

## FR. CAMURATI'S CORNER

**November 28, 2021**

A parishioner asked me to how to up her confession game, and wasn't satisfied with "think about the 10 commandments". So, here's some other pointers:

- 1) Tell the priest *approximately* how long it's been since last confessing. He doesn't so much care whether it's been 10 days or twelve days, but whether it's been 10 days or 10 years. It allows him and you both to contextualize what is confessed.
- 2) *Mention your state of life at the beginning of your confession.* Gambling isn't itself a sin, but gambling too much is. "Too much" can mean very different things depending on whether you're single, engaged, married, widowed, divorced, a religious, a priest. A particular mistake might be "a-ok" in your state of life, while being a significant sin in mine. Or vice versa.
- 3) *Consider coming more often.* We are only required to confess *grave sins* once a year. Though, generally, if we have committed a grave sin, we should abstain from Holy Communion until having confessed it sacramentally. Upping your confession game beyond once or twice a year can help in avoiding future sin and growing in virtue. One can even confess temptations—though not sins in themselves, confessing them brings sacramental grace to the parts of our life where we may be wavering or sliding. Most helpful, though, is the growth confession offers in greater self awareness (aka "humility"). Often, the person who hasn't been to confession in a few years has less to say than the person who went last month.
- 4) *Examination of conscience.* As I just finished saying, we can be conditioned by our choices, temperament, and attitudes to look at our sins (and virtues) in ways that hide the bigger story. We are called by our faith to see things anew through the "renewal of our minds" (as St. Paul puts it in Romans). Sometimes, that means learning to be harder on ourselves, and sometimes we might well need be easier! Two good resources to Google: "[USCCB Examinations of Conscience](#)" and "[EWTN Examination of Conscience](#)" by Fr. John Trigilio.
- 5) *Confession is a positive act.* Christ no longer calls us servants but friends. Good friends apologize! Unlike servants we have some idea what He is doing—coming that we might live "in abundance". Confession, and the reconciliation it brings, means then moving from "surviving" to "living" to "thriving".

In Christ,  
Fr. Leo, O.P.