The new raccolta

by

Catholic Church. Congregatio indulgentiarum et sacrarum reliquiarum

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P.F. Cunningham

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Estate of Rev James Chrystal
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THE NEW RACCOLTA,

OR,

COLLECTION OF PRayers AND GOOD WORKS.

TO WHICH THE SOVEREIGN PONTIFFS HAVE ATTACHED

HOLY INDULGENCES.

PUBLISHED IN 1898 BY ORDER OF HIS HOLINESS, POPE LEO XIII.

FROM THE THIRD ITALIAN EDITION
AUTHORIZED AND APPROVED BY THE SACRED CONGREGATION OF HOLY INDULGENCES.

TO WHICH IS ADDED

AN APPENDIX,
CONTAINING PRAYERS FOR MASS, AND VESPERS FOR SUNDAYS.

PHILADELPHIA:

PETER F. CUNNINGHAM & SON,
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+ PATRICK JOHN,
ARCHBISHOP OF PHILADELPHIA,

Philadelphia, Dec. 8, 1900.

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DECRETUM ANNI 1898.

DECRETUM.

Iam tertio in lucem prodit authentica Syllogle, seu Collectio Precum piorumque Operum, quibus recitandis seu peragendis Romani Pontifices Indulgentias adnexuerunt. Novis haec est locupletata Precibus et piis Operibus, quae ab anno 1886 hucusque Summus Pontifex Leo XIII. Indulgentiis ditavit a cunctis Christifidelibus lucrandis; paucis additis quae in antecedentibus editionibus, ob non exhibita opportuno tempore documenta, relata non erant.

Porro hujusmodi Collectionem typis S. Congregationis de Propaganda Fide cusam, idem SS. D N. Leo Papa XIII. sua apostolica auctoritate approbavit; eaque proinde uti genuina et authentica Sylloge Indulgentiarum

DECREE.

An authorized Raccolta or Collection of Prayers and Good Works to the recital or performance of which the Roman Pontiffs have attached indulgences is now issued for the third time.

This edition is enlarged by adding new prayers and good works which the Sovereign Pontiff, Leo XIII., from the year 1886 to the present time, has enriched with indulgences to be gained by all the faithful.

A few have now been added which did not appear in previous editions because they were not presented at the proper time.

Moreover, Our Holy Father, Leo XIII., by virtue of his apostolic authority, has approved this Collection issued from the
hactenus pro universis Christifidelibus et pro quibusdam eorum coetibus ibidem designatis concessarum ab omnibus est retinenda. Quare, si dubium aliquod, quod vel sensum concessionum vel acquirendarum Indulgentiarum conditiones attingat, forte oboriatur, non nisi ex hac Sylloge, quam normae instar eadem Sanctitas Sua haber mandavit, erit dirimentum.

Quapropter præsens Decretum exarari, illudque huic Editioni praefigi jussit.

Datum Romæ ex Secretaria S. Congregationis Indulgentiis Sacrisque Reliquis praepositae, die 23 Iulii, 1898.

Fr. H. M. Card. Gotti,
Prefectus.

[L. S.]
† A. Sabatucci,
Archep. Antinoen,
Secretarius.

Press of the Sacred Congregation of the Propagation of the Holy Relics, on the 23rd day of July, 1898.

Fr. H. M. Card. Gotti,
L. S.
Prefect.
† A. Sabatucci,
Archep. Antinoen,
Secretary.
DECRETUM ANNI 1887.

DECRETUM.

Sacra Congregatio, Indulgentiis Sacrisque Reliquis præposita, cum versionem ex italicæ in linguam anglicam Syllodes, quæ prœces piaque opera complectitur, quibus Romani Pontifices indulgentias adnexerunt, duxb S. Theologiae in Universitate Woodstockiana lectoribus et in anglica lingua peritis examinandam commiserit; iique testati fuerint, versionem omnino fidelem et piëne cum originali italico, typis cuso S. Congregations de Propaganda Fide, anno 1886, conformem reperiri; eadem uti authenticam recognovit, et typis imprimi ac publicari posse permisit.

DECREE.

The Sacred Congregation of Indulgences and Holy Relics has approved of, as authentic, and permitted to be printed and published, this English translation of the Italian Raccolta, a book containing various prayers and pious exercises, to which the Roman Pontiffs have attached indulgences. This approbation was given after the work had been duly examined by two professors of theology of Woodstock College, who testified that they found this translation to be entirely faithful and in full accord with the Italian original, published in the year 1886 by the Sacred Congregation for the Propagation of the Faith.
Datum Romæ ex Secretaria ejusdem S. Congregationis, die 28 Aprilis 1887.


[L. † S.]

Alexander, Episcopus Oensis, Secretarius.

Given at Rome, at the Office of the Secretary of this same Sacred Congregation, April 28, 1887.

Fr. Thomas Maria Card. Zigliara, Prefect.

[L. † S.]

Alexander, Bishop Oensis, Secretary.
DECRETUM ANNI 1886.

DECRETUM.

Post editum Romae anno 1877 opus, cui titulus Raccolta di orazioni e piet operes, per le quali sono state conesse dai Sommi Pontefici le SS. Indulgence, nonnulla Sacrae Congregazioni, Indulgentiis Sacrisque Reliquis praepositae, exhibita fuerunt documenta, quae concessas jamdud omnibus Christiferdelibus, designatas preces recitantibus aut designata pia opera exercentibus, Indulgentias referebant. Insuper Summus Pontifex Leo XIII plures pias preces piaque opera Indulgentis ditavit, quae ab omnibus pariter Christiferdelibus aquire possunt. Quapropter Sacra eadem Congregatio, ut haec omnia latius innotescant et ut communi utilitati consulat, opportunum

DECREE.

After the work entitled Collection of Prayers and Good Works to which the Sovereign Pontiffs have attached Holy Indulgences, appeared in Rome in 1877, other documents containing indulgences already granted to all the faithful who recite certain appointed prayers, or perform certain designated good works, were presented to the Sacred Congregation of Indulgences and Holy Relics. Our Holy Father, Leo XIII., moreover, has enriched many prayers and pious works with indulgences which may, in like manner, be gained by all the faithful. Wherefore this same Sacred Congregation, to the end that all these indulgences may be more widely known, and that it might consult
duxit, praefatum opus iterum typis imprimi et in vulgus edi, additis piis precibus piisque operibus, quae in editione anni 1877, ob non exhibita tempore documenta, aut non relata, aut postea Indulgentiis ditata fuerunt.

Hanc autem Collectio nem, quae typis S. Congregationis de Propaganda Fide nunc in lucem et usum prodit, SS. D. N. Leo Papa XIII apostolica sua auctoritate approbat, quae ut genuina et authentica Indulgentiarum hactenus concessarum Sylloge ab omnibus habenda sit. Hinc etiam ad decidenda dubia, quae forte de sensu concessionis aut de conditionibus lucrandarum Indulgentiarum oriuntur, eamdem hanc Syllogen normae in star esse debere Sanctitas Sua mandavit; ipsumque Decretum novae huic editioni praefigii praecepit.

Datum Romae ex Secretaria S. Congregationis Indulgentiis et SS. Re-
liquis praepositae, die 24 Maii 1886.
J. B. Card, Franzelin, 
Praefectus.

[L. S.]
F. Della Volpe, 
Secretarius.

commanded that this same decree should be prefixed to this new edition. Given at Rome from the Office of the Secretary of the Sacred Congregation of Indulgences and Holy Relics, on the 24th day of May, 1886.
J. B. Card. Franzelin, 
Prefect.

[L. S.]
F. Della Volpe, 
Secretary.
DECRETUM ANNI 1877.

Iamdiu necessitas, nedum utilitas persentiri coeepit, ut in lucem prodir et authentica atque absoluta Sylosse seu Collectio, quae omnes et singulas preces piisque opera, quibus peragendis ex provida salutari-que Romanorum Pontificum liberalitate Indulgentiæ concessae fuere, rite accurateque complecteteretur. Postremo enim Collectio, neque omnis imperfectionis expers videbatur, nec, quod potissimum est, omnes et singulas Indulgentias hucusque impertitas recens-ebat. Iamvero magni interest, ut Christifideles probe noverint quae et quales Indulgentiae quibusve operibus, una cum adiectis ad eas lucrandas con-ditionibus, applicatae coniunctaeque fuerint. Quan-doquidem coelestis Indulgentiarum thesauri ideo a Christo Domino concredita fuit Ecclesiae suae dis-pensatio identidem facienda, ut fideles iisdem Indul-gentiis, sive ad temporalem suorum peccatorum haec in vita poenæ reatum exolvendum, sive ad denunc- torum animas piacularibus poenis detentas sublevandas, uti iuvarique possent.

His igitur rationum momentis merito perpensis, factaque per infrascriptum, S. Congregationis Indulgentiis et SS. Reliquis tuendis praepositae Cardi-nalem Praefectum, SS. Domino Nostro Pio Papæ IX relatione, Summus idem Pontifex benigniter annuit ut authentica omnium et singularum precum piorum-que operum, quae usque ad praesentem diem Indul-gentiis ditata vel aucta fuere, Sylosse seu Collectio per Secretariam eiusdem S. Congregationis quam diligentiissime conficeretur, ac dein in lucem prodixeret.

(10)
DECREE OF THE YEAR 1877.

It has long been felt that the publication of a complete and authentic collection of the prayers and good works to which the watchful and beneficent generosity of the Roman Pontiffs has attached indulgences, would be very useful, not to say necessary, since the last collection, or Raccolta, neither appeared to be free from imperfection, nor, what is of more consequence, contained all the indulgences granted up to the present time. Now, it is very important that the faithful should know what indulgences have been granted, to what practices they have been attached, and on what conditions they can be gained; since our Lord Jesus Christ entrusted to his Church the dispensation of the heavenly treasure of indulgences, in order that the faithful might profit by them to pay, in this life, the debt of temporal punishment due to their own sins, or to relieve the suffering souls in purgatory.

These considerations having been duly laid before our Holy Father, Pope Pius IX., by the undersigned Cardinal Prefect of the Sacred Congregation of Indulgences and Holy Relics, his Holiness kindly gave his consent and approval that an authentic collection of all the prayers and good works which have been enriched with indulgences up to the present time, should be made with the greatest care by the Secretary of the said Congregation, and published for the use of the faithful.

This collection, compiled with all care and accuracy, according to the orders of his Holiness, and
Hanc ergo Collectionem, iuxta Sanctitatis Suæ mandatum, rite accurateque absolutam, typisque S. Congregationis de Propaganda Fide editam, SS. D. N. Pius Papa IX apostolica sua auctoritate approbavit; praecipitque a cunctis Christifidelibus, ut genuinam et authenticam Indulgentiarum hactenus concessarum Syllogen prorsus habendam esse. Sin vero aliquod dubium vel disceptatio de cuiuslibet Indulgentiae concessione, vel de ratione lucrandi forte suboriri contingat: Sanctitas Sua expresse declarari voluit, ut praesens Sylloge, cuius originale exemplar in Archivo huiusmet S. Congregationis ad perpetuam facti normam adservari debet, pro dubiis et controversis dirimendis unice consulatur. Ideoque iussit hoc Decretum exarari atque Editioni eiusdem Syllogis præfixum imprimi.

Datum Romae ex Secretaria eiusdem S. Congregationis Indulgentiis et SS. Reliquiis praeposita, die 3 Junii 1877.

A. CARD. OREGLIA A S. STEPHANO,

Praefectus.

[Loco ‡ Signi.]

A. PANICI,

Secretarius.
published by the Sacred Congregation of the Propaganda, has been approved by the Sovereign Pontiff, in virtue of his apostolic authority, and, by his order, is to be received by all the faithful as the genuine and authentic collection of the indulgences which have been hitherto granted.

His Holiness has also wished it to be expressly declared that, in all cases of doubt or discussion about the existence of any indulgence whatever, or about the manner of gaining it, this present collection alone shall be consulted as having authority; and that the original copy shall be preserved in the Archives of the said Sacred Congregation as a perpetual standard and memorial of his decision.

Hence, it is ordered by the same Sovereign Pontiff that this decree shall be prefixed to every copy of this collection.

Given at Rome, from the Office of the Secretary of the Sacred Congregation of Indulgences and Holy Relics, on the 3d day of June, 1877.

A. CARD. OREGLIA A S. STEPHANO,

Prefect.

[L. + S.]

A. PANICI,

Secretary.
ON HOLY INDULGENCES
AND THE
CONDITIONS REQUISITE FOR GAINING THEM.

I. After the guilt of mortal sin and its eternal punishment have been forgiven the repentant sinner, the obligation of satisfying Divine Justice by some temporal punishment, to be undergone in this life or in the next, generally remains. A temporal punishment is, likewise, the sad heritage of every venial sin, and must, in like manner, be borne either here or hereafter. Our Divine Lord, however, has so disposed in his infinite mercy that the faithful can be freed, either wholly or partially, from these temporal punishments. And this can be done either in the present life, or in the life to come: in the present life, as well by meritorious works which they themselves do, as by sacred indulgences which the Church, the depository of the superabundant satisfactory merits of Christ and of his Saints, grants, by way of absolution, to her children and which they gain for themselves: in the life to come, by the application made by way of suffrage, of these same sacred indulgences to the holy souls in Purgatory. For a sacred indulgence is nothing else but the remission of the temporal punishment due to God for sins already forgiven as to guilt; a remission granted by ecclesiastical authority to the faithful, from the treasury of the superabundant satisfactory merits of our Lord Jesus Christ, of Mary most Holy, and of the Saints.

(14)
II. Among sacred indulgences some are called *Partial*; such, namely, as are granted for a certain number of days, or periods of forty days, called "quarantines," or for a year, or for several years, etc.; others are called *Plenary*; and among these latter, some are *in the form of Jubilee*.

By *Partial* indulgences of days, or quarantines, or years, so much of the temporal punishment which had to be undergone either in this life or in the next, is remitted in favor of him who gains them, as would have been remitted by the performance of the penances of so many days, quarantines (penances of forty days' duration), years, etc., prescribed in the ancient penitential canons of the Church. *Plenary indulgences*, whether *in the form of Jubilee* or not, are, in their effect, one and the same thing; the only difference being that when the indulgences are granted in the form of Jubilee, confessors have power of jurisdiction conferred on them to absolve from reserved cases, to dispense from or commute certain simple vows, etc. By these indulgences, all of the temporal punishment is remitted which we owe to God for our sins even after they have been pardoned; so that if we were to die immediately after gaining a plenary indulgence we should go straight to heaven.

The same may be said of the holy souls in purgatory, whenever we gain for them a plenary indulgence which is applicable to them; provided only that the Divine Justice deign to accept it in their behalf.

III. From this we may easily gather, how highly we ought to prize indulgences, how great is their value and efficacy, and how great a benefit they are to Christian souls. The Council of Trent says: "The use of indulgences is in the highest degree wholesome to Christian people." Every Christian, there-
fore, should strive with holy eagerness, to gain as many indulgences as possible, both for his own spiritual good and for the relief of the faithful departed.

IV. However, to gain an indulgence many things are required.

*In the first place,* it is neccessary to be in the grace of God; in other words, the soul must be free from grievous sin; because the soul that in the sight of God is loaded with the guilt of sin and with the debt of eternal punishment, neither is nor can be capable of receiving the remission of temporal punishment. It is proper, therefore, to go to confession every time that one begins the good works enjoined for the gaining of an indulgence. But if this be not done, it is necessary that at least the last of the good works enjoined should be performed in the state of grace. It should be observed here that in granting partial indulgences, sacramental confession is not usually prescribed, but the clause, "with at least a contrite heart," is generally employed; the meaning is, that if any one who is in the state of mortal sin wishes to gain the indulgence in question, he must at least make an act of true contrition with a firm purpose of going to confession. So the Sacred Congregation of Indulgences decided, Dec. 17, 1870.

*In the second place,* it is necessary to have at least a general intention of gaining the indulgences. Hence it would be most advisable to renew every morning the intention of gaining each and every one of the indulgences that can be gained during the day. And since very many indulgences can be applied to the souls in purgatory, it would be well to make a second intention of applying to the relief of these souls the indulgences gained. This application may be made in favor of one or more souls specially
mentioned, or generally, in favor of all the souls in purgatory.

In the third place, since the Church, in opening the treasure of holy indulgences, has always obliged the faithful to do some good work in specified circumstances of time, place, etc., it is necessary for the gaining of indulgences to perform in person and with devotion all the good works enjoined as to time, manner, end, etc., according to the terms in which the indulgence is granted. If any of the works enjoined be omitted, either wholly, or in some notable part, whether through ignorance, or negligence, or inability; or if any of the conditions of time, place, etc., prescribed, be not observed for any reason whatsoever, then—except in the case of a lawful commutation—the indulgence in question is not gained.

It will be useful to mention here some general decisions of the Sacred Congregation of Indulgences and Pious Relics, in reference to the time in which indulgences may be gained, and the manner in which prayers having indulgences attached may be recited.

First of all, if the time in which an indulgence may be gained be not otherwise determined by the indul of concession, we are to understand the whole course of the natural day, namely, from midnight to midnight (Sacred Congregation of Indulgences, Jan. 12, 1878).

Concerning the manner of reciting the prayers, the Sovereign Pontiff, Pius VII., by a decree of the same Sacred Congregation, Feb. 29, 1820, declared that he who recites alternately with others a prayer to which indulgences are attached, e.g., the Rosary, the Angelus, can gain the indulgences attached to that prayer. Moreover, by a declaration of the Sovereign Pontiff, Puis IX, a declaration made by means of the Sacred
Congregation of Indulgences, Dec. 29, 1864, "the indulgences attached to the recital of prayers can be gained by saying the prayers in any language whatever, provided that they be faithfully translated. To be sure of the fidelity of these translations, it is enough to have a declaration to this effect from the Sacred Congregation of Indulgences through its Cardinal Prefect, or from one of the Ordinaries of the place into the language of which the prayer has been translated."

The Sacred Congregation of Indulgences, Sept. 18, 1862, declared "that it is not necessary that the prayers prescribed for the gaining of indulgences, whether plenary or partial, should be said kneeling; unless otherwise prescribed in the act of concession."

Although to one and the same thing, e.g., a prayer, a rosary, a cross, etc., different indulgences may be attached, all of these cannot be gained at one and the same time; but for each indulgence the works enjoined must be repeated, excepting the case in which such works cannot or are not wont to be repeated (Sacred Congregation of Indulgences, Feb. 29, 1820, and Jan. 12, 1878).

Thus, e.g., if one who has a rosary which has been blessed and enriched with the indulgences of the rosary as well as with those of St. Bridget, wishes to gain both indulgences, he would have to recite over and above the ordinary rosary, that of St. Bridget also.

Lastly, deaf-mutes, being unable to recite vocal prayers, "(1) must, if a visit to some church be prescribed for the gaining of an indulgence, visit the church devoutly, merely raising to the Lord their minds and pious affections; (2) if among the works enjoined there should be public prayers, it is sufficient
for deaf-mutes to be united in body in the same place with the rest of the faithful, and that in like manner they raise their minds and their hearts to God; (3) if, however, there be question of the private recital of prayers, the confessors of such persons have the power of substituting for these some external work of piety," according to a decision of the same Sacred Congregation, Feb. 16, 1852, confirmed by the Sovereign Pontiff, Pius IX., in an audience on the 15th of March, in the same year.

V. The conditions mentioned above are required for the gaining of any indulgence whatever. To gain plenary indulgences, confession, communion, a visit to some church or public oratory, and pious prayers are usually prescribed.

1. Concerning the confession, it has been decreed by the Sacred Congregation of Indulgences, May 19, 1759, that "sacramental confession, when required by the brief as a condition for gaining a plenary indulgence, must be made by all, even by those who are not conscious of mortal sin."

Moreover, a decree of the Sacred Congregation of Indulgences, Dec. 9, 1763, grants that the faithful "who have the pious custom of approaching at least once a week (semel saltem in hebdomada) the Tribunal of Penance (if not legitimately hindered), and who are not conscious of any grievous fault committed since their last confession, can gain all the indulgences without making another confession, which, otherwise, according to the tenor of a decree dated May 19, 1759, would be necessary for gaining them: introducing, however, no innovation in what regards the indulgences of the Jubilee, etc." From an answer given by the same Sacred Congregation of Indulgences, Mar. 12, 1855, it appears that this
decision applies to all the indulgences that can be gained in the course of the week, comprising even that which is called of the Portiuncula. The words *semel saltem in hebdomada* (at least once a week) are to be taken in such wise that the confession is to be made at the end of every seven days (*quolibet decemrunt septem dieum spatio*). Hence one who is accustomed to confess, e.g., every Saturday, fulfils, without the least doubt, the obligation of the prescribed confession (Sacred Congregation of Indulgences, Nov. 23, 1878; Feb. 25, 1886).

By a decree of June 12, 1822, the Sacred Congregation of Indulgences has established, that in those places in which, owing to a scarcity of confessors, the faithful are unable to approach frequently the tribunal of penance, the confession made within the week (*intra hebdomadam*) preceding the feast to which some plenary indulgence is attached, is sufficient for the gaining of such indulgence. We must, however, remark here, that this privilege is wont to be granted to those dioceses, only, whose Ordinaries ask for it; that the words *intra hebdomadam* mean the eight days immediately preceding the feast; and that the confession made eight days before the feast is, in virtue of the indulgent, sufficient also for the gaining of all the indulgences which fall within this space of time (Sacred Congregation of Indulgences, Sept. 28, 1838; Dec. 15, 1841).

For the same reason, the scarcity, namely, of confessors, the Holy See is wont to permit in those dioceses whose Ordinaries ask for it, that the confession made habitually by the faithful every two weeks (*infra duas hebdomadas*) should suffice for the gaining of the indulgences which may be gained in that space of time. By these words, *infra duas hebdomadas,*
we are to understand that the confession has to be made after the lapse of fourteen days (quolibet decur-
rente quatuordecem dierum spatio), so that he who has the pious custom of confessing, e. g., on every second Saturday, satisfies the condition of the desired con-
fession (Sacred Congregation of Indulgences, Nov. 23, 1878; Feb. 25, 1886).

2. About the communion, it should be noted that one and the same communion will serve for many plenary indulgences that may be gained on the same day, even though communion be prescribed for each one of them; provided, however, that all the other conditions assigned for each indulgence be complied with; as appears from an answer given by the Congregation, May 29, 1841. The same Sacred Congregation further declared, May 10, 1844, that "by the Paschal communion one may both gain the plenary indulgence occurring on the day on which the communion is received and satisfy the precept of the Church."

In the case of a local indulgence, or of one attached to a particular church, it is not required that communion should be received in such church, unless this condition be expressed in the brief or rescript of concession (Sacred Congregation of Indulgences, May 19, 1759).

Finally, by a decree of Sept. 18, 1862, the Sovereign Pontiff, Pius IX., granted "to all the faithful who are habitually prevented by chronic illness or permanent physical inability of any kind, from leaving their dwellings—excepting those who live in religious communities—the privilege of gaining each and all of the plenary indulgences already granted, or which may be hereafter granted by the Sovereign Pontiffs; provided that, being truly penitent and
having confessed their sins and fulfilled the other conditions prescribed, they perform faithfully, in place of receiving holy communion, some pious work enjoined by their confessors."

3. On March 19, 1841, the Sovereign Pontiff, Gregory XVI., through the Sacred Congregation of Indulgences, declared that "the confession and communion made on Easter-day avails to gain the plenary indulgence attached to the Papal benediction, even when given by a Bishop, and to satisfy the obligation of the Paschal communion."

For gaining the indulgence of the Jubilee, as well ordinary as extraordinary, a special confession and communion are generally required (Sacred Congregation of Indulgences, May 10, 1844).

The same Sacred Congregation on Oct. 6, 1870, decreed that either "the confession alone, or both the confession and communion may be made on the day which immediately precedes that for which the indulgence is granted." This privilege, however, does not apply to the other works enjoined; and the indulgence cannot be gained on the vigil of that day for which it was granted (Sacred Congregation of Indulgences, Jan. 12, 1878).

4. By a visit to a church or public oratory, is meant a visit made to some sacred place, through motives of faith and religion, with the intention of honoring God, either in himself or in some one of his saints. Hence, in order to gain a plenary indulgence, it is not necessary to visit a church, unless it be so stated in the indulgents granting the indulgence. If the indulgent determines some particular church as, e. g., the parish church; then the visit must be made to that particular church, except in the case of a lawful commutation. Otherwise this condition may be satisfied by a visit.
to any church or public oratory. On the other hand the Sacred Congregation of Indulgences, Aug. 22, 1842, declared that "those oratories which are canonically dedicated in monasteries, seminaries, and other conventual establishments, to which the faithful have not habitually public access, cannot be called public."

In a decree dated May 19, 1759, it is stated that "the visit may be made either before or after having fulfilled the other conditions," provided that it be made within the time prescribed for gaining the indulgences. It is important, therefore, to note carefully the terms in which each indulgence is granted. Hence, if we find the words from the first Vespers, we are to understand that the visit can be made even on the vigil of the feast, but not before the hour at which vespers are usually recited in public. The words, moreover, until sunset, mean the evening twilight of the day for which the indulgence has been granted—as we learn from an answer of the Sacred Congregation of Rites, Nov. 3, 1831. If, however, in the indulgent of concession there are no such expressions, and a determined time is not otherwise fixed, the whole course of the natural day, or from midnight to midnight is to be understood as the time in which the prescribed visit may be made (sacred Congregation of Indulgences, Jan. 12, 1878).

When one intends to gain on the same day several plenary indulgences by means of a single profession and communion, and for each indulgence a visit is required, he must, in virtue of a decree dated Feb. 29, 1864, "make as many visits as there are indulgences which he intends to gain. Hence it is necessary for each successive visit to leave the church and enter it again."

Lastly, according to the decree of Sept. 18, 1865.
already quoted, the prescribed visit may, by the ordinary confessor, be changed into some other pious work, in the case of those who, on account of chronic diseases, or of any physical impediment, are unable to leave their homes; exception, however, being made in the case of such as live in religious communities. This exception, however, was removed by Our Holy Father, Leo XIII., in the audience of Dec. 19, 1885, by approving the resolution made to this effect by the Sacred Congregation of Indulgences.

5. Some pious prayers are generally required among the conditions for gaining plenary indulgences, and sometimes even for gaining partial indulgences.

When the indult enjoins prayers "for the usual intentions," it is understood that some prayers are to be said for the increase of the Catholic faith, for the triumph of holy Church, for the conversion of sinners, for peace and union among Christian princes and rulers, and for the extirpation of heresies. The explicit intention of these ends is not, however, necessary (Sacred Congregation of Indulgences, July 12, 1847); it suffices that we pray according to the intention of the Sovereign Pontiff. "The prayers, moreover, which are to be said for the intention of the Sovereign Pontiff, in order to gain an indulgence, are, unless specially mentioned, left to the piety of individuals" (Sacred Congregation of Indulgences, May 29, 1841). But the Sacred Congregation declared at the same time, that prayers which are of obligation on other grounds, as, for instance, "the Canonical Hours, cannot satisfy for the prayers prescribed by the Sovereign Pontiff for the gaining of indulgences."

6. Concerning the prayers annexed to the visit,
the same is to be said as was said of the visit itself. Hence if the condition limits the visit to some particular church and to the recital in said church of certain determined prayers, then besides making the visit, the said prayers must be recited in that church. If, moreover, any one desires to gain several plenary indulgences on the same day, and a visit with certain designated prayers is prescribed for each one of the indulgences, the prayers must be said and the visits repeated as many times as there are separate indulgences which one desires to gain.

7. Lastly, any person who, on the day appointed for gaining an indulgence, receives communion in the church which is to be visited, and there offers up pious prayers to God, is to be considered as having satisfied the obligation of communion, of the visit, and of the pious prayers enjoined for the gaining of the plenary indulgence.

8. But the most important condition for gaining a plenary indulgence is to have a true hatred for all sins, even though venial, and to be wholly free from any attachment to them. This condition is absolutely necessary for gaining a plenary indulgence in all its fulness; for, in common with other theologians, St. Alphonsus teaches (Moral Theol., Bk. VI., Vol. IV., Ch. I., Art. II.), "it is certain that, so long as the guilt of venial sin is not remitted, the punishment due to it cannot be remitted." So that whilst the soul bears the guilt of a single little venial sin, or even any actual attachment to such sin, it cannot obtain fully a plenary indulgence; for a plenary indulgence in all its extension is nothing more nor less than the complete remission of the temporal punishment due to sin, the guilt of which has been already remitted. Hence the great impor-
tance for those who desire to gain a plenary indulgence of stirring up in their hearts a sincere sorrow for each and every venial sin.

VI. Before bringing this short introduction to a close, it will be useful to draw attention to the following points:

1. The Sacred Congregation of Indulgences, March 7, 1678, expressly declared that "a plenary indulgence granted for visiting a church on any given day, as also for the performance of some particular good work, can be gained but once on any one day." From this general rule are excepted the indulgence granted on the 2d day of August and generally known as the indulgence of the Portiuncula, and any other which can be gained many times on the same day. But we must remark that the decree cited speaks of the same plenary indulgence which one would wish to gain several times on the same day, by repeating the works which can be, or are wont to be repeated; for there is no doubt that several plenary indulgences can be gained on one and the same day, if they be granted for several distinct practices of piety. This holds good both for indulgences granted on the occasion of great feasts in the Church, and for those which any pious person may, on any given day, wish to gain by certain practices of piety to which indulgences are attached.

Moreover, the same Sacred Congregation by a decree, Feb. 16, 1852, decided that "when a plenary indulgence is granted for any day in the year, on condition of visiting some church or public oratory, we are to understand that such indulgence cannot be gained more than once a year by any one person, unless the terms in which the indulgence is granted, state clearly that it may be gained every day by any one of the faithful."
2. Whenever a plenary indulgence is granted "for the feasts, or for all the feasts, or for each and all of the feasts of our Lord, we are to take the words as meaning the principal feasts, viz.; Christmas, the Circumcision, the Epiphany, Easter-day, the Ascension, and Corpus Christi."

In like manner, when a plenary indulgence is granted "for the feasts, or for all the feasts, or for all and each of the feasts of our Blessed Lady, we are to understand the principal feasts, viz.: the Immaculate Conception, the Nativity, the Annunciation, the Purification, and the Assumption of our Lady."

"And whenever a partial indulgence is granted for all the other feasts of our Lord, it can be gained on those feast-days only which are celebrated by the whole Church. The same is to be said of partial indulgences granted for all the other feasts of the Blessed Virgin Mary."

Indulgences, whether plenary or partial, granted for all and each of the feasts of the holy apostles, must be understood as granted for the birthday (i.e., the birthday in the kingdom of heaven) of each of the apostles. This is declared in a decree of the Sacred Congregation of Indulgences, Sept. 18, 1862.

3. All and each of the holy indulgences attached to the pious prayers and works contained in the Raccolta are, by way of suffrage, applicable to the souls of the faithful departed (Sacred Congregation of Indulgences, Sept. 30, 1852).

4. We have omitted from our collection those holy indulgences to gain which it would be necessary to belong to some Confraternity, Pious Union, etc., for it has been our desire to form a Raccolta containing those sacred indulgences only which are, in all respects, general. And if we have admitted any that
are peculiar to certain churches, certain rosaries, etc., we have done so merely because all the faithful can easily procure such blessed beads, etc., as also because they are indulgences whose fame is world-wide, and which all the faithful can gain by visiting these churches and others enriched with these same indulgences.

5. Although many prayers and pious works with indulgences attached and said to be gainable by the faithful, and to have been granted by different Sovereign Pontiffs, circulate in flying-sheets and small pamphlets, they are excluded from the Raccolta because as their respective documents have not been presented to the Secretary of the Sacred Congregation of Indulgences, they are utterly worthless.

The faithful are, therefore, warned against trusting too readily in these flying-sheets, pamphlets, etc., containing prayers, etc., enriched, as is said, with indulgences; sheets and pamphlets printed with the greatest ease and spread with still greater activity. Let them examine whether these prints bear the approbation of the Sacred Congregation of Indulgences according to the rule laid down in Art. 1 § III. of the decrees immediately following the Rule of the Index: "All books, diaries, summaries, pamphlets, flying-sheets, etc., containing grants of indulgences, are not to be published without the approbation of the Sacred Congregation of Indulgences."

6. It is well for all who may in future obtain some general grant of indulgences, to know that, in accordance with what has been prescribed by the Sacred Congregation of Indulgences, Jan. 19, 175 and approved by the Sovereign Pontiff, Benedict XIV., on the 28th day of the same month and year, they are obliged, under penalty of the nullity of
grace obtained, to present to the Secretary of the same Sacred Congregation the original of the concession. "By a decree he established that hereafter petitioners of such general concessions (of Indulgences) must, under penalty of the nullity of the favor obtained, present to the Secretary of the same Sacred Congregation (of Indulgences) the original of these same concessions." The strict observance of this decree was again prescribed by the Supreme Pontiff, Pius IX., in an audience given April 14, 1856.

VII. It has seemed to us proper to premise these things for the guidance of the faithful, in the act of presenting to them this "Collection of prayers and good works to which the Sovereign Pontiffs have attached indulgences." This collection having been made under the direction of the Cardinal Prefect of the Sacred Congregation of Indulgences and Sacred Relics, after having been duly revised by two of the Most Rev. Consultors of the same Congregation and published in 1877 by order of the Sovereign Pontiff, Pius IX., of holy memory, is now with the approbation of our Holy Father, Leo XIII., reprinted with the addition of not a few prayers and of some pious practices, which were either enriched with indulgences by his Holiness, or were omitted in preceding RACCOLTAS because their respective documents of concession were not presented to the Secretary of the Congregation of Indulgences and Sacred Relics.
PRAYERS AND GOOD WORKS
ENRICHED WITH INDULGENCES
AND
ARRANGED ACCORDING TO SUBJECTS;
WITH THE DATES OF THE DECREES GRANTING
INDULGENCES TO THEM.

THE MOST HOLY TRINITY.

I.

THE ANGELIC TRISAGION.

Sanctus, Sanctus, Sanctus, Domini Deus exercituum: Plena est
terra gloria tua: Gloria Patri, gloria Filio, gloria Spiritui Sancto.

Holy, holy, holy, Lord God of hosts: the earth
is full of thy glory. Glory be to the Father,
glory be to the Son,
glory be to the Holy Ghost.

The Sovereign Pontiff, Clement XIV., by a decree of the
S. Congr. of Indulgences, June 6, 1769, granted to the faithful
who, with at least contrite heart and devotion, shall say this
Angelic Trisagion:
AN INDULGENCE OF ONE HUNDRED DAYS, once a day.
AN INDULGENCE OF ONE HUNDRED DAYS, three times every
Sunday, as well as on the feast of the most holy Trinity, and
during its octave.

(30)
HOLY TRINITY.

The same Clement XIV., by another decree of the Sacred Congregation, June 26, 1770, granted to the faithful who shall have said this Angelic Trisagion, every day, for a month:

A PLENARY INDULGENCE, once a month, on any day when, being truly penitent, after confession and communion, they shall pray for some time for the intention of his Holiness.

2.

DEVOUT EXERCISE TO HONOR THE MYSTERY OF THE MOST HOLY TRINITY.

The Sovereign Pontiff, Pius VI., by a decree of the S. Congr. of Indulgences, May 15, 1784, granted to all the faithful who, guided by the spirit of truth and charity, and moved to honor the mystery of the most holy Trinity—either alone or with others, at three different times: in the morning, afternoon, and evening—shall say, with at least contrite heart and devotion, the Glory be to the Father, seven times, and the Hail Mary, once:

AN INDULGENCE OF ONE HUNDRED DAYS, once a day.

AN INDULGENCE OF SEVEN YEARS AND SEVEN QUARANTINES, on Sundays.

A PLENARY INDULGENCE, twice a month, on any two Sundays, to all those who observe the pious practice of saying these prayers three times a day, provided that, being truly penitent, after confession and communion, they shall pray for some time for the intention of the Sovereign Pontiff.

But, in order to gain these indulgences, three persons must agree to say, either together or by themselves, the above-mentioned prayers, viz.: the Glory be to the Father, seven times, and the Hail Mary, once; and, should any one of the three die, or in some other way fail to say these prayers, then the other two must find some one to take his place, so that this pious agreement between three persons may be always maintained.
3.

MASS AND PRAYERS OF THANKSGIVING TO THE MOST HOLY TRINITY FOR THE PRIVILEGES BESTOWED ON THE BLESSED VIRGIN MARY.

The Sovereign Pontiff, Pius VII., by a rescript of the S. Congr. of Indulgences, April 28, 1815, granted to all the faithful who shall be present every day at the mass, and at the prayers said after the mass, which is celebrated daily in the church of our Lady of Loretto, near the Trajan Column, in thanksgiving for the singular gifts and privileges conferred upon the most blessed Virgin Mary:

A PLENARY INDULGENCE, twice a month, on any two days, when, being truly penitent, after confession and communion, they shall pray for some time for the intention of his Holiness.

AN INDULGENCE OF THREE HUNDRED DAYS, once a day, to all those who, with at least contrite heart and devotion, shall be present at this exercise.

The same Pontiff, Pius VII., by a decree of the S. Congr. of Rites, June 13, 1815, extended the same favor to all the dioceses of the Catholic world, by conferring on the bishops the power of choosing for this purpose any one church in every city or village, etc.

As regards the said mass, only one votive mass of the most holy Trinity is permitted to be celebrated each day, and this in only one church in each city or village, etc., which church shall be designated by the Ordinary; and this mass may be said even on a day when the rite is duplex minus. On days when the rite is duplex majus, or duplex secunda classis, the mass of the day must be said, with a commemoration of the most holy Trinity: this permission, however, does not extend to Sundays of the first class, or other days whose rite is duplex prima classis. This is clear from two decrees of the S. Congr. of
HOLY TRINITY.

Rites, April 15 and July 13, 1815, which contain also the approval of the following prayers to be recited after mass. To render this devotion easier, the mass may be said for the intention of benefactors, or for any other pious object whatever; it may likewise be said for the faithful departed, even on those days when, according to the rubrics, the mass of Requiem ought to be said. This is clear from the Papal rescript, Jan. 10, 1817, given through the Office of the Secretary of Memorials.

PRAYERS TO BE SAID BY PRIEST AND PEOPLE AFTER
THE MASS ABOVE-MENTIONED.

I. Most holy Trinity, Father, Son, and Holy Ghost, three persons and one God, we profoundly adore thee, and with all our heart we thank thee for the high gifts and privileges granted to Mary most holy in her glorious and immaculate Conception. Glory be to the Father, three times, Hail Mary, once.

II. Most holy Trinity, Father, Son, and Holy Ghost, we profoundly adore thee, and with all our heart we thank thee for the high gifts and privileges granted to Mary most holy in her glorious Nativity. Glory be to the Father, three times, Hail Mary, once.

III. Most holy Trinity, Father, Son, and Holy Ghost, we profoundly adore thee, and with all our heart we thank thee for the high gifts and privileges granted to Mary most holy in her glorious Presentation in the temple. Glory be to the Father, three times, Hail Mary, once.

IV. Most holy Trinity, Father, Son, and Holy Ghost, we profoundly adore thee, and with all our heart we thank thee for the high gifts and privileges
granted to Mary most holy in her glorious Annunciation. 

*Glory be to the Father,* three times, *Hail Mary,* once.

V. Most holy Trinity, Father, Son, and Holy Ghost, we profoundly adore thee, and with all our heart we thank thee for the high gifts and privileges granted to Mary most holy in her glorious Visitation. 

*Glory be to the Father,* three times, *Hail Mary,* once.

VI. Most holy Trinity, Father, Son, and Holy Ghost, we profoundly adore thee, and with all our heart we thank thee for the high gifts and privileges granted to Mary most holy in her glorious Purification. 

*Glory be to the Father,* three times, *Hail Mary,* once.

VII. Most holy Trinity, Father, Son, and Holy Ghost, we profoundly adore thee, and with all our heart we thank thee for the high gifts and privileges granted to Mary most holy in her most glorious Assumption into heaven. 

*Glory be to the Father,* three times, *Hail Mary,* once.

Lastly, we give thee most heartfelt and lively thanks, because thou hast exalted and glorified the most holy and most sweet name of Mary throughout the whole world.

Mary, dear mother! mother most lovely! mother most merciful! mother full of love and sweetness for thy devoted children! we pray thee, by this loving act of thanksgiving to the most holy Trinity, obtain for us all the grace ever to employ the powers of our soul, the senses of our body, in all our words and works, to the honor and glory of God, one in three persons, that we may ever love him with pure and
tender hearts, even as thou didst love him here on earth; and thus, with thee, attain to the enjoyment of him in the bliss of heaven for ever and ever. Bless us, mother Mary, in the name of the Father, and of the Son, and of the Holy Ghost.

All say the Salve Regina, and then:

V. Benedicamus Patrem et Filium cum Sancto Spiritu.  
R. Laudemus, et super-exaltemus eum in sæcula.

OREMUS.  
Omnipotens sempiterne Deus, qui dedisti famulis tuuis in confessione vere fidei aeternæ Trinitatis gloriæ agnosceræ, et in potentia majestatis adorare unitatem; quaesumus, ut ejusdem fidei firmitate ab omnibus semper muniamur adversis. Per Christum Dominum nostrum. R. Amen.

LET US PRAY.  
Almighty, everlasting God, who hast given thy servants grace in the confession of the true faith to acknowledge the glory of the eternal Trinity, and in the power of thy majesty to adore thy Unity, grant, we beseech thee, that, being grounded in this faith, we may by it be ever defended from all adversities. Through Christ our Lord. R. Amen.

DEVOUT PRACTICE OF THANKSGIVING TO THE MOST HOLY TRINITY FOR THE GIFTS BESTOWED ON THE MOST BLESSED VIRGIN MARY.

The Sovereign Pontiff, Pius VII., by a decree of the S.
Congr. of Indulgences, July 11, 1815, granted to all the faithful who shall say, morning, noon, and night, the **Glory be to the Father**, three times, in thanksgiving to the Holy Trinity for the privileges granted to the most holy Virgin, especially in her glorious Assumption into heaven:

**AN INDULGENCE OF ONE HUNDRED DAYS**, every time that this prayer is said, at the three aforesaid times of the day.

**A PLENARY INDULGENCE**, once a month, to all those who, having practised this devotion every day for a month, at the three appointed times, shall, after confession and communion, on the day of their choice, pray devoutly to God for the needs of the Church and for the intention of his Holiness.

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**5. PRAYERS OF THANKSGIVING TO THE MOST HOLY TRINITY FOR THE PRIVILEGES GRANTED TO MARY MOST HOLY IN HER ASSUMPTION INTO HEAVEN.**

*Let us adore the eternal Father, saying the Our Father, the Hail Mary, and the Glory be to the Father, once, and then:*

I adore thee, everlasting Father, in union with all the heavenly host, as my Lord and my God, rendering thee never-ending thanks for all the graces and favors which thou hast bestowed on the most holy Virgin, thy well beloved daughter; and, especially, for the great power to which thou didst exalt her in her Assumption into heaven.

*Let us adore the eternal Son, saying Our Father, the Hail Mary, and the Glory be to the Father, once, and then:*

I adore thee, eternal Son, in union with all the heavenly host, as my Lord, my God, and my Redeemer; rendering thee never-ending thanks for all the favors and graces which thou hast bestowed on the most holy Virgin, thy well beloved mother; and,
especially for the gift of deepest wisdom with which thou didst glorify her in her Assumption into heaven.

Let us adore the Holy Ghost, saying the Our Father, the Hail Mary, and the Glory be to the Father, once, and then:

I adore thee, O Holy Ghost the Comforter! as my Lord and God, and, in union with all the heavenly host, I render thee never-ending thanks for all the graces and favors thou hast bestowed on the most holy Virgin, thy most loving spouse; and, especially, for that most perfect and divine charity with which thou didst inflame her most holy and pure heart in the act of her most glorious Assumption into heaven. In the name of thy most chaste spouse, I humbly beg of thee to grant me the remission of my most grievous sins, committed from the first moment when I was able to sin until this very day, for all of which I grieve exceedingly, firmly purposing rather to die than ever again to offend thy divine majesty. Relying on the high merits and most powerful protection of thy loving spouse, I beg thee to grant me the precious gift of thy grace and holy love, vouchsafing me those lights and special helps, by means of which thy eternal providence has decreed to save me and bring me to thyself.

Then say three times:

Sancta Maria, et omnes sancti et sanctæ Dei, intercede pro nobis ad Dominum, ut nos mereamur ab eo adjuvari et salvari. Amen.

Holy Mary, and all holy men and women, saints of God, intercede for us with the Lord, that we may be made worthy to receive from him help and salvation. Amen.