

HOW FORGIVENESS FROM GOD IMPLIES THAT ALL OFFENCES AGAINST GOD REJECT HIM TOTALLY

Though the Catholic Church says a venial sin, like jumping the queue on Jesus, is not a mortal sin, like trying to have him shot, it says that if we love God we will not make any distinction between sins. A sin will be avoided if it is venial just as if it were mortal for we love God. A loving parent hates himself or herself for breaking Toby's rattle in a bad temper just as much as he or she will for kicking him.

FORGIVENESS MORTALISES VENIAL SIN

In Catholic belief, any sin that does not put God out of your soul or amount to declaring that you put yourself where God should be and God can die for all you care is a venial sin. The sin that puts God out is called mortal sin for it kills your spiritual life or relationship with God.

If venial sin is possible it is not possible for those who have sinned and been forgiven of mortal sin.

If I get forgiven for five murders by God and then somebody harms me and I do not forgive them I am ungrateful for the forgiveness I got for God wants me to forgive.

To be ungrateful for my pardoning is to declare that I have ceased to be sorry for my offence that 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 myself un-forgiven. It is the same if I refuse to forgive myself even for an insult for I am just as valuable as anyone else. 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 without committing a mortal sin.

This doctrine that if you get loads of forgiveness from God and fail to be as generous to another person then it will be as if you were never forgiven totally contradicts the rubbish that God forgives unconditionally and all you have to do is remove obstacles to your relationship with him for his relationship with you is just fine.

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 can't want God or Heaven if you are not grateful. The venial sinner who is an ex-mortal sinner can't be anything other than a mortal sinner when all sin is infinite ingratitude.

You might get forgiven for your venial sins but once you commit a mortal sin your damnation is guaranteed even if you get that mortal sin forgiven. And that is because further venial sin is inevitable and is made mortal by your 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 only imagine that they are forgiven.

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 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. Not forgiving an enemy is bad because it harms and so to harm a person you have nothing against is as bad. Even the most secret sin adversely affects others in some supernatural way. Read 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. Also, hidden and harmless sins reduce your resistance to evil and sin and will make it easier to move on to harmful sins so all sin is indirectly harmful on the natural level too. Every sin brings down on you the infinite consequences of being unforgiving for it is being unforgiving.

It is worse to be unforgiving towards the good than towards the bad. To be like that towards the good is to imply that the bad should be treated worse. To sin against a bad person is to approve of all the bad things you ever did to bad people or to people you thought were bad so it is reversing your repentance. To sin is to un-repent your repented sins.

Those who hold a small grudge even for ten seconds are worse than those who hold big ones because there is more an excuse for the latter. They are more ungrateful for the forgiveness they have obtained than the latter. Jesus said that the person who is forgiven a lot and won't forgive something small will lose the forgiveness he has received. This is because he is ungrateful for it. He has ceased to want the pardon and he has insulted that pardon so he is reversing his repentance.

Catholics are encouraged to come to communion even if there are some venial sins they are not sorry for. "Venial sins do not prevent our making a worthy communion, but if we do not repent of them our communion will be less fruitful" (page 142, Living in Christ). They could be sorry for them all so the Church dares not say that God has to make this arrangement

because nobody could get communion if they had to have a universal repentance. When you can go to communion in such a rebellious attitude you can certainly go to confession the same way.

It is shocking that Roman Catholicism says that regarding true repentance that obtains pardon: “We must be sorry at least for all mortal sins without exception. It is impossible truly to hate a single mortal sin as being an offence against God, without at the same time hating whatever offends Him mortally. There can be no true sorrow if we entertain an affection for a single mortal sin” (page 320, *The Student’s Catholic Doctrine*). And then it would have you believe that venial sin is different! It obviously can’t be. Catholic books are littered with proofs that Roman Catholicism is mad for power.

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