

Confession, Holy Spirit, Mercy

Notes

Union with Christ in Daily Life

- Living “with Jesus Christ” gives even small daily actions (listening, taking notes, walking, drinking water) a divine and redemptive meaning.
- These ordinary works can be “placed on the altar” at Mass as an offering to God of the works of His Son, because the person is in friendship/grace with Christ.
- Sin is framed as an act done “alone,” without Jesus’ companionship (illustrated with an extreme example of poisoning a spouse), which leads to a real experience of loneliness.
- Distinction between feelings and faith: not feeling God’s closeness doesn’t mean He isn’t close; faith can be “activated” beyond emotions.
- Emphasis in this spirituality (noted as Reign of Christ/“Reign of Christie”) is less about repeating “don’t do this” and more about loving Jesus, trusting that love reshapes behavior (example mentioned: abortion).

The Holy Spirit and Confession (John 16)

- Scripture focus: John 16 (within the Last Supper discourse), where Jesus describes the Advocate/Paraclete who will “convict the world” regarding sin, righteousness, and condemnation.
- Confession requires recognizing sin, and this recognition is attributed to the Holy Spirit illuminating what is “right” by pointing to Jesus as the reference point.
- The Holy Spirit is compared to a theater spotlight: He highlights Jesus Christ so that, by contrast, a person can see what is “not Jesus,” and therefore identify sin.
- Eucharistic adoration example: seeing the consecrated host as Jesus (“My Lord and my God”) is possible because of the Holy Spirit; without Him, it would appear as mere bread.
- Comment that people saying “that’s not a sin” is framed as a “lack of Holy Spirit” because they are not seeing the contrast with Christ.

Contrition and Faith as Gifts

- Knowing an action is sinful doesn't automatically produce repentance; without the Holy Spirit, a person could respond "So what? I don't care. I'll do it again."
- The will always seeks what it perceives as good, so sin involves having once judged the sinful act as "good for me" (example: stealing from a store like Macy's).
- Sin "shapes" the heart/will into a fixed posture; the Holy Spirit "heats" and softens the heart (ice-to-clay image), making it workable for change.
- Adam and Eve's failure to say "I'm sorry" is presented as an example of "lack of Holy Spirit," highlighting contrition as grace.
- Going to confession is portrayed as mostly God's initiative (a "1% you / 99% God" framing): God gives recognition of sin and the capacity to be sorry.
- A third gift of the Holy Spirit is faith in the sacraments—believing forgiveness is real in confession, and believing in Eucharist and baptism—inviting "awe" rather than taking belief for granted.

Confessional as Death and Resurrection

- Church architecture symbolism: confessionals positioned along the side aisles can symbolize walking toward Jesus, falling, stepping aside for confession, returning to the path, and continuing—echoing repeated falls and ongoing mercy.
- Confessionals' dark, narrow, wooden design is described as intentionally "coffin-like," especially in the case of mortal sin: the sinner enters as "dead."
- Imagery of entering the "netherworld" (Sheol/Gehenna as the place of the dead) and hearing the priest's voice begin the rite.
- The priest is described as acting in three roles: teacher, physician, and judge, with this meditation focusing on the judge imagery.
- In confession, the penitent confronts guilt and deserving death, and then sees the crucifix: Christ unites Himself to the sinner and "dies in my place."
- Confession is linked to Christ's descent to the dead and the Resurrection: the person who exits is described as a "new creature," with Christ resurrected in them.

“More Holy Land Than Holy Land”

- Sacraments are presented as the true “Holy Land” made present: celebrating Mass is described as being in Calvary at the very moment of Christ’s crucifixion.
- Confession is compared to witnessing the Resurrection: watching people enter and leave confession at a local parish (e.g., Saturday afternoon) is framed as seeing “the morning of the resurrection” happening now.
- Past sins and self-forgiveness: the “old person” who sinned is described as dead; fixation on past sins is challenged with Jesus’ line, “Let the dead bury their dead,” reframed as Jesus calling the living to follow Him.
- Closing encouragement: remain truly sorry for sins while also full of hope and joy in God’s love and the “new life” given.