

loosing which the Lord has conferred on us; however unworthy of it we may be, we give and accord by the tenor of these presents a Plenary Indulgence and Remission of all their sins to all and every one of the Faithful of both sexes dwelling in our good City, from the Second Sunday of Advent that is to say, from the 6th of December inclusively, until the 27th day of the same month inclusively, the day of the Feast of St. John the Apostle, who shall twice visit during these three weeks the Basilicas of St. John of Lateran, of the Prince of the Apostles, and of St. Mary Major, or one of these Churches; shall there pray with devotion during some space of time; shall fast on Wednesday, Friday and Saturday, of one of these three weeks shall confess their sins and shall receive with respect the Most Holy Sacrament of the Eucharist, and shall give some alms to the poor each one according to his devotion; and to all those, who dwelling out of Rome, in whatever place it may, shall visit twice the above named churches (on the receipt of these presents, whether by the Ordinaries, by their Vicars or Officials, or according to their order, and failing them, by those who have the conduct of souls in these same places) who having visited twice these churches or some one of them in the space of three weeks (which will be determined by the authority above named) shall perform with devotion the other works before enumerated; we grant them also by these presents the Plenary Indulgence and Remission of all their Sins, as it is customary to grant in the year of the Jubilee to those who visit certain churches within or without the City of Rome.

We grant also that those who are on the sea or their travels may gain the same indulgence as soon as they return to their abodes, on fulfilling the conditions above named and visiting the Cathedral, principal or parish Church of the places of their abode. And as respects the Regulars of both sexes, those who live in perpetual enclosure, and all others whoever they may be, as well Laics as Ecclesiastics, Seculars as Regulars, even those who are in prison or confined by any corporal infirmity or other hindrance, who shall not be able to accomplish the works above mentioned, or some one of them, we permit that a confessor of the number of those who are already approved by the ordinaries of the place may commute the said works for other works of piety, or defer them to a little more distant time, and may enjoin things that the penitents will be able to accomplish. We authorise, also, the same confessors to dispense with the reception of the Eucharist to children who have not yet made their First Communion:

— Moreover, we give to all and every of the Faithful, Seculars and Regulars, of whatever order or institute they may be, the permission and the power to choose for themselves for this purpose a Con-

fessor, any Priest, whether Secular or Regular, from the number of those who are approved by the Ordinaries of the places (the Religious even, the novices and women living in enclosure, may use this provision provided that the Confessor be approved *pro monialibus*;) which Confessor may absolve them and loose them *in foro conscientiae*, and for this time only, from excommunication, suspension, ecclesiastical condemnations and censures, either *a jure*, or *ab homine*, pronounced or carried into effect by for whatever it may be (excepting these which are excepted below,) and also from all sins, excesses, crimes, and faults, however serious and enormous they may be, even cases in any manner reserved to the Ordinaries of the places, or to us and the Apostolic See, and of which the absolution would not be considered to be granted by any other concession, however extensive it might be; which said confessor can also commute all sorts of vows even made with oath, and reserved to the Holy See (excepting vows of chastity, of religion and those by which an obligation to a third party is contracted, which have been accepted by this third party, and the omission of which would be to his injury or prejudice; as well as those vows called Preservatives from Sin, unless the commutation of these vows should be judged as useful as their first matter to repress the habitude of sin) into other pious and salutary works by imposing nevertheless on all and every one of them in all the above named cases a salutary penance and other things that the said Confessor shall judge proper to enjoin them.

We grant, moreover, the faculty of dispensing with irregularity contracted by violation of censures inasmuch as it could not be brought before the *forum exterius*, or could not easily be brought there. We have no intention, however, by these presents, of dispensing with any public or occult irregularity, defects, note of infamy, incapacity, or inability, in whatever manner it may have been contracted, nor of giving any power of dispensing on these objects, or of rehabilitating and replacing in their former state, even *ad forum conscientiae*, nor that these presents should derogate from the constitution and the declarations of our predecessor, Benedict XIV., of happy memory, relatively to the Sacrament of Penance; nor moreover that these presents should or ought in any way to avail those who may have been by name excommunicated, suspended or interdicted, by us, or by the Apostolical See, or by any other Prelate or Ecclesiastical Judge, or who may have been otherwise declared or publicly denounced as having incurred censures and other penalties decreed by these sentences, unless that, within the space of the said three weeks they shall have satisfied or made arrangements with the parties interested. That if within the said term, they have not been able to