

# Opponents

## The Heresy of Pelagius and Pelagianism

An unordained monk from Britain, Pelagius, living from 354-420 AD, has the distinction of contributing one of the most pernicious and prolonged errors in the history of the Church against the truth of the Church regarding Adam and Eve and their fall.



**PELAGIUS**

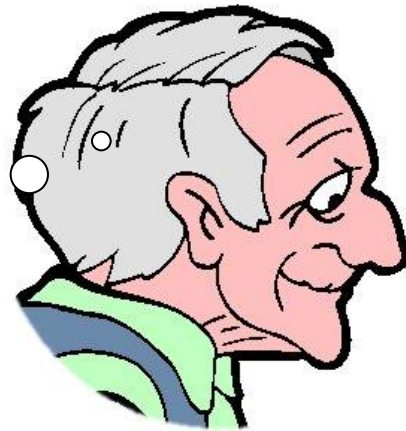
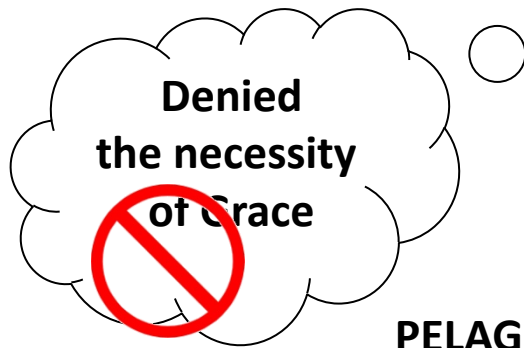
c. 354 – c. 420 AD

Great Britain

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 . . .”

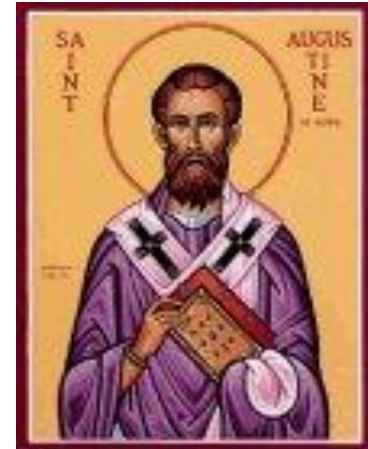
Pope Zosimus (April 30, 418) condemned and excommunicated Pelagius.

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

1. Death came from sin, not man's physical nature.
2. Infants must be baptized to be cleansed from original sin.
3. Justifying grace covers past sins and helps avoid future sins.
4. The grace of Christ imparts strength and will to act out God's commandments.
5. No good works can come without God's grace.
6. We confess we are sinners because it is true, not from humility.
7. The saints ask for forgiveness for their own sins.
8. The saints also confess to be sinners because they are.

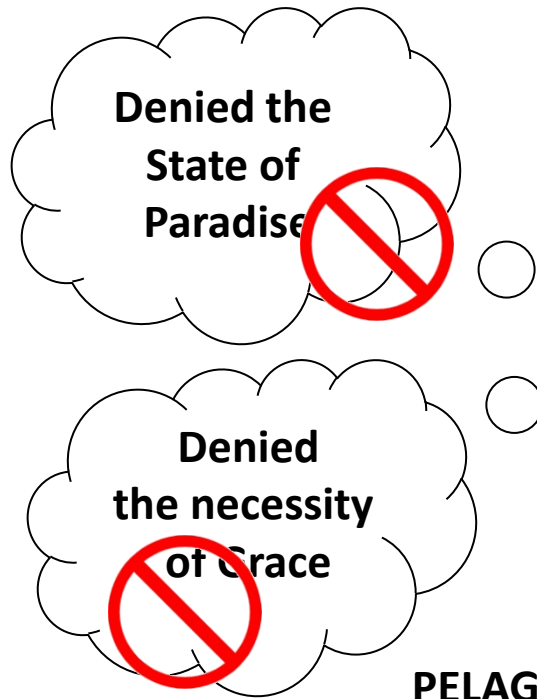
Every canon was **accepted as a universal belief of the Church** and banished all Pelagians from Italy. These Carthaginian canons were accepted by the Church at the Ecumenical Council in AD 431. They were received yet again at the Seventh Ecumenical Council (the Second Council of Nicea) in AD 787.

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**

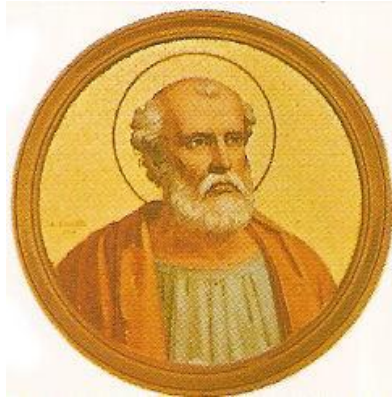
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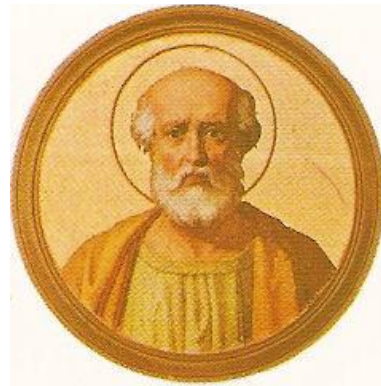
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## Pope St. Zosimus from the Council of Carthage 418

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.

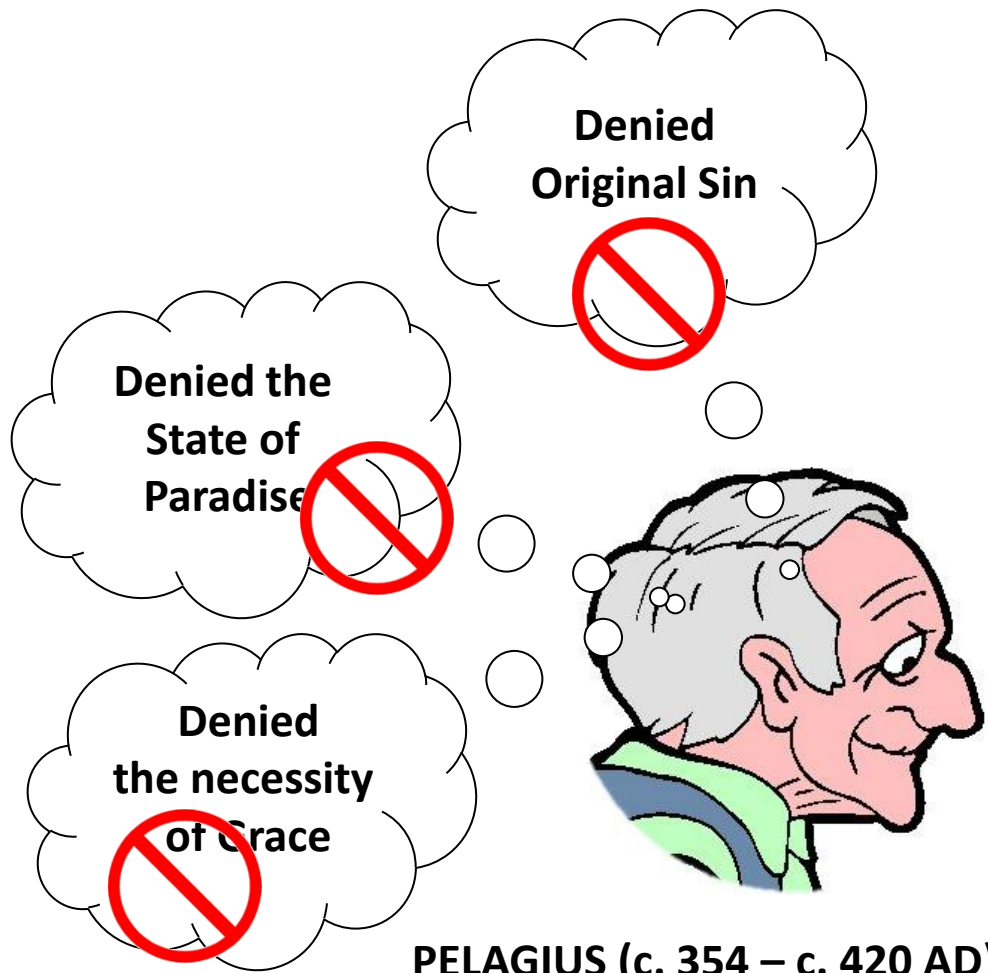


Pope St. Zosimus  
Reigned 417-18



Pope St. Innocent I  
Reigned 401-17

**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.



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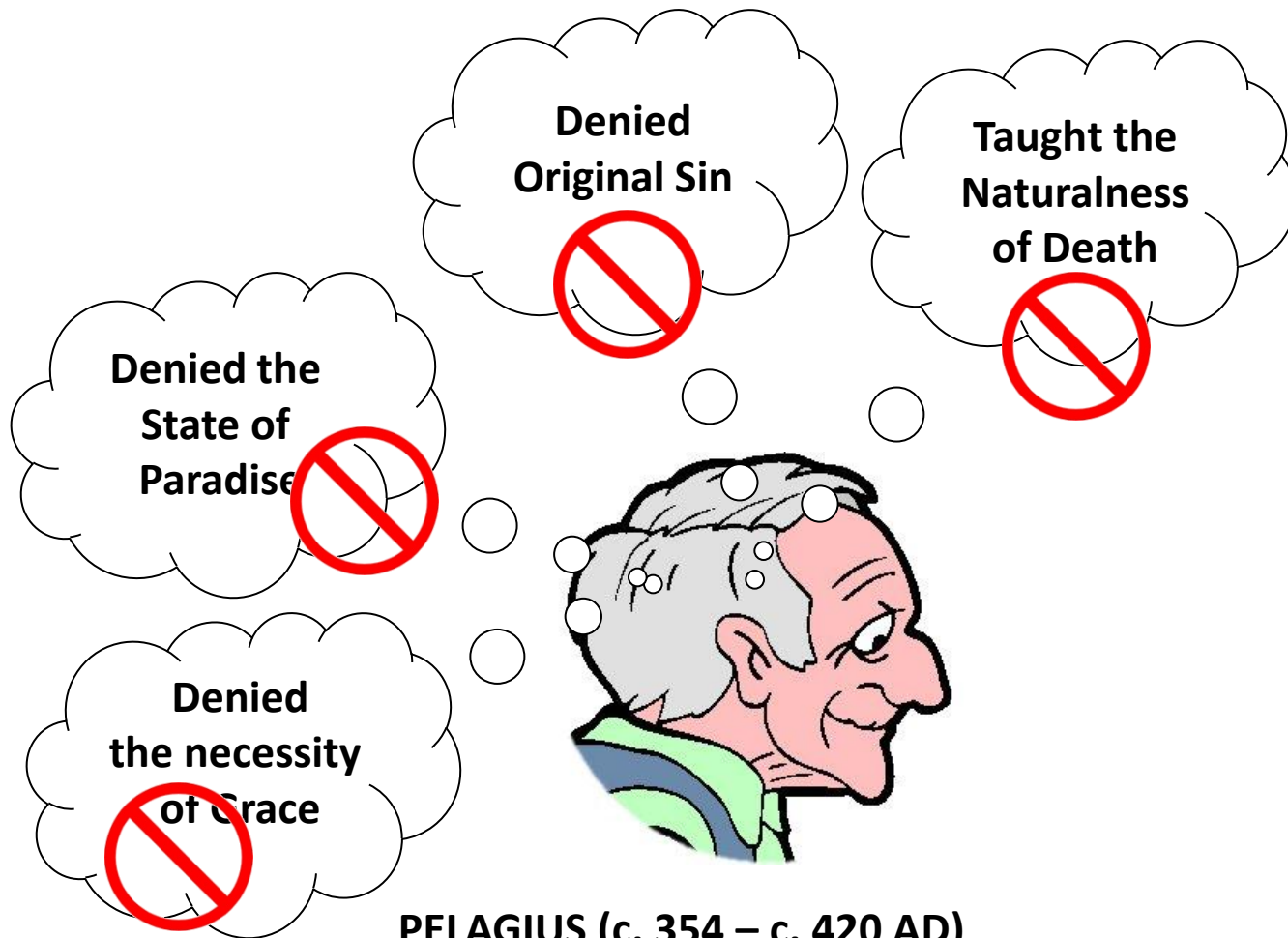
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**Canon 2:** “Likewise it seemed good that whosoever denies that infants newly from their mother's wombs should be baptized, or says that baptism is for remission of sins, but that they infants **derive from Adam no original sin**, which needs to be 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.”



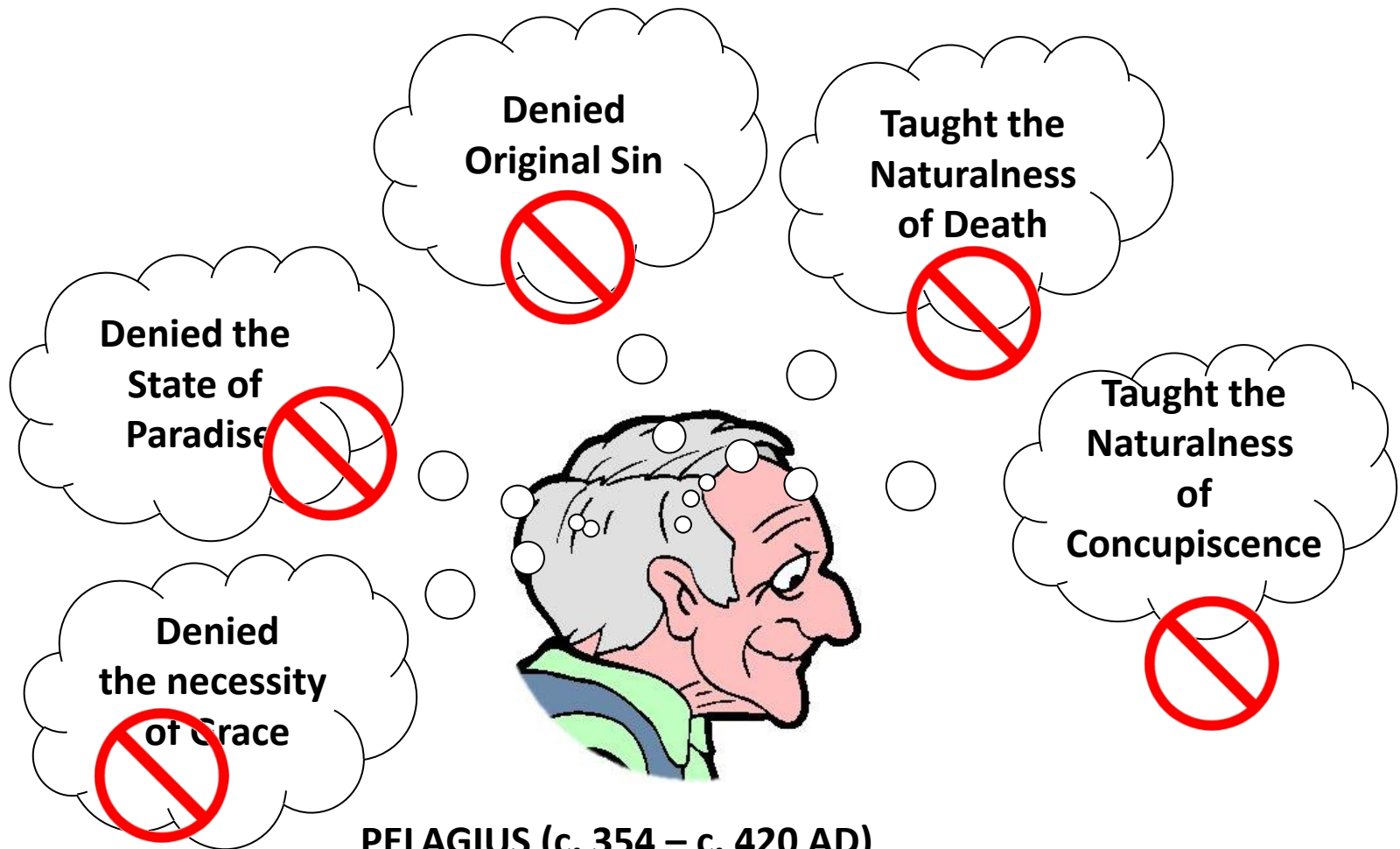
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**Canon 1:** "That whosoever says that Adam, the first man, was created mortal, so that whether he had sinned or not, **he would have died in body** – -that is, he would have gone forth of the body, not because his sin merited -this, **but by natural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



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**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 you can do nothing’ (John 15.5), and not ‘Without me you 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" (Romans 10:20, quoting Isaiah 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" (Proverbs 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" (Philippians 2:13).”



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**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” (Philippians 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” (Ephesians 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.”



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**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 Corinthians 4:7), and, ‘But by the grace of God I am what I am’ (1 Corinthians 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 Corinthians 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 Heresy of Martin Luther and the Reformers



**Martin Luther**

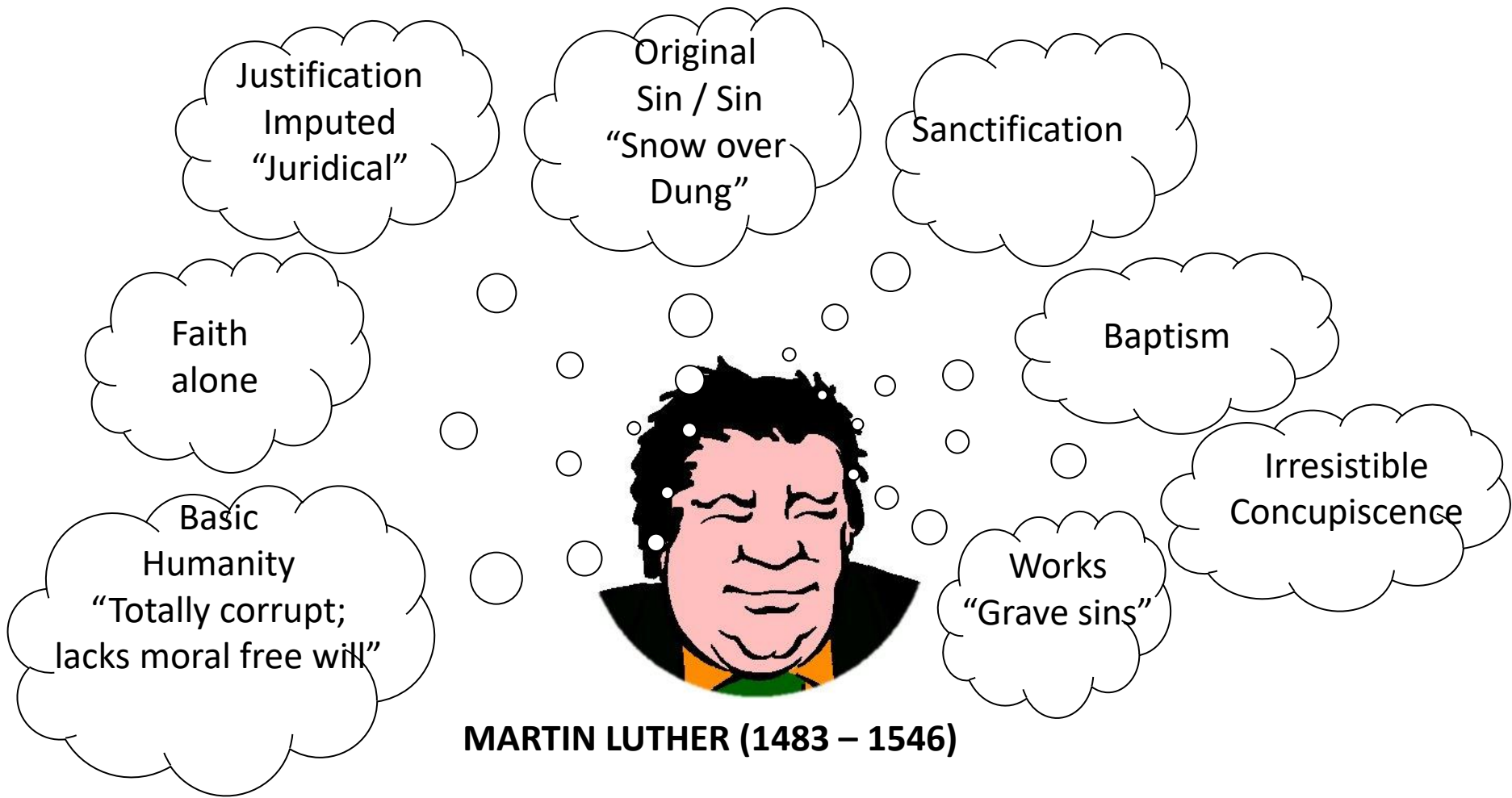
1483 - 1546

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.

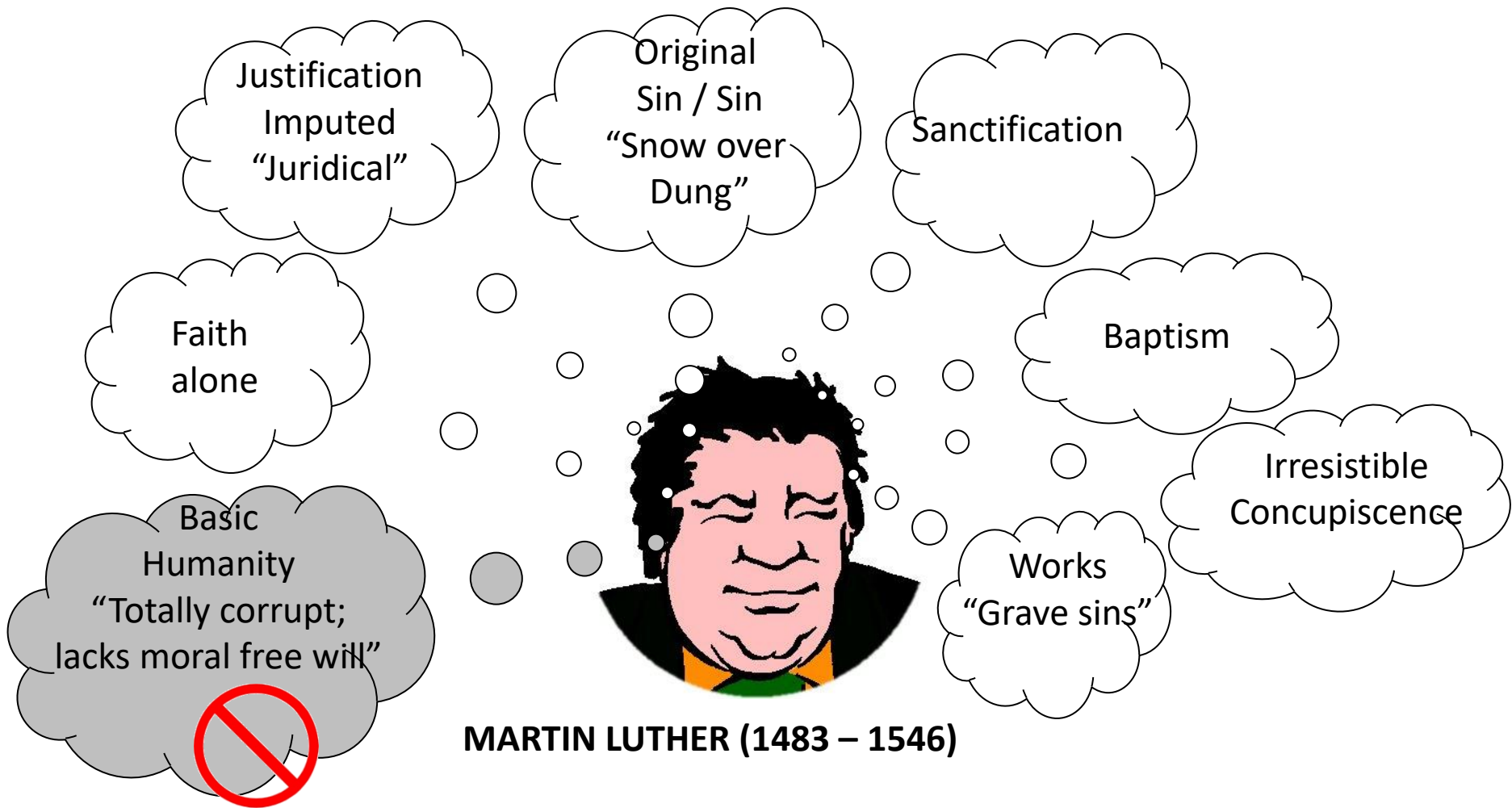
It must be asked whether this is the lifestyle of a person God would ask to reform His Church. His teachings were highly heretical and in error.



**MARTIN LUTHER (1483 – 1546)**

**CONDEMNED:**

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



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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.



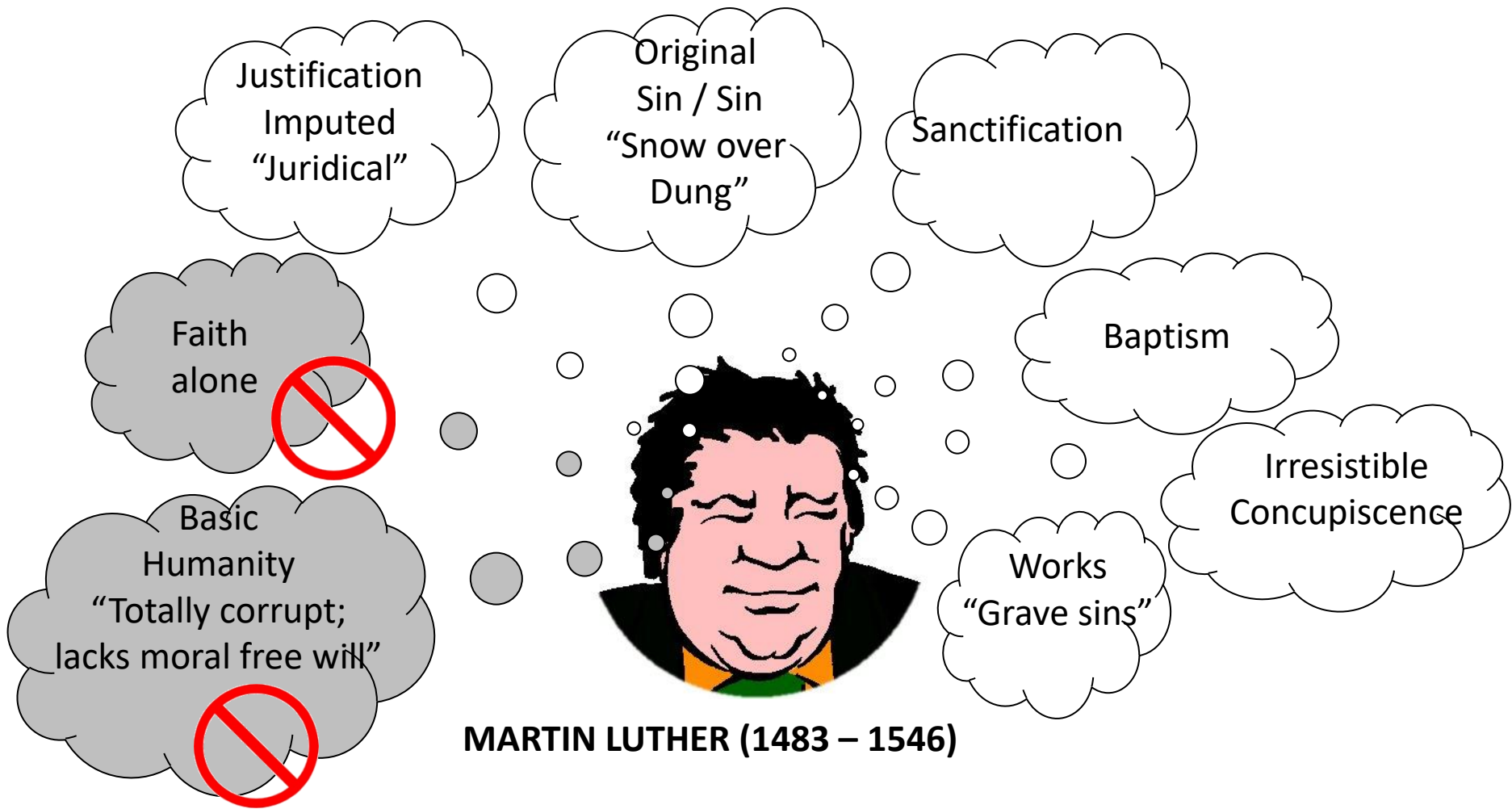
**Deuteronomy 30:19**

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 Ecclesiastes 15:18; Matthew 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.







**CONDEMNED:**

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

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.

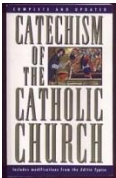


Council of Trent's teaching:



**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.

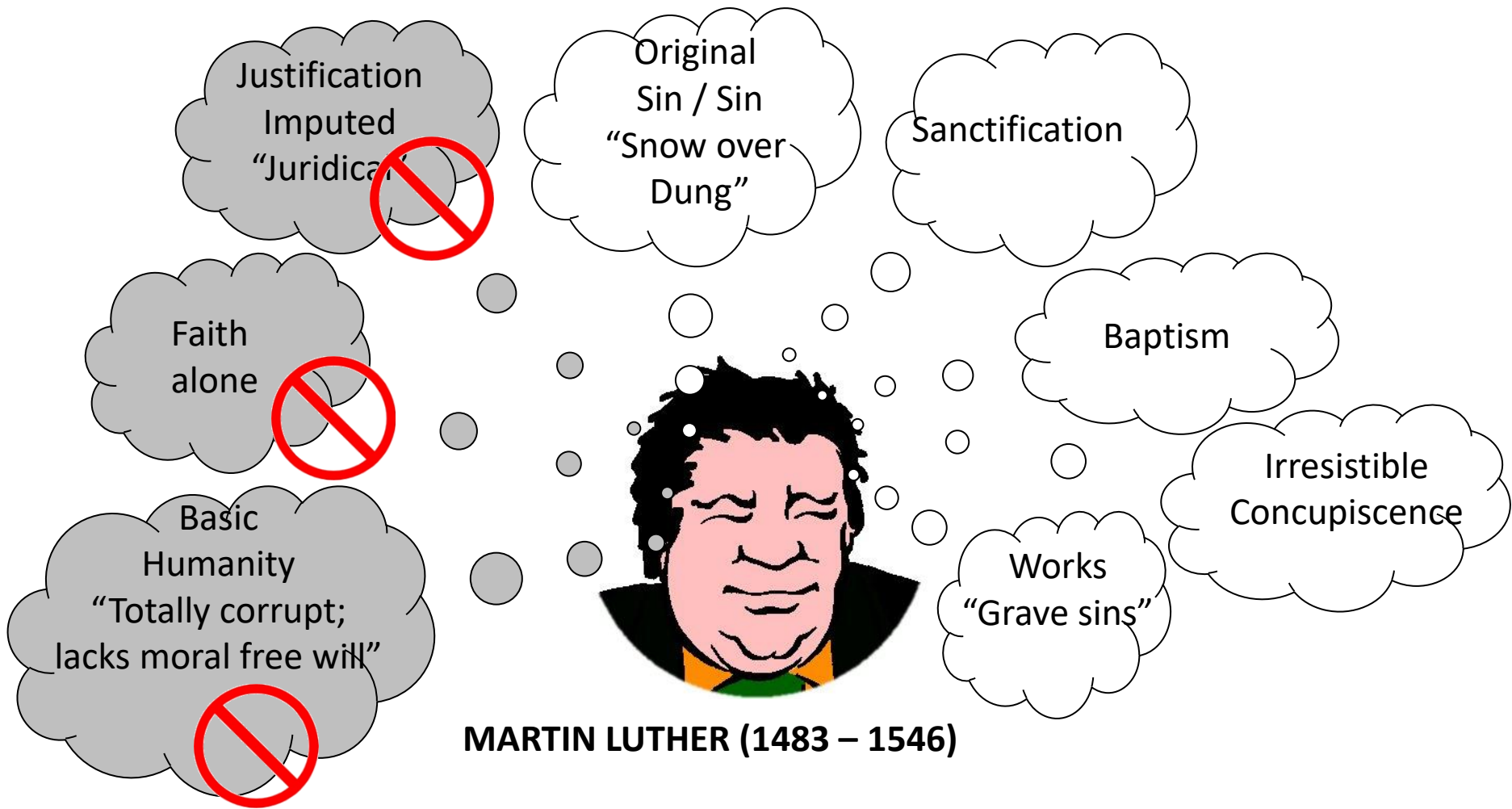
Catholic Catechism:



**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)**

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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.



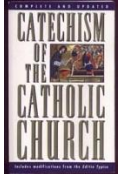
Church's teaching: justification is the supernatural sanctification and renewal of the person who thus becomes holy and pleasing to God; the sinner is made holy, restored to God's friendship, in the state of grace.

Council of Trent's teaching:



**Canon X** 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.

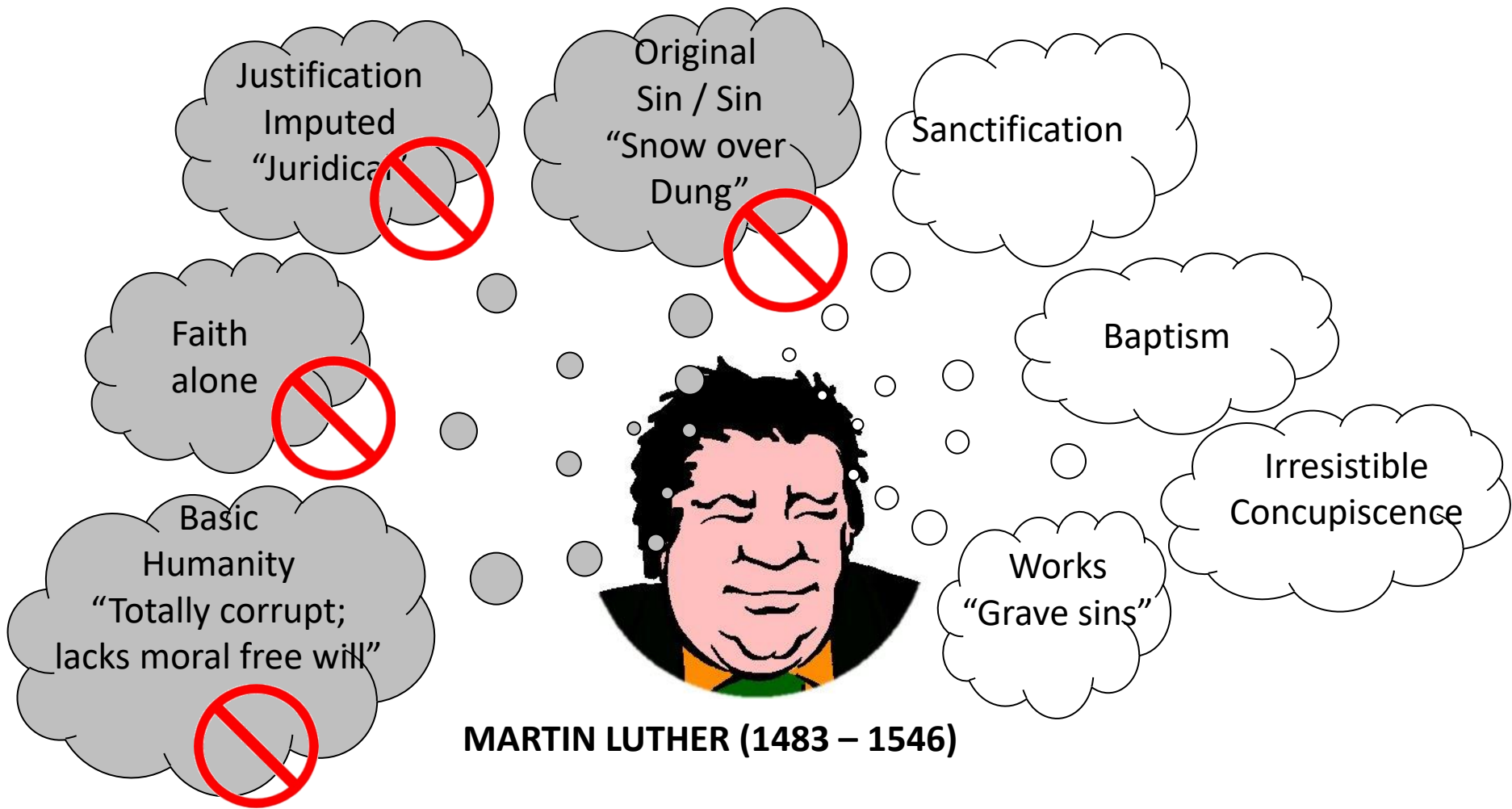
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His teachings, *Exurge Domine*, Leo X, 1520;  
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Luther's teaching: men are completely hopeless, helpless, corrupt and



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.

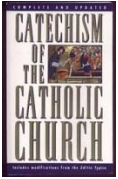


Council of Trent's teaching:



***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:

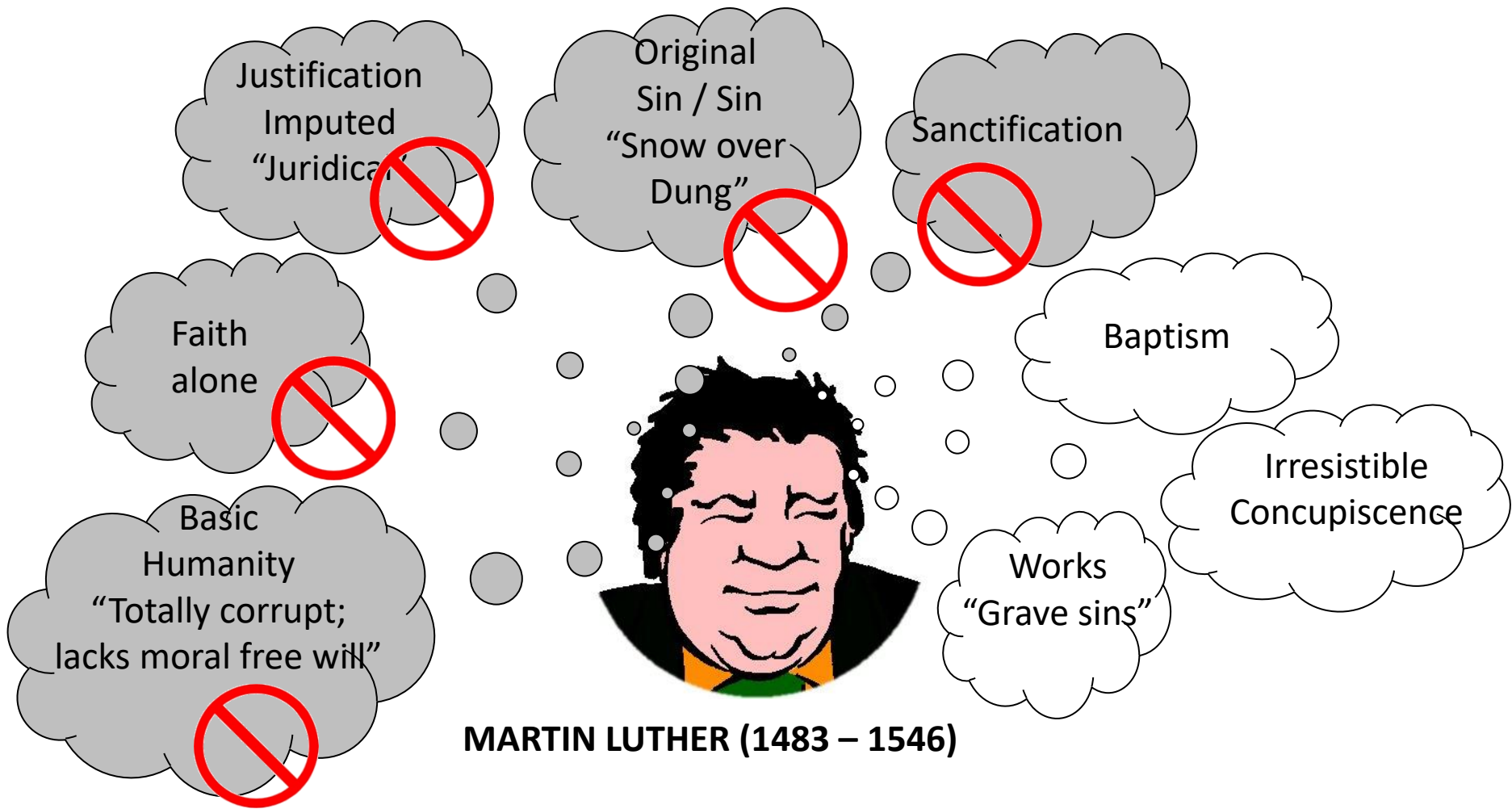


**1263** By Baptism *all sins are forgiven*, original sin and all personal sins, as well as all punishment for sin. In those who have been reborn nothing remains that would impede their entry into the Kingdom of God, neither Adam's sin, nor personal sin, nor the consequences of sin, the gravest of which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

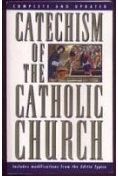


Council of Trent's teaching:



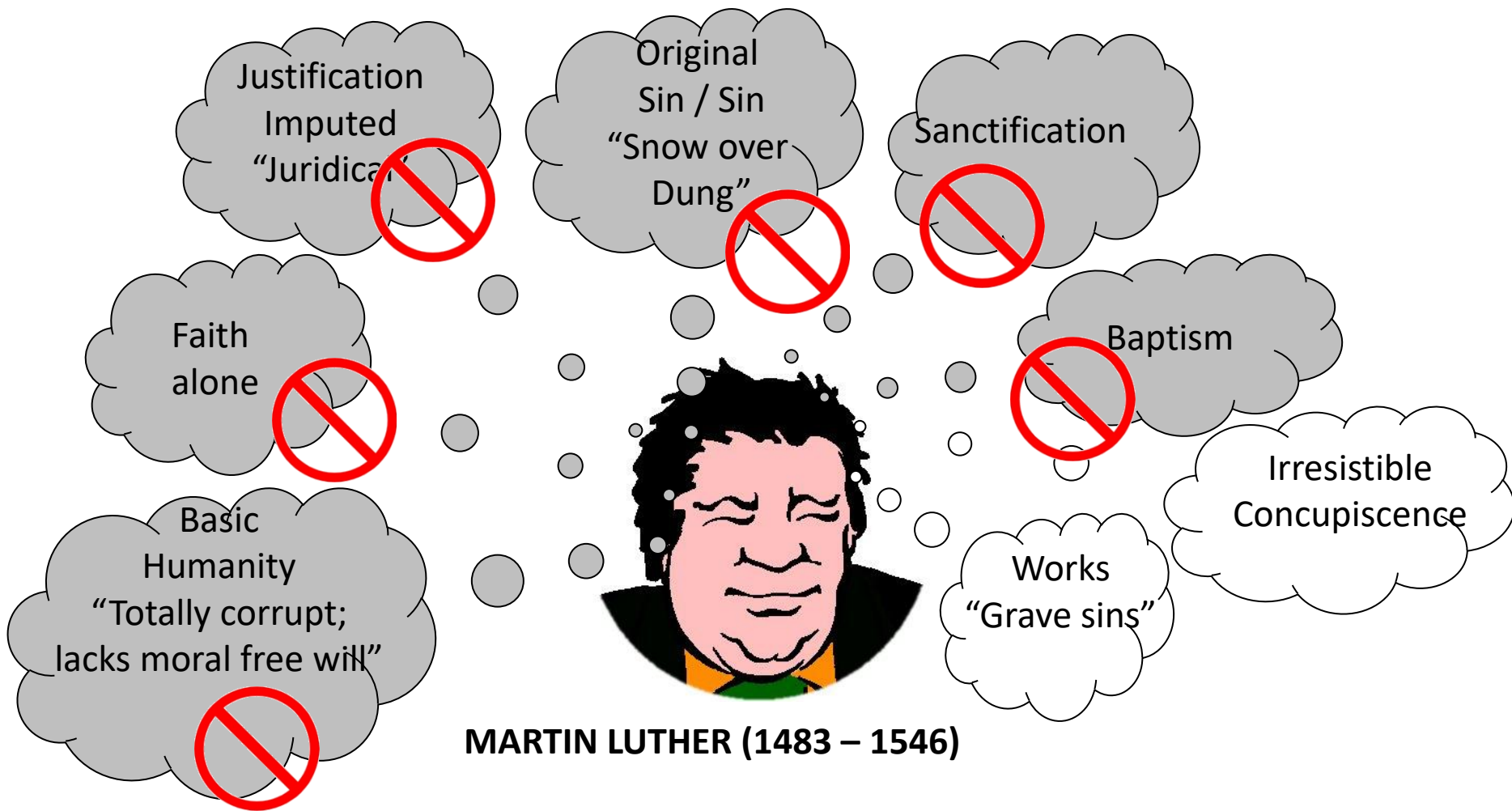
**Chapter Seven** This disposition, or preparation, is followed by Justification itself, which is not remission of sins merely, but also the sanctification and renewal of the inward man, through the voluntary reception of the grace, and of the gifts, whereby man of unjust becomes just, and of an enemy 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).



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His teachings, *Exurge Domine*, Leo X, 1520;  
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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.

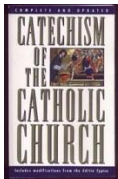


Council of Trent's teaching:



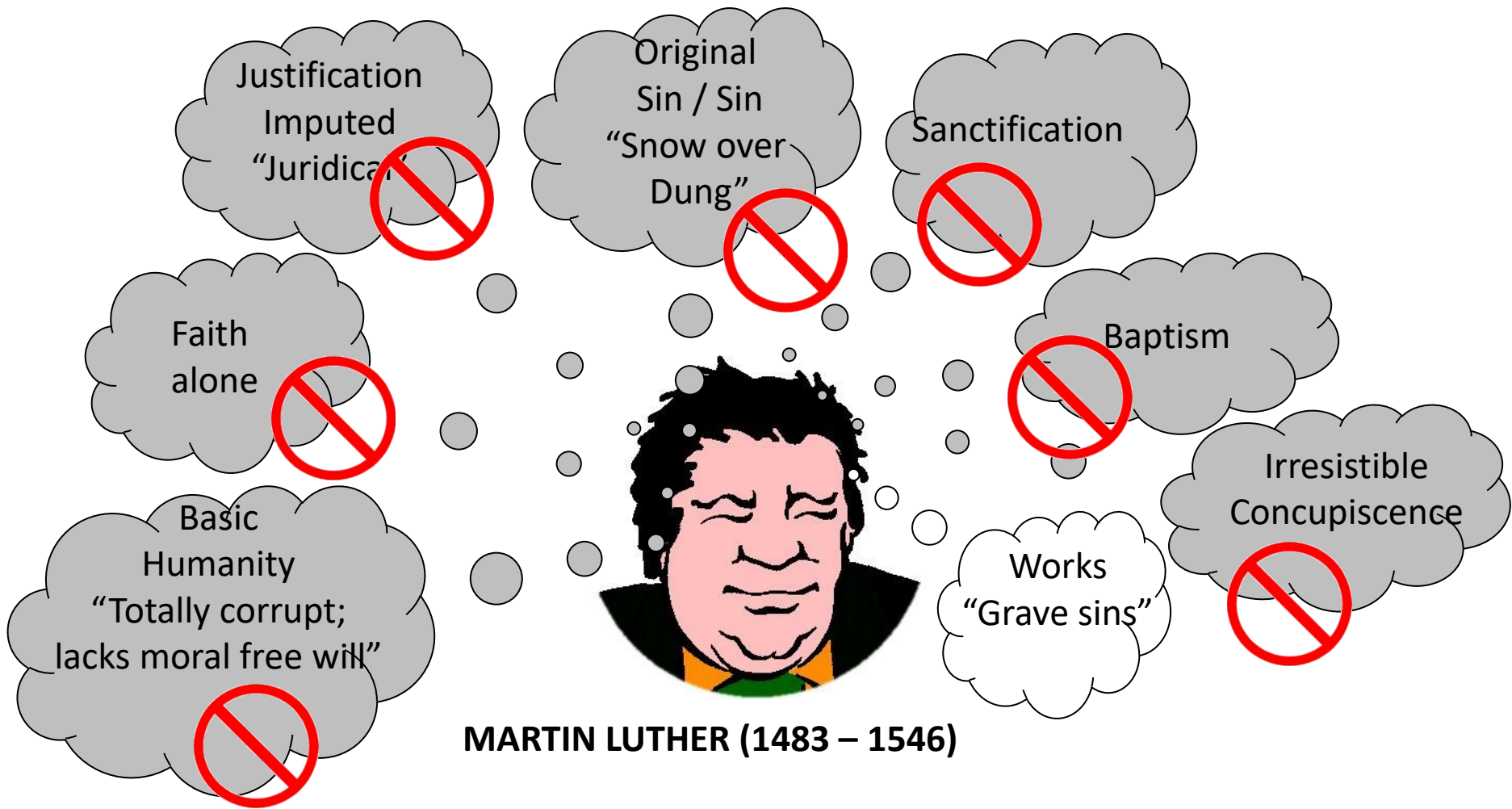
**Canon II** If any one says, that true and natural water is not of necessity for baptism, and, on that account, wrests, to some sort of metaphor, those words of our Lord Jesus Christ; Unless a man be born again of water and the Holy Ghost; let him be anathema.

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."



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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.

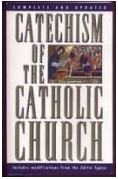


Council of Trent's teaching:

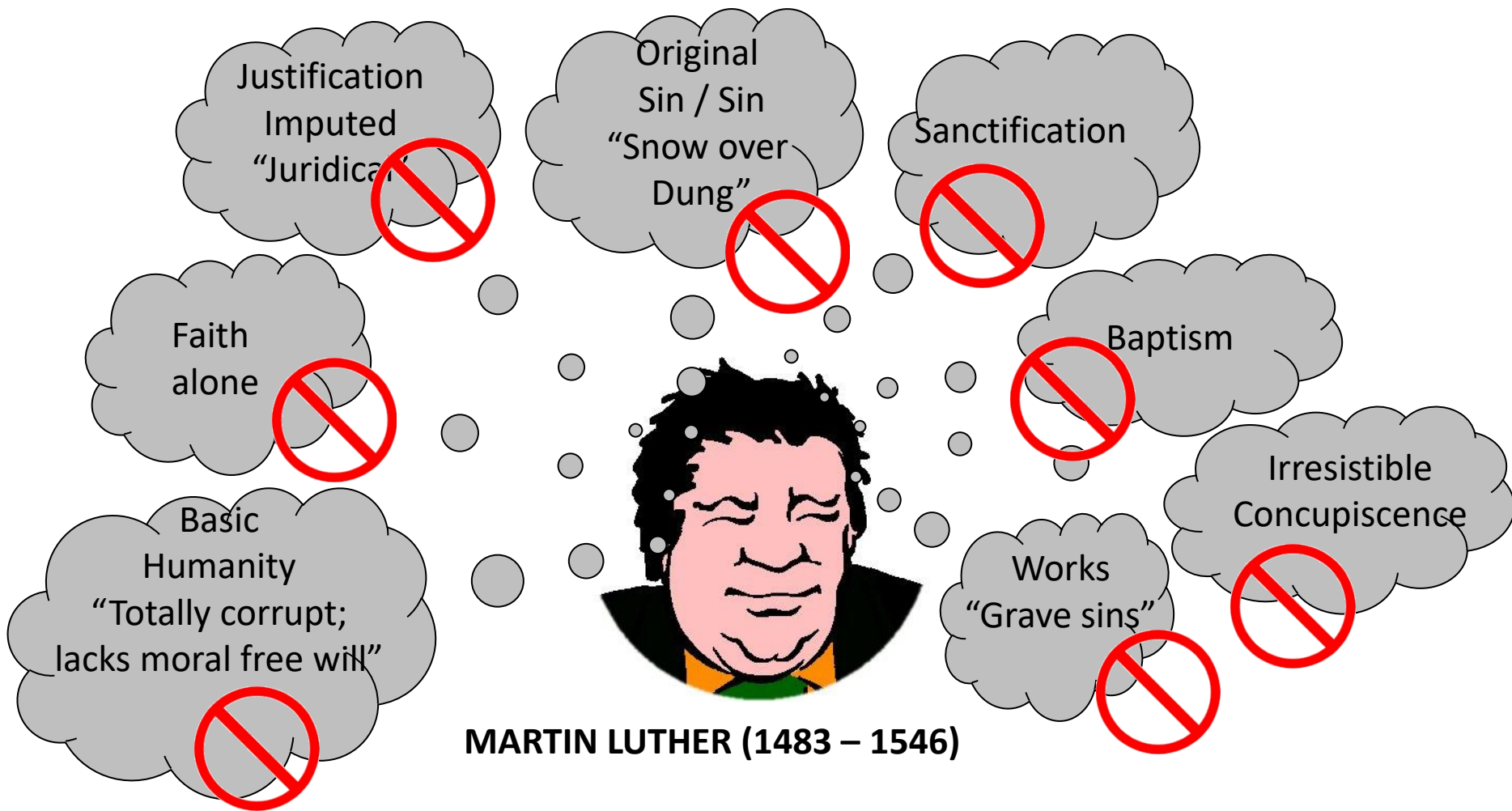


**Canon 5.** If any one denies, that, by the grace of our Lord Jesus Christ, which is conferred in baptism, the guilt of original sin is remitted; or even asserts that the whole of that which has the true and proper nature of sin is not taken away; but says that it is only rased, or not imputed; let 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.

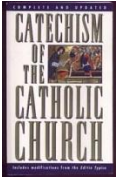


**MARTIN LUTHER (1483 – 1546)**

**CONDEMNED:**

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

## 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."

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.



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



**Summary View of the Reformers' Position**



**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.

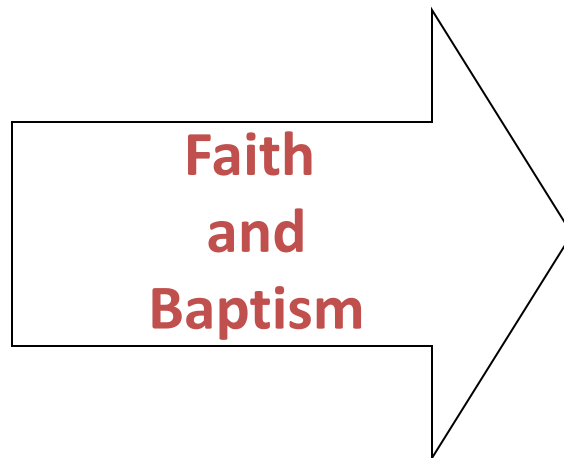
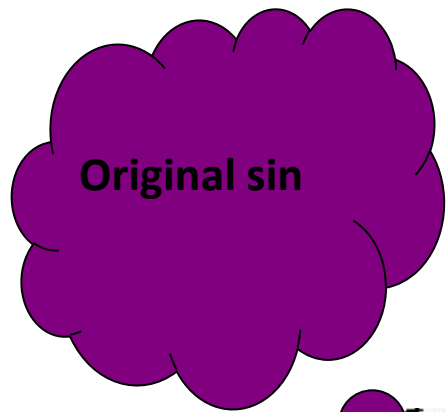
Catholic Christians see justification, sanctification (and glorification) as three aspects of **the same process** begun at the same moment in time. Protestant Christians see the three aspects as successive phases of salvation.

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.**



**Summary View of Catholic Teaching**

# Justification

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

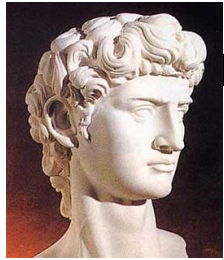


Then David said to Nathan, "I have sinned against the LORD." Nathan  
and David: "The LORD on his part **has forgiven your sin**: you shall not die.

## 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  
that I may be pure; wash me, make me whiter than snow. . . . Turn away  
from my sins; blot out all my guilt. ... A clean heart create for me, God;  
give 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**

## 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



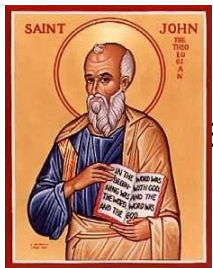
No longer shall they defile themselves with their idols, their abominations, their transgressions. **I will deliver them from all their sins** of apostasy, and cleanse them so that they may be my people and I may be their God.

## Acts 3:19



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

## 1 John 1:7, 9

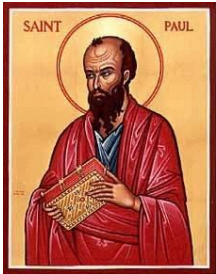


But if we walk in the light as he is in the light, then we have fellowship with one another, and the blood of his Son Jesus cleanses us from all sin. If we confess our sins, he is faithful and just and **will forgive our sins and cleanse us** from every wrongdoing.

# Sanctification

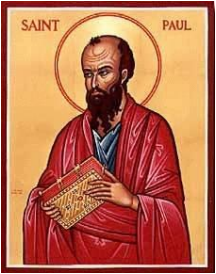
Sanctification is the process of being made actually holy, not a merely legally declared so.  
CCC 1987, 1990, 2000

## Romans 5:17-19



For if, by the transgression of one person, death came to reign through  
how much more will **those who receive the abundance of grace and of the  
sanctification come to reign in life** through the one person Jesus Christ. In  
n, 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  
you are God's field, God's building.

God's co-

## 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

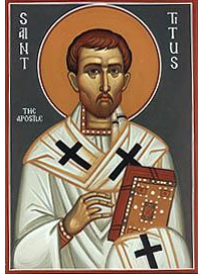
The free, unmerited gift is the Divine Life itself.

### Ephesians 2:8-10



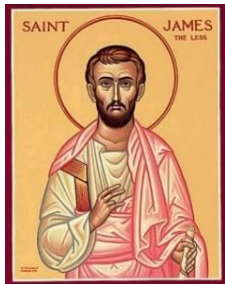
For **by grace you have been saved through faith**, and this is not from you; **it is the gift of God**; it is not from works, so no one may boast. For we are his handiwork, **created in Christ Jesus for the good works** that God has in advance, that we should live in them.

## Titus 3:5-8



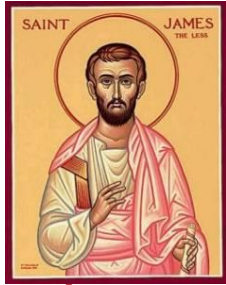
Not because of any righteous deeds we had done but because of his mercy, **he** through the bath of rebirth and renewal by the holy Spirit, whom he richly put on us through Jesus Christ our savior, **so that we might be justified by his** and become heirs in hope of eternal life. I want you to insist 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

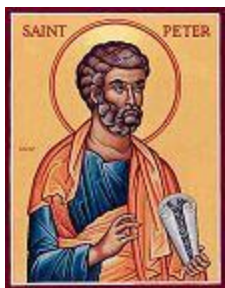


What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? If a brother or sister has nothing to wear and has no food for the day, and one of you says to them, "Go in peace, keep warm, and eat well," but does not give

to 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 Christ: ...

### 1 Peter 1:7

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

**G**  
**O**  
**D**

Super-natural  
Grace

**Ephesians 2:8-10**

"I believe!"



Faith /  
Baptism

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

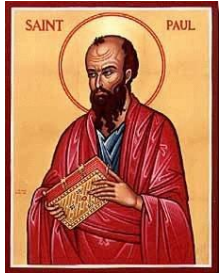
Good  
Works

**James 2:14**

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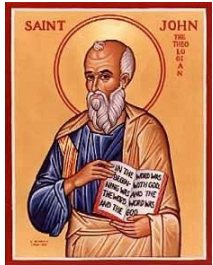
Essential Catholic teaching: Scriptural, Handed-On,  
Magisterial (Council of Orange II, Council of Trent)

## Ephesians 2:8-10



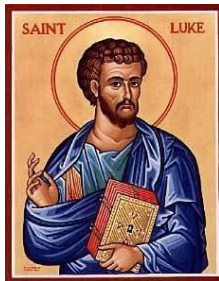
For **by grace you have been saved through faith**, and this is not from you; it is the gift of God; it is not from works, so no one may boast. For we are his work, created in Christ Jesus for the good works that God has prepared in advance, that we should live in them.

## John 3:15



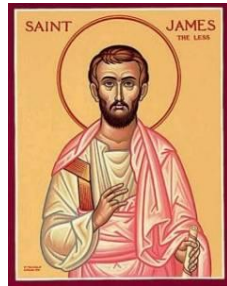
... so that everyone who **believes in him may have eternal life.**"

## 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** work? Can that faith save him?



Good  
Works

S  
A  
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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**  
**A**  
**L**  
**V**  
**A**  
**T**  
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**Protestant Reformers**

Faith alone saves.