

- **A Seasonal Prayer Challenge:** During Lent, share the Challenge found near 1 John 1:9. Begin the season with a communal conversation about habits that can keep people from God and then present the Challenge. Direct the young people to the Act of Contrition found in the Being Catholic section (p. 1728 *CYB NABRE* or p. 1510 *CYB NRSV*) and have them write the page number directly on the Challenge in their Bible. Continue to lead the youth in prayerful reflections during the season by posting daily Scripture verses or stories about God's mercy on your organization's social media accounts or website. For some possibilities, see suggestions for "confession of sin" in *Praying with the Psalms* (p. 666 *CYB NABRE* or p. 599 *CYB NRSV*) or the *When I'm Feeling . . .* lists (p. 1770 *CYB NABRE* or p. 1554 *CYB NRSV*). Include Bible passages of forgiveness as well, such as David and Bathsheba, Jonah, and stories from the gospels. Support the prayer challenge by offering a session on the Sacrament of Penance and Reconciliation and make arrangements for the youth to receive the sacrament. Invite the teens to write their prayer for forgiveness or about their feelings after receiving absolution in their Bibles (see below). Conclude the Challenge as the Easter season begins.

1669

CHALLENGE

1 John 1:9

ACKNOWLEDGE YOUR SIN

Acknowledging sin can be very difficult, but it can help bring us out of the darkness and into God's light. Nothing we have done is beyond God's forgiveness.

free TAKE ACTION! loved

- **Ask for God's Forgiveness:** Identify one sinful pattern of behavior or sinful action in your life from the last week, and ask God for forgiveness. Spend 10 minutes in prayer, asking the Holy Spirit for the strength to change the sinful habits in your life.
- ✓ **Participate in the Sacrament of Penance and Reconciliation:** Ask forgiveness for your sinful actions by participating in the Sacrament of Penance and Reconciliation at your parish, school, or elsewhere.
- **Seek Forgiveness:** Connect with the person who was affected most by your sin, if appropriate, and ask her or his forgiveness as well.
- **Trust in God:** Trust in God's faithfulness and identify different choices you can make in the future. Say a prayer of thanksgiving for forgiveness, absolution, and the ability to start fresh.

humbled

joyful and the word of God remains in you, and you have conquered the evil one.
¹⁵Do not love the world or the things of the world. † If anyone loves the world, the love of the Father is not in him.* ¹⁶For all that is in the world, sensual lust, † enticement for the eyes, and a pretentious life, is not from the Father but is from

antichrists have appeared. Thus we know this is the last hour.* ¹⁹They went out from us, but they were not really of our number; † if they had been, they would have remained with us. Their desertion shows that none of them was of our number. ²⁰But you have the anointing that comes from the holy one, † and you all have knowledge.* ²¹I write to you

1 John



CHALLENGE

ACKNOWLEDGE YOUR SIN

1 John 1:7

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Antichrists.

¹⁸Children, it is the last hour;† and just as you heard that the antichrist was coming, so now many

† **2:15** *The world*: all that is hostile toward God and alienated from him. Love of the *world* and love of God are thus mutually exclusive; cf. Jas 4:4.

2:16 *Sensual lust*: literally, "the lust of the flesh," inordinate desire for physical gratification. *Enticement for the eyes*: literally, "the lust of the eyes," avarice or covetousness; the eyes are regarded as the windows of the soul. *Pretentious life*: literally, "pride of life," arrogance or ostentation in one's earthly style of life that reflects a willful independence from God and others.

2:18 *It is the last hour*: literally, "a last hour," the period between the death and resurrection of Christ and his second coming. *The antichrist*: opponent or adversary of Christ; the term appears only in 1 John—2 John, but "pseudochrists" (translated "false messiahs") in Mt 24:24 and Mk 13:22, and Paul's "lawless one" in 2 Thes 2:3, are similar figures. *Many antichrists*: Matthew, Mark, and Revelation seem to indicate a collectivity of persons, here related to the false teachers.

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2:19 *Not really of our number*: the apostate teachers only proved their lack of faith by leaving the community.

2:20 *The anointing that comes from the holy one*: this anointing is in the Old Testament sense of receiving the Spirit of God. The *holy one* probably refers to Christ. True knowledge is the gift of the Spirit (cf. Is 11:2), and the function of the Spirit is to lead Christians to the truth (Jn 14:17, 26; 16:13).

2:22–23 Certain gnostics denied that the earthly Jesus was the Christ; to deny knowledge of the Son is to deny the Father, since only through the Son has God been fully revealed (Jn 1:18; 14:8–9).

2:15 Rom 8:7–8; Jas 4:4; 2 Pt 1:4. **2:17** Is 40:8; Mt 7:21; 1 Cor 7:31; 1 Pt 4:2. **2:18** 1 Tm 4:1. **2:20** Jn 14:26. **2:21** 3:19; 2 Pt 1:12. **2:22** 2 Thes 2:4. **2:23** Jn 14:7–9.