

subjectively holy; that Christ's righteousness is imputed, not infused into them; and that they are justified by faith alone, not by faith plus human merit or good works.

Did Vatican II or developments since Vatican II modify the position of the Council of Trent? In Part Three, Chapter 3, Article 2, Section I, paragraph 1989 of The Catechism of the Catholic Church, published in 1994, we read: "Justification is not only the remission of sins, but also the sanctification and renewal of the interior man." This simply reiterates the decision of the Council of Trent. And in paragraph 1990 we read:

Justification detaches man from sin which contradicts the love of God, and purifies his heart of sin. Justification follows upon God's merciful initiative of offering forgiveness. It reconciles man with God. It frees from the enslavement to sin, and it heals.

And in paragraph 2020 we find these words:

Justification has been merited for us by the Passion of Christ. It is granted us through Baptism. It conforms us to the righteousness of God, who justifies us. It has for its goal the glory of God and of Christ, and the gift of eternal life. It is the most excellent work of God's mercy.

In this way the Roman Catholic Church continues to deny that justification is instantaneous rather than gradual, that in justification people are declared righteous rather than made holy, that righteousness is imputed instead of infused, and that people are justified by faith alone instead of by faith plus human merit.

The third principle – sola gratia – stresses the idea that those who are saved are saved by grace alone, without any merit or good works on their part. Both Luther and Calvin emphasized this principle, which has been referred to in terms of "divine monergism" (God alone doing the work of saving human beings) as distinguished from "divine-human synergism" (human beings cooperating with God in doing the work of salvation).

In The Catechism of the Catholic Church, paragraph 2021, we read: "Grace is the help God gives us to respond to our vocation of becoming his adopted sons. It introduces us into the intimacy of the Trinitarian life.

In the section on "Merit," and specifically in paragraph 2010, The Catechism states: