



The Real Face of Roman Catholicism:

Evaluating an Apostate Movement in Light of Biblical Truth

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GOALS

1

INFORM

2

DISCERN

3

EQUIP



LUIGI DESANCTIS,
1808-1869

"I gave myself to the study of the Sacred Scriptures, I compared the dogmas and the morality of the Bible with the dogmas and the morality of the Roman Church, and I was horrified to find how the Roman Church had twisted those dogmas, distorted that holy morality, and for those dogmas and morality, had substituted new beliefs and new morality not spoken by God for our good, but invented by man for his own interest ...

LUIGI DESANCTIS

"... I then understood that there could not be hope of salvation in a Church so corrupt; yet I feared to distance myself because of my reputation. I prayed everyday to God to open a door for me to save my soul and my reputation ... But God finally struck me with that grace that man tries to resist in vain and I abandoned everything to follow Him alone."

LUIGI DESANCTIS



LUIGI DESANCTIS, 1808-1869

"... God is my witness that I am not lying: the only purpose of my abandoning the Roman Church was the salvation of my soul, and the only motive was the corruption of that Church that I abandoned."

Tito Chiesi, *Lasciò la Chiesa per seguire Cristo: La vita e l'opera di Luigi Desanctis (1808-1869)* (Mantova: Italy, Passaggio, 2014), 35. [translation mine]

GALATIANS 1:8-9

8 But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed!

5 GUIDELINES FOR DISCERNMENT APOSTATE CHURCHES AND CONTRARY GOSPELS

1. The true gospel will be attacked from within "Christianity"
2. A false gospel will have some similarities/overlap with the true gospel.
3. The apostolic preaching of the gospel is the measuring rod for discerning true gospels and false gospels.
4. The gospel and essential Christian doctrine was already established in the first century such that we should not expect any further developments.
5. False gospels involve not just distortions of the person of Jesus Christ, but also deviations on how one is saved

THE REAL FACE OF ROMAN CATHOLICISM



THREE HISTORICAL FACES

1. The Imperial Face
(400's A.D. – 1500's A.D.)
2. The Oppositional Face
(1500's A.D. – 1960 A.D.)
3. The Merciful Mother Face
(1960 – present A.D.)

OVERVIEW OF HISTORICAL DOCUMENTATION POST REFORMATION

- The Council of Trent (1545-1563 A.D.)
- The First Vatican Council (1869-1870 A.D.)
- The Second Vatican Council (1962-1965 A.D.)
- The Roman Catholic Catechism (1992 A.D.)
- Other dogmatic decrees and papal bulls
- Papal encyclicals

1. THE IMPERIAL FACE (400'S A.D – 1500'S A.D.)

"Therefore, **both are in the power of the Church**, namely, the **spiritual** sword and the **temporal** sword [imperial, political, or governing]; the latter is to be used for the Church, the former by the Church ... Furthermore, that **every human creature is subject to the Roman pontiff**,—this we declare, say, define, and pronounce to be altogether **necessary to salvation**"

- Pope Boniface VIII, November 18, 1302, *Unam Sanctum*

"From the ashes of the Roman Empire rose **the imperial church** that assumed a pyramidal institutional structure, clothing it with Christian language and symbols. The **imperial hubris of Roman Catholicism** (that is, **its desire to be both church and state**) is its original sin which has never been seriously questioned ..."

- De Chirico, "124. Evangelicals and Catholics: A New Era?," *Vatican Files*, May 1, 2016

2. THE OPPOSITIONAL FACE (1500's – 1960 A.D.)

The Council of Trent (mid 1500's)

"If anyone says that the sinner is justified by faith alone, meaning that nothing else is required to cooperate in order to obtain the grace of justification . . . **let him be anathema.**"

- Session 6, Canon 9

"If anyone says that the sacraments of the New Law are not necessary for salvation but are superfluous . . . **let him be anathema**"

- Session 7, Canon 4

2. THE OPPOSITIONAL FACE (1500's – 1960 A.D.)

Working with or supporting evangelical assemblies is forbidden:

"for if they do so they will be **giving countenance to a false Christianity**, quite alien to the one Church of Christ ... the union of Christians can only be promoted by promoting **the return to the one true Church of Christ** of those who are separated from it ... In this one Church of Christ no man can be or remain who does not accept, **recognize and obey the authority and supremacy of Peter and his legitimate successors.**"

- Pope Pius XI, 1928 encyclical letter, *Mortalium Animo*

3. THE MERCIFUL MOTHER FACE (1960's A.D. TO PRESENT)

"The **restoration of unity** is one of the principal concerns of the Second Vatican Council. Christ the Lord founded one Church and one Church only . . . Everywhere large numbers have felt the impulse of this grace, and among **our separated brethren** also there increases from day to day the movement, fostered by the grace of the Holy Spirit, for the restoration of **unity among all Christians**. This movement toward unity is called "**ecumenical**." Those belong to it who **invoke the Triune God** and **confess Jesus as Lord and Savior**, doing this not merely as individuals but also as corporate bodies."

-Second Vatican Council, *Unitatis redintegratio*, 1964

3. THE MERCIFUL MOTHER FACE (1960's A.D. TO PRESENT)

"the Catholic Church, raising the torch of catholic truth by means of this Ecumenical Council, **desires to show herself to be the loving mother of all**, benevolent, patient, moved by mercy and goodness toward the brethren who are separated from her"

- Pope John XIII, Second Vatican Council opening statement (1960's)

3. THE MERCIFUL MOTHER FACE (1960's A.D. TO PRESENT)

Second Vatican Council (1960's)

"We believe that **this unity 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."

The **final goal** of ecumenism is Roman Catholic unity, when "all Christians will at last, in **a common celebration of the Eucharist**, be gathered into the **one and only Church** in that unity which Christ bestowed on His Church from the beginning"

- *Unitatis redintegratio*, Second Vatican Council, sec. 4

THREE HISTORICAL PHASES SUMMARIZED

**The Merciful
Mother Church**

The Oppositional Church

The Imperial Church

CONCLUSION

"Indeed, the dimension of **fellowship with Rome** and that of **submission to Rome are inseparable and indissoluble ... You cannot be *cum Petro* [with Peter] unless you are *sub Petro* [under Peter]**. The fact is, we are talking about Catholicism ... that remains, **down to its core, roman, papal, marian, and vatican**. The ecumenical openness is therefore targeted at the **catholicization of all of Christianity**."

- Leonardo De Chirico, "Il Vaticano II," p. 122 [translation mine]



RC DEVIATES FROM BIBLICAL CHRISTIANITY

Summarized in the rejection of 5 phrases that safeguard the Biblical gospel.

1. *Sola Scriptura* (Scripture Alone)
2. *Sola Fide* (Faith Alone)
3. *Sola Gratia* (Grace Alone)
4. *Solus Christus* (Christ Alone)
5. *Soli Deo Gloria* (Glory to God Alone)

OVERVIEW OF THE DEVIATION

5 phrases to summarize the Roman gospel.

1. *Scripture + Tradition + Church Authority*

2. *Faith + Works*

3. *Grace + Merit*

4. *Christ + Other Mediators*

5. *Worship of God + Veneration of Mary, saints, and icons*

The background of the slide features a grayscale image of classical architectural columns, likely from a cathedral or church, with a focus on the fluted shafts and capitals. The image is slightly blurred and serves as a backdrop for the text.

Sola Scriptura

Scripture Alone

WHAT IS SOLA SCRIPTURA?

- The Bible is the only infallible authority for doctrine and practice because
 - The Bible is the only inspired Word of God (2 Tim 3:16-17; 2 Pet 1:20-21)
 - The Bible is sufficient for all things needed for man's salvation and godliness, thus nothing needs to be added by way of new revelation, (Gal 1:8-9; 2 Tim 3:16-17; 2 Pet 1:3-4; Jude 3)
- The authoritative Scriptures are the 39 books of the OT and 27 books of the NT and exclude the Apocrypha

WHAT IS SOLA SCRIPTURA?

- Galatians 1:9 – if any man is preaching to you a gospel **contrary to what you received**, he is to be accursed!
- Jude 3 – contend earnestly for ***the faith which was once for all handed down to the saints.***
- 2 Peter 1:3-4 – seeing that His divine power has granted to us **everything pertaining to life and godliness, through the true knowledge of Him** who called us by His own glory and excellence. For by these He has granted to us His **precious and magnificent promises**

THE SECOND VATICAN COUNCIL, *DEI VERBUM*
DOGMATIC CONSTITUTION ON DIVINE REVELATION
(NOVEMBER 18, 1965)

9 ... Consequently it is **not from Sacred Scripture alone** that the Church draws her certainty about everything which has been revealed. Therefore **both sacred tradition and Sacred Scripture are to be accepted and venerated** with the same sense of loyalty and reverence ...

10. **Sacred tradition and Sacred Scripture form one sacred deposit of the word of God**, committed to the Church ... But the task of authentically interpreting the word of God, whether written or handed on, **has been entrusted exclusively to the living teaching office of the Church**, whose authority is exercised in the name of Jesus Christ ...

THE SECOND VATICAN COUNCIL, *DEI VERBUM*
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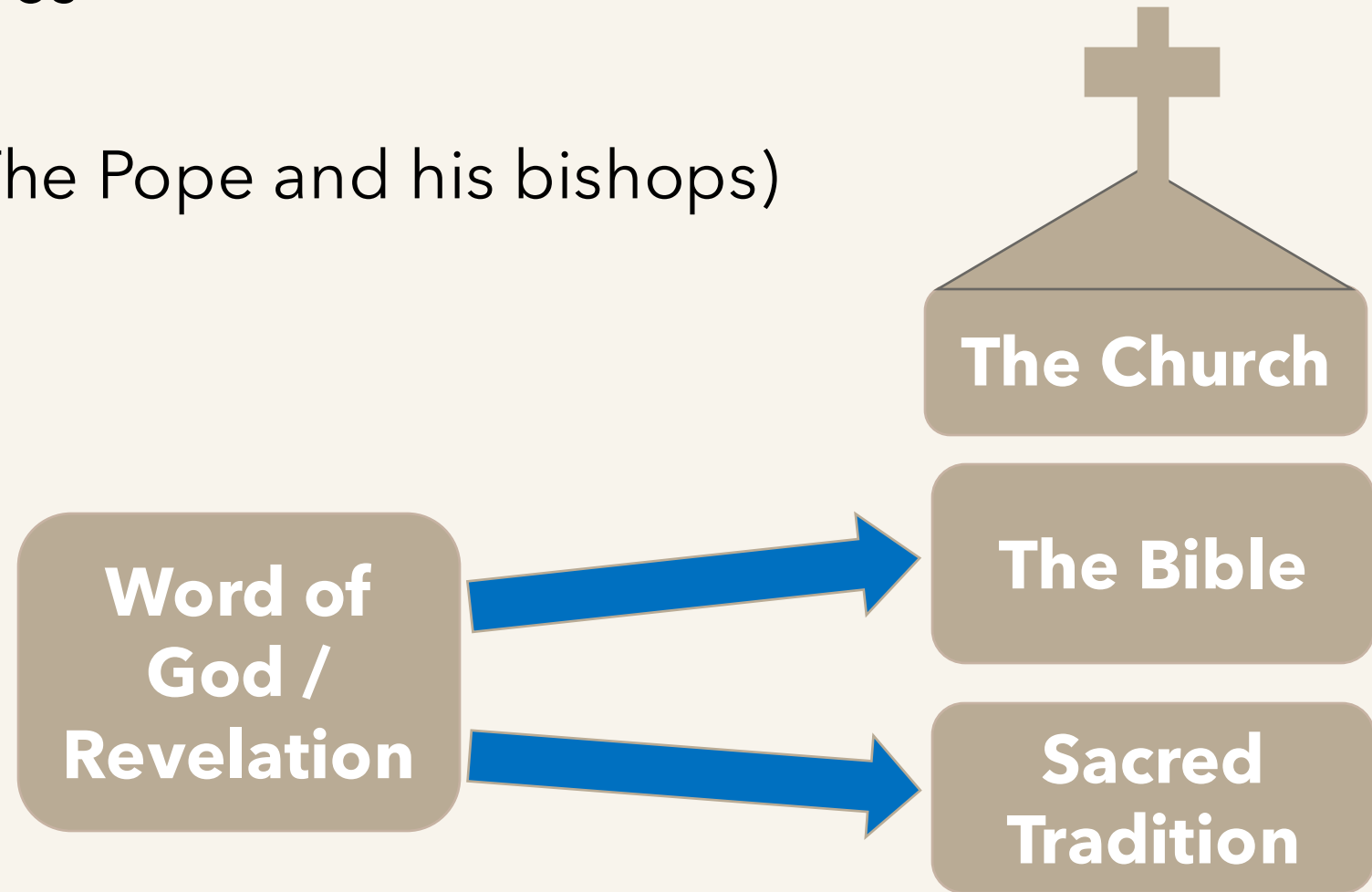
. . . It is clear, therefore, **that sacred tradition, Sacred Scripture and the teaching authority of the Church, in accord with God's most wise design, are so linked and joined together that one cannot stand without the others,** and that all together and each in its own way under the action of the one Holy Spirit contribute effectively to the salvation of souls.

THE SECOND VATICAN COUNCIL, *DEI VERBUM*
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12. For all of what has been said about the way of interpreting Scripture **is subject finally to the judgment of the Church**, which carries out the divine commission and ministry of guarding and interpreting the word of God.

A TRIUMVIRATE OF AUTHORITY

- The Sacred Scriptures
- Sacred Tradition
- The Magisterium (The Pope and his bishops)



HELPFUL QUESTIONS ABOUT TRADITION

- Does the Bible teach or lead us to expect that view of tradition? (Mark 7:6-13; cf. Gal 1:8-9; Jude 3; 2 Peter 1:3-4, 19-21)
- Isn't the ancient tradition the apostle's teaching found in Scripture? (2 Thess 2:15)

"We have learned from none others the plan of our salvation, than from those through whom the Gospel has come down to us, **which they did at one time proclaim in public**, and, at a later period, by the will of God, **handed down to us in the Scriptures**, to be **the ground and pillar of our faith**."

- Irenaeus, *Against Heresies*, 3.1.1 (120-202 A.D.)

THE UNANIMOUS CONSENT OF THE FATHERS?

"... no one relying on his own judgment shall, in matters of faith and morals ... presume to interpret them [the Scriptures] ... **contrary to the unanimous teaching of the [church) Fathers.**"

- The Council of Trent, Session IV, *Decree concerning the edition and use of the sacred books*, April, 1546

HELPFUL QUESTIONS ABOUT TRADITION

- Does Sacred Tradition really have the universal and ancient consent of the church? In other words, is it really catholic? Apostolic? Christian?
- Do you know the historical origin of that teaching?
- How far can you distance your belief from the teaching of the Bible and the ancient church and still consider that doctrine a Christian doctrine?

ROMAN CATHOLIC BELIEFS ARE NOT THE MOST ANCIENT

	EARLY	FORMAL OR DOGMATIC
Veneration of Mary	Late 400's A.D.	
Roman Catholic Church	~300's A.D.	.
Immaculate Conception	11 th century	1854 A.D.
Assumption of Mary	7 th century	1950 A.D.
Celibacy of the priesthood	3 rd century	1100's A.D.

	EARLY	FORMAL OR DOGMATIC
Papal Infallibility	9 th century	1870 A.D.
Treasury of Merit	11 th century	1343 A.D.
Transubstantiation	831 A.D.	1215 A.D.
Perpetual Virginity	Late 2 nd century	451 A.D.
Indulgences	1095 A.D.	1500's A.D.

ROMAN CATHOLIC BELIEFS ARE NOT THE MOST ANCIENT

	EARLY	FORMAL OR DOGMATIC
Prayer of the saints	500's A.D.	787 A.D.
Purgatory	Late 500's A.D.	~1254 A.D.
Tradition's authority		1540's
Apocrypha		1540's

THE APOCRYPHA (1540'S): UNANIMOUS AND ANCIENT CATHOLICITY?

- The Hebrews never accepted these books as canonical which is why they are not found in the Hebrew Scriptures ... there are no Hebrew manuscripts behind these books.
- Jerome included them in the Vulgate, but he himself distinguished between ecclesiastical books and canonical books, and thus gave a secondary importance to these books clarifying they were not canonical but church books.
- At times they given erroneous details, contradict other Scriptural teaching, and were not accepted by the early church, not accepted by people like, Melito of Sardis, Origen, Athanasius, Jerome, Pope Gregory the Great, and 50 others.

THE ASSUMPTION OF MARY (1950): UNANIMOUS AND ANCIENT CATHOLICITY?

- No clear teaching in Scripture
- The ancient creeds are silent.
- The RCC recognizes ~90 Church Fathers. "Support" found in 2 from the 7th century
- The RCC recognizes ~35 Church Doctors, some classified as major Doctors, some as minor.
 - No support among major doctors, no support from the minor doctors in the first 11 centuries except the same Father from the 7th century, John Damascene.
- 1946 - Near unanimous consent from the bishops
- 1950 - Consent from 32,000 priests and brothers; 50,000 nuns; 8,000,000 lay people

Reference: James G. McCarthy, *The Gospel According to Rome*, pp. 293-300.

CONCLUSION

**WHY DOES THE ROMAN
CATHOLIC CHURCH HEAR THE
WORD OF GOD WHEN GOD IS
NOT SPEAKING? WHOSE VOICE
IS IT?**

OVERVIEW OF THE DEVIATION

5 phrases to summarize the Roman gospel.

1. *Scripture + Tradition + Church Authority*

2. *Faith + Works*

3. *Grace + Merit*

4. *Christ + Other Mediators*

5. *Worship of God + Veneration of Mary, saints, and icons*

THE SALVATION SOLA'S

Romans 3:24-25

"being **justified as a gift** by His grace through the redemption which is in Christ Jesus; whom God displayed publicly as a propitiation in His blood **through faith**.

The background of the image is a grayscale photograph of classical architectural columns, likely from a church or cathedral. The columns are fluted and have papyrus capitals. They are arranged in a row, receding into the distance. The lighting is dramatic, with strong highlights and deep shadows, creating a sense of depth and grandeur. The overall tone is somber and majestic.

Sola Fide

Faith Alone

WHAT IS *SOLA FIDE* (FAITH ALONE)?

	THE BIBLE
What?	A single event that is a legal or forensic declaration
Basis	Imputed righteousness of Christ
How?	Faith alone apart from works

**DECLARING
RIGHTEOUS**

CONTRASTING POSITIONS ON JUSTIFICATION

	THE BIBLE	THE ROMAN CATHOLIC VIEW
What?	A single event that is a legal or forensic declaration	A process by which you become more righteous
Basis	Imputed righteousness of Christ	God infused righteousness,
How?	Faith alone apart from works	Starts with baptism and is increased through the sacraments and good works

THE COUNCIL OF TRENT ON JUSTIFICATION

“the **instrumental cause is the sacrament of baptism**, which is the sacrament of faith” – Session 6, Chapter 7

“The single formal cause is the justice of God, not that by which He Himself is just, **but that by which He makes us just, that, namely, with which we being endowed by Him, are renewed in the spirit of the mind**” – Session 6, Chapter 7

THE COUNCIL OF TRENT ON JUSTIFICATION

“they, through the observance of the commandments of God and of the Church, **faith cooperating with good works**, increase in that justice received through the grace of Christ and **are further justified**” – Session 6, Chapter 10

GOOD WORKS AS THE FRUIT, NOT ROOT

Ephesians 2:10

For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.

CONTRASTING POSITIONS

- The Bible

Faith → Justification + Works

- The Roman Catholic Position

Baptism + Faith + Works → Justification

HAS ROME CHANGED?

- Mid 1500's – The Council of Trent teaches falsely on Justification
- Mid 1990's – The Roman Catholic Catechism reaffirms Trent's teaching on Justification
- 1999 – *The Joint Declaration on Justification* (with the Lutherans) reaffirms Trent's teaching
 - Despite ecumenical efforts and dialogue, in 2000, Cardinal Joseph Ratzinger (later to be Pope Benedict XVI) reaffirms it does not mean that the RCC has changed her self-understanding.

THE CHURCH STANDS OR FALLS

Galatians 2:16

16 nevertheless knowing that a **man is not justified by the works of the Law but through faith** in Christ Jesus ... since **by the works of the Law no flesh will be justified.**

TRUE OR FALSE GOSPEL?

WHY DOES THE ROMAN CATHOLIC CHURCH CONFUSE, MISUNDERSTAND, DISTORT, AND REDEFINE THE CENTRAL AND DEFINING DOCTRINE OF THE GOSPEL?

THE SALVATION SOLA'S

Romans 3:24-25

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OVERVIEW OF THE DEVIATION

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The background of the image shows a series of classical columns, likely from a church or cathedral, with a focus on the fluted shafts and the ornate capitals. The image is in grayscale and has a dark, semi-transparent overlay.

Sola Gratia

Grace Alone

WHAT IS SOLA GRATIA?

Ephesians 2:1-10

vv. 4-5 "But God, being rich in mercy, because of His great love with which He loved us, **even when we were dead in our transgressions**, made us alive together with Christ (**by grace you have been saved**),

vv. 8-9 "**For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast.**"

GRACE IN THE ROMAN CATHOLIC SYSTEM

- Redemptive power **infused in** the believer and **channeled through the sacraments** through nature (water, wine, bread, and oil) to the human being.
- Through **the sacraments, the treasury** of the merits of the saints, and **good works** the faithful **increase their merits** before God and actually merit eternal life through their collaboration with God.

KEY ELEMENTS THAT ARE PART OF RC GRACE WITHOUT BIBLICAL WARRANT

- 7 sacraments
- Temporal punishments for sin
- Purgatory
- Treasury of Merit
- Indulgences

SACRAMENTS AND COMMANDMENTS

- Baptism, Confirmation, Eucharist, Penance (or Reconciliation), Anointing of the Sick, Holy Orders, and Matrimony
- "the Church affirms that for believers the sacraments of the New Covenant are necessary for salvation." (CCC, sec. 1129)
- "the sacraments confer the grace that they signify" (CCC, sec. 1127) (*ex opere operato* - from the work worked)
- "all men may attain salvation through faith, Baptism and the observance of the Commandments." (CCC, sec. 2068)

GRACE + MERIT?

"Since the initiative belongs to God in the order of grace, no one can merit the initial grace of forgiveness and justification, at the beginning of conversion. Moved by the Holy Spirit and by charity, **we can then merit for ourselves and for others the graces needed for our sanctification, for the increase of grace and charity, and for the attainment of eternal life.**"
(CCC, sec. 2010)

WHAT IS AN INDULGENCE?

"An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints." (CCC, sec. 1471)

WHAT IS THE TREASURY OF MERIT?

- **Flowing from Christ's merit** (CCC, sec. 1476):

- **Mary's merit**

"This treasury includes as well the prayers and good works of the Blessed Virgin Mary. They are truly immense, unfathomable, and even pristine in their value before God." (CCC, sec. 1477)

- **The merit of the saints**

"In the treasury, too, are the prayers and good works of all the saints, all those who have followed in the footsteps of Christ the Lord" (CCC, sec. 1477)

WHO NEEDS AN INDULGENCE?

- **The Catholic faithful who are alive**

"An indulgence is obtained **through the Church** who, ... intervenes in favor of individual Christians and opens for them **the treasury of the merits of Christ and the saints** to obtain from the Father of mercies **the remission of the temporal punishments** due for their sins." (CCC, sec. 1478)

- **The departed Catholic**

"Since the faithful departed **now being purified** are also members of the same communion of saints, one way **we can help them** is to obtain indulgences for them, so that the temporal punishments due for their sins may be remitted." (CCC, sec. 1479)

WHAT HAPPENS IN PURGATORY?

"It is a divinely revealed truth that sins bring punishments inflicted by God's sanctity and justice. **These must be expiated** either on this earth through the sorrows, miseries and calamities of this life and above all through death,(3) or else in the life beyond **through fire and torments or "purifying" punishments.**"

-Pope Paul VI, *Indulgentiarum doctrina* [Apostolic Constitution], sec. 2, January 1, 1967

PURGATORY AND THE TREASURY OF MERIT

"For this reason **there certainly exists** between the faithful who have already reached their heavenly home, those who are **expiating their sins in purgatory** and those who are still pilgrims on earth **a perennial link of charity and an abundant exchange of all the goods** by which, with the expiation of all the sins of the entire Mystical Body, divine justice is placated. God's mercy is thus led to forgiveness, so that sincerely repentant sinners may participate as soon as possible in the full enjoyment of the benefits of the family of God."

-Pope Paul VI, *Indulgentiarum doctrina* [Apostolic Constitution], sec. 5, January 1, 1967

GRACE + MERIT?

- Not Apostolic
- Not Catholic
- *Therefore, not Christian*

Romans 11:6 But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.

Galatians 2:21 I do not nullify the grace of God, for if righteousness comes through the Law, then Christ died needlessly.

GRACE + MERIT?

**WHY DOES THE ROMAN
CATHOLIC CHURCH MIX MERIT
WITH UNMERITED FAVOR?**

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THE SALVATION SOLA'S

Romans 3:24-25

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Solus Christus

Christ Alone

WHAT IS SOLUS CHRISTUS?

- Jesus Christ is the only Savior (John 14:6; Acts 4:12; John 1:12-13)
- Jesus' death is the only sufficient propitiatory sacrifice for sin (Heb 7:25-27; 1 Pet 3:18)
- Jesus is the only mediator between God and man (1 Tim 2:5; 2 Cor 5:19-20; Heb 7:25)

ROMAN CATHOLIC UNIVERSALISM

"But **the plan of salvation also includes those who acknowledge the Creator.** In the first place amongst these **there are the Muslims**, who, professing to hold the faith of Abraham, along with us adore the one and merciful God, who on the last day will judge mankind. Nor is God far distant from **those who in shadows and images seek the unknown God**, for it is He who gives to all men life and breath and all things, and as Saviour wills that all men be saved ... "

--Second Vatican Council, *Lumen Gentium*, sec. 16

ROMAN CATHOLIC UNIVERSALISM

“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.**”

-Catechism of the Catholic Church, sec. 847

ROMAN CATHOLIC UNIVERSALISM

"And God's love is the same for everyone, regardless of religion. **Even if they are atheists, his love is the same.** When the last day comes, and there is sufficient light to see things as they really are, we are going to find ourselves quite surprised".

-Pope Francis, *Fratelli Tutti* [All Brothers] (Encyclical Letter), October 8, 2020

ONE WAY OF SALVATION

John 14:6

Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me.

Acts 4:12

And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved.

OTHER MEDIATORS

"the **unique mediation of the Redeemer** does not exclude but rather gives rise to **a manifold cooperation** which is but a sharing in this one source."

-Second Vatican Council, *Lumen Gentium*, sec. 62

OTHER MEDIATORS

"Taken up to heaven she did not lay aside this salvific duty, but by her constant intercession continued to bring us the gifts of eternal salvation . . . Therefore the Blessed Virgin is invoked by the Church under the titles of Advocate, Auxiliatrix, Adjutrix, and Mediatrix. This, however, is to be so understood that it neither takes away from nor adds anything to the dignity and efficaciousness of Christ the one Mediator."

-Second Vatican Council, *Lumen Gentium*, sec. 62

OTHER MEDIATORS

"Basing itself upon Sacred Scripture and Tradition, it teaches that **the Church**, now sojourning on earth as an exile, **is necessary for salvation**. Christ, present to us in His Body, which is the Church, is the one Mediator and the unique way of salvation."

"For it is only through Christ's Catholic Church, which is "the **all-embracing means of salvation**," that they can benefit fully from the means of salvation."

-Second Vatican Council, *Lumen Gentium*, sec. 14

ONE GOD, ONE MEDIATOR

1 Timothy 2:5

For there is **one God**, and **one mediator** also between God and men, the man Christ Jesus

2 Corinthians 5:18 [God] reconciled us to Himself **through Christ**

SOLUS CHRISTUS

**WHY DOES THE ROMAN
CATHOLIC CHURCH HAVE
OTHER WAYS TO GOD AND ADD
OTHER MEDIATORS TO JESUS?**

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The background of the image is a dark, monochromatic photograph of classical architectural columns. The columns are arranged in a perspective that leads the eye towards the right. The lighting is dramatic, highlighting the fluted texture of the columns and creating deep shadows. A thin white rectangular border is superimposed over the image, framing the text.

Soli Deo Gloria

**To God Alone Be
the Glory**

SOLI DEO GLORIA

Colossians 1:16 – all things have been created through Him [Christ] and for Him.

Romans 11:36 – For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

Isaiah 42:8 – I am the LORD, that is My name; I will not give My glory to another, Nor My praise to graven images.

Phil 1:20-21 – but that with all boldness, Christ will even now, as always, be exalted in my body, whether by life or by death. For to me, to live is Christ and to die is gain.

VENERATION OR WORSHIP?

- The Roman Catholic system has various forms of worship, *latria* (God), *dulia* (the saints), *hyperdulia* (Mary)
- An un-Biblical distinction on paper is betrayed in practice
- The *lex orandi, lex credenda dictum*:
"the law of prayer is the law of faith: the Church believes as she prays." (CCC, sec. 1124)

157

ALLA VERGINE

1. Raggio di cielo sul nostro paese,
dei figli tuoi sei fortezza divina,
dei peccator sei pur sempre rifugio
pel mondo tutto sei porta del Ciel!

*Sei Regina onnipotente
Madre sei clemente e pia
Tu ci sia ognor presente
Deh, ascoltaci o Maria*

2. Alba tu sei, coronata di stelle
Reggia di Dio ti sogna il profeta
La luna ai tuoi divin piè s'è posata,
tu sei vestita dei raggi del sol!
3. Dolce Maria che dal cielo ci guardi,
stendi sul mondo il tuo manto potente,
Tu sei per noi consolante speranza
Che sulla terra trionfi l'amor!
4. Da Montenero benedici i tuoi figli,
che con fiducia implorando t'invocano,
forza Tu dai a chi piange nel duolo,
fa' che nel mondo si torni a Gesù!

SONG "TO THE VIRGIN" FROM CHURCH LITURGY IN THE CINQUE TERRE, ITALY

Ray of heaven upon our nation
Of your children you are the divine fortress
Of the sinner you are always a refuge
For the entire world you are the door to Heaven

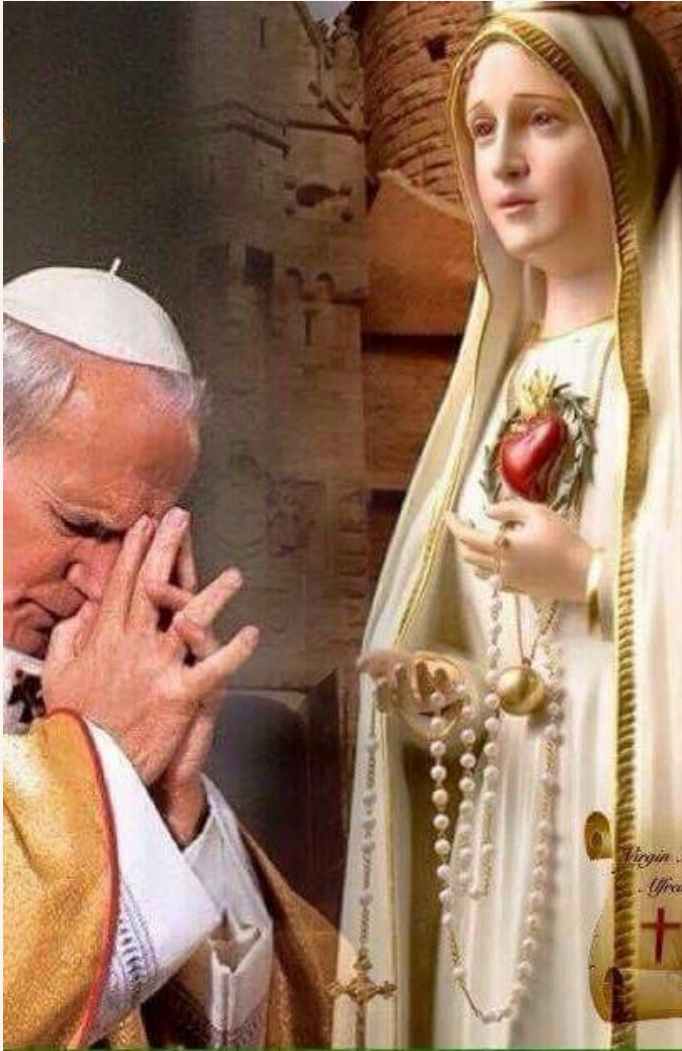
Chorus:

You are the omnipotent Queen
You are merciful and godly
You are always present with us
Listen to us, O Mary.

POPE JOHN PAUL II

- Personal motto: "*totus tuus*" in reference to Mary, which means "TOTALLY YOURS"
- Credited Mary with his survival of the assassination attempt on his life in 1981





PRAYER OF ST. LOUIS MARIE
GRIGNION DE MONTFORT
*RECOMMENDED BY POPE JOHN PAUL II,
OCTOBER 13, 2000*

"Hail, Mary, most beloved daughter of the eternal Father ... hail, Mary, mother most dear, Lady **most lovable, Queen most powerful!** Hail, Mary, **my joy, my glory, my heart and soul.** You are all mine through God's mercy, but **I am all yours** in justice. Yet I do not belong sufficiently to you, and so once again, as **a slave** who always belongs to his master, **I give myself wholly to you, reserving nothing for myself or for others.** If you still see anything in me which is not given to you, please take it now. Make yourself **completely owner** of all my capabilities."

POPE BENEDICT XVI

HOMILY ON MARY'S ASSUMPTION
IN AUGUST 15, 2012:



"This liturgical element was the driving force that lead to the formulation of this dogma: **it is an act of praise and exaltation of the Holy Virgin**".

POPE BENEDICT XVI

HOMILY ON MARY'S ASSUMPTION IN AUGUST 15, 2012:



"Mary, totally united to God, has a heart so big that all creation can enter this heart, and the ex-votos [votive offerings] in every part of the earth show it. Mary is close, she can hear us, she can help us, she is close to everyone of us. In God there is room for man and **God is close, and Mary, united to God, is very close**; she has a heart as great as the heart of God."

POPE FRANCIS



HOMILY ON MARY'S ASSUMPTION
IN AUGUST 15, 2012:

"I have always entrusted my life and priestly and episcopal ministry to the Mother of Our Lord, Mary Most Holy ... I wish that my final earthly journey conclude precisely in this ancient Marian shrine, where I go to pray at the beginning and end of every Apostolic Journey **to faithfully entrust my intentions to the Immaculate Mother** and to give thanks for her gentle and maternal care."

OVERVIEW OF THE DEVIATION

5 phrases to summarize the Roman gospel.

1. *Scripture + Tradition + Church Authority*
2. *Faith + Works*
3. *Grace + Merit*
4. *Christ + Other Mediators*
5. *Worship of God + Veneration of Mary, saints, and icons*



THE HOPE OF THE GOSPEL IN 5 PHRASES

1. *Sola Scriptura* (Scripture Alone)
2. *Sola Fide* (Faith Alone)
3. *Sola Gratia* (Grace Alone)
4. *Solus Christus* (Christ Alone)
5. *Soli Deo Gloria* (Glory to God Alone)



CONCLUSION: LUIGI DESANCTIS

"I am of this persuasion, had I stayed in the church of Rome, I would have been a hypocrite or an impostor. Now, therefore, I serve our Lord Jesus Christ according to the Holy Word of God, and I enjoy that peace I could never have enjoyed in the Roman church. Therefore, to the kind invitation that your Eminence give to me to return to Rome, I am constrained in my conscience to respond: **I cannot.**"

Lasciò la Chiesa per seguire Cristo: La vita e l'opera di Luigi Desanctis, 31. [translation mine]

RESOURCES

Books by Leonardo De Chirico

Tell Your Catholic Friend: How to Have Gospel Conversations with Love

Same Words, Different Worlds: Do Roman Catholics and Evangelicals Believe the Same Gospel?

A Christian's Pocket Guide to Mary: Mother of God?

A Christian's Pocket Guide to the Papacy

Other books:

William Webster. *The Church of Rome at the Bar of History*

James White. *The Roman Catholic Controversy*

James G. McCarthy. *The Gospel According to Rome*

Michael Reeves. *The Unquenchable Flame: Discovering the Heart of the Reformation*

RC Sproul. *Faith Alone: The Evangelical Doctrine of Justification*

Gregg R. Allison. *Roman Catholic Theology & Practice: An Evangelical Assessment*

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