

Catechism Excerpt 4: On Sins and Faults

From *The Catholic Catechism*¹

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¹ This catechism is not yet completed. When it is, the excerpts will no longer be available since they will all be contained in the book *The Catholic Catechism*, which will serve as a Profession of Faith or abjuration.

The guilt of sin is incurred in three ways

1. The guilt of sin is incurred in three ways:
 - a) by inheritance
 - b) by commission
 - c) by impartation (AO)

1) Inherited sins

2. There are two kinds of inherited sin:
 - a) original sin
 - b) deicide

Original sin

3. See in this book “**Error! Reference source not found.**” (Not yet available)

Deicide

4. Deicide (the murder of God) was committed by the Jews who denied Christ during his first coming and had him crucified. And all future Christ-denying Jews inherit the guilt, which can only be remitted by becoming Catholic and entering the Catholic Church.

The Christ-denying Jews called this curse down upon themselves and their children as recorded in the Gospel of St. Matthew: “And Pilate, seeing that he prevailed nothing but that rather a tumult was made, taking water, washed his hands before the people, saying: I am innocent of the blood of this just man; look you to it. And the whole people answering, said: His blood be upon us and upon our children.” (Mt. 27:24-25)

2) Voluntary sins

5. Voluntary sins are sins that men commit themselves and thus are not inherited or imparted. They are commonly called actual sins. But this is not the best term because it could be taken to heretically mean that only voluntary sins are actually sins and thus inherited and imparted sins are not actually sins, not real sins.

Mortal sin

6. Mortal sin is a grievous voluntary sin and thus is a deadly sin. Hence all who are guilty of mortal sin are in a state of damnation and thus on the road to hell.

Moses says, “A blessing, if you obey the commandments of the Lord your God which I command you this day: A curse, if you [grievously] obey not the commandments of the Lord your God but revolt from the way which now I shew you and walk after strange gods which you know not.” (Deut. 11:27-28)

“And the Lord answered him [Moses]: He that hath [mortally] sinned against me, him will I strike out of my book.” (Ex. 32:33)

King David says, “They are cursed who [mortally] decline from thy commandments.” (Ps. 118:21)

7. It takes only one mortal sin to be cursed and thus to be in a state of damnation.

“Flee from sins as from the face of a serpent: for if thou comest near them, they will take hold of thee. The teeth thereof are the teeth of a lion, killing the souls of men.” (Eccus. 21:2-3)

God, speaking through the Prophet Ezechiel, says, “For when the just shall depart from his justice and commit iniquities, he shall die in them.” (Ez. 33:18)

St. James says, “And whosoever shall keep the whole law, but offend in one point, is become guilty of all.” (Ja. 2:10)

8. Catholics in a state of grace are in the way of salvation and thus the Holy Spirit dwells in them. However, if they commit a mortal sin, they lose these things and thus are not in a state of grace and are in the way of damnation and the Holy Spirit leaves their souls and thus no longer dwells in them.

“For perverse thoughts separate from God; and his power, when it is tried, reproveth the unwise: For wisdom will not enter into a malicious soul nor dwell in a body subject to sins. For the Holy Spirit of discipline will flee from the deceitful and will withdraw himself from thoughts that are without understanding, and he shall not abide when iniquity cometh in.” (Wis. 1:3-5)

9. Some mortal sins are worse than others, but all mortal sins are deadly.

“A thief is better than a man that is always lying; but both of them shall inherit destruction.” (Eccus. 20:27)

10. The more mortal sins one is guilty of, the more is his deadly guilt and the deeper his state of damnation.

“Nor bind sin to sin, for even in one thou shalt not be unpunished.” (Eccus. 7:8)

“Woe to you, apostate children, saith the Lord, that you would take counsel, and not of me, and would begin a web, and not by my spirit, that you might add sin upon sin.” (Isa. 30:1)

“A wicked heart shall be laden with sorrows, and the [obstinate] sinner will add sin to sin.” (Eccus. 3:29)

“And they added yet more sin against him, they provoked the most High to wrath.” (Ps. 77:17)

“But the children of Israel, adding new sins to their old ones, did evil in the sight of the Lord.” (Jdg. 10:6)

“Why will you add to our sins and heap up upon our former offences? For the sin is great and the fierce anger of the Lord hangeth over Israel.” (2 Par. 28:13)

“Be not without fear about sin forgiven, and add not sin upon sin.” (Eccus. 5:5)

11. Members of the Catholic Church can have their mortal sins remitted by the sacrament of confession.

“When he [Jesus] had said this, he breathed on them [the Apostles, the first priests of the Catholic Church] and he said to them: Receive ye the Holy Spirit. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.” (Jn. 20:22-23)

12. If a Catholic priest will not be available to confess to in the foreseeable future, then members of the Catholic Church must confess their sins to God and God will remit them by the sanctifying grace that comes from the sacrament of confession.
13. Because there is no remission of sins outside the Catholic Church, non-members of the Catholic Church can only have their mortal sins remitted by becoming members of the Catholic Church.

“We have received thy mercy, O God, in the midst of thy temple [the Catholic Church].” (Ps. 47:10)

“Blessed are they that dwell in thy house [the Catholic Church], O Lord.” (Ps. 83:5)

“Because he hath strengthened the bolts of thy gates, he hath blessed thy children within thee [within the Catholic Church].” (Ps. 147:13)

“By mercy and [the Catholic] faith, sins are purged away.” (Prv. 15:27)

“What can be made clean by the unclean? And what truth can come from that which is false [false religions, sects, and Churches]?” (Eccus. 34:4)

“Peter said to them: Repent and be baptized [into the Catholic Church] every one of you, in the name of Jesus Christ, for the remission of your sins.” (Acts 2:38)

Venial sin

14. Venial sin is a minor voluntary sin and thus is not a deadly sin. Hence members of the Catholic Church who are guilty of venial sins only and thus not mortal sins are in a state of grace and in the way of salvation.

God refers to some sins as deadly: “That the children of Israel shall...[not] commit deadly sin.” (Num. 18:22) Hence there are other sins that are not deadly and these are venial sins.

Jesus compares venial sins to mortal sins by referring to venial sins as specks and mortal sins as beams: “Why seest thou the speck that is in thy brother’s eye and seest not the beam that is in thy own eye?” (Mt. 7:3)

15. However, venial sins can lead to mortal sins if one does not sincerely strive to stop committing them.

“He that despiseth small things shall fall by little and little.” (Eccus. 19:1) In this case, he that despiseth to repent from venial sin shall eventually fall into mortal sin.
16. Members of the Catholic Church can have their venial sins remitted without the need of confessing them to a priest. They are remitted by sorrow, confession to God, a firm purpose of amendment, reparation if necessary, prayer, alms, and other works of mercy.
17. Non-members of the Catholic Church can only have their venial sins remitted by becoming members of the Catholic Church because there is no remission of sins outside the Catholic Church.

Faults

18. A fault is a minor offense and not a sin.
19. However, faults can lead to venial sins if one does not sincerely strive to overcome them.

Sins of thought, word, and deed

20. Sins are committed in thoughts, words, or deeds.
21. A man is guilty of sin in thought by desiring in his heart to commit a sin and thus is guilty even before he commits it.

“Evil thoughts are an abomination to the Lord.” (Prv. 15:26)

“A perverse heart is abominable to the Lord.” (Prv. 11:20)

Jesus says: “But the things which proceed out of the mouth come forth from the heart, and those things defile a man. For from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies. (Mt. 15:18-19) I say to you, that whosoever shall look on a woman to lust after her hath already committed adultery with her in his heart. (Mt. 5:28)”
22. A man commits sin in word by promoting sins by his spoken or written words.

“Pure words most beautiful shall be confirmed by him.” (Prv. 15:26) Hence “keep thy tongue from evil, and thy lips from speaking guile.” (Ps. 33:14)

“The whisperer and the double tongued is accursed, for he hath troubled many that were at peace. The tongue of a third person hath disquieted many and scattered them from nation to nation. (Eccus. 28:15-16) The stroke of a whip maketh a blue mark, but the stroke of the tongue will break the bones. Many have fallen by the edge of the sword, but not so many as have perished by their own tongue. (Eccus. 28:15-16, 21-22)”
23. A man commits sin in deed by performing a sinful act.

Those who sin in deeds say: “We have sinned, we have *done* unjustly, we have committed wickedness. (3 Ki. 8:47) And...all [these evils are] come upon us, for our most wicked *deeds* and our great sin. (1 Esd. 9:13)”

Sins of omission

24. A man commits a sin of omission by not sufficiently condemning sins or not sufficiently denouncing or punishing sinners when he is obliged to.
25. A man is obliged to condemn sins and denounce and punish sinners (if he has the power to do so) when his silence or inaction can easily be taken as consenting to the sin or sinner or when his silence or inaction greatly endangers others.

Regarding the obligation to profess the faith, God decrees, through the holy Prophet Isaias, that his chosen people are to condemn sin and denounce sinners: “Cry, cease not, lift up thy voice like a trumpet, and shew my people their wicked doings, and the house of Jacob their sins.” (Isa. 58:1)

“Offend not against the multitude of a city, neither cast thyself in upon the people, nor bind sin to sin, for even in one thou shalt not be unpunished.” (Eccus. 7:7-8)

Jesus says, “If thy brother sin against thee, reprove him.” (Lk. 17:3)

“For it is a token of great goodness when sinners are not suffered to go on in their ways for a long time but are presently punished.” (2 Mac. 6:13)

St. Paul says: “Them that sin reprove before all, that the rest also may have fear. (1 Tim. 5:20) Now I beseech you, brethren, to mark them who make dissensions and offences contrary to the doctrine which you have learned, and avoid them. (Rom. 16:17)”

26. A man who commits a sin of omission shares equally in the guilt of the sin or sinner he does not sufficiently condemn or denounce or punish.

“If any one sin, and hear the voice of one swearing, and is a witness either because he himself hath seen or is privy to it, if he do not utter it, he shall bear his iniquity.” (Lev. 5:1)

“Son of man, I have made thee a watchman to the house of Israel: and thou shalt hear the word out of my mouth, and shalt tell it them from me. If when I say to the wicked, Thou shalt surely die: thou declare it not to him, nor speak to him that he may be converted from his wicked way and live, the same wicked man shall die in his iniquity, but I will require his blood at thy hand.” (Ez. 3:17-18)

The sacrilegious and immoral High Priest Heli shared equally in the mortal guilt of his sons that he did not sufficiently punish and thus incurred the same death sentence: “In that day I will raise up against Heli all the things I have spoken concerning his house: I will begin, and I will make an end. For I have foretold unto him that I will judge his house for ever, for iniquity, because he knew that his sons did wickedly and did not chastise them. Therefore have I sworn to the house of Heli that the iniquity of his house shall not be expiated with victims nor offerings for ever.” (1Ki. 3:12-14)

Sins by favoring, consenting to, defending, or supporting sin or sinners

27. Under pain of sharing equally in the guilt of the sinner, Catholics are forbidden to favor, consent to, defend, support, or glorify sin or sinners in their sins.

“My son, if sinners shall entice thee, consent not to them.” (Prv. 1:10)

Tobias says, “Take heed thou never consent to sin.” (Tob. 4:6)

“But Simon, of whom we spoke before, ...had been the promoter of evils.” (2 Mac. 4:1)

St. Paul says, “For know you this and understand, that no fornicator, or unclean, or covetous person (which is a serving of idols), hath inheritance in the kingdom of Christ and of God... And have no fellowship with the unfruitful works of darkness, but rather reprove them.” (Eph. 5:5, 11)

After St. Paul gives a list of sins against the faith and morals, he says, “They who do such things are worthy of death; and not only they that do them, but they also that consent to them that do them.” (Rom. 1:32)

28. Hence under pain of the mortal sin of idolatry or heresy, Catholics are forbidden to favor, consent to, defend, support, or glorify things against the faith, such as devils, idols, false gods, false religions, pagans, and heretics, whether or not they believe in these evil things.

“Bear not the yoke with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness? And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever? And what agreement hath the temple of God with idols? ...Wherefore, Go out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.” (2 Cor. 6:14-17)

“But the things which the heathens sacrifice, they sacrifice to devils and not to God. And I would not that you should be made partakers with devils. You cannot drink the chalice of the Lord and the chalice of devils; you cannot be partakers of the table of the Lord and of the table of devils.” (1 Cor. 10:20-21)

29. And under pain of the mortal sin of immorality, Catholics are forbidden to favor, consent to, defend, support, or glorify immoral things, such as vice, immodesty, pornography, or grotesque deformity. And if the favoring or glorifying is notorious, then they are also guilty of the mortal sin of heresy.

Non-judgmentalism and non-punishmentalism

30. It is one thing to commit a sin of omission by not sufficiently condemning sin or not denouncing or punishing sinners, but quite another thing, and heresy, to teach that Catholics are forbidden to condemn sin or denounce and punish sinners or must do so insufficiently. This is the heresy of non-judgmentalism and the heresy of non-punishmentalism. The men who teach and follow these heresies become more and more effeminate.
31. The heresy of non-judgmentalism teaches that Catholics are not to condemn sin or denounce sinners or must do so insufficiently. Hence non-judgmentalist heretics do not condemn sin or denounce sinners when they are obliged to, or they do so insufficiently.
32. The heresy of non-punishmentalism teaches that Catholics are not to punish sinners when they are obliged to, or must do so insufficiently. Hence non-punishmentalist heretics do not punish sinners when they are obliged to, or they do so insufficiently.

Near occasions of sin

33. Dangerous or near occasions of sin are all those circumstances of time, place, person, or things, which, of their very nature or because of our frailty, lead us to commit sin.
34. Men are strictly bound to shun, if possible, those dangerous or near occasions of sin which ordinarily lead them to commit mortal sin.

“Flee from sins as from the face of a serpent, for if thou comest near them they will take hold of thee.” (Eccus. 21:2)

“Be not delighted in the paths of the wicked, neither let the way of evil men please thee. Flee from it, pass not by it; go aside, and forsake it.” (Prv. 4:14-15)

“Son, observe the time, and fly from evil.” (Eccus. 4:23)

“Who will pity an enchanter struck by a serpent or any that come near wild beasts? So is it with him that keepeth company with a wicked man and is involved in his sins.” (Eccus. 12:13)

“Go not in the way of ruin, and thou shalt not stumble against the stones; trust not thyself to a rugged way, lest thou set a stumbling block to thy soul.” (Eccus. 32:25)

35. God will protect a good-willed person from falling into sin when he cannot avoid a near occasion of sin that is forced upon him or his duty requires his presence. For example,

A good-willed missionary who evangelizes and ministers to naked savages is protected from falling into sins of lust because he is of good will and his duty requires his presence.

A good-willed doctor whose duty requires him to look upon naked men and women is protected from falling into sins of lust.

A good-willed person who must look at pornography to convict a sinner or to censor it is protected from falling into sins of lust because he is good-willed and his duty requires that he look at it.

A good-willed person who is forced to look at pornography or otherwise immodest things is protected from falling into sins of lust because he is good-willed and was forced against his will to look at it.

3) Imparted sins

36. It is an allowable opinion (and one that I hold) that one man's voluntary sin can be imparted to another in the case of parents or other guardians imparting to their infants their pagan or heretical faith and allegiance. (AO)²

For the glory of God; in honor of the Blessed Virgin Mary, St. Michael, St. Joseph, Ss. Joachim and Anne, St. John the Baptist, the other angels and saints; and for the salvation of men

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² See RJMI book *Baptized Non-Catholic Infants and Children: The Allowable Opinion That Baptized Infants Get Their Faith from the Exterior Intention of Their Guardians*.