

RCLA BAPTISM-JUSTIFICATION-SANCTIFICATION-SALVATION

from The Pocket Catholic Dictionary – Fr John Hardon SJ

Justification -The process of a sinner becoming justified or made right with God. As defined by the Council of Trent. “Justification is the change from the condition in which a person is born as a child of the first Adam into a state of grace and adoption among the children of God through the Second Adam, Jesus Christ our Savior”

Depending on the sins from which a person is to be delivered, there are different kinds of justification:

An infant is justified by baptism and the faith of the one who requests or confers the sacrament.

Adults are justified for the first time either by personal faith, sorrow for sin and baptism, or by the perfect love of God, which is at least an implicit baptism of desire.

Adults who have sinned gravely after being justified can receive justification by sacramental absolution or perfect contrition for their sins. A Catholic who is in the state of grace i.e. not in the state of mortal sin is justified

Sanctification- The first sanctification takes place at baptism, by which the love of God is infused by the Holy Spirit (Romans 5:5).

The second sanctification is a lifelong process in which a person already in the state of grace grows in the possession of grace and in likeness to God by faithfully corresponding with divine inspirations. (*Ongoing conversion in Christ*)

The third sanctification takes place when a person enters heaven and becomes totally and irrevocably united with God in the beatific vision.

from The Salvation Controversy - Jimmy Akin (jimmyakin.com)

Salvation- In the New Testament the focus is primarily on the idea of eternal salvation – salvation (rescue) from the eternal consequences of sin (hell.) In the Old Testament the term salvation often used to refer to temporal dangers - war, famine, disease, and death (physical rather than eternal.)

CCC1129 The Church affirms that for believers the sacraments of the New Covenant are **necessary for salvation**.* "Sacramental grace" is the grace of the Holy Spirit, given by Christ and proper to each sacrament. The Spirit heals and transforms those who receive him by conforming them to the Son of God. The fruit of the sacramental life is that the Spirit of adoption makes the faithful partakers in the divine nature by uniting them in a living union with the only Son, the Savior.

*Council of Trent (1547): DS 1604 If anyone shall say that the sacraments of the New Law are not necessary for salvation, but are superfluous, and that, *although all are not necessary for every individual*, without them or without the desire of them **through faith alone** men obtain from God the grace of justification: let him be anathema.

CCC1257 The Lord himself affirms that Baptism is necessary for salvation (Jn 3:5). He also commands his disciples to proclaim the Gospel to all nations and to baptize them (Mt 28:19-20). Baptism is necessary for salvation for those to whom the Gospel has been proclaimed and who have had the possibility of asking for this sacrament. (Mk 16:16). **The Church does not know of any means other than Baptism that assures entry into eternal beatitude**; this is why she takes care not to neglect the mission she has received from the Lord to see that all who can be baptized are "reborn of water and the Spirit."