

PURGATORY

What Saith the Scriptures?

"All ye, who would honor the saints and their Head,
Remember, remember, to pray for the dead;
And they, in return, from their misery freed,
To you will be friends in the hour of need."

Holy Souls Book: Reflections on Purgatory,
by Rev. F.X. Lasance, ed.
(Benziger Brothers, 1922), p. 6

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**TEACHINGS OF
ROMAN
CATHOLICISM**

TEACHING OF THE BIBLE

"The Church formulated her doctrine of faith on Purgatory especially at the Councils of Florence and Trent." *Catechism of the Catholic Church*, p 268-269, para 1031

"If any one claim that a penitent sinner when he receives the grace of justification obtains the remission of the guilt and the eternal punishment, so that neither in this life nor in Purgatory has he any temporal punishment to undergo before he can enter heaven, let him be anathema! [cursed]!"
Council of Trent, Sess. 6th

"All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation, but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven."
Catechism of the Catholic Church, para 1030

"The truth has been divinely revealed that sins are followed by punishments. God's holiness and justice inflict them. Sins must be expiated. This may be done on this earth through the sorrows, miseries and trials of this life and, above all, through death. Otherwise the expiation must be made in the next life through fire and torments or purifying punishments."
The Second Vatican Council, p 63

Purgatory is not mentioned anywhere in the Bible; it is an invention of man.

A. Scripture teaches that there is, at death, an immediate transfer of the spirit of man to either heaven or hell.

1. Jesus spoke repeatedly of heaven, and even more often referred to hell; but He never once mentioned a middle state or place of spiritual purging after death.

Matthew 25:5-10

Luke 16:26-31

Revelation 3:15, 16

a. Jesus told the repentant thief on the cross next to Him that "today thou shalt be with Me in Paradise."
Luke 23:43

b. He told the story of Lazarus who "died and was carried by the angels into Abraham's bosom," and the rich man who died and suffered torment in Hades. A "great gulf," He said, separated the two and was "fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."
Luke 16:19-31

c. The apostle Paul said that to die is to be "with Christ." He never indicated or implied the existence or possibility of an intermediate state of any kind.
Romans 14:8, 9; 2 Corinthians 5:6-9; Philippians 1:21, 23, 24; 1 Thessalonians 4:13; 5:9, 10

2. There will be no "second chance" for anyone. We have the choice in this life to accept or reject Jesus Christ. Our status in the after-life will be based upon that decision.

a. After death: judgment. Hebrews 9:27

b. Parable of the ten virgins: ".... and the door was shut." Matthew 25:1-10

"It is a holy and wholesome thought to pray for the dead." (2 Maccabees 12:46 - Old Testament Apocryphal text in Catholic bibles but never accepted into the Canon of Scripture)

"Purgatory is the state of suffering where the souls of those who die in grace, but without having fully satisfied the justice of God, remain for a time, to pay the debt of temporal punishment due to their sins, and to be purified for heaven..."

Holy Souls Book: Reflections on Purgatory, by Rev. F.X. Lasance, ed.(Benziger Brothers, 1922), p. 24, *Nihil Obstat*: A.J. Scanlan, S.T.D.; *Imprimatur*, P.J. Hayes, D.D., Archbishop of NY

"But at the present time some of his disciples are pilgrims on earth. Others have died and are being purified, while still others are in glory..."

Catechism of the Catholic Church, p 249, para 95

"Purgatory forms part of the realm of Mary.... St. Vincent Ferrer, St. Bernardine of Sienna, Louis de Blois, as well as others, explicitly proclaim Mary to be Queen of Purgatory; and St. Louis-Marie de Montfort...--(Lhoumeau: LaVie Spirituelle a l'Ecole de St. Louis-Marie de Montfort), in *The Official Handbook of the Legion of Mary*, by Concilium Legionis Mariae (1959), p 128, *Nihil Obstat*: Michael L. Dempsey, S.T.D., *Imprimi Potest*: Joannes

B. The doctrine of praying for the dead is based not on scripture, but has its roots in the Old Testament Apocryphal books of the Bible. (See 2 Maccabees 12:46 "It is a holy and wholesome thought to pray for the dead.")

1. 2 Timothy 1:16 (the scripture used by some to support this doctrine) does not say that Onesiphorus, for whom Paul prayed, was dead. In fact, the same man and his family are even mentioned later in the same epistle (chapter 4:19) in the form of a greeting.

2. No restitution can be made of the living for the dead. "None of them can by any means redeem his brother, nor give to God a ransom for him." Psalms 49:6, 7

3. David fasted and wept while his son was sick; but when the child had died he recognized that there was no longer any place for doing so. 2 Samuel 12:21-23

4. Prayer to or contact with the dead (termed "necromancy" in scripture) is strictly forbidden and condemned by God. The punishment for consulting the spirits of dead persons is very severe. Deuteronomy 18:10-12; 1 Samuel 28:3-20; 2 Chronicles 10:13, 14; Isaiah 8:19-22

5. We are individually accountable to God and can't "get to heaven" on someone else's spiritual experience. Matthew 26:1-10

C. There really is no need for a purgatory.

1. The doctrine of purgatory denies the completeness of our redemption and forgiveness through the work of Calvary, and it rejects the blood atonement of the Lord Jesus Christ.

a. Jesus declared on the cross, "It is finished!"
John 19:30

b. "Ye are complete in Him." Paul said.

Carolus, Archbishop of Dublin, March 25, 1953 [Note: A letter, posted in the foreword, from Pius XI to the Legion of Mary 16th Sept., 1933, states his approval thus: "We give a very special blessing to this beautiful and holy work...The Blessed Virgin ... co-operates in our Redemption, for it was under the Cross that she became our mother."]

The following studies contain no commentary, but simply compare Catholic teaching with Scripture.

Celibacy

The Eucharist

Holydays

Images

Mary

The Mass

Penance

The Pope

Praying to the Dead

Priesthood

Purgatory

Saints

Colossians 2:10

c. The sacrifice was made for us "once for all ... forever ..."

Hebrews 9:11, 12, 25-28; 10:9-14
1 Peter 3:18

2. The only unforgivable sin is blasphemy against the Holy Spirit.

Mark 3:28, 29

3. We are saved not by "good works," but by grace (God's "unmerited favor").

Romans 4:2-6; 9:11, 16, 31-33; 11:6;
Galatians 2:16, 21; Ephesians 2:8, 9; Titus

3:5

4. When we confess our sins, He cleanses us "from all unrighteousness."

Colossians 2:13, 14

Titus 2:14

1 John 1:9

a. He forgets our sin. He will not hold it against us at some future date.

Isaiah 43:25, 26 "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Put me in remembrance; let us plead together; declare thou, that thou mayest be justified."

Jeremiah 31:34 "... for I will forgive their iniquity, and I will remember their sin no more."

Hebrews 8:12; cp. 10:17 "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

b. He casts our sins into the depths of the sea (Micah 7:18, 19) and blots them out as a thick cloud (Isaiah 44:21, 22).

Salvation by Works

Scripture

Shrines

Statues

Tradition

....

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c. He removes our sins as far as the east is from the west (Psalms 103:11-14); he casts them behind His back (Isaiah 38:17).

d. We are washed whiter than snow.
Psalms 51:7; Isaiah 1:18

5. We can know that we have eternal life.

John 3:36 "He that believeth on the Son hath everlasting life ..."

John 5:24 "... He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

John 1:12 "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

John 6:37, 47 "... He that believeth on me hath everlasting life."

John 14:21

Romans 8:16, 17 "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ ..."

Galatians 4:6; 1 John 3:18, 19, 24

1 John 4:13 "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit."

1 John 5:10-13 "He that believeth on the Son of God hath the witness in himself ... God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life ... that ye may know that ye have eternal life ..."

6. Jesus Christ is our "advocate with the Father ... And He is the propitiation for our sins."

Acts 10:43

Hebrews 1:3

1 John 2:2

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ROMAN CATHOLICISM



Celibacy

What saith the Scripture?

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ROMAN CATHOLICISM TEACHES

"All the ordained ministers of the Latin Church, with the exception of permanent deacons, are normally chosen from among men of faith who live a celibate life and who intend to remain celibate 'for the sake of the kingdom of heaven' ... Celibacy is a sign of this new life to the service of which the Church's minister is consecrated; accepted with a joyous heart celibacy radiantly proclaims the Reign of God."

Catechism, pg. 395, #1579

SCRIPTURE TEACHES

"Marriage is honourable *in all...*" Hebrews 13:4

God does not require celibacy (abstinence from marriage). Asceticism (i.e., monasticism) is incompatible with Scripture. Colossians 2:18-23

A. Celibacy was not required of even the Old Testament priesthood. Leviticus 21, 22; Ezekiel 44:22

B. Zachary was a married priest. Luke 1:5, 13

C. Bishops of the early church married. 1 Timothy 3:1-4 "A bishop then must be blameless, the husband of one wife..."

D. The first apostles (including Peter, the "first pope") married. "Mark 1:30 But Simon's wife's mother lay sick of a fever..." *See also:* Matthew 8:14; Luke 4:38; 1 Corinthians 9:5 (Cephas is Peter's Aramaic name)

E. New Testament pastors (bishops) married. 1 Timothy 3:2, 4-5, 12; Titus 1:6

F. Forbidding marriage is wrong. 1 Timothy 4:1-3 "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

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ROMAN CATHOLICISM

"At the Elevation of the Sacred Host: O Jesus, my Saviour, I believe that Thou art truly present, as both God and man, in this blessed Sacrament... At the Elevation of the Chalice: O Jesus, I adore Thy sacred blood ... Hail, divine and adorable blood..." *Holy Souls Book*, p. 221



"At the Elevation:
Contemplate Jesus hanging on the cross,
and adore the same Jesus here present
on the altar; say with the utmost reverence and
devotion:

'My Lord and My God!'"

Holy Souls Book, by Rev.

F.X. Lasance, ed., p. 208

The Eucharist (Transubstantiation)

What saith the Scripture?

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Scripture accounts of the Lord's Supper:
Luke 22, Mark 14, Matthew 26, 1 Corinthians 11

**ROMAN CATHOLICISM
TEACHES**

SCRIPTURE TEACHES

Transubstantiation was officially defined as a dogma by Pope Innocent III at the Fourth Lateran Council in 1215 A.D.

"If any one shall say that Christ, the only begotten Son of God, is not to be adored in the holy sacrament of the Eucharist, even with the open worship of Latria ... nor to be solemnly carried about in processions ... and that He is not to be publicly set before the people to be adored, and that His adorers are idolaters,--let him be accursed!" Council of Trent*, Canon VI

"If any one shall deny that the body and blood, together with the soul and divinity of our Lord Jesus Christ, and therefore entire Christ, are truly, really, and substantially contained in the sacrament of the most Holy Eucharist; and shall say that He is only in it as a sign, or in a figure--let him be accursed!" Council of Trent*, Canon I

"If any one shall say that the substance of the bread and wine remains in the sacrament of the most Holy Eucharist, together with the body and blood of our Lord Jesus Christ...--let him be accursed!" Council of Trent*, Canon II

When Mass ends, the wafers do not change back into bread again, but remain God, according to Canon IV of the Council of Trent*.

"When Jesus Christ said, 'Do this for a commemoration of Me,' He made His Apostles priests, and commanded them to change bread and wine into His Body and Blood."
Catholic Faith, Based on The Catholic Catechism, by His Eminence Peter Cardinal Gasparri (P.J. Kenedy & Sons, 1938), p 214 *Nihil Obstat*, M. McCabe. O.M.Cap., S.T.D., *Imprimi Potest*, Ignatius Weisbruch, O.M.Cap; *Nihil Obstat*, Arthur J. Scanlan, S.T.D.; *Imprimatur*, Patrick Cardinal Hayes, Archbishop of NY

Roman Catholicism's doctrine of "transubstantiation" -- the bread and wine actually turning into God, and therefore "adorable" (*Holy Souls Book*, p. 221) -- is based on Jesus' statement, "This is My Body."

However, in John 10 Jesus said, "I am the Door..." and elsewhere he spoke figuratively ("I am the Light," etc.) in the same way. He did not mean the door was literally being transformed into him/God, or that we should worship a door.

The true purpose of the celebration of the Lord's Supper is threefold:

- 1) fellowship, 1 Corinthians 10:16;
- 2) remembrance, 1 Corinthians 11:24; and
- 3) proclamation of His death till he comes again, 1 Corinthians 11:26.

Acts 20:7-11 sheds light on the informality of first-century "church services."

1 Corinthians 10:17 says *we* are the bread.

1 Corinthians 10:16, 17 indicates it is still bread, not God, even after the words were spoken.

1 Corinthians 10:18 partakers

1 Corinthians 11:25 "this *cup* is ..." (signifies)

"My Lord Jesus Christ, I believe that Thou art truly present in the Blessed Sacrament. I believe that in holy communion I shall receive Thy sacred body and Thy precious blood." *Holy Souls Book*, by Rev. F.X. Lasance, ed.

(Benziger Brothers, 1922), p. 316, *Nihil Obstat*: A.J. Scanlan, S.T.D.; *Imprimatur*, P.J. Hayes, D.D., Archbishop of NY.

"Aspiration at the Elevation of the Sacred Host: My Lord and My God! The faithful who, at the elevation of the Sacred Host during Mass or when It is solemnly exposed, recite this ejaculation with faith, piety and love, are granted an indulgence of 7 years." -- S.P. Ap., June 21, 1927 and Jan. 26, 1937. *Ibid*, p. 316

"After Jesus Christ had changed the bread and wine into His Body and Blood, only the appearances of bread and wine remained. 'O Hidden God, devoutly I adore Thee Who truly art within the forms before me. *Adoro Te*.'"

Catholic Faith, Based on The Catholic Catechism, by His Eminence Peter Cardinal Gasparri (P.J. Kenedy & Sons, 1938), p 213 *Nihil Obstat*, M. McCabe. O.M.Cap., S.T.D., *Imprimi Potest*, Ignatius Weisbruch, O.M.Cap; *Nihil Obstat*, Arthur J. Scanlan, S.T.D.; *Imprimatur*, Patrick Cardinal Hayes, Archbishop of NY

"In the Sacrament Christ is offered every day for the people." *Ibid*, p. 215, quoting St. Augustine

"The Mass is the same Sacrifice as the Sacrifice of the Cross. The Victim is the same--Jesus Christ--offering Himself in the Mass through the ministry of His priests, as He once offered Himself on the Cross. Only the manner of offering is different." *Ibid*, p. 217

"Revere, therefore, this table of which we all partake; Christ is slain for us; the Sacrifice is

John 6:27 decomposes

In only Matthew and Mark is it recorded that Jesus said both "This is my body" and "This is my blood." No account is given whatsoever of the Lord's Supper in John. Luke's account speaks only of the bread being claimed as symbolic (the same is true of 1 Corinthians.) And Paul clearly states that he personally derived understanding/revelation of the supper from the Lord Himself.

Leviticus 12:23 The Levitical laws clearly show that drinking the blood of anything is abominable in God's sight.

1 Corinthians 10:17 We partake of the bread, etc., not flesh. And the body spoken of is the church, not Jesus' physical body.

John 6:47, 48, 53 This must be symbolic, not literal, because otherwise it says we can't have life unless we receive or take the "host" (blessed bread).

John 6:54, 55, etc. In the same way that the above would eliminate salvation to those never receiving the "Holy Eucharist," if translated literally, assurance of salvation would be possible simply for eating the "host" once (if Catholicism's literal interpretation were applied here)!

Having once recognized these truths, we must depart from the partaking of pagan sacrifices. "Are not those who eat the sacrifices partners of the altar?" 1 Corinthians 10:18

Jesus simply meant that he alone should be our sustenance. John 6:48, 55

The next verses show the disciples' confusion -- and Jesus' explanation. John 6:63

John 6:33, 35, 41 "I am the Bread ..." NOT the

placed upon this altar." *Ibid*, p 217, quoting St. John Chrysostom

"The most obvious meaning of the Consecration is the 'miracle' of the transubstantiation, or change of the bread and wine into the Body and Blood of the Saviour; and wherever His Body and Blood are, there is the whole Christ with His Soul and His Divinity. Before, on the altar, there was something, now there is Somebody...Christ, the Word Incarnate, is really present on the altar. He is present as really as in heaven, though in a different manner." *My Mass*, by Joseph Putz. S.J. (Newman Press, 1955), p 55 *Imprimi Potest: L. Schillebeeckx, S.J.; Imprimatur, J. Fernandes*

"The presence of Our Lord under the appearances of bread is a wonderful reality... the Real Presence... When we receive the Sacred Host, Our Lord becomes present in us. This 'bodily' union is very real and admirable..." *Ibid*, p 65

"Christ changes our gifts into His Body and Blood ... it is the same Christ who was born of Mary and lifted up on the Cross for our salvation ...our God whom we adore: 'My Lord and my God.' ... here goes up to heaven teh most efficacious satisfaction for the world's sins ..." *Ibid*, p 77

Bread is me!

Jesus said He would not again drink of the fruit of the VINE until the kingdom, indicating the wine does not become his blood, but is just plain old wine.

The ancient pagan Babylonians made wafer cakes in their worship of a false god. Jeremiah 7:18; 44:17-19; etc.

* Pope John XXIII in 1963, at the Second Vatican Council, said, "I do accept entirely all that has been decided and declared at the Council of Trent."

John 6:33

John 6:48-57

Luke 22:17

Acts 17:29, 30

1 Corinthians 8:10

1 Corinthians 11:26

Colossians 2:20-23

Hebrews 9:24-28

Hebrews 10:9-11

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ROMAN CATHOLICISM

Holydays of Obligation

What saith the Scripture?

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ROMAN CATHOLICISM TEACHES

"The fourth precept ('You shall keep holy the holy days of obligation.') completes the Sunday observance by participation in the principal liturgical feasts which honor the mysteries of the Lord, the Virgin MARY, and the saints. [Cf. CIC, can. 1246; CCEO, cann. 881 # 1, # 4; 880 # 3.]

The fifth precept ('You shall observe the prescribed days of fasting and abstinence.') ensures the times of asceticism and penance which prepare us for the liturgical feasts; they help us acquire mastery over our instincts and freedom of heart. [Cf. CIC, cann. 1249-1251; CCEO, can. 882.]

The faithful also have the duty of providing for the material needs of the Church, each according to his abilities. [Cf. CIC, can. 222.]" *Catechism of the Catholic Church*, para 2043

"The Sunday celebration of the Lord's Day and his Eucharist is at the heart of the Church's life.

'Sunday is the day on which the paschal mystery is celebrated in light of the apostolic tradition and is to be observed as the foremost holy day of

SCRIPTURE TEACHES

Scripture does not require the observation of "holy days of obligation." In fact, the Bible specifically states not to mandate such days, as we are each to determine for ourselves which days to observe.

Galatians 4:9-11 "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain."

Romans 14:5, 6 "One man esteemeth one day above another: another esteemeth every day [alike]. Let every man be

obligation in the universal Church.' [CIC, can. 1246 # 1.]

'Also to be observed are the day of
the Nativity of Our Lord Jesus Christ,
the Epiphany,
the Ascension of Christ,
the feast of the Body and Blood of Christ,
the feast of MARY the Mother of God,
her Immaculate Conception,
her Assumption,
the feast of Saint Joseph,
the feast of the Apostles Saints Peter and Paul, and the feast of All
Saints.' ..."

Catechism of the Catholic Church, para 2177

fully persuaded in his
own mind. He that
regardeth the day,
regardeth [it] unto the
Lord; and he that
regardeth not the day, to
the Lord he doth not
regard [it]. He that eateth,
eateth to the Lord, for he
giveth God thanks; and he
that eateth not, to the
Lord he eateth not, and
giveth God thanks."

Colossians 2:16, 17 "Let
no man therefore judge
you in meat, or in drink,
or in respect of an
holyday, or of the new
moon, or of the sabbath
[days]: Which are a
shadow of things to
come; but the body [is] of
Christ."

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ROMAN CATHOLICISM

Shrines and Statues (Images)

What saith the Scripture?

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Roman Catholicism teaches:

"Sacred images in our churches and homes are intended to awaken and nourish our faith in the mystery of Christ. Through the icon of Christ and his works of salvation, it is he whom we adore. Through sacred salvation, it is he whom we adore. Through sacred images of the holy Mother of God, of the angels and of the saints, we venerate the persons represented." Catechism, pg. 307, #1192

"The practice of displaying sacred images in the churches for the veneration of the faithful is to remain in force ..."
Code of Canon Law, Can. 1188

"Following the divinely inspired teaching of our holy Fathers and the tradition of the Catholic Church (for we know that this tradition comes from the Holy Spirit who dwells in her) we rightly define with full certainty and correctness that, like the figure of the precious and life-giving cross, venerable and holy images of our Lord and God and Savior, Jesus Christ, our inviolate Lady, the holy Mother of God, and the venerated angels, all the saints and the just, whether painted or made of mosaic or another suitable material, are to be exhibited in the holy churches of God, on sacred vessels and vestments, walls and panels, in houses and on streets." Catechism, pg. 300, #1161

Scripture teaches:

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God..." Exodus 20:4, 5

"Neither shalt thou set thee up any image; which the LORD thy God hateth." Deuteronomy 16:22

I. Making, setting up, and bowing down before images or statues is explicitly forbidden by God.

Exodus 20:4, 5, 23

Deuteronomy 5:7-9; 4:15-19, 23, 24, 28; 6:14; 7:16; 8:19

Leviticus 26:1 "Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the LORD your God."

A. There is only one God.

Exodus 20:3; Deuteronomy 4:35, 39; 6:4; 1 Samuel 2:2; 2 Samuel 7:22;
1 Kings 8:60; 2 Kings 19:15; Nehemiah 9:6; Isaiah 44:6-8; 45:5, 6; 46:9
1 Corinthians 8:4-7; 1 Timothy 1:17; 2:5

B. Jesus Christ is the only true "Image of God."

2 Corinthians 4:4; Colossians 1:15, 16; Hebrews 1:3

C. A person cannot worship the true God and false gods also.

Joshua; Matthew 6:24 (Luke 16:13); 1 Corinthians 8:1-13; 10:21

II. Relics, shrines and processions all have their origin in paganism.

A. Relics

1. The kissing of images and relics dates back to the idol worship of Baal.

1 Kings 19:18; Hosea 13:20

2. The brazen serpent Moses lifted up in the wilderness (Numbers 21:8, 9), which is actually a symbol, or "type," of the true cross (John 3:15), later came to be worshipped by the children of Israel as something sacred.

2 Kings 18:4

3. They "changed the truth of God into a lie, and worshipped and served the creature more than the Creator ..."

Romans 1:25

B. Shrines

1. Great wealth could be found in the making of shrines and images, and Demetrius the silversmith was greatly concerned about the future of his trade when Paul began to turn away the worshippers of his idols.

Acts 19:24-41

2. The story of Moses and Elijah on the mount of transfiguration indicates we are not to exalt a place as a shrine.

C. Processions.

The carrying of images upon the shoulders was a ritual practiced by the pagans in Old Testament times.

Isaiah 46:6, 7; 45:20

III. The making and worshipping of images (statues) is a very serious offense.

A. God compares it to adultery.

2 Chronicles 6:14-17; Isaiah 40:25, 26; Ezekiel 23:37; 14:5, etc.

B. It is demon-worship.

1 Corinthians 10:19-20 "What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?... the things which the Gentiles sacrifice, they sacrifice to devils (demons), and not to God: and I would not that ye should have fellowship with devils."

Leviticus 17:7; 1 Kings 18; 1 Chronicles 10:20, 21; 2 Chronicles 11:15
Deuteronomy 32:16-21; Psalms 106:37, 38

C. It is an "abomination" to God.

Exodus 32:8; 20:3-5; Leviticus 26:1
Deuteronomy 12:2, 3; 16:22; 27:15; 4:14-24; 7:5, 25, 26; 5:8, 9
Joshua 7:12; Isaiah 40:18-20, 25, 26; 44:9-20
Isaiah 40:18-20, 25, 26; 44:9-20; Romans 1:23; Acts 17:29, 24, 25
Revelation 9:20

D. Just how evil it is is evident by Paul's exhortation to "flee from" it!

1 Corinthians 10:14

E. God's people were instructed to *destroy* statues used in idol-worship.

Exodus 23:24

IV. The foolishness of making statues is evident in Daniel 5:23.

- A. God has no "similitude." Deuteronomy 4:15
- B. God is Spirit. John 4:24
- C. God doesn't want us to think of him in that way. Acts 17:29
- D. God was not made with hands. Acts 19:26; etc.
- E. Images are the works of men (Isaiah 2:8); they cannot save (Jeremiah 2:28; Isaiah 45:20; 46:7).

The great multitude of their images. Jeremiah 2:28; 50:38

Gods of gold. Exodus 32:4

Misc. Historical facts:

Images were introduced into the church in AD 375. Catholicism authorized the veneration of images and relics in AD 786.

The following scriptures depict the foolishness of making and venerating images:

2 Chronicles 33:7 "And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever."

Psalms 135:15-18 "The idols of the heathen are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; They have ears, but they hear not; neither is there any breath in their mouths. They that make them are like unto them: so is every one that trusteth in them."

Jeremiah 10

Jeremiah 50:38 "A drought is upon her waters; and they shall be dried up: for it is the land of graven images, and they are mad upon their idols."

Jeremiah 3:8-10 "And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. [9] And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks. [10] And yet for all this her

treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord."

Ezekiel 14:7 "For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the Lord will answer him by myself."

Ezekiel 16:23-43 "And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord God;) [24] That thou hast also built unto thee an eminent place, and hast made thee an high place in every street. [25] Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms. [26] Thou hast also committed fornication with the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger. [27] Behold, therefore I have stretched out my hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way. [28] Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied. [29] Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith. [30] How weak is thine heart, saith the Lord God, seeing thou doest all these things, the work of an imperious whorish woman; [31] In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as an harlot, in that thou scornest hire; [32] But as a wife that committeth adultery, which taketh strangers instead of her husband! [33] They give gifts to all whores: but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom. [34] And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary. [35] Wherefore, O harlot, hear the word of the Lord: [36] Thus saith the Lord God; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them; [37] Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness. [38] And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy. [39] And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare. [40] They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords. [41] And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more. [42] So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry. [43] Because thou hast not remembered the days of thy youth, but hast fretted me in all these things; behold, therefore I also will recompense thy way upon thine head, saith the Lord God: and thou shalt not commit this lewdness above all thine abominations."

Ezekiel 22:3-18 "Then say thou, Thus saith the Lord God, The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself. [4] Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come even unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries. [5] Those that be near, and those that be far from thee, shall mock thee, which art infamous and much vexed. [6] Behold, the princes of Israel, every one were in thee to their power to shed blood. [7] In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow. [8] Thou hast despised mine holy things, and hast profaned my sabbaths. [9] In thee are men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness. [10] In thee have they discovered their fathers' nakedness: in thee have they humbled her that was set apart for pollution. [11] And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter in law; and another in thee hath humbled his sister, his father's daughter. [12] In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord God. [13] Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. [14] Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the Lord have spoken it, and will do it. [15] And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee. [16] And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am the Lord. [17] And the word of the Lord came unto me, saying, [18] Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver."

Ezekiel 23:24-30, 37-49 "And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, which shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments. [25] And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire. [26] They shall also strip thee out of thy clothes, and take away thy fair jewels. [27] Thus will I make thy lewdness to cease from thee, and thy whoredom brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more. [28] For thus saith the Lord God; Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated: [29] And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms. [30] I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols.... [37] That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them. [38] Moreover this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths. [39] For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house. [40] And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments,

[41] And satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil. [42] And a voice of a multitude being at ease was with her: and with the men of the common sort were brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads. [43] Then said I unto her that was old in adulteries, Will they now commit whoredoms with her, and she with them? [44] Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women. [45] And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands. [46] For thus saith the Lord God; I will bring up a company upon them, and will give them to be removed and spoiled. [47] And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire. [48] Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness. [49] And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I am the Lord God."

Hosea 8:6 "For from Israel was it also: the workman made it; therefore it is not God: but the calf of Samaria shall be broken in pieces."

Hosea 10:1, 2 "Israel is an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images. [2] Their heart is divided; now shall they be found faulty: he shall break down their altars, he shall spoil their images."

Hosea 13:2 "And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves."

Daniel 5:4 "They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone."

Isaiah 21:9 "And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground."

Isaiah 17:7, 8 "At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel. [8] And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images."

Habbakuk 2:18, 19 "What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? [19] Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it."

Psalms 16:4a "Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips. "

Hosea 4:17 "Ephraim is joined to idols: let him alone."

Isaiah 44:17 "And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god."

2 Kings 10:26, 27 "And they brought forth the images out of the house of Baal, and burned them. And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day."

Revelation 17:1-5 "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: [2] With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. [3] So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. [4] And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: [5] And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

Judges 2:110-13 "And the children of Israel did evil in the sight of the Lord, and served Baalim: [12] And they forsook the Lord God ... and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger. [13] And they forsook the Lord, and served Baal and Ashtaroth."

Romans 1:18-25 "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; [19] Because that which may be known of God is manifest in them; for God hath shewed it unto them. [20] For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: [21] Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. [22] Professing themselves to be wise, they became fools, [23] And changed the glory of the uncorruptible God into an image made like to corruptible man... [24] Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: [25] Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator...."

Zechariah 10:2 "For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no shepherd."

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Webster's definition of idol: "An image used as an object of worship."

To avoid the divine prohibition regarding making images, the Roman Catholic Church actually *changed* the Ten Commandments from what they are in Exodus and Deuteronomy! They deleted the second commandment and split the tenth in two (to keep the total at 10). In "The Dictionary of the Liturgy," pp 121, 122, for example, they are listed as:

1. I am Yahweh your God. You shall have no gods except me.
2. You shall not take the name of the Lord your God in vain.
3. Remember to keep holy the Lord's day.
4. Honor Your father and your mother.
5. You shall not kill.
6. You shall not commit adultery.
7. You shall not steal.
8. You shall not bear false witness against your neighbor.
9. You shall not covet your neighbor's wife.
10. You shall not covet anything that belongs to your neighbor."



EXALTING MARY: What Saith the Scriptures?

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Note: Quotes from Roman Catholic "saints" are cited in numerous prayer books, textbooks and other publications bearing the official *Imprimatur* and *Nihil Obstat* (seal of approval of a bishop and/or pope signifying the contents contain nothing contrary to the teachings of Rome). Additional quotes and sources will be added to this page from time to time.

ROMAN CATHOLICISM TEACHES

Omnipotence of Mary:

"I come to thee in my distress, O Blessed Mother, for thou art **all powerful** in heaven and on earth..." *Our Lady's Book*, Rev. Jas. J. Cashman, CM, ed., (Vincentian Foreign Mission Soc., St. Louis, 1942), p. 31 *Imprimi Potest*, Marshall F. Winne, CM; *Nihil Obstat*, Wm. M. Drumm; *Imprimatur*, Jas. P. Murray, May 20, 1949
"...thou, O Mary, art **all-powerful**..." *Ibid*, p. 14
"We need never fear to cast our cares upon Mary, **all powerful** Mother of God." *Ibid*, p. 7

"... by the ordinance of God, **her power is without limit**. All that He could give to Mary, He has given..." *The Official Handbook of the Legion of Mary*, by Concilium Legionis Mariae (1959), p 11 *Nihil Obstat*: Michael L. Dempsey, S.T.D., *Imprimi Potest*: Joannes Carolus, Archbishop of Dublin, March 25, 1953 [Note: A letter, posted in the foreword, from Pius XI to the Legion of Mary 16th Sept., 1933, states his approval thus: "We give a very special blessing to this beautiful and holy work...."]

"Virgin **most powerful**..."

Litany of the Blessed Virgin Mary, "The Reign of Jesus Through Mary," p. 248 *Imprimi Potest*: A Josselin, SMM; *Nihil Obstat*, John MA Fearn, STD;

SCRIPTURE TEACHES

God alone is omnipotent (all-powerful):

God the Father is omnipotent:

Genesis 18:14
Isaiah 43:13
Jeremiah 32:17, 27
Matthew 19:26

Jesus is omnipotent:

Daniel 7:13, 14
Matthew 28:18
1 Peter 3:22
John 3:31, 35; 17:2

The Holy Spirit is omnipotent:

Psalms 104:30

Imprimatur, Francis Cardinal Spellman, Archbishop of NY, 6/24/49

Note: This litany was approved by Rome for 7 years indulgences, 1817; 1933.

ROMAN CATHOLICISM TEACHES

Queen of Heaven:

"Finally the Immaculate Virgin, preserved free from all stain of original sin, when the course of her earthly life was finished, was taken up body and soul into heavenly glory, and exalted by the Lord as **Queen over all things**." *Catechism of the Catholic Church*, p252, para 966

"...Queen of angels... Queen of all saints...
Queen of peace"

Litany of the Blessed Virgin Mary, "The Reign of Jesus Through Mary," p 248 *Imprimi Potest: A Josselin*, SMM; *Nihil Obstat*, John MA Fearn, STD; *Imprimatur*, Francis Cardinal Spellman, Archbishop of NY, June 24, 1949

"**Queen of the Universe**" Text of Pope's Marian Year Prayer, *Our Lady's Book*, Rev. Jas. J. Cashman, CM, ed., (Vincentian Foreign Mission Soc., St. Louis, 1942) p 8b *Imprimi Potest*, Marshall F. Winne, CM; *Nihil Obstat*, Wm. M. Drumm; *Imprimatur*, Jas. P. Murray, May 20, 1949

"Prayers ordered by Pope Leo XIII, to be said after every Low Mass in all the churches of the world....**Hail, holy Queen**..." *Holy Souls Book*, by Rev. F.X. Lasance, ed. (Benziger Bros., 1922), p 199, *Nihil Obstat*: A.J. Scanlan, S.T.D.; *Imprimatur*, P.J. Hayes, D.D., Archbishop of NY.

"...**Queen of the world ... I worship thee, great Queen**, and give thee thanks for the many favors thou hast bestowed on me in the past ... most of all do I thank thee for having **saved me from hell** ... I promise ever in the future to serve

SCRIPTURE TEACHES

Jesus alone rules over all creation:

Jesus is **King of Heaven**.

Daniel 4:37

The only "Queen of Heaven" mentioned in all of Scripture, Old and New Testament, was a pagan goddess.

When the pagans worshipped a "Queen of Heaven," it provoked God to anger.

Jeremiah 7:17, 20, ff
Jeremiah 44:17-19, 25

thee... **In thee I put all my trust, all my hope of salvation....** And since thou hast so much power with God, deliver me from all temptations, or at least obtain for me the grace ever to overcome them...." (Prayer of St. Alphonse Liguori: 3 yrs indulgence, *Raccolta*, 342) *With Mary to Jesus*, by Fr. Theodore Zaremba. O.F.M. (Franciscan Printery, 1954) *Nihil Obstat*, M. Grajewski, OFM; *Imprimi Potest*, Fr. T. Kalinowski, OFM; *Nihil Obstat*, JA Schulien, STD; *Imprimatur*, A.G. Meyer, Archiepiscopus Milwaukiensis, Aug 16, 1954 NOTE: The introduction to this book says: "The **indulged prayers** contained herein are from the latest official edidtion of the *Enchiridion Indulgentiarum*, a compilation of prayers and devotions enriched with indulgences **by the authority of the Holy See.**"

ROMAN CATHOLICISM TEACHES

"Mary is **the morning star** in the midst of the cloud which shines in the height of heaven with the greatest splendor." *St. Peter Damien*

"... her who is **the true Morning Star...** heralding the dawn of salvation." *The Official Handbook of the Legion of Mary*, by Concilium Legionis Mariae (1959), p 65, *Nihil Obstat*: Michael L. Dempsey, S.T.D., *Imprimi Potest*: Joannes Carolus, Archbishop of Dublin, March 25, 1953 [Note: A letter, posted in the foreword, from Pius XI to the Legion of Mary 16th Sept., 1933, states his approval thus: "We give a very special blessing to this beautiful and holy work...The Blessed Virgin ... co-operates in our Redemption, for it was under the Cross that she became our mother."]

ROMAN CATHOLICISM TEACHES

SCRIPTURE TEACHES

"I, Jesus, ... am the root and the offspring of David, **the bright morning star.**" Revelation 22:16

SCRIPTURE TEACHES

Mary in Salvation:

"O **Mary, co-redemptrix** of the human race..."

(This begins a standard prayer repeated during the Sorrowful Mysteries of the Rosary, at the Crowning of Thorns, third decade of the rosary, "To be said on the Sundays in Lent and all Tuesdays and Fridays"

From "With Mary to Jesus," by Fr. Theodore Zaremba. OFM (Franciscan Printery, 1954) *Nihil Obstat*, M Grajewski, OFM; *Imprimi Potest*, Fr. T Kalinowski, OFM; *Nihil Obstat*, JA Schulien, STD; *Imprimatur*, AG Meyer, Archbishopus Milwaukiensis, Aug 16, 1954.

Note: The introduction to this book says: "The indulgenced prayers contained herein are from the latest official edition of the Enchiridion Indulgentiarum, a compilation of prayers and devotions enriched with indulgences by the authority of the Holy See."

Mary, "by her manifold intercession continues to bring us the gifts of eternal salvation.... "

Catechism, para 969

"...Holy Church honors the Blessed Mary, Mother of God, with a special love. **She is inseparably linked with the saving work of her Son.** In her the Church admires and exalts the most excellent fruit of redemption"[SC 103.]" *Catechism*, para 1172

"O woman blessed among women, thou art the honor of the human race, **the salvation of our people.**" *St. Bernardine of Siena*

"With what words shall we celebrate Mary's virgin-dignity? With what spiriutal song or word shall we honor her ...? **By her means are we called sons and heirs of the kingdom** of Christ. All who become lovers of her shall enjoy the grace of angels." *St. Gregory Thaumaturgus*

"Holy Mary, deliver us from the pains of hell."
300 days indulgence, *Raccolta*, 301

"Mary's role in the Church is inseparable from her union with Christ and flows directly from it.

Jesus alone is our Redeemer; he alone bought us with his blood. Jesus is the only Savior, the only Way to God:

Isaiah 43:11

"... **beside me there is no saviour.**"

Hosea 13:4

"... there is **no saviour besides me.**"

John 14:6

"... I am the way, the truth, and the life: no man cometh unto the Father, but by me."

John 10:1, 2, 9

"... He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.... I am the door: by me if any man enter in, he shall be saved ..."

Acts 4:12

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

1 Timothy 2:5, 6

"For there is ... one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all ..."

Psalms 61:2

"Only in God is my soul at rest: from him comes my salvation. He only is my rock and my salvation."

"This **union of the mother with the Son in the work of salvation** is made manifest from the time of Christ's virginal conception up to his death'; [LG 57] it is made manifest above all at the hour of his Passion: Thus the Blessed Virgin advanced in her pilgrimage of faith, and faithfully persevered in her union with her Son unto the cross. There she stood, in keeping with the divine plan, enduring with her only begotten Son the intensity of his suffering, joining herself with his sacrifice in her mother's heart, and lovingly consenting to the immolation of this victim, born of her: to be given, by the same Christ Jesus dying on the cross, as a mother to his disciple, with these words: 'Woman, behold your son.' [LG 58; cf. Jn 19:26-27]" *Catechism*, 964

"The Virgin Mary 'co-operated through free faith and obedience in human salvation' (LG 56). She uttered her yes 'in the name of all human nature' (St. Thomas Aquinas, S Th III, 30, 1). By her obedience she became the new Eve, mother of the living." *Catechism*, 511

"It is *impossible* for a client of Mary, who is faithful in honoring and recommending himself to her *to be lost*. Those (sinful) clients who with a sincere desire to amend, are faithful in honoring and recommending themselves to the Mother of God -- it is, I say, morally *impossible* that such as these should be *lost*." *St. Alphonsus*

"As it is *impossible* for one who is not devoted to Mary, and consequently not protected by her, *to be saved*, so it is *impossible* for one who recommends himself to her, and consequently is beloved by her *to be lost*." *St. Anselm*

"He who neglects the service of the blessed Virgin will die in his sins." *St. Bonaventure*

"For no one lady all-holy is saved except through thee." *Prayer of St. Germanus of Constantinople*

"The Pillar is **Mary who saved the world by her faith** ('Blessed art thou that hast believed' ... leads on unerringly those who call her blessed...)" *The Official Handbook of the Legion of Mary*, by Concilium Legionis Mariae (1959), p 66, *Nihil Obstat*: Michael L. Dempsey, S.T.D., *Imprimi Potest*: Joannes Carolus, Archbishop of Dublin, March 25, 1953 [Note: A letter, posted in the foreword, from Pius XI to the Legion of Mary 16th Sept., 1933, states his approval thus: "We give a very special blessing to this beautiful and holy work...The Blessed Virgin ... co-operates in our Redemption, for it was under the Cross that she became our mother."]

"... she is the channel of every grace which Jesus Christ has won. We receive nothing which we do not owe to a positive intervention on her part..." *Ibid*, p 12

"He has set in her the fullness of all good; in such manner that all we have of hope, all of grace, **all of salvation, all--I say and let us doubt it not--flows to us from her.**" St. Bernard: *Sermo de Aquaeductu*, *Ibid*, p 12

*See also: "Mary the 'New Eve'" below**

ROMAN CATHOLICISM TEACHES

Mary is the "**House of God**" and "**Tabernacle of the Most High.**"

Litany of the Blessed Virgin Mary, "The Reign of Jesus Through Mary," p. 248, by Gabriel Denis, SMM (Montfort Publ, 1988)

Imprimi Potest: A Josselin, SMM; *Nihil Obstat*, John MA Fearn, STD; *Imprimatur*, Francis Cardinal Spellman, Archbishop of NY, June 24, 1949

SCRIPTURE TEACHES

Jesus is the Tabernacle of God.

John 1:14; Genesis 28:17

Revelation 21:3 "Behold, **the Tabernacle of God** is with men, and he will dwell with them and they shall be his people..."

ROMAN CATHOLICISM TEACHES

Mary is the "**Gate of Heaven**"

Litany of the Blessed Virgin Mary, "The Reign of Jesus Through Mary," p. 248, by Gabriel Denis, SMM (Montfort Publ, 1988)

Imprmi Potest: A Josselin, SMM; *Nihil Obstat*, John MA Fearn, STD; *Imprimatur*, Francis Cardinal Spellman, Archishop of NY, June 24, 1949

SCRIPTURE TEACHES

Jesus is the Door (John 10:7), the only Way to God (John 14:6). By the sacrifice of himself, he opened the gate to heaven.

See also Genesis 28:17.

ROMAN CATHOLICISM TEACHES

Mary is the "Refuge of sinners."

Prayer of St. Germanus of Constantinople

SCRIPTURE TEACHES

"God is our Refuge."

Psalms 46:1; 45:2; 13:6; 24:20; 58:17, 18; 60:5; 61:6-9; 90:4; 93:22; 141:6; Hebrews 6:18-20

ROMAN CATHOLICISM TEACHES

The Immaculate Conception of Mary

"Finally the Immaculate Virgin, **preserved free from all stain of original sin...**" *Catechism of the Catholic Church*, para 966

"...Mary ... was **preserved from all stain of original sin** and by a special grace of God committed no sin of any kind during her whole earthly life. [Cf. Pius IX's *Ineffabilis Deus*: DS 2803; Council of Trent: DS 1573.]" *Catechism*, para 411

"Through the centuries the Church has become ever more aware that Mary, 'full of grace' through God, [Lk 1:28] was **redeemed from the moment of her conception**. That is what the dogma of the Immaculate Conception confesses, as Pope Pius IX proclaimed in 1854: The most Blessed Virgin Mary was, **from the first moment of her conception**, by a singular

SCRIPTURE TEACHES

Mary declared her own need for a Savior in Luke 1:47 "...and my spirit doth rejoice in **God my Savior**"

Romans 3:10, 12 "There is *none* righteous, no, *not one*... They are *all* gone out of the way... there is *none* that doeth good, *no, not one*..."

Romans 3:23 "For *all* have fallen short of the glory of God"

Isaiah 53:6 "*All* we like sheep have gone astray; we have turned *every one* to his own way..."

Romans 5:12, 14 "... death passed upon all men, for that *all have sinned* ... death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression ..."

Romans 5:18, 19 "... by the offence of one

grace and privilege of almighty God and by virtue of the merits of Jesus Christ, Saviour of the human race, **preserved immune from all stain of original sin.** [Pius IX, *Ineffabilis Deus* (1854): DS 2803]" *Catechism*, para 491

"... **from the first instant of her conception**, she was **totally preserved from the stain of original sin** and she remained pure from all personal sin throughout her life." *Catechism*, para 508

"... **conceived without sin**" *Catechism*, para 722

"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': [LG 65; Cf. Eph 5:26-27.] in her, the Church is already the 'all-holy.'" *Catechism*, para 829

"The Fathers of the Eastern tradition call the Mother of God 'the All-Holy' (Panagia), and celebrate her as **'free from any stain of sin**, as though fashioned by the Holy Spirit and formed as a new creature'. [LG 56.] By the grace of God Mary **remained free of every personal sin** her whole life long. 'Let it be done to me according to your word. . .'" *Catechism*, para 493

"... the new Eve, 'full of grace' of the Holy Spirit, is **preserved from sin** and the corruption of death (the Immaculate Conception and the Assumption of the Most Holy Mother of God, Mary, ever virgin)....." *Catechism*, para 2853

judgment came upon *all* men to condemnation..."

Romans 11:32 "For God hath concluded them *all* in unbelief, that he might have mercy upon all."

Ephesians 2:3 "...we *all* had our conversation in times past in the lusts of the flesh... and were by nature the children of wrath..."

2 Chronicles 6:36

**ROMAN CATHOLICISM
TEACHES**

SCRIPTURE TEACHES

The Assumption of the Blessed Virgin Mary:

A feast day celebrated August 15 (*Catechism*, para 2177) and declared official in AD 1950 by Pope Pius XI, claiming Mary's body rose into the sky, as Jesus did.

"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...". *Catechism*, para 974

"... the new Eve, 'full of grace' of the Holy Spirit, is **preserved from ... the corruption of death** (the ... Assumption of the Most Holy Mother of God, Mary, ever virgin)...." *Catechism*, para 2853

"Finally the Immaculate Virgin, preserved free from all stain of original sin, when the course of her earthly life was finished, was **taken up body and soul** into heavenly glory, and exalted by the Lord as Queen over all things... The Assumption of the Blessed Virgin is a singular participation in her Son's Resurrection and an anticipation of the resurrection of other Christians: In giving birth you kept your virginity; in your Dormition you did not leave the world, O Mother of God, but were joined to the source of Life. You conceived the living God and, by your prayers, will deliver our souls from death. [Byzantine Liturgy, Troparion, Feast of the Dormition, August 15th.]" *Catechism*, para 966

"... the new Eve... is preserved from sin and the corruption of death (the Immaculate Conception and the Assumption of the Most Holy Mother of God, Mary, ever virgin)...." *Catechism*, para 2853

None of the gospels or epistles refers to such an incident. Only a false writing, rejected from the canon of Scripture by both Roman Catholicism and Protestantism, claims she rose up in the sky physically as Jesus did.

ROMAN CATHOLICISM TEACHES

Mary our Mediatrix; Intercession of the Virgin Mary:

Mary intercedes for us to God and, by her prayers, delivers souls from death. *Catechism of the Catholic Church*, para 966

"This motherhood of Mary ... Taken up to heaven she did not lay aside this saving office but by her manifold intercession continues to bring us the gifts of eternal salvation

Therefore the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and **Mediatrix**.' [LG 62.]" *Catechism*, para 969

"'Mother of Divine Grace,' '**Mediatrix of all Graces**' In these titles is expressed a sway of Mary over the life of the soul, so complete... ... the soul, according to the divinely established order, cannot without Mary lift itself to God or do God's work....this dependence on Mary exists even though it is not adverted to." *The Official Handbook of the Legion of Mary*, by Concilium Legionis Mariae (1959), p 129 *Nihil Obstat*: Michael L. Dempsey, S.T.D., *Imprimi Potest*: Joannes Carolus, Archbishop of Dublin, March 25, 1953 [Note: A letter, posted in the foreword, from Pius XI to the Legion of Mary 16th Sept., 1933, states his approval thus: "We give a very special blessing to this beautiful and holy work...The Blessed Virgin ... co-operates in our Redemption."]

SCRIPTURE TEACHES

1 Timothy 2:5, 6

"For there is ... one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all ..."

Romans 8:34

"It is Christ... (who) maketh intercession for us."

Jesus intercedes to the Father for us. Hebrews 7:25; 8:6; 9:15; 12:24

Consulting the dead on behalf of the living (termed [*necromancy*](#) in Deuteronomy 18:9-14) is clearly condemned in Scripture:

Isaiah 8:19-22

1 Chronicles 10:13, 14

ROMAN CATHOLICISM TEACHES

SCRIPTURE TEACHES

Perpetual virginity of Mary:

Mary always remained a virgin (she had no other children), even after her marriage to Joseph. *Catechism*, para 510

"The Church thus confesses ...the holy Mother of God and **ever-virgin** Mary...' [LH, 1 January, Antiphon for Morning Prayer; cf. St. Leo the Great, Sermo in nat. Dom. 1, 2; PL 54, 191-192.]" *Catechism*, para 469

"The deepening of faith in the virginal motherhood led the Church to confess Mary's real and **perpetual virginity**[Cf. DS 291; 294; 427; 442; 503; 571; 1880.] ... And so the liturgy of the Church celebrates Mary as Aeiparthenos, the '**Ever-virgin**'. [Cf. LG 52.]" *Catechism*, para 499

"Mary, the all-holy **ever-virgin** Mother of God, is the masterwork of the mission of the Son and the Spirit in the fullness of time. For the first time in the plan of salvation ... the Father found the dwelling place where his Son and his Spirit could dwell among men. In this sense the Church's Tradition has often read the most beautiful texts on wisdom in relation to Mary. [Cf. Prov 8:1-9:6; Sir 24.] Mary is acclaimed and represented in the liturgy as the 'Seat of Wisdom.' In her, the 'wonders of God' that the Spirit was to fulfill in Christ and the Church began to be manifested:" *Catechism*, para 721

The gospel accounts teach that **Jesus had brothers.**

Matthew 1:23, 25 (he was not her "only" son, but her "firstborn"--which suggests others followed. Also, note the word "until...")

Matthew 12:46

Matthew 13:55, 56

Mark 6:3

John 2:12

Acts 1:14

Galatians 1:19

1 Corinthians 9:5 with John 7:5 (here Jesus' "brothers" are distinguished from his disciples)

**ROMAN CATHOLICISM
TEACHES**

SCRIPTURE TEACHES

Mother of God; Mother of the Church:

First reference to Mary as the "Mother of God" was at *The Council of Ephesus*, AD 431. Pope Paul VI declared Mary "Mother of the Church" in AD 1965.

"...the Virgin Mary's role ... 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**'....' [LG 53; cf. St. Augustine, *De virg.* 6: PL 40,399.] 'Mary, Mother of Christ, Mother of the Church.' [Paul VI, Discourse, November 21,1964.]" *Catechism*, para 963

"The Nestorian heresy regarded Christ as a human person joined to the divine person of God's Son. Opposing this heresy, St. Cyril of Alexandria and the third ecumenical council, at Ephesus in 431, confessed 'that the Word, uniting to himself in his person the flesh animated by a rational soul, became man.' [Council of Ephesus (431): DS 250.] Christ's humanity has no other subject than the divine person of the Son of God, who assumed it and made it his own, from his conception. For this reason the Council of Ephesus proclaimed in 431 that Mary truly became the **Mother of God** by the human conception of the Son of God in her womb: '**Mother of God**, not that the nature of the Word or his divinity received the beginning of its existence from the holy Virgin, but that, since the holy body, animated by a rational soul, which the Word of God united to himself according to the hypostasis, was born from her, the Word is said to be born according to the flesh.' [Council of Ephesus: DS 251.]" *Catechism*, para 466

"Called in the Gospels 'the mother of Jesus', Mary is acclaimed by Elizabeth, at the

Scripture in no way presents Mary as our parent.

God is our Father:

Galatians 4:6

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

Ephesians 4:6

"One God and Father of all, who is above all, and through all, and in you all."

1 John 3:1

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not."

prompting of the Spirit and even before the birth of her son, as 'the mother of my Lord'. [Lk 1:43 ; Jn 2:1 ; Jn 19:25 ; cf. Mt 13:55 ; et al.] ... the Church confesses that Mary is truly '**Mother of God**' (Theotokos). [Council of Ephesus (431): DS 251.]" *Catechism*, para 495

"'All generations will call me blessed': 'The Church's devotion to the Blessed Virgin is intrinsic to Christian worship.' [Lk 1:48 Paul VI, MC 56.] The Church rightly honors 'the Blessed Virgin with special devotion. From the most ancient times the Blessed Virgin has been honored with the title of '**Mother of God**,' to whose protection the faithful fly in all their dangers and needs.... [LG 66.] The liturgical feasts dedicated to the **Mother of God** and Marian prayer, such as the rosary, an 'epitome of the whole Gospel,' express this devotion to the Virgin Mary. [Cf. Paul VI, MC 42; SC 103.]" *Catechism*, para 971

"'...Holy Church honors the Blessed Mary, **Mother of God**, with a special love. She is inseparably linked with the saving work of her Son. ...' [SC 103.]" *Catechism*, para 1172

"The Fathers of the Eastern tradition call the **Mother of God** 'the All-Holy' (Panagia), and celebrate her as 'free from any stain of sin, as though fashioned by the Holy Spirit and formed as a new creature'. [LG 56.] By the grace of God Mary remained free of every personal sin her whole life long..." *Catechism*, para 493

**ROMAN CATHOLICISM
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SCRIPTURE TEACHES

"...the Blessed Virgin is invoked in the Church under the titles of **Advocate, Helper...**"

Catechism, para 969

The Church looks "to thee alone for help and deliverance." ("[Companion to the Missal](#)," by Sister M. Cecilia, OSB, 1954, Bruce Publ. Co., page 436)

The Holy Spirit is our "Advocate" (1 John 2:1) and "Helper" (John 16; Romans 8:26).

God is our helper. Psalm 10:14; 30:10; 54:4; Hebrews 13:6

ROMAN CATHOLICISM TEACHES

SCRIPTURE TEACHES

Exaltation of Mary:

"Mary has by grace been exalted above all angels and men to a place second only to her Son." *Vatican Council II*, p.421

"Mary alone has found grace with God, both for herself and for every man in particular. The patriarchs and prophets and all the saints of the Old Law were not able to find that grace." "The Reign of Jesus Through Mary," p. 9, by Gabriel Denis, SMM (Montfort Publ, 1988) *Imprmi Potest*: A Josselin, SMM; *Nihil Obstat*, John MA Fearn, STD; *Imprimatur*, Francis Cardinal Spellman, Archbishop of NY, June 24, 1949

"Mary is the general of the armies of God ..."
Boudon: The Angels, in *The Official Handbook of the Legion of Mary*, by Concilium Legionis Mariae (1959), p 57 *Nihil Obstat*: Michael L. Dempsey, S.T.D., *Imprmi Potest*: Joannes Carolus, Archbishop of Dublin, March 25, 1953 [Note: A letter, posted in the foreword, from Pius XI to the Legion of Mary 16th Sept., 1933, states his approval thus: "We give a very special blessing to this beautiful and holy work...The Blessed Virgin ... co-operates in our Redemption, for it was under the Cross that she became our mother."]

"...the world is to be conquered by the Holy Ghost acting through Mary and her children."

The declaration that Mary was "blessed among women" was not unique to her. Others were also called "blessed among women":

Luke 1:28b

Judges 5:24

John 3:13

Jesus said if there was anyone special, it was John the Baptist. ____

Jesus treated Mary like anyone else in the crowd.
Matthew 12:46-50

Mary's will was subject to Jesus'. She herself directed others to do as *he* says. John 2:3, 4

Mary and the saints are equal to us in his eyes. God has no "favorites."

Matthew 3:9; 11:11

Luke 8:19-21; 11:27, 28; 17:9, 10; 20:21 John 13:14; 15:16

Acts 10:25, 26

Romans 2:11; 3:27, 28; 4:2-6; 11:32

Ephesians 2:8, 9

Revelation 19:10; 22:8, 9

Acts 10:34 "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter

ibid, p 68 (in description of what Pope Pius XI described as "that beautiful and suggestive Standard of the Legion of Mary." *Ibid*, p 70)

"Mary is an object of terror to the powers of hell. She ... well knows how to dispose her power, her mercy, and her prayers for the confusion of the enemy ..." *Ibid*, p 105, quoting St. Alphonsus Liguori

"St. Michael is the most zealous in honouring Mary and causing her to be honoured, while he waits always in expectation that he may have the honour to go at her bidding to render service to some one of her servants." *Ibid*, p 57, quoting St. Augustine

"I am all thine, my Queen, my mother, and all that I have is thine." Act of Consecration of the Legion of Mary, *ibid*, p 104

"... Pentecost, where Mary was the channel of that other outpouring of the Holy Spirit ... 'It was her most powerful intercession that obtained for the new-born Church that prodigious outpouring of the Spirit, of the Divine Redeemer' (Pius XII). Without her, that fire would not be enkindled in the hearts of men." *Ibid*, p 65

"The Virgin in the Cenacle, praying in the midst of the Apostles ... calls down upon the Church that treasure which will abound in it for ever: the fullness of the Paraclete, the supreme gift of Christ." Leo XIII, Encyl. Jucunda Semper, 1894. *Ibid*, p 15

Mary is "the glory of Jerusalem (the Church)." ("[Companion to the Missal](#)," by Sister M. Cecilia, OSB, 1954, Bruce Publ. Co., page 436) [Note: The parentheses are in the original text.]

of persons..."

ROMAN CATHOLICISM TEACHES

The Rosary; Feasts of Mary:

"The liturgical feasts dedicated to the Mother of God and Marian prayer, such as the rosary, are an 'epitome of the whole Gospel.'"

Catechism, para 971

SCRIPTURE TEACHES

None of the gospels speak of either the feasts of Mary or the rosary, etc. Scripture teaches only Jesus should be exalted. If any human were worthy of exaltation, Jesus said, it would be John the Baptist. John _____

The rosary, as well as various litanies, novenas, etc., are "vain repetition" (Matthew 6:7), the way of the heathen. 1 Kings 18:26-29; Acts 19:34.

ROMAN CATHOLICISM TEACHES

Her Influence Today; the Communion of Saints:

"...when she is the subject of preaching and worship she prompts the faithful to come to her Son..." *Vatican Council II*, p. 420

"This mother...is waiting and preparing your home for you," *Handbook for Today's Catholic*, p31

SCRIPTURE TEACHES

Those who pass on to the next world, though aware of and concerned for our plight here below, have no influence or communication over those of us who remain, according to the story of the rich man and Lazarus. (Luke chapter 16) *See also: [Talking to the Dead](#)*

Jesus said, "I go to prepare a place for you..." (John 15)

ROMAN CATHOLICISM TEACHES

Mary is the "Queen of Peace"

Litany of the Blessed Virgin Mary, "The Reign of Jesus Through Mary," p. 248, by Gabriel Denis, SMM (Montfort Publ, 1988)

Imprmi Potest: A Josselin, SMM; *Nihil Obstat*, John MA Fearn, STD; *Imprimatur*, Francis Cardinal Spellman, Archbishop of NY, June 24, 1949

SCRIPTURE TEACHES

Jesus is the "Prince of peace"

Isaiah 7:4

ROMAN CATHOLICISM TEACHES

SCRIPTURE TEACHES

Mary distributes spiritual gifts:

"God has entrusted Mary with the keeping, the administration and distribution of all His graces, so that all His graces and gifts pass through her hands; and (according to the power she has received over them), as St. Bernardine teaches, Mary gives to whom she wills, the way she wills, when she wills and as much as she wills, the graces of the Eternal Father, the virtues of Jesus Christ and the gifts of the Holy Ghost."

"The Reign of Jesus Through Mary," p. 10, by Gabriel Denis, SMM (Montfort Publ, 1988) *Imprmi Potest: A Josselin, SMM; Nihil Obstat, John MA Fearn, STD; Imprimatur, Francis Cardinal Spellman, Archishop of NY, June 24, 1949*

"My Mother, dispensatrix of grace..." *Our Lady's Book*, Rev. Jas. J. Cashman, CM, ed., (Vincentian Foreign Mission Soc., St. Louis, 1942) p. 27 *Imprimi Potest, Marshall F. Winne, CM; Nihil Obstat, Wm. M. Drumm; Imprimatur, Jas. P. Murray, May 20, 1949*

The Holy Spirit distributes spiritual gifts:

1 Corinthians 12:11, 18 "But all these worketh that one and the selfsame Spirit, dividing to every man severally **as he will.**"

Hebrews 2:4 "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, **according to his own will**"

See also: [Spiritual Gifts](#): A Study in the Scriptures

**ROMAN CATHOLICISM
TEACHES**

Mary's Sinless Life:

"The Fathers of the Eastern tradition call the Mother of God 'the All-Holy' (Panagia), and celebrate her as '**free from any stain of sin**, as though fashioned by the Holy Spirit and formed as a new creature'. [LG 56.] By the grace of God **Mary remained free of every personal sin her whole life long...**" *Catechism*, para 493

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SCRIPTURE TEACHES

Romans 3:10, 12, 23 "There is *none* righteous, no, *not one*... They are *all* gone out of the way... there is *none* that doeth good, *no, not one*... For *all* have fallen short of the glory of God"

"*All* we like sheep have gone astray; we have turned *every one* to his own way..." Isaiah 53:6

Romans 5:12, 14 "... death passed upon all men, for that *all have sinned* ... death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression ..."

Romans 5:18, 19 "... by the offence of one judgment came upon *all* men to condemnation..."

Romans 11:32 "For God hath concluded them *all* in unbelief, that he might have mercy upon all."

Ephesians 2:3 "...we *all* had our conversation in times past in the lusts of the flesh... and were by nature the children of wrath..."

2 Chronicles 6:36

ROMAN CATHOLICISM TEACHES

SCRIPTURE TEACHES

Mary the 'New Eve':

"The Christian tradition sees in this passage an announcement of the 'New Adam' who, because he 'became obedient unto death, even death on a cross', makes amends superabundantly for the disobedience, of Adam.[Cf. 1 Cor 15:21-22, 45 ; Phil 2:8 ; Rom 5:19-20.] Furthermore many Fathers and Doctors of the Church have seen the woman announced in the 'Proto-evangelium' as Mary, the mother of Christ, the 'new Eve'. Mary benefited first of all and uniquely from Christ's victory over sin: she was preserved from all stain of original sin and by a special grace of God committed no sin of any kind during her whole earthly life.[Cf. Pius IX's *Ineffabilis Deus*: DS 2803; Council of Trent: DS 1573.]"
Catechism, para 411

"At the announcement that she would give birth to 'the Son of the Most High' without knowing man, by the power of the Holy Spirit, MARY responded with the obedience of faith, certain that 'with God nothing will be impossible': 'Behold, I am the handmaid of the Lord; let it be (done) to me according to your word.'[Lk 1:28-38 ; cf. Rom 1:5 .] Thus, giving her consent to God's word, MARY becomes the mother of Jesus. Espousing the divine will for salvation wholeheartedly, without a single sin to restrain

Jesus the "new Adam:

1 Corinthians 15:22

"For as in Adam all die, even so in Christ shall all be made alive."

Romans 5:12, 14

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned ... death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression ..."

Romans 5:18, 19

"Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

1 Corinthians 15:22

"For as in Adam all die, even so in Christ shall all be made alive."

Colossians 1:12-14

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the

her, she gave herself entirely to the person and to the work of her Son; she did so in order to serve the mystery of redemption with him and dependent on him, by God's grace:[Cf. LG 56.] As St. Irenaeus says, 'Being obedient she became the cause of salvation for herself and for the whole human race.' [St. Irenaeus, Adv. haeres. 3, 22, 4: PG 7/1, 959A.] Hence not a few of the early Fathers gladly assert. . .: 'The knot of Eve's disobedience was untied by Mary's obedience: what the virgin Eve bound through her disbelief, Mary loosened by her faith.' [St. Irenaeus, Adv. haeres. 3, 22, 4: PG 7/1, 959A.] Comparing her with Eve, they call Mary 'the Mother of the living' and frequently claim: '**Death through Eve, life through Mary.**' [LC 56; St. Epiphanius, Panarion 2, 78, 18: PG 42, 728CD-729AB; St. Jerome, Ep. 22, 21: PL 22, 408.]" *Catechism*, para 494

"The Virgin Mary 'co-operated through free faith and obedience in human salvation' (LG 56). She uttered her yes 'in the name of all human nature' (St. Thomas Aquinas, S Th III, 30, 1). By her obedience she became **the new Eve**, mother of the living." *Catechism*, para 511

"At the end of this mission of the Spirit, Mary became the Woman, **the new Eve** ('mother of the living'), the mother of the 'whole Christ.' [Cf. Jn 19:25-27] As such, she was present with the Twelve, who 'with one accord devoted themselves to prayer,' [Acts 1:14] at the dawn of the 'end time' which the Spirit was to inaugurate on the morning of Pentecost with the manifestation of the Church." *Catechism*, para 726

"..Mary is ...the Woman, **the new Eve**, the true 'Mother of all the living.'" *Catechism*, para 2618

"Victory over the 'prince of this world' [Jn 14:30 .] was won once for all at the Hour when Jesus

saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins."

freely gave himself up to death to give us his life. This is the judgment of this world, and the prince of this world is 'cast out.' [Jn 12:31; Rev 12:10.] 'He pursued the woman' [Rev 12:13-16.] but had no hold on her: **the new Eve**, 'full of grace' of the Holy Spirit, is preserved from sin and the corruption of death (the Immaculate Conception and the Assumption of the Most Holy Mother of God, Mary, ever virgin). 'Then the dragon was angry with the woman, and went off to make war on the rest of her offspring.' [Rev 12:17.] Therefore the Spirit and the Church pray: 'Come, Lord Jesus,' [Rev 22:17,20.] since his coming will deliver us from the Evil One." *Catechism*, para 2853

"Called in the Gospels 'the mother of Jesus', Mary is acclaimed by Elizabeth, at the prompting of the Spirit and even before the birth of her son, as 'the mother of my Lord'. [Lk 1:43; Jn 2:1; Jn 19:25; cf. Mt 13:55; et al.] In fact, the One whom she conceived as man by the Holy Spirit, who truly became her Son according to the flesh, was none other than the Father's eternal Son, the second person of the Holy Trinity. Hence the Church confesses that Mary is truly 'Mother of God' (*Theotokos*). [Council of Ephesus (431): DS 251.]" *Catechism*, para 495

"From the first formulations of her faith, the Church has confessed that Jesus was conceived solely by the power of the Holy Spirit in the womb of the Virgin Mary, affirming also the corporeal aspect of this event: Jesus was conceived 'by the Holy Spirit without human seed'. [Council of the Lateran (649): DS 503; cf. DS 10-64.] The Fathers see in the virginal conception the sign that it truly was the Son of God who came in a humanity like our own. Thus St. Ignatius of Antioch at the beginning of the second century says: You are firmly convinced about our Lord, who is truly of the race of David according to the flesh, Son of God according to

the will and power of God, truly born of a virgin,. . . he was truly nailed to a tree for us in his flesh under Pontius Pilate. . . he truly suffered, as he is also truly risen.[St. Ignatius of Antioch, Ad Smyrn 1-2: Apostolic Fathers, ed. J. B.Lightfoot (London: Macmillan, 1889), 11/2, 289-293; SCh 10, 154-156; cf. Rom 1:3; Jn 1:13.]" *Catechism*, para 496

"The Gospel accounts understand the virginal conception of Jesus as a divine work that surpasses all human understanding and possibility:[Mt 1 18-25 ; Lk 1:26-38 .] 'That which is conceived in her is of the Holy Spirit', said the angel to Joseph about MARY his fiancée.[Mt 1:20 .] The Church sees here the fulfilment of the divine promise given through the prophet Isaiah: 'Behold, a virgin shall conceive and bear a son.'[Is 7:14 vLXX; quoted in Mt 1:23 vGreek.]" *Catechism*, para 497

"People are sometimes troubled by the silence of St. Mark's Gospel and the New Testament Epistles about Jesus' virginal conception. Some might wonder if we were merely dealing with legends or theological constructs not claiming to be history. To this we must respond: Faith in the virginal conception of Jesus met with the lively opposition, mockery or incomprehension of non-believers, Jews and pagans alike; [Cf. St. Justin, Dial. 99, 7: PG 6, 708-709; Origen, Contra Celsum 1, 32, 69: PG 11, 720-721; et al.] so it could hardly have been motivated by pagan mythology or by some adaptation to the ideas of the age. The meaning of this event is accessible only to faith, which understands in it the 'connection of these mysteries with one another' [*Dei Filius* 4: DS 3016.] in the totality of Christ's mysteries, from his Incarnation to his Passover. St. Ignatius of Antioch already bears witness to this connection: 'Mary's virginity and giving birth, and even the Lord's death escaped the notice of the prince of this world: these three

mysteries worthy of proclamation were accomplished in God's silence.' [St. Ignatius of Antioch, Ad Eph. 19, 1: AF 11/2 76-80: cf. 1 Cor 2:8]" *Catechism*, para 498

"... led the Church to confess Mary's real and perpetual virginity ... And so the liturgy of the Church celebrates Mary as *Aeiparthenos*, the 'Ever-virgin'. [Cf. LG 52.]" *Catechism*, para 499

"Against this doctrine the objection is sometimes raised that the Bible mentions brothers and sisters of Jesus. [Cf. Mk 3:31-35; Mk 6:3; 1 Cor 9:5; Gal 1:19.] The Church has always understood these passages as not referring to other children of the Virgin Mary. In fact James and Joseph, 'brothers of Jesus', are the sons of another Mary, a disciple of Christ, whom St. Matthew significantly calls 'the other Mary'. [Mt 13:55; Mt 28:1; cf. Mt 27:56.] They are close relations of Jesus, according to an Old Testament expression. [Cf. Gen 13:8; Gen 14:16; Gen 29:15; etc.]" *Catechism*, para 500

"Jesus is Mary's only son, but her spiritual motherhood extends to all men whom indeed he came to save: 'The Son whom she brought forth is he whom God placed as the first-born among many brethren, that is, the faithful in whose generation and formation she co-operates with a mother's love.' [LG 63; cf. Jn 19:26-27; Rom 8:29; Rev 12:17.]" *Catechism*, para 501

503. "MARY's virginity manifests God's absolute initiative in the Incarnation. Jesus has only God as Father. 'He was never estranged from the Father because of the human nature which he assumed. . . He is naturally Son of the Father as to his divinity and naturally son of his mother as to his humanity, but properly Son of the Father in both natures.' [Council of Friuli (796): DS 619; cf. Lk 2:48-49.]" *Catechism*, para 503

"Jesus is conceived by the Holy Spirit in the Virgin Mary's womb because he is the New Adam, who inaugurates the new creation: 'The first man was from the earth, a man of dust; the second man is from heaven.' [1 Cor 15:45,47.] From his conception, Christ's humanity is filled with the Holy Spirit, for God 'gives him the Spirit without measure.' [Jn 3:34.] From 'his fullness' as the head of redeemed humanity 'we have all received, grace upon grace.' [Jn 1:16; cf. Col 1:18.]" *Catechism*, para 504

ROMAN CATHOLICISM

Roman Catholicism claims Mary has made numerous appearances ("apparitions") and performed miracles and healings.

[Our Lady of Lourdes](#)

[Our Lady of Fatima](#)

[Our Lady of Guadalupe: I and II](#)

[Our Lady of Mount Carmel](#)

[Our Lady of LaSalette](#)

Our Lady of the Snows, Our Lady of Good Counsel, Our Lady of Perpetual Help, Our Lady of the Rosary, Miraculous Medal, Our Lady of Prompt Succor

SCRIPTURE TEACHES

In the last days, many will be deceived by the coming of false teachers and others with a show of false [signs and wonders](#).

Revelation 13:14, etc.
Deuteronomy 5
Thessalonians

If a miracle is of God, the instrument used will exalt him, not anyone else. Acts 4:21; 9:42; 19:17

See also:

1 Kings 18:39
2 Corinthians 11:13-15

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The Sacrifice of the Mass

What saith the Scripture?

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Historical Background:

394 A.D. The Mass became a daily ritual.

600 A.D. Pope Gregory I declared Latin the official language of the Mass.

11th century Attendance was made obligatory.



ROMAN CATHOLICISM TEACHES

An unbloody sacrifice:

"In this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and is offered in an unbloody manner." *Catechism of the Catholic Church*, p. 344, para 1367

A continual sacrifice:

"Every time this mystery is celebrated, 'the work of our redemption is carried on' ..." *Catechism of the Catholic Church*, p 354, para 1405

"When the Church celebrates the Eucharist, she commemorates Christ's Passover, and it is made present. As often as the sacrifice of the Cross by which Christ our Pasch has been sacrificed is celebrated on the altar, the work of our redemption is carried out." *Catechism of the Catholic Church*, p 343, para 1364

"The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice." *Catechism of the Catholic Church*, p 344, para 1367

"In the Sacrament Christ is offered every day for the people." St. Augustine, in *Catholic Faith, Based on The Catholic Catechism*, by His Eminence Peter Cardinal Gasparri (P.J. Kenedy & Sons, 1938), p. 215 *Nihil Obstat*, M. McCabe. O.M.Cap., S.T.D., *Imprimi Potest*, Ignatius Weisbruch, O.M.Cap; *Nihil Obstat*, Arthur J. Scanlan, S.T.D.; *Imprimatur*, Patrick Cardinal Hayes, Archbishop of NY

"On Calvary, Christ offered sacrifice in his physical body. In the Mass he offers sacrifice in his mystical body, of which we are members. Therefore at Mass we are, in a spiritual sense, both co-offerers and co-

SCRIPTURE TEACHES

Scripture says there is no such thing as an "unbloody sacrifice."

Hebrew 9:22 "Without the shedding of blood there is no remission of sin." Cp. Leviticus 17:11

Once for all:

John 19:30

Romans 6:9 He died **once** for all..."

Hebrews 7:27 "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did **once**, when he offered up himself."

Hebrews 9:12 "Neither by the blood of goats and calves, but by his own blood he (Jesus) entered in **once** into the holy place, having obtained eternal redemption for us.

Hebrews 9:26 "...but now **once** in the end of the world hath he (Jesus) appeared to put away sin by the sacrifice of himself.."

Hebrews 9:28 "So Christ was **once** offered to bear the sins of many..."

Hebrews 10:10-12 "By the which will we are sanctified through the offering of the body of Jesus Christ **once for all**. And every priest stands **daily** ministering and offering **oftentimes** the same sacrifices, which **can never**

victims with Christ." ("[Companion to the Missal](#)," by Sister M. Cecilia, OSB, 1954, Bruce Publ. Co., opposite title page)

take away sins. But this man, after he had offered **one sacrifice** for sins **for ever**, sat down on the right hand of God""

The 'Celebration' of the Mass

"When the Church celebrates the Eucharist, she commemorates Christ's Passover..." *Catechism of the Catholic Church*, p 343, para 1364

The message of the gospel is [the resurrection](#) ("He is risen!"), not his death: victory, not defeat! "It is finished!" Jesus said on the cross.

How does the Mass today, in its present form, compare to the worship services of the first-century church?

A. Worship services in the early church had a mark of simplicity and informality.

1. They met in homes.

Romans 16:5

1 Corinthians 16:19

Colossians 4:15

Philemon 2

Acts 12:12

2. Teaching was given "from house to house."

Acts 20:20

3. Communion was taken "from house to house."

Acts 2:46

4. Although the temple was used as a place for public testimony and teaching, it was not the center of spiritual growth and worship.

Acts 5:20, 21, 25; 9:20

B. In the early church, each person was a necessary and important member of the Body -- not an observer of one leader (minister or priest) performing, but a participant.

1 Corinthians 12 and 14; Romans 12; Ephesians 4

C. Church attendance was not compulsory, under "obligation of sin."

Colossians 2:16; Romans 14:5, 14; Mark 2:23-28; Deuteronomy 10:12, 13

God wants our hearts, not our rituals.

What is true worship?

- from the heart; in the spirit.

John 4:23, 24
Philippians 3:3
Romans 1:9

- not "vain repetition" in memorized prayer.

Matthew 6:7
Ecclesiastes 5:1, 2
Isaiah 28:13
Isaiah 29:13 (Matthew 15:8, 9; Mark 7)
1 Kings 18:26
Acts 19:34

God is not impressed with the formality of religious services (i.e., processions, etc.) Consider the following Scriptures:

1 Samuel 16:7

Ecclesiastes 5:1, 2

Isaiah 1;11-15

Isaiah 5:12

Isaiah 29:13 (Matthew 15:8, 9)

Isaiah 66:1, 2

Jeremiah 12:2

Amos 5:21-24

Amos 6:5, 8

Matthew 23:14

Mark 7:6, 7

Mark 12:38, 39

Mark 15:7-9

John 5:41

John 4:23, 24

Acts 2:46

2 Timothy 3:5

2 Corinthians 3:17

1 Samuel 15:22

Psalms 50:8-15

Psalms 51:16, 17

See also:

Psalms 69:30, 31

Jeremiah 6:20

Jeremiah 14:12

Hosea 6:6

Micah 6:6, 7

Malachi 1:6-14

Matthew 9:13

Matthew 12:7

Luke 13:24-27

Romans 2:17-29

1 Corinthians 7:19

Philippians 3:4-7

Back to [Roman Catholicism](#)

ROMAN CATHOLICISM

"Then the priest extends his hands over the penitent's head... and says:
'...I absolve you from your sins in the name of the Father, and of the Son, and of the Holy Spirit.'"
Rite of Penance, p. 39

Penance (Confession)

What saith the Scripture?

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Historical Background: The sacrament of Penance (absolution of sin by telling one's sins to the priest) was introduced to Catholicism by Pope Innocent II in AD 1215. Penance involves a form of self-sacrifice, with the intent of atoning for one's sin (implying that the sacrifice of Calvary is incomplete).

ROMAN CATHOLICISM TEACHES

"If anyone shall say that in the Catholic Church Penance is not really and truly a Sacrament instituted by Christ for the reconciliation of the faithful with God so often as they fall into sin after Baptism, let him be anathema."
Council of Trent

"If anyone shall say that together with the sin the whole punishment due is always remitted by God ... let him be anathema." Council of Trent.

Quoted in *Catholic Faith, Based on The Catholic Catechism*, by His Eminence Peter Cardinal Gasparri (P.J. Kenedy & Sons, 1938), p 253 *Nihil Obstat*, M. McCabe. O.M.Cap., S.T.D., *Imprimi Potest*, Ignatius Weisbruch, O.M.Cap; *Nihil Obstat*, Arthur J. Scanlan, S.T.D.; *Imprimatur*, Patrick Cardinal Hayes, Archbishop of NY

"I must tell my sins to the priest so that he will give me absolution." *Ibid*, p 248

"The priest gives me a penance in Confession to help me to make up for the temporal punishment I must suffer for my sins." *Ibid*, p 252

SCRIPTURE TEACHES

Scripture teaches the forgiveness of God is complete.(see below*)

Mark 2:7 It is *blasphemy* to claim such power, according to this scripture. *Only God* can forgive sin.

Luke 5:21 *God alone* can forgive sin. Even the Pharisees recognized this truth, and called it blasphemy for another to claim such power. (Their error, of course, was not recognizing Jesus' Deity.)

1 John 2:1-13 Jesus Christ, not the priest, is our advocate in approaching the Father. 1 Timothy 2:5 Jesus is the *only* Mediator (go-between).

1 John 1:9 Confession is to be made to God; it is against him that we sin (Psalm 51).

"It is not enough to change our ways for the better and quit the evil we have done, unless we make satisfaction to God for the evil we have done, by the sorrow of repentance... and accompanying alms." St. Augustine, *ibid*, p 252

"Good works which help me to make satisfaction for my sins are: the Holy Sacrifice of the Mass; prayer; fasting; giving alms to the poor." *Ibid*, p 253

"The penance given to me by the priest does not always make full satisfaction for my sins. I should therefore: do other acts of penance and good works; make acts of love; try to gain Indulgences." *Ibid*, p. 253

"Confession to a priest is an essential part of the sacrament of Penance: 'All mortal sins of which penitents after a diligent self-examination are conscious must be recounted by them in Confession, even if they are most secret and have been committed against the last two precepts of the Decalogue; for these sins sometimes wound the soul more grievously and are more dangerous than those which are committed openly.' [Council of Trent (1551): DS 1680 (ND 1626); cf. Ex 20:17; Mt 5:28.] *Catechism*, para 1456

When Christ's faithful strive to confess all the sins that they can remember, they undoubtedly place all of them before the divine mercy for pardon. But those who fail to do so and knowingly withhold some, place nothing before the divine goodness for remission through the mediation of the priest, 'for if the sick person is too ashamed to show his wound to the doctor, the medicine cannot heal what it does not know.' [Council of Trent (1551): DS 1680 (ND 1626); cf. St. Jerome, In Eccl.]"

"According to the Church's command, 'after having attained the age of discretion, each of the faithful is bound by an obligation faithfully to confess serious sins at least once a year.' [Cf. CIC, Can. 989; Council of Trent (1551): DS 1683; DS 1708.] Anyone who is aware

Scripture does speak of confessing our sins one to another (Matthew 5:23, 24; 18:15, 21, 22; Acts 19:18; James 5:16). But this is not our *means of forgiveness*. The blood of Jesus is our only means of grace.

John 20:23 This phrase was spoken not only to the apostles but to disciples as well. (See Luke 24:33, to prove this.)

Absolution (forgiveness) is not the decision of a priest or any other individual. Matthew 12:31 (Mark 3:29); John 6:37; Romans 11:34, 35; 1 Timothy 2:5

Acts 8:22 "penance" = "Repent!" in Mark 1:15 and Luke 17:4 ... It is "to God": "BE penitent" in Acts 3:19 (attitude of the heart)

Our forgiveness comes:

- through his name. Acts 10:43
- by his blood. Ephesians 1:7; 1 John 1:7-9
- from Jesus Christ. Colossians 1:13, 14; Acts 13:38, 39
- through the sacrifice of Calvary. 1 Peter 2:21, 24

of having committed a mortal sin must not receive Holy Communion, even if he experiences deep contrition, without having first received sacramental absolution, unless he has a grave reason for receiving Communion and there is no possibility of going to Confession. [Cf. Council of Trent (1551): DS 1647; 1661; CIC, can. 916; CCEO, can.] Children must go to the sacrament of Penance before receiving Holy Communion for the first time.[Cf. CIC, can. 914.]" *Catechism*, para 1457

"Without being strictly necessary, confession of everyday faults (venial sins) is nevertheless strongly recommended by the Church.[Cf. Council of Trent: DS 1680; CIC, can. 988 # 2.] Indeed the regular confession of our venial sins helps us form our conscience, fight against evil tendencies, let ourselves be healed by Christ and progress in the life of the Spirit. By receiving more frequently through this sacrament the gift of the Father's mercy, we are spurred to be merciful as he is merciful: [Cf. Lk 6:36] Whoever confesses his sins . . . is already working with God. God indicts your sins; if you also indict them, you are joined with God. Man and sinner are, so to speak, two realities: when you hear 'man' - this is what God has made; when you hear 'sinner' - this is what man himself has made. Destroy what you have made, so that God may save what he has made When you begin to abhor what you have made, it is then that your good works are beginning, since you are accusing yourself of your evil works. The beginning of good works is the confession of evil works. You do the truth and come to the light. [St. Augustine, In Jo. ev. 12, 13: PL 35, 1491.]" *Catechism*, para 1458

"Given the delicacy and greatness of this ministry and the respect due to persons, the Church declares that every priest who hears confessions is bound under very severe penalties to keep absolute secrecy regarding the sins that his penitents have confessed to him. He can make no use of knowledge that confession gives him about penitents' lives.[Cf. CIC, can. 1388 # 1; CCEO, can. 1456.] This secret, which admits of no exceptions, is called the 'sacramental seal,' because what the penitent has made known to the priest remains 'sealed' by the

sacrament." *Catechism*, para 1467

"Like all the sacraments, Penance is a liturgical action. The elements of the celebration are ordinarily these: a greeting and blessing from the priest, reading the word of God to illuminate the conscience and elicit contrition, and an exhortation to repentance; the confession, which acknowledges sins and makes them known to the priest; the imposition and acceptance of a penance; the priest's absolution; a prayer of thanksgiving and praise and dismissal with the blessing of the priest." *Catechism*, para 1480

"The sacrament of Penance can also take place in the framework of a communal celebration in which we prepare ourselves together for Confession and give thanks together for the forgiveness received. Here, the personal confession of sins and individual absolution are inserted into a liturgy of the word of God with readings and a homily, an examination of conscience conducted in common, a communal request for forgiveness, the Our Father and a thanksgiving in common. This communal celebration expresses more clearly the ecclesial character of penance. However, regardless of its manner of celebration the sacrament of Penance is always, by its very nature, a liturgical action, and therefore an ecclesial and public action.[Cf. SC 26-27.]" *Catechism*, para 1482

"In case of grave necessity recourse may be had to a communal celebration of reconciliation with general confession and general absolution. Grave necessity of this sort can arise when there is imminent danger of death without sufficient time for the priest or priests to hear each penitent's confession. Grave necessity can also exist when, given the number of penitents, there are not enough confessors to hear individual confessions properly in a reasonable time, so that the penitents through no fault of their own would be deprived of sacramental grace or Holy Communion for a long time. In this case, for the absolution to be valid the faithful must have the intention of individually confessing their sins in the time required. [Cf. CIC, can. 962 #1.] The

diocesan bishop is the judge of whether or not the conditions required for general absolution exist. [Cf. CIC, can. 961 # 2.] A large gathering of the faithful on the occasion of major feasts or pilgrimages does not constitute a case of grave necessity. [Cf. CIC, can. 961 # 1.]" *Catechism*, para 1483

"Individual, integral confession and absolution remain the only ordinary way for the faithful to reconcile themselves with God and the Church, unless physical or moral impossibility excuses from this kind of confession.' [OP 31.] There are profound reasons for this. Christ is at work in each of the sacraments. He personally addresses every sinner: 'My son, your sins are forgiven.' [Mk 2:5 .] He is the physician tending each one of the sick who need him to cure them. [Cf. Mk 2:17 .] He raises them up and reintegrates them into fraternal communion. Personal confession is thus the form most expressive of reconciliation with God and with the Church." *Catechism*, para 1484

"The forgiveness of sins committed after Baptism is conferred by a particular sacrament called the sacrament of conversion, confession, penance, or reconciliation." *Catechism*, para 1486

"The sacrament of Penance is a whole consisting in three actions of the penitent and the priest's absolution. The penitent's acts are repentance, confession or disclosure of sins to the priest, and the intention to make reparation and do works of reparation." *Catechism*, para 1491

"One who desires to obtain reconciliation with God and with the Church, must confess to a priest all the unconfessed grave sins he remembers after having carefully examined his conscience. The confession of venial faults, without being necessary in itself, is nevertheless strongly recommended by the Church." *Catechism*, para 1493

"Individual and integral confession of grave sins

followed by absolution remains the only ordinary means of reconciliation with God and with the Church."

Catechism, para 1497

See also: Colossians 2:13, 14; Hebrews 8; Hebrews 9:11, 12, 24-28; Hebrews 10:9-14; Hebrews 7:3 "continually"

Acts 16:31; Acts 10:43; Ephesians 1:7; Acts 13:38, 39; 1 Peter 2:21, 24

Following are verses on self-sacrifice, fasting, etc.: Deuteronomy 10:12, 13; Psalms 24:1; Psalms 50:8-14; Psalms 51:16, 17; Isaiah 40:16; Isaiah chapter 58; Jeremiah 7:22, 23; Matthew 12:7, 8 (Hosea 6:6); Mark 7:13-19; Mark 2:23-28; Romans 11:34-36; Romans 14:6, 14; 1 Corinthians 8:8; 1 Corinthians 10:27-30; Colossians 2:16, 20-23; 1 Timothy 1:4

The Forgiveness of God

"For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Hebrews 8:12.

I. God is faithful to forgive our sins. 1 John 1:9

II. Through Jesus Christ, and because of the debt He paid (2 Corinthians 5:18, 19; Colossians 1:21, 22), we can draw near to God with freedom and boldness.

Hebrews 4:15, 16; 10:19, 22

1 John 3:21

III. Scripture well describes the *completeness* of our forgiveness in Him.

Psalms 85:2

Isaiah 55:7 ("... He will abundantly pardon!")

A. All our past sins have been forgotten. (The Lord forgives and forgets!)

Isaiah 43:25

Jeremiah 31:34

Hebrews 8:12; 10:17

B. God has blotted out our transgressions as a thick cloud.

Isaiah 44:21, 22

Colossians 2:13, 14

C. He has cast them into the depths of the sea.

Micah 7:18, 19

D. Our sins are removed as far as the east is from the west.

Psalms 103:11-14

E. Scripture says our sins are covered up. God does not look upon them any more.

Psalms 32:1

F. We are washed whiter than snow.

Psalms 51:7

Isaiah 1:18

G. God has cast all our sins behind His back.

Isaiah 38:17

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ROMAN CATHOLICISM

The Papacy

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The following topics will be discussed in this section:

Excommunication
The Doctrine of Papal Infallibility
The Rock: Christ Jesus
The Riches of Rome
Peter: The First Pope?
Papal Supremacy
The Highest Authority: Scripture or Tradition?
Titles of Deity Attributed to the "Supreme Pontiff"

Excommunication

Although all believers, by the Holy Spirit, possess the authority to discern the true believers from those which tshould be shunned (Romans 16:17, 18; 1 Corinthians 5:1-2, 9-12; 1 Timothy 6:3-5; 2 Thessalonians 3:6, 14, 15; Titus 3:10, 11), according to the Scriptures, there is no biblical basis for excommunication by a hierarchical authority. Every believer should exercise discernment and submit to pastoral leadership.

Luke 6:22, 23 "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets."

John 16:2, 3 "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me."

John 6:37 "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

John 10:28 "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

3 John 9, 10 "I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church."

Matthew 23:13 "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."

2 Chronicles 19:6, 7 "And said to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment. Wherefore now let the fear of the Lord be upon you; take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts."

The Doctrine of Papal Infallibility

ROMAN CATHOLICISM TEACHES

"In order to preserve the Church in the purity of the faith handed on by the apostles, Christ who is Truth willed to confer on her a share in his own infallibility. By a supernatural sense of faith the People of God, under the guidance of the Church's living magisterium, unfailingly adheres to this faith." *Catechism*, p. 235, #889

"The Roman Pontiff... enjoys this infallibility in virtue of his office, when, as supreme pastor and teacher of all the faithful - who confirms his brethren in the faith - he proclaims by a definitive act a doctrine pertaining to faith or morals... This infallibility extends as far as the deposit of divine Revelation itself." *Catechism*, pg. 235, #891

SCRIPTURE TEACHES

Only Jesus, the Living Word, who is God -- and the God-breathed, written Word of God, the Scriptures -- are perfect and infallible.

Galatians 2 Paul rebuked Peter to his face.

"The Supreme Pontiff, in virtue of his office, possesses infallible teaching authority when ... he proclaims with a definitive act that a doctrine of faith or morals is to be held as such." *Code of Canon Law*, Can. 747

Vicar of Christ

ROMAN CATHOLICISM TEACHES

"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."
Catechism, pg. 234, #882

"The Roman Pontiff... as supreme pastor and teacher of all the faithful..." *Catechism*, pg. 235, #891

SCRIPTURE TEACHES

The Holy Spirit is the One who takes the place of Jesus Christ in presiding over the Church:

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth..." John 16:13

... even so the things of God knoweth no man, but the Spirit of God." 1 Corinthians 2:11

Papal Supremacy

ROMAN CATHOLICISM TEACHES

SCRIPTURE TEACHES

Jesus (not the Pope) is the head of the church:

"The Pope enjoys, by divine institution, supreme, full, immediate, and universal power in the care of souls" Pg. 246, #937

"For the husband is the head of the wife, even as Christ is the head of the church..."
Ephesians 5:23

"And ye are complete in him (Jesus), which is the head of all principality and power:"
Colossians 2:10

"And he (Christ) is the head of the body, the church..." Colossians 1:18

RETURN

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BIBLE Q & A



Q: What does the Bible say about talking to the dead?

Is it wrong to contact or communicate with the dead? Someone I know claims to have been visited by a deceased relative. Is this any different than praying to the dead, as in Roman Catholicism?
DC, California

A: The Old Testament term for communicating with the dead is "necromancy." (Deuteronomy 18:11, also read verse 10) It is forbidden by God: "There shall not be found among you... For whoever does these things is detestable to the Lord" (an "abomination," KJV).

Also see: 1 Samuel 28:3-20; 2 Chronicles 10:13, 14; Isaiah 8:19-22. The punishment for contacting the dead is very severe, if not repented of.

This must also include what Roman Catholicism claims is praying to the "saints" -- the deceased who have been beatified, canonized, or placed in a position of spiritual superiority by the hierarchy. (Scripture refers to all believers as "saints.") The real force at work in such "apparitions" (appearances of the deceased) is deception: [demonic activity, evil spirits](#). Satan disguises himself as "an angel of light," it says in 2 Corinthians 11:14. (He doesn't approach us saying, "Boo!" or we'd run & hide.)

When prophecies or [visions](#) fail to come to pass, we *know* they're not of God (Deuteronomy 18:21-22). But even if a vision or prophecy *does* come to pass, scripture says, we are still instructed to examine or [discern](#) the source: if it doesn't glorify Jesus -- if it glorifies any other person, living or dead -- it's not of God.

When someone claims to have received a "vision" of the dead, it's really a deception of [the enemy -- demon forces](#) at work. Luke chapter 16 contains excellent instruction on the state of the dead, referring to an *impassable separation* between [the after-life](#) and this world. Those in the next world, saved or otherwise, simply do not return to deliver messages to the living:

"[Lazarus] died and was carried by the [angels](#) into Abraham's bosom," and the [rich](#) man died and

suffered torment in Hades. A "great gulf" separated the two and was "fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." (Luke 16:19-31)

Another example is the instance in which, at the death of his son, David testified: "I shall go to him, but he shall not return unto me." (2 Samuel 12:15-23)

Not all miracles are of God. Satan performs lying [signs and wonders](#) (Exodus 7:9-12; 8:7, 17-19; Deuteronomy 13:1-5; Matthew 24:24; Mark 13:22; 2 Thessalonians 2:9; Revelation 13:13-14, 16:14; 19:20) The magicians in the times of Moses and Daniel could perform *some* [magic](#) (Exodus 7:9-12; 8:7; Daniel 1:20) ... but their power *is limited* (Exodus 8:17-19; Daniel 2:2, 10, 27; 4:7; 5:7-8, 15).

Many Roman Catholics and others, lacking [discernment](#)* and knowledge of [the Scriptures](#) ("My people perish for lack of knowledge") -- and trusting the hierarchy of man -- fail to "test the spirits and see whether they be of God" (1 John 4:1). They assume the priests do that for them! Some of the primary points relative to this issue include:

If a sign or wonder predicted comes to pass, but the person is enticed to follow after another god, we are to reject it. (Deuteronomy 13:1-5) Also, if the message delivered is contrary to Scripture, it's not from God (Isaiah 8:20; 2 Timothy 3:16). Some religious messages don't glorify Jesus at all; rather, the "vision" is glorified and, repeated again and again, perpetuated by tradition.

The Roman Catholic practice of praying to and for the dead can be traced in part to the Old Testament apocryphal books (2 Maccabees 12:46 "It is a holy and wholesome thought to pray for the dead.") These books, rejected from the canon ("rule," or "standard") of Scripture, contain historical and geographical errors, and many teachings inconsistent with the rest of scripture: salvation by almsgiving; suicide; magic; angelic intercession; etc. Definitely nothing sturdy upon which to base one's eternal destiny.

* discernment is learned by experience (Hebrews 5:14), through knowledge of the Bible (Hebrews 4:12; 2 Timothy 3:15, 6; Ezekiel 44:23)

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ROMAN CATHOLICISM

"If anyone shall say that by the words: 'Do this for a commemoration of Me' Christ did not make His Apostles priests or did not ordain them so that they and other priests might offer His Body and Blood, let him be anathema (accursed)." *Council of Trent*



The Priesthood

What saith the Scripture?

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I. The New Testament teaches *all believers* are "priests" to God. There is no special class, as the Old Testament priesthood was abolished in the New Testament.

Exodus 19:5, 6

1 Peter 2:5, 9 "Ye also, ... an holy priesthood..."

Isaiah 61:6

Malachi 2:9, 10

Acts 2:46

II. Jesus is the Mediator between God and man. We can come directly to God; we don't need an intermediary.

I Timothy 2:5

Hebrews 8:6

Hebrews 12:24

III. The book of Hebrews says the priesthood of Jesus Christ is an *eternal* priesthood.

Hebrews 7:3, 11-13, 15-17, 21-22, 23-25, 27-28; 8; 9; 10; 5:5-6

Hebrews 5:4-6

"And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest ... As he saith also in another place, Thou art a priest *for ever* after the order of Melchisedec." (*citing* Psalms 110:4)

Hebrews 7:11

"If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after he order of Aaron?"

Hebrews 7:21

"For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest *for ever* after the order of Melchisedec"

IV. Catholicism requires its priests to remain celibate* (unmarried). Scripture, however, teaches that "marriage is honourable *in all...*" Hebrews 13:4

A. Celibacy was not required of even the Old Testament priesthood.

Leviticus 21 and 22

Ezekiel 44:22

"Neither shall they take for their wives a widow, nor her that is put away: but the shall take maidens of the seed of the house of Israel, or a widow that had a priest before."

B. Zachary was a married priest.

Luke 1:5, 13

"There was ... a certain priest named Zacharias ... and his wife..."

C. Bishops (pastors) of the early church married.

1 Timothy 3:1-4, 5, 12

"A bishop then must be blameless, the husband of one wife..."

Titus 1:6

"... the husband of one wife, having faithful children ..."

D. The first apostles (including Peter, the "first pope") married.

Mark 1:30

"But Simon's wife's mother lay sick of a fever..."

Matthew 8:14

Luke 4:38

1 Corinthians 9:5

E. Forbidding marriage is wrong.

1 Timothy 4:1-3

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which

believe and know the truth."

F. God does not want us taking vows (i.e., of celibacy).

Ecclesiastes 5:4-6; Leviticus 5:4; Deuteronomy 23:21-23;
Matthew 5:33-37; Mark 6:23; James 5:12

G. Not only does God *not require* celibacy* (abstinence from marriage), but asceticism is incompatible with Scripture.

Colossians 2:18-23

* "All the ordained ministers of the Latin Church, with the exception of permanent deacons, are normally chosen from among men of faith who live a celibate life and who intend to remain celibate 'for the sake of the kingdom of heaven' ... Celibacy is a sign of this new life to the service of which the Church's minister is consecrated; accepted with a joyous heart celibacy radiantly proclaims the Reign of God." *Catechism*, pg. 395, #1579

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