

The Eucharist and the Sacrament of Penance

Instruction Concerning Worship of the Eucharistic Mystery

Prepared by the Sacred Congregation for the Sacraments and Divine Worship

The Mass

The two parts which in a sense go to make up the Mass, namely the Liturgy of the Word and the Eucharistic Liturgy, are so closely connected that they form but one single act of worship. A person should not approach the Table of the Bread of the Lord without having first been at the Table of the Word. - We are not to receive communion unless we have heard all the readings.

The reading of the Gospel passage is reserved to the ordained minister, namely the deacon or priest. - The homily should also be done by the priest. Someone else can talk but it should be after communion.

The Eucharistic prayer must only be said by the priest. Only the Eucharistic Prayers included in the Roman Missal or those that the Apostolic See has by law admitted...are to be used. To modify the Eucharistic Prayers approved by the Church or to adopt others privately composed is a most serious abuse.

Matter of the Eucharist - Plain wheat flour and water.

The church has allowed Extraordinary Ministers. Accordingly, a reprehensible attitude is shown by those priests who, though present at the celebration, refrain from distributing Communion and leave the task to the laity.

Even after Communion the Lord remains present under the species. Accordingly, when Communion has been distributed, the sacred particles remaining are to be consumed or taken by the competent minister to the place where the Eucharist is reserved.

The faithful are to be recommended not to omit, to make proper thanksgiving, after Communion. - Personal prayer of thanksgiving should take place after Communion or after Mass is over.

The tabernacle in which the Eucharist is kept can be located on an altar, or away from it, in a spot in the church which is very prominent, truly noble, and duly decorated, or in a chapel suitable for private prayer and for adoration by the faithful.

The venerable practice of genuflecting before the Blessed Sacrament, whether enclosed in the tabernacle or publicly exposed, as a sign of adoration, is to be maintained. This act requires it be performed in a recollected way. In order that the heart may bow before God in profound reverent genuflection must be neither hurried nor careless.

When the faithful communicate kneeling, no other sign of reverence towards the Blessed Sacrament is required, since kneeling is itself a sign of adoration. When they receive Communion standing, it is strongly recommended that, coming up in procession, they

should make a sign of reverence before receiving the Sacrament. This should be done at the right time and place, so that the order of people going to and from Communion is not disrupted.

Sacrament of Penance

CC 1420: Through the sacraments of Christian initiation, man receives the new life of Christ. Now we carry this life "in earthen vessels," and it remains "hidden with Christ in God."¹ We are still in our "earthly tent," subject to suffering, illness, and death. This new life as a child of God can be weakened and even lost by sin.

CC 1421: The Lord Jesus Christ, physician of our souls and bodies, who forgave the sins of the paralytic and restored him to bodily health,³ has willed that his Church continue, in the power of the Holy Spirit, his work of healing and salvation, even among her own members. This is the purpose of the two sacraments of healing: the sacrament of Penance and the sacrament of Anointing of the Sick.

CC 1422: "Those who approach the sacrament of Penance obtain pardon from God's mercy for the offense committed against him, and are, at the same time, reconciled with the Church which they have wounded by their sins and which by charity, by example, and by prayer labors for their conversion."

God is offended by sin. Sin is a rupture of communion with him.

CC 1423: It is called the *sacrament of conversion* because it makes sacramentally present Jesus' call to conversion, the first step in returning to the Father from whom one has strayed by sin.

It is called the *sacrament of Penance*, since it consecrates the Christian sinner's personal and ecclesial steps of conversion, penance, and satisfaction.

CC 1424: It is called the *sacrament of confession*, since the disclosure or confession of sins to a priest is an essential element of this sacrament. In a profound sense it is also a "confession"—acknowledgment and praise—of the holiness of God and of his mercy toward sinful man.

It is called the *sacrament of forgiveness*, since by the priest's sacramental absolution God grants the penitent "pardon and peace."

It is called the *sacrament of Reconciliation*, because it imparts to the sinner the love of God who reconciles: "Be reconciled to God." He who lives by God's merciful love is ready to respond to the Lord's call: "Go; first be reconciled to your brother."

2 Cor. 5:20 - So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God.

Why a Sacrament of Reconciliation after Baptism - Sin can take place after baptism. Baptism removes sin, but it does not remove concupiscence or tendency to sin. Called to constant conversion, daily, dying to self.

Interior Penance - Conversion of heart, to accomplish Christ's mission.

The many forms of Penance in Christian Life - Fasting, Prayer, and Almsgiving.

CC 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.

Sin results in brokenness - Disintegration in the world, results from the sin of individuals. When individuals reconcile, it's with God, themselves and the world.

Only God forgives sin and reconciles us through the Church.

Confessing to a Priest not Biblical? Hog Wash! Matthew 16:13-19, God called Peter rock, like himself. Jesus is the Rock but Peter shares in that.

Matthew 16:19 – “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.” Jesus forgives sins, but allows the Apostles to share in His forgiveness. Jesus commissions the Apostles to absolve sins. They share in His power.

John 20:19-23 – “On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, “Peace be with you.” When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Jesus said to them again, “Peace be with you. As the Father has sent me, even so I send you.” And when he said this, he breathed on them, and said to them, “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you bind the sins of any, they are bound.”

Form of Confession– the words

Acts of the Penitent – **CC1450: "Penance requires . . . the sinner to endure all things willingly, be contrite of heart, confess with the lips, and practice complete humility and fruitful satisfaction."**

Contrition – sorrow and firm purpose of amendment. Confession – examination of conscious, state the kind of sin and number of times this happened. Satisfaction - Absolution

Laying on of hands, invocation of the Holy Spirit

CC 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.**

Matter – Contrition, confession and absolution

Contrition – **CC 1451: Among the penitent's acts contrition occupies first place. Contrition is "sorrow of the soul and detestation for the sin committed, together with the resolution not to sin again."**

Perfect Contrition – from our love of God, *Imperfect* – sense of fear of eternal damnation

CC 1454 – examination of Conscience, use a form, like booklets - The reception of this sacrament ought to be prepared for by an examination of conscience made in the light of the Word of God. The passages best suited to this can be found in the Ten Commandments, the moral catechesis of the Gospels and the apostolic Letters, such as the Sermon on the Mount and the apostolic teachings.

Frequent confession is just as important as frequent communion

Do not go to communion with serious sin (Mortal) on your soul, go to confession first.

The Minister of the Sacrament – the priest

CC 1464, 1466 Priests must encourage the faithful to come to the sacrament of Penance and must make themselves available to celebrate this sacrament each time Christians reasonably ask for it. ... The confessor is not the master of God's forgiveness, but its servant. The minister of this sacrament should unite himself to the intention and charity of Christ. He should have a proven knowledge of Christian behavior, experience of human affairs, respect and sensitivity toward the one who has fallen; he must love the truth, be faithful to the Magisterium of the Church, and lead the penitent with patience toward healing and full maturity. He must pray and do penance for his penitent, entrusting him to the Lord's mercy.