

# Indulto

## Bernardino Trionfetti

*Real decreto que el Rey se ha servido comunicarme, concediendo Indulto general del delito del Contrabando, etc. [12 Jan. 1791.] Spain,1791*

**Indulto y perdon general concedido por el Rey ... a todas las ciudades, villas, y lugares de el principado de Cataluña que han faltado a la obediencia, etc. [15 March, 1706.] Spain,1706**

**El indulto general** Pedro Calderon de La Barca,2011-11 Pedro Calderón de la Barca publicó en 1680, con motivo de la festividad del Corpus, su auto sacramental El indulto general en el cual representó alegóricamente el perdón concedido por Carlos II el año anterior con motivo de su boda con la reina María Ana de Neoburgo. En este se representaba al Mundo como la prisión de la humanidad, condenada tras el pecado original, y la Culpa como “parte querellante” siempre presta al rigor, temerosa de la exculpación cristiana de todos los hombres, incapaces de seguir la ley natural basada en el precepto de amar a Dios sobre todas las cosas y al prójimo como a sí mismo. La alegoría central del auto relaciona el indulto con la redención de la humanidad dada por Cristo, explicando cómo antes del sacrificio del Mesías las alianzas con Dios habían sido quebrantadas. El cuadro alegórico le permite a Calderón representar en “el príncipe” tanto a Carlos II como a Jesucristo y en “la esposa” a la reina María, la Iglesia y la Virgen María, con lo cual se mostraba los esponsales simbólicos que daban sentido a la monarquía que reconciliara el cielo y la tierra. Finalmente, tras alegatos esgrimidos por los personajes de la Misericordia y la Justicia, sumados los clamores de la esposa, un coro que representa la humanidad canta: “¡Misericordia, Señor! / ¡Señor, duélanle las ansias / de los que en tristes calabozos claman... / en fe de la palabra / del prometido bien de su esperanza! ” Esta aclamación en conjunto, mueve el ánimo del príncipe quien decide promulgar el indulto:

**Zeitschrift des Vereins für Thüringische Geschichte und Altertumskunde** Verein für Thüringische Geschichte und Altertumskunde,1941

**Se il volontario godimento di un indulto includa la tacita confessione del reato dissertazione dell'avvocato Domenico Capitelli** Domenico Capitelli,1839

Zeitschrift des Vereins für Thüringische Geschichte und Altertumskunde ,1942

Indulto quaresimale del 1866 Simone Molineri,1866\*

Indulto per la quaresima e pubblicazione del santo giubbileo, per la città e diocesi di Fossano per l'anno 1858 [Guglielmo

Marengo] Guglielmo Marengo,1858

*Indulto quaresimale del 1867* Simone Molineri,1867\*

Indulto quaresimale 1874 Celestino Fissore,1874

**Indulto** Christian Soleil,2021

Indulto per la Quaresima per l'anno 1862 Guglielmo Marengo,1862\*

**Indulto per la Quaresima dell'anno 1868** ,1868\*

**El indulto general** Pedro Calderón de la Barca,1996

Indulto quaresimale per la diocesi d'Asti, nell'anno 1877 Carlo Savio,1877

**Indulto per la Quaresima dell'anno 1860 [Antonio Vitaliano Sossi]** Antonio Vitaliano Sossi,1860\*

*Indulto quaresimale per la diocesi d'Asti, nell'anno 1876* Carlo Savio,1876

**Amtsblatt für die Diözese Augsburg** ,1896

**Lettera pastorale e indulto per la Quaresima del 1873** Bernardino Trionfetti,1873

**Transitional Justice in Italy and the Crimes of Fascism and Nazism** Paolo Caroli,2022-06-10 This book presents a comprehensive analysis of the Italian experience of transitional justice examining how the crimes of Fascism and World War II have been dealt with from a comparative perspective. Applying an interdisciplinary and comparative methodology, the book offers a detailed reconstruction of the prosecution of the crimes of Fascism and the Italian Social Republic as well as crimes committed by Nazi soldiers against Italian civilians and those of the Italian army against foreign populations. It also explores the legal qualification and prosecution of the actions of the Resistance. Particular focus is given to the Togliatti Amnesty, the major turning point, through comparisons to the wider European post-WWII transitional scenario and other relevant transitional amnesties, allowing consideration of the intense debate on the legitimacy of amnesties under international law. The book evaluates the Italian experience and provides an ideal framework to assess the complexity of the interdependencies between time, historical memory and the use of criminal law. In a historical moment marked by the resurgence of racism, neo-fascism, falsifications of the past, as well as the desire to amend the faults of the past, the Italian unfinished experience of dealing with the Fascist era can help move the discussion forward. The book will be essential reading for students, researchers and academics in International Criminal Law, Transitional Justice, History, Memory Studies and Political Science.

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