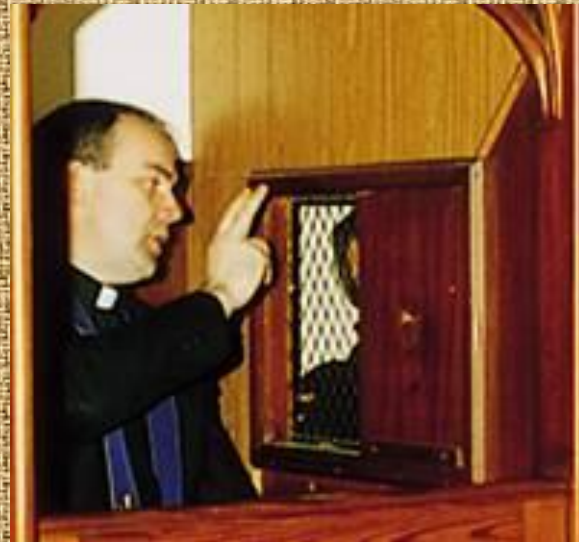


THE SACRAMENT of RECONCILIATION

**Part Vd:
Reconciliation--
Confession, Penance**



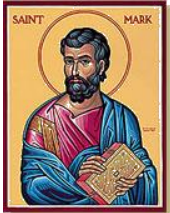
“Go in peace; your sins are forgiven!”

Reconciliation

Catholic Christians believe, as do some other Christians, that Jesus gave to the Apostles and their successors the power to forgive sins, reconciling sinners to God for sins committed after Baptism.

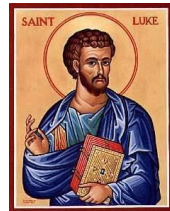
On numerous occasions, Jesus exercised the power to forgive sin.

Mark 2:5



When Jesus saw their faith, he said to the paralytic, “Child, your sins are forgiven””

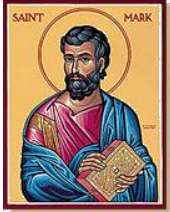
Luke 7:47



So I tell you, her many sins have been forgiven; hence, she has shown great love. But the one to whom little is forgiven, loves little.

Jesus scandalized some Jews of his own time by claiming to have the authority to forgive sins.

Mark 2:7



Why does this man speak that way? He is blaspheming. Who but God alone can forgive sins?

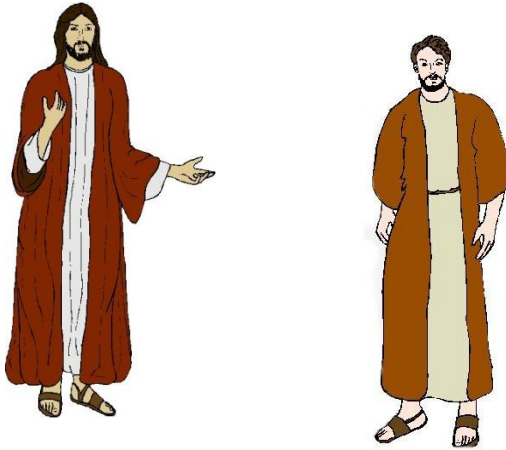
Jesus clearly stated that he had the authority to forgive sins.

Mark 2:10-12

“But that you may know that the Son of Man has authority to forgive sins on earth”-- he said to the paralytic, “I say to you, rise, pick up your mat, and go home.” He rose, picked up his mat at once, and went away in the sight of everyone.

Jesus gave **the same authority** to Peter.

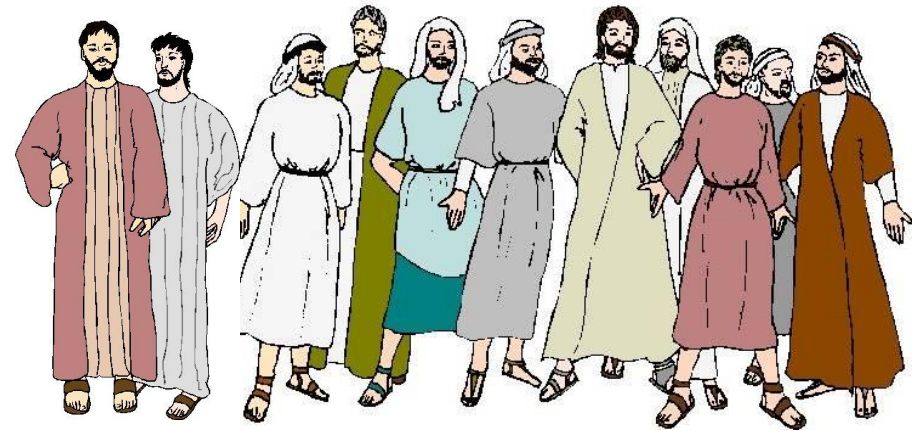
MATTHEW 16:18



SIMON BAR JONA / PETER

**And so I say to you, you are Peter,
and upon this rock I will build my church,
and the gates of the netherworld shall
not prevail against it.
I will give you the keys to the kingdom
of heaven. Whatever you bind on earth
shall be bound in heaven;
and whatever you loose on earth
shall be loosed in heaven."**

MATTHEW 18:18



THE ELEVEN

**Amen, I say to you,
whatever you bind on earth
shall be bound in heaven, and
whatever you loose on earth
shall be loosed in heaven.**

Founding and Authority in the Church

The Exercise of Authority

Mt 16

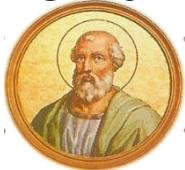


PETER

BISHOP OF ROME d., 67 AD



LINUS, 67-79



ANACLETUS, 79-92



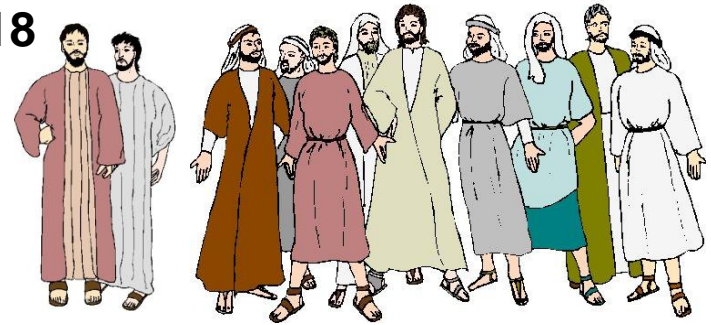
CLEMENT, 92-101

UNBROKEN
SUCCESSION



BENEDICT XVI, 2004 -

Mt 18



THE ELEVEN



PAUL BARNABAS

Acts 13:3-4

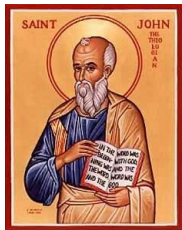
UNBROKEN
SUCCESSION

**BISHOPS OF THE WORLD
FOR ALL TIME**



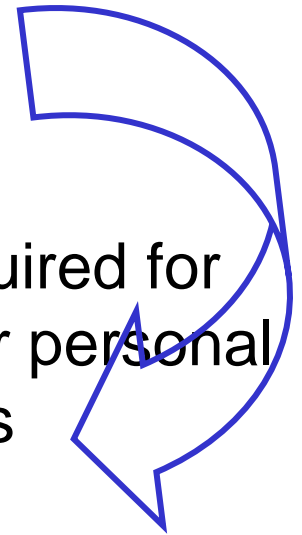
The Apostle John, an eyewitness, recorded more directly the words of Jesus giving the power to forgive sins to all the Apostles after the testimony of the Resurrection.

John 20:23



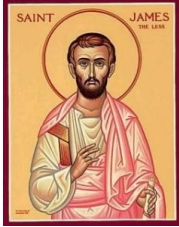
Whose sins you forgive are forgiven them, and whose sins you retain are retained.

Many Christians ask **why confession of sin** is required for forgiveness. The Church responds that the need for personal confession of sin is required in order for forgiveness because that is the only way a confessor can judge whether to forgive or retain sins. A judgment cannot be made unless the sin in question is known and the disposition of the penitent is also known.



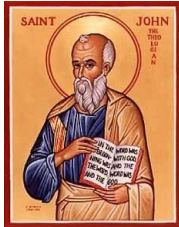
The New Testament speaks of confession of sin.

James 5:16



Therefore, confess your sins to one another and pray for one another, that you may be healed.

1 John 1:9



If we acknowledge (confess) our sins, he is faithful and just and will forgive our sins and cleanse us from every wrongdoing.

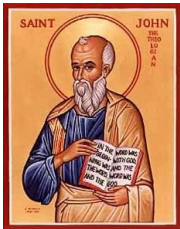
Other New Testament scriptures bear witness that the Apostolic Church acknowledged the use of the power to forgive sins.

Acts 2:38



Peter (said) to them, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the holy Spirit.”

1 John 1:9



If we acknowledge our sins, he is faithful and just and will forgive our sins and cleanse us from every wrongdoing.

1 John 2:12

I am writing to you, children, because your sins have been forgiven for his name's sake.

The constant teaching of the Church and the Fathers of the Church in explicit words testify to the existence and use of the power to forgive sins in the Church.

The Didache, (70-110), Ch.4:13

“You shall confess your offenses in church, and shall not come forward to your prayer with a bold conscience. This is the way of life.”

Tertullian (Rome, 160-220), On Modesty, Ch 21, ML 2, 1024

“But,” you say, “the church has the power of forgiving sins.” This I acknowledge and adjudge more [than you; I] who have the Paraclete Himself in the persons of the new prophets, saying, “The church has the power to forgive sins.”



Ambrose (Tier, 340-397), *On the Holy Spirit*, Bk. 3, Ch 18, ML 16, 808

“See that sins are forgiven through the Holy Spirit. But men make use of their ministry for the forgiveness of sins, they do not exercise the right of any power of their own. For they forgive sins not in their own name but in that of the Father and of the Son and of the Holy Spirit. They ask, the Godhead gives, the service is of man, the gift is of the Power on high.”

Jerome (Stridon, 345-419), *Letters*, No. 14, ML 22, 352

“Far be it to censure the successors of the apostles, who with holy words consecrate the body of Christ, and who make us Christians. Having the keys of the kingdom of heaven, they judge men to some extent before the day of judgment, and guard the chastity of the Bride of Christ.”



The ecumenical councils of the Church, the official magisterium, also attest to the truth of this sacrament.

The Council of Constance (1414 - 1418)

A Christian has the obligation, over and above heartfelt contrition, of confessing to a priest.



The Council of Florence (1438-1445)

The fourth sacrament is penance.



The Council of Trent (1545 - 1563)

“But our Lord instituted the sacrament of penance notably on the occasion when after his resurrection, he breathed upon his disciples saying: ‘Receive the Holy Spirit; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained’ (John 20:22).

The universal agreement of the Father has always understood that by such a striking action and by clear words the power of remitting and of retaining sins, and of reconciling the faithful who have fallen after baptism was communicated to the apostles and to their legitimate successors; ... Therefore this holy council accepts and approves the true meaning of these words of our Lord and condemns the false interpretation of ... those words.”



End of
The Sacraments: Reconciliation, Part Vd

Go to
The Sacraments: Reconciliation, Part Ve