

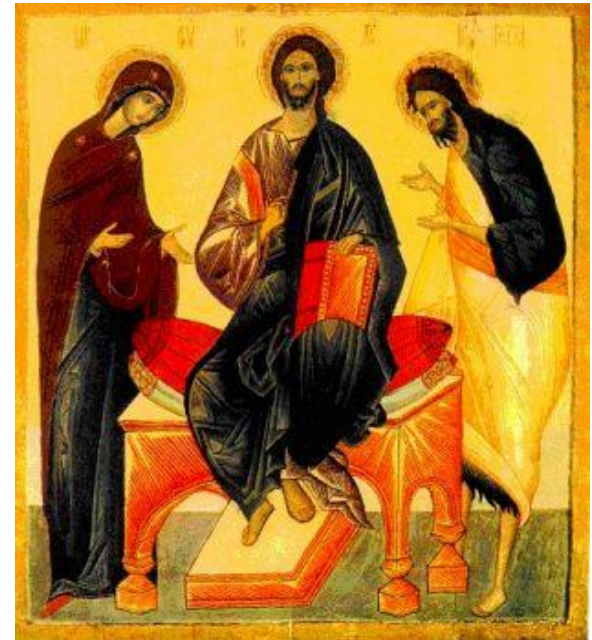
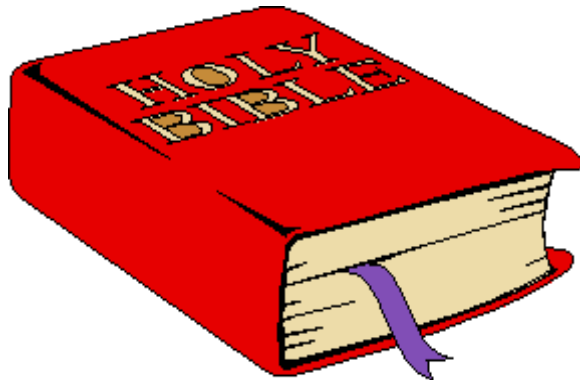
BEING CATHOLIC AND CHRISTIAN: Faith and Salvation



The Transmission of Authoritative Doctrine

The historicity and authenticity of the Bible text is not a problem among Christians today. Catholic Christians affirm that **the Bible is an historical document** and that **the text we possess today is authentic.**

It is apparent from the content of **the Bible as an historical document** that matters of importance were transmitted among the early Christians.



Jude 3

Beloved, although I was making every effort to write to you about **our common salvation**, I now feel a need to write to encourage you to contend for **the faith** that was once for all **handed down to the holy ones**.

Jude 20

But you, beloved, build yourselves up in **your most holy faith**; pray in the holy Spirit.

2 Timothy 1:13

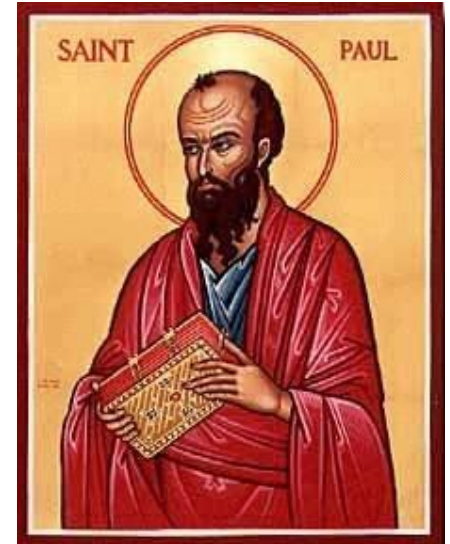
Take as your norm the sound words that you heard from me, in **the faith** and love that are in Christ Jesus.

2 Timothy 4:3

For the time will come when people will not tolerate **sound doctrine** but, following their own desires and insatiable curiosity, will accumulate teachers.

Titus 1:9

...holding fast to **the true message** as taught so that he will be able both to exhort with **sound doctrine** and to refute opponents.



1 Timothy 6:20

... guard **what has been entrusted to you.**

1 Timothy
Titus

BC AD

10 5 1 5 10 15 20 25 30 35 40 45 50 55 60 65 70 75 80 85 90 100

2 Timothy 1:14

Guard **this rich trust** with the help of the holy Spirit that dwells within us.

1 Timothy 4:6

If you will give these instructions to the brothers, you will be a good minister of Christ Jesus, nourished on the **words of the faith and of the sound teaching** you have followed.

Hebrews 3:1

Therefore ... reflect on Jesus, the apostle and high priest of **our confession**,

Hebrews 4:14

... let us hold fast to **our confession**.

Hebrews

BC AD

10 5 1 5 10 15 20 25 30 35 40 45 50 55 60 65 70 75 80 85 90 100

Hebrews 10:23

Let us hold unwaveringly to **our confession** that gives us hope, for he who made the promise is trustworthy.

Philippians 2:15-16

...that you may be blameless and innocent ... as you **hold on to the word of life.**

Acts 5:20

Go ... and tell the people **everything about this life.**

1 John 2:24

Let **what you heard** from the beginning remain in you. If **what you heard** from the beginning remains in you, then you will remain in the Son and in the Father.

Philippians

Acts of the Apostles

1 John

BC AD

10 5 1 5 10 15 20 25 30 35 40 45 50 55 60 65 70 75 80 85 90 100

2 Thessalonians 2:15

Therefore, brothers, stand firm and hold fast to **the traditions that you were taught**, either by an oral statement or by a letter of ours.

Romans 6:17

But thanks be to God that, although you were once slaves of sin, you have become obedient from the heart to **the pattern of teaching** to which you were entrusted.

1 Corinthians 11:23

For I received from the Lord **what I also handed on to you** .

Romans
2 Thessalonians 1 Corinthians

1 Corinthians 15:3

For **I handed on to you** as of first importance what I also received ...

Paul declares specifically what it is he preaches.

It is a "gospel" (the Greek *euaggelion*, means "good news").

Galatians 2:2

I went up in accord with a revelation, and I presented to them **the gospel that I preach** to the Gentiles ...

Romans 2:16

... on the day when, **according to my gospel**, God will judge people's hidden works through Christ.

1 Corinthians
Galatians
Romans

BC AD

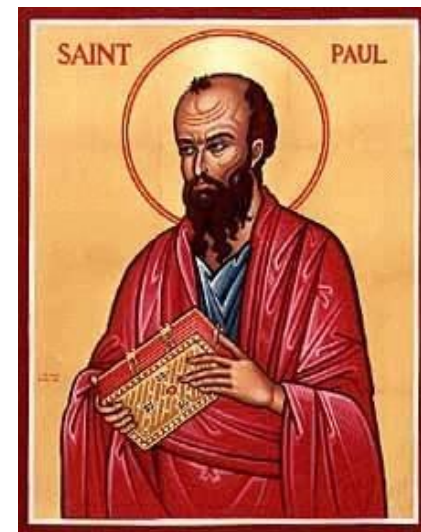
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Romans 16:25

Now to him who can strengthen you, according to **my gospel** and the proclamation of Jesus Christ, according to **the revelation of the mystery** kept secret for long ages .

1 Corinthians 15:1

Now I am reminding you, brothers, of **the gospel I preached to you**, which you indeed received and in which you also stand.



1 Corinthians ROMANS

BC AD

10 5 1 5 10 15 20 25 30 35 40 45 50 55 60 65 70 75 80 85 90 100

For Paul, the content of the preaching is Jesus Christ.

Romans 16:25

Now to him who can strengthen you, according to **my gospel and the proclamation** of Jesus Christ, according to the revelation of the mystery kept secret for long ages

1 Corinthians 1:21

For since in the wisdom of God the world did not come to know God through wisdom, it was the will of God through the foolishness of **the proclamation** to save those who have faith.

Paul also writes of the fruit of the tradition which he preaches ... "faith."

Colossians 2:7

... rooted in him and built upon him and established in **the faith** as you were taught ...

Galatians 1:23

They (the people of Syria and Cilicia) only kept hearing that "the one who once was persecuting us is now preaching **the faith** he once tried to destroy."

Ephesians 4:5

There is one Lord, **one faith**, one baptism;

Galatians
Colossians
Ephesians

BC AD

10 5 1 5 10 15 20 25 30 35 40 45 50 55 60 65 70 75 80 85 90 100

Paul finally writes of the content of the doctrine,
the tradition he preaches – the "word of God" or
"the word of the Lord."

1 Thessalonians 1:6

And you became imitators of us and of the Lord,
receiving the word in great affliction, with joy from the
holy Spirit,

2 Thessalonians 3:1

Finally, brothers, pray for us, so that **the word of the
Lord** may speed forward and be glorified, as it did
among you,

1 Thessalonians
2 Thessalonians 1 Corinthians

BC AD

10 5 1 5 10 15 20 25 30 35 40 45 50 55 60 65 70 75 80 85 90 100

1 Corinthians 14:36

Did **the word of God** go forth from you? Or has it come to you alone?

Galatians 6:6

One who is being **instructed in the word** should share all good things with his instructor.

Philippians 1:14

... the majority of the brothers, having taken encouragement in the Lord from my imprisonment, dare more than ever **to proclaim the word** fearlessly.

Galatians Philippians

BC AD

10 5 1 5 10 15 20 25 30 35 40 45 50 55 60 65 70 75 80 85 90 100

Apostolic Confessions of Faith

Following the process of the apostolic preaching and the response of faith, the writers of the New Testament expressed the essential belief elements of that faith in **confessions of faith** for the early Church.

1 Corinthians 12:3

And no one can say, "Jesus is Lord," except by the holy Spirit.

Romans 10:9

For, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.

Philippians 2:11

... every tongue confess that Jesus Christ is Lord,
to the glory of God the Father.

Colossians 2:6

So, as you received Christ Jesus the Lord, walk in him,

1 John 2:22

Who is the liar? Whoever denies that Jesus is the Christ.

1 John 4:15

Whoever acknowledges that Jesus is the Son of God,
God remains in him and he in God.

Mark 8:29

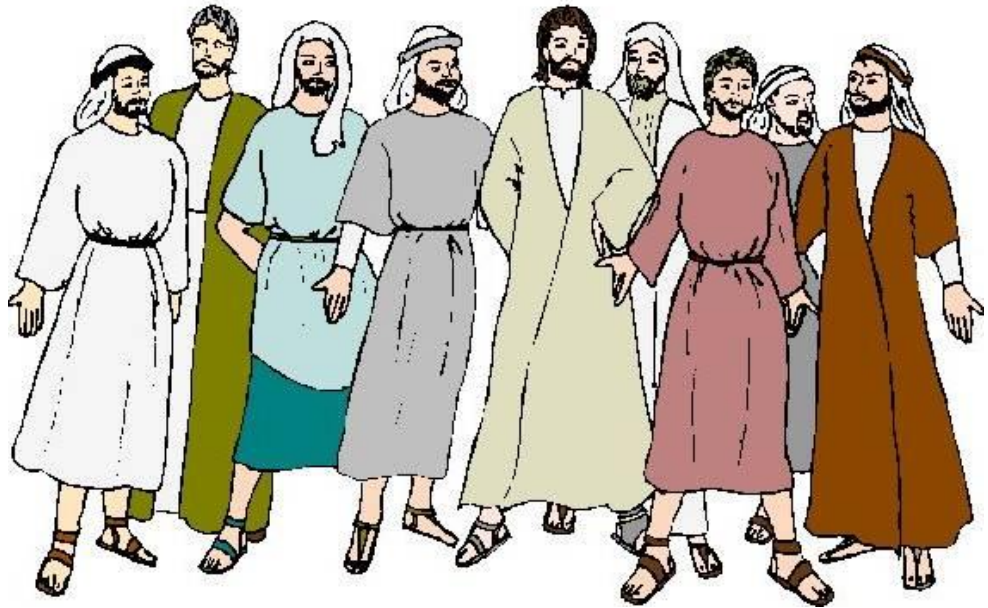
"But who do you say that I am?" Peter said to him in
reply, "You are the Messiah."

1 John 5:5

Who is the victor over the world but the one who believes that Jesus is the Son of God?

Hebrews 4:14

Therefore, since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession.



In other New Testament writings, increasingly **more detailed confessions of faith** are found.

1 Corinthians 15:3-7

For I handed on to you as of first importance what I also received:

that Christ died for our sins in accordance with the scriptures;

that he was buried;

that he was raised on the third day in accordance with the scriptures;

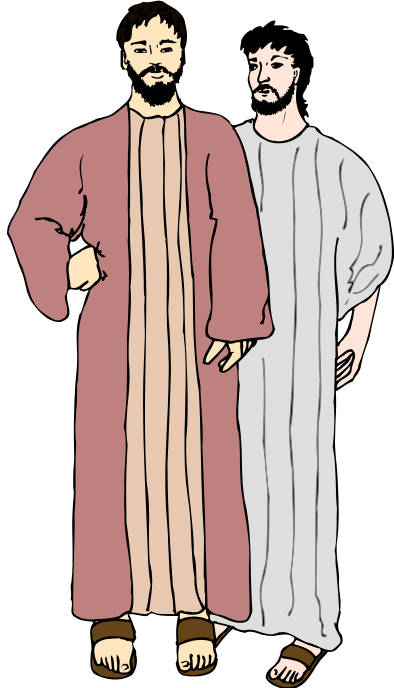
that he appeared to Kephas, then to the Twelve.

After that, he appeared to more than five hundred brothers at once, ...

After that he appeared to James, then to all the apostles.

Romans 1:3-5

The gospel about his Son,
descended from David according to the flesh, but
established as Son of God in power according to
the spirit of holiness through resurrection
from the dead,
Jesus Christ our Lord. Through him we have received
the grace of apostleship.



1 Peter 3:18-22

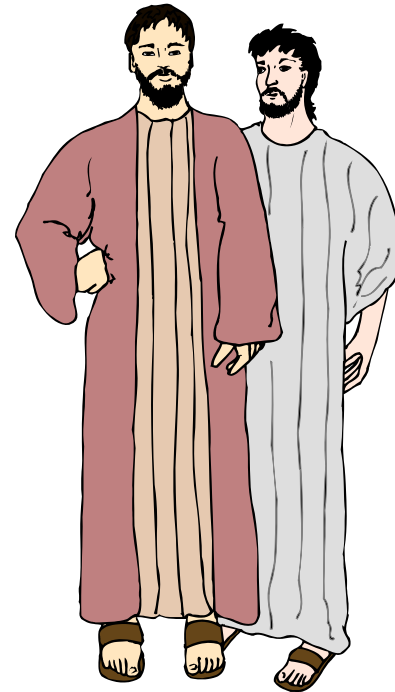
For Christ also suffered for sins once,
the righteous for the sake of the unrighteous,
that he might lead you to God.

Put to death in the flesh, he was brought to life in the spirit.
In it he also went to preach to the spirits in prison,
... through the resurrection of Jesus Christ,
who has gone into heaven and is at the right hand of God,
with angels, authorities, and powers subject to him.



1 Timothy 3:16

Who was manifested in the flesh,
vindicated in the spirit,
seen by angels,
proclaimed to the Gentiles,
believed in throughout the world,
taken up in glory.



Post-Apostolic Confessions of Faith

Ultimately, the Apostolic and post-Apostolic Church developed finished statements of Christian beliefs known as "creeds."

The Apostles Creed

This creed was not composed by the Apostles as it might be assumed by the title. The creed has a legitimate claim to its title insofar as all articles are found in theological formulas current around 100 AD, between the Apostolic Period and the beginning of the Post-Apostolic Period:



Elements found in the Interrogatory Creed of Hippolytus (c. 215 AD);

Do you believe in God the Father All Governing?

Do you believe in Christ Jesus, the Son of God, Who was begotten by the Holy Spirit from the Virgin Mary, Who was crucified under Pontius Pilate, and died (and was buried) and rose the third day living from the dead, and ascended into the heavens, and sat down on the right hand of the Father, and will come to judge the living and the dead?

Do you believe in the Holy Spirit, in the holy Church and in the resurrection of the body?

Elements found in the Creed of Marcellus (340 AD);

I believe in God, All Governing; And in Christ Jesus His only begotten Son, our Lord, Who was begotten of the Holy Spirit and the Virgin Mary, Who was crucified under Pontius Pilate and buried, Who rose from the dead on the third day, ascending to the heavens and taking His seat at the Father's right hand, whence He shall come to judge both the living and the dead;

And I believe in the Holy Spirit, the holy Church, the forgiveness of sins, the resurrection of the body, life everlasting.



Elements found in the Creed of Rufinus (c. 404 AD);

I believe in God the Father almighty, invisible and impassable;
And in Christ Jesus, His only Son, our Lord, Who was born
by the Holy Spirit from Mary the Virgin, crucified under
Pontius Pilate and buried. He descended to hell. On the third
day He rose again from the dead, He ascended to heaven,
here He sits at the Father's right hand and from whence
He will come to judge both living and dead;
And I believe in the Holy Spirit, the holy Church, the forgiveness
of sins, the resurrection of this flesh.

The present text of the Apostles Creed is dated c. 700 AD

I believe in God the Father Almighty,
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord.

He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.

He suffered under Pontius Pilate,
was crucified, died and was buried.

He descended to the dead.

On the third day he rose again.

He ascended into heaven,

and is seated at the right hand of the Father.

He will come again to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic Church,
the communion of saints, the forgiveness of sins,
the resurrection of the body, and life everlasting.



The Nicene Creed

The development of this creed began with the ecumenical Council of Nicea, 325 AD. The creed was principally written in opposition to the heretic, Arius, who taught that Jesus was a creature made by God not wholly equal to the Father.

The Creed in its final form was a product of the Council of Constantinople, 381 AD.



Council of Nicea
325



Present text of Nicene Creed

I believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord, Jesus Christ,
the only begotten Son of God,
born of the Father before all ages,
God from God, Light from Light,
true God from true God,
begotten, not made,
consubstantial with the Father.

Through him all things were made.



For us men and for our salvation
he came down from heaven;
and by the Holy Spirit was incarnate of the
Virgin Mary, and became man.

For our sake he was crucified under Pontius Pilate;
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.

He ascended into heaven
and is seated at the right hand of the Father.

He will come again in glory
to judge the living and the dead,
and his kingdom will have no end.



I believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the Prophets.

I believe in one, holy, catholic and apostolic Church.

I confess one baptism for the forgiveness of sins.
and I look forward to the resurrection of the dead,
and the life of the world to come.



Salvation: A Biblical Portrait

The Meaning of "Being Saved"

The two words, "salvation" and "being saved" in the New Testament are the words,

soterion, a noun (denoting deliverance, preservation, salvation), and,

sozo, a verb (denoting to save).

Both words have a number of meanings, determined by the varying contexts in which the words are used.

In **a first and basic sense**, the word "salvation" virtually stands for **Jesus Christ, Savior, by whose act of salvation, we are saved.**

Luke 2:28,30-31

He (Simeon) took him into his arms and blessed God, saying: ... for my eyes have seen **your salvation**, which you prepared in sight of all the peoples.

Luke 19:9-10

And Jesus said to him (Zacchaeus), "**Today salvation has come** to this house ..."

John 4:21-22

Jesus said to her (the Samaritan woman), "... because **salvation is from the Jews.**"

Acts 4:11-12

He (Jesus) is "the stone rejected by you, the builders, which has become the cornerstone." There is **no salvation through anyone else**, nor is there any other name under heaven given to the human race by which we are to be saved.



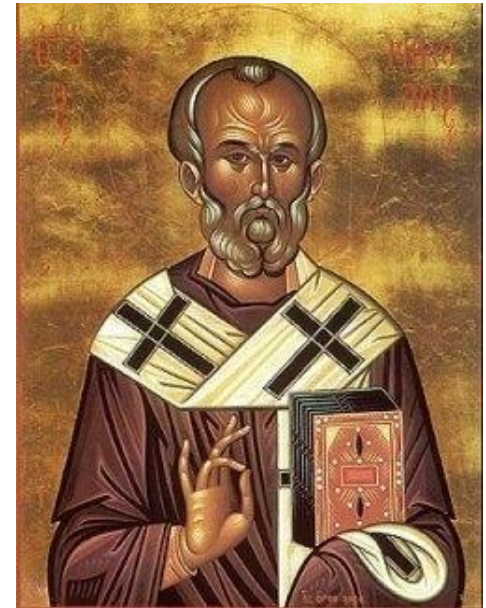
In **a second sense**, the words, "salvation" and "being saved," are also used of *the present experience*, God's power to deliver from the bondage of sin.

1 Corinthians 15:2

Through it (the gospel) you are also **being saved**, if you hold fast to the word I preached to you, unless you believed in vain.

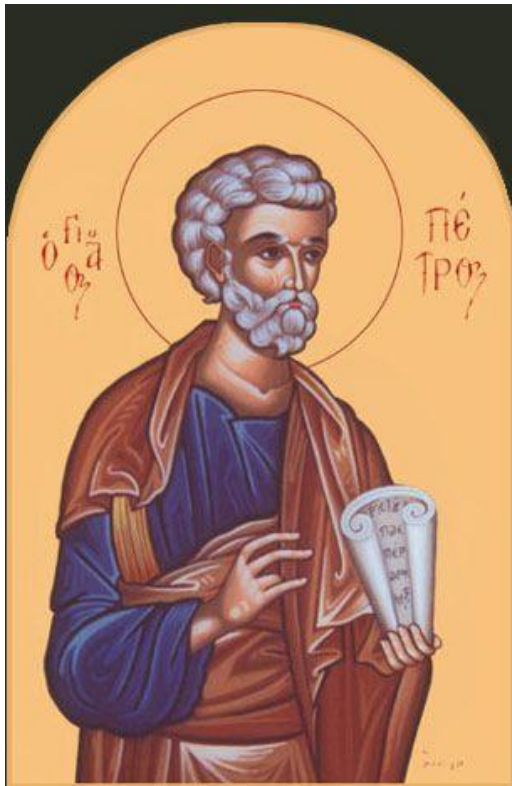
Philippians 2:12

So then, my beloved, obedient as you have always been, not only when I am present but all the more now when I am absent, **work out your salvation** with fear and trembling.



1 Peter 1:8-9

Although you have not seen him you love him; even though you do not see him now yet believe in him, you rejoice with an indescribable and glorious joy, **as you attain** the goal of (your) faith, **the salvation of your souls.**



Hebrews 7:25

Therefore, he (Jesus) is **always able to save** those who approach God through him, since he lives forever to make intercession for them.

2 Timothy 3:15

... and that from infancy you have known (the) sacred scriptures, which are **capable of giving you wisdom or salvation** through faith in Christ Jesus.

Hebrews 2:3

How shall we escape if we **ignore so great a salvation** ?

In **a third sense**, "salvation" and "being saved" are also used for ***the future deliverance of believers*** at the Second Coming of Christ. This salvation is the object of the confident hope of the saints.

Romans 5:9

How much more then, since we are now justified by his blood, **will we be saved** through him from the wrath.

Romans 13:11

And do this because you know the time; it is the hour now for you to awake from sleep. For **our salvation is nearer now** than when we first believed;

1 Thessalonians 5:8-9

But since we are of the day, let us be sober, putting on the breastplate of faith and love and the helmet that is hope for salvation. For God did not destine us for wrath, but **to gain salvation** through our Lord Jesus Christ,

Hebrews 1:14

Are they not all ministering spirits sent to serve, for the sake of those **who are to inherit salvation**?

Salvation: "Being Saved"

The Evangelist John expressed best the meaning of "being saved."

John 3:16

For God so loved the world that he gave his only Son, so that everyone who believes in him might **not perish but might have eternal life.**



All Christian churches teach essentially the same basic truths about salvation.

And these truths are taught in much the same manner.

Differences arise in the way or in the process churches teach that a person becomes a Christian--the process of Christian initiation.

The essential differences are in terminology and ritual.
There is no essential difference theologically.



Catholic



Orthodox



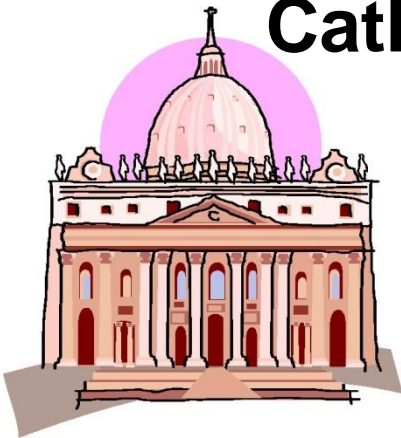
Protestant

All Christian churches agree that God entered into our human affairs to "save" us from the consequences of sin which is eternal death.

1 Timothy 2:4

(God) wills **everyone to be saved** and to come to knowledge of the truth.

Catholic



Orthodox



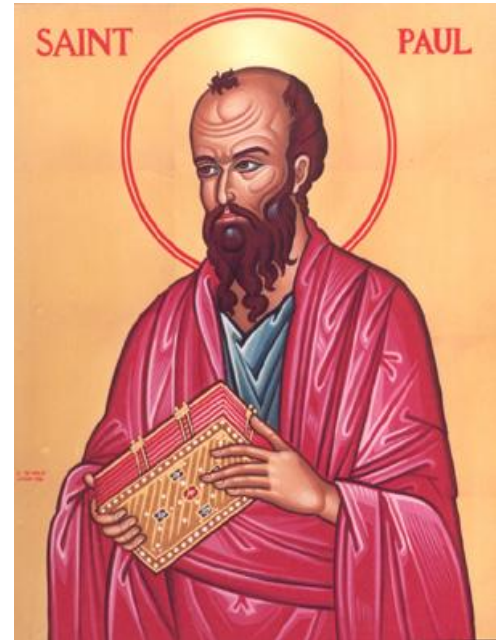
Protestant



In his loving kindness, it was God who took the initiative in the process of our salvation.

Ephesians 2:8

For by grace you have been **saved through faith**, and this is not from you; it is the gift of God.



God called a people, the Israelites of the Hebrew Scriptures, and from them sent his own Son as the means of our salvation.

1 Thessalonians 5:9

For God did not destine us for wrath, but **to gain salvation** through our Lord Jesus Christ.

The entire goal of Jesus' life and teaching was our salvation.

John 12:47

And if anyone hears my words and does not observe them, I do not condemn him, for I did not come to condemn the world but **to save the world**.

Jesus commissioned his disciples and all those who follow him to the same salvation.

Mark 16:15-16

"Go into the whole world and proclaim the gospel to every creature. Whoever believes and is baptized **will be saved**; whoever does not believe will be condemned."



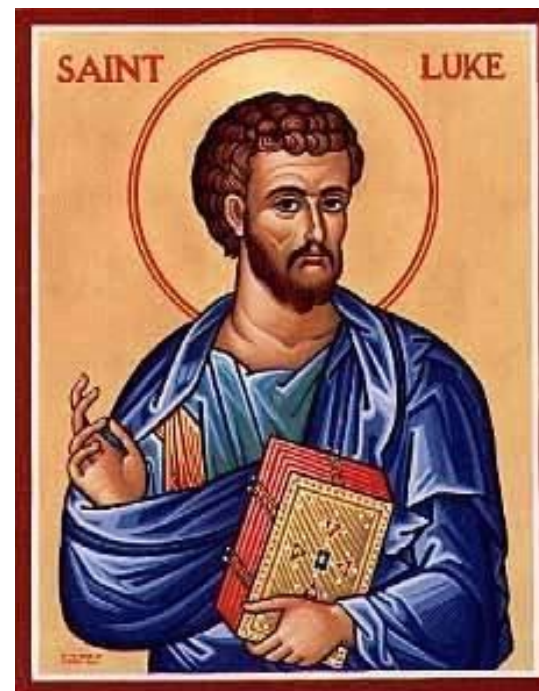
Christian churches still teach the good news of salvation today.

1 Timothy 1:15

This saying is trustworthy and deserves full acceptance: Christ Jesus came into the world **to save sinners**.

Luke 5:32

I have not **come to call** the righteous to repentance but **sinners**.



Catholic Response to "Being Saved"

The Catholic Christian answers this question in three stages or levels corresponding to the three meanings the words "saved" and "salvation" have in the Bible.

Catholic Christians can respond that *they have been saved*.

This acknowledges **the first meaning** of "saved" and "salvation" in scripture--Jesus Christ, Savior, by whose act of salvation we are objectively saved--He died, rose from the dead, saved them from sin.

2 Corinthians 5:17

So whoever is in Christ is **a new creation**.

Catholic Christians can also respond that ***they are being saved.***

This acknowledges **the second meaning** "saved" and "salvation" have in scripture--the present experience, God's power delivering constantly from the bondage of sin.

1 Corinthians 15:2

Through it (the gospel) **you are also being saved**, if you hold fast to the word I preached to you, unless you believed in vain.

Catholic Christians also respond that ***they will be saved***, that they have hope and confidence that God will give them the grace of perseverance; that they will respond to it; and accept his gift of salvation until their death.

This acknowledges **the third meaning** the words "saved" and "salvation" have in scripture--the future deliverance of believers at the Second Coming of Christ.

Romans 5:9

How much more then, since we are now justified by his blood, **will we be saved** through him from the wrath.

The Knowledge of Salvation

Some Evangelical Protestant and Pentecostal Christians believe that an individual Christian can have a certain unmistakable knowledge, an assurance from God, that one is saved.

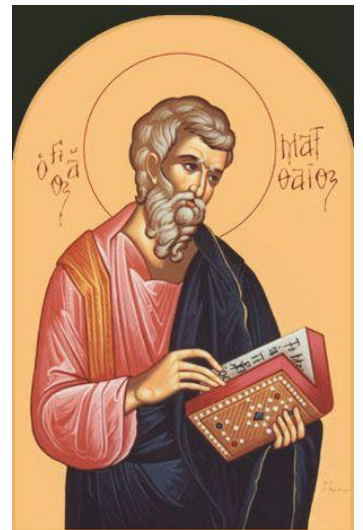
Catholic Christians believe that a Christian can have a firm hope and confidence of salvation, but that no one can know of one's final salvation with absolute certainty. This fact is amply affirmed in the New Testament.

Matthew 10:22

... but whoever **endures to the end** will be saved.

Matthew 24:13

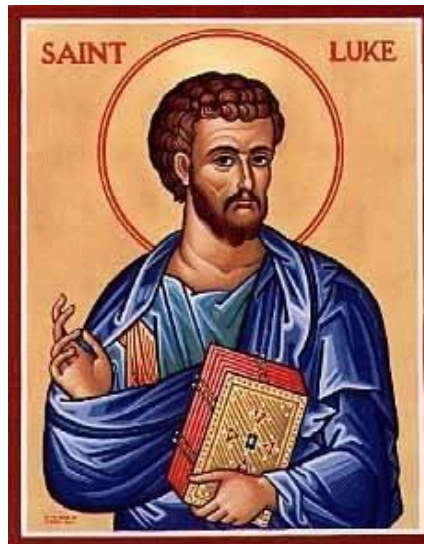
But the one who **perseveres to the end** will be saved.





Mark 13:13

But the one who **perseveres to the end** will be saved.



Luke 9:62

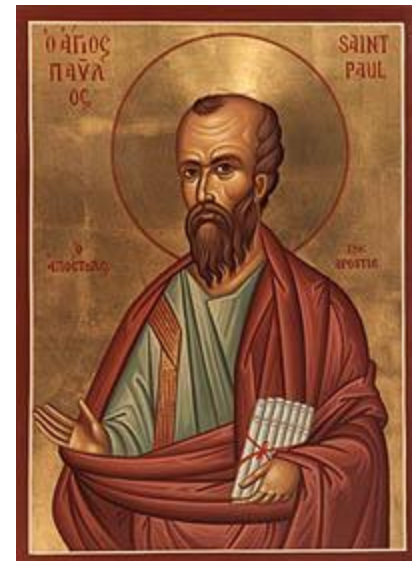
(To him) Jesus said, "No one who sets a hand to the plow and **looks to what was left behind** is fit for the kingdom of God."

1 Corinthians 10:12

Therefore, whoever thinks he is **standing secure** should **take care not to fall**.

Philippians 2:12-13

So then, my beloved, obedient as you have always been, not only when I am present but all the more now when I am absent, **work out your salvation with fear and trembling**. For God is the one who, for his good purpose, works in you both to desire and to work.



2 Corinthians 6:3-5

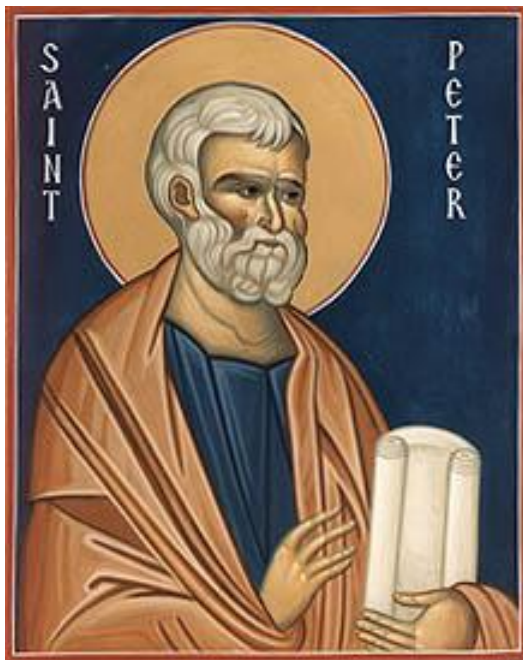
We cause no one to stumble in anything, in order that no fault may be found with our ministry; on the contrary, in everything we commend ourselves as **ministers of God, through much endurance, in afflictions, hardships, constraints, beatings, imprisonments, riots, labors, vigils, fasts;**

1 Corinthians 4:3-5

It does not concern me in the least that I be judged by you or any human tribunal; I do not even pass judgment on myself; I am not conscious of anything against me, but I do not thereby stand acquitted; the one who judges me is the Lord. Therefore, **do not make any judgment before the appointed time, until the Lord comes, for he will bring to light what is hidden in darkness and will manifest the motives of our hearts, and then everyone will receive praise from God.**

Hebrews 6:11-12

We earnestly desire each of you to demonstrate the same eagerness for the fulfillment of hope until the end, so that you may not become sluggish, but imitators of those who, **through faith and patience, are inheriting the promises.**



1 Peter 1:13

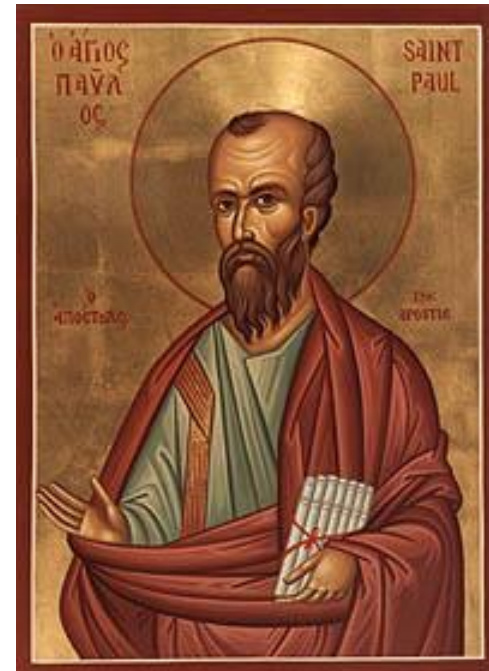
Therefore, gird up the loins of your mind, live soberly, and **set your hopes completely on the grace** to be brought to you at the revelation of Jesus Christ.

Romans 5:2

... we boast **in hope** of the glory of God.

Romans 8:24-25

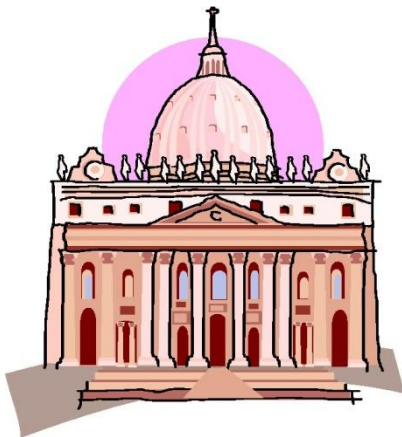
For **in hope we were saved**. Now hope that sees for itself is not hope. For who hopes for what one sees? But if **we hope for what we do not see, we wait with endurance**.



Faith and Works

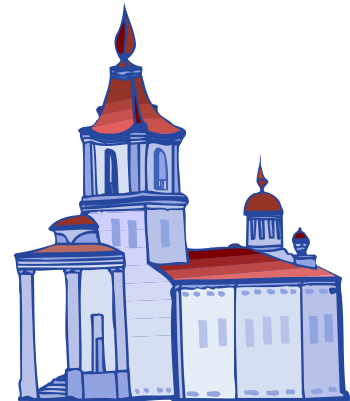
There is perhaps no greater confusion among Catholic Christians and Evangelical Protestant and Pentecostal Christians than that held over the controversy of faith versus good works.

This controversy best warrants the balance of scriptures necessary in reading the Word of God to understand what God means for us to know.



Catholics

**Evangelical Protestant
and
Pentecostals**



The Bible is clear that **faith** holds a first and prominent role in the salvation of every person.



Hebrews 10:38

But my just one shall **live by faith** ...

Hebrews 11:6

But **without faith** it is impossible to please him (God)

The Bible is equally clear on the saving role of good **works** in the lives of the faithful.

1 Peter 2:12

Maintain good conduct among the Gentiles, so that if they speak of you as evildoers, they may **observe your good works** and glorify God on the day of visitation.

Revelation 2:2

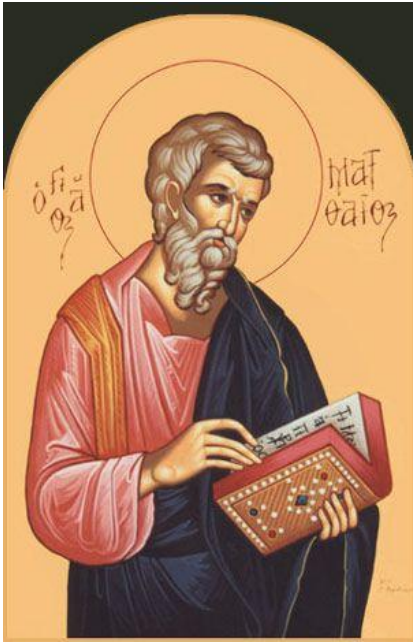
I know **your works**, your labor, and your endurance ...

Matthew 5:16

Just so, your light must shine before others, that they may see **your good deeds** and glorify your heavenly Father.

Matthew 16:27

For the Son of Man will come with his angels in his Father's glory, and then he will repay everyone **according to his conduct.**



Matthew 25:34-36

Then the king will say to those on his right, 'Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.'

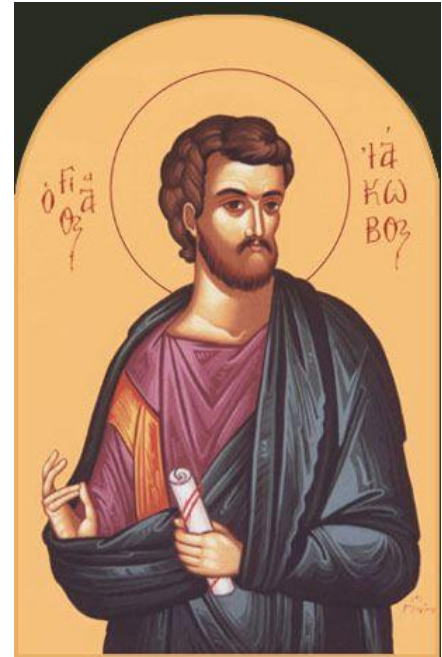
The Bible makes it clear that there must be a **balanced relationship** between our faith and its expression in good works.

James 2:14-18

What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him?

If a brother or sister has nothing to wear and has no food for the day, and one of you says to them,

"Go in peace, keep warm, and eat well," but you do not give them the necessities of the body, what good is it? So also faith of itself, if it does not have works, is dead. Indeed someone might say, "You have faith and I have works." Demonstrate your faith to me without works, and I will demonstrate my faith to you from my works.



1 Corinthians 15:58

Therefore, my beloved brothers, be firm, steadfast, always fully devoted to the work of the Lord, knowing that in the Lord your labor is not in vain.

Hebrews 6:10

For God is not unjust so as to overlook your work and the love you have demonstrated for his name by having served and continuing to serve the holy ones.

James 2:20-22

Do you want proof, you ignoramus, that faith without works is useless? Was not Abraham our father justified by works when he offered his son Isaac upon the altar? You see that faith was active along with his works, and faith was completed by the works.

Matthew 16:27

For the Son of Man will come with his angels in his Father's glory, and then he will repay everyone according to his conduct.

The Bible indicates that it is wrong to disturb the balance of works expressing a life of faith. Man is ***not saved by faith alone***.

James 2:24

See how a person is justified **by works and not by faith alone**.

James 2:26

For just as a body without a spirit is dead, so also **faith without works is dead**.

Nor is man ***saved by works alone.***

Romans 9:31-32

Israel, who pursued the law of righteousness, did not attain to that law ... because they **did it not by faith**, but as if it could be done by works.

Galatians 3:11

And that no one is justified before God by the law is clear, for "the one who is **righteous by faith** will live."

The Bible declares that salvation is a gift of God alone and constantly reaffirms that faith has a primary role in that salvation.

Ephesians 2:8-9

For by grace you have been saved through faith, and this is not from you; it is **the gift of God**; it is not from works, so no one may boast.

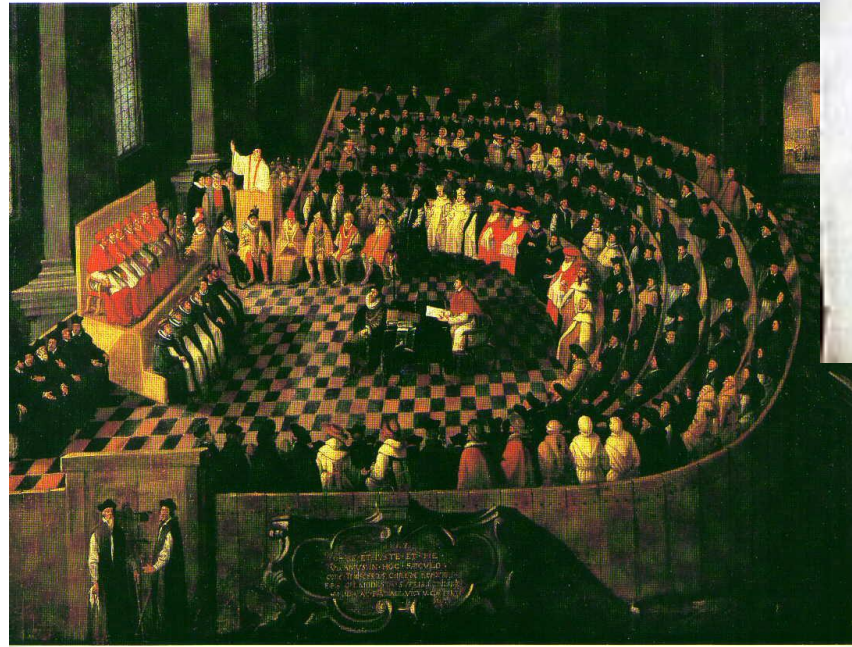
Hebrews 6:1

Therefore, let us leave behind **the basic teaching about Christ and advance to maturity**, without laying the foundation all over again: repentance from dead works and faith in God.

Hebrews 9:14

... how much more will **the blood of Christ**, who through the eternal spirit offered himself unblemished to God, cleanse our consciences from dead works to worship the living God.

The constant teaching of the Catholic Church on these Scriptures was clearly restated on January 13, 1547. The **Council of Trent (1545 - 1563)** issued its decree ***On Justification***.



Council of Trent, opening session, 1545

Council of Trent, *On Justification*, Ch. VIII

When the Apostle says that man is justified by faith and freely, these words are to be understood in that sense in which ***the uninterrupted unanimity of the Catholic Church*** has held and expressed them, namely, that **we are** therefore said to be **justified by faith**, because faith is the beginning of human salvation, the foundation and root of all justification, "without which it is impossible to please God" and to come to the fellowship of His sons; and we are therefore said to be justified gratuitously, because **none of those things that precede justification, whether faith or works, merit the grace of justification**. For, "if by grace, it is not now by works, otherwise," as the Apostle says, "grace is no more grace."

The Council also reiterated the relationship of good works to man justified by faith.

Council of Trent, *On Justification*, Ch. XVI

Therefore, to men justified in this manner, whether they have preserved uninterruptedly the grace received or recovered it when lost, are to be pointed out the words of the Apostle:

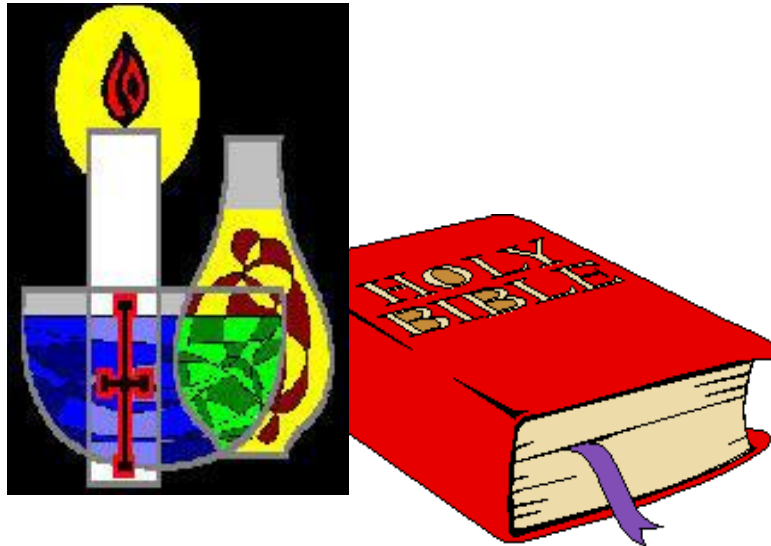
"Abound in every good work, knowing that your labor is not in vain in the Lord. For God is not unjust, that he should forget your work, and the love which you have shown in his name"; and "Do not lose confidence, which hath a great reward."

Hence, **to those who work well "unto the end" and trust in God, eternal life is to be offered**, both as a grace mercifully promised to the sons of God through Christ Jesus, and as a reward promised by God himself, to be faithfully given to their good works and merits.

The Process of Christian Initiation

Christians base their **approach to Christian initiation**, that is, what is to be expected from a new Christian, on several scriptures.

The **first set of scriptures** which determines Christian initiation is from the Acts of the Apostles and from the Gospels according to Mark and John.



Acts 16:30-31

Then he brought them out and said, "Sirs, what must I do to be saved?" And they said, "Believe in the Lord Jesus and you and your household will be saved."

Mark 1:15

This is the time of fulfillment. The kingdom of God is at hand. Repent, and believe in the gospel.

John 5:24

Amen, amen, I say to you, whoever hears my word and believes in the one who sent me has eternal life and will not come to condemnation, but has passed from death to life.

In response to these scriptures, **Protestant and Evangelical Christians** profess belief and acceptance of all that Jesus taught as necessary to meet the requirement of Christian initiation. They exact that the Christian believe Jesus and in Jesus, that he is Lord, that he died, rose again, defeated death and sin, and that through him sins are forgiven.



Catholic Christians express their response to these scriptures by professing belief and acceptance in Jesus as Lord, and all that is contained in the Apostles Creed.

Catholic Christians must profess belief in

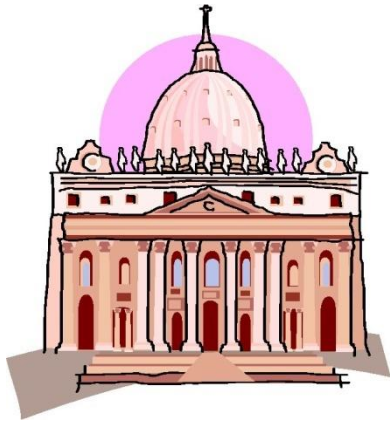
- ✓ God the Father Almighty, creator of heaven and earth.
- ✓ They must believe in Jesus Christ, his only Son, our Lord who was conceived by the power of the Holy Spirit and born of the Virgin Mary.
- ✓ That Jesus suffered under Pontius Pilate, was crucified, died and was buried.
- ✓ That he also descended to the dead. On the third day that he rose again.
- ✓ That he ascended into heaven, and is seated at the right hand of the Father.
- ✓ That he will come again to judge the living and the dead.
- ✓ Catholic Christians must believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting.

A **second set of scriptures** also indicates requirements for Christian initiation.

Romans 10:9-10

For, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved.

The **Protestant and Evangelical Christian** response to this scripture is to exact from the new Christian a confession on the lips.



Catholic Christians respond to the scripture by exacting the same detailed profession of faith as articulated in the Apostles and Nicene Creeds. Praying the Nicene Creed is a recurring and key element of Catholic weekly liturgies.

Another scripture in this second set is from Mark's Gospel:

Mark 1:15

Repent, and believe in the gospel.

Protestant and Evangelical Christians respond to this scripture by exacting from the new Christian the repentance of sinfulness.

Catholic Christians elicit a specific acknowledgment of the rejection of Satan, all his works and all his pomps.

Another scripture from the second set is found in the Acts of the Apostles:

Acts 4:12

There is no salvation through anyone else, nor is there any other name under heaven given to the human race by which we are to be saved.

Protestant and Evangelical Christians elicit the confession of Jesus by name.

Catholic Christians elicit the same as is clear from the Apostles Creed.

The **third and final scripture set** which determines the process of Christian initiation is from John's Gospel.

John 3:5

Jesus answered, "Amen, amen, I say to you, no one can enter the kingdom of God without being born of water and Spirit."

The **Protestant and Evangelical Christian** response is to put emphasis on a "born-again" experience on the part of the new Christian.

The **Catholic Church** has always taught that with Christian initiation, new divine life enters the Christian and transforms his/her life.

There is one remaining difference in emphasis in Christian initiation among Christians.

Protestant and Evangelical Christians place emphasis on the necessity of faith only, with baptism not rigidly connected to the Christian initiation.

Ephesians 2:8

For by grace you have been saved through faith, and this is not from you; it is the gift of God

Catholic Christian emphasis is on the intimate connection between faith and baptism.

1 Peter 3:20-21

God patiently waited in the days of Noah during the building of the ark, in which a few persons, eight in all, were saved through water. This prefigured baptism, which saves you now.

For Protestant and Evangelical Christians, faith is a gift of God, unmerited, and Christian initiation is **a *one-time event***.

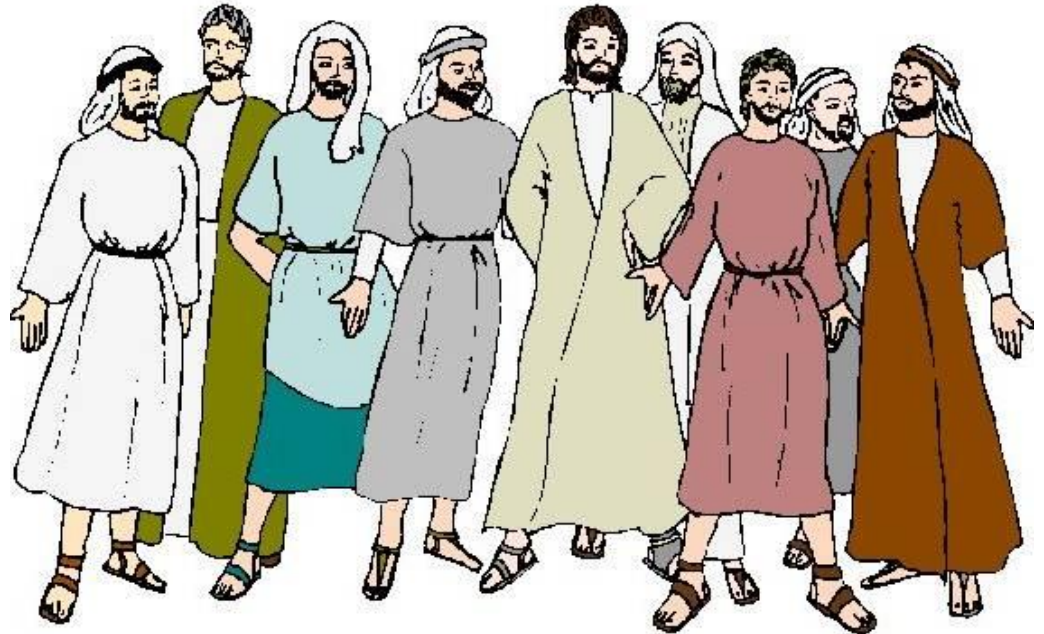
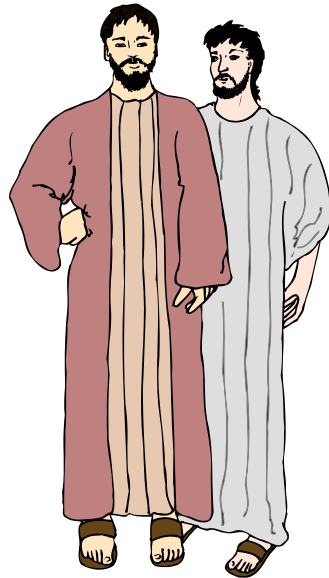
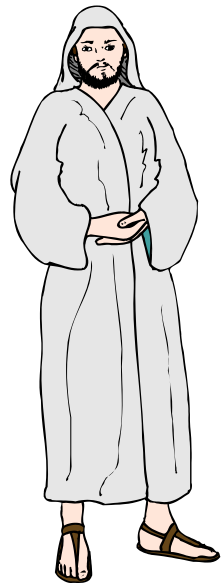


For Catholic Christians, faith is also a gift of God, unmerited, and in baptism, it is Christ who baptizes, and Christian initiation is, as the word implies, ***the beginning of a process***.

THE CHURCH: A BIBLICAL PORTRAIT



As Peter
is to the
the eleven
Apostles . . .



The Bishop of Rome
is to the Bishops
of the world.



Jesus Christ preached a Reign or Kingdom, the Kingdom of God (or of heaven).

Matthew 4: 17

From that time on, Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand."

A "Kingdom" is that society of people governed by a king.

The term "Kingdom (or Reign) of God" occurs 50 times in the three synoptic Gospels (14 times in Mark, 32 times in Luke, and 4 times in Matthew).

The term "kingdom of the heaven" occurs 32 times, mostly in Matthew for designating that kingdom beyond the earth which God decreed to build through Christ.

Matthew 4:17,23

From that time on, Jesus began to preach and say, "Repent, for the **kingdom of heaven** is at hand." ... He went around all of Galilee, teaching in their synagogues, proclaiming **the gospel of the kingdom**, and curing every disease and illness among the people.

Matthew 9:35

Jesus went around to all the towns and villages, teaching in their synagogues, proclaiming **the gospel of the kingdom**, and curing every disease and illness.

Matthew 5:3,10

"Blessed are the poor in spirit, for theirs is **the kingdom of heaven**. ... Blessed are they who are persecuted for the sake of righteousness, for theirs is **the kingdom of heaven**."

Matthew 6:10

... **your kingdom come**, your will be done, on earth as in heaven.

Matthew 13:24,31, 33,44,45,47

He proposed another parable to them. "**The kingdom of heaven** may be likened to a man who sowed good seed in his field." ... He proposed another parable to them.

"**The kingdom of heaven** is like a mustard seed that a person took and sowed in a field." ... He spoke to them another parable. "**The kingdom of heaven** is like yeast ...

The kingdom of heaven is like a treasure buried in a field

... Again, **the kingdom of heaven** is like a merchant searching for fine pearls. ... Again, **the kingdom of**

heaven is like a net thrown into the sea, which collects fish of every kind."

Jesus preached an end-times kingdom but one already existing on earth.

Matthew 5:12

"Rejoice and be glad, for **your reward will be great in heaven.**"

Matthew 13: 39, 49

"The harvest is the **end of the age**, and the harvesters are angels. ... Thus it will be at **the end of the age**. The angels will go out and separate the wicked from the righteous."

Jesus preached that the kingdom was primarily spiritual and internal but also visible and external.

Luke 15: 1-32

Kingdom of God parables: the one and ninety-nine sheep, the woman losing a silver piece, the prodigal son.

Luke 17: 20-21

Asked by the Pharisees when **the kingdom of God** would come, he said in reply, "The coming of **the kingdom of God** cannot be observed, and no one will announce, 'Look, here it is,' or, 'There it is.' For behold, **the kingdom of God** is among you."

Christ called and founded an exclusive, inner core group of twelve men called the "apostles."

Matthew 10:1ff	Mark 3:16ff	Luke 6:14ff	Acts 1:13ff
Simon Peter	Simon Peter	Simon Peter	Simon Peter
Andrew	James	Andrew	James
James	John	James	John
John	Andrew	John	Andrew
Philip	Philip	Philip	Philip
Bartholomew	Bartholomew	Bartholomew	Thomas
Thomas	Matthew	Matthew	Bartholomew
Matthew	Thomas	Thomas	Matthew
James Alphaeus	James Alphaeus	James Alphaeus	James Alphaeus
Thaddeus	Thaddeus	Simon Zealot	Simon Zealot
Simon Zealot	Simon Zealot	Jude	Jude
Judas Iscariot	Judas Iscariot	Judas Iscariot	

The apostles were solely and specially instructed:

Mathew 10:1-11

on the reason for exercising the task of preaching;

Matthew 13:10-36 (Mark 4:10)

on the parables of the kingdom which were only explained to the Apostles;

Matthew 18:1-35 (Mark 9:35)

on the manner of ruling and correcting the faithful in the Church;

Matthew 24

on the destruction of the city of Jerusalem, the end of the world and judgment, and on the permanency of the kingdom of God in the face of the persecution of its enemies.

John 13-17 (Mark 14:17)

on the mysteries of the divine life and on charity;

Matthew 16:21; 17:22; 20:17; 26:2

on the death and resurrection of Jesus;

Mathew 26:20; Mark 14:17; Luke 22:14; 1 Corinthians 11:23-26

on the new covenant founded on the blood of Jesus;

Acts 1:3; Luke 24:25

on the immediacy of exercising the apostolate of theirs.

Christ committed His very mission to this twelve-man inner core group, his Apostles, alone.

John 17:6-8

"I revealed your name to those whom you gave me out of the world. They belonged to you, and you gave them to me, and they have kept your word. Now they know that everything you gave me is from you, because the words you gave to me I have given to them, and they accepted them and truly understood that I came from you, and they have believed that you sent me."

John 14:16-17

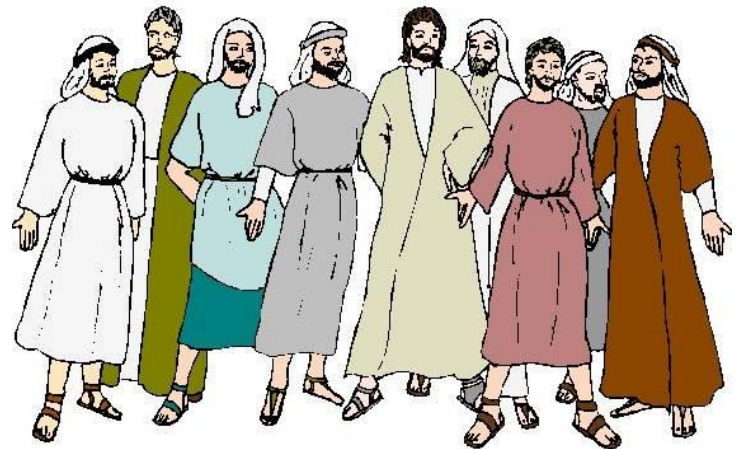
And I will ask the Father, and he will give you another Advocate to be with you always, the Spirit of truth, which the world cannot accept, because it neither sees nor knows it. But you know it, because it remains with you, and will be in you.

John 20:21

(Jesus) said to them again, "Peace be with you. As the Father has sent me, so I send you."

Matthew 28:18-20

Then Jesus approached and said to them, "All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age."



**Christ gave to the Twelve, the Apostles,
the power of ruling, teaching and sanctifying.**

The threefold power:

Matthew 28:18-20

Then Jesus approached and said to them, "All power in heaven and on earth has been given to me. Go, therefore, and ***make disciples*** of all nations, ***baptizing them*** in the name of the Father, and of the Son, and of the holy Spirit, ***teaching them*** to observe all that I have commanded you. And behold, I am with you always, until the end of the age."

The power of teaching:

Matthew 10:7, 27

As you go, make this proclamation: 'The kingdom of heaven is at hand.' ... What I say to you in the darkness, **speaking** in the light; what you hear whispered, **proclaim** on the housetops.

Mark 3:14

He appointed twelve (whom he also named apostles) that they might be with him and he might send them forth **to preach**.

Mark 16:15

He said to them (the eleven), "Go into the whole world and **proclaim the gospel** to every creature."

The power of sanctifying:

Luke 22:19

Then he took the bread, said the blessing, broke it, and gave it to them, saying, "This is my body, which will be given for you; **do this in memory of me.** "

1 Corinthians 11:24

... and, after he had given thanks, broke it and said, "This is my body that is for you. **Do this in remembrance of me.**"

John 20:22-23

And when he had said this, he breathed on them and said to them, "Receive the holy Spirit. Whose **sins you forgive are forgiven them**, and whose sins you retain are retained."

The power of ruling:

Matthew 18:18

Amen, I say to you (the disciples who came up with a question to Jesus in v.1), whatever you **bind on earth** shall be **bound in heaven**, and whatever you **loose on earth** shall be **loosed in heaven**.

Mark 9:35

Then he sat down, called the Twelve, and said to them, "If anyone wishes **to be first**, he shall **be the last of all and the servant of all**."

Christ obliges all people to submit to the power of the Apostles.

Mark 16:16

"Whoever believes and is baptized will be saved; whoever does not believe will be condemned."

Matthew 10:32

"Everyone who acknowledges me before others I will acknowledge before my heavenly Father."

Mathew 10:40

"Whoever receives you receives me, and whoever receives me receives the one who sent me."

John 13:20

"Amen, amen, I say to you, whoever receives the one I send receives me, and whoever receives me receives the one who sent me."

Luke 10:16

"Whoever listens to you listens to me. Whoever rejects you rejects me. And whoever rejects me rejects the one who sent me."



Christ at the same time instituted an obligatory hierarchical society for all people.

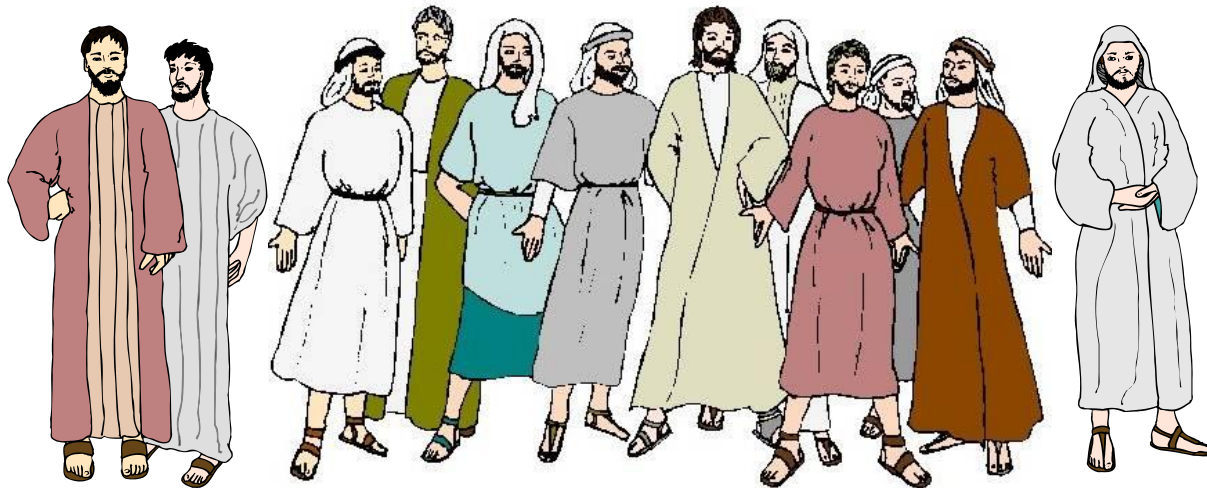
The Apostles took to themselves and exercised the power of teaching:

Mark 16:19-20

So then the Lord Jesus, after he spoke to them, was taken up into heaven and took his seat at the right hand of God. But they **went forth and preached everywhere**, while the Lord worked with them and confirmed the word through accompanying signs.

Acts 5:12-42

Many signs and wonders were done among the people at the hands of the apostles. ... (the angel of the Lord) ... said, "Go and take your place in the temple area, and tell the people everything about this life." When they heard this, they went to the temple early in the morning and **taught**. ... Then someone came in and reported to them, "The men whom you put in prison are in the temple area and are teaching the people." ... And all day long, both at the temple and in their homes, they did not stop **teaching and proclaiming** the Messiah, Jesus.



The Apostles took to themselves and exercised the power of sanctifying:

Acts 2:14, 37-38

Then Peter stood up with the Eleven, raised his voice, and proclaimed to them (the Pentecost crowd), ... Now when they heard this, they were cut to the heart, and they asked Peter and the other apostles, "What are we to do, my brothers?" Peter (said) to them, "Repent and **be baptized**, every one of you, in the name of Jesus Christ for the **forgiveness of your sins**; and you will **receive the gift of the holy Spirit.**"



The Apostles took to themselves and exercised the power of ruling:

Making laws

Act 15:1- 16:5

The Council of Jerusalem

Making judgments

Act 5:1-11

Ananias, Sapphira and their deception regarding the sale price of their property

The Apostles understood that their powers were hierarchically conferred:

Act 1:16-26:

in designating a successor to Judas

Galatians 1:1, 12, 18 and 2:2, 7-9:

in establishing, understanding and confirming the apostolate of Paul

Acts 14:23:

in designating priests for the churches

Acts 6:1-6:

in ordaining deacons

This society which Christ instituted He called the Church.

The Greek, ***ekklesia***, and the Latin, ***ecclesia***, translates the Hebrew, ***qahal***, meaning principally, assembly.

In the New Testament, the word occurs 114 times, 3 times in Matthew's Gospel, 23 times in the Acts of the Apostles, 63 times in Paul's epistles, 20 times in Revelation, and 5 times within the other epistles of the Apostles.

The term ***ekklesia***, ***ecclesia***, church was used exclusively by the authors of the New testament for the gathering of Christians while the word, ***synagoge***, was reserved to signify the gathering of Jews.

Gospel References

Matthew 16:18-19

"And so I say to you, you are 'Rock', and upon this rock I will build my **church**, and the gates of the netherworld shall not prevail against it. I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven."

Matthew 18:17

"If he refuses to listen to them (two or three witnesses), tell the **church**. If he refuses to listen even to the **church**, then treat him as you would a Gentile or a tax collector."

**This same church Christ willed to endure
until the end of the world.**

The promise of indefectibility:

Matthew 16:18

... and the gates of the netherworld shall not prevail
against it (the church).

Christ instituted only one church, and that society was both formally and specifically a visible one.

Matthew 16:18

"... upon this rock I will build my church" (Both "this rock" and "my church" are clearly singular in the Greek text.)

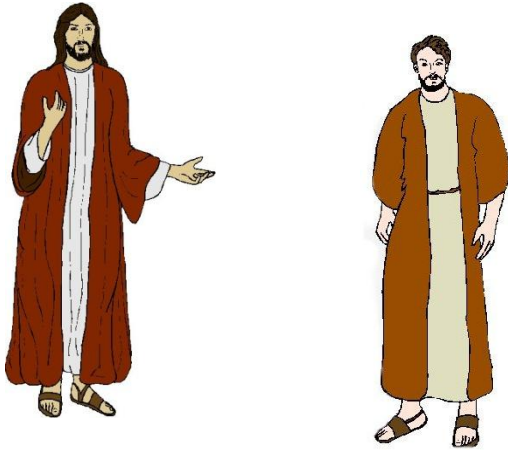
John 10:16

I have other sheep that do not belong to this fold. These also I must lead, and they will hear my voice, and there will be one flock, one shepherd.

John 17:20-21

"I pray not only for them (the Apostles), but also for those who will believe in me through their word, so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me."

MATTHEW 16:18



SIMON BAR JONA / PETER

And so I say to you, you are Peter, and upon this rock **I will build my church**, and the gates of the netherworld shall not prevail against it.

I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven."

MATTHEW 18:18

THE ELEVEN

Amen, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.

Founding and Authority in the Church

MATTHEW 16:18



SIMON BAR JONA / PETER

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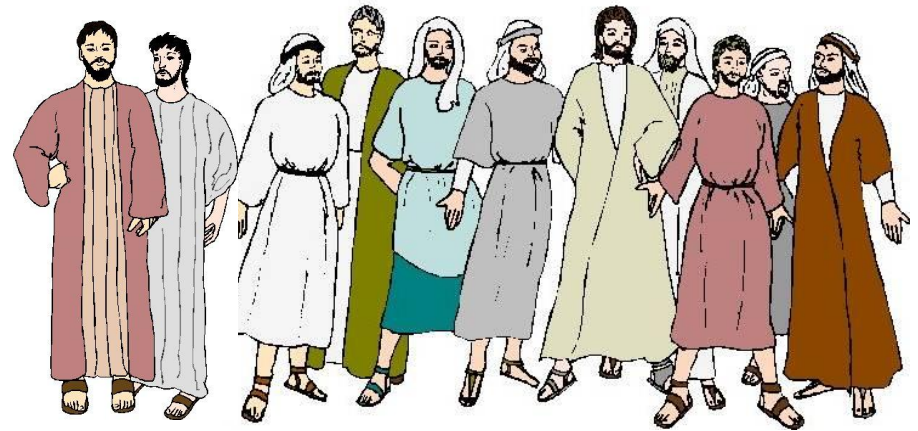


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MATTHEW 18:18



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Founding and Authority in the Church

Mt 16



PETER

BISHOP OF ROME d., 67 AD



LINUS, 67-79



ANACLETUS, 79-92



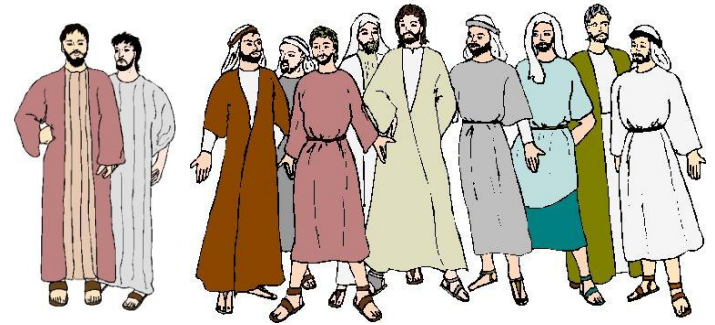
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UNBROKEN
SUCCESSION

**Francis,
2013 -**



Mt 18



THE ELEVEN



PAUL BARNABAS

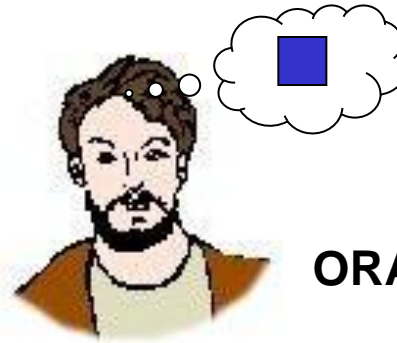
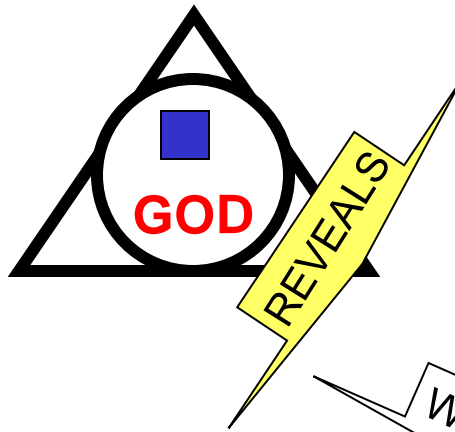
Acts 13:3-4

UNBROKEN
SUCCESSION

**BISHOPS OF THE WORLD
FOR ALL TIME**

The Exercise of Authority

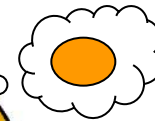
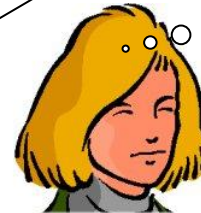
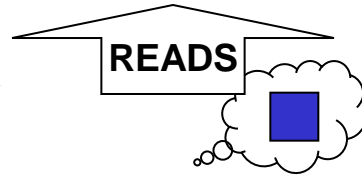
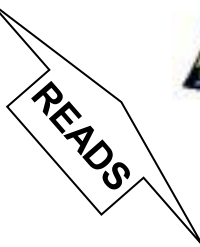
REVELATION



ORAL TRADITION

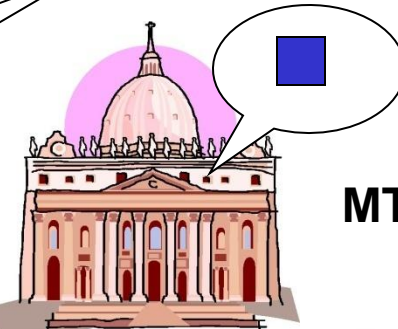
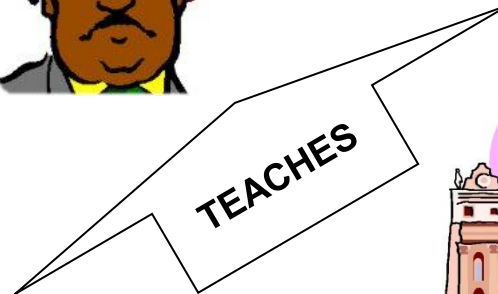


WRITTEN TRADITION



BELIEVERS

MAGISTERIUM
Teaching Authority



MT 16/18

Florence 1414; Trent 1545-1563

THE MARKS OF THE CHURCH

"...I believe in one, holy, catholic and apostolic Church..."

The Nicene Creed, 325 AD



The Church is One

John 17:11

Holy Father, keep them in your name that you have given me, so that they may **be one** just as we are.

John 17:21

... so that they may **all be one**, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me.

Ephesians 4:4 - 5

"There is **one body** and **one Spirit** just as you were called to the **one hope** that belongs to your call, **one Lord, one faith, one baptism, one God** and Father of us all"

1 Corinthians 10:17

"Because there is one bread, we who are many are **one body**, for we all partake of the **one bread**."

John 10:16

(Jesus said) "there shall be **one flock, one shepherd**."

The Church is Holy

The Church of the apostles was holy. When we say that the Church is holy, we mean among other things that she had the all-holy God as her author.

Ephesians 5:25 - 27

"Christ loved the church and gave himself up for her, that he might **sanctify** her, having cleansed her by the washing of water with the word, that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be **holy and without blemish.**"

1 Timothy 1:15

"Christ Jesus came into the world **to save sinners.**"

The Church is Catholic

The third great historic mark, or note, of the one true Church is that this Church is Catholic. Catholic means "universal". It refers as much to the fullness of the faith she possesses as to the undeniable extension in both time and space that has characterized her virtually from the beginning.

Mark 16:15

He said to them, "Go into **the whole world** and proclaim the gospel to **every creature**."

Colossians 1:5 - 6

"The word of the truth ... **in the whole world** ... is bearing fruit and growing"

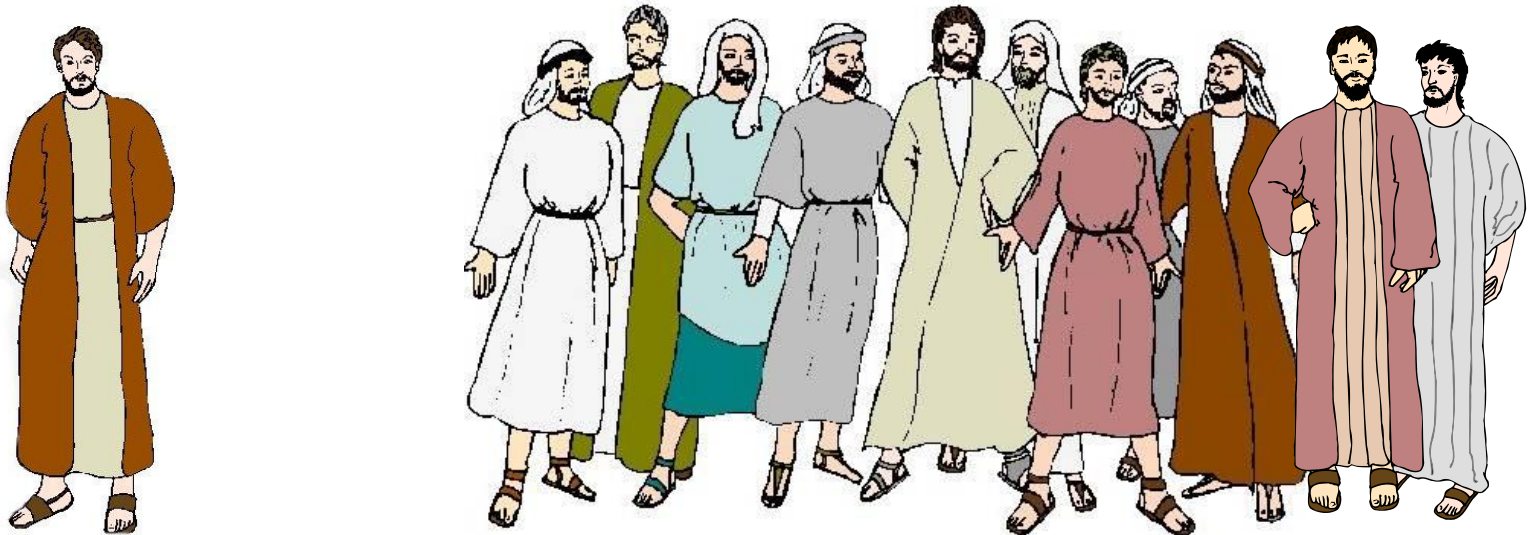
The Church is Apostolic

Finally, the Church that issued from the commission of Christ to the apostles was apostolic.

Christ founded the Church upon the apostles.

John 6:70

"**Did I not choose you, the twelve?**" (Jesus) asked them.



Labels Among Christians

Believers in Jesus Christ as Lord are known by a variety of labels, some contradictory among themselves and often divisive.

Yet our God is the author of differences. Believers must grow to know and respect differences among themselves.

Differences can be of God; division can be of Satan.



Catholic



Orthodox



Protestant

Church (Matthew, 70s/80s AD)

The word church is a translation of the Greek *ekklesia* and the Hebrew *qahal*. The word is used only twice in the Gospels, in Mt 16:18 and Mt 18:17. The Greek and the Hebrew mean God's people, called, convoked, formed by Him as the object of His designs. The word generally means the constitution of the community of those who will be sharers in salvation.

Christian (Luke, 70s/80s AD)

The term "christian" is used to denote the followers of Jesus Christ. Acts 11:26 records that "it was in Antioch that the disciples were called Christians for the first time."

catholic (Ignatius, 110 AD)

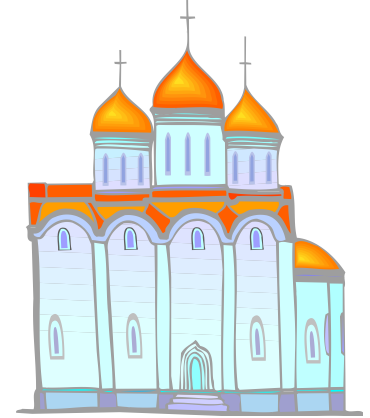
This term is the same word found in the Apostles Creed ("I believe in one, holy, catholic and apostolic church"). The word comes from the Greek, *katholika*, which means universal. It was used as early as the end of the 1st, early 2nd century by Ignatius of Antioch (d. 110).

Catholic (c. 400 AD)

This word denotes the Roman Catholic Church and its believers. The technical use of the word to denote the Roman Church seems to have been established by the beginning of the 3rd century. The Catholic Church rightly uses the word in that its beliefs and practice have been believed everywhere, always, and by all. This is what is truly and properly catholic.

Greek Byzantine (5/6th century)

This label signifies Eastern and Greek speaking Christians and their theology. The term is used today to indicate Greek speaking Christians who are in union with the Bishop of Rome and accept the authority of Rome.



Greek Orthodox (1054)

This label signifies Eastern and Greek speaking Christians and their theology. The term often refers to those Greek speaking Christians who broke with the Bishop of Rome in 1054 and no longer accept the authority of Rome.

Protestant (Luther, 1483-1546)

This label denotes those Christians who trace their origin to the Reformation precipitated by Martin Luther in a move to reform the Catholic Church in the 16th century. Their aim was to restore the Christian faith as it had been at its beginning. In a word they "protested" the abuses in faith and practice found in the Church during the Middle Ages.



Reformed (Zwingli, 1484-1531; Calvin, 1509-1564)

This label is used for those Protestant Christian believers who follow the doctrines and polity of the Protestant Reformers Zwingli and Calvin rather than the Lutheran tradition. A chief distinction is in the belief in the Eucharist: their faith holds a memorial view of the sacrament.



Revival (1700s)

The term "revival" (and "revivalism") was applied to the reaction against intellectual and formalistic tendencies in Protestantism in the 18th century. Revivalism stresses conversion and a concern for the poor. It denotes the popular movement among Christians that makes a direct appeal to emotional religious experience. Methodism founded by John and Charles Wesley best typifies revivalism. Adventist churches and Holiness churches are examples of revival churches in the United States today.



Evangelical (Spenser, 1666; Wesley, 1738)

This label denotes a movement in modern Anglo-American Protestantism with European roots which emphasizes personal commitment to Christ and the authority of the Bible. The word "evangelical" simply means pertaining to the Gospel (*euaggelion* = good news). The largest U.S. Protestant body, the Southern Baptist Convention, embraces evangelical tenets.

Others include Pentecostals, the Charismatic Renewal (including Catholic Christians) and Black Baptist Churches.

A major evangelical publication is *Christianity Today*.



Pentecostal (1906 in USA)

This label denotes both the faith and practice of those who profess belief in the experience of holiness and Christian perfection. This perfection is climaxed by an "infilling of the Holy Spirit" as evidenced by speaking in tongues as experienced by the Apostles on Pentecost in 30 AD. Pentecostal beliefs are drawn principally from Methodist and Baptist tenets, and are usually fundamentalist. The Church of God of Prophecy is an example of a Pentecostal church.

Fundamental (The Fundamentals, 1920)

The label "fundamental" is a label first used in the 1920s to denote the return to essential (hence fundamental) Bible truths.

The fundamental truths professed are: the infallibility of the Bible, the virgin birth, the divinity of Christ, the sacrifice of Christ on the cross as atonement for the sins of all people, the physical resurrection and second coming of Christ, and the bodily resurrection of all believers. Some denominations which are fundamentalists are the Southern Baptists, Church of Christ, Assembly of God, Four Square Gospel, Church of the Nazarene, etc.



Non / Interdenominational (late 20th century)

These labels are used to distinguish those professing Christians who follow generally a fundamentalist and/or evangelical lifestyle. While they eschew the labels of historical denominations, their labels have become the new denominational labels.

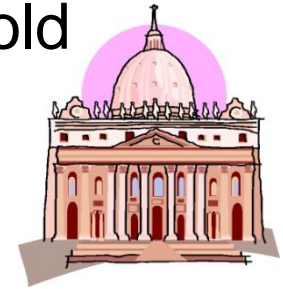
They adhere to a Bible-only rule of faith and morals and dismiss the doctrinal conflicts which spawned the historical Protestant Christian denominations.

Charismatic

This label comes from the Greek word, *charismata*, meaning spiritual gifts. The Charismatic Movement is an international, interdenominational Christian revivalist movement. Believers have been filled or baptized with the Holy Spirit. Spiritual gifts are then received such as tongues, prophecy, healing, interpretation of tongues, etc. (1 Cor 12:8-10). The movement appears to have found its contemporary manifestation through the Pentecostal Churches in the early 20th century. The Catholic Charismatic Movement traces its roots to university campuses (e.g. Notre Dame) in 1967. Today the Franciscan University of Steubenville is a center of Catholic Charismatic activity. The movement received Papal approval in 1975 from Pope Paul VI.

Traditional

The term "traditional" is often used to denote those believers who look to a long standing belief or practice within the Church as essential to their faith life. Literally, to be traditional means to "hold fast to the truths which have been handed down to you". In Catholic Christianity today, to be traditional often denotes the period of belief and practice before Vatican II, and to those who hold tenaciously to the unrenewed faith and practice of Church life before Vatican II.

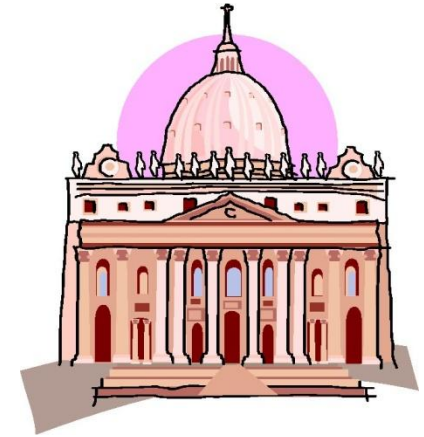


Orthodox

The term "orthodox" is applied increasingly today to those Catholic Christians who are faithful to the biblical, historical and theological foundations of the teaching authority of the Bishop of Rome and the bishops of the world teaching in unity with the Bishop of Rome. Orthodox Catholic Christians are perceived as both conservative and evangelical.

Conservative

The label "conservative" is usually applied to that Christian faith and practice which focuses on a very strict and narrow interpretation of both Biblical and Church teaching.



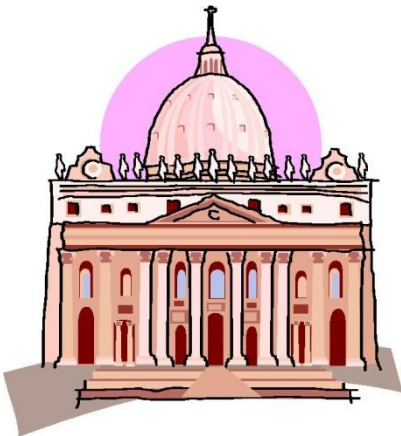
Liberal

When the term "liberal" is applied to Christian faith and practice what is usually denoted is a loose and broad interpretation of both the Bible and Church teachings. Today, the accent on the so-called "social gospel" is often viewed as a liberal emphasis on faith and practice.

Christians differ by denominational and non-denominational labels also. As individuals and groups disagreed with each other they often broke faith fellowship to begin and continue their own faith fellowship.

The study of history presents a story of increasing differences among Christian believers and a proliferation of denominational labels.

Catholic



Orthodox



Protestant



Church History Timeline

The following charts show a timeline of some of the events which lead to the multiplicity of Christian denominations. The Post Apostolic Age Charts are constructed to scale, so that each century takes the same amount of horizontal space. Note that there were long periods of time during which the interpretation of the Bible and doctrine were discussed and resolved without division into different communities

Christ's Birth 4 BC

Apostolic Age

Church's Birth 30 AD

Council of Jerusalem 50 AD



Gospels Written 65 - 100 AD

End of the Apostolic Age

Post Apostolic Age

Council of Nicea 325 AD

Council of Constantinople I 381

Council of Ephesus I 431

Council of Chalcedon I 451



Council of Constantinople III 680

Council of Constantinople II 553

Local Council of Carthage 397

72/73 Book Bible Canon

Council of Nicea II 787

Council of Constantinople IV 879

Greek Orthodox
1054

Council of Lateran I 1123

Council of Lateran II 1139

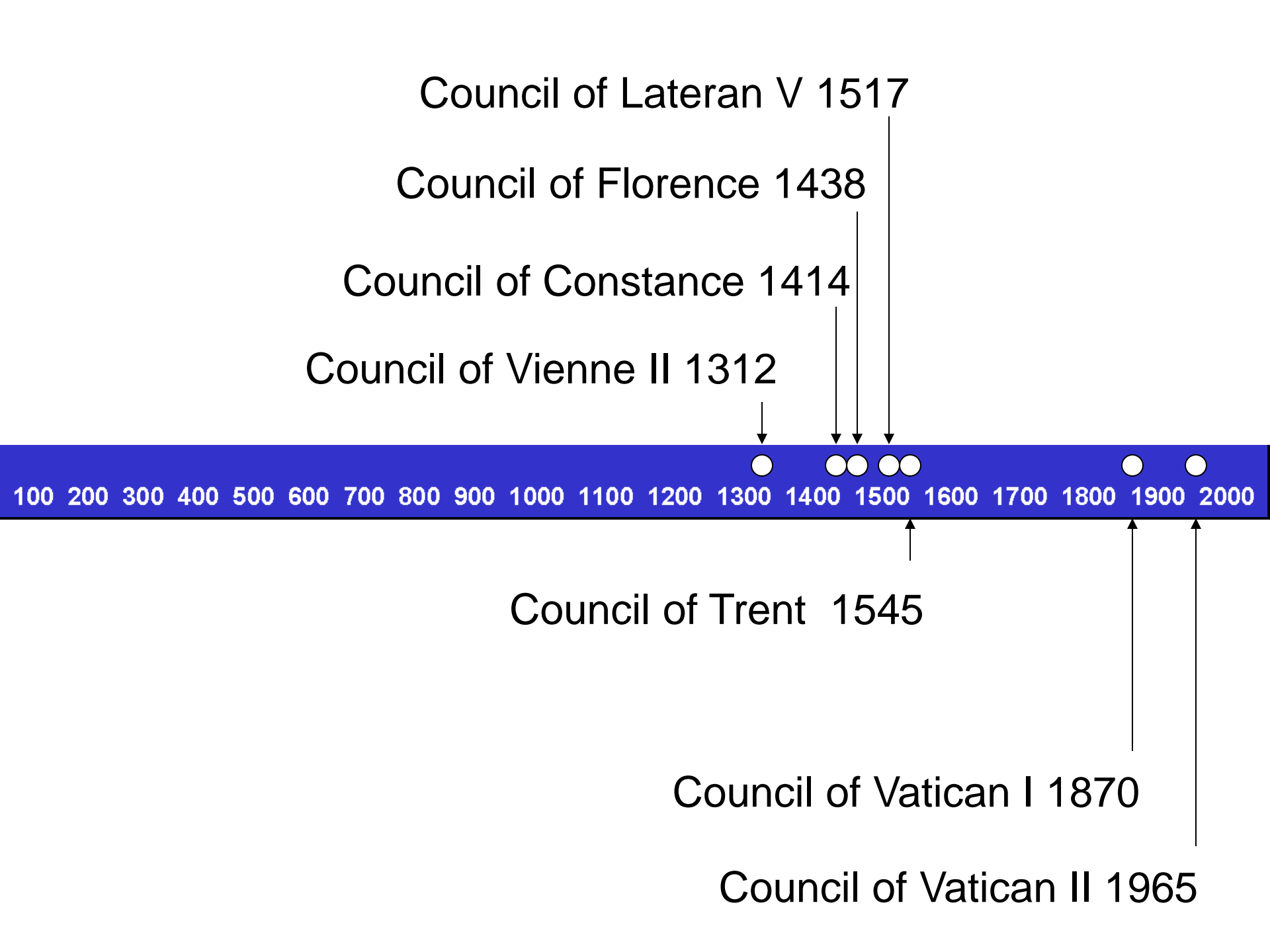


Council of Lateran III 1179

Council of Lateran IV 1215

Council of Lyons I 1245

Council of Lyons II 1274



Council of Lateran V 1517

Council of Florence 1438

Council of Constance 1414

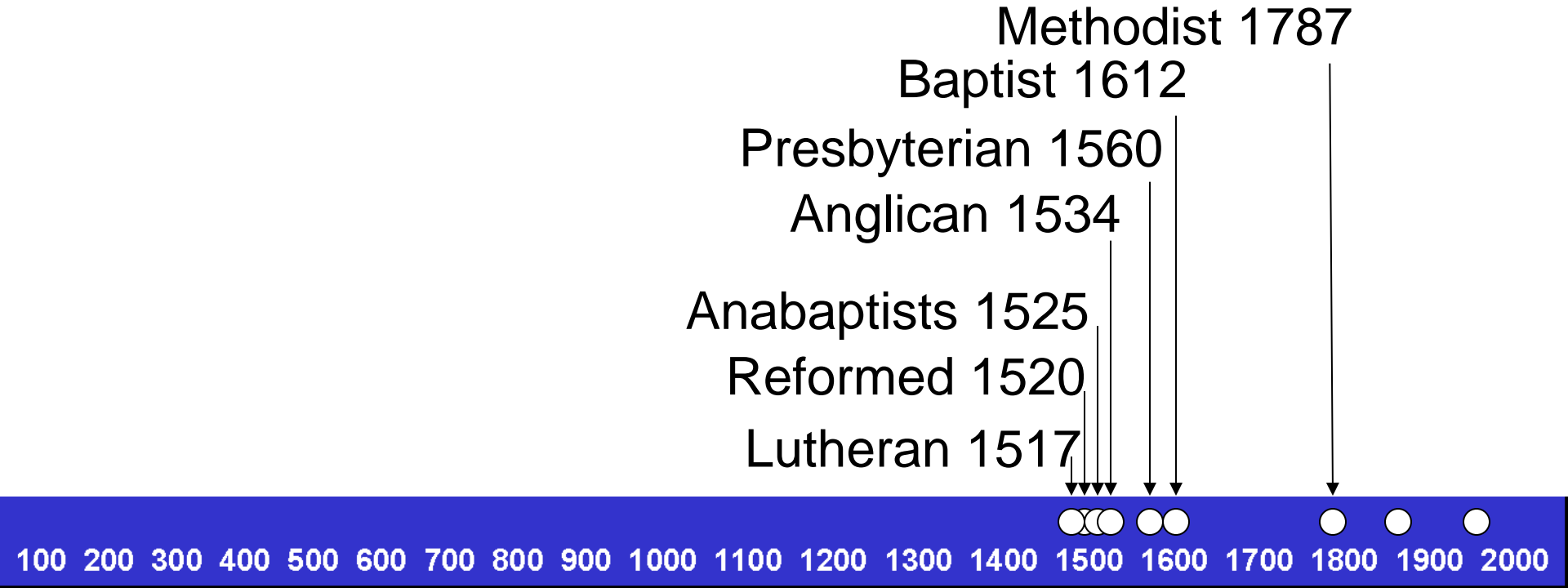
Council of Vienne II 1312

Council of Trent 1545

Council of Vatican I 1870

Council of Vatican II 1965

100 200 300 400 500 600 700 800 900 1000 1100 1200 1300 1400 1500 1600 1700 1800 1900 2000



66 Book Bible Canon

Council of Trent 1545

Council of Vatican I 1870

Council of Vatican II 1965

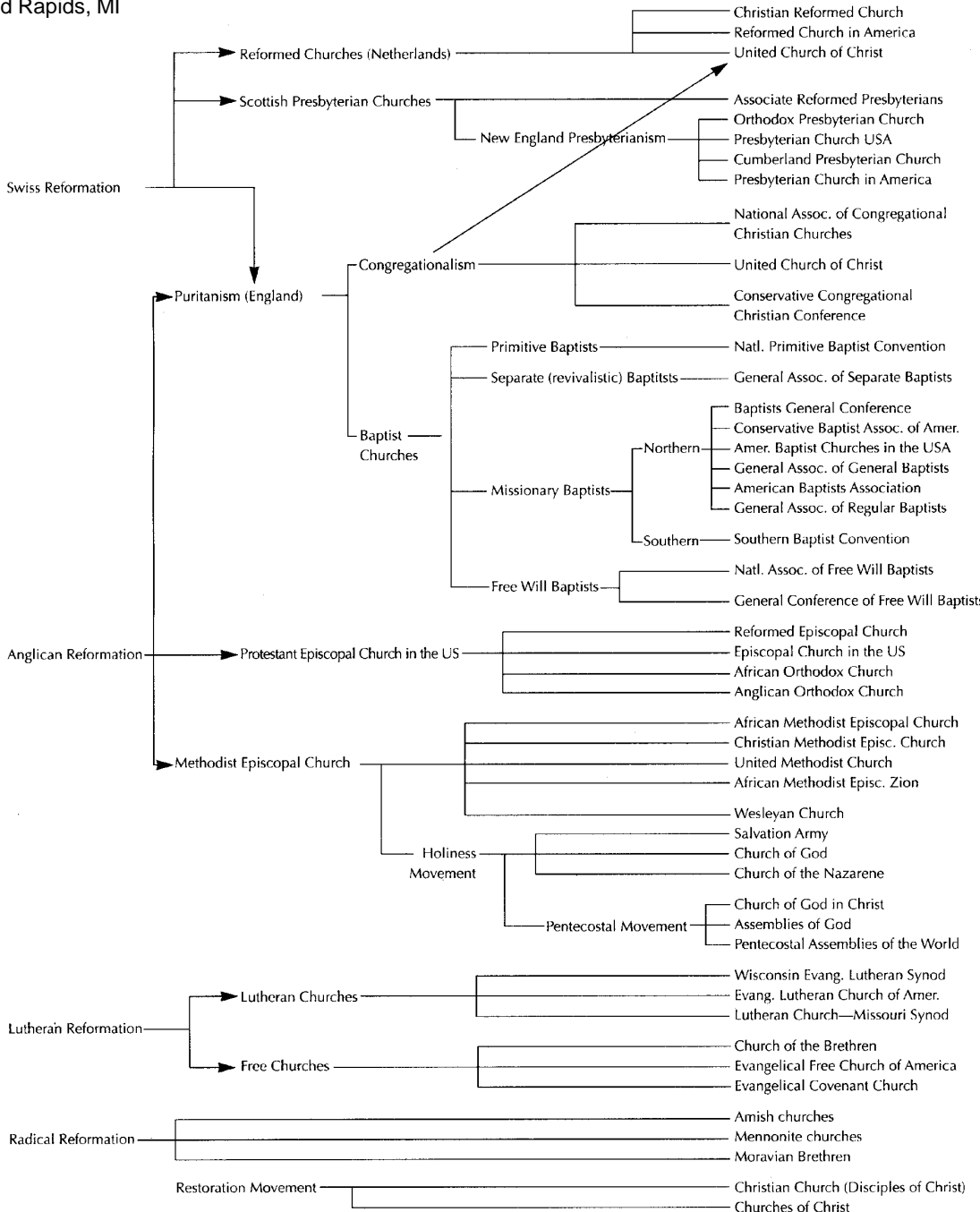


Genealogy of Christian Faith Communities

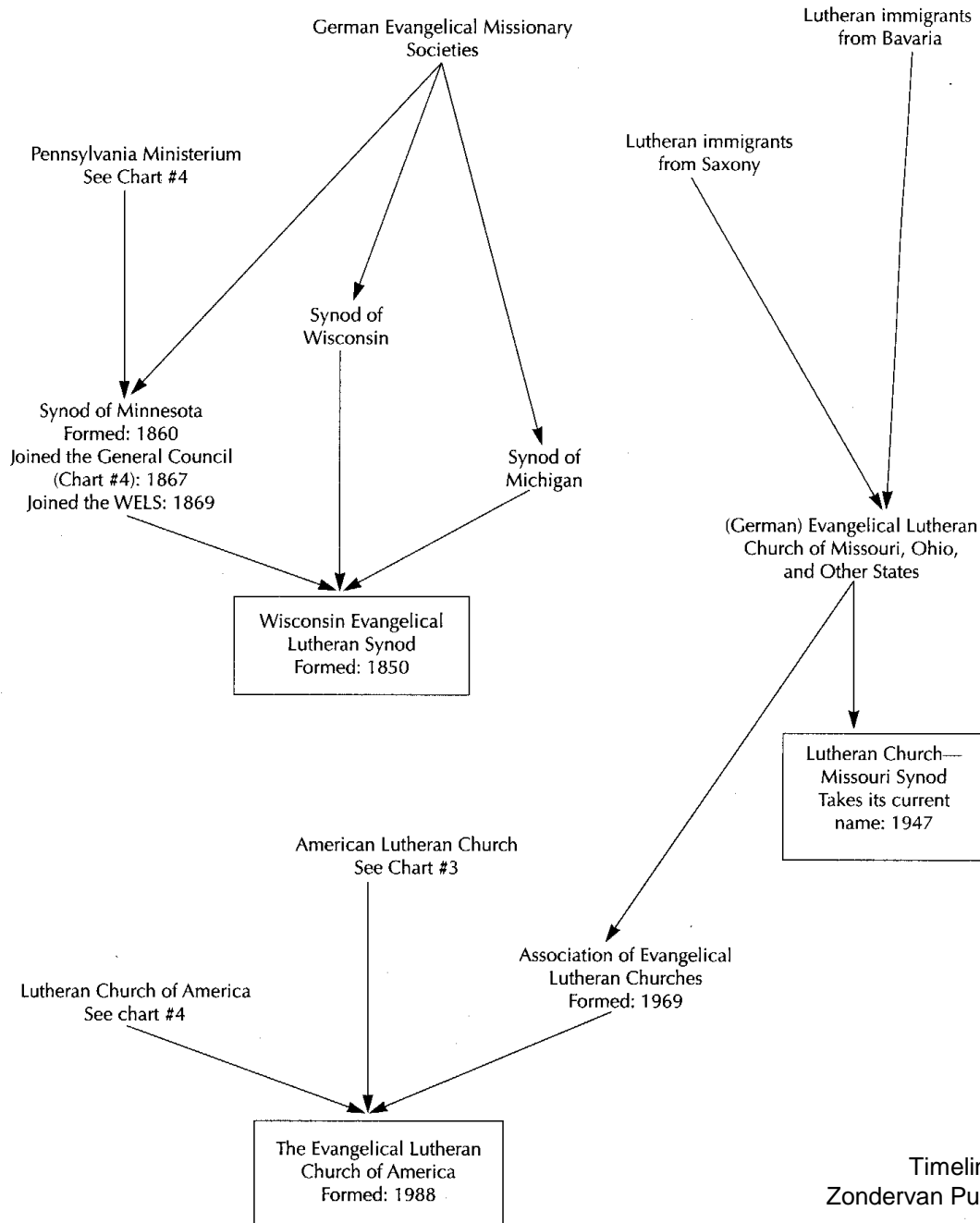
American Christian Branches Among European Founded Churches

The following American Christian branches to European founded churches take their beginning from the history chart of the preceding slides. The date before each denomination indicates the beginning of that American branch church fellowship.

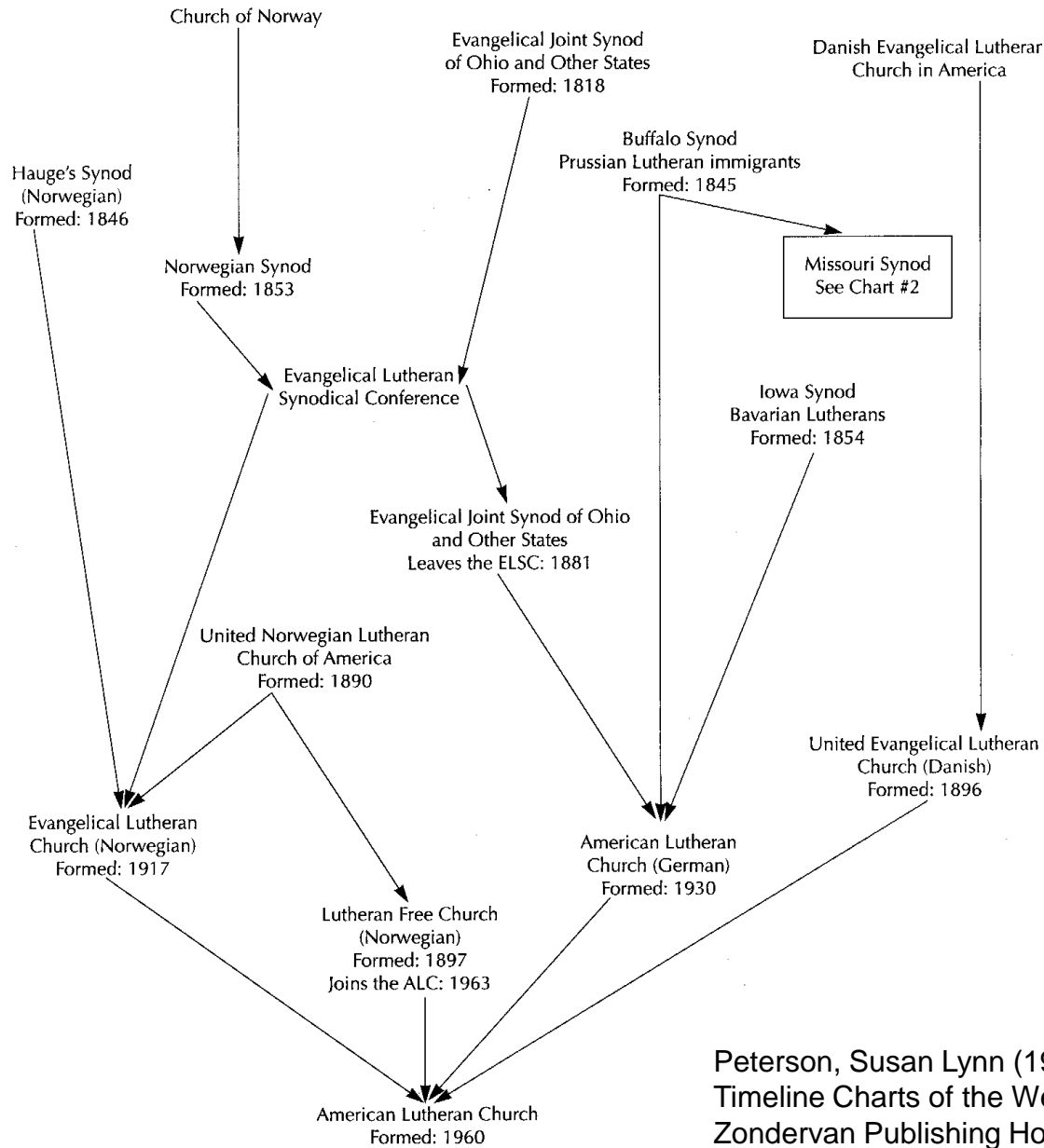
Reformation Churches



Lutheranism

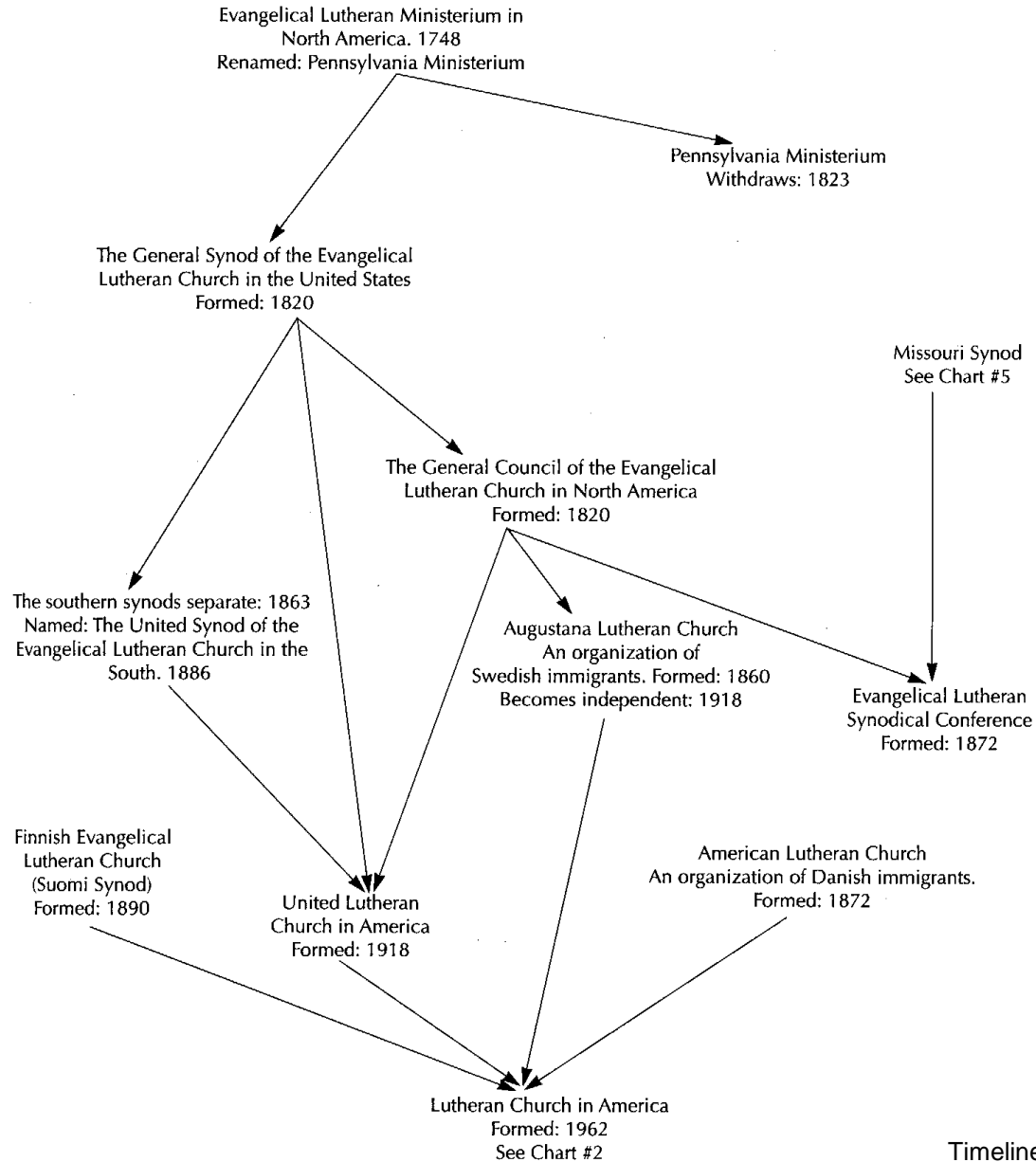


American Lutheran Churches

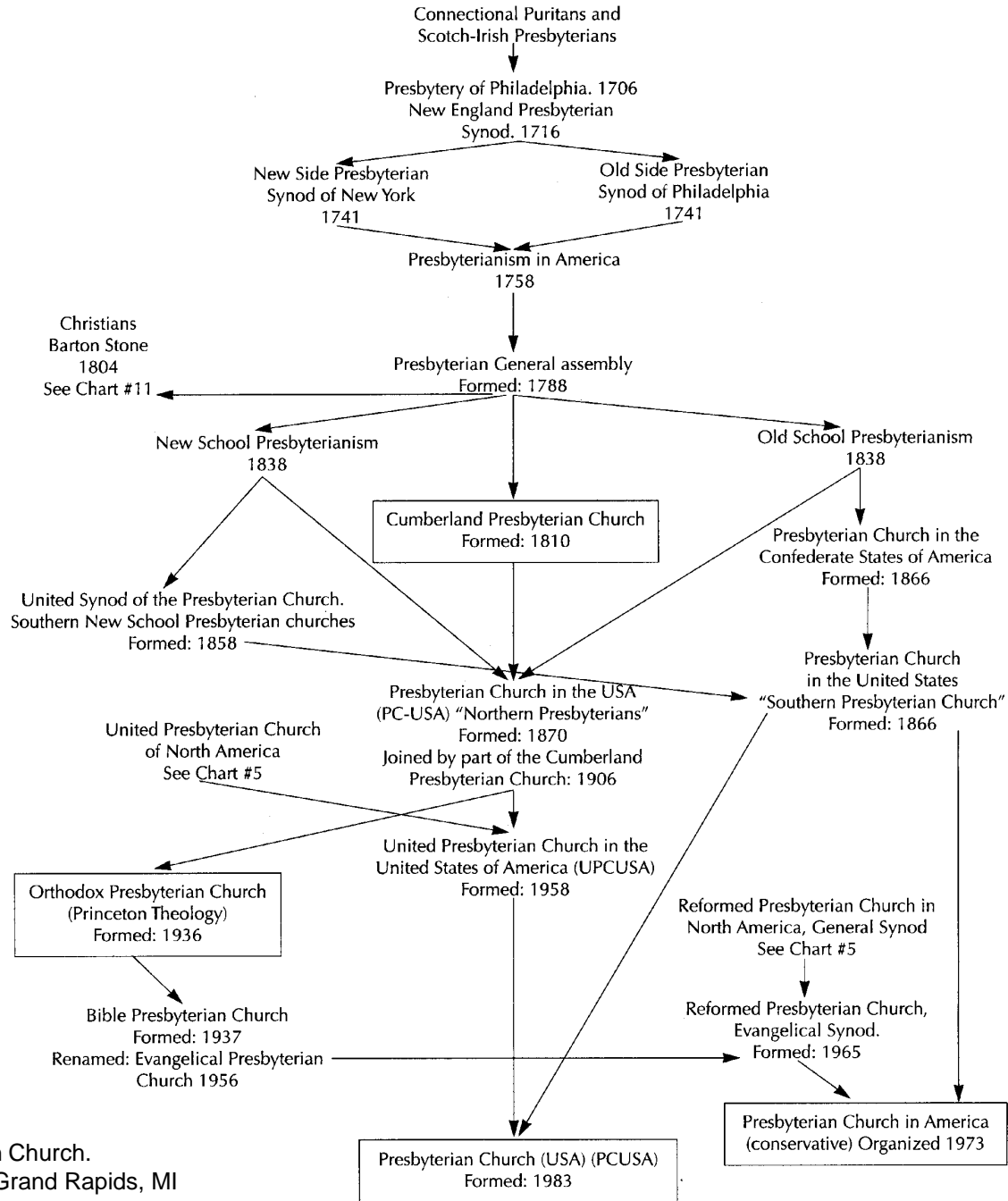


Peterson, Susan Lynn (1999).
 Timeline Charts of the Western Church.
 Zondervan Publishing House, Grand Rapids, MI

Lutheran Church in America

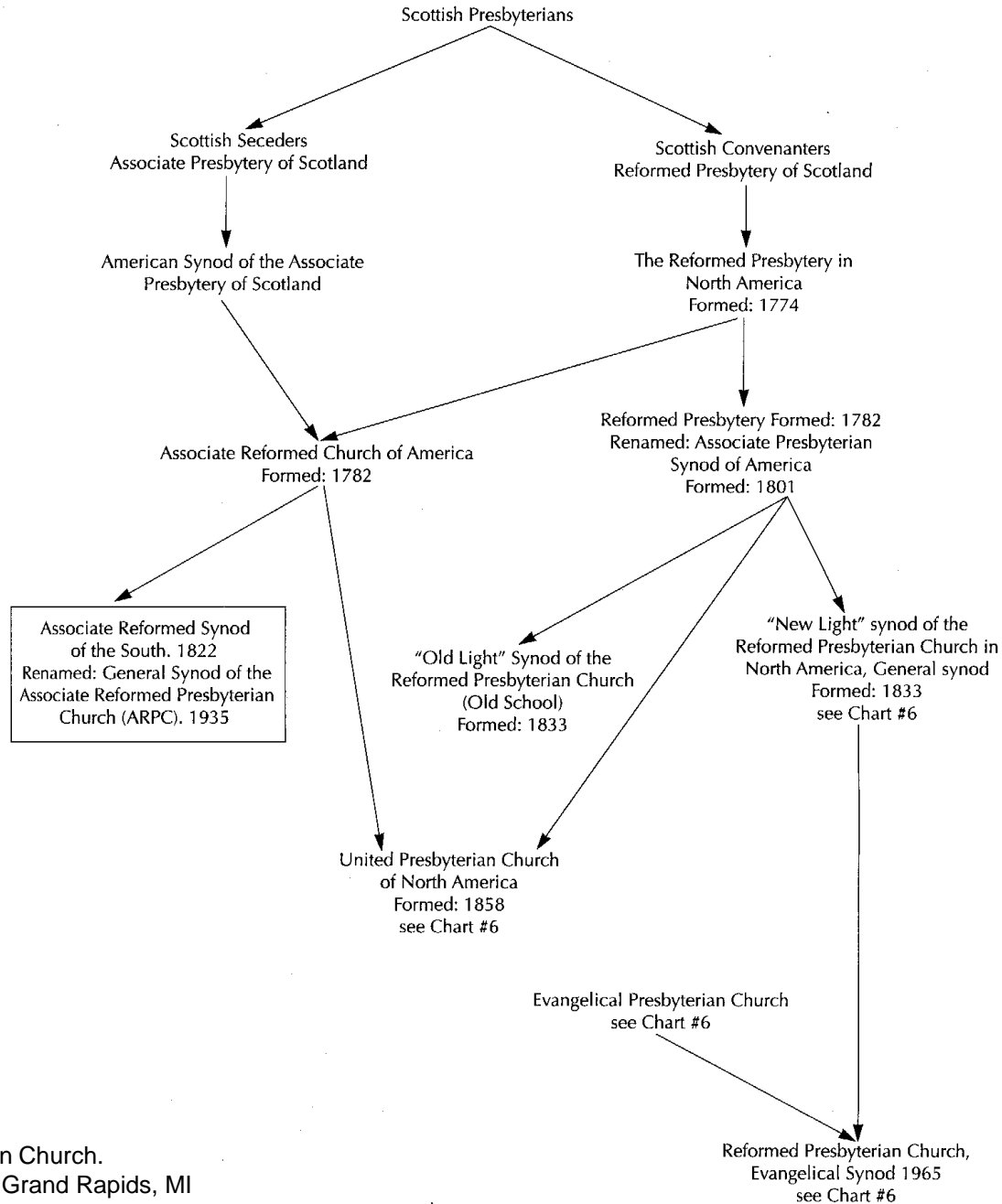


Presbyterianism

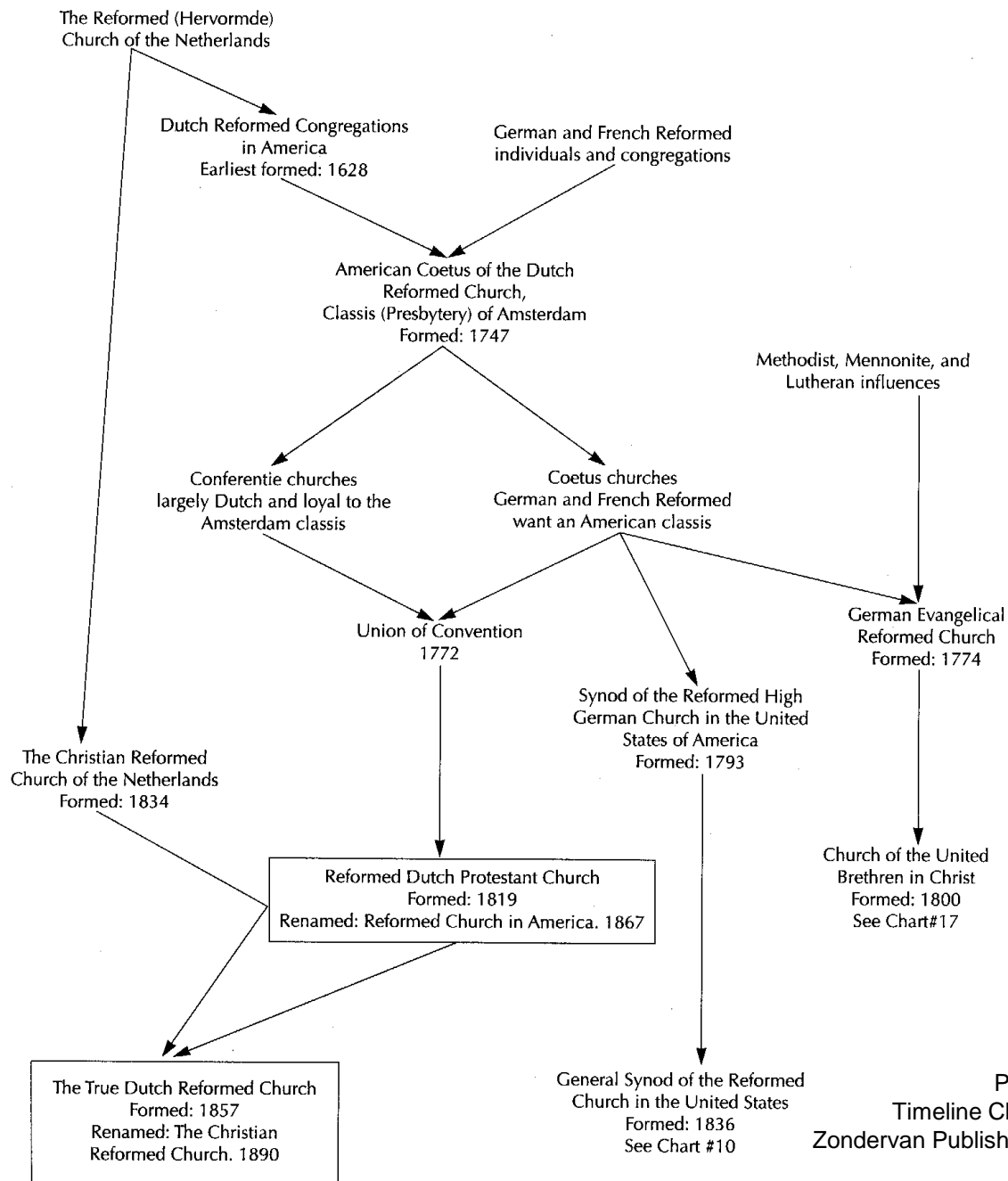


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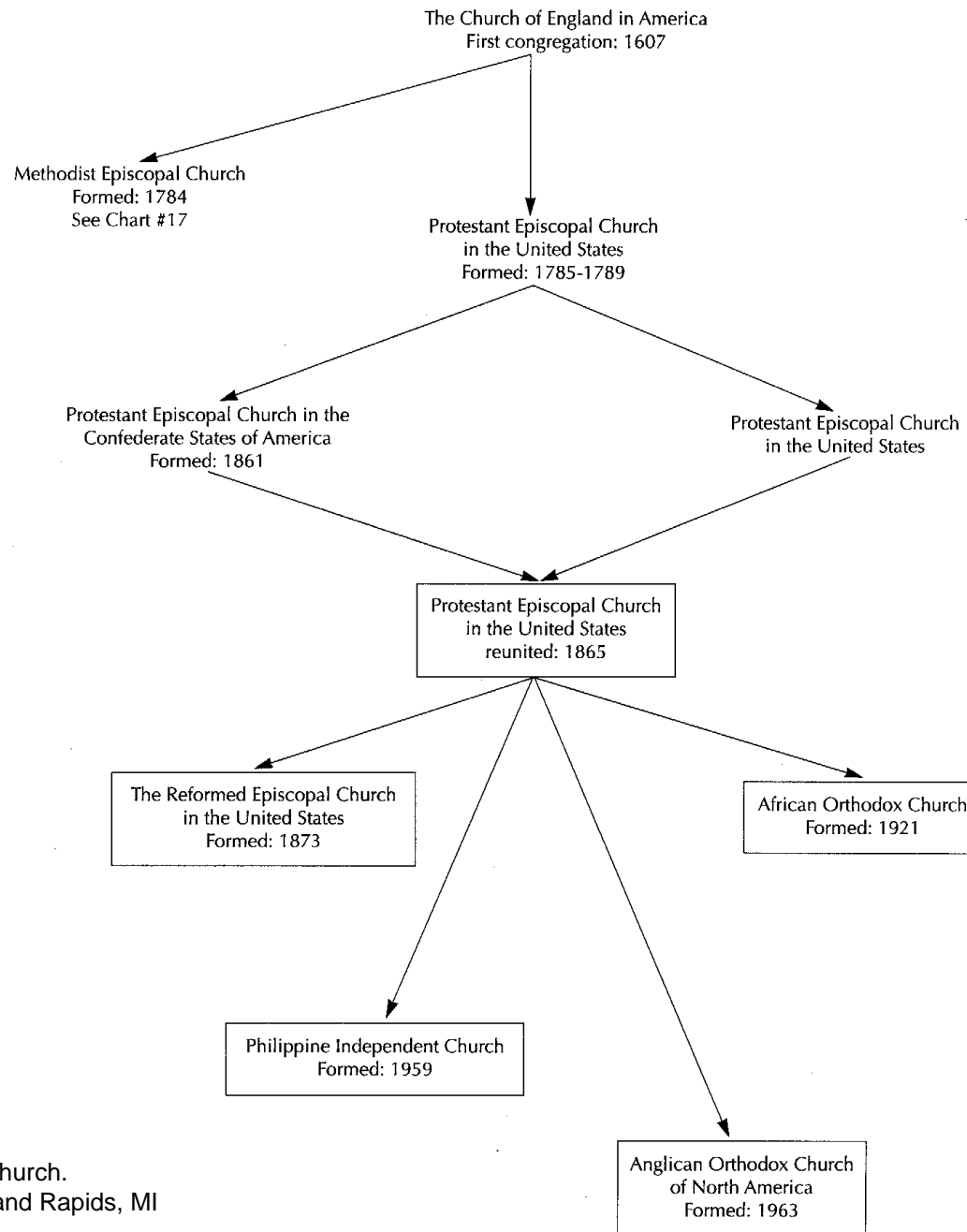
Scottish Presbyterianism



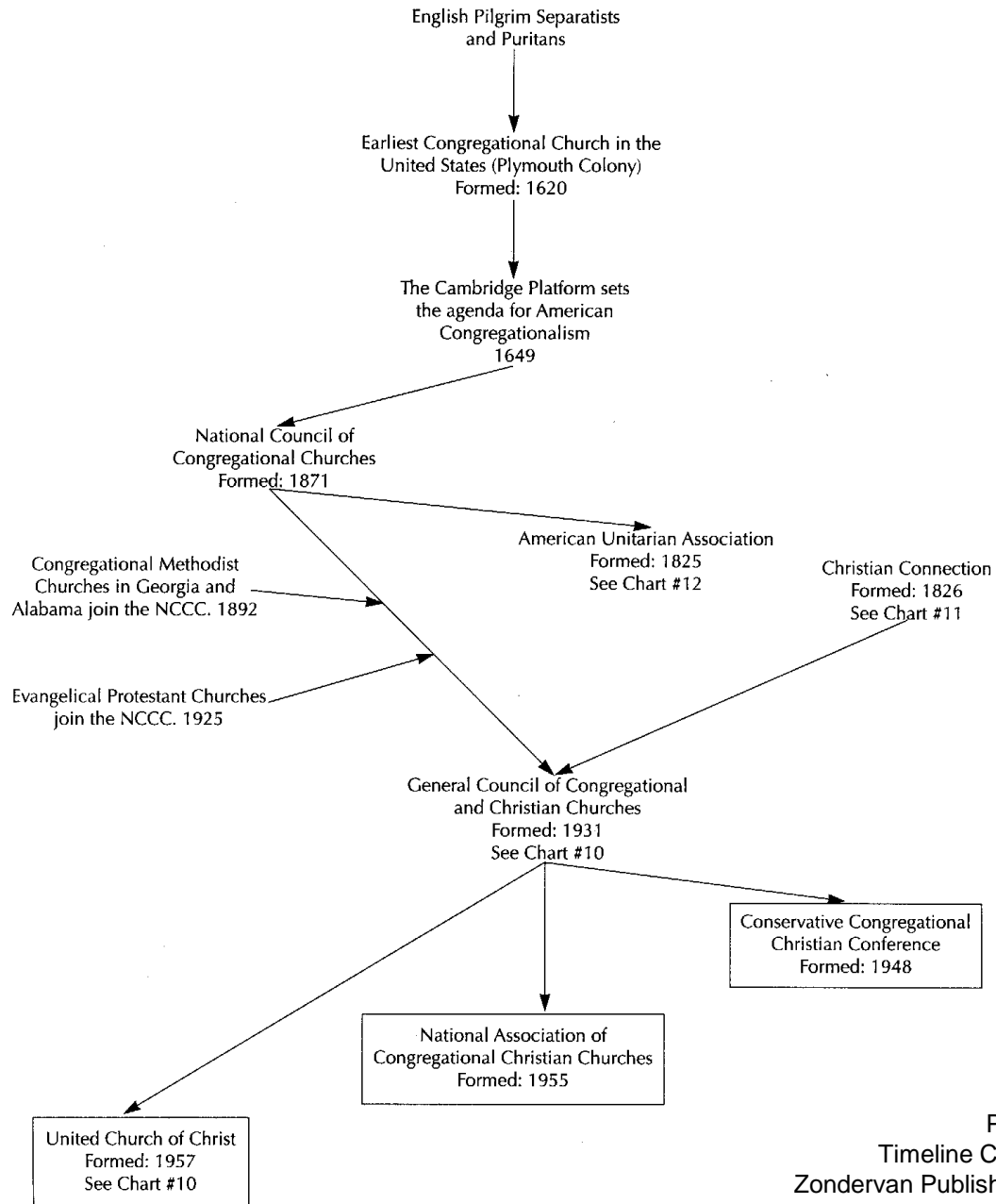
Reformed Churches



Anglican Church in the United States

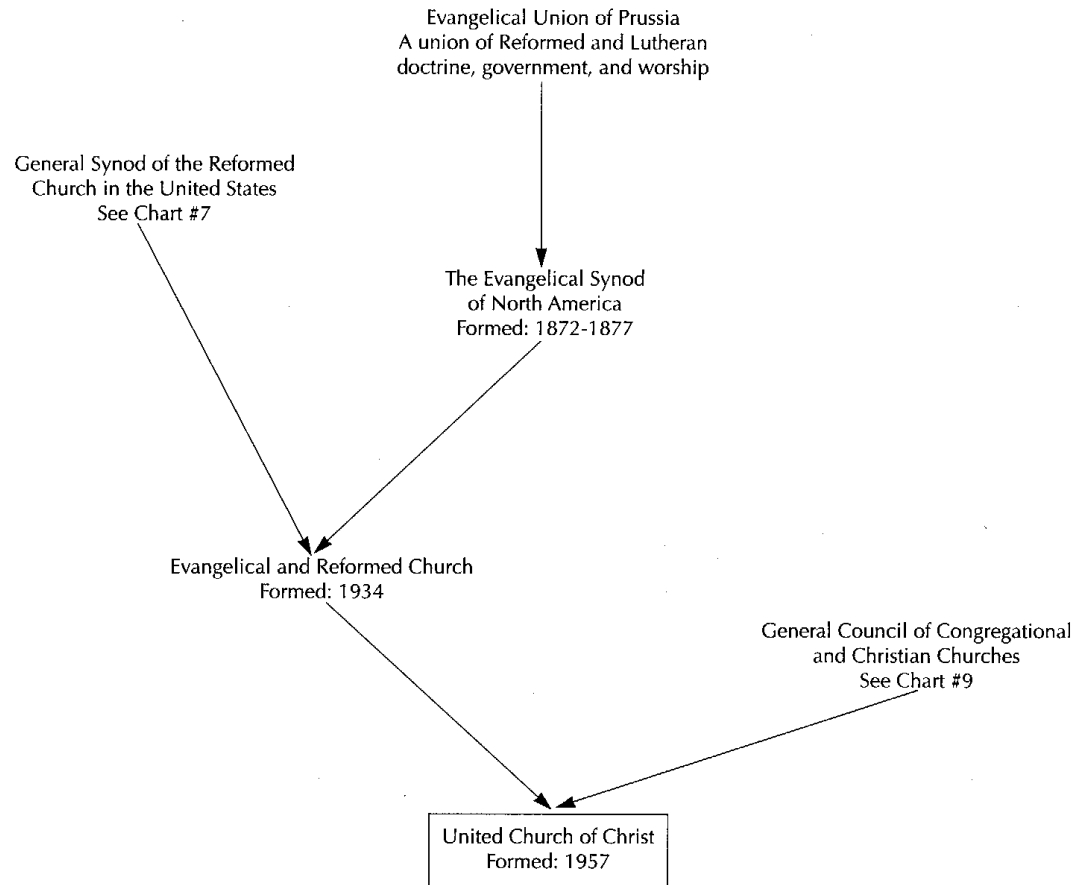


Congregationalism

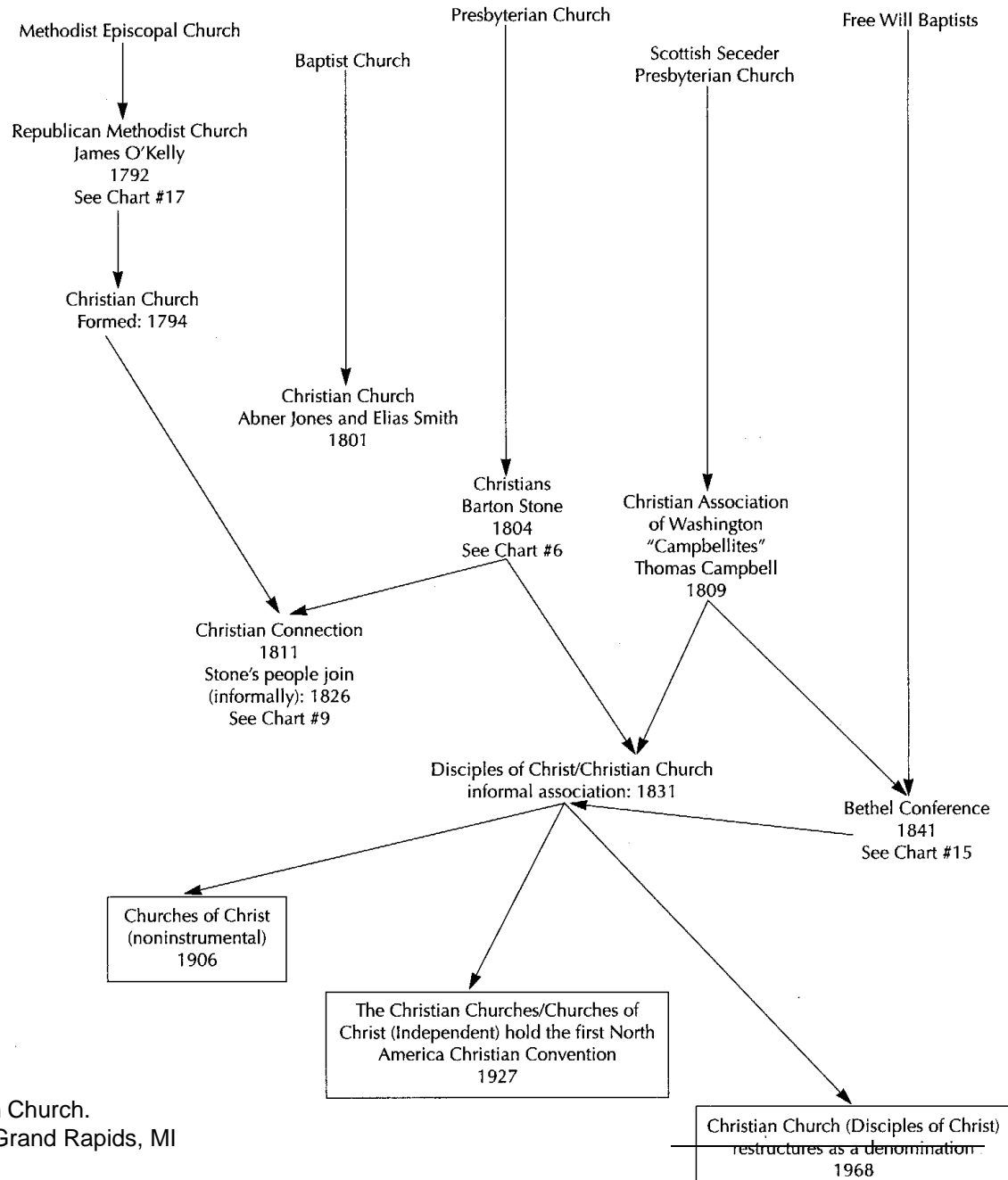


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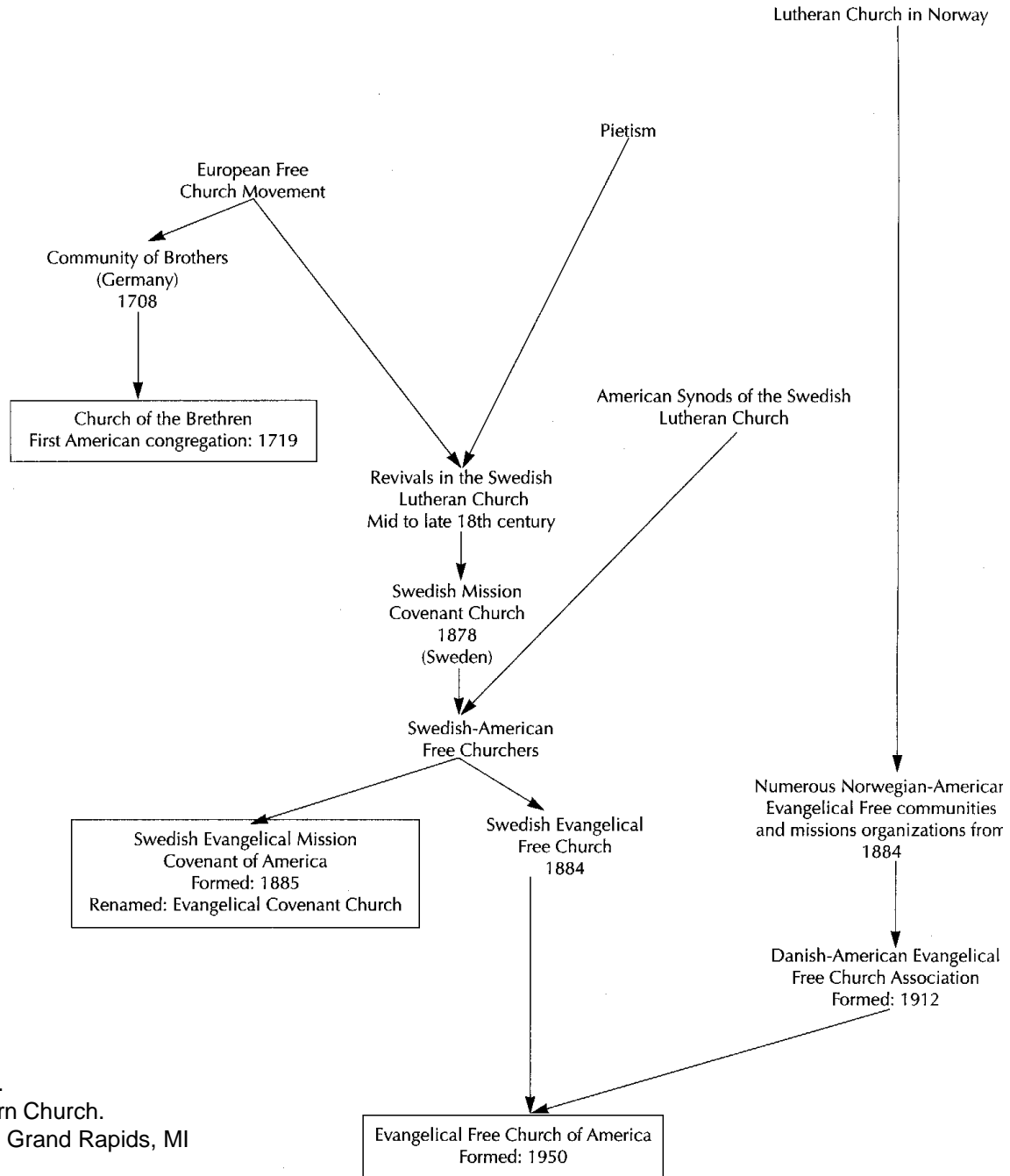
United Church of Christ



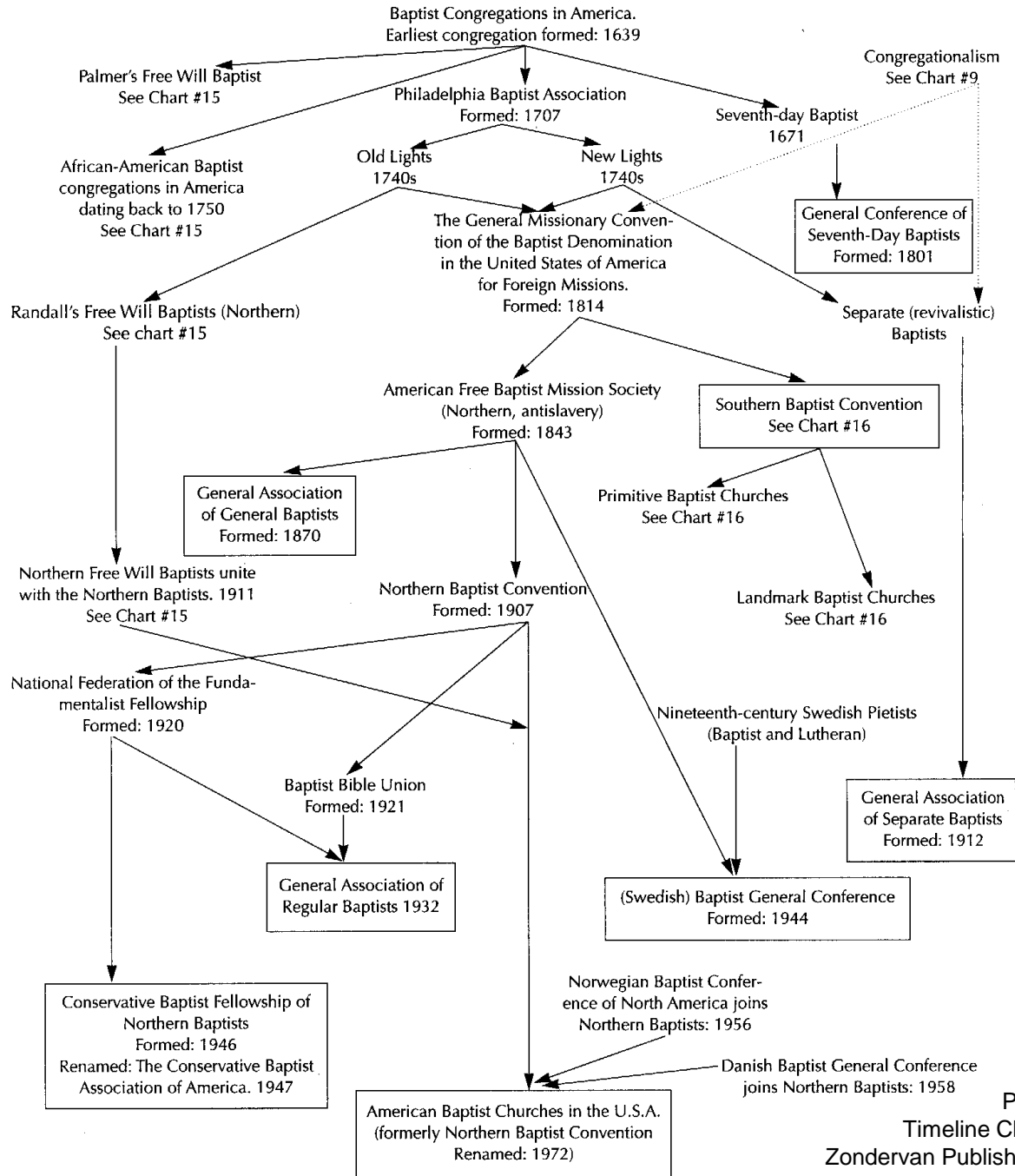
Churches of the Restoration Movement



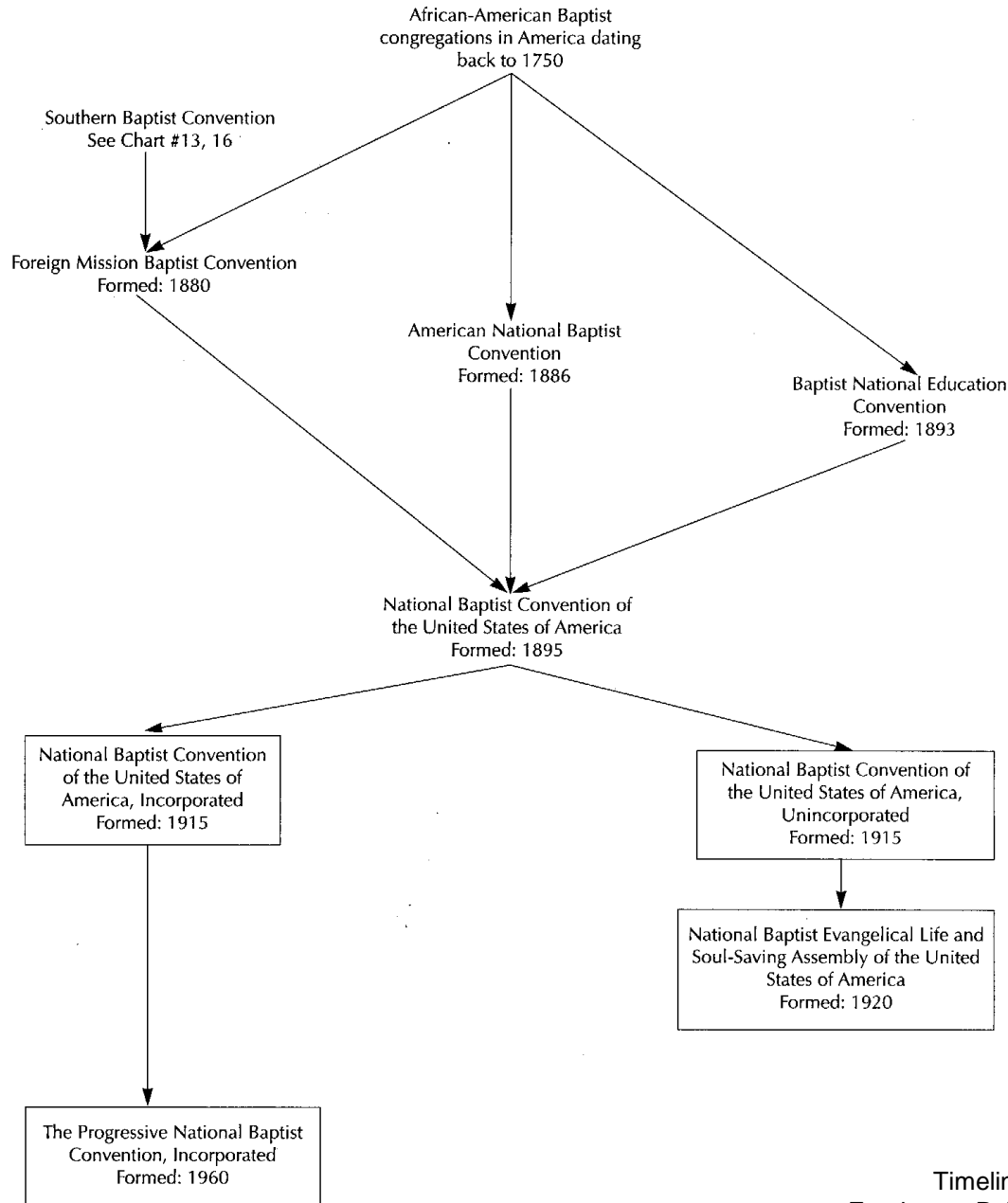
Free Churches



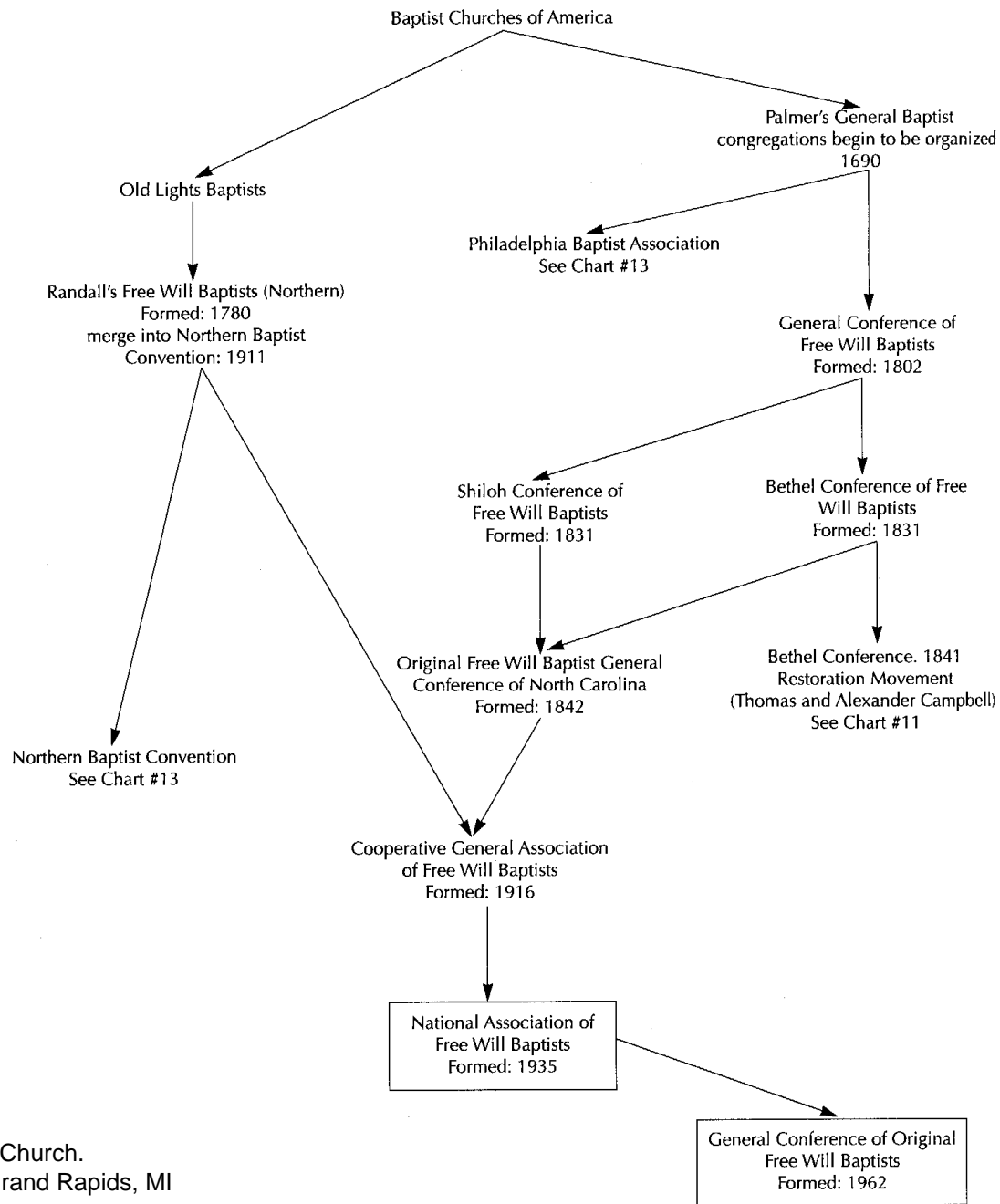
Baptist Churches



African-American Baptists

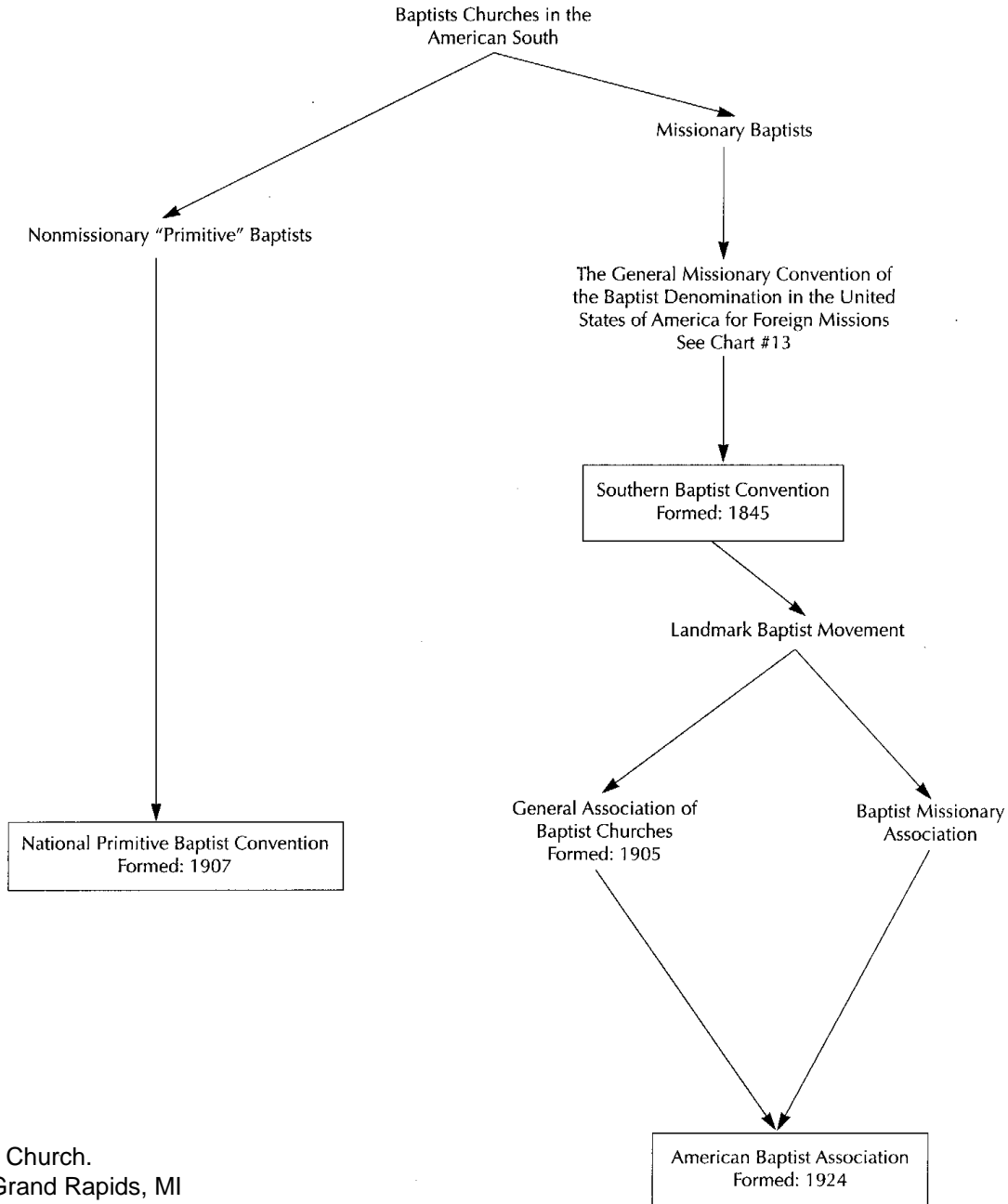


Free Will Baptists

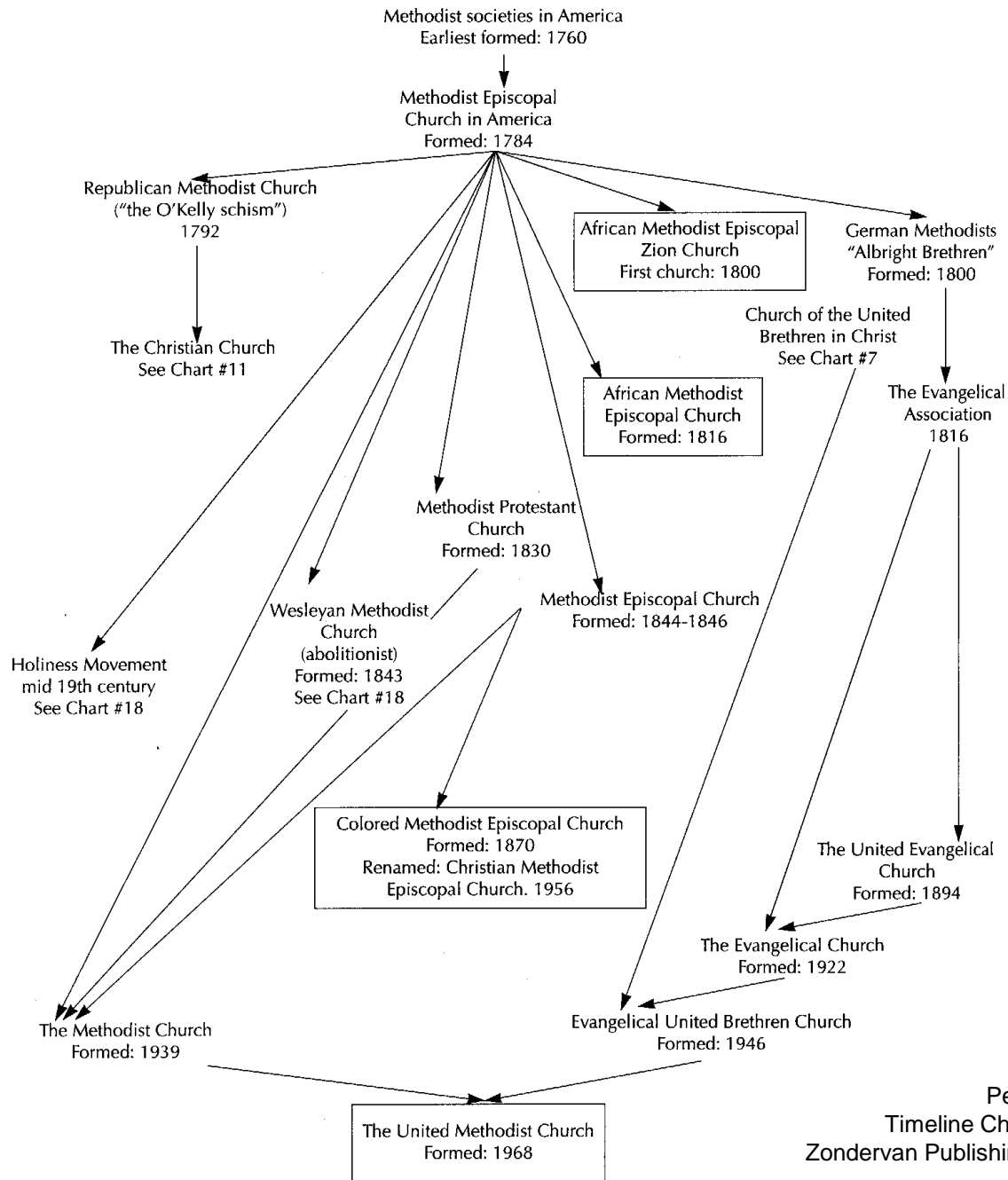


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Southern Baptists

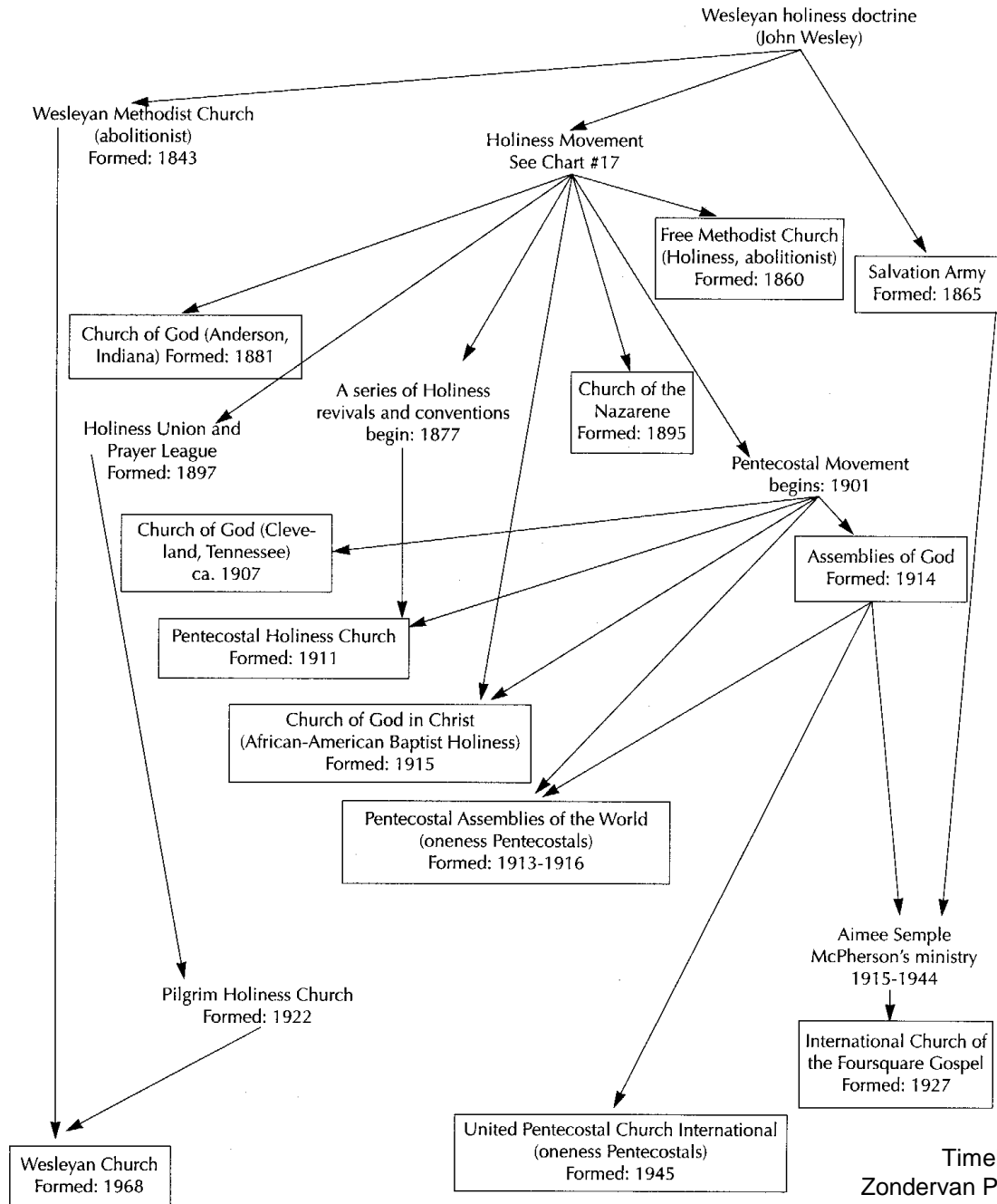


Methodism



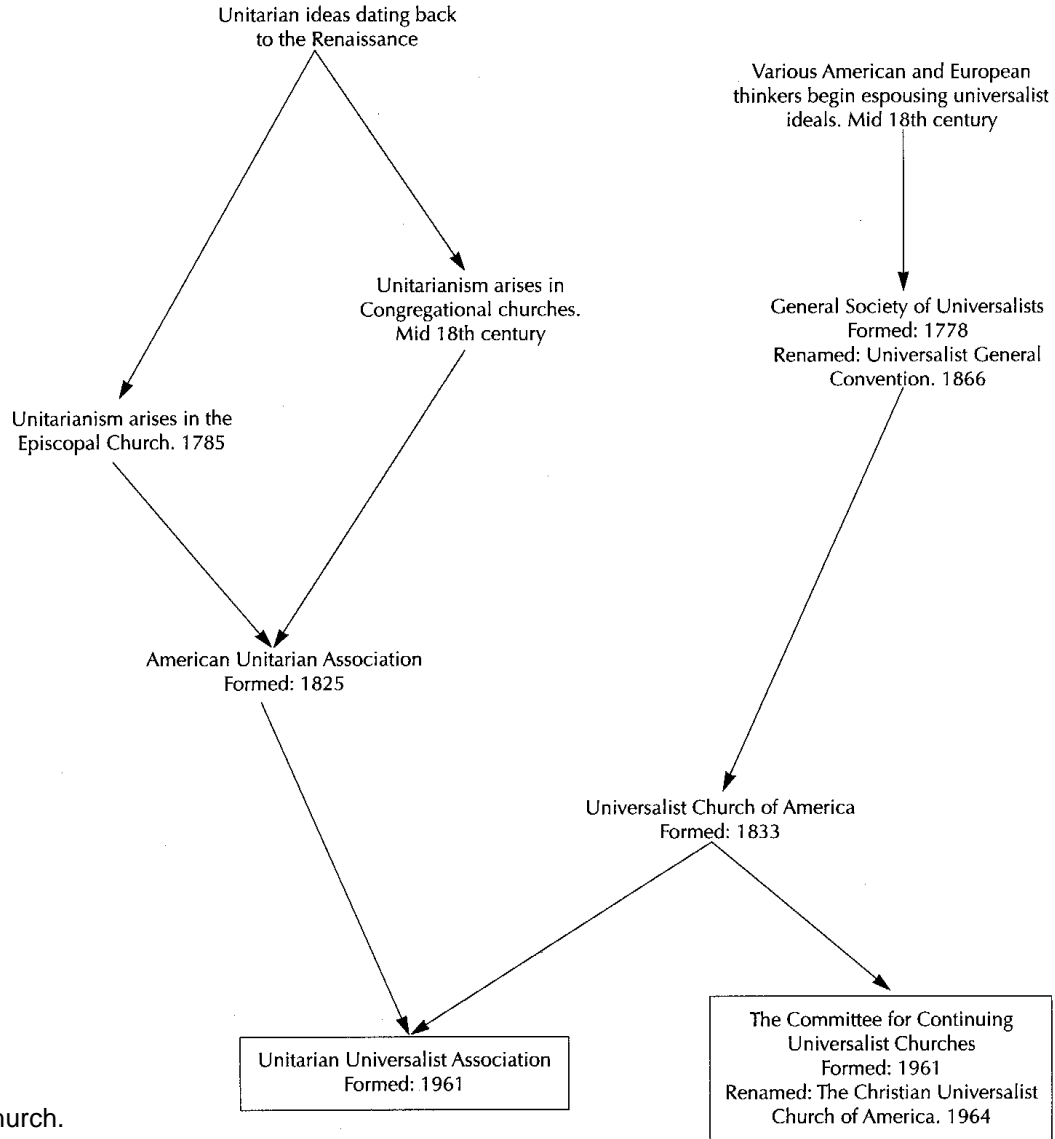
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Holiness and Pentecostal Churches



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Unitarian Universalist Churches



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 - Email
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