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# Sin and Guilt feeling

The difference and Remedy

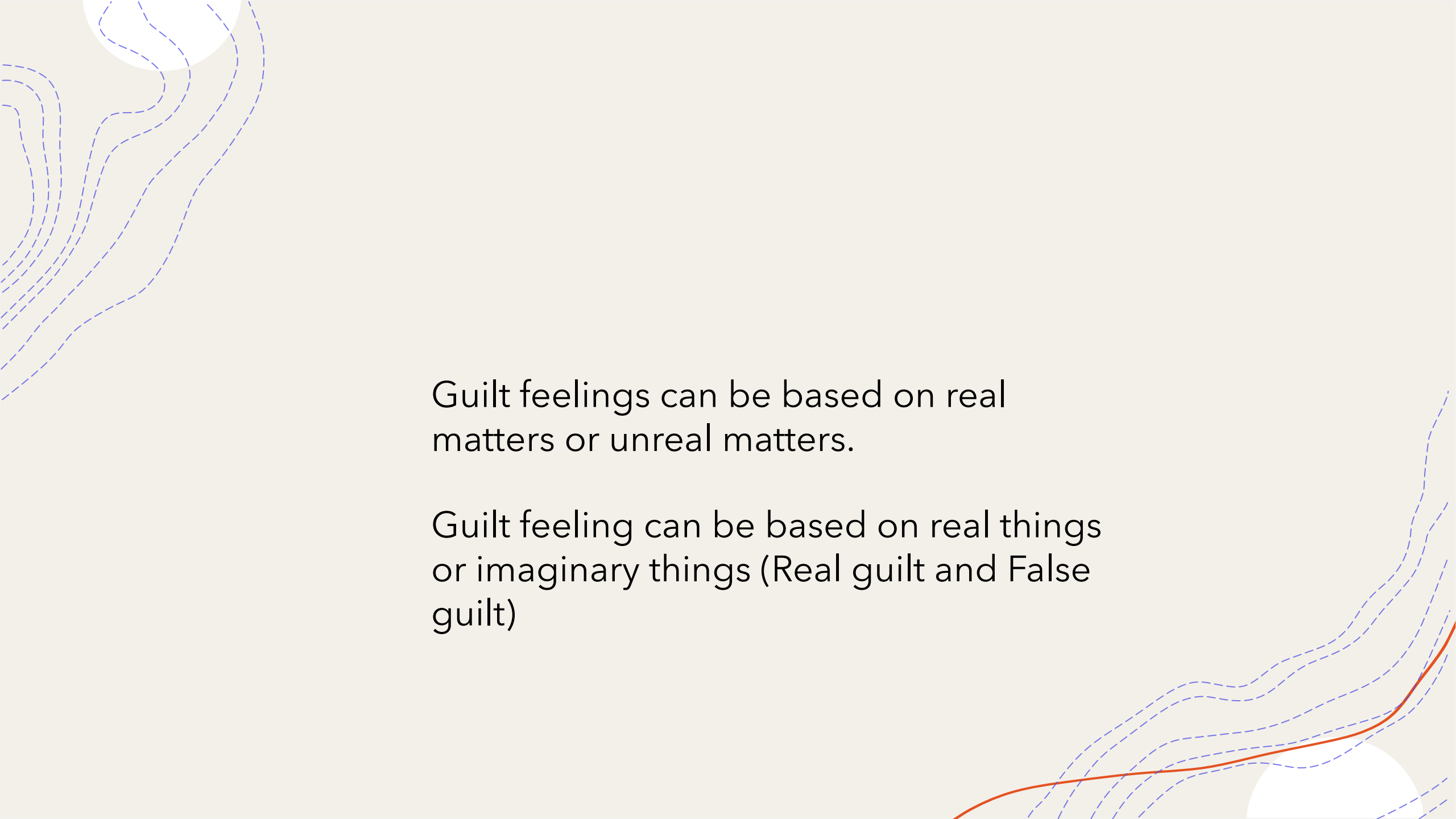
A story!





## Guilt Feeling

Guilt is an emotional experience that occurs when a person believes or realizes—accurately or not—that he or she has compromised his or her own standards of conduct or have violated universal moral standards and bear significant responsibility for that violation. Guilt is closely related to the concept of remorse as well as shame.



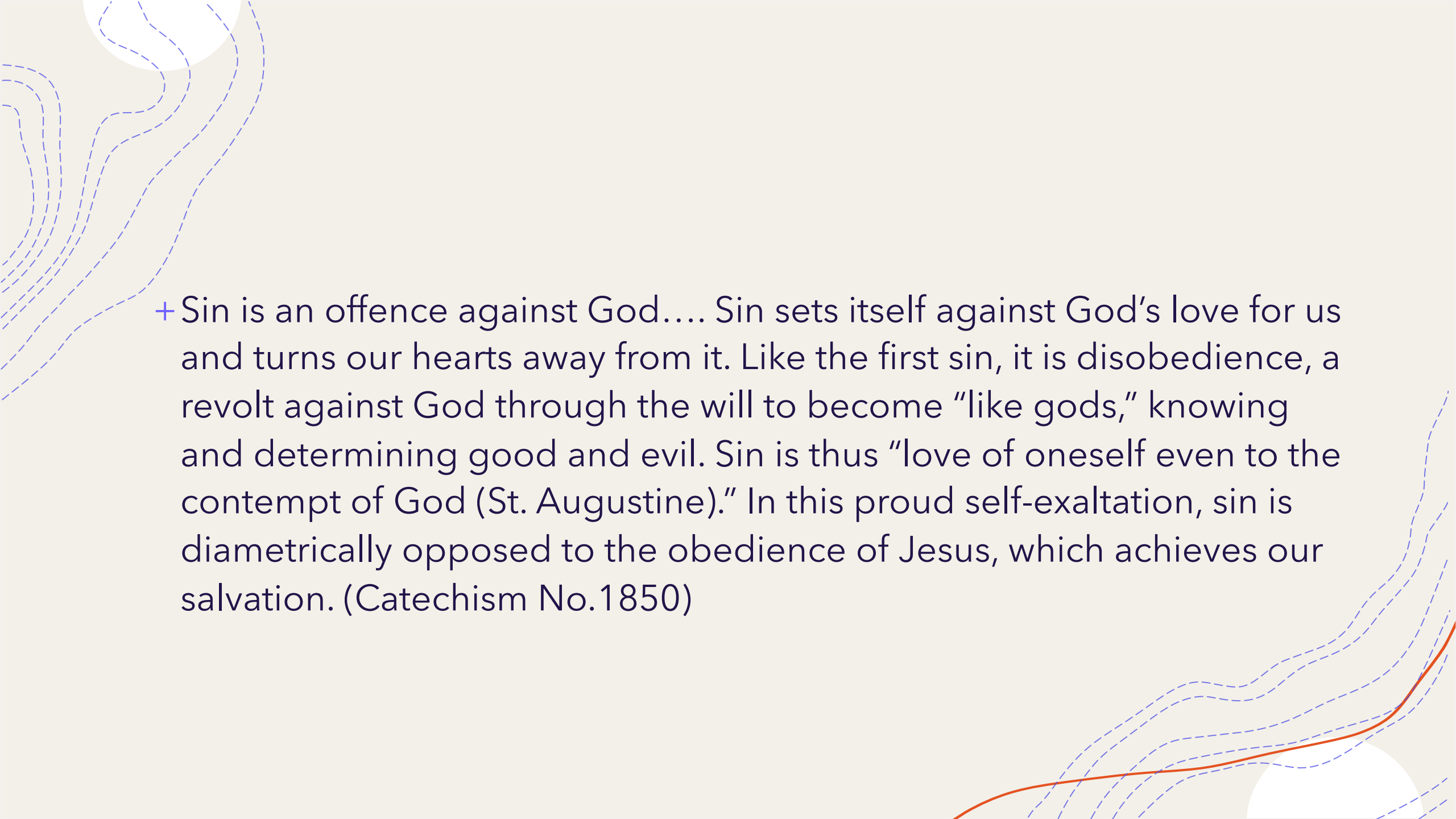
Guilt feelings can be based on real matters or unreal matters.

Guilt feeling can be based on real things or imaginary things (Real guilt and False guilt)



## Sin

- + Sin is an offence against reason, truth, and right conscience; it is a 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. It has been defined [by St Augustine] as “an utterance, a deed, or a desire contrary to the eternal law.” (Catechism of the Catholic Church No.1849)



+ Sin is an offence against God.... Sin sets itself against God's love for us and turns our hearts away from it. Like the first sin, 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 the contempt of God (St. Augustine)." In this proud self-exaltation, sin is diametrically opposed to the obedience of Jesus, which achieves our salvation. (Catechism No.1850)



+ In the Bible guilt means sin.

+ *Psalms 51:4-6*

+ ***Thoroughly wash away my guilt; and from my sin cleanse me.***

+ ***For I know my transgressions; my sin is always before me.***

+ ***Against you, you alone have I sinned; I have done what is evil in your eyes***

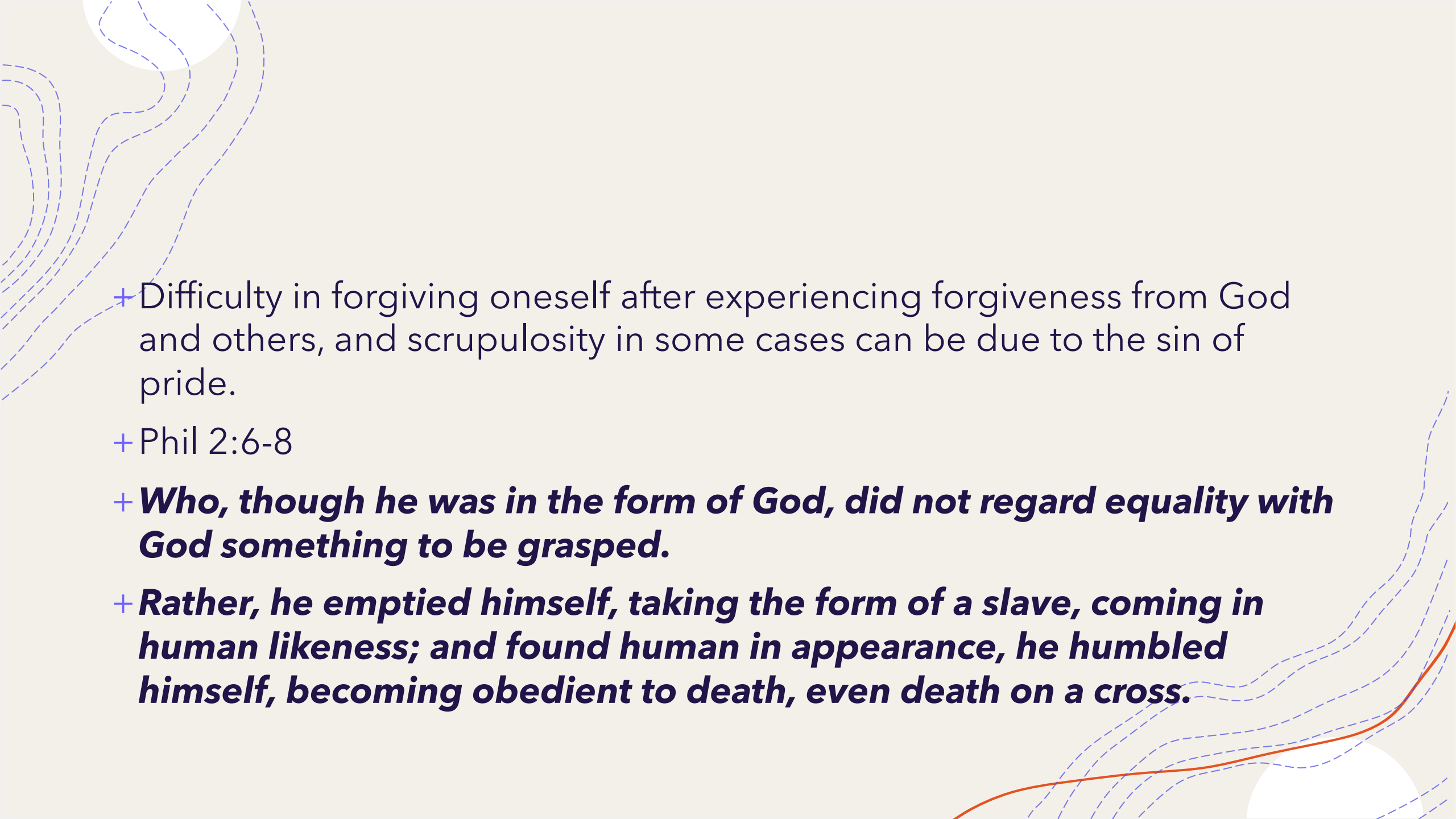
+ ***So that you are just in your word, and without reproach in your judgment.***

Every sin is an offence against God.

- **Genesis 3:1-6**

+ **Now the snake was the most cunning\* of all the wild animals that the LORD God had made. He asked the woman, "Did God really say, 'You shall not eat from any of the trees in the garden'? "The woman answered the snake: "We may eat of the fruit of the trees in the garden; it is only about the fruit of the tree in the middle of the garden that God said, 'You shall not eat it or even touch it, or else you will die.' "But the snake said to the woman: "You certainly will not die! God knows well that when you eat of it your eyes will be opened and you will be like gods, who know good and evil. "The woman saw that the tree was good for food and pleasing to the eyes, and the tree was desirable for gaining wisdom. So, she took some of its fruit and ate it; and she also gave some to her husband, who was with her, and he ate it.**



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- + Difficulty in forgiving oneself after experiencing forgiveness from God and others, and scrupulosity in some cases can be due to the sin of pride.
  - + Phil 2:6-8
  - + ***Who, though he was in the form of God, did not regard equality with God something to be grasped.***
  - + ***Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to death, even death on a cross.***



+ There are two primary categories of sin:

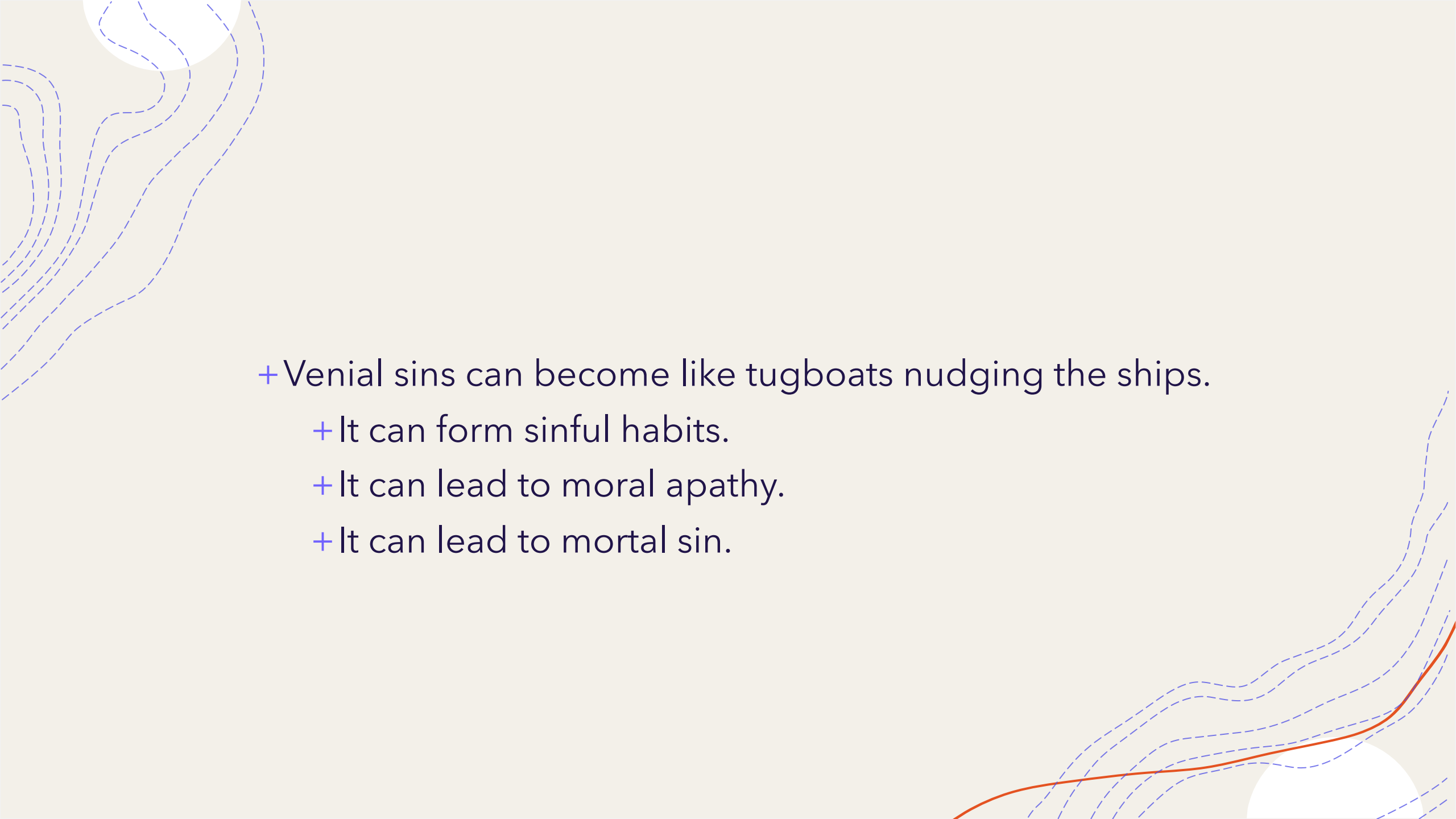
+ **mortal sin and venial sin.**

+ For a sin to be a mortal sin, three things are required:

+ **the matter must be "grave";**

+ **the sin must be committed with full knowledge; and**

+ **the sin must be committed deliberately.**

- 
- + Venial sins can become like tugboats nudging the ships.
    - + It can form sinful habits.
    - + It can lead to moral apathy.
    - + It can lead to mortal sin.



+ Examine the guilt-feeling:

+ To be sin

- + The matter
- + Knowledge
- + Freedom

+ In thought, word or deed.

+ In commission or omission

+ If you are struggling with guilt feeling, you might need to get help.





## Bishop Fulton J Sheen

- + Mortal sin kills, venial sin wounds divine life in us.
- + Really, when you love someone, you never make any distinction between a mortal and a venial sin.
- + A husband, for example, does not make any distinction, if he loves his wife, of slapping her face, giving her a bloody nose or biting her ear or slitting her throat. All of them are quite inconceivable to him simply because he loves her.



## +The remedy for sin: repentance

- + Contrition leading to confession and amending life.

- + A heart contrite and humbled, O God, you will not spurn. Ps 51:17

- + Perfect contrition and imperfect contrition

- + Often, we have no peace of mind, or we fail big later because we don't have perfect contrition.

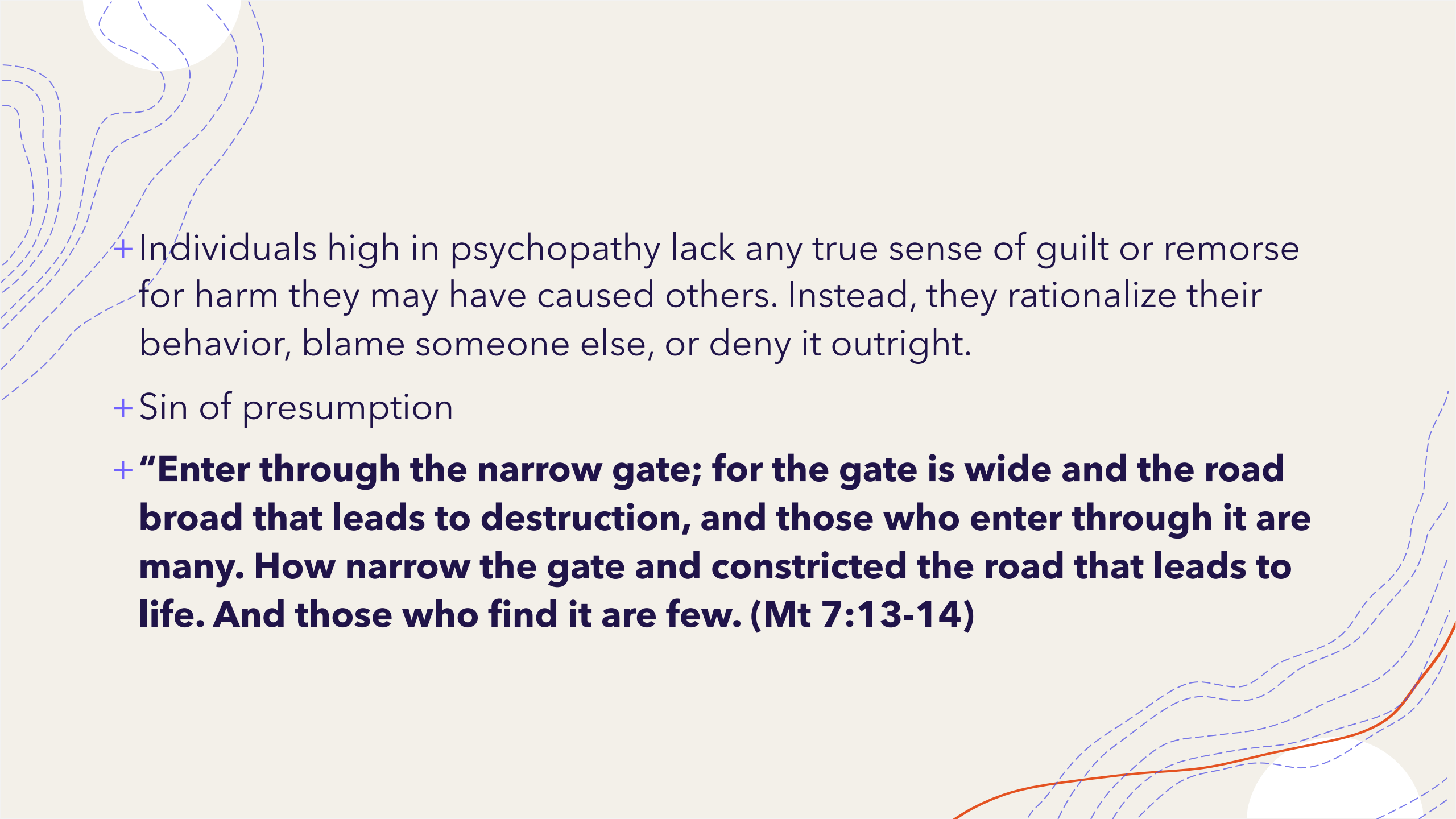
## Story of Peter and Judas (after sin)

- + **Then Peter remembered the word that Jesus had spoken: "Before the cock crows you will deny me three times." He went out and began to weep bitterly. (Mt26:75)**
- + **Then Judas, his betrayer, seeing that Jesus had been condemned, deeply regretted what he had done. He returned the thirty pieces of silver to the chief priests and elders,**
- + **saying, "I have sinned in betraying innocent blood." They said, "What is that to us? Look to it yourself." Flinging the money into the temple, he departed and went off and hanged himself. (Mt 27:3-5)**
- + **I tell you, in just the same way there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who have no need of repentance. Lk 15:7**

## Penance

- + Penance- to repair the damages of sins
- + Penance also will help us to embrace God's forgiveness and forgive ourselves.
- + (Lk 19:1-10 The Zacchaeus story)
  - + **But Zacchaeus stood there and said to the Lord, "Behold, half of my possessions, Lord, I shall give to the poor, and if I have extorted anything from anyone, I shall repay it four times over."**

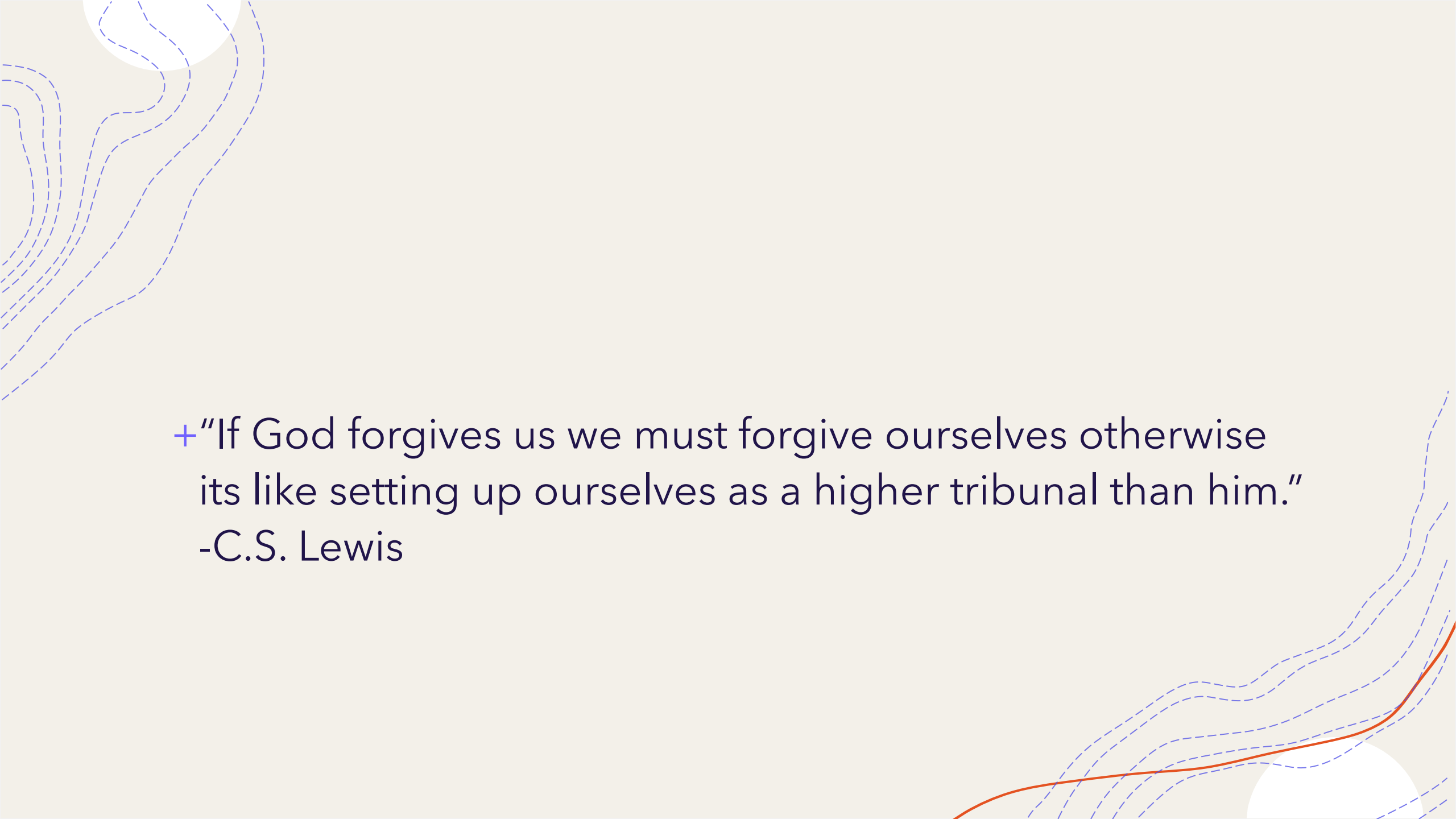


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- + Individuals high in psychopathy lack any true sense of guilt or remorse for harm they may have caused others. Instead, they rationalize their behavior, blame someone else, or deny it outright.
  - + Sin of presumption
  - + **“Enter through the narrow gate; for the gate is wide and the road broad that leads to destruction, and those who enter through it are many. How narrow the gate and constricted the road that leads to life. And those who find it are few. (Mt 7:13-14)**

# JOHN PAUL II GENERAL AUDIENCE

Wednesday 25 August 1999

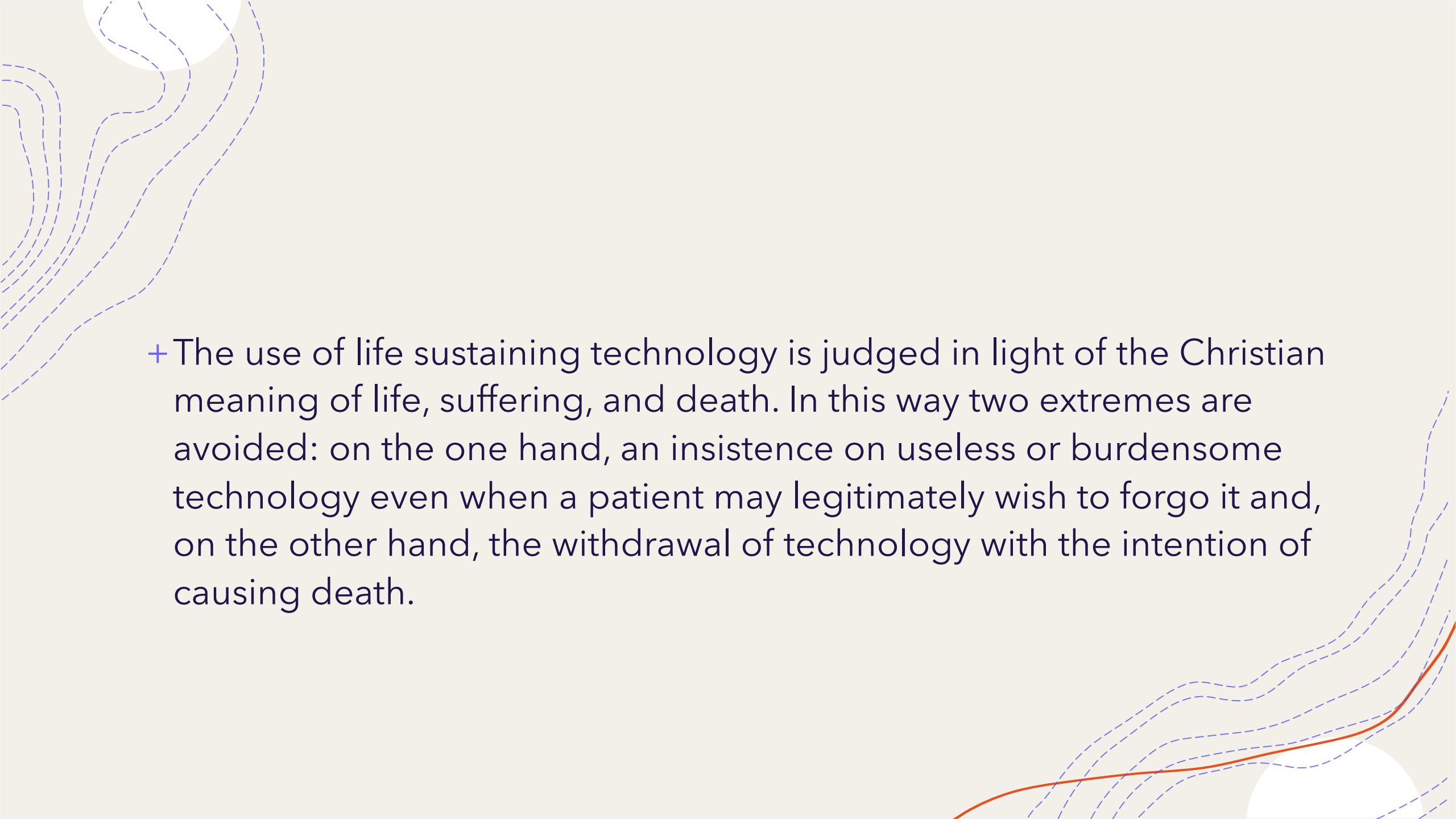
+ Now, looking at the world today we have to admit that there is a marked decline in the consciousness of sin. Because of widespread religious indifference or the rejection of all that right reason and Revelation tell us about God, many men and women lack a sense of God's Covenant and of his commandments. All too often the human sense of responsibility is blurred by a claim to absolute freedom, which it considers threatened and compromised by God, the supreme legislator.

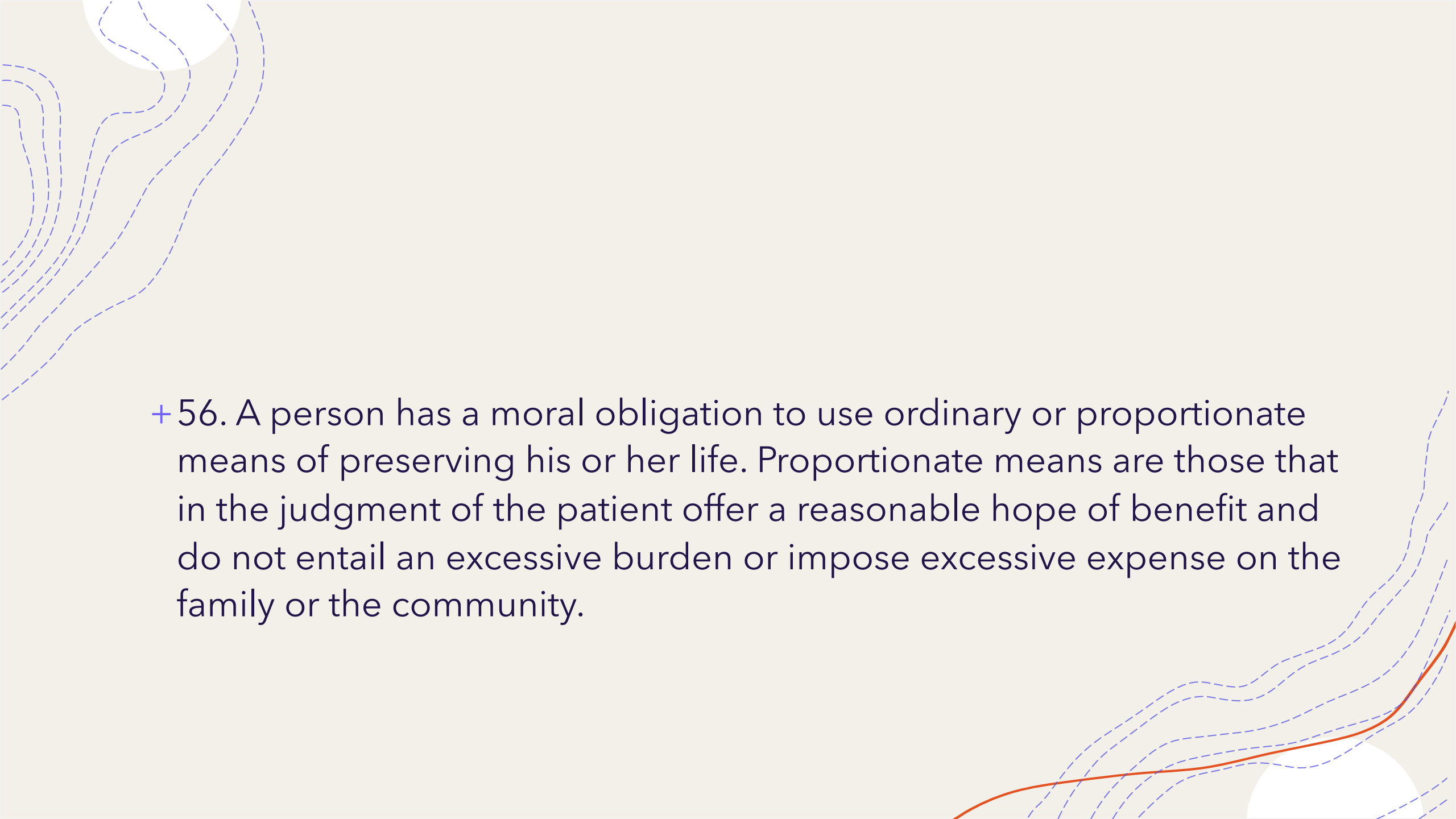
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+ "If God forgives us we must forgive ourselves otherwise  
its like setting up ourselves as a higher tribunal than him."  
-C.S. Lewis

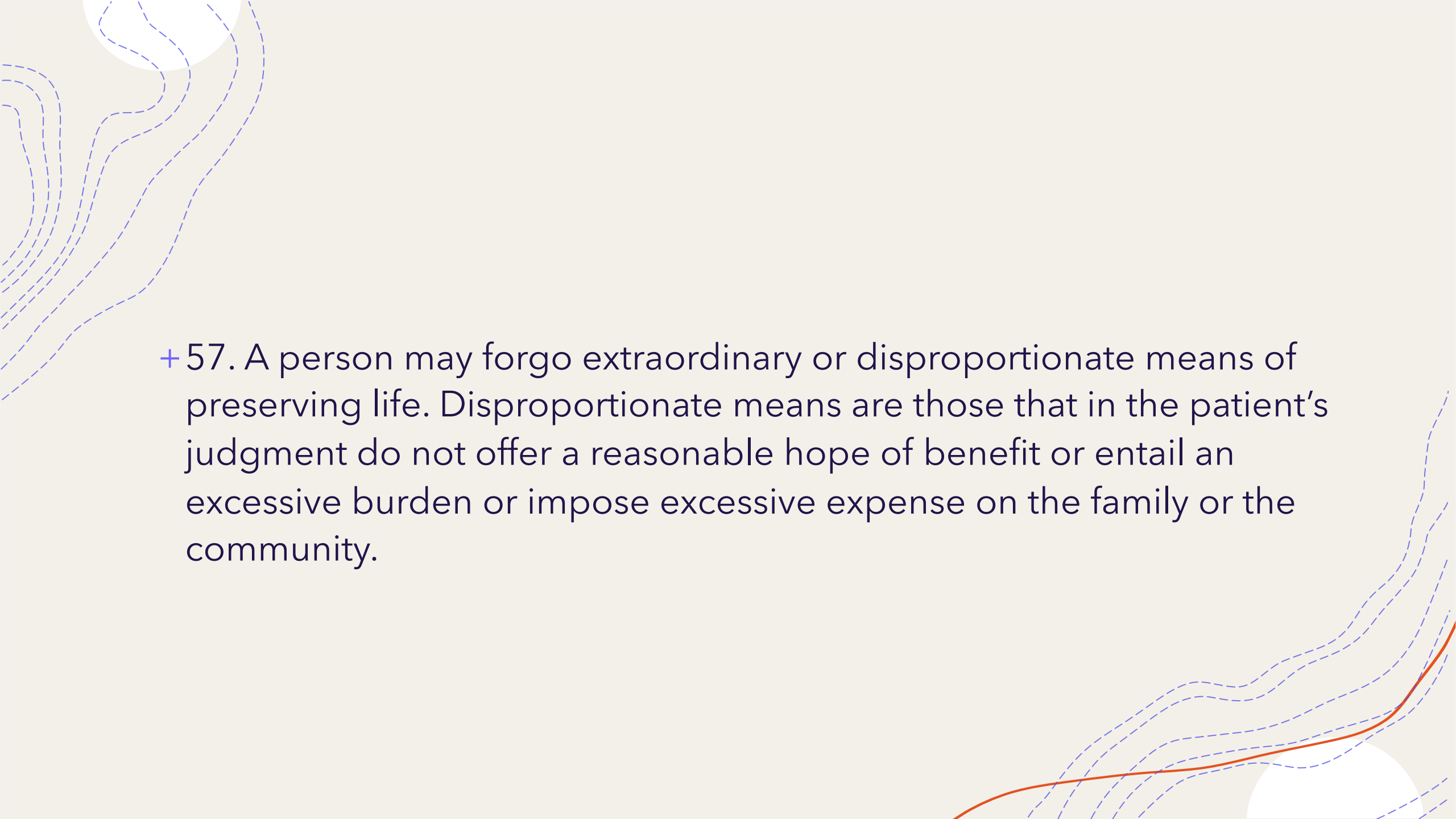
# Ethical and Religious Directives of Catholic Healthcare

- + "The truth that life is a precious gift from God has profound implications for the question
- + of stewardship over human life. We are not the owners of our lives and, hence, do not have
- + absolute power over life. We have a duty to preserve our life and to use it for the glory of God,
- + but the duty to preserve life is not absolute, for we may reject life-prolonging procedures that are
- + insufficiently beneficial or excessively burdensome. Suicide and euthanasia are never morally acceptable options." (Part 5)

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- + The use of life sustaining technology is judged in light of the Christian meaning of life, suffering, and death. In this way two extremes are avoided: on the one hand, an insistence on useless or burdensome technology even when a patient may legitimately wish to forgo it and, on the other hand, the withdrawal of technology with the intention of causing death.



+56. A person has a moral obligation to use ordinary or proportionate means of preserving his or her life. Proportionate means are those that in the judgment of the patient offer a reasonable hope of benefit and do not entail an excessive burden or impose excessive expense on the family or the community.



+57. A person may forgo extraordinary or disproportionate means of preserving life. Disproportionate means are those that in the patient's judgment do not offer a reasonable hope of benefit or entail an excessive burden or impose excessive expense on the family or the community.