

making a bad confession

The Catholic Church has priests forgiving sins on God's behalf as if they were the one offended, as if they were God!

As a result of the doctrine that priests have to forgive sins, the Church requires that the priest hear your confession of sins. This is necessary so that he can decide whether to pardon you or to keep you in your sins. He needs to know if you are really being honest and are repentant.

The Catholics believe in venial sin which is not serious and which is not turning away from God and in mortal sin which is. Mortal sin is the rejection of an infinitely good God so it is intending an infinite insult. Venial sin is limitedly bad.

Catholics don't have to confess venial sins if they don't want to (Catechism of the Catholic Church, 1458) but if they deliberately refuse to confess a mortal sin the absolution they get will be invalid and they will be obliged to confess all their mortal sins all over again including the sin of making a bad confession. Concealing a mortal sin in confession is a mortal sin in itself. The Church says that it is lying to the Holy Spirit which can provoke God into killing those who commit it (Acts 5:1-11).

Rome says that no matter how saintly we are there are some traces of sin in us. All sin insults God who hates all sin infinitely for he is infinite good. Therefore all sin is mortal and there is no venial sin for he hates all sin that infinitely. All confession and absolutions are invalid. Jesus could not have started the sacrament. It is the sacrament of hypocrisy and salvation by and with sin.

Jesus warned that anybody who fails to forgive will not get forgiveness from God. Rome requires that you forgive others before you go to confession. No effort is made to check in the confessional if this is mature forgiveness. For example, I have a confidential work secret. I break confidentiality to a friend who soon tells everyone. I will be angry and resentful at my friend. If I start saying, "I forgive you for it is my own fault for I shouldn't have told anyone" that is pretending that it is all your fault. That is not mature forgiveness. It is bad forgiveness and should not be honoured by God or the Church.

If you refuse to forgive some wrong that is not big then what about the big sins that God forgave you? Jesus' answer is that if you got forgiveness you will be back to square one and be exactly the same as if you were never forgiven. They say God only forgives those who forgive. It would be an insult to take his gift of forgiveness and refuse to be forgiven.

The Church believes that if you die in a state of unrepented sin such as abortion or heresy or murder or adultery - to name a few examples - you will go to Hell and there is no chance of escape. Though these sins are deserving of Hell according to the Church, it is unrepentance you are really damned for. Unrepentance then is far more serious and dangerous than the sin itself. The longer the delay in repenting the worse your sin of unrepentance is. Catholics were never asked to state how long they neglected to repent of their sin in confession. They are never asked to say what took them so long. The duration and reason for the sin have to be stated otherwise there is no point in confessing the sin for it is only being half-confessed. The Holy Spirit forgot to inspire the Church to require that showing that confession is a human institution. Catholic confessions are invalid. It is obvious that the Church for some reason in the past only wanted sins confessed to get information of some sort. Confession seems more like a system to get gossip than a system of spiritual healing.

The doctrine of probabilism developed by the Jesuits and which was first taught in Spain in 1580 is interesting. It says that if a priest has good reason for refusing to absolve a penitent he can still absolve for the sake of the minor reasons that tell him he should absolve (page 15, *The Secret of Catholic Power*). The only thing this is good for is making sure people sin with a clear conscience. Probabilism is officially tolerated in the Church, it's not heresy. That takes away the credibility of the Church as an institution that loves God dearly.

Catholic repentance, more often than not, is insincere. They say, "If I had my life over again I would not commit many of my favourite sins." But is that believable? It's easy to say that and easy to incorrectly think you mean it.

True forgiveness is part of an agreement between yourself and the other person that the bad deed will not be repeated.

The Catholic Church settles for a person going to confession and telling God they will not sin again. Nothing is mentioned about saying you will not do it again to the people you hurt. Nobody who gave bad example is told to explain to others what they have done.

Confession is not about getting real forgiveness and implementing it. It is about gaining the power to do evil while using

confession to relieve the guilt. The disobedience and wickedness among Catholics shows that the Catholic may have found a way through confession to deal with the deterrent effect of guilt and remorse.

You alone are your own ultimate judge - not others, not God, not the priest in confession. Even God's judgment of you is worthless unless you agree with it. And if you do, you are really only judging yourself and using him as a guide. He is not your judge.

What you think of you is what matters. Only you know your life situations well enough to be able to judge.

The purpose of structures is to manipulate you so that you don't exercise your right to judge yourself. Religion is a structure and is therefore manipulative.

The Church preaches fake forgiveness.

It urges fake repentance for sin.

You will say you repent your sin meaning if you had another chance you would do it different. The Catholic holds that divine grace is always there to help you avoid sin. If you feel you could have done it differently with God's grace why didn't you respond to the grace at the time? If grace is a delusion then it follows that you would probably sin the same way again if you get a new chance. So what you are doing is, "I would do the same thing only for the grace of God. I am only assuming that grace exists so I assume I would have acted differently and obeyed God." That is really saying, "I would have been good if there was grace." What kind of repentance is that? Only a cheap God would reward cheap repentance with his cheap forgiveness.

God does not forgive because of our sins but in spite of them. He has to force himself then to forgive. Charming!

Catholicism gives out cheap salvation and cheap forgiveness. Therefore it cheapens its people.

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