



INDULGENCES

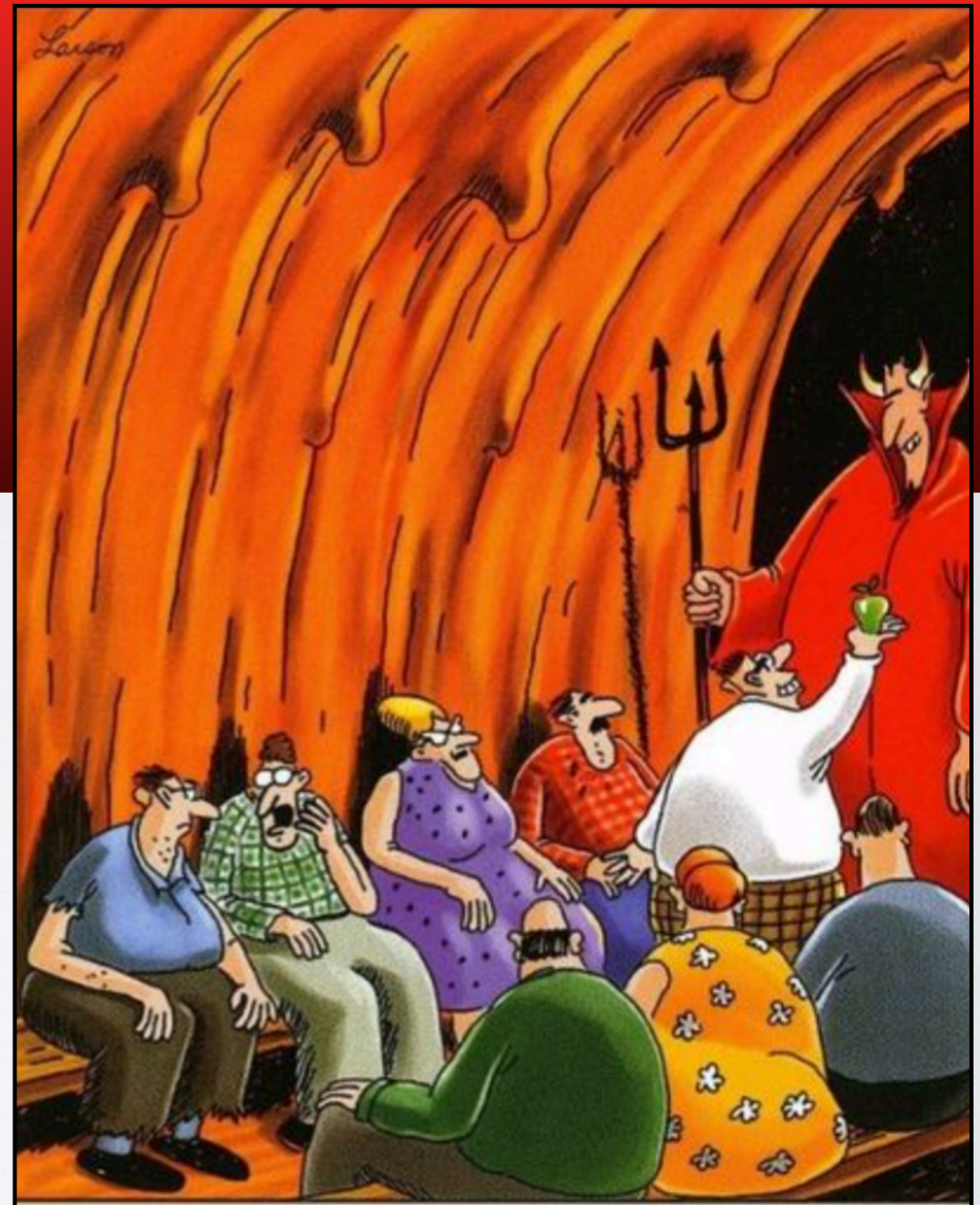
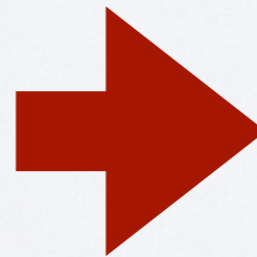
Part 1

Theology

Hell

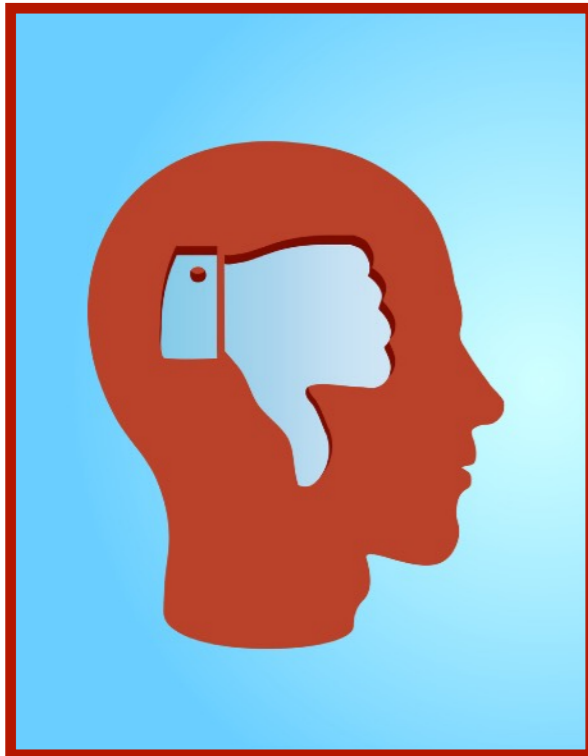
A 'far side' cartoon by the great Gary Larson. He must have been Catholic! 😎

We would want to help ourselves, if we could, even after death.



"There he goes again. ... Satan's pet."

CONTROVERSY



- The **SELLING** of indulgences as a fundraising process, and ...
- ... The **PROTESTANT** misunderstanding that:
 - **PURGATORY** is a **fiction invented by the Church**
 - **INDULGENCES** **undermine the finished work of Christ**



CONTROVERSY

- The **SELLING** of **indulgences** to build St Peter's Basilica
 - was a **serious sin of Misconduct** by clergy coupled with inaction by the **Pope Leo X.**
 - but it was **never the teaching of the Catholic Church** that you could buy God's favor in this age or the next.



SHE'OL - שְׁאוֹל

- The understanding of **PURGATORY** as an after death purification is not new or a concept invented by the Catholic Church.
- We find the Jewish understanding of **She'ol** to be instructive, in **2 Maccabees 12: 38-46** and especially from the lips of Jesus as seen in the Parable of the Rich Man and Lazarus. **Lk 16:19.**

SHE'OL - שְׁאוֹל

- Even today a Mourners' **Kaddish** is said by the **Jewish community** upon the death of a loved one, by a Minyan.
- She'ol is very integral to orthodox Jewish belief.
- Definition: **She'ol** - A place of spiritual punishment and/or purification for a period of up to 12 months after death prior to entering haolam.

Kaddish

- Why, then, is Kaddish recited by mourners?
After a great loss like the death of a parent, you might expect a person to lose faith in G-d, or to cry out against G-d's injustice. Instead, Judaism requires a mourner to stand up every day, publicly (i.e., in front of a minyan, a quorum of 10 adult men), and reaffirm faith in G-d despite this loss. To do so shows the merit of the deceased in the eyes of G-d, because the deceased must have been a very good parent to raise a child who could express such faith in the face of personal loss.
 - Then why is Kaddish recited for only 11 months, when the mourning period is 12 months?
 - According to Jewish tradition, the soul must spend some time purifying itself before it can enter the World to Come. The maximum time required for purification is 12 months, for the most evil person. To recite Kaddish for 12 months would imply that the parent was the type who needed 12 months of purification! To avoid this implication, the Sages decreed that a son should recite Kaddish for only eleven months.
- <https://www.jewfaq.org/death.htm#Mourning>**

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.**
but not for another living person.

AN INDULGENCE

- ➔ • A **remission** of the **temporal punishment** for forgiven sin,
- ➔ • **Obtainable** by the forgiven person, **who seeks it**,
- ➔ • **Through an act**, **specified by the church**.

UNDERLYING TRUTHS

- **God** is **Merciful**
 - Whoever conceals their sins does not prosper, but the one who confesses and renounces them finds **mercy**. **Prov 28:13**

but also ...
- **God** is **Just**
 - Therefore the Lord waits to be gracious to you, and therefore he exalts himself to show mercy to you. For **the Lord is a God of justice**; blessed are all those who wait for him. **Isa 30:18**

REPENTANCE & REPARATION



- Repentance flows from the **sorrow** of offending God thus triggering **God's mercy** to forgive.
- Reparation works on **fixing** or accounting for **the damage** caused - thus satisfying God's justice

REPENTANCE & REPARATION

- **Repentance** and **Reparation** are not the same thing, but they are both components of a complete restoration with **Mercy** and **Justice** operative for each committed sin.
 - God is **merciful** when He forgives sin - but our need for reparation flows from God's attribute of also being **just**.



REPENTANCE & REPARATION



- We can more easily see the distinction lookin at an example of a **my son's conduct in breaking a neighbor's window.**
- Repentance is the sorrow that triggers his forgiveness by the neighbor. **“I am very sorry.”** (Mercy)
- Reparation is the reprimand/suffering he must endure to **make up for, or satisfy, the harm** he caused by breaking the window. **“Fixing it.”** (Justice)

REPENTANCE & REPARATION



- Since **sin has a communal dimension**, i.e., sin affects the whole body of the Christ - **forgiveness also requires a communal dimension**.
- This is **why we 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

REPENTANCE & REPARATION

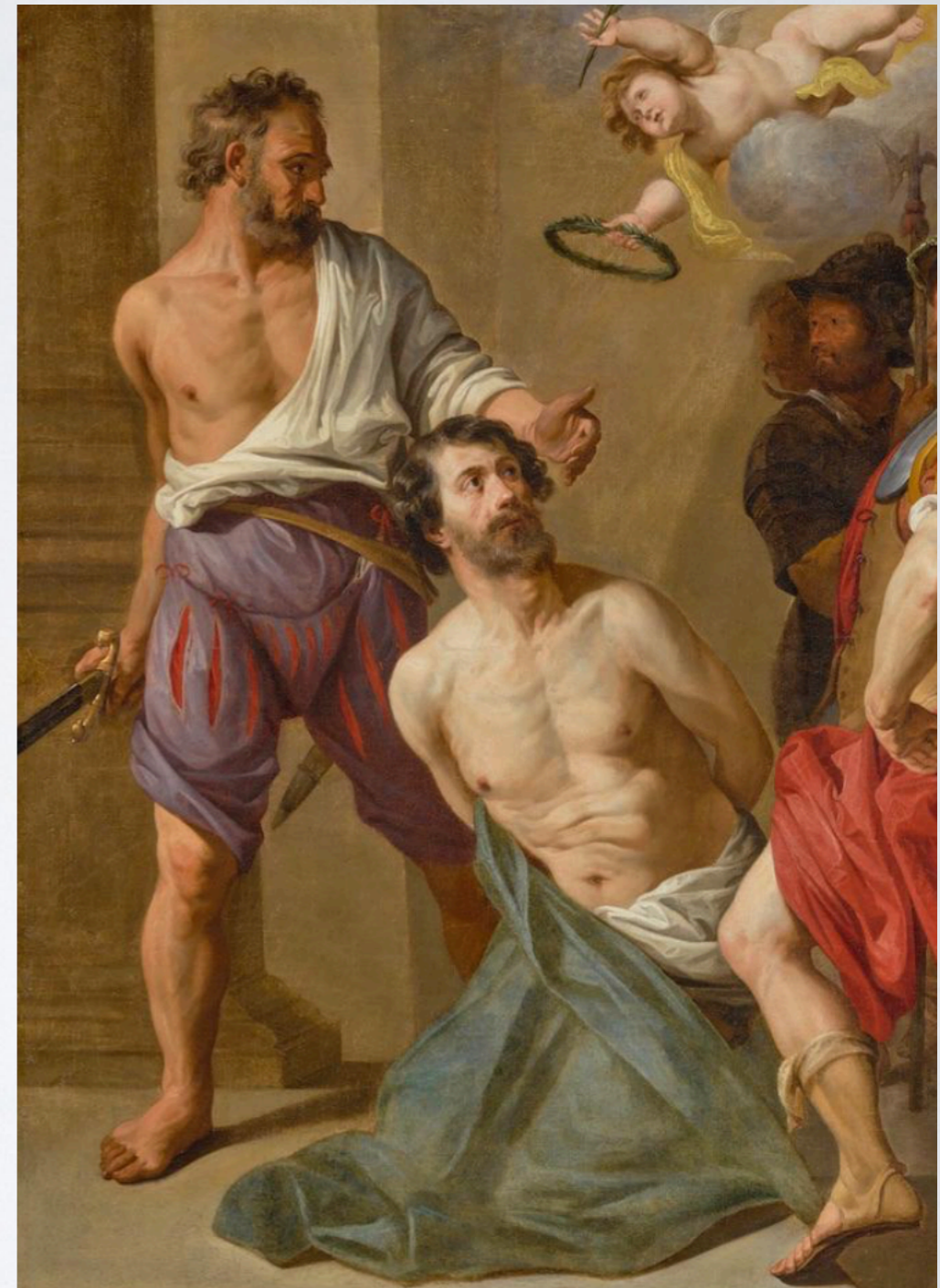
- **Penance** is part of the Sacrament of Reconciliation.
Penance should not to be confused with Reparation.
- **Penance is an act that proves true sorrow for the sin.**
 - **Modernly** a person confesses their sin - then a Penance is assigned by the Priest and the penitent goes out and does his penance - usually a set of prayers.
 - Because sins are pronounced forgiven at the time of articulation, the **priest assumes the penance will be performed and forgives the sin even before the additional proof of sorrow is demonstrated.**

REPENTANCE & REPARATION

- In the Early Church **absolution was not granted** until both confession and the penance proving sorrow had been completed
(The penances were very lengthy to confirm true sorrow, and such absolutions might occur only once).
- One can just imagine the **division** that occurred in the Early Church during and after persecutions.
 - *One family's son was martyred due to a refusal to deny Christ, but another family's son was spared because he denied Christ, was now sorry and wanted readmission to the Eucharist.*

REPENTANCE & REPARATION

- Penitents sometimes asked martyrs facing death, 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 as *penance* for the sins of a penitent, the Church recognized this charitable act grounded in *mercy* - and *granted absolution*.



PENANCE & REPARATION

- For example, **St. Cyprian of Carthage** (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).



INDULGENCES



- Fixing the windows we break, so as to satisfy our need for reparation and God's need for Justice.
 - We obtain **MERCY** in the confessional.
 - We satisfy **JUSTICE** by acts that repair the injustices resulting from that forgiven sin.
- Now that I have been forgiven, what am I going to do to make it all right again?

INDULGENCES

- The key to **INDULGENCES** is to understand:
 - The church specifies the types of **acts** that can satisfy Justice - speaking for Jesus.
 - *(Not unlike community service in our criminal system instead of prison)*
 - **These acts build me in holiness**
 - **These acts build the faith in me, others and are designed to benefit the Kingdom of God.**





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

I want to do
something about
the harm I have
caused!

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.*



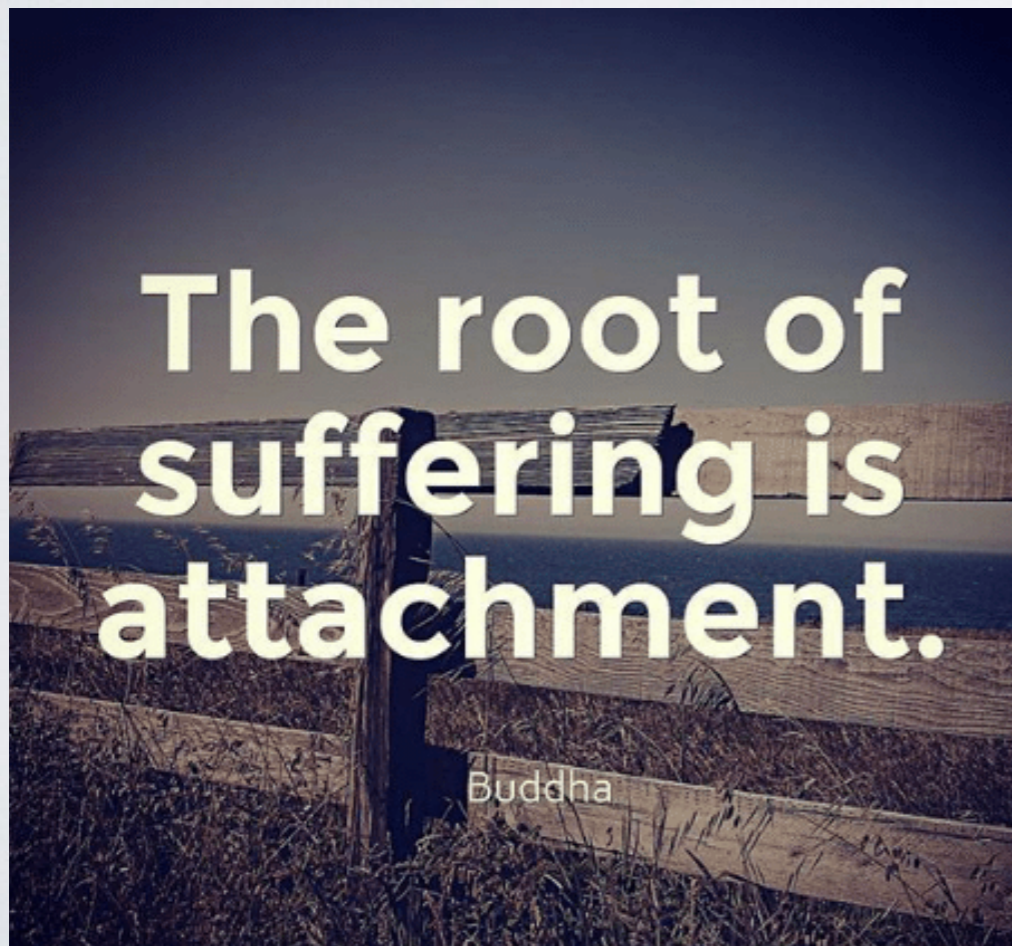
INTENT

- 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

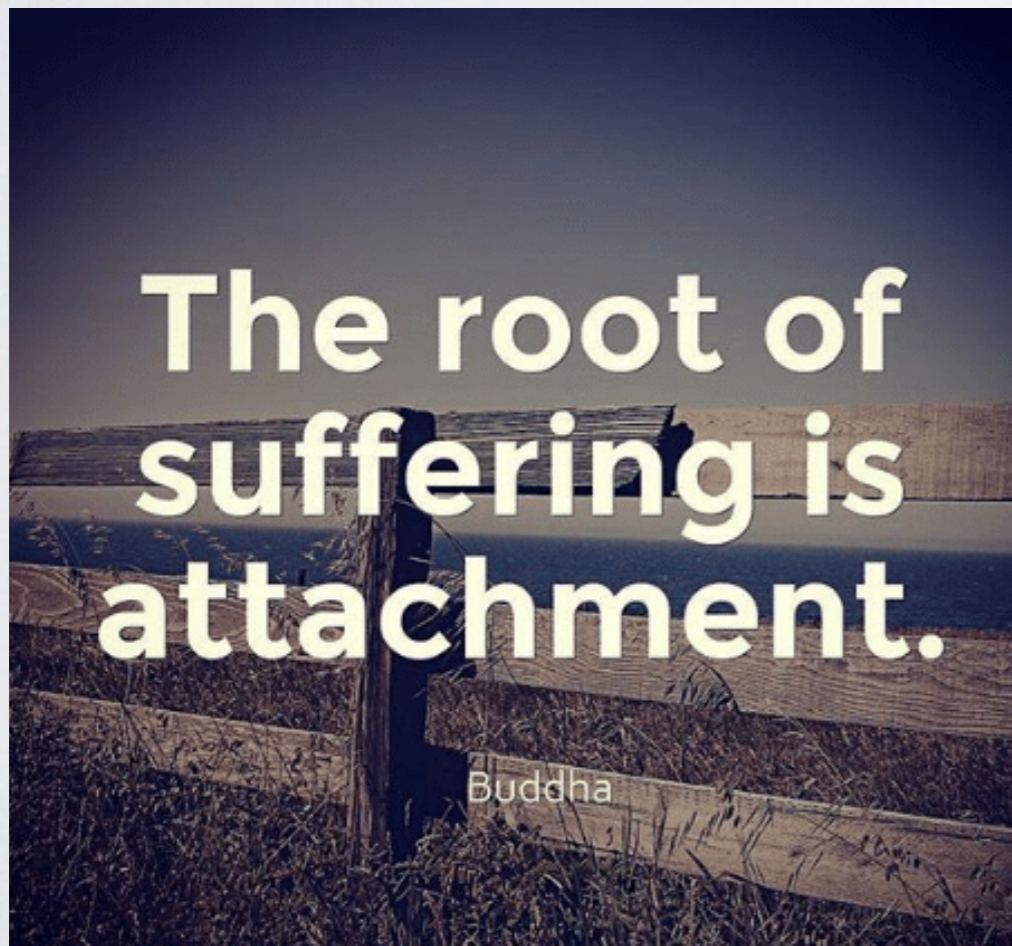
- **NO attachment to sin** - if a Plenary Indulgence is to be obtained - not even to venial sin. *Mitigated attachment permits reception of a Partial Indulgence.*



- How does one purge attachment?
 - 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

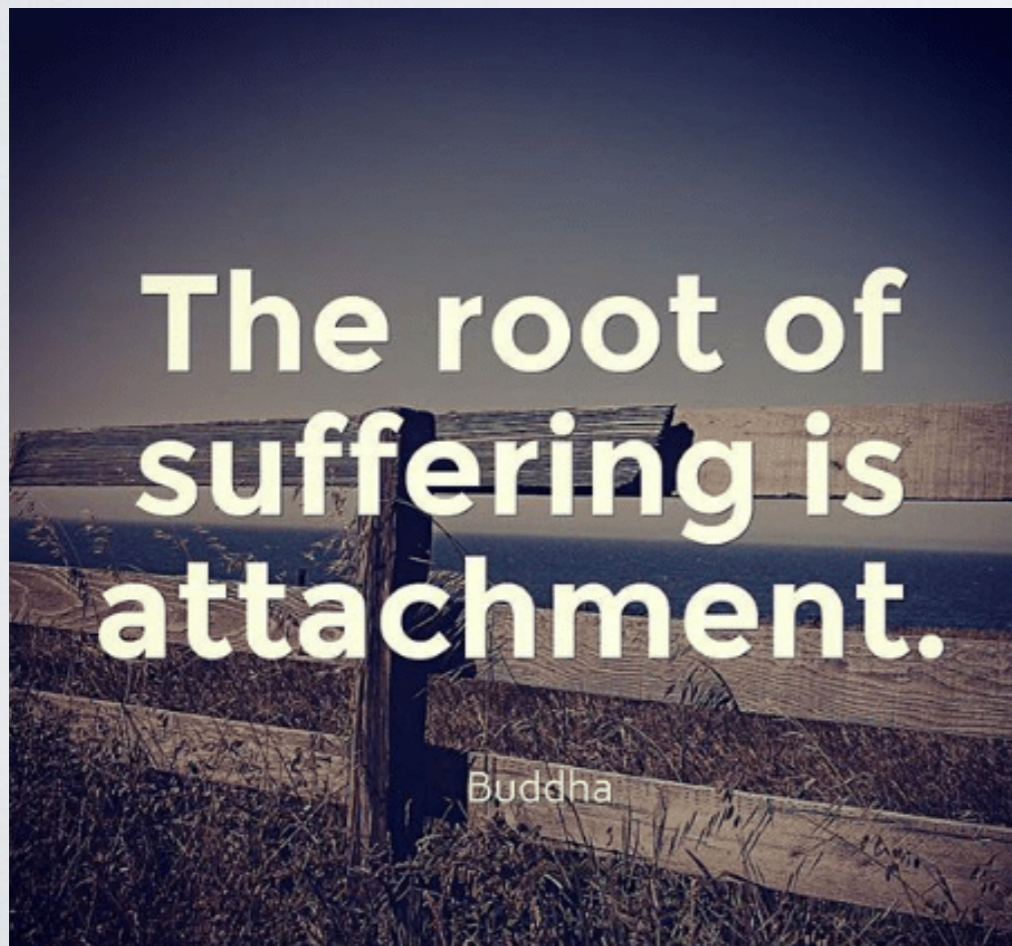
- An act of complete detachment - is understood to be the **definitive act of the will** choosing to desire the good that comes from rejecting all sin.



- How can I detach completely?
 - 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?
 - 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 **Holy and Pure** and therefore **perfect** and able to **see God!**
Heb 12:14* + Mt 5:8*
- Since **Purgatory**, is the method for achieving that  **holiness** and **purity** 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.

- 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. - without the need to struggle.



REFLECTION - QUESTIONS

- Where does grace come into the indulgence process?
- Can a person suffering from a sinful addiction detach from sin?
 - How might incapacitation due to addiction affect the analysis?
- ❖ Can a Protestant receive a *Partial* or even a *Plenary indulgence*?





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 doubt that Christ “really meant what He said” at the Mount of Beatitudes.



TOWARDS PERFECTION

A further reflection on 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 partial indulgences. We will see this more clearly reviewing the **SECOND** and **FOURTH** Concessions.



TOWARDS PERFECTION

- **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.



TOWARDS PERFECTION

- 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.
- See **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 aided by God's grace - this detachment being in accordance with His will.

repetition → habit → virtue



TOWARDS PERFECTION

- Remembering - Total Detachment requires me to **put to death** even the fondness or memory of prior pleasurable sin,
- It seems that I must avoid even telling ‘**stories**’ that involve recalling the pleasure of prior sin.
 - A good practice might also include avoiding “**people**” that will remind me of the ‘pleasure.’
 - *a previously dead fondness for sin can be resurrected!*
- ★ Fondness is like a **virus**, waiting for the **immune** system to **become weak** during a temptation.



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.





TOWARDS PERFECTION

- **Intent**
- 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 interferers:
Pride and sloth
- Commission interferers:
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

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
- 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
- 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.

FOUR CONCESSIONS

- The Four **CONCESSIONS** are indulgences, by virtue that the enumerated 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.
Their fruit is an increase in Charity!
- These are **general intent** in nature and *not described 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; 1 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:

- 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 love ultimately directed towards God.



INDULGENCES

QUESTIONS ?