

ROMAN CATHOLICISM — PART TWO

CONDITIONS FOR SALVATION¹

INTRODUCTION

This paper is Part Two of a two-part series on Roman Catholicism. The purpose of this second paper on Roman Catholicism is to present the conditions for salvation as held by the RC church in contrast with the protestant view.

How would the Roman Catholic (RC) Church respond to the jailor’s question, “Sirs, what must I do to be saved?” *The Catechism of the Catholic Church (CCC)* makes reference to “all the means of salvation given to the [RC] Church” (#837)² by which alone “the fullness of the means of salvation can be obtained” (#816).³ The RC *Douay* Version translates 1 John 5:1a as “Whosoever believeth that Jesus is the Christ, is born of God.” The footnote explains its RC meaning in part with these words: “*Is born of God*. That is, is justified, and become a child of God by baptism; which is also to be understood; provided the belief of this fundamental article of the Christian faith be accompanied with all the other conditions, which, by the word of God, and his appointment, are also required to justification....”⁴ One spokesman for the RC Church made this staggering statement: “There are so many conditions attached to one’s attaining heaven or being plunged into hell that listing them in full would require a review of almost all of human knowledge, revealed and unrevealed, and certainly all of moral theology and human psychology.”⁵ Even if his point was grossly overstated, any effort to give an RC response to the jailor’s question would be an oversimplification. The purpose of this paper is to highlight some of “all the other conditions” required for the believer’s justification according to official RC doctrine.

Some say that RC theology has changed, especially since Vatican II. Although partially true, this paper will quote extensively from official RC sources to show what is actually being taught by “the Church.”⁶ This paper will clarify how Protestants differ in their understanding of “the Gospel” message. RC conditions for salvation will be discussed under two main headings, General and Specific. The latter are all closely related to the former. They come mostly from the *Sacred Tradition* part of the RC *Word of God* (#97). The first five conditions discussed here are foundational to all the rest. Each of them involves multiple conditions for salvation. They have to do with 1) Salvation through the Church, 2) Salvation through Grace, 3) Salvation through the Sacraments, 4) Salvation through the Liturgy, and 5) Salvation through the Priesthood.

¹ This paper assumes the reader’s knowledge of “Roman Catholicism — Part One, Foundational Theological Pillars.”

² In this paper all *CCC* references are followed by the numbered paragraph/article in parenthesis.

³ All underlining in this paper indicates our emphasis.

⁴ RC *Douay Version*, 1 Jn.5:1 footnote. [Also referred to as the *Douay-Rheims Bible*, translated from the *Latin Vulgate* (*Douay OT*, 1609 and *Rheims NT*, 1582) and reprinted in 1899.]

⁵ Father K. Ryan, “What Would You Like to Know About the Church?” *Catholic Digest*, Jan. 1977, 109.

⁶ *The Church* in all RC documents and in this paper refers only to the *RC Church* unless otherwise indicated.

GENERAL CONDITIONS FOR SALVATION

1. Salvation through the RC CHURCH

RC View: “The Second Vatican Council’s ‘Decree on Ecumenism’ explains: ‘For it is through Christ’s Catholic Church alone, which is the universal help toward salvation, that the fullness of the means of salvation can be obtained’” (#816).⁷ “She bears in herself and administers the totality of the means of salvation” (#868). “Outside the Church there is no salvation.”⁸ This RC Church “is prefigured by Noah’s ark, which alone saves from the flood.” (#845). “Basing itself on Scripture and Tradition, the [Vatican II] Council teaches that the Church, a pilgrim now on earth, is necessary for salvation” (#846). Therefore, no one “could be saved who, knowing that the Catholic Church was founded as necessary by God through Christ, would refuse either to enter it or to remain in it” (#846). This confirms the “inspired,” words of numerous, preceding popes, including Pope Boniface VIII who declared “that outside of her [the RC Church] there is neither salvation nor the remission of sins.”⁹

Protestant View: If this cultic claim were true then all non-Catholics have no hope whatsoever of eternal life. This RC claim is blatantly false and should be repudiated by every true believer! The claim is rooted in the firm RC conviction that all the conditions for salvation can only be met *in* the Church, *by* the Church and *through* the Church. That’s partly because of RC teaching on “*justification by grace through faith*,” as these italicized terms are defined in RC soteriology. For it remains true that “since the sixteenth century great differences have existed between Protestants and Catholics regarding the true nature of justification.”¹⁰ And RC theologians know the differences!

2. Salvation through RC GRACE

RC View: The Council of Trent Magisterium declared, “If anyone says that man may be justified before God by his own works... without the grace of God through Jesus Christ—let him be anathema.”¹¹ That’s because the joy of heaven is “God’s eternal reward for the good works accomplished with the grace of Christ” (#1821). What does the Church mean by the phrase, “*justification by grace through faith*?”

A. What is meant by RC *JUSTIFICATION*?

RC View: In RC theology to be *justified* is *to be made, or to become, righteous*. “Justification is [first] conferred in Baptism, the sacrament of faith. It conforms us to the righteousness of God, who makes us inwardly just [or righteous] by the power of his mercy” (#1992). But justification is not only an *act* that occurs at Baptism and each Penance thereafter, but it is also a *process*. “Justification is not only the remission of

⁷ Citation from Pope Paul VI, [1963-78] “*Unitatis Redintegratio*,” (11/21/64) #3. We identify these official RC documents by their Latin or Italian names for easy access on the Web using a good search engine.

⁸ This is the boldface subtitle in the *CCC* just following (#845) and just before (#846).

⁹ Pope Boniface VIII, “*Unam Sanctam*,” <http://www.papalencyclicals.net/> [This is only one of many websites where such documents can be read or downloaded].

¹⁰ “Justification,” *The Catholic Encyclopedia* <http://www.newadvent.org/>

¹¹ Council of Trent (COT), Sess. 6, Ch. 6, Can. 1. <http://history.hanover.edu/texts/trent/ct06.html>

sins, but also the sanctification and renewal of the interior man” (#1989) which takes place over a lifetime of participation in the sacraments (especially Penance and the Eucharist) plus good works. It “*detaches man from sin* which contradicts the love of God, and purifies his heart of sin” (#1990). However, justification is lost through every mortal sin¹² committed throughout one’s life (#1861). The lost sinner can only be “rejustified” through the Sacrament of Penance. “If any one saith, that men are justified... by the sole imputation of the justice [or righteousness] of Christ... let him be anathema.”¹³

B. What is meant by RC *GRACE* in the context of justification?

RC View: RC documents often refer to “eternal life and the graces to merit it” (#1843). “The New Law [the Law of the Gospel]... uses the Sermon on the Mount, [among other things], to teach us what must be done and makes use of the sacraments to give us the grace to do it...” (#1966). “Our justification comes from the grace of God. Grace is favor, the free and undeserved help that God gives us to respond to his call to become... partakers of the divine nature and of eternal life. A “distinction [is made] between the transient help to act (actual grace) and the permanent state of grace (sanctifying grace)... Actual grace... is granted by God for the performance of salutary acts and is present and disappears with the action itself.”¹⁴ “Sanctifying or deifying grace received in Baptism... is in us the source of the work of sanctification” (#1999). Also referred to as *habitual grace* that “perfects the soul... [it is] the permanent disposition to live and act in keeping with God’s call...” (#2000). Although described as *permanent*, sanctifying grace is also removed/lost through mortal sins. “If any one saith, that... the grace, whereby we are justified, is only the favour of God; let him be anathema.”¹⁵

C. What is meant by RC *FAITH* in the context of justification?

RC View: “Believing in Jesus Christ and in the One who sent him for our salvation is necessary for obtaining that salvation... [for] without faith no one has ever attained justification...” (#161).¹⁶ But such faith is insufficient. “Faith is the theological virtue by which we believe in God and believe all that he has said and revealed to us, and that Holy Church proposes for our belief” (#1814).¹⁷ “Faith is... a *free assent to the whole truth that God has revealed*” (#150) in RC tradition and RC Scripture. Faith is “rooted in the faith of the Church” (#162) and it “is through the Church that we receive faith and new life in Christ through Baptism” (#168). “Because we receive the life of faith through the Church, she is our mother... Because she is our mother, she is also our teacher in the faith” (#169). Apparently, Catholics are justified “by faith in Christ, and

¹² Examples of mortal sins are listed in Ex. 20:3-17; Mt. 15:19-20; Mk. 7:20-23; Gal. 5:19-20; and 1 Cor. 6:19-20. Mortal sins include sins of actions, words, and thoughts (such as Mt. 5:28). “A Catholic who through his own fault misses Mass on a Sunday or holyday of obligation commits a mortal sin. *Baltimore Catechism* (#282), “To die in mortal sin without repenting... means remaining separated from him for ever...” (#1033).

¹³ COT, Sess. 6, #11.

¹⁴ “Actual Grace,” *The Catholic Encyclopedia*.

¹⁵ COT Sess. 6, #11.

¹⁶ Yet RC doctrine insists that infants are justified by baptism, even though they are incapable of exercising faith.

¹⁷ Even “Service of and witness to the [RC] faith are necessary for salvation” (#1815).

baptism” (#782); “faith in Baptism” (#1271) and obviously faith in the RC Church. It is also taught that “only such faith as is active in charity and good works... possesses any power to justify man... whilst faith devoid of charity and good works... is a dead faith and in the eyes of God insufficient for justification.”¹⁸

Protestant View: The source, content, object and outcome of our faith drastically differs from that of RC theology. Our *secure* justification is rooted in a *one-time, judicial ACT* whereby we are *declared* righteous by God, our supreme judge who has justly imputed Christ’s righteousness to our heavenly account. Our justification is *only* by God’s grace (as His unmerited favour *toward* us)¹⁹ and through personal faith *alone* in the person and finished work of Christ. Our justification is based on the fact that God’s justice has been eternally and totally satisfied through the *finished* work of Christ — not by *our* doing but by *His* doing, not by our *doing something* but by our *trusting in someone*, namely Christ, especially His person and work for us. RC theologians would agree that the RC gospel and the Protestant Gospel are antithetical. How does one get this needed grace? The RC Church teaches that one gets grace mostly through the Sacraments!

3. Salvation through the RC SACRAMENTS

RC View: The seven RC Sacraments are not just signs that *signify* something. They are efficacious with power to *do* something! “Christ now acts through the sacraments he instituted to communicate his grace... they make present efficaciously the grace that they signify” (#1084). “The sacraments are efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us” (#1131). That’s why “the Church affirms that for believers the sacraments of the New Covenant are necessary for salvation” (#1129). The sacraments are “the chief means of sanctification.”²⁰ “If anyone says that the sacraments of the New Law are not necessary for salvation but are superfluous, and that without them or without the desire of them men obtain from God through faith alone the grace of justification... let him be anathema.”²¹

Protestant View: Protestants practice two Scriptural *ordinances*, baptism and communion, but neither one is essential for one’s salvation. They are not comparable to RC baptism and RC communion/mass. Baptism is not *for* one’s new birth but *because of* one’s new birth. Our communion service is not *for* our redemption but *because of* our redemption. The former is a *testimony*, the latter is a *memorial*. There are no sacraments that can give one the so-called *grace of justification*. And there can be no RC sacraments without the RC liturgy.

4. Salvation through the RC LITURGY

RC View: RC Liturgy involves holy rites/rituals conducted by holy men using holy words,

¹⁸ “Sanctifying Grace,” *The Catholic Encyclopedia*.

¹⁹ Any good dictionary reveals a broad meaning for the term, *grace*. It often does refer to an *enabling grace*. However, in the biblical context of “justification by grace,” we understand *grace* as *God’s disposition of unmerited favor towards us*.

²⁰ New Catholic Dictionary — *Pohle-Preuss, The Sacraments, Saint Louis, 1923 (E.B.Y.)*.

²¹ Pope Paul III, COT, “Canons on the Sacraments in General,” Sess. 7, Can. 4.

holy actions²² and holy objects²³ at holy times for holy purposes. However, the liturgical rites²⁴ are not just signs that *signify* something. They, too, are efficacious with power to *do* something! The “visible rites [of the Liturgy] by which the sacraments are celebrated signify and make present the graces proper to each sacrament. They bear fruit in those who receive them with the required dispositions” (#1131). It “is in the liturgy, especially in the divine sacrifice of the Eucharist, that ‘the work of our redemption is accomplished....’ Through the liturgy Christ, our redeemer and high priest, continues the work of our redemption in, with, and through his Church” (#1068-69). When certain conditions are met the liturgy “can then produce its fruits in the lives of the faithful: new life in the Spirit...” (#1072). “The liturgical word and action... accomplish... the sanctification of the faithful” (#1155, 1157).

Protestant View: It is true that our own ceremonial traditions have been passed down to us. They can be observed especially at worship services, weddings, baptisms, and communion services. Such ceremonies should be taken seriously. However, any superficial similarities cannot conceal the vast differences between the RC liturgy and our ceremonies. The *work of our redemption* was accomplished at Calvary, not in our ceremonies. No liturgical rites can produce *new life in the Spirit*. Then, too, no RC liturgy is possible without the ordained RC priesthood empowered by the Church.

5. Salvation through the RC PRIESTHOOD

RC View: The RC priesthood is patterned after the OT priesthood (#1539-1543). Besides a holy priesthood of baptized believers there is also “the ministerial or hierarchical priesthood of bishops and priests.... The ministerial priesthood... is transmitted by its own sacrament, the sacrament of Holy Orders” (#1546-48), which is rooted in *apostolic succession* and “communicates a ‘sacred power’ which is none other than that of Christ” (#1551). Through these means, the hierarchical priesthood is granted the grace of enormous power to bestow graces to others. “No one can bestow grace on himself; it must be given and offered. This fact presupposes ministers of grace, authorized and empowered by Christ. From him, they [bishops and priests] receive the mission and faculty (‘the sacred power’) to act...” (#875). “The priest continues the work of redemption on earth” (#1589) through the liturgical ministry. “The bishop and priests sanctify the Church by their prayer and work, by their ministry of the word and of the sacraments.... Thus together with the flock entrusted to them, they may attain to eternal life” (#893).²⁵

Protestant View: Protestants accept the public *ordination* or appointment of those men who function as church leaders. They are usually referred to as evangelists, elders, pastors,

²² Sacred/holy actions, some of which are sacramentals, include standing, sitting, kneeling, genuflecting, bowing (head or body), kissing, raising hands/objects, eating, drinking, anointing, blessing, sprinkling, pouring, speaking, singing, chanting, praying, walking, fasting, laying on of hands, and sign of the cross, etc.

²³ Sacred/holy objects, some of which are sacramentals, include blessed icons/images (e.g. pictures, crosses, statues), books, furnishings, vestments, scapulars, medals, bells, candles, bread and wine, water, oil, incense, ashes, fire, flowers, containers (e.g., Chalice, Tabernacle, fonts), utensils, beads, rings, banners, etc.

²⁴ Part of the liturgy is unchangeable, and some parts can be changed/reformed for cultural reasons (#1205).

²⁵ It is also true that under certain conditions and liturgical rites, lay people may also minister as *lectors*, *acolytes* and in other ways (#903). See also the *Code of Canon Law*, Canon 230. The *Douay Version* erroneously renders “*presbuteros*, elder” as “priest” in Jms. 5:14; 1 Tim. 5:17, 19; Tit. 1:5; Acts 14:22; and 15:2.

and teachers (Eph. 4:11; Tit. 1:5). Elders have the God-given responsibility and authority (Heb. 13:17) to guard, to serve as overseers and to shepherd believers under their care (Acts 20:28). But neither these nor any others have been given the so called *sacred power* to perform miracles as a *hierarchical priesthood* through *apostolic succession* and *Holy Orders*. We believers are a kingdom of priests (Rev. 1:6), a royal priesthood to offer up spiritual sacrifices (1 Pet. 2:5-9) such as a yielded life for serving Him and one another. We are even priests who will one day reign with Him for 1,000 years (Rev. 5:10; 20:6). The only supernatural Priest we recognize is our High Priest, the Lord Jesus Christ. He is the only mediator we need between us and God the Father. No earthly priest is needed to *continue the work of redemption on earth!*

OTHER MORE SPECIFIC CONDITIONS FOR SALVATION

1. Salvation through SUBJECTION TO THE RC POPE

RC View: Besides the necessity of faith in the supreme sovereignty of the Pope for one's salvation, to be saved one must be submitted to the Roman Pope's authority. Pope Boniface VIII clearly and "infallibly" stated what many others have claimed: "Furthermore, we declare, we proclaim, we define that it is absolutely necessary for salvation that every human creature be subject to the Roman Pontiff."²⁶ "Furthermore, in this one Church of Christ no man can be or remain who does not accept, recognize and obey the authority and supremacy of Peter and his legitimate successors."²⁷ That's why "if anyone says that the Roman Pontiff has... not the full and supreme power of jurisdiction over the whole Church, and this not only in matters of faith and morals, but also in those which concern the discipline and government of the Church dispersed throughout the whole world... let him be anathema."²⁸

Protestant View: Such claims are false and cultic. And we can/will neither put our trust in the Pope nor submit to his authority over us. For those adults who can do so, there is still no quick way to get into the Pope's Church. One must first submit to several months of RC *initiation* which includes a series of necessary conditions that must be met prior to one's *first justification* through baptism.

2. Salvation through RC INITIATION

RC View: Unless *forced* into the Church by infant baptism, membership in the RC Church is not possible without going through a lengthy process of indoctrination called the *Rite of Christian Initiation of Adults* (RCIA), or Catechumenate (#1232).²⁹ "From the time of the apostles, becoming a Christian has been accomplished by a journey and initiation in several [4 or 5] stages" (#1229). However, where "infant Baptism has become the form in which this sacrament is usually celebrated, it has become a single act encapsulating the preparatory stages of Christian initiation in a very abridged way. By its very nature infant Baptism requires a post-baptismal catechumenate. Not only is there a need for

²⁶ Pope Boniface VIII, "Unam Sanctam."

²⁷ Pius XI, "Mortalium Animos," #11.

²⁸ Pius IX, "First dogmatic constitution on the Church of Christ," Vatican I, Ch 3, #9.

²⁹ This Process is sometimes called *Order of Christian Initiation of Adults* (OCIA).

instruction after Baptism, but also for the necessary flowering of baptismal grace in personal growth” (#1231). “Christian initiation of adults begins with their entry into the catechumenate and reaches its culmination in a single celebration of the three sacraments of initiation: Baptism, Confirmation, and the Eucharist” (#1233).

Protestant View: Faith comes through hearing God’s Word, which excludes RC tradition. This takes time and exposure to the Word (Rom. 10:17) including the Gospel message which “is the power of God for salvation to everyone who believes” (Rom. 1:16). And, although many are saved through *reading* the Gospel message, God has been pleased “through the foolishness of the message preached to save those who believe” (1 Cor. 1:21).³⁰

3. Salvation by the RC SACRAMENT OF BAPTISM

RC View: Probably most Catholics were/are baptized as infants. “Through Baptism we are freed from sin and reborn as sons of God; we become members of Christ, are incorporated into the Church...” (#1213). That’s why all baptized Catholics can testify that they are *born again*. “By Baptism all sins are forgiven, original sin and all personal sins, as well as all punishment for sin” (#1263). “The baptized have ‘put on Christ.’ Through the Holy Spirit, Baptism is a bath that purifies, justifies, and sanctifies” (#1227). “The Most Holy Trinity gives the baptized sanctifying grace, the grace of justification” (#1266). That’s why “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.”³¹ “If anyone says that in the Roman Church, which is the mother and mistress of all churches, there is not the true doctrine concerning the sacrament of baptism, let him be anathema.... If anyone says that baptism is optional, that is, not necessary for salvation, let him be anathema.”³²

Protestant View: In fulfillment of the promise by John the Baptist (Mk. 1:8) and Jesus Himself (Acts 1:5), Jesus has baptized believers “with the Holy Spirit” since Pentecost. There is no indication that He baptized anyone with water (Jn. 4:2), including children brought to Him (Mt. 19:13-15). The only baptism into the one Body of Christ is “by one Spirit,” not by water (1 Co. 12:13). The “washing of regeneration” (or *rebirth*, Tit. 3:5) is “by the Holy Spirit,” not by water baptism. Every believer should be baptized (Mt. 28:19), not to get saved but to bear witness of a relationship with Christ symbolized by water baptism (Rom. 6:3-4; 1 Pet. 3:21). And only believers, whatever age, should be baptized (Acts 8:12-13, 30-37). The believing thief, without being baptized, went directly to paradise, not purgatory (Lk. 23:39-43). The few difficult verses used by Catholics and some Protestants to support baptismal regeneration should never be used to deny about 150 passages that clearly teach salvation by faith alone.

4. Salvation through the RC SACRAMENT OF THE EUCHARIST

RC View: The Eucharist is “the source and summit of the Christian life... the sum and summary of our faith” (#1324, #1327). “It is by the conversion [*transubstantiation*] of the bread and wine into Christ’s body and blood that Christ becomes present in this sacrament”

³⁰ Many Protestants believe that infants, who die before they can comprehend and believe the Gospel, are saved.

³¹ There is a *Baptism of Blood* for martyrs and a *Baptism of Desire* for those who would but couldn’t (#1257-61).

³² COT, “Canons on Baptism,” Sess. 7, Can. 3, 5.

(#1375). This is referred to as the *real presence* of Christ.³³ It is believed and taught that those partaking are actually and literally “eating the Flesh of Christ and drinking His Blood,”³⁴ even though the species still have the appearance, taste, smell and feel of bread and wine. It is also claimed, “As often as the sacrifice of the Cross by which Christ our Pasch has been sacrificed is celebrated on the altar, the work of our redemption is carried out” (#1364). “The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice” (#1367). The “Eucharist unites “us to Christ... cleansing us from past sins and preserving us from future sins.... If, as often as his blood is poured out, it is poured for the forgiveness of sins, I should always receive it, so that it may always forgive my sins...” (#1394). “If anyone says that the sacrifice of the mass is... not a propitiatory one; or that it... ought not to be offered for the living and the dead, for sins, punishments, satisfactions, and other necessities, let him be anathema...”³⁵

Protestant View: Christ’s sacrifice at Calvary was total and complete. It has never been, or cannot be, perpetuated! While on the cross He said, “It is finished” (Jn. 19:30). He entered the holy place once for all, having obtained eternal redemption. There was no need “that He should offer Himself often... but now once.... He has been manifested to put away sin by the sacrifice of Himself.” Christ has “been offered once to bear the sins of many...” (Heb. 9:25-28). And after he had “offered one sacrifice for sins for all time [He] sat down at the right hand of God.... For by one offering he has perfected for all time those who are [positionally] sanctified (Heb. 10:12, 14).” Christ made a finished payment for the remission of our sins “and there is no more offering for sin” (Heb. 10:18). When Jesus instituted the Communion service, He meant the *bread* and *wine* to be understood not literally but symbolically as a memorial “to proclaim the Lord’s death until He comes” (1 Cor. 11:24-26). The elements we use for bread and wine only symbolize or represent the broken body and the shed blood of our Savior.

5. Salvation by the RC SACRAMENT OF PENANCE

RC View: “Baptism is the source of that new life in Christ...” (#1254). But “this new life as a child of God can be weakened and even lost by sin” (#1420). Any mortal/grave sin “results in the loss of charity and the privation of sanctifying grace, that is, of the state of grace. If it is not redeemed by repentance and God’s forgiveness, it causes exclusion from Christ’s kingdom and the eternal death of hell...” (#1861). This necessitates the repeatable sacrament of Penance, which “is necessary for salvation for those who have fallen after Baptism, just as Baptism is necessary for salvation for those who have not yet been reborn” (#980). Penance provides the means for recovering the grace of justification. (#1446). This

³³ On this basis RC theologians justify their “adoration and worship of the Blessed Sacrament” (#1178). Vatican II made it clear that “the Catholic Church... has at all times given to this great Sacrament the worship which is known as *Latria* and which may be given to God alone.... The Catholic Church has always offered and still offers the cult of *Latria* to the Sacrament of the Eucharist, not only during Mass, but also outside of it, reserving Consecrated Hosts with the utmost care, exposing them to solemn veneration, and carrying them processionally to the joy of great crowds of the faithful.” (Pope Paul VI, “*Mysterium Fidei*, Encyclical on the Eucharist,” (9/03/1965).

³⁴ Pope Paul VI, “*Mysterium Fidei*, Encyclical on the Eucharist.

³⁵ COT, “Canons on the Sacrifice of Mass,” Sess. 22, Can. 5.

“sacrament, as the second plank³⁶ after the shipwreck which is the loss of grace,” (#1446) “is an uninterrupted task for the whole Church...” (#1428). This sacrament necessitates four *essential elements*: A) contrition, B) confession, C) satisfaction, all on the part of the penitent, and D) absolution by the priest, who “forgives sins in the name of Jesus Christ and determines the manner of satisfaction” (#1448).

A) CONTRITION is “sorrow of the soul and detestation for the sin committed, together with the resolution not to sin again.... [Perfect] contrition remits venial sins; it also obtains forgiveness of mortal sins if it includes the firm resolution to have recourse to sacramental confession as soon as possible.... [But] imperfect contrition cannot obtain the forgiveness of grave sins...” (#1451-53). B) CONFESSION “to a priest is an essential part... of Penance: All mortal sins³⁷ of which penitents after a diligent self-examination are conscious must be recounted by them in confession, even if they are most secret and have been committed against the last two precepts of the Decalogue [Ex. 20:17; Matt. 5:17]” (#1456). “If anyone denies that sacramental confession was instituted by divine law or is necessary to salvation; or says that the manner of confessing secretly to a priest alone... is a human contrivance, let him be anathema.³⁸ C) SATISFACTION through numerous acts/works of penance³⁹ must be made to atone for one’s sin/s. Even though “Christ, who alone expiated our sins once for all” (#1460), the sinner “must still recover his full spiritual health by doing something more to make amends for the sin: he must ‘make satisfaction for’ or ‘expiate’ his [own] sins” (#1459). D) ABSOLUTION by the priest “takes away sin” (#1459). “Only God forgives sins.... But He entrusted the exercise of the power of absolution to the [RC] apostolic ministry” (#1441-44). “Individual and integral confession of grave sins followed by absolution remains the only ordinary means of reconciliation with God and with the Church” (#1497). This happens when the priest says in the liturgy, “I absolve you from your sins in the name of the Father, and of the Son and of the Holy Spirit” (#1449).

Protestant View: A) Every unbeliever has an inherited resistance to, and misconceptions about, God’s holiness and man’s sinfulness. That’s why they are still unbelievers. And that’s why God commands “all men everywhere to repent” (Acts 17:30). All unbelievers need to repent or *change their minds* about God and sin to believe and be saved. However, *contrition*, as defined and amplified in RC theology, is a semantic distortion of *repentance* (Gr. *metanoia*).⁴⁰ B) All true believers acknowledge their sinful condition and their sins to God. *Confession* is made to Him knowing that they already “have forgiveness of sins” in Christ (Col. 1:14). Confession of daily sins to God, with assurance of forgiveness (1 Jn. 1:9), is also practiced for maintaining fellowship with Him. There is also a time and place for confession of sin/sins to one another (Jms. 5:16). But our only advocate and high priest is Christ (1 Jn. 2:1-2; Heb. 4:16). We need no other. C) There are no human works of

³⁶ Sometimes called a *second conversion* or *second justification* — though repeated numberless times in one’s life.

³⁷ Confession of “everyday faults (venial sins) is nevertheless strongly recommended by the Church” (#1458).

³⁸ COT, Sess. 14, Can. 6.

³⁹ Numerous “works” to make satisfaction include “fasting, prayer, and almsgiving... the practice of charity ‘which covers a multitude of sins’” (#1434)... [and] every sincere act of worship or devotion [which] contributes to the forgiveness of our sins” (#1434, #1437). Numerous “penances... allow us to become co-heirs with the risen Christ, ‘provided we suffer with him’” (#1460).

⁴⁰ See the paper on “Lordship Salvation vs Free Grace Theology”

penance that could make *satisfaction* or atonement for any man's sin. God has made only one provision, and that is through the life blood of a sacrificial victim. In fulfillment of OT types, Jesus Christ Himself *once for all* entered the holy place, both as our High Priest and with His own shed blood as our innocent, perfect, sacrificial Lamb, provided by God Himself (Heb. 9:12-14; 10:10-12). The Father was completely satisfied (Is. 53:11) with the anguish of His Son as He bore our sins on Himself. Christ paid the complete price for our redemption. D) It is true that "Only God forgives sins" (Mk. 2:5-11). And we who are already saved have no need for *absolution* of sin by any man. God has already "delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we [already] have redemption, the forgiveness of sin" (Col. 1:13-14) — past present and future! And we are under no condemnation whatsoever (Rom. 8:1).

6. Salvation through OBEDIENCE TO BIBLICAL AND CHURCH LAW

RC View: The CCC teaches that "Christ is the end of the law, that every one who has faith may be justified" (#1953). But it also teaches "The authority of the Magisterium extends also to the specific precepts of the natural [and moral] law, because their observance, demanded by the Creator, is necessary for salvation" (#2036). "The bishops, [have]... the mission of teaching all peoples, and of preaching the Gospel to every creature, so that all men may attain salvation through faith, Baptism and the observance of the Commandments" (#2068). "Christ came for the salvation of all men... by their believing in him, and obeying his commandments."⁴¹ "The Council of Trent teaches that the Ten Commandments are obligatory for Christians and that the justified man is still bound to keep them" (#2068). In fact, that COT Magisterium warned, "If any one saith, that the man who is justified and how perfect soever, is not bound to observe the commandments of God [Sacred Scripture] and of the Church [Sacred Tradition], but only to believe; as if indeed the Gospel were a bare and absolute promise of eternal life, without the condition of observing the commandments; let him be anathema."⁴²

Protestant View: Our only hope of eternal life is Christ alone, "without the condition of observing the commandments." Eternal salvation is not "attained" through faith plus "Baptism and the observance of the Commandments." With the Apostle Paul, "we maintain that a man is justified by faith apart from the works of the Law" (Rom. 3:28; Gal. 2:16), including circumcision (Acts 15). "For Christ is the end of the law for righteousness to everyone who believes" (Rom. 10:4). By God's law we have knowledge of our sin (Rom. 3:19-20). But, as believers, our joyful living in obedience to God's laws, which are applicable today, is the fruit of our justification, not its cause. Any godly display of qualities in a believer's life, such as "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness [and] self-control," is "fruit of the Spirit" indwelling us (Gal. 5:22-23) and the life of Christ in us (Col. 1:27) living through us (Gal. 2:20). However, such fruit may *justify* us (or vindicate us or show us to be righteous) in the eyes of others (Jms. 2:21-25). RC salvation through Law-keeping is closely related to salvation through good works and human merit.

⁴¹ Lk. 2:34, *Douay* footnote.

⁴² COT, Sess. 6, Can. 20.

7. Salvation through HUMAN GOOD WORKS⁴³ AND HUMAN MERIT

RC View: It “is by grace that we are saved and again it is by grace that our works can bear fruit for eternal life” (#1697). Vatican II confirmed, “Good works, particularly those which human frailty finds difficult, were also offered to God for the salvation of sinners from the Church’s most ancient times.... Indeed the prayer and good works of the upright were considered to be of so great value that it could be asserted the penitent was washed, cleansed and redeemed with the help of the entire Christian people.”⁴⁴ “The grace of final perseverance [another condition for salvation] and the recompense of God” is the believer’s reward “for the good works accomplished with His grace in communion with Jesus” (#2016). “If any one saith, that the justice [or justification] received is not... increased before God through good works; but that the said works are merely the fruits and signs of Justification obtained, but not a cause of the increase thereof; let him be anathema.”⁴⁵ “If anyone says that the good works of the one justified are in such manner the gifts of God that they are not also the good merits of him justified; or that the one justified by the good works that he performs by the grace of God and the merit of Jesus Christ, whose living member he is, does not truly merit an increase of grace, eternal life, and in case he dies in grace, the attainment of eternal life itself and also an increase of glory, let him be anathema.”⁴⁶

Protestant View: God desires that believers be a people “zealous of good works.... [However] He saved us not on the basis of deeds which we have done in righteousness, but according to His mercy... being justified by His grace...” (Tit. 2:11-3:7). That’s because all our *works of righteousness* are as filthy rags (Is. 64:6). Certainly we have no grounds for boasting (Rom. 3:27; Eph. 2:9), “for we maintain that a man is justified by faith apart from the works of the Law” (Rom. 3:28). Abraham, too, had no basis for boasting since he was not justified by works. On the contrary he “believed God, and it [his faith] was reckoned to him as righteousness.” We are persuaded with Paul that “to the one who works, his wage is not reckoned as a favor but as what is due. But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness” (Rom. 4:2-5). As believers God is deeply concerned about our works. In fact, we are *new creations*, “His workmanship, created in Christ Jesus for good works” (2 Cor. 5:17; Eph. 2:10). But any good emanating from us, such as the fruit of the Spirit (Gal. 5:22-23) comes from the indwelling Holy Spirit and the life of Christ living in and through us (Gal. 2:20). Only God’s good works have any merit to save. Thus He alone receives all the glory! Our “good works” are the result, not cause, of our salvation. RC doctrine also includes salvation through *the Church Treasury* that includes the prayers, good works and merit of Mary and the saints.

⁴³ Almsgiving is only one example based on RC Scripture: “Prayer is good with fasting and alms more than to lay up treasures of gold: For [1] alms delivereth from death, and [2] the same is that which purgeth away sins, and [3] maketh to find mercy and life everlasting” (Tobias 2:8-9). The CCC states: “Our Lord warns us [in Mt. 25:31-46] that we shall be separated from him if we fail to meet the serious needs of the poor and the little ones who are his brethren” (#1033).

⁴⁴ Pope Paul VI, “*Indulgentiarum Doctrina*, Apostolic Constitution on Indulgences,” (V2, 1/01/1967), Ch. 3, #6.

⁴⁵ COT, Sess. 6, Can. 24.

⁴⁶ COT, Sess. 6, Can. 32.

8. Salvation through the CHURCH TREASURY

RC View: “The ‘treasury of the Church’ is the infinite value, which can never be exhausted, which Christ’s merits have before God.... This treasury includes as well the prayers and good works of the Blessed Virgin Mary.... In the treasury, too, are the prayers and good works of all the saints, all those who have followed in the footsteps of Christ the Lord and by his grace have made their lives holy and carried out the mission the Father entrusted to them. In this way they attained their own salvation and at the same time cooperated in saving their brothers in the unity of the Mystical Body” (#1476-77).

Protestant View: The so-called RC *Treasury of the Church* is another extrabiblical myth developed through changing church tradition which supposedly constitutes the RC *Word of God!* There is no biblical basis for the myth. That’s partly for the following reasons which include the RC teaching on the Communion of Saints.

9. Salvation through the COMMUNION OF SAINTS

RC View: “The Church is a ‘communion of saints’ (#960) in Heaven, in purgatory and on earth. The Christian who seeks to purify himself of his sin and to become holy with the help of God’s grace is not alone” (#1474). In this *communion of saints* “a perennial link of charity exists between [1] the faithful who have already reached their heavenly home, [2] those who are expiating⁴⁷ their sins in purgatory and [3] those who are still pilgrims on earth.... Thus recourse to the communion of saints lets the contrite sinner be more promptly and efficaciously purified of the punishments for sin” (#1475). The “Church keeps the memorials of martyrs and other saints during the annual cycle... and through their merits she begs for God’s favors” (#1173). They refer to this as “*Communion with the dead*” (#958) because that’s exactly what it is! That’s “because it is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins, ‘she offers her suffrages for them.’ Our prayer for them is capable not only of helping them, but also of making their intercession for us effective” (#958).⁴⁸ All “good” Catholics not only pray *for* the dead, but they also devoutly pray *to* the dead, i.e. to the RC *saints*, and especially to Mary.

Protestant View: Protestants enjoy communion with the Triune God in Heaven and with fellow-saints here on planet earth. As Protestants, we totally reject any efforts to have communion with anyone else in Heaven or in some unbiblical place called *purgatory*. Communion involves communication. RC *communion of the saints* involves *communion* and *communication with the dead*. Any prayer said to Mary or any other named saint in Heaven is communication with the disembodied spirits of the dead! This sort of unbiblical worship is practiced in Spiritism/Spiritualism by many people groups around the world. But we reject this sort of worship believing it to be an abomination to God. Such RC communion involves salvation through human suffering on earth and in RC

⁴⁷ “To make amends or reparation for; atone: *expiate one’s sins by acts of penance.*” *American Heritage Dictionary*.

⁴⁸ For RC support see *Douay* footnotes: 1) for 2 Machabees 12:46 “*It is therefore a holy and wholesome thought to pray for the dead.* Here is an evident undeniable proof of the practice of praying for the dead under the old law.” 2) for Matt. 12:32, “*Nor in the world to come.* From these words St Augustine... and St Gregory... gather, that some sins may be remitted in the world to come; and consequently, that there is a purgatory or a middle place.”

purgatory.

10. Salvation through HUMAN SUFFERING

RC View: All suffering involved in penances will “allow us to become co-heirs with the risen Christ, provided we suffer with him” (#1460). Vatican II stated: “It is a divinely revealed truth that sins bring punishments inflicted by God’s sanctity and justice. These [sins] must be expiated either on this earth [1] through the sorrows, miseries and calamities of this life and above all [2] through death, or else in the life beyond [3] through fire and torments or ‘purifying’ punishments”⁴⁹ in purgatory. The “Christian faithful have... imitated Christ in His sufferings, carrying their crosses in expiation for their own sins and those of others, certain that they could help their brothers to obtain salvation from God the Father of mercies.”⁵⁰

Protestant View: Such teaching makes a mockery of what only Christ could do — and did — and finished! In fulfillment of Isaiah’s prophecy, Christ Himself was wounded or “pierced through” for our transgressions. He was bruised or crushed for our iniquities. By His stripes or scourging we are healed. The iniquity of us all fell on Him. God the Father prophesied that “the Righteous One, My Servant will justify many, as He will bear their iniquities.” And He Himself bore our sin and interceded for us as transgressors. (Is. 53:5-6). Although Catholics may believe this,⁵¹ they obviously do not believe that when “God the Father saw His Son’s anguish... [He] was satisfied with His sacrifice” (Is. 53:11-12). Only our sinless Savior could have suffered for sins once for all, the just for the unjust, in order that He might bring us to God. And His suffering involved being put to death (1 Pet. 3:18) even though He was perfectly sinless (1 Pet. 2:22). His suffering alone was totally sufficient to “put away sin by the sacrifice of Himself” (Heb. 9:26). If RC theologians believed this, they would certainly not have come up with their salvation-through-purgatory doctrine.

11. Salvation through RC PURGATORY AND INDULGENCES

RC View: Purgatory is a place or state for final “purification, so as to achieve the holiness necessary to enter the joy of heaven” (#1030) because nothing unclean can enter Heaven (Rev. 21:27). “This purification frees one from what is called the ‘temporal punishment’ of sin” (#1472) which may remain to be expiated or cleansed... after death with purgatorial punishments.”⁵² “The forgiveness of sin and restoration of communion with God entail the remission of the eternal punishment of sin, but temporal punishment of sin remains” (#1473). “Since the faithful departed now being purified [by expiating their sins in purgatory] are also members of the same communion of saints, one way we can help them is to obtain indulgences for them, so that the temporal punishments due for their sins may be remitted” (#1479). “An indulgence is obtained through the Church who... opens for them the treasury of the merits of Christ and the saints” (#1478). “If any one saith, that, after the grace of Justification has been received, to every penitent sinner the guilt is remitted, and

⁴⁹ Pope Paul VI “*Indulgentiarum Doctrina*,” Ch. 1, #2.

⁵⁰ *Ibid.*, Ch. 2, #5.

⁵¹ *Ibid.*

⁵² Pope Paul VI, “*Indulgentiarum Doctrina*,” Ch. 1, #3.

the debt of eternal punishment is blotted out in such wise, that there remains not any debt of temporal punishment to be discharged either in this world, or in the next in Purgatory, before the entrance to the kingdom of heaven can be opened (to him); let him be anathema.”⁵³

Protestant View: There is no biblical support for the RC doctrines of either purgatory or praying to/for the dead. Any true believer who dies, such as the crucified thief who went directly to Paradise (Lk. 23:43), is “absent from the body” but “present with the Lord” in spirit form (2 Cor. 5:8; Phil. 1:23). According to Paul, the bodies of believers will be resurrected, glorified and joined with their spirits “to meet the Lord in the air” to always be with Him (1 Thes. 4:15-17; 1 Cor. 15:51-54). And the Lord does not inhabit some place called Purgatory! When unbelievers die, like the rich man (Lk. 16:23) they go to Hell/*Hades*⁵⁴ in spirit form. Eventually, their bodies will be resurrected for that great judgment of unbelievers who, along with death and Hades/Hell, are then “thrown into the Lake of fire” (Rev. 20:11-15). As we acknowledge our sins, He is faithful to forgive us and cleanse us from all unrighteousness (1 Jn. 1:9). That’s because our Advocate, Jesus Christ Himself is the propitiation [or satisfaction] for our sins (1 Jn. 2:1-2; 4:10) having already “made purification of sins” (Heb. 1:3). Under Law almost all things were cleansed/purged with blood, for without shedding of blood there is no forgiveness (Heb. 9:22). But Christ “once... has been manifested to put away [or purge] sin by the sacrifice of Himself... having been offered once to bear the sins of many” (Heb. 9:26-28). Even our conscience is cleansed only by the blood of Christ (Heb. 9:14). Even so, to all the aforementioned RC conditions for salvation we must add salvation through Mary.

12. Salvation through MARY

RC View: A) Mary’s LOVE, OBEDIENCE and FAITH: “By being obedient she [Mary] became the cause of salvation for herself and for the whole human race.... The knot of Eve’s disobedience was untied by Mary’s obedience: what the virgin Eve bound through her disbelief, Mary loosened by her faith.... [Thus it is] Death through Eve, life through Mary.” (#493-94).⁵⁵ B) Mary’s SUFFERING and MERIT: “In her, the many and intense sufferings... were... a contribution to the redemption of all.... [It] was on Calvary that Mary’s suffering... was mysterious and supernaturally fruitful for the redemption of the world.”⁵⁶ For her suffering with Christ, Mary “merited to become most worthily the Reparatrix of the lost world... and Dispensatrix of all the gifts that our Savior purchased for us by His Death and by His Blood.” C) Mary’s INTERCESSION and MEDIATION: By her prayers, Mary “will deliver our souls from death” (#966). “Taken up to heaven she did not lay aside this saving office but by her manifold intercession continues to bring us

⁵³ COT, Sess. 6, Can. 30. The CCC often authenticates COT declarations by statements like this: “The Church formulated her doctrine of faith on Purgatory especially at the Councils of Florence and Trent.” (#1031).

⁵⁴ The KJV translates different words as “hell”: 1) The OT, *sheol*, is translated “hell” 31 times, “grave” 31 times and “pit” 3 times. 2) The NT *hades* is translated “hell” 10 times and “grave” one time, and *gehenna* as “hell” 11 times. The NT verb (*tartaroo*) is translated “cast down to hell” (2 Pe. 2:4).

⁵⁵ This Vatican II citation comes from Pope Paul VI, “*Lumen Gentium*,” #58.

⁵⁶ Pope John Paul II, “*Salvifici Doloris*, On the Human Meaning of Christian Suffering,” #25. This is partly why Pope John Paul II and other popes have referred to Mary’s role as Coredemptrix. http://www.marymediatrix.com/kb/kb1/5_319.shtml

the gifts of eternal salvation.... Therefore the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix” (#969). As the Mediatrix of all Graces, “Mary’s intercession is not only useful but necessary for salvation.... God... *will* not give graces without the intercession of Mary.”⁵⁷ All this and more is why these claims are made: “Mary Is Our Life: She Obtains Pardon for Our Sins.... Mary is the ark which saves from eternal destruction anyone who takes shelter in it.... Under the shelter of Mary even sinners are saved.”⁵⁸ But “the Church” also informs us that Mary, our Hope, also “Obtains Perseverance for Us.... [That’s because] only through the hands of Mary can we hope for this crown of all grace — perseverance,”⁵⁹ which is also necessary for salvation.

Protestant View: Protestants are repulsed by such false, unbiblical claims. Our death came through one man, Adam. Our life came by one man, Jesus Christ, not Mary! The only real *cause for our salvation* was the obedience of the one man, Jesus Christ, not Mary (Rom. 5:18-19). Christ, not Mary, is our life. Christ, not Mary, has *obtained pardon for our sins*. *The ark which saves from eternal destruction* may be a type/illustration of Jesus, but not Mary. Under the shelter of Jesus, not Mary, sinners are saved. The intercession of Mary or any other “saint” is NOT *necessary for salvation*. What Christ has done is absolutely sufficient. Neither Christ nor we have any need whatsoever for either a Mediatrix or a Co-Redemptrix.

13. Salvation through PERSEVERANCE TO THE END

RC View: No one will obtain eternal life “but he who endures to the end” (#161). We can lose the priceless gift of faith by our failure “to live, grow and persevere in the faith until the end” (#162). Catholics are urged to “hope, with the grace of God, to persevere ‘to the end’ and to obtain the joy of heaven, as God’s eternal reward for the good works accomplished with the grace of Christ” (#1821). “Even though incorporated into the Church, one who does not however persevere in charity is not saved” (#837).

Protestant View: Protestants are divided on the issue of perseverance. For those who hold to the Free Grace view, perseverance is a nonissue regarding our eternal salvation. According to Free Grace, believers already have eternal life,⁶⁰ redemption and the forgiveness of sins — past, present and future (Jn. 3:16; Col. 1:14). Believers have passed “out of death into life” (Jn. 5:24). From God’s perspective, believers have already been justified, sanctified, and even glorified (Rom. 8:30). That’s a one-way ticket to Heaven. Our citizenship is already in Heaven (Phil. 3:20 NASB).

CONCLUSION

RC teachers readily acknowledge an “inclination to sin that tradition calls concupiscence, which remains in the baptized” (#1426). This often leads to grave/mortal sins — in deeds, words or thoughts. The first such sin committed after baptism, and later after each restoration through

⁵⁷ Liguori, *The Glories of Mary*, Ch. 5. “Liguori’s book... was pronounced to be without error by Pope Pius VII in 1803 and by Pope Leo XII in 1825.”

⁵⁸ Ibid., Ch. 1, #1. The first two sentences (with caps) are subtitles within the chapter.

⁵⁹ Ibid., Ch. 1. The first sentences (with caps) are part of a subtitle in Ch. 1.

⁶⁰ Any *eternal life* that could be lost is a misnomer!

penance and absolution, always results in the immediate loss of baptismal grace, forgiveness of sin, justification, salvation and hope of heaven. Each and every time this happens necessitates more contrition, confession, absolution and satisfaction for “rejustification.” The CCC refers to all this and more as “the struggle of Christian life. This is the struggle of conversion directed toward holiness and eternal life to which the Lord never ceases to call us” (#1426). This struggle involves Christ’s call to “conversion of the baptized... [or] second conversion [which] is an uninterrupted task for the whole Church” (#1428). This paper has been about this struggle. In RC soteriology, one’s continual need of salvation can only be met by God’s grace/graces granted (through the RC liturgy, sacraments, priesthood and communion of saints) for the performance of good works which hopefully will be sufficient to eventually merit eternal life after suffering in purgatory.

In this paper, from the RC perspective, we have only partially answered the jailor’s question, “Sirs, what must I do to be saved” (Acts 16:30). The RC answer constitutes, at least in part, the RC “Gospel.” But to us Paul’s simple answer, “Believe on the Lord Jesus Christ and you shall be saved,” is infinitely superior. In fact, it bears repeating: The two “gospels” are antithetical! Paul’s answer is consistent with all those expressions in the NT epistles emphasizing justification by faith alone. His gospel is consistent with John 3:16 and the whole of John’s Gospel emphasizing *belief* for eternal life. Paul’s gospel, which he referred to as “my gospel,” is rooted in special revelation that he himself had received through the Holy Spirit (Gal. 1:11-12).

The RC Gospel with all its *conditions for salvation* is rooted in: 1) the false RC *foundational theological pillars* of RC theology (discussed in Part One); 2) the false hermeneutics of covenant theology which has blurred dispensational distinctives resulting from progressive revelation;⁶¹ 3) the false confidence placed in the RC *Word of God* which includes the Apocrypha and RC Church Tradition; 4) the resulting, faulty, semantic distortions of biblical language; and 5) the reasoning of the natural man. For example: “To be justified on the grounds of the shed blood of Christ plus a *preliminary work* of reformation or a *subsequent work* of sanctification, the natural man can easily approve of. But to be justified on the grounds of the shed blood of Christ, and that alone, is totally beyond his comprehension.”⁶²

The RC *Jesus*, who must share His unique glory as our Redeemer and Mediator with Mary, as Co-Redemptrix and Mediatrix, is *another Jesus* (2 Cor. 11:4). The RC *Jesus* whose redemptive work is still unfinished and alone insufficient for our redemption, is *another Jesus*. The RC *Jesus*, whose literal body and blood offered, eaten, worshiped, and carried in processions today, is *another Jesus*. Then too, when the rosary,⁶³ the most popular Marian prayer is defined as an “epitome of the whole Gospel,” (#971) the *gospel* has become so distorted (Gal. 1:7) it is a *different gospel* (2 Cor. 11:4; Gal. 1:6) and contrary to that which Paul preached (Gal. 1:8). And the RC *gospel* of sacramental salvation by meeting numerous conditions through the RC Church is a

⁶¹ This accounts for the RC misinterpretation and misapplication of OT truth regarding the Mosaic economy and the synoptic “gospel of the kingdom” which excluded Paul’s Gospel of the Cross and resurrection of Christ which was only prophesied a short time before fulfillment (Lk. 18:31-34).

⁶² A favorite citation from William R. Reid, *The Blood of Jesus*, as often quoted by Lance B. Latham.

⁶³ The repetitious practice of saying 150 *Hail Marys* in series or decades of 10 is referred to as the Rosary. As developed, the prayer is: “Hail Mary, full of grace, the Lord is with you. Blessed are you among women, and blessed is the fruit of your womb. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death.” If this prayer of worship to Mary is “an epitome of the whole gospel” then what is meant by “gospel?”

different gospel. RC Tradition has removed the “good news” from the *RC gospel.* And yet the RC Church has applied and directed the curse of *anathema* (Gal. 1:8-9) to all protestant evangelicals who preach a Gospel consistent with Paul’s gospel. The battle cry of the great reformation still applies today. And we still believe in justification 1) by faith alone, without human works and merit; 2) by grace alone, without the laws of Moses or the Church; 3) by Christ alone without the Pope, Mary or other RC saints; 4) by Scripture alone without RC Tradition and the Apocrypha; and 5) all for God’s glory alone. May God alone be praised and exalted above all!