

INDULGENCES

TODAY we will say a few words about indulgences. This will help you, dear reader, to better appreciate the great favor of the jubilee which is in itself the greatest of the indulgences of the Church. We will treat the subject in a familiar manner and try to be as luminous as the sun at noon.

What is an indulgence? It is the remission of the temporal penalties due to sins that have been already pardoned, which remission the Church draws from her treasury and grants for just cause, in virtue of her divine power, outside the sacrament of penance.

You have understood . . . An indulgence is therefore not the pardon of the sin itself nor the remission of the *eternal* punishment incurred by every mortal sin, nor exemption from the trials of life and from the great duty of Christian penance.

I have said that: *An indulgence is the remission of the temporal penalty due to sins which have been already pardoned*; let me add one word in explanation.

By every venial sin man outrages God and deserves temporal punishment.

By every mortal sin, he seriously offends divine majesty and, as a fatal consequence of his crime, he forfeits God's friendship and is condemned to eternal hell fire. But this man confesses or makes an act of perfect contrition, with the resolution to confess; God at once and absolutely forgives him the *offence* of his sin and restores him his right to heaven.

— This is certainly very generous.

— Yes but listen well to this: When God pardons a guilty one He generally reserves the right to inflict a punishment that will last a certain time; this is the temporal punishment. Suppose I have robbed and insulted you. Stung by remorse I hasten to ask your pardon. You are perfectly entitled to say to me: *"I pardon unconditionally both your theft and your*