

THE UNKNOWN LATIN SOURCE ON THE PRACTICE OF INDULGENCE OF THE DECEASED IN GEORGIA

უცნობი ლათინურენოვანი წყარო მიცვალებულთა ინდულგენციის

პრაქტიკის შესახებ საქართველოში

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Abstract

The objective of the presented paper is to study the practice of putting the Deed of the Sins' Remission in the deceased's hand before the funeral in Georgia, in the Orthodox Indulgence context. This issue has not been studied in the Georgian scientific literature since. There are not any Georgian sources about it. One Latin source which is available to us, obviously confirms the existence of the deceased's Indulgence or Greek 'synchōrochartia („συχωροχαρτια“) in Georgia, which is the equivalence of the Latin 'Indulgence', in particular, in the Samegrelo Principality in the 60s of the XVIIth century. The author of the mentioned source, Theatine missionary Don Giuseppe Zamp who activated in the Samegrelo Principality in 1652-1679, brought a short text of the Prayer Absolution for the deceased, which analyze gives us the opportunity to conclude that in Georgia a deceased was buried with the Eastern-Orthodox Indulgence in his/her hand which in fact, was the Sins' Remission Indulgence according to the Catholic analogy. Wealthy people bought it during their lifetime. It was put in a deceased or a mortal's hand and he/she was buried like this. In the Deed or according to the source language in the 'Card', the bishop confirmed that its owner always led a Christian's life, kept the Lent, confessed and was an exemplary of a good behavior. This Deed was tightly held by the deceased and it was the permission to Heaven.

The bishops were paid a large amount of money for the Deed of 'the Sins' Remission' or the Indulgence in Samegrelo Principality, which was a way of the ecclesiastics' enrichment. However, it is difficult to say how much it was widespread all over Georgia. According to the provided source, it should have been inaccessible to the lower social circle, as it is mentioned there that only wealthy people could buy it. The analyzes of the context of introducing and practice of the Orthodox Indulgence by the Greek Church (XV-XVI cc.), convinces us that the text of the prayer of absolution or the practice of the Indulgence before the funeral, was introduced to Georgia in the 60s of the XVII th century from the Patriarchate of Jerusalem.

The Latin unknown source gave us the opportunity to arise the mentioned problem as a fact and provided us with certain knowledge about the Georgian Orthodox Indulgence. This creates a prerequisite for the further studying of the problem.

Keywords: Catholic Indulgence; Orthodox Indulgence; the Deed of the Prayer Absolution; Dositheus II; the Bishop of Tsalenjikha.

მურმან პაპაშვილი

ისტორიის მეცნიერებათა დოქტორი, პროფესორი, ივანე ჯავახიშვილის სახელობის თბილისის სახელმწიფო უნივერსიტეტის ჰუმანიტარულ მეცნიერებათა ფაკულტეტის შუა საუკუნეების ისტორიის კათედრა, საქართველო, ქ.თბილისი, ჭავჭავაძის გამზ.1.

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აბსტრაქტი

ნაშრომის მიზანია მართლმადიდებლური ინდულგენციის კონტექსტში მიცვალებულისათვის დაკრძალვის წინ ცოდვების მიტევების სიგელის ხელში ჩადების პრაქტიკის შესწავლა საქართველოში. ეს საკითხი ქართულ სამეცნიერო ლიტერატურაში დღემდე შეუსწავლელია. მის შესახებ ქართულენოვანი წყაროები არ მოგვეპოვება. ჩვენს ხელთ არსებული ერთი ლათინურენოვანი წყარო კი ნათლად ადასტურებს საქართველოში, კერძოდ სამეგრელოს სამთავროში, XVII საუკუნის 60-იან წლებში მიცვალებულთა ინდულგენციის, ანუ ბერძნულად „სინხოროხარტია“-ს („συναγοχαρτια“) არსებობას, რაც ლათინური „ინდულგენციის“ ეკვივალენტია. დასახელებული წყაროს ავტორს, თეატინელ მისიონერს დონ ჯუზეპე ძამპის, რომელიც სამეგრელოს სამთავროში მოღვაწეობდა 1652-1679 წლებში მოაქვს მიცვალებულთათვის ცოდვის მიტევების ლოცვის მოკლე ტექსტი, რომლის ანალიზი იძლევა საშუალებას დავასკვნათ, რომ საქართველოში მიცვალებულს კრძალავდნენ აღმოსავლურ-მართლმადიდებლური ინდულგენციით ხელში, რაც სინამდვილეში კათოლიკური ანალოგიით წარმოადგენდა ცოდვების მიტევების ინდულგენციას. ამ უკანასკნელს შეძლებულები სიცოცხლეში ყიდულობდნენ. მას მიცვალებულს, ან მომაკვდავს ხელში ჩაუდებდნენ და ისე კრძალავდნენ. სიგელში, ანუ წყაროს ენით „ბარათში“, ეპისკოპოსი ადასტურებდა, რომ მისი მფლობელი მუდამ ცხოვრობდა ქრისტიანული ცხოვრებით, იცავდა დიდმარხვას, ამბობდა აღსარებას და სანიმუშოდ იქცეოდა. ეს სიგელი მიცვალებულს მაგრად ეჭირა ხელში და იგი მისი სამოთხეში მოხვედრის ბარათს წარმოადგენდა.

სამეგრელოს სამთავროში ეპისკოპოსებს „ცოდვათა მიტევების“ სიგელისათვის, ანუ ინდულგენციისათვის დიდძალ თანხას უხდიდნენ, რაც სასულიერო პირთა გამდიდრების საშუალებას წარმოადგენდა. თუმცა რამდენად იყო იგი ფართოდ გავრცელებული სრულიად საქართველოში ამას თქმა ძნელია. მოტანილი წყაროს თანახმად დაბალი სოციალური წრისათვის იგი ხელმიუწვდომელი უნდა ყოფილიყო, რადგან საუბარია, რომ მას მხოლოდ შეძლებულები იძენდნენ. ბერძნული ეკლესიის მიერ მართლმადიდებლური ინდულგენციის შემოღებისა და პრაქტიკის (XV-XVI სს.) კონტექსტის ანალიზი გვარწმუნებს, რომ დაკრძალვის წინ ცოდვების მიტევების ლოცვის ტექსტის, ანუ ინდულგენციის პრაქტიკა საქართველოში შემოვიდა XVII ს-ის 60-იან წლებში იერუსალიმის საპატრიარქოდან.

ლათინურენოვანმა უცნობმა წყარომ მოგვცა საშუალება დაგვესვა აღნიშნული პრობლემა, როგორც ფაქტი და მოგვცა გარკვეული ცოდნა ქართულ მართლმადიდებლურ ინდულგენციაზე. ეს ქმნის წინაპირობას პრობლემატიკის შემდგომი შესწავლისათვის.

საკვანძო სიტყვები: კათოლიკური ინდულგენცია; მართლმადიდებლური ინდულგენცია; ცოდვების მიტევების ლოცვის სიგელი; დოსითეოზ II; წალენჯიხის ეპისკოპოსი.

Introduction

The practice of the Indulgence existing in the Roman Catholic Church was unacceptable to the Orthodox Church from then on. It is known that the commercialization of the Indulgence by the Catholic Church in the XIVth-XVth centuries turned it into a reason for the Reformation. In spite of this, according to the first-rate special literature (Yannaras Ch, Chrissidis N, Govuron S, Chentsova V, Rene K), at the beginning of the XVIth century, the Greek Church introduced the Orthodox Indulgence or “synchōrochartia” („συχωροχαρτια“) to practice both for the living and for the deceased, which in its essence is the equivalent to the Catholic Indulgence. As this latter one, as the Orthodox practice of granting Indulgence, were not different from each other. This revealed the historical reality that in the debates with the Latins, the Greeks were not worried about the essence of Indulgences, but they worried about the fact that the right to grant Indulgences was attributed exclusively to the Pope.

There was no work of any kind about the Indulgence establishment in the Georgian Orthodox Church until now. Thus, this theme belongs to the non-researched number of problems in Historiography. The reason for this was the lack of proper sources, although one unknown Latin source was found, which initiated the study of the issue. Based on this source, we can say that from the 60s of the XVII century, the practice of granting Indulgence of the Sins’ Remission for the deceased, already existed in the Georgian churches. This partially filled the gap of the problem.

Methods

The research methodology is based on the scientific objectivity and the principles of historicism. The scientific critics of the sources is the basic principle. The analysis of the text led us to the conclusion that the author was familiar with the Deed of the Sins’ Remission for the Deceased or the content of the Indulgence. Discussion of the analytical phenomenon by the short time chronological principle, provided us with the opportunity to consider how the practice of using the Orthodox Indulgence changed in concrete-historical conditions. Systemic-historical method plays an important role. The phenomena to be studied are discussed by the structural-functional analyzes which provided us with the opportunity to reveal the mechanism of each element. We considered it important to use the comparative method, as well as content-analysis and system analysis.

Results

The practice of the Sins’ Remission for the Deceased or the practice of Indulgence existed in the Roman-Catholic Church had been introduced to the Georgian Orthodox Church by the influence of the Greek Church, in particular, by the influence of the Patriarchate of Jerusalem since the 60s of the XVIIth

century. The only unsigned Latin source we have found so far, is compiled on the 19th of September, in 1662, supposedly by the Theatine missionary Don Giuseppe Zamp who activated in Samegrelo Principality.

It is considered that the establishment of the Orthodox Indulgence in Georgia was implemented by Dositheus II(1669-1707),- Patriarch of Jerusalem.

The Indulgence immediately gained great popularity in Samegrelo Principality. A large amount of money was paid for the Indulgence granted by the Bishops and it was not available to the lower social circle.

Discussion

The context of the Orthodox Indulgence practice requires a general definition peculiar to the Indulgence of the Roman-Catholic religion. We refer to Canon Law 911 for this purpose, according to which, „*An indulgence is the remission before God of temporal punishment for sins whose guilt is already forgiven, which a properly disposed member of the Christian faithful gains under certain and defined conditions by the assistance of the Church which as minister of redemption dispenses and applies authoritatively the treasury of the satisfactions of Christ and the saints.*”(Codex iuris canonici, can. 911). It can be partial or plenary in so far as it partially or totally frees from the temporal punishment due to sins. (Codex iuris canonici, can. 993). Any member of the faithful can gain partial or plenary indulgences for oneself or apply them to the dead by way of suffrage. (Codex iuris canonici, can. 994). It is widely known that the commercialization of Indulgences in XVIth-XVth centuries or their sale instead of a donation and the issuance of a corresponding "receipt" (Petrosilo, 2011: 123) became one of the reasons for the reformation in the following century. To explain it very briefly, in the Catholic church, the Indulgence is a special Deed for the Sins' Remission which is granted in the name of the Pope of Rome (Smirnova, E. Sushkevich V. Fedosik V. 1999: 143-144). According to the Catholic Church teaching, it was not a permission to commit a sin, the absolution of future sins or the guarantee of deliverance, but the Indulgence released a person from the temporal punishment resulting from committing a sin. We consider that the before mentioned definitions are enough for our research objective and also: in the East or in the Orthodox world, the practice of the Indulgence existence has not been perfectly studied in the special literature up today. Moreover, in the light of existing special literature, we must admit that the existence of the Indulgence in the East is almost unknown (Yannaras, Ch. 1996: 149-153).

For our purpose here, it is also necessary to present in general terms the essence of the Orthodox Indulgence. It is considered correctly that the Greek Church introduced the Orthodox Indulgence in practice (Yannaras, Ch. 1996: 150; Govuron, S. 2001: 45) It is considered established that this practice was introduced to the Greeks at the end of the XV th century and its spreading started at the beginning of the XVI th century (Chrissidis, N. 2018: 16). The direct proof of this, is granting of Deeds for the needs of Jerusalem Church by Theophanes III (1608-1644),- Patriarch of Jerusalem in Kiev, at the beginning of 1621. The believers were remitted their sins after confessing by this Indulgence (Chentsova, V.2020: 62). Such "Remission" Deeds were called "synchōrochartia" („συνχωροχαρτια“) in Greek, but Latins called it "the Indulgence" (Govuron, S.2001: 46). This Deed was intended for the living people and it was different from the prayer of absolution which was put into the deceased' hand before the funeral.

According to the texts that have survived to this day, the form of Deeds was very close to the Prayer of Absolution and was compiled with the same model (Chentsova, V. 2020: 63). Moreover, the Deeds of the Prayer of Absolution or the Indulgence were written in different languages (Chentsova, V. 2020: 63).

From this short discourse, it is an indisputable fact that we are dealing with the Orthodox Indulgence. It was received both by living people and on behalf of the deceased (Chrissidis, N. 2018: 17). The latter one meant that family members received the Deed of the Sins' Absolution from the priest in the name of the deceased (Chrissidis, N. 2018: 17). "Synchōrochartia" (,συχωροχαρτια“) or the Deed of the Sins' Absolution represented for an individual believer, a kind of insurance against various life vicissitudes, possible sudden death, and also after death salvation (Chrissidis, N. 2018: 19). Such was the purpose of this Deed and it is confirmed that it represented the tradition of the Eastern Orthodox Church. (Govuron, S.2001: 45). Nicolaus Chrissidis wrote in this regard: *“Orthodox Church's penitential practice, as compared to that of the Roman Catholic Church, paid less attention to the formal fulfillment of penance, and placed more emphasis on the willingness of the penitent to undertake penance. The Orthodox letters of remission certainly reflect this tradition”* (Chrissidis, N. 2018: 20). There is one significant moment which must be outlined in this very spot: "synchōrochartia" could not find its essential theological substantiation. It was officially acknowledged by the Constantinople Council in 1727 as the relevant and correct equivalent to the Pope's Indulgences, however, their theological and religious benefits have never been explained on the bases of the traditions (Chrissidis, N. 2018: 21).

This task was fulfilled in the XVII century by two theologians: Dositheus II(1669-1707),- Patriarch of Jerusalem and the monk Nikolaos Koursoulas (about 1602-1652). Dositheus dedicated nearly the whole chapter to the discussion about the Pope's Indulgences in his "History of Jerusalem Patriarchate"(Chrissidis, N. 2018: 21). In this regard, N. Chrissidis quite rightly points out that the exclusive right of the Pope to grant the indulgences and the theological positions of the Latins, which was based on practice, deserved Dositheus's criticism. At the same time he opposed the doctrines of grace and redemptive satisfaction and tried to show that the Latin theologians could not agree on a number of important points. (Chrissidis, N. 2018: 21).

We do not aim at discussing of this problem in the theological context. We only mention that Dositheus II,- Patriarch of Jerusalem,"...who aimed to identify, unify and protect the Orthodox East from the Catholic West", *accused the Roman-Catholic Church of breaking Nicene Creed, in the formation of such different Eastern-National Church*" (Rene, C. 2020: V) and initiated the Orthodox Indulgence. Despite, he was aware of the Western theology of the Indulgence well and did not accept its some elements (Chrissidis, N. 2018: 22), Dositheus intended to deny the Pope's exclusive right in this field through introducing the Orthodox Indulgence. In our deep belief, this was also a part of the tasks aimed at protecting and identifying the Orthodox East from the Christian West (Rene, C. 2020: V). This conclusion is based on Dositheus's opinion that not only the Pope, but every Patriarch, Bishop and priest possess the key to power and accordingly can grant the Deed of the Sins' Remission (Chrissidis, N. 2018: 22). In Dositheus's opinion, this latter one was given not only to those who personally confessed to the Patriarch, but also to any believer (Chrissidis, N. 2018: 22).

Thus, according to Dositheus II,-Patriarch of Jerusalem, the Orthodox Indulgences represented a public document about penitence by which the penitent was remitted the sins and it did not impose the need to perform penance (Chrissidis, N. 2018: 22). Only their Holiness Patriarchs of Constantinople, Antioch, Alexandria and Jerusalem had a right to grant it (Govuron, S.2001: 46). It follows that in the debates with the Latins, the Greeks called the Patriarch of Rome's exclusive right of granting the Indulgence in question and considered it an outright lie (Govuron, S. 2001: 47). All of this revealed the historical reality that in the debates with the Latins, the Greeks were not concerned about the essence of Indulgences, but the fact that the Latins attributed the right to grant indulgences exclusively to the Pope (Govuron, S. 2001: 47).

In a word, Dositheus II calls the Indulgence "synchōrochartia" (,συχωροχαρτια“) , which word for word, means "the Deed of Remission". This Deed was available to everyone by paying a certain amount of money (Govurn, S.2001: 47). The Patriarchs of the East actively participated in the Indulgence trading. The Patriarchate of Jerusalem was especially involved in this case (Govuron, S. 2001: 47). A prominent Greek philosopher and theologian Chrystos Yannaras wrote about it that the remission granted by this Deed

was not related to the believers' penitence or their participation in Eucharist Secret (Yannaras, Ch. 1996: 150).

The question arises: What factors led to the introduction of Orthodox Indulgence in practice? In our opinion, two factors played an important role in this case. Firstly, the Greek Orthodox Church, located within the borders of the Ottoman Empire, was heavily influenced by the Catholic West. The Latins' influence on the Greeks' consciousness that era, who were largely adapted to thinking with Western stereotypes, associated the power of the Orthodox Patriarchs with the power of the Popes (Govuron, S. 2001: 45-46). The second one was the economic factor, in particular, the Patriarchate of Jerusalem justified this practice by the need to maintain the holy places and pay taxes to the court of the Ottoman Sultan. (Govuron, S. 2001: 46). Hence, it follows to conclude that: the initials of Latin and Greek practice for Indulgence granting are in no way different from each other and the historical controversy between them was not about the theological truth, but about the exclusivity of granting the Indulgences.

In the context of all the above mentioned, one of the Latin sources compiled on September 19, 1662 in Samegrelo Principality, provides us with very interesting information, which confirms the Orthodox practice of the Indulgence of the deceased in Georgia. This is the only source of this problem, so far, as we do not have any Georgian material related to it. Therefore, the greatest importance of this source is indisputable, because it gives us the opportunity to arise the problem as a fact and lay the foundation of the knowledge about the Georgian Orthodox Indulgence. More specifically, this source provides us with the opportunity to state that there was the Deed or the Indulgence of the Sins' Remission in Georgia.

In a word, in one of the long unsigned field reports compiled on September 19, 1662, in Samegrelo Principality which is written in Latin and confirmed, belonging to Don Giuseppe Zamp,- the Theatine missionary (European Sources...,2018: 35-36) who activated in Samegrelo, we can read:

„The wealthy people invite Bishops for confessing and they pay a lot of money for this. They are given the Deed of the Sins' Remission by them which is considered the permission of entering the Paradise. It is necessary to show it at the Paradise gate. The content of the Deed is the following: “ We, the Bishop of this church confirm that he/she always led a Christian's life, kept the Lent, confessed and always behaved well. We handed over this Deed, according to which he/she will enter the Paradise. They die holding this letter tightly in their hands”(Archivio di Propaganda Fide.1626-1707. Vol I, f.59; European Sources ..., 2018: 24).

It is important to repeat once more and again that the information of this source is unique from the point of view that we have not been able to find a similar Georgian source or the Deed of “the Sins' Remission” of the deceased of the XVII th century or the following period yet, which would provide us with the opportunity to conduct the textual analyzes on the bases of comparison.

Thus, this source is the only one at this stage which gives us the opportunity to discuss and define when the practice of the Greek Church Indulgence (“Synchōrochartia”) was introduced to Georgia. By 1662 i.e. by the time of the field report writing, its existence in Georgia, more precisely, in Odishi Principality and it is obvious, even throughout Georgia, it does not rise any doubts. The Theatine missionary Don Giuseppe Zamp who knew the Georgian language well, it is natural that he knew its content as well and conveyed the brief content of the Indulgence only.

According to the before mentioned information, the Bishops of Odishi Principality were paid a lot of money for “the Deed of the Sins' Remission” or for the Indulgence by the wealthy people. However, we do not know if the poor people or the lower social circle could afford to buy it. If we believe in the source,

it must have been unavailable to them because it is outlined that only the wealthy people could get it. Here it also becomes clear that the wealthy people bought the Indulgence during their lifetime and the mortals held it in their hand and waited for the end. Undoubtedly, if we agree with N. Chrysidis's conclusion that the recipients of the Deed of the Sins' Remission held it as a treasure and demanded that it would be placed in the grave (Chrissidis, N. 2018: 33). It was a common Orthodox practice and our source states it precisely. The indulgence itself, which was a means of enriching the ecclesiastics, is indirectly indicated by Zamp also. According to him, the Bishop of Tsalenjikha was among such bishops as well (Archivio di Propaganda Fide.1626-1707. Vol I, f.59; European Sources ..., 2018: 24). It is significant that *Athanasius Patellarios*, -the Patriarch of Constantinople (1634-1652) sold the Indulgences to famous people (Chrissidis, 2018: 33).

The source available to us does not tell us from where or when the practice of the Indulgence was introduced in the Georgian Orthodox Church. We suppose that, there is no need of fortune-telling that it was established in Georgia by the influence of the Greek Church and the deceased was buried with the Deed of the Sins' Remission or the Eastern Orthodox Indulgence in his/her hand. In the Georgian Orthodox Church, from the point of view of commercialization, it was also an economic means. Related to this, it is also worth noting that the before mentioned practice had been established in the Orthodox world since Pius V, -the Pope of Rome (1566-1572) prohibited to grant the Indulgence in any kind of form including money payment, by the special order in 1567, 1569, 1570 (Orthodox..., 2019: 394) This fact leads us to assume that this is why the Theatine father Don Giuseppe Zamp attributes the practice of selling the Deed of the Sins' Remission for money to the fallaciousness of the Orthodox Church in Samegrelo, because he himself had not been already the representative of the world of commercialization of the Indulgences in the Catholic Church. Despite, in our opinion, Zamp felt the heaviness of the Catholic Indulgence practice and therefore, he did not condemn, but emphasized the existence of the established rule. This happened that time when he strictly evaluates and condemns the rules he considers to be the fault aspects of the Georgian Orthodox Church.

The cited source and the date on it - 1662 - give us the basis for the assumption that the introduction of the "Deed of the Sins' Remission " or the Orthodox Indulgence in Georgian reality took place in the 60s of the XVIIth century. We can consider the firm argument of this fact that the Theatine missionary Archangelo Lamberti, who had activated in Odishi principality for 18 years (Tabagua, I. 1996: 281-285), and especially Cristoforo Castelli, who deeply was aware of all the nuances of the Principality, left Georgia in 1654 and had activated there for 22 years (Licini, P. 1985), did not mention anywhere in their field reports about the existence of the named fact. We suppose that it was caused by the factor of the Patriarch of Jerusalem, Dositheus II.

It is well known in Georgian historiography that Dositheos II played an important role in the relations between the Patriarchate of Jerusalem and the kings and princes of Georgia (Mamistvalishvili, E. 2019: 212-219). He visited Georgia twice (1658-1659; 1681-1683) and participated in the internal affairs of the country (Ancient Georgia, 1913: 33). His aim was primarily to redeem the debt of Georgian monasteries on the Holy Land. As it is revealed, still a young member of the Jerusalem Synod, a deacon, Dositheus visited Samegrelo in 1658-1659 together with Patriarch Paisis (1645-1660) (Tsgareli, A.1888: 68-70). This fact allows us to assume that it is possible that the authority of Dositheus II caused to the establishment of the Orthodox Indulgence in Georgia. In order to separate the Orthodox East from the Latin West, within the framework of the Orthodox community, Dositheus (Rene, C. 2020: V), fighting for the unification of various Orthodox communities, who rejected the union with the West, deserved an undisputed authority in Georgia. Undoubtedly, the broad popularity of the Indulgences of the Eastern Orthodox Patriarchs would play no less a role in this also. In this context, it is important to note that after the Reformation, the name

of indulgence, which was abolished by Pope Pius V by canceling its granting and payment in any form, did not decline in the Orthodox world, did not disappear, but gained popularity and was introduced in practice. The response to the question, why? is easy: it had an economic benefit. This phenomenon was less caused by the Ottoman factor. Thus, in the issue of the Indulgence, the Orthodox Christians' rebuke is baseless towards the Catholic teaching and it was at once based on the fact that only the Pope had the right to grant the Indulgence.

Conclusion

The practice of the Sins' Remission for the Deceased or the practice of Indulgence existed in the Roman-Catholic Church had been introduced to the Georgian Orthodox Church by the influence of the Greek Church, in particular, by the influence of the Patriarchate of Jerusalem since the 60s of the XVIIth century. The only unsigned Latin source we have found so far, is compiled on the 19th of September, in 1662, supposedly by the Theatine missionary Don Giuseppe Zamp who activated in Samegrelo Principality.

It is considered that the establishment of the Orthodox Indulgence in Georgia was implemented by Dositheus II(1669-1707),- Patriarch of Jerusalem.

The Indulgence immediately gained great popularity in Samegrelo Principality. A large amount of money was paid for the Indulgence granted by the Bishops and it was not available to the lower social circle.

It is worth noting that after the reformation the besmirched reputation of the Indulgence did not decline and disappear in the Orthodox world, but it gained popularity and was introduced into practice. The main reason for this is that it brought economic benefits. Therefore, the initials of the Catholic and the Orthodox practice of the Indulgence were similar to each other.

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