

How to help recidivists.

encyclical below.

...

Innocent III prescribes for the minister of penance, namely that he be discreet and cautious. According to the manner of the wise physician, he should pour wine and oil on the wounds of the injured and diligently inquire into the circumstances of the sinner and of the sin, so as to learn what kind of advice he ought to give and what kind of remedy must be applied.

Let him keep before his eyes the documents of the Roman ritual and weigh diligently when and to whom absolution is to be given or denied or deferred, lest he absolve those who are incapable of receiving such a blessing (that is those who show no signs of grief, those who do not wish to give up hatreds and enmities, to make restitution when they can, to avoid the proximate occasions of sin, or to use other means of amending their lives, and those who have given public scandal and refuse to repent through public satisfaction).

Anyone can see how far removed these things are from those priests who, hearing some serious crime or finding someone infected with many kinds of sin, at once say that they are not able to give absolution. To be sure, they refuse to attend those very ones whose needs they have been established to watch over, for Christ said, "Those who are well have no need of a physician, but those who are sick."

This is also far removed from those priests in whom any little diligent examining of conscience or sign of grief and intention seems sufficient that they think they are able to absolve. And finally, they think they have taken a safe plan if they dismiss the people to another time for absolution. Indeed, they think that they have given safe counsel by sending the people away to be absolved at another time. It is necessary to observe the mean in this matter because excessive ease in granting absolution may encourage facility in sinning, and excessive rigor may alienate souls from confession and tempt them to despair over salvation.

Charitate Christi - Papal Encyclicals

<https://www.papalencyclicals.net/le012/l12chari.htm>

McHugh and Callan **Moral Theology**:

2760. Penitents to Whom Absolution Should Be Denied.—

There are three classes of penitents especially to whom absolution should be frequently denied on account of their lack of repentance:

(a) those who refuse to abandon a proximate and voluntary occasion of grave sin, for these are impenitent and unworthy of absolution. But absolution may be given those who promise to abandon a proximate and voluntary occasion, or to use the proper means of safety if they are in a proximate and necessary occasion of sin (see 263 sqq.);

(b) those who have contracted the habit of some grave sin, if they are unwilling to use the proper means to overcome it; but if they seriously promise to use means prescribed by the confessor, they should be considered as well disposed.

A sin is habitual when it is committed often—that is, for an external sin about five times a month, and for an internal sin about five times a week—and when the sinner acts for the proper motive of the vice, e.g., in injustice for disorder, in intemperance for pleasure of the sense, in sins against charity out of hatred, etc.

But consideration should be taken also of the character of the person (i.e., a weak-willed person is enslaved by habit more readily than a strong-willed person) and of the vice (i.e., an alluring sin like impurity becomes a habit more quickly than other sins);

(c) those backsliders or recidivists who have confessed the same grave sin in three or four previous confessions and have relapsed into it again without any improvement. These persons should be absolved if they are sincere now and give some special indication as proof of sincerity (e.g., some effort made to conquer their habit); otherwise (except in

great necessity, when they may be given the benefit of the doubt and be granted conditional absolution) they should not be absolved but should be put off kindly for a short space, since there is no reason to believe that the present sorrow is any better than that of the past.

Some folks use Covenant Eyes on their computer, but I don't like making people take these issues into the external forum. The best accountability partner is your regular confessor.

Fr. Isaac Mary Relyea's Remedies for Impurity

Catholic Family News

In this day and age, we are continually bombarded by impurity. Movies, television, billboard ads, music, the push for impurity is literally *everywhere*. Our Lady of Fatima said:

“More souls go to Hell because of sins of the flesh than for any other reason.”

It is *so important* that we fight against this tide of impurity in our culture, and most importantly, in ourselves. How can we fight? Fulfill **each** of these remedies for impurity, recommended by traditional Franciscan mission preacher, Father Isaac Mary Relyea, and you *will be guaranteed* victory, with the help of Almighty God and the Blessed Virgin Mary.

1) Receive Holy Communion every day – only if you are in the state of grace.

2) Practice devotion to the Blessed Virgin Mary by:

a) Consecrating yourself to the Blessed Virgin Mary.

b) Praying the Rosary daily for purity.

c) Saying three Hail Mary's daily, on your knees and with your hands under your knees, for purity.

d) Wearing the Brown Scapular.

e) Calling on Our Lady immediately when tempted, St. Alphonsus says that it is an infallible sign you will not fall.

f) Praying that the Blessed Virgin Mary will grant you the efficacious grace of having a deep hatred for sins of impurity, and that you would rather die in the state of grace than ever commit a mortal sin.

3) Pray to the Blessed Virgin Mary to find a steady, faithful confessor who can help, and go to him every week.

4) Meditate on one of the Four Last Things every day: Death, Judgement, Heaven and hell.

5) Practice the presence of God at all times. He knows every thought and deed you do, and can strike you dead in your sins.

6) Avoid all occasions of sin. Avoiding everything that cuts us off from God's friendship: television, internet pornography, bad company, etc.

7) Exercise temperance in food and drink. Practice interior and exterior penance.

8) Dress modestly.

9) Avoid idleness.

10) Practice custody of the eyes.

No one falls who practices all of the above! You must do all of the above, the only exception being #1, if you are not in the state of grace.

<http://restoredwarriors.org/wp-content/uploads/2020/09/Hobbies-and-Habits.pdf>