

1. Para. 1485: "On the evening of that day, the first day of the week," Jesus showed himself to his apostles. "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'" (Jn 20:19, 22-23).
2. **True.** Para. 1487: The sinner wounds God's honor and love, his own human dignity as a man called to be a son of God, and the spiritual well-being of the Church, of which each Christian ought to be a living stone.

Para. 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 (Cf. LG 11).

3. **True.** Para. 1488: To the eyes of faith no evil is graver than sin and nothing has worse consequences for sinners themselves, for the Church, and for the whole world.
4. **No.** Para. 1490: The movement of return to God, called conversion and repentance, entails sorrow for and abhorrence of sins committed, and the firm purpose of sinning no more in the future. Conversion touches the past and the future and is nourished by hope in God's mercy.

Para. 1451: Among the penitent's acts contrition occupies first place. Contrition is "sorrow of the soul and destestation for the sin committed, together with the resolution not to sin again" (Council of Trent [1551]: DS 1676).

5. **True.** Para. 1452: When it arises from a love by which God is loved above all else, contrition is called "perfect" (contrition of charity). Such contrition remits venial sins; it also obtains forgiveness of mortal sins if it includes the firm resolution to have recourse to sacramental confession as soon as possible (Cf. Council of Trent [1551]: DS 1667).

Para. 1453: The contrition called "imperfect" (or "attrition") is also a gift of God, a prompting of the Holy Spirit. It is born of the consideration of sin's ugliness or the fear of eternal damnation and the other penalties threatening the sinner (contrition of fear). Such a stirring of conscience can initiate an interior process which, under the prompting of grace, will be brought to completion by sacramental absolution. By itself however, imperfect contrition cannot obtain the forgiveness of grave sins, but it disposes one to obtain forgiveness in the sacrament of Penance (Cf. Council of Trent [1551]: DS 1678; 1705).

6. **False.** Para. 1493: One who desires to obtain reconciliation with God and with the Church, must confess to a priest all the unconfessed grave sins he remembers after having carefully examined his conscience. The confession of venial faults, without being necessary in itself, is nevertheless strongly recommended by the Church.

7. **a, c, and d.** Para. 1459: Many sins wrong our neighbor. One must do what is possible in order to repair the harm (e.g., return stolen goods, restore the reputation of someone slandered, pay compensation for injuries). Simple justice requires as much. But sin also injures and weakens the sinner himself, as well as his relationships with God and neighbor. Absolution takes away sin, but it does not remedy all the disorders sin has caused (Cf. Council of Trent [1551]: DS 1712). Raised up from sin, the sinner must still recover his full spiritual health by doing something more to make amends for the sin: he must "make satisfaction for" or "expiate" his sins. This satisfaction is also called "penance."
8. **a, b, c, and e.** Para. 1461: Since Christ entrusted to his apostles the ministry of reconciliation (Cf. Jn 20:23; 2 Cor 5:18), bishops who are their successors, and priests, the bishops' collaborators, continue to exercise this ministry. Indeed bishops and priests, by virtue of the sacrament of Holy Orders, have the power to forgive all sins "in the name of the Father, and of the Son, and of the Holy Spirit."

Para. 1462: Forgiveness of sins brings reconciliation with God, but also with the Church. Since ancient times the bishop, visible head of a particular Church, has thus rightfully been considered to be the one who principally has the power and ministry of reconciliation: he is the moderator of the penitential discipline (Cf. LG 26 § 3). Priests, his collaborators, exercise it to the extent that they have received the commission either from their bishop (or religious superior) or the Pope, according to the law of the Church (Cf. CIC, cann. 844; 967-969; 972; CCEO, can. 722 §§ 3-4).

Para. 1463: Certain particularly grave sins incur excommunication, the most severe ecclesiastical penalty, which impedes the reception of the sacraments and the exercise of certain ecclesiastical acts, and for which absolution consequently cannot be granted, according to canon law, except by the Pope, the bishop of the place or priests authorized by them (Cf. CIC, cann. 1331; 1354-1357; CCEO, can. 1431; 1434; 1420). In danger of death any priest, even if deprived of faculties for hearing confessions, can absolve from every sin and excommunication (Cf. CIC, can. 976; CCEO, can. 725).

Para. 1467: Given the delicacy and greatness of this ministry and the respect due to persons, the Church declares that every priest who hears confessions is bound under very severe penalties to keep absolute secrecy regarding the sins that his penitents have confessed to him. He can make no use of knowledge that confession gives him about penitent's lives (Cf. CIC, can. 1388 § 1; CCEO, can. 1456). This secret, which admits of no exceptions, is called the "sacramental seal," because what the penitent has made known to the priest remains "sealed" by the sacrament.

9. **All of the above.** Para. 1496: The spiritual effects of the sacrament of Penance are:
- reconciliation with God by which the penitent recovers grace;
 - reconciliation with the Church;
 - remission of the eternal punishment incurred by mortal sins;
 - remission, at least in part, of temporal punishments resulting from sin;

- peace and serenity of conscience, and spiritual consolation;
- an increase of spiritual strength for the Christian battle.

10. **False.** Para. 1498: Through indulgences the faithful can obtain the remission of temporal punishment resulting from sin for themselves and also for the souls in Purgatory. Para. 1478: An indulgence is obtained through the Church who, by virtue of the power of binding and loosing granted her by Christ Jesus, intervenes in favor of individual Christians and opens for them the treasury of the merits of Christ and the saints to obtain from the Father of mercies the remission of the temporal punishments due for their sins . . . (Cf. *Indulgentiarum doctrina*, 5).