



Introduction: when evil stops being impulse and becomes decision

Holy Wednesday has a particular tone within Holy Week. It is not as visible as Thursday or Friday, yet it contains a profoundly human and painful mystery: the moment when sin ceases to be an impulsive fall and becomes a deliberate, cold, calculated act.

It is the day on which we remember the betrayal of Judas Iscariot. Not only his betrayal, but its preparation. A decision made over time, with calculation, with an inner logic that, on the surface, might even seem justifiable.

Here, a type of sin is revealed that directly challenges us today: planned sin.

1. Holy Wednesday in the Christian tradition

Although it does not always receive the same liturgical attention as other days of the Triduum, Holy Wednesday has long been understood as the day of the conspiracy against Christ.

The Gospels present us with a key scene: the chief priests seek a way to arrest Jesus without causing an uproar. And in that context, Judas appears.

“Then one of the Twelve, called Judas Iscariot, went to the chief priests and said, ‘What will you give me if I deliver him to you?’ And they paid him thirty pieces of silver.” (Matthew 26:14-15)

This passage does not describe an emotional outburst. It describes a negotiation. An agreement. An act of will.

The sin here is not weakness: it is strategy.



2. What is planned sin? An essential theological distinction

In moral theology, not all sins carry the same degree of subjective responsibility. The Church has always distinguished between:

- Sins of weakness
- Sins of ignorance
- Sins of malice

Judas' case falls into this last category.

Planned sin involves three fundamental elements:

2.1. Full knowledge

The person knows that what they are about to do is wrong.

2.2. Deliberate consent

There is no external pressure sufficient to nullify freedom.

2.3. Premeditation

Evil is organized. Prepared. Calculated.

This kind of sin hardens the heart in a particular way because one does not merely fall: one chooses to fall.

3. Judas Iscariot: more than a traitor, an uncomfortable mirror

Judas Iscariot is not just a historical figure. He is a spiritual archetype.

We often reduce him to a distant, almost irrepeatable character. But Holy Wednesday forces us to look more closely.

Because Judas did not hate Jesus. He walked with Him. He listened to Him. He followed Him.



And yet, he sold Him.

How does one get there?

Spiritual tradition has identified several factors:

- Greed (cf. John 12:6)
- Messianic disappointment
- Lack of interior conversion
- The accumulation of small infidelities

Planned sin rarely begins with a great betrayal. It begins with small concessions.

4. The interior process of deliberate sin

Holy Wednesday invites us to observe the “itinerary of evil” within the soul.

4.1. Suggestion

An idea appears: “this isn’t so bad,” “no one will know.”

4.2. Interior dialogue

The person begins to justify it:

- “I have my reasons”
- “Deep down, it’s fair”
- “Others do worse things”

4.3. The decision

Here lies the critical point: the will inclines toward evil.

4.4. Planning

Means, moments, and excuses are sought. The sin is organized.



4.5. Execution

The act is carried out, but it was already consummated in the heart.

5. Contemporary relevance: planned sin in the 21st century

This reflection might seem like something from the past, yet it is profoundly relevant today.

We live in a culture where:

- Evil is rationalized
- Almost everything is justified
- Personal responsibility is diluted

Planned sin takes on new forms:

In the personal sphere

- Conscious decisions against truth
- A double moral life
- The deliberate use of others for personal gain

In the digital sphere

- Intentional manipulation
- Calculated defamation
- Deliberate consumption of destructive content

In the social sphere

- Structured corruption
- Planned injustices
- A culture of disposability

The problem is not only that sin is committed, but that it is designed.



6. A spiritual key: the heart that grows cold

The great danger of planned sin is not only the action, but what it produces in the soul:

- Hardening of the heart
- Loss of moral sensitivity
- Constant self-justification

Little by little, conscience ceases to be a light and becomes an accomplice.

This is what makes Judas' case so tragic: he not only betrays Christ, but loses the capacity to return to Him.

7. Is there hope? The difference between Judas and Peter

Here a fundamental contrast appears with Saint Peter.

- Peter denies Jesus impulsively
- Judas betrays Him deliberately

But the decisive difference lies not only in the sin, but in the response:

- Peter weeps and returns
- Judas despairs and shuts himself in

The tragedy of Judas is not only his betrayal, but his despair.

8. Practical applications: how to combat planned sin

Holy Wednesday is not only for contemplation. It is a call to concrete conversion.



8.1. Interior vigilance

Detect small concessions before they grow.

8.2. Radical honesty

Do not self-justify evil. Call sin by its name.

8.3. Daily examination of conscience

Ask yourself:

- What decisions am I preparing?
- What am I justifying within myself?

8.4. Frequent reception of the sacraments

Especially confession, which breaks the logic of hidden sin.

8.5. Asking for the grace of a simple heart

Humility is the antidote to the planning of evil.

9. A final meditation: what am I negotiating?

Holy Wednesday leaves us with an uncomfortable but necessary question:

What am I negotiating within myself?

Perhaps not thirty pieces of silver.

But small betrayals:

- Of truth
- Of conscience
- Of God

Every time we justify the unjustifiable, we enter—however slightly—into the logic of Judas.



Conclusion: from calculation to love

Planned sin is, at its core, the opposite of love.

Because love gives itself.

Calculated sin uses.

Holy Wednesday invites us to break that logic. To move from calculation to self-gift. From strategy to trusting abandonment in God.

And above all, it reminds us of something essential:

as long as there is life, there is the possibility of conversion.

May this day not be only a memory of betrayal, but an opportunity for a different decision: not to plan evil... but to consciously, freely, and wholeheartedly choose the good.