

Venial Sin Doctrine is Hypocrisy

ABOUT SIN

Sin is an offence against God in thought, word, deed or omission. It is a crime against God.

In the Roman Catholic Church you will be instructed that there are two kinds of sin: mortal sin and venial sin.

Mortal sin is sin that cuts you away from God's friendship leaving you his enemy. Christianity asserts that its just punishment is everlasting punishment. An example is drunkenness or adultery (1 Corinthians 6:9,10). Grace is God's power that works inside you to make you pleasing to him. Mortal sin kills it why is why it is called mortal. It kills the soul's relationship with God and also kills you by making you deserve death for the Bible says the wages of sin is death and that because of sin all die. So sinning mortally is not just a bad thing to do but it is also murderous. It is an attempt to kill yourself out of spite towards God.

Venial sin is sin that does not terminate the fellowship. Venial is just a weakening of your friendship with God and is not as bad as mortal.

The Church claims that all sins are grave for they offend such a good God but that all sins are not mortal. Incidentally, the Koran asserts that only certain kinds of sin, the allegedly graver sins, put you in Hell (Sura 53:32).

To commit a mortal sin you have to have full knowledge of what you are doing and its seriousness and to do it freely.

Is venial sin really mortal sin in disguise?

ALL SIN IS MORTAL

The Roman doctrines of the difference between mortal and venial sin are unbelievable for it is plainer than the skin on one's hands that one disagrees with the other.

People might buy the lies out of short sightedness and forgetfulness of what God's unlimited love implies about sin.

If God is really infinitely good then he must be infinitely offended when any sin is committed so all sins are infinite offences or mortal. All sins would be unlimited ingratitude for the unlimited good God would do for you. He gave you your existence and that is infinitely valuable in itself.

Suppose some sins are not infinitely evil. If I commit a venial sin then though the sin would not be seem to be very evil the contempt expressed by doing something so small against such a good God would be a mortal sin. The smaller the requirement that I won't keep, the worse is the insult I offer. This does not and cannot mean that it is preferable to commit a mortal sin for it is a mortal sin.

Suppose all sin is mortal. Suppose not all mortal sin is equally bad. Suppose for example that to rob a bank, a mortal sin in Catholicism, is not as bad as murdering somebody, another mortal sin. In committing these acts, I choose to reject God, all my friends and family, all the blessings I have, to rot in Hell forever. I would be total evil in my heart if not in my actions. That is a mortal sin by itself. The robbery or murder is one thing but the rejection of all love is another. Its an additional sin. That means that every time I rob a bank I commit this additional sin. That means every time I murder I commit this additional sin as well. In both cases the additional sin is equal.

If a sin could be mortal but you are not sure, then you are saying to God, "If I am heading for Hell doing this then so be it!". That is a mortal sin in itself. The way the Church makes the slightest sexual thought to be a mortal sin shows that you don't need to be doing much harm to be a mortal sinner. Most Catholics cannot tell or are not sure if an act they are considering is a mortal sin. They do such acts every day. Who then can be saved? Even a theologian wouldn't be exempt for the matter is so complicated.

Every sin you commit is a sin that cannot be undone – you cannot go back in time to make it not have happened. The sin will be perceived by God forever for he sees all things and is outside time. To sin is to blight God's creation forever for it is bringing about an evil that is permanent in the sense that it still happened. Thus all sin must be infinitely bad.

If every sin is infinitely offensive then no sin can be any worse so all sin is equally bad. Sins can be worse or better only in the sense that they do greater or lesser damage. The sin is mortal not because of the harm it does but because it is intended to tell God to get stuffed. Why? Because if God is infinite good then we are to love him for his own sake and to love ourselves and others for his sake. You cannot commit an infinite offence unless you intend to mock God.

The harm sin does to others is nothing compared to what sin in its contempt says to God.

Rome is sort of patting the person who commits a so-called venial sin on the back by refusing to look on it as mortal. To do that is to commit a mortal sin for it is ignoring its seriousness. The Roman God half-rewards mortal sin and forces himself on those who don't want him, the so-called venial sinners, despite Rome's insistence on his respect for free will. Rome informs us that God is all-evil if he does not respect human free choice for then he has no excuse for allowing evil and suffering. When you praise God for this gospel you are praising Satan for he would have to be the originator of that doctrine. Once you attribute evil to God he will not accept your worship so it goes to Lucifer.

If God won't treat mortal sins as they deserve even though the person is not sorry for them that shows he cannot have any real regard for forgiveness. Neither can those who act in his name, his collaborators.

How can Catholics who know that all sin is total opposition to God love their enemies when they are flippant towards true forgiveness in the ways we have discovered? Christ told us that we would know the false prophets by their fruits!

Observations like this have led many to argue that the Catholic Church is not a religion that knows what true love is. And that the Church is putting souls in danger of falling into satanic devotion. They would add that this devilish system seems to want to damn the soul with its fake forgiveness. How can it forgive in the name of God when its doctrine is evil and its morality is bogus?

FURTHER PROOF THAT ALL IS MORTAL

We have seen the proof that all sin is mortal and seen that it is so clear that anybody who says that mortal sin is infinitely malign because God hates evil infinitely is forcing his or her listeners to hold the same to be true of venial sin.

But there are other proofs.

Looking at sin from another angle provides another way of proving all sin to be quenching all love for God. Rome says that blasphemy is always a mortal sin for it is ingratitude measured by the degree of the love that it throws back in the loving one's face which is God's in this case and his love has no end or limit. Now, every sin insults God like blasphemy does so all sin must be mortal. For example, when you sin you are telling God that you are more important than him and if words are used you are blaspheming him as much as you would be with sign-language. The Catholic Church is showing a shocking deceitful and self-righteous side when she declines to recognise all sin as blasphemy in its own way.

Let's try another angle again. If I get forgiven for five murders by God and do not forgive others I am ungrateful for the forgiveness I got for God wants me to forgive like he has forgiven me. To be ungrateful for my pardoning is to declare that I have ceased to be sorry for the offence I offered God. It is to offer the same insult to God all over again. Though God will not un-forgive my murders and make me guilty of them again I am as bad as before for I have tried to get my pardon cancelled and am putting new sins in the pardoned ones place. It is the same if I refuse to forgive myself even for an instant for I am just as valuable as anyone else. Being unforgiving makes all the pardons you got count for nothing. For example, if God forgives you for murder and you do not forgive others then you insult that forgiveness and became as bad as a murderer again. You are saying that you are glad you killed and are reversing the repentance that gave you mercy. Jesus utilized this logic in Matthew 18. By not forgiving he warned that you end up as bad as you were before God forgave you. It follows that pardoned mortal sinners cannot refuse any forgiveness to another without committing a mortal sin. It would be evil to get forgiveness for a serious sin and fail to forgive others for less. The lesser the sin you won't pardon the worse your ingratitude is. Nearly everybody is a mortal sinner at that rate. If you didn't believe in God this problem wouldn't exist which would be proof that the Devil is behind all God religion if he really wants all people damned in Hell. Now you know the real depths of Jesus' compassion – shallow.

What if all sin is equally bad before God in intent even though the outward damage of the sin may differ? It remains a fact that you must instantly forgive any sin committed against you or another person for all are as bad as each other.

If I am pardoned for small sins and I can't forgive a murderer or a rapist I must remember that all my sins many of which were to do with the fact that every moment I stay in sin is a fresh sin add up to grave harm. I cannot judge a person on one act and say I am better. I cannot say that I am entitled to be unmerciful to him for he did worse than I did.

If I think I should not forgive those who are "worse" than me then that logic would tell me to forgive only those people who are as good as me. So, if anybody commits one small sin more than I have I should not forgive them.

If I sin I do not forgive myself as long as I am unrepentant so it is the mortal sin of being ungrateful for the gift of pardon.

The gravity of ingratitude is measured by the value of the thing one is ungrateful for. God's pardon for any sin is infinitely valuable for it enables us to be one with him and to have infinite happiness so the slightest wilful ingratitude is an infinite insult. You cannot want God or Heaven if you are not grateful. When you sin, you can't be anything other than a mortal sinner when all sin is infinite ingratitude.

What we have learned so far contradicts the Catholic doctrine that unforgiveness is not always mortally sinful and that you can be pardoned while adhering to venial sin. Catholics teach that if you reject God by serious sin your repenting of some of your sins while you adhere to the rest is hypocrisy and an insult to God. So if you repent some serious sins and not others it is no good if you want God's pardon. There is no forgiveness until you turn to God and shed all the serious sins. Catholics only imagine that they are forgiven.

As a religion that says that sins have different levels of gravity as regards responsibility, Catholicism should say that it is a far bigger offence to God to refuse to forgive a small sin than a big one. But so low is its morality that it does not. So-called venial sinners are welcomed to communion!

Every sin in the universe contains an element of being unforgiving. Even when the victim has done you no harm there is something that you can have against her or him and you are giving her or him a reason to withhold forgiveness from you which is as bad as being unforgiving yourself. Even the most secret sin adversely affects others in some supernatural way (1 Corinthians 12:26- its saying that when one suffers all suffer does not mean that all suffer because of their sympathy for not all would be that caring. Every sin brings down on you the infinite consequences of being unforgiving for it is being unforgiving. Not forgiving somebody is bad because it is wishing to harm somebody or see them harmed when they should not be. To harm the innocent is wrong for the same reason so harming an innocent has the same effect as being unforgiving and so one is as harmful as the other.

Like St Paul, the Catholic Church teaches that we must forgive all who have injured us as an indication of gratitude for God having so graciously pardoned us in Christ. These days the Catholic Church is obsessed with telling people to forgive one another and why they should. And it is said that sinners doing good deeds and feeling content about risking their souls is one of Satan's evil fruits that look good.

The Church accepts Catholics who make little effort to learn what sins are mortal and what are not. But when these people sin the sin may not be mortal in itself but the fact that they committed it and didn't care if it was mortal or not is.

If my good works are done while I have a "venial" sin on my conscience then they are as fake as the Turin Shroud. I am telling God, "Take this good but I am not repenting." The good is not really meant to be good in that case. When I sin I cannot do anything good so to sin is to put all love for the Lord out of my heart. It is a mortal sin. I have stolen the heart that belongs to my God. Venial sin does not exist. Those who say it does must ask themselves if they are being hypocritical.

To commit a venial sin would be to take a step closer to committing mortal sin. It is expressing your will that if it leads you to commit a mortal sin then so be it. But that attitude is a mortal sin. To wilfully make yourselves open to mortal sin is willing a mortal sin to take place. The Church teaches that nobody loses their faith except through failing to pray which is a sin or some other sin that is committed too much. So if you are a Catholic and cease to be convinced, you are an evil person. This is an unkind assessment and it is one the Church does not shy from. So sin then reduces your faith and increases the tendency to doubt. Doubt or denial of the faith is the ultimate sin for it is turning your back on what the Church says about sin and God. Therefore all sin must be mortal for it reduces your faith.

Also, to do good and refuse to sanctify that good and make it real good by casting all sin, even if it is only all venial sin, out of your heart would be a mortal sin and casting ridicule on the good when that good is major. The better the good the more I put it up for ridicule by doing it in sin. It is a mortal sin to ridicule a person for saving a life. When you ridicule your own saving a life or something it must be a mortal sin too.

Does that mean that we are not allowed to do good while adhering to unrepented sin? The answer is practically speaking we have to do good but hypothetically speaking it is a pity. We are not allowed to see the good as real good but as a counterfeit. You chose the sin so you choose the results and limitations sin causes. If you want to do the good for real, repent the sin first. To do good while being evil is necessary but still you defile the good by doing it. Hypothetically if not in practice, you should not be doing good when you are in a state of sin.

The more good you do in a state of sin the more you mock the good. The more you lose sight of what real good is. You

must be ready to do immense good such as saving lives at all times. You must have no sin. Not to be ready by repenting of venial sin as soon as it is committed would be a mortal sin. It is like refusing to do something easy and reasonable in order to save others from death or Hell. The more good you do in a state of sin the worse the blasphemy is. This implies that the venial sinner should not do good and the less good done the better. This is hypothetical. God tells us we must never ever sin and that if saving a life would be a sin for us through conscience or circumstance then it should not be done. So God would prefer you refraining from a good action than carrying it out to profane it. It is endlessly worse if it is a mortal sinner and not a venial sinner. Jesus was hostile to hypocrisy like no other sin which suggests that we should refrain from helping others if it would be hypocritical. That means we are never allowed to help others for we are always stained by sin.

Today it is accepted that the person is the absolute value. Life is more important than quality of life for life must be more important than quality when the quality of life matters. From this it follows that murder is the worst thing you could do. This contradicts Christianity as the apostles taught it under the inspiration of Jesus which sees hating God as worse and shows that true Christianity is anti-humanitarian and undermines the value of life over a theistic hypothesis. Many top Christians just pretend to honour the absolute value of life. The Catholic Church commits a mortal sin merely by espousing this attitude and if it were really open to virtue it would have the right view. We cannot make excuses for people who have bad opinions of others without proper cause. So anyway human life is the absolute value meaning that every moment of human life is precious too for it is a moment of life. Therefore to hurt a person is to hurt a precious moment of life and is seriously wrong.

Venial sin is a lie.

RC CHURCH KNOWS THERE'S NO VENIAL SIN

All priests must know fine well that all sin is mortal for they preach the necessity of looking at all your sins to see if you intended to divorce God by them. They are as bad as the Pharisees of the Bible. Catholics who agree with them are in the Devil's chains if there is a Devil.

One can nearly hear the Catholics saying: "The priests and theologians are continually pondering over such matters so they would teach the same as you if you were right. Please, don't ask me to believe that all those wonderful men were liars and that they suffered and sometimes died for falsehood and hypocrisy." Atheists are sorry but they have to. The Catholic priests are just all frauds for they know that all sin is an infinite insult and then they arbitrarily and bigotedly contradict it by preaching venial sin! This is blasphemy. They hate anyone they have got prosecuted for blaspheming for they blaspheme too. They even refuse to submit that their own blasphemy should be counted as or considered to be a serious sin. If there is a Satan he is very powerful and when one reflects upon the sly ways of the priests and the theologians one will notice that one has underestimated his magic before.

I will never forget the first moment I learned why mortal sin deserves Hell. For in that moment while waiting for confession in my parish Church, I realised that all sin must be mortal. I preferred my Catholic pipe dreams to the truth so I pushed my doubts to the back of my mind. I did not realise it for many years but I had sold my soul to Satan just to gratify that part of me that was conditioned to heed and adore the Catholic cult.

Anyone who preaches that venial sin exists is either totally naïve or lying.

God or the priests are in no position to tell me what is a mortal sin and what isn't. It is my conscience and decision and belief that determine if any act will be a mortal sin. They are telling me if I have sex outside marriage that I should intend it to be a mortal sin. Do they want to punish me not because sex is that wrong but because I have sex? If so then this is jealousy and interference and persecution in their purest forms and self-righteousness and sadism are the motivations.

What business has God and priests forgiving mortal sins against me in confession or whatever without my consent as if I was never harmed? Catholics believe in people making amends to God for the sins of others in their place. Surely then God should ask me what penance I want the person to do for me. Surely the priest who absolves should or tell the penitent to ask me first and get back to him. What business has God making these decisions as if I had no right when he cannot even prove that he can be loved or should be? When you get married you have to make sure you know the person but you don't know God at all and he is so mysterious and does things that look evil. But that does not stop him being domineering.

Jesus said that God accepts no sacrifice from anybody who has fallen out with a neighbour and who does not go and make peace with the neighbour first. This proves that the Catholic Church which does not insist on this is in breach of the law of Christ and is not his infallible bride. Jesus was right so the Church is blind to what the right thing is and that is terrible and more inexcusable when it reads his words.

FINALLY

Venial sin does not make sense if there is a God. All sin demands and deserves and wins everlasting punishment. If sin takes you to Hell, then what if you think you are okay when you die and are not sorry for venial sin? Blame the Church!

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