

PARISH FAMILY ABLAZE (01-14-24): CONTRITION

PRAYERS

- I. "Signum Crucis": "In nomine Patris et Filii et Spiritus Sancti. Amen."
- II. "Prayer to the Holy Spirit"
- III. Saint and Virtue:
 - A. Saint Peter the Apostle
 - B. Humility

TRUE/FALSE

1. To make a worthy Confession, a penitent need not FEEL sorrow for a sin, for contrition is an act of the will, not of the feelings.
2. Natural sorrow is not sufficient to obtain God's pardon for sins.
3. An example of natural sorrow would be a man feeling sorry for the jail sentence he received for drunk driving.
4. If a penitent has committed ten mortal sins and intentionally withholds confessing one of them in the Sacrament of Penance, none of the ten mortal sins are forgiven.
5. With God's help, we can always have perfect contrition for our sins.
6. Mortal sin does not make a person an enemy of God.
7. A firm purpose of avoiding sin in the future does not necessarily include also the firm purpose of avoiding the near occasions of sin, as far as possible, in the future.
8. A person in mortal sin can regain the state of grace before receiving the Sacrament of Penance by making an act of perfect contrition with the sincere purpose of going to Confession as soon as possible.
9. After committing a mortal sin, I can go to receive Holy Communion if I make an act of contrition and intend to go to sacramental Confession as soon as possible.
10. The firm purpose of amendment must include the intention, whenever possible, to remain away from persons, places, or things that may easily lead one to sin.

PENANCE

I. Contrition: The “sincere sorrow for having offended God, and hatred for the sins we have committed, with the firm purpose of sinning no more” (388).

A. Necessary—“God will not forgive us any sin, whether mortal or venial, unless we have true contrition for it” (389).

B. True Contrition:

1. INTERIOR—From the heart (will), not merely the lips
2. SUPERNATURAL (by God’s grace)—motives spring from Faith, not from merely natural motives
3. SUPREME—we “hate sin above every other evil, and are willing to endure any suffering rather than offend God in the future by sin” (393)—“Death rather than sin” (Saint Dominic Savio, his motto from the age of seven)

4. UNIVERSAL—sorrow for every mortal sin one has committed

C. Mortal Sin:

1. The greatest of all evils
2. Gravely offends God
3. Keeps a person from Heaven
4. Condemns one forever in Hell
5. If I commits a mortal sin, to regain the state of grace, I should (404):
 - a. Ask God’s pardon and grace at once
 - b. Make an Act of Perfect Contrition
 - c. Determine to go to sacramental Confession ASAP
 - d. (NB): Refrain from receiving Holy Communion until after sacramental Confession

D. Venial Sin:

1. Displeases God
2. Merits temporal punishment
3. May lead to mortal sin

E. Perfect Contrition:

1. Sorrow for sins because they offend God, Whom we love above all things for His Own sake (399)
2. Can always have this sorrow with the help of God
3. Can make this act, with God’s help, in any circumstance

- F. Imperfect Contrition:
 - 1. Sorrow for our sins because they are hateful in themselves or because we fear God's punishment (400)
 - 2. Sufficient for a worthy Confession
- G. Firm Purpose of Amendment (406):
 - 1. Sincere resolve to avoid sin
 - 2. Sincere resolve to avoid occasions of sin—persons, places, things

TABLE-TALK QUESTION

Can our feelings be entirely separated from acts of the will (decisions)? What faculty does a human person possess to do something good that he may not feel like doing? Is a feeling, in itself, either good or evil?

QUESTIONS FOR FATHER JACK/MISSION/FINAL PRAYER AND BLESSING