



## **Forgiveness / Forgiveness:**

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Fragment of ecclesial documents and Social Doctrine in which the theme of forgiveness is exposed.

It is the act with which → sin is condoned through → charity, thus reaching → reconciliation. Forgiving should involve these elements: understanding, atonement, and forgetting. Understanding recognizes that the sinner has been deceived and misled. I could not give true forgiveness without the previous judgment of mercy, which distinguishes the sinner from sin (cf Jn 8,10ff) and pities the situation of sinfulness as an existential "death" (cf Lc 15,24,32). God forgives because he knows the heart of man and his fallibility. This is why he awaits with untamable hope the conversion of the sinner (cf Sb 11,23): this is how the Father of the prodigal son (Lc 15,20b). Jesus on the cross prays: "Father forgive them because they do not know what they are doing" (Lk 23,34). The atonement consummates the malignity in love and can even transform the suffering suffered in intercession for the sinner.

"He has been wounded by our rebellions, crushed by our guilt, He endured the punishment that brings us peace, and with his bruises, we have been healed." All of us as sheep wandered, each one went his way, and Yahweh unloaded on him. The guilt of all of us ... But it pleased the Lord to break him with pains: if he gives himself as atonement, he will see offspring, he will prolong his days, and whatever pleases Yahweh will be fulfilled by his hand. He will see light, he will be satisfied, for his knowledge will justify my Servant to many and the guilt of them he will bear, therefore I will give him his share among the great and with power he will distribute his spoils, since defenseless he surrendered himself to death and with the rebels He was counted, when he bore the sin of many, and interceded for the rebels "(Is 53.5-6.10-12). Jesus, a true servant of Yahweh and Lamb of God (Jn 1,29), through his intercession of love has expiated all our sins (compare 1 Jn 2,2). Oblivion indicates that the heart of the one who has forgiven must be free of any resentment, boredom or resentment. The Lord "laid on his back" the sins of men (Is 38,17); he throws definitively the debt that weighs on sinners (Mt 18,27, Col 2,14). Humanly, this means having a natural disposition to forgive the faults suffered (Mt 18,21-22).

Forgiveness is not the result of effort or human effort but is the work of → charity, "which does not take into account evil" (1 Co 13,5). Therefore, this is possible only by the work of the Holy Spirit that conforms to the merciful love of Christ (Eph 4,32).

The → Church received from Christ the same divine power to forgive sins (cf Mk 2,10). First of all, it does so through Baptism (Mt 28,20), but especially through the sacrament of Penance (Jn 20,23). The Eucharist is also the festive celebration of the redeemed and the memorial of the remission of sins in the blood of Christ (Mt 26,28).