



Little Treatise on Confession

(Continued.)

CONTRITION.

WHENEVER we go to confession, we ought carefully to excite ourselves to repentance for our sins, that is, for *mortal* sins, note that well. God cannot pardon some sins without pardoning others. Mortal sins are pardoned by means of the infusion of sanctifying grace. Now this infusion is impossible if there remains in the soul one sin of which it has not repented, and for which it preserves an attachment; consequently, no sin is forgiven if all are not pardoned.

Venial sins, on the contrary, may be remitted one without the other; for instance, slight falsehoods may be pardoned while sins of impatience are not, if we repent of the first and not of the second. If we accuse ourselves of mortal sins in confession, we must repent of all such sins without exception. If, on the contrary, we have only venial sins to confess, we must repent of, at least, one of these sins.

Now, let us understand this well. There is no obligation to confess venial sins; nevertheless, if we approach the tribunal of Penance with only venial sins, it is positively necessary to repent of at least one of these sins, in order that there may be matter for absolution. If we act otherwise, that is to say, if confessing only venial sins,