

THE PARDONING OF VENIAL SINS IN CONFESSION

The Catholic Church teaches that you can make a holy and good confession to the priest without being sorry for all your venial sins provided you have no mortal sin. He will forgive your serious sins though you do not mention the venial. But this teaching is the mortal sin of heresy for one sin defiles all you do and that is that.

“We are not bound to confess what we know to be only venial sins; but if a penitent has only venial sins to confess, he must be truly sorry for at least one of them, or his Confession would be null and void; and only those venial sins would be forgiven for which he was truly sorry” (page 320, *The Student’s Catholic Doctrine*).

If you have another sin that you are not sorry for, then you can’t be pardoned for your “attempt” at repentance is a sin and a mockery. You can’t repent of a sin unless you reject it for it is evil but you can’t reject it for that reason in all seriousness if you stand by another evil. Everything you do in attachment to sin is a sin for it is defiled by the sin. The Church says that if you repent all your mortal sins in confession but one the confession is no good for you are attached to evil and pretending to be sorry. But the same could be said of venial sinners. For the Church to say that the good of mortal sinners is really evil and not to say the same of venial sinners is unjust discrimination.

A God who delays pardoning venial sins is especially mean. To say confession is the best thing a venial sinner can go to when he could get sins pardoned by doing a good work is a terrible thing. It is saying the offence is more important than the person who was helped.

As a religion that believes in different levels of the gravity of sin, Catholicism should teach that it is a far bigger offence to God to refuse to forgive a small sin than a big one. You deserve forgiveness better for a small sin. But it does not. So-called venial sinners are welcomed to communion which forgives any sins they are sorry for. “Just as our bodily food insensibly repairs what we lose by daily wear and tear, so likewise is this Divine food a remedy for the spiritual infirmities of each day. But, it must be remembered, it is a remedy for those venial sins only for which we no longer retain an affection” (page 296, *The Student’s Catholic Doctrine*). So, God withholds pardon from venial sins in a person who is fit for communion and forgiveness until they receive it. He is more worried about the time they get to the altar than about their dispositions.