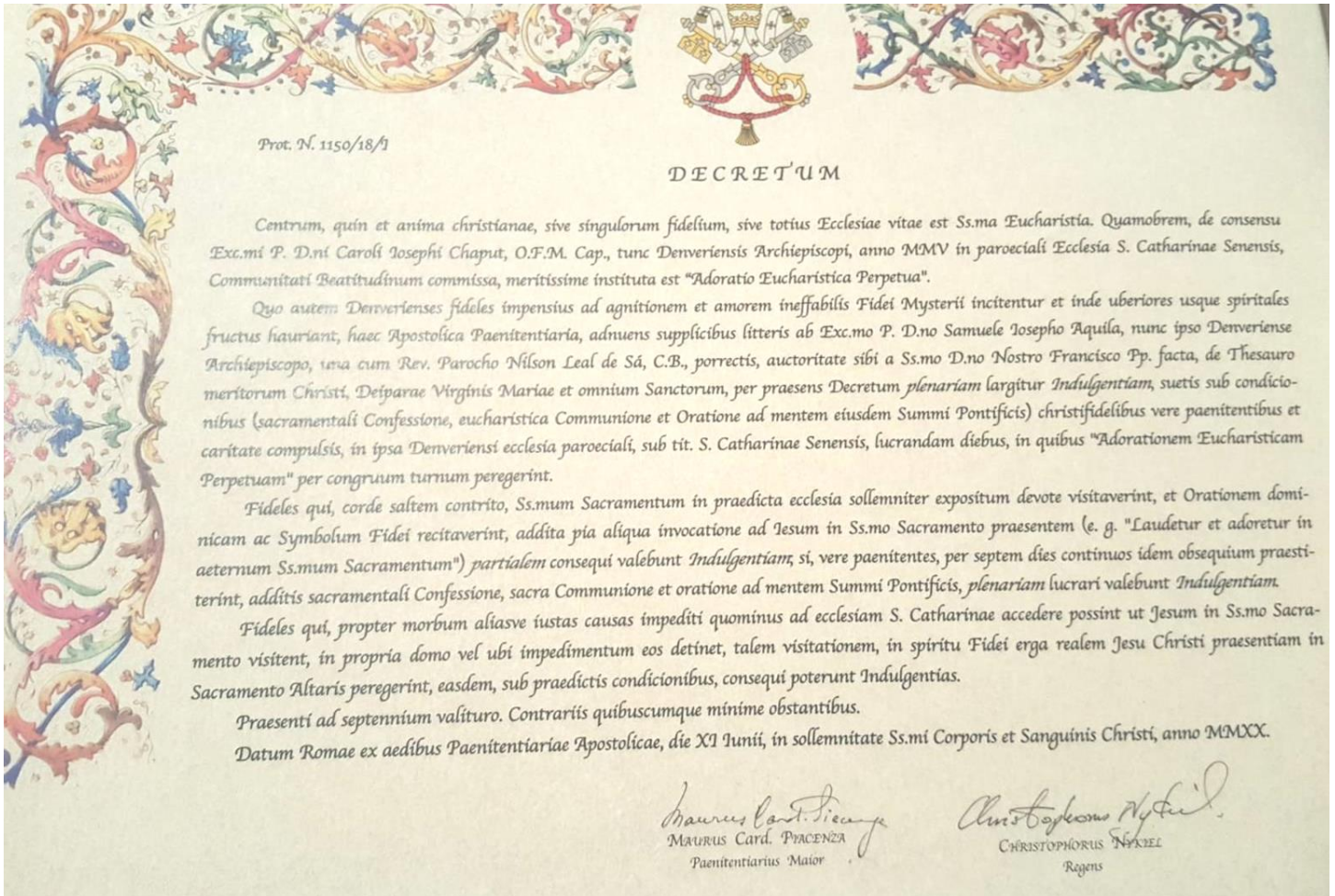




Pope Francis grants a

Special Indulgence

for the **Perpetual Adoration** at Saint Catherine of Siena Parish



Prot. N. 1150/18/1

DECRETUM

Centrum, quin et anima christiana, sive singulorum fidelium, sive totius Ecclesiae vitae est Ss.ma Eucharistia. Quamobrem, de consensu Exc.mi P. D.ni Caroli Iosephi Chaput, O.F.M. Cap., tunc Denveriensis Archiepiscopi, anno MMV in paroeciali Ecclesia S. Catharinae Senensis, Communitati Beatitudinum commissa, meritissime instituta est "Adoratio Eucharistica Perpetua".

Quo autem Denveriensis fideles impensus ad agnitionem et amorem ineffabilis Fidei Mysterii incitentur et inde uberiores usque spirituales fructus hauriant, haec Apostolica Paenitentiararia, adiuvens supplicibus litteris ab Exc.mo P. D.no Samuele Iosepho Aquila, nunc ipso Denveriense Archiepiscopo, iura cum Rev. Parocho Nilson Leal de Sá, C.B., porrectis, auctoritate sibi a Ss.mo D.no Nostro Francisco Pp. facta, de Thesouro meritorum Christi, Deiparae Virginis Mariae et omnium Sanctorum, per praesens Decretum plenariam largitur Indulgentiam, suetis sub condicionibus (sacramentali Confessione, eucharistica Communionem et Orationem ad mentem eiusdem Summi Pontificis) christifidelibus vere paenitentibus et caritate compulsis, in ipsa Denveriensi ecclesia paroeciali, sub tit. S. Catharinae Senensis, lucranda diebus, in quibus "Adorationem Eucharisticam Perpetuam" per congruum turnum peregerint.

Fideles qui, corde saltem contrito, Ss.mum Sacramentum in praedicta ecclesia sollempniter expositum devote visitaverint, et Orationem dominicam ac Symbolum Fidei recitaverint, addita pia aliqua invocatione ad Iesum in Ss.mo Sacramento praesentem (e. g. "Laudetur et adoretur in aeternum Ss.mum Sacramentum") partialem consequi valebunt Indulgentiam, si, vere paenitentes, per septem dies continuos idem obsequium praestiterint, additis sacramentali Confessione, sacra Communionem et orationem ad mentem Summi Pontificis, plenariam lucrari valebunt Indulgentiam.

Fideles qui, propter morbum aliasve iustas causas impediti quominus ad ecclesiam S. Catharinae accedere possint ut Iesum in Ss.mo Sacramento visitent, in propria domo vel ubi impedimentum eos detinet, talem visitationem, in spiritu Fidei erga realem Iesu Christi praesentiam in Sacramento Altaris peregerint, easdem, sub praedictis condicionibus, consequi poterunt Indulgentias.

Praesenti ad septennium valituro. Contrariis quibuscumque minime obstantibus.

Datum Romae ex aedibus Paenitentiarariae Apostolicae, die XI Iunii, in sollempnitate Ss.mi Corporis et Sanguinis Christi, anno MMXX.

Maurus Card. Pracenza
MAURUS Card. PRACENZA
Paenitentiararius Maior

Christophorus Nyzel
CHRISTOPHORUS NYZEL
Rexis

Latin Decree, June 11th, 2020

How to obtain the holy *Indulgence* in the Perpetual Adoration of Saint Catherine of Siena Parish for yourself or for the faithful departed?

An *Indulgence* in the Perpetual Adoration of Saint Catherine of Siena Parish can be granted for the person himself, or for the faithful departed by offering supplication on behalf of the deceased.

I. The *Plenary Indulgence* is granted **to the committed adorers**:

a/ Three conditions are necessary:

-sacramental Confession in the week;

-Eucharistic communion;

-and a prayer for the intentions of the Pope (for example, Our Father or Hail Mary).

b/ An interior disposition:

-a spirit that is completely detached from the affection of a sin, even a venial sin, and be truly repentant.

c/ Prescribed work:

-duly accomplish their turn of Eucharistic adoration in the Adoration chapel of Saint Catherine of Siena Parish.

II. The *Partial Indulgence* is granted **to visitors** who remain in adoration and pray an Our Father, the Creed and greet the Blessed Sacrament with an invocation (for example: *May the Most Blessed Sacrament be praised now and forevermore*). If so, they visit Him for seven consecutive days in a spirit of conversion and add the Confession (in the week), the Eucharistic Communion and a prayer for the Pope's intentions: the *Indulgence will be plenary*.

III. The *Indulgence* is also granted **to those who are prevented by illness or other reason** from visiting the Blessed Sacrament in the Adoration Chapel of Saint Catherine: that in the spirit of Faith from where they are visit Jesus Christ present in the Eucharist and who perform the conditions mentioned above.

Doctrine of the Indulgences (*Catechism of the Catholic Church*)

1471 What is an indulgence?

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. An indulgence is partial or plenary according as it removes either part or all of the temporal punishment due to sin.

The punishments of sin

1472 [...] Sin has a double consequence:

-Grave sin deprives us of communion with God and therefore makes us incapable of eternal life, the privation of which is called the "eternal punishment" of sin.

-On the other hand every sin, even venial, entails an unhealthy attachment to creatures, which must be purified either here on earth, or after death in the state called Purgatory.

This purification frees one from what is called the "temporal punishment" of sin. These two punishments must not be conceived of as a kind of vengeance inflicted by God from without, but as following from the very nature of sin. A conversion which proceeds from a fervent charity can attain the complete purification of the sinner in such a way that no punishment would remain.

1473 The forgiveness of sin and restoration of communion with God entail the remission of the eternal punishment of sin, but temporal punishment of sin remains. While patiently bearing sufferings and trials of all kinds and, when the day comes, serenely facing death, the Christian must strive to accept this temporal punishment of sin as a grace. He should strive by works of mercy and charity, as well as by prayer and the various practices of penance, to put off completely the "old man" and to put on the "new man."

In the Communion of Saints

1474 The Christian who seeks to purify himself of his sin and to become holy with the help of God's grace is not alone. [...]

1475 In the communion of saints, a perennial link of charity exists between the faithful who have already reached their heavenly home, those who are expiating their sins in purgatory and those who are still pilgrims on earth. Between them there is, too, an abundant exchange of all good things. In this wonderful exchange, the holiness of one profits others, well beyond the harm that the sin of one could cause

others. Thus recourse to the communion of saints lets the contrite sinner be more promptly and efficaciously purified of the punishments for sin.

1476 We also call these spiritual goods of the communion of saints the Church's treasury [...]. The 'treasury of the Church' is the infinite value, which can never be exhausted, which Christ's merits have before God. They were offered so that the whole of mankind could be set free from sin and attain communion with the Father. In Christ, the Redeemer himself, the satisfactions and merits of his Redemption exist and find their efficacy.

1477 This treasury includes as well the prayers and good works of the Blessed Virgin Mary. They are truly immense, unfathomable, and even pristine in their value before God. In the treasury, too, are the prayers and good works of all the saints, all those who have followed in the footsteps of Christ the Lord and by his grace have made their lives holy and carried out the mission the Father entrusted to them. In this way they attained their own salvation and at the same time cooperated in saving their brothers in the unity of the Mystical Body.

Obtaining indulgence from God through the Church

1478 An indulgence is obtained through the Church who, by virtue of the power of binding and loosing granted her by Christ Jesus, intervenes in favor of individual Christians and opens for them the treasury of the merits of Christ and the saints to obtain from the Father of mercies the remission of the temporal punishments due for their sins. Thus the Church does not want simply to come to the aid of these Christians, but also to spur them to works of devotion, penance, and charity.

Offering indulgences in supplication for the dead

1479 Since the faithful departed now being purified are also members of the same communion of saints, one way we can help them is to obtain indulgences for them, so that the temporal punishments due for their sins may be remitted.

If the faithful offer indulgences in suffrage for the dead, they cultivate charity in an excellent way. [...] The use of indulgences effectively influences charity in us and demonstrates that charity in an outstanding manner when we offer indulgences as assistance to our brothers who rest in Christ. [...] The preeminence of charity in the Christian life is confirmed also by indulgences. For indulgences cannot be acquired without a sincere conversion of mentality ("metanoia") and unity with God, to which the performance of the prescribed works is added. (Pope St. Paul VI, *Indulgentiarum doctrina*).