



# THE DOCTRINE

## ON WHICH THE CHURCH STANDS OR FALLS

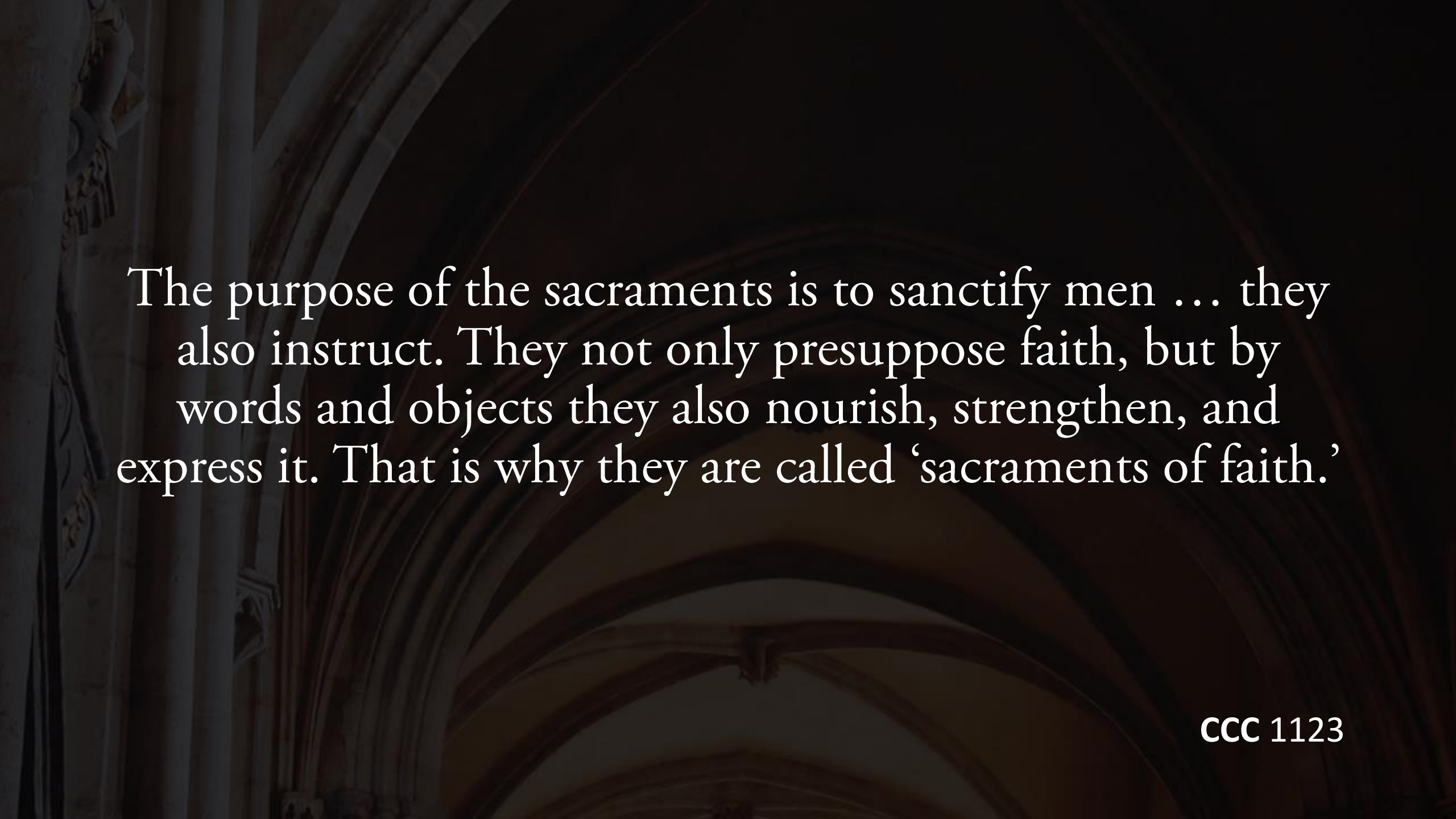
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*Stewarding the Chief Controversy of the Reformation*

# SACRAMENTS

An efficacious sign of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us through the work of the Holy Spirit. The sacraments (called “mysteries” in the Eastern Churches) are seven in number: Baptism, Confirmation, Eucharist, Penance or Reconciliation, Anointing of the Sick, Holy Orders, and Matrimony.

—*Catechism of the Catholic Church* (2000), 898.



The purpose of the sacraments is to sanctify men ... they also instruct. They not only presuppose faith, but by words and objects they also nourish, strengthen, and express it. That is why they are called 'sacraments of faith.'



# SACRAMENT OF PENANCE

The liturgical celebration of God's forgiveness of the sins of the penitent, who is thus reconciled with God and with the Church. The acts of the penitent—contrition, the confession of sins, and satisfaction or reparation—together with the prayer of absolution by the priest, constitute the essential elements of the Sacrament of Penance.

—*Catechism of the Catholic Church* (2000), 892.

# SACRAMENT OF PENANCE

## 1. Genuine contrition

- a. attrition (sorry that you were caught)
- b. contrition (sorry that you offended God)

## 2. Oral Confession

- a. examination
- b. satisfaction

## 3. Indulgences

# GRACE AS AN ANTIDOTE

*Sola*  
FIDE



*Sola*  
FIDE



MERIT



# INDULGENCES

“An indulgence is obtained through the Church who, by virtue of the power of binding and loosing granted her by Christ Jesus, intervenes in favor of individual Christians and opens for them the treasury of the merits of Christ and the saints to obtain from the Father of mercies the remission of the temporal punishments due for their sins.”

**CCC 1478**





# Legal – Not Medical

Justification by Faith Alone



PELAGIUS

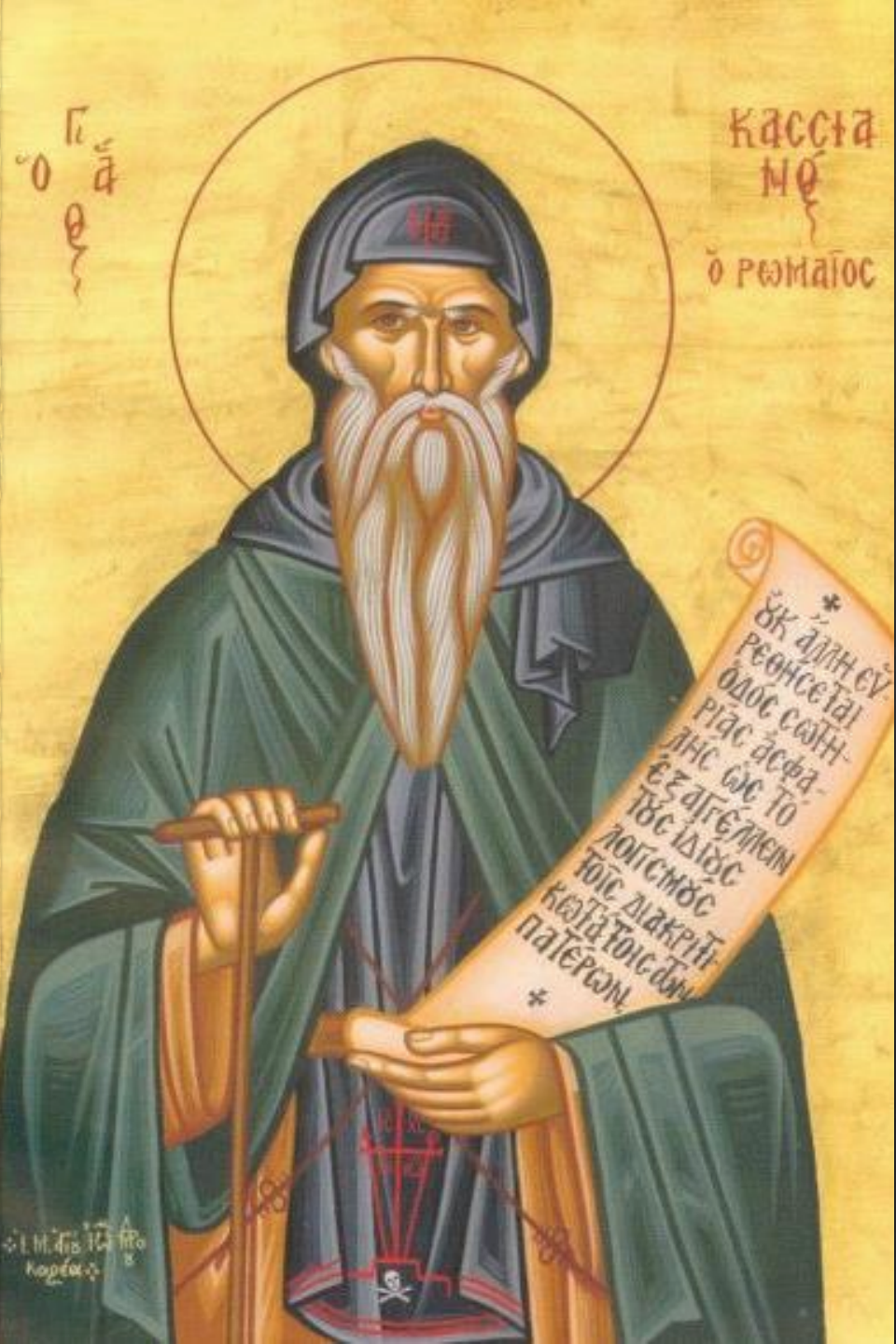
*Accuse Pelagius with what false pretence  
Durst thou excuse Mans foule Concupiscence  
Or lay down Sin Originall, or that  
The Love of God did Man predestinate.*

# Pelagius

c. 390 - 418

- ◇ Fifth century British monk
- ◇ Theology:
  - ◇ Man does not have a sin nature
  - ◇ Adam was a bad example; Christ a good example
  - ◇ A person can obey God perfectly without grace
  - ◇ Salvation is possible on account of righteous merit
  - ◇ Opposed Augustine as fatalistic, leading to moral laxity
- ◇ Condemned at the Council of Carthage 418





# John Cassian

360 - 435

- ◆ Affirmed that there are effects of the fall of Adam that impact all humans.
- ◆ Taught that man can take the first step toward God.
- ◆ Grace is necessary for salvation, but once man takes the initial step towards God, God meets him with His grace.
- ◆ *"For when God sees us inclined to will what is good, He meets, guides, and strengthens us."*



# Imputed – Not Imparted


Justification by Faith Alone





# Christ's – Untainted Merit

Justification by Faith Alone



# Punctiliar – Not Progressive

Justification by Faith Alone



# Alone – Unmixed with Works

Justification by Faith Alone

# Elements of True Faith

- *Notitia* – Intellectual Knowledge
- *Assensus* – Cognitive Assent
- *Fiducia* – Affectional Trust





# Justification

**Faith**

»

**Works**

# MEDIEVAL

Justification



Faith

»

Works

# REFORMED

Justification



Faith



Works

# JUSTIFICATION BY FAITH ALONE

1. Legal – Not Medical
2. Imputed – Not Imparted
3. Christ's – Untainted Merit
4. Punctiliar – Not Progressive
5. Alone – Unmixed with Works

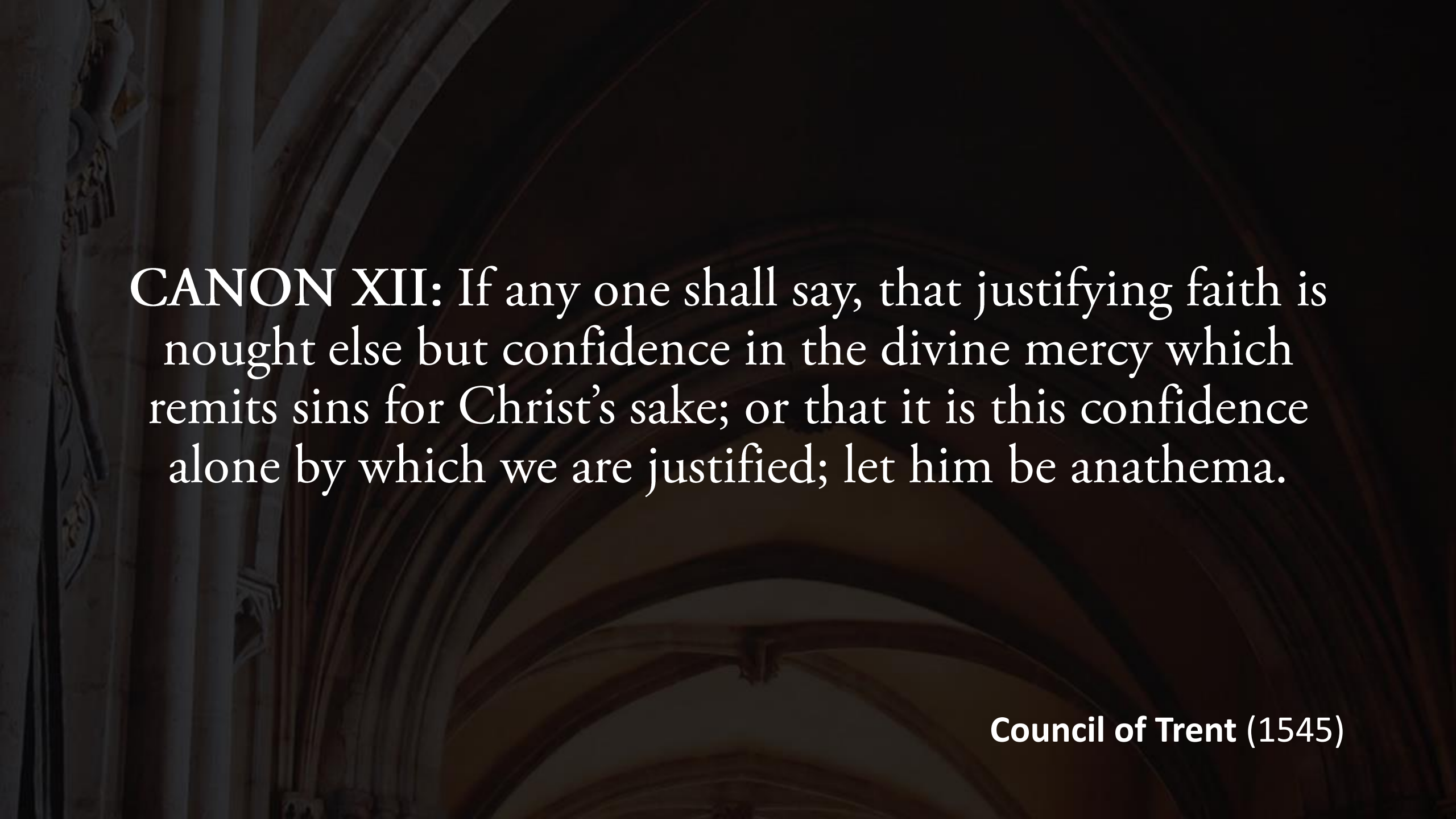


**CANON IX:** If any one shall say, that by faith alone the impious is justified; so as to mean that nothing else is required to co-operate in order unto the obtaining the grace of justification, and that it is not in any respect necessary that he be prepared and disposed by the movement of his own will; *let him be anathema.*

**Council of Trent (1545)**

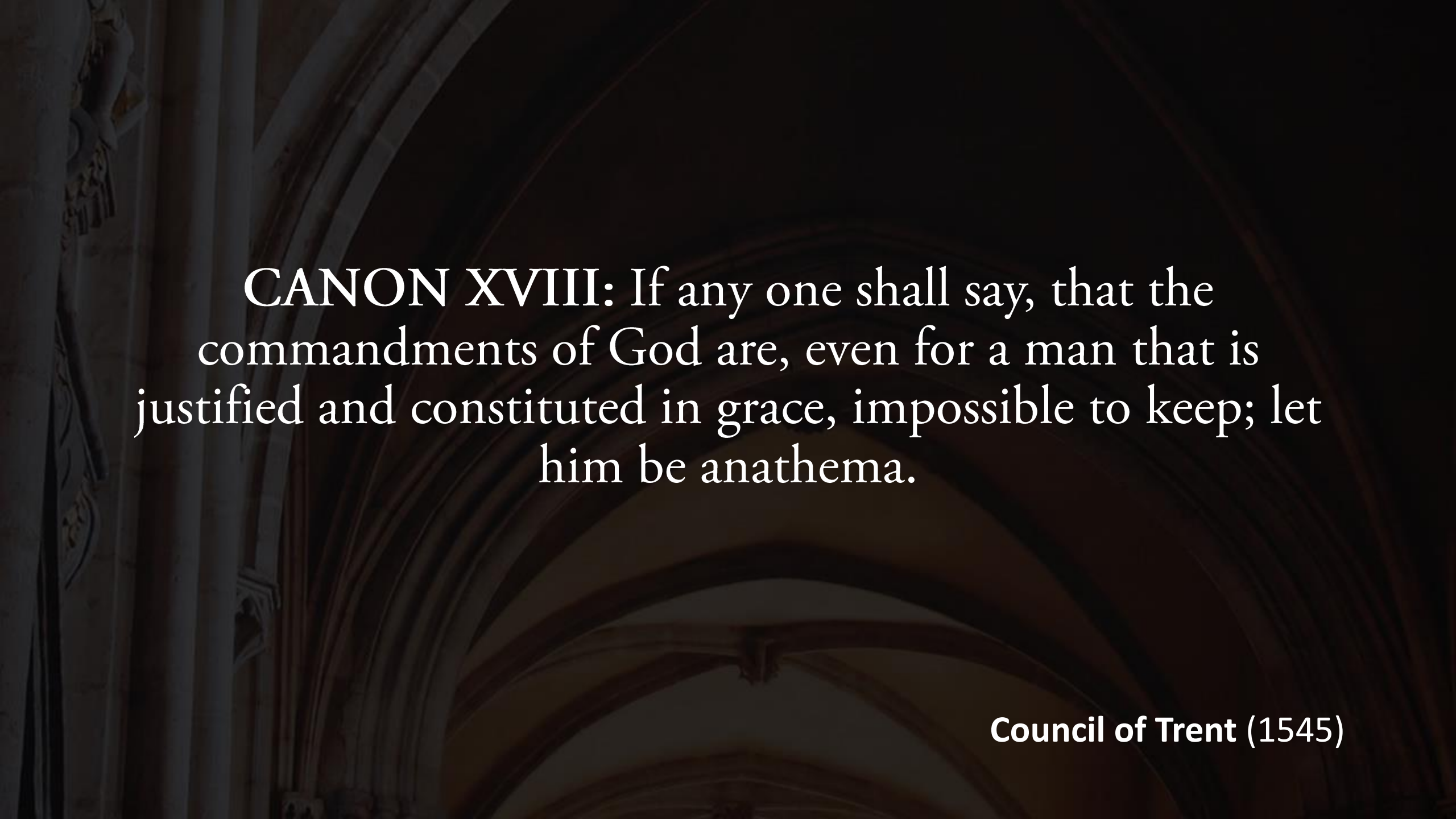
**CANON XI:** If any one shall say, that men are justified either by the sole imputation of the righteousness of Christ, or by the sole remission of sins, to the exclusion of the grace and *the charity which is shed abroad in their hearts by the Holy Ghost*, and is inherent in them; or even that the grace, by which we are justified, is only the favour of God; let him be anathema. Rom. 5:5.

**Council of Trent (1545)**



**CANON XII:** If any one shall say, that justifying faith is nought else but confidence in the divine mercy which remits sins for Christ's sake; or that it is this confidence alone by which we are justified; let him be anathema.

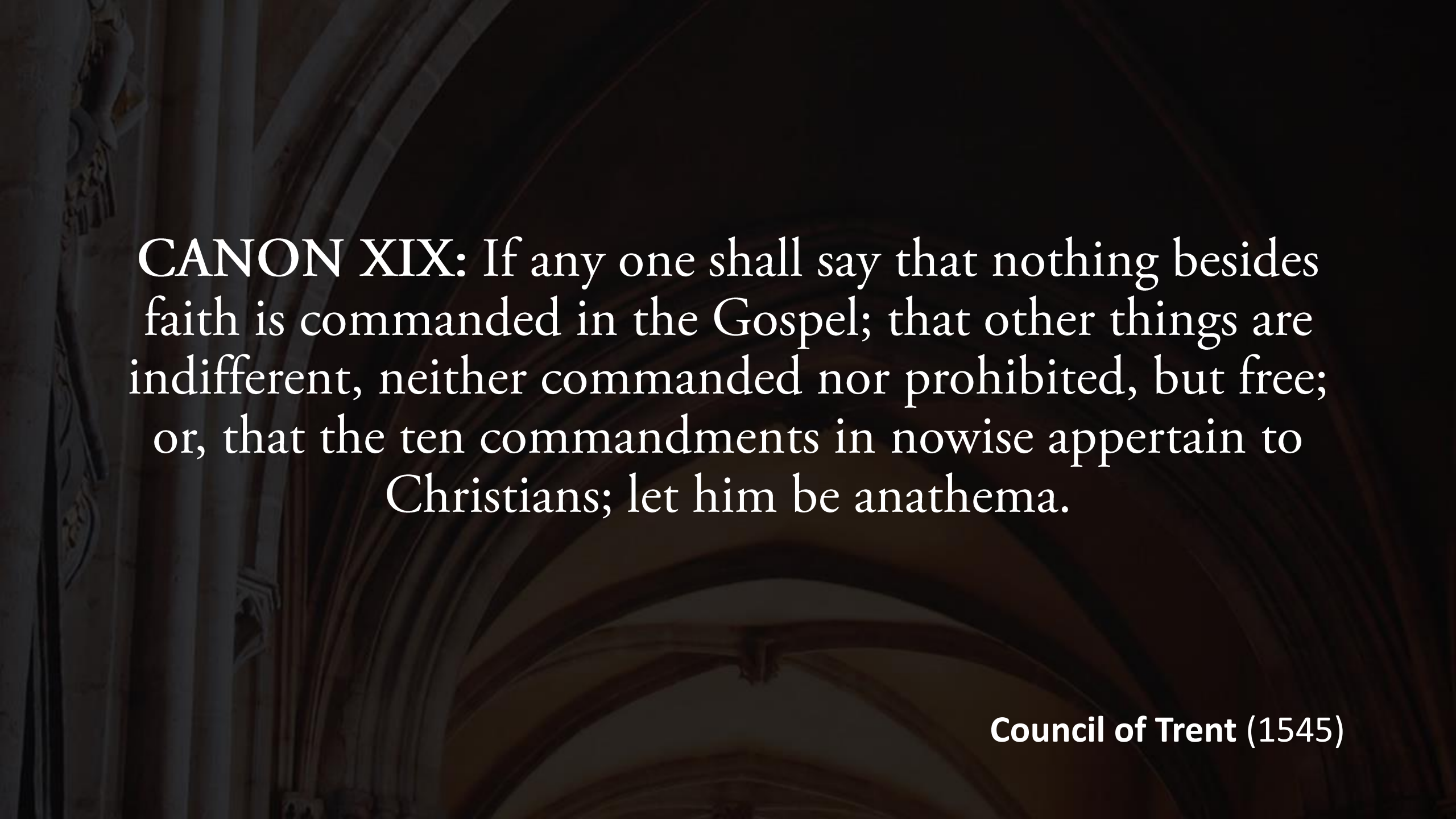
**Council of Trent (1545)**



**CANON XVIII:** If any one shall say, that the commandments of God are, even for a man that is justified and constituted in grace, impossible to keep; let him be anathema.

**Council of Trent (1545)**





**CANON XIX:** If any one shall say that nothing besides faith is commanded in the Gospel; that other things are indifferent, neither commanded nor prohibited, but free; or, that the ten commandments in nowise appertain to Christians; let him be anathema.

**Council of Trent (1545)**

ROMAN CATHOLIC	REFORMED
Medical	Legal
A healing act	A forensic act
Inherent Righteousness	Alien Righteousness
Imparted	Imputed
What we shall become	Christ's finished work
An uncertain future	An assured future