

# SIN AND THE NATURE OF MAN



By CHARLES MERRITT



FRESH CATHOLIC

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A companion guide

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*For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.  
Romans 6:23.*



# SIN

## The Origins of Sin

### Question:

Where does Sin come from?  
Why did 1/3 of the Angels Sin?  
Why does Man Sin

### Answer:

They each failed their own “Test”



*The Fall of the Angels*



God has:  
Divine Intellect  
Divine Will

Angels have:  
Angelic Intellect  
Angelic Will

Man has:  
A Human Intellect  
A Human Will





# Angels were given a test

*Love and Obey God*

## The Test

We are not told definitively what it was but Theologians and Scholars have theorized that they were told of the Incarnation and would have to worship God as a man.

## The Result

Lucifer led a 1/3 of the Angels in rebellion against this.

Lucifer is the Devil

1/3 of the (Fallen) Angels are Demons

## Note:

Lucifer is called Satan as Satan means “Adversary”

# The Fall of Man

Man is the “Crown Jewel”, the “Pinnacle” of Creation  
How So?

Two Ways

Way #1:

Man Created in Image and Likeness of God

God Has:

Divine and Infinite Intellect

Divine and Infinite Will

Divine and Infinite Passions (Emotions)

Man has:

Human and Finite Intellect

Human and Finite Will





Intellect – Gives Man the ability to Know and to Reason  
Will – Gives Man the ability to Choose  
Passions – Gives Man the Power to Act

God is:  
All-Knowing  
All-Loving

Man shares in this:  
Intellect gives him the ability to know  
Will gives him the ability to love (to choose to)  
Passions give him the ability to pursue this choice with intensity

Intellect is subject to God.  
The Will is subject to the Intellect  
Passions are subject to the Will

If this Order is re-arranged then it is called “Disordered”



Thomas Aquinas





## Man Created In 2 “States” (An Exalted State)

### State of Original Holiness

- Immortality – Never having to die
- Impassibility – Never having to suffer
- Impeccability – Never having to sin

### Original Justice

- Harmony with God
- Harmony with Fellow Man
- Harmony with Creation

Man has Sanctifying Grace  
A share in the Divine Life  
It is what makes man “fit” (able) to live the Life of Heaven  
Must have it to:  
Enter Heaven  
Live the Life of Heaven





Man (As were the Angels) is put to a Test

Why?

To determine if he freely chooses to:

Know God

To Love and Obey God

The Test

Do not eat of the fruit of the Tree of the Knowledge of Good and Evil

“Tree” = The limits which man could not go beyond

“Knowledge” = Ability to determine for yourself good and evil

The Result:  
Man fails the test  
Man commits (the) Original Sin

The Result of Original Sin:  
Man is still in the Image and likeness of God (Way #1)

But

Man loses his Exalted State to a Fallen State (Way #2)  
Man loses Sanctifying Grace (Way #3)

Lets look at each of these a little closer.....







## What is SIN?

“An utterance, a deed, or a desire that is contrary to the Eternal Law.” (CCC 1849)

“A disobedience, a revolt against God, through the will to become like god, knowing and determining good and evil.” (CCC 1849).

“A love of oneself even to the contempt of God.” (CCC 1849).

“An offense against God: “Against you, you alone, have I sinned, and done that which is evil in your sight”” (Ps 51:4)” (CCC 1850).

”This is to be the avowal of the Prodigal Son: “I have sinned against Heaven and against you.” The most common idea of Sin is that it is a personal failing in regard to God. However, the failing reflects on the sinner. To fail God is to fall short of the mark that God has set for us, it is to miss our destiny; it is, therefore, to fail ourselves. A text from Proverbs shows that there was awareness of this. It dwells on the persistence in the verb “to son”, of the primitive meaning of falling short. It has Wisdom saying: “For he who finds Me finds life, and wins favor from the Lord; but he who misses Me harms himself.” (CCC 1850)

### A Complete Turning Away from (Rejection of) God

“It is an action by which a man knowingly and freely turns from God by fixing his Intellect and Will on Creatures.” (The Teaching of the Catholic Church, Wuerl)

“The essential element which makes Sin the greatest possible evil in the world is the rejection of God, the love of self carried to an extent of treating God with contempt, the averting of the Intellect and Will from God by a voluntary recourse to Creatures.” (The Teaching of the Catholic Church, Wuerl).





# A Type of Act

## A Positive Act

“We say it is a positive act because, even in the case of Omission, the Will acts to choose something at variance with God’s Will – even though this may consist merely in willing not to will to do the things prescribed.” (Outlines of Moral Theology, Connell)

## A Voluntary Act

“A sin must be a voluntary act. Those actions alone are properly called human or moral actions which proceed from the human will deliberately acting with knowledge of the end for which it acts....Since sin is a human act it must have, in so far as it is a human act, the essential constituents of a human act. The Intellect must perceive and judge the morality of the act, and the Will must freely elect.” (Sin, Catholic Encyclopedia)

“Sin sets itself against God’s Love for us and turns our hearts away from it.” (CCC 1850).

“Sin is diametrically opposed to the obedience of Jesus, which achieves our salvation.” (CCC 1850)







# There are two types of Sin, Mortal Sin and Venial Sin

## The Gravity of Sin

“Sins are rightly evaluated according to their gravity.” (CCC 1854)

### Mortal Sin

“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 thus his Beatitude, by preferring an inferior good to Him.” (CCC 1855)

### Venial Sin

“Venial Sin allows Charity to subsist, even though it offends and wounds it.” (CCC 1855).

# Mortal Sin

## A Complete Turning Away From God

“It is an action by which a man knowingly and freely turns from God by fixing his Will on creatures.”  
(The Teaching of the Catholic Church, Wuerl)

“Mortal Sin is the turning away from God, and this State must remain until the sinner turns once more to Him.” (The Teaching of the Catholic Church, Wuerl)

“The true malice of Mortal Sin consists in a conscious and voluntary transgression of the Eternal Law, and implies a contempt for the Divine Will, a complete turning away from God, our true Last End and preferring some created thing to which we subject ourselves. It is an offense offered to God and an injury done to Him; not that it effects any change in God, who is Immutable by Nature, but that the sinner, by his act deprives God of the Reverence and Honor due Him.” (Sin, Catholic Encyclopedia).





## 3 Conditions For Mortal Sin

Grave Matter  
Grave in Itself  
Grave in its Purpose  
Grave in its Circumstances  
Full Knowledge  
Full Consent

“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 Full Consent.” (CCC 1857)

“If the 1st Condition is lacking but the other 2 are present, the sin is deliberately Venial. If the 2nd and 3rd Conditions are lacking, the sin is semi-deliberate Venial Sin.” (Outlines of Moral Theology, Connell)

### Condition #1 - Grave Matter

“Before we can say with any degree of certainty that Mortal Sin has been committed, the action must objectively constitute a serious breach of the Law of God.” (The Teaching of the Catholic Church, Wuerl).

“Grave Matter is specified by the 10 Commandments, corresponding to the answer of Jesus to the Rich, Young Man: “Do not kill, do not commit Adultery, do not Steal, do not Bear False Witness, do not Defraud, Honor your Father and Mother.” (CCC 1858).

### Why Is This The Case?

“Since they express man’s fundamental duties towards God and towards neighbor, the 10 Commandments reveal, in their content, grave obligations. They are fundamentally Immutable. They oblige always and everywhere. No one can dispense from them.” (CCC 2072).







### Types of Gravity – Material or Moral

“Now the Gravity of the Matter will be constituted in one of two ways – it is either the Material Gravity, that is, the extent, the amount, or the quantity of the sin committed; or it is Moral Gravity derived from the circumstances of the case.” (Sin and Its Consequences, Manning)

### Example – The Stealing of a Needle

#### Material Gravity

##### A Mortal Sin

“If I were to rob a man of a very large amount of his property, no one would doubt for an instant that I committed a Mortal Sin.” (Sin and Its Consequences, Manning)

##### No Mortal Sin

“But, if I were to take a needle from a rich person, the instincts of Justice would acquit me of a Mortal Sin. I would have taken that which does not belong to me, but no one would say that in taking that needle from the rich man, who could obtain an abundant supply of needles, I had committed a Mortal Sin.” (Sin and Its Consequences, Manning)

## The Stealing of a Needle

### Moral Gravity

#### A Mortal Sin

“But now, suppose that one needle belonged to a poor seamstress who gained her daily wages by the industrious use of this one needle, and that she had not the means to buy another, and if she were to be robbed of it, her wages would cease and she would no longer be able to support herself; and that I knew all these facts, and that, with my eyes wide open, knowing the extent of the injury I was doing, I should nonetheless take that one needle, you could see at once there is a Moral Guilt which arises from these circumstances.” (Sin and Its Consequences, Manning).

“Suppose still further, that I was jealous of her prosperity, being of the same type of work, and that I took that one needle not only to ruin her career but to advance my own, you see that in so small a theft as the stealing of just a single needle there may be an enormity of Moral Guilt.” (Sin and Its Consequences, Manning)





# Degrees of Gravity

“While every Mortal Sin averts us from God, our Last, True End, all Mortal Sins are not equally Grave, as it is clear from Scripture (Jn19:11)(Mt 11:22)(Lk 6). Sins are specifically distinguished by their objects, which do not all equally avert man from his Last End.” (Sin, Catholic Encyclopedia)

Gravity is Measured By:

Opposition to Virtue

Intensity of the Will

Extent that it departs from Right Reason

The Circumstances

The Harm it Does

The Status of the Person Offended.

The Status of the Sinner

The Light you Possess

Lets a closer look at these in particular...

# Opposition To Virtue

“The Gravity of any sin is discerned in its opposition to a Virtue. The more excellent the Virtue, the Grave the sin that opposes it.” (A Tour of the Summa, Glenn).

## Example

“The most serious illness is that which directly opposes health and tends to destroy it utterly; yet minor ailments also oppose health, but not in a direct and total destructive fashion: conversely, the more perfect is health, the more free it is from destructive disease, and the more readily it overcomes minor ailments. Thus also, the more excellent the Virtue is, the more remote it is from its full opposite, and the more readily it withdraws a man from the minor faults that could lead to its full opposite.” (A Tour of the Summa, Glenn)







## Intensity of the Will

“The more intense the Will is in choosing and cleaving to sin, the more grievous is the sin. For the Will is the cause of the sin and the greater the cause, the greater the effect.” (A Tour of the Summa, Glenn)

## Extent It Departs From Right Reason

“The Gravity is measured by the extent in which it departs from the rule of Right Reason. Our Lord said to Pilate: “He that has delivered Me to you has the greater sin.” (Jn 19:11).

## The Circumstances

“Circumstances can introduce new elements into sin and thus change its specific nature, or rather, add to one sin another specifically different sin. The circumstances of “person” may thus add a sin of Filial Piety to a sin of Injustice as when a man injures his own father.” (A Tour of the Summa, Glenn).

## The Harm It Does

“A sin is made more Grave by the more harm it does. Unless the harm is accidental to the sin and was not foreseen nor intended by the Sinner.” (A Tour of the Summa, Glenn)





## The Status of the Person Offended

“In sins against others, the status of the person offended may make a sin greater. Thus, disrespect for parents is more grave than disrespect towards strangers. So too, a sin is greater for being committed against a person who, by Holiness, or by his official station, is closer to god than others. For example, a sin against a Priest is graver than a sin against a lay person.” (A Tour of the Summa, Glenn).

## The Status of the Sinner

“The more excellent the status of the sinner, the greater is his sin. For such a person has resources for more easily avoiding sins. Besides, in sinning, a such a person shows a greater ingratitude towards God who has bestowed more excellent gifts on him. Finally, sin in such a person is inconsistent with his gifts and his station, and so gives the greater scandal.” (A Tour of the Summa, Glenn)

## Condition #2 - Full Knowledge

-The Sinful Character of the Act

-Its Opposition to God's Law

“Mortal Sin requires full knowledge and complete consent. IT presupposes knowledge of the sinful character of the act, of its opposition to God's Law.” (CCC 1859)







## Condition #3 - Full Consent

“It also implies a consent sufficiently deliberate to be a personal choice.” (CCC 1859)

### Obstacles To Consent

- Ignorance
- Feigned Ignorance
- Hardness of Heart
- Unintentional
- Passions
- External Pressure
- Pathological Disorders

Let's take a closer look at these....

## Feigned Ignorance and Hardness of Heart

“Feigned Ignorance and a Hardness of heart do not diminish, but rather increase, the voluntary character of a sin.” (CCC 1859)

## Unintentional Ignorance

“Unintentional Ignorance can diminish or even remove the Imputability of a Grave Offense.” (CCC 1860)

## Passions and External Pressure and Pathological Disorders

“The promptings of feelings can also diminish the voluntary and free character of an offense, as can external pressure and pathological disorders.” (CCC 1860)





## SIN

The action Itself is Grave  
The Individual has Full Knowledge it is Grave  
The Individual has freely consented to it  
The 3 Conditions have been met.

We now arrive at the point where the individual can respond in  
one of two ways

Reject It  
Engage in It

# The Effects Of Mortal Sin

Drives Out Sanctifying Grace In The Soul (Renders the Soul Spiritually Dead)

Drives out The Infused Virtues

-Theological Virtues

-Faith

-Hope

-Charity

-Moral Virtues

-Prudence

-Temperance

-Fortitude

-Justice

Destroys Friendship with God

Lets take a closer look at these in particular....







### **Drives Out Sanctifying Grace From The Soul**

“Formal Mortal Sin, which is incompatible with Divine Love, destroys the life of Grace in the Soul.” (The Teaching of Christ, Wuerl).

### **Renders The Soul Spiritually Dead**

“A Soul in Grave Sin is Spiritually Dead.” (The Catholic Catechism, Hardon).

The effect of Mortal Sin is to strike the Soul dead.” (Sin and Its Consequences, Manning)

### **Why Is This The Case?**

“God is the Life of the Soul and a Soul separated from God is dead.” (Sin and Its Consequences, Manning)

“Because it is no longer united to God, who gives it Supernatural Life, even as a body is dead from its Animating Principle, which is the Soul.” (The Catholic Catechism, Hardon)

### **When Does This Happen?**

“The Soul dies at once, and on the spot. One single mortal Sin strikes the Soul dead at once, and that for this reason: the grace of God is the Life of the Soul, and one Mortal Sin separates the Soul from God.” (Sin and Its Consequences, Manning)

### **Drives Out The Infused Virtues In The Soul**

“One Mortal Sin destroys all Infused Virtues as Virtues (as living and active).” (A Tour of the Summa, Glenn).

## Destroys Friendship With God

“A Mortal Sin is a sin that separates one from friendship with God, or deepens alienation from God. To die having forfeited the friendship of God is to face the terrifying prospect of God’s Judgment and Eternal Separation from God of which He has warned us (Mt 25:41).” (The Teaching of Christ, Wuerl)





# Venial Sins

## Definition

“Venial Sins are called Venial (from the word “Venia”, pardon).” (The Catholic Catechism, Hardon).

“Venial Sin is a less serious offense against the Law of God. It is not a turning away from God, but a shortcoming, a hesitation or misstep as it were, in one’s efforts to follow after Christ.” (The Teaching of Christ, Wuerl).

“Venial Sin retards man in the attainment of his Last End while not averting him from it.” (Sin, Catholic Encyclopedia)

“When people commit a Venial Sin, they do not decisively set themselves on turning away from God but from overfondness for some created good, they fall short of God. They are like persons who loiter without leaving the way.” (Pocket Catholic Dictionary, Hardon).

“It is an illness of the soul and not the death of the soul.” (Pocket Catholic Dictionary, Hardon).

Mortal Sin is death of the soul. Venial Sin is disease of the soul.” (Sin and Its Consequences, Manning).

#### Example

A person might easily displease his friend in many minor matters but would never run the risk or do anything that would completely destroy the friendship altogether.







## Effects of Venial Sin

- Diminishes Grace in the soul
- Reduces fervor for the things of God
  - Leads to a Proclivity to Sin
  - Weakens Charity
- Manifests a Disordered Attraction for Created Goods
  - Impedes the souls progress in the exercise of Virtue
- Impedes the souls progress in the practice of the moral Good
  - Impedes the souls progress to its Last End
  - Lowers one's resistance to evil

Lets take a closer look at these in particular....

## Reduces Fervor

### Fervor

“It does not mean emotion. Fervor consists in the firm desire and effectual disposition to fulfill our duties to God with regularity, punctuality, and exactness.

But if we have been indulging in Venial Sins of any sort or kind, we begin to do our duty towards God in a slovenly way; we neglect the right time, we do it irregularly, we put God off with an imperfect service.” (Sin and Its Consequences, Manning)

### Example

“Venial Sins are like dust settling upon the perfect machine. As the dust accumulates upon the timepiece, the motion of the timepiece becomes slower; and as it becomes sluggish it loses its perfection.” (Sin and Its Consequences, Manning).





## How Fervor Is Lessened

It hinders us from receiving all the graced we otherwise would have received.

### **Leads To A Proclivity To Sin**

“Just as illnesses and ailments are the forerunners which pull down the strength and render men susceptible of greater disease, so lesser sins prepare the way for sins.” (Sin and Its Consequences, Manning).

“Venial Sins have the effect of giving a perverse inclination to the Will. The Will, which was once united to God and converted to God, has begun gradually to avert itself from God. There is no such thing as an equilibrium between God and sin and when the Will loses its union with God, it immediately inclines itself towards sin.” (Sin and Its Consequences, Manning)

# Diminishes Grace in the Soul

## What This Does Not Mean

“This is not meant to say that the quantity of grace is made less, because the Grace of God is like Life, which cannot be diminished. We are either alive or dead; but the living powers may be diminished. Life remains, but the health and vigor and strength of that life are lessened.” (Sin and Its Consequences, Manning)

## What It Does Mean

“It diminishes the fervor and the operation and the energy and the efficacy of that Grace.” (Sin and Its Consequences, Manning)







# Comparison

Item	Mortal Sin	Venial Sin
God's Law	Contrary to	Slight Transgression of
Charity (Love)	Destroys it	Lessens Weakens it
Last End	Averts completely from it	Impeded it
Grace	Drives it out	Weakens it
Friendship	Servers, destroys it	Lessens it

### **Question:**

Can Venial Sins Turn Into Mortal Sins?

“It follows from the nature of venial Sin that no number of them will ever be the equivalent of one Mortal Sin. But indirectly, and as a consequence, Venial Sins can lead to mortal Sin.” (The Teaching of the Catholic Church, Wuerl).

### **Example**

“Jabbing a man with a pin, even repeatedly, is never the same as running a sword through his heart. The sword thrust is not an enlarged pin puncture. There is not only a difference in degree but also a difference in the kind of deed done.” (A Tour of the Summa, Glenn).

### **How So?**

“Deliberate transgression of the Law of God in small matters causes a habit of mind which grows accustomed to deflections from the Moral Order, and gradually disposes the sinner to depart from it in more serious matters. Imperceptively, a state of mind is generated which is set on discovering to what extent the Law of God can be broken without committing a Grave Sin. It is betrayed by a certain Theological Dexterity in trying to discover the least obligation consistent with remaining in a State of Grace. Is it necessary to remind ourselves that a person walking on the precipice of a steep cliff risks falling over?” (The Teaching of the Catholic Church, Wuerl).

If I do Not Confess Venial Sins in Confession, When And How Are They Forgiven?  
The Penitential Rite in Mass when we say the Confiteor.





# Numerical Distinctions of Sins

## Examples

### One Sin – Renews

“If a man plans to rob a bank and for a period of several weeks renews his intention from time to time, making preparations, etc. he commits only one sin.” (Outlines of Moral Theology)

### More Than One Sin – Retracts and Returns

“But if a person retracts his bad intention, and then some time later returns to it, there is numerically a distinct sin committed. For example, if one Sunday a man makes the intention of deliberately missing Mass he commits a Mortal Sin. But, supposing two hours later he decides he will go to Mass, then later decides not to go, he commits numerically another sin.” (Outlines of Moral Theology)

## Many Members – Many Sins

When a man kills a group of persons he commits as many sins as there are persons in the group even though he accomplishes the deed by one physical act. Similarly, if a man scandalizes a group of persons by speaking Blasphemy, he commits as many sins as there are persons in the group.” (Outlines of Moral Theology)







# Sin Results In Guilt and Punishment

“When a person sins he acquires certain liabilities: the Liability of Guilt and the Liability of Punishment.  
Sin and Punishment go together.”  
(The Sacraments and Prayer, Trese).

The Guilt of the Sin is removed in the Sacrament of Reconciliation  
The Guilt of Punishment Remains and must be removed by us.  
But Why?

## The Answers

### Answer #1 – Laws Have Sanctions

“Every Law must have a sanction attached to its non-observance, and it is in the nature of things that anyone who acts against an established order is repressed by the principle of the order against which he acts. An offense against a military law is punished by a military authority; non-observance of a law of the state is punished by the civil power; a sin against the moral order of God must necessarily be punished by God.”  
(The Teaching of the Catholic Church, Wuerl).

### Answer #2 – God Is Just

“God is infinitely merciful; He is quick to forgive the repentant sinner. But at the same time God is infinitely Just; He cannot be indifferent to moral evil. He cannot “not care” what man does with his freedom. If there were no penalty attached to sin, then good and evil would stand side by side as seeming equals; Justice would be an empty word.” (The Teaching of the Catholic Church, Wuerl).

## **Answer #2 – Sin Insults and Offends God**

“When we sin against God we in the first place insult Him, and secondly we rob Him of what is deservedly His; namely, the Worship, Respect, Obedience, Love, etc. that we owe Him as Creator, Preserver, and Redeemer. In the Sacrament of Reconciliation God forgives the insult offered in sinning, but requires us to make restitution for that which the sin has deprived Him.” (The Teaching of the Catholic Church, Wuerl).

## **Answer #3 – Sin Entails An Unhealthy Attachment To Creatures**

“Grave Sin deprives us of communion with God and therefore makes us incapable of Eternal Life, the privation of which is called the “Eternal Punishment” of sin. In the other hand, every sin, even Venial Sin, entails and unhealthy attachment to creatures, which must be purified either in this life on Earth or after death in the State called Purgatory. This punishment frees one from what is called the “Temporal Punishment” of Sin. These two punishments must no be conceived of as a kind of vengeance inflicted by God from without, but as following from the very nature of sin.” (CCC 1472).





“When we sin against God we in the first place insult Him, and secondly, we rob Him of what is deservedly His due; namely the Worship, Respect, Obedience, Love, etc. that we owe Him as our Creator, Preserver and Redeemer. In the Sacrament of Reconciliation God forgives the insult offered by sinning, but requires us to make restitution for that which the sin has deprived him of.” (The Teaching of the Catholic Church, Wuerl).

#### An Example

Suppose an individual has broken a huge front window in your home. He confesses to you that it was he who did it and he states that he is truly sorry for the damage. You forgive him but there is still the matter of the broken window needing to be fixed so that you can be made whole again. The individual either fixes it himself or arranges someone to fix it for him and to pay for the expense involved..

We have looked at the “Why” of Punishment for Sin  
Now we will look at the “Types” of Punishment for Sin

The Punishment For Mortal Sin Is Two fold  
Eternal Punishment  
Temporal (For A Time) Punishment

Eternal Punishment

The Eternal Punishment for Mortal Sin is the absence of the Presence of God.

When Is The Eternal Punishment Forgiven?

“The Eternal Punishment is forgiven when the guilt of the sin is forgiven – either in the Sacrament of Baptism or the Sacrament of Reconciliation.” (The Sacraments and Prayer, Trese).







### **Temporal Punishment**

“Temporal Punishment is incurred by Mortal and Venial Sin. It is the reparation which we must make to God for having violated His Justice even after the sin itself has been forgiven; it is the satisfaction we must make to God for whatever inadequacy there may be in the intensity of our sorrow for sins.” (The Sacraments and Prayer, Trese).

### **How We Pay Temporal Punishment**

“We must pay this debt of Temporal Punishment through the sufferings in Purgatory unless we discharge the debt during life by appropriate works of penance.” (The Sacraments and Prayer, Trese).

“Prayer, Fasting, Almsgiving, Spiritual works of Mercy, Corporal Works of Mercy, the patient suffering of the ills of life are all means by which we can remit the Temporal Punishment for sin. Indulgences are also means of satisfying for this Temporal Punishment.” (The Sacraments and Prayer, Trese).

# The Penance

## The Size Of It

“The size of the Penance will depend upon the gravity of the sins confessed: the greater the number and the seriousness of the sins, the more arduous we may expect the Penance to be.” (The Sacraments and Prayer, Trese).

## Do We Have To Do It?

“Once the Penance has been established and given to us, we are bound in conscience to discharge it, and to discharge it in a way that it was given. For example, if we are told to recite and Our Father and a Hail Mary each day for the next week, it would not be right for us to do 7 of each and “get them out of the way” – the Penance called for one set each day and that is how we must discharge it. To deliberately neglect to discharge our Penance would be a Mortal Sin.” (The Sacraments and Prayer, Trese).

## Why Is This The Case?

“It should be remembered that the Penance prescribed for us in Confession has a special efficacy in paying our debt of Temporal Punishment because it is part of the Sacrament of Penance.” (The Sacraments and Prayer, Trese).





## Mercy and Sin

“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 say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is Faithful and Just, and will forgive our sins and cleanse us from all unrightousness.” (CCC 1847).

“As St, Paul affirms, Where sin increased, Grace abounded all the more. But to do its work Grace must uncover Sin so as to convert our hearts and bestow on us righteousness to Eternal Life.” (CCC 1848).