

CHAPTER III
RITE FOR RECONCILIATION OF SEVERAL PENITENTS
WITH GENERAL CONFESSION AND ABSOLUTION

60. For the reconciliation of several penitents with general confession and absolution, in the cases provided for in the law, everything is done as described above for the reconciliation of several penitents with individual absolution, but with the following changes only.

INSTRUCTION

After the homily or as part of the homily, the priest explains to the faithful who wish to receive general absolution that they should be properly disposed. Each one should repent of his sins and resolve to turn away from these sins, to make up for any scandal and harm he may have caused, and to confess individually at the proper time each of the serious sins which cannot now be confessed. Some form of satisfaction should be proposed to all, and each individual may add something if he desires.

GENERAL CONFESSION

61. Then the deacon or other minister or the priest himself invites the penitents who wish to receive absolution to indicate this by some kind of sign. He may say:

Will those of you who wish to receive sacramental absolution please kneel and acknowledge that you are sinners.

Or:

Will those of you who wish to receive sacramental absolution please bow your heads and acknowledge that you are sinners.

Or he may suggest a sign laid down by the episcopal conference. The penitents say a general formula for confession (for example, **I confess to almighty God**). A litany or appropriate song may follow, as described above for the reconciliation of several penitents with individual confession and absolution (no. 54). The Lord's Prayer is always added at the end.

GENERAL ABSOLUTION

62. The priest then gives absolution, holding his hands extended over the penitents and saying:

**God the Father does not wish the sinner to die
but to turn back to him and live.
He loved us first and sent his Son into the world to be its Savior.
May he show you his merciful love and give you peace.**

R/ Amen.

**Our Lord Jesus Christ was given up to death for our sins,
and rose again for our justification.
He sent the Holy Spirit on his apostles
And gave them power to forgive sins.
Through the ministry entrusted to me
may he deliver you from evil
and fill you with his Holy Spirit.**

R/ Amen.

**The Spirit, the Comforter, was given to us for the forgiveness of sins.
In him we approach the Father.
May he cleanse your hearts and clothe you in his glory,
so that you may proclaim the mighty acts of God
who has called you out of darkness into the splendor of his light.**

R/ Amen.

**And I absolve you from your sins
in the name of the Father, and of the Son, +
And of the Holy Spirit.**

R/ Amen.

Or:

**God, the Father of mercies,
through the death and resurrection of his Son
has reconciled the world to himself
and sent the Holy Spirit among us
for the forgiveness of sins;
through the ministry of the church
may God give you pardon and peace,
and I absolve you from your sins
in the name of the Father, and of the Son, +
And of the Holy Spirit.**

R/ Amen.

PROCLAMATION OF PRAISE
AND CONCLUSION

63. The priest invites all to thank God and to acknowledge his mercy. After a suitable song or hymn, he blesses the people and dismisses them, as described above, nos. 58-59, but without the concluding prayer (no. 57).

SHORT RITE

64. In case of necessity, the rite for reconciling several penitents with general confession and absolution may be shortened. If possible, there is a brief reading from scripture. After giving the usual instruction (no. 60) and indicating the act of penance, the priest invites the penitents to make a general confession (for example, **I confess to almighty God**), and gives the absolution with the form which is indicated in no. 62.

65. In imminent danger of death, it is enough for the priest to use the form of absolution itself. In this case it may be shortened to the following:

**I absolve you from your sins
in the name of the Father, and of the Son, +
And of the Holy Spirit.**

66. A person who receives general absolution from grave sins is bound to confess each grave sin at his next individual confession.