

# CONFESSION

Link on page 122- BOOK 2:  
**33 DAYS PREPARATION for TOTAL CONSECRATION to Jesus thru Mary**  
**Entrance into the City of Mary by Architect Marie Borromeo Cancio**

From "Catechism of the Catholic Church":

## **The Sacrament of Penance and Reconciliation (CONFESSION)**

1440 Sin is before all else an offense against God, a rupture of communion with him. At the same time it damages communion with the Church. For this reason conversion entails both God's forgiveness and reconciliation with the Church, which are expressed and accomplished liturgically by the sacrament of Penance and Reconciliation.

### **Only God forgives sin**

1441 Only God forgives sins. Since he is the Son of God, Jesus says of himself, "The Son of man has authority on earth to forgive sins" and exercises this divine power: "Your sins are forgiven." Further, by virtue of his divine authority he gives this power to men to exercise in his name.

1442 Christ has willed that in her prayer and life and action his whole Church should be the sign and instrument of the forgiveness and reconciliation that he acquired for us at the price of his blood. But he entrusted the exercise of the power of absolution to the apostolic ministry which he charged with the "ministry of reconciliation." The apostle is sent out "on behalf of Christ" with "God making his appeal" through him and pleading: "Be reconciled to God."

1444 In imparting to his apostles his own power to forgive sins the Lord also gives them the authority to reconcile sinners with the Church. This ecclesial dimension of their task is expressed most notably in Christ's solemn words to Simon Peter: "I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." "The office of binding and loosing which was given to Peter was also assigned to the college of the apostles united to its head."

1449 The formula of absolution used in the Latin Church expresses the essential elements of this sacrament: the Father of mercies is the source of all forgiveness. He effects the reconciliation of sinners through the Passover of his Son and the gift of his Spirit, through the prayer and ministry of the Church: God, the Father of mercies, through the death and the 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.

1457 According to the Church's command, "after having attained the age of discretion, each of the faithful is bound by an obligation faithfully to confess serious sins at least once a year." Anyone who is aware of having committed a mortal sin must not receive Holy Communion, even if he experiences deep contrition, without having first received sacramental absolution, unless he has a grave reason for receiving Communion and

there is no possibility of going to confession. Children must go to the sacrament of Penance before receiving Holy Communion for the first time.

1458 Without being strictly necessary, confession of everyday faults (venial sins) is nevertheless strongly recommended by the Church. Indeed the regular confession of our venial sins helps us form our conscience, fight against evil tendencies, let ourselves be healed by Christ and progress in the life of the Spirit. By receiving more frequently through this sacrament the gift of the Father's mercy, we are spurred to be merciful as he is merciful: Whoever confesses his sins . . . is already working with God. God indicts your sins; if you also indict them, you are joined with God. Man and sinner are, so to speak, two realities: when you hear "man" - this is what God has made; when you hear "sinner" - this is what man himself has made. Destroy what you have made, so that God may save what he has made .... When you begin to abhor what you have made, it is then that your good works are beginning, since you are accusing yourself of your evil works. The beginning of good works is the confession of evil works. You do the truth and come to the light.

### **Satisfaction**

1459 Many sins wrong our neighbor. One must do what is possible in order to repair the harm (e.g., return stolen goods, restore the reputation of someone slandered, pay compensation for injuries). Simple justice requires as much. But sin also injures and weakens the sinner himself, as well as his relationships with God and neighbor. Absolution takes away sin, but it does not remedy all the disorders sin has caused. Raised up from sin, the sinner must still recover his full spiritual health by doing something more to make amends for the sin: he must "make satisfaction for" or "expiate" his sins. This satisfaction is also called "penance."

## **EFFECTS OF CONFESSION**

- 1. Forgiveness of sins**
- 2. Restoration or increase of sanctifying grace**
- 3. Remission of eternal punishment and part of temporal punishment**

What kinds of punishments are due to sin?

- Eternal punishment of HELL due to unforgiven mortal sins and
- Temporal punishment in purgatory, lasting only for a time, due to venial sins and/or mortal sins after they have been forgiven.

- 4. Help of avoiding sin in the future.**
- 5. Restoration of good works if lost due to mortal sins.**

### **FREQUENT CONFESSION IS ENCOURAGED.**

**St. Pope John Paul II:** "It would be an illusion to seek after holiness, according to the vocation one has received from God, without partaking frequently of this sacrament of conversion and reconciliation."

"Those who go to confession frequently, and do so with the desire to make progress, will notice the strides that they take in their spiritual lives."

## WHAT ARE THE Effects of Frequent Confession?

- Self-Knowledge is increased
- Bad habits are corrected.
- Conscience is purified.
- The Will is strengthened
- Beneficial self-control is attained.
- We become more sinless
- We become more conformed to Jesus Christ
- We become more submissive to the Holy Spirit (*Wow we need this. We will be like Mama Mary, doing always God's will.*)
- Growing in peace of soul.

## HOW TO MAKE A GOOD CONFESSION

### 1. Examination of Conscience

### 2. Contrition or Attrition (Imperfect contrition)

- Attrition: sorry because I am afraid of hell
- Contrition: true sorrow for sin because I love God and have offended Him.

### 3. Confessions of sins to a priest

All mortal sins mentioned in kind and number.

If I hide one sin from priest knowingly and willingly, I commit the sin of sacrilege. My confession then is invalid and none of my sins are forgiven.

### 4. Firm resolution to sin no more

- Avoid the near occasion of sin

### 5. Willing to do penance that the priest assigned

### 6. Thank the Lord.

**What are the main ways of paying the debt of our temporal punishment, besides the penance imposed after confession?**

1. Prayer
2. Fasting
3. Alms giving
4. Works of mercy
5. Indulgences
6. Holy Mass
7. Patient endurance of suffering

**The chief qualities of a good confession: 3Cs**

1. **Contrite** (sorry because I love God and offended Him)
2. **Concise** (brief, straight to the point)
3. **Complete** (confess all sins and not omit any deliberately)

**JESUS:** "When you approach the confessional, know this that **I myself am waiting there for you. I am only hidden by the priest**, but I myself act in your soul. Here the misery of the soul meets the God of mercy."

~ *Diary 1602, St. Sr. Faustina*