

Penance and Reconciliation

A Sacrament of _____

Scriptural Connections

(Hebrew Scriptures)

- Genesis 3: Adam and Eve (original sin)
- Many stories of how the people of Israel turned away from God, and how they re-connected with God through sacrifices and repentance
- Leviticus 5: 5-6 (specific sin reparation)

Scriptural Connections (Christian Scriptures)

- “Jesus was all about forgiveness. He was _____ all the time” (CFH, 226).
 - The paralyzed man (Matthew 9:6)
 - The woman caught in adultery (John 8:11)
 - The woman who washed his feet with her tears (Luke 7:48)
 - The soldiers who nailed him to the cross (Luke 23:34)
- “He _____ about forgiveness...” (CFH, 226)
 - The father who forgives his wasteful son (Luke 15:11-32)
 - [the Prodigal Son]
 - The servant who owed a debt
- He told Peter that he needed to forgive “not _____ times, but _____”

A Short History

- “_____. Because Jesus was true God and true man, he could forgive people’s sins during his earthly ministry” (CFH, 226)
- “At the end of his earthly ministry, he shared that responsibility with his _____
 - “ ‘If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained’ (John 20:23).” (CFH, 226)
- The _____ are the **successors to the Apostles**, so they “have this power in the Church, and they share it with priests when the priests are ordained.” (CFH, 226)
- “This is why only a _____ can forgive sins in the name of the Church” (CFH, 226).

- Early Church
 - Only most serious sins confessed to bishop (mortal sins)
 - Often, repentant sinner joined the “_____” and spent extended time publicly in fasting and prayer
 - “To emphasize the importance of avoiding serious sin, in some regions people could join the order of penitents only _____” (CFH, 226)
- Monks from _____ brought the idea of private confession
 - Monks in formation encouraged to confess faults to spiritual mentor
 - Monks became _____ to Germanic tribes
 - Brought practice of private confession with them
 - Became popular among the people
 - “In fact, the people wanted to confess their sins to a priest repeatedly as an assurance that they were still loved and accepted by God” (CFH, 227)

- By _____ “the practice of private and frequent confession of one’s sins was widespread” (CFH, 227).
- **TODAY:** private confession
- **3 forms**
 - _____, no liturgy
 - _____ prayers and scripture readings followed by _____ confessions and absolution
- **Rare:** _____ confession and absolution
 _____ private confession - - *“done only with the understanding that people with mortal sins will go to private confession as soon as possible”* (CFH, 227)

Effects of the Sacrament (CFH, 228)

- **CONVERSION:** "Conversion is the turning away from sin and the turning toward God that happens through the sacrament. **Through conversion we recover the grace we lost through turning away from God's love.**"
- **CONFESSION:** "...we confess our sins. **The very act of revealing our sins to another person brings peace, serenity, and a clean conscience.**"
- **FORGIVENESS:** "...God forgives our sins through the absolution of the priest. **If we were in a state of mortal sin, we would be freed from the consequences of eternal separation from God (hell).**"

- **PENANCE:** "**Penance** is the whole cycle of *conversion*, *forgiveness*, and *making reparation* (repaying any debt) for our sin...**strengthens us to enter the world and resist the future temptation of sin**"
 - *Perhaps the best description of the Sacrament*
- **RECONCILIATION:** "...we are reconciled with God and with the Church, the Body of Christ. **Our relationships with other Christians are restored**, although we may still need to seek forgiveness from those who were directly affected by our sin and if possible make amends for any damage or harm we have caused."

Church teaching:

- Receive Sacrament of Penance and Reconciliation before receiving First Eucharist (as most of us did)
 - "...unless they are catechumens who are being baptized and confirmed and receive first Eucharist at the Easter Vigil" (CFH, 229)
 - Why? "...forgiveness of all sins committed since Baptism helps restore the original grace of Baptism before receiving the Eucharist" (CFH, 229)
- *Sacramental reality*: "we should be in a _____ before receiving the Body and Blood of our Lord" (CFH, 229)
 - **Leads to two Church laws →**

1. _____
_____.
2. "If we are guilty of a _____, we must not receive the Eucharist until we have confessed the sin"
 - Why? "Because a mortal sin means you have intentionally turned away from God, and receiving Jesus Christ in the Eucharist after that would be a lie."
 - "Once you realize you have committed a mortal sin and you are sorry, you should ask forgiveness of God and then receive the Sacrament of Penance and Reconciliation as soon as you can"
 - "When you are guilty of a mortal sin, receiving the Sacrament is the _____ of reconciliation with God and with the Church."

Essential **mindsets** and _____ for good confession (CFH, 229-230)

- “Personal _____ that we have sinned and done wrong in the sight of God”
- “Our heart is moved to _____ from the knowledge that we have failed to act in love and have distanced ourselves from our Creator”
- We have a “firm conviction to sin no more” -- _____

3 main _____ on our part (CFH, 230)

1. _____: expressing your sorrow to God (Act of Contrition)
2. _____ of your sins
3. _____: “your intention to do what you can to correct the damage your sins have caused”
 - _____: those thing the priest suggests/instructs us to do to help in the action of reparation

Main action of the _____

- Forgive your sins, through the words of _____
*“God, the father of mercies,
through the death and resurrection of his Son
has reconciled the world to himself
and sent the Holy Spirit among us
for the forgiveness of sins;
through the ministry of the Church
may God give you pardon and peace,
and I absolve you from your sins
in the name of the Father, and of the Son, and of the
Holy Spirit” (CCC, 1449)*