



ST IGNATIUS
& ST LUKE'S

17 November 2019

We can repent of our sins, make a sacramental confession, receive absolution, and thus be forgiven, but the damaging effects of our sins do not simply disappear. The things we do, say, and think *matter*. Forgiveness is not some magic trick which makes everything as if we had never sinned.

We see the truth of this in Scripture; in 2 Samuel 12 after David repents of his sin of adultery and murder, the prophet Nathan tells him that he is forgiven but, “Thus says the Lord God of Israel:…Now, therefore, the sword shall never depart from your house, because you have despised me and have taken the wife of Uriah to be your wife.”

So the process of salvation and sanctification requires not only forgiveness from the guilt of sin [confession and absolution] but also purification from the harmful effects of sin. This purification is the “temporal punishment” for sin. There is a beautiful passage from the Catechism that speaks of this:



“While patiently bearing sufferings and trials of all kinds and, when the day comes, serenely facing death, the Christian must strive to accept this temporal punishment of sin as a grace. He should strive by works of mercy and charity, as well as by prayer and the various practices of penance, to put off completely the ‘old man’ and to put on the ‘new man’.” [CCC 1473]

This temporal punishment, this purification, must be achieved in this life or in the next [Purgatory].

INDULGENCES are an aid to this process.

The Church defines an indulgence as “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.” [CCC 1471]

What that means is that it is a way to reduce the amount of punishment one has to undergo for one’s sins.

Indulgences are, in some sense, amplifiers. In an indulgence, we draw on the treasure house of the Church. Again from the Catechism:

“The ‘treasury of the Church’ is the infinite value, which can never be exhausted, which Christ’s merits have before God....This treasury includes as well the prayers and good works of the Blessed Virgin Mary. They are truly immense, unfathomable, and even pristine in their value before God. In the treasury, too, are the prayers and good works of all the saints, all those who have followed in the footsteps of Christ the Lord and by his grace have made their lives holy

and carried out the mission in the unity of the Mystical Body.” [CCC 1476-77]

So when we undertake an indulgenced prayer or action, we amplify its effect on our souls by calling upon this treasury to provide, as it were, “matching funds.”

Now, an indulgence may be of two types, plenary or partial. A plenary indulgence is the complete remission of all temporal punishment currently ‘due’ for our forgiven sins to that point. A gift of this magnitude has conditions. To gain a plenary indulgence, a person must, upon performing the charitable work or prayer for which the indulgence is granted, fulfill the following:

- Possess complete and whole-hearted detachment from all sin of any kind, even venial sin,
- Make a valid sacramental confession [within 20 days],
- Receive Holy Communion in the state of grace [preferably on the day of the indulgenced act or prayer]
- Pray for the intentions of the Pope [on the day of the indulgenced act/prayer]

To gain a partial indulgence, the person must be contrite of heart. The effect of a partial indulgence is a doubling of the remission of sin which would be accomplished if the person acted alone. In essence, it is like having a saint perform the same action or prayer with you and for your intention.

There are four [what is called] general grants of indulgence which are meant to encourage the faithful to infuse a Christian spirit into the actions of their daily lives and to strive for perfection of charity:

- Raising the mind to God with humble trust while performing one’s duties and bearing life’s difficulties, and adding, at least mentally, some pious invocation.
- Devoting oneself or one’s goods compassionately in a spirit of faith to the service of one’s brothers and sisters in need.
- Freely abstaining in a spirit of penance from something licit and pleasant.
- Freely giving open witness to one’s faith before others in particular circumstances of everyday life

These indulgences are partial, and their worth therefore depends on the fervour with which the person performs the recommended actions.

And as the *Enchiridion of Indulgences* [the official list of indulgenced prayers and good works, which had been called the *Raccolta*] rather drolly observes:

Acts of this kind, considering the frailty of human nature, are not frequent.

It does go on to say: “But should anyone be so zealous and fervent as to make such acts frequently in the course of a day, he would justly merit—over and above a copious increase of grace—a fuller remission of the punishment due for sin and he would in his charity be able to come to the aid of the souls in purgatory so much the more generously.”

REMEMBER IN YOUR PRAYERS

All who are suffering or sick and all caregivers who minister to the sick: Wesley Jackson, Sister Constance Ward, George Cochran, Mark Anthony Turner, Deirdre McQuade, Rachel Fisher, Joyce Doyle, Patricia Ransom, David Hoppe, Marion Smedberg; C. M., C.A., E.D., E.G., W.B., J.M., and J.G.

Please call or email the office to add a name to the prayer list. Before calling, please be sure you have spoken to the person [or a member of his family] about adding the name—we do not want to inadvertently disregard someone's desire for privacy.

Names of those who are sick or suffering will be kept on the list for one month; to keep a name on the list for longer, you must email the parish office.

MASS READINGS THIS WEEK

17 November [OT 33]

Malachi 4: 1-2a; Psalm 98: 5-9;

2 Thessalonians 3:7-12; Luke 21: 5-19

18 November *Dedication of the Basilicas of Sts. Peter and Paul, Apostles; Rose Philippine Duchesne, Virgin*

1 Maccabees 1: 10-15, 41-43, 54-57, 62-63;

Psalm 119: 53, 61, 88, 134, 150, 155, 158; Luke 18: 35-43

19 November *Feria*

2 Maccabees 6: 18-31; Psalm 3; Luke 19: 1-10

20 November *Feria*

2 Maccabees 7: 1, 20-31; Psalm 17: 1, 5-8, 15; Luke 19: 11-28

21 November *Presentation of the Blessed Virgin Mary*

1 Maccabees 2: 15-29; Psalm 50: 1-2, 5-6, 14-15, 23;

Luke 19: 41-44

22 November *Cecilia, Virgin and Martyr*

1 Maccabees 4: 36-37, 52-59; 1 Chronicles 29: 10-13; Luke 19: 45-48

23 November *Clement I, Pope and Martyr; Columban, Abbot; Bl. Miguel Agustin Pro, Priest and Martyr*

1 Maccabees 6: 1-13; Psalm 9: 1-3, 5, 14-15, 18; Luke 20: 27-40

24 November SOLEMNITY OF CHRIST THE KING

2 Samuel 5: 1-3; Psalm 122: 1-2, 4-5;

Colossians 1: 12-20; Luke 23: 35-43

MASS INTENTIONS

Saturday, 16 November

Vigil for Sunday

4:30 pm Adelyn Leverett +

Sunday, 17 November

22nd Sunday after Trinity [OT 33]

8 am Pro populo

9:30 am Diana Gritz [Jane Slattery]

11 am Eunice Gilbert + [Ladies of Charity]

Monday, 18 November

Dedication of the Basilicas of Sts. Peter and Paul, Apostles;

Rose Philippine Duchesne, Virgin

9 am *no public mass*

deceased members of the Ladies of Charity

Tuesday, 19 November

Feria

9 am Robert Brosen +

Wednesday, 20 November

Edmund, Martyr

9 am Eunice Gilbert [Jane Slattery]

Thursday, 21 November

Presentation of the Blessed Virgin Mary

9 am Rolando Aure + [Lily Quinones]

Friday, 22 November

Cecilia, Virgin and Martyr

9 am Edwin Smith [Jane Slattery]

Saturday, 23 November

Clement I, Pope and Martyr; Columban, Abbot; Bl. Miguel

Agustin Pro, Priest and Martyr

Vigil for Sunday

4:30 pm Norah Donovan [Jane Slattery]

Sunday, 24 November

SOLEMNITY OF CHRIST THE KING

8 am Pro populo

9:30 am Alesa Arbuckle + [Ladies of Charity]

11 am Jacques Charlot + [Marie Charlot]

historic **ST IGNATIUS CHURCH**

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The logo features a large, stylized, decorative letter 'S' on the left. To its right, the words 'Saint Luke's at' are stacked above 'IGNATIUS CHURCH' in a serif font.

Saint Luke's at
IGNATIUS CHURCH