

Catholic Soteriology i.e., Safety Nets and a Vending Machine

The Pelagian Controversy



Salvation by Justification

Salvation by Sanctification



Catholic Soteriology and Ecclesiology

Predestination





Extra ecclesiam nulla salus

Salvation impossible without a visible church and its ministry

Semi-Pelagianism 1.0

- Rejected Augustinian anthropology (humans are bad)
- Rejected Pelagian anthropology (humans are good)
- Affirmed:
 - Moral weakness (the Fall did not damage us too terribly)
 - Humans <u>initiate</u> the process of salvation
 - Humans cooperate with God



Semi-Pelagianism 2.0

- Rejected Augustinian anthropology
- Rejected Pelagian anthropology



Semi-Pelagianism 1.0 (classical)

- Moral weakness but not total damage
- Humans initiate the process of salvation
- God <u>cooperates</u> with humans

Semi-Pelagianism 2.0 (RCC version, modified)

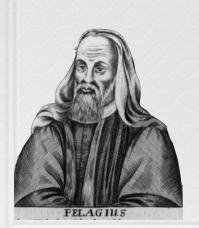
- Moral weakness but not total damage
- God initiates the process of salvation
- God cooperates with humans



Summary:

After the Fall:

- Pelagianism: Humans are morally healthy (like Adam before the Fall)
- Augustinianism: Human are morally dead
- Semi-Pelagianism: Humans are morally sick

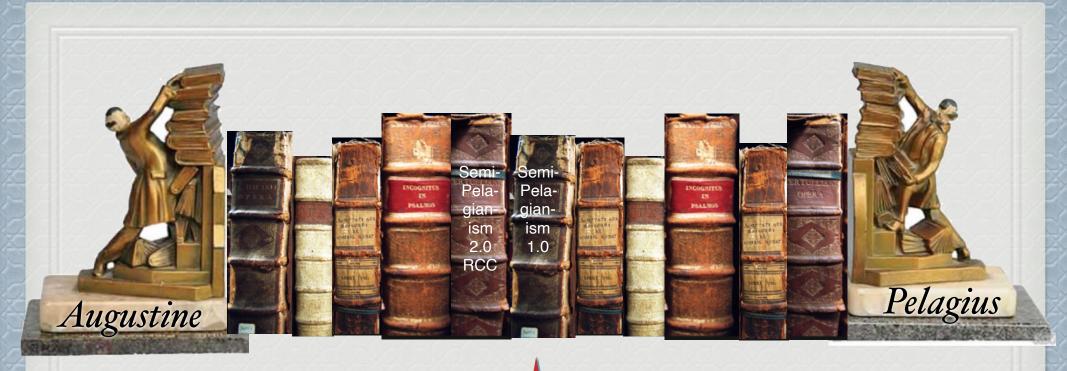




Catechism
of the
Catholic Church
Semi-Pelagianism 2.0







Semi-pelagianism 1.0

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Semi-pelagianism 2.0: RCC version

Bottom line: Humans are not that bad, really!

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Original Sin

Original Sin

Guilt

Inclination to Sin

Total Depravity

Pelagius

Augustine Semi-Pelagianism 1 & 2







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- The Catholic Understanding of Human Nature
 - Pre-Fall humans perfect
 - The Fall damages (but does not eradicate) free will; makes humans morally sick
 - God initiates the process of salvation
 - Human Response ? desire for baptism

The Catholic Understanding of Human Nature



Removes Adam's guilt

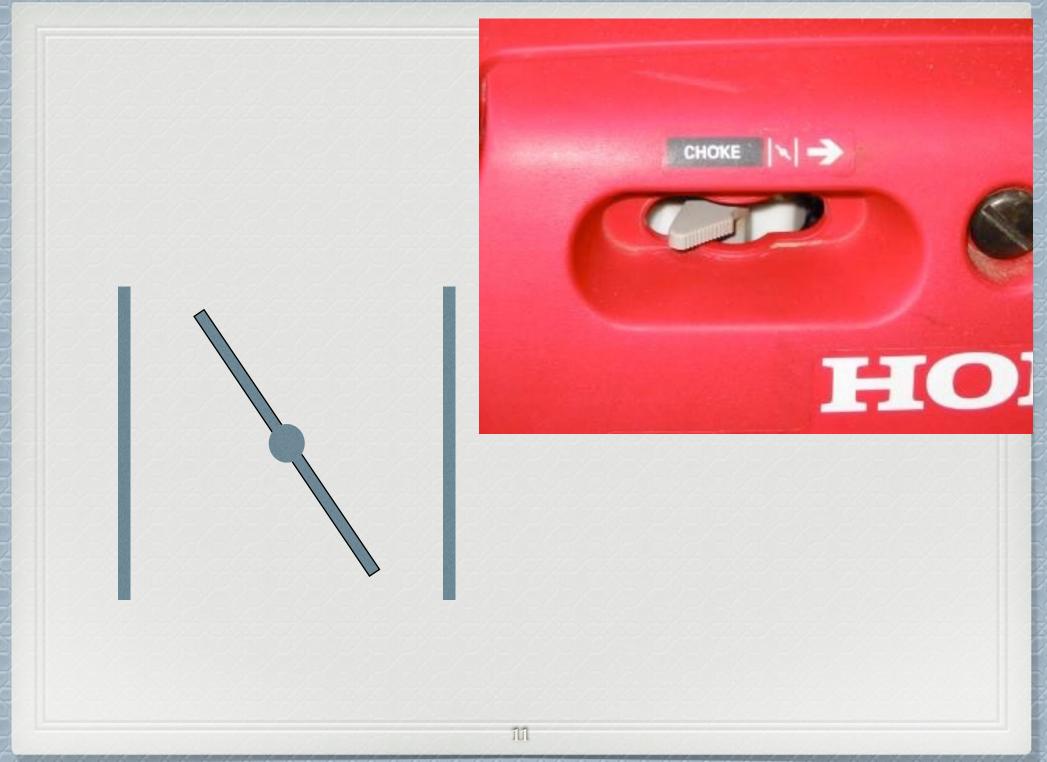
• Infuses God's special grace (habitus)

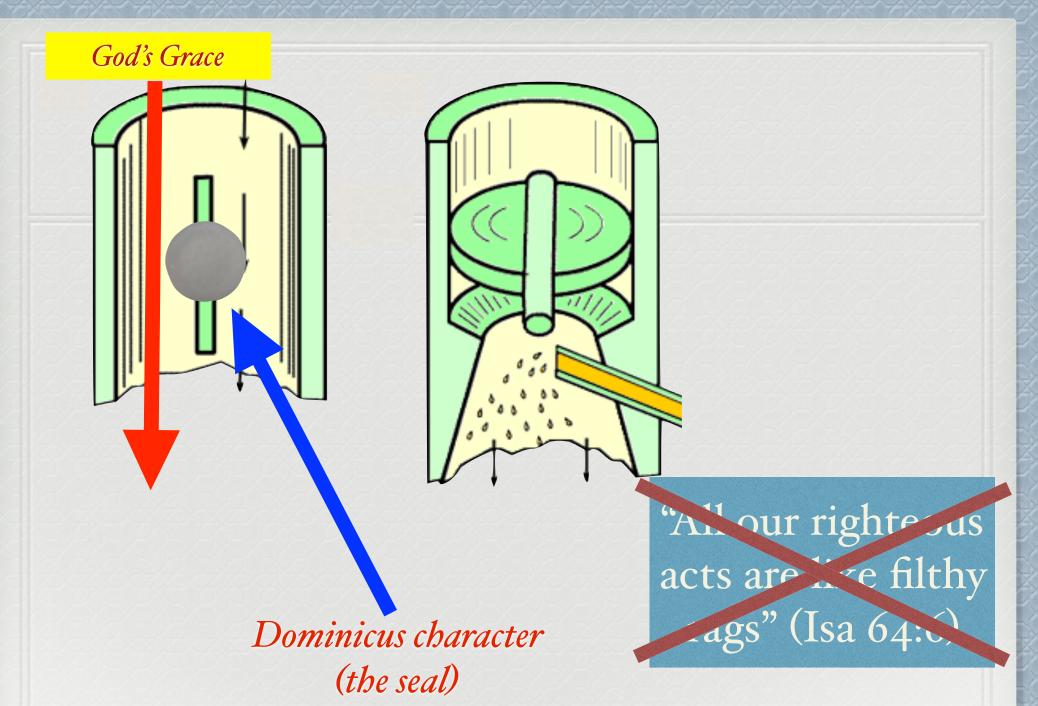
• Results in a permanent change in human nature



The seal of the Lord



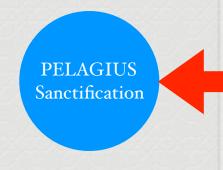




Ontological Righteousness







Justification combined with sanctification

Cooperation with God - essential for salvation

God's Work + My Efforts = Salvation

grace to those who do their

best)

operation Infusion of Grace Facienti quod in se est Deus non denegat Pactum gratiam (God will not deny Theology God's Work + My Efforts (cooperation) = Salvation

Isn't this what we, as Seventh-day Adventists, teach?

Don't I have to co-operate with God and be obedient to the commandments so that I can be saved?



- Summary: How are humans saved?
 - Pactum Theology
 - Salvation via faith and works
 - No such thing as *salvation by faith alone*: impossible
 - Justification is mixed up with obedience (sanctification)





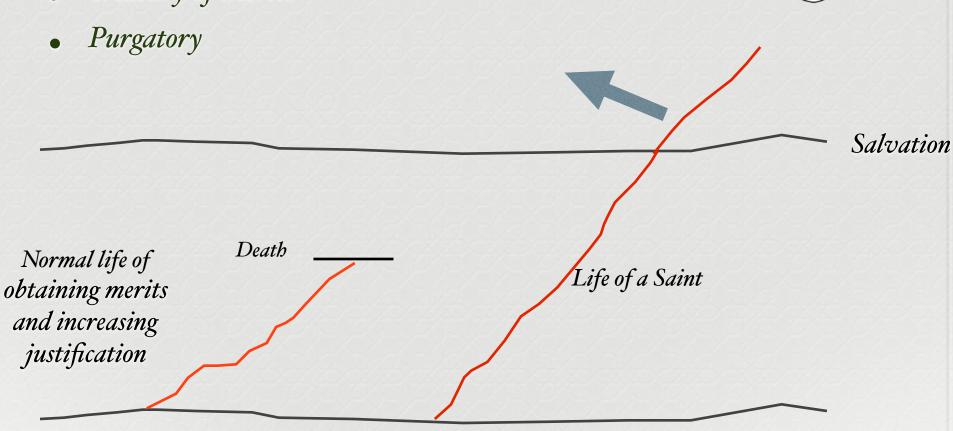
- Summary: How are humans saved?
 - Good Works: real, righteous efforts that <u>must</u> be rewarded (merit)
 - Believers <u>can</u> increase their justification
 - Desired end: state of perfection

But what if a believer is not good enough to get to heaven?



Catholic Safety Nets

• Treasury of Merits

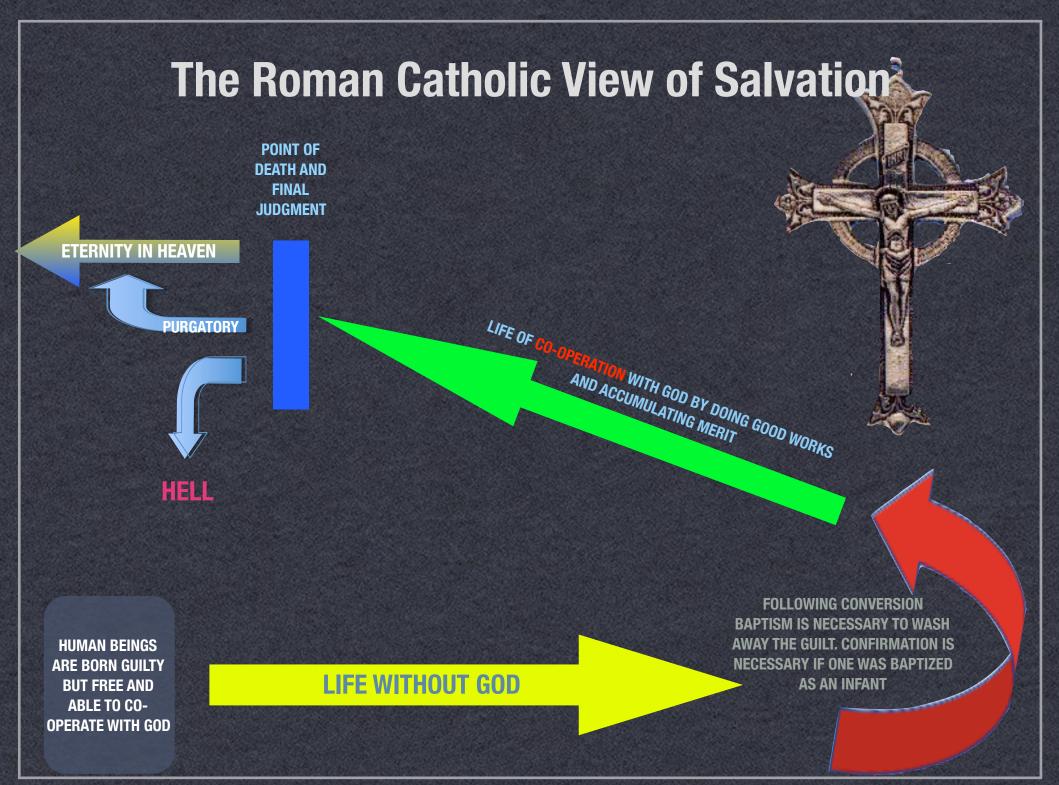


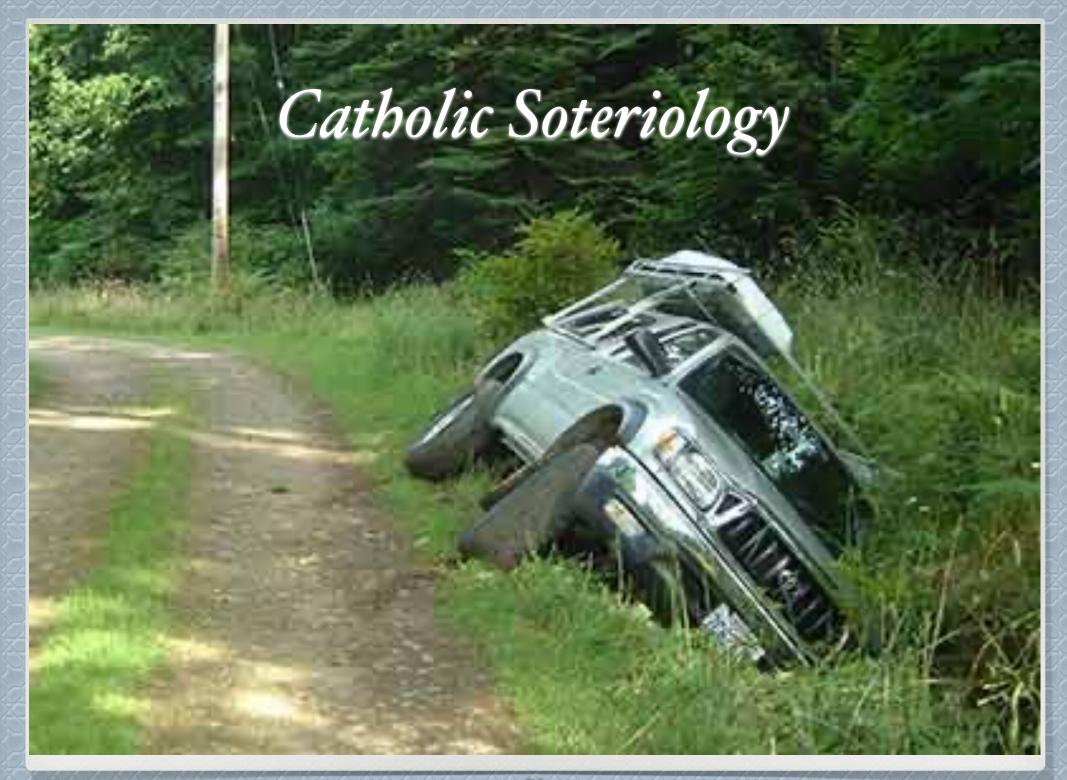
Beginning of a Christian life

The Catholic Way of Salvation Summary

- Justification + Sanctification = Amalgamated into one thing
- Believer's behavior is the key to salvation
- Desired end result: state of perfection (not reckoned as perfect)
- At death: investigation of behaviour and eternal allocation
- But don't worry too much: there are many safety nets







- Discuss the Roman Catholic understanding of Salvation.
 - What is semi-Pelagianism?
 - What is ontological righteousness?
- Are Adventists semi-Pelagian? If so, how do we differ from Catholics as far as our doctrine of salvation?