

## Ten After Ten Session 90: Sin

1846 The Gospel is the revelation in Jesus Christ of God's mercy to sinners...The same is true of the Eucharist, the sacrament of redemption: "This is my blood of the covenant, which is poured out for many for the forgiveness of sins."

1847 "God created us without us: but he did not will to save us without us." To receive his mercy, we must admit our faults. "If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness."

1848 As St. Paul affirms, "Where sin increased, grace abounded all the more"...Like a physician who probes the wound before treating it, God, by his Word and by his Spirit, casts a living light on sin.

1849 Sin is an offense against reason, truth, and right conscience; it is failure in genuine love for God and neighbor caused by a perverse attachment to certain goods. It wounds the nature of man and injures human solidarity.

1850 Sin is an offense against God...it is disobedience, a revolt against God through the will to become "like gods," knowing and determining good and evil. Sin is thus love of oneself even to contempt of God. In this proud self-exaltation, sin is diametrically opposed to the obedience of Jesus, which achieves our salvation.

1851 It is precisely in the Passion, when the mercy of Christ is about to vanquish it, that sin most clearly manifests its violence and its many forms: unbelief, murderous hatred, shunning and mockery by the leaders and the people, Pilate's cowardice and the cruelty of the soldiers, Judas' betrayal—so bitter to Jesus, Peter's denial and the disciples' flight. However, at the very hour of darkness, the hour of the prince of this world, the sacrifice of Christ secretly becomes the source from which the forgiveness of our sins will pour forth inexhaustibly.

1852 There are a great many kinds of sins. Scripture provides several lists of them: "Now the works of the flesh are plain: fornication, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, factions, envy, drunkenness, carousing, and the like. I warn you, as I warned you before, that those who do such things shall not inherit the Kingdom of God."

1853 Sins can be distinguished according to their objects, as can every human act; or according to the virtues they oppose, by excess or defect; or according to the commandments they violate. They can also be classed according to whether they concern God, neighbor, or oneself; they can be divided into spiritual and carnal sins, or again as sins in thought, word, deed, or omission.

1854 Sins are rightly evaluated according to their gravity. The distinction between mortal and venial sin, already evident in Scripture, became part of the tradition of the Church. It is corroborated by human experience.

1855 Mortal sin destroys charity in the heart of man by a grave violation of God's law; it turns man away from God, who is his ultimate end and his beatitude, by preferring an inferior good to him. Venial sin allows charity to subsist, even though it offends and wounds it.

1856 Mortal sin, by attacking the vital principle within us—that is, charity—necessitates a new initiative of God's mercy and a conversion of heart which is normally accomplished within the setting of the sacrament of reconciliation.

1857 For a sin to be mortal, three conditions must together be met: “Mortal sin is sin whose object is grave matter and which is also committed with full knowledge and deliberate consent.”

1858 Grave matter is specified by the Ten Commandments...The gravity of sins is more or less great: murder is graver than theft. One must also take into account who is wronged: violence against parents is in itself graver than violence against a stranger.

1859 Mortal sin requires full knowledge and complete consent...Feigned ignorance and hardness of heart do not diminish, but rather increase, the voluntary character of a sin.

1860 Unintentional ignorance can diminish or even remove the imputability of a grave offense...The promptings of feelings and passions can also diminish the voluntary and free character of the offense, as can external pressures or pathological disorders.

1861 Mortal sin is a radical possibility of human freedom, as is love itself. It results in the loss of charity and the privation of sanctifying grace, that is, of the state of grace. If it is not redeemed by repentance and God’s forgiveness, it causes exclusion from Christ’s kingdom and the eternal death of hell, for our freedom has the power to make choices for ever, with no turning back

1862 One commits venial sin when, in a less serious matter, he does not observe the standard prescribed by the moral law, or when he disobeys the moral law in a grave matter, but without full knowledge or without complete consent.

1863 Venial sin weakens charity; it manifests a disordered affection for created goods; it impedes the soul’s progress in the exercise of the virtues and the practice of the moral good; it merits temporal punishment. Deliberate and unrepented venial sin disposes us little by little to commit mortal sin. However venial sin does not break the covenant with God.

1864 There are no limits to the mercy of God, but anyone who deliberately refuses to accept his mercy by repenting, rejects the forgiveness of his sins and the salvation offered by the Holy Spirit. Such hardness of heart can lead to final impenitence and eternal loss.

1865 Sin creates a proclivity to sin; it engenders vice by repetition of the same acts. This results in perverse inclinations which cloud conscience and corrupt the concrete judgment of good and evil.

1866 Vices can be classified according to the virtues they oppose, or also be linked to the capital sins which Christian experience has distinguished...They are pride, avarice, envy, wrath, lust, gluttony, and sloth or *acedia*.

1867 The catechetical tradition also recalls that there are “sins that cry to heaven”: the blood of Abel, the sin of the Sodomites, the cry of the people oppressed in Egypt, the cry of the foreigner, the widow, and the orphan, injustice to the wage earner.

1868 Sin is a personal act. Moreover, we have a responsibility for the sins committed by others when we cooperate in them:

—by participating directly and voluntarily in them; by ordering, advising, praising, or approving them; by not disclosing or not hindering them when we have an obligation to do so; by protecting evil-doers.

1869 Thus sin makes men accomplices of one another and causes concupiscence, violence, and injustice to reign among them. Sins give rise to social situations and institutions that are contrary to the divine goodness.