

Question:

What is the Scriptural evidence for Confession and the Eucharist? Do they compliment each other? Is Confession Just for serious sins? Any benefits of frequent reception of both sacraments?

The Bible states clearly: It is God Who forgives sins:

Psalm 103:2-3- *Bless the Lord, O my soul, and forget not all his benefits, who forgives all your iniquity,...*

Isaiah 43:25: *I am He who blots out your transgressions for my own sake, and I will not remember your sins.*

Hebrews 3:1- “Jesus, the... high priest of our confession”

Hebrews 7:22-27 states that there are not “many priests,” but one in the New Testament—Jesus Christ.

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So if Jesus is the “one mediator between God and men” (**1 Tim. 2:5**), how can Catholics reasonably claim priests act in the role of mediator in the Sacrament of Confession?

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The Catholic Church
acknowledges what Scripture
unequivocally declares: **it is
God who forgives our sins.**

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According to the Bible,
how does God forgive
sins?

In the **old Testament**

Leviticus 19:20-22: “If a man lies carnally with a woman... they shall not be put to death... But he shall bring a guilt offering for himself to the Lord... **And the priest shall make atonement for him with the ram of the guilt offering before the Lord for his sin which he has committed; and the sin which he has committed shall be forgiven him..”**

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Apparently, a priest being used as God's instrument of forgiveness did not somehow take away from the fact that **it was God who did the forgiving.**

God was the **first cause** of the forgiveness; the priest was the **secondary, or instrumental cause to communicate his forgiveness.**



In the New Testament

John 20:21-23:- Jesus said to them again, “Peace be with you. As the Father has sent me, even so I send you.” And when he had 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 retain the sins of any, they are retained.”

John 20:21- “As the Father has sent me, even so I send you.”

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Just as God empowered his **priests** to be instruments of forgiveness in the Old Testament, the God/man Jesus Christ delegated the same authority to his New Testament **Priests** to act as mediators of reconciliation as well.

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“If you forgive the sins of any... if you retain the sins of any.”

This is more than a mere proclamation of the forgiveness of sins—this “commission**” of the Lord communicates **the power to actually forgive the sins themselves.****

Matt. 16:19 and 18:18

“Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.”

Christ here communicated not only authority “to pronounce doctrinal judgments, and to make disciplinary decisions in the Church,” but also “the authority to absolve sins” to the apostles.

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Jesus Christ, **who alone has the power to open and shut heaven to men**, clearly communicated this authority to the apostles and their successors.

The words bind and loose mean: whomever you exclude from your communion, will be excluded from communion with God; whomever you receive anew into your communion, God will welcome back into his.

Reconciliation with the Church is inseparable from reconciliation with God.

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Auricular confession is strongly implied here.

The only way the apostles could either forgive or retain sins is by first **hearing** those sins confessed, and then making a judgment whether or not the penitent should be absolved.

Why go to a priest?

Jesus Commissioned Forgiveness through his Apostles

It is Consistent with our Jewish Heritage. The priest served as a go-between for the sinner to mediate God's pardon and peace as seen in the OT.

Sin metastasizes in secret and in darkness. Confession exposes the sin to light, and light is the ultimate purifier.

Telling someone your faults holds you accountable

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A Community Representative. Our sins offend not only God, but the community as well

A Personal Encounter with Christ. The priest is not just “another human being,” but one who acts in persona Christi, in the person of Christ. With faith we believe that when the penitent speaks to the priest, the penitent speaks to Christ, and when the priest speaks, the priest speaks on behalf of Christ. When the priest says, “I absolve you,” it is Christ who absolves

The Personal Touch. When we confess our sins to a priest, we are able to receive individualized counsel, advice that fits our unique circumstances, and we can be given a penance that is “medicinal,” specifically tailored to help us in the spiritual healing process



in persona Christi

The Eucharist in the Bible

Genesis 14:17-24 Abram (later to be called Abraham) encountered with Melchizedek, **king of Salem** and **priest of God** most high, who **offered bread and wine** and **blessed Abram**.

Melchizedek is the king of the city of **Salem**, which would later be called **Jerusalem**.

- . **Melchizedek is a representation or prefiguring of Jesus.**
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Hebrews 7:1-3 –”For this **Melchizedek**, king of Salem, **priest** of the Most High God, met Abraham returning from the slaughter of the kings and **blessed** him, and to him Abraham apportioned a tenth part of everything. He is first, by translation of his name, **king of righteousness**, and then he is also **king of Salem**, that is, **king of peace**. He is **without father or mother or genealogy**, having **neither beginning of days nor end of life**, but **resembling the Son of God** he continues a priest forever”

The Passover

Exodus 12: The Passover lamb without blemish must be sacrificed and eaten.

Exodus 12:14,17- “**This day shall be a memorial feast for you**, which all your generations shall celebrate with pilgrimage to the Lord, **as a perpetual institution**”...keep a feast of unleavened bread, “as perpetual institution”.

Exodus 12:27 - “the people bowed their head and worshipped”.

Exodus 12:22- Hyssop Branch

Manna from Heaven.

Exodus 16:4 - “I will rain down bread from heaven for you. Each day the people are to go out and gather their daily portion...”

Bread for the journey

Which you do not understand

In the NT

The Nativity: Manger, Certain Shepherds, Angels, Presentation all point to the Lamb of God

John 1:29- John the Baptist states that Jesus is “...**the Lamb of God**, who takes away the sin of the world.”

John 6:53- . “..Unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you”

John :12 – Triumphal entry into Jerusalem

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John 6: 32, 35. Jesus says, “...it was not Moses who gave the bread from heaven; my Father gives you the true bread from heaven...I am the bread of life..”

Jesus Himself, is drew our attention to the revelation that the Eucharist is the New Manna

John 6:51-58- “Your fathers ate the manna in the wilderness and they died. This is the bread which comes down from heaven, that a man may eat of it and not die the bread which I shall give for the life of the world is my flesh.”

John 6:51–52 - “‘I am the living bread which came down from heaven; if any one eats of this bread, he will live forever; and the bread which I shall give for the life of the world is my flesh.’ The Jews then disputed among themselves, saying, ‘How can this man give us his flesh to eat?’”

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John 18:38 - Pilate proclaimed, “I find no guilt in him.”

Mark 14:22-24- “While they were at supper, **He took bread**, said the **blessing**, broke it, and gave it to them, and said, ‘Take it and eat; **this is my body.**’ **When supper was ended, He took the cup, gave thanks**, and **gave it to them** saying, take and drink from it. ‘This is my blood of the New covenant, which will be shed for you.’”

Luke 22:19-20- “Then He took the bread, said the blessing, broke it, and gave it to them, saying, ‘This is my body, which will be given up for you; do this in memory of me.’ And likewise the cup after they had eaten, saying, ‘This cup is the new covenant in my blood, which will be shed for you.’”

Early Church and St Paul...

Acts 2:46-47 “Every day they devoted themselves to meeting together in the temple area and **to breaking bread in their homes**. They ate their meals with exultation and sincerity of heart, praising God and enjoying favor with all the people. And every day the Lord added to their number those who were being saved.”

1 Corinthians 10:16-17 (17 years after the Last Supper)

“**The cup of blessing** that we bless, is it not a participation in the blood of Christ? **The bread that we break**, is it not a participation in the body of Christ? Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf.”



The Four Cups

Exodus 6:6-8

“Therefore, say to the Israelites: ‘I am the LORD, and **I will bring you out from under the bondage of the Egyptians. I will rescue you from under their bondage, and I will redeem you with an outstretched arm** and with mighty acts of judgment. ⁷ **I will take you as my own people,** and I will be your God. Then you will know that I am the LORD your God, who brought you out from under the yoke of the Egyptians. ⁸ And I will bring you to the land I swore with uplifted hand to give to Abraham, to Isaac and to Jacob. I will give it to you as a possession. I am the LORD.’”



1st The Cup of Sanctification

“I will bring you out from under the burdens of the Egyptians.” **Ex.6:6**



2nd The Cup of Deliverance

“I will rescue you from their bondage.”



3rd Cup **The Cup of Redemption**

“I will redeem you
with an outstretched
arm.”



4th The Cup of Praise

“I will take you
as My own
people”



1 Corinthians 11:28-29

“Therefore **whoever eats the bread and drinks the cup of the Lord unworthily** will have **to answer for the body and blood of the Lord**. . . . For any one who eats and drinks without discerning the body, eats and drinks judgment on himself”

“**To answer for,,**” Is to be guilty of a crime as serious as homicide.

This is why we **MUST** be in the “state of grace” to receive communion.



Is Confession Just for serious sins? Yes and No!

We call the most serious and grave sins, **mortal sins**.

Mortal sins destroy the grace of God in the heart of the sinner.

By their very grave nature, a mortal sin cuts our relationship off from God and turns man away from his creator

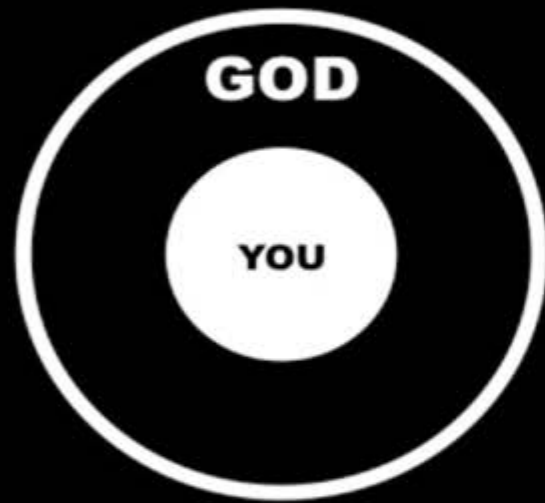
This, we MUST confess

The 3 Conditions for a Mortal Sin

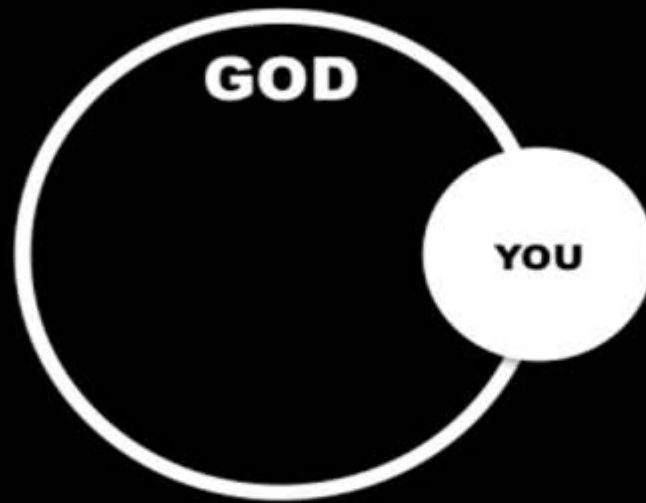
- 1- Grave matter** - It must be serious
- 2- Full Knowledge** - I must know it is serious
- 3- Deliberate Consent** - I must freely do it anyway.

Mortal Sin vs. Venial Sin

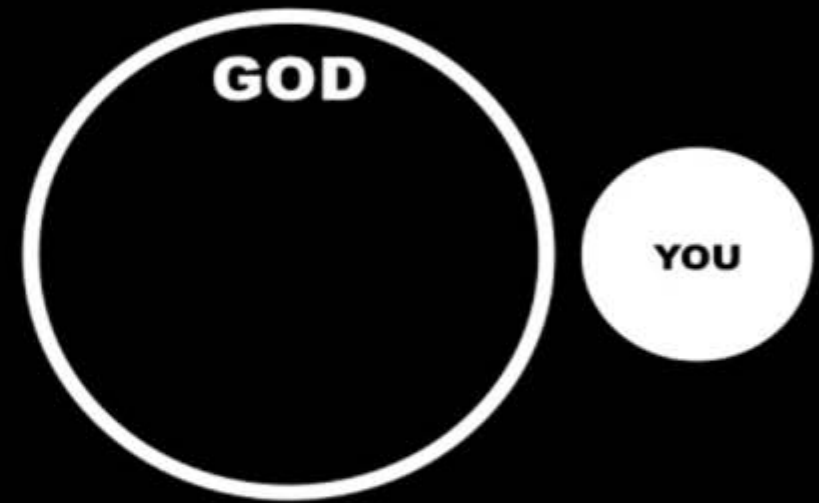
Sin separates. Grace unites.



State of Grace



Venial Sin



Mortal Sin

And Venial Sins?

Confessing our every day faults (venial sins) helps us “to form our conscience, fight against evil tendencies (patterns of weakness that can lead us to sin), ... be healed by Christ and progress in the life of the Spirit

However, we do not have to go to Confession every time before receiving Holy Communion or for every venial sin

If one has only committed venial sins and makes a sincere Act of Contrition, reception of Holy Communion remits those sins.

Any Benefits of Frequent reception of both Sacraments?

Sacraments are channels of grace.

The sacramental graces offer gifts that are unique to the individual sacraments

Not only is the **frequency** of reception important but the **manner** in which they are received will in part determine the amount of grace we receive.



The Eucharist is the sacrament of love and communion:
It unites us to Christ and to one another.

It helps us to grow in charity.

The Eucharist is also called spiritual nourishment or food for the journey : **Its graces strengthen us and conforms us to Christ and gives us the strength to persevere in holiness each day.**

Benefits of frequent Confession

Reconciliation is a powerful sacrament that **liberates us, heals us and brings us closer to God.**

Receiving forgiveness, healing and the grace to avoid falling into sins