

# Supplement to *The Salvation Dogma and Related Topics*

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## Introduction

The additions to my book *The Salvation Dogma and Related Topics* in this supplement will be added to the next edition of that book if I get time to do so.

## Salvation during the Old Testament Era

(For more information, see RJMI book *The Salvation Dogma and Related Topics: Salvation during the Old Testament Era*.)

### **Pope St. Gregory the Great teaches that it is heresy to believe that those who died not believing in the true God and obeying his law could be saved**

In the following quote, Pope St. Gregory the Great teaches that it is heresy to believe that those who died not believing in the true God and obeying his law could be saved by Jesus Christ when he descended into hell (the underworld), and that they can be saved during the New Covenant era as such. He teaches the dogma that to be saved during the Old Testament era, as well as the New Testament era, man had to believe in the one true God and obey his law. Hence he also condemns the heresy that men can be saved by faith alone and thus not also by good works:

Pope St. Gregory, Book 7, *Letter 15*, to George, Presbyter, and to Theodore, deacon of the Church of Constantinople: “After your departure I learnt from information given me by my most beloved sons the deacons that your Love had said that our Almighty Lord and Saviour Jesus Christ, when He descended into hell, saved all who there acknowledged him as God, and delivered them from the pains due to them. With regard to this subject I desire that your Charity should think very differently. For, when he descended into hell, he delivered through his grace those only who both believed that he should come and observed his precepts in their lives.

“For it is evident that after the incarnation of the Lord no one can be saved, even of those who hold his faith, who have not the life of faith; since it is written, ‘They acknowledge that they know God, but in deeds they deny him.’ (Titus 1:16) And John says, ‘He that saith that he knows him and keepeth not his commandments is a liar.’ (1 Jn. 2:4) James also, the brother of the Lord, writes saying, ‘Faith without works is dead.’ (Ja. 2:20) If, then, believers now are not saved without good works while the unbelieving and reprobate without good action were saved by our Lord descending into hell, then the lot of those who never saw the incarnation of the Lord was better than that of these who have been born after the mystery of his incarnation. But what fatuity it argues to say or think this the Lord himself testifies to his disciples, when he says, ‘Many kings and prophets have desired to see the things which ye see and have not seen them.’ (Mt. 13:17; Lk. 10:24) But, that I may not detain your Love with argument of my own, learn what Philaster in the book which he wrote about heresies says about this heresy. His words are these; ‘They are heretics who say that the Lord descended into hell and announced himself after death to all who were already there so that in acknowledging him there they might be saved; seeing that this is contrary to the prophet David where he says, But in hell who shall acknowledge thee. (Ps. 6:6)? And to the Apostle: “As many as have shined without law shall perish without law.” (Rom. 2:12).’ And with his words the blessed Augustine also agrees in the book which he wrote about heresies.

“Considering, therefore, all these things, hold ye nothing but what the true faith teaches through the Catholic Church; namely, that the Lord in descending into hell rescued from infernal durance those only whom while living in the flesh he

preserved through his grace in faith and good conduct. For in that which he says in the Gospel, ‘When I shall be lifted up from the earth, I will draw all to myself.’ (Jn. 12:32) He means all that are elect. For one could not be drawn to God after death who had separated himself from God by evil living.”

Therefore, Pope St. Gregory the Great condemns as heretics the apostate Justin Martyr, Catherine Emmerich, Therese of Lisieux, and anyone else who held or holds this heresy.

### *The apostate Justin Martyr denied this dogma*

The apostate Justin Martyr held the heresy that men can be saved by the natural law and thus without faith and obedience to the one true God<sup>1</sup>:

Apostate Justin Martyr, *Dialogue with Trypho*, 2nd century: “[Chap. 45] Since those who did that which is universally, naturally, and eternally good are pleasing to God, they shall be saved through this Christ in the resurrection...”

Apostate Justin Martyr, *First Apology*, 2nd century: “[Chap. 46] ... We have been taught that Christ is the first-born of God, and we have declared above that he is the Word of whom every race of men were partakers; and those who lived reasonably are Christians, even though they have been thought atheists; as, among the Greeks, Socrates and Heraclitus, and men like them; and among the barbarians, Abraham, and Ananias, and Azarias, and Misael, and Elias...”

### *The apostate Anne Catherine Emmerich denied this dogma*

Her following vision heretically denies the Salvation Dogma. It teaches that pagans are in purgatory and thus saved and that purgatory contains idols.

Apostate Catherine Emmerich, *The Dolorous Passion of Our Lord Jesus Christ*: “[Chapter LIX, paragraph 4] I next saw our Lord, with his triumphant procession, enter into a species of Purgatory which was filled with those good pagans who, having had a faint glimmering of the truth, had longed for its fulfillment: this Purgatory was very deep, and contained a few demons, as also some of the idols of the pagans. I saw the demons compelled to confess the deception they had practised with regard to these idols, and the souls of the poor pagans cast themselves at the feet of Jesus, and adored him with inexpressible joy: here, likewise, the demons were bound with chains and dragged away. I saw our Saviour perform many other actions; but I suffered so intensely at the same time, that I cannot recount them as I should have wished.”

(For more her heresies, see RJMI’s book *The Salvation Dogma and Related Topics*: Clemens Brentano, 1778-1842, and Anne Catherine Emmerich.)

### *The apostate Therese of Lisieux (aka The Little Stinkweed) denied this dogma*

The apostate Therese of Lisieux correctly compares the elect, the saints, to all of the flowers—the only difference being the glory of one flower to another. The heretical part of her teaching is that she believes pagans are included among the saints, even though they are the least glorious of all the flowers. She teaches that the pagans are pleasing and delightful to God and hence in the way of salvation. This is heresy and apostasy because pagans do not believe in Jesus Christ and

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<sup>1</sup> See RJMI book *The Salvation Dogma and Related Topics*: The Natural law cannot save men.

the Holy Trinity. Instead they worship the Devil through false gods and hence cannot be delightful and pleasing to God:

*The Story of a Soul*, by apostate Therese of Lisieux, Chapter 1 - Earliest Memories: “I had wondered for a long time why God had preferences and why all souls did not receive an equal amount of grace. ... I also wondered why such vast numbers of poor savages died before they had even heard the name of God. Jesus saw fit to enlighten me about this mystery. He set the book of nature before me and I saw that all the flowers He has created are lovely. ... He has created the poor savage with no guide but natural law, and it is to their hearts that He deigns to stoop. They are His wild flowers whose homeliness **delights Him.**”

And proving her little way is the Protestant way, Therese of Lisieux heretically teaches that Catholics in mortal sin can be saved if they die without repentance and confession because, she says, God is all merciful; therefore, she is certain that God would save this unrepentant mortal sinner based upon *her* request. Hence she mocks God’s mercy, denies his justice and wrath in sending unrepentant sinners to hell, and makes God and his unchangeable laws on faith and morals subservient to her and her requests:

*The Story of a Soul*, by apostate Therese of Lisieux, Chapter V - Vocation of Therese: “In order still further to enkindle my ardour, Our Divine Master soon proved to me how pleasing to him was my desire. Just then I heard much talk of a notorious criminal, Pranzini, who was sentenced to death for several shocking murders, and, as he was quite impenitent, everyone feared he would be forever lost. How I longed to avert this irreparable calamity! In order to do so I employed all the spiritual means I could think of, and, knowing that my own efforts were unavailing, I offered for his pardon the infinite merits of Our Saviour and the treasures of Holy Church. Need I say that in the depths of my heart I felt certain my request would be granted? But, that I might gain courage to persevere in the quest for souls, I said in all simplicity: ‘My God, I am quite sure that Thou wilt pardon this unhappy Pranzini. I should still think so **if he did not confess his sins or give any sign of sorrow, because I have such confidence in Thy unbounded mercy...**’”

(For more of her heresies, see RJMI’s book *The Salvation Dogma and Related Topics: Therese of Lisieux, 1873-1897.*)

## **Pope St. Gregory the Great Did Not Deny the Salvation Dogma**

The above quote from Pope St. Gregory the Great condemns the lie that he denied the salvation dogma by teaching that certain men who died not believing in the true God and obeying his law could be saved. (For more proof, see RJMI's book *The Salvation Dogma and Related Topics: Pope St. Gregory the Great Did Not Deny the Salvation Dogma.*)

*For the glory of God; in honor of the Blessed Virgin Mary, St. Michael, St. Joseph, Ss. Joachim and Anne, St. John the Baptist, the other angels and saints; and for the salvation of men*

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