

THIS IS YOUR CATHOLIC MINUTE ON VENIAL SIN AND ITS REMEDY

CCC **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 set us in direct opposition to the will and friendship of God; it does not break the covenant with God. With God's grace it is humanly reparable. "Venial sin does not deprive the sinner of sanctifying grace, friendship with God, charity, and consequently eternal happiness."¹³⁴

Three things are used for the remission of venial sins:

The Sacraments, Repentance/Act of Contrition, and any movement of reverence towards God. (e.g. The Eucharist, Extreme Unction, Baptism, Confession, etc.)

St. Thomas Aquinas says in the Summa Theologiae in Article 3:

Hence, for three reasons, certain things **cause** the remission of venial **sins**:

1. "first, because they imply the infusion of **grace**, since the infusion of **grace** removes venial **sins**, as stated above (**Article 2**); and so, by the **Eucharist**, **Extreme Unction**, and by all the **sacraments** of the **New Law** without exception, wherein **grace** is conferred, venial **sins** are remitted.
2. "The recital of the Confiteor or of an act of contrition, the beating of one's breast, and the Lord's Prayer conduce to the remission of venial sins, for we ask in the Lord's Prayer"
3. "...A movement of reverence for God and Divine things: A Bishop's blessing, the sprinkling of holy water, any sacramental anointing, a prayer said in a dedicated church, and anything else of the kind, conduce to the remission of venial sins."

So whenever you participate in the sacraments, recite a Confiteor/ Lord's prayer, or even do things that move the heart and spirit to God; you are receiving grace from God that is remitting your sin.

RESOURCE INFORMATION:

The Holy Bible

1 John 5:16-18

16 If anyone sees his brother committing a sin not leading to death, he shall ask, and God will give him life—to those who commit sins that do not lead to death. There is sin that leads to death; I do not say that one should pray for that. 17 All wrongdoing is sin, but there is sin that does not lead to death. 18 We know that everyone who has been born of God does not keep on sinning, but he who was born of God protects him, and the evil one does not touch him.

Catechism of the Catholic Church

1855 Venial Sin: Is Sin which does not destroy the divine life in the soul, as does mortal sin, though it diminishes and wounds it. **1862** Venial sin is the failure to observe necessary moderation, in lesser matters of the moral law, or in grave matters acting without full knowledge or complete consent.

Catechism of the Catholic Church

Article 8, Paragraph 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 set us in direct opposition to the will and friendship of God; it does not break the covenant with God. With God's grace it is humanly reparable. "Venial sin does not deprive the sinner of sanctifying grace, friendship with God, charity, and consequently eternal happiness."¹³⁴

Paragraph 1452 When it arises from a love by which God is loved above all else, contrition is called "perfect" (contrition of charity). Such contrition remits venial sins; it also obtains forgiveness of mortal sins if it includes the firm resolution to have recourse to sacramental confession as soon as possible.

Summa Theologiae, Third Part, Question 87

Article III of the Summa Theologiae by St. Thomas Aquinas

Articles 2-3

Article 2. Whether infusion of grace is necessary for the remission of venial sins?

Objection 1. It would seem that infusion of **grace** is **necessary** for the remission of venial **sins**. Because an effect is not produced without its proper **cause**. Now the proper **cause** of the remission of **sins** is **grace**; for **man's sins** are not forgiven through his own **merits**; wherefore it is written (**Ephesians 2:4-5**): "**God**, Who is rich in mercy, for His exceeding **charity**, wherewith He loved us, even when we were dead in **sins**, hath quickened us together in **Christ**, by Whose **grace** you are saved." Therefore venial **sins** are not forgiven without infusion of **grace**.

Objection 2. Further, venial **sins** are not forgiven without Penance. Now **grace** is infused, in Penance as in the other **sacraments** of the **New Law**. Therefore venial **sins** are not forgiven without infusion of **grace**.

Objection 3. Further, venial **sin** produces a stain on the **soul**. Now a stain is not removed save by **grace** which is the **spiritual** beauty of the **soul**. Therefore it seems that venial **sins** are not forgiven without infusion of **grace**.

On the contrary, The advent of venial **sin** neither destroys nor diminishes **grace**, as stated in the **II-II:24:10**. Therefore, in like manner, an infusion of **grace** is not **necessary** in order to remove venial **sin**.

I answer that, Each thing is removed by its contrary. But venial **sin** is not contrary to **habitual grace** or **charity**, but hampers its act, through **man** being too much attached to a **created good**, albeit not in opposition to **God**, as stated in **I-II:88:1**; **II-II:24:10**. Therefore, in order that venial **sin** be removed, it is not **necessary** that **habitual grace** be infused, but a movement of **grace** or **charity** suffices for its forgiveness.

Nevertheless, since in those who have the use of **free-will** (in whom alone can there be venial **sins**), there can be no infusion of **grace** without an actual movement of the **free-**

will towards God and against sin, consequently whenever grace is infused anew, venial sins are forgiven.

Reply to Objection 1. Even the forgiveness of venial sins is an effect of grace, in virtue of the act which grace produces anew, but not through any habit infused anew into the soul.

Reply to Objection 2. Venial sin is never forgiven without some act, explicit or implicit, of the virtue of penance, as stated above (Article 1): it can, however, be forgiven without the sacrament of Penance, which is formally perfected by the priestly absolution, as stated above (III:87:2). Hence it does not follow that infusion of grace is required for the forgiveness of venial sin, for although this infusion takes place in every sacrament, it does not occur in every act of virtue.

Reply to Objection 3. Just as there are two kinds of bodily stain, one consisting in the privation of something required for beauty, e.g. the right color or the due proportion of members, and another by the introduction of some hindrance to beauty, e.g. mud or dust; so too, a stain is put on the soul, in one way, by the privation of the beauty of grace through mortal sin, in another, by the inordinate inclination of the affections to some temporal thing, and this is the result of venial sin. Consequently, an infusion of grace is necessary for the removal of mortal sin, but in order to remove venial sin, it is necessary to have a movement proceeding from grace, removing the inordinate attachment to the temporal thing.

Article 3. Whether venial sins are removed by the sprinkling of holy water and the like?

Objection 1. It would seem that venial sins are not removed by the sprinkling of holy water, a bishop's blessing, and the like. For venial sins are not forgiven without Penance, as stated above (Article 1). But Penance suffices by itself for the remission of venial sins. Therefore the above have nothing to do with the remission of venial sins.

Objection 2. Further, each of the above bears the same relation to one venial [sin](#) as to all. If therefore, by means of one of them, some venial [sin](#) is remitted, it follows that in like manner all are remitted, so that by beating his breast once, or by being sprinkled once with [holy](#) water, a man would be delivered from all his venial [sins](#), which seems unreasonable.

Objection 3. Further, venial [sins](#) occasion a debt of some punishment, albeit temporal; for it is written ([1 Corinthians 3:12-15](#)) of him that builds up "wood, hay, stubble" that "he shall be saved, yet so as by fire." Now the above things whereby venial [sins](#) are said to be taken away, contain either no punishment at all, or very little. Therefore they do not suffice for the full remission of venial [sins](#).

On the contrary, [Augustine](#) says in De Poenitentia [Hom. 30 inter 1; Ep. cclxv] that "for our slight [sins](#) we strike our breasts, and say: Forgive us our trespasses," and so it seems that striking one's breast, and the [Lord's Prayer](#) [cause](#) the remission of venial [sins](#): and the same seems to apply to the other things.

I answer that, As stated above ([Article 2](#)), no infusion of fresh [grace](#) is required for the forgiveness of a venial [sin](#), but it is enough to have an act proceeding from [grace](#), in detestation of that venial [sin](#), either explicit or at least implicit, as when one is moved [fervently](#) to [God](#). Hence, for three reasons, certain things [cause](#) the remission of venial [sins](#): first, because they imply the infusion of [grace](#), since the infusion of [grace](#) removes venial [sins](#), as stated above ([Article 2](#)); and so, by the [Eucharist](#), [Extreme Unction](#), and by all the [sacraments](#) of the [New Law](#) without exception, wherein [grace](#) is conferred, venial [sins](#) are remitted. Secondly, because they imply a movement of detestation for [sin](#), and in this way the general confession [i.e. the recital of the Confiteor or of an [act](#) of [contrition](#), the beating of one's breast, and the [Lord's Prayer](#) conduce to the remission of venial [sins](#), for we ask in the [Lord's Prayer](#): "Forgive us our trespasses." Thirdly, because they include a movement of reverence for [God](#) and Divine things; and in this way a [bishop's blessing](#), the sprinkling of [holy](#) water, any sacramental anointing, a [prayer](#) said in a dedicated church, and anything else of the kind, conduce to the remission of venial [sins](#).

Reply to Objection 1. All these things **cause** the remission of venial **sins**, in so far as they incline the **soul** to the movement of penance, viz., the implicit or explicit detestation of one's **sins**.

Reply to Objection 2. All these things, so far as they are concerned, conduce to the remission of all venial **sins**: but the remission may be hindered as regards certain venial **sins**, to which the **mind** is still actually attached, even as insincerity sometimes impedes the effect of **Baptism**.

Reply to Objection 3. By the above things, venial **sins** are indeed taken away as regards the guilt, both because those things are a kind of satisfaction, and through the **virtue** of **charity** whose movement is aroused by such things.

Yet it does not always happen that, by means of each one, the whole guilt of punishment is taken away, because, in that case, whoever was entirely free from mortal **sin**, would go straight to **heaven** if sprinkled with **holy** water: but the debt of punishment is remitted by means of the above, according to the movement of fervor towards **God**, which fervor is aroused by such things, sometimes more, sometimes less.

<https://fatima.org/news-views/what-are-the-ways-to-receive-forgiveness-for-mortal-sin-or-venial-sin/>