



There is a very widespread—and very impoverished—idea about confession: *“I go, I say what I did wrong, I’m absolved, and I start again from zero.”* As if the sacrament were some kind of **quick erase of spiritual history**, a religious formality that allows us to continue as before but with a clear conscience.

Nothing could be further from the Catholic faith... and above all, **nothing could be further from the heart of God.**

Confession **is not a cleansing of the conscience**. It is not a moral shower or a spiritual “reset” button. It is something far deeper, more demanding, and at the same time infinitely more beautiful: **a real encounter with the mercy of God that transforms one’s life.**

1. The Great Modern Misunderstanding: “I Confess So I Can Feel at Peace”

We live in a culture obsessed with immediate emotional well-being. We want to feel good *now*, to get rid of guilt *now*, to turn the page *now*. And this mentality has quietly crept into the way the sacrament is lived.

Thus, confession runs the risk of becoming:

- a **release of psychological guilt**,
- an act meant to “not feel bad about myself,”
- a routine practice without real conversion.

But Christianity **is not emotional therapy**, even though it heals the heart.

Confession does not exist so that *I feel better*, but so that **my relationship with God may be restored.**

*The problem with sin is not that it makes me feel guilty,
but that **it breaks communion with God, with others, and with myself.***



2. Sin Is Not a Stain: It Is a Wound

Here lies a fundamental key that we often forget.

In biblical and patristic thought, sin:

- is not merely a legal fault,
- is not an administrative infraction,
- **it is a wound in the soul.**

That is why confession does not work like a detergent, but as a **medical and salvific act**.
Christ is not a bureaucrat who files paperwork away: **He is the Divine Physician.**

Saint Augustine expressed it bluntly:

| *“He who created you without you will not save you without you.”*

Confession involves:

- acknowledging the wound,
 - allowing God to touch it,
 - accepting a process of healing that is not always immediate.
-

3. “Resetting the Counter”: A Poor Logic for an Infinite Love

The idea of “starting again from zero” is dangerous because it:

- trivializes sin,
- infantilizes grace,
- reduces mercy to a mechanism.

God **does not love with counters**; He loves with the heart of a Father.



Confession Is Not a “Cleansing of the Conscience”: It Is Not About Resetting the Counter, but About Letting Yourself Be Embraced by God’s Mercy | 3

When the prodigal son returns home (Lk 15), the father:

- does not pull out a list of faults,
- does not say, “This time I’ll reset you to zero,”
- **he runs out to meet him, embraces him, and restores him as a son.**

Confession does not return you to the starting point.

It returns you **to the truth of who you are**: a beloved child, though wounded; a sinner, but never abandoned.

4. Mercy Is Not Permissiveness

Another very current error is confusing mercy with “everything is fine.”

Authentic mercy:

- **names sin**, it does not deny it,
- **calls to conversion**, it does not postpone it,
- **restores dignity**, it does not justify the fall.

Jesus is radically merciful... and radically demanding:

┃ *“Go, and sin no more” (Jn 8:11).*

In confession:

- God **does not minimize** your sin,
- but **neither does He reduce you to it.**

Mercy does not say, *“It doesn’t matter.”*

It says, *“It does matter... but My love is greater.”*



5. Confession as an Act of Truth

To confess is a profoundly countercultural act.
In a world where:

- no one wants to accept blame,
- everything is justified,
- responsibility is diluted,

the penitent does something revolutionary: **he places himself in the truth.**

Not in order to humiliate himself, but in order to be free.

The Catholic tradition has always understood confession as:

- an **act of humility** (I acknowledge my sin),
- an **act of faith** (I believe that God forgives me),
- an **act of hope** (I believe that I can change),
- an **act of love** (I do not want to keep wounding the One who loves me).

6. The Priest Does Not Replace God: He Makes Him Present

Another frequent prejudice: *“I confess directly to God.”*

Yes, forgiveness comes from God.

But Christ **willed** that this forgiveness be given sacramentally through the Church:

| *“Whose sins you forgive are forgiven them” (Jn 20:23).*

The priest:

- does not forgive “in his own name,”
- is not a cold judge,
- **he is an instrument of Christ and a witness to mercy.**



That is why absolution is not a beautiful phrase, but an **efficacious act**: something real happens in the soul.

7. Penance Is Not a Punishment: It Is Medicine

Penance is not a toll to be paid either.
It is:

- a concrete gesture of conversion,
- a way of cooperating with grace,
- a beginning of reparation and healing.

As classical moral theology teaches, forgiveness:

- removes guilt,
- but **the wound still needs to be healed**.

Penance educates the heart and orders the affections. It is not meant to pay God back, but to **allow ourselves to be transformed by Him**.

8. Confessing Well: Practical and Spiritual Keys

To live confession as what it truly is:

- **A serious examination of conscience**, not a superficial one.
- **Authentic sorrow**, not merely embarrassment.
- **A concrete purpose of amendment**, even if you know you are weak.
- **Total trust in mercy**, without falling into despair.

God does not expect perfect confessions;
He expects **sincere hearts**.



9. Confession as a Celebration of Mercy

Here lies the heart of everything:

□ **Confession does not celebrate your failure; it celebrates God’s love, which is stronger than your sin.**

Every confession is:

- a miniature Passover,
- an interior resurrection,
- an act of hope against the cynicism of the world.

You do not leave “at zero.”

You leave **reconciled, restored, and sent out once again to love.**

Conclusion: Do Not Confess to Calm Yourself—Confess to Be Converted

Confession is not a formality, nor an ancient custom, nor a quick cleansing of the conscience. It is a **real encounter with the living Christ**, who never tires of forgiving... but who also never tires of calling you to something greater.

It is not about resetting the counter.

It is about **celebrating that God’s mercy has no counter at all.**

And that, in a world weary of guilt without forgiveness and of forgiveness without truth, is a radically current piece of good news... and one that is profoundly liberating.