

we have contrition for none of them, the absolution produces no effect, and the Sacrament is null. If we should knowingly make such a confession, it would with regard to the Sacrament be even an irreverence and a profanation.

We repeat, then : Every time that we go to confession, we must repent of the sins of which we accuse ourselves, of *all* if they are mortal sins, and of at least *one* if they are venial sins.

Let us here make an observation very important for persons who often approach the Sacrament, and who have only light faults of which to accuse themselves. It may easily happen that for these faults they have not the sorrow necessary in order to receive absolution with fruit, and that thus they receive it badly. To prevent this disorder, theologians teach that, in such cases, these persons ought to confess one or more sins of their past life for which they are truly sorry. They ought to confess, as follows : After telling the slight faults committed since their last confession, they should add, "*I accuse myself, also, of the sins of my past life, and especially of the sins that I have committed against charity, or against patience, or against holy purity,*" &c.

These sins having already been confessed, there is no need to indicate the number and the circumstances which change their species. It suffices to say : "I accuse myself of the sins that I have committed against such or such a virtue."

It is needless to say that, when we repeat the confession of such faults, in order to make matter for our confession, we ought to repent of them afresh, as if we were accusing ourselves of them for the first time. In effect, the accusation of such sins made without contrition, would be an accusation wanting in the second condition, necessary for every good confession, namely, contrition.

Some will, perhaps, say : But sins once confessed, ought not to be confessed again. And yet you would have us accuse ourselves of them hundreds and thousands of times, that is, every time that we go to confession.

It is very true, we reply, that sins well confessed, ought no longer to exist, nor do I say that you are obliged to confess them a second, and still less a tenth and a hundredth, time, as if they had been imperfectly pardoned