

Forgiveness

**Loving
as**

God

Loves

Sacrament of Penance and Reconciliation

The Goal of our Striving

The Glory of God

Father

Son

Holy Spirit

Communion of Persons

Eternal Exchange of Love

Our Problem:

Sin Separates Us from God



Our Failure: Human Efforts Fall Short



Only One Way to Heaven:

God's Rescue Plan
Jesus Christ

Sinful
Humanity

Eternal
Darkness

Jesus
Died for
Our Sins

Holy
GOD

Eternal
Life

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Definition

Sacrament

The sacraments are efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us.

(CCC 1131)

- **An efficacious sign of grace**
- **Instituted by Christ**
- **Entrusted to His Church**
- **To give us Divine**

Definition

Sacrament

Sacraments are "powers that comes forth" from the Body of Christ, which is ever-living and life-giving. They are actions of the Holy Spirit at work in his Body, the Church. They are "the masterworks of God" in the new and everlasting covenant.
(CCC 1116)

Definition

Sacrament

Saint Thomas Aquinas

“The sign of a sacred thing in so far as it sanctifies men.”

(Signum rei sacrae in quantum est sanctificans homines)

- A holy sign producing grace
- An outward sign of inward grace.

Definition

Sacrament

Key Elements

- The Church teaches that the effect of a sacrament comes *ex opere operato*, by the very fact of being administered.
- Not dependant on the personal holiness of the minister
- Lack of proper disposition to receive the grace conveyed can block the effectiveness of the sacrament in that person.
- The sacraments presuppose faith and through their words and ritual elements, nourish, strengthen and give expression to faith.

Sacraments

SEVEN

INITIATION

- Baptism
- Confirmation
- Eucharist

Sacraments

SEVEN

HEALING

- Penance and Reconciliation
- Anointing of the Sick

Sacraments

SEVEN

VOCATION/MISSION

- Marriage
- Holy Orders

Penance and Reconciliation

MERCY

The Lord is Kind and Merciful

Desiring most of all our Salvation

Penance and Reconciliation

MERCY

To speak of reconciliation and penance is for the men and women of our time an invitation to rediscover, translated into their own way of speaking, the very words with which our savior and teacher Jesus Christ began his preaching: "Repent, and believe in the Gospel," that is to say, accept the good news of love, of adoption as children of God and hence of brotherhood.

John Paul II Reconciliatio et Paenitentia

Definition

Penance

Self-denial
Mortification
self-abnegation

Essentially means curbing, taming, controlling,
dying to the cravings, comforts, lusts, longings and
appetites of the flesh of this world

In order to live more and intimately with Jesus

Definition

Penance

Jesus has always had many who love His heavenly kingdom, but few who bear His Cross. He has many who desire consolation but few who care for trial. He finds many to share His table, but few to take part in His fasting. All desire to be happy with Him few wish to suffer anything for Him. Many follow Him to the breaking of the bread, but few to drinking the chalice of His Passion. Many revere His miracles but few the Cross.

Thomas a Kempis

Definition

Penance

- Unless the grain of wheat fall into the ground and die, it remains alone; but if it dies, it will produce much fruit.
- Unless you take up your cross and follow me you cannot be my disciple

We forget the need for penance, self-denial, and sacrifice, we forget the fact that of our selfishness. When we forget we are sinners, we forget our need for Christ. And when we forget Christ, we forget everything!

John Paul II

Outward Sign

Confession

Acts of the Penitent

1 - Contrition → Heartfelt Sorrow for Sins

2 - Confession of sins

3 - Penance / Satisfaction → Gift from God

└─→ Consequences to behaviour; sorrow

└─→ Sin = Division & Disequilibrium

└─→ Confession of Sins

└─→ Heals → Restores Dignity

Outward Sign

Confession

Acts of the Priest

1 - Listen with Love and Mercy

→ Not Judge

2 - Absolution

→ \neq Limited Forgiveness

→ $=$ Absolute & Total Forgiveness

→ Restores Relationship with God,
Church and Self

→ **Healing and Unity**

More Definitions

SIN

CCC 1849: Sin is an offense against reason, truth, and right conscience; it is failure in genuine love for God and neighbor caused by a perverse attachment to certain goods. It wounds the nature of man and injures human solidarity. It has been defined as "an utterance, a deed, or a desire contrary to the eternal law." Saint Augustine

CCC 1850: Sin is an offense against God ... "Sin sets itself against God's love for us and turns our hearts away from it. Sin is thus "love of oneself even to contempt of God." In this proud self-exaltation, sin is diametrically opposed to the obedience of Jesus, which achieves our salvation.

Mortal and Venial

SIN

CCC 1854: Sins are rightly evaluated according to their gravity. the distinction between mortal and venial sin, already evident in Sacred Scripture, became part of the tradition of the Church. It is corroborated by human experience.

CCC 1855: Mortal sin destroys charity in the heart of man by a grave violation of God's law; it turns man away from God, who is his ultimate end and his beatitude, by preferring an inferior good to him.

Venial sin allows charity to subsist, even though it offends and wounds it.

Mortal and Venial

Sin

CCC 1856: Mortal sin, by attacking the vital principle within us - that is, charity - necessitates a new initiative of God's mercy and a conversion of heart which is normally accomplished within the setting of the sacrament of reconciliation:

When the will sets itself upon something that is of its nature incompatible with the charity that orients man toward his ultimate end, then the sin is mortal by its very object . . . whether it contradicts the love of God, such as blasphemy or perjury, or the love of neighbor, such as homicide or adultery ... But when the sinner's will is set upon something that of its nature involves a disorder, but is not opposed to the Love of God and neighbor, such as thoughtless chatter or immoderate laughter and the like, such sins are venial.

Saint Thomas Aquinas

Mortal Sin

Three Conditions

1. Grave matter: Breaking or harming my covenant with God -
i.e. the Ten Commandments
2. Committed with full knowledge: I know what I am doing is
wrong and an offence against God and neighbor
3. Committed with deliberate consent: I freely choose to do it ...
Freedom

Seven Deadly

SINS

Roots of all sins:

1. Pride
2. Envy
3. Anger
4. Sloth
5. Avarice
6. Gluttony
7. Lust

Seven Deadly Sins

Antidotes

- | | |
|------------|----------------------------|
| • Pride | Humility |
| • Envy | Admiration |
| • Anger | Forgiveness and admiration |
| • Sloth | Zeal |
| • Avarice | Generosity |
| • Gluttony | Asceticism |
| • Lust | Chastity |

Human Disintegration

Turning Away from God and Others

- *You shall have no other gods before Me*
- *You shall not take the name of the LORD your God in vain*
- *Remember the Sabbath day, to keep it holy*
- *Honor your father and your mother*
- *You shall not murder*
- *You shall not commit adultery*
- *You shall not steal*
- *'You shall not bear false witness against your neighbor*
- *You shall not covet your neighbor's goods*
- *you shall not covet your neighbor's wife*

Effects

Confession

=

- **Integration**
- **Holiness**
- **Joy**
- **Salvation**

Reconciliation

Five Goals

Reconciliation with God

Reconciliation with Others

Reconciliation with The Church

Reconciliation with Self

HOLINESS AND SALVAION

Seven Reasons

Confession

1. Seeking Forgiveness the way Jesus wants
2. Receive Sacramental graces
3. Guaranteed that our sins are forgiven
4. We are reconciled with God, Church and self
5. Examination of conscience and good spiritual advice
6. Good psychology and accountability
7. Humility

Radiating Christ

Dear Jesus, help us to spread your fragrance everywhere we go.
Flood our souls with your spirit and life.

Penetrate and possess our whole being so utterly that our
lives may only be a radiance of yours.

Shine through us and be so in us that every soul we come
in contact with may feel your presence in our soul.

Let them look up and see no longer us but only Jesus!

Stay with us, and then we shall begin to shine as you shine;
so to shine as to be a light to others; the light O Jesus,
will be from you. None of it will be ours;
it will be you shining on others through us.

Let us thus praise you in the way you love best by
shining on those around us.

Let us preach you without preaching, not by words
but by our example, by the catching force, the
sympathetic influence of what we do,
the evident fullness of the love our hearts bear to you.

AMEN

Blessed John Henry Newman