

The two concepts of sin and grace are two realities that mark the human person's experience of this life. As mentioned earlier, human beings fearing freedom means that human beings can choose to do either the good or reject that and do what is evil in the passage above from *Gaudium et Spes*, the Catholic Church emphasizes that by human freedom, people have sinned, and while we can and should work towards mending our relationship with God, with ourselves, with other people, and with the rest of creation, it is only through God's grace that human beings can bring all of this to fruition.

A. Sin

An age-old question that people have posed to Christians is this: how could sin and evil have entered into the world, when God is supposedly good? Augustine argued for a particular way of understanding sin to answer this question, as well as respond to Manichaeism. Manichaeism argued for a dualistic understanding of reality: a struggle and opposition between the two equal powers of good and evil. Augustine disagreed with this cosmology; evil was not an equal power to God, but rather evil was the absence of God and the good.

The Christian tradition contains many ways of trying to describe the reality of sin. In Scripture, sin was understood as turning away from God and rejecting the covenant in the Old Testament, and "missing the mark" or unrighteousness in the New Testament. St. Augustine describes sin as a "free act of will whereby one turns from God, the highest and immutable good, to some created thing, the goodness of which is deficient by comparison."¹⁸ The fall of human beings outlined in Genesis is the original sin that has led to later generations of humankind experiencing the consequences of this sin, as well as the guilt of being part of the "sin of the world" that came through original sin. This understanding of sin emphasizes the human will and reason in rejecting God.

Many other trajectories and definitions of sin will emphasize some form of action or omission of action, as well as rooting it in particular vices, injustices, and inequality. Pope John Paul II would root sin in an abuse of freedom and a rejection of grace that affects both God and neighbor.¹⁹

Such sin could also be understood as a breaking of or distortion of relationship between human beings and themselves, human beings with other human beings, human beings with other creation, and human beings with God—Pope Francis would emphasize this understanding of sin in his encyclicals, particularly in *Laudato Si'*:

They suggest that human life is grounded in three fundamental and closely interwoven relationships: with God, with our neighbor and with the earth itself. According to the Bible, these three vital relationships have been broken, both outwardly and within us. This rupture is sin. The harmony between the Creator, humanity and creation as a whole was disrupted by our presuming to take the place of God and refusing to acknowledge our creaturely limitations.²⁰

James Keenan's understanding of sin is simple but at the same time powerful: he speaks of sin as a "failure to bother to love... [capturing] the sin of Matthew's goats, Lazarus's rich man, the wounded man's priest and the Levite, the publican's Pharisee, and so on."²¹ Acknowledging that there are sins out of weakness, he nevertheless argues that often, people sin out of their strength in that they could have done more good, but failed to do so. "Our sin is usually where you and I are comfortable, where we do not feel the need to bother where, like the Pharisee, or even [Albert] Speer, [the minister of armaments and architect of Nuremberg during World War II], we have found complacency, a complacency not where we rest in being loved but where rest in our delusional self-understanding of how much better we are than others" or that it is not our responsibility to do any more than the bare minimum.²²

Today, it can be easy to acknowledge what is wrong and evil in the world and identify it as sin, and perhaps even acknowledge one's role in it. However, what can be difficult is acknowledging one's role and responsibility to alleviate that sin and to move beyond one's comfort zone to stop sinning. "I would like to help, but I have to help my parents, pay my bills, take care of my siblings—" the list can go on; what Keenan's and pope Francis' understanding of sin brings is that working against sin is not mutually exclusive from living one's daily life. Building up these relationships with each other once again, as well as moving beyond one's comfort zone requires that we strive to do the good that we can, rather than thinking that it is someone else's job to do so.

While sin is something rooted in human beings' decisions and will, grace, on the other hand, is a gift; it is not something that human beings can will or get on their own. Grace is a gift freely given from God that is more often seen understood as love and mercy that allows people to break away from sin and be in communion with God. Grace is God's presence in the world, dwelling in and with creation, allowing creation to encounter God openly and freely. On the other hand, Leonardo Boff also acknowledges a state of disgrace: a "lack of encounter, refusal to dialogue," and a turning inward to oneself rather than outwards towards others.²³

In discussing grace, it is important to strike a balance between God and human beings; there can be a tendency to focus too much on God (i.e. there is no need for human beings to do anything, because grace does all the work) or on human beings (i.e. human beings can know and do all the divine mandates without grace). Thus, it is important to remember that "it is God communicating Godself and human beings opening themselves up" and responding to this self-communication.²⁴ Such an experience is both concretely part of the human being, in the way human beings were made to experience grace and God through the finite world, but at the same time transcendent.

Grace in Scripture occurs as God's loving kindness to Israel in the Old Testament and is characterized as gratuitous (i.e. something that is unearned or unmerited; it is something God's freely chooses to give without people having to work for it) and steadfast. Grace is thus always experienced and live out in the concrete realities of the people—in this case, "political peace, social well-being, liberation, security amid the pressures exerted by the great powers, an upright life, and an openness to the future that God promised through the covenant."²⁵

In the New Testament, it additionally became understood as salvation and forgiveness, particularly through Jesus Christ who is grace in the flesh. It is grace also that can lead to metanoia or conversion. Through the disruptive and oftentimes unasked for experience of God's love, one can become a new human being, as seen in Paul's story of conversion and his understanding of human beings being converted, through grace, to be freely as children of God in Romans 8:14-21. Grace took an eschatological aspect as well, in that the second coming of Christ would bring God's promise and love to its fullness.

It is in grace that freedom is healed, according to Augustine, and transforms and elevates human nature, according to Thomas Aquinas. Through such things as the sacraments, people can continue to partake in and cooperate with this grace; human cooperation allows people to receive this grace and be transformed by this grace. This gift is offered to all and all have access to it. It can also become a source of hope for those working for justice and those who are pessimistic after seeing the state of sin everywhere:

The human capacity for rejecting God and sinning is never equal of God's offering of grace. Grace ever remains the greater, because even the refusal of grace is grounded on the gift of being able to refuse it. The latter ability was given to human beings by God, and [God] respects it. In such cases grace finds other ways to operate, and meaning is achieved through other means... This realization gives rise to an invincible hope... Someday justice will overcome, and historical grace will bear its full fruit in the midst of human beings.²⁶

Even those who are in poverty can find some measure of hope; Boff would argue that, as we continue fight against sin and injustice in the world, "even if those events [of sin] go on, human beings can be greater than they are. Human can freely shoulder the burdens and overcome them, revealing a grandeur amid humiliation that far exceeds the grandeur created by humanity's will to power."²⁷

Lastly, it is through grace that one can discern properly and make morally sound judgement. Grace allows one to expand their horizons and themselves to include others in their worldview; it is through grace that one can become free to love and serve others and God and choose to do the good that is needed in the world.

The Concepts Of Original Sin And Grace Lecture Given In Munich 3rd May 1911

Ensheng Dong



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