

Welcome to the Teaching Ministry of

UNDERSTANDING ROMAN CATHOLICISM

Roman Catholic Doctrines on The Church

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Purposes of the Class

- 1. Learn what the Roman Catholic Church (RCC) has historically taught and currently teaches about**
 - What constitutes The Church of Jesus Christ?**
 - What is the role of The Church?**
- 2. Compare and contrast official RC teachings and practices to Biblical doctrines and teachings on the Church and its role.**
- 3. Become equipped to discuss similarities and differences with Catholics and former Catholics.**

Topics

- 1. Roman Catholic Teaching Authority**
 - Sources of Authority: Scripture + Tradition
 - Teaching role of Magisterium, Popes, & Bishops
- 2. Basic RC Doctrines on the Church – 6 aspects**
- 3. Implications for:**
 - Christianity (vs. “Christendom”)
 - Christians (the true church)
 - Monotheistic Non-Christians
 - Other Non-Christians
 - Atheists & Agnostics
- 4. Why Protestant “Communities” are not Properly Called “Church” (*Pope Benedict, 2007*)**
- 5. Dangers of Ecumenism (“New Evangelicalism”)**
- 6. Key texts used by the RCC on “The Church”, and Biblical Responses to their assertions.**

Five Foundational Dogmas of Roman Catholicism regarding the Church and Salvation

(Source: Rev. Michael Meagher, Ph.D., 2003 Seminar)

- 1. No Salvation outside the Roman Catholic Church**
- 2. No Solo Scriptura: God's Word = Bible & Tradition**
[They must believe in "Sola Ecclesia" *[in the Church alone]*]
- 3. No Finished Work of the Cross**
- 4. No Assurance of Salvation**
- 5. No Salvation apart from Mary**

Salvation is achieved through the **SACRAMENTAL SYSTEM**, which is only available through the Roman Church.

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Roman Catholic Sources of Authority

- **Sources of Authority in the RC Church**
 - a. **The RC faith is contained in written Scripture and unwritten Tradition**
 - b. RC Bishops (collectively as the Magisterium) are the authoritative teachers and guardians of the RC faith ...
 - c. ... because the RC Bishops, with the Pope as head, are the successors to the Apostles'. (*"Apostolic Succession"*)
- **This helps explain and answer:**
 - 1) Why the gospel according to Rome so different from that of Christianity based solely on the Bible
 - 2) Who determines what Roman Catholics believe
 - 3) How the pope became leader of the RC Church
 - 4) **Why Rome defines the Church as it does**

Dogma #2: No Sola Scriptura: Word of God = Tradition and Bible

- **Relationship Between Tradition and Sacred Scripture**
 - Two distinct modes of transmission
 - Equally the Word of God
- **The Magisterium of the Church explains and adjudicates between the two.**
 - Defines and teaches the dogmas of the faith
 - Dogmas are doctrines all Roman Catholics must believe.

Magisterium of the RC Church

Bible

Tradition

*Net result: “Sola Ecclesia” :
belief in Holy Mother the Church first and foremost,
from which & through
which all else flows –
grace, faith, salvation*

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Teaching Role of the 'Magisterium'

Teaching Authority of RC Church resides in Magisterium (the Bishops Collectively led by Pope)

- a. God appointed **Bishops** as teachers of Catholic (= 'Christian') faith, who **have right & responsibility to judge true meaning of revelation and teach it with authority.**
- b. RC must obey bishops as Christ Himself; priests swear allegiance and submission to them.
- c. Applies to 'faith and morals,' those doctrinal matters (dogmas) which cannot be abandoned.
- d. Doctrines are distinct from 'disciplines and practices' (pray Rosary, fasting, meatless days, days of obligation)
- e. **"Semper Eadem"** ('**Always the same**') – same doctrine, same sense, and same understanding as the Church always believed.

Doctrine of Infallibility

God supernaturally protects Magisterium from teaching falsehood.

- a. Bishops may err individually, but not collectively, when in harmony with the Pope.
- b. Need not be from ecumenical councils, **but applies in everyday ministry as well.**
- c. Pope has special role as supreme teacher:
 - Infallible when speaking **“Ex Cathedra” (from chair of Peter)**
 - needs no assent from church councils, nor can they be repealed.
- d. **Submission to the Pope is required as honor due him beyond “Ex Cathedra”. (as “Successor of Peter”)**

Roman Catholic Doctrines on the Church

[Source: *CATECHISM OF THE CATHOLIC CHURCH* (2d Edition) CCC]

PART ONE: THE PROFESSION OF FAITH

SECTION TWO: THE PROFESSION OF THE CHRISTIAN FAITH

CHAPTER THREE: I BELIEVE IN THE HOLY SPIRIT

ARTICLE 9: "I BELIEVE IN THE HOLY CATHOLIC CHURCH"

748 "Christ is the light of humanity; and it is, accordingly, the heart-felt desire of this sacred Council, being gathered together in the Holy Spirit, that, by proclaiming his Gospel to every creature, **it may bring to all men that light of Christ which shines out visibly from the Church.**"¹³⁵ These words open the Second Vatican Council's *Dogmatic Constitution on the Church*. By choosing this starting point, the Council demonstrates that the article of faith about the Church depends entirely on the articles concerning Christ Jesus. **The Church has no other light than Christ's**; according to a favorite image of the Church Fathers, the Church is like the moon, all its light reflected from the sun.

(cont.)

Roman Catholic Doctrines on the Church

[Source: CATECHISM OF THE CATHOLIC CHURCH (2d Edition) CCC]

ARTICLE 9: "I BELIEVE IN THE HOLY CATHOLIC CHURCH" (cont.)

749 The article concerning the Church also depends entirely on the article about the Holy Spirit, which immediately precedes it.

"Indeed, having shown that the Spirit is the source and giver of all holiness, we now confess that it is he who has endowed the Church with holiness."¹³⁶ **The Church is, in a phrase used by the Fathers, the place "where the Spirit flourishes."**¹³⁷

750 To believe that the Church is "holy" and "catholic," and that she is "one" and "apostolic" (as the Nicene Creed adds), is inseparable from belief in God, the Father, the Son, and the Holy Spirit. In the Apostles' Creed we profess "one Holy Church" (*Credo . . . Ecclesiam*), and **not to believe in the Church**, so as not to confuse God with his works and to attribute clearly to God's goodness *all* the gifts he has bestowed on his Church.¹³⁸

(cont.)

Roman Catholic Doctrines on the Church

[Source: CATECHISM OF THE CATHOLIC CHURCH (2d Edition) CCC, paras 748 - 975]

ARTICLE 9: "I BELIEVE IN THE HOLY CATHOLIC CHURCH" (cont.)

Para 1. The Church in God's Plan

**Para 2. The Church - People of God, Body of Christ,
Temple of the Holy Spirit**

Para 3. The Church is One, Holy, Catholic, and Apostolic

Para 4. Christ's Faithful - Hierarchy, Laity, Consecrated Life

Para 5. The Communion of Saints

Para 6. Mary - Mother of Christ, Mother of the Church

(Each paragraph will be covered in some detail.)

Roman Catholic Doctrines on the Church

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← Ecumenism

Para 4. Christ's Faithful - Hierarchy, Laity, Consecrated Life

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Roman Catholic Doctrines on the Church

[Source: CATECHISM OF THE CATHOLIC CHURCH (2d Edition) CCC, paras 748 - 975]

Para 1. The Church in God's Plan

I. Names and Images of the Church (para 751-757)

- Symbols of the Church

II. The Church's Origin, Foundation, and Mission (para 758-769)

- The Church – foreshadowed from the world's beginning
- The Church – prepared for in the Old Covenant
- The Church – instituted by Christ Jesus
- The Church – revealed by the Holy Spirit

III. The Mystery of the Church (para 770-776)

- The Church – both visible and spiritual
- The Church – mystery of men's union with God
- The universal Sacrament of Salvation

(cont.)

Roman Catholic Doctrines on the Church

[Source: CATECHISM OF THE CATHOLIC CHURCH (2d Edition) CCC, paras 748 - 975]

Para 1. The Church in God's Plan (cont.)

“IN BRIEF” (**Summary** at the end of this Paragraph):

777 The word "Church" means "convocation." It designates the assembly of those whom God's Word "convokes," i.e., gathers together to form the People of God, and who themselves, **nourished with the Body of Christ**, become the Body of Christ.

778 The Church is both the means and the goal of God's plan: prefigured in creation, prepared for in the Old Covenant, **founded by the words and actions of Jesus Christ**, fulfilled by his redeeming cross and his Resurrection, the Church has been manifested as the mystery of salvation by the outpouring of the Holy Spirit. She will be perfected in the glory of heaven as the assembly of all the redeemed of the earth (cf. *Rev* 14:4).

(cont.)

Roman Catholic Doctrines on the Church

[Source: CATECHISM OF THE CATHOLIC CHURCH (2d Edition) CCC, paras 748 - 975]

Para 1. The Church in God's Plan

779 The Church is both visible and spiritual, **a hierarchical society** and the Mystical Body of Christ. **She is one, yet formed of two components, human and divine.** That is her mystery, which only faith can accept.

780 The Church in this world is **the sacrament of salvation**, the sign and the instrument of the communion of God and men.

Biblical Assessment of Rome's Teachings on The Church -- Para 1 on the Church in God's Plan

1. **Was the Church foreshadowed from the beginning and an extension of the people of God in Israel?**
 - This blurs the distinction between Israel of the Old Testament and the Church of the New Testament.
2. **Is the Church “made real as a liturgical, above all a Eucharistic, assembly”? Does “she draw her life from ... the Body of Christ”?**
 - There is no Biblical evidence of this. The “Body of Christ” refers to the doctrine of the Real Presence of Christ in the Communion meal.
 - This grafts back on to the early church the doctrines and religious practices which Rome developed later over many centuries.
 - Why does Rome need to assert these teachings? To validate the claims of continuity from the time of Peter and the Apostles.

(cont.)

Biblical Assessment of Rome's Teachings on The Church -- Para 1 on the Church in God's Plan

3. Did Christ institute a hierarchical Church?

- There is no evidence of this. Their key verses are:
- *“And I also say to you that you are Peter, and **on this rock I will build My church**, and the gates of Hades shall not prevail against it. ¹⁹ And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” (Mt 16:18-19)*
- Again, Rome interprets such texts in light of historical developments and then asserts this is authoritative “Tradition” from the time of the Apostles.”

4. Is the Church the goal of all things?

- No, the purpose of God is to maximize his Glory in all things.

Roman Catholic Doctrines on the Church

[Source: CATECHISM OF THE CATHOLIC CHURCH (2d Edition) CCC, paras 748 - 975]

Para 2. The Church - People of God, Body of Christ, Temple of the Holy Spirit

I. The Church - People of God

- Characteristics of the People of God
- A priestly, prophetic, and royal people

II. The Church - Body of Christ

- The Church is communion with Jesus
- “One Body”
- “Christ is the head of this Body”
- The Church is the Bride of Christ

III. The Church is the Temple of the Holy Spirit

- Charisms

(cont.)

Roman Catholic Doctrines on the Church

[Source: CATECHISM OF THE CATHOLIC CHURCH (2d Edition) CCC, paras 748 - 975]

Para 2. The Church - People of God, Body of Christ, Temple of the Holy Spirit

“IN BRIEF” (**Summary** at the end of this Paragraph):

802 Christ Jesus "gave himself for us to redeem us from all iniquity and to purify for himself a people of his own" (*Titus* 2:14).

803 "You are a chosen race, a royal priesthood, a holy nation, God's own people" (1 *Pet* 2:9).

804 **One enters into the People of God by faith and Baptism.** "All men are called to belong to the new People of God" (*LG* 13), so that, in Christ, "men may form one family and one People of God" (*AG* 1).

805 The Church is the Body of Christ. **Through the Spirit and his action in the sacraments, above all the Eucharist**, Christ, who once was dead and is now risen, establishes the community of believers as his own Body.

806 In the unity of this Body, there is a diversity of members and functions. All members are linked to one another, especially to those who are suffering, to the poor and persecuted. (cont.)

Roman Catholic Doctrines on the Church

[Source: CATECHISM OF THE CATHOLIC CHURCH (2d Edition) CCC, paras 748 - 975]

Para 2. The Church - People of God, Body of Christ, Temple of the Holy Spirit (cont.)

807 The Church is this Body of which Christ is the head: she lives from him, in him, and for him; he lives with her and in her.

808 The Church is the Bride of Christ: he loved her and handed himself over for her. He has purified her by his blood and made her the fruitful mother of all God's children.

809 The Church is the Temple of the Holy Spirit. The Spirit is the soul, as it were, of the Mystical Body, the source of its life, of its unity in diversity, and of the riches of its gifts and charisms*.

[***Charism** = (para 2003) : There are furthermore **special graces**, also called **charisms** after the Greek term used by St. Paul and meaning “favor,” “gratuitous gift,” “benefit.” (cf. LG 12) Whatever their character – sometimes it is extraordinary, such as the gift of miracles of tongues – charisms are oriented toward sanctifying grace and are intended for the common good of the Church. (cf 1 Cor 12)

810 "Hence the universal Church is seen to be 'a people brought into unity from the unity of the Father, the Son, and the Holy Spirit'" (LG 4 citing St. Cyprian, *De Dom. orat* 23: PL 4, 553).

Biblical Assessment of Rome's Teachings on The Church -- Para 2 on The Church - People of God, Body of Christ, Temple of the Holy Spirit

1. **Was the Church foreshadowed from the beginning and an extension of the people of God in Israel?**
 - This blurs the distinction between Israel of the Old Testament and the Church of the New Testament.
2. **Is the Church “made real as a liturgical, above all a Eucharistic, assembly”? Does “she draw her life from ... the Body of Christ”?**
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Roman Catholic Doctrines on the Church

[Source: CATECHISM OF THE CATHOLIC CHURCH (2d Edition) CCC, paras 748 - 975]

Para 3. The Church is One, Holy, Catholic, and Apostolic

811 "This is the sole Church of Christ, which in the Creed we profess to be one, holy, catholic and apostolic."²⁵⁶ **These four characteristics, inseparably linked with each other,²⁵⁷ indicate essential features of the Church and her mission.** The Church does not possess them of herself; it is Christ who, through the Holy Spirit, makes his Church one, holy, catholic, and apostolic, and it is he who calls her to realize each of these qualities.

812 Only faith can recognize that the Church possesses these properties from her divine source. But their historical manifestations are signs that also speak clearly to human reason. As the First Vatican Council noted, the **"Church herself, with her marvelous propagation, eminent holiness, and inexhaustible fruitfulness in everything good, her catholic unity and invincible stability, is a great and perpetual motive of credibility and an irrefutable witness of her divine mission."**²⁵⁸

(cont.)

Roman Catholic Doctrines on the Church

[Source: CATECHISM OF THE CATHOLIC CHURCH (2d Edition) CCC, paras 748 - 975]

Para 3. The Church is One, Holy, Catholic, and Apostolic

I. The Church Is One

- The sacred mystery of the Church's unity
- **Wounds to unity**
- Toward unity

II. The Church Is Holy

III. **The Church Is Catholic**

- **What does "catholic" mean**
- **Each particular Church is "catholic"**
- **Who belongs to the Catholic Church?**
- **The Church and non-Christians**
- **"outside the Church there is no salvation"**
- **Mission – a requirement of the Church's catholicity**

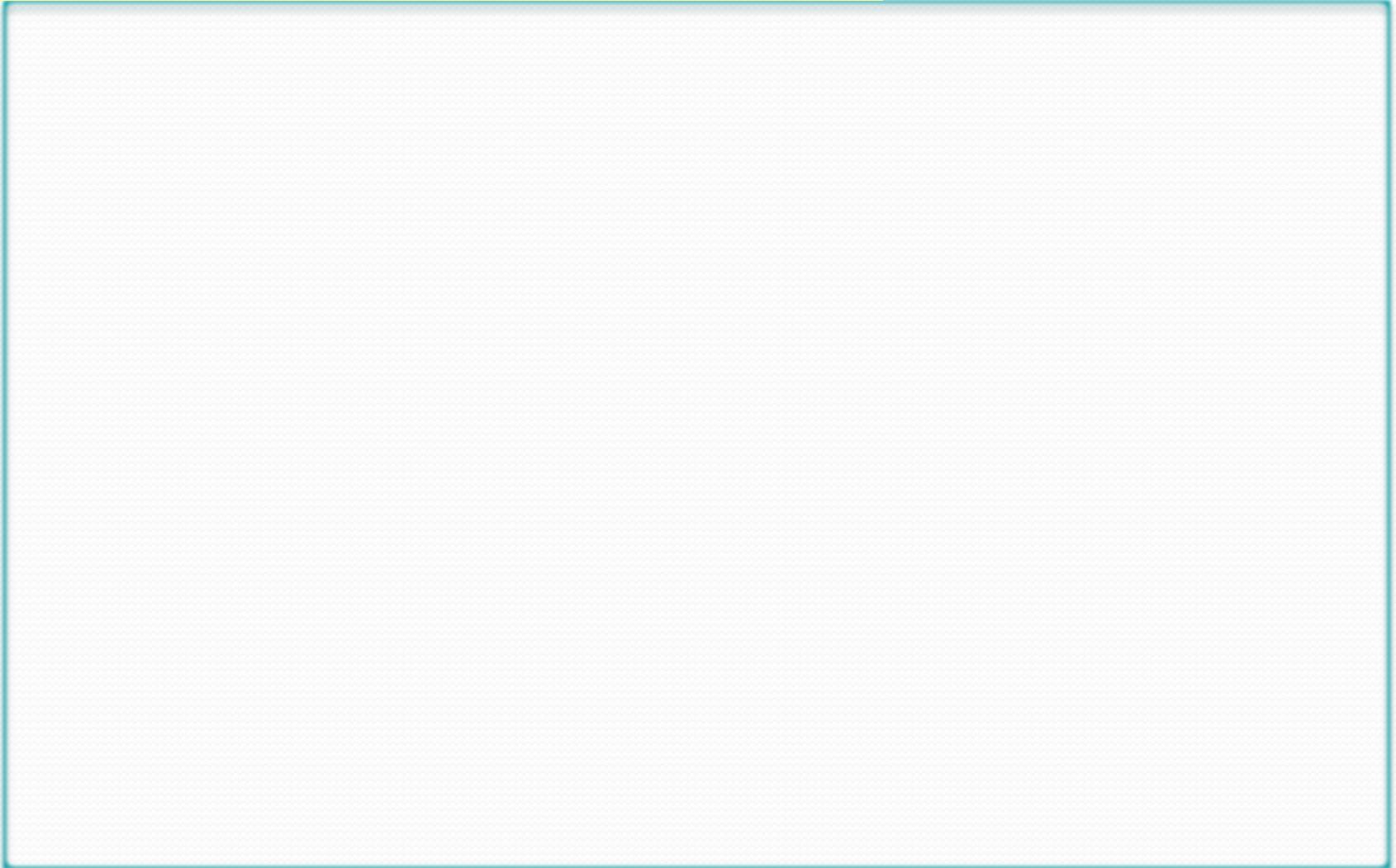
IV. The Church Is Apostolic

- The Apostles' mission
- The bishops – successors of the apostles
- The Apostolate

(cont.)

RC Church is Only 'Arc of Salvation' for all Mankind

The RCC in some manner is related to ALL mankind.



This diagram will be used to display religious beliefs and NON-belief.

Roman Catholic Doctrines on the Church

Para 3. The Church is **One**, Holy, Catholic, & Apostolic (cont.)

What constitutes Unity in Rome's view?

815 What are these bonds of unity? Above all, charity "binds everything together in perfect harmony."²⁶⁵ **But the unity of the pilgrim Church is also assured by visible bonds of communion:**

- profession of one faith received from the Apostles;
- common celebration of divine worship, **especially of the sacraments;**
- **apostolic succession through the sacrament of Holy Orders,** maintaining the fraternal concord of God's family.²⁶⁶

816 "The sole Church of Christ [is that] **which our Savior, after his Resurrection, entrusted to Peter's pastoral care, commissioning him and the other apostles to extend and rule it. . . .** This Church, constituted and organized as a society in the present world, **subsists in (subsistit in) the Catholic Church, which is governed by the successor of Peter and by the bishops in communion with him.**"²⁶⁷

(cont.)

Roman Catholic Doctrines on the Church

Para 3. The Church is **One**, Holy, Catholic, & Apostolic (cont.)

What constitutes Unity in Rome's view? (cont.)

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.** It was to the apostolic college alone, of which Peter is the head, that we believe that **our Lord entrusted all the blessings of the New Covenant**, in order to establish on earth the one Body of Christ into which **all those should be fully incorporated who belong in any way to the People of God.**"²⁶⁸

Biblical Responses to this Section on Christian Unity:

1. **Agree**, Apostolic teaching, **as preserved in the NT**, is the basis for our faith
2. **The NT does not teach the appointment of Apostolic successors** who govern a worldwide 'church' or regional churches. The Apostles never mention such powerful successors, only elders to guide local churches.
3. **The NT does not teach about any Sacraments that impart God's grace.**
4. This governing structure of Rome is based on Matt 16:18-19 -- the passages on "Upon this Rock ... ' and "keys of the Kingdom" -- **an unwarranted and massive extrapolation of the meaning of Jesus' words.**

Roman Catholic Doctrines on the Church

Para 3. The Church is **One**, Holy, Catholic, & Apostolic (cont.)

Wounds to Unity

817 In fact, "in this one and only Church of God from its very beginnings there arose certain rifts, which the Apostle strongly censures as damnable. **But in subsequent centuries much more serious dissensions appeared and large communities became separated from full communion with the Catholic Church - for which, often enough, men of both sides were to blame.**"²⁶⁹ The ruptures that wound the unity of Christ's Body - here we must distinguish heresy, apostasy, and schism²⁷⁰ - do not occur without human sin: ... " *<quote omitted here>*

818 "However, one cannot charge with the sin of the separation those who at present are born into these communities [that resulted from such separation] and **in them are brought up in the faith of Christ**, and the Catholic Church accepts them with respect and affection as **brothers All who have been justified by faith in Baptism** are incorporated into Christ; they therefore have a right to be called Christians, and with good reason **are accepted as brothers in the Lord** by the children of the Catholic Church."²⁷²

(cont.)

Roman Catholic Doctrines on the Church

Para 3. The Church is **One**, Holy, Catholic, & Apostolic (cont.)

Wounds to Unity (cont.)

819 "Furthermore, many elements of sanctification and of truth"²⁷³ are found outside the visible confines of the Catholic Church: "the written Word of God; the life of grace; faith, hope, and charity, with the other interior gifts of the Holy Spirit, as well as visible elements."²⁷⁴ Christ's Spirit uses these Churches and ecclesial communities as means of salvation, whose power derives from the fullness of grace and truth that Christ has entrusted to the Catholic Church.

Biblical Responses to this Section on "Wounds to Unity":

1. Admitting (implying) that Churchmen and Reformers sinned ignores the subsequent full-force counterattack with the Counter-Reformation and the Council of Trent, issuing anathemas & codifying contra-Biblical doctrines.
2. We do not become Christian "brethren" through baptism but through the regeneration by the Holy Spirit; Sacramental regeneration is not Biblical.
3. [How is Baptism by Protestant ministers valid without Apostolic succession?]
4. Other 'ecclesial communities' are instruments of grace empowered by Holy Spirit directly, NOT because the Spirit works through Roman Church.

Roman Catholic Doctrines on the Church

Para 3. The Church is **One**, Holy, Catholic, & Apostolic (cont.)

Toward Unity [*Rome's guidelines for Ecumenism via the New Evangelism*]

820 "Christ **bestowed unity on his Church** from the beginning. **This unity, we believe, subsists in the Catholic Church as something she can never lose, and we hope that it will continue to increase until the end of time.**"²⁷⁷ Christ always gives his Church the gift of unity, but the Church must always pray and work to maintain, reinforce, and perfect the unity that Christ wills for her. This is why Jesus himself prayed at the hour of his Passion, and **does not cease praying to his Father, for the unity of his disciples:** "That they may all be one. As you, Father, are in me and I am in you, may they also be one in us, . . . so that the world may know that you have sent me."²⁷⁸ **The desire to recover the unity of all Christians is a gift of Christ and a call of the Holy Spirit.**²⁷⁹

821 **Certain things are required** in order to respond adequately to this call:
- **a permanent renewal of the Church in greater fidelity to her vocation;**
such renewal is the driving-force of the movement toward unity;²⁸⁰
- **conversion of heart** as the faithful "try to live holier lives according to the Gospel";²⁸¹ for **it is the unfaithfulness of the members to Christ's gift which causes divisions;** (cont.)

Roman Catholic Doctrines on the Church

Para 3. The Church is **One**, Holy, Catholic, & Apostolic (cont.)

Toward Unity [*Rome's guidelines for Ecumenism via the New Evangelism*]

821 (cont.)

- *prayer in common*, because "change of heart and holiness of life, along with *public and private prayer for the unity of Christians, should be regarded as the soul of the whole ecumenical movement, and merits the name 'spiritual ecumenism';*"²⁸²
- *fraternal knowledge of each other*;²⁸³
- *ecumenical formation of the faithful and especially of priests*;²⁸⁴
- *dialogue among theologians and meetings among Christians of the different churches and communities*;²⁸⁵
- *collaboration among Christians in various areas of service to mankind*.²⁸⁶ "Human service" is the idiomatic phrase.

822 Concern for achieving unity "involves the whole Church, faithful and clergy alike."²⁸⁷ But we must realize "*that this holy objective - the reconciliation of all Christians in the unity of the one and only Church of Christ - transcends human powers and gifts.*" That is why we place all our hope "in the prayer of Christ for the Church, in the love of the Father for us, and in the power of the Holy Spirit."²⁸⁸

Biblical Assessment of Rome's Teachings on The Church -- Para 3. The Church is **One**, Holy, Catholic, & Apostolic (cont.)

Toward Unity [Rome's guidelines for Ecumenism via the New Evangelism] (cont.)

Biblical Responses on "Toward Unity" (i.e., Ecumenism):

1. **Christ did not "bestow unity on the church"**; He prayed that we would be one (John 17:21) and sent the Holy Spirit to guide His church into truth and away from error. But error is still possible in the church (as Acts 15 and Gal 2 show), and therefore complete and continuing unity is NOT the case. Hence **such 'bestowal' is ineffectual and not guaranteed in the NT (and having a central RCC has not provided internal RC unity either).**
2. Again, **there is no mention in the NT about a central governing body** into which the RCC quickly grew during the first millennium. **Therefore, the RCC is not the NT model or instrument for Christian unity.**
3. Note that the only "unity" Rome promotes and desires would be under the Pope and the Bishops of the RCC. **There is no NT mention of a supreme human leader. The RCC has arrogated its authority over all Christians.**
4. **What is Ecumenism?** "A movement promoting unity among Christian churches or denominations." (*Amer. Heritage Dict., 2000*) However, **true Biblical unity can only be achieved among those who hold the same views on key doctrines on: The Bible, Christ's person and work, grace, salvation, etc.**

RC Church is Only 'Arc of Salvation' for all Mankind

The RCC in some manner is related to ALL mankind.

POSSIBLY CAN BE SAVED

So what IS the relationship among the RCC, the Orthodox Communities, the Protestant Communities, other Religions, and those with no religion?

POSSIBLY CAN BE SAVED

NOT SAVED

And what is their eternal fate, under Rome's teaching?

NOT SAVED

Roman Catholic Doctrines on the Church

Para 3. The Church is One, Holy, Catholic, & Apostolic (cont.)

II. THE CHURCH IS HOLY

823 "The Church . . . is held, as a matter of faith, to be unfailingly holy.

This is because Christ, the Son of God, who with the Father and the Spirit is hailed as 'alone holy,' loved the Church as his Bride, giving himself up for her so as to sanctify her; he joined her to himself as his body and endowed her with the gift of the Holy Spirit for the glory of God."²⁸⁹ **The Church, then, is "the holy People of God,"²⁹⁰ and her members are called "saints."²⁹¹**

824 United with Christ, the Church is sanctified by him; through him and with him she becomes sanctifying. "All the activities of the Church are directed, as toward their end, to the sanctification of men in Christ and the glorification of God."²⁹² It is in the Church that "the fullness of the means of salvation"²⁹³ has been deposited. It is in her that "by the grace of God we acquire holiness."²⁹⁴

825 "The Church on earth is endowed already with a sanctity that is real though imperfect."²⁹⁵ In her members perfect holiness is something yet to be acquired: ... "²⁹⁶

(cont.)

Roman Catholic Doctrines on the Church

Para 3. The Church is One, Holy, Catholic, & Apostolic (cont.)

II. THE CHURCH IS HOLY (cont.)

826 Charity is the soul of the holiness to which all are called: it "governs, shapes, and **perfects all the means of sanctification**."²⁹⁷ *<quote omitted here>*

827 "**Christ**, 'holy, innocent, and undefiled,' knew nothing of sin, but **came only to expiate the sins of the people**. **The Church**, however, clasping sinners to her bosom, at once holy and always in need of purification, **follows constantly the path of penance** and renewal."²⁹⁹ All members of the Church, including her ministers, must acknowledge that they are sinners.³⁰⁰ In everyone, the weeds of sin will still be mixed with the good wheat of the Gospel until the end of time.³⁰¹ Hence the Church gathers sinners already caught up in Christ's salvation but still on the way to holiness:

“The Church is therefore holy, though having sinners in her midst, because **she herself has no other life but the life of grace**. **If they live her life, her members are sanctified; if they move away from her life, they fall into sins and disorders** that prevent the radiation of her sanctity. **This is why she suffers and does penance for those offenses**, of which she has the power to free her children through the blood of Christ and the gift of the Holy Spirit.³⁰²” (Paul VI) (cont.)

Roman Catholic Doctrines on the Church

Para 3. The Church is One, Holy, Catholic, & Apostolic (cont.)

II. THE CHURCH IS HOLY (cont.)

828 **By canonizing some of the faithful**, i.e., by solemnly proclaiming that they practiced heroic virtue and lived in fidelity to God's grace, the Church recognizes the power of the Spirit of holiness within her and sustains the hope of believers by proposing the saints to them as models and intercessors.³⁰³ **"The saints have always been the source and origin of renewal in the most difficult moments in the Church's history."**³⁰⁴

Indeed, "holiness is the hidden source and infallible measure of her apostolic activity and missionary zeal."³⁰⁵

829 **"But while in the most Blessed Virgin the Church has already reached that perfection** whereby she exists without spot or wrinkle, the faithful still strive to conquer sin and increase in holiness. **And so they turn their eyes to Mary"**:³⁰⁶ **in her, the Church is already the "all-holy."**

Biblical Assessment of Rome's Teachings on The Church - Para 3. The Church is **One**, Holy, Catholic, & Apostolic (cont.)

Biblical Responses on "The Church is Holy":

1. Paul and other NT authors call all believers "saints". The RCC uses this term here (CCC 823) but in practice (CCC 828) reserves this term for those deceased who have been "canonized" formally by the RCC through a process of signs that strongly imply a person is in God's presence.
2. Cause and effect are reversed in the statement, "It is in the Church that "the fullness of the means of salvation"²⁹³ has been deposited. It is in her that "by the grace of God we acquire holiness." (CCC 824) Yes, the true church through its members can be the means by which God brings his people to saving faith, but the true church does not impart grace through sacraments that can save a person and increase sanctification.
3. The RCC asserts (CCC 825) that, "The Church ... follows constantly **the path of penance** and renewal." NO! The Bible teaches we need to REPENT, not to do PENANCE, to receive God's forgiveness of sin. Neither the term nor concept of PENANCE is in the New Testament.
4. Mary's role is only as a member of the true church. [More at Para 6]

Roman Catholic Doctrines on the Church

Para 3. The Church is One, Holy, **Catholic**, & Apostolic (cont.)

II. THE CHURCH IS CATHOLIC

What does "catholic" mean?

830 The word "catholic" means "universal," in the sense of "according to the totality" or "in keeping with the whole." The Church is catholic in a double sense:

First, the Church is catholic because Christ is present in her. **"Where there is Christ Jesus, there is the Catholic Church."**³⁰⁷ In her subsists the fullness of Christ's body united with its head; **this implies that she receives from him "the fullness of the means of salvation"**³⁰⁸ which he has willed: **correct and complete confession of faith, full sacramental life, and ordained ministry in apostolic succession.** The Church was, in this fundamental sense, **catholic on the day of Pentecost**³⁰⁹ and will always be so until the day of the Parousia. [*= Second coming of Christ*]

831 Secondly, the Church is catholic because she has been sent out by Christ on a mission to the whole of the human race:³¹⁰

(cont.)

Roman Catholic Doctrines on the Church

Para 3. The Church is One, Holy, **Catholic**, & Apostolic (cont.)

II. THE CHURCH IS CATHOLIC

What does "catholic" mean? (cont.) 831 (cont.)

All men are called to belong to the new People of God. This People, therefore, while remaining one and only one, is to be spread throughout the whole world and to all ages in order that the design of **God's will** may be fulfilled: he made human nature one in the beginning and **has decreed that all his children who were scattered should be finally gathered together as one.** . . . The character of universality which adorns the People of God is a gift from the Lord himself whereby **the Catholic Church ceaselessly and efficaciously seeks for the return of all humanity and all its goods, under Christ the Head in the unity of his Spirit.**³¹¹

Biblical Responses on "What does 'Catholic' mean?":

1. **Consistently, the RCC departs from the NT** by asserting Christ instituted a central church on earth, and gave it alone the means of salvation.
2. **Two of three means of salvation listed are not Biblical:** the sacramental life (for justification, etc.) & an 'ordained priesthood in apostolic succession'.
3. Not all of humanity will be gathered as one. See Lk 13:23+24 on **narrow way**.

Roman Catholic Doctrines on the Church

Para 3. The Church is One, Holy, **Catholic**, & Apostolic (cont.)

II. THE CHURCH IS CATHOLIC

Each particular Church is "catholic" [= Rome & its affiliates]

832 "The Church of Christ is really present in all legitimately organized local groups of the faithful, which, in so far as they are united to their pastors, are also quite appropriately called Churches in the New Testament. . . . In them the faithful are gathered together through the preaching of the Gospel of Christ, and the mystery of the Lord's Supper is celebrated. . . . In these communities, though they may often be small and poor, or existing in the diaspora, Christ is present, through whose power and influence the One, Holy, Catholic, and Apostolic Church is constituted."³¹²

833 The phrase "particular Church," which is first of all the diocese (or eparchy), refers to a community of the Christian faithful in communion of faith and sacraments with their bishop ordained in apostolic succession.³¹³ These particular Churches "are constituted after the model of the universal Church; it is in these and formed out of them that the one and unique Catholic Church exists."³¹⁴

(cont.)

Roman Catholic Doctrines on the Church

Para 3. The Church is One, Holy, **Catholic**, & Apostolic (cont.)

Each particular Church is "catholic" [= Rome & its affiliates] (cont.)

834 Particular Churches are fully catholic through their communion with one of them, the Church of Rome "which presides in charity."³¹⁵ "For with this church, by reason of its pre-eminence, the whole Church, that is the faithful everywhere, must necessarily be in accord."³¹⁶ Indeed, "from the incarnate Word's descent to us, all Christian churches everywhere have held and hold the great Church that is here [at Rome] to be their only basis and foundation since, according to the Savior's promise, the gates of hell have never prevailed against her."³¹⁷

835 "Let us be very careful not to conceive of the universal Church as the simple sum, or . . . the more or less anomalous federation of essentially different particular churches. In the mind of the Lord the Church is universal by vocation and mission, but when she put down her roots in a variety of cultural, social, and human terrains, she takes on different external expressions and appearances in each part of the world."³¹⁸ The rich variety of ecclesiastical disciplines, liturgical rites, and theological and spiritual heritages proper to the local churches "unified in a common effort, shows all the more resplendently the catholicity of the undivided Church."³¹⁹

(cont.)

Biblical Assessment of Rome's Teachings on The Church -- Para 3. The Church is One, Holy, **Catholic**, & Apostolic (cont.)

Biblical Responses on "Each particular Church is "catholic":

1. Here again, **the RCC departs from the NT** by asserting Christ instituted a central church on earth.
2. The NT does not support the claim that a key element in Christ's church is the celebration of 'the mystery of the Lord's Supper', as they define it, with the Transubstantiation of the bread & wine into Christ's actual body & blood, and **celebrated for the remission of sins.**
 - **Hebrews 7, 9, & 10 teaches that there is no need for further sacrifice; all remission for sins has been accomplished for God's elect.** There is no more wrath nor penance to pay for those sins.
 - **Acts 1:9-11 teaches that Jesus WILL come back, in like manner to His ascension into Heaven.** There is no hint of His return to every RC altar to have Him and His sacrifice re-presented to the Father. (cont.)

Biblical Assessment of Rome's Teachings on The Church -- Para 3. The Church is One, Holy, Catholic, & Apostolic (cont.)

Biblical Responses on "Each particular Church is "catholic":

3. There is NO record – in the Bible or within the first centuries of the early church – to support the claim that the “all Christian churches everywhere have held and hold the great Church that is here [at Rome] to be their only basis and foundation.
4. Rome's teaching that the RCC “.. takes on different external expressions and appearances in each part of the world” sounds natural and reasonable for a world-wide organization. **But in actual practice, the RCC has allowed (and perhaps even encouraged) syncretism, the adoption of native religious ceremonies and practices, and blended them into her religious rites and rituals. This results in syncretism, and a departure even further from the Biblical record of what constitutes worship and proper behavior in Christ's church.**

Roman Catholic Doctrines on the Church

Para 3. The Church is One, Holy, **Catholic**, & Apostolic (cont.)

II. THE CHURCH IS CATHOLIC

Who belongs to the Catholic Church?

836 "**All men** are called to this catholic unity of the People of God. . . . And to it, in different ways, belong or are ordered: the Catholic faithful, others who believe in Christ, and finally all mankind, called by God's grace to salvation."³²⁰

837 "Fully incorporated into the society of the Church are those who, possessing the Spirit of Christ, accept all the means of salvation given to the Church together with her entire organization, and who - by the bonds constituted by the profession of faith, the sacraments, ecclesiastical government, and communion - are joined in the visible structure of the Church of Christ, who rules her through the Supreme Pontiff and the bishops. Even though incorporated into the Church, one who does not however persevere in charity is not saved. He remains indeed in the bosom of the Church, but 'in body' not 'in heart.'"³²¹ (cont.)

All mankind

Various Catholics

Roman Catholic Doctrines on the Church

Para 3. The Church is One, Holy, **Catholic**, & Apostolic (cont.)

II. THE CHURCH IS CATHOLIC

Who belongs to the Catholic Church? (cont.)

838 "The Church knows that she is joined in many ways to the baptized who are honored by the name of Christian, **but do not profess the Catholic faith in its entirety or have not preserved unity or communion under the successor of Peter.**"³²² Those "who believe in Christ and have been properly baptized are put in a certain, although imperfect, communion with the Catholic Church."³²³ *With the Orthodox Churches, this communion is so profound "that it lacks little to attain the fullness that would permit a common celebration of the Lord's Eucharist."*³²⁴

Non-Catholic "Christians"

Biblical Assessment of Rome's Teachings on The Church -- Para 3. The Church is One, Holy, Catholic, & Apostolic (cont.)

Biblical Responses on “Who belongs to the Catholic Church?”:

1. Rome asserts that the RCC includes, to some degree and in some relationship, all mankind . **The true church of Christ cannot claim this, since Bible teaches only those who are the elect of God will enter the church, by His sovereign grace, the gift of faith, and regeneration.**
2. The RCC teaches that Catholics who do not “persevere in charity” or love (of Christ and His commandments and church), and disqualify themselves through mortal sin and do not repent, are “not saved,” yet remain in the bosom if not the heart of the RCC. **The true gospel is that once a man is regenerated, he is in the one true church, and his salvation is secure. Rome's making the sacramental system the means of justification and re-justification directly contradicts NT teaching.**

(cont.)

Biblical Assessment of Rome's Teachings on The Church -- Para 3. The Church is One, Holy, Catholic, & Apostolic (cont.)

Biblical Responses on "Who belongs to the Catholic Church?": (cont)

3. The RCC allows that all baptized Christians are joined to the Roman church in some fashion. **The Bible does NOT teach baptism makes one a member of Christ's true church, and the truly regenerate would not become or long remain a part of a church that has a false gospel.**
4. The RCC claim for universal rule does not come from the Bible.
 - The RCC has no Biblical claim over all those who have been baptized. No one can be regenerated through Baptism, whether through the RC sacrament or a non-Catholic denominational liturgy (ordinance).
 - One who is truly "born from above," will follow a false gospel only in disobedience to the Word of God.
 - A Catholic who becomes a born-again believer will, in due time, obey the prompting of the Holy Spirit to separate from false teaching, and leave the RCC.
 - Those outside the true church remain outside until regeneration.

RC Church is Only 'Arc of Salvation' for all Mankind

The RCC in some manner is related to ALL mankind.

POSSIBLY CAN BE SAVED	Roman Catholics (and those related sects under the Pope)	Orthodox Cmtys (not under the Pope)	Non-Catholic Christians Cmtys (= received Trinitarian baptism)	Born-again believers	<div data-bbox="1207 606 1671 949">Next Rome discusses other Religions, and those with no religion.</div>	POSSIBLY CAN BE SAVED
NOT SAVED	[Those RC who die with un-confessed or un-repentent Mortal sin]					NOT SAVED

Roman Catholic Doctrines on the Church

Para 3. The Church is One, Holy, **Catholic**, & Apostolic (cont.)

The Church and non-Christians

839 "Those who have not yet received the Gospel are related to the People of God in various ways."³²⁵

The relationship of the Church with the Jewish People.

When she delves into her own mystery, the Church, the People of God in the New Covenant, discovers her link with the Jewish People,³²⁶ "the first to hear the Word of God."³²⁷

The Jewish faith, unlike other non-Christian religions, is already a response to God's revelation in the Old Covenant. To the Jews "belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and of their race, according to the flesh, is the Christ",³²⁸ "for the gifts and the call of God are irrevocable."³²⁹

(cont.)

Roman Catholic Doctrines on the Church

Para 3. The Church is One, Holy, **Catholic**, & Apostolic (cont.)

The Church and non-Christians (cont.)

841 The Church's relationship with the Muslims.

"The plan of salvation also includes those who acknowledge the Creator, in the first place amongst whom are the Muslims; these profess to hold the faith of Abraham, and together with us they adore the one, merciful God, mankind's judge on the last day."³³⁰

Biblical response to "The Church" and the Muslims:

1. The plan of salvation does not include "all who acknowledge the Creator." It includes the elect of God, period. Acknowledging a creator is gravely insufficient, and the elect include some who do not yet acknowledge Him.
2. Muslims "profess to hold the faith of Abraham" deny the line of Jacob, instead asserting Esau as God's chosen heir. That is contrary to the OT.
3. Muslims do NOT "adore the one, merciful God." Allah is NOT the God of the Bible. **"He who does not honor the Son does not honor the Father who sent Him.."** (John 5:23)

Roman Catholic Doctrines on the Church

Para 3. The Church is One, Holy, **Catholic**, & Apostolic (cont.)

The Church and non-Christians (cont.)

842 *The Church's bond with non-Christian religions* is in the first place **the common origin and end of the human race**:

All nations form but one community. This is so because all stem from the one stock which God created to people the entire earth, and also because **all share a common destiny, namely God. His providence, evident goodness, and saving designs extend to all against the day when the elect are gathered together in the holy city. . . .³³¹**

843 The Catholic Church recognizes in **other religions that search**, among shadows and images, **for the God who is unknown yet near** since he gives life and breath and all things and wants all men to be saved. ... (cont.)

Roman Catholic Doctrines on the Church

Para 3. The Church is One, Holy, **Catholic**, & Apostolic (cont.)

The Church's bond with non-Christian religions (cont.)

843 (cont.) ... Thus, the Church considers **all goodness and truth found in these religions** as "a preparation for the Gospel and given by him who enlightens all men that they may at length have life."³³²

844 In their religious behavior, however, men also display the limits and errors that disfigure the image of God in them:

Very often, deceived by the Evil One, men have become vain in their reasonings, and have exchanged the truth of God for a lie, and served the creature rather than the Creator. Or else, living and dying in this world without God, they are exposed to ultimate despair.³³³

845 To reunite all his children, scattered and led astray by sin, **the Father willed to call the whole of humanity together into his Son's Church.** ... (cont.)

Roman Catholic Doctrines on the Church

Para 3. The Church is One, Holy, **Catholic**, & Apostolic (cont.)

The Church's bond with non-Christian religions (cont.)

845 (cont.) ... The Church is the place where humanity must rediscover its unity and salvation. The Church is "the world reconciled." She is that bark which "in the full sail of the Lord's cross, by the breath of the Holy Spirit, navigates safely in this world." According to another image dear to the Church Fathers, she is prefigured by Noah's ark, which alone saves from the flood.³³⁴

Biblical response to "The Church" and non-Christian religions:

1. To say that all created people "share a common destiny, namely God" **offers a gravely false hope to those headed for a God-less eternity.**
2. Again, salvation does not "extend to all" only the elect, period. To imply otherwise, to those who do not have Jesus Christ as Lord and Savior, **gives a false testimony to Jesus' being the only way to the Father.** (*John 14:6*)
[Later in para 847 Rome will go further in this error!]
3. Whatever "goodness and truth" that may be found in other religions is quite **negated by their rejection of the God of the Bible and His one and only gospel.** *[Again, such language only tickles the ear, but maintains a dialog.]*

RC Church is Only 'Arc of Salvation' for all Mankind

The RCC in some manner is related to ALL mankind.

POSSIBLY CAN BE SAVED	Roman Catholics (and those related sects under the Pope)	Orthodox Cmtys (not under the Pope)	Non-Catholic Christians Cmtys (= received Trinitarian baptism)	Born-again believers			POSSIBLY CAN BE SAVED
	[Those RC who die with un-confessed or un-repent-ed Mortal sin]					Jews Muslims (mono-theists, 'have same Father')	
NOT SAVED							NOT SAVED

Roman Catholic Doctrines on the Church

Para 3. The Church is One, Holy, **Catholic**, & Apostolic (cont.)

"Outside the Church there is no salvation"

846 How are we to understand this affirmation, often repeated by the Church Fathers?³³⁵ Re-formulated positively, it means that **all salvation comes from Christ the Head through the Church which is his Body:**

Basing itself on Scripture and Tradition, the Council teaches that **the Church**, a pilgrim now on earth, **is necessary for salvation**: the one Christ is the mediator and the way of salvation; he is present to us in his body which is the Church. He himself explicitly asserted the necessity of faith and Baptism, and thereby affirmed at the same time the necessity of the Church which men enter through Baptism as through a door. *Hence they could not 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.*³³⁶ (cont.)

Roman Catholic Doctrines on the Church

Para 3. The Church is One, Holy, **Catholic**, & Apostolic (cont.)

"Outside the Church there is no salvation"

847 This affirmation is not aimed at those who, **through no fault of their own**, do not know Christ and his Church:

Those who, through **no fault of their own**, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart, and, moved by grace, **try in their actions** to do his will as they know it through **the dictates of their conscience** –

those too may **achieve** eternal salvation.³³⁷

848 "Although in ways known to himself God can lead those who, **through no fault of their own**, are ignorant of the Gospel, to that faith without which it is impossible to please him, the Church still has the obligation and also the sacred right to evangelize all men."³³⁸ (cont.)

RC Church is Only 'Arc of Salvation' for all Mankind

The RCC in some manner is related to ALL mankind.

POSSIBLY CAN BE SAVED	Roman Catholics (and those related sects under the Pope)	Orthodox Cmtys (not under the Pope)	Non-Catholic Christians Cmtys (= received Trinitarian baptism)	Born-again believers				POSSIBLY CAN BE SAVED
					Any who have <u>not had oppt'y</u> to hear or respond to the RC gospel	Jews	'Sincere'	
NOT SAVED	[Those RC who die with un-confessed or un-repent-ed Mortal sin]	Those who <u>KNOW</u> the RC gospel is necessary, but reject entering RC Church, <u>CANNOT</u> be saved!			may be saved by Holy Spirit	Muslims (mono-theists, 'have same Father')	Hindus, Bhuddists, & others who 'believe in god'	NOT SAVED

Biblical Assessment of Rome's Teachings on The Church -- Para 3. The Church is One, Holy, **Catholic**, & Apostolic (cont.)

Biblical Responses on "Outside the Church there is no salvation"

1. When did Christ "explicitly asserted the necessity of faith and Baptism?" Rome misuses John 3:5 as the basis.
"Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God."
2. Did Christ "affirm at the same time the necessity of the Church, which men enter through Baptism as through a door?" No, Jesus taught, to believe in HIM, not Baptism, nor the Church - HIM! One example of many is in John 5:24:
"Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life."
3. The RCC is loath to say anyone is headed for Hell, even non-believers in Christ. But they DO assert that those who know "that the Catholic Church was founded as necessary by God and **refuse to enter or remain in it**, COULD NOT BE SAVED! How can there be true unity with a church that has that view of born-again believers, who must reject Rome's false gospel?

Biblical Assessment of Rome's Teachings on The Church -- Para 3. The Church is One, Holy, **Catholic**, & Apostolic (cont.)

Biblical Responses on "Outside the Church there is no salvation"

4. Three times the phrase -- "through no fault of their own" (*some non-believers*) do not know Christ, or His gospel, or his church – is used to offer the possible hope of their salvation anyway, without saving faith. This clearly contradicts Jesus teachings, for example:
"He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God." (John 3:18)
5. A clearly un-biblical alternative to saving faith is offered by Rome for some possibly to "**achieve** eternal salvation", by:
 - *seeking God with a sincere heart, and, moved by grace, trying in their actions to do his will as they know it through the dictates of their conscience*
 - **NO! We cannot "achieve" salvation through our own actions; Christ has done that completely for those who will be saved.**
 - **AND, the unregenerate heart is deceived and cannot please God**

RC Church is Only 'Arc of Salvation' for all Mankind

The RCC in some manner is related to ALL mankind

POSSIBLY CAN BE SAVED	Roman Catholics (and those related sects under the Pope)	Orthodox Cmtys (not under the Pope)	Non-Catholic Christians Cmtys (= received Trinitarian baptism)	Born-again believers	<p style="text-align: center;">Biblical Response:</p> <p style="text-align: center;">John the Baptist taught (John 3:18):</p> <p style="text-align: center;">“He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.”.</p>			POSSIBLY CAN BE SAVED
	Any who have <u>not had oppt'y</u> to hear or respond to the RC gospel				Jews	‘Sincere’		
NOT SAVED	[Those RC who die with un-confessed or un-repent-ed Mortal sin]	<p style="text-align: center;">Those who <u>KNOW</u> the RC gospel is necessary, but reject entering RC Church, <u>CANNOT</u> be saved!</p>			may be saved by Holy Spirit	Muslims (mono-theists, ‘have same Father’)	Hindus, Bhuddists, & others who ‘believe in god’	NOT SAVED

Roman Catholic Doctrines on the Church

Para 3. The Church is One, Holy, **Catholic**, & Apostolic (cont.)

Mission - a requirement of the Church's catholicity

849 *The missionary mandate*. "Having been divinely sent to the nations that she might be 'the universal sacrament of salvation,' the Church, in obedience to the command of her founder and because it is demanded by her own essential universality, strives to preach the Gospel to all men":³³⁹ "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 Lo, I am with you always, until the close of the age."³⁴⁰

850 *The origin and purpose of mission*. The Lord's missionary mandate is ultimately grounded in the eternal love of the Most Holy Trinity: "The Church on earth is by her nature missionary since, according to the plan of the Father, she has as her origin the mission of the Son and the Holy Spirit."³⁴¹ The ultimate purpose of mission is none other than to make men share in the communion between the Father and the Son in their Spirit of love.³⁴² (cont.)

Roman Catholic Doctrines on the Church

Para 3. The Church is One, Holy, **Catholic**, & Apostolic (cont.)

Mission - a requirement of the Church's catholicity

- **851 Missionary motivation.** It is from God's love for all men that the Church in every age receives both the obligation and the vigor of her missionary dynamism, "for the love of Christ urges us on."³⁴³ Indeed, God "desires all men to be saved and to come to the knowledge of the truth";³⁴⁴ that is, God wills the salvation of everyone through the knowledge of the truth. Salvation is found in the truth. Those who obey the prompting of the Spirit of truth are already on the way of salvation. But the Church, to whom this truth has been entrusted, must go out to meet their desire, so as to bring them the truth. Because she believes in God's universal plan of salvation, the Church must be missionary.
- **852 Missionary paths.** The Holy Spirit is the protagonist, "the principal agent of the whole of the Church's mission."³⁴⁵ It is he who leads the Church on her missionary paths. "This mission continues and, in the course of history, unfolds the mission of Christ, who was sent to evangelize the poor; so the Church, urged on by the Spirit of Christ, must walk the road Christ himself walked, a way of poverty and obedience, of service and self-sacrifice even to death, a death from which he emerged victorious by his resurrection."³⁴⁶ So it is that "the blood of martyrs is the seed of Christians."³⁴⁷

(cont.)

Roman Catholic Doctrines on the Church

Para 3. The Church is One, Holy, **Catholic**, & Apostolic (cont.)

Mission - a requirement of the Church's catholicity

853 On her pilgrimage, the Church has also experienced the "discrepancy existing between the message she proclaims and the human weakness of those to whom the Gospel has been entrusted."³⁴⁸ Only by taking the "way of penance and renewal," the "narrow way of the cross," can the People of God extend Christ's reign.³⁴⁹ For "just as Christ carried out the work of redemption in poverty and oppression, so the Church is called to follow the same path if she is to communicate the fruits of salvation to men."³⁵⁰

854 By her very mission, "the Church . . . travels the same journey as all humanity and shares the same earthly lot with the world: she is to be a leaven and, as it were, the soul of human society in its renewal by Christ and transformation into the family of God."³⁵¹ Missionary endeavor requires patience. It begins with the proclamation of the Gospel to peoples and groups who do not yet believe in Christ,³⁵² continues with the establishment of Christian communities that are "a sign of God's presence in the world,"³⁵³ and leads to the foundation of local churches.³⁵⁴ It must involve a process of inculturation if the Gospel is to take flesh in each people's culture.³⁵⁵ There will be times of defeat. "With regard to individuals, groups, and peoples it is only by degrees that [the Church] touches and penetrates them and so receives them into a fullness which is Catholic."³⁵⁶

(cont.)

Roman Catholic Doctrines on the Church

Para 3. The Church is One, Holy, **Catholic**, & Apostolic (cont.)

Mission - a requirement of the Church's catholicity

- **855 The Church's mission stimulates efforts towards Christian unity.**³⁵⁷ Indeed, "divisions among Christians prevent the Church from realizing in practice the fullness of catholicity proper to her in those of her sons who, though joined to her by Baptism, are yet separated from full communion with her. Furthermore, the Church herself finds it more difficult to express in actual life her full catholicity in all its aspects."³⁵⁸
- **856 The missionary task implies a respectful dialogue with those who do not yet accept the Gospel.**³⁵⁹ Believers can profit from this dialogue by learning to appreciate better "those elements of truth and grace which are found among peoples, and which are, as it were, a secret presence of God."³⁶⁰ They proclaim the Good News to those who do not know it, in order to consolidate, complete, and raise up the truth and the goodness that God has distributed among men and nations, and to purify them from error and evil "for the glory of God, the confusion of the demon, and the happiness of man."³⁶¹

Roman Catholic Doctrines on the Church

[Source: CATECHISM OF THE CATHOLIC CHURCH (2d Edition) CCC, paras 748 - 975]

Para 3. The Church is One, Holy, Catholic, & Apostolic (cont.)

“IN BRIEF” (Summary at the end of this Paragraph):

866 The Church is one: she acknowledges one Lord, confesses one faith, is born of one Baptism, forms only one Body, is given life by the one Spirit, for the sake of one hope (cf. *Eph* 4:3-5), at whose fulfillment all divisions will be overcome.

867 The Church is holy: the Most Holy God is her author; Christ, her bridegroom, gave himself up to make her holy; the Spirit of holiness gives her life. **Since she still includes sinners, she is "the sinless one made up of sinners." Her holiness shines in the saints; in Mary she is already all-holy.**

868 The Church is catholic: she proclaims the fullness of the faith. She bears in herself and administers the totality of the means of salvation. She is sent out to all peoples. She speaks to all men. She encompasses all times. She is "missionary of her very nature" (AG 2).

(cont.)

Roman Catholic Doctrines on the Church

[Source: CATECHISM OF THE CATHOLIC CHURCH (2d Edition) CCC, paras 748 - 975]

Para 3. The Church is One, Holy, Catholic, & Apostolic (cont.)

“IN BRIEF” (Summary at the end of this Paragraph): (cont.)

869 The Church is apostolic. She is built on a lasting foundation: "the twelve apostles of the Lamb" (*Rev* 21:14). She is indestructible (cf. *Mt* 16:18). **She is upheld infallibly in the truth: Christ governs her through Peter and the other apostles, who are present in their successors, the Pope and the college of bishops.**

870 "The sole Church of Christ which in the Creed we profess to be one, holy, catholic, and apostolic, . . . **subsists in the Catholic Church, which is governed by the successor of Peter and by the bishops in communion with him. Nevertheless, many elements of sanctification and of truth are found outside its visible confines.**" (*LG* 8).

871 "The Christian faithful are those who, inasmuch as **they have been incorporated in Christ through Baptism**, have been constituted as the people of God; for this reason, since **they have become sharers in Christ's priestly, prophetic, and royal office in their own manner**, ...

Roman Catholic Doctrines on the Church

[Source: CATECHISM OF THE CATHOLIC CHURCH (2d Edition) CCC, paras 748 - 975]

Para 3. The Church is One, Holy, Catholic, & Apostolic (cont.)

871 (cont.) "... they are called to exercise the mission which God has entrusted to the Church to fulfill in the world, in accord with the condition proper to each one."³⁸⁵

872 "In virtue of their rebirth in Christ there exists among all the Christian faithful a true equality with regard to dignity and the activity whereby all cooperate in the building up of the Body of Christ in accord with each one's own condition and function."³⁸⁶

873 The very differences which the Lord has willed to put between the members of his body serve its unity and mission. **To the apostles and their successors Christ has entrusted the office of teaching, sanctifying and governing in his name and by his power.** But the laity are made to share in the priestly, prophetic, and kingly office of Christ; they have therefore, in the Church and in the world, their own assignment in the mission of the whole People of God."³⁸⁷ Finally, "from both groups [hierarchy and laity] there exist Christian faithful who are consecrated to God in their own special manner and serve the salvific mission of the Church through the profession of the evangelical counsels."³⁸⁸ (cont.)

Roman Catholic Doctrines on the Church

[Source: CATECHISM OF THE CATHOLIC CHURCH (2d Edition) CCC, paras 748 - 975]

Para 4. Christ's Faithful - Hierarchy, Laity, Consecrated Life (cont.)

I. The Hierarchical Constitution of the Church

- Why the ecclesial ministry?
- The episcopal college and its head, the Pope
- The teaching office
- The sanctifying office
- The governing office

II. The Lay Faithful

- The vocation of lay people
- The participation of lay people in Christ's priestly office
- Participation in Christ's prophetic office
- Participation in Christ's kingly office

(cont.)

Roman Catholic Doctrines on the Church

[Source: CATECHISM OF THE CATHOLIC CHURCH (2d Edition) CCC, paras 748 - 975]

Para 4. Christ's Faithful - Hierarchy, Laity, Consecrated Life (cont.)

III. The Consecrated Life

- Evangelical councils, consecrated life
- One great tree, with many branches
- The eremitic life (hermits)
- Consecrated virgins
- Religious life
- Secular institutes
- Societies of apostolic life
- Consecration and Mission: proclaiming the King who is coming

(cont.)

Roman Catholic Doctrines on the Church

[Source: CATECHISM OF THE CATHOLIC CHURCH (2d Edition) CCC, paras 748 - 975]

Para 4. Christ's Faithful - Hierarchy, Laity, Consecrated Life (cont.)

“IN BRIEF” (Summary at the end of this Paragraph):

934 "Among the Christian faithful by divine institution there exist in the Church sacred ministers, who are also called clerics in law, and other Christian faithful who are also called laity." In both groups there are those Christian faithful who, professing the evangelical counsels, are consecrated to God and so serve the Church's saving mission (cf. CIC, can. 207 § 1, 2).

935 To proclaim the faith and to plant his reign, **Christ sends his apostles and their successors**. He gives them a share in his own mission. From him they receive the power to act in his person.

936 **The Lord made St. Peter the visible foundation of his Church. He entrusted the keys of the Church to him. The bishop of the Church of Rome, successor to St. Peter, is "head of the college of bishops, the Vicar of Christ and Pastor of the universal Church on earth."**

(CIC, can. 331).

(cont.)

Roman Catholic Doctrines on the Church

[Source: CATECHISM OF THE CATHOLIC CHURCH (2d Edition) CCC, paras 748 - 975]

Para 4. Christ's Faithful - Hierarchy, Laity, Consecrated Life (cont.)

“IN BRIEF” (Summary at the end of this Paragraph): (cont.)

937 The Pope enjoys, by divine institution, "supreme, full, immediate, and universal power in the care of souls" (CD 2).

938 The Bishops, established by the Holy Spirit, succeed the apostles. They are "the visible source and foundation of unity in their own particular Churches" (LG 23).

939 Helped by the priests, their co-workers, and by the deacons, the bishops have the duty of authentically teaching the faith, celebrating divine worship, above all the Eucharist, and guiding their Churches as true pastors. Their responsibility also includes concern for all the Churches, with and under the Pope.

940 "The characteristic of the lay state being a life led in the midst of the world and of secular affairs, lay people are called by God to make of their apostolate, through the vigor of their Christian spirit, a leaven in the world" (AA 2 § 2). (cont.)

Roman Catholic Doctrines on the Church

[Source: CATECHISM OF THE CATHOLIC CHURCH (2d Edition) CCC, paras 748 - 975]

Para 4. Christ's Faithful - Hierarchy, Laity, Consecrated Life (cont.)

“IN BRIEF” (Summary at the end of this Paragraph): (cont.)

941 Lay people share in Christ's priesthood: ever more united with him, they exhibit the grace of Baptism and Confirmation in all dimensions of their personal family, social and ecclesial lives, and so fulfill the call to holiness addressed to all the baptized.

942 By virtue of their prophetic mission, lay people "are called . . . to be witnesses to Christ in all circumstances and at the very heart of the community of mankind" (*GS* 43 § 4).

943 By virtue of their kingly mission, lay people have the power to uproot the rule of sin within themselves and in the world, by their self-denial and holiness of life (cf. *LG* 36).

944 The life consecrated to God is characterized by the public profession of the evangelical counsels of poverty, chastity, and obedience, in a stable state of life recognized by the Church.

Biblical Assessment of Rome's Teachings on The Church --

Para 4 on Christ's Faithful, the Hierarchy & Laity

1. **Did Christ institute a hierarchical Church of priestly ministers?**
 - There is no evidence of Christ establishing a sacramental priesthood.
 - Rome cites Luke 6:13-9 (the calling of the Twelve) & John 21:15-17 – where Jesus tells Peter: “Feed my lambs.” “Tend my sheep.” “Feed my sheep.” This does not require a priesthood, just obedient Christians.
2. **I there evidence that Christ assigned an “Episcopal College” with a Pope as its head, to function as a central teaching, sacramental, & governing authority?**
 - There is no evidence of this. Their key verses are:
 - *“And I also say to you that you are Peter, and **on this rock I will build My church**, and the gates of Hades shall not prevail against it. ¹⁹ And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” (Mt 16:18-19)*
 - Rome interprets this in light of historical developments and then backdates this as authoritative “Tradition” held and taught from the time of the Apostles. (cont.)

Biblical Assessment of Rome's Teachings on The Church --

Para 4 on Christ's Faithful, the Hierarchy & Laity *(cont.)*

3. What is the correct distinction between 'ministers' and the laity?
- *The Bible does teach that we are appointed to different roles – teacher, elder, deacons, all as equal members of the body, with different gifting. But we all are called to “the Royal Priesthood.*
 - *“But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; ¹⁰ who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy. ...” (1 Peter 2:9-10)*
 - *YES, we are “a holy priesthood, to offer up spiritual sacrifices.” We have been set apart, made holy, and equipped to do good works.*
 - *YES, we are “... a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;” (1 Pet 2:9-10) Yes, we of the church will rule with the King in the Kingdom, hence are His royal priests.*

Roman Catholic Doctrines on the Church

[Source: CATECHISM OF THE CATHOLIC CHURCH (2d Edition) CCC, paras 748 - 975]

Para 5. The Communion of Saints

946 After confessing "the holy catholic Church," the Apostles' Creed adds "the communion of saints." In a certain sense this article is a further explanation of the preceding: "What is the Church if not the assembly of all the saints?"⁴⁷⁹ The **communion of saints** is the Church.

947 "Since all the faithful form one body, the good of each is communicated to the others. . . . We must therefore believe that there exists a communion of goods in the Church. But the most important member is Christ, since he is the head. . . . Therefore, the riches of Christ are communicated to all the members, **through the sacraments**."⁴⁸⁰ "As this Church is governed by one and the same Spirit, all the goods she has received necessarily become a common fund."⁴⁸¹

948 The term "communion of saints" therefore has two closely linked meanings: **communion in holy things (*sancta*)** and **"among holy persons (*sancti*)"**.

- *Sancta sanctis!* ("God's holy gifts for God's holy people") is proclaimed by the celebrant in most Eastern liturgies during the elevation of the holy Gifts before the distribution of communion. **The faithful (*sancti*) are fed by Christ's holy body and blood (*sancta*) to grow in the communion of the Holy Spirit (*koinonia*) and to communicate it to the world.** (cont.)

Roman Catholic Doctrines on the Church

[Source: CATECHISM OF THE CATHOLIC CHURCH (2d Edition) CCC, paras 748 - 975]

Para 5. The Communion of Saints (cont.)

I. Communion in Spiritual Goods

II. The Communion of the Church of Heaven and Earth

“IN BRIEF” (Summary at the end of this Paragraph): (cont.)

960 The Church is a "communion of saints": this expression refers first to the "holy things" (*sancta*), **above all the Eucharist, by which "the unity of believers, who form one body in Christ, is both represented and brought about"** (LG 3).

961 The term "communion of saints" refers also to the communion of "holy persons" (*sancti*) in Christ who "died for all," **so that what each one does or suffers in and for Christ bears fruit for all.**

962 "We believe in the communion of all the faithful of Christ, **those who are pilgrims on earth, the dead who are being purified, and the blessed in heaven,** all together forming one Church; and we believe that in this communion, **the merciful love of God and his saints is always [attentive] to our prayers"** (Paul VI, CPG § 30).

Roman Catholic Doctrines on the Church

Para 5. The Communion of Saints (cont.)

*REF: Catholic Catechism (1913) article on “Communion of Saints,”
Section on ‘Catholic doctrine.’*

“The communion of saints is the **spiritual solidarity which binds together the faithful on earth, the souls in purgatory, and the saints in heaven** in the organic unity of the same mystical body under Christ its head, and in a constant interchange of supernatural offices. The participants in that solidarity are called saints by reason of their destination and of their partaking of the fruits of the Redemption (1 Corinthians 1:2 — Greek Text). **The damned are thus excluded from the communion of saints.** *The living, even if they do not belong to the body of the true Church, share in it according to the measure of their union with Christ and with the soul of the Church.* St. Thomas teaches (III:8:4) that *the angels*, though not redeemed, enter the communion of saints because they come under Christ's power and receive of His gratia capitis. The solidarity itself implies a variety of inter-relations: within the Church Militant, not only the participation in the same faith, sacraments, and government, but also a mutual exchange of examples, prayers, merits, and satisfactions; between the Church on earth on the one hand, and purgatory and heaven on the other, **suffrages, invocation, intercession, veneration.**”

Biblical Assessment of Rome's Teachings on The Church -- Para 5 on the Communion of Saints

1. What does the Communion of Saints mean?

- First of all, who are the saints? All those redeemed by Christ and regenerated by the Holy Spirit, on earth and in Heaven.
- Communion of the Saints can be seen as fraternity and fellowship, brothers in sisters in common mission. Some texts supporting this:
 - *Ps 55:14* – “We took sweet counsel together, And walked to the house of God in the throng.”
 - *Ps 119:63* – “I am a companion of all who fear You, And of those who keep Your precepts.”
 - *Ps 113:1-3* – “Behold, how good and how pleasant it is For brethren to dwell together in unity!”

2. Non-Biblical concepts in the Roman doctrine on this topic:

- We are NOT united through the Eucharist (Christ present at altar).
- There is NO Purgatory; there is no need for purification for the elect.
- The Saints in Heaven are NOT attentive to our prayers, nor can they intercede for us, nor transfer their merit for our benefit.

Roman Catholic Doctrines on the Church

[Source: CATECHISM OF THE CATHOLIC CHURCH (2d Edition) CCC, paras 748 - 975]

Para 6. Mother of Christ, Mother of the Church

963 Since the Virgin Mary's role in the mystery of Christ and the Spirit has been treated, it is fitting now to consider her place in the mystery of the Church. **"The Virgin Mary . . . is acknowledged and honored as being truly the Mother of God and of the redeemer. . . . She is 'clearly the mother of the members of Christ' . . . since she has by her charity joined in bringing about the birth of believers in the Church, who are members of its head."⁵⁰² (Lumen Gentium; St. Augustine "De virg." 6; PL 1800s) **"Mary, Mother of Christ, Mother of the Church."**⁵⁰³ (Paul VI, Discourse, November 21, 1964)**

I. Mary's Motherhood with Regard to the Church

- Wholly united with her Son ...
- ... also in her Assumption
- ... she is our Mother in the order of grace

II. Devotion to the Blessed Virgin

III. Mary - Eschatological Icon of the Church (cont.)

Let's look at this teaching, in detail, reading directly from the Catechism.

Roman Catholic Doctrines on the Church

[Source: CATECHISM OF THE CATHOLIC CHURCH (2d Edition) CCC, paras 748 - 975]

Para 6. Mother of Christ, Mother of the Church (cont.)

“IN BRIEF” (**Summary** at the end of this Paragraph):

973 By pronouncing her "fiat" at the Annunciation **and giving her consent to the Incarnation**, Mary was already collaborating with the whole work her Son was to accomplish. She is mother wherever he is Savior and head of the Mystical Body.

974 The Most Blessed Virgin Mary, when the course of her earthly life was completed, **was taken up body and soul into the glory of heaven, where she already shares in the glory of her Son's Resurrection, anticipating the resurrection of all members of his Body.**

975 "We believe that the Holy Mother of God, the new Eve, Mother of the Church, continues in heaven to exercise her maternal role on behalf of the members of Christ" (Paul VI, *Credo of the People of God* § 15).

Biblical Assessment of Rome's Teachings on The Church -- Para 6 on Mary as Mother of the Church

1. This assertion is consistent with and wholly dependent on the **many aberrant teachings** on Mary's attributes and roles, such as Mary being:
 - Mother of God (not just of Jesus the man)
 - without sin from her conception in St. Ann's womb.
 - **the All Holy One, and for the Christian the Source of all holiness!!**
 - Ever-Virgin (even through the process of giving birth to Jesus, her only child)
 - mother of us all (given to us by Christ at the cross, through John)
 - assumed bodily into Heaven (without decay), and installed as Queen of Heaven!
2. **Notice the further blasphemous claims that Mary:**
 - consented to the Incarnation of Christ (and thereby enabled it!)
 - "in her charity" brings about the birth of believers in the Church.
 - endured the intensity of Christ's suffering, joined in it, and consented to his sacrifice! And then she participated in His resurrection!
 - "is a mother to us (all) in the order of grace" and brings us the gifts of eternal life through her intercession for us!
 - rightly has the titles of Advocate, Helper, Benefactress, and Mediatrix.
 - **is worthy of devotion and that is intrinsic to Christian worship!**

None of this is found in the Bible, nor in the Apostolic teaching, and in fact each claim is contrary to both!



A special look at **Ecumenism,
an overt strategy of the RCC
which they call
“The New Evangelization”**

Roman Catholic Doctrines on the Church

Implications for:

- Christianity
- Christians (the true church)
- Monotheistic Non-Christians
- Other Non-Christians
- Atheists & Agnostics

Dangers of Ecumenism (*“New Evangelicalism”*)

RC Church is Only 'Arc of Salvation' for all Mankind

The RCC in some manner is related to ALL mankind.

POSSIBLY CAN BE SAVED	Roman Catholics (and those related sects under the Pope)	Orthodox Cmtys (not under the Pope)	Non-Catholic Christians Cmtys (= received Trinitarian baptism)	Born-again believers	<p><u>Biblical Response:</u> John the Baptist taught (John 3:18): “He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.”.</p>			POSSIBLY CAN BE SAVED
					Any who have <u>not had oppt’y</u> to hear or respond to the RC gospel	Jews	‘Sincere’	
NOT SAVED	[Those RC who die with un-confessed or un-repent-ed Mortal sin]	Those who <u>KNOW</u> the RC gospel is necessary, but reject entering RC Church, <u>CANNOT</u> be saved!			may be saved by Holy Spirit	Muslims (mono-theists, ‘have same Father’)	Hindus, Bhuddists, & others who ‘believe in god’	NOT SAVED

What were Roman Catholic Teachings on those not in the Church in prior Centuries?

Papal & Conciliar Proclamations on the necessity to be in the RCC for salvation to be possible:

[Quotes compiled by William Webster in "Roman Catholic Tradition – Claims and Contradictions"]

- **Pope Boniface VIII (1302 A.D.)** – necessary for salvation
- **Pope Innocent III (1198 – 1216 A.D.)** – none outside saved
- **Pope Clement VI (1342 – 1352 A.D.)** -- none outside saved
- **Council of Florence (1438 – 1445 A.D.)** -- none outside saved
- **Pope Pius IX (1846 -1878 A.D.)** – cannot obtain salvation
- **Vatican I (1869 -1870 A.D.)** – no deviation w/o loss of salvation
- **Pope Pius XII (1939 – 1958)** -- necessary for salvation
- **The Roman Catechism of the 1500s (post-Trent)** -- necessary for salvation (details on following chart)

Roman Catechism (1500s, after Council of Trent)

Those Who Are Not Members Of The Church (p.78)

“Hence there are but three classes of persons excluded from the Church's pale: infidels, heretics and schismatics, and excommunicated persons. “

- **Infidels** are outside the Church because they never belonged to, and never knew the Church, and were never made partakers of any of her Sacraments.
- **Heretics and schismatics** are excluded from the Church, because they have separated from her and belong to her only as deserters belong to the army from which they have deserted. It is not, however, to be denied that they are still subject to the jurisdiction of the Church, inasmuch as they may be called before her tribunals, punished and anathematised.
- Finally, **excommunicated persons** are not members of the Church, because they have been cut off by her sentence from the number of her children and belong not to her communion until they repent.

“But with regard to the rest, however wicked and evil they may be, it is certain that they still belong to the Church: **Of this the faithful are frequently to be reminded, in order to be convinced that, were even the lives of her ministers debased by crime, they are still within the Church, and therefore lose nothing of their power.**”

Changes since Second Vatican Council (Vatican II)

• Liturgical:

- Greater use of the vernacular, versus Latin exclusively
- Having the priest at the altar face the congregation
- Fasting before Communion reduced
- More contemporary hymns encouraged

• Other Practices:

- Meatless Fridays and other mandatory fasting relaxed
- Holy days of obligation relaxed and specific days have changing

• Theological 'changes' (more like 'tweaks):

- Tone and terminology, more in tune with 'modern world'
- Protestants are now **'Separated Brethren'**, not necessarily 'lost.'
- Strong emphasis on ecumenism to grow Church
- Sincere belief may save even Muslims, Jews, Buddhists, others (?)

• Unintended Consequences (at least in American Church '60s – '80s):

- Exclusivity of the Faith – not really?? (Then why bother?)
- Rules changing? A la carte approach to what I choose to believe
- Mass exodus, including priests, nuns, lay religious, & parishioners
- Those remaining are far less knowledgeable, **catechesis in crisis**

Issue:

They have changed a lot in recent decades, haven't they?

Yes, and NO!

Vatican II and the Strategy of Ecumenism

• What is it? [REVIEW of CCC 820-822]

- *A desire to recover unity, that Christ's disciples "may all be one. As you, Father are in Me and I am in You, may they also be one in Us, ... so that the world may know that You have send Me." (Jn 17:21) [821]*
- *Means: permanent renewal, conversion of heart, prayer in common, fraternal knowledge of each other, ecumenical formation, **DIALOGUE**, collaboration in service to mankind. [821]*
- *Goal: Unity under the One Church founded under Peter. There is no other 'church'; the rest are 'faith communities' and traditions. [813-819]*

• Specific Guidance on the New Evangelism (USA)

- *"Catholic Evangelization in an Ecumenical and Interreligious Society" (US Council of Catholic Bishops, Wash DC, 2004)*
 - *Proceedings of a 2003 Conf of diocesan evangelization directors; four speakers*
- *One topic was "Guidelines for Dialogue" (Dr. Margaret Ralph, speaker, pp 19-20)*
 - ***"Keep dialog in the present. Participants do not need to represent or defend their faith communion throughout history. ... I do not want to take responsibility for or to defend the Crusades or the Church's treatment of Galileo."** (or inquisition, or ...)*
 - *"Be willing to separate essentials from nonessentials."*
 - *"Do not insist on more agreement from your partners in dialog than you would expect from members of your own faith communion."*
 - *"Interpret the faith of your dialog partner in its best light, rather than its worst."*
 - *"Do not avoid hard issues."*
 - *"Search for ways to ... (build on) ...dialogue into activities for renewal." (Means)*

Vatican II and the Strategy of Ecumenism (cont.)

Examples of Guidance from Rome on the New Evangelism

- **Cardinal Kasper** (Pontifical Council for Promoting Christian Unity) on the “*Nature and Purpose of Ecumenical Dialogue*,” 2003
 - “The ultimate goal of ecumenical dialogue is the same as **the goal of the ecumenical movement** itself: not only the spiritual but the visible unity of the Church. On this, all Churches engaged in the ecumenical movement agree.”
 - “Controversy arises only when one asks where this Church of Jesus Christ is present, where concretely it can be found.”
 - “To this question the Catholic Church responds with her famous ‘subsistit in’ and affirms that **the Church of Jesus Christ subsists in the Roman Catholic Church** (Lumen gentium, 8). ”
- **Cardinal Levada** (Ratzinger’s successor as “Prefect of the Congregation for the Doctrine of the Faith, speaking in Canada, 2010) on “*Pope Benedict’s Initiatives Regarding the Anglican Communion*”
 - “**Union with the Catholic Church is the goal of ecumenism**, yet the very process of moving towards union works a change in Churches and ecclesial communities that engage one another in dialogue, and actual instances of entering into communion, do indeed transform the Catholic Church by way of enrichment.”

Vatican II and the Strategy of Ecumenism (cont.)

Catholics Involvement in Eastern Religions (& New Age)

- **Dr. Raimon Panikkar** (Catholic Theologian, 1910-2010)
 - **“I left Europe as a Christian, I discovered I was a Hindu and returned as a Buddhist without ever having ceased to be Christian,”** after visiting India.
 - **“The whole history of Christianity is one of enrichment and renewal brought about by elements that came from outside itself,”** Mr. Panikkar told *The Christian Century* in 2000, adding, **“If the church wishes to live, it should not be afraid of assimilating elements that come from other religious traditions, whose existence it can today no longer ignore.”**
- **Thomas Merton** (Catholic Monk & Mystic, 1915-1968)
 - **“This obsession with doctrinal formulas, juridical order and ritual exactitude has often made people forget that the heart of Catholicism, too, is a living experience of unity in Christ which far transcends all conceptual formulations.”** (*Zen & Birds of Appetite*, p. 39).
 - **“a Hindu monk ... advised Merton, to his surprise, not to read Hindu scriptures, but some of the Christian mystical literature, especially Augustine’s ‘Confessions’ and the medieval devotional work by Thomas a Kempis, ‘The Imitation of Christ.’”** <http://www.thomasmertonsociety.org/altany2.htm>

New Age Movement and New Evangelisation: The Guidance of the Church as given in the Vatican Document “Jesus Christ, The Bearer of the Water of Life”(2003 rpt on 6-year study)

Fruit of Ecumenism & the New Evangelization

- **What fruit thus far?** *Blurring distinctions little by little*
 - 1994: “*Evangelicals and Catholics Together: The Christian Mission in the Third Millennium,*” (ECT) suggests different gospels not key.
 - ECT II, 1998 seeking to clarify ECT I (facing Evangelical leader objections)
 - 1999: *Lutherans’ and Rome’s Joint Declaration on Justification”*
 - 2006: *Methodists join “Joint Declaration” (& on-going dialog since ‘67)*
 - 2008: *Concordat with Anglicans – taking advantage of their disarray*
 - 2009: ***Manhattan Declaration*** – the ‘gospel ‘ of cultural transformation!
 - 2010: *dozens of Anglican priests in England – disaffected by female priests and homosexual unions -- are accepted by Rome as priests.*
 - 2013: *Mutual recognition of Trinitarian Baptism (with PCUSA, UCC, Christian Reformed & Reformed Church in America)*

Individual high-profile converts in USA have common aspects:

- *Many come to realizing that the Eucharist is the ‘Real Presence of Christ’ and that this was belief of early Church Fathers!! **NO!***
- *No evidence they hold a high view of Scripture, or Sola Scriptura, nor that they understood or believed the Doctrines of Grace. (=vulnerable)*
- *Examples: Jebb Bush, Newt Gingrich, Frank Beckwith (former head until 2009 of the Evangelical Theological Society)*

Fruit of Ecumenism & the New Evangelization *(cont.)*

- **Apr 05: Comments by numerous 'evangelical' leaders upon the Death of Pope John Paul II**
- **Rev. Richard John Neuhaus, 1936-2009**
 - *Former Lutheran minister, converted to Catholicism*
 - *Editor of 'First Things' magazine; key architect of ECT*
 - *May have been a universalist (my view, but not alone)*
 - **Widely hailed at his death, by all 'Christians'**
- **2007: "Is the Reformation Over? An Evangelical Assessment of Contemporary Roman Catholicism" by Mark A. Noll & Carolyn Nystrom – YES??**



Monstrance

- *"In sum the central difference that continues to separate evangelicals and Catholics is not Scripture, justification by faith, the pope, Mary, the sacraments or clerical celibacy - though the central difference is reflected in differences on these matters - but the nature of the church."*
- **Really??**
- **New Evangelism:**
Focus on the Eucharist as the 'Real Presence of Christ'

IT IS WORKING!

Why Protestant 'Communities' are not called "Church" (1)

Ref: CONGREGATION FOR THE DOCTRINE OF THE FAITH
RESPONSES TO SOME QUESTIONS REGARDING CERTAIN ASPECTS
OF THE DOCTRINE ON THE CHURCH (July 7, 2007)

- **First Question: Did the Second Vatican Council change the Catholic doctrine on the Church?**
- **Response:** The Second Vatican Council neither changed nor intended to change this doctrine, rather it developed, deepened and more fully explained it. This was exactly what John XXIII said at the beginning of the Council¹. Paul VI affirmed it² and commented in the act of promulgating the Constitution *Lumen gentium*: "There is no better comment to make than to say **that this promulgation really changes nothing of the traditional doctrine. What Christ willed, we also will. What was, still is. What the Church has taught down through the centuries, we also teach.** In simple terms that which was assumed, is now explicit; that which was uncertain, is now clarified; that which was meditated upon, discussed and sometimes argued over, is now put together in one clear formulation"³. The Bishops repeatedly expressed and fulfilled this intention⁴.

[Rome, from the Offices of the Congregation for the Doctrine of the Faith, June 29, 2007, the Solemnity of the Holy Apostles Peter and Paul. (William Cardinal Levada. *Prefect*)]

Why Protestant 'Communities' are not called "Church" (2)

Ref: CONGREGATION FOR THE DOCTRINE OF THE FAITH
RESPONSES TO SOME QUESTIONS REGARDING CERTAIN ASPECTS
OF THE DOCTRINE ON THE CHURCH (July 7, 2007)

- **Fifth Question: Why do the texts of the Council and those of the Magisterium since the Council not use the title of "Church" with regard to those Christian Communities born out of the Reformation of the sixteenth century?**
- **Response:** According to Catholic doctrine, these Communities **do not enjoy apostolic succession in the sacrament of Orders**, and are, therefore, **deprived of a constitutive element of the Church**. These ecclesial Communities which, specifically because of the **absence of the sacramental priesthood**, have not preserved the **genuine and integral substance of the Eucharistic Mystery¹⁹ cannot, according to Catholic doctrine, be called "Churches" in the proper sense²⁰.**

[Rome, from the Offices of the Congregation for the Doctrine of the Faith, June 29, 2007, the Solemnity of the Holy Apostles Peter and Paul. (William Cardinal Levada. *Prefect*)]

Summary of the Goals and Fruit of the Ecumenism by the Roman Catholic Church

1. The “New Evangelism” is **the RCC’s active strategy** (since the 1960s) **to bring all** the world’s religions – and all non-religious people – **into the RCC, the only true Church.**
2. Rome teaches that its doctrines were infallibly developed. Since it can never change its doctrines, then only the non-RC side of the dialog must change its views.
3. Rome accepts and absorbs elements of other religions (“syncretism”) **in order to co-opt that belief system and bring it under Rome’s dominion.**
4. *This ecumenical strategy is working!*
 - *Many sects of Christendom have agreed with the RCC on doctrines that are not Biblical; further discussions continue.*
 - *Other “Bible-believing” Christians increasingly view the differences with RCC as non-essential, that the RCC is Christian (eventhough they do not see US as authentic churches!).*

Comparing and Contrasting Roman Catholic vs. Biblical Doctrines on the Church

Issue	Romanism	Bible
Inception of Church	St. Peter named head of Church (Mt 16:18)	Pentecost: Holy Spirit given to Church (Acts 2)
Role of Apostles	Leaders of Church, with successors today (bishops)	Foundation of the Church through their teaching
Church Membership	All baptized, plus others the HS may favor by grace	All born-again believers (born from above by HS)
Entry into the Church	By faith & Sacrament of Baptism (= 'born again')	By faith in Christ & regeneration by Holy Spirit
Mission of the Church	Instrument of the mean of salvation ... <i>plus Bible elements</i> >>	Evangelism, worship, sanctification
Role of Mary	Mother of Church, & <i>much more</i>	Mother of Jesus the man
Related to Kingdom	Seed & beginning of the kingdom here on earth	Distinct subset of the kingdom here on earth
The Church in the end times	Will rule with Christ in Millennial Kingdom	Raptured, be with Christ, & rule in Mill. Kingdom



**Summary of RCC teachings on
“The Church”
and the Biblical Response**

Key Biblical Texts used by Rome on 'The Church' (1)

1. **Matt 16:18-19** -- *“And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. ¹⁹ And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” (Mt 16:18-19)*
2. **Matt 28:16-20** -- *“¹⁶Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them. ¹⁷ When they saw Him, they worshiped Him; but some doubted. ¹⁸ And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth. ¹⁹ Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen.“*

+ + +

1. **John 6:51-58** -- *“⁵¹ I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world.”*
(cont.) [\[More on this text from John 6 later ...\]](#)

Key Biblical Texts used by Rome on 'The Church' (2)

From the first two texts (Matt 16:18-19 & Matt 28:16-20) has grown interpretations & extrapolations that:

- *The Church is built on the Apostles and their successors, with Peter and his successors (the Bishops of Rome) as the head of the church on earth.*
- *The Pope, or the Roman Pontiff, is:*
 - *The Holy Father, Christ's representative on Earth, and the Vicar of Christ.*
 - *infallible in his formal teaching (ex cathedra) on faith and morals.*
 - *"Pastor of the entire Church (who) has full, supreme, and universal power over the whole Church, a power which he can always exercise unhindered." (CCC 882) "... as supreme pastor and teacher of all the faithful..." (CCC 891)*
- *The Church has the power to forgive or not to forgive sins.*
- *The Church is indestructible and is guided by the Holy Spirit.*
- *The Church has the mission to offer salvation to the entire world, since Christ died for all the sins of the world.*
- *The Church has the responsibility to teach and rule over the spiritual matters of all mankind, not just her formal members.*
 - *The Church gave us the Bible and is the only one capable of interpreting the Bible for mankind.*
 - *The Church has developed a teaching office (The Magisterium) to Carry out its teaching mission. Bishops enforce RC teaching in their locales.*

Key Biblical Texts used by Rome on 'The Church' (3)

3. **John 6:51-58** -- "⁵¹ I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world."

⁵² The Jews therefore quarreled among themselves, saying, "How can this Man give us His flesh to eat?" ⁵³ Then Jesus said to them, "**Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. ⁵⁴ Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. ⁵⁵ For My flesh is food indeed,^[h] and My blood is drink indeed. ⁵⁶ He who eats My flesh and drinks My blood abides in Me, and I in him. ⁵⁷ As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. ⁵⁸ This is the bread which came down from heaven—not as your fathers ate the manna, and are dead. He who eats this bread will live forever.**"

From this text, along with those on baptism and forgiving sins, has grown the teachings that:

- The Church administers God's grace through the Sacramental system.
- The Sacramental system requires a priesthood to perform sacramental rites.
- Such sanctifying grace is necessary for salvation, & for keeping one's salvation.
- Christ in the Eucharist is to be worshiped and adored by all mankind, eventually, and this will be the great fruit of the ecumenical movement toward the unity Christ prayed for, under the Roman Catholic Church.

Texts used by Rome on 'The Church' – Biblical Responses (1)

- *The Church is built on the Apostles and their successors, with Peter and his successors (the Bishops of Rome) as the head of the church on earth.*
- ***NO. There are no successors of the apostles, but there ARE elders and teachers who are charged with passing on the TEACHING of the Apostles. (Acts 2:38-47, esp. v. 42; 1 Tim 3 (all); 2 Tm 3:10-17; Jude vv 3, 17, 24;...)***
- *The Pope, or the Roman Pontiff, is:*
 - *The Holy Father, Christ's representative on Earth, and the Vicar of Christ.*
 - *Infallible in his formal teaching (ex cathedra) on faith and morals.*
 - *"Pastor of the entire Church (who) has full, supreme, and universal power over the whole Church, a power which he can always exercise unhindered." (CCC 882)
"... as supreme pastor and teacher of all the faithful..." (CCC 891)*
- ***NO. Peter is NOT the Rock upon which Christ builds His church, but the profession of faith that Jesus "is the Christ, the Son of the living God." (Matt 16:16b)***
- ***Furthermore, all three titles of the Trinity are usurped by the Pope!***
 - ***The Father is Heaven in the only Holy Father.***
 - ***All priests are called "altar Christus" (other Christs) – no way!***
 - ***A vicar is a representative, deputy, or substitute. The Holy Spirit is the true Vicar of Christ on earth, and the only infallible teacher of the Church. (Jn 14:16,26; Jn 16:13; 1 Cor 2:11; 2 Cor 1:12-13)***

Texts used by Rome on 'The Church' – Biblical Responses (2)

(cont.)

- *The Church has the power to forgive or not to forgive sins.*
- ***NO. Only God can forgive sins, and He has NOT delegated this to man.***
- ***YES. The keys to the kingdom are symbolic of authority – but in this context it is the authority and mandate to preach the gospel, which alone is the means for salvation and entry into the kingdom. A person is bound to or loosed from his sins according to his response -- acceptance to or rejection of -- the gospel of Jesus Christ.***
- *The Church is indestructible and is guided by the Holy Spirit.*
- ***YES, guided by the Holy Spirit in each member and in local assemblies.***
NO, not indestructible in the sense of infallible or unerring.
- *The Church has the mission to offer salvation to the entire world, since Christ died for all the sins of the world.*
- ***YES, the church is to witness for Christ and His gospel in “Jerusalem, Judea and Samaria, and to the end of the earth.” (Acts 1:8) But, NO, only the elect of God (known only to God) will come to Christ and become members of His church. (Rom 8:28-39 and other texts)***

Texts used by Rome on 'The Church' – Biblical Responses (3)

(cont.)

- *The Church has the responsibility to teach and rule over the spiritual matters of all mankind, not just her formal members.*
- ***NO, the church has the responsibility to teach and discipline members (Matt 18:15-17; 1 Cor 5:4-5; Titus 2:15), but not to “rule” over them. Further, the church is to proclaim the gospel to all others beyond the church, and make disciples of those who come to saving faith.***
- *The Church gave us the Bible and is the only one capable of interpreting the Bible for mankind.*
- ***NO, that is backwards! The Bible (New Testament) gave us the church. The canon of Scripture was basically settled by 200 AD, through the guidance of the Holy Spirit to the local churches.***
- ***There was NO role of the institutional church in codifying the canon; it adopted and translated (e.g., the Latin Vulgate by Jerome, 395 AD) that which was already accepted as the Old and New Testament canon.***
- ***There was NO church council before Trent (1530-60) that set the official New Testament Canon. (In fact, that council added 14 books and portions to the Old Testament, and nothing to the New Testament.)***

(cont.)

Texts used by Rome on 'The Church' – Biblical Responses (4)

(cont.)

- *The Church has the responsibility to teach and rule over the spiritual matters of all mankind, not just her formal members.*
 - (cont.)
 - *The Church has developed a teaching office (The Magisterium) to Carry out its teaching mission. Bishops enforce RC teaching in their locales.*
 - ***NO, there is no central, institutional church headquarters, and therefore no need for a central teaching office. The Bible and the Holy Spirit (Its Author) are the church's infallible guides for knowing God's truths.***
 - ***The Magisterium of the RCC is a product of the Traditions of the institutional church. The RCC teaches that certain Tradition -- that passed down from the Apostles orally, and in the same manner, sense, and meaning -- are equal to the written Scriptures as the Word of God.***
 - ***Many if not most of these Traditions contradict the written Scriptures, and therefore cannot be taken as the Word of God.***
 - ***More importantly, the Scriptures are closed and sufficient for the church***
(2 Tim 3:14-17; Jude 3c;), and they contain warnings not to add to nor subtract from their teachings (Rev 22:18-19; Matt 5:17-18).

(cont.)

Texts used by Rome on 'The Church' – Biblical Responses (5)

(cont.)

- *The Church administers God's grace through the Sacramental system.*
- ***NO, God's grace is not bestowed by any intermediary or process. God's Grace is His favorable disposition to certain men, according to His good will and purpose, for His glory only.***
- ***There is NO MENTION of the word "Sacrament" in the Bible.***
- *The Sacramental system requires a priesthood to perform sacramental rites.*
- ***NO, Christ did not institute an earthly priesthood in that sense.***
- ***YES, we are "a holy priesthood, to offer up spiritual sacrifices" (1 Per 2:5). We have been set apart, made holy, and equipped to do good works.***
- ***YES, we are "... a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; ¹⁰ who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy." (1 Pet 2:9-10) Yes, we of the church will rule with the King in the Kingdom, hence are His royal priests.***
- *Such sanctifying grace is necessary for salvation, & for keeping one's salvation.*
- ***NO, God's effectual calling, gift of faith and repentance, regeneration and indwelling by the Holy Spirit, and sealing by the Holy Spirit, the gaurantor of our inheritance, will bring us to salvation and secure us.***

Texts used by Rome on 'The Church' – Biblical Responses (6)

(cont.)

- ***Christ in the Eucharist is to be worshiped and adored by all mankind, eventually, and this will be the great fruit of the ecumenical movement toward the unity Christ prayed for, under the Roman Catholic Church.***
- ***NO, Christ will only return again in bodily form at the end of the age:***
“¹⁰And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, ¹¹who also said, “Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.” (Acts 1:10-11)
- ***NO, Christ is not present in the Eucharist, and that bread wafer is NOT to be worshipped, according to 2d Commandment. (Ex 20:4-5; Num 5:8-10)***
- ***YES, there will be a great apostasy and centralized religious system at the end of the age, and many will be deceived, even the elect, if that were possible. (Matt 24: 4,5,11,24; Mark 13:5,6,22; Like 21:8; 2 Thess 2:3; 2 Tim 3:13; 2 John 1:7; Rev 13;4; Rev 18:23; Rev 19:20; Rev 20:8)***
- ***NO, the unity Christ prayed for in John 17:16-23 is NOT the ecumenical beliefs of the one-world religion, but the unity of Scriptural truth that the Holy Spirit uses to guide and direct us in knowledge and conduct.***
- ***NO, the RCC cannot be the repository of truth; it has forfeited that by teaching and acting contrary to the Word of God, and it will not change.***



Questions?



Backup Material

What do we hold in Common with Catholics?

(Considerations for sharing Good News to Catholics)

- **Remember the goal:** is not to win an argument but to draw my Catholic friend into a **permanent** relationship of love and reconciliation with our Heavenly Father. (1Cor 5:17-20)
- Remember also that **we share many basic Biblical truths:**

About God:

- The Trinity
- Christ's virgin birth & deity
- The Bible is God's Word
- God is holy & just
- God hates sin
- God demands righteousness

About Man:

- We are born into sin
- All are sinners*
- Sin keeps us from God
- Men do not seek God
- Man's faith is God's gift
- My life must reflect my faith

About Eternity:

Hell is real & eternal

• Heaven is real & eternal

However: *God shares His glory with his special creature, Mary??*

About Salvation:

- Jesus died for our sins
- Jesus rose from the dead
- Jesus is our final judge
- Not all will be saved

However: *Man is not totally fallen & depraved but innately has some good and is perfectible' ??*

However: *Man must cooperate with grace & contribute to his own salvation ??*

Intro Questions

What are the sources of Authority?

[Ref. "Gospel According to Rome," James McCarthy, pp 286]

- a. How did the pope become leader of the RC Church?
- b. Who determines what Roman Catholics believe?
- c. **Why is the gospel according to Rome so different from that of Christianity based solely on the bible?**
- d. What are the sources of Authority in the RC Church?
 - The RC faith is contained in written Scripture and unwritten Tradition,
 - RC Bishops are the authoritative teachers and guardians of the RC faith.
 - RC Bishops, with the Pope as head, as the apostles' successors

What RC means by Tradition is difficult to grasp

[McCarthy text, pp 287-291.]

a. No listing of Tradition or solid guidelines on how to find them.

b. Tradition is NOT

- culture, practices, disciplines, policies,
- conclusions of scholarly studies of faith in the first centuries
- early writings, history, liturgy, decrees of councils.

c. However, Tradition IS:

- ‘life experience of the Catholic faithful,’
- ‘revelation ... written on Church’s heart.’
- ‘Tradition is the word living continuously in the hearts of the faithful.’
- Living memorial of the Word.

d. This teaching about Tradition is misleading on:

- the oral teachings of apostles,
- Tradition being equal to Bible,
- The Magisterium being accountable to Holy Spirit

When some RC Traditions were decreed

[Tract: Roman Catholicism, Scripture Vs. Tradition, Mike Gendron]

AD 431: Infant Baptism regenerates the soul.

AD 500: Mass instituted as reenactment of Sacrifice of Jesus

AD 1000: Attendance at Mass mandatory (mortal sin)

AD 1079: Celibacy of the Priesthood (Gregory VII)

AD 1090: Rosary, repetition of prayer w/beads (Peter the Hermit)

AD 1190: Granting of indulgences to reduce time in Purgatory

AD 1215: Transubstantiation at altar & Confession of sins to priests

AD 1438: Purgatory doctrine now a dogma (Council of Florence)

AD 1545: Tradition equal in authority with Bible (C. of Trent)

AD 1854: Immaculate Conception of Mary (Pius IX)

AD 1870: Infallibility of the Pope (Vatican Council I)

AD 1922: Virgin Mary co-redeemer with Jesus (Benedict XV)

AD 1950: Assumption of Virgin Mary into Heaven (Pius XII)

Developments since Vatican II (1960s)

Roles of John Paul II & Cardinal Ratzinger (Benedict XVI)

- a. Trend esp. in USA to more open, enlightened, liberal teachings, **leads to 'Cafeteria Catholics.'**
- b. JP II led return to basics of faith, reasserting teaching authority of Rome, esp. since mass exodus after Pope Paul VI's "Humanae Vitae" on birth control and related matters.
- c. **Criteria for his selection of Bishops** (McCarthy, p. 269) is very telling in the post-Vatican II retrenchment process.
 - Daily celebration of the Mass; Marian Piety
 - Convinced and faithful adherence to Magisterium's teaching
 - Obedience to the Holy Father; Faithful to true Church tradition
 - Commitment to Vatican II; Support for Humanae Vitae
- d. We should focus on official **orthodox proclamations of the RC faith, as opposed to less clear teachings in USA.**
- e. **Benedict XVI: key intellectual, moral force for return to solid orthodoxy, anti-liberal = DIFFERENCES ARE CLEARER !**

Do the differences still matter? (Is the Reformation over?)

- Has the Roman Church changed so that prior differences are moot? Or does Rome teach another Gospel? **They still teach:**
 - *Justification is merited through the Sacramental system, which is available only through the One Holy Catholic Church.*
 - ***The Roman Catholic Church is the ONLY TRUE Church of God.***
 - *Justification can be lost through serious ('mortal') sin, but can be regained through the sacrament of 'reconciliation' (formerly 'penance').*
 - *Grace can be merited by good works, thereby tapping a vast treasury of merits earned for our benefit by Christ, Mary, the Saints, and Church.*
 - *Purgatory is necessary to complete the atonement and purify the soul.*
 - *Indulgences are still available (!!) as means for releasing sinners (alive and dead) from temporal punishment due for their sin.*
- **There is only ONE GOSPEL!**
 - *A 'Jesus' who is not sufficient to save is a non-biblical Jesus.*
 - *A non-biblical Jesus => non-Biblical GOSPEL => No Gospel at all!*
 - *For ALL Religious Systems: FAITH + WORKS => 'SALVATION' + WORKS*
 - *Biblical Good News: FAITH + ZERO => SALVATION*
 - *Which category applies to Roman Catholicism and practicing Catholics? The contrast is DO vs. DONE (by Jesus at the Cross).*

Roman Catholicism teaches a *different Jesus*

The Jesus of Roman Catholicism ...

1. did NOT satisfy fully the wrath of God at Calvary.
2. is called down by the priest to be present as the Eucharist
3. is sacrificed on every altar at which Mass is celebrated.
4. is sacrificed repeatedly for the remission of my sins.
5. is NOT seated at the right hand of the Father ever seeking to make intercession for the saints.
6. is NOT the only mediator between man and God.

Roman Catholicism has a *different Jesus* (2)

The Jesus of Roman Catholicism ...

7. accedes to His mother's requests for others' salvation.
8. bestows special honors and titles on His mother Mary,
9. shares His glory with his created creature, Mary.
10. appointed Peter & successors to lead His church on earth.
11. (Whose) righteousness does NOT get us into Heaven.
12. ... a Jesus Who is necessary, but NOT sufficient to save us!

[And yet, the RC church also teaches that those who sincerely believe in a God – but reject Jesus as Divine and His saving work as needed for them – may still be brought to eternal life with Christ! e.g., Muslims, Hindus, Buddhists, Jews, etc.]

RCC Teaching on the Magisterium of the Church

CCC, pp. 27

- 85 "The task of giving an authentic interpretation of the Word of God, whether in its written form or in the form of Tradition, has been entrusted to the living, teaching office of the Church alone. Its authority in this matter is exercised in the name of Jesus Christ." **This means that the task of interpretation has been entrusted to the bishops in communion with the successor of Peter, the Bishop of Rome.**
- 86 "Yet this Magisterium is not superior to the Word of God, but is its servant. **It teaches only what has been handed on to it.** At the divine command and with the help of the Holy Spirit, it listens to this devotedly, guards it with dedication, and expounds it faithfully. **All that it proposes for belief as being divinely revealed is drawn from this single deposit of faith."**
- 87 Mindful of Christ's words to his apostles: **"He who hears you, hears me,"** [Lk 10:16] the faithful **receive with docility** the teachings and directives that their pastors give them in different forms.

RCC Teaching on the Dogmas of the Faith CCC, pp. 28

- 88 The Church's Magisterium exercises the authority it holds from Christ to the fullest extent when it defines dogmas, that is, when it proposes, in a form obliging the Christian people to an irrevocable adherence of faith,** truths contained in divine Revelation or also when it proposes, in a definitive way, truths having a necessary connection with these.
- 89** There is an organic connection between our spiritual life and the dogmas. **Dogmas are lights along the path of faith; they illuminate it and make it secure.** Conversely, if our life is upright, our intellect and heart will be open to welcome the light shed by the dogmas of faith. [cf. Jn 8:31-32]
- 90** The mutual connections between dogmas, and their coherence, can be found in the whole of the Revelation of the mystery of Christ. "In Catholic doctrine there exists an order or 'hierarchy' of truths, since they vary in their relation to the foundation of the Christian faith."

6. Biblical Response (2) – Holy Spirit is the Christian's Only Infallible & Authoritative Teacher

- a. RC line of argument: **It is a moral necessity** to preserve, defend, & explain faith; to avoid chaos, cacophonous views.
- b. However: Magisterium has NOT produced unity in teaching.
Vivid example: US RCs hardly listen to many teachings & question a lot!
- c. Holy Spirit – as helper, counselor, comforter – guides our to learning and conduct. See John 14:18,25,26
¹⁸ I will not leave you orphans; I will come to you.
²⁵ “These things I have spoken to you while being present with you.
²⁶ But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.
- d. Holy Spirit raises up elders to teach and oversee the flock, protect it from false doctrine.
 - The primary teaching instrument is the Word of God.
 - That's what the Early Church relied upon as well; no Magisterium yet!

6. Biblical Response:

Scripture is inspired; tradition is not

Biblical Christianity holds that (McCarthy, p. 290+):

- a. The plain teaching of Scripture, as illuminated by the HS, contains all doctrine essential for salvation and Christian living. Scripture alone is the supreme rule of faith.
- b. Values the info about Bible gained from study of languages, archaeology, history, early church writers.
- c. Rejects placing Tradition along side Scriptures as a rule of faith, since it is not inspired.
- d. RCC resembles 1st Century Judaism, with their Council of Elders & high priest, and with an unwritten Torah
- e. RC Church has declared its independence from Scripture and the catholic (=universal) faith of early church.

7. The Primacy of Rome?

More correct to say Influence of Rome as center of the Roman Empire, rather than Ecclesial primacy

- a. Other centers of leadership: Constantinople, Nicaea, Carthage, Jerusalem, Alexandria, ...
- b. From persecution to “approved” state religion:
 - Emperor Constantine converts to Christianity in 312 AD.
 - Many stories of whole legions forced to be baptized; sprinkling adopted for mass baptism?
- c. Favors of empire bestowed on Church and leaders. Property, basilicas, Sunday as holiday
- d. Vatican City: Independent state within Rome, owned by the Church, seat of Magisterium.
- e. Structure: parishes, dioceses (‘sees’) led by the local bishop, provincial archdiocese (archbishop).

7. Bishops are Successors of the Apostles

- a. They are therefore vested with special authority.
- b. Bishops have taken place of the apostles as pastors of the church, and have three-fold power:
 - 1) **Teaching power**, to teach all people, keeper of the faith; as if one is listening to Christ!
 - 2) **Sanctifying power**, in truth and spiritual nourishment, ordain priests, & oversee sacraments.
 - 3) **Ruling power**, shepherding and governing the Church, and owing allegiance to the hierarchy.

7. Christ Instituted a Church Hierarchy (1)

- PART ONE: THE PROFESSION OF FAITH
 - SECTION TWO: THE PROFESSION OF THE CHRISTIAN FAITH
 - CHAPTER THREE: I BELIEVE IN THE HOLY SPIRIT
 - ARTICLE 9 : "I BELIEVE IN THE HOLY CATHOLIC CHURCH"
 - PARAGRAPH 4. CHRIST'S FAITHFUL - HIERARCHY, LAITY, CONSECRATED LIFE
 - Para 871-933: *(Provides details, followed by)*

IN BRIEF *(Summarizes this section as follows)*

934 "Among the Christian faithful **by divine institution there exist in the Church sacred ministers, who are also called clerics in law, and other Christian faithful who are also called laity.**" In both groups there are those Christian faithful who, **professing the evangelical counsels, are consecrated to God and so serve the Church's saving mission** (cf. CIC, can. 207 § 1, 2).

935 To proclaim the faith and to plant his reign, **Christ sends** his apostles and their successors. **He gives** them a share in his own mission. From him **they receive the power to act in his person.**

936 The Lord made St. Peter the visible foundation of his Church. He

7. Christ Instituted a Church Hierarchy (2)

- 936 The Lord made St. Peter the **visible foundation of his Church**. He entrusted **the keys of the Church** to him. The bishop of the Church of Rome, **successor to St. Peter, is "head of the college of bishops, the Vicar of Christ and Pastor of the universal Church on earth"** (*CIC, can. 331*).
- 937 **The Pope enjoys, by divine institution, "supreme, full, immediate, and universal power in the care of souls"** (*CD 2*).
- 938 The Bishops, established by the Holy Spirit, **succeed the apostles**. They are "the visible source and foundation of unity in their own particular Churches" (*LG 23*).
- 939 Helped by the priests, their co-workers, and by the deacons, **the bishops have the duty of authentically teaching the faith, celebrating divine worship, above all the Eucharist, and guiding their Churches as true pastors**. Their responsibility also includes **concern for all the Churches, with and under the Pope**.
- 940 "The characteristic of the lay state **being a life led in the midst of the world and of secular affairs, lay people are called by God to make of their apostolate**, through the vigor of their Christian spirit, a leaven in the world" (*AA 2 § 2*).

7. Christ Instituted a Church Hierarchy (3)

- 941 Lay people share in Christ's priesthood: ever more united with him, they exhibit the grace of Baptism and Confirmation in all dimensions of their personal family, social and ecclesial lives, and so fulfill the call to holiness addressed to all the baptized.
- 942 By virtue of their prophetic mission, lay people "are called . . . to be witnesses to Christ in all circumstances and at the very heart of the community of mankind" (*GS* 43 § 4).
- 943 By virtue of their kingly mission, lay people have the power to uproot the rule of sin within themselves and in the world, **by their self-denial and holiness of life** (cf. *LG* 36).
- 944 The life consecrated to God is characterized by the public profession of the **evangelical counsels of poverty, chastity, and obedience**, in a stable state of life recognized by the Church.
- 945 Already destined for him **through Baptism**, the person who surrenders himself to the God he loves above all else thereby consecrates himself more intimately to God's service and to the good of the whole Church.

7. Why are Bishops Successors of the Apostles? (1)

The episcopal college and its head, the Pope

880 When Christ instituted the Twelve, **"he constituted [them] in the form of a college or permanent assembly, at the head of which he placed Peter, chosen from among them."**³⁹⁸ Just as **"by the Lord's institution, St. Peter and the rest of the apostles constitute a single apostolic college,** so in like fashion the Roman Pontiff, Peter's successor, and the bishops, the successors of the apostles, are related with and united to one another."³⁹⁹

881 The Lord made Simon alone, **whom he named Peter, the "rock" of his Church.** He gave him the keys of his Church and instituted him shepherd of the whole flock.⁴⁰⁰ "The office of binding and loosing which was given to Peter was also assigned to the college of apostles united to its head."⁴⁰¹ This pastoral office of Peter and the other apostles **belongs to the Church's very foundation and is continued by the bishops under the primacy of the Pope.**

7. Why are Bishops Successors of the Apostles? (2)

- 882 The Pope, Bishop of Rome and Peter's successor, **"is the perpetual and visible source and foundation of the unity both of the bishops and of the whole company of the faithful."**⁴⁰² **"For the Roman Pontiff, by reason of his office as Vicar of Christ, and as pastor of the entire Church has full, supreme, and universal power over the whole Church, a power which he can always exercise unhindered."**⁴⁰³
- 883 "The college or body of bishops has **no authority unless united with the Roman Pontiff, Peter's successor, as its head.**" As such, this college has "supreme and full authority over the universal Church; but **this power cannot be exercised without the agreement of the Roman Pontiff.**"⁴⁰⁴
- 884 "The college of bishops exercises power over the universal Church in a solemn manner in an **ecumenical council.**"⁴⁰⁵ But **"there never is an ecumenical council which is not confirmed or at least recognized as such by Peter's successor."**⁴⁰⁶

7. Why are Bishops Successors of the Apostles? (3)

885 "This college, in so far as it is composed of many members, is the expression of the variety and universality of the People of God; and of the unity of the flock of Christ, **in so far as it is assembled under one head.**" 407 are working throughout the world.

886 **"The individual bishops are the visible source and foundation of unity in their own particular Churches."** 408 As such, they "exercise their pastoral office over the portion of the People of God assigned to them," 409 assisted by priests and deacons. But, as a member of the episcopal college, **each bishop shares in the concern for all the Churches.** 410 The bishops exercise this care first "by ruling well their own Churches as portions of the universal Church," and so contributing "to the welfare of **the whole Mystical Body, which, from another point of view, is a corporate body of Churches.**" 411 They extend it especially to the poor, 412 to those persecuted for the faith, as well as to missionaries who are working throughout the world.

7. Bishop of Rome has Primacy, as did Peter

This teaching and belief dates back from Peter, who was first among the apostles.

- a. **‘Vicar of Christ’** = His representative on earth; visible head of church, Successor of St. Peter
- b. Prince the Apostles, ‘Pontifex Maximus’, Primate of Italy, Sovereign of the State of Vat. City
- c. Recognize several other Rites: Eastern (Maronite, Greek, ...), not same as Orthodox Church.

8. Biblical Response (1) — Peter was NOT the head of the Apostles or the early church

- a. “Upon this PETRA I will build my church” (Mt16:18) [Petra vs. Petros] bedrock (Jesus) vs. pebble (Peter)
- b. “I will give you the keys of the kingdom. “(Mt16:19) to grant or deny access, or discipline authority.
- c. Jesus told Peter to “Shepherd my sheep.” (Jn21:16) lead, guide, rule, care for, as a shared duty.
- d. Is Peter’s leadership role documented in NT? At times yes, not always. Who is the Pope in Acts 15? Gal 2?
- e. Call no man ‘Father’ or Leader or Teacher, for only God is such. (Mt23:8-11). **‘Holy Father?!’** is a title Jesus used for His Father! (Jn 17:11)

Primacy belongs only to Jesus, who has first place in everything, and is the True Shepherd of His flock.

8. Biblical Response (2) — What did Peter actually say about his position & role?

1 Peter 2:4,5,9:

- ⁴ Coming to Him *as to* a living stone, rejected indeed by men, but chosen by God *and* precious, ⁵ you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.
⁹ But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; ¹⁰ who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.

1 Peter 5:

- ¹ The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: ² Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly,^[a] not for dishonest gain but eagerly; ³ nor as being lords over those entrusted to you, but being examples to the flock; ⁴ and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.

8. Biblical Response (3) — There are no successors to the Apostles in Scripture

Nowhere in scripture are any successors to the apostles mentioned or implied.

- a. ‘Indefectibility of the Church’ requires such succession?’ [No, Jesus will build His church.]
- b. Will Jesus be with His *apostles* ‘to the end of the age’? [With His church, yes, but not with apostles’ successors.]
- c. ‘Entrust to faithful men ...’ (2Tim2:2) implies passing on authority?? [No, transmitting truths Paul taught.]
- d. Paul elevated Timothy & Titus as bishops? [No, he exhorted them as among his worthy co-laborers.]

5. Biblical Response (4) —

The holy Spirit is the real Vicar of Christ!

What does the title “Vicar of Christ” mean? His Substitute, with His authority on earth, after Christ’s departure?

CCC Paras 882 & 937

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John 14:15-17 - ¹⁵ “If you love Me, keep^[d] My commandments. ¹⁶ And I will pray the Father, and **He will give you another Helper, that He may abide with you forever**— ¹⁷ **the Spirit of truth**, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for **He dwells with you and will be in you.** ¹⁸ I will not leave you orphans; I will come to you.

John 16: 7-10 - Nevertheless I tell you the truth. **It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.** ⁸ And when He has come, He will convict the world of sin, and of righteousness, and of judgment: ⁹ of sin, because they do not believe in Me; ¹⁰ of righteousness, because I go to My Father and you see Me no more; ¹¹ of judgment, because the ruler of this world is judged.

SUMMARY: The Vicar (Representative) of Christ is a Divine Office, which only One worthy of worship could fulfill. The Holy Spirit qualifies; the Pope cannot.
Is it not BLASPHEMY to claim a divine title and office?!

5. Biblical Response (5) — The Pope is not Peter's successor!

Notice that no scriptural basis is even offered here.

a. **Scripture doesn't support:**

- Peter as bishop of Rome
- ruling the universal church
- having any successor

b. Historically is this what happened? ***Paul doesn't mention Peter being in Rome, nor does Peter!***

c. Succession is not unbroken?

- Times of no popes; 2 & 3 popes at once
- lists revised 1947; so is Benedict=265th??

Bishop of Rome was declared 'Pope' in the 6th Century, culminating a power battle over two centuries.

Why do Catholics submit? Does it Matter?

a. They don't even think to question:

- faith of their parents, and for some back many generations
- their leaders – trained priests vs. ordinary laity
- the rituals – the broad world-wide scope and majestic aura
- the history – who am I to question 2000 years of teaching?

b. Where else are they going to go?

- There is NO salvation outside the RC Church
- The Magisterium is the teaching authority of that church
- It has declared that the Bishops and Pope teach the truth and must be obeyed in all matters of faith and morals.

c. Does it matter?

- Inspect FRUIT of this religious system (*different Jesus, next*)
- What is the source of such erroneous teaching?
- If an RC adherent were truly indwelt with Spirit, can he or she remain comfortable under such teaching & practice 'for long'?

Sacraments in Roman Catholicism are Means of Administering God's Grace

“A sacrament is an outward sign, instituted by Christ, to impart grace.” [Baltimore Catechism of 1950s]

Key Points:

- Instrumental, efficacious means of bestowing sanctifying and actual grace on the participant.
- Increases level of sanctification, better preserving justification, and increasingly perfecting that justification.

Seven Sacraments of the Catholic Church

1. **Baptism**
2. **Penance (Confession, Reconciliation)**
3. **Eucharist (Holy Communion)**
4. **Confirmation**
5. **Matrimony**
6. **Holy Orders (Ordination of Priests)**
7. **Extreme Unction (Anointing of the sick & dying)**

[CCC774] “... the term *sacramentum* emphasizes the visible sign of the hidden reality of salvation which was indicated by the term *mysterium* ... The saving work of his holy and sanctifying humanity is the sacrament of salvation, which is revealed and active in the Church's sacraments ... The seven sacraments are the signs and instruments by which the Holy Spirit spreads the grace of Christ the head throughout the Church which is his Body. The Church, then, both contains and communicates the invisible grace she signifies. It is in this analogical sense that the Church is called a ‘sacrament’”.

Dogma #2: No Sola Scriptura:

Word of God = Tradition and Bible (Explanation 1/3)

The Relationship Between Tradition and Sacred Scripture . . . **One common source (Holy Spirit) in two distinct modes of transmission:**

- “Sacred Scripture is the speech of God as it is put down in writing under the breath of the Holy Spirit.” [CCC para, 81]
- “And [Holy] Tradition transmits in its entirety the Word of God which has been entrusted to the apostles by Christ the Lord and the Holy Spirit. **It transmits it to the successors of the apostles** so that, enlightened by the Spirit of truth, they may faithfully preserve, expound, and spread it abroad by their preaching. [81]
- “As a result the Church, to whom the transmission and interpretation of Revelations is entrusted, **‘does not derive her certainty about all revealed truths from the holy Scriptures alone. Both Scripture and Tradition must be accepted and honored with equal sentiments of devotion and reverence.’**” [82]

legend: CCC = Catechism of the Catholic Church (here p.26)

Dogma #2: No Sola Scriptura:

Word of God = Tradition and Bible (Explanation 2/3)

The Magisterium of the Church

- “The task of giving an authentic interpretation of the Word of God, whether in its written form or in the form of Tradition, has been entrusted to the living teaching office of the Church alone. . . . **This means that the task of interpretation has been entrusted to the bishops in communion with the successor of Peter, the Bishop of Rome.**” [CCC, 85]
- “Mindful of Christ’s words to his apostles: ‘He who hears you, hears me,’ (Lk 10:16) **the faithful receive with docility** the teachings and directives that their pastors give them in different forms.” [87]
- CCC p. 27

Dogma #2: No Sola Scriptura:

Word of God = Tradition and Bible (Explanation 3/3)

The Dogmas of the Faith

- “The Church’s Magisterium exercises the **authority** it holds from Christ to the fullest extent **when it defines dogmas**, that is, when it **proposes truths contained in divine Revelation or having a necessary connection with them, in a form obliging the Christian people to an irrevocable adherence of faith.**” [88]
- There is an organic connection between our spiritual life and the dogmas. **Dogmas are lights along the path of faith;** they illuminate it and make it secure” [89]
- CCC, p. 28