



THE CHURCH CELEBRATES THE RECONCILING GOD



LEADER'S GUIDE

PLEASE NOTE: This leader's guide was originally written for those using this video program in its VHS format. Those now using this program on DVD may find some references that do not apply to their use (i.e., directions for locating segments, time notations, etc.). We trust that both VHS- and DVD-users will find this guide a valuable resource.

TABLE OF CONTENTS

Catholic Update Video

- Introduction to the Series 3
- How to Use the Programs 4

The Church Celebrates the Reconciling God

- Overview of the Program 6
- Audience 8

Story Segment

- Summary 8
- Suggestions for Use 11
- Questions for Sharing 12

Witness Segment

- Summary 12
- Suggestions for Use 13
- Questions for Sharing 14

Teaching Segment

- Summary 15
- Suggestions for Use 17
- Questions for Sharing 18

Musical Reflection Segment

- Summary 22
- Suggestions for Use 22

Resources for Further Study

- Scripture 23
- Catechism of the Catholic Church* 24
- St. Anthony Messenger Press 24

CATHOLIC UPDATE VIDEO

Introduction to the Series

Catholic Update Video is a video magazine resource designed for use in the RCIA, catechist formation, sacramental programs for parents, faith-sharing groups, study groups, and high school religious education.

Catholic Update Video is inspired by *Catholic Update*, the popular print resource from St. Anthony Messenger Press. Bringing that publication's popular approach to video, *Catholic Update Video* draws from Catholic life and practice to present a single topic in a "video magazine" format. This is designed to more fully engage today's learner by making use of the tools of our media culture. Through the use of video, catechists can share the Church's message—the Good News—in a way that involves more senses, may touch people on a deeper level, and makes use of a very popular and familiar medium.

An on-camera host guides viewers through four different approaches to the topic:

- 1) **the story segment:** a fiction or non-fiction story helps viewers connect to the faith-topic;
- 2) **the witness segment:** real-life Catholics from all walks of life share their faith as lived in today's world;
- 3) **the teaching segment:** an expert in a particular aspect of Catholicism presents a concise approach to the topic;
- 4) **the musical reflection segment:** inspired by the popularity of the music video, Christian music and images re-present the theme.

The host provides a context for each segment, while on-screen graphics provide viewers with a question for group sharing.

How to Use the Programs

Catholic Update Video is a flexible resource for group or classroom use as well as for individual viewing. As with any multi-media resource, a preview of the video will help the facilitator determine the best use of the program with a particular group.

- Each program stands alone and may be viewed from start to finish.
- The facilitator may stop the program after each segment. A question to use in personal or group reflection appears on-screen.
- Each of the four segments within a *Catholic Update Video* program is independent, and knowledge of material in an earlier segment is not presumed. The facilitator may show segments individually or even out of sequence.

(To view a particular segment, the facilitator can fast-forward the VCR in the “review” mode [i.e., while the VCR is in “play”] to find the gray screen and Catholic Update Video logo that indicate the start of a segment. This leader’s guide also gives approximate times within the program where each segment begins.)

- The *story segment* can lead off an instructional session or prompt a group to discuss a theological concept previously presented. The story in itself may offer ideas for discussion.
- The *witness segment* models individual sharing in a small group or classroom setting.
- The *teaching segment* briefly highlights aspects of the topic. It is not intended to treat a particular topic exhaustively nor substitute for a thorough presentation of Church teaching or practice. For this reason, the facilitator should preview the segment to plan their own content presentations. Careful preview will help the facilitator anticipate

questions, consider ways to reinforce the on-screen teacher, and make plans to supplement the video material.

- The *musical reflection* segment need not be shown in sequence with the other segments. It might be used at the beginning of a group session to set the theme. It can be repeated later to review and reinforce the theme or to surface ideas and feelings experienced during the session. It may also be used in a prayer setting (see example given below). In some cases, scenes from the *story segment* are included in the *musical reflection*, but the music and images can stand on their own. Viewers need not have seen the story to benefit from the reflection.
- This guide offers summaries of each of the segments of this *Catholic Update Video*. Accompanying the summaries are suggestions for using the segment in various settings. Questions for group discussion are suggested throughout this guide; facilitators should consider them as models for developing questions suited to their situations.
- Various resources for use with this video program are listed at the end of this guide.

THE CHURCH CELEBRATES THE RECONCILING GOD

Overview of the Program

“Peace be with you” was Jesus’ greeting to his disciples when he appeared to them after the resurrection (Luke 24:36). These four words summarize much of the message Jesus came to share. And yet true peace is sorely lacking in much of our society and world today. News reports of gang violence, drug abuse, warring nations, suicide, high divorce rates, child/spouse/elder abuse are all too common. All of these are symptoms of a lack of peace in people’s hearts. And yet many of the people involved profess a faith in Jesus Christ—the Prince of Peace.

A significant source of God’s peace, the “peace . . . that surpasses all understanding” (Philippians 4:7), is thoughtful participation in the Sacrament of Reconciliation. We must first be at peace with our God and ourselves before we can affect any lasting peace in our families, communities or world. There’s a bumper sticker that reads “Think Globally. Act Locally.” It certainly applies here. We must first seek peace in our own hearts.

Although the frequency with which most Catholics celebrate Reconciliation has declined significantly compared to past years, parish Advent and Lenten communal services are typically drawing good numbers. The long Saturday morning lines at the confessional may be a thing of the past, yet those who are celebrating this sacrament today in its renewed form are generally finding it to be a rich experience of God’s mercy, an experience that brings them some peace in this broken world.

In our *story segment*, three fictional historical

characters describe the Sacrament of Reconciliation as it was understood and practiced in his lifetime. Each character represents a different period in the development of this sacrament into what we know of it today. Viewers will not only learn of this sacrament's history but also gain an understanding of how Reconciliation has changed in response to the changing needs of the Church.

In our *witness segment*, real-life, contemporary Catholics reflect on their experience of the Sacrament of Reconciliation.

Father Tom Richstatter, in the *teaching segment*, presents a current understanding and approach to Reconciliation by comparing it to the Eucharist—the model for all sacramental rites. As he walks us through the steps of a communal celebration of the sacrament, he also unfolds for us the reason we say we “celebrate” the Sacrament of Reconciliation: God’s gift of peace is cause for celebration.

Our program concludes with a *musical reflection segment* featuring the gospel-style song “Deep Down I Know.” The exuberance of this song captures the joy of our Catholic celebration of God’s forgiveness.

This video program focuses on the history, theology and current practice of the Sacrament of Reconciliation. It invites viewers to reflect on the essence of the sacrament—that which has remained constant over time—and more fully enter into its celebration. Two companion programs in the *Catholic Update Video* series are available: “The God Who Reconciles” (D2001) offers further theological reflection on reconciliation and insight into the source of all forgiveness—our reconciling God. “Preparing Your Child for First Reconciliation” (D2003) can be used with both parents and children as part of a parish sacramental preparation program.

Catechetical leaders will also find the guide, *Experience the Reconciling God: Program Plans for Using the Catholic Update Video Reconciliation Series* (B16500), a valuable resource. It offers several program plans for using the 12 segments of these three *Catholic Update Videos* in a more comprehensive plan for parent and catechist formation on the Sacrament of Reconciliation.

Audience

This program is intended for an adult or teenage audience, which may include several groups:

- Parents of children preparing for First Reconciliation;
- RCIA participants preparing to be baptized or received into the Catholic Church;
- Catholics who are returning to active participation in the Church after some time away;
- Adult Catholics looking for an update;
- Religious education program and school catechists for formation and enrichment;
- High school students in their religious education curriculum;
- Any group addressing the merciful nature of God's love and/or discussing sin, forgiveness or the Sacrament of Reconciliation.

STORY SEGMENT

(Begins approximately 0:27 into program.)

Summary

The words *Confession*, *Penance* and *Reconciliation* are often used by Catholics today to refer to the same

sacrament. That there are several words for the same experience points to the fact that this sacrament has changed over time. The changes that have occurred go deeper than a change in name and have been shaped by the changing needs of the Church through history.

The history of the sacrament is not a “linear” experience, with distinct, visible periods where one uniform practice ends and another begins. Rather, the concrete celebration of the sacrament existed in different forms that flourished and then fell into disuse, even overlapping at times. New forms developed, based on the needs of the Church in a given era.

Thus our *story segment* shows us three movements in the history of the Sacrament of Reconciliation through interviews with characters from three very different periods in the Church: a Fourth-Century bishop, a Seventh-Century monk and a Twentieth-Century priest. Each of these imaginary representatives from key periods in the shaping of the sacrament will speak for the Church of his time.

The Fourth-Century bishop refers to the Sacrament of Penance as the “second plank after shipwreck” (*Catechism of the Catholic Church*, 1446). He recounts that some members of the Christian community renounced Christ out of fear of persecution by the Romans. Once the persecutions were over, some of those who had denied their faith wanted to become full members of the Church again. The Church recognized that God’s forgiveness extends even to those who had committed apostasy and the other grave public sins of adultery and murder. Other sins were forgiven through participation in the Eucharist.

The community asked those who sought to return to the Church after committing grave public sin to go through a period of preparation called the Order of Penitents. It was similar to the process catechumens

went through to become members of the Church. It was a long process and could not be repeated—these factors contributed to its limited use. The local community prayed for the penitents as they did works of penance and were guided by a member of the community. When it was determined that they had done sufficient penance, they were invited to join the community for Eucharist on the morning of the Thursday before Easter.

A seventh-century Celtic monk tells us that life revolved around the abbey in his farming community. People found healers there for both body and soul. Certain monks were known as physicians of the soul—knowledgeable of penances, which were “remedies” for each sin and failing. The soul was healed by applying a “remedy of opposites”—gluttony was cured by fasting, sloth was cured by rising early to pray, etc. This spiritual healing could take place as often as necessary and wherever the monk and individual chose to meet. The reason the individual told the sin to the monk was so the monk would know what penance was required, what remedy to prescribe.

This practice was carried to Europe by Irish missionaries and evolved into what most older Catholics knew as “Confession.”

A parish priest in the United States in the 1940's explains that Confession was something like a trial. The priest has the power to speak with the voice of Christ to declare sins forgiven and assign a penance, just as a judge has authority to make judgments and pronounce a sentence.

This sacramental model sees Confession as a sacrament by which mortal sins committed after Baptism are forgiven. Those in mortal sin are obligated to go to Confession before receiving Holy Communion. Those with lesser (venial) sins are encouraged to go to Confession as well. Frequent examination of

conscience and elimination of sins are seen as helps for growth in holiness. Confessing to the priest increases humility, and his advice and counsel help one achieve perfection. The priest can never reveal your sins to another for any reason (the “seal of the sacrament”).

A fourth period in which a shift has been made in the celebration of the Sacrament of Reconciliation includes the time between Vatican II and the present. Eucharist, now seen as the model of all the sacraments, is the model for understanding Reconciliation today. This is key to understanding the new rites of Reconciliation as Father Tom will discuss in the *teaching segment*.

A chart on page 21 summarizes the history of the models of the Sacrament of Reconciliation discussed in this program. The chart may be reproduced for groups using the video.

Suggestions for Use

A better understanding of the development of the Sacrament of Reconciliation will help nearly anyone approach this sacrament in a more meaningful way. It is important for viewers to understand that changes in this sacrament came about in response to the changing needs of the people, the Church.

This segment presumes that viewers have some concept of this sacrament before viewing it. Those new to the Church (RCIA) may benefit from some basic instruction on the Sacrament of Reconciliation before putting it into the context of its historical development. Use of the *witness segment* prior to this segment may be helpful. Some facilitators may even consider using both the *witness segment* and *teaching segment* before using the *story segment*. The book *The Sacraments: How Catholics Pray* by Tom Richstatter, O.F.M. (St.

Anthony Messenger Press, B16176) will assist facilitators in preparing presentations on this topic.

Those who have some knowledge and/or experience of this sacrament may need to get in touch with their experiences and feelings about Reconciliation before receiving an update on the history of this sacrament. The *witness segment* may be the starting point for them. Once they have had a chance to name their experience they will be better able to hear what is contained in the *story segment* and *teaching segment*.

Questions for Sharing

1. What changes have you seen in the Sacrament of Reconciliation in your lifetime?
2. How do the changes in the sacrament reflect a changing view of sin? of God?
3. What reactions do you have to a sacrament changing over time to meet the changing needs of the Church?
4. Compare the different approaches to Reconciliation as it has developed through history. What has changed? What has remained constant?

WITNESS SEGMENT

(Begins approximately 14:22 into program.)

Summary

The *witness segment* consists of a “collage” of excerpts from interviews with ordinary Catholics. The individuals are real people, not actors. All have something to share about the meaning of the Sacrament of Reconciliation in their lives. The participants shared their own experiences; their responses were not scripted.

The interview excerpts include insights such as:

- current understanding of Reconciliation;
- the change from Confession to Reconciliation;
- changing personal view of God;
- need for preparation (examination of conscience);
- role of Church community; and
- God’s forgiveness.

Suggestions for Use

The *witness segment* should be introduced as the experience of real-life Catholics—persons chosen precisely because they are ordinary men and women of faith. Stress with participants that the people interviewed shared their own thoughts and experiences, not scripted ideas.

Personal witness is important in most, if not all, groups where faith topics are being discussed. As participants share their stories, they can begin to shape a small faith community. By supporting the faith journeys of others, they can better reflect on their own journey.

This segment will be useful in small group sharing in a variety of settings:

- It will be helpful for RCIA participants to hear from a variety of real-life Catholics talking about their experiences of the Sacrament of Reconciliation and its meaning for them. The segment might invite participants to share their feelings about preparing to celebrate Reconciliation and its meaning in their lives. The experiences of the witnesses might also help participants identify questions they have about Reconciliation—the how and why. Many of these questions will be answered in the *teaching segment* of this program.
- In sacramental programs for parents of children

preparing for First Reconciliation, this segment will invite sharing about the meaning of Reconciliation. It will also help these adults identify their own feelings about this sacrament and what they hope their children will gain from the celebration of Reconciliation.

- Those returning to the Church after some time away are actively seeking reconciliation. Listening to the witnesses and sharing about their own experiences may prepare them to learn about how Reconciliation has changed in their absence. This is an important step toward their return to the Church and the celebration of this sacrament.
- Those adults coming to a faith formation event on the theme of reconciliation are typically seeking a better appreciation of this sacrament and how it has changed. They will identify with some of the feelings shared by the witnesses and be challenged or encouraged by others. A time of sharing about personal experiences of this sacrament will open the door for a presentation on the updated theology and practice of this sacrament as found in the *teaching segment*.

Questions for Sharing

1. What early memories do you have of the Sacrament of Reconciliation?
2. How has this sacrament changed in your lifetime?
How have you experienced this change?
3. How has your view of sin changed over time? Does this reflect a change in your relationship with God?
4. What are your feelings about approaching this sacrament?

TEACHING SEGMENT

(Begins approximately 17:33 into program.)

Summary

What was a frequent and familiar practice not so long ago has become for many an infrequent experience. As people approach the Sacrament of Reconciliation today they may have a variety of concerns. They may not know what to do or say. They may fear being reprimanded. The weight of their sins, whatever anxiety there has always been in confessing them, and the added discomfort some feel about doing this “face to face,” may cause some Catholics to avoid this sacrament.

Father Tom Richstatter, O.F.M., reminds us that sinners were not afraid of Jesus. Jesus was a friend of sinners—forgiving them, eating with them, making friends with them and calling them to be his disciples. He also explains how the Church continues the healing ministry of Jesus, celebrating the reconciling God, in the Sacrament of Reconciliation today. An outline of his presentation follows:

- I. Jesus is the primary sacrament of God’s forgiveness.
- II. The Church continues the healing ministry of Jesus and has celebrated our “reconciling God” in different ways throughout history.
- III. The Sacrament of Reconciliation is similar to Eucharist in that it
 - A. celebrates the paschal victory
 - B. consists of
 1. gathering
 2. storytelling
 3. sacramental action

4. commissioning

IV. The revision of the Rite of Penance following Vatican II provides for different ways to celebrate the sacrament. The basic structure is similar whether celebrated individually in the reconciliation chapel or communally with the parish. There are four steps in a communal celebration:

- A. The community gathers with the help of a hymn, greeting and prayer by the priest.
- B. We tell the scriptural stories of God's love and mercy.
 - 1. We examine our conscience in light of Scripture.
 - 2. We express our sorrow in an act of contrition.
- C. We take part in the sacramental action by
 - 1. processing to the priest to confess our sins (the priest responds with a word of encouragement, a proclamation of God's forgiveness and absolution)
 - 2. celebrating God's response through a proclamation of praise and thanksgiving, praying the Lord's Prayer, offering a kiss of peace and singing a song of thanksgiving.
- D. After the concluding rites of prayers and blessings, we are commissioned or dismissed—sent forth to be ambassadors of reconciliation.

V. Sacraments are something we are, not just something we receive.

- A. We are to be a reconciling Church.
- B. A communal celebration presupposes a reconciling parish.
- C. The Sacrament of Reconciliation celebrates the dreams of our Creator, dreams made real in the Paschal Victory of Jesus.

Suggestions for Use

Father Tom starts with an important point: Sinners weren't afraid of Jesus. Approaching Jesus need not be one of the fears we have about the Sacrament of Reconciliation. By and large, most adults who have strayed from frequent celebration of Reconciliation still believe in and personally know a forgiving God. The concerns most people seem to have relate to the process of the sacramental rite itself. Others may question the need for a sacrament other than Eucharist for the forgiveness of sins.

Father Tom compares Reconciliation to the Eucharist because the Eucharist is the model for all the sacraments. Once viewers make the connection between Reconciliation and Eucharist, what takes place in the rite will also no longer be such a mystery. Many people just need this simple explanation, and the assurance that they will be guided through the process, to make them ready to approach this sacrament again or with renewed meaning.

- Parents of children preparing for First Reconciliation will appreciate this update.
- Those returning to the Church after some time away have already broken through one barrier of fear by initiating their return. They will benefit from the sincere and gentle invitation to continue on the path to reconciliation that this segment offers. Changes in this sacrament may have occurred in their absence. This update will help them feel more comfortable with a sacrament that may serve as an important step in their reconciliation with the Church.
- RCIA participants might easily be overwhelmed with too much new information. This segment is short, to the point and relates the Sacrament of Reconciliation to the Eucharist—a sacrament with

which they are probably more familiar. Providing them with a worship aid or outline of a typical communal penance service as celebrated in your community and/or the chart on page 20 will be helpful. Photocopying the chart on page 19 which leads them through the individual rite will aid them if they choose to celebrate the sacrament in this way. Tailor any additional presentation on the topic to their questions.

- Many Catholics are anxious about the Sacrament of Reconciliation as it is celebrated today. Those adults coming to a faith formation event on this sacrament may be relieved to have the changes in this sacrament presented in such a simple manner. Their familiarity with the Eucharist will make this even easier to comprehend.

Questions for Sharing

1. What new insights or understandings have you gained in relation to this sacrament? What questions do you still have?
2. How is the comparison of Reconciliation to Eucharist helpful to you? Does this comparison make sense?
3. What is your understanding of the purpose of the communal celebration? Relate this to your understanding of the social nature of sin.
4. What are your preferences for the celebration of this sacrament—communal or individual? face to face or behind the screen? Why?

The charts on the following two pages may be reproduced for groups using the video.

Using the Rite for the Reconciliation of Individual Penitents

1. Prepare by prayer, reading Scripture and examining your conscience.
2. Make the Sign of the Cross after the priest welcomes you.
3. Share your state in life, when you last celebrated the sacrament, and any difficulties you have in leading a Christian life.
4. Listen to the reading of Scripture.
5. Tell your sins.
6. Accept your penance.
7. Express your sorrow through an act of contrition you have memorized, make up or read.
8. Respond “Amen” to the prayer of absolution.
9. Say “Thank you” or “Thanks be to God” after the priest dismisses you and tells you to go in peace.
10. Spend some time in prayer.
11. Perform the penance.

The Rite of Reconciliation: Communal Celebration

1. Gathering
 - Opening Hymn
 - Liturgical Greeting
 - Prayer by the Priest
2. Storytelling
 - Reading from Scripture
 - Examination of Conscience
3. Reconciling
 - Act of Contrition
 - Procession to the Priest
 - Confession of Sin
 - Proclamation of Forgiveness and Absolution
 - Proclamation of Praise and Thanksgiving
 - Lord's Prayer
 - Kiss of Peace
 - Song of Thanksgiving
4. Commissioning
 - Prayers
 - Blessings
 - Dismissal

The Church continues the healing ministry of Jesus. The risen Lord commissioned the disciples to continue his work of healing and forgiveness. “He breathed on them and said to them, ‘Receive the holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained’” (John 20:22-23). “Over the centuries the concrete form in which the Church has exercised this power received from the Lord has varied considerably” (*Catechism of the Catholic Church*, 1447).

History of Models for the Sacrament of Reconciliation

Name	Canonical Penance	Celtic (Tariff) Penance	Confession	Reconciliation
Dates	300-600	500-1200	1100-1974	1974-
Paradigm	Baptism	Doctor Visit	Judicial Trial	Eucharist
Process	Sin Contrition Penance Reconciliation	Sin (Confession) Penance	Sin Examination of Conscience Confession Absolution Penance	Sin Scripture Contrition Reconciliation Conversion
Ministries	Bishop, Spiritual director, Community	Holy person with the aid of book of penances	Priest with jurisdiction	Pastor, Greeters, Musicians, Readers, etc.
Notes	For grave public sins; Not repeatable; Long and hard punishment; Emphasis on restoring unity with Christ and Church	For all sins; Private; Repeatable; Emphasis on performing penance	For all sins; Private; Repeatable; Devotional; Emphasis on confession of sins	For all sins; Communal; Repeatable; Celebration; Emphasis on “what Jesus does”

(This chart may be reproduced for groups using *Catholic Update Video*.) Chart copyright ©1999 Thomas Richstatter, O.F.M.

MUSICAL REFLECTION SEGMENT

(Begins approximately 26:49 into the program.)

Summary

“Deep Down I Know” from *Glory Day: David Haas & Friends in Concert* (St. Anthony Messenger Press, V5000, \$24.95) is featured in this *musical reflection segment*. This is a joyful song of thanksgiving. The lyrics speak of confidence in God’s power, presence, forgiveness and peace. The moving gospel-style of the music is enhanced by the spirited concert performances. Viewers may easily join in the simple movements and refrain.

Suggestions for Use

This *musical reflection* can be used:

- as a closing song of celebration after a session on God’s forgiveness and the Sacrament of Reconciliation;
- as the song of thanksgiving during a small group communal Reconciliation service;
- within a prayer service concluding a session on God’s forgiveness and the Sacrament of Reconciliation.

A sample prayer service outline follows:

1. Gather the group around an open Bible and a lit candle surrounded by enough unlit candles for everyone in the group. (In very large gatherings, pass out taper candles.)
2. Invite participants to silently acknowledge their sinfulness in these or similar words: *We come together as sinners. We acknowledge that through sin we have walked in darkness. Through God’s love and mercy we now seek to walk in the light of*

Christ. Let us be mindful as we gather not only that we need God's assistance, but also that we need the assistance of one another.

3. Scripture: 1 John 1:5-10
4. Reflection
5. Ritual: Invite each person to come forward to light a candle and then place it on the table around the larger candle. (In large gatherings, pass the flame from the central candle to light taper candles around the room.) As each person lights a candle, encourage him or her to make a commitment to walking in God's light and sharing God's light with others. (Extinguish taper candles before the *musical reflection*.)
6. Share the *musical reflection* "Deep Down I Know." Invite participants to join in the refrain and the movements as a prayer of thanksgiving for God's mercy.
7. End with a sign of peace.

RESOURCES FOR FURTHER STUDY

1) Scripture references:

Scripture references to support the theme of this program include the Parable of the Prodigal Son (or Forgiving Father) in Luke 15:11-32 and other parables of divine mercy: the Lost Sheep (Luke 15:1-7) and the Lost Silver Pieces (Luke 15:8-10).

Examples of Jesus forgiving sins appear in Luke 19:1-10 (Zacchaeus), Luke 7:36-50 (Penitent Woman) and Mark 2:1-12 (Paralytic at Capernaum).

Support for the Sacrament of Reconciliation can be found in John 20:19-23 and 2 Corinthians 5:16-21.

Guidance in right living appears in Matthew 5-7, Galatians 5:7-26, 1 John 1:5-10, Ephesians 4-6,

Romans 12-15:13 and Exodus 20:1-17.

Prayers of repentance can be found in Psalm 51, Luke 11:1-4 and Matthew 6:9-15.

Old Testament invitations to repent are found in Joel 2:12-13, Isaiah 1:16-18 and Ezekiel 36:25-32.

2) *Catechism of the Catholic Church* references:

The *Catechism* addresses several of the topics found in this video: The Sacrament of Penance and Reconciliation (1422-1498); Reconciliation with God (980); The Role of the Holy Spirit (1099-1103); Obligation to Receive the Sacrament (2042); Preparation to Receive Communion (1385) and Sacramental Seal of Confession (2490).

3) Available from St. Anthony Messenger Press:

PLEASE SEE OUR CATALOG AT
<http://Catalog.AmericanCatholic.org> for additional print (magazine, newsletter, book and pamphlet), audio (book and presentation) and video (DVD and VHS) resources to support your efforts in faith formation and personal spiritual growth.

Leader's Guide written by:
Joan McKamey

Copyright ©1999 St. Anthony Messenger Press
All rights reserved.

For more information: (800) 488-0488

A FRANCISCAN COMMUNICATIONS RESOURCE FROM



ST. ANTHONY MESSENGER PRESS

28 W. Liberty St.
Cincinnati, OH 45202-6498

Visit our web site: www.AmericanCatholic.org