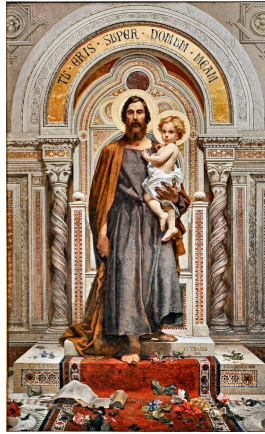


St. Joseph Society's February Boot Camp Podcasts



Podcast Schedule

- Episode #21 – Sin: Original & Personal
- Episode #22 – Actual Grace
- Episode #23 – Justification
- Episode #24 – Sanctifying Grace

Episode #21 – Sin: Original & Personal

I. Introduction – What's wrong with the world?

1. Last month, we discussed the fact that there is an urgent need today for men to understand that they participate in Christ's threefold office of priest, prophet, and king in a unique way. We discussed how important it is that men embrace this God-given call, so that we can become the Godly leaders that our families, communities, and parishes so desperately need.
2. However, we also emphasized the fact that men must "get their own house in order first" by taking up the "Scepter of Self-Discipline" which "is the prerequisite of Christian patriarchy" (Dilsaver, 49). The London Times once sent out an inquiry to famous authors, asking the question, "What's wrong with the world today?" G.K. Chesterton responded simply, "Dear Sir, I am." This week we will discover that we are the problem, and in the next few weeks we'll discover the solution.

II. Original Justice & Original Sin

1. Original Justice: The Condition of Adam & Eve in the Garden of Eden
 - a. The Natural Gift: Existence
 - b. The Supernatural Gift: Sanctifying Grace
 - c. The Preternatural Gifts: Immortality, Immunity from Suffering, Infused Knowledge, and Integrity.

2. Original Sin – “That privation of original justice inherited at birth” (*Handbook of Moral Theology*, Prummer, 69).
 - d. The Natural Gift: YES
 - e. The Supernatural Gift & Preternatural Gifts: NO
3. The Remedy – Baptism (Ott, 377-381)
 - f. Baptism – “Baptism confers the Grace of Justification . . . Baptism effects:
 - i. *the eradication of sins*, both original sin and, in the case of adults, also all personal, mortal and venial sins
 - ii. *inner sanctification* by the infusion of sanctifying grace, which the infused theological and moral virtues and the gifts of the Holy Spirit are always joined.
 - g. “Baptism by water is, since the promulgation of the Gospel, necessary for all men without exception, for salvation . . . In case of emergency Baptism by water can be replaced by Baptism of desire or Baptism by blood.”

III. Personal Sin (Prummer, 69-71).

1. “Personal sin is an offense against God committed by the deliberate will of the individual. . . . Personal sin is either *actual* or *habitual* sin . . . Actual sins are either sins of *thought*, *word*, or *deed*.”
2. Mortal Sin – “That sin which destroys sanctifying grace and causes the death of the soul.”
 - a. Three Conditions must be verified for mortal sin:
 - i. **Grave matter** is specified by the Ten Commandments, the gravity of sins is more or less great, and one must also take into account who is wronged (CCC 1858). “There are some sins that do not admit of slight matter and these are mortal sins *ex toto genere suo* (e.g., lust, blasphemy, and so on); in other sins the matter is not always grave (e.g., in theft, or fasting), and thus the sin may be venial (Prummer 69-70).
 - ii. Mortal sin requires **full knowledge** and **complete consent**. Feigned ignorance and hardness of heart do not diminish, but rather increase, the voluntary character of a sin (CCC 1859).
 - iii. *Unintentional ignorance* and other factors that influence the will can diminish or even remove the responsibility of a grave offense, and a penitent should give enough details to his confessor so that he can make a proper judgment.
 - b. The Remedy: Confession – “The sacramental confession of sins is ordained by God and is necessary for salvation (Ott, 454) . . . and By virtue of divine ordinance all mortal sins are subject to the obligation of confession according to their kind, number, and circumstances which alter their species” (Ott, 456).

3. Venial Sin – “An offense against God which merely lessens the fervor of charity.”
 - c. The Essence of Venial Sin: Venial sin allows charity to subsist, even though it offends and wounds it. Venial sin weakens charity and merits temporal punishment. Deliberate and unrepented venial sin disposes us little by little to commit mortal sin (CCC 1863).
 - d. The Remedy
 - i. St. Thomas Aquinas – “No infusion of fresh grace is required for the forgiveness of a venial sin, but it is enough to have an act proceeding from grace, in detestation of that venial sin, either explicit or at least implicit, as when one is moved fervently to God” (*ST* III, 87, 3).
 - ii. “The Council of Trent teaches that it is not necessary to confess venial sins, as these can be expiated by many other salutary means, such as sorrow, prayer (“Forgive us our trespasses”), works of charity and abstinence, reception of Holy Communion . . . However, it is permissible, good and profitable to confess them” (Ott, 456).

IV. Application

1. Monthly Challenge: **Confess to Christ**
 - o **Nightly Recollection**
 - o **Monthly Confession**
2. Build on your Progress and continue reading the Gospel of Matthew.

Episode #22 – Actual Grace

I. Introduction – Can we take one step towards God by our own initiative?

1. Last week, we discovered that the problem for man is sin. This week, we will turn our attention to the fruit of our redemption, namely, the life of grace within the soul. We will begin by defining the notion of actual grace before we turn our attention to the role it plays before and after justification.
2. What is grace?
 - a. “Grace is the supernatural gift that God, of his free benevolence, bestows on rational creatures for their eternal salvation” (John Hardon’s *Modern Catholic Dictionary*).
 - b. Grace is a participation in the life of God. (CCC 1997)
 - c. The two primary classifications of grace are actual and sanctifying grace.
 - i. Actual Grace – “Actual grace consists in a direct internal enlightenment of the understanding and a direct internal strengthening of the will” (Ott, 243).
 - ii. Sanctifying Grace – “Sanctifying grace is a supernatural state of being which is infused by God, and which inheres in the soul in an enduring manner (Ott, 274).
3. Is grace necessary?
 - a. “For every salutary act internal supernatural grace of God is absolutely necessary” (Ott, 246).
 - b. “The general principle is that actual grace is necessary for the performance of every supernatural act, since there must be a proportion between an effect and its cause” (Tanquerey, 126).

II. Before Justification

1. The Second Council of Orange (529) – “If anyone says . . . the beginning of Faith and the very desire of Faith itself . . . proceeds from our own nature . . . and not by a gift of grace, namely, from an inspiration of the Holy Spirit . . . such a one reveals himself in contradiction with the apostolic doctrine” (DH 375).
2. Evidence from Scripture
 - a. Ephesians 2:8 – “For by grace you are saved through faith: and that not of yourselves, for it is the gift of God: not of works, lest any man should boast.”
 - b. John 6:65 – “No man can come to me unless it be given him by my father.”
3. Adolphe Tanquerey – “Before justification, that is, before the infusion into the soul of habitual grace, actual grace makes us see the malice and frightful consequences of sin in order to have us loathe it” (124) . . . When it is [a] question of conversion, that is, of the passing from mortal sin to the state of grace, supernatural grace is needed to perform the preliminary acts of faith, hope, sorrow and love; nay, such a grace is needed even for that devout desire of believing which the first step, the very starting point of faith” (Tanquerey, 126).

III. After Justification

1. The Council of Trent – “For Jesus Christ Himself continually infuses strength into the justified incessantly . . . this strength always precedes, accompanies, and follows their good works” (DH 1546).
2. Evidence from Scripture
 - a. John 15:5 – “Without me you can do nothing.”
 - b. Philippians 2:13 – “It is God who works in you, both to will and to accomplish, according to His good will.”
3. Adolphe Tanquerey – “After justification actual grace shows us by the light of faith God’s infinite beauty and His loving kindness, in order to have us love Him with all our heart” (124) . . . Our steadfastness in good, our perseverance unto the hour of death, is likewise the work of actual grace. In fact, in order to persevere one must resist temptations which assail even the justified soul so persistently and tenaciously at times, that without God’s help one could not withstand their onslaught” (126).

IV. Final Perseverance – *Memento mori* (“Remember you have to die”)

1. “Without the special help of God the justified cannot persevere to the end of justification” (Ott, 249).
2. Philippians 1:6 – “He who has begun a good work in you will perfect it until the day of Christ Jesus.”
3. *Life Everlasting* by Reginal Garrigou-Lagrange – “The just man awaits death, prepares himself for it by vigilance, above all by a reverent fear, recalling his past sins and considering the expiations that are to come. He has a vivid faith in everlasting life, the goal of his journey, the inadmissible possession of God in the beatific vision, union with Christ the Redeemer, union with His holy Mother, with the saints, with those he has known, who have died or who will die in a Christian manner. To this faith the just man joins a confidence ever more firm in the help of God, who enables him to arrive as his goal. And as his charity grows greater by the day, the Holy Spirit gives testimony to his spirit that he is a child of God (55-56).
4. *The Meaning of Grace* by Charles Journet – “‘At the end of your life,’ says St. John of the Cross, ‘you will be asked how you have loved’; that is to say, the degree of your love at the moment of death determines the degree of intensity the Beatific Vision will have for you eternally” (29).
5. Pray the Rosary Daily – Every Hail Mary is a petition for the grace of final perseverance. You can also add the Fatima prayer at the end of each decade: “O my Jesus, forgive us our sins, save us from the fires of hell, lead all souls to heaven, especially those in most need of thy mercy.”

V. Monthly Challenge

1. Monthly Challenge: **Confess to Christ – Nightly Recollection & Monthly Confession**
2. Build on your Progress: Continue “The First 15” by praying the Morning Offering to Our Lady of Mt. Carmel, praying all or some of the Rosary, genuflecting before the Lord reverently, building the habit of meeting with our Lord in adoration once a month, starting to lead our family spiritually by leading them in an Epiphany House Blessing, and start confessing to Christ.

3. Read: Continue reading the Gospel of Matthew.

Episode #23 – Justification

I. Introduction – Should we desire crosses more than anything else?

1. Last week, we discussed the fruit of our redemption, namely, the life of grace within the soul. We discussed the notion of actual grace and the role it plays before and after justification. This week, we are going to look at the role of God's grace in our justification and then we are going to compare and contrast the Catholic and Protestant understanding of salvation.
2. The Role of Grace in Justification – As we have discussed, actual grace is an internal enlightening of the mind and strengthening of the will. There is an important distinction regarding actual grace that we need to address in order to understand how radically dependent we are on God's grace.
 - a. Antecedent Grace – “A supernatural intervention of God which precedes the free act of the will.” (Ott, 244)
 - b. Consequent Grace – “A supernatural intervention of God which coincides in time with man's free act of will.” (Ott, 244)
 - c. St. Augustine – “God does many good things in man that man does not do; but man can do nothing good unless God enables him to do it” (DH 390).

II. What is justification?

1. The Council of Trent defined Justification as “the transition from the state in which man is born as the son of the first Adam to the state of grace and adoption as sons of God through the second Adam, Jesus Christ, our Saviour” (Ott, 269; DH 1524).
2. The Causes of Justification – The Council of Trent (DH 1528) defined the following causes of justification:
 - a. The *final cause* is the honour of God and of Christ and the eternal life of men.
 - b. The *efficient cause* is the mercy of God.
 - c. The *meritorious cause* is Jesus Christ; who as mediator between God and man, has made atonement for us and merited the grace by which we are justified.
 - d. The *instrumental cause* of the first justification is the Sacrament of Baptism. The Council adds: [Baptism] is the sacrament of faith, without which [faith] no one has ever been justified.” Faith is a necessary precondition for justification of adults.
 - e. The *formal cause* is God's justice, not by which He is Himself just, but by which He makes us just, that is, sanctifying grace.
3. The Three Principal Effects of Grace
 - a. Grace makes us adopted children of God.

b. Grace makes us true heirs of God.

c. Grace makes us coheirs with Christ.

III. Catholic v. Protestant on Salvation

1. Justification

1. The Catholic View

- i. Justification by **grace** through **faith** and **charity**
- ii. Justification is an on-going process
- iii. Righteousness is **infused**.
- iv. Sanctification is an **integral part** of justification

2. The Protestant View

- i. Justification is a **one time** event by **grace** through faith alone
- ii. Justification is primarily **forensic**, it is a legal declaration
- iii. Righteousness is **imputed**.
- iv. Sanctification comes after **justification**.

2. Merit The Catholic View

1. The Catholic View – **Grace-filled works** are meritorious for salvation.

- i. “By his good works the justified man really acquires a claim to supernatural reward from God.” (Ott, 284).
- ii. “Merit is to be ascribed in the first place to the grace of God, and secondly to man's collaboration. Man's merit is due to God.” (CCC 2025)

2. The Protestant View – Works contribute **nothing** to one's salvation.

IV. Application

1. *The Glories of Divine Grace* by Matthias Scheeben – “St. Paul considers it wrong to yield to flesh and blood and to appreciate anything else in us than the new creation which God has established in us by grace. He exhorts us to find pleasure only in things that are above, not the things that are on earth. (Cf. Col. 3:2). What madness, then, impels us to forget the delights of Heaven and to follow even brutish instincts and beastly pleasures! Let us direct our desires to that height to which we have been elevated. If we must desire anything on earth, let us desire crosses. For in this way we shall crucify ourselves to nature and to the world, and thus we shall show that we belong to another, higher world” (18-19).

2. Monthly Challenge: **Confess to Christ – Nightly Recollection & Monthly Confession**

- a. Build on your Progress
- b. Read: Continue reading the Gospel of Matthew.

Episode #24 – Sanctifying Grace

I. Introduction – Are human beings fatally flawed?

1. Last week, we looked at the role of God’s grace in our justification and compares the Catholic and Protestant understanding of salvation. This week, we are going to look at the Church’s teaching on sanctifying grace.
2. *Mere Christianity* by C.S. Lewis – “Every time you make a choice you are turning the central part of you, the part of you that chooses, into something a little different than it was before. And taking your life as a whole, with all your innumerable choices, all your life long you are slowly turning this central thing into a heavenly creature or a hellish creature: either into a creature that is in harmony with God, and with other creatures, and with itself, or else into one that is in a state of war and hatred with God, and with its fellow creatures, and with itself. To be the one kind of creature is heaven: that is, it is joy and peace and knowledge and power. To be the other means madness, horror, idiocy, rage, impotence, and eternal loneliness. Each of us at each moment is progressing to the one state of the other” (92)
3. 2 Corinthians 5:17 – “If any one is in Christ, he is a new creation; the old has passed away, behold, the new has come.”

II. Sanctifying Grace

1. “God out of His infinite goodness wills to lift us up to Himself in the measure that our weak nature allows, and for this purpose gives us a principle of supernatural life; a Godlike, vital principle, which is habitual grace” (Tanquerey, 106).
2. Sanctifying grace is a habitual gift, a stable and supernatural disposition that perfects the soul itself to enable it to live with God, to act by his love. Habitual grace, the permanent disposition to live and act in keeping with God's call, is distinguished from actual graces which refer to God's interventions, whether at the beginning of conversion or in the course of the work of sanctification. (CCC 2000)
3. Adolphe Tanquerey – “The soul that possesses [sanctifying grace] is made pure and pleasing in the eyes of God. He makes the soul His sanctuary, His temple, His tabernacle, His paradise.” . . . This quality makes us “partakers of the divine nature” (2 Peter 1:4) and causes us to enter into communion with the Holy Ghost (2 Corinthians 13:13) and establishes a sort of fellowship between us and the Father and the Son. “It does not make us the equals of God, but it changes us into Godlike beings, makes us like unto God” (107).
4. The Effects of Sanctifying Grace (Ott, 277-279)
 - a. **Sanctification of the Soul** – Sanctifying grace sanctifies the soul.
 - b. **Beauty of the Soul** – Sanctifying grace bestows supernatural beauty on the soul.
 - c. **Friendship with God** – Sanctifying grace makes the just man a friend of God.
 - d. **Kinship with God** – Sanctifying grace makes the just man a child of God and gives him a claim to the inheritance of Heaven.

- e. **Indwelling of the Holy Spirit** – Sanctifying grace makes the just man a Temple of the Holy Spirit.

III. Three Gifts that Accompany Sanctifying Grace

1. The Theological Virtues

- a. “The role of the theological virtues “is to unite us to God through Jesus Christ, in order to make us sharers in the Divine life. They are, then, at once unifying and transforming virtues” (Tanquerey, 550).
- b. “Grace comes into the essence of the soul and then diffuses into our faculties the infused theological virtues: faith into the intellect, raising it up, placing in it a ray of the light by which God knows himself; hope and charity into the will: God places in it a ray of the love with which he loves himself, and I am able to love God in some degree as he loves himself” (Journet, 23).

2. The Moral Virtues: Acquired and Infused

- a. Peter Kreeft – “The cardinal virtues may rightly be called the path to the good life, or happiness, in this world. These four virtues, and all of the sub-virtues under each of the four, cover all aspects of a good life as it concerns activities in this world” (*Back to Virtue,*)
- b. The Cardinal virtues include temperance, prudence, justice, and fortitude.
- c. How to Distinguish Acquired and Infused Virtue
 - i. First, acquired virtues direct one’s actions to a civil end for a civil good. Infused virtues, on the other hand, direct one’s actions toward a divine end for one is a citizen of the City of God and member of the Body of Christ.
 - ii. Second, the infused virtues observe a different norm or measure than acquired virtue. Acts of infused and acquired virtues have the same matter (Ex: Fasting as a diet or for Lent are the same acts.), but they have different forms (Ex. Fasting as a diet directs the activity toward weight loss while fasting during Lent is directed toward unity with God through Christ.).

3. The Gifts of the Holy Spirit

- a. St. Thomas Aquinas – “The gifts indeed are habits perfecting man so that he may promptly follow the inspiration of the Holy Spirit” (*ST I-II, 68, 4*).
- b. Adolphe Tanquerey – “The fundamental difference between the virtues and the gifts does not come their field of action . . . but from the different manner in which they act in the soul. The virtues, with the help of grace, incline us to act in accordance with the nature of our faculties . . . The gifts on the other hand impart to us a docility and a receptiveness that enable us to receive and follow the motions of operating grace” (1308-1309).

IV. Application

1. Monthly Challenge: **Confess to Christ – Nightly Recollection & Monthly Confession**
2. Build on your Progress and continue reading the Gospel of Matthew.