

EQUIP

ROMAN CATHOLICISM PART 2:  
THE GOSPEL!

November 14th, 2010

# Review on Authority

## SCRIPTURE

**96** What Christ entrusted to the apostles, they in turn handed on by their preaching and writing, under the inspiration of the Holy Spirit, to all generations, until Christ returns in glory.

## TRADITION

**97** "Sacred Tradition and Sacred Scripture make up a single sacred deposit of the Word of God" (DV 10) in which, as in a mirror, the pilgrim Church contemplates God, the source of all her riches.

**98** "The Church, in her doctrine, life and worship, perpetuates and transmits to every generation all that she herself is, all that she believes".

**99** Thanks to its supernatural sense of faith, the People of God as a whole never ceases to welcome, to penetrate more deeply and to live more fully from the gift of divine Revelation.

## MAGISTERIUM

**100** The task of interpreting the Word of God authentically has been entrusted solely to the Magisterium of the Church, that is, to the Pope and to the bishops in communion with him.

**- Summary statements from the Catholic Catechism**

# The Problem with Tradition & Magisterium

## EXAMPLES OF ERRANT TRADITION & MAGISTERIUM

- Immaculate Conception of Mary
- Assumption of Mary
- Redemptive Aspects to Mary (co-redemptrix)
- Justification by merit
- Purgatory as merit payoff
- Indulgences as merit accrual
- “Treasury of Merit”
- Transubstantiation in communion
- The nature of the atonement of Jesus
- Justificatory aspects of Sacraments

# Father Donohor

Faith

Works

# What is the Gospel

CREATION

FALL

REDEMPTION

RESPONSE

# Terminology

## Justification; to Justify

**Vernacular:** *prove to be right or reasonable; to justify margins*

**Protestants:** *being declared legally righteous before God by grace alone through faith alone in Christ alone*

**Catholics:** *the lifelong process of the transformation of the sinner from the state of unrighteousness to the state of holiness*

## Sanctification, to Sanctify

**Protestants:** *the cooperative process of God making us more like Jesus Christ*

**Catholics:** *A state of holiness pursued through progressive justification*

## Sacrament

**Protestants:** *an outward and visible sign of the inward and invisible Grace of salvation*

**Catholics:** *Sacraments are outward signs of inward grace, instituted by Christ for our justification*

# Terminology

## Grace

**Protestant:** *1. God's supernatural assistance to help Christians do what God commands;  
2. God's divine initiative and intervention in justifying sinners through the granting of saving faith.*

**Catholic:** *a supernatural help of God for good acts granted in consideration of the merits of Christ.*

## Infusion

**Protestant:** *X*

**Catholic:** *when "grace" is injected into the believer through a sacrament by its very working enabling the Catholic to do good works and merit salvation (all of grace!)*

## Imputation

**Protestant:** *is a spiritual exchange of status before God where Jesus got our sin (He became sin for us) and we got Jesus' righteousness (we became the righteousness of God).*

**Catholic:** *X*

# The “Means” of Salvation

## Roman Catholicism: Sacramental

- **Justification** (a process) is mediated through the sacraments which are administered through the Roman Church *and received by faith and works*

## Protestants: Faith

- **Justification** (a legal status before God) is mediated through the gospel administered through God’s people *and received by faith alone*

**Q: “Can someone outside the Church be saved?”**

**A: "Outside the church, there is no salvation" - Cyprian  
- illustrated by Noah's Ark**

**A: "He who does not have the church as his mother does not have God as his father". - Augustine  
- 4 marks of the “Church” - "one holy catholic church"**

**A: Pius IX gives room for those outside the church guilty of “invincible ignorance”, ignorance that could not be helped or overcome. - Vatican 1**

**A: Vat 1 referred to protestants as schismatics & heretics**

# **Q: *Can someone outside the Church be saved?***

**A: *Vatican 2 referred to Protestants as “separated brethren”,***

- Those duped by teachers but having is a resident desire to please God are a part of the Roman Catholic Church!*
- the Boston Heresy, 1953 Father Leonard Feeney Excommunicated for upholding Cyprianic Doctrine*

# Sacramental Salvation

## 7 Sacraments/Rites/Mysteries

***What is a sacrament? Number? Nature? Efficacy? Mode?***

The number of sacraments was fixed at **SEVEN** at the council of Lyons, Florence, & Trent as early as the 12th century. Each Sacrament complements the major stages of your life.

**Sacraments are “*ex opere operato*”** "by the working of the work"; a sacrament accomplishes what it is designed to accomplish simply by its happening. Motives are irrelevant. Sacraments automatically work to convey/infuse grace.

***- The 4th Century Donatist Controversy!***

# 1. Baptism - Birth

Baptism automatically confers to the recipient:

- the grace of *regeneration*
- removal of the guilt of *original sin*; baptism does not perfect, but leaves an inclination to sin.
- a "state of *justification*"
- *mortal sins* destroy/erase the justifying grace of baptism.

# 1. Baptism - Birth

*“Baptism is the sacrament of regeneration through water in the word.”*

*“The two principal effects are purification from sins and new birth in the Holy Spirit.”*

*“By Baptism all sins are forgiven, original sin and all personal sins, as well as all punishment for sin.<sup>65</sup> 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.”*

**- Catholic Catechism**

# 1. Baptism - Birth

*[5] he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, [6] whom he poured out on us richly through Jesus Christ our Savior, [7] so that being justified by his grace we might become heirs according to the hope of eternal life. - Titus 3:5-7*

*Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. - Mark 16:16*

# 2. Confirmation - Childhood to Adulthood

- Confirmation is an increase of grace to spiritual maturity accompanying physical maturity; a grace “booster shot”.
- Confirmation presupposes baptism. That which has happened at baptism is confirmed here.

*“The effect of the sacrament of Confirmation is the special outpouring of the Holy Spirit as once granted to the apostles on the day of Pentecost.” - Catechism*

- Corresponds to believers baptism or membership at a protestant church

# 3. Matrimony - Adulthood

- Marriage infuses more grace
- union is strengthened between the couple as well as special grace that allows them to experience the mystical union w Christ

# 4. Extreme Unction

## - Death & Sickness

### “Anointing of the Sick”

- “Extreme” = *last*
- “Unction” = *healing rite*
  
- Provides an infusion of penance, especially before death!
- Application of James 5 call for the elders to pray!
- Originally as a healing rite, not as a last rite with a recent movement back to this.

# 5. Holy Orders

- For special ministers - *diaconate (deacon), presbyterate (priest) and episcopate (bishop)*.
- infusion of grace gives two special powers:
  1. Power of ***absolution*** to forgive sins *in behalf of Christ*
  2. Power of ***consecration*** where normal elements are transformed into body & blood!

# 6. Penance - the “Second Plank”

## Penance:

- gives assistance for the whole life, removes sins after baptism, “the second plank” of salvation
- instituted for those who have committed mortal sins - Trent.
- restores justification.
- entails a priest speaking in Christ’s authority like that of casting out demons

## Three Essential Aspects of Penance

1. **Contrition** - turning away from sin for offending God.
2. **Confession** - actual confession of sins
3. **Satisfaction** - for sacrament to be complete, the penitent must do works of satisfaction to satisfy Gods justice: *Hail Mary’s, Our Father’s, Pilgrimages, Alms Giving, Serving, etc....*

# A Theology of Merit

- The satisfaction actions of penance give to the sinner merit!

*Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in Christ's afflictions for the sake of his body, that is, the church..." -*

**Colossians 1:24**

- Merit is filling up what is lacking in the merits of Christ for our justification!
- "Merit" - Where does the Pope get extra merit to give merit?
- **The "treasury of merit"**: the great celestial treasury of merit from those who go above & beyond in good works/merit (saints) so that excess merit is accrued.
- **"Purgatory"**: is the condition or process of purification or temporary punishment in which the souls of those who die in a state of grace are made ready for Heaven.

# A Theology of Merit

**LUTHER'S QUESTION IN THE 95 THESES:** *“Why does not the Pope deliver all souls at the same time out of Purgatory for the sake of most holy love and on account of the bitterest distress of those souls - this being the most imperative of all motives, - while he saves an infinite number of souls for the sake of that most miserable thing money, to be spent on St. Peter's Minster: - this being the very slightest of motives?”*

**QUESTION:** *Who's merit gets me into heaven?*

**QUESTION:** *If Justification is by faith alone, what happens to a person who trusts not in Christ or just partially in Christ, but in his own works?*

**QUESTION:** *If justification is by faith and merit, what happens to a person who trust solely in Christ's merit for justification?*

*“Since the initiatives belong to God in the order of grace, no one can merit the initial grace of forgiveness and justification. ” - Catechism*

# 7. The Lord's Supper

## The Greatest Sacrament

- **Transubstantiation.** Aristotelian difference between substance (*essence*) & accidents (*appearance*)
- In the prayer of consecration, substance is transformed into the body & blood of Jesus, but the accidents remain.
- the mass is a continual unbloody sacrifice.

*Could not Christ's word, which can make from nothing what did not exist, change existing things into what they were not before? It is no less a feat to give things their original nature than to change their nature - **St.***

**Ambrose**

*He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself. - **Hebrews 7:27***

# 7. The Lord's Supper

**QUESTION:** *Did Paul and/or Jesus think in Aristotelian philosophy and distinctions?*

**QUESTION:** *Is an unbloody sacrifice a possible understanding of the Lord's Supper from a protestant perspective?*

*“The Eucharist is the heart and the summit of the Church's life, for in it Christ associates his Church and all her members with his sacrifice of praise and thanksgiving offered once for all on the cross to his Father; by this sacrifice he pours out the graces of salvation on his Body which is the Church.” - Catechism*

# Justification

## JAMES 2:19-26

[19] You believe that God is one; you do well. Even the demons believe—and shudder! [20] Do you want to be shown, you foolish person, that faith apart from works is useless? [21] Was not Abraham our father **justified by works** when he offered up his son Isaac on the altar (**Gen. 22:9-10**)? [22] You see that faith was active along with his works, and faith was completed by his works; [23] and the Scripture was fulfilled that says, **“Abraham believed God, and it was counted to him as righteousness”**—and he was called a friend of God. [24] You see that a person is **justified by works and not by faith alone**.

## ROMANS 4:1-6

[1] What then shall we say was gained by Abraham, our forefather according to the flesh? [2] **For if Abraham was justified by works, he has something to boast about**, but not before God. [3] For what does the Scripture say? **“Abraham believed God, and it was counted to him as righteousness.”** (**Gen. 15:16**) [4] Now to the one who works, his wages are not counted as a gift but as his due. [5] And to the one who does not work but **believes in him who justifies the ungodly, his faith is counted as righteousness**, [6] just as David also speaks of the blessing of the one to whom God counts righteousness apart from works.

# Justification

## Romans 3:21-27

[21] But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— [22] ***the righteousness of God through faith in Jesus Christ for all who believe***. For there is no distinction: [23] for all have sinned and fall short of the glory of God, [24] and are ***justified by his grace as a gift, through the redemption that is in Christ Jesus, [25] whom God put forward as a propitiation by his blood, to be received by faith***. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. [26] It was to show his righteousness at the present time, ***so that he might be just and the justifier of the one who has faith in Jesus***.

[27] Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith.

[28] ***For we hold that one is justified by faith apart from works of the law***.

[29] Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, [30] since God is one—***who will justify the circumcised by faith and the uncircumcised through faith***.

# Justification

[1] Therefore, since *we have been justified by faith*, we have peace with God through our Lord Jesus Christ. [2] Through him *we have also obtained access by faith into this grace in which we stand*, and we rejoice in hope of the glory of God. - Romans 5:1-2

[10] For *with the heart one believes and is justified* - Romans 10:10

[16] yet we know that *a person is not justified by works of the law but through faith in Jesus Christ*, so we also have believed in Christ Jesus, in order to be *justified by faith in Christ and not by works of the law, because by works of the law no one will be justified*. - Galatians 2:16

[11] Now it is evident that *no one is justified before God by the law, for “The righteous shall live by faith.”* [12] But the law is not of faith, rather “The one who does them shall live by them.” [13] Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, “Cursed is everyone who is hanged on a tree” — [14] so that in Christ Jesus the blessing of Abraham might come to the Gentiles, *so that we might receive the promised Spirit through faith*. - Galatians 3:11-14