

GOOD NEWS FOR CATHOLICS

CATHOLIC CHURCH

salvation by faith plus works

If anyone says that the sinner is justified by faith alone, meaning that nothing else is required to cooperate in order to obtain the grace of justification, and that it is not in any way necessary that he be prepared and disposed by the action of his own will, let him be anathema.

(Council of Trent, Sixth Session, Canon 9) 1545

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

(Council of Trent, Seventh Session, Canon 4)

If anyone says that by the sacraments of the New Law grace is not conferred ex opere operato, but that faith alone in the divine promise is sufficient to obtain grace, let him be anathema.

(Council of Trent, Seventh Session, Canon 8)

Moved by the Holy Spirit, we can merit for ourselves and for others all the graces needed to attain eternal life

(Catechism of the Catholic Church, paragraph 2027)

The Church affirms that for believers the sacraments of the New Covenant (Baptism, Confirmation, Eucharist, Penance, Anointing of the Sick, Holy Orders, Matrimony) are necessary for salvation.

(CCC, para. 1129)

Justification has been merited for us by the Passion of Christ. It is granted us through Baptism.

(CCC, para. 2020)

when it is deprived of hope and love, faith does not fully unite the believer to Christ

(CCC, para. 1815)

Service of and witness to the faith are necessary for salvation

(CCC, para. 1816)

WORD OF GOD

salvation by grace through faith alone

For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast.

(Ephesians 2:8,9)

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)

(Sinners) are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith. 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...for we hold that one is justified by faith apart from works of the law.

(Romans 3:24-26,28)

For if Abraham was justified by works, he has something to boast about, but not before God. For what does the Scripture say? "Abraham believed God, and it was counted to him as righteousness." Now to the one who works, his wages are not counted as a gift but as his due. And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness, just as David also speaks of the blessing of the one to whom God counts righteousness apart from works

(Romans 4:2-6)

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

(Titus 3:5)

But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.

(Romans 11:6)

I do not nullify the grace of God, for if righteousness were through the law, then Christ died for no purpose.

(Galatians 2:21)

all our righteous deeds are like a polluted garment.

(Isaiah 64:6)

"Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God."

(John 3:3)

sin of Presumption, no assurance of salvation

There are two kinds of presumption. Either man presumes upon his own capacities, (hoping to be able to save himself without help from on high), or he presumes upon God's almighty power or his mercy (hoping to obtain his forgiveness without conversion and glory without merit).

(CCC, para. 2092)

If anyone says that a man who is born again and justified is bound of faith to believe that he is certainly in the number of the predestined; let him be anathema.

(Council of Trent, Sixth Session, Canon 15)

assurance of salvation

I write these things to you who believe in the name of the Son of God that you may know that you have eternal life. And this is the confidence that we have toward him, that if we ask anything according to his will he hears us.

(1 John 5:13,14)

My sheep hear my voice, and I know them, and they follow me. I give them eternal life, and they will never perish, and no one will snatch them out of my hand.

(John 10:27,28)

In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will...you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.

(Ephesians 1:11-14)

And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.

(Romans 8:30)

And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.

(Philippians 1:6)

help these women, who have labored side by side with me in the gospel together with Clement and the rest of my fellow workers, whose names are in the book of life.

(Philippians 4:3)

infant baptism regenerates through the Holy Spirit

The Church and the parents would deny a child the priceless grace of becoming a child of God were they not to confer Baptism shortly after birth.

(CCC, para. 1250)

Through Baptism we are freed from sin and reborn as sons of God; we become members of Christ, are incorporated into the Church and made sharers in her mission: Baptism is the sacrament of regeneration through water in the word.

(CCC, para. 1213)

Justification has been merited for us by the Passion of Christ. It is granted us through Baptism.

(CCC, para. 2020)

The Church does not know of any means other than Baptism that assures entry into eternal beatitude

(CCC, para. 1257)

only regenerate (born again) believers receive the Holy Spirit, and are then baptized as an outward sign of an inward reality

But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born, not of blood nor the will of the flesh nor the will of man, but of God.

(John 1:12,13)

In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit

(Ephesians 1:13,14)

Can anyone withhold water for baptizing these people, who have received the Holy Spirit just as we have?

(Acts 10:47)

purgatory to purify sins

All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.

(CCC, para. 1030)

If anyone says that after the grace of justification has been received, to every penitent sinner the guilt is remitted and the debt for eternal punishment is blotted out, and that there remains no further debt of temporal punishment to be discharged either in this world or in the next, in Purgatory, before the entrance to the kingdom of heaven can be opened to him; let him be anathema.

(Council of Trent, Sixth Session, Canon 30)

Jesus' sacrifice alone purifies sins (no such thing as purgatory)

we have been sanctified through the offering of the body of Jesus Christ once for all...For by a single offering he has perfected for all time those who are being sanctified.

(Hebrews 10:10,14)

After making purification for sins, he sat down at the right hand of the Majesty on high

(Hebrews 1:3)

the blood of Jesus his Son cleanses us from all sin.

(1 John 1:7)

it is appointed for man to die once, and after that comes judgment

(Hebrews 9:27)