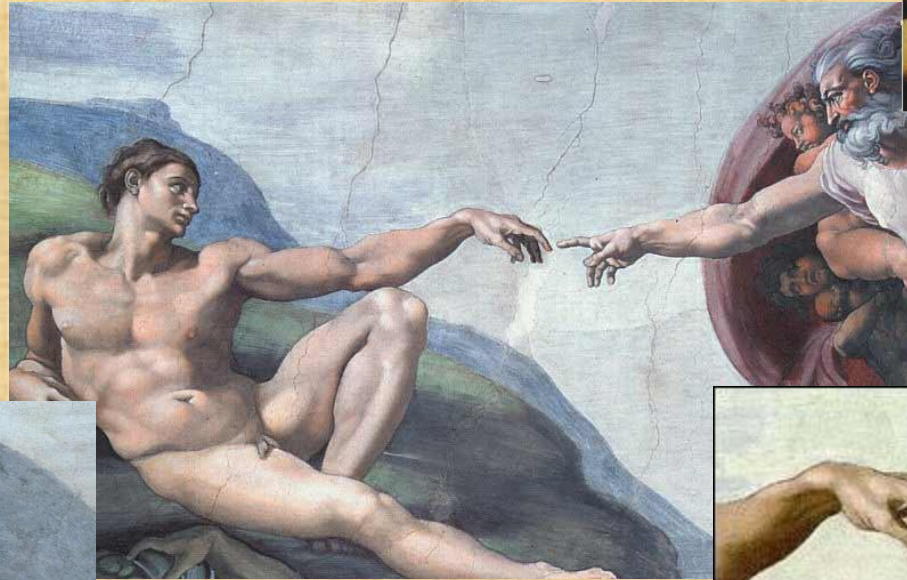
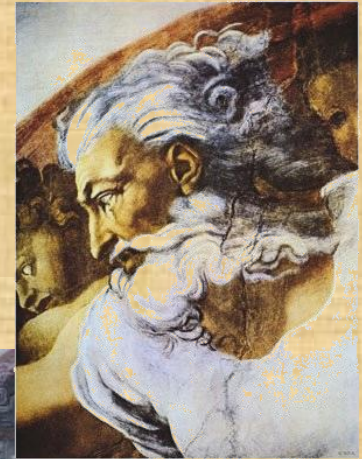
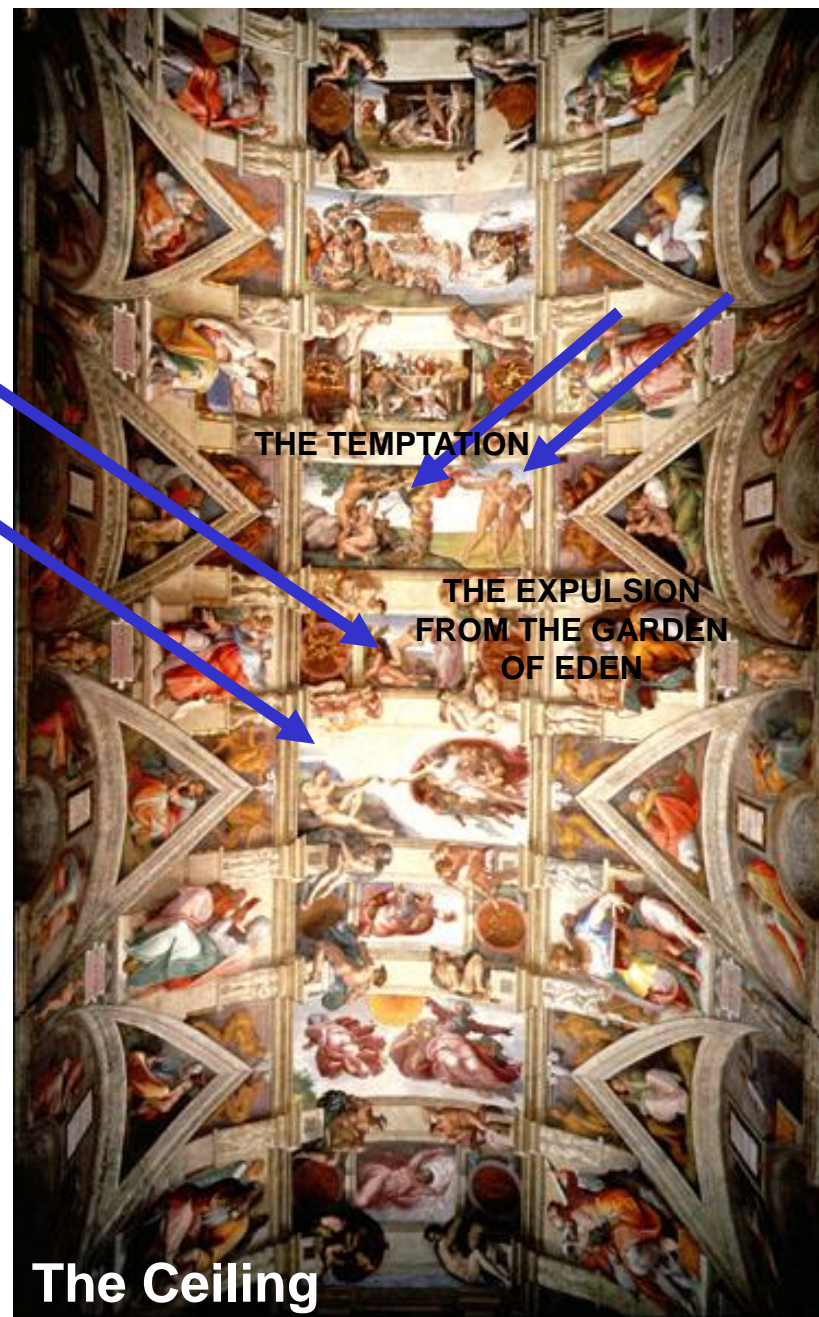
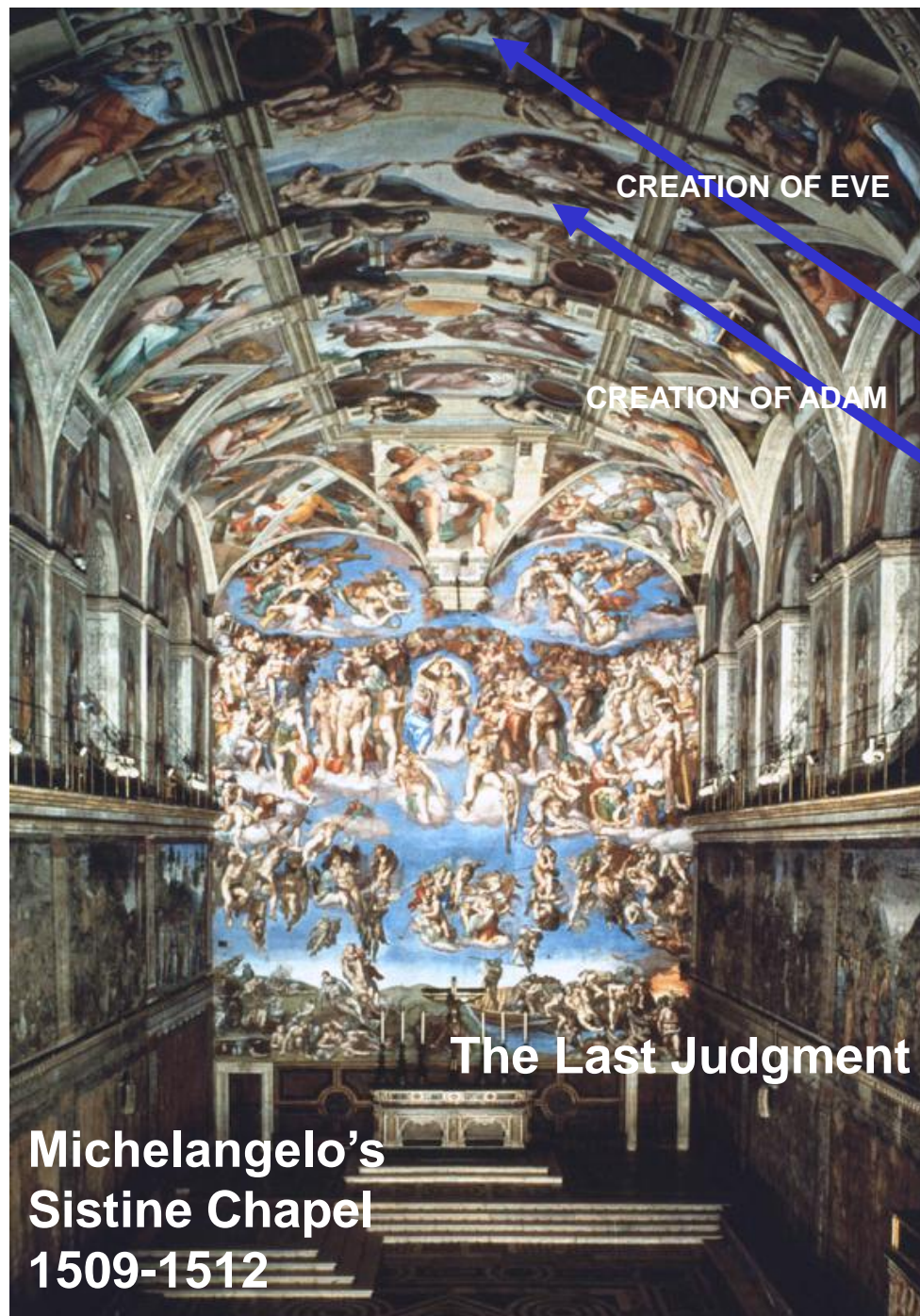


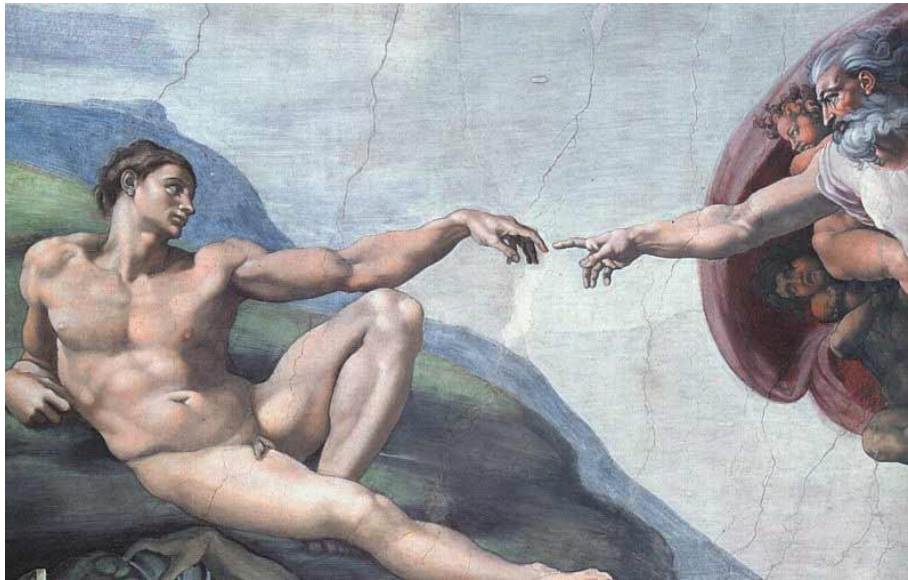
**JUSTIFICATION,
SANCTIFICATION:**



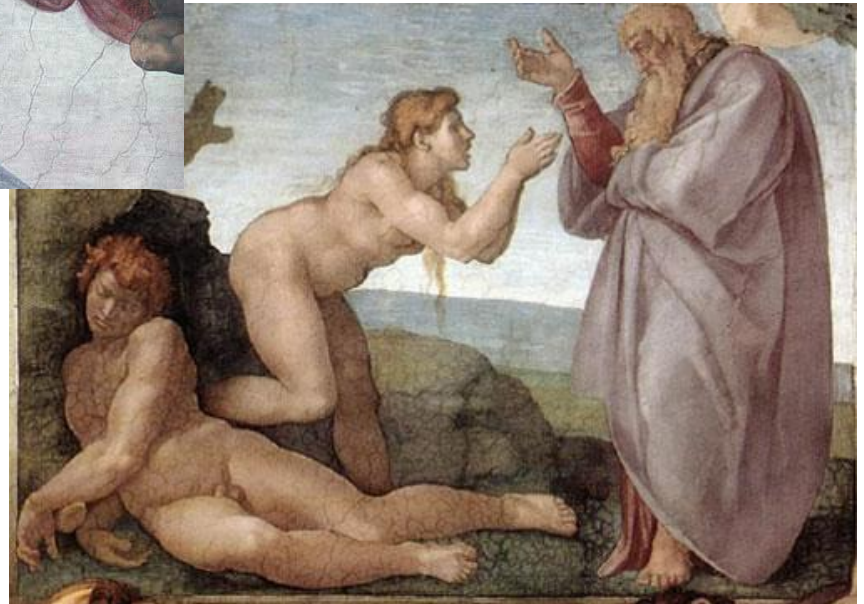
**RECONCILIATION,
DIVINIZATION**



The doctrine of our salvation by which we are reconciled in the eyes of God and began **our growth in the divine life** begins with Adam and Eve.



The Creation of Adam



The Creation of Eve



Genesis 1:26



Then God said: "Let us make **man in our image, after our likeness**. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground." **God created man in his image; in the divine image he created him; male and female he created them.**

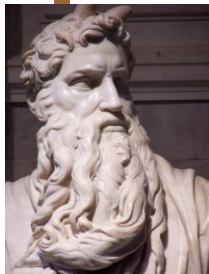
God blessed them, saying: "Be fertile and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, and all the living things that move on the earth."

God also said: "See, I give you every seed-bearing plant all over the earth and every tree that has seed-bearing fruit on it to be your food; and to all the animals of the land, all the birds of the air, and all the living creatures that crawl on the ground, I give all the green plants for food."

And so it happened. God looked at everything he had made, and he found it very good. Evening came, and morning followed--the sixth day.

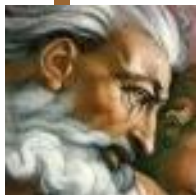


Genesis 2:7-9



The LORD God formed man out of the clay of the ground and blew into his nostrils the breath of life, and so man became a living being. Then the LORD God planted a garden in Eden, in the east, and he placed there the man whom he had formed. Out of the ground the LORD God made various trees grow that were delightful to look at and good for food, with the tree of life in the middle of the garden and the tree of the knowledge of good and bad.

Genesis 2:16-17



The LORD God gave man this order: "You are free to eat from any of the trees of the garden except the tree of knowledge of good and bad. From that tree you shall not eat; the moment you eat from it you are surely doomed to die."

Genesis 3:1-8



Now the serpent was the most cunning of all the animals that the LORD God had made. The serpent asked the woman, "Did God really tell you not to eat from any of the trees in the garden?"

The woman answered the serpent: "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, lest you die.'" But the serpent said to the woman: "You certainly will not die! No, God knows well that the moment you eat of it your eyes will be opened and you will be like gods who know what is good and what is bad." The woman saw that the tree was good for food, pleasing to the eyes, and 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. Then the eyes of both of them were opened, and they realized that they were naked; so they sewed fig leaves together and made loincloths for themselves.

When they heard the sound of the LORD God moving about in the garden at the breezy time of the day, the man and his wife hid themselves from the LORD God among the trees of the garden.

CCC 399 Scripture portrays the **tragic consequences of this first disobedience**. Adam and Eve immediately lose the grace of original holiness. They become afraid of the God of whom they have conceived a distorted image – that of a God jealous of his prerogatives.

Genesis 3:14-15



Then the LORD God said **to the serpent**: "Because you have done this, you shall be banned from all the animals and from all the wild creatures; On your belly shall you crawl, and dirt shall you eat all the days of your life. I will put enmity between you and the woman, and between your offspring and hers; He will strike at your head, while you strike at his heel."

CCC 411 The Christian tradition sees in this passage an announcement of the "New Adam" who, because he "became obedient unto death, even death on a cross", makes amends superabundantly for the disobedience, of Adam. Furthermore many Fathers and Doctors of the Church have seen the woman announced in the *Protoevangelium* as Mary, the mother of Christ, the "new Eve". Mary benefited first of all and uniquely from Christ's victory over sin: she was preserved from all stain of original sin and by a special grace of God committed no sin of any kind during her whole earthly life.

Genesis 3:16



To the woman he said: "I will intensify the pangs of your childbearing; in pain shall you bring forth children. Yet your urge shall be for your husband, and he shall be your master."



Genesis 3:17-19



To **the man** he said: "Because you listened to your wife and ate from the tree of which I had forbidden you to eat, Cursed be the ground because of you!

In toil shall you eat its yield all the days of your life. Thorns and thistles shall it bring forth to you, as you eat of the plants of the field.

By the sweat of your face shall you get bread to eat, until you return to the ground, from which you were taken;

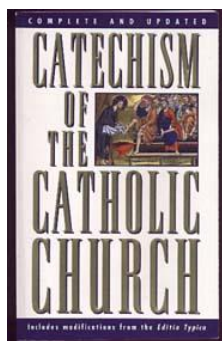
for you are dirt, and to dirt you shall return."



Genesis 3:22-24

Then the LORD God said: "See! The man has become like one of us, knowing what is good and what is bad! Therefore, he must not be allowed to put out his hand to take fruit from the tree of life also, and thus eat of it and live forever." The LORD God therefore banished him from the garden of Eden, to till the ground from which he had been taken. When **he expelled the man**, he settled him east of the garden of Eden; and he stationed the cherubim and the fiery revolving sword, to guard the way to the tree of life.

To fully understand God's way to our salvation, our rebirth, the believer needs to turn to the most recent expression of Faith, the Catholic Catechism.



The Catechism of the Catholic Church is “a sure norm for teaching the faith and thus a vital and legitimate instrument for ecclesial communion . . . This Catechism is given (to the Church's pastors and the Christian faithful) that it may be a sure and authentic reference text for teaching doctrine and particularly for preparing local catechisms.”

John Paul II, October 11, 1992
*Apostolic Constitution on the Publication of the
Catechism of the Catholic Church*

CCC 375

The Church, interpreting the symbolism of biblical language in an authentic way, in the light of the New Testament and Tradition, teaches that **our first parents, Adam and Eve, were constituted in an original "state of holiness and justice."** Council of Trent (1546): DS 1511;
This grace of original holiness was "to share in....divine life."
Vatican II *Lumen Gentium*, 2

Pope John Paul II, however, does not hesitate to call the original grace of Adam by the name of **sanctifying grace**:

"When the Council of Trent teaches that the first Adam lost the holiness and righteousness in which he had been established ... this means that before sin, **man possessed sanctifying grace** with all the supernatural gifts that make man "righteous" before God. We may sum all this up by saying that, at the beginning, man was in friendship with God."
Catechesis, September 3, 1986

399 Scripture portrays the **tragic consequences of this first disobedience**. Adam and Eve immediately lose the grace of original holiness. They become afraid of the God of whom they have conceived a distorted image – that of a God jealous of his prerogatives.

404 How did the sin of Adam become the sin of all his descendants? The whole human race is in Adam "as one body of one man". By this "unity of the human race" **all men are implicated in Adam's sin**, as all are implicated in Christ's justice. Still, the transmission of original sin is a mystery that we cannot fully understand. But we do know by Revelation that Adam had received original holiness and justice not for himself alone, but for all human nature. By yielding to the tempter, Adam and Eve committed a *personal sin*, but this sin affected the *human nature* that they would then transmit *in a fallen state*.

It is a sin which will be transmitted by propagation to all mankind, that is, by the transmission of a human nature deprived of original holiness and justice. And that is why **original sin is called "sin" only in an analogical sense: it is a sin "contracted" and not "committed" - a state and not an act.**



Original Sin

ORIGINAL SIN

The term, "original sin," is not found in the Bible. On the other hand, there are many other terms also not found in the Bible, e.g., Trinity, Incarnation, Redemption, etc.

St. Augustine's statement: "the deliberate sin of the first man is the cause of original sin" (*De nupt. et concup.*, II, xxvi, 43).

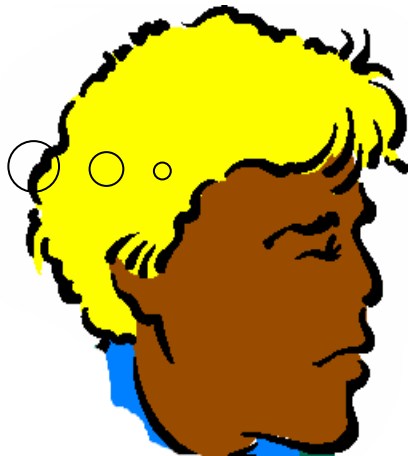


Original Sin

Original sin may be taken to mean:

- (1) the sin that Adam committed; or
- (2) a consequence of this first sin, the hereditary stain with which we are born on account of our origin or descent from Adam.

BEFORE THEIR FALL



Adam



Eve



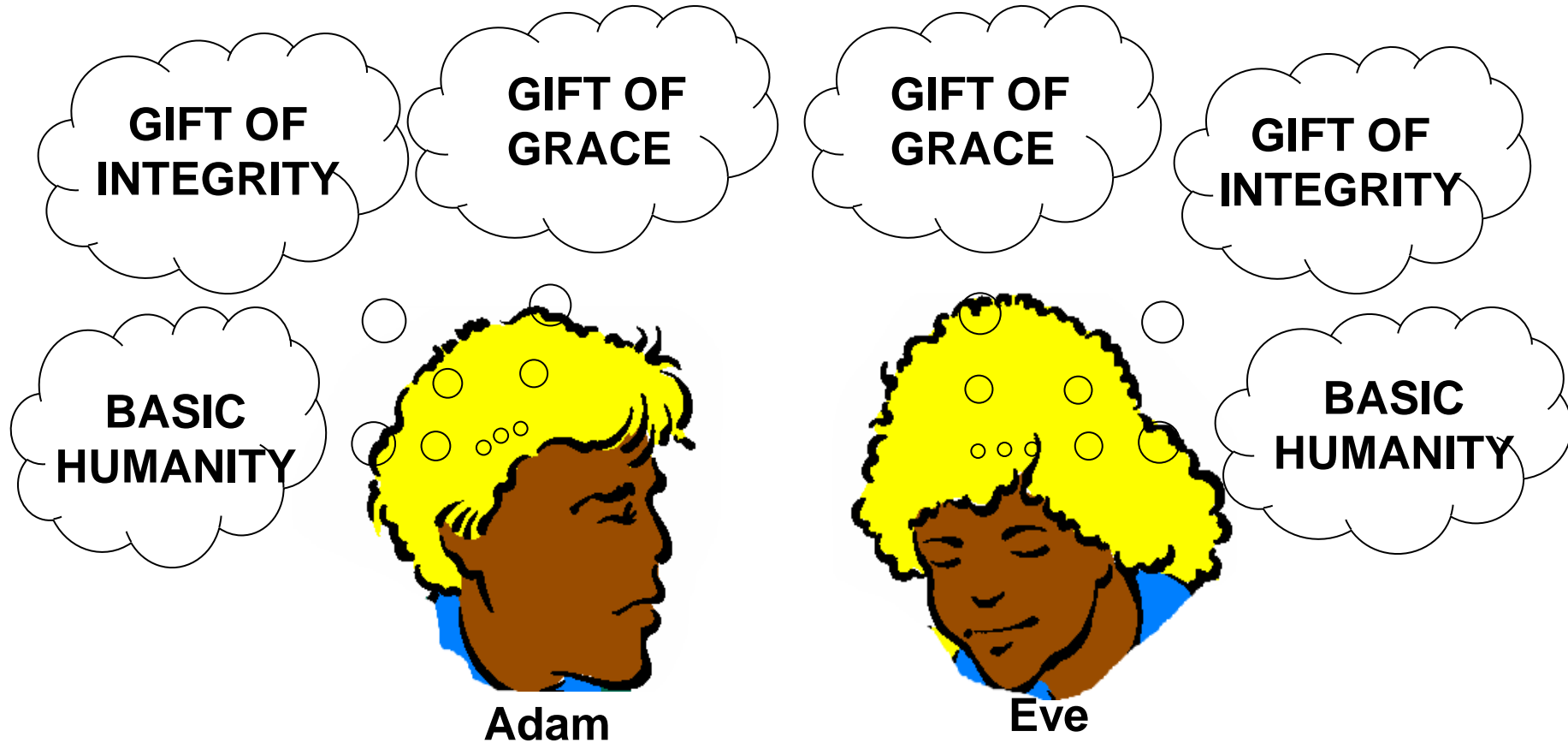
BASIC HUMANITY: the many drives of body and spirit; intellect (reasoning, seeking truth); will (choosing, seeking good); what makes them essentially human (beyond animal creation).

BEFORE THEIR FALL



GIFT OF INTEGRITY: harmonious relation of body and spirit, keeping them in order--the spiritual controlling the material, the soul (reason) controlling the body (sensuality)--no concupiscence; no separation of the soul from the body (immortality); exemption from suffering (impassibility); know natural and supernatural truths (knowledge)

BEFORE THEIR FALL



GIFT OF GRACE: sanctifying grace, making the soul holy, sharing God's divinity--divinization; it is supernatural life--the stuff to permit them to live in heaven (just as the need for a breathing apparatus to remain in a water environment for a long period of time);

The Fall

Genesis 3: 1-16

Now the serpent was the most cunning of all the animals that the LORD God had made. The serpent asked the woman, "Did God really tell you not to eat from any of the trees in the garden?" The woman answered the serpent: "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, lest you die.'" But the serpent said to the woman: "You certainly will not die! No, God knows well that the moment you eat of it your eyes will be opened and you will be like gods who know what is good and what is bad." The woman saw that the tree was good for food, pleasing to the eyes, and 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.**



Then the eyes of both of them were opened, and they realized that they were naked; so they sewed fig leaves together and made loincloths for themselves. When they heard the sound of the LORD God moving about in the garden at the breezy time of the day, the man and his wife hid themselves from the LORD God among the trees of the garden. The LORD God then called to the man and asked him, "Where are you?" He answered, "I heard you in the garden; but I was afraid, because I was naked, so I hid myself." Then he asked, "Who told you that you were naked? **You have eaten, then, from the tree of which I had forbidden you to eat!"**



The man replied, "The woman whom you put here with me--she gave me fruit from the tree, so I ate it." The LORD God then asked the woman, "Why did you do such a thing?" The woman answered, "The serpent tricked me into it, so I ate it."

Then the LORD God said **to the serpent**: "Because you have done this, you shall be banned from all the animals and from all the wild creatures; On your belly shall you crawl, and dirt shall you eat all the days of your life. I will put enmity between you and the woman, and between your offspring and hers; He will strike at your head, while you strike at his heel."

To the woman he said: "I will intensify the pangs of your child bearing; in pain shall you bring forth children. Yet your urge shall be for your husband, and he shall be your master."

Genesis 3: 17-19

To the man he said: "Because you listened to your wife and ate from the tree of which I had forbidden you to eat, "Cursed be the ground because of you! In toil shall you eat its yield all the days of your life. Thorns and thistles shall it bring forth to you, as you eat of the plants of the field. By the sweat of your face shall you get bread to eat, until you return to the ground, from which you were taken; for you are dirt, and to dirt you shall return."



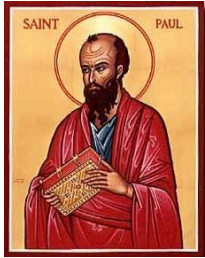
AFTER THEIR FALL



BASIC HUMANITY: the many drives of body and spirit; intellect (reasoning, seeking truth); will (choosing, seeking good); what makes them essentially human (beyond animal creation) **remain**.

All men are implicated in Adam's sin.

Romans 5:19



For just as through the disobedience of one person the **many were made sinners**, . . .

Romans 5:12

Therefore, just as through one person sin entered the world, and through sin, death, and thus death came to all, inasmuch as **all sinned** . . .

The Apostle contrasts the universality of sin and death with the universality of salvation in Christ.

Romans 5:16

For after one sin there was the judgment that brought condemnation; but **the gift, after many transgressions, brought acquittal**.

It is a sin which will be **transmitted by propagation to all mankind**, that is, by

the transmission of a human nature deprived of original holiness and justice.

And that is why original sin is called "sin" only in an analogical sense:

it is a sin "contracted" and not "committed" - a state and not an act.

This also means that **holiness and justice are not integral parts of our human nature**, but God's Will for the happiness of all people.

It is **a deprivation of original holiness and justice**, but human nature has ***not*** been totally corrupted: it is **wounded** in the natural powers proper to it, subject to ignorance, suffering and the dominion of death, and inclined to sin - an inclination to evil that is called "concupiscence". Baptism, by imparting the life of Christ's grace, erases original sin and turns a man back towards God, but the consequences for nature, weakened and inclined to evil, persist in man and summon him to spiritual battle.

The Church's teaching on the transmission of original sin was articulated more precisely in the fifth century, especially under the impulse of St. Augustine's reflections against Pelagianism, and in the sixteenth century, in opposition to the Protestant Reformation.

The Church pronounced on the meaning of the data of Revelation on original sin especially at the second Council of Orange (529)[296] and at the Council of Trent (1546).[297]

Second Council of Orange 529 AD

If anyone asserts that Adam's sin affected him alone and not his descendants also, or at least if he declares that it is only the death of the body which is the punishment for sin, and not also that sin, which is the death of the soul, passed through one man to the whole human race, he does injustice to God and contradicts the Apostle, who says, "Therefore as sin came into the world through one man and death through sin, and so death spread to all men because all men sinned" (Rom. 5:12).

In the New Testament, Paul says the same thing in post-Resurrection terms.

Romans 5: 19



In conclusion, just as through one transgression condemnation came upon all, so through one righteous act acquittal and life came to all. For just as **through the disobedience of one person the many were made sinners**, so through the obedience of one the many will be made righteous.

Romans 3: 21-23

But now the righteousness of God has been manifested apart from the law, though testified to by the law and the prophets, the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction; **all have sinned and are deprived of the glory of God.**

Romans 5: 12-14

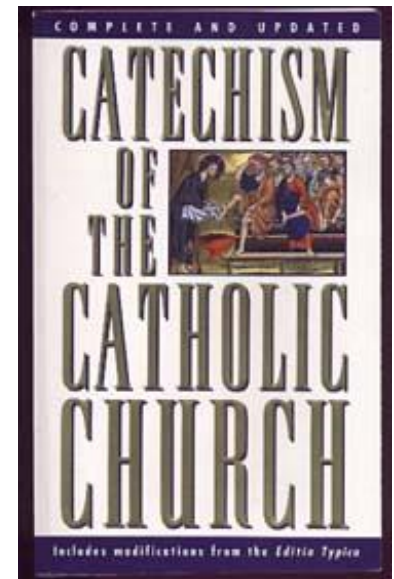
Therefore, just as **through one person sin entered the world**, and through sin, death, and thus death came to all, **inasmuch as all sinned** -- for up to the time of the law, sin was in the world, though sin is not accounted when there is no law. But **death reigned from Adam** to Moses, even over those who did not sin after the pattern of the trespass of Adam, who is the type of the one who was to come.

Romans 8:18-23

I consider that the sufferings of this present time are as nothing compared with the glory to be revealed for us. For creation awaits with eager expectation the revelation of the children of God; for **creation was made subject to futility**, not of its own accord but because of the one who subjected it, in hope that creation itself would be set free from **slavery to corruption** and share in the glorious freedom of the children of God. We know that all creation is groaning in labor pains even until now; and not only that, but we ourselves, who have the first fruits of the Spirit, we also groan within ourselves as we wait for adoption, the redemption of our bodies.

The Catechism of the Catholic Church (CCC)

Created in a state of holiness, man was destined to be fully “divinized” by God in glory. Seduced by the devil, he wanted to “be like God”

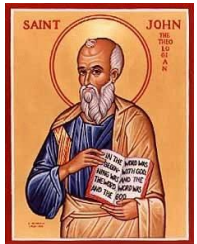


The Effects of Original Sin

The teaching of the Catholic Church on the effects of original sin addresses both the free will of fallen man and the capacity of both sinners and non believers to do good.

The fact that fallen man--after the sin of Adam--possess free will is demonstrated from the Bible

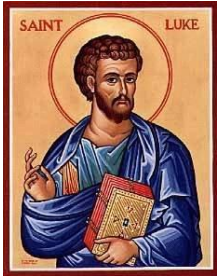
John 8: 33-36



They answered him, "We are descendants of Abraham and have never been enslaved to anyone. How can you say, 'You will become free'?" Jesus answered them, "Amen, amen, I say to you, everyone who commits sin is a slave of sin. A slave does not remain in a household forever, but a son always remains. So if a son frees you, then you will truly be free.

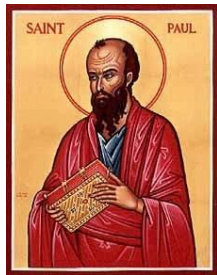
Frequently, the Bible exhorts fallen men to conversion. This invitation is especially apparent in the penitential teachings of the prophets, of John the Baptist, and of Jesus and His apostles.

Luke 18: 13-14



But the tax collector stood off at a distance and would not even raise his eyes to heaven but **beat his breast and prayed**, 'O God, be merciful to me a sinner.' I tell you, the latter **went home justified**, not the former; for everyone who exalts himself will be humbled, and the one who humbles himself will be exalted."

Galatians 3: 24

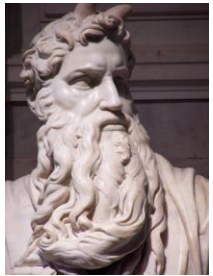


Before faith came, we were held in custody under law, confined for the faith that was to be revealed. Consequently, the law was our disciplinarian for Christ, **that we might be justified by faith**. But now that faith has come, we are no longer under a disciplinarian. For through faith you are all children of God in Christ Jesus.

This teaching function of the law would be impossible if man was not able to actively chose between good and bad.

In the Old Testament it is explicitly affirmed when the choice of life and death is placed before men.

Deuteronomy 30: 15-18



"Here, then, I have **today set before you life and prosperity, death and doom. If you obey** the commandments of the LORD, your God, which I enjoin on you today, loving him, and walking in his ways, and keeping his commandments, statutes and decrees, you will live and grow numerous, and the LORD, **your God, will bless you** in the land you are entering to occupy. **If, however, you turn away your hearts** and will not listen, but are led astray and adore and serve other gods, I tell you now that **you will certainly perish**; you will not have a long life on the land which you are crossing the Jordan to enter and occupy.

It seems that if God says that he would place good and evil before His people, and by make a responsible choice this should signify that God offers His grace necessary to observe the law and the people are able to accept the grace.

The responsibility and freedom of man is apparent elsewhere.

Isaiah 5: 1-7



Let me now sing of my friend, my friend's song concerning his vineyard. My friend had a vineyard on a fertile hillside; He spaded it, cleared it of stones, and planted the choicest vines; Within it he built a watchtower, and hewed out a wine press. Then he looked for the crop of grapes, but what it yielded was wild grapes. Now, inhabitants of Jerusalem and men of Judah, **judge between me and my vineyard**: What more was there to do for my vineyard that I had not done? ~

Why, when I looked for the crop of grapes, did it bring forth wild grapes? Now, I will let you know what I mean to do to my vineyard: Take away its hedge, give it to grazing, break through its wall, let it be trampled! Yes, I will make it a ruin: it shall not be pruned or hoed, but overgrown with thorns and briers; I will command the clouds not to send rain upon it. The vineyard of the LORD of hosts is the house of Israel, and the men of Judah are his cherished plant; He **looked for judgment, but see, bloodshed for justice**, but hark, the outcry!

Note that God compares His chosen people with a vineyard in which a farmer does all those things necessary so that the vines bear fruit. However, the vines do not bear fruit. In this passage, God works with the Israelite people. He does all the things necessary and expects the fruit of justice, but the people sin. **The people are able to do good, but they choose evil.**

The freedom man has is also apparent from the biblical notion of temptation and choice.

Genesis 22: 1-19

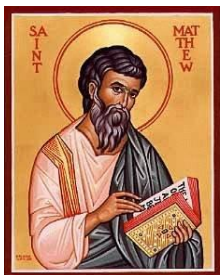


Again the LORD'S messenger called to Abraham from heaven and said: "I swear by myself, declares the LORD, that because you acted as you did in not withholding from me your beloved son, I will bless you abundantly and make your descendants as countless as the stars of the sky and the sands of the seashore; your descendants shall take possession of the gates of their enemies, and in your descendants all the nations of the earth shall find blessing--all this because **you obeyed my command.**"

These and other passages on temptations and choices offered don't make sense if man does not have the capacity of choosing between good and evil.

In the New Testament the freedom of man is apparent whenever the goodness of Christ is revealed.

Matthew 23: 37



"Jerusalem, Jerusalem, **you who kill the prophets and stone those sent to you**, how many times I yearned to gather your children together, as a hen gathers her young under her wings, but you were unwilling!

Romans 10:16



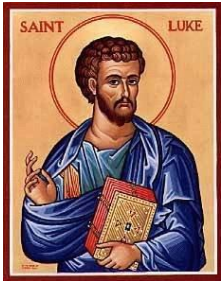
But **not everyone has heeded the good news**; for Isaiah says, "Lord, who has believed what was heard from us?"

Romans 10:21

But regarding Israel he says, "All day long I stretched out my hands to **a disobedient and contentious people**."

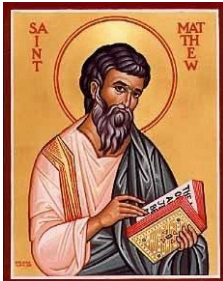
The disobedience and rejection of divine grace was spoken by Stephen before the Sanhedrin.

Acts 7: 51-53



"You stiff-necked people, uncircumcised in heart and ears, you always oppose the holy Spirit; you are just like your ancestors. Which of the prophets did your ancestors not persecute? They put to death those who foretold the coming of the righteous one, whose betrayers and murderers you have now become. **You received the law as transmitted by angels, but you did not observe it.**"

Matthew 7: 18



A good tree cannot bear bad fruit, nor can a rotten tree bear good fruit.

Now one has to ask whether according to Sacred Scripture if man in the state of sin or in the state of non believing is able to do any good.

Generally, sinners are described in the Bible as progressively converted as in the parable of the prodigal son (Luke 15: 11-24). The teaching of the prophets insisted that in the first preparatory steps of choosing be insisted as in Joel 1 and 2

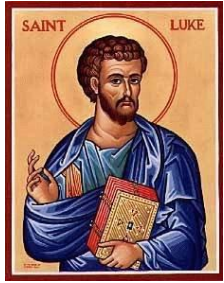
Scripture also praises the works of those who are not past of the chosen people nor of the church.

Daniel 4: 23-24



The command that the stump and roots of the tree are to be left means that your kingdom shall be preserved for you, once you have learned it is heaven that rules. Therefore, O king, take my advice; atone for your sins by good deeds, and for your misdeeds by kindness to the poor; then your prosperity will be long.“ All this happened to King Nebuchadnezzar.

Acts 10:31



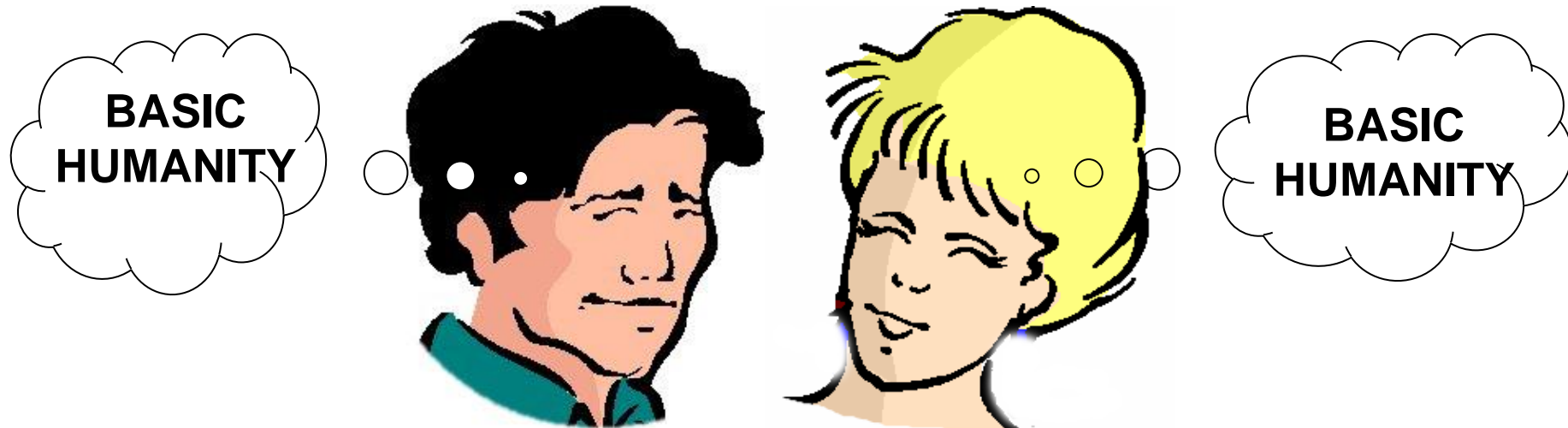
Cornelius, your prayer has been heard and your almsgiving remembered before God.

Romans 2: 13-16



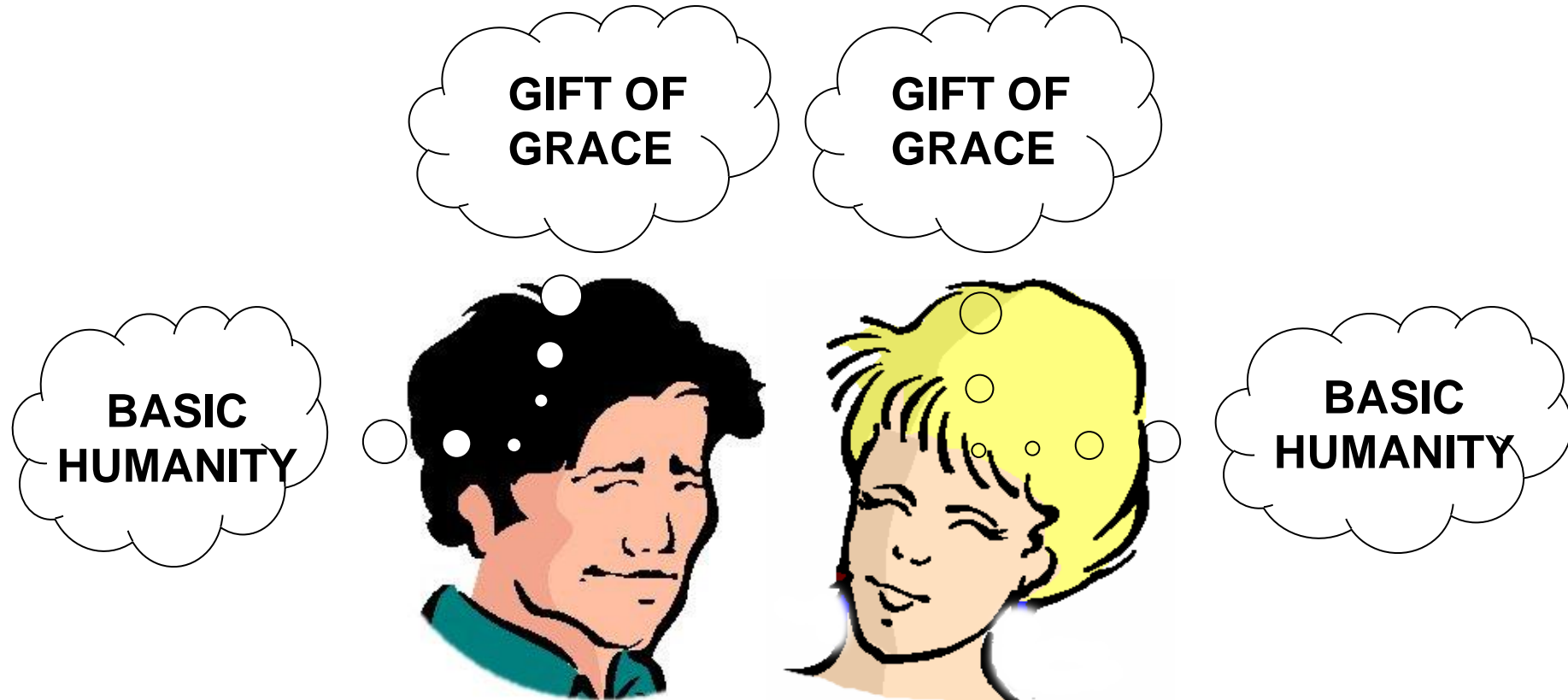
For it is not those who hear the law who are just in the sight of God; rather, those who observe the law will be justified. For when the Gentiles who do not have the law by nature observe the prescriptions of the law, they are a law for themselves even though they do not have the law. They show that the demands of the law are written in their hearts, while their conscience also bears witness and their conflicting thoughts accuse or even defend them on the day when, according to my gospel, God will judge people's hidden works through Christ Jesus.

ALL HUMANKIND AFTER ADAM AND EVE'S FALL



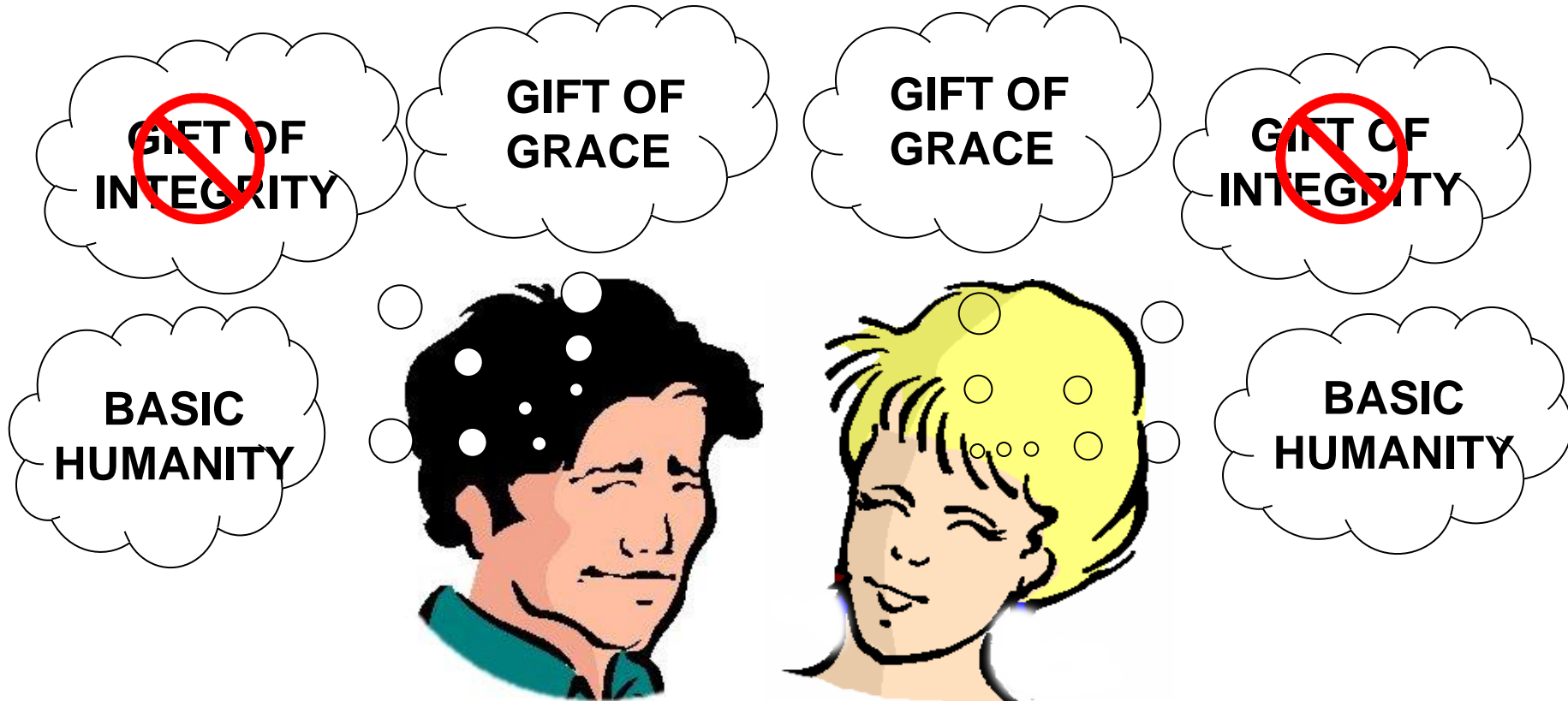
BASIC HUMANITY: the many drives of body and spirit; intellect (reasoning, seeking truth); will (choosing, seeking good); what makes them essentially human (beyond animal creation) remain.

ALL HUMANKIND *AFTER BAPTISM*



GIFT OF GRACE: through the sacrament of Baptism, a person receives the great gift of sanctifying grace which allows him/her to share in the very divinity of God--to become holy--and be permitted one day to see God face-to-face and possess heaven.

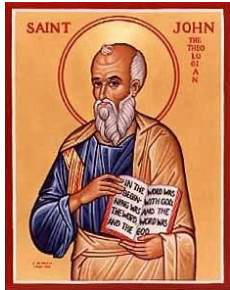
ALL HUMANKIND AFTER BAPTISM



Descendants of Adam and Eve have no right to the personal gifts to their first parents (Integrity) any more than a son or daughter today could claim rights to money won in a lottery by their parents.

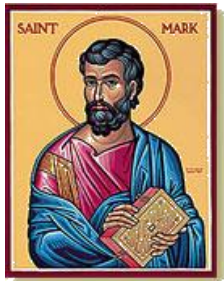
Removal of Original sin

John 3:3-5



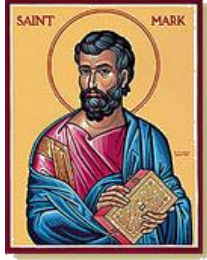
Jesus answered and said to him, "Amen, amen, I say to you, no one can see the kingdom of God without being born from above." Nicodemus said to him, "How can a person once grown old be born again? Surely he cannot reenter his mother's womb and be born again, can he?" Jesus answered, "Amen, amen, I say to you, **no one can enter the kingdom of God without being born of water and Spirit.**

Mark 16:16



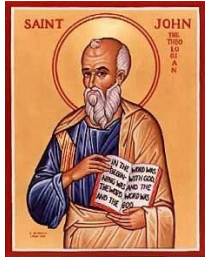
Whoever **believes and is baptized will be saved**; whoever does not believe will be condemned.

Mark 1:15



Repent, and believe in the gospel.

John 1:12



But to those who did accept him he gave power to become children of God, to those who believe in his name,

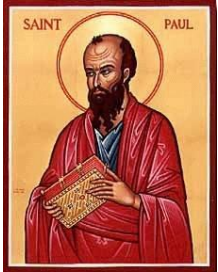
John 3:15

... so that everyone who believes in him may have eternal life.

John 6:47

Amen, amen, I say to you, whoever believes has eternal life.

Romans 13:14



But **put on the Lord Jesus Christ**, and make no provision for the desires of the flesh.

Galatians 2:20

... yet I live, no longer I, but **Christ lives in me**; insofar as I now live in the flesh, I live by faith in the Son of God who has loved me and given himself up for me.

2 Corinthians 11:10

By the truth of **Christ in me**, this boast of mine shall not be silenced in the regions of Achaia.

Pelagius and Pelagianism: Origin of the Error of Heresy

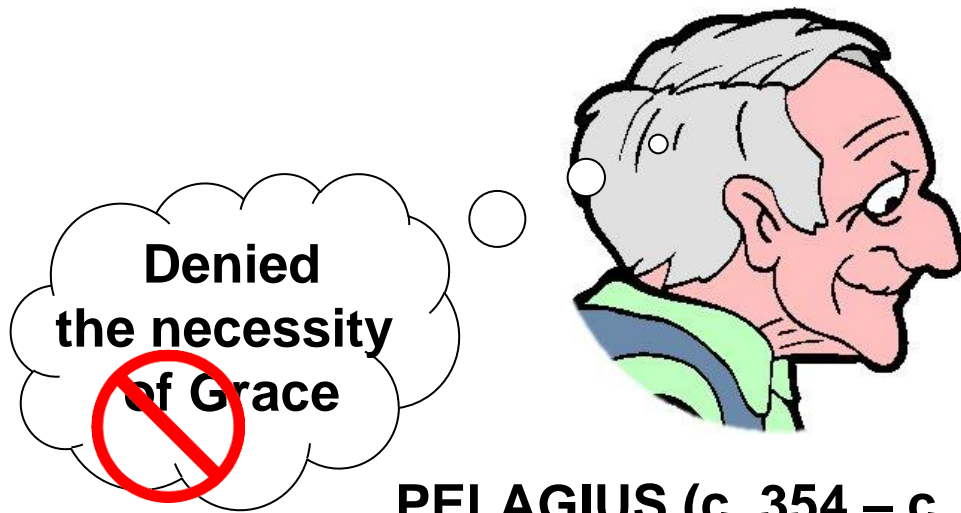
An unordained monk from Britain, Pelagius, living from 354-418 AD, has the distinction of contributing one of the most pernicious and prolonged errors in the history of the Church



Pelagius denied the primitive state in paradise of Adam and Eve and original sin. He held to the naturalness of both concupiscence and the death of the body. The actual existence and universality of sin he attributed to the “bad example of Adam’s first sin” ideas rooted in old pagan philosophy: man’s will is sufficient in itself to desire and attain virtue.

Pelagius
Pelagian heresy





PELAGIUS (c. 354 – c. 420 AD)
Britain, Rome, Carthage, Palestine

Condemned:

Pope Innocent (January 27, 417) declared "We judge by the Apostolic Power that Pelagius . . . be deprived of ecclesiastical communion . . ."

Pope Zosimus (April 30, 418) condemned and excommunicated Pelagius.

This Council of Carthage canonized beliefs to be received from the Church. These statements were put forth to deny the errors of Pelagius. They are as follows:

Death came from sin, not man's physical nature.

Infants must be baptized to be cleansed from original sin.

Justifying grace covers past sins and helps avoid future sins.

The grace of Christ imparts strength and will to act out God's commandments.

No good works can come without God's grace.

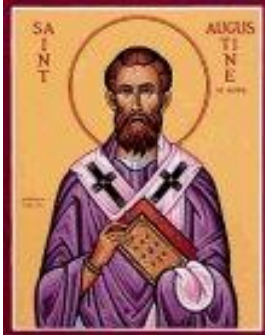
We confess we are sinners because it is true, not from humility.

The saints ask for forgiveness for their own sins.

The saints also confess to be sinners because they are.

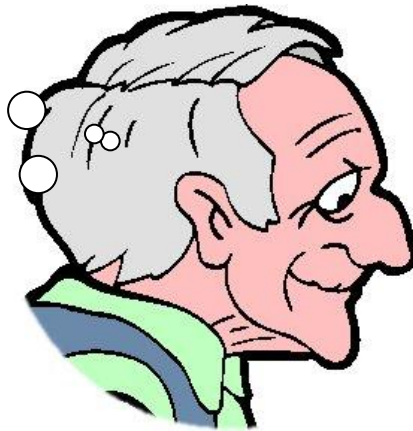
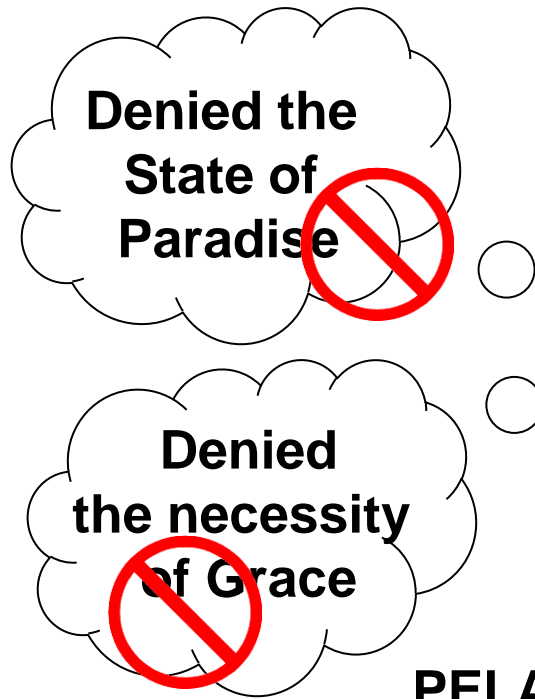
Every canon was accepted as a universal belief of the Church and banished all Pelagians from Italy. These Carthaginian canons were accepted by the Church at the Ecumenical Council in AD 431. There were received yet again at the Seventh Ecumenical Council (the Second Council of Nicea) in AD 787.

On May 1, 418, another Council of Carthage (consisting of more than 200 bishops) under St. Augustine's leadership, condemned Pelagianism.



Canon 3: "Likewise it seemed good, that whoever should say that **the grace of God**, by which a man is justified through Jesus Christ our Lord, avails_only for the remission of past sins, and not for assistance against committing sins in the future, let him be **anathema**."

Canon 4: "Also, **whoever shall say**_that the same grace of God through Jesus Christ our Lord helps us only in not sinning by revealing to us and opening to our understanding the commandments, so that we may know what to seek, what we ought to avoid, and also that we should love to do so, but **that through it [grace] we are not helped so that we are able to do what we know we should do**, let him be anathema.



PELAGIUS (c. 354 – c. 420 AD)
Britain, Rome, Carthage, Palestine

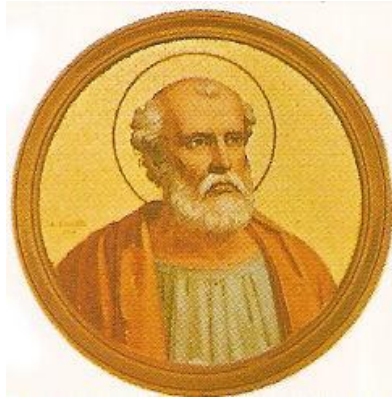
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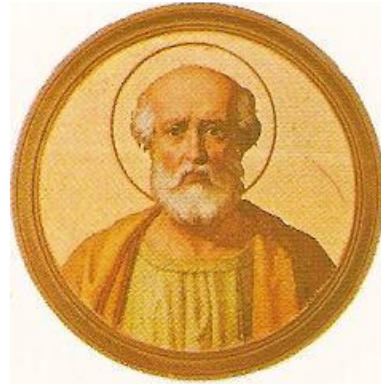
Pope Zosimus (April 30, 418) condemned and excommunicated Pelagius.

Pope St. Zosimus from the Council of Carthage 418

The canons are thought to have originated at the Council of Mileum II held in 416. They were subsequently approved by Pope St. Innocent and by the Council of Carthage XVI, which was approved by Pope St. Zosimus.

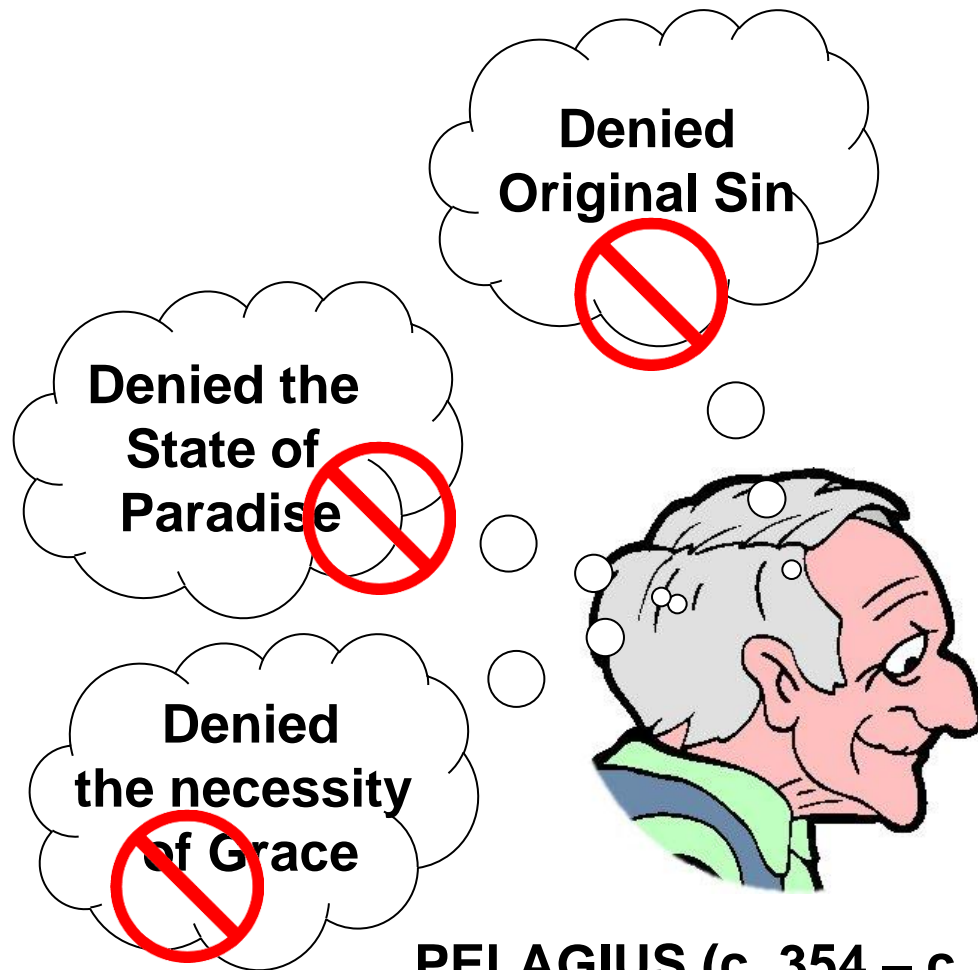


Pope St. Zosimus



Pope St. Innocent I

Canon 1. All the bishops established in the sacred synod of the Carthaginian Church have decided that **whoever says that Adam**, the first man, was made mortal, so that, whether he sinned or whether he did not sin, he would die in body, that is he **would go out of the body not because of the merit of sin but by reason of the necessity of nature, let him be anathema.**



PELAGIUS (c. 354 – c. 420 AD)
Britain, Rome, Carthage, Palestine

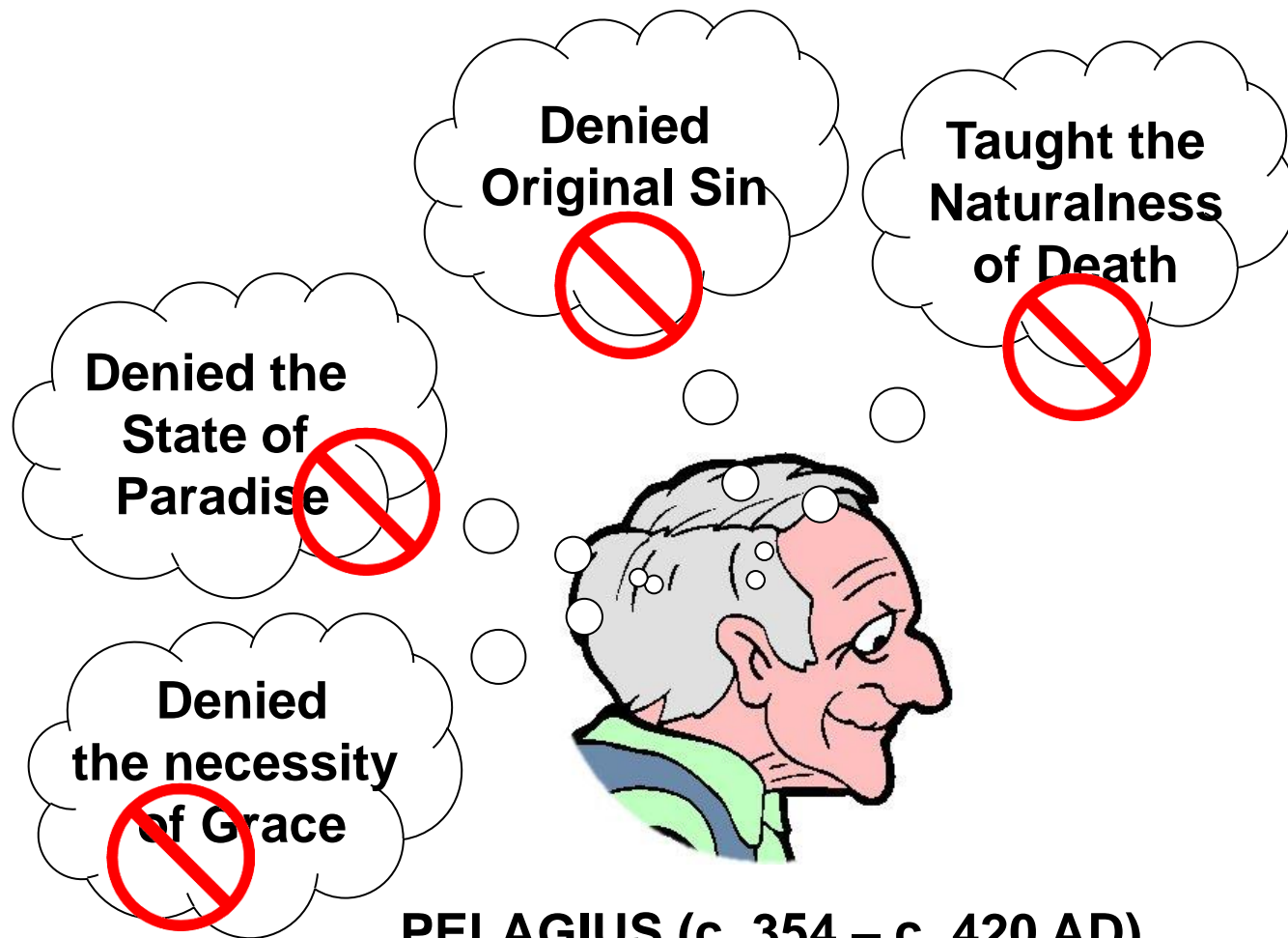
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Pope Zosimus (April 30, 418) condemned and excommunicated Pelagius.

Canon 2: "Likewise it seemed good that **whosoever** denies that infants newly from their mother's wombs should be baptized, or **says that baptism is for remission of sins, but that they infants derive from Adam no original sin**, which needs to be removed by the layer of regeneration, from whence the conclusion follows, that in them the form of baptism for the remission of sins, is to be understood as false and not true, **let him be anathema.**"

"For no otherwise can be understood what the Apostle says, 'By one man sin is come into the world, and death through sin, and so death passed upon all men in that all have sinned' (Romans 5.12), than the Catholic Church everywhere diffused has always understood it. For on account of this rule of faith even **infants, who could have committed as yet no sin themselves, therefore are truly baptized for the remission of sins,** in order that what in them is the result of generation may be cleansed by regeneration."



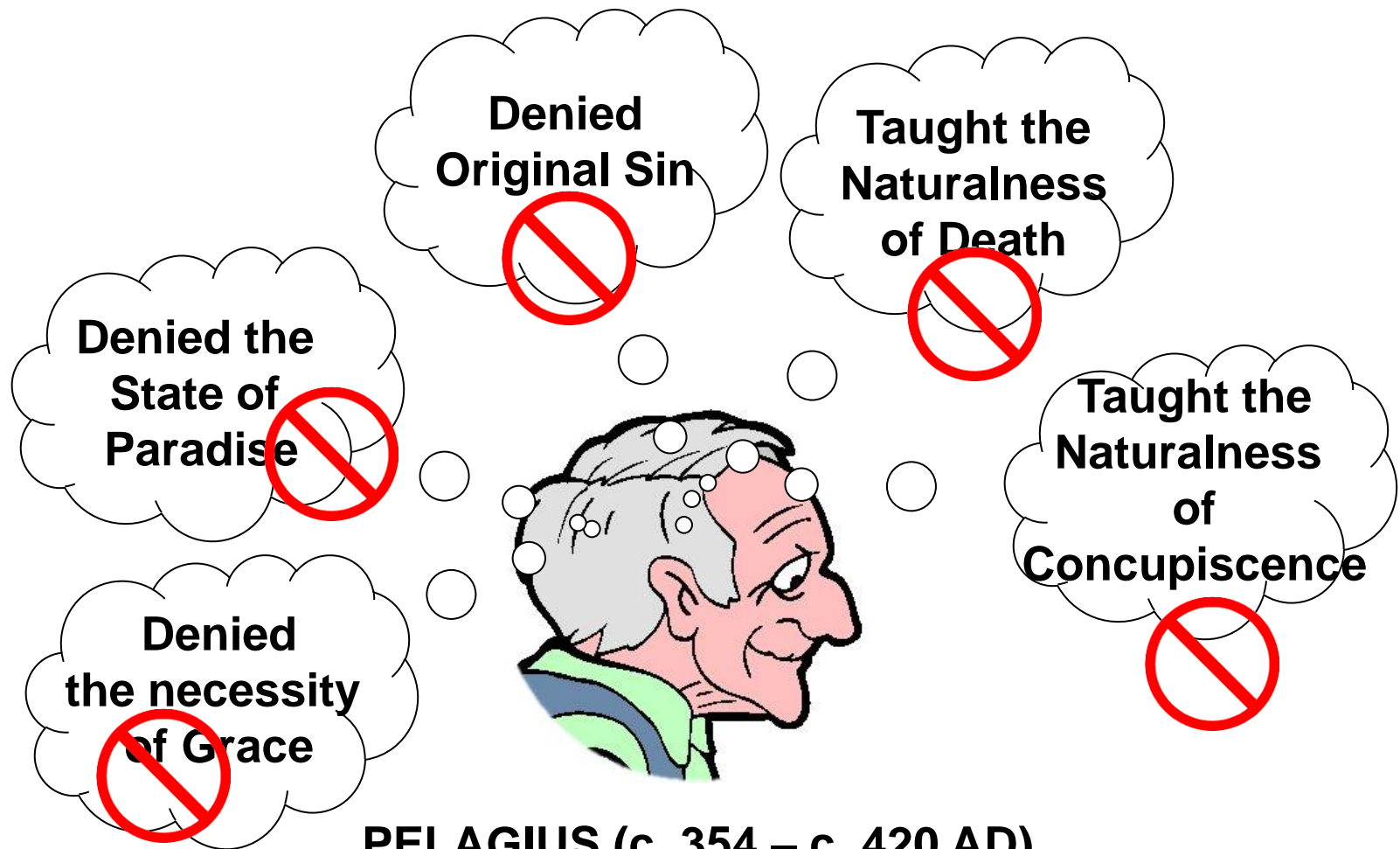
PELAGIUS (c. 354 – c. 420 AD)
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Pope Zosimus (April 30, 418) condemned and excommunicated Pelagius.

Canon 1: "That whosoever says that Adam, the first man, was created mortal, so that whether he had sinned or not, **he would have died in body** –
-that is, he would have gone forth of the body, not because his sin merited
-this, **but by natural necessity, let him be anathema.**"



PELAGIUS (c. 354 – c. 420 AD)
Britain, Rome, Carthage, Palestine

Condemned:

Pope Innocent (January 27, 417) declared "We judge by the Apostolic Power that Pelagius . . . be deprived of ecclesiastical communion . . ."

Pope Zosimus (April 30, 418) condemned and excommunicated Pelagius.

Canon 5: "It seemed good that **whosoever should say** that the grace of justification was given to us only that we might be able more readily by grace to perform what we were ordered to do through our free will; as if though grace was not given, although not easily, yet nevertheless **we could even without grace fulfill the divine commandments, let him be anathema.**

For the Lord spoke concerning the fruits of the commandments, when he said: 'Without me ye can do nothing' (John 15.5), and not 'Without me ye could do it but with difficulty.' "

THE TEACHINGS OF THE MAGISTERIUM AGAINST PELAGIUS

The Second Council of Orange (529)

CANON 3. If anyone says that the grace of God can be conferred as a result of human prayer, but that it is not grace itself which makes us pray to God, he contradicts the prophet Isaiah, or the Apostle who says the same thing, "I have been found by those who did not seek me; I have shown myself to those who did not ask for me" (Rom 10:20, quoting Isa. 65:1).

CANON 4. If anyone maintains that God awaits our will to be cleansed from sin, but does not confess that even our will to be cleansed comes to us through the infusion and working of the Holy Spirit, he resists the Holy Spirit himself who says through Solomon, "The will is prepared by the Lord" (Prov. 8:35, and the salutary word of the Apostle, "For God is at work in you, both to will and to work for his good pleasure" (Phil. 2:13).

CANON 5. If anyone says that not only the increase of faith but also its beginning and the very desire for faith, by which we believe in Him who justifies the ungodly and comes to the regeneration of holy baptism -- if anyone says that this belongs to us by nature and not by a gift of grace, that is, by the inspiration of the Holy Spirit amending our will and turning it from unbelief to faith and from godlessness to godliness, it is proof that he is opposed to the teaching of the Apostles, for blessed Paul says, "And I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ" (Phil. 1:6). And again, "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God" (Eph. 2:8). For those who state that the faith by which we believe in God is natural make all who are separated from the Church of Christ by definition in some measure believers.

CANON 6. If anyone says that God has mercy upon us when, apart from his grace, we believe, will, desire, strive, labor, pray, watch, study, seek, ask, or knock, but does not confess that it is by the infusion and inspiration of the Holy Spirit within us that we have the faith, the will, or the strength to do all these things as we ought; or if anyone makes the assistance of grace depend on the humility or obedience of man and does not agree that it is a gift of grace itself that we are obedient and humble, he contradicts the Apostle who says, "What have you that you did not receive?" (1 Cor. 4:7), and, "But by the grace of God I am what I am" (1 Cor. 15:10).

CANON 7. If anyone affirms that we can form any right opinion or make any right choice which relates to the salvation of eternal life, as is expedient for us, or that we can be saved, that is, assent to the preaching of the gospel through our natural powers without the illumination and inspiration of the Holy Spirit, who makes all men gladly assent to and believe in the truth, he is led astray by a heretical spirit, and does not understand the voice of God who says in the Gospel, "For apart from me you can do nothing" (John 15:5), and the word of the Apostle, "Not that we are competent of ourselves to claim anything as coming from us; our competence is from God" (2 Cor. 3:5).

CANON 13. Concerning the restoration of free will. The freedom of will that was destroyed in the first man can be restored only by the grace of baptism, for what is lost can be returned only by the one who was able to give it. Hence the Truth itself declares: "So if the Son makes you free, you will be free indeed" (John 8:36).

Martin Luther

1483 - 1546

Eisleben, Saxony, Germany



Luther was a Catholic priest, a monk of the Augustinian Order. He was a disobedient priest who abandoned his priestly vows and married. His **fellow reformers** described him as “absolutely furious,” that he impugned the known truth against the reclamations of his own conscience; that he was puffed up with pride and arrogance, and seduced by Satan.

Of himself, Luther said that when he became a reformer, his heart was a prey to the most shameful passions which he could not resist.

It must be asked whether this is the lifestyle of a person God would ask to reform His Church. His teachings were highly heretical and in error.

Justification
Imputed
“Juridical”

Original
Sin / Sin
“Snow over
Dung”

Sanctification

Faith
alone

Baptism

Irresistible
Concupiscence

Basic
Humanity
“Totally corrupt;
lacks moral free will”

Works
“Grave sins”



MARTIN LUTHER (1483 – 1546)

CONDEMNED:

His teachings, *Exurge Domine*, Leo X, 1520;
Personally excommunicated, Leo X, 1521.

Luther's teaching: with the fall of Adam, man was hopelessly corrupt; his will unable to choose anything in the moral realm.



Biblical argument: The Bible stresses both the human factor of the freedom of the will, and the Divine factor of grace.



Deuteronomy 30:19

I call heaven and earth today to witness against you: I have set before you life and death, the blessing and the curse. Choose life, then, that you and your descendants may live. See also Eccl 15:18; Mt 23:37.

Church's teaching: Adam's gift was basic humanity that defined essential human nature; a material body and an immaterial soul; essential to the human person is its highest faculties, its intellect (mind, power of reasoning, seeking truth) and its will (considering options, making choices, seeking what is good); to destroy either of these powers, one would no longer have a human person but as mere animal.

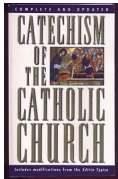


Council of Trent's teaching:



Canon V If any one says, that, since Adam's sin, the free will of man is lost and extinguished; or, that it is a thing with only a name, yea a name without a reality, a figment, *in fine*, introduced into the Church by Satan; let him be anathema.

Catholic Catechism:



405. . . original sin does not have the character of a personal fault in any of Adam's descendants. It is a deprivation of original holiness and justice, but **human nature has not been totally corrupted**: it is wounded in the natural powers proper to it, subject to ignorance, suffering and the dominion of death, and inclined to sin - an inclination to evil that is called "concupiscence".

Justification
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MARTIN LUTHER (1483 – 1546)

CONDEMNED:

His teachings, *Exurge Domine*, Leo X, 1520;
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Luther's teaching: "sola fide"—faith alone justifies; faith without works is sufficient for salvation and alone justifies.



Biblical argument:



I Corinthians 6:11 That is what some of you used to be; but now you have had yourselves washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

James 2:26 For just as a body without a spirit is dead, so also faith without works is dead.

Church's teaching: justification is the supernatural sanctification and renewal of the person who thus becomes holy and pleasing to God; the sinner is made holy, restored to God's friendship, in the state of grace.

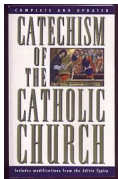


Council of Trent's teaching:



Canon IX If any one says, that by faith alone the impious is justified; in such wise as to mean, that nothing else is required to co-operate in order to the obtaining the grace of Justification, and that it is not in any way necessary, that he be prepared and disposed by the movement of his own will; let him be anathema.

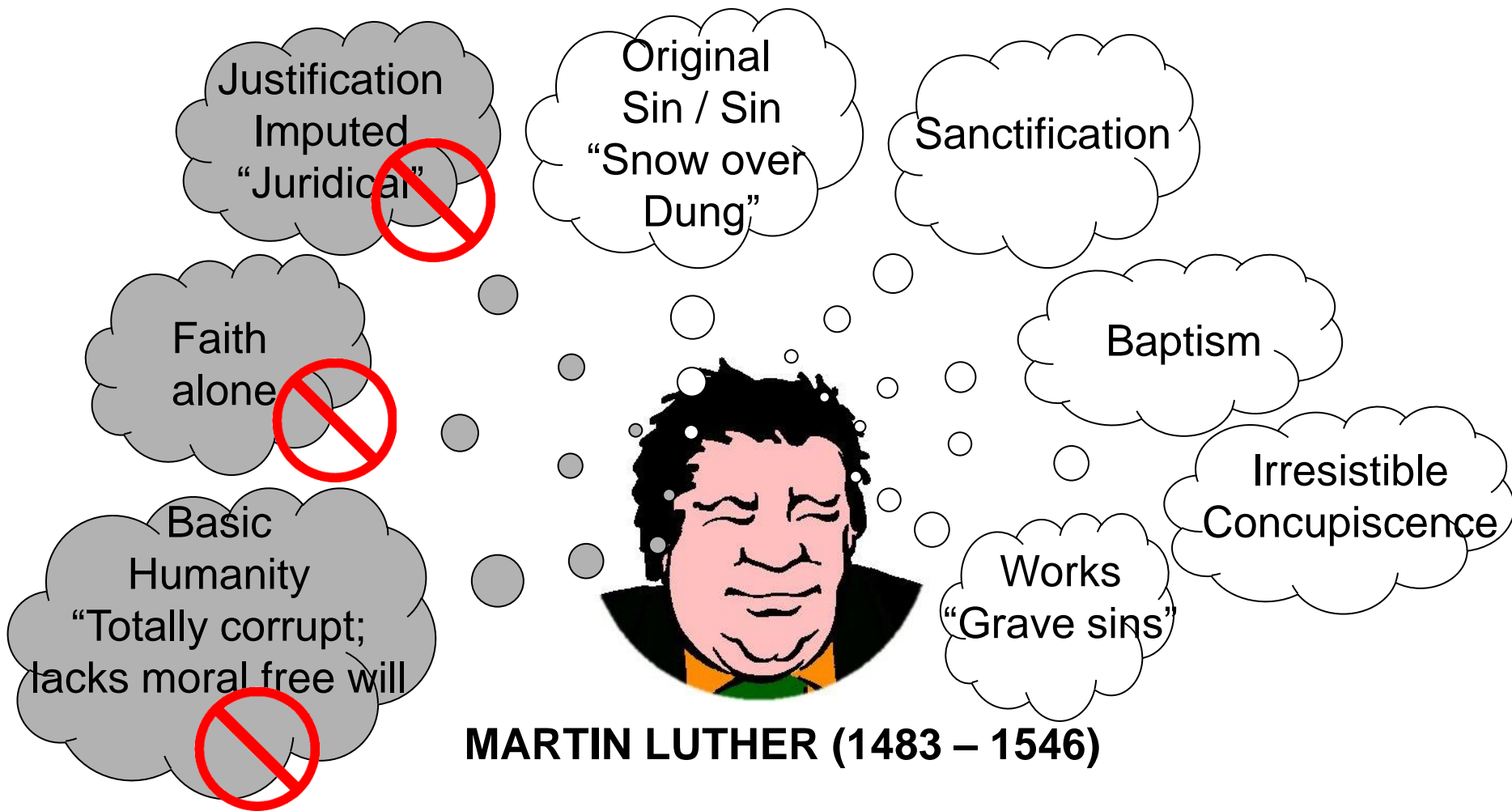
Catholic Catechism:



1991 Justification is at the same time *the acceptance of God's righteousness* through faith in Jesus Christ. Righteousness (or "justice") here means the rectitude of divine love. With justification, faith, hope, and charity are poured into our hearts, and obedience to the divine will is granted us.

2019 Justification includes the remission of sins, sanctification, and the renewal of the inner man.

2018 Like conversion, justification has two aspects. Moved by grace, man turns toward God and away from sin, and so accepts forgiveness and righteousness from on high.



MARTIN LUTHER (1483 – 1546)

CONDEMNED:

His teachings, *Exurge Domine*, Leo X, 1520;
Personally excommunicated, Leo X, 1521.



Luther's teaching: justification is the imputation of the righteousness of Christ; no previous disposition is necessary to justification; a mere ignoring by God of our sin and no longer holding our sin against us; called justification "snow covered dung."

Biblical argument:



1 Corinthians 6:11 That is what some of you used to be; but now you have had yourselves **washed**, you were **sanctified**, you were **justified** in the name of the Lord Jesus Christ and in the Spirit of our God.



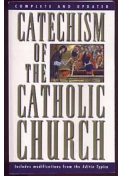
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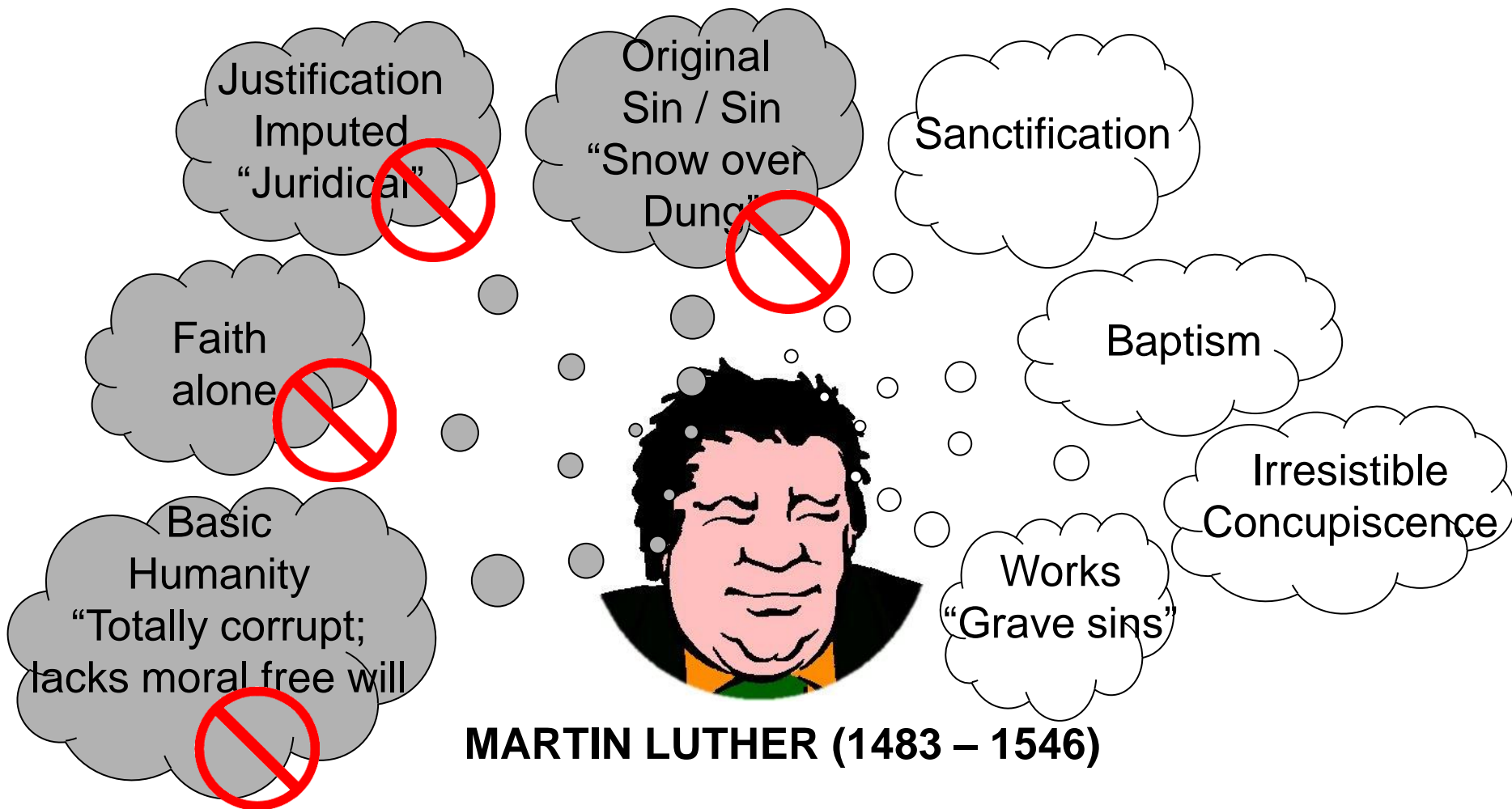
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His teachings, *Exurge Domine*, Leo X, 1520;
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Luther's teaching: men are completely hopeless, helpless, corrupt and depraved and can accomplish no good thing in and of ourselves; as a consequence of original sin, was totally depraved, destitute of free will, that all works, even though directed towards the good, were nothing more than an outgrowth of his corrupted will, and in the judgments of God in reality mortal sins. God "imputes" justification which is not the eradication of original sin but a juridical state as snow covers dung.



Biblical argument:



Romans 5: 15-18 But the gift is not like the transgression. For if by that one person's transgression the many died, how much more did the grace of God and the gracious gift of the one person Jesus Christ overflow for the many. And the gift is not like the result of the one person's sinning. For after one sin there was the judgment that brought condemnation; but the gift, **after many transgressions, brought acquittal**. For if, by the transgression of one person, death came to reign through that one, how much more will those who receive **the abundance of grace and of the gift of justification come to reign in life** through the one person Jesus Christ. In conclusion, just as through one transgression condemnation came upon all, so through one righteous act **acquittal and life came to all**.



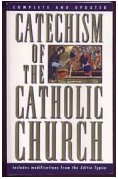
Church's teaching: both before and since the Reformation the Church faithfully taught that original sin *wounded* human nature, but through faith and Baptism, total regeneration is accomplished and men are divinized--given a share of the Divine Life Itself.

Council of Trent's teaching:



Decree of Justification Ch. III For as in truth men, if they were not born propagated of the seed of Adam, would not be born unjust, --seeing that, by that propagation, they contract through him, when they are conceived, injustice as their own,--so, if they were not born again in Christ, they never would be justified; seeing that, in that new birth, there is bestowed upon them, through the merit of His passion, the grace whereby they are made just. For this benefit the apostle exhorts us, evermore to give thanks to the Father, who hath made us worthy to be partakers of the lot of the saints in light, and hath delivered us from the power of darkness, and hath translated us into the Kingdom of the Son of his love, in whom **we have redemption, and remission of sins.**

Catholic Catechism:

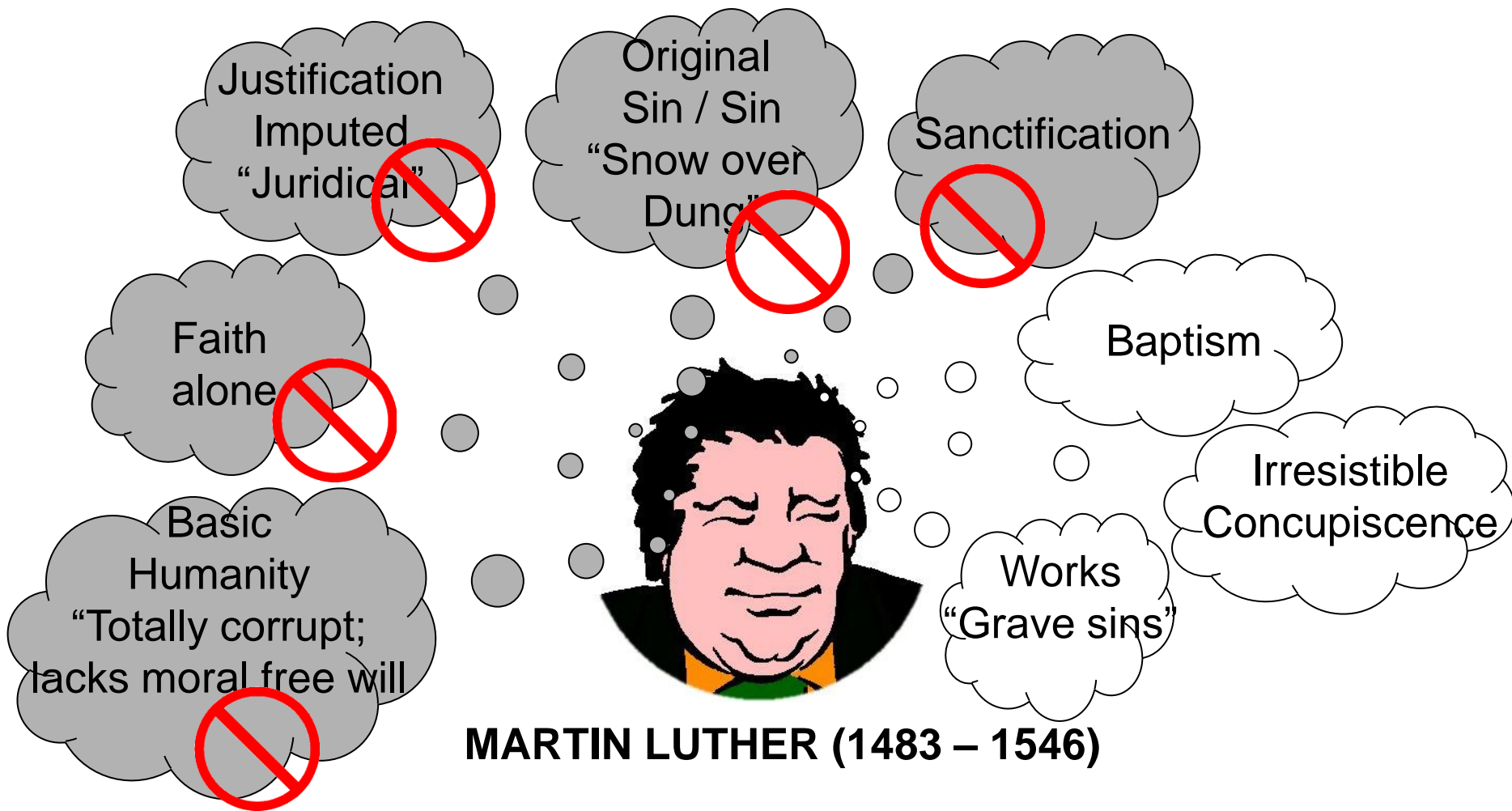


1263 By Baptism ***all sins are forgiven***, original sin and all personal sins, as well as all punishment for sin. In those who have been reborn nothing remains that would impede their entry into the Kingdom of God, neither Adam's sin, nor personal sin, nor the consequences of sin, the gravest of which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

418 As a result of original sin, **human nature is weakened** in its powers, subject to ignorance, suffering and the domination of death, and inclined to sin (this inclination is called "concupiscence").

1714 Man, having been **wounded in his nature** by original sin, is subject to error and inclined to evil in exercising his freedom.

978 "When we made our first profession of faith while receiving the holy Baptism that cleansed us, **the forgiveness we received then was so full and complete that there remained in us absolutely nothing left to efface, neither original sin nor offenses committed by our own will, nor was there left any penalty to suffer in order to expiate them.** . . . Yet the grace of Baptism delivers no one from all the weakness of nature. On the contrary, we must still combat the movements of concupiscence that never cease leading us into evil "



MARTIN LUTHER (1483 – 1546)

CONDEMNED:

His teachings, *Exurge Domine*, Leo X, 1520;
Personally excommunicated, Leo X, 1521.



Luther's teaching: sanctification is separated from justification; in his *Augsburg Confession* the Holy Spirit is not specified a role in justification, only sanctification.

Biblical argument:



1 Corinthians 6:11 That is what some of you used to be; but now you have had yourselves washed, **you were sanctified, you were justified** in the name of the Lord Jesus Christ and in the Spirit of our God.



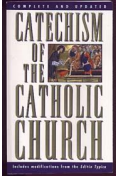
Church's teaching: the Church has consistently understood and taught that justification and sanctification are a single reality by which the sinner is at once made righteous and in that righteousness receives sanctifying grace the holy of the divine life itself.

Council of Trent's teaching:



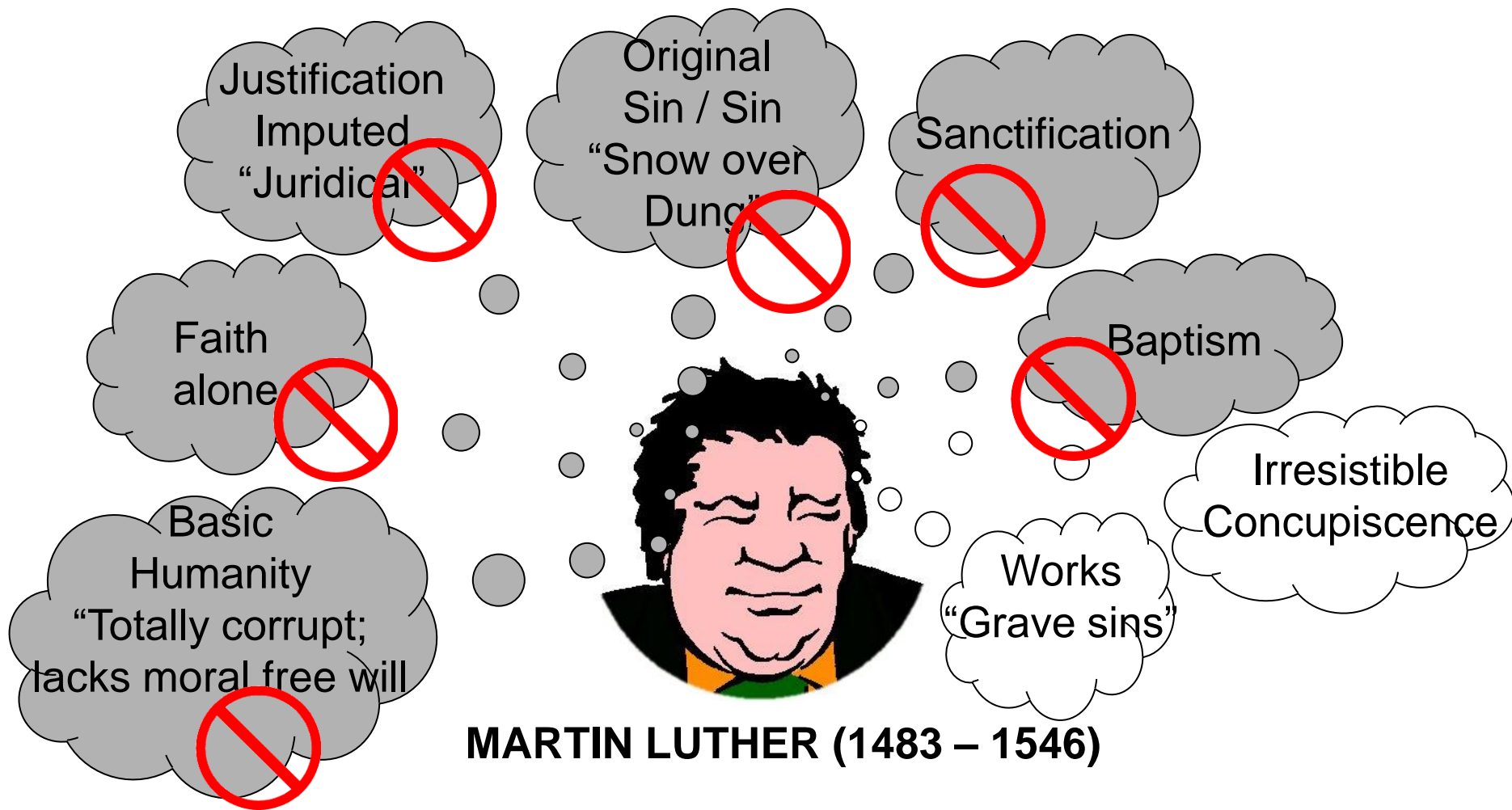
Chapter Seven This disposition, or preparation, is followed by Justification itself, which is not remission of sins merely, but also the sanctification and renewal of the inward man, through the voluntary reception of the grace, and of the gifts, whereby man of unjust becomes just, and of an enemy a friend, that so he may be an heir according to hope of life everlasting.

Catholic Catechism:



2019 Justification includes the remission of sins, sanctification, and the renewal of the inner man.

1995 The Holy Spirit is the master of the interior life. By giving birth to the "inner man," justification entails the *sanctification* of his whole being: Just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification. . . . But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life (Romans 6:19,22).



MARTIN LUTHER (1483 – 1546)

CONDEMNED:

His teachings, *Exurge Domine*, Leo X, 1520;
Personally excommunicated, Leo X, 1521.



Luther's teaching: Baptism is nothing else than the Word of God in the water, commanded by His institution, or, as Paul says, a washing in the Word; . . . we do not hold . . . that God has imparted to the water a spiritual power, which through the water washes away sin. Nor [do we agree] that, by the assistance of the divine will, Baptism washes away sins, and that this ablution occurs only through the will of God, and by no means through the Word or water. *The Smalcald Articles 1537*

Biblical argument:



John 3:5 Jesus answered, "Amen, amen, I say to you, no one can enter the kingdom of God without being born of water and Spirit.

Acts 8:36 As they (the eunuch and Philip) traveled along the road they came to some water, and the eunuch said, "Look, there is water. What is to prevent my being baptized?"



Church's teaching: drawing on Sacred Scripture and the earliest of post-apostolic Tradition, the *Didache*, has always strictly prescribed living or flowing water as the proper mater for the sacrament of Baptism.

Council of Trent's teaching:

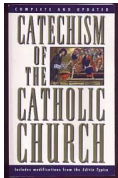
Canon II If any one says, that true and natural water is not of necessity for baptism, and, on that account, wrests, to some sort of metaphor, those words of our Lord Jesus Christ; Unless a man be born again of water and the Holy Ghost; let him be anathema.

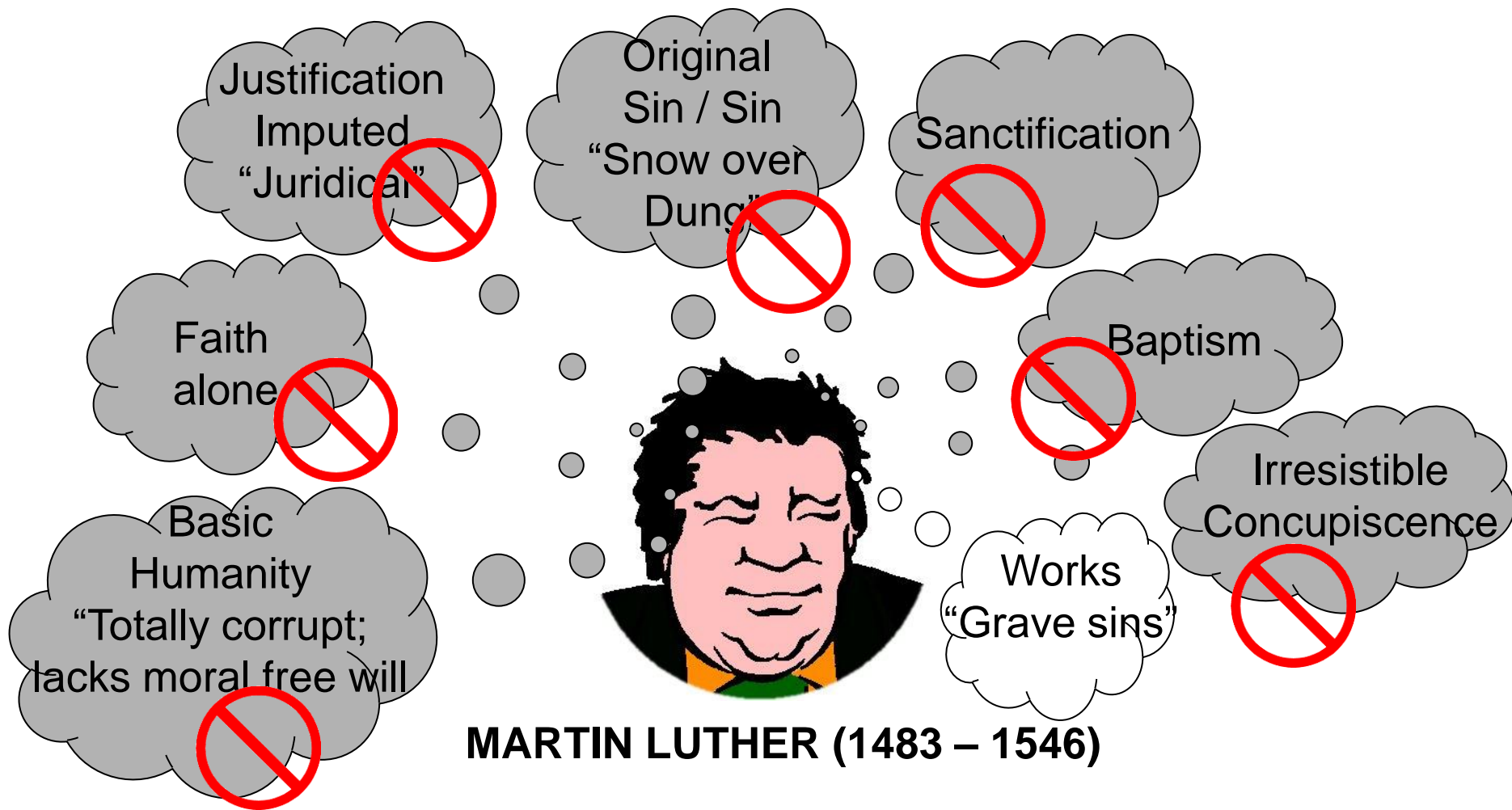


Catholic Catechism:

1278 The essential rite of Baptism consists in immersing the candidate in water or pouring water on his head, while pronouncing the invocation of the Most Holy Trinity: the Father, the Son, and the Holy Spirit.

1219 The Church has seen in Noah's ark a prefiguring of salvation by Baptism, for by it "a few, that is, eight persons, were saved through water": "The waters of the great flood you made a sign of the waters of Baptism, that make an end of sin and a new beginning of goodness."





MARTIN LUTHER (1483 – 1546)

CONDEMNED:

His teachings, *Exurge Domine*, Leo X, 1520;
Personally excommunicated, Leo X, 1521.



Luther's teaching: his Augsburg Confession professes men to be born with sin, that is, without the fear of God, without trust in God, and with **concupiscence**; and that this disease, or vice of origin, **is truly sin**, even now condemning and bringing eternal death upon those not born again through Baptism and the Holy Ghost. concupiscence is of itself sinful, and being the sinful corruption of human nature caused by Adam's transgression and inherited by all his descendants, is the very essence of original sin.

Biblical argument:



2 Corinthians 4:3-4 And even though our gospel is veiled, it is veiled for those who are perishing, in whose case the god of this age has blinded the minds of the unbelievers, so that they may not see the light of the gospel of the glory of Christ, who is the image of God.

Hebrews 2:14 Now since the children share in blood and flesh, he likewise shared in them, that through death he might destroy the one who has the power of death, that is, the devil, and free those who through fear of death had been subject to slavery all their life.

Church's teaching: Consistently the Church teaches that concupiscence is not sin but a wounding of the nature of man.

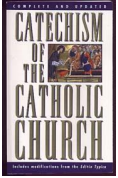


Council of Trent's teaching:

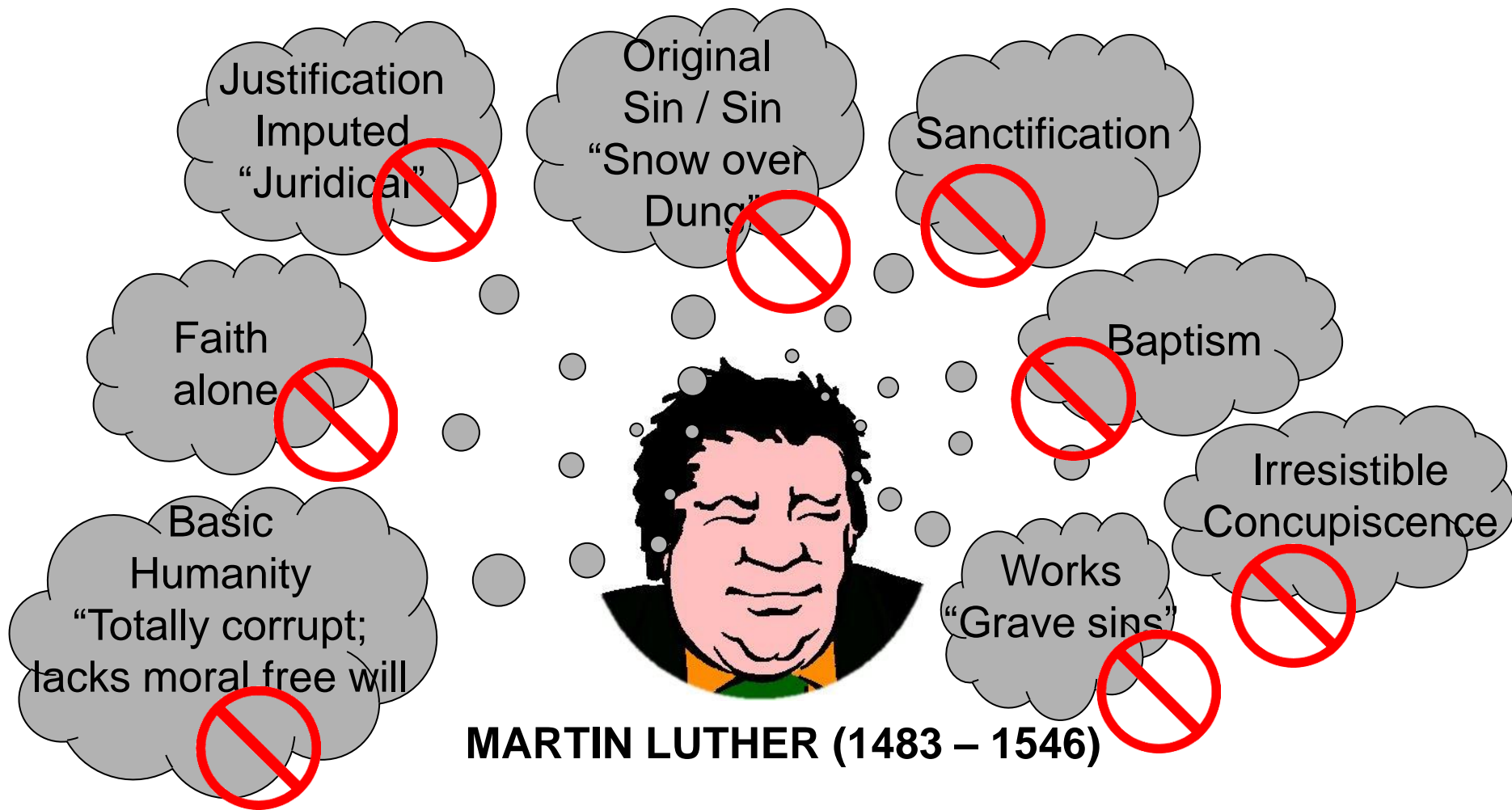


Canon 5. If any one denies, that, by the grace of our Lord Jesus Christ, which is conferred in baptism, the guilt of original sin is remitted; or even asserts that the whole of that which has the true and proper nature of sin is not taken away; but says that it is only erased, or not imputed; let him be anathema. For, in those who are born again, there is nothing that God hates; because, There is no condemnation to those who are truly buried together with Christ by baptism into death; who walk not according o the flesh, but, putting off the old man, and putting on the new who is created according to God, are made innocent, immaculate, pure, harmless, and beloved of God, heirs indeed of God, but joint heirs with Christ; so that there is nothing whatever to retard their entrance into heaven.

Catholic Catechism:



2515 Etymologically, "concupiscence" can refer to any intense form of human desire. Christian theology has given it a particular meaning: the movement of the sensitive appetite contrary to the operation of the human reason. The apostle St. Paul identifies it with the rebellion of the "flesh" against the "spirit." Concupiscence stems from the disobedience of the first sin. It unsettles man's moral faculties and, **without being in itself an offense**, inclines man to commit sins.



MARTIN LUTHER (1483 – 1546)

CONDEMNED:

His teachings, *Exurge Domine*, Leo X, 1520;
Personally excommunicated, Leo X, 1521.

Luther's teaching: all the works of men, even the most sanctified, are sin; though the just ought to believe that his works are sins, yet he ought to be assured that they are not imputed.



Biblical argument:



James 2:14, 17 What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? . . . So also faith of itself, if it does not have works, is dead.

Church's teaching: the Church believed and always taught what James wrote in his letter--faith without works is dead, hence good works follow from the faith of the believer.

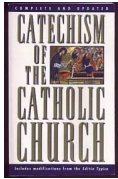


Council of Trent's teaching:



On Justification Chapter XVI Before men, therefore, who have been justified in this manner,-whether they have preserved uninterruptedly the grace received, or whether they have recovered it when lost,-are to be set the words of the Apostle: Abound in every good work, knowing that your labor is not in vain in the Lord; for God is not unjust, that he should forget your work, and the love which you have shown in his name; and, do not lose your confidence, which hath a great reward.

Catholic Catechism:



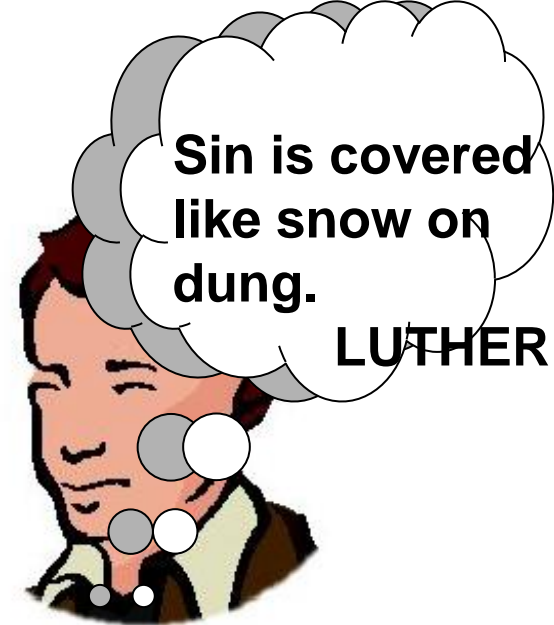
2009 Filial adoption, in making us partakers by grace in the divine nature, can bestow true merit on us as a result of God's gratuitous justice. This is our right by grace, the full right of love, making us "co-heirs" with Christ and worthy of obtaining "the promised inheritance of eternal life." The merits of our good works are gifts of the divine goodness. "Grace has gone before us; now we are given what is due. . . . Our merits are God's gifts."

2044 The fidelity of the baptized is a primordial condition for the proclamation of the Gospel and for the *Church's mission in the world*. In order that the message of salvation can show the power of its truth and radiance before men, it must be authenticated by the witness of the life of Christians. "The witness of a Christian life and good works done in a supernatural spirit have great power to draw men to the faith and to God."



**“God imputes”
“legally declared so”**

Justification



Council of Trent, June 17, 1546 *Decree Concerning Original Sin*

Canon 2. If anyone does not confess that the first man, **Adam**, when he transgressed the commandment of God in paradise, immediately **lost the holiness and justice** in which he had been constituted, and through the offense of that prevarication **incurred the wrath and indignation of God, and thus death** with which God had previously threatened him, and, together with death, **captivity under** his power who thenceforth had the empire of death, that is to say, **the devil**, and that the entire Adam through that offense of prevarication was changed in body and soul for the worse, **let him be anathema.**



Canon 5 If any one says, that, since Adam's sin, the free will of man is **lost and extinguished**; or, that it is a thing with only a name, yea a name without a reality, a figment, in fine, introduced into the Church by Satan; **let him be anathema.**

Canon 6 If any one says, that it is not in man's power to make his ways evil, but that **the works that are evil God works as well** as those that are good, not permissively only, but properly, and of Himself, in such wise that the treason of Judas is no less His own proper work than the vocation of Paul; **let him be anathema.**

Canon 7 If any one says, that **all works done before justification**, in whatsoever way they be done, **are truly sins**, or merit the hatred of God; or that **the more earnestly one strives to dispose himself for grace, the more grievously he sins**: **let him be anathema.**

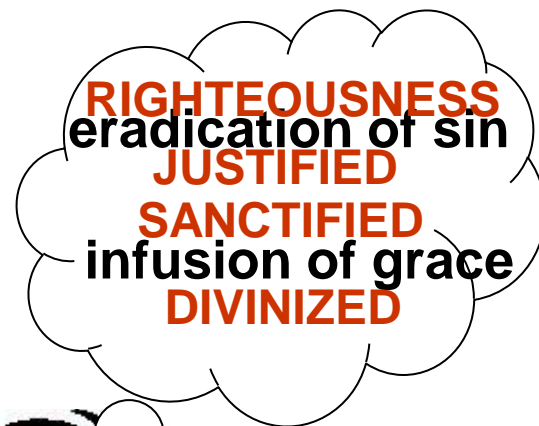
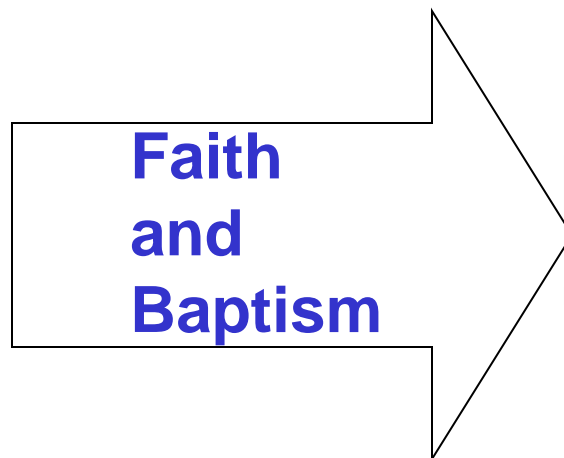
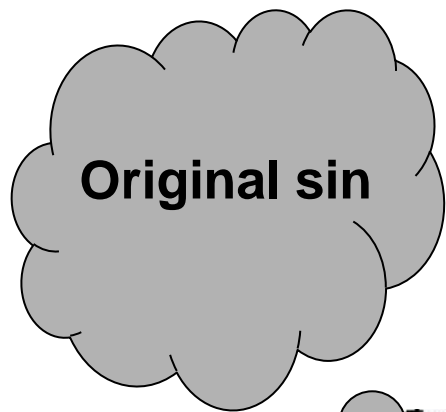
Catholic Christians see justification, sanctification and glorification as three aspects of the same process begun at the same moment in time. Protestant Christians see the three aspects as successive phases of salvation.

Catholics believe that when God declares a person just, He makes him/her just.

Romans 2:5-13

By your stubbornness and impenitent heart, you are storing up wrath for yourself for the day of wrath and revelation of the just judgment of **God, who will repay everyone according to his works**: eternal life to those who seek glory, honor, and immortality through perseverance in good works, but wrath and fury to those who selfishly disobey the truth and obey wickedness.

Yes, affliction and distress will come upon every human being who does evil, Jew first and then Greek. But there will be glory, honor, and peace for everyone who does good, Jew first and then Greek. There is no partiality with God. All who sin outside the law will also perish without reference to it, and all who sin under the law will be judged in accordance with it. For it is **not those who hear the law who are just** in the sight of God; rather, **those who observe the law will be justified.**



Justification is a true eradication of sin, a supernatural infusion of grace, and a renewal of the inner person. CCC 1987 – 1992

Sins are obliterated, not merely “covered over.”

2 Samuel 12:13

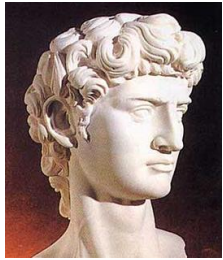


Then David said to Nathan, "I have sinned against the LORD."
Nathan answered David: "The LORD on his part **has forgiven your sin**: you shall not die.

1 Chronicles 21:8

Then David said to God, "I have sinned greatly in doing this thing.
Take away your servant's guilt, for I have acted very foolishly."

Psalm 51:4, 9, 11-12



Wash away all my guilt; from my sin cleanse me. ... Cleanse me with hyssop, that I may be pure; wash me, make me whiter than snow. . . . Turn away your face from my sins; blot out all my guilt. ... A clean heart create for me, God; renew in me a steadfast spirit.

Psalm 103:12

As far as the east is from the west, **so far have our sins been removed from us.**

Isaiah 43:25



It is I, I, who wipe out, for my own sake, your offenses; **your sins I remember no more.**

Isaiah 44: 22

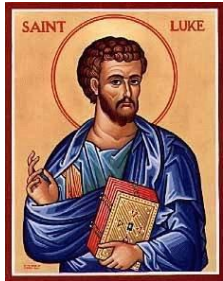
I have **brushed away your offenses like a cloud, your sins like a mist**; return to me, for I have redeemed you.

Ezekiel 37:23



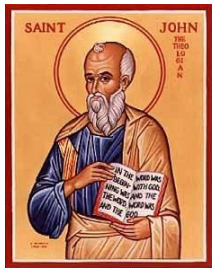
No longer shall they defile themselves with their idols, their abominations, and all their transgressions. **I will deliver them from all their sins** of apostasy, and cleanse them so that they may be my people and I may be their God.

Acts 3:19



Repent, therefore, and be converted, that your **sins may be wiped away . . .**

1 John 1:7, 9



But if we walk in the light as he is in the light, then we have fellowship with one another, and the blood of his Son Jesus cleanses us from all sin. If we acknowledge our sins, he is faithful and just and **will forgive our sins and cleanse us** from every wrongdoing.



**“God imputes”
“legally declared so”**



Sanctification is the process of being made actually holy, not a merely legally declared so. CCC 1987, 1990, 2000

Romans 5:17-19



For if, by the transgression of one person, death came to reign through that one, how much more will **those who receive the abundance of grace and of the gift of justification come to reign in life** through the one person Jesus Christ. In conclusion, just as through one transgression condemnation came upon all, so through one righteous act **acquittal and life came to all**. For just as through the disobedience of one person the many were made sinners, so through the obedience of one the **many will be made righteous**.

1 Corinthians 3:8-9



Each will receive **wages in proportion to his labor**. For we are God's co-workers; you are God's field, God's building.

1 Corinthians 15:10

But by the grace of God I am what I am, and his grace to me has not been ineffective. Indeed, I have toiled harder than all of them; not I, however, but the grace of God (that is) with me.

2 Corinthians 5:17

So whoever is in Christ is a new creation: the old things have passed away; behold, new things have come.

How does this square with a mere declaratory, forensic, extrinsic justification? This passage describes the actual transformation in the Christian **now** in Christ.

Grace is the gratuitous benevolence shown by God toward the human race, and it is an absolutely unmerited, free gift of God, made possible through the Jesus Christ our Redeemer and His atoning death on the cross. CCC 1996, 1998-1999, 2001

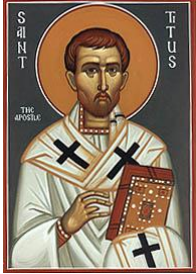
The free, unmerited gift is the Divine Life itself.

Ephesians 2:8-10



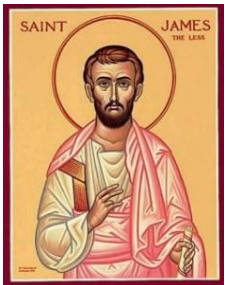
For **by grace you have been saved through faith**, and this is not from you; **it is the gift of God**; it is not from works, so no one may boast. For we are his handiwork, **created in Christ Jesus for the good works** that God has prepared in advance, that we should live in them.

Titus 3:5-8



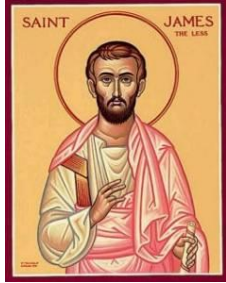
Not because of any righteous deeds we had done but because of his mercy, **he saved us through the bath of rebirth and renewal** by the holy Spirit, whom he richly poured out on us through Jesus Christ our savior, **so that we might be justified by his grace** and become heirs in hope of eternal life. I want you to insist on these points, that those who have believed in God be careful to **devote themselves to good works**; these are excellent and beneficial to others.

James 1:22



Be **doers of the word** and not hearers only, deluding yourselves.

James 2:14-26



What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? If a brother or sister has nothing to wear and has no food for the day, and one of you says to them, "Go in peace, keep warm, and eat well," but you do not give them the necessities of the body, what good is it? So also **faith of itself, if it does not have works, is dead**. Indeed someone might say, "You have faith and I have works." Demonstrate your faith to me without works, and I will demonstrate my faith to you from my works. You believe that God is one. You do well. Even the demons believe that and tremble. Do you want proof, you ignoramus, that **faith without works is useless**? Was not Abraham our father justified by works when he offered his son Isaac upon the altar? You see that **faith was active along with his works, and faith was completed by the works**. ~

Thus the scripture was fulfilled that says, "Abraham believed God, and it was credited to him as righteousness," and he was called "the friend of God." See how **a person is justified by works and not by faith alone**. And in the same way, was not Rahab the harlot also justified by works when she welcomed the messengers and sent them out by a different route? For just as a body without a spirit is dead, so also **faith without works is dead**.

1 Peter 1:2

... **chosen ... in the foreknowledge** of God the Father, through **sanctification** by the Spirit, for obedience and sprinkling with the blood of Jesus Christ: ...

1 Peter 1:7

... him who **judges** impartially **according to each one's works**.



**G
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Super-
natural
Grace

Ephesians 2:8-10

"I believe!"



Faith /
Baptism

**John 3:15
Acts 2:38**

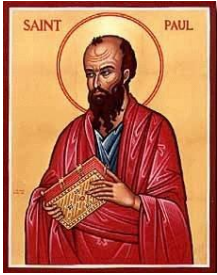
Good
Works

James 2:14

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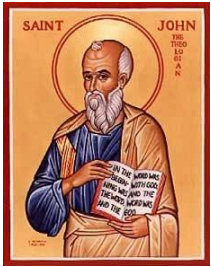
Essential Catholic teaching: Scriptural, Handed-On,
Magisterial (Council of Orange II, Council of Trent)

Ephesians 2:8-10



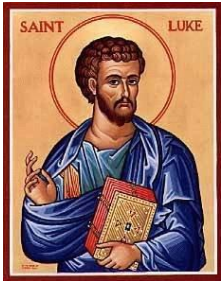
For **by grace you have been saved through faith**, and this is not from you; it is the gift of God; it is not from works, so no one may boast. For we are his handiwork, created in Christ Jesus for the good works that God has prepared in advance, that we should live in them.

John 3:15



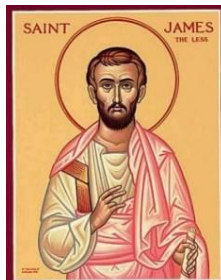
... so that everyone who **believes in him may have eternal life.**"

Acts 2:38

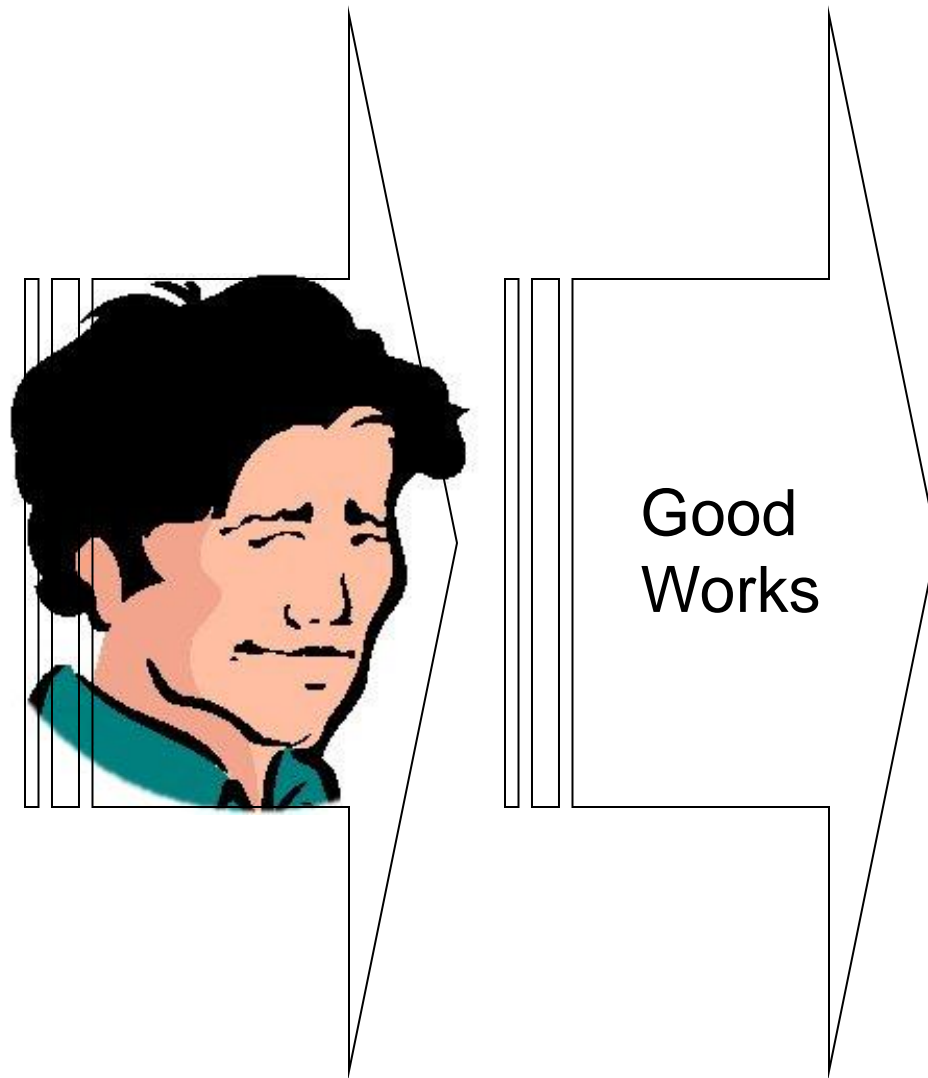


Repent and **be baptized**, every one of you, in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the holy Spirit.

James 2:14



What good is it, my brothers, if someone says he has **faith but does not have works**? Can that faith save him?



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James 2:14

Pelagianism

condemned by the Council of Orange, 529AD
again condemned by the Council of Trent, 1547 AD

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Super-
natural
Grace

"I believe!"



Faith

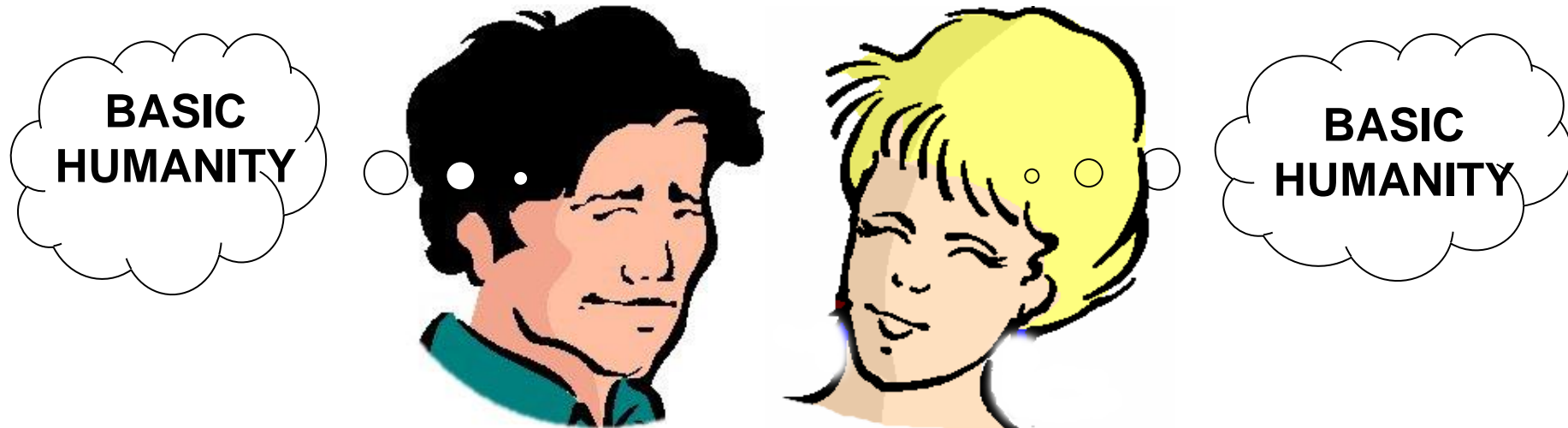
"Sinner's Prayer"

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Protestant Reformers

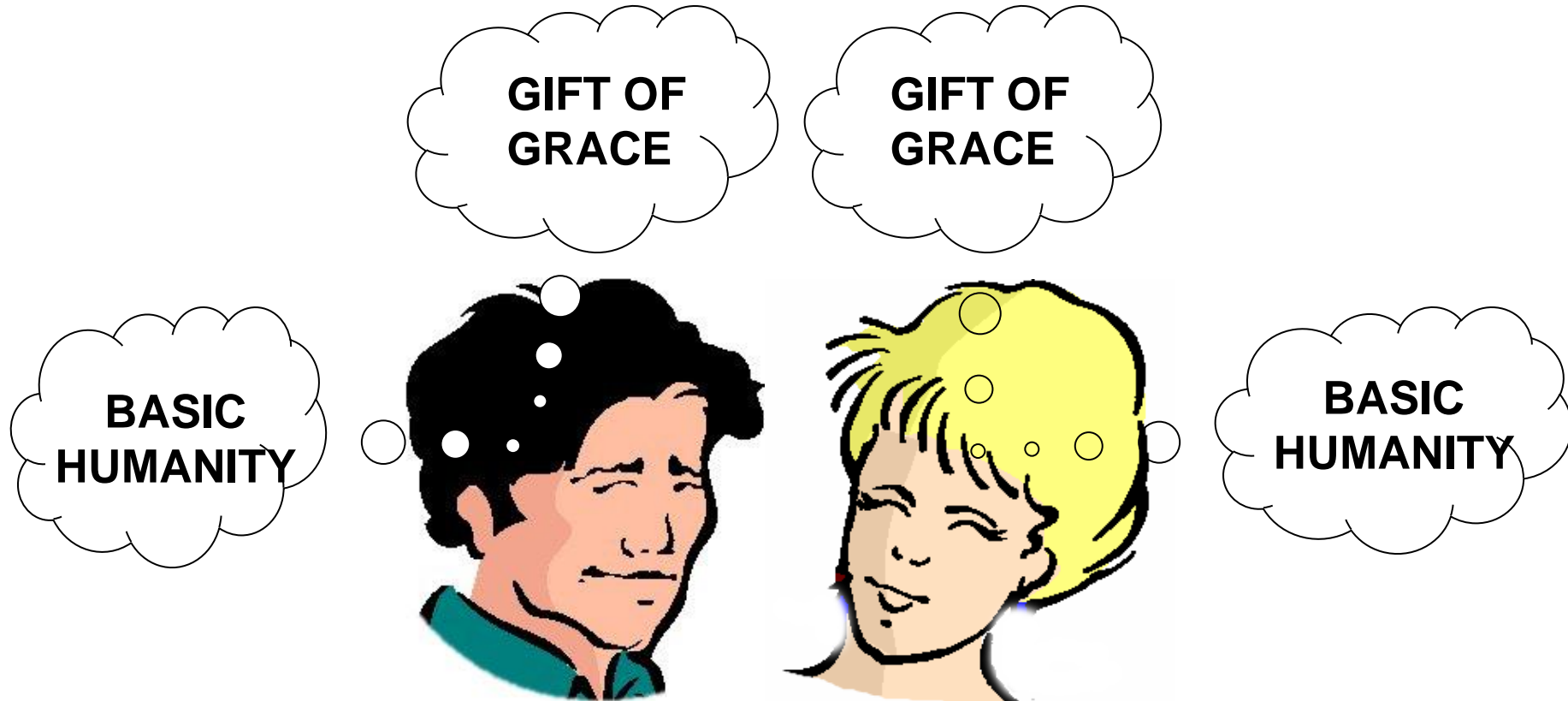
Faith alone saves.

ALL HUMANKIND AFTER ADAM AND EVE'S FALL



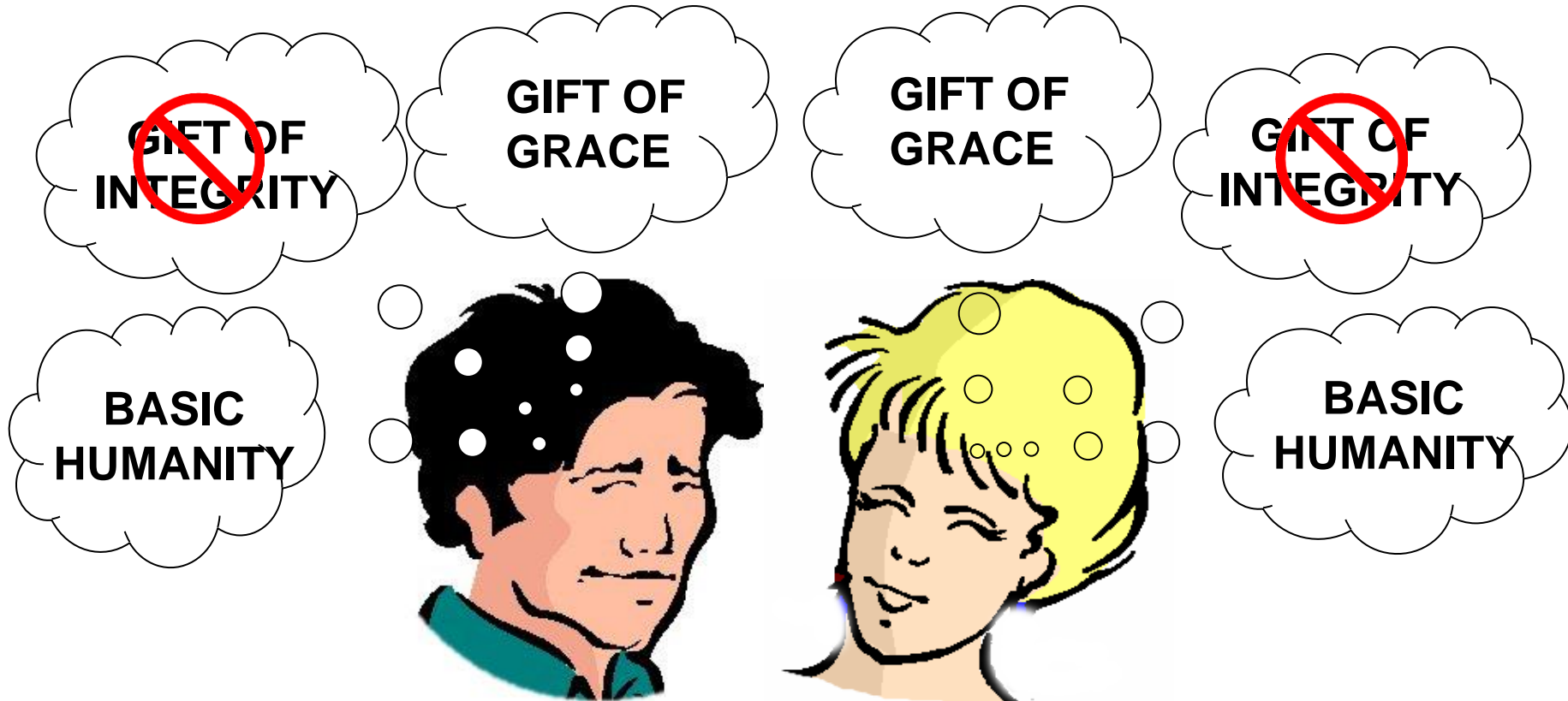
BASIC HUMANITY: the many drives of body and spirit; intellect (reasoning, seeking truth); will (choosing, seeking good); what makes them essentially human (beyond animal creation) remain.

ALL HUMANKIND *AFTER BAPTISM*



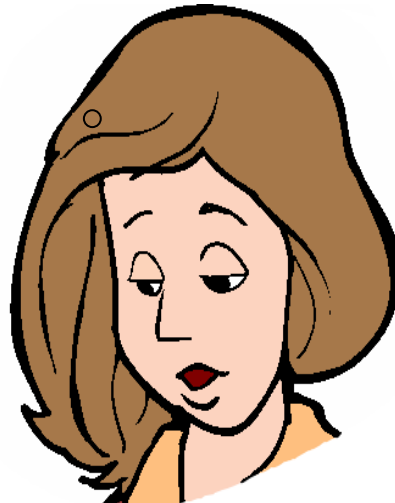
BASIC HUMANITY: the many drives of body and spirit; intellect (reasoning, seeking truth); will (choosing, seeking good); what makes them essentially human (beyond animal creation) remain.

ALL HUMANKIND AFTER BAPTISM



Descendants of Adam and Eve have no right to the personal gifts to their first parents (Integrity) any more than a son or daughter today would claim rights to money won in a lottery by their parents.

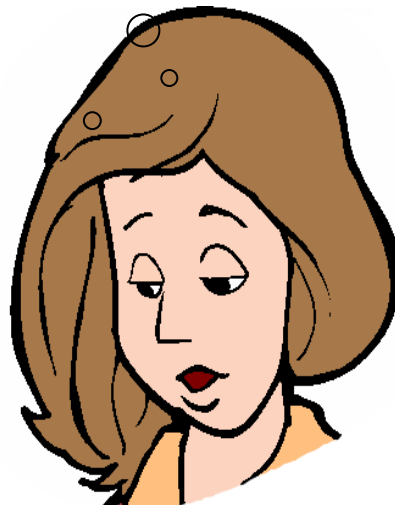
THE GIFTS OF GOD TO MARY



MARY OF NAZARETH, VIRGIN, MOTHER OF JESUS

BASIC HUMANITY: Mary was endowed with the same humanity that Adam and all his descendants possessed: intellect, will, emotions, etc.

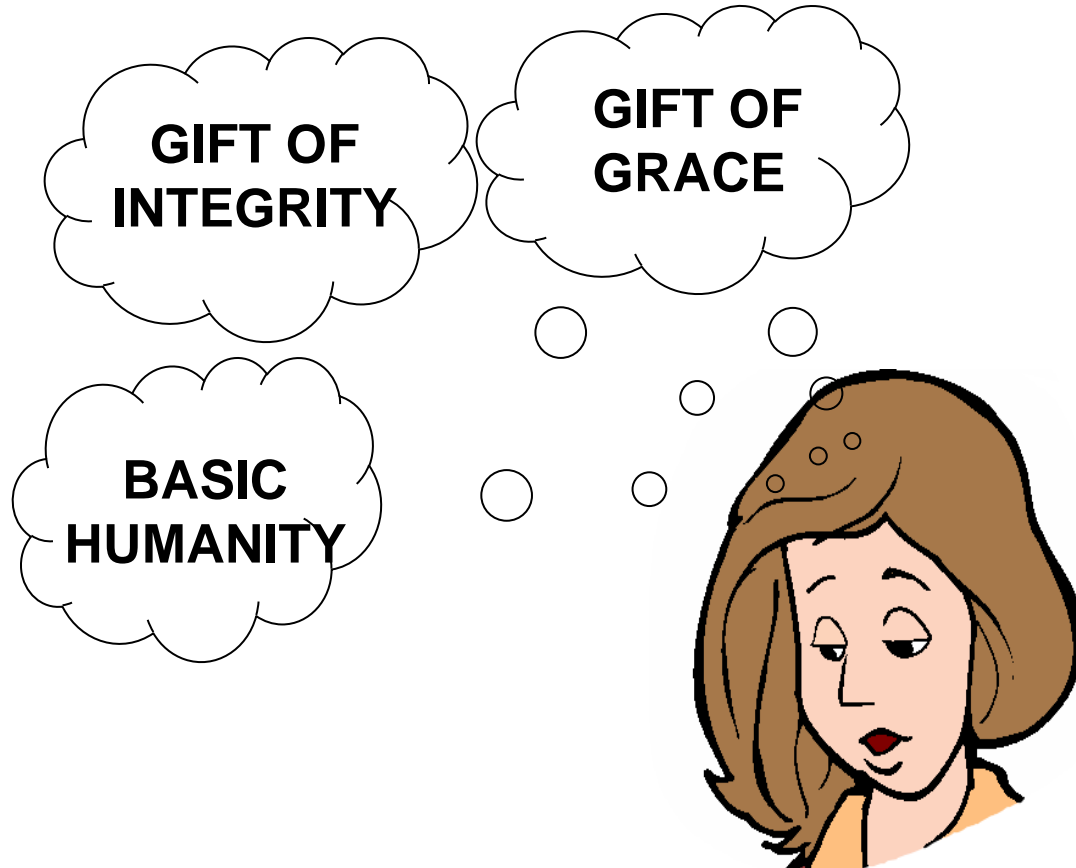
THE GIFTS OF GOD TO MARY



MARY OF NAZARETH, VIRGIN, MOTHER OF JESUS

SANCTIFYING GRACE: "Hail Mary, full of grace ..."

THE GIFTS OF GOD TO MARY



MARY OF NAZARETH, VIRGIN, MOTHER OF JESUS

GIFT OF INTEGRITY: There are no grounds for ascribing to the Mother of God all of the gifts of grace possessed by Adam and Eve in their state of primitive innocence (Ott, p. 198).



Original Sin

ORIGINAL SIN

The term, “original sin,” is not found in the Bible. On the other hand, there are many other terms also not found in the Bible, e.g., Trinity, Incarnation, Redemption, etc.

St. Augustine's statement: "the deliberate sin of the first man is the cause of original sin" (De nupt. et concup., II, xxvi, 43).



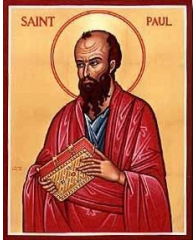
Original Sin

Original sin may be taken to mean:

- (1) the sin that Adam committed; or
- (2) a consequence of this first sin, the hereditary stain with which we are born on account of our origin or descent from Adam.

All men are implicated in Adam's sin.

Romans 5:19



For just as through the disobedience of one person the many were made sinners, . . .

Romans 5:12

Therefore, just as through one person sin entered the world, and through sin, death, and thus death came to all, inasmuch as all sinned . . .

The Apostle contrasts the universality of sin and death with the universality of salvation in Christ.

Romans 5:16

For after one sin there was the judgment that brought condemnation; but the gift, after many transgressions, brought acquittal.

It is a sin which will be transmitted by propagation to all mankind, that is, by

the transmission of a human nature deprived of original holiness and justice.

And that is why original sin is called "sin" only in an analogical sense:

it is a sin "contracted" and not "committed" - a state and not an act. ~

This also means that holiness and justice are not integral parts of our human nature, but God's Will for the happiness of all people

It is a **deprivation of original holiness and justice**, but human nature has ***not*** been totally corrupted: it is **wounded** in the natural powers proper to it, subject to ignorance, suffering and the dominion of death, and inclined to sin - an inclination to evil that is called "concupiscence". Baptism, by imparting the life of Christ's grace, erases original sin and turns a man back towards God, but the consequences for nature, weakened and inclined to evil, persist in man and summon him to spiritual battle.

The Church's teaching on the transmission of original sin was articulated more precisely in the fifth century, especially under the impulse of St. Augustine's reflections against Pelagianism, and in the sixteenth century, in opposition to the Protestant Reformation. ~

The Church pronounced on the meaning of the data of Revelation on original sin especially at the second Council of Orange (529)[296] and at the Council of Trent (1546).[297]

Second Council of Orange 529 AD

If anyone asserts that Adam's sin affected him alone and not his descendants also, or at least if he declares that it is only the death of the body which is the punishment for sin, and not also that sin, which is the death of the soul, passed through one man to the whole human race, he does injustice to God and contradicts the Apostle, who says, "Therefore as sin came into the world through one man and death through sin, and so death spread to all men because all men sinned" (Rom. 5:12).

Council of Trent, June 17, 1546 *Decree Concerning Original Sin*

Canon 2. If anyone does not confess that the first man, Adam, when he transgressed the commandment of God in paradise, immediately lost the holiness and justice in which he had been constituted, and through the offense of that prevarication incurred the wrath and indignation of god, and thus death with which God had previously threatened him,[4] and, together with death, captivity under his power who thenceforth had the empire of death, that is to say, the devil,[5] and that the entire Adam through that offense of prevarication was changed in body and soul for the worse,[6] *let him be anathema.*



Genesis 3: 1-11



Now the serpent was the most cunning of all the animals that the LORD God had made. The serpent asked the woman, "Did God really tell you not to eat from any of the trees in the garden?" The woman answered the serpent: "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, lest you die.'" But the serpent said to the woman: "You certainly will not die! No, God knows well that the moment you eat of it your eyes will be opened and you will be like gods who know what is good and what is bad." The woman saw that the tree was good for food, pleasing to the eyes, and 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.**



Then the eyes of both of them were opened, and they realized that they were naked; so they sewed fig leaves together and made loincloths for themselves. When they heard the sound of the LORD God moving about in the garden at the breezy time of the day, the man and his wife hid themselves from the LORD God among the trees of the garden. The LORD God then called to the man and asked him, "Where are you?" He answered, "I heard you in the garden; but I was afraid, because I was naked, so I hid myself." Then he asked, "Who told you that you were naked? **You have eaten, then, from the tree of which I had forbidden you to eat!"**



Romans 5: 19



In conclusion, just as through one transgression condemnation came upon all, so through one righteous act acquittal and life came to all. For just as **through the disobedience of one person the many were made sinners**, so through the obedience of one the many will be made righteous.

Romans 3: 21-23

But now the righteousness of God has been manifested apart from the law, though testified to by the law and the prophets, the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction; **all have sinned and are deprived of the glory of God.**

Genesis 3: 7-16



Then the eyes of both of them were opened, and they realized that they were naked; so they sewed fig leaves together and made loincloths for themselves. When they heard the sound of the LORD God moving about in the garden at the breezy time of the day, the man and his wife hid themselves from the LORD God among the trees of the garden. The LORD God then called to the man and asked him, "Where are you?" He answered, "I heard you in the garden; but I was afraid, because I was naked, so I hid myself." Then he asked, "Who told you that you were naked? **You have eaten, then, from the tree of which I had forbidden you to eat!**" The man replied, "The woman whom you put here with me--she gave me fruit from the tree, so I ate it." ~

The LORD God then asked the woman, "Why did you do such a thing?" The woman answered, "The serpent tricked me into it, so I ate it." Then the LORD God said **to the serpent**: "Because you have done this, you shall be banned from all the animals and from all the wild creatures; On your belly shall you crawl, and dirt shall you eat all the days of your life. I will put enmity between you and the woman, and between your offspring and hers; He will strike at your head, while you strike at his heel." **To the woman** he said: "I will intensify the pangs of your childbearing; in pain shall you bring forth children. Yet your urge shall be for your husband, and he shall be your master."

Genesis 3: 17-19



To the man he said: "Because you listened to your wife and ate from the tree of which I had forbidden you to eat, "Cursed be the ground because of you! In toil shall you eat its yield all the days of your life. Thorns and thistles shall it bring forth to you, as you eat of the plants of the field. By the sweat of your face shall you get bread to eat, until you return to the ground, from which you were taken; for you are dirt, and to dirt you shall return."

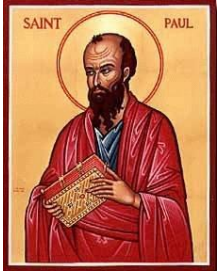


Romans 8:18-23



I consider that the sufferings of this present time are as nothing compared with the glory to be revealed for us. For creation awaits with eager expectation the revelation of the children of God; for **creation was made subject to futility**, not of its own accord but because of the one who subjected it, in hope that creation itself would be set free from **slavery to corruption** and share in the glorious freedom of the children of God. We know that all creation is groaning in labor pains even until now; and not only that, but we ourselves, who have the first fruits of the Spirit, we also groan within ourselves as we wait for adoption, the redemption of our bodies.

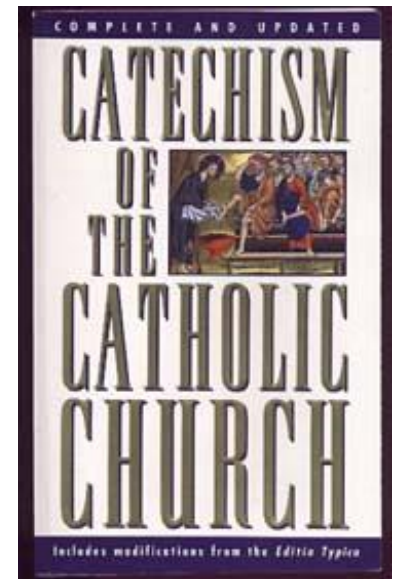
Romans 5: 12-14



Therefore, just as **through one person sin entered the world**, and through sin, death, and thus death came to all, **inasmuch as all sinned** -- for up to the time of the law, sin was in the world, though sin is not accounted when there is no law. But **death reigned from Adam** to Moses, even over those who did not sin after the pattern of the trespass of Adam, who is the type of the one who was to come.

The Catechism of the Catholic Church (CCC)

Created in a state of holiness, man was destined to be fully “divinized” by God in glory. Seduced by the devil, he wanted to “be like God”

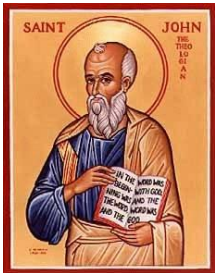


The Effects of Original Sin

The teaching of the Catholic Church on the effects of original sin addresses both the free will of fallen man and the capacity of both sinners and non believers to do good.

The fact that fallen man--after the sin of Adam--possess free will is demonstrated from the Bible

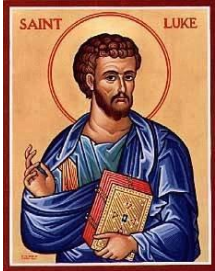
John 8: 33-36



They answered him, "We are descendants of Abraham and have never been enslaved to anyone. How can you say, 'You will become free'?" Jesus answered them, "Amen, amen, I say to you, everyone who commits sin is a slave of sin. A slave does not remain in a household forever, but a son always remains. So if a son frees you, then you will truly be free.

Frequently, the Bible exhorts fallen men to conversion. This invitation is especially apparent in the penitential teachings of the prophets, of John the Baptist, and of Jesus and His apostles.

Luke 18: 13-14



But the tax collector stood off at a distance and would not even raise his eyes to heaven but **beat his breast and prayed**, 'O God, be merciful to me a sinner.' I tell you, the latter **went home justified**, not the former; for everyone who exalts himself will be humbled, and the one who humbles himself will be exalted."

Galatians 3: 24



Before faith came, we were held in custody under law, confined for the faith that was to be revealed. Consequently, the law was our disciplinarian for Christ, **that we might be justified by faith**. But now that faith has come, we are no longer under a disciplinarian. For through faith you are all children of God in Christ Jesus.

This teaching function of the law would be impossible if man was not able to actively chose between good and bad.

In the Old Testament it is explicitly affirmed when the choice of life and death is placed before men.

Deuteronomy 30: 15-18

"Here, then, I have **today set before you life and prosperity, death and doom. If you obey** the commandments of the LORD, your God, which I enjoin on you today, loving him, and walking in his ways, and keeping his commandments, statutes and decrees, you will live and grow numerous, and the LORD, **your God, will bless you** in the land you are entering to occupy. **If, however, you turn away your hearts** and will not listen, but are led astray and adore and serve other gods, I tell you now that **you will certainly perish**; you will not have a long life on the land which you are crossing the Jordan to enter and occupy.

It seems that if God says that he would place good and evil before His people, and by make a responsible choice this should signify that God offers His grace necessary to observe the law and the people are able to accept the grace.

The responsibility and freedom of man is apparent elsewhere.

Isaiah 5: 1-7

Let me now sing of my friend, my friend's song concerning his vineyard. My friend had a vineyard on a fertile hillside; He spaded it, cleared it of stones, and planted the choicest vines; Within it he built a watchtower, and hewed out a wine press. Then he looked for the crop of grapes, but what it yielded was wild grapes. Now, inhabitants of Jerusalem and men of Judah, **judge between me and my vineyard**: What more was there to do for my vineyard that I had not done? ~



Why, when I looked for the crop of grapes, did it bring forth wild grapes? Now, I will let you know what I mean to do to my vineyard: Take away its hedge, give it to grazing, break through its wall, let it be trampled! Yes, I will make it a ruin: it shall not be pruned or hoed, but overgrown with thorns and briers; I will command the clouds not to send rain upon it. The vineyard of the LORD of hosts is the house of Israel, and the men of Judah are his cherished plant; He **looked for judgment, but see, bloodshed for justice**, but hark, the outcry!

Note that God compares His chosen people with a vineyard in which a farmer does all those things necessary so that the vines bear fruit. However, the vines do not bear fruit. In this passage, God works with the Israelite people. He does all the things necessary and expects the fruit of justice, but the people sin. **The people are able to do good, but they choose evil.**

The freedom man has is also apparent from the biblical notion of temptation and choice.

Genesis 22: 1-19

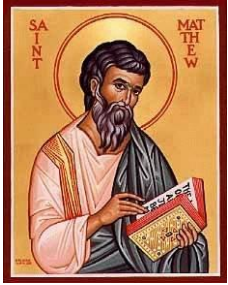


Again the LORD'S messenger called to Abraham from heaven and said: "I swear by myself, declares the LORD, that because you acted as you did in not withholding from me your beloved son, I will bless you abundantly and make your descendants as countless as the stars of the sky and the sands of the seashore; your descendants shall take possession of the gates of their enemies, and in your descendants all the nations of the earth shall find blessing--all this because **you obeyed my command.**"

These and other passages on temptations and choices offered don't make sense if man does not have the capacity of choosing between good and evil.

In the New Testament the freedom of man is apparent whenever the goodness of Christ is revealed.

Matthew 23: 37



"Jerusalem, Jerusalem, **you who kill the prophets and stone those sent to you**, how many times I yearned to gather your children together, as a hen gathers her young under her wings, but you were unwilling!

Romans 10:16



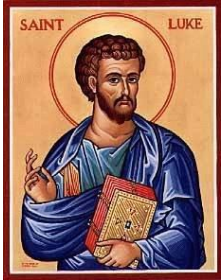
But **not everyone has heeded the good news**; for Isaiah says, "Lord, who has believed what was heard from us?"

Romans 10:21

But regarding Israel he says, "All day long I stretched out my hands to **a disobedient and contentious people**."

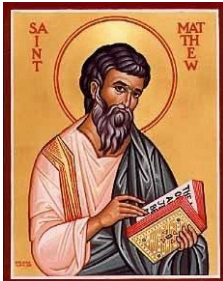
The disobedience and rejection of divine grace was spoken by Stephen before the Sanhedrin.

Acts 7: 51-53



"You stiff-necked people, uncircumcised in heart and ears, you always oppose the holy Spirit; you are just like your ancestors. Which of the prophets did your ancestors not persecute? They put to death those who foretold the coming of the righteous one, whose betrayers and murderers you have now become. **You received the law as transmitted by angels, but you did not observe it.**"

Matthew 7: 18



A good tree cannot bear bad fruit, nor can a rotten tree bear good fruit.

Now we ask whether according to Sacred Scripture if man in the state of sin or in the state of non believing is able to do any good.

Generally, sinners are described in the Bible as progressively converted as in the parable of the prodigal son (Luke 15: 11-24). The teaching of the prophets insisted that in the first preparatory steps of choosing be insisted as in Joel 1 and 2

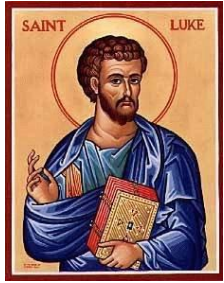
Scripture also praises the works of those who are not past of the chosen people nor of the church.

Daniel 4: 23-24



The command that the stump and roots of the tree are to be left means that your kingdom shall be preserved for you, once you have learned it is heaven that rules. Therefore, O king, take my advice; atone for your sins by good deeds, and for your misdeeds by kindness to the poor; then your prosperity will be long.“ All this happened to King Nebuchadnezzar.

Acts 10:31



Cornelius, your prayer has been heard and your almsgiving remembered before God.

Romans 2: 13-16



For it is not those who hear the law who are just in the sight of God; rather, those who observe the law will be justified. For when the Gentiles who do not have the law by nature observe the prescriptions of the law, they are a law for themselves even though they do not have the law. They show that the demands of the law are written in their hearts, while their conscience also bears witness and their conflicting thoughts accuse or even defend them on the day when, according to my gospel, God will judge people's hidden works through Christ Jesus.

The Council of Trent, canons 5, 6 and 7

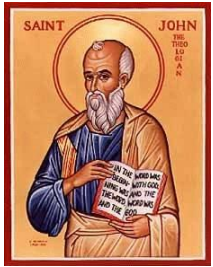
5) If any one says, that, since Adam's sin, the free will of man is lost and extinguished; or, that it is a thing with only a name, yea a name without a reality, a figment, in fine, introduced into the Church by Satan; let him be anathema.

6) If any one says, that it is not in man's power to make his ways evil, but that the works that are evil God works as well as those that are good, not permissively only, but properly, and of Himself, in such wise that the treason of Judas is no less His own proper work than the vocation of Paul; let him be anathema.

7) If any one says, that all works done before Justification, in whatsoever way they be done, are truly sins, or merit the hatred of God; or that the more earnestly one strives to dispose himself for grace, the more grievously he sins: let him be anathema.

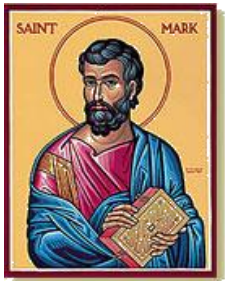
Removal of Original sin

John 3:3-5



Jesus answered and said to him, "Amen, amen, I say to you, no one can see the kingdom of God without being born from above." Nicodemus said to him, "How can a person once grown old be born again? Surely he cannot reenter his mother's womb and be born again, can he?" Jesus answered, "Amen, amen, I say to you, **no one can enter the kingdom of God without being born of water and Spirit.**"

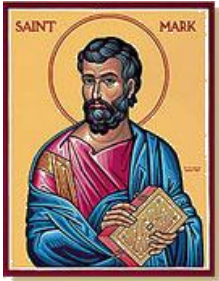
Mark 16:16



Whoever **believes and is baptized will be saved**; whoever does not believe will be condemned.

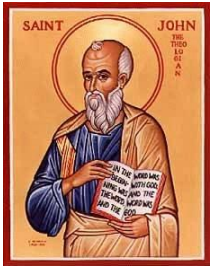
Mark 1:15

Repent, and believe in the gospel.



John 1:12

But to those who did accept him he gave power to become children of God, to those who believe in his name,



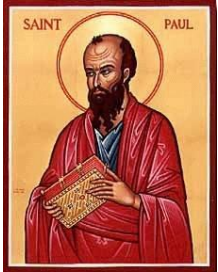
John 3:15

... so that everyone who believes in him may have eternal life.

John 6:47

Amen, amen, I say to you, whoever believes has eternal life.

Romans 13:14



But **put on the Lord Jesus Christ**, and make no provision for the desires of the flesh.

Galatians 2:20

... yet I live, no longer I, but **Christ lives in me**; insofar as I now live in the flesh, I live by faith in the Son of God who has loved me and given himself up for me.

2 Corinthians 11:10

By the truth of **Christ in me**, this boast of mine shall not be silenced in the regions of Achaia.

The Second Council of Orange (529)

CANON 3. If anyone says that the grace of God can be conferred as a result of human prayer, but that it is not grace itself which makes us pray to God, he contradicts the prophet Isaiah, or the Apostle who says the same thing, "I have been found by those who did not seek me; I have shown myself to those who did not ask for me" (Rom 10:20, quoting Isa. 65:1).

CANON 4. If anyone maintains that God awaits our will to be cleansed from sin, but does not confess that even our will to be cleansed comes to us through the infusion and working of the Holy Spirit, he resists the Holy Spirit himself who says through Solomon, "The will is prepared by the Lord" (Prov. 8:35, and the salutary word of the Apostle, "For God is at work in you, both to will and to work for his good pleasure" (Phil. 2:13).

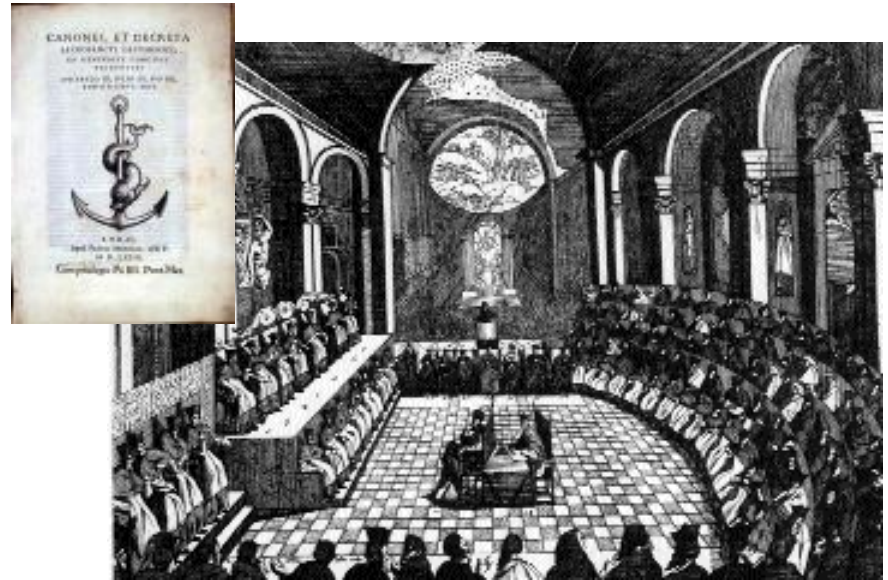
CANON 5. If anyone says that not only the increase of faith but also its beginning and the very desire for faith, by which we believe in Him who justifies the ungodly and comes to the regeneration of holy baptism -- if anyone says that this belongs to us by nature and not by a gift of grace, that is, by the inspiration of the Holy Spirit amending our will and turning it from unbelief to faith and from godlessness to godliness, it is proof that he is opposed to the teaching of the Apostles, for blessed Paul says, "And I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ" (Phil. 1:6). And again, "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God" (Eph. 2:8). For those who state that the faith by which we believe in God is natural make all who are separated from the Church of Christ by definition in some measure believers.

CANON 6. If anyone says that God has mercy upon us when, apart from his grace, we believe, will, desire, strive, labor, pray, watch, study, seek, ask, or knock, but does not confess that it is by the infusion and inspiration of the Holy Spirit within us that we have the faith, the will, or the strength to do all these things as we ought; or if anyone makes the assistance of grace depend on the humility or obedience of man and does not agree that it is a gift of grace itself that we are obedient and humble, he contradicts the Apostle who says, "What have you that you did not receive?" (1 Cor. 4:7), and, "But by the grace of God I am what I am" (1 Cor. 15:10).

CANON 7. If anyone affirms that we can form any right opinion or make any right choice which relates to the salvation of eternal life, as is expedient for us, or that we can be saved, that is, assent to the preaching of the gospel through our natural powers without the illumination and inspiration of the Holy Spirit, who makes all men gladly assent to and believe in the truth, he is led astray by a heretical spirit, and does not understand the voice of God who says in the Gospel, "For apart from me you can do nothing" (John 15:5), and the word of the Apostle, "Not that we are competent of ourselves to claim anything as coming from us; our competence is from God" (2 Cor. 3:5).

CANON 13. Concerning the restoration of free will. The freedom of will that was destroyed in the first man can be restored only by the grace of baptism, for what is lost can be returned only by the one who was able to give it. Hence the Truth itself declares: "So if the Son makes you free, you will be free indeed" (John 8:36).

The Council of Trent (1545-1563)



Catholic Christians see justification, sanctification and glorification as three aspects of the same process begun at the same moment in time. Protestant Christians see the three aspects as successive phases of salvation.

Catholics believe that when God declares a person just, He makes him/her just.

Romans 2:5-13

By your stubbornness and impenitent heart, you are storing up wrath for yourself for the day of wrath and revelation of the just judgment of **God, who will repay everyone according to his works**: eternal life to those who seek glory, honor, and immortality through perseverance in good works, but wrath and fury to those who selfishly disobey the truth and obey wickedness.~

Yes, affliction and distress will come upon every human being who does evil, Jew first and then Greek. But there will be glory, honor, and peace for everyone who does good, Jew first and then Greek. There is no partiality with God. All who sin outside the law will also perish without reference to it, and all who sin under the law will be judged in accordance with it. For it is **not those who hear the law who are just** in the sight of God; rather, **those who observe the law will be justified.**



Justification is a true eradication of sin, a supernatural infusion of grace, and a renewal of the inner person. CCC 1987 – 1992

Sins are obliterated, not merely “covered over.”

2 Samuel 12:13

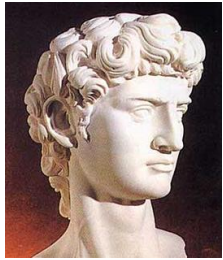


Then David said to Nathan, "I have sinned against the LORD."
Nathan answered David: "The LORD on his part **has forgiven your sin**: you shall not die.

1 Chronicles 21:8

Then David said to God, "I have sinned greatly in doing this thing.
Take away your servant's guilt, for I have acted very foolishly."

Psalm 51:4, 9, 11-12



Wash away all my guilt; from my sin cleanse me. ... Cleanse me with hyssop, that I may be pure; wash me, make me whiter than snow. . . . Turn away your face from my sins; blot out all my guilt. ... A clean heart create for me, God; renew in me a steadfast spirit.

Psalm 103:12

As far as the east is from the west, **so far have our sins been removed from us.**

Isaiah 43:25



It is I, I, who wipe out, for my own sake, your offenses; **your sins I remember no more.**

Isaiah 44: 22

I have **brushed away your offenses like a cloud, your sins like a mist;** return to me, for I have redeemed you.

Ezekiel 37:23



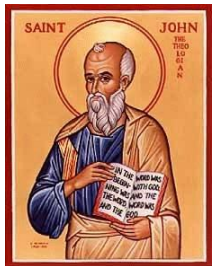
No longer shall they defile themselves with their idols, their abominations, and all their transgressions. **I will deliver them from all their sins** of apostasy, and cleanse them so that they may be my people and I may be their God.

Acts 3:19



Repent, therefore, and be converted, that your **sins may be wiped away**,

1 John 1:7, 9



But if we walk in the light as he is in the light, then we have fellowship with one another, and the blood of his Son Jesus cleanses us from all sin. If we acknowledge our sins, he is faithful and just and **will forgive our sins and cleanse us** from every wrongdoing.

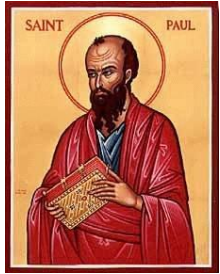
Sanctification is the process of being made actually holy, not a merely legally declared so. CCC 1987, 1990, 2000

Romans 5:17-19



For if, by the transgression of one person, death came to reign through that one, how much more will **those who receive the abundance of grace and of the gift of justification come to reign in life** through the one person Jesus Christ. In conclusion, just as through one transgression condemnation came upon all, so through one righteous act **acquittal and life came to all**. For just as through the disobedience of one person the many were made sinners, so through the obedience of one the **many will be made righteous**.

1 Corinthians 3:8-9



Each will receive **wages in proportion to his labor**. For we are God's co-workers; you are God's field, God's building.

1 Corinthians 15:10

But by the grace of God I am what I am, and his grace to me has not been ineffective. Indeed, I have toiled harder than all of them; not I, however, but the grace of God (that is) with me.

2 Corinthians 5:17

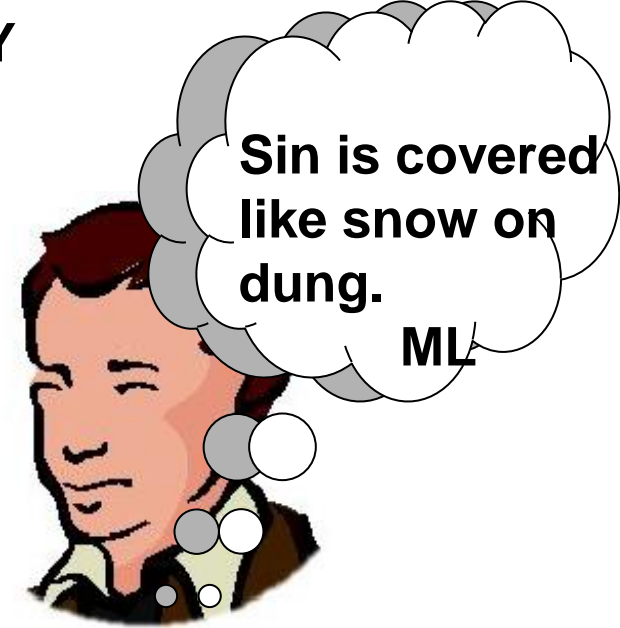
So whoever is in Christ is a new creation: the old things have passed away; behold, new things have come.

How does this square with a mere declaratory, forensic, extrinsic justification? This passage describes the actual transformation in the Christian **now** in Christ.

PROTESTANT THEOLOGY



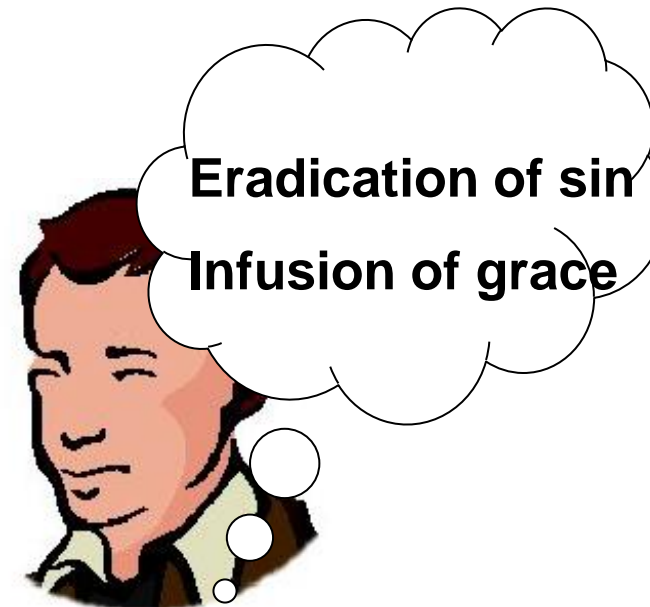
**"God imputes"
"legally declared so"**



Justification



**"God justifies"
"God sanctifies"**



CATHOLIC THEOLOGY

Grace is the gratuitous benevolence shown by God toward the human race, and it is an absolutely unmerited, free gift of God, made possible through the Jesus Christ our Redeemer and His atoning death on the cross. CCC 1996, 1998-1999, 2001

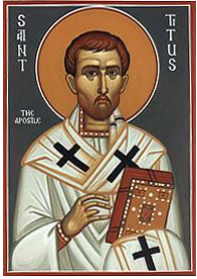
The free, unmerited gift is the Divine Life itself.

Ephesians 2:8-10



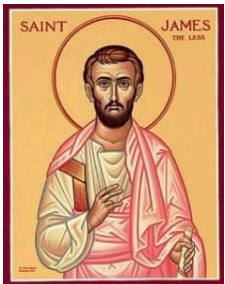
For **by grace you have been saved through faith**, and this is not from you; **it is the gift of God**; it is not from works, so no one may boast. For we are his handiwork, **created in Christ Jesus for the good works** that God has prepared in advance, that we should live in them.

Titus 3:5-8



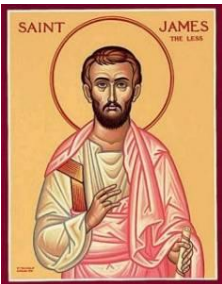
Not because of any righteous deeds we had done but because of his mercy, **he saved us through the bath of rebirth and renewal** by the holy Spirit, whom he richly poured out on us through Jesus Christ our savior, **so that we might be justified by his grace** and become heirs in hope of eternal life. I want you to insist on these points, that those who have believed in God be careful to **devote themselves to good works**; these are excellent and beneficial to others.

James 1:22



Be **doers of the word** and not hearers only, deluding yourselves.

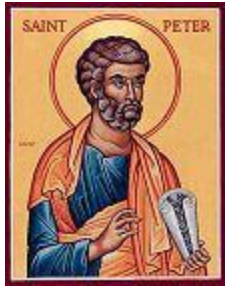
James 2:14-26



What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? If a brother or sister has nothing to wear and has no food for the day, and one of you says to them, "Go in peace, keep warm, and eat well," but you do not give them the necessities of the body, what good is it? So also **faith of itself, if it does not have works, is dead**. Indeed someone might say, "You have faith and I have works." Demonstrate your faith to me without works, and I will demonstrate my faith to you from my works. You believe that God is one. You do well. Even the demons believe that and tremble. Do you want proof, you ignoramus, that **faith without works is useless**? Was not Abraham our father justified by works when he offered his son Isaac upon the altar? You see that **faith was active along with his works, and faith was completed by the works**. ~

Thus the scripture was fulfilled that says, "Abraham believed God, and it was credited to him as righteousness," and he was called "the friend of God." See how **a person is justified by works and not by faith alone**. And in the same way, was not Rahab the harlot also justified by works when she welcomed the messengers and sent them out by a different route? For just as a body without a spirit is dead, so also **faith without works is dead**.

1 Peter 1:2

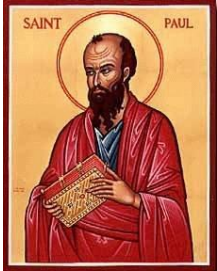


... **chosen ... in the foreknowledge** of God the Father, through **sanctification** by the Spirit, for obedience and sprinkling with the blood of Jesus Christ: ...

1 Peter 1:7

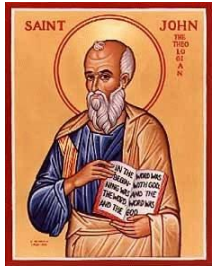
... him who **judges** impartially **according to each one's works**.

Ephesians 2:8-10



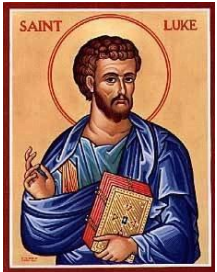
For **by grace you have been saved through faith**, and this is not from you; it is the gift of God; it is not from works, so no one may boast. For we are his handiwork, created in Christ Jesus for the good works that God has prepared in advance, that we should live in them.

John 3:15



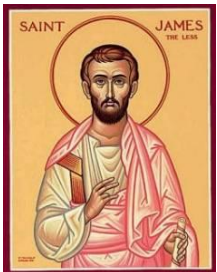
... so that everyone who **believes in him may have eternal life.**"

Acts 2:38



Repent and **be baptized**, every one of you, in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the holy Spirit.

James 2:14



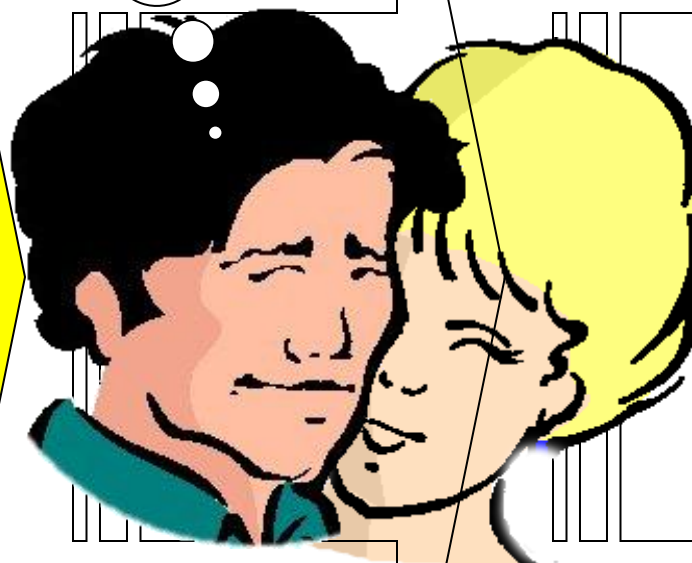
What good is it, my brothers, if someone says he has **faith but does not have works**? Can that faith save him?

IN SUMMARY . . .

**G
O
D**

Super-
natural
Grace

"I believe!"



Good
Works

Faith /
Baptism

Ephesians 2:8-10

**John 3:15
Acts 2:38**

James 2:14

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Essential Catholic teaching: Scriptural, Handed-On,
Magisterial (Council of Orange II, Council of Trent)

**G
O
D**

Super-
natural
Grace

Ephesians 2:8-10

"I believe!"



Faith /
Baptism

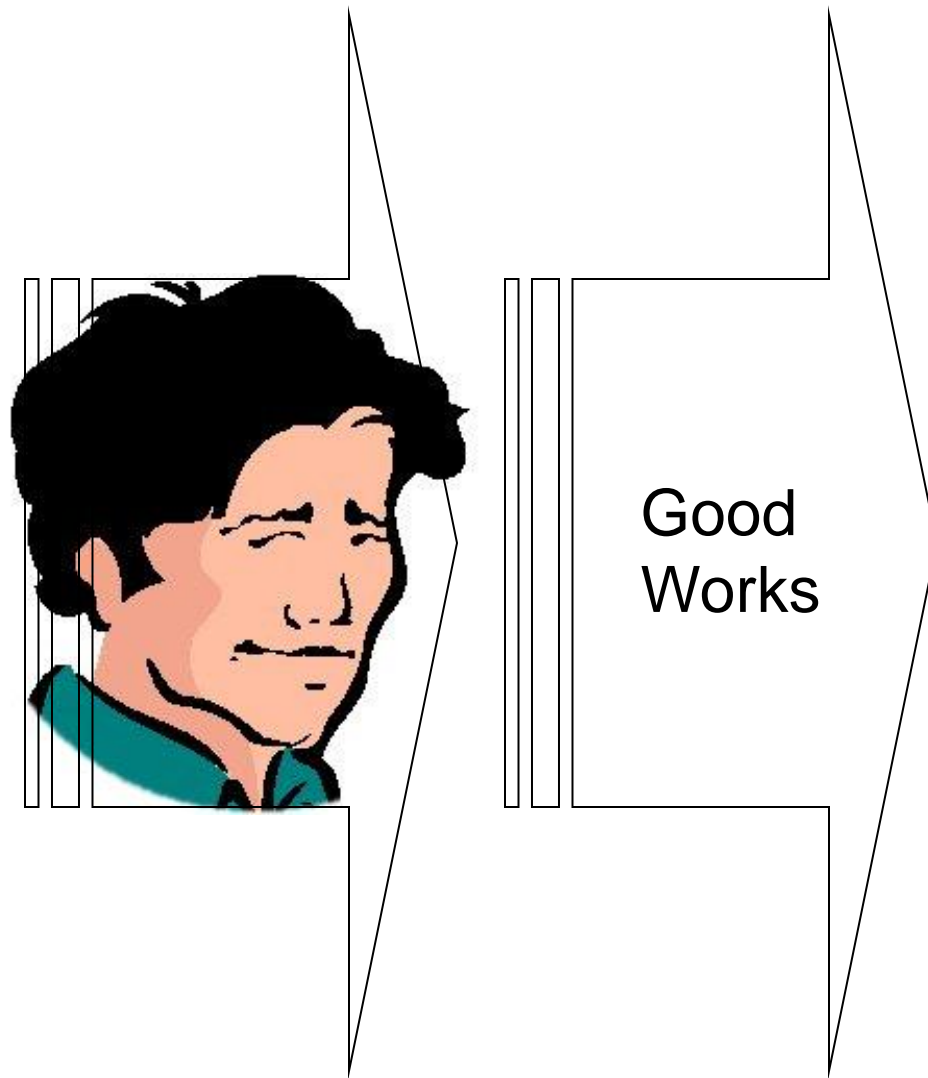
**John 3:15
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Essential Catholic teaching: Scriptural, Handed-On,
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James 2:14

Pelagianism

condemned by the Council of Orange, 529AD
again condemned by the Council of Trent, 1547 AD

G
O
D

Super-
natural
Grace

"I believe!"



Faith

"Sinner's Prayer"

S
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L
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Reformers

Faith alone saves.

The end