

ABSOLUCIÓN¹

Del latín «absolutio», que viene de «absolvo, absolvere», absolver, desatar, perdonar, declarar libre de culpa u obligación.

En vida, Cristo Jesús perdonaba personal y directamente a los pecadores. Ahora es la Iglesia la que perdona en nombre de Cristo, la que con su absolución hace partícipes del triunfo de Cristo en su Cruz sobre el mal y el pecado: «a quienes perdonareis los pecadores, les serán perdonados» (cf. Mt 16,19; 18,18).

La absolución eclesial puede tener un sentido «indicativo» y «declarativo» («yo te absuelvo»), o bien «deprecativo» y «optativo», en forma de súplica a Dios («que perdone nuestros pecados»).

En el acto *penitencial* al inicio de la Eucaristía, el presidente pronuncia lo que la edición latina del Misal llama «absolutio» y los Misales traducen como «oración de conclusión». Es una fórmula de absolución de tono «deprecativo»: «Dios Todopoderoso tenga misericordia de nosotros, perdone nuestros pecados y nos lleve a la vida eterna». El mismo sacerdote se incluye en la súplica y en la condición pecadora de toda la comunidad.

Distinto es el sentido de la absolución en el *sacramento de la Reconciliación Penitencial*. «Al pecador que manifiesta su conversión al ministro de la Iglesia en la confesión sacramental, Dios le concede su perdón por medio del signo de la absolución» (OP 6). La absolución es la respuesta a la palabra de humilde acusación del penitente. Al «yo me acuso» responde el «yo te absuelvo» en nombre de Dios.

La nueva fórmula de la absolución individual es muy rica: «Dios, Padre misericordioso, que reconcilió consigo al mundo por la muerte y la resurrección de su Hijo y derramó el Espíritu Santo para la remisión de los pecados, te conceda, por el ministerio de la Iglesia, el perdón y la paz. Y yo te absuelvo de tus pecados en el nombre del Padre y del Hijo y del Espíritu Santo». Estas palabras «significan cómo la reconciliación del penitente tiene su origen en la misericordia de Dios Padre; muestran el nexo entre la reconciliación del pecador y el Misterio Pascual de Cristo; subrayan la intervención del Espíritu Santo en el perdón de los pecados y por último iluminan el aspecto eclesial del Sacramento, ya que la reconciliación con Dios se pide y se otorga por el ministerio de la Iglesia» (OP 19; cf. 60).

Para los casos previstos por el Ritual (n. 31) y el Código (960 - 961) para la confesión y absolución general, el Ritual ofrece una fórmula más larga, donde se explicita más el protagonismo del Dios Trino en el acontecimiento de la reconciliación (OP 151).

Estas fórmulas de absolución mezclan el tono deprecativo («te conceda el perdón y la paz») con el declarativo («yo te absuelvo»), poniendo de relieve por una parte el protagonismo de Dios y por otra la mediación eclesial.

El presidente de esta celebración debe decir la absolución con voz clara, audible por el penitente, y no sobrepuesta al «acto de contrición» de éste. El gesto es ahora, durante la primera parte de la absolución (la deprecativa), la imposición de las dos manos, o al menos la derecha, sobre la cabeza del penitente; y durante la segunda (declarativa), la señal de la cruz. Ambos gestos están cargados de sentido bíblico y son fácilmente comprensibles.

La absolución, con sus palabras y sus gestos, es el momento culminante del sacramento (OP 60.63). En ella se hace visible y audible la aplicación a cada penitente de la reconciliación que Cristo nos ha obtenido en su entrega pascual de la Cruz.

¹ José Aldazábal, *Vocabulario Básico de Liturgia*, biblioteca litúrgica 3, Barcelona 2002, pág. 10 - 11.

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