

## BE ANGRY AT SIN NOT SINNER

Religion says to love the sinner hate the sin. Love the sinner nearly all the time does no good to the sinner. It is usually done at a distance. It amounts to hating sin for nothing. It is pure passive aggressive! Love the sinner and hate the sin tends to be a minimum requirement. It is as warm and loving as giving a starving person a stale slice of bread when your satchel is full of cream cakes even ones you don't want.

Hate and anger are not exactly the same thing but you cannot have one without the other.

Anger is the feeling that something should not happen and fuels you to work for change. Anger is a feeling that is about repelling evil. It demands submission from the person who is engaging in wrongdoing against you and satisfaction - that is for the situation to be fixed satisfactorily. Anger is directed at some threat or perceived threat. It communicates a warning to the offender in your body language and perhaps speech. It encourages fear of the threat and thus hate for hate is rooted in fear.

Christians approve of Jesus throwing the money-changers and other con artists out of the Temple and consider this as an example of just anger - an anger that is about making evil people awaken to the reality of what they are doing and about protecting people from them. They say just anger stops evil from flourishing.

Anger is a response to a situation that I think or feel should not be. It is tormenting myself over something that I cannot control. Even if I hit my car and damage it, that is done. Getting angry about it is not going to help. Anger is an attack on myself. It kids me that it will do something about it. Anger is irrational and is self-torment and makes you a pain to others too or a potential pain.

Hate is the feeling that a person should lose his or her wellbeing and fuels you to make that happen as far as you can. It is also directed at a threat or perceived threat.

Feelings against sin like all feelings are not 100% rational and cannot be. Feelings are not reason. To think and to feel are two different things. Thus in so far as the feeling is not rational there is a risk or a will to risk becoming a threat to the sinner.

Religion allows anger against sin as long as the anger is not incurring sin and is about stopping or reducing sin as much as possible. Your anger towards the sin of another is not about wanting to stop the sin. You say you cannot make another person's choice for them. It is about wanting them to sense your anger and getting afraid. You want to hurt them.

People do not like others to be angry at them for it threatens their plans and them. Anger can go out of control and lead to hate or violence. People do not like others to be angry at them for the anger implies that they are accused of being in the wrong. They think, "Who does X think he is being mad at me? He is so high and mighty."

People do not like others being angry with them because it threatens to make them feel bad about themselves. A person can hate themselves because they perceive that others are angry with them. They feel they are the cause of other's suffering and stress.

Anger is protective of values and the self-esteem of the angry person and rouses them to deal with threats to values or the self-esteem or both.

Some say you must be angry at the sin not the sinner. But a sin is never a threat - it is the sinner who is the problem. Being angry at the sin not the sinner would mean your anger is in bigger danger than ever of going out of control. It would mean we do not have to worry about hurting the sin by being too angry.

Each person is the cause of her or his own reactions to the behaviour of others. If you make yourself angry you are a threat to the safety of others or you are trying to be. The anger will be increased if you tell yourself that it is not a person you are mad at but a sin. It will worsen again as you try to keep up the deception and stop yourself seeing that you are angry at the person. It is better to hate and be angry at a person and realise it and admit it to yourself than not to.

You will necessarily see the person who is angry with you as accusing you of being a threat.

The teaching of hate the sin and love the sinner makes no sense for hate is necessarily about hating a person. You cannot hurt the sin but only the person committing the sin. You cannot oppose the wellbeing of the sin for the sin is not a thing, it

is something that makes a person a sinful kind of person.

If you must love the sinner and hate the sin you must feel anger towards the sin but not the sinner.

The problem with the element of anger is that it is lunacy to imagine you can be angry at a sin not a sinner. Another person's sin never hurts you, it is the person that does that.

We tend to be grateful to things when they benefit us. We feel a sense of gratitude towards the car that gets us to hospital. We kick and curse the car and swear at it when it breaks down. We treat events and things as if they consciously bless us and curse us. If you really hate a sin, you are personifying it and you are as good as hating a person. That hate will be just as poisonous as hating a person and make you bitter and dangerous.

Religion teaches that it is better to be unselfish and harmful than to be selfish and harmful.

The Church wants to blind people to the truth about how you cannot be angry at a sin without being angry at the sinner.

If you deny your anger, it will still be there but simmering away and perhaps pretending to be something else.

Then it is never dealt with and will spread poison through your heart.

If you hide your anger under passivity, you are really violently forcing yourself to deny and repress your anger. You are making yourself a victim. That will only lead to more fear.

If you diplomatically ask for your rights to be respected instead of repressing the anger you will avoid this fear. The fear will only worsen the anger and give you new things to be angry about. Soon the steam out of your kettle will make you mad.

Telling people it is a sin to like sin or to not care about it means it is a sin to do anything apart from hating sin or being angry at it.

People cannot do it and then they are left with the burden of guilt on top of their problems.

If hate is bad for its dangerous and irrational then love the sinner and hate the sin serves only to make it even more dangerous and irrational. All hate and anger risks going out of control and invites loss of control. It is partial loss of control. It is even more reckless when you tell yourself that the hate and rage is not about the sinner but the sin. Then you take away the boundary between administering justice or going beyond it too far. There is no hope of finding that boundary if you ignore the needs of persons. Hating a sin or being angry at it implies that you know to what degree an "immoral" action committed by a free agent may be hated or be the cause of your anger. It exposes the hypocrisy and deceit of saying, "I believe in judging the sin and not the sinner." You are judging the sinner when you cannot know their degree of guilt or responsibility. Religion says only God knows exactly how bad a person meant to be. You are acting like God.

The Bible is clear we are to hate whatever God hates. Even if sin does not take place we are to hate the thought of it. If there were never any sinners sin would still have to be hated in principle. Yet the Bible says we must not let the sun go down on our anger. If we are angry at sin not the sinner then this advice makes no sense. It makes more sense if the anger is directed at the sinner. Being angry at the sin not the sinner is not in the Bible.

It is odd to argue that if your country attacks an evil country to cleanse it that you hate the terrible things it does not the people who do the things.

People who worry about the wrong they have done, feel consoled at the doctrine of love the sinner and hate the sin for they think it means they will be protected from the consequences of their "sins". When they realise that the devotees of the principle do not really think sins should not mean consequences for you they end up angry at the hypocrites.

People feel hurt because they perceive attacks against them by other people as personal attacks. In fact, there is no such thing as a personal attack. People judge not you but their perception of you. This principle is a foundational one. It is the secret to building magical castles bursting with health and happiness and joy in your heart beyond even the most of your imagination. There is no sin. Sinners do not exist. Those who say they love sinners and are mad at their sins are liars.

Nobody who wants justice is going to feel satisfied if justice is solely about what the person did and not the person. To feel that the action must be condemned not the person will do nothing for you if the person has cruelly tormented your loved ones to death. The dentist who treats you as a tooth not a person will be despised. Love the sinner and hate the sin attacks the victims in the name of religious faith. The hypocrisy only makes things worse.

HIGHLY RECOMMENDED

The Power of 'Negative Thinking', Tony Humphreys, Newleaf, Dublin, 1996