

The
Holy Sacrament
of
Confessions

By
Father Aquinas

*“The lust of sin shall be under you,
and you shall have dominion over it.” Gn 2:5*

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TO THE READER

It is a simple truth. Jesus said to His priests before He ascended into Heaven: “Peace be to you. As the Father has sent Me, I also send you.” When He had said this, He breathed on them, and He said to them: “Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained” (*Jn 20:22*).

Again it is written: “Confess therefore your sins one to another” (*Jm 5:16*). This ‘another’ is the priest in Holy Confessions.

Again it is written: “Whosoever shall eat this Bread, or drink the Chalice of the Lord unworthily, shall be guilty of the Body and of the Blood of the Lord. But let a man prove himself, and so let him eat of that Bread and drink of the Chalice. For he that eats and drinks unworthily eats and drinks judgment to himself, not discerning the Body of the Lord” (*1Co 11:27*).

Believe the word of God. Believe the Word. Jesus did not make an idle statement. We are given a great Sacrament by Him at the price of His Body. Believe His word. Believe His warning.

Confessions are for you and me. We are all sinners and do need the grace of God. No one is immune from the attacks of the devil. We all fall, and Jesus gave us this simple means to get rid of the evil one, and come to God the Father, through Jesus, in faith and in immaculacy.

Believe God.

Have humility, have courage, have peace.

Your eternal life depends on it. Save it!

Go to Confessions!

It is easy, but the failure to do so, is forever damned.

DEDICATION

To the Sacred Heart of Jesus.

Chapter 1 Special Introduction

Dear Penitent:

I wish to let you know that you are nearer to Jesus Christ than you may think. He watches over you at all times and performs miracles within your life that perhaps you may be unaware of what He does for you and in you. I have included here some miraculous events which have happened to me in my lifetime, which I think may be of help to you in recognizing His closeness and care for you. I trust these will be of some help and encouragement to you.

Vision of Judgement after death

Some time ago I had a vision of my judgement after death before God. It was the most terrifying experience imaginable. If I had been in my mortal body, I would have collapsed from the fright and horror.

I entered into a 'room' through a door in which there was no handle on the inside of it. In other words I could not get back out through that door. There were two other doors, one on my left and the other on my right. They were about two thirds of the way along the walls. There were handles on the inside of those doors. In other words, I could only get out of that room through one of those doors!

Suddenly I was before Jesus. He just appeared. He was seated about ten feet or so in front of me, head down and hands folded in His lap. Jesus was regal, and He was Judge.

Standing to His left, my right as I faced Him, was Satan (*Job 1:6; Ps 108:6*). There were only the three of us in that space. Satan was accusing me of my many sins. The sight of the evil one was so very ugly. He was shaking his fist at me, shouting how bad and sinful I was. My every thought, word and deed was accused. I was terrified, yet staunch in my belief. All I could say was, "I confessed that sin," or "I did not say that," or "I did not do that," or "I did not think that." There was no such thing as "I do not remember." My memory was perfect.

Satan was fighting to get me to go to Hell. I was fighting for my spiritual eternity, to go to Heaven and not go to Hell. My conscience would be my vindication or condemnation.

The ordeal lasted for ever (I thought). At one point I looked at Jesus and said: "Thou know that these accusations are not true." I emphasized it

again in my desperation: “Thou know that these sins have been confessed in the Holy Sacrament of Confessions.”

The tirade of accusations by Satan continued. Most were true. Some were false. The true were confessed. The false I denied. I finally said to Jesus, “Where is Thy help in this? Thou said that Thou would never forsake me. Please help me Jesus.” To say that I was terrified would be a gross understatement.

Jesus never said a word. Then entering from His right, my left as I looked at Him, entered our Blessed Mother Mary. She was quiet, serene, confident and conquering. Satan fled. I was safe. The truth of the scripture “...She shall crush thy head” was here fulfilled on my behalf. The prayer which we so often say in the “Hail Holy Queen...” was answered, “...Turn, then, most gracious advocate, thine eyes of mercy towards us; and after this our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.” Then there is that other request in the prayer “Hail Mary” ... ‘pray for us sinners now, and at the hour of our death.’ The prayers were answered at my death and judgement! With our Blessed Mother, I went through the door to the right of Jesus, I was safe, I was Home!

After the whole ordeal I was left to ponder death and the ensuing funeral. When the lid is closed on the casket, and the soil is thrown over it, what then? All the nice things have been said by the remaining relatives and friends. What then? When all the prayers for the dead are said, what then?

Then comes the dreadful judgement. There will be only three in that room. You, Satan, and Jesus. Who has the right to you, who will claim you?

Visit to Hell

I was given a visit to Hell. I was sent there and I can assure you that Hell does exist. You do not want to go there. The stench is almost worse than the heat. The smell from the burning filth, the unclean spirits, is nauseating. The oppression from suppression is depressing.

The souls were visible in complete form as we see each other here on earth. They were burning bodies of fire which did not give off any light. Hell is complete claustrophobic darkness. The groaning was deafening and anguishing. From the darkness only pain is visible. Each soul was alive with pain, but dead in their sin. Hell is packed with souls, but each

soul is in agonizing loneliness.

When I left there I asked Jesus why was I sent there and how come I was allowed out, since it is said that “out of Hell there is no redemption.” He told me that He had taken my name out of the Book of Life, and that when I returned, He re-entered it. I was allowed to see Hell and come out so that I could tell of its reality. The nauseating, oppressing, depression is exceeded only by the burning pain, which goes on and on, and on, and on...

Today there are many people who deny Hell’s existence. Many want to deny the very words of Jesus Himself, even though He said three times in the Gospel of St. Mark, “...to go into hell, into unquenchable fire, where their worm dies not, and the fire is not extinguished” (*Mk 9:42-47*). Why is it that so many want to believe the devil, the great deceiver, instead of Jesus, the Way, the Truth and the Life? Hell exists. Again I say, you do not want to go there - unless you want everlasting pain.

Visitation to Purgatory

Another visit I was given was to Purgatory. It also exists. Jesus told us so. “Be at agreement with your adversary betimes, whilst you are in the way with him, lest perhaps the adversary deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison. Amen I say to you, you shalt not go out from thence till you repay the last farthing” (*Mt 5:25,26*). St. Paul also says: “For other foundation no man can lay, but that which is laid, which is Christ Jesus. Now, if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble: every man’s work shall be manifest. For the day of the Lord shall declare it, because it shall be revealed in fire. And the fire shall try every man’s work, of what sort it is. If any man’s work abide, which he has built thereupon, he shall receive a reward. If any man’s work burn, he shall suffer loss, but he himself shall be saved, yet so as by fire” (*1Co 3:11-15*). Purgatory is a place where those souls who go there learn to desire God, and come out of worldly complacency.

A lot of people scoff at the idea of Purgatory. Those people are fools. Scripture records that Jesus said: “Whosoever shall speak a word against the Son of man, it shall be forgiven him, but he that shall speak against the Holy Ghost, it shall not be forgiven him neither in this world, nor in the world to come...But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment” (*Mt 12:32,36*). When it is said “in the world to come,” this would infer that some sins may be remitted ‘in the world to come,’

and, consequently, the place where this shall be done is in Purgatory.

I was brought to Purgatory by our Blessed Mother and St. Michael. There were many souls in what appeared to be different levels. At various levels I asked Holy Mary to release souls. She did.

At the very top level there was a woman kneeling in a bent forward position with hands joined and praying. She appeared to be in her thirties or forties, but seemed to have been there for a long time. Her hair was black and speckled with grey strands. It was tied in a knot at the back of the head, and extended down to her waist. She was intent and prayerful. I asked the Blessed Virgin to release her. She told me to tell the soul. I went over to her and touched her on the shoulder and told her that she could go now. She looked up at me with so very sorrowful eyes and said, "Oh no. I wish to remain here and pray in souls on earth who would otherwise be lost."

Purgatory exists.

Your brother in Christ Jesus

Chapter 2

What does God consider sin?

The first step is to recognize sin and then get rid of the old man of sin, the old self, and enter into newness of spirit.

There are a few steps which we all have to take in order to come into oneness with God, and to gain the glorified, transfigured, Eucharistic body. There is no way around these. There is only one way, and one way only. Jesus said: "Amen, amen, I say to you: He that enters not by the door into the sheepfold but climbs up another way, the same is a thief and a robber" (*Jn 10:1*). Please take these steps very seriously and meditate upon them. They are for your own good.

What does God consider sin? Any breaking of the Ten Commandments is sin. Sin is the acting out of an evil emotion, a desire, or a wilful act. Jesus said: "Whosoever commits sin, is the servant of sin" (*Jn 8:34*). The devil is sin, and the father of sin. "If we say that we have no sin, we deceive ourselves and the truth is not in us...He that commits sin is of the devil, for the devil sins from the beginning. For this purpose the Son of God appeared, that He might destroy the works of the devil...All sin is iniquity" (*1Jn 1:8; 3:8; 5:17*).

There is a greater sin than the acting out of an impulse to do evil. There is one that most people do not consider sin. That sin is the harboring of an anger, hurt, prejudice, evil thought, emotion, self-righteousness, unforgiveness, lust, greed or fear within your heart. That sin in your heart is the love of evil, and that is giving the devil control of your heart, your memory, your desires. When you do this, you give no place for Jesus. That is why He said: "Not every one that says to Me: 'Lord, Lord,' shall enter into the Kingdom of Heaven, but he that does the Will of My Father Who is in Heaven, he shall enter into the Kingdom of Heaven. Many will say to me in that day: 'Lord, Lord, have not we prophesied in Thy Name, and cast out devils in Thy Name, and done many miracles in Thy Name?' And then will I profess unto them, I never knew you, depart from Me, you that work iniquity" (*Mt 7:21-23*).

This is a very harsh sounding statement. How is this so? Not harsh, but a fact. Anyone who harbors evil in their heart, gives their heart to the devil! "A perverse heart is abominable to the Lord" (*Pr 11:20*). Jesus said: "A good man out of the good treasure of his heart brings forth that which is good: and an evil man out of the evil treasure brings forth that which is evil. For out of the abundance of the heart the mouth speaks"

(Lk 6:45).

I ask you to consider in the quietness of yourself, if there be in your heart, any unforgiveness, or anger, or anything that is not of God, and get rid of it. Ask the Holy Ghost to come deep within you and show you what is in, that is, within you, which is not of God. He will show you.

After you have done this, ask for the assistance of the Holy Ghost to forgive and forget those biases, prejudices, or evils, and He will help you. It may take many sessions and many attempts to get rid of them, “but he that shall persevere to the end, he shall be saved” *(Mt 24:13)*.

You must seek total refuge in Jesus: “As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in Me. If any one abide not in Me, he shall be cast forth as a branch and shall wither, and they shall gather him up and cast him into the fire, and he burns” *(Jn 15:4,6)*. You cannot do this on your own. You can do this with the help of God.

Because the world at large today is blinded to the word of God, and behavior of the entire populace is contrary to Almighty God, you must be aware that perhaps you, yes, even you, are deceived as to forget the meaning of sin. “Let no man deceive you by any means, for unless there come a revolt first, and the man of sin be revealed, the son of perdition, who opposes and is lifted up above all that is called God or that is worshiped, so that he sits in the temple of God, showing himself as if he were God” *(2Th 2:3,4)*. Most people are lulled into thinking that this is the Antichrist, but it is also more than he. It is the general vulgarity of the population of the world today which is become the man of sin. You must revolt from the acceptance that if everyone is behaving in such a way that it is all right. No it is not. I repeat, the majority of people in the world today is ‘the man of sin.’ The desire and acceptance of lewdness and perverse behavior is sin. “When concupiscence has conceived, it brings forth sin. But sin, when it is completed, begets death” *(Jm 1:15)*. Remember always that “the wages of sin is death” *(Rm 6:18,23)*.

If you remove those things from your memory, your heart, you can advance further into the Kingdom of God on earth as it is in Heaven. These are important in making a Holy Confession.

Chapter 3 Confessions in the Old Testament

Jesus said: “It is easier for Heaven and earth to pass than one tittle of the law to fall” (*Lk 16:17*).

So many people deny that God established confessions in the Old Testament. Well, God did. The people had to offer sacrifices for their transgressions. The Jews had to go to the priest with a sacrifice for sin, he had to tell the priest what sin he had committed, and the priest had to make sure that the sacrifice was exact for the sin according to the ordinance of God. All sacrifices were offered for a reason, and everyone knew the reason. By the sacrifice the sin was known. So in the Law given to Moses, Almighty God gave the Israelites rules and instructions for sacrifices and for seeking forgiveness for their sins.

Sacrifices were offered to God for different ends or intentions, according to the obligations which man had to God:-

1. By way of adoration, homage, praise, and glory, due to His Divine Majesty.
2. By way peace offerings and communion sacrifices of prayer and petition for grace, and relief in all necessities, and in thanksgiving for blessings received.
3. By way of thanksgiving for all benefits received from Him.
4. By way of confessing and begging pardon for sins.

We will deal here with the sacrifice for confessing and beseeching pardon for sins, and for the obligations of the penitent in seeking such forgiveness, and the obligation of the priest to the penitent before God.

Everyone did sin. Everyone had to go to confessions. The priest had to ask the Lord to forgive them their sins. The penitent went to the priest, the priest went on his behalf to God, Who would forgive their sins when all the observances were met. The Old Testament called for obedience and humility!

There were different kinds of sacrifices and offerings for the different sins. The priest would ask the penitent what sin was committed and the penitent would perform the obligation required for the specific kind of transgression.

A sacrifice had to be meaningful and presentable to God. It had to be a perfect offering: “The man among you that shall offer to the Lord a

sacrifice of the cattle, that is, offering victims of oxen and sheep, if his offering be a holocaust, and of the herd, he shall offer a male without blemish (*immaculatum*) at the door of the testimony, to make the Lord favourable to him” (*Lv 1:1-5*). The translation ‘without blemish’ is a translation of what St. Jerome wrote in Latin, ‘*immaculatum*,’ meaning immaculate. Any haphazard or imperfect kind of offering was not acceptable. Every confession had to be presented ‘immaculate’ before the Lord. The Jews were very careful to observe the law.

There were laws for the priest when he sinned. The high priest was God’s representative before the nation, and he was also the representative of the nation before God, therefore any fault of his involved the whole nation in guilt: “If the priest that is anointed shall sin, making the people to offend, he shall offer to the Lord for his sin, a calf without blemish. And he shall bring it to the door of the testimony before the Lord, and shall put his hand upon the head thereof, and shall sacrifice it to the Lord. He shall take also of the blood of the calf, and carry it into the tabernacle of the testimony...” (*Lv 4:3-5*).

When it is said ‘carry it...’ I would point out this sacrifice was a symbol of the figure of the Blood of Christ, which He shed for the remission of our sins, and that He carried It into the Sanctuary of Heaven, thus fulfilling the law in Himself, for us.

When it is said ‘laying his hands on the victim’s head,’ by this is meant that the offerer solemnly swore that the victim, then to be presented by the priest, was indeed his own sacrifice. Expiation, (that is, making amends for wrongdoing or guilt), was the sacrifice by means of which someone who had offended the Lord by breaking the covenant, might be restored to favour. The animal offered in sacrifice was regarded as a ransom. In the Old Testament expiatory sacrifices, that is, rituals with the blood, played an essential part. Expiation was written into the very basis of the Law. In the New Testament, it appears no longer as a payment, but as the giving of God the Son’s Life to give life to the people, as it is written: “For all have sinned and do need the glory of God. Being justified freely by His grace, through the redemption that is in Christ Jesus, Whom God has proposed to be a propitiation, through faith in His Blood, to the showing of His justice, for the remission of former sins, through the forbearance of God, for the showing of His justice in this time, that He Himself may be just and the justifier of him who is of the faith of Jesus Christ” (*Rm 3:23-26*).

There were sins which the whole nation committed, and the whole

nation had to make reparation. They had a duty and obligation to seek forgiveness, and there was a specific manner in which they confessed their sin: “If all the multitude of Israel shall be ignorant, and through ignorance shall do that which is against the commandment of the Lord, they shall offer for their sin a calf, and shall bring it to the door of the tabernacle. And the calf being immolated in the sight of the Lord, and the priest praying for them, the Lord will be merciful unto them” (*Lv 4:13-20*).

If a ruler or one in command committed a sin, then he had a specific sacrifice to offer in order to atone for his deeds: “If a prince shall sin, and through ignorance do any one of the things that the law of the Lord forbids, and afterwards shall come to know his sin, he shall offer a buck goat without blemish, a sacrifice to the Lord. And the priest shall pray for him, and for his sin, and it shall be forgiven him” (*Lv 4:22-26*).

The common people had specific offerings for sins. “If any one of the people of the land shall sin through ignorance, and shall come to know his sin, he shall offer a she goat without blemish. The priest shall burn it upon the altar, for a sweet savour to the Lord, and he shall pray for him, and it shall be forgiven him. But if he offer of the flock a victim for his sin, to wit, a ewe without blemish...the priest shall touch the horns of the altar of holocaust, and he shall pray for him and his sin, and it shall be forgiven him” (*Lv 4:27-34*).

There was a sin of omission or silence which had to be confessed: “If any one sin, and hear the voice of one swearing, and is a witness either because he himself has seen, or is privy to it, if he do not utter it, he shall bear his iniquity, and offer of the flocks a ewe lamb, or a she goat, and the priest shall pray for him and for his sin. But if he be not able to offer a beast, let him offer two turtles, or two young pigeons to the Lord, one for sin, and the other for a holocaust, and the other he shall burn for a holocaust, as is wont to be done. And the priest shall pray for him, and for his sin, and it shall be forgiven him. And if his hand be not able to offer two turtles, or two young pigeons, he shall offer for his sin the tenth part of an ephi of flour. He shall not put oil upon it, nor put any frankincense thereon, because it is for sin. He shall give it to the priest...and praying for him and making atonement” (*Lv 5:4-13*).

Again it is written of a sin of violating any of the ceremonies of the Lord, and these had to be confessed: “If any one shall sin through mistake, transgressing the ceremonies in those things that are sacrificed to the Lord, he shall offer for his offence a ram without blemish out of

the flocks, that may be bought for two shekels, according to the weight of the sanctuary. And he shall make good the damage itself which he has done, and shall add the fifth part besides, delivering it to the priest, who shall pray for him, offering the ram, and it shall be forgiven him. If any one sin through ignorance, and do one of those things which by the law of the Lord are forbidden, and being guilty of sin, understand his iniquity, he shall offer of the flocks a ram without blemish to the priest, according to the measure and estimation of the sin. And the priest shall pray for him, because he did it ignorantly, and it shall be forgiven him, because by mistake he trespassed against the Lord” (*Lv 5:15-19*).

The sin of envy and fraud had to be confessed and atoned for as noted: “Whosoever shall sin, and despising the Lord, shall deny to his neighbour the thing delivered to his keeping, which was committed to his trust, or shall by force extort any thing, or commit oppression, or shall find a thing lost, and denying it, shall also swear falsely, or shall do any other of the many things, wherein men are wont to sin, being convicted of the offence, he shall restore all that he would have gotten by fraud, in the principal, and the fifth part besides, to the owner, whom he wronged. Moreover for his sin he shall offer a ram without blemish out of the flock, and shall give it to **the priest**, according to the estimation and measure of the offence. And he **shall pray for him before the Lord, and he shall have forgiveness for every thing in doing of which he has sinned**” (*Lv 6:2-7*).

I ask all those of the New Testament who say that they only confess their sins directly to God and have no need for an intermediary, to think again. God did establish confessions in the first (Old) Testament, and fulfilled it in the second (New) Testament. We take our origins from Judaism. We take our instructions from Jesus Christ, the King of the Jews. He completed the requirement for all the sacrifices of sheep and lambs, and goats, and bulls, and heifers, and pigeons, and doves, with the supreme and perfect sacrifice of Himself, by the holocaust, the total emptying out of Himself in willing sacrifice for our sins. There never was nor shall there ever be a more perfect holocaust than that of Jesus Christ, the Messiah, the Second Person of the Holy Trinity, Who gave Himself a propitiation (the act of regaining and appeasing) before Almighty God for our sins. Those who would believe in Him and accept His sacrifice, and His commandments would have the right to plead His Precious Blood before the Father, for the forgiveness of their sins, in the Holy Sacrament of Confessions. After His Resurrection He replaced the old law of sacrifices for sin, with the Sacrament of Confessions in the New Testament.

God is merciful, and His mercy endures forever. Throughout the Sacred Scriptures this phrase is reiterated over and over again. Since God is Mercy, and commands that sacrifices must be offered for sins as we read above, then why are the believers in Judaism pre-Christ, not able to offer the sacrifices as ordained in the Old Testament? The Temple is destroyed, the abomination of Muslim stands in the once holy place (*Dn 9:27*), there is no way to offer the blood and sacrifices in the temple, then where is God? Is He unmerciful? No, of course not!

God is Mercy! He has done a new thing. He renewed the broken covenant in Himself, and gave us the Sacrament of Confessions. All mankind must now come to do what Isaiah prophesied: “Behold I do new things, and now they shall spring forth, verily you shall know them. I will make a way in the wilderness, and rivers in the desert” (*Is 43:19*). I say to all people, do not be unbelieving, go to confessions to a priest. I say to all priests, return to the Confession box, do your duty, be a priest forever (*Ps 109:4*), everyday. We said earlier that the Old Testament called for obedience and humility in confessions, shall you not do the same obedience and humility?

“Confess therefore your sins one to another” (*Jm 5:16*). The Church gave us the priests, according to the Word of God which we will see next.

Chapter 4 The Holy Sacrament of Confessions

Scriptural references for going to a priest in Confessions.

SJesus Himself established the Holy Sacrament of Confessions, after His Glorious Resurrection, and before His Ascension into Heaven.

Jesus said to the (Apostles): “Peace be to you. As the Father has sent Me, I also send you.” When He had said this, He breathed on them, and He said to them: “Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained” (*Jn 20:22,23*).

If we confess our sins, we will be forgiven.

“And I say to thee: That thou art Peter; and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the Keys of the Kingdom of Heaven. And whatsoever you shall bind upon earth, it shall be bound also in Heaven: and whatsoever you shall loose on earth, it shall be loosed also in Heaven” (*Mt 16:18,19*).

“If we confess our sins, He is faithful and just, to forgive us our sins, and to cleanse us from all iniquity” (*1Jn 1:9*).

“Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in Heaven, and whatsoever you shall loose upon earth, shall be loosed also in Heaven. Again I say to you, that if two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done to them by My Father who is in Heaven” (*Mt 18:18,19*).

“And were baptized by him (*John the Baptist*) in the Jordan, confessing their sins” (*Mt 3:6*).

“Many of them that believed came, confessing and declaring their deeds” (*Ac 19:18*).

“Let him do penance for his sin, and offer of the flocks a ewe lamb, or a she goat, and the priest shall pray for him, and for his sin” (*Lv 5:5,6*).

Say to the children of Israel: “When a man or woman shall have committed any of all the sins that men are wont to commit, and by negligence shall have transgressed the commandment of the Lord, and offended, they shall confess their sin, and restore the principal itself,

and the fifth part over and above, to him against whom they have sinned (*Nu 5:6,7*).

“This is the confidence which we have towards Him: That, whatsoever we shall ask according to His will, He hears us. And we know that He hears us whatsoever we ask, we know that we have the petitions which we request of Him. He that knows his brother to sin a sin which is not to death, let him ask, and life shall be given to him who sins not to death. There is a sin unto death. For that I say not that any man ask. All iniquity is sin. And there is a sin unto death” (*1Jn 5:14-17*).

“Confess therefore your sins one to another, and pray one for another, that you may be saved. For the continual prayer of a just man avails much” (*Jm 5:16*).

The Sacrament of Confession must be:

1. Entire.
2. Vocal (in cases where the penitent is not able to speak, other arrangements may be made).
3. Accompanied by supernatural sorrow.
4. Humble and sincere.

The four parts of the Sacrament are:

1. Confession of sins,
2. True contrition for the sins,
3. Absolution, and
4. Satisfaction made for the sins.

In confessing and beseeching pardon for sins, the three other parts of sacrifices being offered to God are fulfilled according to what was written earlier about man’s obligations to God:-

1. By way of adoration, homage, praise, and glory due to His Divine Majesty.
2. By way of thanksgiving for all benefits received from Him.
3. By way peace offerings and communion sacrifices of prayer and petition for grace and relief in all necessities, and in thanksgiving for blessings received.

Absolution from sin is a remission of sin which the priest, by authority received from Jesus Christ, makes in the sacrament of Confessions. It is a judicial act, by which the priest as judge passes sentence on the penitent, and only a priest has received this power from Christ Jesus.

Satisfaction must be made for the temporal punishment which may be due, even for pardoned sins. Scripture proves that God inflicts temporal punishment for pardoned sin, for Nathan said to David after he acknowledged his double crime of adultery and murder, “Nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing, the child that is born to thee, shall surely die” (2K 12:14).

Man also has the power of making satisfaction for sin by good works: “Wherefore, O king, let my counsel be acceptable to you, and redeem you your sins with alms, and your iniquities with works of mercy to the poor, perhaps He will forgive your offences” (Dn 4:24).

“...charity covers all sins” (Pr 10:12).

“He must know that he who causes a sinner to be converted from the error of his way shall save his soul from death and shall cover a multitude of sins” (Jm 5:20).

“But before all things have a constant mutual charity among ourselves, for charity covers a multitude of sins” (1P 4:8).

Chapter 5 Responsibility of the Priest - in the Person of Christ

The priest is ‘alter Christus’ (another Christ) as it is written: “For, what I have pardoned, if I have pardoned any thing, *for your sakes have I done it in the person of Christ*... Who also has made us fit ministers of the New Testament, not in the letter but in the spirit. For the letter kills but the spirit quickens... but all things are of God, Who has reconciled us to Himself by Christ and has given to us the ministry of reconciliation... For God indeed was in Christ, reconciling the world to Himself, not imputing to them their sins, and He has placed in us the word of reconciliation” (2Co 2:10; 3:6; 5:18,19). The priest therefore has an awesome responsibility to care for the penitent.

Before administering the Sacrament of Confessions the priest must prepare himself to do battle with Satan. As ‘alter Christus’, he is the prime target of attack by the evil one, and so very special preparation is necessary. He has the responsibility of assisting the penitent in examining his conscience, and finding any sin which may be forgotten, hidden or stuffed, either on purpose, or by desire to forget an incident. The penitent is on the Cross and needs assistance. It is up to the priest to wash the feet of those who are in need. Jesus said: “If I wash thee not, thou shalt have no part with Me” (Jn 13:8).

The power promised and given to the pastors of the church to forgive sins, may be summarized as follows: “So you, O son of man, I have made you a watchman to the house of Israel: therefore you shall hear the word from My mouth, and shall tell it them from Me. When I say to the wicked: O wicked man, you shall surely die, if you do not speak to warn the wicked man from his way, that wicked man shall die in his iniquity, but I will require his blood at your hand. But if you tell the wicked man, that he may be converted from his ways, and he be not converted from his way he shall die in his iniquity: but you have delivered your soul. Moreover if the just man shall turn away from his justice, and shall commit iniquity: I will lay a stumblingblock before him, he shall die, because you have not given him warning: he shall die in his sin, and his justices which he has done, shall not be remembered: but I will require his blood at your hand. But if you warn the just man, that the just may not sin, and he does not sin: living he shall live, because you have warned him, and you have delivered your soul” (Ez 3:17-21).

“Follow peace with all men and holiness, without which no man shall see God. Looking diligently, lest any man be wanting to the grace of

God, lest any root of bitterness springing up do hinder and by it many be defiled” (*Hb 12:14,15*).

“Be diligent to know the countenance of your cattle, and consider your own flocks” (*Pr 27:23*).

The responsibility of the priest goes beyond the “Confession Box”, it goes to the very essence of life in his community. He is commanded to warn the population of sin, and especially the sins of public officials. Politicians and judges who promote error must be condemned from the pulpit, and yes, even by name. It is written: “Son of man, speak to the children of your people, and say to them: When I bring the sword upon a land, if the people of the land take a man, one of their meanest, and make him a watchman over them, and he sees the sword coming upon the land, and sound the trumpet, and tell the people: then he that hears the sound of the trumpet, whosoever he be, and does not look to himself, if the sword come, and cut him off, his blood shall be upon his own head. He heard the sound of the trumpet, and did not look to himself, his blood shall be upon him: but if he look to himself, he shall save his life. And if the watchman see the sword coming, and sound not the trumpet: and the people look not to themselves, and the sword come, and cut off a soul from among them, he indeed is taken away in his iniquity, but I will require his blood at the hand of the watchman.

So you, O son of man, I have made you a watchman to the house of Israel, therefore you shall hear the word from My mouth, and shall tell it them from Me. When I say to the wicked: O wicked man, you shall surely die: if you do not speak to warn the wicked man from his way: that wicked man shall die in his iniquity, but I will require his blood at your hand. But if you tell the wicked man, that he may be converted from his ways, and he be not converted from his way he shall die in his iniquity, but you have delivered your soul. You therefore, O son of man, say to the house of Israel: Thus you have spoken, saying: Our iniquities, and our sins are upon us, and we pine away in them: how then can we live? Say to them: As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turn from his way, and live. Turn ye, turn ye from your evil ways, and why will you die, O house of Israel?

Thou therefore, O son of man, say to the children of your people: The justice of the just shall not deliver him, in what day soever he shall sin: and the wickedness of the wicked shall not hurt him, in what day soever he shall turn from his wickedness, and the just shall not be able to live in his justice, in what day soever he shall sin. Yea, if I shall say to the

just that he shall surely live, and he, trusting in his justice, commit iniquity, all his justices shall be forgotten, and his iniquity, which he has committed, in the same shall he die” (Ez 33:2-13).

Priests are doctors, masters, and pastors of souls, as Jesus is THE Doctor, Master and Pastor. Priests must listen, decide and give advice, and their judgement will have the same value as if God Himself had passed it. Then he will be able to advise with the wisdom of God, because the Spirit of God will hover over him and will penetrate him with It’s Light. He will know how to judge taking into consideration the seven conditions of the facts proposed to him in order to give advice on the subject and have the confessed sins forgiven.

As Master, Doctor and Pastor in the place of Jesus, and when penitent comes to confess his own deeds, the priest must always bear in mind the following seven questions:

Who: Who sinned?

What: What is the matter of the sin?

Where: In which place?

How: In which circumstances?

With what or with whom: The instrument or person that was the material for the sin?

Why: Which incentives brought about the environment favourable to the sin?

When: In which conditions and reactions, and whether by accident or by unwholesome habit?

Remember always that the same sin may have infinite nuances and grades according to all the circumstances that caused it and to the people who committed it.

Remember always that the priest is ‘Alter Christus.’

This extract is taken from ‘Poem of the Man God’ by Maria Valtorta.

“For Christ therefore we are ambassadors, God as it were exhorting by us, for Christ, we beseech you, be reconciled to God” (2Co 5:20).

Priests, remember always that you are ‘Alter Christus.’

Chapter 6 Examination of Conscience

Pray and ask Our Blessed Mother, Saint John the Baptist and all the saints to assist you in the examination of conscience and for help in making a good confession.

“Who can understand sins? From my secret ones cleanse me, O Lord” (*Ps 18:13*).

“Who can say my heart is clean, I am pure from sin? He that hides his sins, shall not prosper, but he that shall confess, and forsake them, shall obtain mercy” (*Pr 20:9; 28:13*).

When we sin, we are the victims of evil spirits attacking us. They cause us to act, thus we sin. Two things are usually the result of our sin. First, the stain of the act, and this causes an emotion. Second, the shadow of the act, and this is the memory, which often the evil one uses to make us fall again and again.

The gift entrusted to the care of Saint Peter, was the Eucharist. In Holy Eucharist is embodied the first two of the seven Sacraments, (the keys of the Kingdom), namely, Baptism and Confessions.

These two are of absolute necessity in order to receive the Third, Jesus in the Eucharist. Any watering down of the meaning of immaculacy in order to receive our Savior in the Real Presence in Holy Eucharist, is a direct confrontation against “the Father of the world to come” (*Is 9:6*). All sin is iniquity (*1Jn 3:4*). When we sin, we go to the side of Satan and say, ‘we defy Thee Almighty God,’ thus we join forces with the evil one. When we go to Confessions, we denounce the evil one and say to God, ‘Thou art my Savior, I come to do Thy will.’ The Holy Sacrament of Confessions then is the turning away from evil, and putting our trust in Jesus.

Jesus Christ is the head of the church (*Ep 1:23*). We who believe, are the body of Christ (*1Co 12:27*), and though being many, are one body in Him (*Rm 12:5*). We are members of His body, of His flesh, and of His bones (*Ep 5:30*). He is the Saviour of His body, and we His church are subject to Him. Christ loved the church and delivered Himself up for it, that He might sanctify it, cleansing it by the laver of water in the word of life. That He might present it to Himself, a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and

immaculate (*Ep 5:23-27*). We His body, prepare ourselves for Him, and in Him, and through Him (*Apoc 19:7*), and we do this through Baptism, Confessions and Holy Eucharist.

When a communicant receives Holy Eucharist and has not gone to Confessions, then that communicant takes Jesus in his hands and becomes His executioner, as surely as did the high priests hand Him over to Pilate. “Thy own nation and the chief priests have delivered Thee up to me” (*Jn 18:35*). The communicants then have joined with Satan, and now have Jesus in their souls to desecrate and crucify Him yet again.

Speaking of those communicants, Jesus said, “Behold, He comes with the clouds, and every eye shall see Him, and they also that pierced Him. And all the tribes of the earth shall bewail themselves because of Him. Even so. Amen” (*Apoc 1:7*).

Let not the Holy Sacrament of Confessions be tossed by you into the heap of the Protest-ants. “Pilate said to Jesus: What is truth?” (*Jn 18:3*).

In you, let not the truth be compromised. Com-promise is the art of taking the promise, and committing it to corruption, so that it can be later dissolved into absolute evil.

Chapter 7
The Ten Commandments (Ex 20:1-17)

The First Commandment

I am the Lord thy God, Who brought thee out of the house of bondage.
Thou shalt not have strange gods before Me.

Do I give God enough time every day in prayer?

Do I seek to love Him with my whole heart?

*Do I seek to accept happily God's Word as taught in Holy
Scripture?*

Have I received Holy Communion in the state of mortal sin?

*Have I ever deliberately told a lie or withheld a mortal sin in
Confession?*

Have I been angry with God?

*Do I trust that God will care for all of my material and
spiritual needs?*

*Do I have excessive love for money, jewelry, cars, food,
drugs, sex, etc., more than for God?*

*Have I been involved with superstitious occult practices, like
fortunetellers, tea-leaf readers, horoscopes, astrology, ouija
board?*

The Second Commandment

Thou shalt not take the Name of the Lord thy God in vain:
for the Lord will not hold him guiltless that shall take the Name of
the Lord his God in vain.

Have I used God's Name in vain, lightly or carelessly?

*Have I used the Name of Jesus scurrilously, as in swearing,
or abbreviations like "Gee" etc.?*

Have I said that "God said..." when I knew God did not say!

The Third Commandment

Remember that thou keep holy the Sabbath day.

Six days shalt thou labor, and shalt do all thy works.

But the seventh day is the Sabbath of the Lord thy God: thou shalt do
no work on it.

Do I keep the Precepts of the Church?

Do I attend Mass on Sundays and Holy Days of Obligation?

Do I go to Confessions at least once a month?

Do I go to Holy Communion at least once a month, and

during the Easter season?
Do I keep holy the Holy Days of Obligation?
Do I observe the prescribed days of fast and abstinence?
*Have I done unnecessary work, like mowing the lawn, or
have I been involved in commerce, revelry, sports and gambling
on the Sabbath or Holy Days?*
*Do I contribute to the upkeep of the Church with tithing and
charitable works of mercy?*

The Fourth Commandment

Honor thy father and thy mother,
as the Lord thy God has commanded thee,
that thou may live a long time, and it may be well with thee.

Do I honor, obey and respect my parents?
Have I neglected my duties to my spouse and my children?
Have I given my family good religious example?
*Do I bring peace to my home life, not speaking ill of any
one?*
Do I care for and assist my brothers and sisters?
Do I care for my aged and infirm relatives?
Am I obedient to those in authority over me?
Do I seek to boss and control others outside of my authority?

The Fifth Commandment

Thou shalt not kill.

*Have I used any method of contraception or artificial birth
control?*
Have I mutilated myself through any form of sterilization?
Have I been guilty of masturbation?
Have I been guilty of any homosexual activity?
*Have I had an abortion or encouraged anyone to have an
abortion?*
*Do I support or vote for those (like politicians and medical
personnel) who advocate abortion, homosexual activities,
homosexual 'marriages', and/or contraception?*
*Have I assisted or recommended euthanasia, or other kinds
of killing.*
Have I harmed anyone physically?
Did I give scandal to anyone, thereby leading them into sin?
Have I been angry or resentful, or slandered anyone?
Have I harbored hatred in my heart towards anyone or

anything?

The Sixth Commandment

Thou shalt not commit adultery.

Have I been faithful to my marriage vows, in desire, thoughts and action?

Have I engaged in any unlawful sexual activity in marriage?

Have I engaged in any sexual activity outside of marriage?

Do I seek to be chaste in my thoughts, words and actions?

Have I sought to control dangerous thoughts, such as lust?

Am I careful to dress so as to avoid an immodest suggestion?

Do I respect all members of the opposite sex?

Have I thought of other people as sex objects?

Have I supported or condoned in any way homosexual ('same sex') 'marriages'?

If I am divorced or separated:-

Have I asked forgiveness for offending my spouse in our relationship?

Have I asked forgiveness for being offended by my spouse?

Do I recognize my part in the failure of my marriage?

Do I accept responsibility for the failure of my marriage?

The Seventh Commandment

Thou shalt not steal.

Do I steal the innocence of children.

Do I do a full day's work for a full day's pay?

Have I stolen what is not mine?

Do I take "small" things home from work.

Have I returned or made restitution for what I have stolen?

Do I waste time at work, school, or at home, to the injury of myself and others?

Do I gamble excessively, thereby denying my family of their needs?

Do I pay my debts promptly?

Am I sincere in my dealings with others?

Do I seek to share what I have with the poor?

The Eighth Commandment

Thou shalt not bear false witness against thy neighbor.

Have I told lies, or exaggerated, or gossiped?

*Have I spoken injuriously behind someone else's back?
Am I uncharitable in my thoughts towards of others?
Do I keep secret what should be kept confidential?*

The Ninth Commandment

Thou shalt not covet thy neighbor's wife.

*Have I consented to impure thoughts, undue speech or
attention about neighbours, co-workers or others?
Have I caused impure thoughts by reading, movies or
conversation?
Do I seek to control my dangerous imagination?
Do I pray to banish impure thoughts and temptations?*

The Tenth Commandment

Thou shalt not covet thy neighbor's goods,
nor his field, nor his employees, nor any thing that is his.

*Have I enticed an employee of another firm to come to work
for my firm.
Have I enhanced my position at the expense of my others.
Am I jealous or envious of others' possessions or families?
Am I greedy or selfish?
Are material possessions the purpose of my life?*

The Seven Cardinal Virtues are:

Faith; Hope; Charity; Prudence; Fortitude; Justice; Temperance.

The seven deadly sins are:

Pride; Lust; Greed; Anger; Sloth; Envy; Gluttony.

*Have I overcome the seven deadly sins with the **seven Cardinal virtues**?
Have I replaced pride with **faith**? (Pride is the worship of the god of
human reason and haughtiness, of technology and progress).
Lust with **hope**? (Lust offers worship to the god of sexuality and
impurity).
Greed with **charity**? (Greed worships the god of money).
Anger with **prudence** (sound judgement and conduct)? (Anger worships
the god of discord and division. It causes one to be aggressive,
assertive, resentful, bitter, and argumentative).
Sloth with **fortitude**? (Sloth disseminates the worship of fear of public
opinion and of exploitation).
Envy with **justice**? (Envy offers worship to the idol of war and of*

violence).

*Gluttony with **temperance**? (Gluttony offers worship to the so highly extolled idols of hedonism, of materialism and of pleasure).*

Chapter 8 Useful Scriptures

which may be used in helping to examine your conscience

The Ten Commandments may be divided into three separate categories:

1. The first three are for the love and honor given to God.
2. The second three are for the love and honor due to the family.
3. The last four are for the love and honor we give to our neighbor.

“And he (*the priest*) shall pray for him (*the sinner*) before the Lord, and he shall have forgiveness for every thing in doing of which he has sinned” (*Lv 6:7*).

“To open their eyes, that they may be converted from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a lot among the saints, by the faith that is in me” (*Ac 26:18*).

“But if you have respect to persons, you commit sin, being reproved by the law as transgressors. And whosoever shall keep the whole law, but offend in one point, is become guilty of all” (*Jm 2:9,10*).

“The Lord knows how to deliver the godly from temptation, but to reserve the unjust unto the day of judgment to be tormented, and especially them who walk after the flesh in the lust of uncleanness and despise government, audacious, self willed, they fear not to bring in sects, blaspheming. Whereas angels, who are greater in strength and power, bring not against themselves a railing judgment. But these men, as irrational beasts, naturally tending to the snare and to destruction, blaspheming those things which they know not, shall perish in their corruption, receiving the reward of their injustice, counting for a pleasure the delights of a day, stains and spots, sporting themselves to excess, rioting in their feasts with you, having eyes full of adultery and of sin that ceases not, alluring unstable souls, having their heart exercised with covetousness, children of malediction.

Leaving the right way, they have gone astray, having followed the way of Balaam of Bosor who loved the wages of iniquity, but had a check of his madness, the dumb beast used to the yoke, which, speaking with man’s voice, forbade the folly of the prophet. These are fountains without water and clouds tossed with whirlwinds, to whom the mist of darkness is reserved. For, speaking proud words of vanity, they allure by the desires of fleshly riotousness those who for a little while escape,

such as converse in error, promising them liberty, whereas they themselves are the slaves of corruption. For by whom a man is overcome, of the same also he is the slave. For if, flying from the pollutions of the world, through the knowledge of our Lord and Savior Jesus Christ, they be again entangled in them and overcome, their latter state is become unto them worse than the former. For it had been better for them not to have known the way of justice than, after they have known it, to turn back from that holy commandment which was delivered to them. For, that of the true proverb has happened to them: The dog is returned to his vomit; and: The sow that was washed to her wallowing in the mire” (2P 2:9-22).

“Knowing this first: That in the last days there shall come deceitful scoffers, walking after their own lusts, Saying: Where is His promise or His coming? For since the time that the fathers slept, all things continue as they were from the beginning of the creation” (2P 3:3,4).

“If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, He is faithful and just, to forgive us our sins and to cleanse us from all iniquity. If we say that we have not sinned, we make Him a liar, and His word is not in us” (1Jn 1:8-10).

“Little children, it is the last hour, and as you have heard that Antichrist comes, even now there are become many Antichrists, whereby we know that it is the last hour. They went out from us but they were not of us. For if they had been of us, they would no doubt have remained with us, but that they may be manifest, that they are not all of us” (1Jn 2:11,15-19).

“Whosoever commits sin commits also iniquity. And sin is iniquity. He that commits sin is of the devil, for the devil sins from the beginning. For this purpose the Son of God appeared, that He might destroy the works of the devil. Whosoever hates his brother is a murderer. And you know that no murderer has eternal life abiding in himself” (1Jn 3:4,8,15).

“For many seducers are gone out into the world who confess not that Jesus Christ is come in the flesh. This is a seducer and an antichrist. Look to yourselves, that you lose not the things which you have wrought, but that you may receive a full reward. Whosoever revolts and continues not in the doctrine of Christ has not God. He that continues in the doctrine, the same has both the Father and the Son. If any man come to you and bring not this doctrine, receive him not into the house nor

say to him: God speed you. For he that saith unto him: God speed you, communicates with his wicked works” (2Jn 1:7-11).

“For with Thee there is merciful forgiveness, and by reason of Thy law, I have waited for Thee, O Lord. My soul has relied on His word, my soul has hoped in the Lord” (Ps 129:4,5).

“How great is the mercy of the Lord, and His forgiveness to them that turn to Him!” (Si 17:28).

“Not forsaking our assembly, as some are accustomed, but comforting one another, and so much the more as you see the day approaching. For if we sin wilfully after having the knowledge of the truth, there is now left no sacrifice for sins, but a certain dreadful expectation of judgment, and the rage of a fire which shall consume the adversaries. How much more, do you think he deserves worse punishments, who has trodden under foot the Son of God and has esteemed the Blood of the testament unclean, by which he was sanctified, and has offered an affront to the Spirit of grace? For we know Him that has said: Vengeance belongs to Me, and I will repay. And again: The Lord shall judge His people. It is a fearful thing to fall into the hands of the living God” (Hb 10:25-31).

“For God has not given us the spirit of fear, but of power and of love and of sobriety” (2Tm 1:7).

“Let no man, when he is tempted, say that he is tempted by God. For God is not a tempter of evils, and He tempts no man. But every man is tempted by his own concupiscence, being drawn away and allured” (Jm 1:13,14).

“The commandment is a lamp, and the law a light, and reproofs of instruction are the way of life, that they may keep thee from the evil woman, and from the flattering tongue of the stranger. Let not thy heart covet her beauty, be not caught with her winks: for the price of a harlot is scarce one loaf, but the woman catches the precious soul of a man.

Can a man hide fire in his bosom, and his garments not burn? Or can he walk upon hot coals, and his feet not be burnt? So he that goes in to his neighbor’s wife, shall not be clean when he shall touch her. The fault is not so great when a man has stolen, for he steals to fill his hungry soul, and if he be taken, he shall restore sevenfold, and shall give up all the substance of his house. But he that is an adulterer, for the folly of his heart shall destroy his own soul, he gathers to himself shame and

dishonor, and his reproach shall not be blotted out, because the jealousy and rage of the husband will not spare in the day of revenge, nor will he yield to any man's prayers, nor will he accept for satisfaction ever so many gifts" (*Pr 6:23-35*).

"So that now they neither keep life, nor marriage undefiled, but one kill another through envy, or grieves him by adultery, and all things are mingled together, blood, murder, theft, and dissimulation, corruption and unfaithfulness, tumults and perjury, disquieting of the good, forgetfulness of God, defiling of souls, changing of nature, disorder in marriage, and the irregularity of adultery and uncleanness. For the worship of abominable idols is the cause, and the beginning and end of all evil" (*Ws 14:24-27*).

"For first she has been unfaithful to the law of the most High, and secondly, she has offended against her husband, thirdly, she has fornicated in adultery, and has gotten her children of another man" (*Si 23:33*).

"You have heard that it was said to them of old: 'Thou shalt not commit adultery'" (*Dt 5:17*)..."But I say to you, that whosoever shall look on a woman to lust after her, has already committed adultery with her in his heart. But I say to you, that whosoever shall put away his wife, excepting the cause of fornication, makes her to commit adultery, and he that shall marry her that is put away, commits adultery" (*Mt 5:27,28,32*).

"Whosoever shall put away his wife and marry another commits adultery against her. And if the wife shall put away her husband and be married to another, she commits adultery" (*Mk 10:11,12*).

"Every one that puts away his wife and marries another commits adultery, and he that marries her that is put away from her husband commits adultery" (*Lk 16:18*).

Jesus said: "The things which come out from a man, they defile a man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile a man" (*Mk 7:20-23*).

"For the wrath of God is revealed from Heaven against all ungodliness and injustice of those men that detain the truth of God in injustice,

because that, when they knew God, they have not glorified Him as God or given thanks, but became vain in their thoughts. And their foolish heart was darkened. For, professing themselves to be wise, they became fools. And they changed the glory of the incorruptible God into the likeness of the image of a corruptible man and of birds, and of four footed beasts and of creeping things.

Wherefore, God gave them up to the desires of their heart, unto uncleanness, to dishonor their own bodies among themselves. Who changed the truth of God into a lie and worshiped and served the creature rather than the Creator, who is blessed for ever. Amen.

For this cause, God delivered them up to shameful affections. For their women have changed the natural use into that use which is against nature. And, in like manner, the men also, leaving the natural use of the women, have burned in their lusts, one towards another: men with men, working that which is filthy and receiving in themselves the recompense which was due to their error.

And as they liked not to have God in their knowledge, God delivered them up to a reprobate sense, to do those things which are not convenient. Being filled with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention, deceit, malignity: whisperers, detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents, foolish, dissolute, without affection, without fidelity, without mercy.

Who, having known the justice of God, did not understand that they who do such things, are worthy of death, and not only they that do them, but they also that consent to them that do them” (*Rm 1:18,21-32*).

“Know you not that the unjust shall not possess the Kingdom of God? Do not err. Neither fornicators nor idolaters nor adulterers, nor the effeminate, nor liars (*note the spelling is not 'liars' but 'liers' that is homosexuals lying together*) with mankind nor thieves nor covetous nor drunkards nor railers nor extortioners shall possess the Kingdom of God. And such some of you were. But you are washed, but you are sanctified, but you are justified, in the Name of our Lord Jesus Christ and the Spirit of our God” (*1Co 6:9-11*).

“For I fear lest perhaps, when I come, I shall not find you such as I would, and that I shall be found by you such as you would not. Lest perhaps contentions, envyings, animosities, dissensions, detractions,

whisperings, swellings, seditions, be among you. Lest again, when I come, God humble me among you, and I mourn many of them that sinned before and have not done penance for the uncleanness and fornication and lasciviousness that they have committed” (2Co 12:20,21).

“Walk in the spirit, and you shall not fulfill the lusts of the flesh. For the flesh lusts against the spirit, and the spirit against the flesh, for these are contrary one to another, so that you do not the things that you would. Now the works of the flesh are manifest, which are fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revellings, and such like. Of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the Kingdom of God” (Ga 5:16,17, 19-21).

“Mortify therefore your members which are upon the earth, fornication, uncleanness, lust, evil concupiscence and covetousness, which is the service of idols. For which things the wrath of God comes upon the children of unbelief. In which you also walked some time, when you lived in them. But now put you also all away, anger, indignation, malice, blasphemy, filthy speech out of your mouth. Lie not one to another, stripping yourselves of the old man with his deeds.

Wives, be subject to your husbands, as it behooves in the Lord. Husbands, love your wives and be not bitter towards them.

Children, obey your parents in all things, for this is well pleasing to the Lord.

Fathers, provoke not your children to indignation, lest they be discouraged.

Servants, obey in all things your masters according to the flesh, not serving to the eye, as pleasing men: but in simplicity of heart, fearing God” (Col 3:5-9, 18-22).

“But avoid foolish and old wives fables, and exercise thyself unto godliness. For bodily exercise is profitable to little, but godliness is profitable to all things, having promise of the life that now is and of that which is to come” (1Tm 4:7,8).

“Know also this, that in the last days shall come dangerous times. Men

shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked, without affection, without peace, slanderers, incontinent, unmerciful, without kindness, traitors, stubborn, puffed up, and lovers of pleasure more than of God: having an appearance indeed of godliness but denying the power thereof. Now these avoid" (2Tm 3:1-5).

"For there shall be a time when they will not endure sound doctrine but, according to their own desires, they will heap to themselves teachers having itching ears: and will indeed turn away their hearing from the truth, but will be turned unto fables" (2Tm 4:3,4).

"And you, when you were dead in your offences and sins, wherein in time past you walked according to the course of this world, according to the prince of the power of this air, of the spirit that now works on the children of unbelief, in which also we all conversed in time past, in the desires of our flesh, fulfilling the will of the flesh and of our thoughts, and were by nature children of wrath, even as the rest" (Ep 2:1-3).

"This then I say and testify in the Lord: That henceforward you walk not as also the Gentiles walk in the vanity of their mind, having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts. Who despairing have given themselves up to lasciviousness, unto the working of all uncleanness, unto covetousness. But you have not so learned Christ...Put off, according to former conversation, the old man, who is corrupted according to the desire of error. And be renewed in spirit of your mind, and put on the new man, who according to God is created in justice and holiness of truth. Wherefore, putting away lying, speak ye the truth, every man with his neighbor. For we are members one of another. Be angry, and sin not. (*Even if you be angry, sin not*). Let not the sun go down upon your anger. Give not place to the devil. He that stole, let him now steal no more, but rather let him labor, working with his hands the thing which is good, that he may have something to give to him that suffers need. Let no evil speech proceed from your mouth, but that which is good, to the edification of faith, that it may administer grace to the hearers. And grieve not the holy Spirit of God, whereby you are sealed unto the day of redemption. Let all bitterness and anger and indignation and clamor and blasphemy be put away from you, with all malice. And be ye kind one to another, merciful, forgiving one another, even as God has forgiven you in Christ" (Ep 4:17-20,22-32).

“But fornication and all uncleanness or covetousness, let it not so much as be named among you, as becomes saints, or obscenity or foolish talking or scurrility, which is to no purpose, but rather giving of thanks.

For know you this and understand, that no fornicator or unclean or covetous person (which is a serving of idols) has inheritance in the Kingdom of Christ and of God. Let no man deceive you with vain words. For because of these things comes the anger of God upon the children of unbelief. Be ye not therefore partakers with them. For you were heretofore darkness, but now light in the Lord. Walk then as children of the light. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For the things that are done by them in secret, it is a shame even to speak of. But all things that are reprovèd are made manifest by the light, for all that is made manifest is light. Wherefore he said: Rise, you that sleeps, and arise from the dead, and Christ shall enlighten you.

See therefore, brethren, how you walk circumspectly, not as unwise, but as wise, redeeming the time, because the days are evil. Wherefore, become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury, but be ye filled with the Holy Spirit” (*Ep 5:3-8,11-18*).

“Follow peace with all men, and holiness, without which no man shall see God. Looking diligently, lest any man be wanting to the grace of God, lest any root of bitterness springing up do hinder and by it many be defiled, lest there be any fornicator or profane person, as Esau who for one mess sold his first birthright. For know ye that afterwards, when he desired to inherit the benediction, he was rejected. For he found no place of repentance, although with tears he had sought it” (*Hb 12:14-17*).

“Marriage honorable in all, and the bed undefiled. For fornicators and adulterers God will judge. Let your manners be without covetousness, contented with such things as you have. For He has said: I will not leave thee, neither will I forsake thee. So that we may confidently say: The Lord is my helper, I will not fear what man shall do to me. Remember your prelates who have spoken the word of God to you, whose faith follow, considering the end of their conversation, Jesus Christ, yesterday, and today, and the same for ever. Be not led away with various and strange doctrines. For it is best that the heart be established with grace, not with meats, which have not profited those that walk in them” (*Hb 13:4-9*).

“The tongue is indeed a little member and boasts great things. Behold how small a fire kindles a great wood. And the tongue is a fire, a world of iniquity. The tongue is placed among our members, which defiles the whole body and inflames the wheel of our nativity, being set on fire by hell. For every nature of beasts and of birds and of serpents and of the rest is tamed and has been tamed, by the nature of man. But the tongue no man can tame, an unquiet evil, full of deadly poison. By it we bless God and the Father, and by it we curse men who are made after the likeness of God. Out of the same mouth proceeds blessing and cursing. My brethren, these things ought not so to be. For where envying and contention is, there is inconstancy and every evil work” (*Jm 3:5-16*).

“From whence are wars and contentions among you? Are they not hence, from your concupiscences, which war in your members? You covet, and have not: you kill and envy and cannot obtain. You contend and war, and you have not, because you ask not. You ask and receive not, because you ask amiss, that you may consume it on your concupiscences. Adulterers, know you not that the friendship of this world is the enemy of God? Whosoever therefore will be a friend of this world becomes an enemy of God. Or do you think that the scripture said in vain: To envy doth the spirit covet which dwells in you? But He gives greater grace. Wherefore He said: God resists the proud and gives grace to the humble. Be subject therefore to God. But resist the devil, and he will fly from you” (*Jm 4:1-7*).

“But above all things, my brethren, swear not, neither by Heaven, nor by the earth, nor by any other oath. But let your speech be: Yea, Yea: No, No: that you fall not under judgment” (*Jm 5:12*).

“He that hates his brother is in darkness and walks in darkness and knows not whither he goes, because the darkness has blinded his eyes. Love not the world, nor the things which are in the world. If any man love the world, the charity of the Father is not in him. For all that is in the world is the concupiscence of the flesh and the concupiscence of the eyes and the pride of life, which is not of the Father but is of the world. And the world passes away and the concupiscence thereof, but he that does the will of God abides for ever.

Dearly beloved, believe not every spirit, but try the spirits if they be of God, because many false prophets are gone out into the world. And every spirit that dissolves Jesus is not of God. And this is Antichrist, of whom you have heard that he comes, and he is now already in the world. Fear is not in charity, but perfect charity casts out fear, because

fear has sin. And he that fears is not perfected in charity. If any man say: I love God, and hates his brother; he is a liar. For he that loves not his brother whom he sees, how can he love God whom he sees not?" (*1Jn 4:13,18,20*).

"He that believes in the Son of God has the testimony of God in himself. He that believes not the Son makes Him a liar, because he believes not in the testimony which God has testified of His Son. All iniquity is sin. And there is a sin unto death" (*1Jn 5:10,17*).

"Now of these Enoch also, the seventh from Adam, prophesied, saying: Behold, the Lord comes with thousands of his saints, to execute judgment upon all and to reprove all the ungodly for all the works of their ungodliness, whereby they have done ungodly, and for all the hard things which ungodly sinners have spoken against God. These are murmurers, full of complaints, walking according to their own desires, and their mouth speaks proud things, admiring persons, for gain's sake. But you, my dearly beloved, be mindful of the words which have been spoken before by the apostles of our Lord Jesus Christ, who told you that in the last time there should come mockers, walking according to their own desires in ungodlinesses. These are they who separate themselves, sensual men, having not the Spirit" (*Jude 1:14-19*).

"But the fearful and unbelieving and the abominable and murderers and whoremongers and sorcerers and idolaters and all liars, they shall have their portion in the pool burning with fire and brimstone, which is the second death. There shall not enter into it (*that is, the Kingdom of God*) any thing defiled or that works abomination or makes a lie: but they that are written in the book of life of the Lamb" (*Apoc 21:8,27*).

"Blessed are they that wash their robes in the Blood of the Lamb, that they may have a right to the Tree of Life and may enter in by the gates into the city. Without are dogs and sorcerers and unchaste and murderers and servers of idols and every one that loves and makes a lie" (*Apoc 22:14,15*).

"O Lord, be Thou merciful to me, heal my soul, for I have sinned against Thee" (*Ps 40:5*).

"Thou shall sprinkle me with hyssop, O Lord,
and I shall be cleansed,
Thou shall wash me, and I shall be made whiter than snow.
Have mercy on me, O God, according to Thy great mercy" (*Ps 50:3*).

Excommunication

When we sin, we place ourselves in excommunication from the Body of Christ. Through Confessions, we have our sins forgiven, and have the bonds of our excommunication removed.

Both acts presuppose our fulfilling the penance imposed by the confessor.

Excommunication is a very serious situation. It is not a new law established in Christendom, no, it comes from the ancient law given to the Jews in the Old Testament: “If any one that is defiled shall eat of the flesh of the sacrifice of peace offerings, which is offered to the Lord, he shall be cut off from his people. And he that has touched the uncleanness of man, or of beast, or of any thing that can defile, and shall eat of such kind of flesh, shall be cut off from his people” (*Lv 7:20,21*).

Chapter 9

Who has Control of our mind, our soul?

“I know that there dwells not in me, that is to say, in my flesh, that which is good. For to will is present with me, but to accomplish that which is good, I find not. For the good which I will, I do not, but the evil which I will not, that I do. Now if I do that which I will not, it is no more I that do it, but sin that dwells in me. I find then a law, that when I have a will to do good, evil is present with me. For I am delighted with the law of God, according to the inward man, but I see another law in my members, fighting against the law of my mind and captivating me in the law of sin that is in my members. Unhappy man that I am, who shall deliver me from the body of this death? The grace of God, by Jesus Christ our Lord. Therefore, I myself, with the mind serve the law of God, but with the flesh, the law of sin” (*Rm 7:18-23*). When he says ‘but sin that dwells in me’ he is talking about the evil spirits living in his soul.

Saint Paul is saying that someone other than himself has control over his actions. That is, he is not in control of all things within himself. This absence of control is the reason for his unhappy state, and therefore for our unhappy state. We must find out what is the cause, and what we must do to correct it.

There are three issues here which we will deal with:

- 1). Identification,
- 2). Commission, and
- 3). Omission.

1. Identification.

Man is made up of body, soul, and spirit. Our spirit reaches out to accept the good spirit of God, or the evil spirit of the devil. Our spirit sends the impulses to the soul, which in turn transmits the command to the body, which then does the act in thought, word, and/or deed.

In our soul, (*mind*), we know what is right and what is wrong. The appetite of the flesh dictates what we will do. The controlling appetite is God or Satan. When we do the good, we are delighted. When we do the wrong, and the evil it causes, we try to justify ourselves. Even though we know what is the wrong, we seem to fall into that trap over and over again, by the desire of the error. Why is this so?

At a point in our lives we unwittingly handed over control of our selves

to Satan and his evil spirits. This happened when we committed our first sin. What was that first sin? Most of us do not remember, but it was when we arrived at the age of reason. This 'age of reason' differs from person to person, but as a guideline, it happened when we were about six or seven years old. The sin may have been an act of rebellion against our parents, or stealing something, or telling a lie, but no matter what it was, it was the very act of giving control to Satan over our lives. Let me say it another way, we gave him the keys to our 'control room,' that is to our soul, consisting of our senses: hearing, seeing, smelling, tasting and touching.

Our mind wants to do that which is good, but our senses tells our body what is most comfortable, or self satisfying, or self gratifying, for right now. Saint Paul said above: 'For to will is present with me, but to accomplish that which is good, I find not.' The 'good-will' which God gave us at conception knows right and wrong, but when we came to the use of our own reason, we found a more gratifying, self satisfying, self indulging, and contrary way being prompted to us. We fell into the trap of evil, which evil who took away the God-given 'good-will.' Saint Paul says: 'Now if I do that which I will not, it is no more I that do it, but sin that dwells in me. I find then a law, that when I have a will to do good, evil is present with me.' We must now find where that evil is present within us.

2. Commission or committing.

The sin of the first act was the blot on our soul, but the act of the first sin was the handing over control to the evil one of our beings, so now that act is the evil one, the 'sin that dwells in me,' and this sin is the devil. This commissioning or committing or handing over control of our soul was the same act as Adam and Eve committed in the Garden of Eden. The Sacrament of Baptism protected us from the 'death' of Satan until we reached the age of reason. The Sacrament of Confessions protect us from the 'death' of Satan, after we come to the age of reason.

In the Sacrament of Confessions we 'clean up our act' of all sins committed since our previous confession. Now comes the big question: 'Why do we commit the same sins over and over again?' As written above, Saint Paul says: 'For I am delighted with the law of God, according to the inward man, but I see another law in my members, fighting against the law of my mind and captivating me in the law of sin that is in my members.' The answer to committing the sins is that we handed over 'the keys,' (*our senses, our mind*), to the devil when we committed the first sin. That act of handing over the keys has to be

corrected. Saint Paul asks: “Unhappy man that I am, who shall deliver me from the body of this death?” Then he answers: ‘The grace of God, by Jesus Christ our Lord.’

3. Omission.

In our first act of sin we handed over the keys to our ‘control room’ to the devil. We were deceived the same as were Adam and Eve. If we do nothing about correcting this error, then we are in omission, and so we continue to live in habitual sin. There is something we must do.

We must correct the state in which Saint Paul mourns by having, and by being possessed with this evil, which is also the same state we all have, as he said: ‘Therefore, I myself, with the mind serve the law of God, but with the flesh, the law of sin.’ How do we get rid of this law of sin in our flesh? I will tell you how!

We get rid of this law of sin in our flesh, by getting rid of the devil’s control of our senses (*mind*). We do this by:

- A. Cleansing,
- B. Purifying, and
- C. Sanctifying.

A. Cleansing.

Since we have come to ‘reason’ we have come to know Jesus Christ, and His Saving and Redeeming Acts. We have come to know, love, and serve Him, and in doing so, we have come to live in His Seven Sacraments. In the first two Sacraments of Baptism and Confessions, we wash our soul, we cleanse our spirit, as we prepare to receive the third Sacrament of Jesus in Holy Eucharist coming to live in us totally, as He invites us to live in Him totally, so that we become the new creature, the new man. By Baptism and Confessions we cleanse and purify our souls. Confessions is a re-baptizing, a re-washing of our soul, and so we perform the initial and necessary act of being cleansed from sin. We bind and cast out the evil spirits with which we have sinned, and also bind and cast out the unknown number of evil spirits which they have brought in to reside in us. The number of these evil spirits residing in us could well be ‘legions.’

B. Purifying.

Jesus said: ‘Go...teach...baptize’ (*Mt 28:19*) and this is how we purify ourselves. In His Name we do what is necessary to expel the devil, and not only that, but to clean up the areas in which he had his filthy hands. This purifying or sterilizing of our minds (*senses*) is accomplished by

being in Jesus, and by handing over to Him our spirit, just as He did when He said: “Father, into Thy hands I commend My spirit” (*Lk 23:46*). We do likewise! We are purified in the Blood of Jesus.

C. Sanctifying.

By accepting the invitation from Jesus, and by being in the fulfillment of His prayer to our Father in Heaven: “Holy Father, keep them in Thy Name whom Thou have given Me, that they may be one, as We also are” (*Jn 17:11*). In living this extraordinary union, we fulfill what Jesus went on to say: “...that they may have My joy filled in themselves. I have given them Thy word, and the world has hated them, because they are not of the world, as I also am not of the world. I pray not that Thou should take them out of the world, but that Thou should keep them from evil” (*Jn 17:13-15*). In not being of the world of the devil, and being kept from the evil, we are living in the sanctification which has been promised to we who seek God. This sanctification comes through Holy Eucharist. There is no other way to do this, except to be martyred for the faith.

Authority and Power. Power and Authority.

Since Jesus said: “All power is given to Me in Heaven and in earth” (*Mt 28:18*), and since He is living in us in Holy Communion, then we exercise that power which He has in us to expel the devil from our ‘control room.’ “As many as received Him, He gave them power to be made the sons of God, to them that believe in His Name, Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (*Jn 1:12,13*). It is recorded that the people of Capharnaum said: “...with authority and power He commands the unclean spirits, and they go out” (*Lk 4:36*). Jesus came down from Heaven in the authority of the Holy Trinity, to use the power of God to do all the works which He performed. In another place He gave the apostles and disciples “power and authority over all devils...” (*Lk 9:1*). Having displayed to His apostles and disciples His great power, Jesus gave to them His power to work the works by His authority.

Jesus residing in us gives us the authority to get rid of the devil from our ‘control room.’ So we have the authority from God Himself to defeat the devil. God also gives us the power to cleanse our ‘control room’ so that we can come into that state of immaculateness which God desires in us. In the permanent state of immaculacy, we receive all power, and can never sin again because ‘the seed of God dwells in us.’ This is being born of God, by the Will of God, and therefore “whosoever is born of God commits not sin, for His seed abides in him, and he cannot sin,

because he is born of God” (*1Jn 3:9*).

There is one final act which is necessary, and that is to purify and hand over the keys of the ‘control room’ to the Holy Trinity so ‘that God may be all in all’ (*1Co 15:28*). In the freedom from evil we are able to fully love God “with our whole heart, and with our whole soul, and with our whole mind, and with our whole strength” (*Mk 12:30*). In this extraordinary freedom, we have the authority and power, the power and authority to call into being those things which we in Eucharistic union must do. Absence of evil, means walking hand in hand with Almighty God, so that believing in Jesus, the works which He did, we also shall do, and greater than these shall we do (*Jn 14:12*).

When this is done, that is the exercising of the power and authority to expel Satan and his minions from our total being, and from our environment, then the promise of full unity with God and in God and He in us, is fulfilled.

Then has come to pass that which we long for: Satan is expelled, the end of the world of darkness is come!

Chapter 10 List of Evil Spirits who may attack us

Evil spirits are ‘kindred spirits,’ that is, they are all related and sons of the devil. Therefore when we sin in the slightest manner or matter, we have the evil spirit of that sin dwelling in us.

At conception, God gives us a guardian angel, the devil assigns to us an accusing and fallen angel. When we are baptized, we are released from the stain of ‘original sin,’ that is the sin of Adam and Eve. The original sin is wiped out, but the evil spirit is still present in us.

To make this statement more clear, let us take the example of a one year old child who has been baptized. If that infant throws a bad temper tantrum, some people would say that the child is bad tempered by nature. That is a false statement! God did not make anything bad. What has happened is that the child has an evil spirit of temper resident in it.

Here now is the key. When we are baptized, it is necessary that the evil spirit of original sin be ‘exorcized’ - cast out of our bodies. In Confessions, it is not sufficient that the priest, in Jesus, absolves us from our sins, but he must also exorcize all the evil spirits of those sins from us.

If those evil spirits are not cast out of the penitent, then the penitent will return again and again with the same sin, almost to the point of despair. They ask: “Why do I always have the same sins?” Why do they not see improvement? Because the sin is forgiven, but the evil spirit, the cause of the sin, is still in residence in the penitent. Remember that people perish for a lack of knowledge.

St. Paul deals with this in a different tone as we noted before: “But I am carnal, sold under sin, for that which I work, I understand not. For I do not that good which I will, but the evil which I hate, that I do. Now then it is no more I that do it, **but sin that dwells in me.** For I know that there dwells not in me, that is to say, in my flesh, that which is good. For to will is present with me, but to accomplish that which is good, I find not. For the good which I will, I do not, but the evil which I will not, that I do. Now if I do that which I will not, it is no more I that do it, but sin that dwells in me. I find then a law, that when I have a will to do good, evil is present with me. For I am delighted with the law of God, according to the inward man, but I see another law in my members, fighting against the law of my mind and captivating me in the law of sin

that is in my members. Unhappy man that I am, who shall deliver me from the body of this death? The grace of God, by Jesus Christ our Lord. Therefore, I myself, with the mind serve the law of God, but with the flesh, the law of sin” (*Rm 7:14-25*).

When he says ‘that sin dwells in me,’ he is speaking of the evil spirits dwelling in him. The evil spirits must be cast out by the ‘the grace of God, by Jesus Christ our Lord.’ The people perish for a lack of knowledge (*Is 5:13; Ho 4:6*).

What said Jesus about this? “Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak” (*Mt 26:41*). The evil spirits within us are stronger than our flesh, and it is only through the Spirit of God that we can defeat the spirits of evil. In another place Jesus said: “If a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan be risen up against himself, he is divided, and cannot stand, but has an end. No man can enter into the house of a strong man and rob him of his goods, unless he first bind the strong man, and then shall he plunder his house” (*Mk 3:24-27*).

Therefore it is of absolute necessity that in Confessions, that the priest bind all the evil spirits and cast them out, into the deep recesses of hell. The evil spirits are thieves and Jesus said: “The thief comes not, but for to steal and to kill and to destroy. I am come that they (*the people*) may have life and may have it more abundantly” (*Jn 10:10*).

In the following list of some of the evil spirits who attack us we start with ‘abandonment.’ But when we examine ‘abandonment,’ we find so many kindred spirits. In abandonment we become fearful, (*spirit of fear*), and we also have other kindred spirits of mistrust, secrecy, self-protection; and these in turn invite other of their kindred evil spirits into us such as control, anger, irritability...and so on. These evil spirits may remain hidden and dormant for a while, but will surely raise their ugly head at a later date. Not only that, they invite in other of their evil kindred spirits, worse and more powerful than they.

Do not just glance at the following list. Read and study each word, and see how you are affected by it. See the action of those evil spirits in your life. Do not be surprised at how many of these evil spirits are dwelling within you, and mostly unaware by you. They have been brought in by other evil spirits through whom you have sinned in the recent and distant past. Jesus asked the man with the unclean spirit: “What is thy name?” And he said to Him: My name is Legion, for we

are many” (*Mk 5:9*). You must get rid of them. Go to Confessions, get clean from your sins and of your evil spirits.

Insist that the Confessor, (*the priest*), exercise his priestly authority and exorcize (*cast out*) the evil spirits within you. Remember, if you had no evil spirits in you, you would not sin.

Abandonment *of family, friends, work, property*
 Aberration *bad behaviour*
 Abominable *Utterly detestable, loathsome*
 Abomination *extreme disgust and hatred, loathing*
 Abortion *To have had, or to assist in destroying or impeding life, or to have paid money for one*
 Abuse *injure or damage, maltreat*
 Abuse Emotional
 Abuse physical
 Abuse Mental
 Abuse Verbal
 Accidents *prone to accidents; carelessness or ignorance*
 Accusation *of other people*
 Acting *pretending*
 Addiction *to abusive substances or bad behaviour*
 Admiring persons *for self gain*
 Adultery *voluntary sexual intercourse between a married person and a partner other than the lawful married spouse*
 Adversary *An opponent, enemy*
 Affectation *taking on or displaying an attitude or mode of behavior not natural to oneself or not genuinely felt*
 Affection *for self*
 Affection *pretense*
 Affront *to insult especially to the face by behavior or language, open insult*
 Aggravation *irritation, provocation*
 Aggressiveness *militant, assertive, self-assertive mean*
 Agitation *disturb, trouble the mind or feelings of others*
 Alcoholism *drunkenness*
 Allure *To attract with something desirable, entice*
 Allurement *entice by charm or attraction*
 Aloofness *pride and distant, haughty*
 Anger *A strong feeling of displeasure, resentment, or hostility*
 Anguish *cause distress or pain*
 Animalistic *carnality, fleshliness, lecherousness, unchastity; sensualism*
 Animosities *Bitter hostility or open enmity*
 Animosity *ill will resentment, enmity*
 Annoy *Cause anger or mental distress*
 Annoyance *vexation, irritation, nuisance*
 Antichrist *An enemy of Christ A false Christ The antagonist to oppose Christ in the last days*
 Anxiety *fearful concern*
 Argumentative *given to argument, disputatious*
 Arguments *quarrel, disagreement*
 Arrogance *impression of superiority, overbearing manner, presumptuous claims*
 Asmodeus *destroyer of marriages, lust*
 Asperse/aspersions *attack with evil reports or false or injurious charge*
 Assassination *killing of another's character*
 Assault *attack*
 Assertiveness *bold or aggressive stance*
 Assumption *arrogance, pretension*
 Astrology *Looking for future events through the stars*
 Attitude *prideful position*
 Avarice *Extreme desire for wealth; greed*
 Baal *false idols*
 Back-sliding *return to sinful ways*
 Backbiting *malicious comment about someone not present*
 Bad Habits *sinful behaviour*
 Bad Manners *ungodly behaviour*
 Beelzebub *a prince of devils*
 Belial *a prince of devils*
 Belligerence *aggressive stance or behaviour*
 Belligerent *hostile*
 Berating *condemn vehemently and at length*
 Bestiality *sexual relations between a human being and a lower animal*
 Betrayal *to lead astray; seduce; to fail or desert in time of need; to disclose in violation of confidence*
 Bickering *petulant or petty quarrel*
 Bitterness *toward anyone, friend, foe or situation*
 Blame *to assign fault or responsibility*
 Blaspheme *by using the Name of Jesus in vain Like "Gee"*

Blasphemy <i>showing contempt for God; claiming attributes of deity</i>	Condescension <i>patronizing attitude or behavior</i>
Blasphemers <i>one who insults God</i>	Confess <i>To disclose, admit, one's sins to a priest for absolution</i>
Blindness <i>not see the truth; Spiritual</i>	Confusion <i>causing confusion or disharmony</i>
Blood <i>taking of life; seat of the emotions; temper</i>	Conniving <i>conspire, intrigue</i>
Boredom <i>weary and restless through lack of interest</i>	Consent <i>to any evil, in word, not objecting</i>
Bossiness <i>domineer, dictatorial</i>	Contempt <i>disdain, lack of respect or reverence, willful disobedience</i>
Breaking <i>spirit of breaking things</i>	Contention <i>rivalry, competition, discord</i>
Bribery <i>act or practice of giving or taking a bribe for self advantage</i>	Contentiousness <i>belligerent</i>
Brutality <i>aggressive act causing harm</i>	Contentiousness <i>perverse and wearisome tendency to quarrels and disputes</i>
Bullying <i>treat abusively</i>	Contraception <i>intercepting the possible creation of life</i>
Busybody <i>official or inquisitive person, harmfully nosey</i>	Contrariness <i>unwilling to accept control or advice</i>
Cajole <i>to persuade with flattery, coax, false promises</i>	Contrition <i>Remorse, sorrow for wrong doing</i>
Calculating <i>scheming, self interest</i>	Control <i>wanting to have power over others, to rule</i>
Carelessness <i>negligent, slovenly</i>	Contumelious <i>insulting treatment; insolence</i>
Caustic <i>Speech bitter, malevolent</i>	Corrupt <i>anyone person's innocence</i>
Challenge <i>oppose, confront</i>	Corruption <i>impairment of integrity, virtue, moral principle, depravity</i>
Changing of nature <i>trans-gender</i>	Corrupting <i>inducement to wrong by improper or unlawful means, bribery</i>
Chaste <i>in dress and conversation</i>	Covet <i>To wish longingly for that which is rightfully another's</i>
Cheating <i>deceit, trick, fraud</i>	Covetous <i>Excessively desirous of another's possessions</i>
Choking <i>spirit of strangulation</i>	Covetousness <i>avaricious, having a strong desire for material possessions</i>
Clamoring <i>loudly insistent</i>	Cowardice <i>lack of courage, fear</i>
Claustrophobia <i>abnormal dread of being in closed or narrow spaces</i>	Crankiness <i>readily angered when opposed, erratic</i>
Clumsiness <i>lacking dexterity, nimbleness, or grace, tact or subtlety, awkward</i>	Criticism <i>speaking unfavorably</i>
Co-dependency <i>without confidence in God or self</i>	Cruelty <i>inhuman treatment</i>
Cockiness <i>pride of self</i>	Cunning <i>plotting, wiliness, trickery</i>
Coercion <i>compel to act by force or threat</i>	Curse <i>in thought or words or actions</i>
Collapsing <i>fall helpless or unconscious</i>	Cursing <i>profanely insolent language, blaspheme, bringing evil, afflict</i>
Competition <i>contest between rivals</i>	Damage <i>injure or cause damage</i>
Compleacency <i>self-satisfaction and unawareness of dangers or deficiencies</i>	Damnation <i>wishing or causing</i>
Complain <i>about someone or a situation, discontent</i>	
Complaining <i>never satisfied</i>	
Compromise <i>making shameful or disreputable concessions, ecumenism</i>	
Compulsiveness <i>no self restraint</i>	
Concealment <i>hiding something important</i>	
Conceit <i>vanity, exaggerated opinion of self</i>	
Concupiscence <i>Sexual desire, lust</i>	
Concupiscence <i>of the flesh</i>	
Concupiscence <i>of the eyes</i>	
Condemnation <i>putting blame on someone else, censure</i>	

damnation
 Dangerous behavior which could cause injury (Driving)
 Darkness evil association
 Day dreaming inattention
 Deafness-intent insulting to speaker
 Deafness-spiritual refuse to listen to God's word or prompt
 Death physical or spiritual
 Death-wish to inflict on self or others
 Debauchery extreme indulgence in sensuality, orgies
 Debt Pay what you owe, and on time
 Debt-nonpayment sin of refusing to pay when able
 Decay decompose, rot, putrefy, spoil
 Deceit Give an impression of what is not
 Deceive by word or actions
 Defame harm reputation by libel or slander, accuse, malign
 Defeatism acceptance or expectation or resignation to defeat or failure
 Defensiveness resisting or preventing aggression or attack
 Defiance challenge, resist, fight, despite
 Defile, any person's name or property, including God's
 Defilement unclean, impure, corrupt the purity or perfection, debase
 Delay to cause, detain, hinder, act slowly by interference
 Delusion abnormal mental state characterized by the occurrence of psychotic delusions
 Denial refusal to accept truth, or satisfy a request or desire
 Denying the truth
 Denying the power of God
 Dependency relying on someone when you are able to do so yourself
 Depression disorder marked especially by sadness, inactivity
 Derision ridicule or scorn
 Desecration violate the sanctity of something or someone
 Desertion abandonment without consent
 Desires wish, want, crave, covet mean to have a longing for
 Desolation grief, sadness, loneliness, ruin
 Despair utter loss of hope or confidence
 Despairing of God's mercy or ability to save
 Desperation hopelessness leading to rashness
 Despise the teaching, people, property
 Despising act of resenting
 Despondency loosing hope
 Destroy a life, name or property
 Destroying-priesthood
 Destruction of teaching, systems, church
 Destruction Mechanical
 Detest or hate unjustly
 Detestable, doing bad things
 Detesting what was or should be done or said
 Detract To take away from; diminish
 Detraction taking away from dignity or prestige, disparagement
 Deviousness cunning, deceptive
 Diabolical of the devil, demonic
 Dirt filthy substance, talk, personality
 Disagreement variance, disparity, quarrel
 Disappointment act, emotion, person
 Disarray disorder, confusion
 Disassociation detach from
 Disaster calamitous event, loss, destruction; misfortune, failure
 Disbelief rejection of something as untrue
 Discontent lack of contentment, sense of grievance, dissatisfaction
 Discord disagree, clash
 Discord Causing disagreement
 Discourage in thought deed, self or others
 Discouragement act or state of discouraging
 Discredit refuse to accept as true or accurate, disbelieve, cause disbelief in the accuracy or authority of, deprive of good repute, disgrace
 Disfavor withhold or withdraw favor
 Disgrace humiliate, or shame
 Disgust provoke to loathing, repugnance, or aversion, be offensive
 Disharmony lack of harmony, discord

Dishonesty *lack of truth, honesty, or trustworthiness, unfair, deceptive*
 Dishonor *in word, thought or action*
 Disillusion *being disenchanted*
 Disillusionment *causing*
 Dislike *displease, disapprove, to show aversion to*
 Dismay *appall, horrify, daunt, deter by arousing fear, apprehension, aversion*
 Disobedience *refuse, neglect to obey*
 Disobedient, *the first sin committed by Lucifer*
 Disobedient to parents *4th Commandment*
 Disorder *disturb the regular or normal functions or order*
 Disorder in marriage *misconduct by parties, lack of love and fidelity*
 Disorganization *destroy or interrupt the orderly structure or function*
 Disparagement *degrade, speak slightly*
 Disquiet *take away peace, tranquillity of, disturb, alarm, discompose*
 Disquieting of the good **of situations**
 Disrepair *state of being in need of repair*
 Disrespect *for law or persons*
 Disruption *throw into disorder, agitate, interrupt the normal course or unity*
 Dissatisfaction *discontent*
 Dissemination of evil *spread, disperse evil*
 Dissensions *disagreement*
 Dissimulation *hide under false appearance*
 Dissolute *lax in moral behavior*
 Distortion *falsified reproduction of facts*
 Distraction *confusion*
 Distrust *no trust or confidence*
 Disunity *dissension*
 Diversion *deviation*
 Division *causing disunity*
 Divorce *separate, pull asunder*
 Dominating *arrogant control*
 Doubt *disbelief or questionable*
 Doubt *lack of trust*
 Dress *Immodest in any way*
 Dreams *evil, hallucinations, nightmares, fantasies*
 Drugs, *tobacco*
 Drunk *intoxicated causing unusual behavior*
 Drunkards *addicted to alcohol*
 Drunkenness *willingness to drink excessively*
 Dumbness *lacking in intelligence, stupid*
 Dupe *delude by means of a ruse or fraud*
 Duplicity *contradictory doubleness of thought, speech, action; intention to deceive by words or action*
 Duties *To God, His Church, parents, family, etc*
 Effeminate *Having qualities or characteristics more often associated with women than men, Homosexuality*
 Egoism *doctrine that individual self-interest is the valid end of all actions; excessive concern for oneself with or without exaggerated feelings of self-importance*
 Emptiness *lacking reality, substance, hollow; destitute of effect or force, devoid of sense, foolish*
 Emulation *To strive equal or excel, especially through imitation*
 Endangerment *bring into danger or peril; to create a dangerous situation*
 Enemy *Love your enemies*
 Enmity *deep seated hatred*
 Enhance *a story or perception*
 Entice *to do wrong*
 Enticement *tempt, lure*
 Enviousness *feeling or showing envy*
 Envy *jealousy, resentment, bitterness* **Pride**
 Envies *begrudge, malice*
 Escapism *habitual diversion of the mind to purely imaginative activity or entertainment*
 Euthanasia *Kill or not care for the aged*
 Eves-dropping *trying to overhear what is none of your business*
 Evil Satan, *sin. The devil*
 Evil *concupiscence - strong desire*
 Evil *desires*
 Evil *design*
 Evil *eye looking for mischief*
 Evil *instigating starting trouble*
 Evil *thoughts*
 Exaggerate *a story etc, lies*
 Exaggeration *act of making extreme*

statements
 Exhibitionism *pride of self esteem*
 Exploitation *of workers, family or neighbors*
 Exploitation *exploiting weaker people*
 Extortion *To obtain by coercion or intimidation*
 Extortioners *those who offend weaker people, especially a gross overcharging*
 Fables *Stories not true*
 Fabrication *telling lies*
 Failure *omission of occurrence or performance; failing to perform a duty or expected action*
 Faithlessness *loyal*
 Faking *alter, manipulate, counterfeit, simulate, concoct, deceive*
 Falling *attacked by evil spirit causing to trip or fall*
 False *medicine*
 False *statements*
 False *tongues*
 False *voices*
 False *reverence*
 False *piety*
 False *martyrdom*
 False *startle*
 False *statements*
 Falseness *the act of being false in personality or situations*
 Fastidiousness *very difficult to please*
 Fatigue *tiredness, exhausted*
 Fault *finding looking for faults or shortcomings*
 Fault *Always looking for wrongs in others*
 Favoritism *showing of special favor, partiality*
 Fear *frighten, to be afraid of, to be afraid or apprehensive, terror*
 Fear *of heights - of depths*
 Fear *is not from God, but is the tool of the devil*
 Fetish, *artificial, false*
 Filthy *practices in private or public behavior*
 Filthy *speech*
 Flippancy *glibness, disrespect*
 Folly *Engaging in anything offensive to good behavior*
 Foolish *silly, imprudent, irrational*
 Foolish *talking*

Foolishness *irrationality, stupidity, folly*
 Foolhardiness *lack of common sense*
 Forgetfulness *amnesia, poor memory*
 Forgetfulness of God *watch out!*
 Forgiveness *The lack of which is the most common of all sins*
 Fornication *Sexual intercourse between partners who are not married*
 Forsake *your word abandon, renounce*
 Forsaking *abandoning, rejecting*
 Fortune *Telling witchcraft, demonizing*
 Fortunetellers *Evil spirits, pretending to know the future*
 Fraud *stealing, deceit scam, swindle*
 Fright *fear, terror, panic*
 Frivolous *giddy, flippant, silly*
 Frustration *exasperation insecurity and dissatisfaction arising from unresolved problems or unfulfilled needs*
 Full of complaints *chronic complaining*
 Gamble *Obsession to gain, most often at the expense of family*
 Gambling *act of irrational behavior for quick gain*
 Gee *An abbreviation for the most holy Name of Jesus*
 Gluttony *overeating, drinking; over indulging, never satisfied.*
 Gloating *exulting, smirking, thinking about something with triumphant and malicious satisfaction, gratification, or delight*
 Gossip *chatter, blabbermouth, malicious talk*
 Graven images *A desire for possessions of "things"*
 Greed *excessive or reprehensible acquisitiveness, avarice, lust for possessions, self indulgence*
 Greed *Lack of charity*
 Grieve *lament, sadden, mourn, distress, sorrow*
 Grieve *Causing unfair injury to someone's feelings*
 Grudge *deep-seated resentment or*

<i>ill will, malice</i>	Ill-will <i>unfriendly feeling, malice</i>
Guilt <i>fault, culpability, remorse, shame, contrition</i>	Illegality <i>unlawful, illicit</i>
Harm <i>Hurt Damage</i>	Illicit <i>not permitted</i>
Hate <i>intense hostility and aversion usually deriving from fear, anger, or sense of injury, extreme dislike or antipathy, loathing</i>	Illness <i>unhealthy condition of body or mind, sickness</i>
Hate <i>Dislike</i>	Illusion <i>misleading image presented to the vision, something that deceives or misleads, perception of something objectively existing in such a way as to cause misinterpretation</i>
Hatred <i>abhorrence, loathing, disgust</i>	Imagination <i>fanciful or empty assumption, the act or power of forming a mental image of something not present to the senses or never before wholly perceived in reality, creative ability</i>
Hateful to God - <i>all sin</i>	Immodest <i>not conforming to the sexual mores of a particular time or place</i>
Haughty <i>blatantly and disdainfully proud</i>	Immodest <i>in dress or speech</i>
Arrogant	Impatience <i>irritated, intolerant, exasperated</i>
Hedonism <i>Belief in pleasure as highest good and proper aim of all humans</i>	Impeach <i>to cast doubt on, to challenge the credibility or validity of, to remove from office especially for misconduct</i>
Hell <i>The desire for evil</i>	Impenitent <i>not sorry, unremorseful, unrepentant, defiant</i>
Helplessness <i>defencelessness, vulnerability, powerlessness</i>	Impetuosity <i>impulsiveness, rashness</i>
Hiddenness <i>inconspicuousness, concealed, undisclosed</i>	Impiety <i>irreverence</i>
Hiding <i>concealing (truth)</i>	Impoliteness <i>rudeness, discourtesy</i>
Hinder <i>what is good</i>	Impudence <i>disrespect, impertinence</i>
Hindrance <i>obstruction, hampering, barrier, obstacle, impediment</i>	Impure <i>Sinful dress, actions, speech or thoughts</i>
Hoarding <i>greed, keeping for oneself</i>	Impurity <i>uncleanness, adulteration, an unlawful sexual act</i>
Homosexual <i>Man with man, woman with woman sex</i>	Inaccuracy <i>inexactness, erroneousness, wrongness</i>
Homosexuality <i>the act of homosexual</i>	Inappropriateness <i>unsuitability, impropriety</i>
Hopelessness <i>despondency, despair</i>	Inattention <i>distraction, daydreaming, negligence</i>
Horoscope <i>Stargazing to know your future</i>	Incest <i>sexual impurity, sexual intercourse between family members, particularly minors</i>
Horror <i>painful and intense fear, dread, or dismay, intense aversion or repugnance</i>	Incompetency <i>inept, useless, incapable</i>
Hostility <i>deep-seated usually mutual ill will</i>	Inconsiderate <i>heedless, thoughtless, careless of the rights or feelings of others, ill-advised</i>
Huffiness <i>haughty, arrogant, indignation, irritated, easily offended, touchy</i>	
Hurt <i>to inflict with physical pain, damage, to cause emotional pain or anguish, offend</i>	
Hypnotism <i>induced state of unawareness</i>	
Hypochondria <i>extreme depression of mind or spirits often centered on imaginary physical ailments</i>	
Hypocrisy <i>having an appearance of godliness</i>	
Idol <i>An image that is used as an object of worship is adored</i>	
Idolatry <i>act of worshiping idols</i>	
Ignorance <i>unawareness, state or fact of being ignorant</i>	
Ignoring <i>refuse to take notice of, to reject</i>	

Inconstant *Changing often and erratically*
 Inconstancy *infidelity, faithlessness,*
 Incontinent *No restraint*
 Indecisiveness *wavering, hesitancy,*
dithering, uncertainty
 Indignation *pride, to be insulted*
 Infatuation *to cause to be foolish, deprive*
of sound judgment, to inspire with a
foolish or extravagant love or
admiration
 Inferiority *weakness, inadequacy, fear*
 Infernal *relating to hell, hellish,*
diabolical, damnable
 Inflicting *perpetrating, causing, imposing*
 Ingratitude *forgetfulness of or poor return*
for kindness received, ungratefulness
 Iniquity *Wickedness; a wicked sin;*
sinfulness
 Injury *to another's character or person or*
property
 Injustice *in word or thought or deed*
 Insatiable *cannot be satisfied,*
unquenchable
 Insolence *conduct or treatment, disrespect,*
impertinence
 Insomnia *prolonged and usually abnormal*
inability to obtain adequate sleep,
restlessness
 Insult *behave with pride or arrogance, to*
treat with insolence, indignity, or
contempt, to affect offensively or
damagingly, offend
 Interruption *to stop or hinder by breaking*
in, to break the uniformity or continuity
of intransitive senses, to break in upon
an action, to break in with questions or
remarks while another is speaking
 Intimidation *bully, browbeat, mean,*
inducing fear or a sense of inferiority
into another
 Intolerance *exceptional sensitivity, bigotry,*
prejudice
 Inventors *of evil things*
 Irrational *To seek what is not just, bad*
behavior
 Irregularity *improper or dishonest conduct*
 Irreligious *neglectful of religion, lacking*
religious emotions, doctrines, or
practices, lack of religion
 Irresponsibility *recklessness, imprudence,*
negligence, unreliability
 Irritate *To cause emotional upset to others*

Irritation *annoyance, frustration,*
exasperation
 Irritability *petulance,*
cantankerousness
 Itching *disease of scratching, vex,*
irritate
 Jealous *Resentful; bitter; envious;*
 Jealousy *envy, covetousness,*
resentfulness
 Jeering *mocking, taunting, sneering*
 Joking, *Jesting (maliciously)*
 Judas *traitor*
 Judge *Form an opinion*
 Judgmental *condemnatory,*
hypercritical
 Jumping to Conclusions *impetuous*
 Justification *rationalization may be*
valid or sinful
 Justifying *mitigating, analyzing*
 Kill, *including contraception and*
paying for others to have an
abortion
 Killing *loose talk, unfair treatment*
of others
 Lack of trust *sinful*
 Lack of Compassion *no love*
 Lack of Confidence *no trust in God*
 Lack of Concentration *lax mental*
behaviour
 Larceny *stealing, unlawful taking of*
personal property with intent to
deprive the rightful owner of it
permanently
 Lasciviousness *Lustful; lewd;*
lecherous; feeling or showing an
overt or offensive sexual desire
 Lazy *idle, do not want to work*
 Laziness *idleness, slothfulness*
 Lecherous *lustful, lewd*
 Lethargy *lazy, sluggish, or*
indifferent
 Lewd *sexually unchaste, licentious,*
obscene, vulgar
 Lewdness *immorality, obscenity,*
vileness, profanity
 Liar *person who does not tell the*
truth
 Lie *To tell and believe*
 Lies *contrary to truth*
 Liers *Homosexuals People who lie*
(as in bed) with each other
 Lip-service *avowal of advocacy,*

adherence, or allegiance expressed in words but not backed by deeds
 Littering *to strew with scattered articles, to scatter about in disorder*
 Loathsome *disgusting*
 Loneliness *isolation, solitude*
 Lovers of self *pride, arrogance*
 Lovers of pleasure *more than of God*
 Lust *Intense, excessive, unrestrained sexual desire*
 Lustful *shameless, licentious*
 Luxury *extravagance, sumptuousness*
 Lying *Imagination deceived*
 Malediction *A curse, execration*
 Malice *A desire to harm others, or to see others suffer; spite*
 Malignity *Intense ill will or hatred; great malice; being evil or injurious*
 Masturbation, *in action or thought*
 Masturbation *erotic stimulation especially of one's own genital organs*
 Materialism *Desire for material goods above all other things*
 Merciless *cruel, heartless, pitiless*
 Misconduct *transgression, misbehavior, wrongdoing*
 Miserliness *greediness, stinginess, uncharitable*
 Misery *suffering, want, poverty, affliction, discomfort, unhappiness, emotional distress*
 Misinterpretation *misunderstanding, confusion, misapprehension*
 Mispronunciations *misstatements, distortions*
 Mistrust *suspicion, distrust, scepticism*
 Misunderstanding *misinterpretation, error*
 Mock *others shamefully sinful*
 Mockery *ridicule, scorn, jeering*
 Mocking *scornful, sarcastic*
 Mortify *To shame, humiliate To discipline by self-denial*
 Morbidity *sickness, disease*
 Murder *taking of life, or good name*
 Murders *by speaking ill of others*
 Murmurers *grouching, Complaining*
 Mutilate *body, as in sterilization etc, tattoos*
 Nagging *badgering, needling, harassing*
 Nationalism *separatism, chauvinism*
 Negativism *pessimism, scepticism*
 Neglect *duties and responsibilities*
 Neglectful *remiss, negligent*
 Negligence *Careless; casual*
 Nervousness *anxiety, apprehension*
 Niggardliness *stinginess, miserliness*
 Noisiness *disorderliness, boisterousness*
 Non Refunding *not repaying or returning*
 Non Recompense *not giving what is due*
 Non Reconciliation *refusing to restore peace*
 Non-compliance *violating the rule of law*
 Nudity *bareness, nakedness*
 Nuisance *pest, irritation, annoyance*
 Oath *taken and not kept*
 Oath Breaking *deceit*
 Obesity *plumpness, gluttony*
 Obligation *Duty Binding agreement*
 Oath
 Obscene *Offensive to decency*
 Inciting *lust*
 Obscenity *vulgarity, offensiveness*
 crassness
 Obsession *mania, fixation, preoccupation*
 Obstinacy *pig-headedness, stubbornness*
 Obstruction *impediment, block*
 Occult *Dealings with the devil*
 Odious *hateful, obnoxious, detestable*
 Odors *smells, usually bad smell,*
 Offend *Wound feelings*
 Offensive *aggressive, violent, belligerent*
 Opinionated *bigoted, dogmatic, prejudiced*
 Oral *Sex illicit sex performed orally*
 Ostracism *barring, exclusion, shunning*
 Ouija *Occult board game, calling on the powers of hell*
 Over Sensitive *vulnerable, hypersensitive*
 Over bearing *arrogant, pompous, domineering*
 Own-agenda *prideful, arrogant*
 Pain *agony, anguish, grief*
 Paranoia *distrust obsession, suspicion*

Pardon *Not sought or given*
 Pathos *sadness, sorrow*
 Pay *Underpay or cheat on time*
 Pedophile *person*
 Pedophilia *condition*
 Perjury *lying, false swearing*
 Permissiveness *tolerance, liberalism*
 Persecution *tyranny, maltreatment, bullying, discrimination*
 Perturbing *worrying, troubling, agitating*
 Perversion *distortion, insult, falsification*
 Pessimism *cynicism, distrust, negativity*
 Petulance *cantankerousness, sulkiness, querulousness*
 Picking *preference, selecting, scratching*
 Plagiarize *steal, pirate, copy, imitate*
 Plotting *intrigue, trickery, scheming*
 Poison *toxic, venom, murder, kill, pollute*
 Poison *by thought*
 Pollution *contamination, litter*
 Pornography *filthy writing, photographs and suggestions, sin*
 Possessiveness *selfishness, jealousy*
 Power *control, command, force*
 Presumption *presupposition, conjecture, supposition*
 Pretend *false, sham, fake, made-up*
 Pretense *pretending, lying*
 Pride *The first and most common sin*
 Pride of life *ego*
 Procrastination *stalling, delay, postponement*
 Profane *Contempt or irreverence for what is holy Non-religious; secular; coarse; vulgar*
 Profanity *blasphemy, vulgarity*
 Prostitution *of word of God*
 Prostitution *with people*
 Proud *arrogant, conceited, egotistical*
 Proud things *hoarding*
 Provoke *Instigate or incite*
 Provocation *incitement, niggling, vexing*
 Prying *snooping, interfering*
 Psychopathic tendency *emotionally and behaviorally disordered state*
 Puffed up *proud, haughty, arrogant*
 Punishing *grueling, harsh, chastising*
 Quarrel *Break off friendly relations, fight*
 Rage *Violent explosive anger*
 Railering *Speak bitterly*
 Railers *Those who speak bitterly*
 Rationalism *reliance on reason as the basis for establishment of ideas, a theory that reason is in itself a source of knowledge*
 Rebellion *disobey, pride, agitation, revolt*
 Recklessness *irresponsibility, carelessness*
 Reclusiveness *hermit, outsider,*
 Recompense *To make good what was lost or stolen*
 Regression *relapse, retreat, deterioration*
 Reject *Refuse to believe, rebuff*
 Rejection *denial, dismissal, denunciation*
 Reluctance *Delay in doing something A form of disobedience*
 Remorselessness *relentlessness, merciless*
 Repayment *vengeance, settlement*
 Repentance *lack of*
 Repentance *Remorse or contrition for past conduct or sins, regretting doing good*
 Reprobate *Morally unprincipled person*
 Reproof *accusation, criticism, blame*
 Repugnant *offensive, disgusting, objectionable*
 Resentful *Jealous, bitter, envious, annoyed pride*
 Resentment *anger, dislike, hatred, bitterness*
 Resistance *confrontation, opposition, fight*
 Respector of Persons *seeking inequality, vain preference*
 Restitution *failure to make repayment*
 Restlessness *agitation, anxiety, impatience*
 Retaliation *reprisal, vengeance, retribution*
 Retort *reply angrily*
 Reveal *secrets of others*
 Revellings *Extravagantly festive, take keen delight in (rowdiness)*
 Revelry *partying, carousing*
 Revenge *payback, retaliation*
 Reverie *daydreaming, contemplation*

Revolt *from the truth and original Catholic teaching, rebel, disgust*
 Revolution *Revolt, cause disquiet*
 Ridicule *mockery, scorn, deride*
 Rigidity *severity, strictness, inflexibility*
 Riotousness *in sinful things*
 Risk *danger, hazard, gamble*
 Risque *verging on impropriety or indecency*
 Robbery *theft, burglary, stealing*
 Rudeness *disrespect, offensiveness*
 Sabotage *disruption, damage, harm*
 Sacrilege *by false Confessions*
 Sacrilege *by false Communion*
 Sadism *aggression, hostility, cruelty*
 Sarcasm *mockery, derision, scorn, cynicism*
 Satan *All association with him is sin*
 Satanism *innate wickedness, diabolism, affinity for evil; worship of Satan.*
 Scandal *To others in thought*
 Scandal *To others in word, thought and deed*
 Scoff *Speak derisively*
 Scoffing *jeering, mocking, ridiculing*
 Scratching *itching, abandoning*
 Scruples *doubts, suspicions, misgivings*
 Scurrilous *Vulgar, abusive*
 Secrecy *silence, concealment*
 Sect *A religious body, especially one that has separated themselves*
 Seditious *Conduct or language inciting rebellion*
 Seduce *To lead away from proper conduct*
 Seduction *seducing to wrong; unlawful enticement to sexual intercourse*
 Self gratification *pride, gluttony*
 Self will *pride, stubbornness*
 Self pride, *gluttony*
 Self Glorification *pride, ego*
 Self Preservation *at price of others, pride, ego*
 Self Recognition *pride,*
 Self protection *pride,*
 Self Pity *pride, superiority*
 Self martyrdom *pride, self glorification*
 Self Righteousness *pride, ego*
 Self Justification *pride, ego*
 Self Adulation *pride, ego*
 Self aggrandizement *pride, glorification*
 Self centeredness *pride, ego, greediness*
 Self Comforting *pride, ego*
 Self Control *pride, to do evil*
 Self Flagellation *pride, aggrandizement*
 Selfish *Inconsiderate, thoughtless, greedy, uncharitable*
 Selfishness *greediness, self-centeredness*
 Sending evil spirits *cruelty, demonic*
 Senility *physical, and mental infirmity of old age*
 Sensationalism *scandal, overstatement, exaggeration*
 Sensual *In dress, pose and actions*
 Sensualism *persistent or excessive pursuit of sensual pleasures*
 Sensuality *gratification of senses, alluring*
 Servers of idols *idolatry, satanism*
 Sex-perversion *aberrant sexual practice*
 Shirking *evading, dodging, avoidance*
 Shock *outrage, scandalize*
 Sickness *disease, nausea*
 Silliness *folly, stupidity, ridiculousness*
 Sin *wickedness, crime, wrongdoing, satan*
 Sinful Memories *indulging in satanic events*
 sinfulness *living in sin*
 Slander *A false and malicious statement, injurious to a person's reputation*
 Sloth *Lazy*
 slanderers *defamers, backbiters*
 Slovenliness *untidy, lazy, slipshod*
 sorcerers *witches, wizards*
 spite *malice, vindictiveness, unkindness*
 Sly *crafty, evasive, devious*
 Smothering *overwhelming, overpowering, stifling*
 Sneakiness *devious, slyness, cunning*
 Sneering *scornful, derogatory, sarcastic*
 Sodomy *anal or oral copulation*
 Sorcery *Use of supernatural powers over others through the assistance of evil spirits*
 Witchcraft
 Sorrow *regret, mourn, distress*

Speed *Dangerous driving which may cause injury to others*
 Speeding *violation of driving law*
 Spirits *Evil, demonic*
 Spirits *Alcohol, drugs*
 Spirits *Calling on evil spirits, as in seances*
 Spite *malice, unkindness*
 Spiteful-deafness *meanness*
 Splurging *overindulging, wasting*
 Spying *espionage, snooping, prying*
 Stalking *haunting, pestering, aggravation*
 Stall *delay, impede*
 Stargazing *horoscopes*
 Steal *In time, goods, money, dealings,*
 Stealing *theft, robbery, burglary*
 Stealing *innocence, impurity, naivety*
 Stealth *slyness, craftiness, sneakiness*
 Stench *stink, reek, unpleasant smell*
 Sterilization *Contraception*
 Stolen *Buying or taking known goods which have been stolen*
 Strangling *choking, crushing, smother*
 Striking *Bullying*
 Stubborn *Resisting the truth*
 Stubbornness *obstinacy, wilfulness*
 Stupidity *idiocy, foolishness*
 Suicide *irresponsibility, killing of self*
 Sulking *brooding, bad temper*
 Superiority *dominance, arrogance, control*
 Superstition *delusion, falsehood, misconception*
 Superstitious *Irrational fear of the unknown, and following a way of life based on this fear*
 Suspicion *doubt, scepticism, distrust*
 Swear *Take an oath or God's name in vain*
 Swearing *cursing, blasphemy, profanity*
 Swellings *boils, inflammations*
 Synagogue-of-satan *secret societies, secret thoughts of defiance*
 Tardiness *unpunctuality, sluggishness*
 Tarot *Reading cards according to the occult*
 Tattoos *paintings of flesh*
 Tea-leaf *Reading sorcery, witchcraft*
 Teasing *mocking, provocative*
 Temper *anger, rage, tantrum*
 Tempt *one to do a misdeed*
 Temptation *lure, entice, provoke*
 Tension *stress, pressure, nervousness*
 Terror *fear, horror, dread, panic*
 Testify *falsely perjury*
 Testimony *using false information*
 Testimony *False*
 Thefts *stealing others good name; not paying your debts*
 Thieves *Associating and participating in their activities*
 Thoughts *Unkind of others*
 Threat *danger, menace, intimidation*
 Time wasting *squandering, misusing, steal*
 Timetable *agenda,*
 Timidity *cowardice, fearfulness*
 Timing *setting impossible*
 Tithe *Do I pay 10% of my income to the Church*
 Tormenting *disturbing, annoying, upsetting*
 Torture *torment, afflict, brutalize*
 Traitor *of Revealing secrets*
 Traitors *Revealing secrets of one person Betraying confidences*
 Treachery *deceit, treason, disloyalty*
 Tripping *stumbling, falling, slipping, causing others to trip or fall*
 Tumults *disorders, confusion, turbulences*
 Twisting *misrepresenting, distorting, changing*
 Un believing *of the word of God*
 Un Compensating *renegeing on payment*
 Un Pardoning *taking back pardon given*
 Un Forgiveness *refusing to forgive*
 Unawareness *deliberate*
 Unbelief *incredulity, atheism, scepticism*
 Unbelieving *of the word of God, the teachings of the Church*
 Uncaring *heartless, callous, hard-hearted*
 Uncertainty *doubt, insecurity, indecision*
 Uncharitable *In thought and action*
 Unchaste *Immodest*
 Unclean *Morally defiled; unchaste; foul; dirty, ceremonially impure*
 Uncleanliness *morally or physically unclean*
 Underpaying *stealing, paying less than required*

Undutiful <i>not reliable, not trustworthy</i>	<i>promotes illicit things and acts</i>
Unfaithfulness <i>infidelity, disloyal, adultery</i>	<i>Wicked Thoughts and deeds</i>
Ungodly <i>Actions contrary to good morals, to God's word</i>	<i>Wickedness evil and/or angry thoughts or designs</i>
Ungodlinesses <i>actions against God's law</i>	<i>Wilfulness obstinate, perversely self-willed done deliberately, intentional</i>
Ungrateful <i>for assistance</i>	<i>Wimpy weak and cowardly</i>
Unmerciful <i>cruel, severe, harsh,</i>	<i>Witchcraft Use of magic Sorcery</i>
Unhappiness <i>sorrow, misery, depression</i>	<i>Without affection</i>
Unjust <i>Not right</i>	<i>Without fidelity</i>
Unpreparedness <i>not making ready</i>	<i>Without kindness</i>
Unsatisfactory <i>not being satisfied</i>	<i>Without mercy</i>
Unthankfulness <i>not giving thanks</i>	<i>Without peace</i>
Untidiness <i>disorder, slob, chaos</i>	<i>Worldliness materialism, greed, secularism</i>
Untrustworthiness <i>unreliable</i>	<i>Worry anxiety, fear</i>
Unwillingness <i>reluctance, refusal, opposition</i>	<i>Worthlessness irrelevance, insignificance</i>
Upkeep <i>Do I help in the maintenance of the Church and country</i>	<i>Wounding hurtful, offensive, injuring</i>
Vain <i>Excessively proud; conceited; irreverent; disrespectful</i>	<i>Wraths angers, rages, furies</i>
Vanity <i>Excessive pride in appearance; worthless; useless; futile</i>	<i>X-Rated books, movies, music</i>
Vengeance <i>Getting even! Revenge</i>	<i>Yoga witchcraft</i>
Vertigo <i>dizzy confused state of mind, fear of heights</i>	<i>Zeal for evil</i>
Viciousness <i>sadism, violence, inhuman</i>	
Victimizing <i>oppressing, ill-treating, persecuting, abusing</i>	
Violation <i>deseccration, abuse, defilement, harm</i>	
Violence <i>In thought and deed</i>	
Virgin <i>Do I honor the Blessed Virgin Mary, the Mother of God?</i>	
Virginity <i>do I protect the innocence</i>	
Vituperate <i>Speak abusively</i>	
Vows <i>Breaking</i>	
Vows <i>Do I keep all?</i>	
Voyeurism <i>habitually seeking sexual stimulation by visual means</i>	
Vulgarity <i>rudeness, offensiveness, bad language</i>	
Wages <i>A fair days wages for a fair day's pay</i>	
Want <i>destitute, poverty, need</i>	
Wariness <i>caution, suspicion, caginess</i>	
Waste <i>Goods and time</i>	
Wastefulness <i>carelessness, squandering</i>	
Wavering <i>indecision, hesitancy</i>	
Weary <i>disillusioned, disenchanting, fatigued</i>	
Whisperers <i>Spreading gossip or secrets</i>	
Whoremonger <i>A person who deals and</i>	

Chapter 11 Healing Prayer

Lord Jesus, Thou hast said “cast your bread upon the running waters, for after a long time you shall find it again” (*Ec 11:1*).

“All things, whatsoever you ask when you pray, believe that you shall receive, and they shall come unto you. And when you shall stand to pray, forgive, if you have aught against any man, that your Father also, Who is in Heaven, may forgive you your sins” (*Mk 11:24,25*).

Through the power of the Holy Ghost, I now go into my memory, asking Thee to bring to my awareness, the acts, the emotions and the memories, of my relationship with all whom I have ever known, and ask for their healing.

I ask for forgiveness for the acts which caused anger, frustration, hurt, distraction, imagination, and all other sinful reactions in my relationships.

I ask for the healing of the emotions such as resentment, disappointment, spite, and all other emotions caused by my actions. I ask this healing in myself as well as in all whom I have ever associated with.

I ask for the healing of the memory of all faults and disturbances, caused by the acts and emotions in all my relationships and encounters.

I ask Thee Jesus, to heal all the relationships, the acts, the emotions and the memories, not only in me, but all the people whom we met in my entire life, and in the generations of our and their ancestors, all the way back to Adam.

I ask for Thy help in identifying all the evil spirits whom I have unknowingly invited to dwell in me through my sins.

I further ask for Thy assistance to bind and cast out from my being all the other evil spirits who have come into my soul at the behest of those evil spirits with whom I had sinned.

“Who is a God like to Thee, who takes away iniquity. Thou will turn again, and have mercy on us. Thou will cast all our sins into the bottom of the sea” (*Mi 7:18,19*).

We beseech Thee to fill my heart, and the hearts of all for whom I have prayed, with Thine everlasting love.

For this healing, I thank Thee Jesus, my Lord, my Savior, my God and my All. Amen.

Chapter 12 The Holy Sacrament of Confessions

Having examined your conscience, you are now ready to confess your sins.

You begin *before the priest by blessing yourself:*

**In the ✠ Name of the Father, and of the Son,
and of the Holy Ghost. Amen (Mt 28:19).**

**Forgive me father, for I have sinned,
it is...*(weeks...months...years)* since my last confession.**

You will be asked to say the Confiteor.

I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you father, that I have sinned exceedingly in thought, word, and deed, *(striking the breast three times)* through my fault, through my fault, through my most grievous fault.

Therefore I beseech the blessed Mary ever Virgin, the blessed Michael the Archangel, the blessed John the Baptist, the holy Apostles Peter and Paul, all the Saints, and you father, to pray to the Lord our God for me.

Since my last confessions, I have...

At the end of the confessing of sins, the priest will ask you to make a good Act of Contrition.

Act of Contrition.

**O my God, I am heartily sorry
for ever having offended Thee.**

And I detest my sins above every other evil.

Because they displease Thee my God,

Who for Thy infinite goodness,

Thou are so deserving of all my love,

**and I firmly resolve by Thy holy grace,
never more to offend Thee,**

and to amend my life. Amen.

After this, the priest will give you a penance, and usually will ask you if you have any questions of him.

Then with his right hand raised and turned towards the penitent the priest will then give absolution, saying:

*(Ego te absolvo
ab omnibus peccatis et censuris
in Nomine Patris et Filii, et Spiritus Sancti. Amen).*

O God, the Father of mercies,
through the birth, life, passion, death
and resurrection of Thy Son,
Thou hast reconciled the world to Thyself,
and sent the Holy Ghost among us
for the forgiveness of sins (*Jn 22:23*).

Through the ministry of the Church,
God grants you pardon and peace,
and in Jesus, I release you from every bond of excommunication,
and absolve you from all your sins.

In the power and authority of Jesus,
I bind all the evil spirits attacking you with sin,
and cast all the evil spirits including, Satan,
the seven arch demons,
their evil minions and kindred evil spirits;
along with the evil spirits attacking your body,
both known and unknown,
down into the deep recesses of hell,
never more to return (*Lk 9:1*).

The priest prays for the penitent:

I send you forth strengthened in our Lord,
and in the might of His power.

Put on the armor of God, be girt with truth.
Have on the breastplate of justice,
and your feet shod with the preparation of the gospel of peace.
Wear the shield of faith,
wherewith you may be able to extinguish
all the fiery darts of the most wicked one.
Put on the helmet of salvation,
and the sword of the Spirit,

which is the word of God (*Ep 6:10-17*).

N, you are now set free, in the ✠ Name of the Father, and of the Son, and of the Holy Ghost. Amen.

In a General Confession, or when the situation warrants, the Confessor leads the penitent in Exorcism of the evil one from *his/her* soul, mind (*senses*):

The Cleansing

P. By the authority given to me by Jesus Christ in Holy Priesthood, and by the authority given to me by you **N**. to rid yourself of all evil, I now exercise the power given to me.

Therefore, I exorcize you unclean spirits, Satan, and all your evil arch-demons and evil minions who have held this soul in bondage, and who is now under my pastoral care.

I bind you Satan to silence and inactivity, and cast you and all your evil arch-demons and their minions out of *him/her* now, this instant, and cast you out into the deep recesses of Hell, never more to return.

Satan, you are bound, commanded, and ordered to go, for in the authority given to me who am Alter Christus (*Ga 4:14*), and by the power vested in me by the Most Holy Trinity, Father, Son, and Holy Ghost, I cast you out from this child of God. You evil spirit, Devil, Satan, and all your arch-demons and evil minions, are cast out with all your evil thoughts, memories, acts, all your evil works, words, and deeds, never more to return to this child of Christ Jesus. I cast you out and you must go now into the infernal flames of Hell which were prepared for you from the beginning of the world.

The authority and control which was given to you by this soul when *he/she* arrived at the age of reason, and even before, coming out of innocence, is now revoked. The control which you exercised over the senses of hearing, seeing, smelling, tasting and touching, is now taken back from you and given to Jesus Christ, Who conquered you by His death on the Cross and

by His glorious Resurrection.

The soul (*mind*), of *N.*, now knows what is right and what is wrong, and accordingly, *he/she* chooses to live in union with Jesus Christ, Savior and Redeemer.

When *N.* committed *his/her* first sin, this was the very act of giving control to you infernal evil over *his/her* life. This was the moment when *he/she* gave to you evil one, the keys to *his/her* soul, consisting of the senses, hearing, seeing, smelling, tasting and touching.

Now *N.*, you are set free. Your senses, your mind, your will, is no longer under the power of the evil one.

You *N.*, are now under the protection and wings of our Most Powerful Savior, Christ Jesus. You are now made clean. You are now made whole. You are now *N.*, child of God.

The Purifying

P. By the authority given to me by Jesus Christ in Holy Priesthood, to ‘Go, teach, and baptize,’ and in His Name to expel the devil and all his arch-demons and minions from your person, which is done, it is still necessary to clean up and repair the areas in which the evil one had his demonic hands, where he left behind his filth, imprints, and his scum.

In the authority and power given to me Alter Christus, I now repair all the damage done to your soul and left behind by the evil ones whenever they attacked you and when they were expelled from you.

This purifying or sterilizing of your mind (*senses*) is accomplished by being in Jesus, and by handing over to Him your spirit, just as He did when He said:

“Father, into Thy hands I commend My spirit” (*Lk 23:46*).

Now I ask that you do likewise!

Say after me: “Jesus, into Thy hands I commend my spirit.”

The Sanctifying

P. By the authority given to me by Christ Jesus, to consecrate at the Holy Sacrifice of the Mass, bread and wine into His Precious Body, Blood, Soul, and Divinity, I place you under His Divine protection.

By accepting the invitation from Jesus, you are now the fulfillment of His prayer to our Father in Heaven: “Holy Father, keep them in Thy Name whom Thou have given Me, that they may be one, as We also are” (*Jn 17:11*).

In living this extraordinary union, you fulfill what Jesus went on to say: “...that they may have My joy filled in themselves. I have given them Thy word, and the world has hated them, because they are not of the world, as I also am not of the world. I pray not that Thou should take them out of the world, but that Thou should keep them from evil” (*Jn 17:13-15*).

The next step of sanctification comes through Holy Eucharist. Therefore, at your next reception of Holy Eucharist, you come into Holy Communion, Holy Co-union with Jesus Christ. Remember always that Jesus living in you through Holy Eucharist, Holy Communion, is your sanctification.

By fulfilling Holy Eucharist, you are not of the world of the devil, his arch-demons and their evil minions and are kept from the evil. You have arrived at the holy state, the Holy Age (*Si 24:46*), and you are now living in the sanctification which has been promised.

Go now and live in the peace of Christ which surpasses all knowledge (*Ep 3:19*), and in His blessings which I now pour upon you in sanctification, in the Name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

The sins committed by you in union with the evil ones, have been confessed and are now forgiven you. The result of the sin, that is the damage, the stain, the shadow, the devastation, left in your soul has now been repaired. You will continue to bring your soul to perfection with the most frequent reception of Holy Eucharist.

You are strongly encouraged to go to Holy Communion as often as possible, so that your soul is returned to immaculacy as soon as possible.

Go now, in faith, with peace and charity (*Ep 6:23*), in the blessings of Almighty God, Father, ✠ Son, and Holy Ghost. Amen.

Satisfaction for our sins

The eternal punishment due to mortal sin is remitted by the absolution; but some temporal punishment remain to be suffered, either after this life in Purgatory, or here on earth by acts of penance, and specially by those acts or prayers called 'penance' as imposed by the confessor.

Consequently the intention of performing the penance is necessary to the validity of the absolution, since, without it the confession would lack one of it's essential parts. Moreover, the obligation of performing the penance remains with the penitent until it is discharged. This duty should, therefore, be fulfilled as soon as can be done conveniently to avoid forgetting it.

Remember, you have dominion over the lust of sin! (*Gn 4:7*).

Chapter 13 The Complete Healing

We often wonder why we have repetitious sins, those which we commit over and over again. We have confessed them in Confessions, yet we never seem to be rid of them. The answer is that although the act of the sin has been confessed and forgiven, the result of the sin, that is the damage, the stain, the shadow, the devastation, left in the soul has never been repaired. Each sin is an act with an evil spirit (demon). Each evil spirit has many counterparts in other sins. We must get rid of them all.

In all sin, the “stain” of the act is the emotion;
the “shadow” of the act is the memory;
the “devastation” is the imprint left in the soul by the act.

The shadow and the devastation are the evil spirits with whom we have been partners in sin. These evil spirits remain in our soul until such time as they have been cast out through exorcism by the priest in Holy Confessions. These evil spirits whom we have invited into our souls through sin most often invite other evil spirits to join them in our soul. Jesus related: “When an unclean spirit is gone out of a man he walks through dry places seeking rest, and finds none. Then he says: ‘I will return into my house from whence I came out.’ And coming he finds it empty, swept, and garnished, he goes, and takes with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is made worse than the first” (*Mt 12:43-45*).

We remove the act when we confess the sin in Holy Confessions.

There still remains the “stain” and the “shadow” and the “devastation” left by the imprint of the act of the sin.

In order to get rid of the stain, shadow, and devastation, left by the evil one when we are partners with him in sin, it is necessary to go further than ‘just’ confessing the sin. We have those evil spirits, known and unknown to us, exorcized in Holy Confession. We have dealt with this in the chapter entitled “Who has Control of

our mind, our soul?”

We have completed these acts in Holy Confession and now we must see the fruit of our act of faith and obedience to the Word of God.

It is now that we call on the Precious Blood of Jesus for the help which only He can give. Remember: “The Blood of Jesus Christ His Son cleanses us from all sin” (*1Jn 1:7*). Remember also that Saint Paul says: “Let a man prove himself and so let him eat of that Bread and drink of the Chalice. For he that eats and drinks unworthily eats and drinks judgment to himself, not discerning the Body of the Lord. Therefore are there many infirm and weak among you and many sleep” (*1Co 11:28-30*).

By worthily receiving the Blood of Jesus in Holy Eucharist, we are cleansed from all the evil spirits (*perhaps legions*), the scum left behind by our sinful act with the evil one. It is Holy Eucharist which restores Life to our soul, for Jesus said: “Except you eat the Flesh of the Son of man and drink His Blood, you shall not have life in you. He that eats My Flesh and drinks My Blood has everlasting life, and I will raise him up in the last day” (*Jn 6:54,55*).

There are 4 parts to this cleansing.

1. We must ask for forgiveness for our sins in Holy Confessions, which we have already accomplished.
2. We must recognize that it is through the Blood of Christ that we are set totally free from sin.
3. We must ask Jesus to take away the scum left behind by the sin.
4. We must show this belief and confidence by receiving Holy Eucharist. We must believe that what we have asked for in faith is accomplished. “But let him ask in faith, nothing wavering. For he that wavers is like a wave of the sea, which is moved and carried about by the wind. Therefore let not that man think that he shall receive any thing of the Lord” (*Jm 1:6,7*).

We remove the scum when we ask for forgiveness, and make satisfaction for the sins, and receive the Blood of Jesus in Holy Communion: “How much more shall the Blood of Christ, Who by

the Holy Ghost offered Himself immaculate unto God, cleanse our conscience from dead works, to serve the living God?" (*Hb 9:14*).

See how important the Bread of Heaven is to us, for Jesus said: "The Bread of God is that which comes down from Heaven and gives Life to the world" (*Jn 6:33*). "I am the Bread of Life" (*Jn 6:35,48*).

"I am the Living Bread which came down from Heaven" (*Jn 6:51*).

"If any man eat of this Bread, he shall live for ever, and the Bread that I will give is My Flesh, for the Life of the world" (*Jn 6:51,52*).

"Except you eat the Flesh of the Son of man and drink His Blood, you shall not have Life in you. He that eats My Flesh and drinks My Blood has Everlasting Life, and I will raise him up in the last day. For My Flesh is meat indeed, and My Blood is drink indeed. He that eats My Flesh and drinks My Blood abides in Me, and I in him. As the Living Father has sent Me and I live by the Father, so he that eats Me, the same also shall live by Me" (*Jn 6:54-58*).

After the Sacrament of Holy Confessions, it is then in Holy Communion, Holy Eucharist, that we are brought to the fulness of healing, that is, to the complete healing, the New Creature.

Abbreviations of the books of the Bible
in Alphabetical Order of Abbreviations

1Ch - 1 Chronicles
1Co - 1 Corinthians
1Jn - 1 John
1K - 1 Kings
1M - 1 Maccabees
1P - 1 Peter
1S - 1 Samuel
1T - 1 Timothy
1Th - 1 Thessalonians
2Ch - 2 Chronicles
2Co - 2 Corinthians
2Jn - 2 John
2K - 2 Kings
2M - 2 Maccabees
2P - 2 Peter
2S - 2 Samuel
2T - 2 Timothy
2Th - 2 Thessalonians
3Jn - 3 John
3K - 3 Kings
4K - 4 Kings
Ac - Acts
Am - Amos
Apoc - Apocalypse
Ba - Baruch
Col - Colossians
Dn - Daniel
Dt - Deuteronomy
Ec - Ecclesiastes
Ep - Ephesians
Es - Esther
Ex - Exodus
Ez - Ezekiel
Ezr - Ezra
Ga - Galatians
Gn - Genesis
Hk - Habakkuk
Hg - Haggai
Hb - Hebrews
Ho - Hosea
Is - Isaiah
Jm - James
Jr - Jeremiah
Job - Job

Jl - Joel
Jn - John
Jon - Jonah
Jos - Joshua
Jude - Jude
Jg - Judges
Jdt - Judith
La - Lamentations
Lv - Leviticus
Lk - Luke
Mal - Malachi
Mk - Mark
Mt - Matthew
Mi - Micah
Na - Nahum
Ne - Nehemiah
Nu - Numbers
Obd - Obadiah
Phm - Philemon
Phil - Philippians
Pr - Proverbs
Ps - Psalms
Rm - Romans
Ru - Ruth
Si (Ecclesiasticus) - Sirach
Sg (Canticles) - Songs
Tb - Tobit
Tt - Titus
Ws - Wisdom
Zc - Zechariah
Zp - Zephaniah

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