

# DISHONEST STEWARD

**Lk 16: 1-13\***

Shrewdness in action - a confusing parable

The Steward  
cheats his Master  
and **gets in  
trouble.**

- Jesus commends  
the same steward  
who cheats his  
Master to **get  
out of trouble.**



# DISHONEST STEWARD

- Like most of Jesus' parables there is a **surprise ending**.
- Who is Jesus speaking **to**:
  - **His Disciples**, *not* the Pharisees or scribes
- Who is Jesus speaking **about**?
  - **The Pharisees and Scribes**



# DISHONEST STEWARD

- *CONTEXT is everything*

- **Chapter 15**

- Lost Sheep
- Lost Coin
- Lost younger Brother and Elder Brother



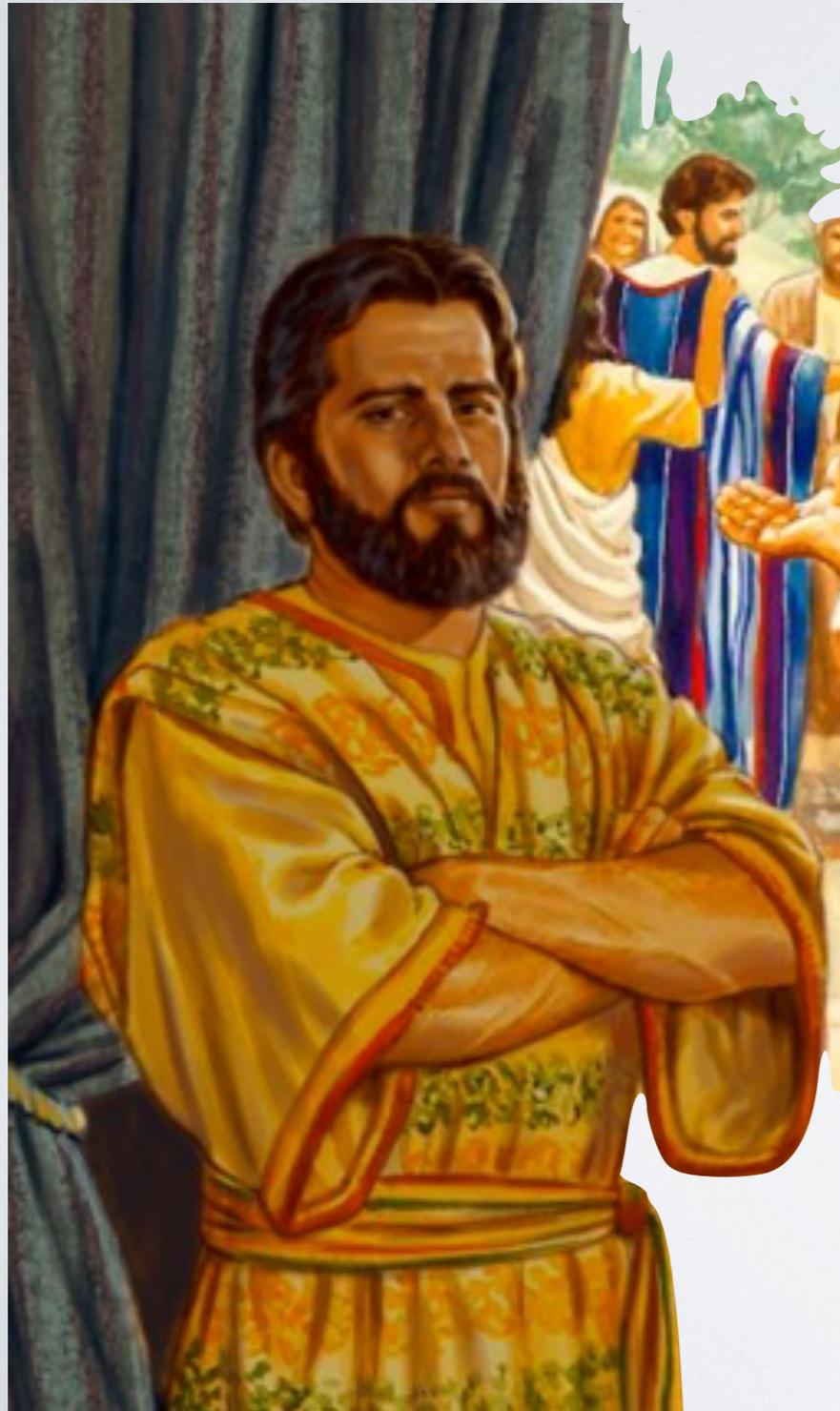
- Jesus is gathering ALL of Israel:
  - the **10 Northern Tribes** who are 'lost' and
  - the **2 Southern Tribes**, who see themselves as 'not lost.'

# DISHONEST STEWARD



- The Pharisees and the Scribes in the **Parable of the Lost Son** ( the Youngest Son) were:
  - **Chastised** for resenting the restoration of the Samaritans, *and*
  - **Complemented** for remaining faithful.
    - ***or were they?***

# DISHONEST STEWARD



- The Eldest Brother who represents the Judeans - *(The Pharisees and Scribes of the two southern Tribes)*, is the one who speaks in the Parable, to his Father:
- “Look (Father), all these years I served you and **not once** did I disobey you orders; yet you never gave me even a young goat to feast with my friends....”

# DISHONEST STEWARD

- after telling the parable, **“Then He also said to his disciples ...”**

**Did Jesus really believe that the Pharisees and Scribes had not once disobeyed the Father?**

- **No**, Jesus was illustrating that the elder brother who resented the conversion of his younger brother, did not think he needed conversion, because he already



# DISHONEST STEWARD



- We can see that the **Parable of the Lost Son**, was really all about the:
- Self-righteousness of the Jewish leaders,
- and the parable of the Dishonest Steward **continues the theme.**

# DISHONEST STEWARD



- There will be an accounting of the Pharisees and Scribes
- who will lose their position of authority in the New Covenant
- The **Disciples of Our Lord** will be the new stewards, but they too will need to be careful.

# DISHONEST STEWARD

- The **Pharisees and Scribes** were the then **stewards of the People of God:**
  - They were were entrusted with the truth of God;
  - They were the descendants of the Tribes that God had not only led out of Egypt; but also,
  - The **custodians of the Law** given by God to the Israelites at Sinai.
    - Everything God 'had,' was given to them.

# DISHONEST STEWARD

- Who in this parable is the Rich Man who is the **master**?
- **God**, the God of Israel



# DISHONEST STEWARD

- **Evaluation** of Pharisees as stewards?
  - The **Pharisees**, at the time of Christ, had not been good stewards of God's blessings or their faith.



- See **Matthew 23: 1-36\*** for a stinging indictment of the 'stewards' of the faith covenant, as deposited with Moses and passed down through the prophets.

# DOUBLE PLAYS

## Culpability

- Pharisees squandered the Blessings of God, just like the younger brother (Samaritans) they despised.
- Pharisees thought themselves without fault in the Parable of the lost son, yet are the hypocrite and false stewards in the current parable.

# DOUBLE PLAYS

## Accountability

- Pharisees as stewards of their Master's goods, are called to give an account of their stewardship.
- The Disciples likewise (and that includes us) will be called to give an accounting, since we also can not serve stewards of the Gospel.

# DOUBLE PLAYS

## Wisdom and Shrewdness

- The Steward, noticing his situation, uses the secular gifts, status and relationships he has to ensure his future is secure. He is prudent and aggressive.
- The Disciples need to have the same tenacity for securing their eternal future, as children of light, that the dishonest steward, as a child of the world, uses to secure his temporal future.

# DOUBLE PLAYS

What is God approving?

- Tenacity and Prudence
  - The Master here notes the Shrewdness of the steward. By 'cooking the books' he is making the master's debtors indebted to the steward.
  - He is accumulating future treasure for his future benefit, by doing the works that will give him that future security he seeks.

# DOUBLE PLAYS

What is God NOT approving?

- Laziness and Squandering of Gifts
  - Jesus here reminds us of the Parable of the Talents. His disciples need to work hard for the Kingdom and be good stewards, and will be given more.
  - Yet, the Disciples can't do so by focusing on the secular as well as eternal. Love one, hate the other. Mammon and God can not be mutually sought.

# MORAL OF THE PARABLE



- Don't be bad stewards as were the Pharisees. You are Disciples of Jesus.
- Be laborers in the vineyard of the Lord. Don't be lazy, be wise and work hard for the Kingdom.
  - We will someday give an accounting.
- Stay focused on the heavenly, do not focus on power, wealth or other enticements of the world. You can only serve ONE God.



# ZEAL

- “What zeal people put into their earthly affairs: dreaming of honors, striving for riches, bent on sensuality! Men and women, rich and poor, old and middle-aged and young and even children: all of them alike.
- When you and I put the same zeal into the affairs of our souls, we will have a living and working faith. And there will be no obstacle that we cannot overcome in our apostolic works.”

St Josemaria Escrivá, *The Way*, 317.

# ANOTHER ANGLE



- “On the other hand this parable is spoken, that we should understand that if the steward who acted deceitfully, could be praised by his lord, **how much more they please God who do their works according to His commandment.”**

St Augustine, Bishop of Hippo

# THE LAW

Lk 16: 14-18 Letter of the Law remains.



- The Pharisaic opposition to Christ's teaching on wealth arises not only from their
  - **love of money**, but
  - from that traditional Jewish attitude which **looked on worldly prosperity as a sign of God's favor.**
- **Modern Prosperity Gospel is Pharisaic**, by its very **nature.**

# THE LAW

- Entering the Kingdom with **violence** refers to **putting to death the desires of one's own flesh** for **money** and **power**, that the Pharisees justified themselves having **as blessings**.
- Here one is reminded of the **Beatitudes**, of the poor in Spirit and those who are pure of heart.
  - These may have no esteem among men, but God knows their hearts.

# THE LAW

- **John the Baptist** marks the final point of the Old Covenant, the last of the prophets who prepared the way for the coming of the Messiah.
- With **Jesus** the new and definitive stage in the history of salvation arrived.



# THE LAW



- **Where** the Kingdom of God is proclaimed, it remains that:
- The moral precepts of the Old Law continue in full force; and
- that they are brought to perfection by Jesus.
- Saint Luke's Gospel. (2005). (p. 144). Dublin; New York: Four Courts Press; Scepter Publishers.

# THE LAW



- **Divorce and remarriage** was a common departure from the law of **adultery**, at the time of Christ.
- Herod had done it, and so had many Pharisees, who were teachers of the Law.
- **A Bill of Divorce** made it legal, at the time - but it was **not what the Law (Torah) had intended.**
- Jesus reminds the Pharisees of this, as he did originally on the Sermon on the Mount. **Their**

# RICH MAN & LAZARUS

**Lk 16: 19-31\***



# RICH MAN & LAZARUS

- Amazingly placed parable by St Luke.



- **Continues two themes of the Dishonest Stewart:**
- There will be an **accounting** of all stewards entrusted with wealth (truth)
- Can't serve two Masters: God and **Mammon**. Stewardship of Wealth comes with responsibilities.

# RICH MAN & LAZARUS

- Further, two other teachings are confirmed by Jesus himself:

2

- The survival of the soul, after death is affirmed with a “**particular judgment;**” which includes **reward and/or suffering;** and,
- That **material prosperity** in our present life are **not rewards** for moral rectitude or **righteousness** in general.

# SHEOL

A close-up photograph of a hand holding a single, clear drop of water between the tips of two fingers. The background is a bright, intense fire with yellow and orange flames. The lighting is dramatic, highlighting the texture of the skin and the clarity of the water drop.

The Jewish abode of the dead. **Not the Greek: Hades**

# SHEOL



- The **Torah** does not mention an abode for the dead.
- **God was silent in the first 5 books of the Law**, as to what happened to a person after death.
- There are some hints of an after life in the Torah.

# SHEOL



- **Gen 4:10** - Perhaps the fact that **Abel's blood** cried out for vengeance from the soil after he was murdered, meant he continued to plead for justice after his death. The life is in the Blood Lev 17:11 (cf Rev 6:10)
- Where did **Enoch** go in **Gen 5:24**, when God took him and he was no more?

# SHEOL



- **Even today** the concept of an **after life is ambiguous in Judaism.** Much of what Jews believe today regarding after life, is from the post-biblical period. Some of it, from Christian influence.
- There are references to **Sheol**, a murky after life abode in the Prophets, the Writings and the Psalms. (**The Tanakh**)

# SHEOL



- **At the time of Jesus** there was an honest dispute - Is there an after life? Is there a Resurrection of the Dead?
- What would trigger a Resurrection if anything?
- **Dan 12:2** - “Many of those that sleep in the dust of the earth will awake, some to eternal life, others to reproaches, to everlasting abhorrence”

# SHEOL



- **The World to Come (*olam haba*)** is the most promulgated Jewish idea related to the end of days.
- It appears in early rabbinic sources, sometime around the time of Christ, as the ultimate reward of the individual Jew (and possibly the righteous gentile).
- A Messianic age was usually part of the World to Come.

# SHEOL



- **Biblically, there were allusions to TWO places separated by a chasm**
- **The first:**  
**Bosom of Abraham**, where one rested with their forefathers  
*(usually awaiting more - perhaps the Messiah)*
- It was also known as **Paradise**
- This was the **GOOD** side.

# SHEOL



- **The second:**  
**The Prison, the pit** - a place of suffering where one 'paid' for their sins, and could be released to move over to the Bosom of Abraham.
- **Torment** as in Lk 16:23
- A **temporary** place from where one can be **released/redeemed**.  
(Ps 9:14-21, 1 Sam 2:6; Ps 86:13; Ps 49:14-16)\*

# SHEOL



- **2 Mac 12: 38-46 \***
  - A pre-Christian view of the Resurrection of the Dead
  - Included a view of the dead being released from suffering and sin atonement by the prayer and sacrifice of the living.

# SHEOL



- Consistent with that view captured in the Maccabean account, one who might be in the **Pit** initially
- would transfer to the **Bosom of Abraham** when their purification from sin (release) was complete,
- and there await the Resurrection.

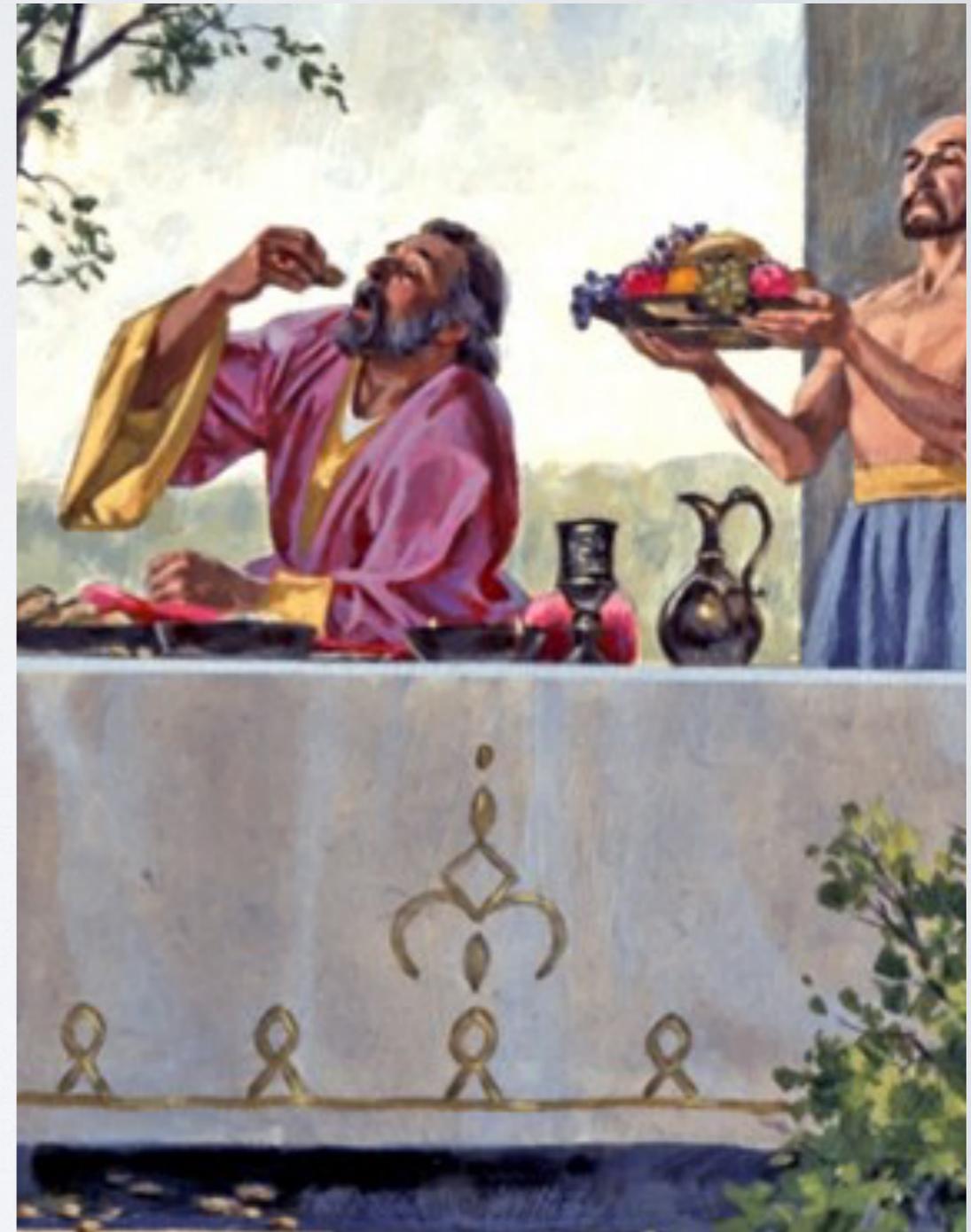
# SHEOL



- **Jesus ratifies this view of Sheol** with the Parable of the Rich Man and Lazarus.
  - Two places separated by a chasm.
- **Some argue that Jesus is describing Hell for the Rich Man**, but if so, do the facts of the parable support that idea?

# RICH MAN

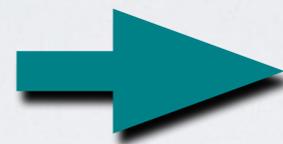
- Let's look at the **Rich Man**
  - Purple garments
  - Fine linen
  - Dined sumptuously
- Lying at his door was a poor man named **Lazarus**.
- Do you think the Rich Man knew the poor man's name?



# QUESTION



- What word describes the opposite of LOVE?



It is **INDIFFERENCE**,  
not hate

- **Love** is an act of the will oriented to caring for others, **Indifference** comes from an act of the will focused on caring only for oneself.
- **Hate** - is a feeling or a *passion* that flows from anger or envy or jealousy.

# RICH MAN



# RICH MAN

- Notice the **call to Abraham**
  - Is the Rich Man in the covenant?
    - How does Abraham address the Rich Man?
- Recall the Jews did not believe that a person could lose their covenantal status because they were sons of Abraham.



# RICH MAN



- Notice the dividing aspect of the chasm.
- **It prevents people from the Bosom of Abraham from going to the side of the Pit.**
  - **Why?**
  - What would you do if you saw your **daughter** there, **while you rested** with Abraham?

# RICH MAN

- What **evidence** from the Parable, can help us believe the Rich Man is in **Purgatory**, rather than Hell?
  - **Father Abraham and My Child** - dialogue
  - Rich Man **prays** for Father Abraham intercession, believing Abraham can hear and help
  - **Shift of focus**: relief of own suffering **to warning family**: “I beg you father ... have five brothers.
  - Can he pray for himself? **Can he pray for others?**
  - Per Maccabees, **can others pray for him?**

# WHERE ... WHERE



- **Where** does a person go after death, where there is suffering as in **fire**, where you **can not** relieve your own suffering, but you can pray for those who are still alive — and finally that those who are **alive**, can not only pray for you but offer sacrifice that merits a relief or release from sin?
- **Hell? Heaven?**  
**Somewhere else?**

# PURGATORY

Something Jews still believe in today

<http://www.jewfaq.org/death.htm#Mourning>



According to Jewish tradition, the soul must spend some time purifying itself before it can enter the World to Come (Olam Haba)

The maximum time required for purification is 12 months, for the most evil person.



# JEWISH HELL ?

Something Jews **STILL**  
**DO NOT** believe in  
today



There is **NO** belief in  
the Christian **HELL!**

In Modern Jewish  
thought, **no son of**  
**Abraham** can ever be  
lost to an eternal  
**torment** or hell.

But see **Dan 12:2\***

**Jews believe Jesus**  
**invented the**  
**concept of Hell.**

# KADDISH

- Mourning in Judaism is broken down into periods of decreasing intensity
  1. **Grief by tearing of one's clothes** - upon hearing
  2. **Recitation of Blessing** - re.: God as true judge and therefore acceptance of the loss of a relative/friend
  3. **Formal Mourning period** - only for a parent for the period of 12 months.
    - Kaddish recited for 11 months usually by first born son.

## KADDISH

יְתַגַּדֵּל וַיְתַקַּדְשׁ שְׁמֵהּ רַבָּא,

בְּעֵלְמָא דִּי-בְרָא כְרַעוּתָהּ וַיִּמְלִיךָ מַלְכוּתָהּ,  
בְּחַיֵּיכוּן וּבְיוֹמֵיכוּן, וּבְחַיֵּי דְכָל בֵּית יִשְׂרָאֵל,  
בְּעֵגְלָא וּבְזִמְן קָרִיב, וְאָמְרוּ אָמֵן.

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ, לְעָלְמָא וּלְעָלְמֵי עָלְמַיָּא.  
יְחַבְרֵךְ וַיְשַׁתַּבַּח, וַיְתַפְאֵר וַיְתַרְוַם וַיְתַנַּשֵּׂא,  
וַיְתַהַדֵּר וַיְתַעַלֶּה וַיְתַהַלֵּל, שְׁמֵהּ דְקוּדְשָׁא, בְּרִיךְ הוּא.

לְעֵילָא מִן כָּל [ *From Rosh Hashana through Yom Kippur substitute* ] לְעֵילָא וּלְעֵילָא מִכָּל

בְּרַבְתָּא וְשִׁירְתָּא, תְּשַׁבַּחְתָּא וְנַחֲמָתָא,

רַבְּמִירָן בְּעֵלְמָא, וְאָמְרוּ אָמֵן.

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, וְחַיִּים,  
עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

עֲשֵׂה שְׁלוֹם בְּמִרוּמָיו,

הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ,

וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

- **Kaddish - begins**  
**"May His great Name grow exalted and sanctified in the world that He created as He willed.**  
**May He give reign to His kingship in your lifetimes and in your days ..."**

- and continues in much that vein.

- **Kaddish is a prayer of praise usually recited in a minyan (10 adult men)**



- The **Maccabean Tradition** of offering a sacrifice, is maintained by the offer of prayers for the deceased, since there is no temple for sacrifice.
- We as Catholics do the same when we offer a Mass for the deceased person.



# HADES *v.* SHEOL

What is the difference

# HADES *v.* SHEOL



- **HADES** - normally translated HELL, is the abode of the dead in **Greek** mythology
- **SHEOL** - sometimes translated NETHERWORLD, is the abode of the dead in the **Hebrew** tradition and belief.

# HADES *v.* SHEOL

- This is significant because the **HADES** and **SHEOL** are two very different places.
- The New Testament was written in **Greek**, so when the abode of the dead was being described, the word **HADES** instead of **SHEOL** was often used.
- **HADES** is translated as *infernus* in *Latin* and **HELL** in English. This causes problems with our understanding of certain events, if un-schooled in the differences.

# HADES *v.* SHEOL

- For Example:
  - Did Jesus descend into **HELL**, after He died on the cross, or did he descend into **SHEOL** to the Bosom of Abraham where the righteous were awaiting the Messiah?
  - **What does the NICENE CREED say?**  
In what language was the Creed written?  
Every Jew and Apostle would have understood that Jesus descended among the dead.  
**cf. 1 Ptr 3:19**

# HADES - GREEK ABODE

- **HADES** - the name of the Greek god that rules the abode.
- Hades, is the *brother* of Zeus and Poseidon.
- In Roman Mythology, He is known as **PLUTO**



# HADES - GREEK ABODE



## Etymology:

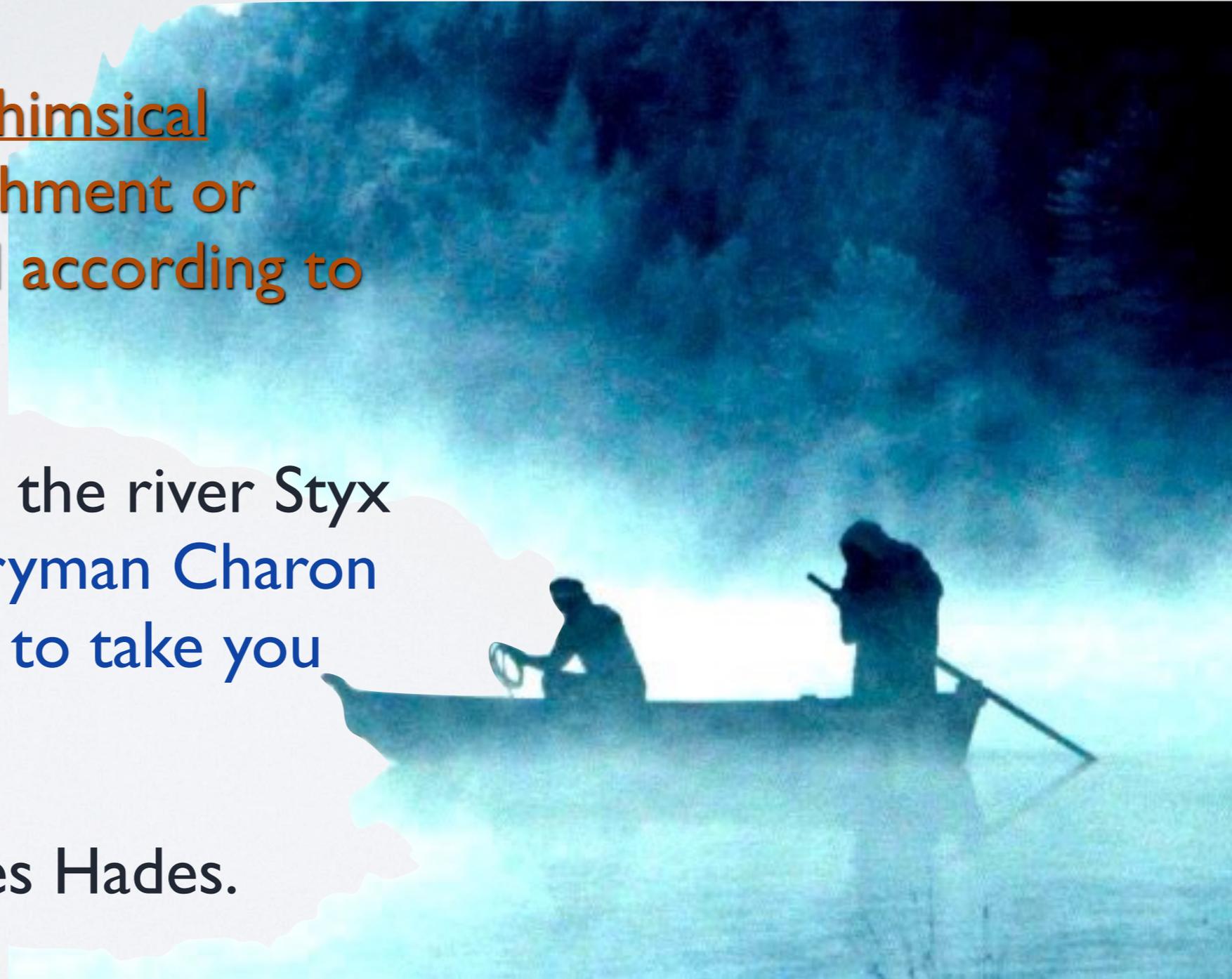
*Greek Aidēs, Āidēs, Haidēs*

- **HADES** - the abode of the dead in Greek Mythology.
- Sheol
- Hell



# HADES - GREEK ABODE

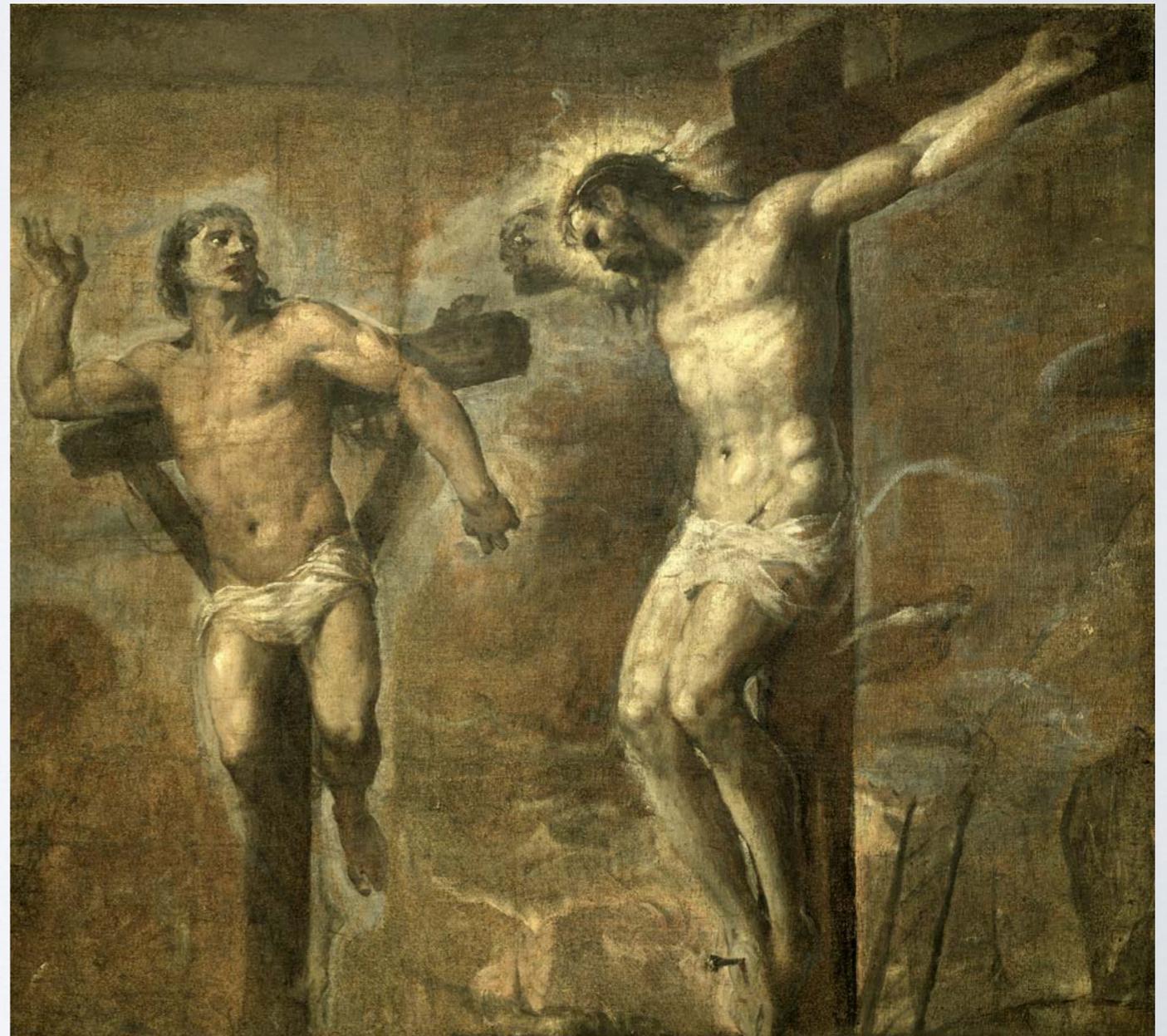
- Hades' god is whimsical extracting punishment or effecting reward according to his pleasure.
- One must cross the river Styx to enter it. Ferryman Charon collects the **toll** to take you across.
- One never leaves Hades.



# A NEW LIGHT ON A FAMILIAR SCRIPTURE

Lk 23:43 Jesus says to the *good thief* on the cross:

- “Amen, I say to you, today you will be with me in ‘paradise.’”
- pä-rä'-dā-sos



# A NEW LIGHT ON A FAMILIAR SCRIPTURE

- The same St. Luke would also write about Jesus at **24:51** on the occasion of his Ascension:  
“As He blessed them he parted from them and was taken up to ‘*ouranos*’ (heaven).
  - **ü-rä-nos**
- cf. Luke 10:18 Jesus says: “I beheld Satan as lightning falling down from ‘*ouranos*.’”

# A NEW LIGHT ON A FAMILIAR SCRIPTURE

- Jesus was promising the good thief that his repentant faith would cause him to avoid the torment and purgation that should have otherwise awaited him, (which we would call Purgatory)
  - The Good Thief expected to spend some time “*paying for his sins*” in the pit.  
Mt 5: 23-26\*
  - Instead, that day - he went where?  
to *Paradise* (The bosom of Abraham)

# THE HELL OF JESUS

- **GEHENNA** - since Hades (Hell in Greek) really describes the abode of the Dead - and Jesus taught a 'new' reality for the damned - a Hebrew word had to be fashioned to describe a permanent torment.
- **Gehenna** comes from the **Valley of Hinnon**, where diseased dead bodies were burned along with trash.



# THE HELL OF JESUS

- **GEHENNA** - Its permanent character is asserted in Mk 9:48 a place where the worm 'dieth not.'
- A total spiritual destruction  
“And do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell.” Mt 10:28.
- Who can destroy my soul?



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- Who can destroy my soul? **I can !**



# THE HELL OF JESUS

- **Gehenna** is so bad that if one's right eye causes one to sin, that it would be better to pluck one's eye out, than have have the whole body go to Gehenna  
(Mt 5:29)
- Likewise, one should cut off one's hand if that should prevent entry into **Gehenna** (Mt 5:30)
- Finally that if your **foot** causes you to sin, cut it off. Better to enter into life crippled than with two feet be thrown into **Gehenna**. (Mk 9:45)

# FINAL JUDGMENT

- What happens to PURGATORY after the final Judgment?
- **Read Rev 20: 10-15\***
- **Sheol** after giving up its dead is **cast into the Lake of Fire** (aka the real HELL)



# Theology of Purgatory

## Why is there a Purgatory?

- We are judged according to our deeds. Our deeds include our response or lack of response to grace. (Mt 7:21-23, Eph2:8-10)
- Scripture is clear that we must be totally pure and clean to enter heaven (Rev 20:27)
- We cannot see God until we are perfected in our holiness. (Mt 5:8 and Heb 12:14)
- The story in Isaiah 6: 1-8 *illustrates* purgation as precondition for seeing God.

# Theological

- There is a reality that even after we are forgiven, there is an accounting for our sin. (2 Sam 12: 13-18)
- We cannot even be forgiven unless we forgive others. (Mt 6:14-15 – Jesus in the Our Father)
- We are called to be perfect as Our Father in heaven is perfect. (Mt 5:48)
- And we know that ‘the spirits of just men’ are made perfect after death (Heb 12: 22-23)

# Theological

- Purgation is sanctification (purification) after death. (1 Cor 3: 10-17)
- The Holy Spirit will simply complete the work He has begun in you, (Phil 1:6) *even if it must occur after your death.*
- Hebrews 12:29 says:  
Our God is a consuming fire.

# CATECHISM - CCC

**PURGATORY:** A state of final purification after death and before entrance into heaven for those who died in God's friendship, but were only imperfectly purified; a final cleansing of human imperfection before one is able to enter the joy of heaven **(CCC 1031; cf. 1472).**

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**Final Thought: The very fire that purifies us and refines us is God's love.**

**(Heb 12:29 and Isa 6:7)**

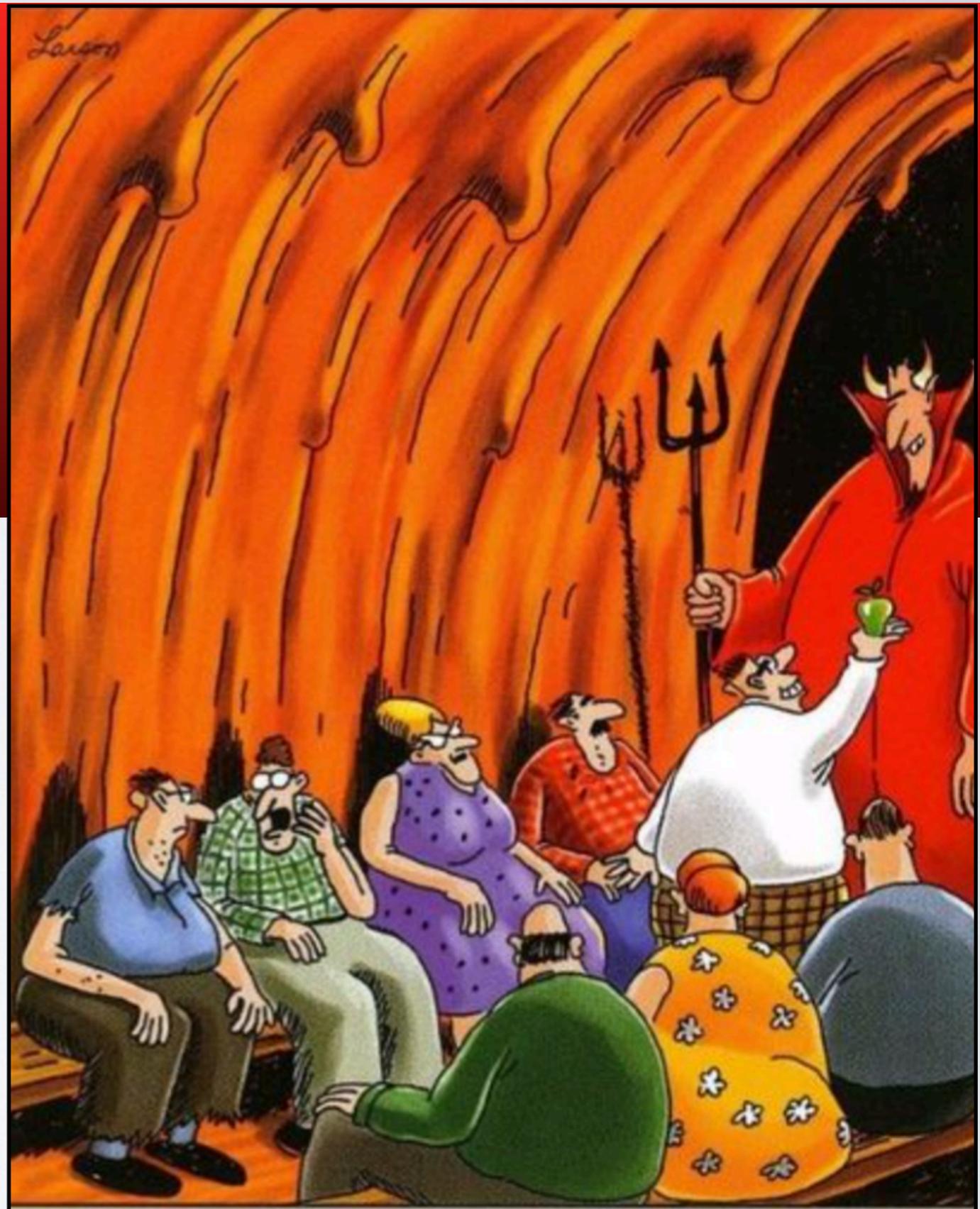


# INDULGENCES

A very important teaching

# Hell

This is what  
indulgences look like  
in Hell

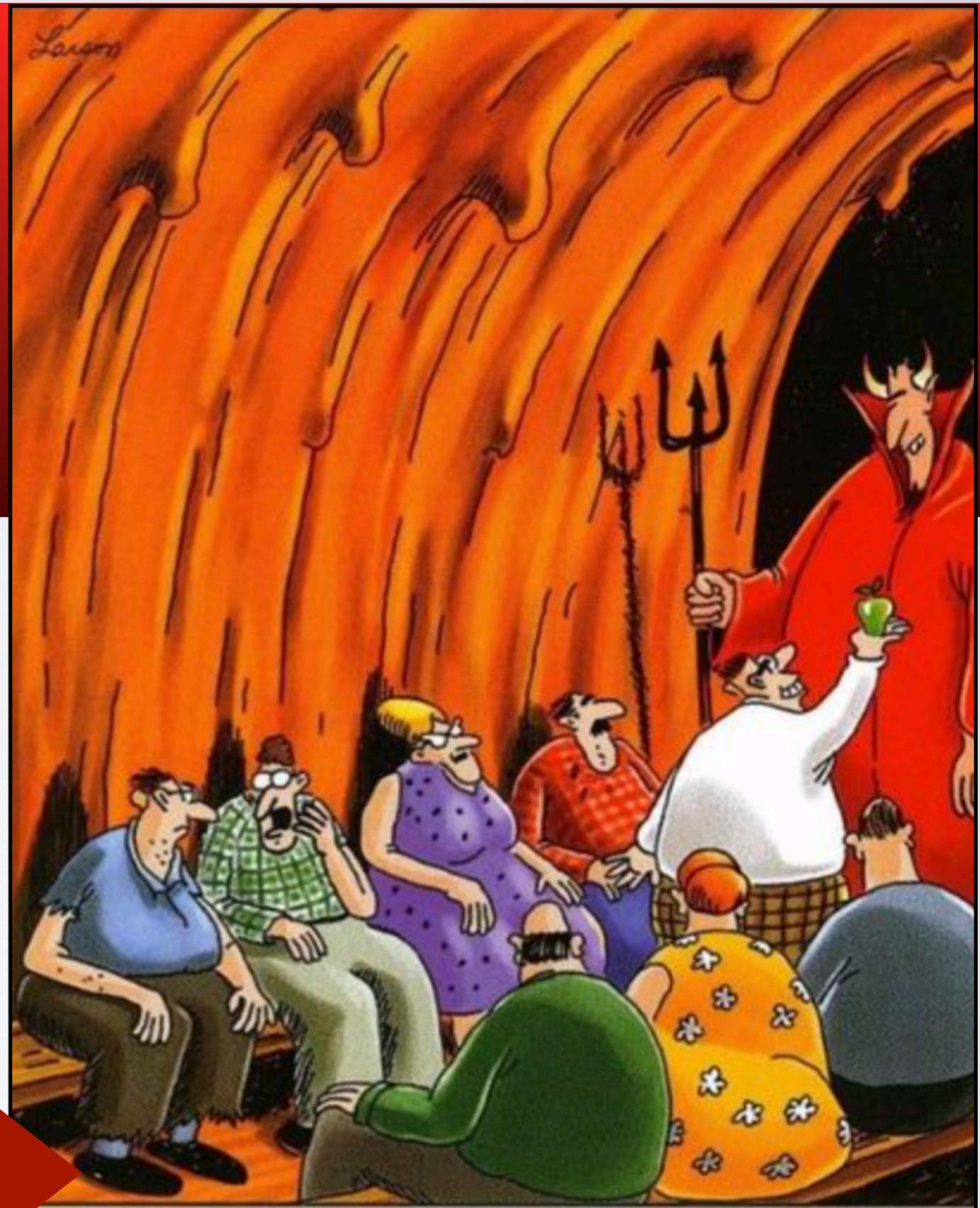


“There he goes again. ... Satan’s pet.”

# Hell

This is what indulgences look like in Hell

Apparently part of the punishment is you think you can help yourself in Hell



“There he goes again. ... Satan’s pet.”

# AN INDULGENCE

- Per CCC 1471 - "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

- CCC 1471 (continued) - "An indulgence is **partial or plenary** according [to whether] it removes either part or all of the temporal punishment due to sin.
- The faithful can gain indulgences **for themselves** or **apply them to the dead**.

# PENANCE & REPARATION

- **Penance** and **Reparation** are not the same thing, but they are both components of a complete restoration in **Mercy** and **Justice** flowing from the consequence of a sin.
- **Penance** demonstrates proof of the **sorrow** of offending God thus triggering **God's mercy to forgive**, while **Reparation** works on **fixing or accounting for the damage caused** - thus satisfying God's **justice**
- Some see God as only Merciful, thus leaving only an illusion that God is also Just.

# PENANCE & REPARATION



- Against that background, we can more easily see the distinction
- Penance is the repentance we must make to trigger **removal of the guilt, and** to reinstate ourselves in God's friendship. **(Mercy)**
- Reparation is the reprimand/suffering we must endure to **make up for, or satisfy, the harm** we brought about by our self-indulgence when we sinned. **(Justice)**

# PENANCE & REPARATION



- Since **sin has a communal dimension**, i.e., sin affects the whole body of the Church, **salvation and forgiveness also have a communal dimension**.
- This is **why** we pray seek the Sacrament of Reconciliation as part of our repentance for sins against the **community and God**.
- The priest represents God and the Community - hence the priest can restore a sinner to the Body of Christ

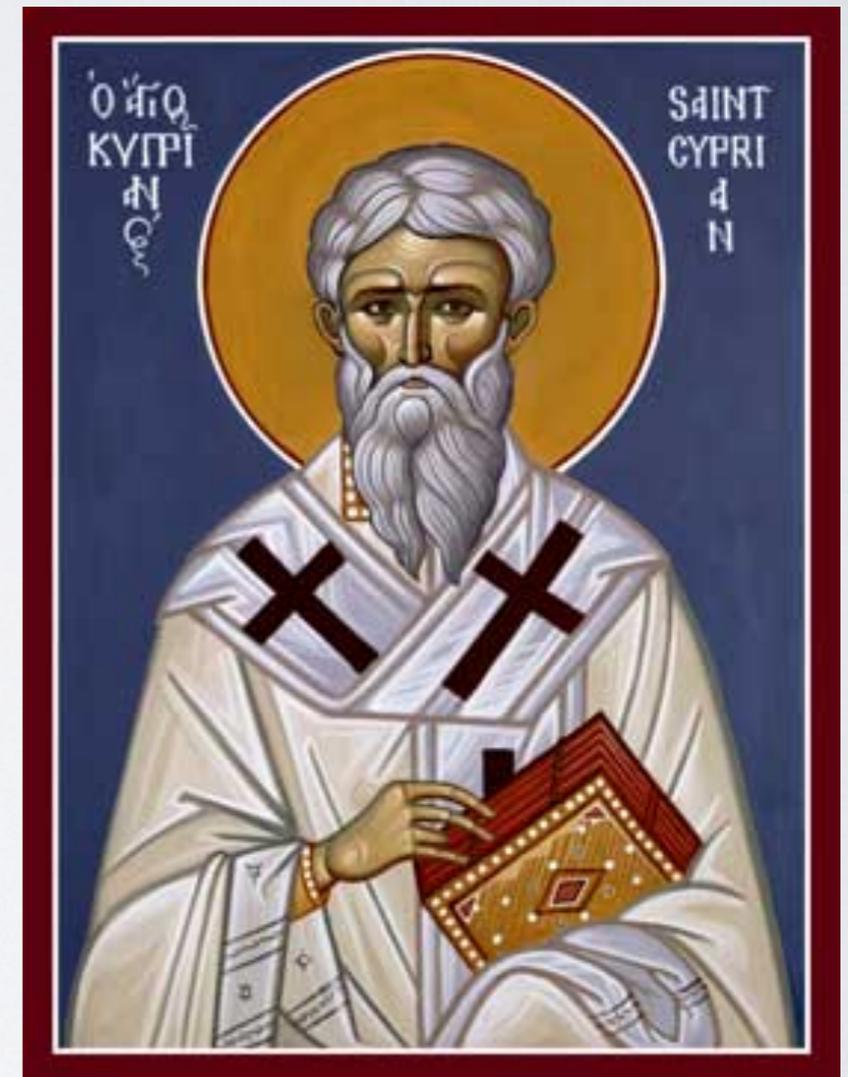
# PENANCE & REPARATION

- In the Early Church **absolution** was not granted until **both confession and penance** had been performed - (*and the penances were very lengthy in duration*).
- Penitents asked **martyrs** facing death for aid - (to offer **their sufferings** for the atonement of the penitents sins) - so that full reconciliation with the Church and re-admission to the sacraments could be obtained more speedily.
- When a **martyr** offered his **sufferings** to **expiate** the sins of a penitent, the Church recognized this charitable act and *granted absolution*.

# PENANCE & REPARATION

- For example, **St. Cyprian** (d. 258) stated,
  - "Those who have received certificates from the martyrs and are able to be assisted by their privileged position before God" may be absolved and "come to the Lord with the peace which the martyrs, as indicated in letters sent to us, desired to be given them."

(Letter to the Clergy, 18 (12), 1).

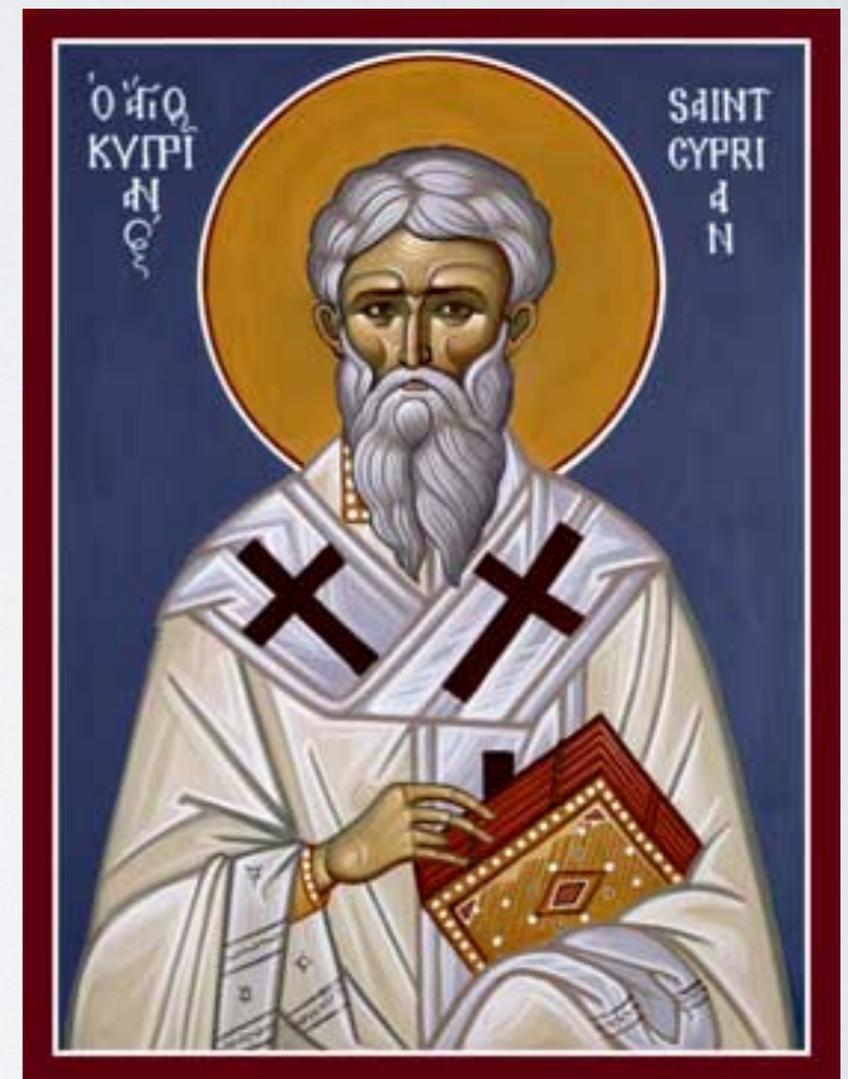


# PENANCE & REPARATION

- This is at least in part - the **basis for indulgences**.
  - The **communion** of the Church also includes the **faithful in purgatory** and the **saints in heaven**.
  - **These saints intercede on our behalf and pray for us.**
- The Treasury of the Church includes the infinite, **inexhaustible value of the merits of Our Lords death and resurrection**, and the prayers and good works of the Blessed Mother and all of the saints.
- Just as they aided those in the journey of salvation while living on this earth, they continue to do so now.

# PENANCE & REPARATION

- As the Minister of Redemption, **the Church invokes their aid** to help fully reconcile penitents and **to alleviate the temporal punishment due to sin.** (Indulgence)
- **St. Cyprian**, for example, preached that **"the merits of the martyrs and the works of the just will be of great avail with the Judge"** for all of the faithful on the Day of Judgment (The Lapsed, 17).





But **how** do  
I obtain  
an indulgence?

# CONDITIONS

1. **Intent** to obtain (receive) the indulgence.
2. No attachment to sin - **Plenary**. (mitigated-**Partial**)
3. **Do** the prescribed **act**
4. \* **sacramental confession** and \* **communion** within a 20 day interval - **Plenary**
5. \* Pray for intentions of the **Holy Father** - **Plenary**

\* = three constants for Plenary except in 'Articulo Mortis.' - State of Grace for Partial.



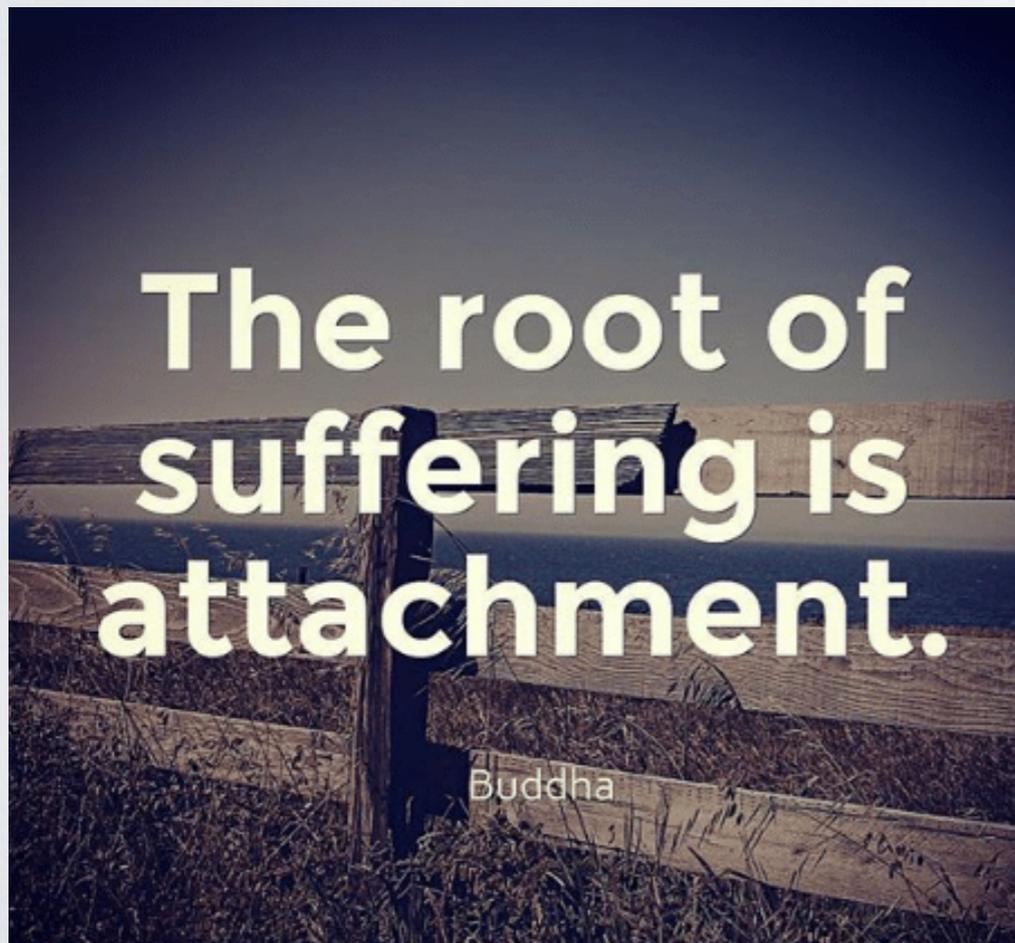
# INTENT

- An Indulgence can not be obtained by accident.
  - Nor can an indulgence be obtained after the fact.
- **The intent to receive the indulgence must precede seeking it.** Otherwise there is no intent to do the act with the purpose of seeking reparation for prior sin.



# NO ATTACHMENT

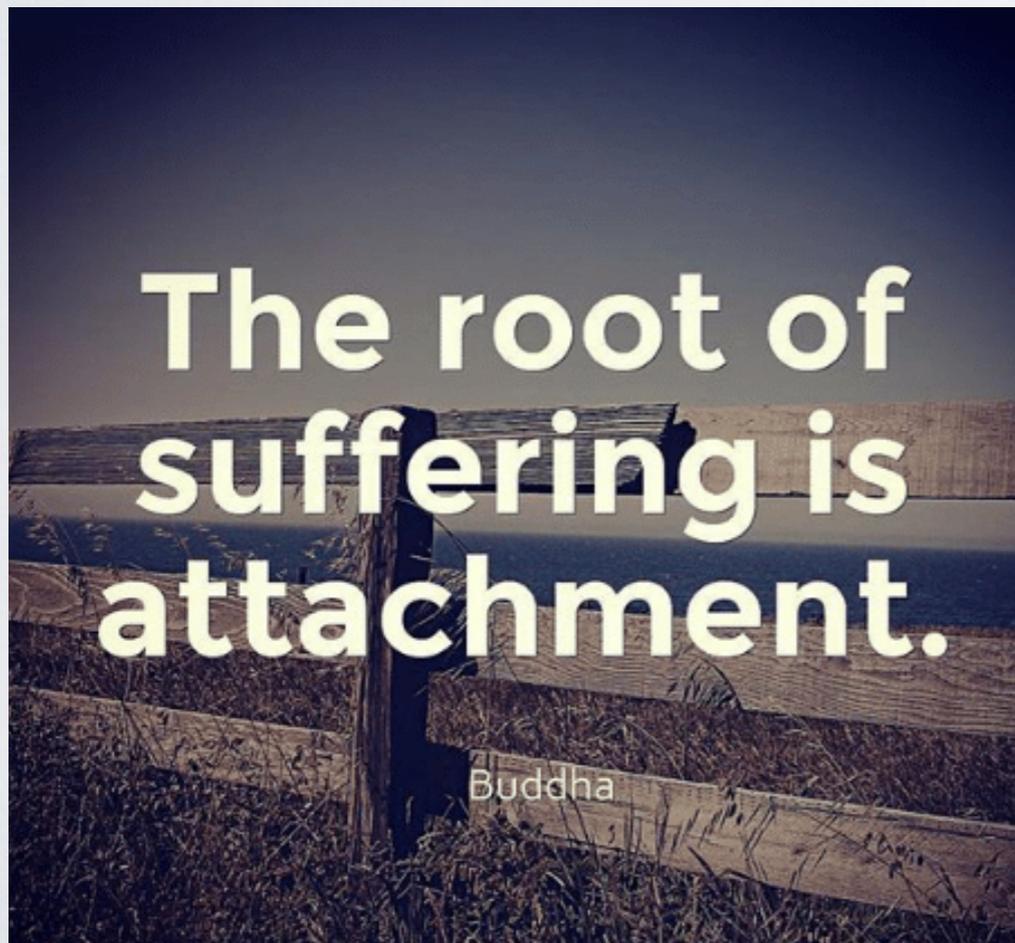
- **NO attachment to sin** - if a Plenary Indulgence is to be obtained - not even to venial sin. *Mitigated attachment permits reception of a Partial Indulgence.*



- How does one purge attachment?

# NO ATTACHMENT

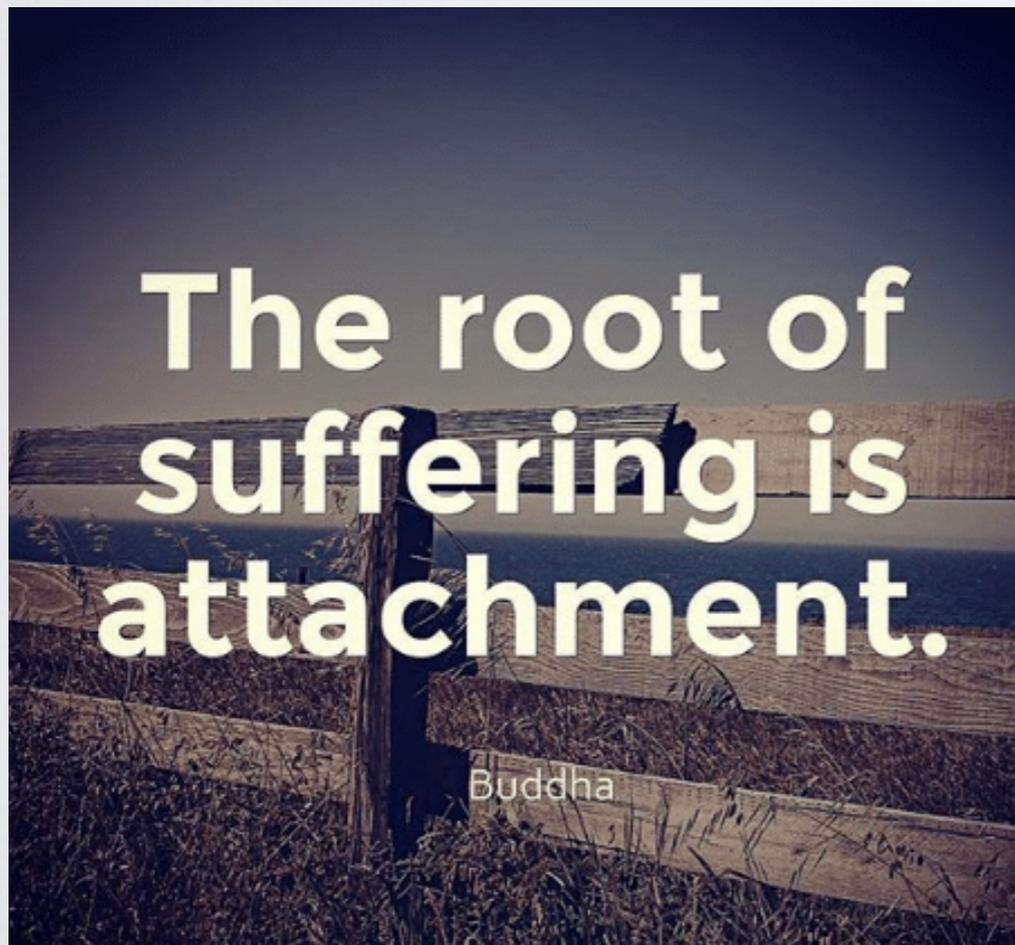
- **NO attachment to sin** - if a Plenary Indulgence is to be obtained - not even to venial sin. *Mitigated attachment permits reception of a Partial Indulgence.*



- How does one purge attachment?
  - By an act of the Will.
    - A definitive **choice** is made.
    - Peace from the commitment accompanies the choice.  
(no suffering as Buddha would say)
  - It is never based on a feeling.

# NO ATTACHMENT

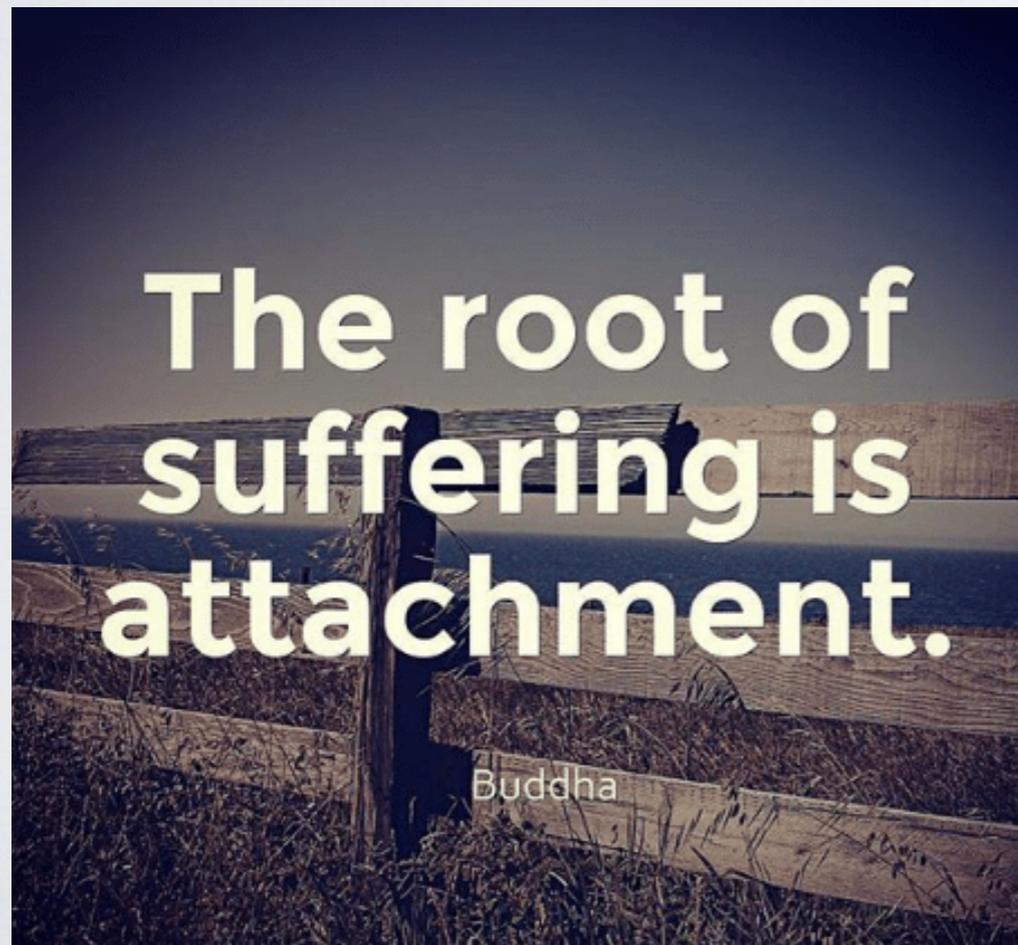
- **An act of complete detachment** - is understood to be the definitive act of the will choosing to desire the good that comes from rejecting all sin.



- How can I detach completely?

# NO ATTACHMENT

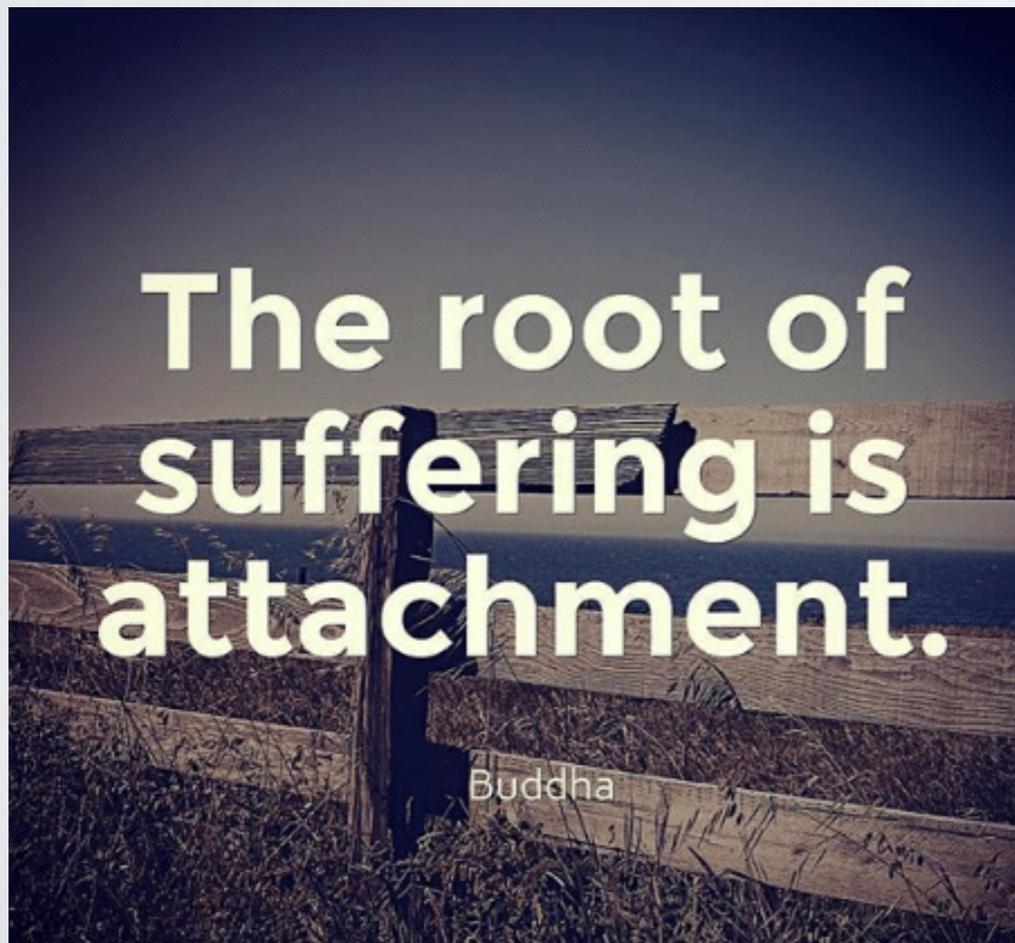
- **An act of complete detachment** - is understood to be the definitive act of the will choosing to desire the good that comes from rejecting all sin.



- How can I detach completely?
  - Foremost, put to death the fondness or affection (*memory of the pleasure*) that remains from previously forgiven sin.
- *Past feelings* must be overcome by an act of the will, based on desire.

# NO ATTACHMENT

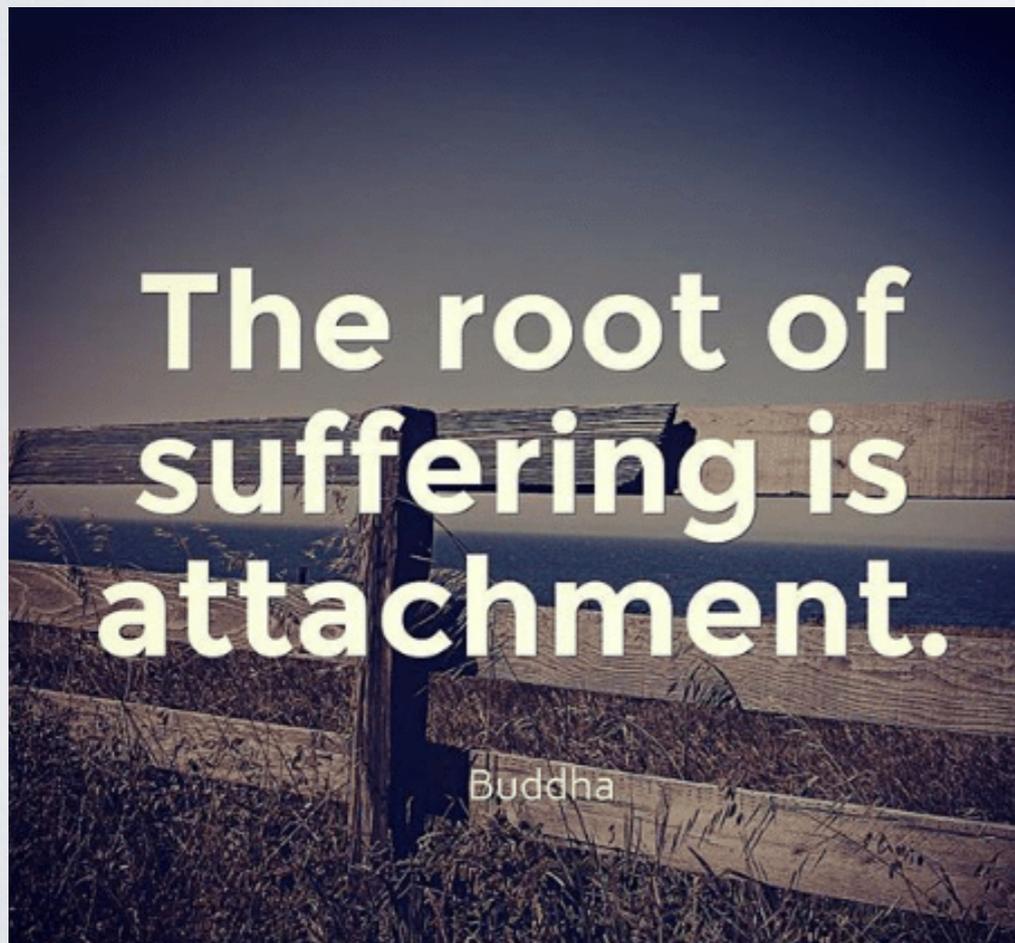
- **The act of detachment** - that act of the will needed for the indulgence, **is assisted by grace** - that is given to those seeking to do His will.



- Is it possible to do this?

# NO ATTACHMENT

- **The act of detachment** - that act of the will needed for the indulgence, **is assisted by grace** - that is given to those seeking to do His will.



- **Is it possible to do this?**
  - It is not only possible, it is ultimately necessary for those who will enter heaven.
- If I die immediately after receiving a Plenary Indulgence where do I go? **HEAVEN**

# NO ATTACHMENT

- All of this makes sense as the benefit of a Plenary Indulgence - A complete detachment from sin + a complete reparation from all previously committed sin - is in fact - our precondition for Heaven.

- You are for that moment pure and perfect in the eyes of God! (Heb 12:14 + Mt 5:8)

- Since **Purgatory**, is the method for achieving that purity and holiness without which no one can see God, one who is the recipient of a Plenary Indulgence will go straight to heaven if she dies in that state. There is no need to be further purified.



- Remember Rev 21:27
  - Nothing impure will ever enter it (heaven), nor will anyone who does what is shameful or deceitful,
  - but only those whose names are written in the **Lamb's book of life.**



- The detachment requirement does not mean a person would never sin again as proof that they are detached from all sin.
- *Rather*, it is freedom from attachment to sin; that is, that there is no sin which the soul is unwilling or unable to renounce.



# DISCUSSION QUESTIONS

- Lets make sure we understand where grace come into the indulgence process?
- Can a Protestant receive a Plenary or Partial indulgence?
- Can a person suffering an addiction detach from sin?
- Can an incapacitated person detach from sin? Does the degree of incapacitation matter?
- Does it matter when I might have become incapacitated





BE YE THEREFORE PERFECT,  
EVEN AS YOUR FATHER  
WHICH IS IN HEAVEN  
IS PERFECT.

Matthew 5:48

LDS SCRIPTURE  
OF THE DAY

- What does not make sense, is the idea that we just remain sinful by rationalizing that sin is a part of our fallen nature and therefore we can never really be perfect so we settle with the idea - to just do our best.
  - *thus never really becoming perfected as our Father in heaven is perfect in contradiction to Jesus' command*
- and yet, incredibly, we are nonetheless welcomed into heaven in that state.

BE YE THEREFORE PERFECT,  
EVEN AS YOUR FATHER  
WHICH IS IN HEAVEN  
IS PERFECT.

Matthew 5:48

LDS SCRIPTURE  
OF THE DAY

- Some say the command is avoided at judgment by having *Jesus stand in front of us covering our continued imperfection with His Perfection and Blood, in a sense hiding our sin from God the Father.*
- This error - flows from a necessary belief that Christ never really meant what He said at the Mount of Beatitudes.

# CONDITIONS

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3. **Do** the prescribed **act**
4. \* **sacramental confession** and \* **communion** within a 20 day interval - **Plenary**
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\* = three constants for Plenary except in 'Articulo Mortis.' - State of Grace for Partial.





# TOWARDS PERFECTION

A further review of these important concepts with an eye to becoming perfect.  
(Mt 5:48)

- Intent - *act of the will*
  - general and specific
- Detachment - *act of the will*
  - a process leading to a momentous act
- This all leads to purity of heart and holiness.





# TOWARDS PERFECTION

- **General intent** - The general intent to receive any and all of the indulgences that a faith filled person might merit throughout the day.
  - **Protestants**, for instance, can receive these indulgences. We will see this more clearly reviewing the **SECOND** Concession, for instance.
- **Specific intent** - The intention to receive a particular indulgence by engaging in a particular act that will bring it about.
  - *Plenary indulgences usually require a specific intent because of their character.*



# TOWARDS PERFECTION

- **General intent** - can be explicitly made and therefore assured by **making an assent of the will to receive all the available indulgences** that might become available throughout the day.
  - A simple **prayer of offering our “prayers, works, joys, and sufferings” of this day**, is sufficient.
  - We will look at such a prayer at the end of this topic. A **Morning Offering**, made at the beginning of the day is a great start.



# TOWARDS PERFECTION

- A **Detachment from sin** requires a **specific intent** of the will, such that it is *not* just a *general* intention.
  - One must therefore, make a **specific act of the will** with the **specific intention** to **detach from all sin**. Not just a general intent to be holy.
  - Calling to mind **specific weaknesses** helps formulate a meaningful specific intent to rid attachment for that weakness.
- **An examination of conscience** is a great aid to making a detachment from sin because our conscience accuses us via a law written in our hearts. **Rom 2:15 generally**



# TOWARDS PERFECTION

- **Detachment** from all sin - is almost always the result of a **process**, not a one time event.
  - Making **repeated one time** decisions to detach, can become a **habit** which will eventually mature into the virtuous condition (**virtue**) of detaching repeatedly.
  - **With time**, the desired detachment materializes with a future act.



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  - **With time**, the desired detachment materializes with a future act.

repetition → habit → virtue



# TOWARDS PERFECTION

- Remembering - Total Detachment requires me to, **put to death** even the fondness or memory of prior pleasurable sin,
    - a good friend of mine (Dan Vianello) observed that I seemed to be having too much fun retelling an old story ... that included some unprofitable conduct. (*venial sin can be dangerous that way*).
  - It came to me that I must avoid even telling stories that involve sin - avoid “**stories**” or “**people**” that will remind me of them.
- ★ *a previously dead fondness for sin can be resurrected!*



# TOWARDS PERFECTION

- **Intent** - A different approach for sins of Commission versus sins of Omission
- Sin of Commission - Make an act of the will to detach, and nothing more is required.
- Sin of Omission - Make an act of the will to detach, and then *future acts of love are required.*
  - *often a sin of negligence. Failure to balance priorities.*





# TOWARDS PERFECTION

Deadly sins (Cardinal sins) - by definition these are sins that are fatal to spiritual progress.

- Omission interferences:  
Pride and sloth
- Commission interferences:  
Pride, Anger, Gluttony, Lust, Anger, and Greed.
- **The Seven Contrary Virtues** - Humility, Diligence Kindness, Abstinence, Chastity, Patience, and Liberality.





# TOWARDS PERFECTION

- **WE** all would like to receive Plenary Indulgences on every occasion they are available.
  - **Some might think,**
    - “*What is the point, I can never fully detach from sin...*”
    - Not obtaining a Plenary Indulgence is a “*waste of an indulgence opportunity...*”
- **Not obtaining a Plenary Indulgence** is *not a wasted opportunity, rather a step closer to holiness*

# DO THE ACT



- **Why** do we have to **DO** anything?
- **What kind of things** do we have to **DO** to receive a complete reparation or partial reparation for our sins?

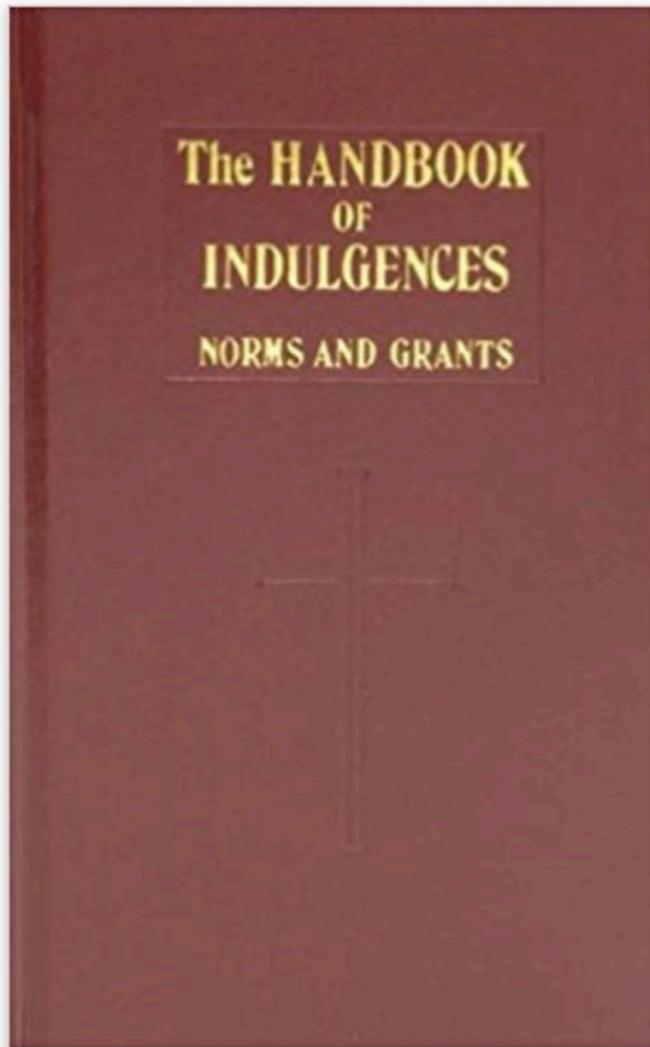
**Doing increases Love, and Loving increases future Doing**

# BOOK OF INDULGENCES

## The Handbook of Indulgences

by Catholic Book Publishing Co (Author)

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# SOME NORMS

- An indulgence attached to a feast is transferred to the date of the transferred feast
- Bishops can impart Papal blessing with Plenary Indulgence 3 x per year

# SOME NORMS

- An indulgence attached to a feast is transferred to the date of the transferred feast
- Bishops can impart Papal blessing with Plenary Indulgence 3 x per year
- Indulgence for an action in one day may begin at noon previous day
- Indulgence attached to a religious article lasts for the life of the article.
- Recipient must be baptized, not excommunicated and in the state of grace at least when work is completed.
- A plenary indulgence may only be gained 1 x per day

# SOME NORMS

- Remission of Temporal Punishment = Reparation for forgiven sin
- An indulgence may not be applied for another living person

# SOME NORMS

- Remission of Temporal Punishment = Reparation for forgiven sin
- An indulgence may not be applied for another living person
- An indulgence may be applied to the dead
- The partial reparation, from one inwardly contrite is proportional to the efficacy of the desired act.
- Only the church can grant indulgences
- No book or pamphlet listing indulgences may be published apart from proper authority.

# SOME NORMS

- A single sacramental confession suffices for gaining several plenary indulgences, but Holy Communion must be received and the prayer for the intention of the Holy Father must be recited for gaining each Plenary Indulgence.
- An indulgence cannot be gained by a work already imposed by law or precept.
- A partial indulgence is available for the faithful, *who missing one of the three constants, or having attachment to sin, nevertheless does the required act.*

# SOME NORMS

- A Partial indulgence may be gained several times per day

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- A Penance imposed by penance after confession, which also qualifies for an indulgence may satisfy both
- One can follow another person's recitation of a qualifying prayer, mentally.

# SOME NORMS

- A Partial indulgence may be gained several times per day
- A Penance imposed by penance after confession, which also qualifies for an indulgence may satisfy both
- One can follow another person's recitation of a qualifying prayer, mentally.
- A confessor may commute a prescribed work, when impossible due to obstacle
- Hearing and speech impaired can gain indulgences attached to public prayer by raising their minds in devotion to God while present at the recitation or expressing the prayer in an outward sign.

# INDULGENCES



# FOUR CONCESSIONS

- The Four **CONCESSIONS** are indulgences, by virtue that the concession acts are promulgated in the Gospels and the New Testament as conduits of grace or salvation. They therefore have an efficacy that requires no separate promulgation.
  - Recall - **General** versus **Specific** Intent to receive
  - These are general in nature and *not specified by the church with some specificity as to what might qualify*, since the New Testament urges them in the context of Our Lord's and the Apostles' teaching and acts.

# FOUR CONCESSIONS

- **FIRST CONCESSION** - A partial indulgence is granted to the Christian faithful who, while performing their duties and enduring the difficulties of life, raise their minds in humble trust to God and make, at least mentally, some pious invocation.
  - My Lord and my God,
  - Jesus, remember me
  - Jesus, son of David, have mercy on me.
  - prayers for endurance and assistance in general
- Mt 7:7-8; **Lk 21:34-36**; Acts 2:42; **Rom 12:12**;  
I Cor 10:31

# FOUR CONCESSIONS

- **SECOND CONCESSION** - A partial indulgence is granted to the Christian faithful who, prompted by a spirit of faith, devote themselves or their goods in compassionate service to their brothers and sisters in need.
  - Helping others in need
  - Love in action
- Mt 25:35-36; Jn 13:34-35; Gal 6:10; Rom 12:8,10-11,13; 1 Cor 13:3

# BODY - SOUL

**The corporal works of  
mercy:**



# BODY - SOUL

## **The corporal works of mercy:**

- To feed the hungry;
- To give drink to the thirsty;
- To clothe the naked;
- To shelter the homeless;
- To visit the sick;
- To ransom the captive;
- To bury the dead.

## **The spiritual works of mercy:**

- To instruct the ignorant;
- To counsel the doubtful;
- To admonish sinners;
- To bear wrongs patiently;
- To forgive offenses willingly;
- To comfort the afflicted;
- To pray for living and dead.

# FOUR CONCESSIONS

- **THIRD CONCESSION** - A partial indulgence is granted to the Christian faithful who, in a spirit of penitence, voluntarily abstain from something which is licit and pleasing to them.
  - *Chocolates?* Holding appetites in check (fasting)
  - **St Leo the Great** “We should spend on virtue what we take away from our pleasures.” **Self-denial more precious if joined with charity.**
- Lk 9:23; **Jn 13:34-35**; Rom 8:17; **Rom 8:13**;  
I Cor 9:25-27

# FOUR CONCESSIONS

- **FOURTH CONCESSION** - A partial indulgence is granted to the Christian faithful who, in the particular circumstances of daily life, voluntarily give explicit witness to their faith before others.
  - Share the Gospel and your faith, when the occasion merits, through words and deeds.
- Mt 10:32; **Lk 11:28**; Acts 1:8; **Acts 4:32-33**;  
1 Tim 6:12; **2 Tim 1:8**;



# FOUR CONCESSIONS

- **Generally** the four concessions are the result of **unplanned opportunities** that arise during the day.
  - Ex: A beggar that appears from around a corner, or a person who drops a bag of groceries.
  - The **General intention** that makes a concession an indulgence, **must be more than a product of a good disposition** - it must be **motivated by a spirit of faith and/or penance ultimately directed towards God.**

# INDULGENCES



- In **Preparation for Sacramental Confession**:  
A pious **Examination of Conscience** with purpose of amendment, followed by a devout recitation of an **Act of Contrition** - **Partial Indulgence**
- **Magnificat** - Mary's Prayer of Thanksgiving (Lk 1:46-55) - **Partial Indulgence**
- **Prayer of Thanksgiving**: **Partial Indulgence**.
  - "We give you thanks for all your gifts, almighty God, living and reigning now and forever."

# INDULGENCES

- **FIRST holy Communion - Plenary** Indulgence is granted to those who receive Communion for the first time or to those who ASSIST at the sacred ceremonies of a First Communion.
- **Spiritual Communion - Partial** Indulgence if in a state of Grace based on desire to receive.
  - impediment need not exist
- **Apostles' or Nicene Creed - Partial** Indulgence
- **Office of the Dead - LOH - Partial** Indulgence



# BEFORE A CRUCIFIX AT MASS

- "Look down upon me, good and gentle Jesus, while before your face I humbly kneel, and with burning soul pray and beseech you to fix deep in my heart lively sentiments of faith, hope and charity, true contrition for my sins, and a firm purpose of amendment, while I contemplate with great love and tender pity your five wounds, pondering over them within me, calling to mind the words which David, your prophet, said of you, my good Jesus: "They have pierced my hands and my feet; they have numbered all my bones."
- Plenary after Communion before a crucifix, after communion on **Friday in lent** -  
on any other day - **Partial** Indulgence

# INDULGENCES

- Assistance as Sacred Preaching.
  - Plenary Indulgence is granted to those who attend a Mission, hear some of the sermons and are present for the solemn close of the Mission.
  - A partial indulgence is granted to those who assist with devotion and attention at other occasions of the preaching of the Word of God. (at a conference, for instance)

# ADORATION

## ADORATION of the BLESSED SACRAMENT



Plenary if done for over a half hour, and a Partial Indulgence if done for a lesser time accompanied by prayer, or if done without the three constants.

Plenary if done Holy Thursday after Mass during the repose of the Blessed Sacrament - while piously reciting Tantum Ergo

Plenary if participate in procession in or out of church on the Feast of Corpus Christi. June 20, 2019

# TANTUM ERGO

from [USCCB.org](http://USCCB.org) by St Thomas Aquinas in 1264 AD

Down in adoration falling,  
Lo! the sacred Host we hail;

Lo! o'er ancient forms departing,  
Newer rites of grace prevail;

Faith for all defects supplying,  
Where the feeble senses fail.

To the everlasting Father,  
And the Son who reigns on high,

# TANTUM ERGO

With the Holy Spirit proceeding  
Forth from each eternally,

Be salvation, honor, blessing,  
Might and endless majesty. Amen.

V. You have given them bread from heaven,

R. Having all delight within it.

# TANTUM ERGO

Let us pray.

O God, who in this wonderful Sacrament left us a memorial of your Passion: grant, we implore you, that we may so venerate the sacred mysteries of your Body and Blood, as always to be conscious of the fruit of your Redemption.

You who live and reign forever and ever. **Amen.**

# HOLY SPIRIT

- **Holy Spirit Prayer** - **Partial Indulgence**
- "Come, Holy Spirit"
  - Come, Holy Spirit, fill the hearts of your faithful and enkindle in them the fire of your love. Send forth your Spirit and they shall be created. And you will renew the face of the earth.
- Recommended before reading Holy Scripture.

# HOLY SPIRIT



- **Holy Spirit Prayer** - **Plenary** Indulgence on feast of Pentecost - Partial at other times.
- **Come, Holy Spirit - Creator Blest** verses or song
  - *Text follows next pages*

# HOLY SPIRIT

Come, Holy Spirit, Creator blest,  
and in our souls take up Thy rest;  
come with Thy grace and heavenly aid  
to fill the hearts which Thou hast made.  
O comforter, to Thee we cry,  
O heavenly gift of God Most High,  
O fount of life and fire of love,  
and sweet anointing from above.

# HOLY SPIRIT

Thou in Thy sevenfold gifts are known;  
Thou, finger of God's hand we own;  
Thou, promise of the Father, Thou  
Who dost the tongue with power imbue.

Kindle our sense from above, and make our  
hearts o'erflow with love;  
with patience firm and virtue high  
the weakness of our flesh supply.

# HOLY SPIRIT

Far from us drive the foe we dread,  
and grant us Thy peace instead;  
so shall we not, with Thee for guide,  
turn from the path of life aside.

Oh, may Thy grace on us bestow  
the Father and the Son to know;  
and Thee, through endless times confessed,  
of both the eternal Spirit blest.

# HOLY SPIRIT

Now to the Father and the Son,  
Who rose from death, be glory given,  
with Thou, O Holy Comforter,  
henceforth by all in earth and heaven.  
Amen.

# GUARDIAN ANGEL

- **Prayer to Guardian Angel:**  
Angel sent by God to guide me, be my light and walk beside me; be my guardian and protect me; on the paths of life direct me. — **Partial** Indulgence
- **Padre Pio to Guardian Angel -**  
**just a nice prayer FIRST Concession**  
— Angel of God, my guardian to whom the goodness of the Heavenly Father entrusts me, enlighten, protect, and guide me now and forever



# ANIMA CHRISTI

## Anima Christi - Partial Indulgence

Soul of Christ, sanctify me.

Body of Christ, save me.

Blood of Christ, inebriate me.

Water from the side of Christ, wash me. Passion of Christ, strengthen me.

O good Jesus, hear me.

Within Your wounds hide me.

Never permit me to be separated from You. From the evil one, defend me.

At the hour of my death, call me and bid me come to you.

That I may praise you with your saints forever and ever.

Amen

# ANGELUS

The Angelus - **Partial** throughout the year

- V. The Angel of the Lord declared unto Mary,  
R. **And she conceived of the Holy Spirit.**  
Hail Mary, etc...
- V. Behold the handmaid of the Lord.  
R. **Be it done unto me according to Your Word.**  
Hail Mary, etc...
- V. And the Word was made flesh,  
R. **And dwelt among us.**  
Hail Mary, etc.. *(continued next page)*

# ANGELUS

- V. Pray for us, O holy Mother of God.  
R. That we may be made worthy of the promises of Christ.
- Let us pray:
- Pour forth, we beseech You, O Lord, Thy Grace into our hearts; that we to whom the incarnation of Christ, thy Son was made known by the message of an angel, may by His passion and cross be brought to the glory of His Resurrection, through the same Christ, our Lord. Amen.

# VISITS TO HOLY SITES



# VISITS TO HOLY SITES

- Plenary Indulgence for visiting any of the Four Basilicas in Rome
  - once a year on the day chosen by the individual
  - on the Basilica's titular feast
  - on any Sunday or day of Obligation

# INDULGENCES



- Papal Blessing to Rome and World (*Urbi et Orbi*) - Plenary Indulgence
  - when in person
  - ALSO, when given by means of live radio or television

# INDULGENCES

**Holy Family**  
Sunday in the Octave  
Christmas

- Visit **PAROCHIAL CHURCH** or the **CATHEDRAL** of the Diocese
  - on its titular feast, or August 2,
  - and pray an Our Father and Creed.
  - Plenary Indulgence

# INDULGENCES

**Holy Family**  
Sunday in the Octave  
Christmas

**St Mary's**  
Sept 8

- Visit **PAROCHIAL CHURCH** or the **CATHEDRAL** of the Diocese
  - on its titular feast, or August 2,
  - and pray an Our Father and Creed.
  - Plenary Indulgence

# INDULGENCES

**Holy Family**  
Sunday in the Octave  
Christmas

**St Mary's**  
Sept 8

- Visit **PAROCHIAL CHURCH** or the **CATHEDRAL** of the Diocese
  - on its titular feast, or August 2,
  - and pray an Our Father and Creed.
  - Plenary Indulgence

**St Charles**  
November 4

# SACRED HEART

- **FAMILY CONSECRATION** - Consecration to the Most Sacred Heart of Jesus, a **Plenary Indulgence** is granted to those participating family members on the day of consecration.
  - At all possible by a priest or deacon
  - Recite devoutly the duly approved prayer before the image of the Sacred Heart.
- On the Anniversary of the Consecration, the indulgence is **Partial Indulgence**

# INDULGENCES

- First Mass of a newly ordained priest - *Plenary* Indulgence
  - to the priest
    - and the faithful who attend
- Prayer for Priest or Religious Vocations.
  - **Partial** indulgence is granted to those who recite a prayer approved by ecclesiastical Authority for the above intention.  
( such as Prayers of the Faithful at Mass)

# INDULGENCES

- Recitation of Ps 130 - **Partial** Indulgence
- **TEACHING** or **STUDYING** Christian Doctrine - for a person who teaches, prompted by a spirit of faith and charity. Also extends to the person who studies it. **Partial** Indulgence
- **Prayer for the Household**  
Hear us Lord, and send your angel from heaven to visit and protect, to comfort and defend all who live in this house, Amen. **Partial** Indulgence

# CHRIST THE KING

## DEDICATION OF THE HUMAN RACE TO JESUS CHRIST THE KING

- a **Plenary Indulgence** is granted to those who recite the act of dedication on the **Solemnity of Christ the King** (last Sunday of Liturgical year). **Nov 29, 2019**
  - **Partial** at other times.
  - ***IESU DULCISIME, REDEMPTOR*** Prayer available at [www.catholic.org/prayers](http://www.catholic.org/prayers) and follows here

# IESU DULCISSIME REDEMPTOR

Most sweet Jesus, Redeemer of the human race, look down upon us humbly prostrate before You. We are Yours, and Yours we wish to be; but to be more surely united with You, behold each one of us freely consecrates himself today to Your Most Sacred Heart.

Many indeed have never known You; many, too, despising Your precepts, have rejected You. Have mercy on them all, most merciful Jesus, and draw them to your Sacred Heart.

# IESU DULCISSE REDEMPTOR

Be King, O Lord, not only of the faithful who have never forsaken You, but also of the prodigal children who have abandoned You; grant that they may quickly return to their Father's house, lest they die of wretchedness and hunger.

Be King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbor of truth and the unity of faith, so that soon there may be but one flock and one Shepherd.

# IESU DULCISSE REDEMPTOR

Grant, O Lord, to Your Church assurance of freedom and immunity from harm; give tranquility of order to all nations; make the earth resound from pole to pole with one cry:

Praise to the Divine Heart that wrought our salvation; to it be glory and honor for ever.

Amen.

# DYING



- At the approach of Death - Plenary if an **APOSTOLIC BLESSING** is imparted by priest with the *intent* to bestow the plenary indulgence.
- **Handbook of Indulgences, No. 28**  
At the conclusion of the sacrament of penance or the penitential rite, *the priest should not neglect to give the apostolic blessing* to the dying.

# DYING



**Available even  
if in a coma**

- At the approach of Death - Plenary if an **APOSTOLIC BLESSING** is imparted by priest with the *intent* to bestow the plenary indulgence.
- **Handbook of Indulgences, No. 28**  
At the conclusion of the sacrament of penance or the penitential rite, *the priest should not neglect to give the apostolic blessing* to the dying.

# DYING



## THE APOSTOLIC PARDON (BLESSING)

(available even if a person then miraculously survives).

“Through the Holy Mysteries of our redemption, may Almighty God release you from all punishments in this life and the life to come. May he open to you the gates of paradise and welcome you to everlasting joy.”

“By the authority which the Apostolic See has given me, I grant you a full pardon and the remission all your sins in the name of the Father, and of the Son, and of the Holy Spirit.”

# DYING



- If priest cannot be present, plenary is still available *if the person is rightly disposed*, “provided they regularly prayed in some way during their lifetime.”
- Mother Church nevertheless grants such person a plenary indulgence *in articulo mortis*, if the person is in a *state of grace*. (Handbook of Indulgences #28). The use of a crucifix or a cross is recommended in obtaining this **Plenary indulgence**. In such a case the three usual conditions required in order to gain a plenary indulgence are substituted by the condition of ‘prior regular prayer.’

# INDULGENCES

- **Visiting a cemetery** - visit and pray. Applicable to the Soul in Purgatory.
  - **Plenary on November 1 thru Nov 8**, and can be gained on each of these days.
    - **Partial** Indulgence at other times
  - **Also for visiting a catacomb of Early Christians** - a **Partial** Indulgence
- **Office of the Dead** - LOH - **Partial** Indulgence

# INDULGENCES

- **Prayer for the Dead - Partial Indulgence for the Souls in Purgatory**
  - “Eternal Rest grant unto them, O Lord, and let perpetual light shine upon them. May they rest in peace. Amen”
- A **Plenary indulgence**, applicable ONLY to the souls in purgatory, may be obtained by those who, on **All Souls Day (November 2)** piously visit a church or public oratory and recite the Our Father and Creed. *If the bishop moves the celebration to a near Sunday, it is still attainable on the Sunday.*

# INDULGENCES

- **Litanies** - **Partial** Indulgence for various litanies
  - Holy Name, Sacred Heart, Precious Blood, Blessed Virgin Mary, St Joseph, and Litany of the Saints are all approved for the Indulgence.
- **Psalm 51** - **Partial** Indulgence when recited with a spirit of penitence - Friday LOH
- **RETREATS** - **Plenary Indulgence** if spend three full days of spiritual exercises.

# INDULGENCES

- **VENERATION** of the Saints.
  - **Partial** indulgence granted to those who on the **feast of any Saint**
    - recite in the saint's honor **the oration of the Missal** or **any other approved** by legitimate Authority.



**Family Album**

# SACRAMENTALS

- **Use of Devotional Articles - Partial** Indulgence - for proper use Devout use of crucifix, cross, rosary, scapular, or a medal that has been blessed by any priest or deacon.
- **- June 29 - Plenary** Indulgence - on the **Solemnity of the Holy Apostles Peter and Paul**, when make a **prayerful use of an article of devotion that has been blessed by the Pope, or by any bishop** - Provided the faithful also makes a **Profession of Faith** using any legitimate formula, such as the Apostles Creed or Nicene Creed.

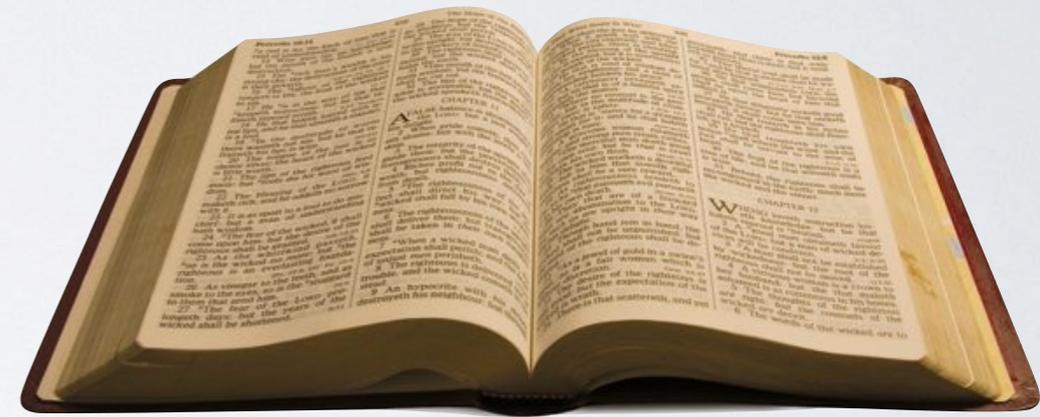
# ROSARY

- **ROSARY** - Plenary when recited in a church or oratory or when recited in a family, religious community or pious association.
- *Announce Mysteries when seeking as above.*
- **Partial** Indulgence in all other circumstances
  - including when **NOT** completed due to interruption (Fall asleep)



# INDULGENCES

- **Hail Holy Queen** - **Partial** Indulgence - part of Night Prayer
- **Memorare** - **Partial** Indulgence
- **READING OF HOLY SCRIPTURE**
  - **Partial** Indulgence who read with the veneration due to God's word.
  - **Plenary** when read for at least a half-hour.



# BAPTISMAL PROMISES

- RENEWAL OF BAPTISMAL PROMISES
  - A **Partial** indulgence is granted to those who renew their baptismal promises according to any formula in use;
  - but a **Plenary** Indulgence is granted if this is done in celebration of the **Paschal Vigil** or on the anniversary of one's baptism.

Do you reject Satan? I do.

And all his works? I do.

And all his empty promises? I do.

Do you reject Satan? I do.

And all his works? I do.

And all his empty promises? I do.

Do you believe in God, the Father Almighty, creator of heaven and earth? I do.

Do you reject Satan? I do.

And all his works? I do.

And all his empty promises? I do.

Do you believe in God, the Father Almighty, creator of heaven and earth? I do.

Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary was crucified, died, and was buried, rose from the dead, and is now seated at the right hand of the Father? I do.

Do you believe in the Holy Spirit, the holy Catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting? I do.

God, the all-powerful Father of our Lord Jesus Christ has given us a new birth by water and the Holy Spirit, and forgiven all our sins. May he also keep us faithful to our Lord Jesus Christ for ever and ever. Amen.

# INDULGENCES

- **Sign of the Cross** - **Partial** Indulgence
  - make the sign of the cross, with the customary oral formula and pious devotion
- **Stations of the Cross** - **Plenary** if done in remembrance of Christ's sufferings.
  - Conditions: lawfully erected, fourteen stations and readings, movement between them unless impractical due to numbers of people - but *if physical impediment prevents the above can be obtained by proper reflection*

# INVOCATIONS

Invocations are **Aids to piety** and **aids for obtaining an indulgence** because they focus the mind properly on God.

Lord God Almighty - My God - Jesus - I adore you - Blessed be God - Praised be Jesus Christ - Forgive me, Lord - Your will be done - Help me, God - Save me - Hail Mary - Glory to God in the Highest - Blessed be the Holy Trinity - My Lord and my God - Glory to the Father, and to the Son ... - Jesus, Mary and Joseph - You are the Christ, the son of the living God - Jesus son of David have mercy on me.

# HOLY FATHER INTENTION



- The condition of requiring a prayer for the intentions of the **Holy Father** may be satisfied by reciting once an **Our Father** and a **Hail Mary** for his intentions.
- Nevertheless the faithful have the **option of reciting any other prayer** for the intention of the **Holy Father** suited to their own piety and devotion.



**PERFECT PRAYERS**  
**TO START YOUR DAY**

# MORNING OFFERING

O Jesus,

through the *Immaculate Heart of Mary*

I offer you my Prayers, Works, Joys and Sufferings of this day

for all the intentions of you *Sacred Heart*,

in union with the Sacrifice of the Mass throughout the world,

in reparation for my sins,

for the intentions of all my relatives and friends,

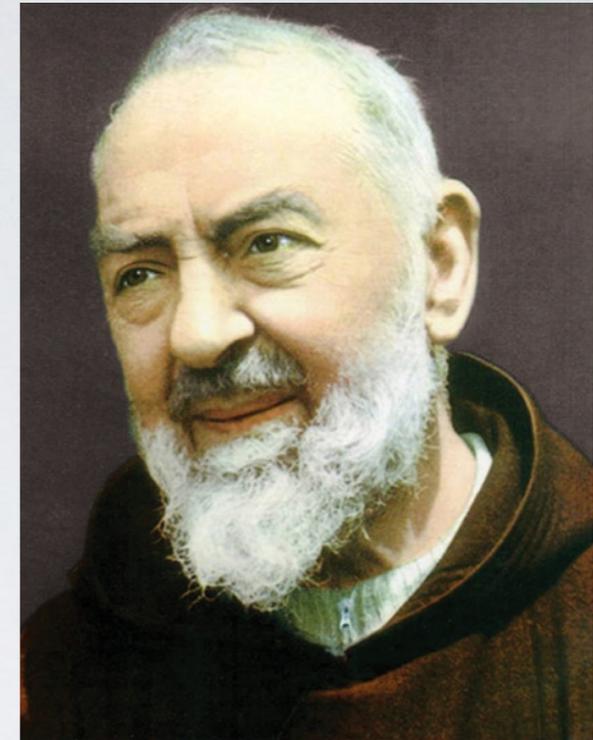
[for all the souls in **Purgatory**, especially those who have no one to pray for them,]

and also for the intentions of the Holy Father

*(add an Our Father and an Hail Mary for HF intentions)*

# MORNING CONTINUED

My past, O Lord, to your mercy,  
my present to your love,  
my future to your Providence.



Padre Pio prayers

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**Angel of God**, my guardian to whom the goodness  
of the Heavenly Father entrusts me,  
enlighten, protect and guide me, now and forever.

# MASS & SACRAMENTS

- No discussion on indulgences would be complete without associating their place - as they relate to the Mass and to the Sacraments



# MASS & SACRAMENTS

- There is no doubt that a proper understanding of the **principal prayers and principal works related to indulgences**, not only make satisfaction (reparation) for forgiven sins, but they also **encourage greater zeal for the exercise of charity.**
- The increase in charity, is ultimately a fundamental principle upon which the concept of indulgences are based.
  - **From that increase in charity flows greater Holiness through purification.**

# MASS & SACRAMENTS

- In accordance with tradition, participation in the Sacrifice of **the Mass or the Sacraments is not “per se” enriched by indulgences.**
  - **Why?**
    - Because of the surpassing efficacy that the Mass and Sacraments have, they are and remain the absolutely primary vehicle for becoming Holy.
    - *That which is greater is not enriched by the lesser.*

# MASS & SACRAMENTS



- An example might help
- If reparation is seen as the act of repairing a broken window - quieting the demands of Justice, then **reparation is simply what one ought to do.** *In this example, the repair erases the exact damage done.*
- **Reparation is primarily oriented towards justice - not love.**

# MASS & SACRAMENTS

- The increase in zeal for charity which aids personal holiness, comes from the incidental consequence that **repairing one's mistakes can also be an act of love toward the victim.** Why love?
  - Because **the sinner retained the free will leave the window broken**, since sorrow for the act was sufficient to be forgiven - even without repairing the window.
- Recall that **Forgiveness of guilt** and **Reparation for the damage** caused are not the same thing.

# MASS & SACRAMENTS



- At the Mass, my good works and sufferings are offered as an **oblation** in which the faithful themselves are offered in unity with Christ to our Heavenly Father.
- This **self-giving** to God is the essence of **Holiness**.  
Rom 12:1-2

# MASS & SACRAMENTS



- Further the **Sacraments**, are acts of God not our own. They are infinitely superior to our own acts
- No amount of my prayers and good works, for instance can make me, a creature, a child of God.
- A **Baptism**, where **God acts instead of me - to adopt** - is necessary to become His child.

# THE GOSPELS

A Scholarly Biblical Study

