

**ANSWERS TO
QUESTIONS
ABOUT
“AMAZING
GRACE”**

OUR LADY OF VICTORY

APRIL 24, 2016

INTRODUCTION

- **Luther's View of Man**
- **Catholic Perspective**
- **Luther's View of Grace**
- **Catholic Perspective**
- **Justification & Sanctification**

MARTIN LUTHER

- Biography of Luther
 - Augustinian monk
 - Hyper-scrupulous
 - Questioned his salvation
 - Left Catholic Church to found his own community
- Difficulty reconciling our sinfulness with God's glory
- How could God love someone so wicked?

LUTHER'S VIEW OF MAN

Conceived in sorrow and corruption, the child sins in his mother's womb. As he grows older, the innate element of corruption develops. Man has said to sin: 'Thou art my father'—and every act he performs is an offense against God; and to the worms: 'You are my brothers'—and he crawls like them in mire and corruption. He is a bad tree and cannot produce good fruit; a *dunghill*, and can only exhale foul odors. He is so thoroughly corrupted that it is absolutely impossible for him to produce good actions. Sin is his nature; he cannot help committing it. Man may do his best to be good, still his every action is unavoidably bad; he commits a sin as often as he draws his breath.

Martin Luther "*Werke* (Wittenberg Edition), Vol. III, p. 518.

LUTHER'S VIEW OF MAN

It is not enough that this sin is forgiven through grace, for through our infirmity we fall right back into sin . . . the thing itself, which is truly sin and is remitted and forgiven by God, still remains in the flesh and is not completely dead . . . in the justified there are still remnants of sin, like lust and other vices. These the prophet sees in himself as dung or seed plots . . .

Martin Luther "*Werke* (Wittenberg Edition), Vol. XII, p. 327.

LUTHER'S VIEW OF MAN

. . . it is clear how we become righteous, namely, by the mere imputation of righteousness . . . (p. 326)

. . . neither the tree nor the fruit of human nature is good, but that everything has been so deformed and destroyed by sin that there is nothing sound left in all of human nature. . . I am completely evil. Before Thee this is my name, that I do evil, that I have sinned, that I am sinning, that I shall sin forever.” (p. 337)

. . . the sin there is in procreation . . . in this respect how is our nature better than that of the beasts? In this action there is no knowledge of God and no faith . . . God puts up with this sinful begetting for the sake of His creation . . . the procreation of children . . . cannot be without sin . . .” (p. 349)

. . . we acknowledge that we are completely sinful, indeed that it was sin even when we were conceived and formed in our mother's womb. (p. 352)

LUTHER'S VIEW OF MAN

How can we become “purer than snow” even though the remnants of sin always cling to us? I answer: I have always said that man is divided into spirit and flesh. Therefore, as far as the total man is concerned, there remains remnants of sin or, as Paul calls them (2 Cor. 7:1), “defilements of body and spirit.” . . . Still we have obtained Baptism, which is most pure; we have obtained the Word, which is most pure; and in the Word and Baptism we have by faith obtained the blood of Christ, which is surely most pure. According to this purity, which in spirit and faith we have from Christ and from the Sacraments that He instituted, the Christian is rightly said to be purer than snow . . . even though the defilements of spirit and flesh cling to him. These are concealed and covered by the cleanness and purity of Christ . . . if you look at a Christian without the righteousness and purity of Christ, as he is in himself, even though he be most holy, you will find not only no cleanness, but what I might call diabolical blackness. . . . Therefore if they ask: “Sin always clings to man; how, then, can he be washed so as to make him whiter than snow?” you reply: “We should look at a man, not as he is in himself, but as he is in Christ. (pp. 366-367)

CATHOLIC VIEW OF MAN

- **God created man in His image and likeness**
 - Genesis 1:26-27
- **God said man is “very good”**
 - Genesis 1:31
- **God invites us to participate in His life**
 - John 6

AMAZING GRACE

Amazing grace! (how sweet the sound)

That sav'd a wretch like me!

I once was lost, but now am found,

Was blind, but now I see.

LUTHER'S VIEW OF GRACE

- Man is so wretched and evil, God cannot look upon him; God the Father must look at God the Son.
- Grace (snow) covers our wickedness (dung).
 - We are never cleansed.
- Grace does not penetrate us.
- Grace does not change us from the inside out.
- Grace can never be lost.
 - Once justified, snow covers us forever

LUTHER'S VIEW OF GRACE

- **Implications**

- Declared justified, not made justified
 - Once saved, always saved
- No reason to grow in holiness
- No Protestant spiritual treatises
 - How can one grow in depravity?

CATHOLIC VIEW OF GRACE

- **Two types of grace**
 - Actual grace
 - Supernatural push to do right
 - Temporary
 - Sanctifying grace
 - Gives the soul supernatural life, making it holy
 - Remains in the soul
 - If present at death, heaven is our reward
 - Lost by mortal sin, return to natural state
 - Actual grace “pushes” us towards sanctifying grace

CATHOLIC VIEW OF GRACE

- We are not deprived pieces of dung.
- Souls are cleansed with forgiveness of sins, making room for sanctifying grace
 - Concupiscence: Mother washes baby who has a tendency to get dirty again
- We lose sanctifying grace if we commit mortal sins
- Grace does not cover us, grace penetrates us
 - 2 Corn. 5:17 Eph. 4:24

CATHOLIC VIEW OF GRACE

- Grace does not change us into God, grace elevates us
 - Acts 10:45 Rom 5:5 Titus 3:5-7
- Grace transforms us from the inside out
 - Rom 6:7
- Justification vs. Sanctification
- Rom 6:5-7 For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin. For he who has died is freed [**justified**] from sin.

JUSTIFICATION & SANCTIFICATION

Justification

- Protestant: Justification is declaratory
 - Have you accepted Jesus as your Lord and Savior?
 - Declared, but not made justified
- Catholic: God makes us justified
 - Conversion (Actual Grace) → Forgiveness of sins → Sanctifying Grace → Divine Life within Us

JUSTIFICATION & SANCTIFICATION

Protestant: Justification is declaratory

Catholic: Justification is “freed from sin”

Rom 6:5-7 For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin. For he who has died is freed **justified** from sin.

It's a real change in the person, not just status.

JUSTIFICATION & SANCTIFICATION

Sanctification

- Protestant: instantaneous “freed from sin”
- Catholic: ongoing growth in holiness
 - 1 Corn 6:11 Hebrew 10:14 Rom 4:3
 - Genesis 15:5 Hebrews 11:8 Genesis 12:1-4
 - Purgative → Illuminative → Unitive

JUSTIFICATION & SANCTIFICATION

- Protestant
 - Once justified, always justified; even if sanctification slips
 - Leads to ideas of pre-destination
- Catholic
 - Sin cannot co-exist with Supernatural grace in soul
 - Mortal sin: cease to be justified
 - Without justification: eternal damnation
 - Re-justification
 - Sacrament of Confession
 - Receive God's mercy

JUSTIFICATION & SANCTIFICATION

Justification

- By the grace of God, ridding ones' self of sin

Sanctification

- Universal call to grow in holiness

BE A SAINT!



José Sanchez del Río

Died for Jesus Christ
on
February 10, 1928

¡Viva Cristo Rey!

Canonized October 16, 2016