

Name: _____

Chapter XLIV – Penance

1. Christ worked a special _____ to prove He could forgive sins.
2. He gave this power to His Apostles when He said to them: “Whose sins _____.”
3. This power (*is*) (*is not*) universal; it is to be exercised after the manner of a _____; hence, it implies the _____ of our sins; and this judgment is ratified by _____.
4. Penance is a distinct sacrament from baptism since it differs from it in these five ways:
 1. _____
 2. _____
 3. _____
 4. _____
 5. _____
5. In penance the Sign Only is _____; the Thing and Sign is _____; and Thing Only is _____.
6. The remote matter is all _____ sins committed after _____; the proximate matter is _____.
7. The motive is a (*natural*) (*supernatural*) one.
8. It (*is*) (*is not*) possible to have true sorrow without having with it the resolution to avoid sin in future.
9. Contrition is in our (*feelings*) (*will*) (*intellect*) (*imagination*).
10. What makes contrition perfect, as opposed to imperfect, is its (*sincerity*) (*intensity*) (*motive*).
11. In perfect contrition the motive flows from supernatural _____, which is a true friendship between the soul and _____.
12. If I am sorry for sin because Our Lord has been so good to me, my contrition is (*perfect*) (*imperfect*).

13. If I am sorry for sin because I fear hell, my contrition is _____.
14. If I am sorry for sin because God is infinitely good and lovable in Himself, my contrition is _____.
15. (*Perfect*) (*Imperfect*) contrition forgives sin even apart from the actual reception of a sacrament.
16. Contrition should have these four qualities: it should be _____, _____, _____ and _____.
17. If I am firmly determined to take the _____ to avoid sin in future, my contrition is sure to be supreme.
18. If a person's contrition is true but not supreme, his confession is (*invalid*) (*valid but not fruitful*) (*valid and fruitful*).
19. We should prepare for confession by praying for grace and by _____.
20. We should spend most of the time (*examining our conscience*) (*trying to gain and increase our contrition*).
21. The more intense my act of contrition is, the more _____ I will get; the more _____ it will abolish, and the more it will guarantee me against _____.
22. I am (*free*) (*obliged*) to tell formal mortal sins committed after baptism and not yet mentioned in a good confession.
23. I must tell them according to their _____ and their _____.
24. I (*am*) (*am not*) obliged to say my penance before my next confession.
25. If I forget to tell a mortal sin in confession I should (*go straight back and tell it*) (*tell it the next time I normally go to confession*).
26. If I forget what my penance was I should (*ask another penitent what his was*) (*make up one for myself*) (*say the one I got last time*) (*mention it at the next confession and ask for one to take its place*).
27. Confession benefits the individual in these five ways: it _____, _____, _____, _____, _____.
28. It benefits society also by promoting the practice of the two great social virtues of _____ and _____.

1. Christ worked a special *miracle* to prove He could forgive sins. 2. He gave this power to His Apostles when He said to them: “Whose sins **you shall forgive, they are forgiven them.**” 3. This power (*is*) (is not) universal; it is to be exercised after the manner of a *judgement*; hence, it implies the *confession* of our sins; and this judgment is ratified by *God*. 4. Penance is a distinct sacrament from baptism since it differs from it in these five ways: **1. Baptism for outsiders, penance is for members, 2. Baptism is a new birth, penance is resurrection, 3. Penance like a judgement, not baptism, 4. Baptism gives a character, penance doesn't, 5. Baptism can be given by a layperson, penance only by a priest.** 5. In penance the Sign Only is *external confession*; the Thing and Sign is *spiritual reality put into the soul*; and Thing Only is *the grace given*. 6. The remote matter is all *formal* sins committed after *baptism*; the proximate matter is **three acts: Contrition, Confession & Satisfaction**. 7. The motive is a (natural) (*supernatural*) one. 8. It (is) (*is not*) possible to have true sorrow without having with it the resolution to avoid sin in future. 9. Contrition is in our (feelings) (*will*) (intellect) (imagination). 10. What makes contrition perfect, as opposed to imperfect, is its (sincerity) (intensity) (*motive*). 11. In perfect contrition the motive flows from supernatural *charity*, which is a true friendship between the soul and *God*. 12. If I am sorry for sin because Our Lord has been so good to me, my contrition is (perfect) (*imperfect*). 13. If I am sorry for sin because I fear hell, my contrition is *imperfect*. 14. If I am sorry for sin because God is infinitely good and lovable in Himself, my contrition is *perfect*. 15. (*Perfect*) (Imperfect) contrition forgives sin even apart from the actual reception of a sacrament. 16. Contrition should have these four qualities: it should be *internal, supernatural, universal* and *supreme*. 17. If I am firmly determined to take the *path/steps/means* to avoid sin in future, my contrition is sure to be supreme. 18. If a person's contrition is true but not supreme, his confession is (invalid) (*valid but not fruitful*) (valid and fruitful). 19. We should prepare for confession by praying for grace and by *meditating/examining conscience*. 20. We should spend most of the time (examining our conscience) (*trying to gain and increase our contrition*). 21. The more intense my act of contrition is, the more *grace* I will get; the more *temporal punishment* it will abolish, and the more it will guarantee me against *future falls*. 22. I am (free) (*obliged*) to tell formal mortal sins committed after baptism and not yet mentioned in a good confession. 23. I must tell them according to their *number* and their *kind*. 24. I (am) (*am not*) obliged to say my penance before my next confession. 25. If I forget to tell a mortal sin in confession I should (go straight back and tell it) (*tell it the next time I normally go to confession*). 26.

If I forget what my penance was I should (ask another penitent what his was) (make up one for myself) (say the one I got last time) (***ention it at the next confession and ask for one to take its place***). 27. Confession benefits the individual in these five ways: it ***gives grace, helps avoid sin, banishes temporal punishment, peace of mind, excellent advice***, 28. It benefits society also by promoting the practice of the two great social virtues of ***justice*** and ***charity***.