



Catholicism

Salvation



Breakdown

- Catholic view of salvation
- Break
- Protestant view of salvation
- Catholic argument against Protestant view
- Questions



Catholic View of Salvation



Catholic View of Salvation

3 modes to consider:

1. Attaining Justification
 - a. Infant
 - b. Adult
2. Increasing and Preserving Justification
3. Regaining Justification



Attaining Justification Infant

Water baptism is how one is justified

1213 “Holy Baptism is the basis of the whole Christian life, the gateway to life in the Spirit, and the door which gives access to the other sacraments. Through Baptism we are freed from sin and reborn as sons of god; we become members of Christ, are incorporated into the Church and made sharers in her mission: “Baptism is the sacrament of regeneration through water in the word.”



Attaining Justification Infant

Born again through baptism

1239 The *essential* rite of the sacrament follows: *Baptism* properly speaking. It signifies and actually brings about death to sin and entry into the life...

1263 By Baptism all sins are forgiven, original sin and all personal sins, as well as all punishment for sin. In those who have been reborn nothing remains that would impede their entry into the Kingdom of God, neither Adam's sin, nor personal sin, nor the consequences of sin, the gravest of which is separation from God.



Attaining Justification Infant

1266 The Most Holy Trinity gives the baptized sanctifying grace, the grace of justification:

- enabling them to believe in God, to hope in him, and to love him through the theological virtues;
- giving them the power to live and act under the prompting of the Holy Spirit through the gifts of the Holy Spirit;
- allowing them to grow in goodness through the moral virtues.
- Thus, the whole organism of the Christian's supernatural life has its roots in Baptism.



Attaining Justification Infant

What is sanctifying grace?

1999 The grace of Christ is the gratuitous gift that God makes to us of his own life, infused (poured in) by the Holy Spirit into our soul to heal it of sin and to sanctify it. It is the sanctifying, or deifying grace, received in Baptism.

2000 Sanctifying grace is an habitual gift, a stable and supernatural disposition that perfects the soul itself to enable it to live with God, to act by his love. Habitual grace, the permanent disposition to live and act in keeping with God's call...



Attaining Justification Infant

Define 'Justification'

“transition from that state in which a person is born as a child of the first Adam to the state of grace and of adoption as sons of God through the second Adam, Jesus Christ our savior” -
Council of Trent

1991 With justification, faith, hope, and charity are poured into our hearts, and obedience to the divine will is granted us.



Attaining Justification Adult

4 steps involved

1. Cooperation with actual grace
2. Faith
3. Good works
4. Baptism



Attaining Justification

Adult

Cooperation with actual grace

2000 Habitual grace, the permanent disposition to live and act in keeping with God's call, is distinguished from actual graces, which refer to God's interventions, whether at the beginning of conversion or in the course of the work of sanctification.

- God reaches out first with actual grace (good acts are goal)
- Once received the sinner must decide to yield or not
- If sinner agrees to cooperate, he will begin to perform acts that lead to justification



Attaining Justification

Adult

Faith

- First response of cooperation with actual grace
- Not a simple faith in what Jesus has accomplished on the cross
- Still no justification
- An adult preparing for justification must

1814 ...believe in God and believe all that he has said and revealed to us, and that Holy Church proposes for our belief, because he is truth itself



Attaining Justification

Adult

Good Works

- Adult candidates must prepare their souls by performing good works

2068 The Council of Trent teaches that the Ten Commandments are obligatory for Christians and that the justified man is still bound to keep them; the Second Vatican Council confirms: "The bishops, successors of the apostles, receive from the Lord . . . the mission of teaching all peoples, and of preaching the Gospel to every creature, so that all men may attain salvation through faith, Baptism and the observance of the Commandments."



Attaining Justification

Adult

Baptism

- Results in justification (state of grace)
- Amount of sanctifying grace received varies from one person to another

...receiving justice within us, each one according to his own measure, which the Holy Ghost distributes to everyone as He wills, and according to each one's disposition and cooperation. – Council of Trent



Preserving Justification

Sanctifying, or justifying, grace can be increased

- This is accomplished through the sacraments
- Sacraments contain grace; not merely symbols
- Quantity of grace depends on the person receiving

1129 The Church affirms that for believers the sacraments of the New Covenant are necessary for salvation.



Preserving Justification

1084 "Seated at the right hand of the Father" and pouring out the Holy Spirit on his Body which is the Church, Christ now acts through the sacraments he instituted to communicate his grace. The sacraments are perceptible signs (words and actions) accessible to our human nature. By the action of Christ and the power of the Holy Spirit they make present efficaciously the grace that they signify.

If any one saith, that the sacraments of the New Law do not contain the grace which they signify; or, that they do not confer that grace on those who do not place an obstacle thereunto; as though they were merely outward signs of grace or justice received through faith, and certain marks of the Christian profession, whereby believers are distinguished amongst men from unbelievers; let him be anathema. - **Council of Trent, Session 7**



Preserving Justification

7 Sacraments

1. Baptism
2. Penance
3. Eucharist
4. Confirmation
5. Matrimony
6. Holy Orders
7. Anointing of the sick



Preserving Justification

Grace can be merited

2010 Since the initiative belongs to God in the order of grace, no one can merit the initial grace of forgiveness and justification, at the beginning of conversion. Moved by the Holy Spirit and by charity, we can then merit for ourselves and for others the graces needed for our sanctification, for the increase of grace and charity, and for the attainment of eternal life.



Preserving Justification

Summary

“Grace inspires the mind and strengthens the will. It encourages a person to continue participating in the sacraments and performing good works. This generates more grace, and the cycle repeats. In this way the Catholic grows in grace and holiness. The Church calls this process sanctification.”



Regaining Justification

- Justifying grace can be forfeited due to sin
- Remember, it is infused grace
- 2 kinds of sin
 - Venial
 - Mortal



Regaining Justification

Venial - “everyday sins”

“an offense against God which does not deprive the sinner of sanctifying grace. It is called venial (from ‘venia’, pardon) because the soul still has the vital principle that allows a cure from within, similar to the healing of a sick or diseased body whose source of animation (the soul) is still present to restore the ailing bodily function to health.” – **John Hardon, Roman Catholic theologian**



Regaining Justification

Mortal

“An actual sin that destroys sanctifying grace and causes the supernatural death of the soul. Mortal sin is a turning away from God because of a seriously inordinate adherence to creatures that causes grave injury to a person’s rational nature and to the social order, and deprives the sinner of a right to heaven.” – **John Hardon, Roman Catholic theologian**



Preserving Justification

Penance is one of the main sacraments used to regain justifying grace

"As regards those who, by sin, have fallen from the received grace of Justification, they may be again justified, when, God exciting them, through the sacrament of Penance they shall have attained to the recovery, by the merit of Christ, of the grace lost: for this manner of Justification is of the fallen the reparation: which the holy Fathers have aptly called a second plank after the shipwreck of grace lost," –
Council of Trent



Preserving Justification

Several requirement for penance

1. Confession of the sin
2. Contrition of the sinner
3. Judgment by the priest
4. Absolution by the priest



Preserving Justification

Confession of the sin

- Venial sins are optional

1456 Confession to a priest is an essential part of the sacrament of Penance: "All mortal sins of which penitents after a diligent self-examination are conscious must be recounted by them in confession, even if they are most secret and have been committed against the last two precepts of the Decalogue; for these sins sometimes wound the soul more grievously and are more dangerous than those which are committed openly."



Preserving Justification

Contrition of the sinner

- Usually expressed by a prayer, The Act of Contrition

1451 Among the penitent's acts contrition occupies first place. Contrition is "sorrow of the soul and detestation for the sin committed, together with the resolution not to sin again."



Preserving Justification

Judgement by the priest

1462 Forgiveness of sins brings reconciliation with God, but also with the Church. Since ancient times the bishop, visible head of a particular Church, has thus rightfully been considered to be the one who principally has the power and ministry of reconciliation: he is the moderator of the penitential discipline. **66** Priests, his collaborators, exercise it to the extent that they have received the commission either from their bishop (or religious superior) or the Pope, according to the law of the Church.



Preserving Justification

Absolution by the priest

1442 Christ has willed that in her prayer and life and action his whole Church should be the sign and instrument of the forgiveness and reconciliation that he acquired for us at the price of his blood. But he entrusted the exercise of the power of absolution to the apostolic ministry which he charged with the "ministry of reconciliation." 42 The apostle is sent out "on behalf of Christ" with "God making his appeal" through him and pleading: "Be reconciled to God."



Preserving Justification

Penance by the sinner

1494 The confessor proposes the performance of certain acts of "satisfaction" or "penance" to be performed by the penitent in order to repair the harm caused by sin and to re-establish habits befitting a disciple of Christ.

1459 Absolution takes away sin, but it does not remedy all the disorders sin has caused. Raised up from sin, the sinner must still recover his full spiritual health by doing something more to make amends for the sin: he must "make satisfaction for" or "expiate" his sins. This satisfaction is also called "penance."



Preserving Justification

Salvation is not guaranteed

2016 “The children of our holy mother the Church rightly hope for the grace of final perseverance and the recompense of God their Father for the good works accomplished with his grace in communion with Jesus,”



BREAK



Protestant View of Salvation



Protestant View of Salvation

Faith is necessary and sufficient

- Catholicism does not argue against necessity
- Issue is whether faith is sufficient for justification

John 3:16 NKJV - "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.



Protestant View of Salvation

Romans 3:21-22 NKJV - But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference;

Romans 3:26 NKJV - to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.



Protestant View of Salvation

- a. **Philippians 3:9 NKJV** - and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith;
 - Saved by faith alone



Protestant View of Salvation

Grace

- Unmerited (unearned) and undeserved favor from God
- Again, issue is not whether grace is necessary, but whether it is sufficient

Ephesians 2:8-9 NKJV - For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.



Protestant View of Salvation

Romans 4:4 NKJV - Now to him who works, the wages are not counted as grace but as debt.

Romans 11:6 NKJV - And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work.



Protestant View of Salvation

Justification

Romans 3:28 NKJV - Therefore we conclude that a man is justified by faith apart from the deeds of the law.

Romans 5:1 NKJV - Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

Romans 4:3 NKJV - For what does the Scripture say? "Abraham believed God, and it was accounted to him for righteousness."



Protestant View of Salvation

- Justification is a legal declaration of righteousness by God to the believer.
- The righteousness of Christ is accounted – imputed (financial term, meaning “credited to”) – to the believer
 - God is crediting us with the work of another, namely Jesus Christ
 - This is much different than “infusion.”
- We have lasting peace with God as a result.



Protestant View of Salvation

Summary

- Justification is by grace, through faith.
 - Faith is the instrument
 - Not just intellectual assent, remember!
- Faith is not the basis
 - Saved by God's grace (gift)
- Justification is a once-for-all action
 - Based on completed work of Jesus Christ
 - Cannot be undone or destroyed by the actions of any human
 - We look back upon our justification (**Romans 5:1**)
- Once we are justified (declared righteous), then God works in us to do good works (Sanctification)



Response to Catholic View of Salvation



Response to Catholic View of Salvation

Important questions

- Why didn't Jesus baptize anyone (**John 4:2**)?
- Why did Cornelius and those who were with him receive the Holy Spirit before they were baptized (**Acts 10:44-48**)?
- Why did Paul say, "For Christ did not send me to baptize, but to preach the gospel" (**1 Corinthians 1:17**)?
- Why is baptism left out of so many verses explaining salvation?



Response to Catholic View of Salvation

Biblical confession is to God alone

- **Psalm 32:5 NKJV** - I acknowledged my sin to You, And my iniquity I have not hidden. I said, "I will confess my transgressions to the LORD," And You forgave the iniquity of my sin. Selah
- **1 John 2:1 NKJV** - My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.
- **1 John 1:9 NKJV** - If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.
- No biblical example of sacramental confessions to a priest in the NT!



Response to Catholic View of Salvation

Biblical satisfaction is found in Christ's blood alone

- When God forgives, He forgives all.
- **Isaiah 1:18 NKJV** - "Come now, and let us reason together," Says the LORD, "Though your sins are like scarlet, They shall be as white as snow; Though they are red like crimson, They shall be as wool.
- Catholicism is saying that Christ's blood was insufficient and, therefore, God requires more
 - **John 19:30 NKJV** - So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit.



Response to Catholic View of Salvation

All sin is mortal

- **Romans 6:23 NKJV** - For the wages of sin is death, ...
- Not every sin is equally wicked, but the penalty is equal. Deserving of eternal punishment in hell.
- A baptized Catholic remains in the “state of grace” even if he habitually commits venial sins.



How do Catholics argue
against the Protestant view
of salvation?



Faith and Works

James 2:24 NKJV - You see then that a man is justified by works, and not by faith only.

- James is writing to Christians
- Read verses 14-26
- True faith manifests itself by good deeds
- Abraham's justification by God took place in Genesis 15 (well before)
 - **Romans 4:2,3**
- If you are going to claim to have faith, then your works should demonstrate it
- Parallel: **Matthew 9:1-8**



Faith and Works

Philippians 2:12-13 NKJV - Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who works in you both to will and to do for His good pleasure.

- Read from beginning of chapter
- Work out the consequences of your salvation, specifically deliverance from disputes within the church
- Catholicism lumps sanctification with justification



Questions?



Additional Quotations



Attaining Justification

Anathemas

If anyone says that the sinner is justified by faith alone, meaning thereby that no other cooperation is required for him to obtain the grace of justification, and that in no sense is it necessary for him to make preparation and be disposed by a movement of his own will: let him be anathema. - Council of Trent, Session 6, Canon 9

If anyone says that the faith which justifies is nothing else but trust in the divine mercy, which pardons sins because of Christ; or that it is that trust alone by which we are justified: let him be anathema. - Council of Trent, Session 6, Canon 12



Attaining Justification

Anathemas

If anyone says that men are justified either by the sole imputation of the justice of Christ or by the sole remission of sins, to the exclusion of the grace and the charity which is poured forth in their hearts by the Holy Ghost, and remains in them, or also that the grace by which we are justified is only the good will of God, let him be anathema. -

Council of Trent, Session 6, Canon 11



Attaining Justification

Anathemas

If anyone says that man is absolved from his sins and justified because he firmly believes that he is absolved and justified,[118] or that no one is truly justified except him who believes himself justified, and that by this faith alone absolution and justification are effected, let him be anathema. - Council of Trent, Session 6, Canon 14

If anyone says that the justice received is not preserved and also not increased before God through good works,[125] but that those works are merely the fruits and signs of justification obtained, but not the cause of its increase, let him be anathema. - Council of Trent, Session 6, Canon 24



Attaining Justification

Anathemas

If anyone says that the sacraments of the New Law are not necessary for salvation but are superfluous, and that without them or without the desire of them men obtain from God through faith alone the grace of justification, though all are not necessary for each one, let him be anathema. - Council of Trent, Session 7, Canon 4

If anyone says that baptism is optional , that is, not necessary for salvation, let him be anathema. - Council of Trent, Session 7, Canon 5



Additional Quotations

977 Our Lord tied the forgiveness of sins to faith and Baptism: "Go into all the world and preach the gospel to the whole creation. He who believes and is baptized will be saved." Baptism is the first and chief sacrament of forgiveness of sins because it unites us with Christ, who died for our sins and rose for our justification, so that "we too might walk in newness of life."

1992 Justification has been *merited for us by the Passion of Christ* who offered himself on the cross as a living victim, holy and pleasing to God, and whose blood has become the instrument of atonement for the sins of all men. Justification is conferred in Baptism, the sacrament of faith. It conforms us to the righteousness of God, who makes us inwardly just by the power of his mercy. Its purpose is the glory of God and of Christ, and the gift of eternal life



846 Basing itself on Scripture and Tradition, the Council teaches that the Church, a pilgrim now on earth, is necessary for salvation: the one Christ is the mediator and the way of salvation; he is present to us in his body which is the Church. He himself explicitly asserted the necessity of faith and Baptism, and thereby affirmed at the same time the necessity of the Church which men enter through Baptism as through a door. Hence they could not be saved who, knowing that the Catholic Church was founded as necessary by God through Christ, would refuse either to enter it or to remain in it.



1257 The Lord himself affirms that Baptism is necessary for salvation. He also commands his disciples to proclaim the Gospel to all nations and to baptize them. Baptism is necessary for salvation for those to whom the Gospel has been proclaimed and who have had the possibility of asking for this sacrament. The Church does not know of any means other than Baptism that assures entry into eternal beatitude; this is why she takes care not to neglect the mission she has received from the Lord to see that all who can be baptized are "reborn of water and the Spirit." God has bound salvation to the sacrament of Baptism, but he himself is not bound by his sacraments.



1258 The Church has always held the firm conviction that those who suffer death for the sake of the faith without having received Baptism are baptized by their death for and with Christ. This Baptism of blood, like the desire for Baptism, brings about the fruits of Baptism without being a sacrament.

1259 For catechumens who die before their Baptism, their explicit desire to receive it, together with repentance for their sins, and charity, assures them the salvation that they were not able to receive through the sacrament.



"And we who through his will have been called in Christ Jesus are justified, not by ourselves, or through our wisdom or understanding or godliness, or the works that we have done in holiness of heart, but by faith, by which all men from the beginning have been justified by Almighty God, to whom be glory world without end. Amen."

-Clement of Rome



'If righteousness come by nature, then Christ died in vain.' If, however, Christ did not die in vain, then human nature cannot by any means be justified and redeemed from God's most righteous wrath-in a word, from punishment--except by faith and the sacrament of the blood of Christ

-Augustine



Here he shows God's power, in that He has not only saved, but has even justified, and led them to boasting, and this too without needing works, but looking for faith only

-Chrysostom



Romans 10: 9-10 that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.



Galatians 2:21“I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain.”



1 Corinthians 1: 17 For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect.



Galatians 3:2-3 This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith? Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?



Romans 4:5-8 NKJV - But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness, just as David also describes the blessedness of the man to whom God imputes righteousness apart from works: "Blessed are those whose lawless deeds are forgiven, And whose sins are covered; Blessed is the man to whom the LORD shall not impute sin."