment;

§2 devoutly recite an Act of Contrition, according
 to any legitimate formula (e.g., the *Confiteor*,
 the Psalm *De profundis*, the Psalm *Miserere*, or
 any of the gradual or penitential psalms).

Act of Contrition

O my God, I am heartily sorry for having offended
 Thee, and I detest all my sins because I dread the
 loss of Heaven and the pains of Hell, but most of
 all because they offend Thee, my God, Who art all-
 good and deserving of all my love. I firmly
 resolve, with Thy grace, to sin no more and to
 avoid the occasions of sin. Amen.

Confiteor

I confess to almighty God, and to you, my brothers
 and sisters, that I have greatly sinned, in my
 thoughts and in my words, in what I have done and
 in what I have failed to do, through my fault,
 through my fault, through my most grievous fault;
 therefore I ask blessed Mary, ever virgin, all the
 angels and saints, and you, my brothers and
 sisters, to pray for me to the Lord our God.

De Profundis (Psalm 130)

Out of the depths I cry to You, O Lord; Lord, hear
 my voice. O let Your ears be attentive to the voice
 of my pleading. If You, O Lord, should mark our
 guilt, Lord, who would survive? But with You is
 found forgiveness; for this we revere You. My soul
 is waiting for the Lord; I count on His word. My
 soul is longing for the Lord more than watchman for
 daybreak. Let the watchman count on daybreak and
 Israel on the Lord, because with the Lord there is
 mercy and fullness of redemption. Israel indeed He
 will redeem from all its iniquity. Glory be to the
 Father, and to the Son, and to the Holy Spirit: as
 it was in the beginning, is now, and ever shall be,
 world without end. Amen.

Miserere (Psalm 51)

Have mercy on me, God, in Your kindness; in Your
 compassion blot out my offence. O wash me more
 and more from my guilt and cleanse me from my sin. My
 offences — truly I know them; my sin is always
 before me. Against You, You alone, have I sinned;
 what is evil, in Your sight I have done. That You
 may be justified when You give sentence and be
 without reproach when You judge, O see, in guilt I
 was born, a sinner was I conceived. Indeed, You
 love truth in the heart; then in the secret of my
 heart teach me wisdom. O purify me; then I shall be
 clean. O wash me; I shall be whiter than snow. Make
 me hear rejoicing and gladness, that the bones You
 have crushed may revive. From my sins turn away
 Your face and blot out all my guilt. A pure heart
 create for me, O God; put a steadfast spirit within
 me. Do not cast me away from Your presence, nor
 deprive me of Your holy spirit. Give me again the
 joy of Your help; with a spirit of fervour sustain
 me, that I may teach transgressors Your ways and
 sinners may return to You. O rescue me, God, my
 helper, and my tongue shall ring out Your goodness.
 O Lord, open my lips, and my mouth shall declare
 Your praise. For in sacrifice You take no delight;
 burnt offering from me You would refuse. My
 sacrifice, a contrite spirit; a humbled, contrite
 heart You will not spurn. In Your goodness, show
 favour to Zion: rebuild the walls of Jerusalem.
 Then You will be pleased with lawful sacrifice,
 holocausts offered on your altar. Glory be to the
 Father, and to the Son, and to the Holy Spirit: as
 it was in the beginning, is now, and ever shall be,
 world without end. Amen.

10 SPIRITUAL EXERCISES AND MONTHLY RECOLLECTIONS

§1 A plenary indulgence is granted to the faithful
 who spend at least three entire days in the

spiritual exercises of a retreat.

- §2 A partial indulgence is granted to the faithful who take part in a monthly period of recollection.

11 WEEK OF PRAYER FOR CHRISTIAN UNITY

The Catholic Church takes especially to heart the prayer her Founder offered to the Father the day before He suffered: "That all may be one!" Therefore she strenuously encourages the faithful to pray without ceasing for the unity of Christians.

- §1 A plenary indulgence is granted to the faithful who participate in some of the services during the Week of Christian Unity and assist at the closing of this same week.

- §2 A partial indulgence is granted to the faithful who devoutly recite an appropriately approved prayer for the unity of Christians (e.g. *Omnipotens et misericors Deus*).

Omnipotens et misericors Deus

Almighty and merciful God, Who wished to gather the scattered nations into one people through Your Son, grant that those who glory in the name of Christians may put aside division and become one in truth and charity, and that all men may be illumined by the true faith and brought together into the fraternal communion of one Church. Through Christ our Lord. Amen.

12 AT THE POINT OF DEATH

- §1 A priest who administers the Sacraments to someone in danger of death should not fail to impart the apostolic blessing to which a plenary indulgence is attached.

- §2 If a priest is unavailable, Holy Mother Church benevolently grants to the Christian faithful who are duly disposed, a plenary indulgence to be acquired at the point of death, provided they have been in the habit of reciting some prayers during their lifetime; in such a case, the Church supplies for the three conditions ordinarily required for a plenary indulgence.

- §3 In this latter case, the use of a crucifix or a cross in obtaining the plenary indulgence is commendable.

- §4 The faithful can obtain this plenary indulgence at the hour of death, even if they have already acquired a plenary indulgence on that same day.

- §5 The catechetical instruction of the faithful should ensure that they are duly made aware and frequently reminded of this salutary benefaction of the Church.

13 IN MEMORY OF THE PASSION AND DEATH OF THE LORD

A plenary indulgence is granted to the faithful who

- §1 devoutly assist at the adoration of the Cross in the solemn liturgical action of Good Friday; or
 §2 personally make the pious Way of the Cross, or devoutly unite themselves to the Way of the Cross while it is being led by the Supreme Pontiff and broadcast live on television or radio.

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

Regarding the acquisition of the plenary indulgence, the following is prescribed:

- 1 The pious exercise must be made before stations of the Way of the Cross legitimately erected.
- 2 To erect the Way of the Cross, fourteen crosses are needed, to which it is customary to attach a picture or image representing the fourteen stations of Jerusalem.
- 3 According to common custom, the pious exercise

consists of fourteen devotional readings, to which some vocal prayers are added. To make the Way of the Cross, however, it is sufficient to meditate devoutly on the Lord's Passion and Death, and therefore reflection on the particular mysteries of the individual stations is not necessary.

- 4 Progression from one station to the next is required. If the pious exercise is made publicly, and moving from station to station by all participants is not possible without inconvenience, it is sufficient that at least the one conducting the Way of the Cross progress from station to station, while the others remain in their place.
- 5 Those legitimately impeded can acquire the same indulgence, if they spend some time, e.g. at least a quarter of an hour, in reading and meditating on the Passion and Death of Our Lord Jesus Christ.
- 6 Equivalent to the pious exercise of the Way of the Cross, even with regard to obtaining the indulgence, are other pious exercises, approved by competent authority, which call to mind the memory of the Passion and Death of our Lord, likewise with the prescribed fourteen stations.

14 USE OF ARTICLES OF DEVOTION

- §1 A plenary indulgence is granted to the faithful who, on the Solemnity of the Holy Apostles Peter and Paul, make prayerful use of an article of devotion that has been blessed by the Supreme Pontiff or by any bishop, provided the faithful also make a Profession of Faith using any legitimate formula.

- §2 A partial indulgence is granted to the faithful who devoutly use such articles of devotion properly blessed by either a priest or a deacon.

15 MENTAL PRAYER

A partial indulgence is granted to the faithful who for their personal edification devoutly spend time in mental prayer.

16 LISTENING TO SACRED PREACHING

- §1 A plenary indulgence is granted to the faithful who on the occasion of a mission have heard some of the sermons and are present for the solemn conclusion of the mission.

- §2 A partial indulgence is granted to the faithful who assist with attention and devotion at other occasions of the preaching of the Word of God.

17 PRAYERS TO THE BLESSED VIRGIN MARY

- §1 A plenary indulgence is granted to the faithful who

- 1 devoutly recite the Marian rosary in a church or oratory, or in a family, a religious community, or an association of the faithful, and in general when several of the faithful gather for some honest purpose.
- 2 devoutly join in the recitation of the Rosary while it is being recited by the Supreme Pontiff and broadcast live by radio or television.

In other circumstances, the indulgence is partial.

The Rosary is a prayer formula consisting of twenty decades of Hail Marys preceded by the Our Father, during the recitation of which we piously meditate on the corresponding mysteries of our redemption.

Regarding the plenary indulgence for the recitation of the Marian rosary, the following is prescribed:

- 1 The recitation of a fourth part of the Rosary is sufficient, but the 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 faithful simply to join meditation on the mysteries to the vocal prayer.

§2 A partial indulgence is granted to the faithful who

- 1 devoutly recite the canticle of the *Magnificat*;
- 2 either at dawn, noon, or evening devoutly recite the *Angelus* with its accompanying versicles and prayer or, during the Easter season, the *Regina caeli* antiphon with its usual prayer;
- 3 devoutly address the Blessed Virgin Mary with some approved prayer (e.g., *Maria, Mater gratiae*; the *Memorare*; the *Salve Regina*; the *Sancta Maria, succurre miseris*; or the *Sub tuum praesidium*.)

Magnificat (Canticle of Mary)

+ My soul proclaims the greatness of the Lord; my spirit rejoices in God my Saviour, for He has looked with favour 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 ever shall be, world without end. Amen.

Angelus

Y. The Angel of the Lord declared unto Mary,
R. And she conceived of the Holy Spirit.

Hail Mary ...

Y. Behold the handmaid of the Lord,

R. Be it done unto me according to Thy word.

Hail Mary ...

Y. And the Word was made Flesh,

R. And dwelt among us.

Y. Pray for us, O Holy Mother of God,

R. That we may be made worthy of the promises of Christ.

Let us pray. Pour forth, we beseech Thee, O Lord, Thy grace into our hearts: that we, to whom the Incarnation of Christ Thy Son was made known by the message of an angel, may by His Passion and cross be brought to the glory of His Resurrection. Through the same Christ our Lord. Amen.

Regina caeli

Queen of Heaven, rejoice, alleluia:

For the Son thou wast privileged to bear, alleluia,

Is risen as He said, alleluia.

Pray for us to God, alleluia.

Y. Rejoice and be glad, O Virgin Mary, Alleluia!

R. For the Lord is truly risen, Alleluia.

Let us pray. O God, Who gave joy to the world through the Resurrection of Thy Son our Lord Jesus Christ, grant, we beseech Thee, that through the intercession of the Virgin Mary, His Mother, we may obtain the joys of everlasting life. Through the same Christ our Lord. Amen.

Maria, Mater gratiae

Mary, mother of grace and mother of mercy, shield me from the enemy and receive me at the hour of my death.

Memorare

Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to thy

protection, implored thy help, or sought thy intercession was left unaided. Inspired by this confidence, I fly unto thee, O Virgin of virgins, my mother; to thee do I come, before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me. Amen.

Salve, Regina (Hail, Holy Queen)

Hail, holy Queen, Mother of mercy: our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious advocate, thine eyes of mercy toward us; and after our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

Sancta Maria, succurre miseris

Holy Mary, succour the miserable, help the fainthearted, comfort the sorrowful, pray for thy people, plead for the clergy, intercede for all women consecrated to God. May all who keep thy holy commemoration feel now thy help and protection.

Sub tuum praesidium

We fly to your patronage, O holy Mother of God; despise not our petitions in our necessities, but deliver us always from all dangers, O glorious and blessed Virgin.

18 PRAYERS TO ONE'S GUARDIAN ANGEL

A partial indulgence is granted to the faithful who devoutly invoke the care of their guardian angel with a duly approved prayer (e.g. *Angele Dei*).

Angele Dei (Angel of God)

Angel of God, my guardian dear,
to whom God's love entrusts me here,
ever this day (night) be at my side
to light and guard, to rule and guide. Amen.

19 PRAYERS IN HONOUR OF ST. JOSEPH

A partial indulgence is granted to the faithful who invoke St. Joseph, spouse of the Blessed Virgin Mary, with a duly approved prayer (e.g., *Ad te, beate Ioseph*).

Ad te, beate Ioseph

To you, O blessed Joseph, do we come in our tribulation, and having implored the help of your most holy spouse, we confidently invoke your patronage also. Through that charity which bound you to the immaculate virgin mother of God and through the paternal love with which you embraced the Child Jesus, we humbly beg you graciously to regard the inheritance which Jesus Christ has purchased by His Blood, and with your power and strength to aid us in our necessities. O most watchful Guardian of the Holy Family, defend the chosen children of Jesus Christ; O most loving father, ward off from us every contagion of error and corrupting influence; our most mighty protector, be kind to us and from Heaven assist us in our struggle with the powers of darkness. As once you rescued the Child Jesus from deadly peril, so now protect God's Holy Church from the snares of the enemy and from all adversity; shield, too, each one of us by your constant protection, so that, supported by your example and your aid, we may be able to live piously, to die in holiness, and to obtain eternal happiness in heaven. Amen.

20 PRAYERS IN HONOUR OF THE APOSTLES PETER AND PAUL

A partial indulgence is granted to the faithful who devoutly recite the prayer *Sancti Apostoli Petre et Paule*.

Sancti Apostoli Petre et Paule

Holy Apostles Peter and Paul, intercede for us. Guard your people, who rely on the patronage of your apostles Peter and Paul, O Lord, and keep them under your continual protection. Through Christ our Lord. Amen.

Heart of Jesus, atonement for our sins	R.	have set us free and saved us from death. Continue
Heart of Jesus, overwhelmed with insults	R.	Your work of love within us, that by constantly
Heart of Jesus, broken for our sins	R.	celebrating the mystery of our salvation we may
Heart of Jesus, obedient even to death	R.	reach the eternal life it promises. We ask this
Heart of Jesus, pierced by a lance	R.	through Christ our Lord. Amen.
Heart of Jesus, source of all consolation	R.	<i>Litany of the Blessed Virgin Mary</i>
Heart of Jesus, our life and resurrection	R.	<i>(Litany of Loreto)</i>
Heart of Jesus, our peace and reconciliation	R.	Lord, have mercy
Heart of Jesus, victim of our sins	R.	R. Lord, have mercy
Heart of Jesus, salvation of all who trust	R.	Christ, have mercy
in You	R.	R. Christ, have mercy
Heart of Jesus, hope of all who die in You	R.	Lord, have mercy
Heart of Jesus, delight of all the saints	R.	R. Lord, have mercy
Lamb of God, you take away the sins of the world		God our Father in heaven
R. Spare us, O Lord		R. Have mercy on us
Lamb of God, you take away the sins of the world		God the Son, Redeemer of the world
R. Graciously hear us, O Lord		R. Have mercy on us
Lamb of God, you take away the sins of the world		God the Holy Spirit
R. Have mercy on us		R. Have mercy on us
Y. Jesus, gentle and humble of heart		Holy Trinity, one God
R. Touch our hearts and make them like your own		R. Have mercy on us
Let us pray. Father, we rejoice in the gifts of		Holy Mary
Love we have received from the heart of Jesus Your		Holy Mother of God
Son. Open our hearts to share His life and continue		Holy virgin of virgins
to bless us with His Love. We ask this in the name		Mother of Christ
of Jesus the Lord. Amen.		Mother of the Church
<i>Litany of the Precious Blood</i>		Mother of divine grace
Lord, have mercy		Mother most pure
R. Lord, have mercy		Mother most chaste
Christ, have mercy		Mother inviolate
R. Christ, have mercy		Mother undefiled
Lord, have mercy		Mother most amiable
R. Lord, have mercy		Mother most admirable
God our Father in Heaven		Mother of good counsel
R. Have mercy on us		Mother of our Creator
God the Son, Redeemer of the world		Mother of our Saviour
R. Have mercy on us		Virgin most prudent
God the Holy Spirit		Virgin most venerable
R. Have mercy on us		Virgin most renowned
Holy Trinity, one God		Virgin most powerful
R. Have mercy on us		Virgin most merciful
Blood of Christ,		Virgin most faithful
only Son of the Father	R. Be our salvation	Mirror of justice
Blood of Christ, incarnate Word	R.	Seat of wisdom
Blood of Christ, of the new and		Cause of our joy
eternal covenant	R.	Spiritual vessel
Blood of Christ, that spilled to the ground	R.	Vessel of honour
Blood of Christ, that flowed at the scourging	R.	Singular vessel of devotion
Blood of Christ, dripping from the thorns	R.	Mystical rose
Blood of Christ, shed on the cross	R.	Tower of David
Blood of Christ, the price of our redemption	R.	Tower of ivory
Blood of Christ, our only claim to pardon	R.	House of gold
Blood of Christ, our blessing cup	R.	Ark of the Covenant
Blood of Christ, in which we are washed	R.	Gate of Heaven
Blood of Christ, torrent of mercy	R.	Morning star
Blood of Christ, that overcomes evil	R.	Health of the sick
Blood of Christ, strength of the martyrs	R.	Refuge of sinners
Blood of Christ, endurance of the saints	R.	Comforter of the afflicted
Blood of Christ, that makes the barren		Help of Christians
fruitful	R.	Queen of angels
Blood of Christ, protection of the threatened	R.	Queen of patriarchs
Blood of Christ, comfort of the weary	R.	Queen of prophets
Blood of Christ, solace of the mourner	R.	Queen of apostles
Blood of Christ, hope of the repentant	R.	Queen of martyrs
Blood of Christ, consolation of the dying	R.	Queen of confessors
Blood of Christ, our peace and refreshment	R.	Queen of virgins
Blood of Christ, our pledge of life	R.	Queen of all saints
Blood of Christ, by which we pass to glory	R.	Queen conceived without original sin
Blood of Christ, most worthy of honour	R.	Queen assumed into Heaven
Lamb of God, You take away the sins of the world		Queen of the most holy Rosary
R. Spare us, O Lord		Queen of peace
Lamb of God, You take away the sins of the world		Lamb of God, you take away the sins of the world
R. Graciously hear us, O Lord		R. Spare us, O Lord
Lamb of God, You take away the sins of the world		Lamb of God, you take away the sins of the world
R. Have mercy on us		R. Graciously hear us, O Lord
Y. Lord, You redeemed us by Your blood.		Lamb of God, you take away the sins of the world
R. You have made us a kingdom to serve our God.		R. Have mercy on us
Let us pray. Father, by the blood of Your Son You		Y. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

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. Grant this through Christ our Lord. Amen.

Litany of Saint Joseph

Lord, have mercy

R. Lord have mercy

Christ, have mercy

R. Christ have mercy

Lord, have mercy

R. Lord have mercy

God our Father in Heaven

R. Have mercy on us

God the Son, Redeemer of the world

R. Have mercy on us

God the Holy Spirit

R. Have mercy on us

Holy Trinity, one God

R. Have mercy on us

Holy Mary

R. Pray for us

Saint Joseph

Noble son of the House of David

Light of patriarchs

Husband of the Mother of God

Guardian of the Virgin

Foster father of the Son of God

Faithful guardian of Christ

Head of the holy family

Joseph, chaste and just

Joseph, prudent and brave

Joseph, obedient and loyal

Pattern of patience

Lover of poverty

Model of workers

Example to parents

Guardian of virgins

Pillar of family life

Comfort of the troubled

Hope of the sick

Patron of the dying

Terror of evil spirits

Protector of the Church

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

R. Spare us, O Lord

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

R. Graciously hear us, O Lord

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

R. Have mercy on us

Y. God made him master of his household.

R. And put him in charge of all that he owned.

Let us pray. Almighty God, in Your infinite wisdom and love You chose Joseph to be the husband of Mary, the mother of Your Son. As we enjoy his protection on earth, may we have the help of his prayers in Heaven. We ask this through Christ our Lord. Amen.

Litany of the Saints

Lord, have mercy

R. Lord have mercy

Christ, have mercy

R. Christ have mercy

Lord, have mercy

R. Lord have mercy

Holy Mary, Mother of God

R. Pray for us

Saint Michael

Holy angels of God

Saint John the Baptist

Saint Joseph

Saint Peter and Saint Paul

Saint Andrew

Saint John

Saint Mary Magdalene

Saint Stephen

Saint Ignatius of Antioch

Saint Lawrence

Saint Perpetua and Saint Felicity

Saint Agnes

Saint Gregory

Saint Augustine

Saint Athanasius

Saint Basil

Saint Martin

Saint Benedict

Saint Francis and Saint Dominic

Saint Francis Xavier

Saint John Vianney

Saint Catherine

Saint Teresa of Jesus

R. Pray for us

(Other names of saints may be added.)

All holy men and women

Lord, be merciful

R. Lord, save Your people

From all evil

From every sin

From everlasting death

By Your coming as Man

By Your death and rising to new life

By Your gift of the Holy Spirit

Be merciful to us

sinners

R. Lord, hear our prayer

Guide and protect Your holy Church

Keep the Pope and all the clergy

in faithful service to Your Church

Bring all peoples together

in trust and peace

Strengthen us in Your service

Jesus, Son of the living God

Christ, hear us

R. Christ, hear us

Lord Jesus, hear our prayer

R. Lord Jesus, hear our prayer

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. Amen.

23 PRAYERS OF THE EASTERN CHURCHES

These prayers may be found in the *Manual of Indulgences* published in 1999 by the United States Conference of Catholic Bishops.

24 PRAYERS FOR BENEFACTORS

A partial indulgence is granted to the faithful who, moved by supernatural gratitude, devoutly recite a duly approved prayer for benefactors (e.g., *Retribuere dignare, Domine.*)

Retribuere dignare, Domine

May it please You, O Lord, to reward with eternal life all those who do good to us for Your Name's sake. Amen.

25 PRAYERS FOR PASTORS

A partial indulgence is granted to the faithful who •1 in a spirit of filial devotion, devoutly recite any duly approved prayer for the Supreme Pontiff (e.g. the *Oremus pro Pontifice*).

•2 similarly, devoutly recite a prayer taken from the Missal for the bishop of an eparchy or diocese on the occasion of the beginning of his pastoral ministry or on its anniversary.

Oremus pro Pontifice

Y. Let us pray for our sovereign Pontiff N.

R. The Lord preserve him and give him life, and make him blessed upon the earth, and deliver him not to the will of his enemies.

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26 PRAYERS OF SUPPLICATION AND ACTS OF THANKSGIVING

§1 A plenary indulgence is granted to the faithful who devoutly assist either at the recitation or solemn singing of

- 1 the *Veni Creator*, either on the first day of the year to implore divine assistance for the course of the whole year, or on the solemnity of Pentecost;
- 2 the *Te Deum*, on the final day of the year, to offer thanks to God for gifts received throughout the course of the entire year.

§2 A partial indulgence is granted to the faithful who,

- 1 at the beginning and the end of the day,
 - 2 in starting and completing their work,
 - 3 before and after meals,
- devoutly offer some legitimately approved prayer of supplication or act of thanksgiving (e.g., *Actiones nostras*; *Adsumus*; *Agimus Tibi gratias*; *Benedic, Domine*; *Domine, Deus Omnipotens*; *Exaudi nos*; the *Te Deum*; the *Veni Creator*; the *Veni Sancte Spiritus*; or *Visita, quaesumus, Domine*).

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 honour, glory be
Both now and for eternity. Amen.

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 the 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 praise You. The noble fellowship of prophets praise You. The white-robed army of martyrs praise 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.

Y. Save Your people, Lord,
and bless Your inheritance.

R. Govern and uphold them now and always.

Y. Day by day we bless You.

R. We praise Your name for ever.

Y. Keep us today, Lord, from all sin.

R. Have mercy on us, Lord, have mercy.

Y. Lord, show us Your love and mercy;

R. For we put our trust in You.

Y. In You, Lord, is our hope:

R. And we shall never hope in vain.

Actiones nostras (before any work)

Direct, we beseech thee, O Lord, all our actions by Thy holy inspiration and carry them on by Thy gracious assistance, that every word and work of ours may always begin from Thee and by Thee be happily ended. Amen.

Adsumus (before a meeting about matters of common interest)

We have come, O Lord, Holy Spirit; we have come before You, hampered indeed by our many and grievous sins, but for a special purpose gathered together in Your name. Come to us, be with us, and enter our hearts. Teach us what we are to do and what ought to concern us; show us what we must accomplish, in order that, with Your help, we may be able to please You in all things. May You alone be the Author and the Finisher of our judgements, Who alone with God the Father and His Son possess a glorious name. Do not allow us to disturb the order of justice, You who love equity above all things; let not ignorance draw us into devious paths; let not partiality sway our minds or respect of riches or persons pervert our judgement; but unite our hearts to You by the gift of Your help alone, that we may be one in You and never forsake the truth. As we are gathered together in Your name, so may we in all things hold fast to justice tempered by mercy, that in this life our judgement may never be at variance with You and in the life to come we may attain to everlasting rewards for deeds well done. Amen.

Agimus tibi gratias (to give thanks, e.g. after meals)

We give You thanks, Almighty God, for all Your blessings: Who live and reign for ever and ever. Amen.

Benedic, Domine

Bless us, O Lord, and these, Your gifts, which we are about to receive from Your bounty. Through Christ our Lord. Amen.

Domine, Deus omnipotens

Lord, God Almighty, You have brought us safely to the beginning of this day. Defend us today by Your mighty power, that we may not fall into any sin, but that all our words may so proceed and all our thoughts and actions be so directed as to be always just in Your sight. Through Christ our Lord. Amen.

Exaudi nos

Hear us, Lord, holy Father, almighty and eternal God, and graciously send Your holy angel from heaven to watch over, to cherish, to protect, to abide with, and to defend all who dwell in this house. Through Christ our Lord. Amen.

Veni, Sancte Spiritus (Come, Holy Spirit)

Y. Come, Holy Spirit, fill the hearts of Thy faithful.

R. And enkindle in them the fire of Thy love.

Y. Send forth Thy Spirit and they shall be created.

R. And Thou shalt renew the face of the earth.

Let us pray. O God, Thou hast taught the hearts of the faithful by the light of the Holy Spirit. Grant that by the same Spirit we may be always truly wise, and ever rejoice in His consolation. Through Christ our Lord. Amen.

Visita, quaesumus, Domine

Visit, we beg You, O Lord, this dwelling, and drive from it all snares of the enemy: let Your holy angels dwell herein to keep us in peace; and let Your blessing be always upon us. Through Christ our Lord. Amen.

27 A PRIEST'S FIRST MASS AND JUBILEE CELEBRATIONS OF ORDINATION

- §1** A plenary indulgence is granted to
- 1 a priest celebrating his first Mass before the people on a chosen day;
 - 2 the faithful who devoutly assist at the Mass.
- §2** Similarly, a plenary indulgence is granted to
- 1 priests celebrating the twenty-fifth, fiftieth, sixtieth, and seventieth anniversary of their priestly ordinations, who renew before God their promise of faithfully fulfilling the duties of their vocation;
 - 2 bishops celebrating the twenty-fifth, fortieth, and fiftieth anniversaries of their episcopal ordination, who renew before God their promise of faithfully fulfilling the duties of their office;
 - 3 the faithful who devoutly assist at jubilee Mass celebrations.

28 PROFESSION OF FAITH AND ACTS OF THE THEOLOGICAL VIRTUES

- §1** A plenary indulgence is granted to the faithful who, at the celebration of the Easter Vigil or on the anniversary of their own Baptism, renew their baptismal vows in any legitimately approved formula.
- §2** A partial indulgence is granted to the faithful who
- 1 renew their baptismal vows in any formula;
 - 2 devoutly sign themselves with the sign of the cross, using the customary words: In the name of the Father and of the Son and of the Holy Spirit. Amen;
 - 3 devoutly recite either the Apostles' Creed or the Niceno-Constantinopolitan Creed;
 - 4 recite an Act of Faith, Hope, and Charity in any legitimate formula.

- ✓ Do you reject sin so as to live in the freedom of God's children?
- R. *I do.*
- ✓ Do you reject the glamour of evil and refuse to be mastered by sin?
- R. *I do.*
- ✓ Do you reject Satan, father of sin and prince of darkness?
- R. *I do.*
- ✓ Do you believe in God, the Father almighty, Creator of Heaven and earth?
- R. *I do.*
- ✓ 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.*
- ✓ 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.*
- ✓ This is our faith. This is the faith of the Church. We are proud to profess it in Christ Jesus our Lord.
- R. *Amen.*

Apostles' Creed

I believe in God, the Father almighty, Creator of heaven and earth, and in Jesus Christ, His only Son, our Lord, Who was conceived by the Holy Spirit born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; He descended into hell; and on the third day He rose again from the dead; He ascended into Heaven, and is seated at the right hand of God the Father almighty; from there He will come 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 life everlasting. Amen.

Niceno-Constantinopolitan Creed (Nicene Creed)

I believe in one God, the Father almighty, Maker of heaven and earth, of all things, visible and invisible. I believe in one Lord, Jesus Christ, the only begotten Son of God, born of the Father before all ages. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through Him all things were made. For us men and for our salvation He came down from Heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became Man. For our sake He was crucified under Pontius Pilate, He suffered death and was buried, and rose again on the third day in accordance with 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. I believe in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father and the Son, Who with the Father and the Son is adored and glorified, Who has spoken through the prophets. I believe in one, holy, catholic, and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Amen.

Act of Faith, Hope, and Love

My God, I believe in You, I trust in You, and 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.

29 FOR THE FAITHFUL DEPARTED

- §1** A plenary indulgence, applicable only to the souls in Purgatory, is granted to the faithful who,
- 1 on any and each day from November 1 to 8, devoutly visit a cemetery and pray, if only mentally, for the departed;
 - 2 on All Souls' Day (or, according to the judgement of the ordinary [bishop], on the Sunday preceding or following it, or on the solemnity of All Saints), devoutly visit a church or an oratory and recite an Our Father and the Creed.
- §2** A partial indulgence, applicable only to the souls in Purgatory, is granted to the faithful who
- 1 devoutly visit a cemetery and at least mentally pray for the dead;
 - 2 devoutly recite Lauds or Vespers from the Office of the Dead or the prayer Eternal rest.

Requiem aeternam (Eternal rest)

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

30 READING OF SACRED SCRIPTURE

- §1** A plenary indulgence is granted to the faithful who read the Sacred Scriptures as spiritual reading, from a text approved by competent authority and with the reverence due to the divine word, for at least a half an hour; if the time is less, the indulgence is partial.
- §2** If for some good reason a person is unable to read the Sacred Scriptures, a plenary or partial indulgence is granted, as above, if the text of Sacred Scripture is listened to while another person is reading or if it is heard by means of a video or audio recording.

31 A DIOCESAN SYNOD

A plenary indulgence is granted a single time to the faithful who, during a diocesan synod, devoutly visit the church in which the synod is celebrated and there recite an Our Father and the Creed.

32 A PASTORAL VISIT

A plenary indulgence is granted a single time to the faithful who, during the time of a pastoral visit, assist at the sacred functions over which the visitor presides.

33 VISITING SACRED PLACES

§1 A plenary indulgence is granted to the faithful who visit, and there devoutly recite an Our Father and the Creed,

- 1 one of the four Patriarchal Basilicas in Rome, either as part of group making a pilgrimage to the basilica, or at least with the purpose of expressing during the visit filial submission to the Roman Pontiff; (These basilicas are St. John Lateran, for the "Patriarch of the West," the Pope; St. Peter's at the Vatican, for the Patriarch of Constantinople; St. Paul Outside the Walls, for the Patriarch of Alexandria; and St. Mary Major, for the Patriarch of Antioch.)

•2 a minor basilica

- a. on the solemnity of the holy Apostles Peter and Paul;
- b. on the solemnity of its Titular;
- c. on August 2, the day of the "Portiuncula" indulgence; (*Portiuncula*, similar to the Italian for "a small portion," refers to the small piece of land enclosing the ruins of a chapel which the Benedictines offered to St. Francis when he first began to accept followers. The indulgence originated here when St. Francis saw a vision of Our Lady, who told him that people could obtain a special pardon — a plenary indulgence — for the dead as often as they visited the chapel on August 2.)

- d. once a year, on a day chosen by the Christian faithful;

•3 the cathedral church

- a. on the solemnity of the holy Apostles Peter and Paul,
- b. on the solemnity of its Titular;
- c. on the liturgical celebration of the Cathedral of St. Peter, the Apostle;
- d. on the dedication of the Archbasilica of the Most Holy Saviour;
- e. on August 2, the day of the "Portiuncula" indulgence;

§2 Similarly, a plenary indulgence is granted to the faithful who assist in sacred functions held in a stational church on its designated day; if they merely visit the church devoutly, the indulgence is partial. ("Stational churches" are churches in the city of Rome where the Popes — mostly the early Popes — would celebrate the

liturgy at least on special days; eventually, this came to be observed principally as a Lenten devotion. Today a list is published in Rome at the beginning of Lent proclaiming what churches will be stational and on what day.)

§3 A partial indulgence is granted to the faithful who devoutly visit one of the ancient Christian cemeteries or catacombs.

34 DEVOTIONS IN HONOUR OF DIVINE MERCY

§1 A plenary indulgence is granted to the faithful who, on Divine Mercy Sunday (the Second Sunday of Easter), in any church or chapel,

- 1 take part in the prayers and devotions held in honour of Divine Mercy;
- 2 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!").

§2 A partial indulgence is granted to the faithful who pray to the merciful Lord Jesus a legitimately approved invocation.

§3 A plenary indulgence is granted on Divine Mercy Sunday to 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 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 if they 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").

§4 A plenary indulgence is granted on Divine Mercy Sunday to people who find it impossible to carry out the prescribed practices for obtaining the indulgence if with a spiritual intention they are united with those carrying out the prescribed practice 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 conditions prescribed to obtain a plenary indulgence.

Prayer after the Te Deum

O God, of Whose mercies there is no number, and of Whose goodness the treasure is infinite, we render thanks to Your most gracious majesty for the gifts You have bestowed upon us, evermore beseeching Your clemency, that as You grant the petitions of those who ask You, You will never forsake them, but will prepare them for the reward to come. Through Christ our Lord. Amen.

Prayer for the Twenty-Sixth Sunday of Ordinary Time

Father, You show Your almighty power in Your mercy and forgiveness. Continue to fill us with Your gifts of love. Help us to hurry toward the eternal life You promise and come to share in the joys of Your Kingdom. Through Christ our Lord. Amen.

In addition, the Pope grants other indulgences from time to time to mark significant events in the life of the Church, obtainable between set dates. Examples are indulgences on the occasion of various World Youth Days, fifty-year jubilees, and anniversaries of apparitions of Our Lady.

Appendix 4

History of Indulgences in the Church

Condensed from the *Catholic Encyclopedia*

In early times, the "canonical penances" imposed by the Church on sinners were very severe. Guilty persons could be excluded from the company of the faithful, allowed to kneel only in the vestibule of the church, permitted to participate only in the first part of the Mass, refused Holy Communion, and required to fast on bread and water on prescribed days.

The term of such a penance was usually seven years for grave offences such as apostasy, giving the Holy Scriptures to pagans, *etc.* For heinous crimes such as murder, it was even longer. For lesser transgressions, the penance could be a fast of forty days.

However, the Church knew that God's design is not so much to chastise the sinner as to detach him from earthly affections and encourage him to amend. Accordingly, if, during the term of penance, the penitent showed by his conduct that his conversion was real, it was deemed unnecessary for him to complete the term and the penitential works would be partially or wholly remitted.

Now the Church knew that Christians form one Body — that is, that the "saints" are all in "communion" with one another so that they can make satisfaction for one another's sins. During persecutions, especially, Christians in prison, awaiting death, would often write "letters of peace" to the Pope or the bishops, offering their merits and sufferings as a substitute for the canonical penalties imposed on others. In such cases, the penalties could be remitted and the penitents restored to full communion with the Church.

As St. Cyprian, Bishop of Carthage, said, "God can set down to the sinner's account whatever the martyrs have asked and the bishops have done for them." Such substitutions became known as "indulgences."

Later on, as canonical penances were made less rigorous, the Church often allowed a lesser penitential work to be substituted for a greater. Alms to the poor, endowments of churches and monasteries, pilgrimages to holy places, and even short prayers were all considered equivalent to days or years of severe penance.

Accordingly, indulgences used to be described as "forty days," "one year," *etc.* This never implied, as some people have thought, that forty days or a year would be taken off their time in Purgatory. Rather, it meant that by the indulgence, they would obtain as much spiritual benefit (for themselves or for a soul in Purgatory) as they would if they performed the severe canonical penances of former times for forty days or one year.

"Plenary" indulgences seem to have been granted only from about the eleventh century. Probably they were first given to the crusaders. Pope Urban II decreed that "their journey would take the place of all penance," and later Pontiffs gave similar spiritual privileges to those who went to fight for the Holy Sepulchre or helped finance the expeditions.

Indulgences came to be given very freely by many Popes on various occasions — the dedication of a church, the canonization of a saint, even the devout use of a sacramental such as a crucifix or a medal.

From early times, indulgences could be applied to the souls in Purgatory, who were undergoing penance for their sins. In the ninth century, Popes Pascal I and John VIII bestowed indulgences on the souls of those who had died in defence of the Church or Christian civilization. In succeeding ages it became customary to make nearly all indulgences applicable not only to the living person who performed the prescribed work, but also to any departed souls he wished to aid.

During the Middle Ages, indulgences started being transferred from one person to another for money. Luther in Germany and Zwingli in German Switzerland both

protested the proclamation by Pope Leo X of an indulgence for contributions toward the building of the new St. Peter's in Rome.

It had long been customary for Popes to grant indulgences for contributing money to public constructions such as bridges. It had always been stressed that the indulgence remitted the *punishment* due to sin, not the *guilt* of the sin, and the necessity for a contrite confession had always been upheld.

But the good work itself, like almsgiving for a good object, often received the most publicity. Secular rulers began to demand a portion of the alms before they would allow the proclamation of the indulgence within their territories. In practice, therefore, and in the public mind, indulgences took on an economic aspect, and people came to regard them as an oppressive tax.

In its Counter-Reformation, the Council of Trent declared:

"In granting indulgences the Council desires that moderation be observed in accordance with the ancient approved custom of the Church, lest through excessive ease ecclesiastical discipline be weakened; and further, seeking to correct the abuses that have crept in ... it decrees that all criminal gain therewith connected shall be entirely done away with as a source of grievous abuse among the Christian people; and as to other disorders arising from superstition, ignorance, irreverence, or any cause whatsoever — since these, on account of the widespread corruption, cannot be removed by special prohibitions — the Council lays upon each bishop the duty of finding out such abuses as exist in his own diocese, of bringing them before the next provincial synod, and of reporting them, with the assent of the other bishops, to the Roman Pontiff, by whose authority and prudence measures will be taken for the welfare of the Church at large, so that the benefit of indulgences may be bestowed on all the faithful by means at once pious, holy, and free from corruption."¹

Deploring the fact that earlier councils had not succeeded in stopping the nefarious practices of traders (*quaestores*) in indulgences, the Council abolished the very office of *quaestores*² so that everyone might come to understand that the Church dispensed her spiritual treasures for spiritual works and not for money.

In February 1567³ Pope St. Pius V canceled all grants of indulgences that involved fees or other financial transactions and in January 1570⁴ he declared all such indulgences null and void.

1 Council of Trent: Session 25, *Decree Concerning Indulgences*, December 4 1563

2 See the Council of Trent, Session 21, *Decree on Reformation*, July 16 1562; and Session 5, *Decree on Reformation*, June 17 1546.

3 By the papal bull *Etsi Dominici gregis*.

4 By the papal bull *Quam plenum*.