

What Must I do to be Saved?

Protestant & Catholic theology differ regarding salvation: The Catholic Church's teaching regarding salvation has not changed one iota for nearly 2,000 years. Among the now over 40,000 Protestant denominations, their salvation theology has changed substantially from the beginning of the Protestant Reformation, starting in 1517. Can anyone identify some of the differences of opinion between Catholic & Protestant?

Both Agree on Judgment: There is no getting out of it. There is no way around it. There are no exceptions. All will undergo the last four things; death, judgment, heaven or hell. Virtually every christian denomination agree with one another regarding the last four things. Life will end, everyone will undergo private judgment, and then we will immediately know where we will spend eternity, either heaven or hell.

What about our final moment? In her *Diary*, St. Faustina gives us a mystical insight into what our judgment may be like. She writes of Jesus calling to the soul not once, but *three* times. If the soul remains unresponsive, whether hardened or despairing, here's what happens, as written in her diary:

“Then the mercy of God begins to exert itself, and, without any co-operation from the soul, God grants it final grace. If this too is spurned, God will leave the soul in this self-chosen disposition for eternity. This grace emerges from the merciful Heart of Jesus and gives the soul a special light by means of which the soul begins to understand God's effort; but conversion depends on its own will. The soul knows that this, for him/her, is final grace and, should it show even a flicker of good will, the mercy of God will accomplish the rest (1486).

St. Faustina continues, “Ultimately our judgment will be the fulfillment of God's mercy, because the Father will not be able to look at us except through the wounds of Christ, through which we were redeemed. Jesus, who opened Heaven to us, will offer to us a final opportunity to accept His mercy, and the Holy Spirit will urge us to allow ourselves to be embraced by mercy.”

Protestant or Catholic quote?

Before we begin this study, we must consider the following quote regarding how a person is “born again”, thus placing ourselves on the road to salvation: “Here [John 3:5] Christ is speaking of Baptism, of real and natural water, such as a cow may drink. Here Christ also speaks of the Holy Spirit and teaches us to regard Baptism as a spiritual, yes, a Spirit-filled water, in which the Holy Spirit is present and active. Thus, the person who has been baptized is said to be born anew. In this passage Christ declares that whoever is not born anew of the water and the Holy Spirit cannot come into the kingdom of God. Therefore God’s words dare not be tampered with. Of course, we are well aware that Baptism is natural water. But after the Holy Spirit is added to it, we have more than mere water. It becomes a veritable bath of rejuvenation, a living bath which washes and purges man of sin and death, which cleanses him of all sin”

Protestant theology has evolved: Protestantism itself has veered a long way from the position of the first reformer. Consequently, if you placed all 40,000 denominations in one room to discuss how to achieve salvation, would the conversation fall in line with the scripture that says, “that they may all be one.” And, “there is one body and one spirit, just like you were called to one hope, one faith and one baptism.” (John 17 & Ephesians 4)

Regarding salvation, many would have you believe it is simple: “Accept Jesus Christ as Lord and Savior equates to an eternity in heaven, according to Protestant theology. However, the truth is there are few more confusing topics than that of salvation. It goes beyond the standard question posed by most evangelical Protestants: “Have you been saved?” What their question also implies is “Don’t you wish you had the assurance of salvation?” It’s a great question. Can you know for sure your final destination is heaven?

Evangelicals and Fundamentalists think they do have such absolute assurance. Hence, their simplistic approach to salvation. It should be noted the current, present-tense, Protestant theology on salvation has been cultivated over time. The present theology of evangelical salvation is not the same as the first reformers. And, their theology does not line up with the Catholic teaching regarding salvation.

All you have to do is “accept Christ as your personal Savior,” and it’s done. You might very well live exemplary lives thereafter, *but living well is not crucial and does not affect your salvation*, according to Protestant theology. Is this true? Does the Bible support this concept? It is easy to see why St. Jerome said, “to be ignorant of scripture is to be ignorant of Christ.”

Some things required (Catholic): Scripture teaches that our final salvation depends on the state of the soul at death. As Jesus himself tells us, “He who endures to the end will be saved” (Matt. 24:13). Scripture also states explicitly, in Mt. 25, the very things expected of each of us in order to enter heaven (did you care for the sick, visit the prisoner, feed the hungry, care for the poor, etc.) One who dies in the state of friendship with God (the state of grace) will go to heaven. The one who dies in a state of enmity and rebellion against God (the state of mortal sin) will go to hell.

Faith alone required (Protestant): For many Fundamentalists and Evangelicals it makes no difference *what you do*. If you’ve accepted Jesus as your personal Savior, and, so long as you really believe it, you’re set. From that point on there is nothing you can do, no sin you can commit, no matter how heinous, that will forfeit your salvation. You can’t undo your salvation, even if you wanted to. This sounds good, however, is this theology dependable? Has this been taught from the beginning? When did modern thinking turn from not only that of the Catholic Church, but when did it change from what the early reformers taught?

Can't lose salvation (Protestant): In the Protestant booklet, *There is Therefore Now No Condemnation*, Wilson Ewin writes, “the person who places his faith in the Lord Jesus Christ and his blood shed at Calvary is eternally secure. He can never lose his salvation. No personal breaking of God’s or man’s laws or commandments can nullify that status...to deny the assurance of salvation would be to deny Christ’s perfect redemption.”

Salvation is a process (Catholic): Certainly, Christ did die on the cross once for all and has abundantly provided for our salvation, but that does not mean that there is no process by which this is applied to us as individuals. Obviously, there is a process for salvation, or we would have been saved and justified from all eternity, with no need to repent or have faith or anything else. We would have been born “saved,” with no need to be born again.

Since we were not born saved, since it is necessary for those who hear the gospel to repent and embrace it, there is a time we must become reconciled to God. And if so, then we, like Adam and Eve, can become unreconciled with God and, like the prodigal son, need to come back and be reconciled again with God. After all, if what those who teach once saved, always saved, is true, why did Jesus use the analogy of the Prodigal Son?

You Can't Lose Heaven (Protestant): Many Protestants say that “no wrong act or sinful deed can ever affect the believer’s salvation. The sinner did nothing to merit God’s grace and likewise he can do nothing to lose that grace.” But when we turn to Scripture, we find that Adam and Eve received God’s grace in an unmerited manner, yet lost grace, not only for themselves, but for us as well. To presume you cannot lose grace is nowhere found in scripture and those who teach this theology have been greatly deceived.

Regarding the issue of whether Christians have an “absolute” assurance of salvation, regardless of their actions, consider this warning Paul gave to the faithful, “See then the kindness and the severity of God; severity toward those who have fallen, but God’s kindness to you, **provided you continue in his kindness; otherwise you too will be cut off.**”

Can we know with absolute certainty of our salvation? Related to the issue of whether we can lose our salvation is the question of whether we can know with complete certainty that we are in a state of salvation. Simply put, can we know for certain we will inherit eternal life and, if we are currently in a state-of-grace, can we lose or forfeit our salvation by falling from grace?

From a program called “The Radio Bible Class”, listeners can obtain a booklet called *Can Anyone Really Know for Sure?* The anonymous author says the “Lord Jesus wanted his followers to be so sure of their salvation that they would rejoice more in the expectation of heaven than in victories on earth. ‘These things I have written to you who believe in the name of the Son of God, that you may know that you have eternal life, and that you may continue to believe in the name of the Son of God (1 John 5:13).’ Places where Scripture speaks of our ability to know that we are abiding in grace are important. However, a scriptural promise does not guarantee we will be protected from self-deception. Even the author of *Can Anyone Really Know for Sure* admits there can be a false

assurance, saying, “The New Testament teaches us that genuine assurance is possible and desirable, but it **also warns us that we can be deceived through a false assurance.**” He goes on, “Jesus declared, ‘Not everyone who says to me, “Lord, Lord” shall enter the kingdom of heaven’ (Matt. 7:21).” So which is it? What is he trying to say? On one hand it is being implied you can know for sure you have eternal life. Yet, on the other hand, he is quoting Jesus Himself, warning to be careful, not to be deceived. Certainly, Jesus has the right and final answer, “not everyone who says to me Lord, Lord, will enter heaven.” The question that must be asked is, who are these people Jesus is referring to? One thing for sure, they have been deceived.

It's possible to lose salvation (Catholic): Some Protestants portray Catholics as if they are in constant terror of losing their salvation. Protestants do this because The Catholic Church recognizes the possibility of losing salvation through mortal sin. This portrayal is wrong, as Catholics do not live in constant fear concerning salvation. True, salvation can be lost through mortal sin, but such sins are not the kind that a person living the Christian life is simply going to “slip into” without deliberate thought, knowing it is mortal sin, and then “doing-it-anyway.” Neither does the Catholic Church teach that we cannot have an assurance of salvation. Stay in-step with the Catholic Church, which would mean you are ready to receive Jesus in Holy Communion, and salvation is to be expected. We then can & should be confident of our salvation.

Sacraments cannot be over emphasized: The chief reasons God gave us the sacraments? To provide visible assurances that He is providing grace necessary for salvation. Consequently, we can be confident that we have not thrown away grace, thus, throwing away salvation. All we need do is daily examine our life, taking inventory of our actions, determining what we must do to grow in holiness. If sin is found on our daily inventory, then take appropriate action. If mortal sin is committed, then we must take advantage of the Sacrament of Confession. Finally, we must do as scripture states, “put off the sin that so easily besets you.”

Look into your soul: In the first epistle of John, we are instructed to use a 'mirror into our soul.' “...it may be seen who are the children of God, and who are the children of the devil; whoever does not do right is not of God, nor he who does not love his brother. If any one says, ‘I love God,’ and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen. For this is the love of God, that we keep his commandments and his commandments are not burdensome.”

Providing we continue (Catholic): We can have assurance of salvation by following the teaching of the Catholic Church, following Holy Scripture, as Paul taught the early church, “And I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ” (Phil. 1:6). The letter to the Colossians places a condition on this promise, “providing you continue in Me.” Continue, remain, stay and endure are words often used to describe what it will take on our journey to salvation. Paul also tells the Church to “work out your salvation with fear and trembling.” This verse completely backs the Catholic Church teaching that salvation is a life-long

process and not a one time decision.

Paul explains our journey like this, writing at the end of his life, he says, “I have fought the good fight, I have finished the race, I have kept the faith. Henceforth, there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day” (2 Tim. 4:7-8).

However, Paul, earlier in his life, did not discount the possibility of falling away, as he said, “I am not aware of anything against myself, but I am not thereby justified. It is the Lord who judges me” (1 Corinthians 4:4). Paul is admitting it was possible for even a person like him to fall away, as he would also say, “I pummel my body and subdue it, lest after preaching to others, I myself should be disqualified” (1 Corinthians 9:27). Of course, for a spiritual giant such as Paul, it would be unexpected and out of character for him to fall from God’s grace. Nevertheless, even he must guard against 'being disqualified.'

Warning! Warning! Salvation is life-long pursuit (Catholic): The same is true of us. We must always be mindful of what Jesus said to His disciples, “there are those who will believe for a little while, yet in time of temptation, fall away” (Luke 8:13). We must continue to heed these warnings and admonitions, not with fear, but with confidence Jesus words can be trusted, “those who seek, find; those who knock, the door will be open; those who ask, it will be given.” Remember, seeking, knocking and asking is not a one time action, but a life-long pursuit of God, with our very soul the price to be paid. Assurance we may have; infallible certitude we may not, because our free will is exactly that, free will, right up to the day we are called home to stand before God.

Repeating the verse previously mentioned, Philippians 2:12 says, “Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling.” This is not the language of Paul giving a self-confident assurance. Rather, Paul is not suggesting, he is admonishing all Christians, “salvation is something that remains to be worked out.”

If someone asks you, “Are you saved?” The Catholic answer is: “As the Bible says, I am already saved (Rom. 8:24, Eph. 2:5–8), but I’m also being saved (1 Cor. 1:18, 2 Cor. 2:15, Phil. 2:12), and I have the hope that I will be saved (Rom. 5:9–10, 1 Cor. 3:12–15). Just like the apostle Paul, I am working out my salvation in fear and trembling (Phil. 2:12), with full confidence in the promises of Christ (Rom. 5:2, 2 Tim. 2:11–13). My responsibility is to remain in Christ.”

Part II

What must I do to be saved is out topic. We are going to look at this subject with a 'deeper dive' into what is expected of us. Notice I did not use the word required. Is there a difference between what is expected and what is required?

Jesus answers the most important question: A rich young ruler and a lawyer posed the same question to Jesus, “Teacher, what must I do to be saved?” They spoke in the singular, what must I do. I wonder if Jesus would have answered them differently if they were concerned for everyone's salvation? We will read both accounts & list the requirements. Luke 10:25-37 & Mark 10:17-31. Peter was also asked the same question and his answer was, “repent and be baptized everyone of you , in the name of Jesus Christ for the forgiveness of your sins & you will receive the gift of the Holy Spirit.” (Acts 2:38)

Does Old Testament salvation differ from New Testament Salvation? Scripture tells us that God does not change, He is the same yesterday, today and forever. Why is this important? Remember, when Jesus was answering this question of both these individuals, He had not “fulfilled the law”, hadn't died and hadn't risen. Does this take away from the answer Jesus gives, or because He doesn't change, is His answer relevant to the present-tense, modern-day Christian, otherwise known as you and me?

Let's take a step back in time, before Jesus, and answer the question, how was someone to receive eternal life in the Old Testament? Obedience to the Law meant blessings and disobedience to the law meant curses. How was sin atoned for in the Old Testament? Once a year the High Priest would enter the Holy of Holies, making a blood sacrifice, and this sacrifice was called worship. Scripture clearly states, “without the shedding of blood, there is no remission of sins.” This is why the Chalice used during every Mass is called “the cup of salvation.”

We must worship God in Spirit and Truth! All worship in the Old Covenant was done through sacrifice. If music was played and songs sung before the Lord, this was called praise or giving thanks. Worship required sacrifice. Going back to the idea that God does not change, do you think because Protestants use the term praise and worship, when describing the music played at every Protestant service, that God recognizes it as worship or praise?

There is a scripture that states, “we must worship God in spirit and truth.” If it is true, God only recognizes true worship with sacrifice, The Holy Sacrifice of the Mass is the only 'church service' that qualifies for worshipping God in spirit and truth.

Remember, our goal is, “what must I do to be saved.” Once again, If the above-mentioned information is true, and our salvation is in any way at stake, both Catholic and Protestant faithful should know there is but one place we can meet the requirement of worshipping God in spirit and truth. The one place is The Holy Sacrifice of the Mass!

No, God does not change and it is not by accident that Melchizedek offered God bread and wine with Abraham. It is also not by accident scripture tells us Jesus is a High Priest, forever, according to the order of Melchizedek. And it is not by accident the Priest, in 'persona christi', offers bread and wine to

the Father at every Mass. Also, it is not by accident only the Catholic Church has an Altar in which a sacrifice can be made, a sacrifice of worship. Why? Because the body and blood of Christ are being offered every day, many times a day, just like the prophet Malachi spoke of. No, there is no comparison what the Protestant Church offers as praise and worship compared to what the Catholic Church offers as praise and worship.

Note: At this time, a very serious question should be asked, “if Protestants are wrong in their definition of worship, is it possible they are wrong about the requirements of salvation?” The goal is not to be critical of Protestant Churches, however, the more you dig up the facts, it becomes easier to understand why the Catholic Church boldly claims to be the only Church which holds the 'fullness of truth.'

The sinners prayer: Both Protestant and the Catholic church have what is called the sinners prayer. And we are not going to split hairs here, repentance always works. The prayer states, “Lord Jesus Christ, son of the living God, have mercy on me, a sinner.” Is this enough? Will this work? If I pray this prayer one time, with all the sincerity I can muster, am I in? Will I spend eternity in heaven? Does scripture indicate there is more to salvation than a one-time prayer, you know, *just Jesus and me?* If there is more to salvation, more that is required, we need to know what it is.

We see John 3:16 signs displayed everywhere, from the sides of barns to placards held up at sporting events. What does John 3:16 say? Is belief in Jesus the only requirement? Does this one verse adequately define salvation? Let's think back to God not changing & reconsider the answers given to our two eternal life seekers, the rich young ruler, the lawyer and those who questioned Peter.

Roman Road to Salvation (Protestant): If John 3:16, in and of itself is not enough, what about the Protestant “Roman Road to Salvation?” If we add these verses, will this be enough? These verses would include Romans 3:23, all have sinned and come short of the glory of God; Romans 6:23, the wages of sin is death but the gift of God is eternal life in Christ Jesus; Romans 5:8, God shows His love for us in that while we were still sinners, He died for us; Romans 10:9-10, if you confess with your mouth that Jesus Christ is Lord and believe in your heart that God raised Him from the dead, you will be saved; and Romans 10:13, whoever calls on the Lord will be saved.

Let's recap...we have believe, all have sinned, wages of sin is death, confess Jesus is/as Lord, believe He was raised from the dead, while yet sinners He died for us, and call on the Lord. Separate the statements that require action and what are we left with? *Believe, confess, call.* If we believe in Jesus, confess Jesus as Lord and call on Him, is this enough? If yes, why? If not, why not?

What's left out? Why does the Protestant Road to Salvation leave out Romans 6, where Paul says, “in our baptism, we are buried with Christ and raised to new life.” It's clear from the context of Romans 6 that something actually happens at baptism. Baptism frees us from slavery to sin so that we can walk in newness of life. (Romans 6:4)

Note: According to the teaching of the Catholic Church, is baptism necessary for salvation? Yes, yet they define three ways to be baptized: The traditional way, with water; by martyrdom, or baptism by blood; and by desire, which is obviously only God can know this.

Is there such a teaching as works righteousness? Why, in the Protestant Roman Road to Salvation, is Romans 2:6 left out, “for He will render to every man according to his works.” Remember how Jesus answered the rich young ruler and the lawyer? This verse is an obvious reference to life in the Old Testament, under the law of Moses. Is it ok to simply ignore this statement by Paul? Many of Christ's statements included a 'works righteousness' answer. For example, what did Jesus say in Matthew 25 about who would enter the kingdom of heaven? “Lord, when did we see you hungry, naked, thirsty, sick and in prison.” What did Jesus say to those who had done none of these acts of mercy?

Is suffering a requirement for salvation? Further, why is Romans 8:14-17 left out of the Roman Road to Salvation, “For all who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you received the spirit of sonship, crying Abba Father. It is the spirit himself bearing witness with our spirit that we are children of God, and if children, then heirs, heirs with God and fellow heirs with Christ, **provided we suffer with Him in order to be glorified with Him.**

Paul is telling us we must be willing sufferers with Christ. So, add willing sufferers with Christ to our ever growing list of 'things necessary for salvation.' Also, how is the spirit received as referenced above? The Catholic Church, for 2,000 years, says through baptism the spirit is received. Most Protestant churches say you receive the spirit when you “accept Jesus Christ as Lord and Savior.” Who is right is always a fair question. You can only unlock the question by going back in history. What did the early church fathers say about these two differences? What did Cardinal Newman say about going back in history, “to be steeped in history is to cease to be Protestant.” What did St. Frances of Assisi say about Protestantism, “your position is untenable, as you are suggesting Christ divorced His Church.”

The first reformer weighs in: We should re-read our quote from Martin Luther, “Here [John 3:5] Christ is speaking of Baptism, of real and natural water, such as a cow may drink. Here Christ also speaks of the Holy Spirit and teaches us to regard Baptism as a spiritual, yes, a Spirit-filled water, in which the Holy Spirit is present and active. Thus, the person who has been baptized is said to be born anew. In this passage, Christ declares that whoever is not born anew of the water and the Holy Spirit cannot come into the kingdom of God. *Therefore God's words dare not be tampered with.* Of course, we are well aware that Baptism is natural water. But after the Holy Spirit is added to it, we have more than mere water. *It becomes a veritable bath of rejuvenation, a living bath which washes and purges man of sin and death, which cleanses him of all sin”*

St. Augustine has an opinion: Protestant reformers have often quoted St. Augustine. Again, why would they choose to quote him when convenient, yet leave out the following quote: “A man cannot have salvation, except in the Catholic Church. Outside the Catholic Church, he can have everything except salvation. He can have honor, he can have sacraments, he can sing alleluia, he can answer amen, he can possess the gospel, he can have and preach faith in the Father and in the Son and in the Holy Spirit, but never except in the Catholic Church will he be able to find salvation.”

I am not sure what was happening in the world and in the church at this time to prompt St. Augustine to issue such a strong statement. However, this we do know, according to the teaching of the Catholic Church, “there is no salvation outside the Catholic Church.” In other words, whether Protestants believe it or not, salvation is available because the Catholic Church exists. It exists because Jesus started His Church, which history tells us is the Catholic Church.

The plan of God (Catholic): The Church is the vehicle Jesus chose to enact His plan of salvation. All, yes every other church is outside the plan of God. There is biblical proof of this bold statement by the Catholic Church. 1 Timothy 3:14-15 states, “the pillar and foundation of truth is the church of the living God.” Scripture further states in Ephesians 4:1-6, “I, a prisoner for the Lord, beg you to live a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the spirit in the bond of peace. **There is one body and one spirit, just as you were called to one hope, one Lord, one faith, one baptism, one God and father of us all,** who is above all and through all and in all.”

Once saved-always saved theology in serious jeopardy: Further, for those Protestants who have chose to declare, from their own interpretation of scripture, once saved-always saved...you cannot lose your salvation. How shaky is this theology? The writer to the Hebrews says this, “For it is impossible to restore again to repentance those who have once been enlightened, who have tasted the heavenly gift, and have become partakers with the Holy Spirit, and have tasted the goodness of the word of God and the powers of the age to come, **if they then commit apostasy,** since they crucify the Son of God on their own account and hold Him up to contempt.”

“I am the same yesterday, today and forever” (God): For those that don't think Old Testament teaching matters, consider this: The Psalmist asks a rhetorical question and then immediately supplies the answer: The question posed, “who shall ascend the hill of the Lord.” The answer, “He who has clean hands and a pure heart, who does not lift up his soul to what is false, and does not swear deceitfully...such is the generation of those who seek Him, who seek the face of the God of Jacob.

The requirements? Clean hands, pure heart, no false gods/idols, no deceit and seek Him. Is this only Old Testament thinking? Consider what James says in the New Testament, “Draw near to God and He will draw near to you. Clean your hands you sinners, and purify your hearts, you men of double mind.” Those who hold to a once saved-always saved theology should ask a simple question, “is it possible to dirty your hands and violate your heart any time after someone has prayed the sinners prayer?

Can we close the door on the mercy of God? What happens if we dirty our hands and violate our heart according to the same Psalmist? Psalm 95, “because of their hardness of heart and rebellion against God, He loathed that generation and swore in His anger they should not enter into His rest.” In other words, eventually dirty hands and hard hearts can close the door on God's mercy.

This certainly prompts the question where our own generation stands with relation to clean hands and a pure heart. God clearly had an expectation for His people Israel and if He does not change, He has an expectation for His Church today. Let's see how we are doing! Psalm 78, “He appointed a law in Israel, which He commanded our Fathers to teach to our children; that the next generation might know

them (Mosaic Law), the children yet unborn, and arise and tell them to their children, so that they should set their hope in God, and not forget the works of God, but keep his commandments.”

A time will come: Moving from the Old Testament to the New Testament, look at the parallel Paul uses to instruct Timothy, “for the time is coming when people will not endure sound teaching, but having itching ears, they will accumulate for themselves teachers to suit their own likings, and will turn away from listening to the truth and wander into myths (2 Timothy 4:3-4). Simply ask what church has not changed its teaching in 2,000 years, which holds to one faith, one Lord, one baptism, one holy, Catholic and Apostolic Church.

Catholic leaders speak out: “The Church, therefore, is the renewed people of God, the 'Catholic' or universal family of God, opened to all so they may embrace the God of Israel as their Father. The Church is the new Jerusalem. When we become members of the Church, we become citizens of the heavenly Jerusalem.” Scott Hahn

Pope Benedict XVI confirms this thought by stating, “the early church did not set herself against Israel, rather, she believed herself, in all simplicity, to be Israel's rightful continuation.”

How many know of this bold statement? And finally, from Lumen Gentium 14, listen to the warning when a person willingly and knowingly steps away from the Catholic Church, with full understanding the Catholic Church is the one, true Church Jesus Himself started, she alone teaching the fullness of truth: “*They could not be saved*, who, knowing the Catholic Church was founded as necessary by God through Christ, would refuse to either enter or remain in it.”

In conclusion, “The Catholic Church, and she alone, is equipped with the fullness of truth for the way of salvation. All the blessings of the New Testament have been entrusted to her alone, and whatever elements of the true church survive in other “communions” (denominations) derive from the Catholic fullness, and belong, by right, to the Catholic Church. Until people have accepted the fullness of revelation, as proclaimed by the Catholic Church, their evangelization is not yet complete.”

Jesus prayed that we all would be as one, as He and the Father are one (John 17). Just because there are over 40,000 denominations does not mean His prayer is not being fulfilled. We only need to look no further than the Catholic Church and find there is Christian unity in only one Church. In spite of all the flaws people have, somehow the Church continues the mission of Christ, “Go and preach the Gospel, baptizing them in the name of the Father, the Son and the Holy Spirit, making disciples of all nations.”

Confirming the keys given to Peter & Apostolic continuation: Remember what Jesus said about His Church, “you are Peter and upon this rock I will build my church, and the gates of hell will not prevail against it.” See if this writing by St. Irenaeus, Bishop of Lyon, 190 AD, reminds you in any way of The Catholic Church, as we know it today: “The Church, which has spread everywhere, even to the ends of the earth, received the faith from the apostles and their disciples. By faith, we believe in one God, the almighty Father, who made heaven and earth and the sea and

all that is in them. We believe in one Lord Jesus Christ, the Son of God, who became man for our salvation and we believe in the Holy Spirit, who through the prophets foretold God's plan, which is the coming of our beloved Lord Jesus Christ, his birth from the Virgin, his passion, his resurrection from the dead, his ascension into heaven, and His final coming from heaven in the glory of his Father, to recapitulate all things and to raise all men from the dead, so that, by the decree of his invisible Father, he may make a just judgement in all things and so that every knee would bow in heaven and on earth and under the earth to Jesus Christ our Lord and our God, our Savior and our King, and every tongue confess Him.

The Church, spread throughout the whole world, received this preaching and this faith and now preserves it carefully, dwelling as it were in one house. Having one soul and one heart, the Church holds this faith, preaches and teaches it consistently as through by a single voice. For though there are different languages, there is but one tradition.”

The most assured way of salvation: How to be saved or what must I do to be saved is the title of this work. The answer to the question is not as simple as we would like it to be. However, without question, research shows the best way to achieve salvation is to stay firmly attached and in step with the Catholic Church. Why? Because there is nothing in the world like the Catholic Church. It is the one and only Church Jesus started.

Tangible gifts: Many people might not know it, but the Sacraments of the Catholic Church are the greatest gift known to mankind. The Sacraments are the vehicle Jesus chose, within His Church, to dispense all the grace necessary for our salvation. Every day the greatest means of grace is offered through Holy Communion. As Holy Scripture states, “whosoever will may come and drink of the waters of life freely.”

The 'waters of life' clearly flow from the ONE, HOLY, CATHOLIC & APOSTOLIC Church!