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He and his family were on staff with Word of Life Fellowship for 21 years, with 16 of those as missionaries in Hungary, where he was the Founding Director of the Word of Life Bible Institute from 1992 to 2009 and the Associate Country Director from 2004 to 2009.

His ministry with ABI includes teaching in schools, churches and conferences both nationally and internationally, as well as extensive research and writing on current theological issues. In addition, he does a segment on current issues as part of Prophecy Today's weekly radio program.

He holds a bachelors degree in mechanical engineering, a diploma from the Word of Life Bible Institute and an M.A.B.S. from Dallas Theological Seminary.

THE GOSPEL OF

Roman Catholicism



FREE GRACE
ALLIANCE

The following statement is the product of consultation, beginning in September 1992, between Evangelical Protestants and Roman Catholic Christians. Appended to the text is a list of participants in the consultation and of others who have given their support to this declaration.

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We are Evangelical Protestants and Roman Catholics who have been led through prayer, study, and discussion to common convictions about Christian faith and mission. This statement cannot speak officially for our communities. It does intend to speak responsibly from our communities and to our communities. In this statement we address what we have discovered both about our unity and about our differences. We are aware that our experience reflects the distinctive circumstances and opportunities of Evangelicals and Catholics living together in North America. At the same time, we believe that what we have discovered and resolved is pertinent to the relationship between Evangelicals and Catholics in other parts of the world. We therefore commend this statement to their prayerful consideration.

Second Millennium draws to a close, the Christian world history faces a moment of daunting opportunity and glory. If in the merciful and mysterious ways of God waiting is delayed, we enter upon a new era of missions. It would be, in the words of John Paul II, "a new era of missions" (*Radomsko, Missio*) As Christ sent us on mission is one. That one mission can be lived in diverse ways. Legitimate diversity, however, must not confuse with existing divisions between us. We are one Christ and hinder the one mission. The connection between the visible unity of the one Christ. We together pray for the prayer of Our Lord: "May they all be one, and in my name, so also may they be one" (John 17). We believe that you sent me" (John 17). We Catholics, confess our sins against the Lord for all his disciples. The one Christ and many other Christians, notably the Eastern Christians not commonly identified as Protestants are encompassed in the prayer. "May the present state must attends to the specific communities in the relationship between Roman Catholics and Evangelical Protestants. As we near the Third Millennium, there are approximately 1.7 billion Christians in the world. More than a billion of these are Catholics and more than 300 million are Evangelical Protestants. The century now drawing to a close has been the greatest century of missionary expansion in Christian history. We pray and we believe that this expansion has

prepared the way for yet greater missionary endeavor in the first century of the Third Millennium. The two communities in world Christianity that are most evangelistically assertive and most rapidly growing are Evangelicals and Catholics. In many parts of the world, the relationship between these communities is marked more by conflict than by co-operation, more by animosity than by love, more by suspicion than by trust, more by propaganda and ignorance than by respect for the truth. This is alarmingly the case in Latin America, increasingly the case in Eastern Europe, and too often the case in our own country. Without ignoring the conflicts between and within other Christian communities, we address ourselves to the relationship between Evangelicals and Catholics, who constitute the growing edge of missionary expansion at present and, most likely, in the century ahead. In doing so, we hope that what we have discovered and resolved among us of help in other situations of conflict, such as that among Orthodox, Evangelicals, and Catholics in Eastern Europe. While we are gratefully aware of ongoing efforts to address tensions among these communities, the shameful reality is that, in many places around the world, the scandal of conflict between Christians obscures the scandal of the cross, thus crippling one mission of the one Christ. As in times past, so also today in the future, the Christian mission, which is directed to the entire human community, must be advanced against formidable opposition. In some cultures, that mission encounters resistance from spiritualities and religions that are explicitly hostile to the free of the Christ. Islam, which in many instances denies the free to witness to the Gospel, must be of increasing concern to who care about religious freedom and the Christian world. Mutually respectful conversation between Muslims and Christians should be encouraged in the hope that may the world, in the oft-repeated words of John Paul II, "open the door to Christ." At the same time, in our so-called "advanced" societies, a widespread secularization increasingly denies a moral, intellectual, and spiritual nihilism that demands the One who is the Truth but the very idea of Truth enter the twenty-first century without illusions. With Christians of the first century, we know that contending against flesh and blood, but against the powers, against the powers, against the world rulers of darkness, against the spiritual hosts of wicked heavenly places" (Ephesians 6). As Evangelicals we dare not be needless and loveless conflict but give aid and comfort to the enemies of the cross of Christ compels us and we are therefore,

-1-

AN EVANGELICAL ASSESSMENT OF
CONTEMPORARY ROMAN CATHOLICISM



MARK A. NOLL
CAROLYN NYSTROM

1994

2005

ARE ROMAN CATHOLICS AND EVANGELICALS REALLY TOGETHER?

A TALE OF TWO ECUMENICAL COUNCILS



TRENT vs. VATICAN II

1545-1563

1962-1965

PRIOR TO VATICAN II



BAPTISM

SALVATION FOR CATHOLICS ONLY



AFTER VATICAN II



SALVATION POSSIBLE FOR ALL

PRIOR TO VATICAN II

Protestants

Buddhists

Muslims

Atheists

Jews

Animists

Hindus



Agnostics

NO SALVATION OUTSIDE THE CHURCH

Atheist

Hindu

Muslim

Jewish

Baptist

Orthodox

Animist

Lutheran

RCC

Reformed

Methodist

Anglican

Agnostic

Evangelical

Buddhist

SALVATION MORE LIKELY CLOSER TO THE CHURCH

6th SESSION

If any one saith, 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 . . . let him be anathema.

Canon IX

SACROSANCTI
CONCILII
TRIDENTINI
CANONES, ET DECRETA,

Cum citationibus ex utroque Testamento, & Iuris Pontificij
Constitutionibus aliisque S. R. E. Concil.

AB HORATIO LVCIO CALLIENSI
I. C. & Modoetiae Archipresb. collectis.

Hic nouissimè præter Priorum IV. & V. Rom. Pontif. Bullas, necnon
Indicem Sess. Decr. Cap. Librorumque Prohibitorum
postremò publicatum;

Accessit aurea Margarita materiarum, omnes gemmas in ipsis Concilijs
singulis contextibus additis copiosè depromens.

Cum Hyacintho omnium Conciliorum ex primo sub D. Petro
usque ad Paulum V. per Magistrum Mauritium de
Gregorio Siculum Ordinis Prædicatorum.

Quæ omnia hac postrema editione accuratissimè recognita,
emendatiora, & vberiora prodeunt.



B A S S A N I,

Apud Io: Antonium Remondinum.
SUPERIORVM PERMISSV.

6th SESSION

If any one saith, that justifying faith is nothing else but confidence in the divine mercy which remits sins for Christ's sake; or, that this confidence alone is that whereby we are justified; let him be anathema.

Canon XII

SACROSANCTI
CONCILII
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SUPERIORVM PERMISSV.

6th SESSION

If any one saith, that man is truly absolved from his sins and justified, because that he assuredly believed himself absolved and justified . . . and that, by this faith alone, absolution and justification are effected; let him be anathema.

Canon XIV

SACROSANCTI
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Apud Io: Antonium Remondinum.
SUPERIORVM PERMISSV.

6th SESSION

If any one saith, that the man who is justified . . . is not bound to observe the commandments of God and of the Church, but only to believe . . . without the condition of observing the commandments; let him be anathema.

Canon XX

SACROSANCTI
CONCILII
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CANONES, ET DECRETA,

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B A S S A N I,

Apud Io: Antonium Remondinum.
SUPERIORVM PERMISSV.

6th SESSION

If any one saith, that the justice received is not preserved and also increased before God through good works; but that the said works are merely the fruits and signs of Justification obtained . . . let him be anathema.

Canon XXIV

SACROSANCTI
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B A S S A N I,

Apud Io: Antonium Remondinum.
SUPERIORVM PERMISSV.

6th SESSION

If any one saith, that, after the grace of Justification has been received . . . and the debt of eternal punishment is blotted out in such wise, that there remains not any debt of temporal punishment . . . before the entrance to the kingdom of heaven . . .; let him be anathema.

Canon XXX

SACROSANCTI
CONCILII
TRIDENTINI
CANONES, ET DECRETA,

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B A S S A N I,

Apud Io: Antonium Remondinum.
SUPERIORVM PERMISSV.

MAJOR ISSUES THAT SEPARATE EVANGELICALISM AND

Roman Catholicism

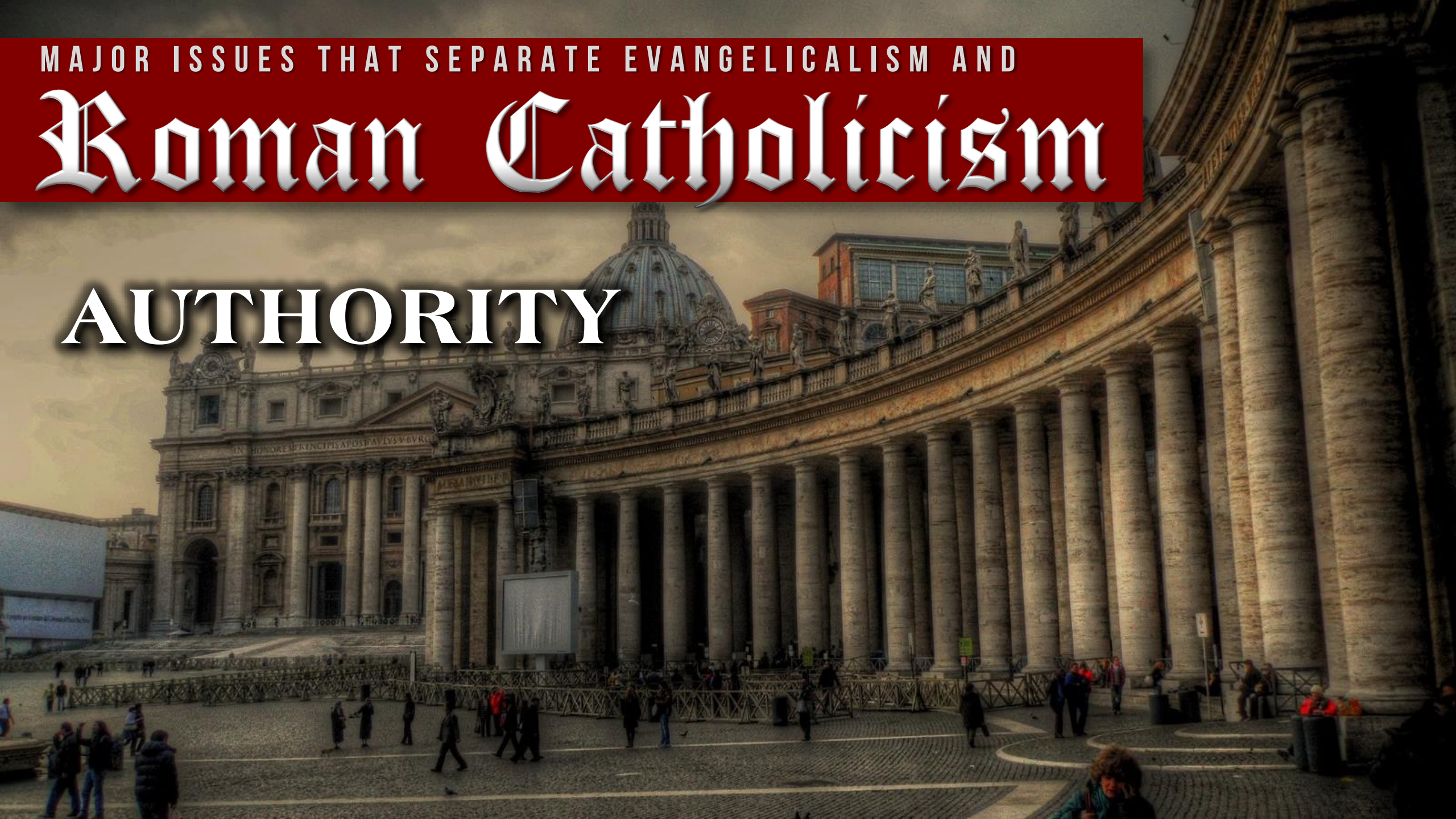
AUTHORITY
JUSTIFICATION
THE MASS
MARIOLOGY

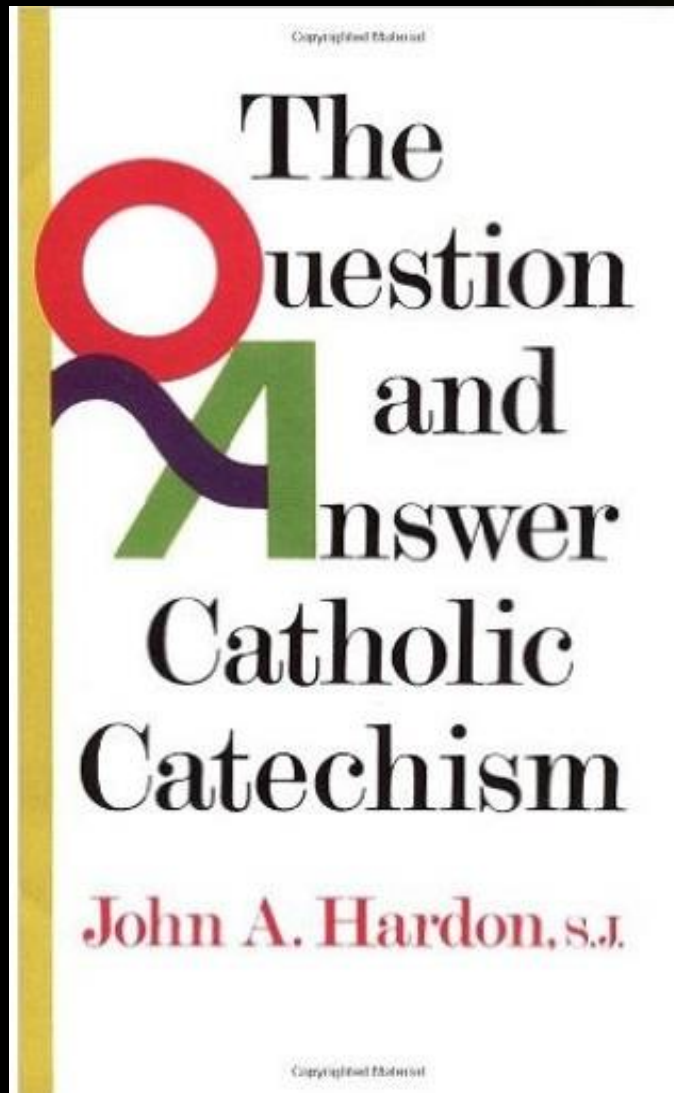


MAJOR ISSUES THAT SEPARATE EVANGELICALISM AND

Roman Catholicism

AUTHORITY





*Speaks with the
absolute authority
of the apostle Peter*

*Speaks with the
supreme authority of
Christ himself*



Essentials of Roman Catholicism Catechism

Essentials of Roman Catholicism Catechism

founded by Christ, whose visible head on earth is the Roman pontiff. (QAC, 89)

199. Who is the Roman pontiff?

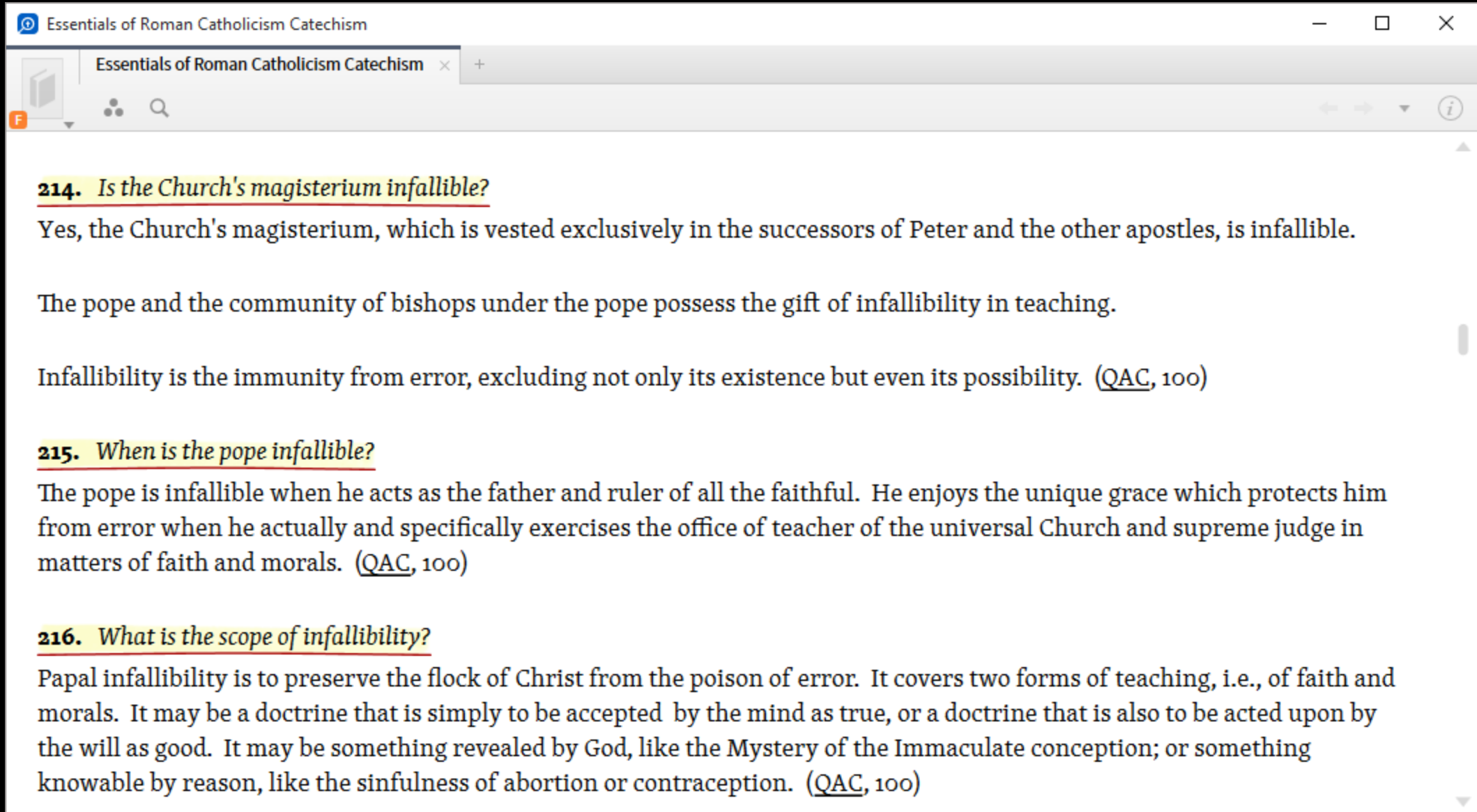
The Roman pontiff is the vicar of Christ, the successor of St. Peter and the visible head of the Church. (QAC, 90)

200. Under Christ, does the pope have supreme authority over the whole Church on earth?

Yes, under Christ, the pope has supreme authority over the whole Church on earth . . . He has supreme power over all the faithful and all the churches in everything pertaining to faith, morals, and divine worship. (QAC, 90)

201. Are those guilty of heresy, schism, or apostasy totally severed from the Church?

No, those guilty of heresy, schism, or apostasy are not severed from the bond of their baptismal character. But they are separated from the visible part of the Church, which includes the right to receive the sacraments, until they repent. (QAC, 91)



214. Is the Church's magisterium infallible?

Yes, the Church's magisterium, which is vested exclusively in the successors of Peter and the other apostles, is infallible.

The pope and the community of bishops under the pope possess the gift of infallibility in teaching.

Infallibility is the immunity from error, excluding not only its existence but even its possibility. (QAC, 100)

215. When is the pope infallible?

The pope is infallible when he acts as the father and ruler of all the faithful. He enjoys the unique grace which protects him from error when he actually and specifically exercises the office of teacher of the universal Church and supreme judge in matters of faith and morals. (QAC, 100)

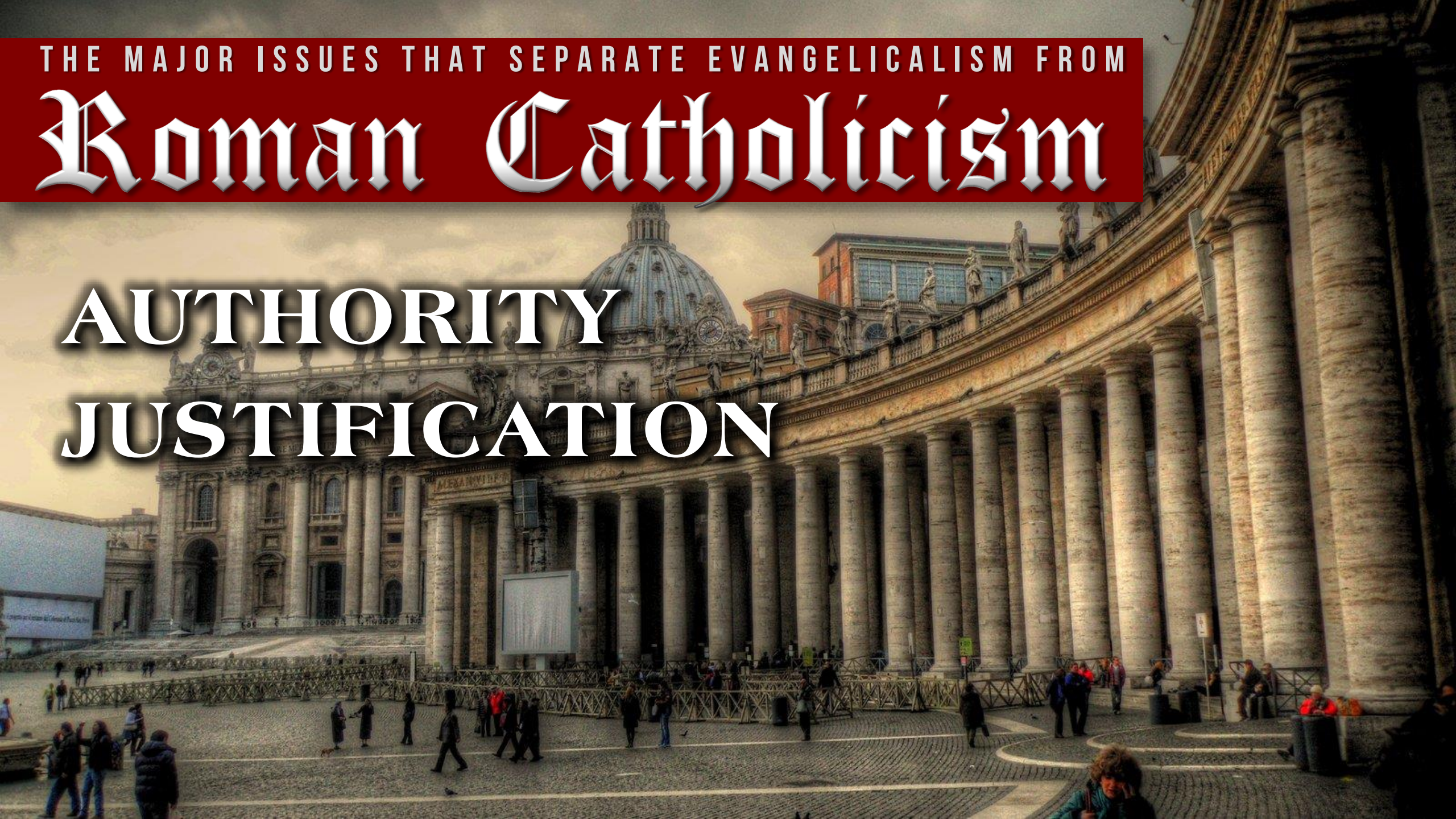
216. What is the scope of infallibility?

Papal infallibility is to preserve the flock of Christ from the poison of error. It covers two forms of teaching, i.e., of faith and morals. It may be a doctrine that is simply to be accepted by the mind as true, or a doctrine that is also to be acted upon by the will as good. It may be something revealed by God, like the Mystery of the Immaculate conception; or something knowable by reason, like the sinfulness of abortion or contraception. (QAC, 100)

THE MAJOR ISSUES THAT SEPARATE EVANGELICALISM FROM

Roman Catholicism

AUTHORITY
JUSTIFICATION



CATEGORIES OF SIN



JUSTIFICATION IN ROMAN CATHOLICISM

Essentials of Roman Catholicism Catechism

Essentials of Roman Catholicism Catechism x +

6. Original Sin (90-98)

90. What is original sin?

Original sin is first of all the sin that Adam who, as the ancestor of the human race, offended God and thereby lost the right to heaven for himself and his posterity. Original sin is also the loss of sanctifying grace that we inherit from Adam when we enter the world. (QAC, 57)

91. Just what was the original sin which affects the whole human race?

It is difficult to say whether the author actually has a specific sin in mind. In fact the whole account is so highly symbolized that it is difficult to say what specific event the author has in mind. The symbols he uses point to the heart of all sin: the demonic urge to be a law unto oneself. That is what interiorly affects humankind and, through it, the whole world. (SJPC, 27)

92. What were the effects of their sin on Adam and Eve?

As a result of their sin, Adam and Eve lost all the gifts they had received over and above human nature. They especially lost the gift of sanctifying grace. (QAC, 57)

CATEGORIES OF SIN: ORIGINAL SIN

JUSTIFICATION IN ROMAN CATHOLICISM

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Essentials of Roman Catholicism Catechism x +

94. What are the effects of original sin?
As a result of original sin, we are conceived without the possession of sanctifying grace. (QAC, 58)

95. How is original sin passed on from the time of Adam?
Original sin is passed on by the father to his children, through human generation. (QAC, 58)

96. Does original sin totally corrupt our human nature?
Original sin does not totally corrupt our human nature. We are darkened in mind and weakened in will. But we are still capable of natural virtues and of freely cooperating with the grace of God. (QAC, 58)

97. Is the absence of sanctifying grace the only effect of original sin?
No, besides sanctifying grace, we also lost the gift of bodily immortality, which means we must suffer and die; and the gift of integrity, which explains why we have disorderly passions. (QAC, 58)

98. How is original sin removed from our souls?
Original sin, as the absence of sanctifying grace, is ordinarily removed by the sacrament of baptism. (QAC, 59)

CATEGORIES OF SIN: ORIGINAL SIN

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Essentials of Roman Catholicism Catechism

2. Personal Sins, Mortal and Venial (334-344)

335. *How many kinds of personal sin are there?*

There are two kinds of personal sin. Actual and habitual. Actual sin is any deliberate thought, word, deed, or omission contrary to God's eternal law. (QAC, 186)

336. *How are actual sins classified in their effect on the soul?*

Actual sins are either mortal or venial sins, depending on whether or not they deprive a person of supernatural life or not. (QAC, 186)

337. *What is mortal sin?*

Mortal sin is an actual sin that destroys sanctifying grace in the soul. It is called mortal since it causes the supernatural death of the soul. (QAC, 186)

338. *What are the conditions for mortal sin?*

CATEGORIES OF SIN: MORTAL SIN

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Essentials of Roman Catholicism Catechism x +

338. What are the conditions for mortal sin?

There are three conditions for mortal sin. First, the matter or what is done must be seriously wrong, either in itself or because of the circumstances . . . ; or because of the purpose . . . Second, there must be clear awareness of the serious nature of the act at the time it is performed. And third, there is full consent of the will, so that a person deliberately wants to do what he knows is gravely sinful. (QAC, 186)

339. What are the effects of mortal sin?

The effects of mortal sin are the loss of divine friendship, past supernatural merits, and the right to enter heaven unless the sinner repents. (QAC, 186)

340. How can the supernatural life of the soul be restored?

The supernatural life of the soul, lost by mortal sin, can be restored by the sacrament of penance or by a perfect act of contrition. In the sacrament of penance a person confesses the mortal sin(s) and receives absolution from the priest. In a perfect act of contrition, the person is sorry for having offended God who is all good and deserving of our love; and resolves to confess the mortal sin(s) in the sacrament at his earliest

CATEGORIES OF SIN: MORTAL SIN

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Essentials of Roman Catholicism Catechism x +

341. What is a venial sin?

Venial sin is an offense against God that does not deprive the sinner of sanctifying grace. (QAC, 187)

342. Why are some sins called venial?

Some sins are called venial from the Latin word **venia**, which means “pardon.” A person in venial sin still has the principle of supernatural life that allows healing (or pardon) from within . . . They may best be called harmful sins, compared to those that are deadly or mortal. (QAC, 187)

343. When does a person commit a venial sin?

A person commits a venial sin when he transgresses a divine law that is not grave, or when he transgresses a grave precept but without awareness of its gravity or full consent. (QAC, 187)

344. What are the effects of venial sin?

Venial sin darkens the mind in its perception of virtue, and weakens the will in its pursuit of holiness, lowers one’s resistance to temptation, and causes a person to deviate from the path that leads to heavenly

CATEGORIES OF SIN: VENIAL SIN

JUSTIFICATION IN ROMAN CATHOLICISM

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Essentials of Roman Catholicism Catechism x +

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Venial sin darkens the mind in its perception of virtue, and weakens the will in its pursuit of holiness, lowers one's resistance to temptation, and causes a person to deviate from the path that leads to heavenly glory. (QAC, 187)

345. What is the deepest distinction between mortal and venial sin?
The deepest distinction between mortal and venial sin lies in the imperfection of human character as it conditions our freedom of choice . . . Thus venial sin does little harm because we allow for it. (SJPC, 183)

346. Looking at the distinction from one angle, it is a difference of magnitude. (SJPC, 164)

3. Occasions of Sin, Temptation, Situation Ethics and Fundamental Option (345-349)

347. *What is meant by occasion of sin?*

CATEGORIES OF SIN: VENIAL SIN



THE SEVEN SACRAMENTS

Essentials of Roman Catholicism Catechism

Essentials of Roman Catholicism Catechism x +

403. What is baptism?

Baptism is the sacrament of spiritual rebirth. Through the symbolic action of washing with water and the use of appropriate ritual words, the baptized person is cleansed of all his sins and incorporated into Christ. (QAC, 230)

404. What does the word baptism mean?

The word baptism literally means immersion, in the sense of dipping under water. It also means to bathe. (QAC, 230)

405. When should baptism be received?

Baptism should be received as soon after birth as is conveniently possible, certainly within a month. (QAC, 231)

406. What is the sign of baptism?

The sign of the sacrament of baptism is the external pouring of the water or immersion into water, along with the invocation of the Holy Trinity. (QAC, 231)

Essentials of Roman Catholicism Catechism

Essentials of Roman Catholicism Catechism x +

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Essentials of Roman Catholicism Catechism

2. Spiritual Effects (405-411)

407. What are the effects of baptism?
The effects of baptism are the removal of the guilt of sin and all punishment due to sin, conferral of the grace of regeneration and the infused virtues, incorporation into Christ and his Church, receiving the baptismal character and the right to heaven. (QAC, 232)

408. What sins does baptism take away?
Baptism remits the guilt of all sins, that is, it takes away all sins, whether original sin as inherited from Adam at conception, or actual sin as incurred by each person on reaching the age of reason. No matter how frequent, or how grave the actual sins may be, their guilt is all removed at baptism. (QAC, 232)

409. What penalties does baptism remove?
Baptism removes all the penalties, eternal and temporal, attached to original and actual sin. (QAC, 232)

410. What is the grace of regeneration?
The grace of regeneration infuses into our souls the life of grace that Christ won for us by his Death and Resurrection. It is the new birth of which Christ spoke to Nicodemus . . . (QAC, 232,33)

Essentials of Roman Catholicism Catechism

Essentials of Roman Catholicism Catechism x +

411. Do all baptized persons belong to the Church?
All baptized persons belong to the Church. (QAC, 233)

412. Does a baptized person always remain a Christian?
A baptized person always remains a Christian because the baptismal character confers a permanent relationship with Christ. (QAC, 234)

413. Does baptism restore us to the state in which Adam was created?
Baptism does essentially restore us to the state in which Adam was created . . . but baptism does not give back to us the special gifts possessed by our first parents. (QAC, 234)

3. Ceremonies, Sponsors, Ritual Changes, and Catechumens (412-416)

414. *What is solemn baptism?*

Essentials of Roman Catholicism Catechism

Essentials of Roman Catholicism Catechism x +

419. Is baptism of water necessary for salvation?

It is commonly taught by the Church that baptism of water is necessary for salvation for those who have not reached the use of reason. (QAC, 238)

420. What is baptism of desire?

Baptism of desire is the implicit desire for baptism of water by a person who makes an act of perfect love of God, based on faith and with a sincere sorrow for one's sins. (QAC, 238)

421. Is baptism of desire a sacrament?

Baptism of desire is not a sacrament; it does not imprint the baptismal character or enable a person to receive the other sacraments. Nevertheless, it does confer sanctifying grace. (QAC, 238)

422. When is baptism invalid?

Baptism is invalid when true natural water is not used; when the water does not touch the body of the one being baptized; when the entire form is not pronounced or a different form is used; when the form is not pronounced as the water is being poured or is not pronounced by the one pouring the water. (QAC, 238)

JUSTIFICATION IN ROMAN CATHOLICISM

Essentials of Roman Catholicism Catechism

Essentials of Roman Catholicism Catechism x +

423. What is the sacrament of confirmation?

Confirmation is the sacrament of spiritual strengthening. It is the sacrament in which, through chrism and the imposition of hands together with the use of certain sacred words, a baptized person receives the Holy Spirit, is strengthened in grace, and signed as a soldier of Christ. (QAC, 240)

424. How is the sacrament of confirmation conferred?

The sacrament of confirmation is conferred through the anointing with chrism on the forehead, which is done by laying on of the hand, and through the words Receive the seal of the gift of the Holy Spirit. Anointing with chrism along with the second imposition of the hand (during the anointing) are essential. (QAC, 240,41)

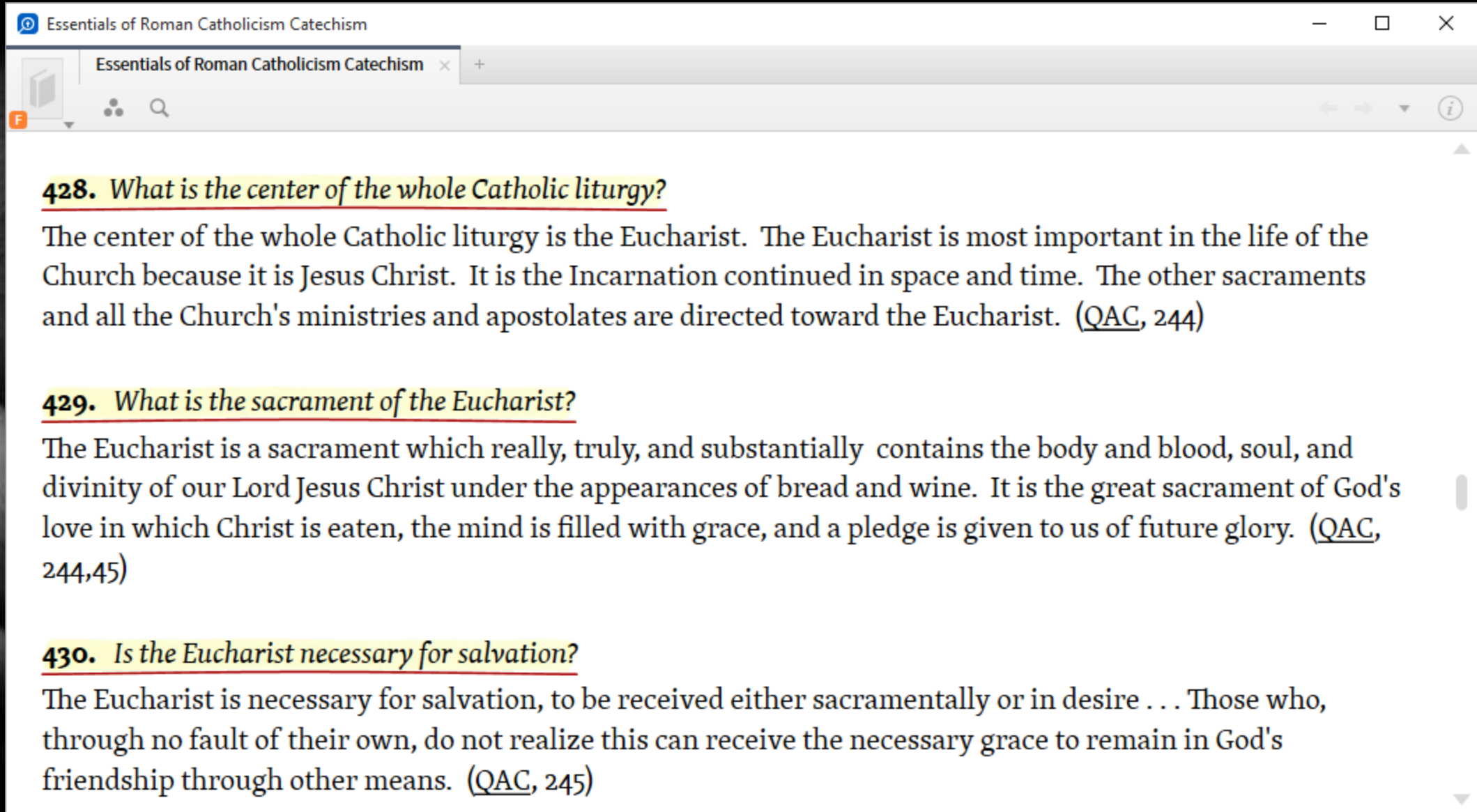
425. What are the effects of confirmation?

Confirmation increases the possession of divine life, confers actual graces, a special sacramental grace, and gives a unique sacramental character. The divine life becomes more resilient, and better able to resist dangers and overcomes opposition to its existence and growth. Confirmation gives us grace to fulfill Christ's command: You must therefore be perfect . . . (QAC, 242)

426. What is the responsibility of every baptized person who is confirmed?

Every baptized person who is confirmed has a mission to bring others to Christ. Baptism and confirmation confer the grace of zeal to convert unbelievers to the Christian faith and to make strong believers of those who are now weak. (QAC, 243)

JUSTIFICATION IN ROMAN CATHOLICISM



428. What is the center of the whole Catholic liturgy?

The center of the whole Catholic liturgy is the Eucharist. The Eucharist is most important in the life of the Church because it is Jesus Christ. It is the Incarnation continued in space and time. The other sacraments and all the Church's ministries and apostolates are directed toward the Eucharist. (QAC, 244)

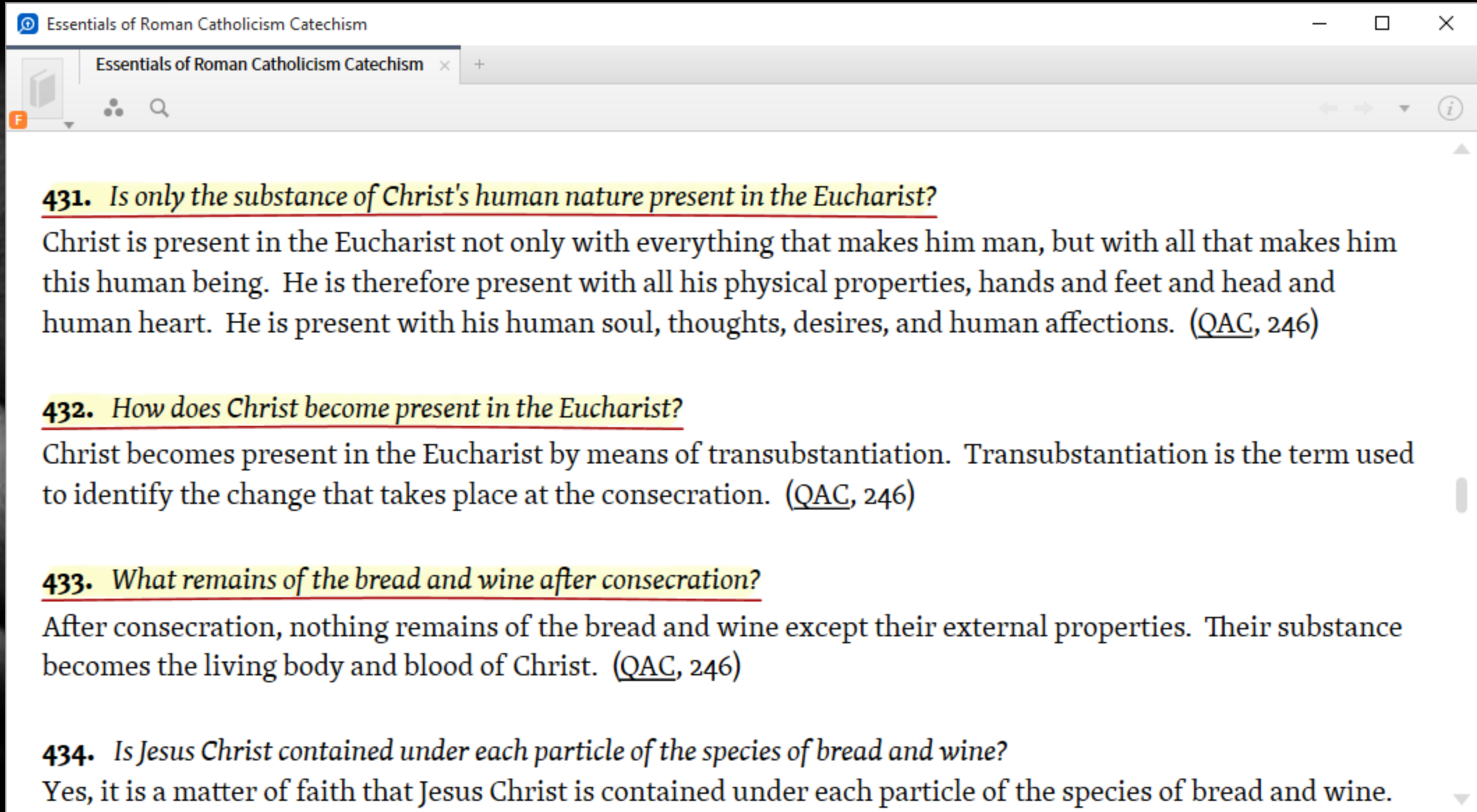
429. What is the sacrament of the Eucharist?

The Eucharist is a sacrament which really, truly, and substantially contains the body and blood, soul, and divinity of our Lord Jesus Christ under the appearances of bread and wine. It is the great sacrament of God's love in which Christ is eaten, the mind is filled with grace, and a pledge is given to us of future glory. (QAC, 244,45)

430. Is the Eucharist necessary for salvation?

The Eucharist is necessary for salvation, to be received either sacramentally or in desire . . . Those who, through no fault of their own, do not realize this can receive the necessary grace to remain in God's friendship through other means. (QAC, 245)

JUSTIFICATION IN ROMAN CATHOLICISM



The screenshot shows a web browser window with the title 'Essentials of Roman Catholicism Catechism'. The browser has a single tab with the same title. The address bar is empty. The page content consists of four numbered questions and answers, each with a yellow highlight on the question text. The questions are: 431. *Is only the substance of Christ's human nature present in the Eucharist?*, 432. *How does Christ become present in the Eucharist?*, 433. *What remains of the bread and wine after consecration?*, and 434. *Is Jesus Christ contained under each particle of the species of bread and wine?*. The answers provide theological explanations for each question, citing '(QAC, 246)'.

431. *Is only the substance of Christ's human nature present in the Eucharist?*
Christ is present in the Eucharist not only with everything that makes him man, but with all that makes him this human being. He is therefore present with all his physical properties, hands and feet and head and human heart. He is present with his human soul, thoughts, desires, and human affections. (QAC, 246)

432. *How does Christ become present in the Eucharist?*
Christ becomes present in the Eucharist by means of transubstantiation. Transubstantiation is the term used to identify the change that takes place at the consecration. (QAC, 246)

433. *What remains of the bread and wine after consecration?*
After consecration, nothing remains of the bread and wine except their external properties. Their substance becomes the living body and blood of Christ. (QAC, 246)

434. *Is Jesus Christ contained under each particle of the species of bread and wine?*
Yes, it is a matter of faith that Jesus Christ is contained under each particle of the species of bread and wine.

Essentials of Roman Catholicism Catechism

Essentials of Roman Catholicism Catechism x +

becomes the living body and blood of Christ. (QAC, 246)

434. Is Jesus Christ contained under each particle of the species of bread and wine?

Yes, it is a matter of faith that Jesus Christ is contained under each particle of the species of bread and wine. No matter how great the number of parts into which the species are divided, the whole Christ is present in every portion. (QAC, 246)

435. Is Jesus Christ present in the Eucharist as long as the species remain?

Yes, Jesus Christ is present in the Eucharist as long as the species remain. Therefore, we worship the Blessed Sacrament as we would worship the person of Jesus himself. (QAC, 246,47)

436. How is Christ's obedience seen in the Eucharist?

Christ's obedience is seen in the Eucharist in that he obeys promptly and perfectly the words of consecration spoken by the priest at Mass. The moment these words are pronounced, Christ becomes present on the altar. Moreover, he allows himself to be placed where those who handle the Eucharist wish him to be. (QAC, 248)



ARISTOTLE

(384-322 B.C.)

ONTOLOGY

The study of the nature of existence

SUBSTANCE

What something is

ACCIDENT

What it looks like

ONTOLOGY

The study of the nature of existence



ARISTOTLE

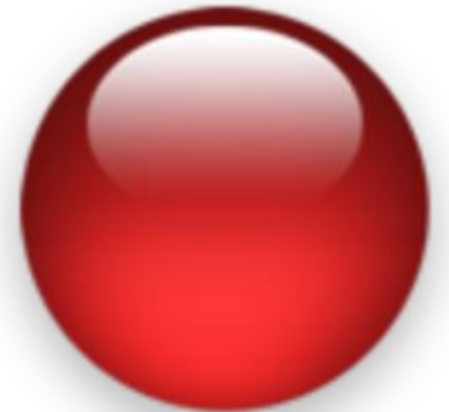
(384-322 B.C.)

SUBSTANCE

plastic

ACCIDENT

smooth, red



ONTOLOGY

The study of the nature of existence

IN THEORY

SUBSTANCE

This could change

ACCIDENT

Without affecting this



ARISTOTLE

(384-322 B.C.)

ONTOLOGY

The study of the nature of existence



ARISTOTLE

(384-322 B.C.)

The substance of
the bread & wine



transforms into
the body & blood

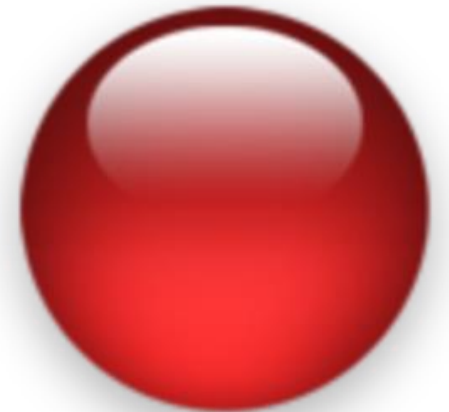
ONTOLOGY

The study of the nature of existence

HOWEVER

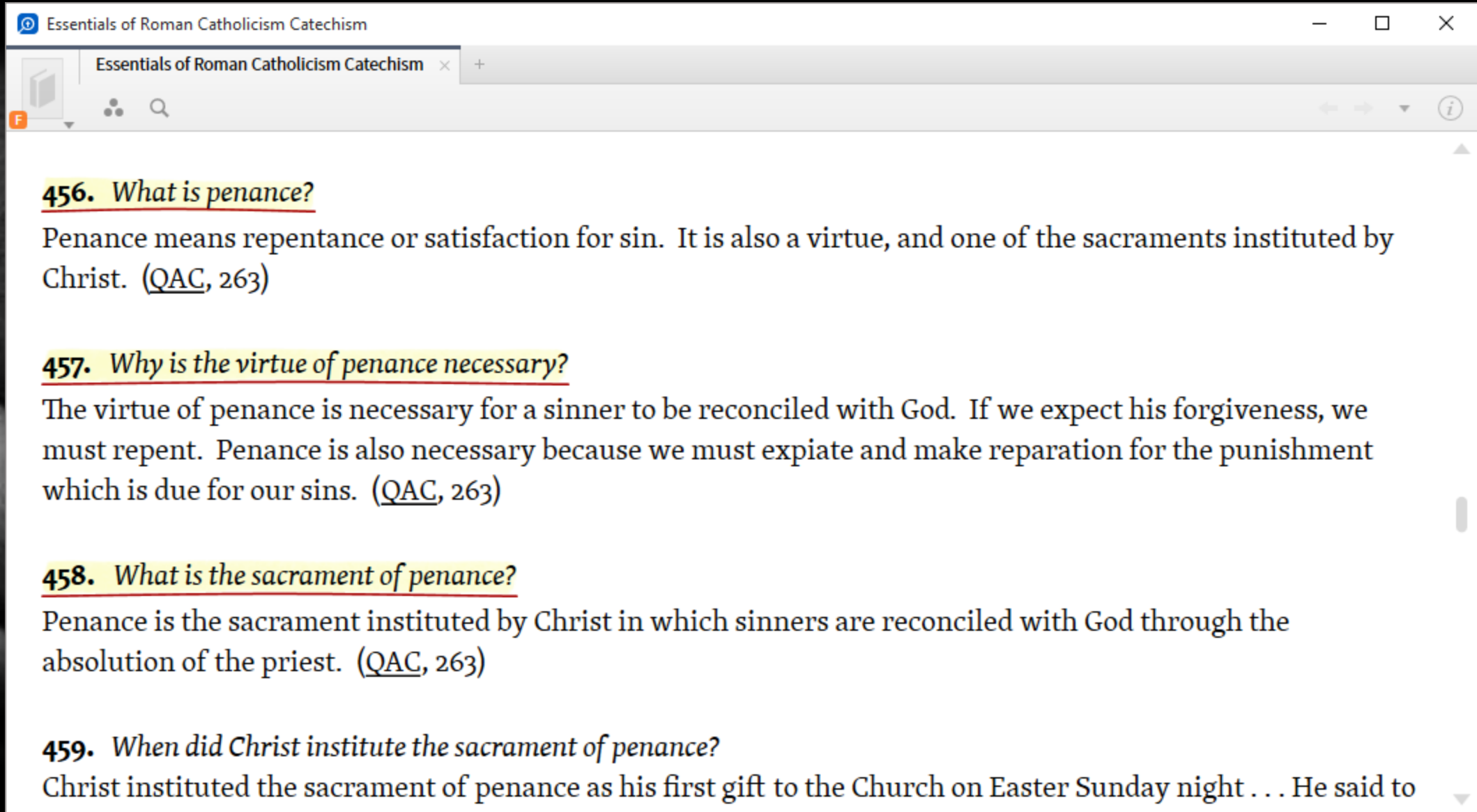
IN REALITY

appearance
is caused by
substance



ARISTOTLE

(384-322 B.C.)

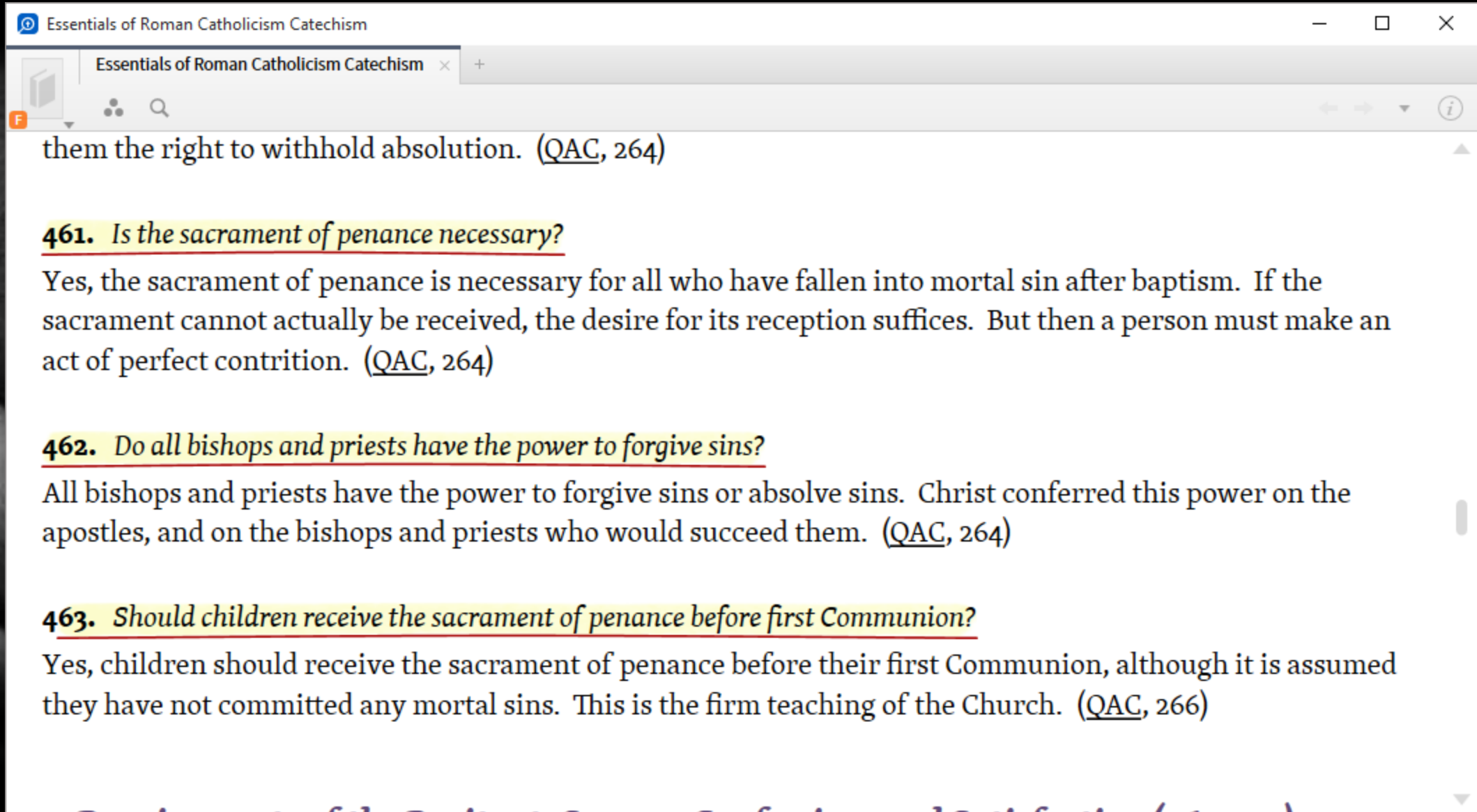


456. What is penance?
Penance means repentance or satisfaction for sin. It is also a virtue, and one of the sacraments instituted by Christ. (QAC, 263)

457. Why is the virtue of penance necessary?
The virtue of penance is necessary for a sinner to be reconciled with God. If we expect his forgiveness, we must repent. Penance is also necessary because we must expiate and make reparation for the punishment which is due for our sins. (QAC, 263)

458. What is the sacrament of penance?
Penance is the sacrament instituted by Christ in which sinners are reconciled with God through the absolution of the priest. (QAC, 263)

459. When did Christ institute the sacrament of penance?
Christ instituted the sacrament of penance as his first gift to the Church on Easter Sunday night . . . He said to



them the right to withhold absolution. (QAC, 264)

461. Is the sacrament of penance necessary?

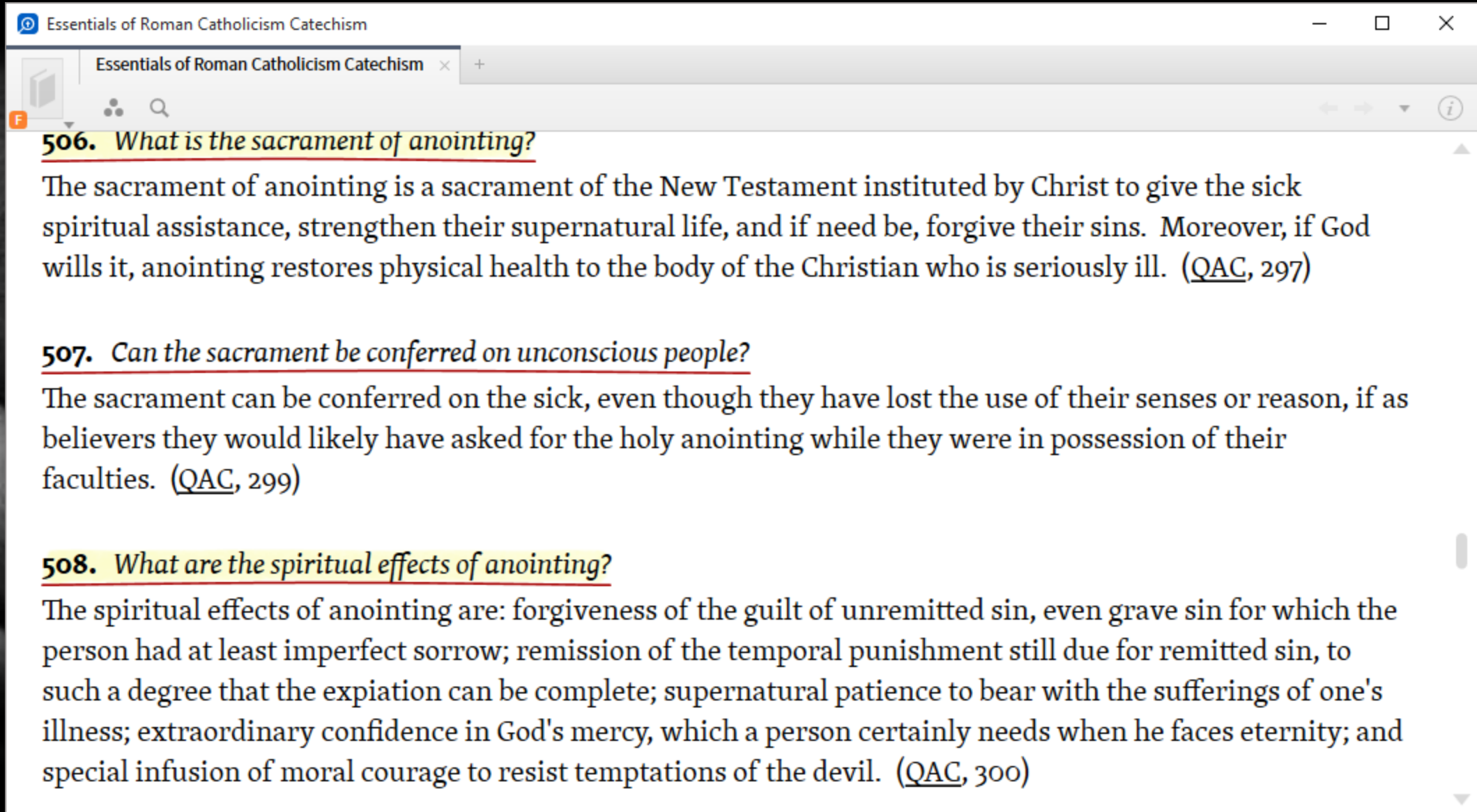
Yes, the sacrament of penance is necessary for all who have fallen into mortal sin after baptism. If the sacrament cannot actually be received, the desire for its reception suffices. But then a person must make an act of perfect contrition. (QAC, 264)

462. Do all bishops and priests have the power to forgive sins?

All bishops and priests have the power to forgive sins or absolve sins. Christ conferred this power on the apostles, and on the bishops and priests who would succeed them. (QAC, 264)

463. Should children receive the sacrament of penance before first Communion?

Yes, children should receive the sacrament of penance before their first Communion, although it is assumed they have not committed any mortal sins. This is the firm teaching of the Church. (QAC, 266)



506. *What is the sacrament of anointing?*

The sacrament of anointing is a sacrament of the New Testament instituted by Christ to give the sick spiritual assistance, strengthen their supernatural life, and if need be, forgive their sins. Moreover, if God wills it, anointing restores physical health to the body of the Christian who is seriously ill. (QAC, 297)

507. *Can the sacrament be conferred on unconscious people?*

The sacrament can be conferred on the sick, even though they have lost the use of their senses or reason, if as believers they would likely have asked for the holy anointing while they were in possession of their faculties. (QAC, 299)

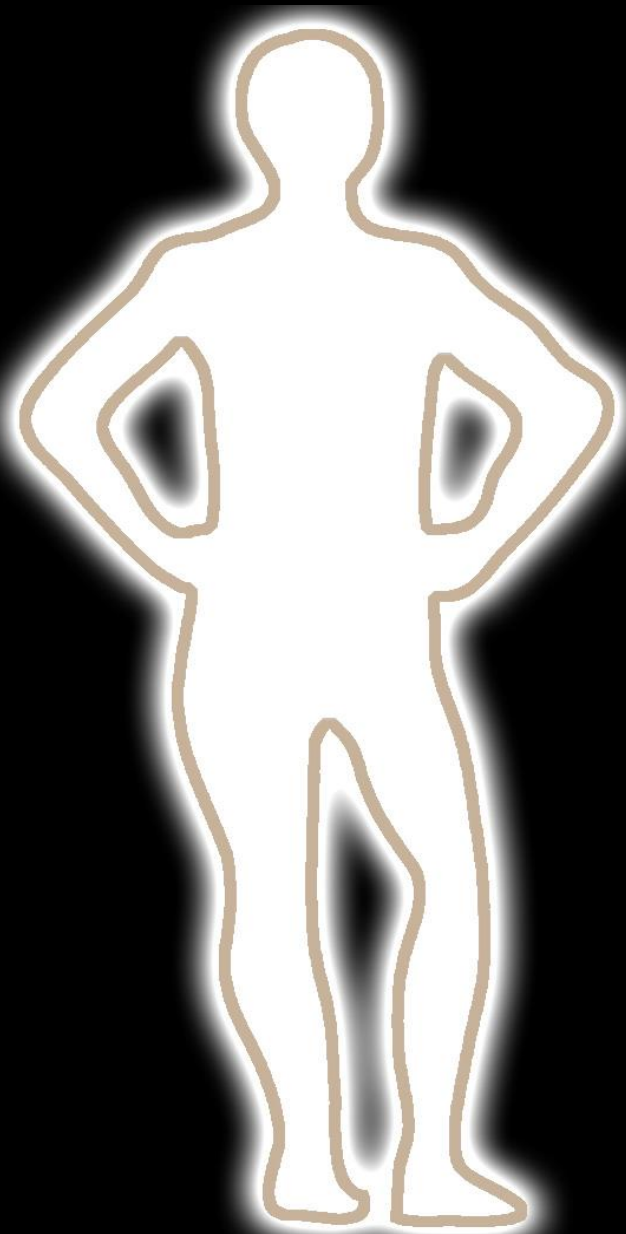
508. *What are the spiritual effects of anointing?*

The spiritual effects of anointing are: forgiveness of the guilt of unremitted sin, even grave sin for which the person had at least imperfect sorrow; remission of the temporal punishment still due for remitted sin, to such a degree that the expiation can be complete; supernatural patience to bear with the sufferings of one's illness; extraordinary confidence in God's mercy, which a person certainly needs when he faces eternity; and special infusion of moral courage to resist temptations of the devil. (QAC, 300)



ORIGINAL SIN

**ADAM'S
ORIGINAL
CONDITION**



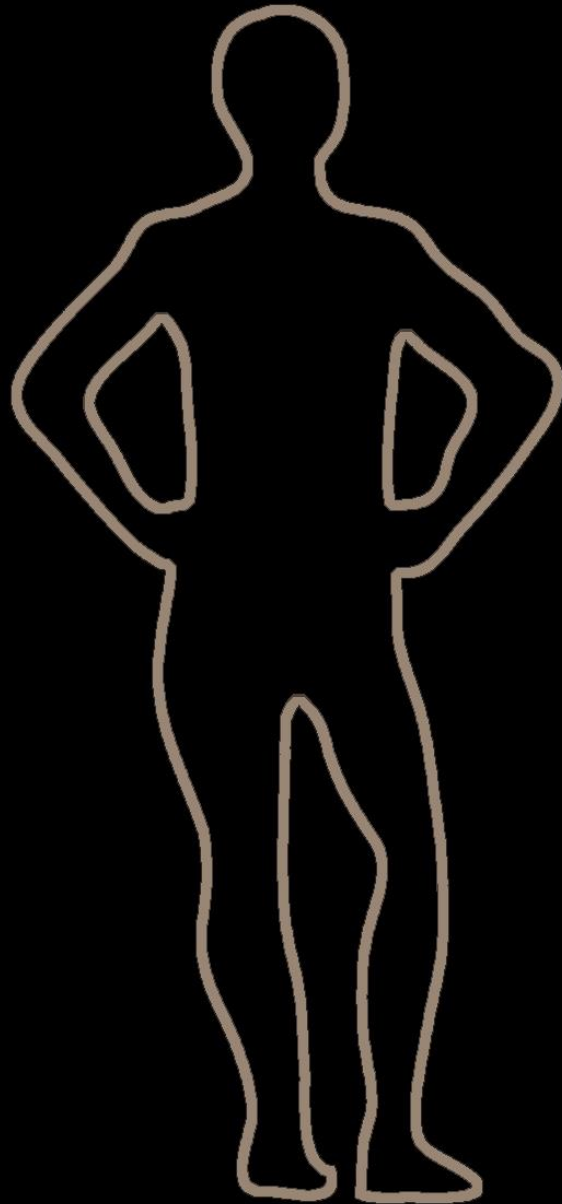
**FULL OF
SANCTIFYING
GRACE**

LOSING / GAINING SANCTIFYING GRACE



ORIGINAL SIN

**ADAM'S
FALLEN
CONDITION**



Baptism

**LOSS OF ALL
SANCTIFYING
GRACE**

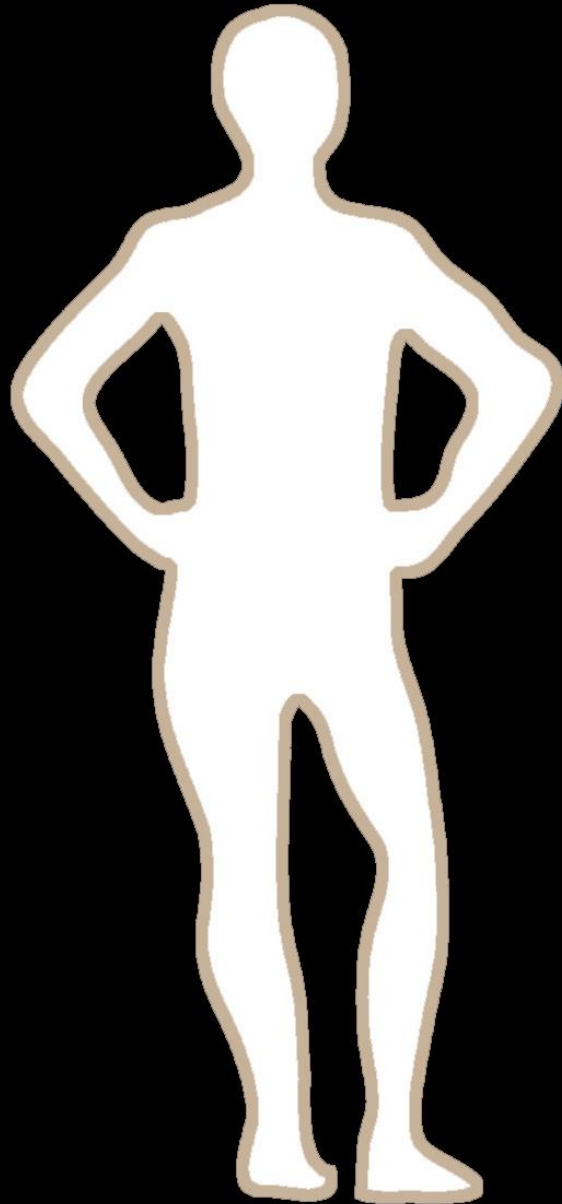
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ORIGINAL SIN



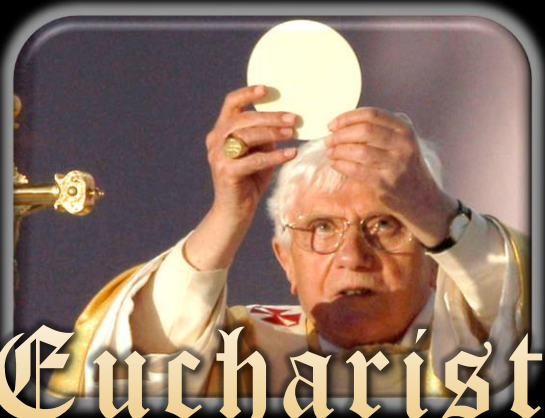
Venial sin



LOSING / GAINING SANCTIFYING GRACE



Baptism



Eucharist



Other
Sacraments



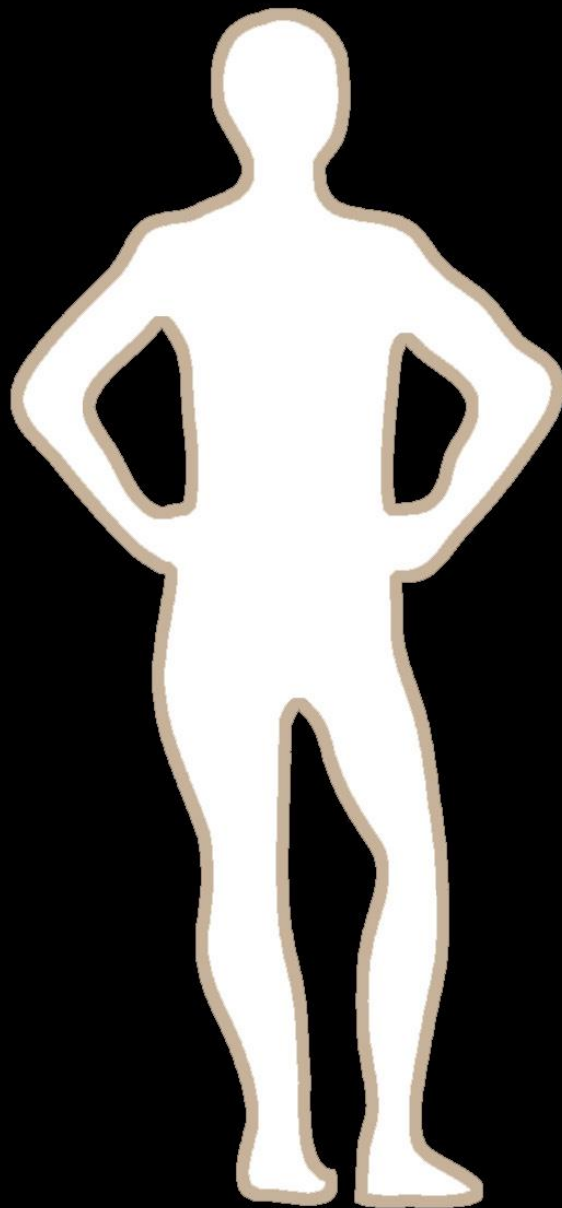
ORIGINAL SIN



Venial sin



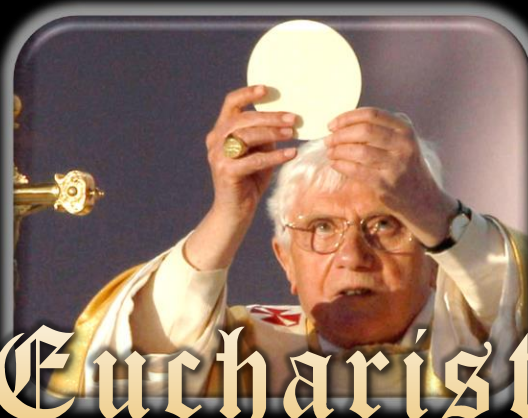
LOSING / GAINING SANCTIFYNG GRACE



Regain all
Sanctifying
Grace



Baptism



Eucharist



Other
Sacraments



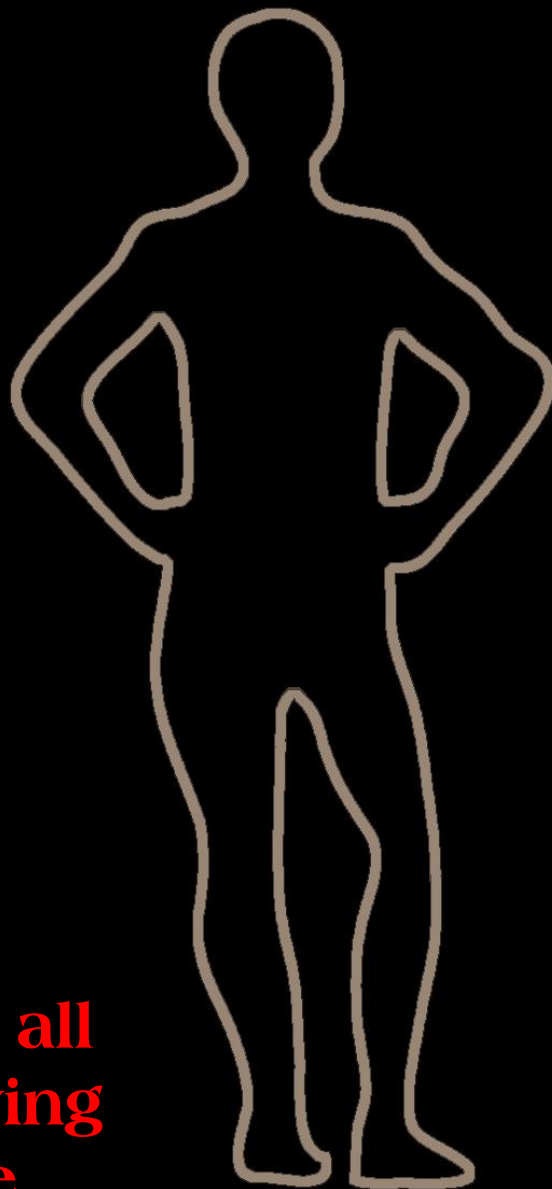
ORIGINAL SIN



Venial sin



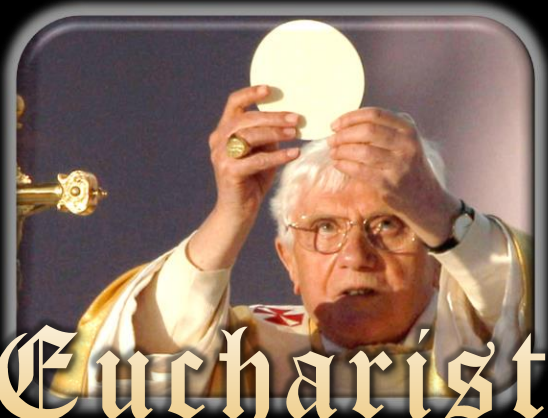
Loss of all
Sanctifying
Grace



LOSING / GAINING SANCTIFYNG GRACE



Baptism



Eucharist



Other
Sacraments



ORIGINAL SIN



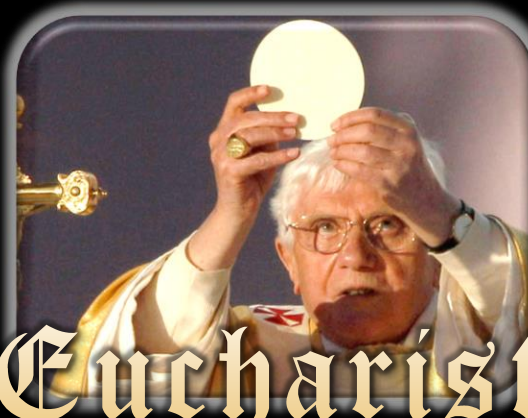
Venial sin



Loss of
some
Sanctifying
Grace



Baptism



Eucharist



Other
Sacraments

LOSING / GAINING SANCTIFYNG GRACE

**IF YOU DIE WITH
VENIAL SIN**

3. Purgatory (170-182)

170. What is purgatory?

Purgatory is a state or condition in which the souls of the just, who die with stains of sin, are cleansed before they are admitted to heaven. This cleansing is necessary, for "nothing unclean may come into it..." (Revelation 21:27). (QAC, 82)

171. What is meant by "stain of sin"?

Stain of sin means the temporal punishment still due venial or forgiven mortal sins. If the punishment has not been satisfied before death, a person must suffer in purgatory to repay the debt owed to the divine Majesty. (QAC, 82)

172. Are the souls in purgatory certain they are saved?

Yes, the souls in purgatory are certain they are saved. It is for this reason that their suffering is only temporary. (QAC, 82)

**IF YOU DIE WITH
VENIAL SIN**

173. What kind of suffering do the souls in purgatory endure?

The souls in purgatory endure two kinds of suffering: the pain of loss which is the temporary loss of the vision of God and the endurance of physical pain. The sufferings of purgatory are more intense than any suffering on earth. (QAC, 82)

174. Do the souls in purgatory experience joy?

Yes, the souls in purgatory experience intense spiritual joy because they are absolutely sure of their salvation. (QAC, 82)

175. Can the souls in purgatory make satisfaction for their sins?

No, the souls in purgatory cannot make satisfaction for their sins because satisfaction as merit is possible only during one's lifetime on earth. There is no true merit after death. (QAC, 82,83)

176. Who may help the souls in purgatory?

All who belong to the communion of saints can help the souls in purgatory, that is the faithful on earth, and the angels and the saints in heaven. (OAC. 83)

**IF YOU DIE WITH
MORTAL SIN**

2. *Eternal Punishment (165-169)*

165. What are the two kinds of pain threatened to the wicked?

The two kinds of pain threatened to the wicked are the loss of the beatific vision and the experience of pain from creatures. (QAC, 80)

166. What is the main suffering of hell?

The main suffering of hell is the pain of losing the vision of God for whose possession man was created. (QAC, 81)

167. What is the further suffering in hell?

A further suffering in hell is the pain of sense. This is caused by a creature outside the person and is described in divine revelation as fire. (QAC, 81)

168. Who is in hell?

Besides the evil spirits, those are in hell who die in the state of mortal sin. They are the unrepentant

**IF YOU DIE WITH
MORTAL SIN**

A further suffering in hell is the pain of sense. This is caused by a creature outside described in divine revelation as fire. (QAC, 81)

168. Who is in hell?

Besides the evil spirits, those are in hell who die in the state of mortal sin. They are the unrepentant sinners. (QAC, 81)

169. Why does an all-good God condemn his creatures to hell?

God, who is all good, allows his creatures to condemn themselves to hell because he does not interfere with their freedom. They voluntarily choose to reject him and, in his justice, he permits them to remain separated from the God they rejected. (QAC, 81,82)

3. Purgatory (170-182)

170. What is purgatory?

Purgatory is a state or condition in which the souls of the just, who die with stains of sin, are cleansed before

WHAT DID IT ACCOMPLISH?



THE DEATH OF CHRIST

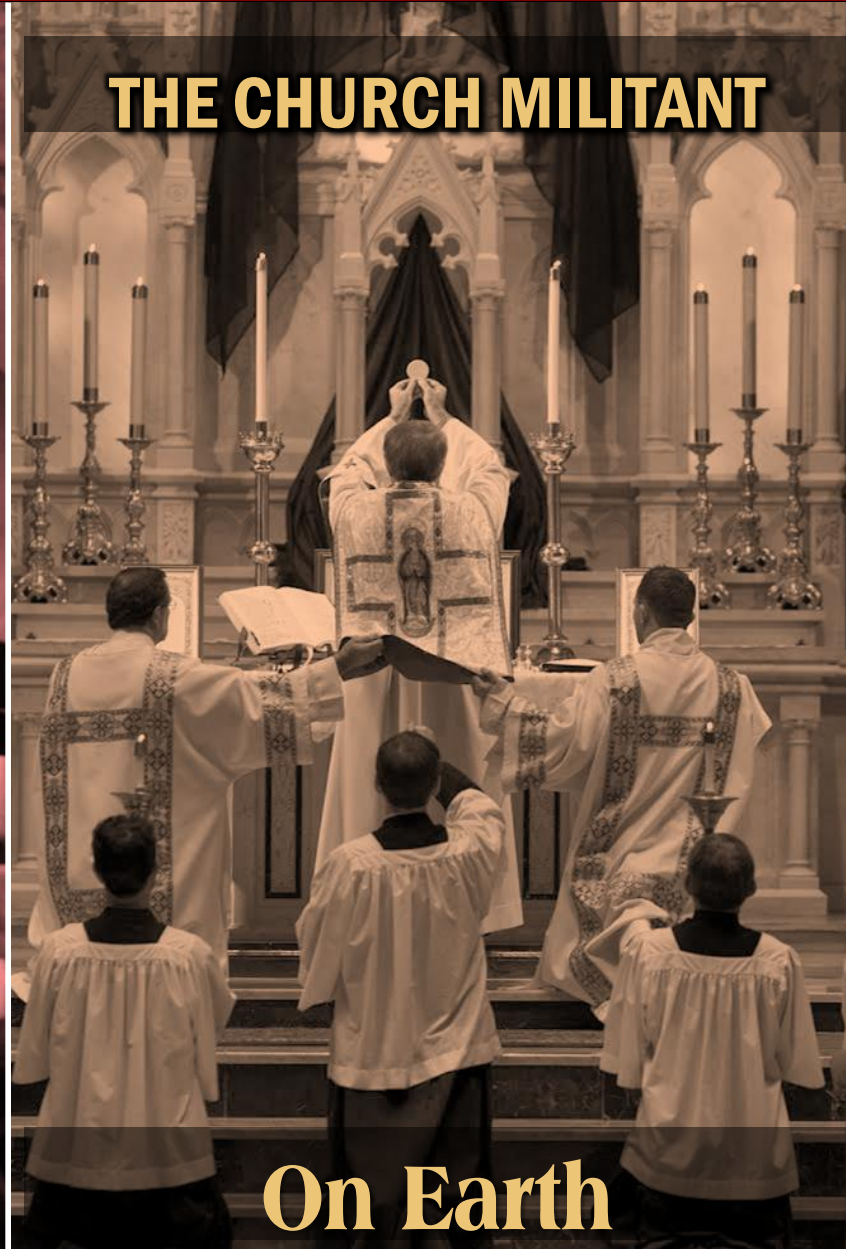
JUSTIFICATION IN ROMAN CATHOLICISM

THE CHURCH SUFFERING



In Purgatory

THE CHURCH MILITANT



On Earth

THE CHURCH TRIUMPHANT



In Heaven

COMMUNION OF THE SAINTS

ABI



THE ALLIANCE FOR BIBLICAL INTEGRITY