

PART 3: LIFE IN CHRIST SECTION ONE MAN'S VOCATION LIFE IN THE SPIRIT CHAPTER ONE THE DIGNITY OF THE HUMAN PERSON ARTICLE 8 SIN (CONT.)

I. MERCY AND SIN (CONT.)

Para 1847- One of the most difficult experiences we have as Christians is to continue to admit our faults. It was difficult once to ask for forgiveness, but we know we sin and we need a sinner daily. According to St. Augustine in *Sermo* 169, 11, 13: PL 38, 923 God created us without us, but has elected to save us with our cooperation. (PM) This requires that we humbly ask forgiveness for our sin. For if we way we have no sin, we deceive ourselves, but if we confess our sin, he is faithful and just to forgive us our sins and bring us into a eternal life. (PM) (*1 Jn* 1:8-9)

Para 1848- We cannot be saved if we are not convinced of our sin. For what would there be to save us from if it were not sin. The fact is, all have sinned and fallen short of God's glory. (*Rom* 3:23) Therefore, we all need a savior. How-ever, so many go through life never really even coming to grips with this concept. It's like the evil one keeps sinners blinded or in-the-dark so that they refuse to look for God as a Savior. According to *Rom* 5:20 God's grace is greater than all our sin. (PM) (*Rom* 5:20) The Holy Spirit was sent to convince the world of their sin. The gift that the Holy Spirit brings to us is a free conscience and the certainty of redemption. (PM) (St. John Paul II, *DeV* 31 S 2)

II. THE DEFINITION OF SIN

Para 1849- Sin is an offense against those it hurts the most. God is the One who hurts the most because all sin finds its roots in rebellion against God and a lack of love for him and who he is and all he represents. (PM) We want to become our own God rather than allow the one true God to be God in our lives. (PM) (*Gen* 3:5) Sin is pouring out contempt for God and the exultation of oneself. (PM) (St. Augustine, *De civ Dei* 14, 28: PL 41, 436) Sin is also an offense against reason, truth and right conscience by affection of things over God. (PM)

Para 1850- "In this proud self-exaltation, sin is diametrically opposed to the obedience of Jesus, which achieves our salvation." (*Phil* 2:6-9) Sin sets itself against God's love for us and turns our hearts away from his love. (PM)

Para 1851- "It is precisely in the Passion, when the mercy of Christ is about to vanquish it, that sin most clearly manifests its violence and its many forms: unbelief, murderous hatred, shunning and mockery by the leaders and the people, Pilate's cowardice and the cruelty of the soldiers, Judah's betrayal--so bitter to Jesus, Peter's denial and the disciples' flight." (CCC) "However, at the very hour of darkness, the hour of the prince of this world," (*Jn* 14:30) the sacrifice of Christ secretly becomes the source from which the forgiveness of our sins will pour forth inexhaustibly." (CCC) Sin is basically missing the target which God has set before us. It takes constant attention to learn to keep the arrow flying toward the target. We too must constantly monitor the decisions, behavior, attitudes and actions or non-actions in our lives. (PM)

III. THE DIFFERENT KINDS OF SINS

Para 1852- St. Paul writes in his letter to the *Galatians* of the kinds of sins practiced. He categorized them as works of the flesh and they are: fornication, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, factions, envy, drunkenness, carousing and the like. He contrasts them to the fruit of the Holy Spirit. Paul warns the readers that whoever does these works of the flesh shall not inherit the kingdom of God. (PM) (*Gal* 5:19-21; cf. *Rom* 1:28-32; *1 Cor* 9-10; *Eph* 5:3-5; *Col* 3:5-8; *1 Tim* 1:8-10; *2 Tim* 2-5)

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III. THE DIFFERENT KINDS OF SINS (CONT.)

Para 1853- The Lord teaches in *Mat* 15:19-20 that it is from man's heart or the will that sin comes about. Sins can be classified according to their object, or according to the virtues they oppose, by the problems they cause or the defect in them or their excessiveness or according to the commands they violate. The sins can be looked at how they affect who, or whether they are spiritual or carnal or of spiritual or carnal or whether they are in thought, word or deed. Yes, but from the heart also comes charity, which is the source of good and pure works which sin offends. (PM)

IV. THE GRAVITY OF SIN: MORTAL AND VENIAL SIN

Para 1854- *1 Jn* 3:16-17 is the source for the Catholic Church's categorizing of degrees of sin. The Church has chosen words which are not found in the Bible to describe whether a sin is unto death or not. The mortal sins are unto death and they require the sacrament of Reconciliation to be forgiven. Otherwise, the prayers of a contrite heart asking for forgiveness from Christ is commonly appreciated and accepted by the priest during the sacrament of confession.. (PM)

Para 1855- Mortal sin destroys charity in us. Venial sin makes us more susceptible to commit mortal sins by weakening the love basis from which our will acts upon in any given situation or circumstance. (PM)

Para 1856- St. Thomas Aquinas reminds us in *STh* I-II, 88, 2, *corp. art.* that mortal sin is setting our sites on something which harms or destroys charity in us and venial sins obstruct charity, but does not take it away or remove it. (PM)

Para 1857- In order for a sin to be mortal one must be found to be deliberate, in full knowledge of the gravity of the decision and of a grave matter. (PM) (*RP* 17 S 12)

Para 1858- *Grave matters* (italics theirs) as specified in the Ten Commandments, there are degrees of severity of the offense listed in them such as killing is graver than theft. (PM)

Para 1859- Mortal sin requires full knowledge and consent. Supposed ignorance and hardness of heart increase the severity of the matter. Personal choice in committing grave offenses is key in mortal sin. (PM)

Para 1860- *Unintentional ignorance* (italics theirs) can be well-categorized out of the realm of mortal sin, but does not remove responsibility for outcomes. This should inspire one to learn more as to how not to offend love. (PM)

Para 1861- Mortal sin leads one down the path of destruction and to Hell. Our choices determine our eternal destiny. Yes, God is greater than our choices, but he does choose to honor our will in order to honor our love. (PM)

Para 1862- Venial sins are of less serious matter, but still create discord, disordered affects for created goods, obstructs the development of the soul's progress in the exercise of the virtues and the practice of the moral good. Temporal punishment is in order to be sure an unrepentant venial sin takes us one step closer to mortal sin. (PM)

Para 1863- "Venial sin does not break covenant with God." (CCC) By the grace of God we can be restored to full fellowship with God and his creation. No sanctifying grace is lost through venial sins alone. (PM)