

Secrets
of
Romanism

ZACCHELLO

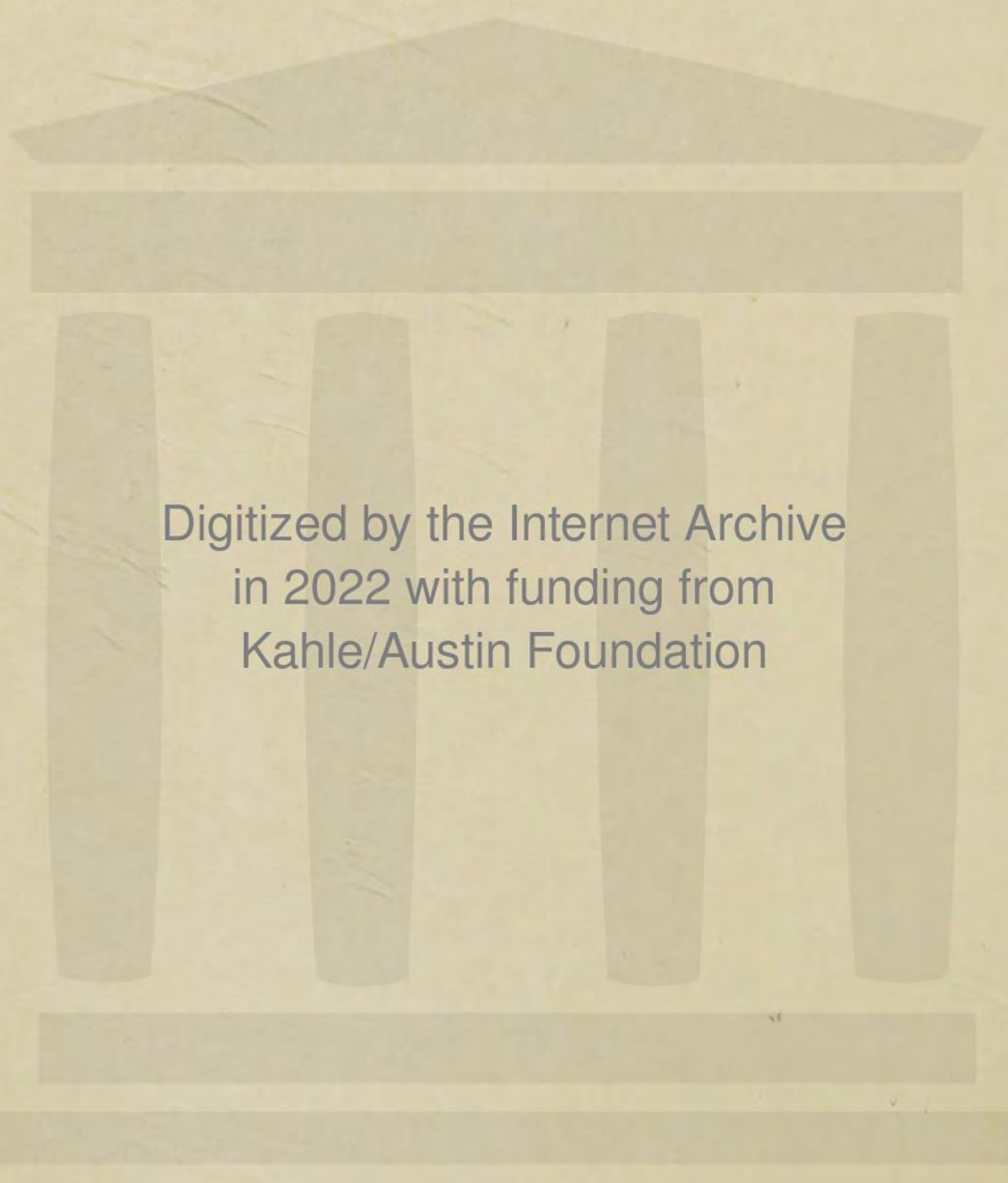
Property of

**THE CINCINNATI BIBLE
SEMINARY LIBRARY**



resented by Mrs. Bruce Gudgel

Date June, 1958



Digitized by the Internet Archive
in 2022 with funding from
Kahle/Austin Foundation

Secrets of Romanism

by

JOSEPH ZACCHELLO



LOIZEAUX BROTHERS

New York

First Edition, 1948
Second Edition, 1949
Third Edition, 1952
Fourth Edition, 1955
Fifth Edition, 1958

Copyright 1948, 1949
by
JOSEPH ZACCHELLO

Printed in the United States of America

Contents

Foreword by Dr. William Ward Ayer

Introduction

I	IS THE ROMAN CATHOLIC CHURCH THE CHURCH OF CHRIST?	
	PART 1. <i>Roman Catholic Doctrine:</i> Only the Roman Catholic Church is the true infallible Church of Christ because she alone is: ONE, HOLY, CATHOLIC, and APOSTOLIC.	1
	PART 2. <i>Answers to Roman Catholic Doctrine:</i> The Roman Church was not founded by Christ	9
II	IS THE BIBLE A SUFFICIENT RULE OF FAITH?	
	PART 1. <i>Roman Catholic Doctrine:</i> The Bible is not a sufficient rule of faith.	18
	PART 2. <i>Answers to Roman Catholic Doctrine:</i> The Bible is a sufficient rule of faith.	24
III	WAS PETER A POPE?	
	PART 1. <i>Roman Catholic Doctrine:</i> Peter was a Pope and the Pope a successor of Peter and Vicar of Christ.	31
	PART 2. <i>Answers to Roman Catholic Doctrine:</i> Peter was not a Pope and the Pope not a successor of Peter and Vicar of Christ.	39
IV	WAS THE MASS INSTITUTED BY CHRIST?	
	PART 1. <i>Roman Catholic Doctrine:</i> The Holy Eucharist (Transubstantiation) and the Mass were instituted by Christ.	52
	PART 2. <i>Answers to Roman Catholic Doctrine:</i> The Holy Eucharist (Transubstantiation) and the Mass were not instituted by Christ.	65
V	IS THERE A PURGATORY?	
	PART 1. <i>Roman Catholic Doctrine:</i> There is a purgatory.	79
	PART 2. <i>Answers to Roman Catholic Doctrine:</i> There is no purgatory.	85

Contents

VI	DO PRIESTS HAVE POWER TO REMIT SINS?	
	PART 1. <i>Roman Catholic Doctrine</i> : Roman priests have power to remit sins in confession.	93
	PART 2. <i>Answers to Roman Catholic Doctrine</i> : Roman priests have no power to remit sins in confession.	101
VII	IS MARY OUR MEDIATRIX?	
	PART 1. <i>Roman Catholic Doctrine</i> : Mary is our mediatrix and immaculate.	113
	PART 2. <i>Answers to Roman Catholic Doctrine</i> : Mary is not our mediatrix and immaculate.	127
VIII	IS VENERATION OF SAINTS AGAINST SCRIPTURE?	
	PART 1. <i>Roman Catholic Doctrine</i> : Veneration of saints, images, and relics is not against Scripture.	141
	PART 2. <i>Answers to Roman Catholic Doctrine</i> : Veneration of saints, images, and relics is against Scripture.	148
IX	HAS THE ROMAN CHURCH POWER TO GRANT INDULGENCES?	
	PART 1. <i>Roman Catholic Doctrine</i> : The Roman Church has power to grant indulgences.	156
	PART 2. <i>Answers to Roman Catholic Doctrine</i> : We do not need indulgences.	162
X	OFFICIAL ROMAN CATHOLIC SOURCES	
	Oath of Faith for Converts	170
	Roman Catholic Ceremonies of Baptism	172
	Pre-Marriage Questionnaire for Roman Catholics	177
	Ante-Nuptial Agreement	180
	The Last Sacrament or Extreme Unction	181
	Syllabus of Pope Pius IX	183
	Roman Catholic Catechism	193
	The Rosary	203
	Roman Catholic Terms	206
	ROMAN CATHOLIC PRACTICES and the approximate dates of their institution	210
	BIBLIOGRAPHY	211
	INDEX TO SCRIPTURE REFERENCES	213
	INDEX	

Foreword

Dr. Joseph Zacchello has given us in this volume a unique and much needed exposition of the Roman Catholic doctrinal position together with clear and concise refutation of their fallacious claims, using their own Bibles (Douay version and St. Anthony Guild edition) for this purpose.

The contents of the ten chapters will be a revelation, not only to many Protestant readers but, perhaps even more so, to Roman Catholics who have no idea of the wide chasm that exists between Catholic claims and the Word of God. We wish this book could be put into the hands of our Christian people, and its contents taught in theological seminaries, Bible training schools, and personal work classes.

We have more than the usual interest in this book because we count Brother Zacchello as our "son in the faith" and one of the many miracles of grace that have been brought to pass through our radio ministry at Calvary Baptist Church of New York City.

We clearly recall the day in January 1944, when this agitated and bewildered young Italian priest came to visit us and told us how, through listening to the radio service (especially one sermon I had preached from Isaiah 53) he had been convicted by the Holy Spirit that most of his work as a Roman Catholic priest was mockery and was not in accordance with the Word of God. He was especially convicted concerning his work in the confessional, for he had been brought to realize that he had no power or authority to forgive sins.

We talked with him, earnestly endeavoring to instruct him in the way of salvation and other evangelical truth, and then we prayed very definitely for the salvation of his soul, urging him to trust Christ, and Christ alone; and then with the thought that he might receive further instruction we suggested that he go to a Christian organization, where a number of converted Catholic priests are laboring for the salvation of their former fellow Romanists. He received instruction and soon was well launched into evangelistic Christianity. He is now obviously a changed man. This book reveals his complete trust in Christ and the authority of God's unchanging Word.

It is our hope and prayer that Dr. Zacchello and this volume may be used in direct and indirect ways to bring many seeking Roman Catholics out of the darkness into the glorious light "which lighteth every man that cometh into the world."

WILLIAM WARD AYER, D.D.

Introduction

"When thou art converted, strengthen thy brethren."

Luke 22:32

The best book against Romanism was not written by a Protestant or by a former priest, but by God. It is the BIBLE. You may be surprised to learn that the Roman version of the Bible itself condemns one by one the teachings, decrees, inventions of the Popes. I quote the official doctrine of the church at Rome at first hand, for I studied it for twelve years in a Roman seminary in Italy, and as an ordained priest, practiced it in large Roman Catholic churches in the Italian sections of Chicago, Illinois, and New York, New York. I believe the Roman version of the Bible proves that no Roman Catholic who reads the Scriptures can remain a Roman Catholic, and no intelligent Protestant can become a Roman Catholic: because the Roman Bible itself condemns Romanism!

Some brought up in the Roman tradition have heard the gospel and have accepted the Lord as Saviour. But there are millions of Roman Catholics who seek in vain for salvation in the sacraments, novenas, candles, beads, statutes, and inventions of their priests. Many are deceiving them; almost no one is showing them the truth as it is in the Scriptures.

How can you help Roman Catholics, especially your Roman Catholic friends, to discover the errors of their church and become Christians? First you must know what they believe, what they are taught by the priests, and their arguments. You

need to know the "Secrets of Romanism"—teachings that so very few seem to know.

That is what this volume is planned to give you. Each chapter takes up one of the basic doctrines of the Roman Catholic Church. Part 1 of each chapter is devoted to the Roman Catholic teaching on that subject, and Part 2 gives the answers to Roman Catholic doctrine from the pages of the Roman Bible itself. Only the versions of the Bible authorized by the Roman Catholic Church (the Douay Bible and the Saint Anthony Guild edition) have been used in these pages. Each chapter also contains a number of discussion topics and questions to put to Roman Catholics. If they will answer these questions thoughtfully, they must necessarily consider the inconsistencies of Roman teachings in light of Scripture. Depend largely upon the questions: do not "tell" your Roman Catholic friends what *you* think; ask them what *they* think about these questions.

We can win Roman Catholics to Christ, as their personal Saviour, not with hatred, scandals, and ignorance, but only with prayer, Bible teaching, and knowledge of their beliefs.

What a joy it would be for your souls and mine if even one Roman Catholic be convinced to accept the Lord as personal Saviour because of my book and your witness! May our prayers and ministry bring salvation to thousands of Roman Catholics and defend our Christian heritage.

Yours in His service,

JOSEPH ZACCHELLO, D.D.

New York City

May 1949

CHAPTER ONE

Is the Roman Catholic Church the Church of Christ?

PART 1

Roman Catholic Doctrine: Only the Roman Catholic Church is the true infallible Church of Christ because she alone is: One, Holy, Catholic, and Apostolic.

(All texts of Scripture are from the official Roman Catholic version of the Bible.)

There must be on earth an infallible authority to interpret the Scriptures. The Roman Catholic Church, and it alone, possesses this authority. Private interpretation of the Bible is dangerous, against the teaching of the Scriptures and not able to interpret difficult passages of Scripture: *"In these epistles (St. Paul's writings) there are certain things difficult to understand, which the unlearned and the unstable distort, just as they do the rest of the Scriptures also, to their own destruction."* II Peter 3:16.

The church of Rome is infallible because it is the *"pillar and ground of truth,"* as defined by Paul in I Timothy 3:15: *"The church of the living God, the pillar and the mainstay of the truth."* The Church of Rome is infallible because in Matt. 28:20 we read: *"Behold, I am with you always, even to the consummation of the world."*

2 IS THE ROMAN CATHOLIC CHURCH THE CHURCH OF CHRIST?

Private interpretation of the Bible leads to many divisions as may be seen among Protestants today.

Now, the *Catholic Church ALONE is One*. She is one body; for all her members are united in the same faith, in the same communion and under the same Head. Though they are spread over all nations and differ in everything else—in language, laws, customs, etc., yet they are all united in religion; so that, as to religion, a Catholic may be said to be at home anywhere.

The true Church must be holy.—It must necessarily be so, because it cometh directly from God. St. Paul tells us that “Christ loved the Church, and delivered himself up for it, that he might sanctify it, . . . that it should be holy and without blemish.” (Eph. 5:25, 27.) The true Church can teach none but true and holy doctrines; it must supply its members with motives and efficacious means to become holy; and it must lead many to holiness. All this is essential to the true Church.

Now, the *Catholic Church ALONE is Holy*. There is perfect agreement in all her doctrines, and this is an evidence of their truth; every article of her faith tends to holiness; she affords motives and efficacious means for becoming holy; and thousands of her children have arrived at holiness; all the Saints were Catholics whose holiness has been attested by undeniable miracles. And this is the grand proof of the holiness of the Catholic Church.

The true church must be catholic; i.e. not confined to one nation nor to one century, but spread over all nations and existing in all ages.

It was instituted to be diffused over the whole world: “Going therefore, teach ye all nations; . . . and behold I am with you all days even to the consummation of the world.” (Matt. 28:19, 20.) “Go ye into the whole world, and preach the Gospel to every creature.” (Mark 16:15, 16.)

The success of its preaching was foretold: “Their sound

hath gone forth into all the earth." (Ps. 18:5.) "All the ends of the earth shall remember, and shall be converted to the Lord, and he shall have dominion over the nations." (Ps. 21:28, 29.) All this has been verified: "The truth of the Gospel is come unto you, as also it is in the whole world." (Col. 1:5, 6.) "Your faith is spoken of in the whole world." (Rom. 1:8.)

Now, the Catholic Church is *ALONE Catholic*; she alone has fulfilled Christ's commission, for she alone has converted infidel nations to the Christian Religion; she has been always extending; when one nation has fallen off, others have been converted; in many nations there is no other Religion known, and she is found in all nations.

The true Church must be *APOSTOLICAL*. Evidently no religion can be the true one except that which was founded by the apostles, and which has received her faith, her orders, and her mission from them, by an uninterrupted succession: "For this cause I left thee in Crete, that thou shouldest ordain priests in every city, as I also appointed thee." (Tit. 1:5.) Mission, as well as Order, is essential to the true Church: "As the Father hath sent me, I will also send you." (John 20:21.) "Going therefore, teach ye all nations: baptizing them," etc. (Matt. 28:19, 20.) "How can they preach unless they be sent?" (Rom. 10:15.)

Now, the Catholic Church *ALONE is Apostolical*. Each generation, from the apostles, has received and handed down in the Catholic Church "all truth" taught by God. We have an unbroken succession of pastors, whose orders and mission have come down, without interruption, from the apostles: we can name every Pope, from the present one up to St. Peter.

CONCLUSION:—It is evident, from what has been said that the Catholic Church alone has these four Marks. Therefore, she alone is the true Church of Christ, from which we are to receive our faith. And being infallible, she cannot lead us into error; we have Christ's word for it that she shall not; but

4 IS THE ROMAN CATHOLIC CHURCH THE CHURCH OF CHRIST?

that He will always be with her in her teaching, and that the Holy Ghost will also be with her forever, guiding her into all truth.

Protestants are divided into thirty-four hundred sects, without any authorized head. They have substituted fallible, private opinion to the infallible authority of the Roman Church.

The Roman Church existed before the New Testament was written and therefore the authority of the New Testament rests upon the authority and infallibility of the Roman Church.

The Roman Church was founded by Christ. The true Church has certain Marks which are sufficiently plain to lead any person to embrace it. The true Church has these four marks: She is *One*, she is *Holy*, she is *Catholic*, she is *Apostolical*. The Church of Christ has, and must have, these four marks. Reason tells us so; the Fathers also tell us so, and they prove it from the Scriptures; the Creeds likewise declare the same. The Apostles' Creed requires us to believe in two of these marks: "I believe the HOLY CATHOLIC CHURCH;" and the Nicene Creed requires a belief in all four: "I believe ONE, HOLY, CATHOLIC and APOSTOLIC CHURCH." (See the 8th of the 39 Articles, which shows that Protestants believe and teach that the Church must have these four marks.)

The true Church, then, must be ONE: Thus, the Scripture says: "One Lord, one faith, one baptism" (Eph. 4:5); i.e., as there is but one Lord and one baptism, so there can be but one faith. Again: "Every kingdom divided against itself shall be made desolate." (Matt. 12:25.) Now, the Church is called "a kingdom that shall never be destroyed, . . . but shall stand forever." (Dan. 2:44.) "There shall be one fold and one shepherd." (John 10:16.) "We being many are one body in Christ." (Rom. 12:5.)

Three fundamental facts of history are brought out by Right Rev. Mons. Canon John Vaughan:

"Hence it is most important that men and women nowadays

be brought to realize these fundamental facts of history: 1. *Jesus Christ actually founded a Church.* 2. *He conferred upon that Church the jurisdiction and the power to teach all mankind.* 3. *The Church which Christ founded and clothed with such power and authority is the Catholic Church.*

From the above historical facts, there follows with inexorable logic the simple conclusion: The Catholic Church is the one true Church, established by Jesus Christ for the salvation of all mankind. Is there any possible escape from this conclusion? While admitting as all men must admit, that the Catholic Church was founded by Jesus Christ, some have sought to escape from the above conclusion by alleging that the Catholic Church in the course of ages ceased to teach the pure truths of Christ, introduced error, and therefore is not today to be regarded as the true Church.

“But this can only be true if our Saviour broke the promises He made to His Church when He said: ‘And behold I am with you all days, even to the consummation of the world,’ and ‘upon this rock I will build my Church and the gates of hell shall not prevail against it.’ If Christ broke those solemn promises, then we can confidently affirm that there is not today anywhere on the face of the earth, the true Church of God. That Christ did not break His pledge, is evident from the fact that the Catholic Church is the only institution in Christendom which has come down through nineteen hundred years teaching the world today the same deposit of divine truth which she taught to the Greeks and Romans, the Medes and the Persians in the first century.

“The Church has suffered from kings and emperors, from the days of Nero to those of Lenin and Stalin in our own. In every land her children have suffered martyrdom for the faith. They have braved the executioner’s sword. They have faced the wild lions in the Roman arena. They have withstood the burning fagots at the martyr’s stake. Neither have they quailed

before the firing squad of the modern day.

"The Church has witnessed the despoliation of her property by Henry VIII, and the captivity of her supreme Pontiff by Napoleon Bonaparte. But she has not surrendered, either for king or peasant, one single jot or tittle of those divinely revealed truths which Jesus Christ commanded her to proclaim to all the nations of the world until the very crack of doom.

"She has withstood the acids of modern unbelief which have eaten so deeply into the traditional fabrics of other faiths. She has refused to surrender to the gilded paganism of the day, and has declined to lower her ethical standards to suit the demands of a pleasure loving world. She has refused to make compromise with Caesar, by surrendering any of her sovereignty in the spiritual domain to the heightened nationalism and imperialism of the day. She preaches 'Jesus Christ, yesterday, and today; and the same forever' (Heb. 13:8). This perpetuity of the Church, this survival through all the ages, without the surrender of any of her truths, and without ever ceasing to carry her divine deposit of doctrine to all the nations of the world, is the blinding evidence that Christ has kept His promise to be with her all days. The Catholic Church today is as truly the Church of Christ as she was when she first came from the hands of her Divine Founder, nineteen centuries ago in Judea."

The same Mons. Canon John Vaughan in the last two pages of his booklet, *Is There Salvation Outside the Church?* writes:

"Though we assert, without any doubt, that Protestants may be saved, and though we are quite ready to allow even that a great many actually are saved, owing to their excusable inability to recognize the truth, yet there is one thing of which we are still more certain, and that is that, though a Protestant may be saved, it will not be by means of his Protestantism, but in spite of it; in fact, in the very teeth of it. Protestantism, *as such*, has no saving power. Though it may, perhaps, seem a

strange thing to say it is nevertheless undoubtedly true that a *Protestant who is saved is saved, not in so far as he is a Protestant, but simply in so far as he is a Catholic.*

“For instance, a Protestant believes in the existence of God. He believes in His goodness, His justice and His mercy; he believes in the Incarnation and acknowledges Christ to be his God and his Saviour; he also trusts in the merits of Christ and in the use of earnest prayer and in the advantages of a humble and contrite heart, and of sorrow for sin. Where did he get these doctrines from? From the Catholic and Roman Church. Every single one of these doctrines is essentially Catholic. All of them had been taught, for hundreds of years in every Catholic school in Christendom, before Protestantism arose to work confusion in our ranks. In fact they are purely Catholic doctrines, and, as such, they may be the means of supernatural grace and eternal glory to those who yield to their influence.

“But the genuine and distinctly Protestant doctrines can save nobody. On the contrary, they can but hinder and impede salvation. What do I mean by ‘genuine Protestant doctrines’? Well, I mean not the doctrines which Protestants have received from us, and which because they come from us are Catholic, but I mean the doctrines that are *exclusively* Protestant—the doctrines, in fact, which differentiate the Protestant from the Catholic. For instance, the doctrine that the Mass is a blasphemous fable; that the Successor of St. Peter is not the head of Christ’s Church; that the Pope has no prerogative of infallibility; that there are not seven Sacraments, but only two; that Christ is not substantially present in the Blessed Sacrament, and that confession is not necessary, and Our Lady not immaculate. All these, and a great many more, are distinctly and genuinely Protestant tenets. None of these doctrines can save anybody, since they are not merely without efficacy, but utterly false and pernicious. Hence, as I have already remarked, Protestants who are saved, are saved in so far as they are Cath-

olics. The good, honest, sincere, God-fearing Protestants, of whom there are no doubt many, will obtain eternal life; but this will be not in the least degree on account of their Protestantism, but in spite of it, and solely in virtue of the Catholic doctrines which (fortunately for themselves) they have retained, when they went out from the only true and infallible Church of God, whose centre is at Rome, but whose circumference is the world."

CHAPTER ONE

Is the Roman Catholic Church the Church of Christ?

PART 2

Answers to Roman Catholic Doctrine: The Roman Church was not founded by Christ.

(All texts of Scripture are from the official Roman Catholic version of the Bible.)

Bible teaching is against the dogma of infallibility.

II Peter 3:16 is speaking against the abuse, not the use, of private interpretation of the Scriptures. His words further prove that the Scriptures in his time were left to the people and that there was no infallible authority to explain them; otherwise, he would have called attention to such a tribunal. He is writing against those untaught by the Holy Spirit because they do not allow the Spirit to guide them, not against those unlearned in the scientific sense, since Peter himself and the other apostles were unlearned and ignorant men. Cf. *Acts 4:13*.

The reference in *I Timothy 3:15* is not to the church of Rome. Nor does it refer only to the visible church of Ephesus, of which Timothy was bishop. The note in Scofield's Bible on this passage is worth quoting:

"The passages under this head (I Cor. 10:32; I Tim. 3:15) refer to that visible body of professed believers called, collectively, 'the Church,' of which history takes account as such,

10 IS THE ROMAN CATHOLIC CHURCH THE CHURCH OF CHRIST?

though it exists under many names and divisions based upon differences in doctrine or in government. Within, for the most part, this historical Church, has existed the true Church, *'which is the body, the fulness of Him that filleth all in all'* (Eph. 1:22, 25; Heb. 12:23) *like the believing remnant within Israel* (Rom. 11:5 note). *The predicted future of the visible church is apostasy* (Luke 18:8; II Tim. 3:18) *of the true Church glory* (Matt. 13:36, 43; Rom. 8:18, 23; I Thess. 4:14, 17.)"

The church of Rome claims to be this visible church. Apostasy, not infallibility, is therefore due to her.

Christ is with His people individually. Are individual Christians, therefore, infallible?

Papal infallibility in the church of Rome is also powerless to prevent divisions. Popes have anathematized other Popes, Councils have contradicted Councils, and doctors of theology have violently opposed other doctors. There are more basic doctrinal divisions in the church of Rome than among the Protestant denominations. True Protestants differ mostly on unessential matters but are united on the vital question of what is necessary to be saved. The Popes of Rome, for instance, have never been able to decide definitely how the grace of salvation comes to men. The Dominicans and the Franciscans differ widely on the point, and when after years of fighting and wrangling, the question was placed before Pope Paul V in the 17th century, he could not make up his mind which side had the correct interpretation of Scripture on the point. He therefore decided to allow each one to hold and teach as he saw best. Thus, to this day, the Roman Catholic church remains divided on the most important question of Christian teaching. Its apparent unity by forced, hierarchical authority from above cannot make up for this lack of unity in fundamentals.

Nowhere in the New Testament does our Lord and Saviour Jesus Christ tell us anything about the authority and infalli-

bility of the church of Rome. Yet, on this claim to infallible authority the whole structure of the Roman Catholic church rests. On the contrary, both Jesus Christ and the inspired writers of the New Testament continually warn against false Christs and the false prophets who would arise and make such a claim.

The true Church of Christ is built upon the Rock which is Christ and is composed of the believing faithful who are saved by Christ—"Holy and without blemish, which is washed in the blood of the Lamb...."

In the Roman Catholic Baltimore Catechism, question 115, we read: Q. What is the church? A. The church is the congregation of all those who profess the faith of Christ, and are governed by its lawful pastors under one visible head (the Pope).

The Church of Rome is a visible society, but the Church of Christ is invisible: "The Kingdom of God cometh not with observation . . . the Kingdom of God is within you." Luke 17: 20, 21; and again "God is a spirit; and they that worship Him, must worship Him in spirit and in truth." John 4:24. Only the invisible church of Christ composed of men and women whom the Holy Spirit has called, enlightened and sanctified possesses the four marks of the true church.

Before the year 1870, many Catholics and doctors of the Roman church either did not believe, or were not forced to believe in the dogma of the Infallibility of the Pope; the same holds true for the dogma of the Immaculate Conception (1854).

The Roman Church often had two Popes; and once there were three rival Popes at one time (The Great Western Schism 1378-1417). Even the famous Roman Catholic historian of the Popes, Pastor, admits that the Great Schism shook the authority of the church to its very foundation. What did happen to the unity of the Roman church?

12 IS THE ROMAN CATHOLIC CHURCH THE CHURCH OF CHRIST?

Most Roman Catholics do not know what they believe. If you ask them they will say, "I believe what the church of Rome believes," and if you ask, "What does the church of Rome believe?" they will answer, "The church of Rome believes what I believe."

It seems that the church of Rome has unity not because its members have the same faith, but because they have the same ignorance of their faith and the Bible.

The Church of Rome cannot call itself Holy because it allows as members in good standing adulterers, drunkards and corrupt politicians. Many leaders of the Roman church, its popes, bishops and priests have been wicked men. How can such a church be called holy?

The word "Catholic" means universal; but has also been used to denote soundness of doctrine according to the Bible teaching. *The term "The Catholic Church" is found for the first time in the letter of Ignatius of Antioch to the Smyrneans (year 110), but he did not apply the term to the church of Rome, and not even to the church of Smyrna, to which the letter was addressed, but to any group believing in Jesus Christ. "Where the bishop is, there let the multitude of believers be; even as where Jesus Christ is, there is the Catholic Church." Ad Smyr. 8:2.*

St. Chrysostom (347-407) in the *Homilies on Adam and Eve* says: "*that may not be considered Catholic which appears to be contrary to the statements of the scriptures.*" St. Augustine (353-430) sermon 14, *De Verbo Apost.* writes: "*Faith in Scriptures is the most Catholic mark of all.*" The Roman church is without this "most Catholic mark of all" because it has substituted tradition for the Bible, such as the worship of saints, the mass, purgatory, indulgences, forgiveness of sins by a priest, etc., all of which are contrary to the statements of the Scriptures.

The Roman church is not universal because it is localized and limited; its seat is in Rome and it teaches that only those who "*are governed by its lawful pastors under one visible head (the pope)*" are its members. Protestants, instead, are catholic because they do not localize themselves in space or time, but according to Protestantism the Church of Christ consists of the whole body of the saved in every land and in every age, including the redeemed in heaven and all the true believers on earth; and because they have the "most catholic mark of all," i.e., faith in scriptures and only in the scriptures.

The church of Rome has forfeited all right to be called "Catholic." We should challenge it because it is not a question about the misappropriation of a name, but about a fundamental teaching. Never call it "Catholic Church," but Roman or Roman Catholic Church.

The Roman church not only calls itself "catholic," but it claims to be the only Catholic church, and everything the Bible says about the church applies to itself as the only Catholic church. It has succeeded in confusing the minds even of some Christians by exclusively applying to itself the term "catholic"; in fact, many Christians not only call the Roman church "The Catholic Church," but are afraid to call themselves "Catholics" and are surprised when they repeat the following portion of the Apostles' Creed, "*I believe in the Holy Catholic Church,*" feeling that this is referring to the Roman church.

The church of Rome is not apostolic because it does not teach what the apostles taught, but it has substituted man-made dogmas and decrees for the pure teaching of the gospel. It is not true that it can name every Pope from the present one up to St. Peter, as we will see when discussing the Pope.

The Roman church had its origin as follows: The removal of the capital of the empire from Rome to Constantinople in 330 left the Western church practically free from imperial

power to develop its own form of organization. The bishop of Rome, in the seat of the Caesars, was now the greatest man in the West, and soon became the political as well as the spiritual head. To the Western world, Rome was still the political capital—hence, the whole habit of mind, all ambition, pride, and sense of glory, and every social prejudice favored the evolution of the great city into the ecclesiastical capital.

The primacy of the Bishop of Rome, established in the pre-Constantine period, was emphasized and magnified after 313 (Edict of Milan). . . . The organization of the (Roman) church was thus put on the same divine basis as the revelation of Christianity. This idea once accepted led inevitably to the medieval papacy.

"Romanism is simply the old Roman paganism revived under Christian names. Romanism and paganism bear to each other the most exact and extraordinary resemblance. Had paganism its temples and altars, its pictures and images? So has popery. Had paganism its use of holy water and its burning incense? So has popery. Had paganism its tonsured priests, presided over by a pontifex maximus, or sovereign pontiff? So has popery. Had paganism its claim of sacerdotal infallibility? So has popery. Had paganism its adoration of a visible representative of deity carried on men's shoulders? So has popery. Had paganism its ceremony of kissing the feet of the sovereign pontiff? So has popery. Had paganism its college of pontiffs? So has popery, in the college of Cardinals. Had paganism its adoration of idols, its worship of the queen of heaven, its votive offerings? So has popery. Had paganism its rural shrines and processions? So has popery. Had paganism its pretended miracles, its speaking images, and weeping and bleeding images? So has popery. Had paganism its begging orders and fictitious saints? So has popery. Had paganism its canonization of saints, as in the deification of the dead Caesars? So has popery. Had paganism its idolatrous calendar and numerous festivals? So

has popery. Had paganism its enforced celibacy, its mystic signs, its worship of relics? So has popery. Had paganism its cruel persecution of those who opposed idolatry? So has popery. Was paganism satanically inspired? So is popery. God overthrew paganism; Satan revived it under Christian names; but God shall destroy it, and sweep its hateful presence from the earth." (*Romanism and Reformation*, H. Grattan Guinness).

"In the transition from pagan to papal Rome much of the old material was worked up. The heathen temples became Roman churches. The altars of the gods became altars of the saints. The curtains, incense, tapers, votive tablets remained the same. The aquarinarium was still the vessel for holy water. St. Peter stood at the gate, instead of Cardea; St. Roque or St. Sebastian in the bedroom, instead of the Phrygian Penates. St. Nicholas was the sign of the vessel, instead of Castor and Pollux. The *Matre Deum* became the Madonna. Alms pro *Matre Deum* became alms for the Madonna. The Festival of the *Matre Deum*, the Festival of the Madonna. The *Lugentes Campi*, or dismal regions, became purgatory. The offerings to the *Manes* were masses for the dead. The name *purgatorium* was taken from the pagan feast of purification called '*Sacrum Purgatorium*.' The Feast of the Purification of Mary replaced the Feast of the *Lupercalia* (in honor of Pan). The Feast of Rogations replaced the Feast of the *Ambarvalia* (in honor of Ceres). Litanies and processions invoking Christ replaced those to Jupiter." *W. S. Blunt*.

"What are nuns with their vows of celibacy, but a new edition of the vestal virgins? The monachism was, in its origin, a purely pagan institution, common to the religions of India, Tibet, and Syria. The daily sacrifice of the mass is copied from the victim—hostia—of the heathen ritual. The Pope himself with the triple crown on his head replaced the old Cerberus with his three heads, who keeps guard as the *custos* of

16 IS THE ROMAN CATHOLIC CHURCH THE CHURCH OF CHRIST?

Tartarus and Elysium. The very same piece of brass which the old Romans worshipped as Jupiter, with a new head on its shoulders—like an old friend with a new face—is now, in St. Peter's Church of Rome, adored with equal devotion by the modern Roman Catholics. And, as if they wished to make the resemblance as perfect as possible, they have, in imitation of his pagan prototype, surrounded the (supposed) tomb of the apostle with a hundred ever-burning lights as the '*Centum aras posuit, vigilemque sacraverat ignem*' (He erected a hundred altars, and consecrated the ever-burning fire)." Virgil's *Aeneid* 4, From *Rome, Pagan and Papal*: Mourant Brock.

And the Roman church calls itself the only one, Holy, Catholic, Apostolic church, whereas it is pagan to the core.

The Right Rev. Monsignor Canon John Vaughan, who claims "that a Protestant who is saved is saved not in so far as he is a Protestant, but simply in so far as he is a Catholic," does not need an answer but a Bible where he can find out that salvation does not depend on this or that church but only on our faith and acceptance of Jesus as our personal Saviour.

DISCUSSION QUESTIONS

1. Do we need an infallible church to interpret the Scripture?
2. Does II Peter 1:20 prove that it is necessary to have an infallible authority interpret the Bible?
3. Is the Roman church the pillar and mainstay of the truth? I Tim. 3:15.
4. Does Matt. 28:20 prove that the church of Rome is infallible?
5. Are the differences which exist among Protestants an argument against priests' interpretation of Scripture?
6. Is the Church of Christ visible or invisible?

7. Catholic means universal. Is the Church universal (Catholic) or local (Roman)?
8. The real mark of a true Catholic Church is its faith in Scripture. Is then the Roman Church catholic?
9. Why isn't the Roman Church holy and apostolic?
10. Did the Roman Church take the place of the Roman emperor and of the pagan religion?

QUESTIONS TO ROMAN CATHOLICS

1. Where in Scripture is there mention that Christ founded the system of the Roman church?
2. Is not your doctrine of infallibility opposed to freedom of thought?
3. Is not a Roman Catholic hampered in his search for truth by a blind obedience to the claims of an infallible church?
4. Does not the Roman Church insist upon an outward conformity with its laws rather than upon fidelity to conscience?
5. Did not Protestantism reinstate conscience in its rights?
6. Is there not a great difference between the faith of a learned and the faith of an ignorant Roman Catholic?
7. Are not all the doctrines of Christianity contained in the Scripture? Why then are there so many dogmas and decrees of popes?
8. You claim to have always taught the same doctrine. What about the recent dogma of papal Infallibility and the Immaculate Conception?
9. How can you reconcile the dogmas of your church with the Scriptures?
10. How can you prove from the Bible that Christ founded the Roman church?

CHAPTER TWO

Is the Bible a Sufficient Rule of Faith?

PART I

*Roman Catholic Doctrine: The Bible is not a sufficient
Rule of Faith.*

*(All texts of Scripture are from the official
Roman Catholic version of the Bible.)*

1. *I most steadfastly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same church.*

2. *I also admit the Holy Scriptures according to that sense which our Holy Mother, the Church, has held and does hold, to which it belongs, to judge of the true sense and interpretation of the scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers (Creed of Pope Pius IV). The Council of Trent receives "with sentiments of equal piety and reverence, all the books, as well of the Old as of the New Testament . . . also the traditions relating as well to faith as to morals. . . ."*

The Bible is not a sufficient rule of faith, but God's revelation is also contained in tradition, in fact, John 21:25 says: "There are, however, many other things that Jesus did; but if every one of these should be written," etc. II Thess. 2:15, "So

then, brethren, stand firm, and hold the teachings that you have learned, whether by word or by letters of ours." Ill John 13, 14, "I had much to write to thee, but I do not want to write to thee with pen and ink. But I hope to see thee shortly, and we will speak face to face."

Jesus Christ having laid the foundation of His Church by preaching, the unwritten Word was the first rule of Christianity; and when the writings of the New Testament were added, this unwritten Word did not lose its authority; which makes us receive with equal veneration, all that was ever taught by the apostles, whether by writing or by word of mouth, as St. Paul himself expresses it.

The Scriptures are not the only rule of faith because the apostles were not commanded to write but to preach. *"Going therefore, teach ye all nations: teaching them to observe all things whatsoever I have commanded you."* Matt. 28:19, 20.

As it has been clearly shown by experience that, if the Holy Bible in the vernacular is generally permitted without any distinction more harm than utility is thereby caused, owing to human temerity: all versions in the vernacular, even by Catholics, are altogether prohibited, unless approved by the holy see, or published under the vigilant care of the bishops, with annotations taken from the Fathers of the church and learned Catholic writers.

All versions of the Holy Bible, in any vernacular language, made by non-Catholics are prohibited; and especially those published by the Bible societies, which have been more than once condemned by the Roman pontiffs, because in them the wise laws of the church concerning the publication of the sacred books are entirely disregarded.

Nevertheless, these versions are permitted to students of theological or biblical science, under the conditions laid down

above (No. 5)—“The Great Encyclical Letters of Pope Leo XIII,” pp. 412, 413.

The Catholic Encyclopedia says: “The attitude of the church toward the Bible societies is one of unmistakable opposition. Believing herself to be the divinely appointed custodian and interpreter of Holy Writ, she cannot without turning traitor to herself, approve the distributions of Scripture “without note or comment.” The fundamental fallacy of private interpretation of the Scriptures is presupposed by the Bible societies.

It is the impelling motive of their work. But it would be likewise the violation of one of the first principles of the Catholic faith—a principle arrived at through observation as well as by revelation—the insufficiency of the Scriptures alone to convey to the general reader a sure knowledge of faith and morals. Consequently, the Council of Trent, in its fourth session, after expressly condemning all interpretations of the sacred text which contradict the past and present interpretation of the Church, orders all Catholic publishers to see to it that their editions of the Bible have the approval of the bishop.

Besides this and other regulations concerning Bible reading in general, we have several acts of the popes directed explicitly against the Bible societies. Perhaps the most notable of these are contained in the Encyclical *Ubi Primum* of Leo XII, dated 5 May, 1824, and Pius IX’s Encyclical *Qui Pluribus*, of 9 November, 1846, Pius VIII in 1829 and Gregory XVI in 1844, spoke to similar effect. It may be well to give the most striking words on the subject from Leo XII and Pius IX. To quote the former:

“You are aware, venerable brothers, that a certain Bible society is impudently spreading throughout the world, which, despising the traditions of the holy Fathers and the decree of the Council of Trent, is endeavoring to translate, or rather to pervert the Scriptures into the vernacular of all nations. . . . It

is to be feared that by false interpretation, the gospel of Christ will become the gospel of men, or still worse, the gospel of the devil."

The Pope then urges the bishops to admonish their flocks that owing to human temerity, more harm than good may come from indiscriminate Bible reading.

Pius IX says "These crafty Bible societies, which renew the ancient guile of heretics, cease not to thrust their Bibles upon all men, even the unlearned,—their Bibles, which have been translated against the laws of the church, and often contain false explanations of the text. Thus, the divine traditions, the teaching of the Fathers, and the authority of the Catholic Church are rejected, and every one in his own way interprets the word of the Lord, and distorts their meaning thereby falling into miserable errors." *The Catholic Encyclopedia, Vol. II, "Bible Societies,"* p. 545.

"Years of experience, and observation not superficial, have only strengthened our conviction that this course must be fearlessly pursued. We must deny to Protestantism any right to use the Bible, much more to interpret it." *Cardinal Wiseman, Catholic Doctrine on the use of the Bible, page 11.*

The most noticeable difference between Catholic and Protestant versions of the Bible is the absence of seven whole books and parts of two others from the Protestant version.

DOUAY AND KING JAMES VERSION

Compared as to omission of books and as to differences in
Titles and spelling.

DOUAY VERSION (Roman Catholic)	KING JAMES VERSION (Protestant)
OLD TESTAMENT	
Genesis	Genesis
Exodus	Exodus
Leviticus	Leviticus
Numbers	Numbers
Deuteronomy	Deuteronomy
Josue	Joshua
Judges	Judges
Ruth	Ruth
I Kings	I Samuel
II Kings	II Samuel
III Kings	I Kings
IV Kings	II Kings
I Paralipomenon	I Chronicles
II Paralipomenon	II Chronicles
I Esdras	Ezra
II Esdras or Nehemias	Nehemiah
Tobias	Omitted
Judith	Omitted
Esther	Ch. X, v. 4 to end omitted.
Job	Job
Psalms	Psalms
Proverbs	Proverbs
Ecclesiastes	Ecclesiastes
Canticle of Canticles	Song of Solomon
Wisdom	Omitted
Ecclesiasticus	Omitted
Isaias	Isaiah
Jeremias	Jeremiah
Lamentations	Lamentations
Baruch	Omitted
Ezechiel	Ezekiel
Daniel	Ch. III, vs. 52-92 omitted
Osee	Hosea
Joel	Joel
Amos	Amos
Abdias	Obadiah
Jonas	Jonah
Micheas	Micah
Nahum	Nahum

Habacuc	Habakkuk
Sophonias	Zephaniah
Aggeus	Haggai
Zacharias	Zechariah
Malachias	Malachi
I Machabees	Omitted
II Machabees	Omitted

NEW TESTAMENT

Matthew	Matthew
Mark	Mark
Luke	Luke
John	John
Acts	Acts
Romans	Romans
I Corinthians	I Corinthians
II Corinthians	II Corinthians
Galatians	Galatians
Ephesians	Ephesians
Philippians	Philippians
Colossians	Colossians
I Thessalonians	I Thessalonians
II Thessalonians	II Thessalonians
I Timothy	I Timothy
II Timothy	II Timothy
Titus	Titus
Philemon	Philemon
Hebrews	Hebrews
James	James
I Peter	I Peter
II Peter	II Peter
I John	I John
II John	II John
III John	III John
Jude	Jude
Apocalypse	Revelation

CHAPTER TWO

Is the Bible a Sufficient Rule of Faith?

PART 2

*Answers to Roman Catholic Doctrine: The Bible is a
sufficient Rule of Faith.*

*(All texts of Scripture are from the official
Roman Catholic version of the Bible.)*

The differences between Romanists and Protestants lie not only in certain doctrines, but in the very rule of faith itself. For Protestantism, the Bible is a sufficient and only rule of faith. For Romanism, the Bible is not a sufficient and only rule of faith, but Bible plus tradition.

At least, you may say, both religions recognize the Scriptures. Yes, the Roman Church recognizes theoretically the Scriptures, but practically it does not allow its members to follow them. A Roman Catholic by professing to admit the Scriptures according to the "sense" of the Church, and "the unanimous consent of the Fathers" will receive as his rule, not Scripture, not even Scripture and Tradition together, but the decrees of certain Councils, or of the Popes, which he calls "the Church." In plain terms *the real rule of faith of a Roman Catholic is not the Bible, or Bible and Tradition, but only the Roman Church itself, with its decrees and dogmas.*

John 21:25 does not prove the doctrine of tradition, but

while it must be admitted that Jesus and His apostles said and did many things that are not written in the Bible, the important fact is that the Scriptures were indited by the Holy Spirit and are sufficient for our every need. St. John himself, in the preceding chapter quoted above, declares: "*But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.*" John 20:31.

St. Paul does not justify the claims of tradition. We do not deny that what is contained in the New Testament was first taught by word of mouth; but we know the Holy Spirit saw to it that everything necessary was later written down in the Bible. Can Romanists prove that the things not written down in III John are not written in other portions of Scripture? The Bible does not undertake to set forth in detail all the exhortations and disciplinary counsels uttered by Jesus Christ and His apostles; it does, however, give all that is necessary for our salvation, growth and guidance in grace.

If the Roman Church could prove that its Tradition were divine or apostolic we would bow at once to its authority. Tradition at first was oral, but who can be trusted to report? The Fathers or the Councils? They contradict one another and even the present Roman teaching on many points.

We have a remarkable instance in the Bible itself in which report or tradition circulated a falsehood. In John 21:22, 23, we read, "*Jesus said to him, 'If I wish him to remain until I come, what is that to thee? Do thou follow me.'* This saying *therefore went abroad among the brethren, that that disciple was not to die. But Jesus had not said to him, 'He is not to die; but rather, 'If I wish him to remain until I come, what is that to thee?'*" Surely we cannot depend for our salvation on tradition.

The Fathers are opposed to Romanism on many points.

"If religion consists in divine things, images are against religion, for there can be nothing heavenly in that which is earthly." Lactantius, Lib. 2, a Father of the church. The Councils of Constance, Pisa and Basel declared that a Council was above a Pope. The Council of Florence and the Fifth Council of Lateran declared against that doctrine. Who is reporting the apostolic infallible tradition?

The Holy Spirit did more than command, for He actually inspired the disciples to write. Christ Himself condemned tradition. "So you have made void the commandment of God by your tradition." Matt. 15:7. St. Paul warned us against tradition. "Beware lest any man cheat you by philosophy, and vain deceit; according to the tradition of men. According to the elements of the world, and not according to Christ." Col. 2:8. Christ and the apostles never appealed to tradition; they appealed always to Scripture as the rule of faith and final authority. Christ resisted Satan with Scripture. (Matt. 4:4). He said that the Sadducees erred because they did not know the Scripture (Matt. 22:29). He reproved the two disciples as they journeyed to Emmaus because they did not believe all that the Prophets said of Him (Luke 24:25, 27). He quoted the Scriptures very often (Luke 16:31, John 5:39, etc.). The apostles followed the example of their Master in often quoting the Scriptures. (See Acts 17:2; 18:24; 26:22; II Tim. 3:15.)

The Christians in the apostles' time had the same rule of faith as ourselves because they had the Old Testament, and the teaching of Christ and His apostles. We have the Old Testament and the New Testament which is the teaching of Christ and His apostles.

The infallible rule of interpretation of Scripture is the Scripture itself and not a man, a priest or a pope; and therefore, when there is a question about the true and full sense

of any Scripture it must be searched and known by other places that speak more clearly.

Even Tradition does not favor Romanism; in fact many Fathers clearly teach against introducing anything that is not written in the Scriptures, and defend the private reading and interpretation of the Bible.

St. Basil (year 329-379): "Without doubt it is a most manifest fall from faith, and a most certain sign of pride to introduce anything that is not written in the Scriptures, our blessed Saviour having said, 'My sheep hear my voice, and the voice of strangers they will not hear'; and to distract from Scripture, or to add anything to the faith that is not there, is most manifestly forbidden by the apostle, saying, 'If it be but a man's testament, no man addeth thereto.'" "De Fide," Garnier's edition, Vol. II, p. 313.

St. Chrysostom (year 347-407) says: "And so ye also, if ye be willing to apply to the reading of him with a ready mind, will need no other mind. For the Word of Christ is true which saith, 'Seek, and ye shall find; knock, and it shall be opened unto you.' Matt. 7:7.... From this it is that our countless evils have arisen from ignorance of the Scriptures; from this it is that the plague of heresies has broken out." Homilies on Romans.

Protestants reject the books called the Apocrypha, and thus the difference between Protestantism and Romanism extends even to the canon of Scripture. Protestants reject these books because:

1. They were never received by the Jewish Church; and "the oracles of God were entrusted to them," Rom. 3:2. Josephus, the great Jewish authority, says: "The Jews had only twenty-two books that deserved belief, but those which were written after the time of Artaxerxes (the Apocrypha) were not of equal credit with the rest, in which period they had no prophets at all." Lib. 1, Con. Apion.

2. They were never quoted by Christ and His apostles.
3. They were rejected by the most eminent Christian Fathers.

4. They contain internal evidence of their non-inspiration. Suicide seems to be commended in II Machab. 14: 41, 42, and the writer apologizes for defects. It is the only book where prayers for the dead are found against the clear teaching of the Bible.

"The Bible, I say, the Bible only, is the religion of Protestants. . . . I for my part, after a long and (as I verily believe and hope) impartial search of 'the true way to eternal happiness,' do profess plainly that I cannot find any rest for the sole of my foot but upon this rock only. I see plainly and with mine own eyes that there are popes against popes, councils against councils, some Fathers against others, the same Fathers against themselves, a consent of the Fathers of one age against a consent of the Fathers of another age.

There is no sufficient certainty but of Scripture only for one considering man to build upon. This, therefore, and this only, I have reason to believe: this I will profess; according to this I will live, and for this, if there be occasion, I will not only willingly, but even gladly, lose my life, though I should be sorry that Christians should take it from me. Propose me anything out of this Book, and require whether I believe it or no, and seem it never so incomprehensible to human reason, I will subscribe to it with hand and heart, as knowing no demonstration can be stronger than this: God hath said so, therefore it is true." (The Religion of Protestants, a Safe Way to Salvation, Wm. Chillingworth).

DISCUSSION QUESTIONS

1. What is the rule of faith of Protestantism?
2. What is the rule of faith of Romanism?

3. Does the Roman Church allow its members to follow the Bible?
4. Can a Roman Catholic interpret the Scriptures as the Holy Spirit directs him?
5. Is the Roman Church or the Bible the rule of faith for a Roman Catholic?
6. Does John 21:25 prove that the Bible is not a sufficient rule of faith? Please explain the text.
7. Does II Thess. 2:15 justify the claims of Tradition? Please explain the text.
8. How do you answer Roman Catholics when they quote in favor of Tradition, III John 13:14?
9. Did Christ and the apostles condemn tradition?
10. Did Christ and the apostles appeal to the Scriptures as the rule of faith?

QUESTIONS TO ROMAN CATHOLICS

1. Why did the Roman Church condemn Protestant Bible societies as dangerous to Christianity?
2. You say that Roman Catholics can read the Bible, but do they do so?
3. I have known Roman Catholics to admit that they have never read the Bible, so why doesn't the Roman Church teach it to them?
4. How can the Roman Church claim the Bible as her own book?
5. Why does the Roman Church reject private judgment?
6. Has not any man who can think the moral right to interpret anything, and therefore even the Bible?
7. If a Roman Catholic needs a Pope or a priest to understand the Bible, whom does he need to understand the Pope or the priest?
8. Is the Roman Church afraid that people will form opinions for themselves if they can read and interpret the Bible

as the Holy Spirit directs them?

9. Did not Christ promise that He would send the Holy Spirit and not the Pope, or a priest, or a church, to teach us all truth?
10. The Bible tells us to prove all things. Isn't this a proof of private interpretation of Scripture?

CHAPTER THREE

Was Peter a Pope?

PART 1

Roman Catholic Doctrine: Peter was a Pope and the Pope a successor of Peter and Vicar of Christ.

(All texts of Scripture are from the official Roman Catholic version of the Bible.)

Christ appointed Peter to be head of His Church as we can see from the following texts of Scriptures.

"And I say to thee, thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." Matt. 16:18.

Christ changed his name to Peter, i.e. a rock, and declared that He built His whole Church upon him as its solid foundation, thus He puts Peter in place of Himself.

"And I will give thee the keys of the kingdom of heaven, and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven." Matt. 16:19.

Christ gave the power of the keys to Peter, but not to the others. Now, the power of the *keys* denotes supreme authority. Thus: "I will lay the key of the house of David upon his

shoulder; and *he* shall open, and none shall shut; and he shall shut, and none shall open" (Isa. 22:22). This was prophesied of Christ, who says of himself: "Thus saith the Holy One and the true one: he that hath the key of David; he that openeth, and no man shutteth; shutteth, and no man openeth." (Apoc. 3:7.) Consequently, when He said to Peter: "To thee I will give the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven." (Matt. 16:19.) He evidently communicated to him this supreme authority in "the house of David," i.e., in the Church, appointing him his vicegerent on earth.

And the Lord said, Simon, Simon, behold, Satan has desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith may not fail, and do thou, when once thou hast turned again, strengthen thy brethren." Luke 22:31.

This whole speech of Jesus presupposes that Peter is the chief because He has commissioned him to confirm the other apostles.

"When, therefore, they had breakfasted Jesus said to Simon Peter, Simon, son of Jona, lovest thou me more than these? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He saith to him again: Simon, son of Jona, lovest thou me? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs." He asked Peter the same question a third time, and, having received the same answer, "he said to him: Feed my sheep." (John 21:15-17.)

With those words Christ bestowed upon St. Peter the primacy He had twice promised.

In the lists of the apostles given in the Gospel, Peter is always put first (Matt. 10:2).

Peter acted as the chief in the assembly to choose St. Matthias (Acts 1:15-22) and in opening the first Council of Jerusalem, saying: "Brethren, you know in the early days God made choice among us, that through my mouth the Gentiles should hear the word of the Gospel and believe." Acts 15:7.

It is simple history that St. Peter went to Rome about the year 43 A.D., went back to Jerusalem after a few years for a short time, and then returned to Rome until his death, save for very short absences. He died about the year 67, during the reign of Nero. Papias wrote, about 140 A.D., "Peter came and first by his salutary preaching of the Gospel and by his keys opened in the city of Rome the gates of the heavenly kingdom." Lanciani, the eminent archaeologist, wrote, "The presence of St. Peter in Rome is a fact demonstrated beyond a shadow of doubt by purely monumental evidence."

Scripture tells us that he was head of the Church, which implicitly demands that he was universal Bishop, and it also tells us that he was in Rome.

The word Pope means Father or Head of the Church as an ordinary father is head of a family. St. Peter was certainly in Rome, and died there as Bishop. By legitimate succession the one who succeeded as Bishop of Rome after Peter's death inherited the office of Head of the Church, or if you wish, as Father of the whole Christian family he was Pope. All the Bishops of Rome right through the centuries have belonged to the Catholic Church. No one disputes that. They are known as the Popes and as St. Peter was first of that long line, Catholics rightly regard him as the first Pope.

"We define that the Holy Apostolic See and the Roman Pontiff holds the primacy over the whole world, and that the Roman Pontiff himself is the successor of the Blessed Peter, prince of the Apostles, and true vicar of Christ, the head of the whole Church, the father of all Christians, and that to him,

in the person of Blessed Peter was given by our Lord Jesus Christ, full power to feed, rule, and govern the universal church, as is contained also in the acts of the ecumenical councils, and in the sacred canons." Council of Trent.

The Saviour is once more on earth; He is in the Vatican in the person of an aged man.

"The Pope is Christ in office, Christ in jurisdiction and power . . . we bow down before thy voice, O Pius, as before the voice of Christ, the God of truth; in clinging to thee, we cling to Christ." During the Vatican Council Jan. 9, 1870.

"Faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic Religion, and the salvation of Christian people, the Sacred Council approving, we teach and define that is a dogma divinely revealed that the Roman Pontiff, when he speaks ex-cathedra, that is, when in discharge of the office of pastor and teacher of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith and morals to be held by the universal church, by the divine assistance promised him in the Blessed Peter, is possessed of the infallibility with which the Divine Redeemer willed that His Church should be endowed from defining doctrine regarding faith and morals; and that, therefore, such definitions of the Roman Pontiffs are irreformable of themselves, and not from the consent of the Church." (Vatican Council on the Church of Christ, Chapter IV, July 18, 1870.)

"There are two swords, the spiritual and the temporal. Both are in the power of the Church; the one, the spiritual, to be used by the Church; the other, the material, for the Church.

"The former, that of the Priests, the latter, that of the kings and soldiers, to be wielded at the command and sufferance of the Priests. One sword must be under the other; the temporal under the spiritual. The spiritual instituted the temporal power and judges whether that power is well exercised. If

the temporal power errs, it is judged by the spiritual. We, therefore, assert, define and pronounce that it is necessary to salvation to believe that every human being is **SUBJECT TO THE PONTIFF OF ROME.**”—From Pope Boniface VIII.

“We hold upon this earth the place of God Almighty.”
Pope Leo XIII, June 20, 1894.

The Popes have used often not only a spiritual but even a temporal power in the Roman Catholic history. For instance, only one example: In the life of Pope Gregory the seventh, Vol. II, page 48 we read: “O blessed Peter, prince of the Apostles, bend down to us, we beseech thee, thine ear; hear me, me thy servant, whom thou hast sustained from infancy and preserved till this day from the hands of the wicked, who hate me because I am faithful to thee.

“And thou, my lady, mother of God, with blessed Peter, thy brother, among the saints, art my witness that the Holy Roman Church placed me, in spite of myself, at its helm, and that I sought not to raise myself to thy see, but would rather have ended my life in exile than to have taken thy place by considerations of worldly glory or in a secular spirit. Therefore it is, as I believe, by thy grace, O holy Apostle, and not because of my works, that it has pleased thee, and that it pleases thee still, that the Christian people committed specially to thy care should obey me; for thy life has entered into me, and the power that God has given me to bind and to loose in heaven and on earth is thy grace.

“So then, strong in the confidence, for the honor and safety of thy church, in the name of the Father, the Son, and the Holy Ghost, I **DEPOSE KING HENRY IV**, son of the emperor Henry, who, by insolence unparalleled, has risen up against thy church, the governments of the Teutonic kingdom and of Italy. I **LOOSE ALL CHRISTIANS FROM THE OATH THEY HAVE TAKEN OR MAY TAKE TO HIM**, and I

forbid all persons to obey him as king; for it is just that he who strives to diminish the honor of thy church should lose the honor he himself appears to possess. And as he has refused to obey as a Christian, and has not returned to the Lord he had forsaken, communicating with those that were excommunicated, committing many iniquities, despising the counsels I gave him for his salvation, as thou knowest, and separating himself from thy church, in which he has put division, I bind him, in thy name, with the bond of anathema; I bind him, relying in thy power, so that the nations may know and prove the truth of these words: 'Thou art Peter, and on this stone the living God has built His church, and the gates of hell shall not prevail against it'... Come now, I beseech you, O most holy and blessed fathers and princes, Peter and Paul, that all the world may understand and know that if ye are able to bind and loose in heaven, ye are likewise able on earth, according to the merits of each man, to give and to take away empires, kingdoms, pryncedoms, marquisates, duchies, countships, and the possessions of all men. For if ye judge spiritual things, what must we believe to be your power over worldly things? And if ye judge the angels who rule over all proud princes, what can ye not do to their slaves?"

THE TITLE DEED OF THE CATHOLIC CHURCH

[St. indicates those Popes who were canonized, declared saints. M. indicates those who were martyrs.]

Name	Elected	Died	Name	Elected	Died
1. St. Peter, M.	33	67	16. St. Zephyrinus, M. . .	203	221
2. St. Linus, M.	67	78	17. St. Callistus I., M. . .	221	227
3. St. Cletus, M.	78	90	18. St. Urban I., M. . . .	227	233
4. St. Clement I., M. . .	90	100	19. St. Pontian, M.	233	238
5. St. Anacletus, M. . . .	100	112	20. St. Anterus, M.	238	239
6. St. Evaristus, M. . . .	112	121	21. St. Fabian, M.	239	253
7. St. Alexander I., M. . .	121	132	22. St. Cornelius, M. . . .	253	255
8. St. Sixtus I., M. . . .	132	142	23. St. Lucius I., M. . . .	255	257
9. St. Telesphorus, M. . .	142	154	24. St. Stephen I., M. . . .	257	260
10. St. Hyginus, M.	154	158	25. St. Sixtus II., M. . . .	260	261
11. St. Pius I., M.	158	167	26. St. Dionysius	261	272
12. St. Anicetus, M. . . .	167	175	27. St. Felix I., M.	272	275
13. St. Soterus, M.	175	182	28. St. Eutychian, M. . . .	275	283
14. St. Eleutherius, M. . .	182	193	29. St. Caius, M.	283	296
15. St. Victor I., M. . . .	193	203	30. St. Marcellinus, M. . .	296	304

Name	Elected	Died
81. St. Marcellus I., M. . .	304	309
82. St. Eusebius	309	311
83. St. Melchiades	311	313
84. St. Sylvester I.	314	337
85. St. Mark	337	340
86. St. Julius I	341	352
87. St. Liberius	352	366
88. St. Felix II.*	363	365
89. St. Damasus I.	367	384
40. St. Siricius	384	398
41. St. Anastasius I.	399	402
42. St. Innocent I.	402	417
43. St. Zozimus	417	418
44. St. Boniface I.	418	423
45. St. Celestine I.	423	432
46. St. Sixtus III.	432	440
47. St. Leo I.	440	461
48. St. Hilary	461	468
49. St. Simplicius	468	483
50. St. Felix III.	483	492
51. St. Gelasius I.	492	496
52. St. Anastasius II. . . .	496	498
53. St. Symmachus	498	514
54. St. Hormisdas	514	523
55. St. John I.	523	526
56. St. Felix IV.	526	530
57. Boniface II.	530	532
58. John II.	532	535
59. St. Agapitus	535	536
60. St. Silverius, M.	536	538
61. Vigilius	538	555
62. Pelagius I.	555	560
63. John III.	560	573
64. Benedict I.	574	578
65. Pelagius II.	578	590
66. St. Gregory I.	590	604
67. Sabinian	604	606
68. Boniface III.	607	607
69. St. Boniface IV.	608	615
70. St. Deusdedit I.	615	619
71. Boniface V.	619	625
72. Honorius I.	625	638
73. Serverinus	639	640
74. John IV.	640	642
75. Theodore I.	642	649
76. St. Martin I., M.	649	655
77. St. Eugene I.	655	657
78. St. Vitalian	657	672
79. Adeodatus II.	672	676
80. Donus I.	676	678
81. St. Agatho	678	682
82. St. Leo II.	682	683
83. St. Benedict II.	684	685
84. John V.	685	686
85. Conon	686	687
86. St. Sergius I.	687	701
87. John VI.	701	705
88. John VII.	705	707
89. Sisinnius	708	708
90. Constantine	708	715
91. St. Gregory II.	715	731
92. St. Gregory III.	731	741
93. St. Zachary	741	752
94. Stephen II.*	752	752
95. St. Stephen III.	752	757
96. St. Paul I.	757	767
97. Stephen IV.	768	771

Name	Elected	Died
98. Adrian I.	771	795
99. St. Leo III.	795	816
100. St. Stephen V.	816	817
101. St. Paschal I.	817	824
102. Eugene II.	824	827
103. Valentine	827	827
104. Gregory IV.	827	844
105. Sergius II.	844	847
106. St. Leo IV.	847	855
107. Benedict III.	855	858
108. St. Nicolas I.	858	867
109. Adrian II.	867	872
110. John VIII.	872	882
111. Marinus I.	882	884
112. St. Adrian III	884	885
113. Stephen VI.	885	891
114. Formosus	891	896
115. Stephen VII.	896	897
116. Romanus	897	898
117. Theodore II.	898	898
118. John IX.	898	900
119. Benedict IV.	900	903
120. Leo V.	903	903
121. Christopher	903	904
122. Sergius III.	904	911
123. Anastasius III.	911	918
124. Landus	913	914
125. John X.	915	928
126. Leo VI.	928	929
127. Stephen VIII.	929	931
128. John XI.	931	936
129. Leo VII.	936	939
130. Stephen IX.	939	942
131. Marirus II.	942	946
132. Agapitus II.	946	956
133. John XII.	956	964
134. Benedict V.	964	965
135. John XIII.	965	972
136. Benedict VI.	972	973
137. Donus II.	973	973
138. Benedict VII.	975	984
139. John XIV.	984	985
140. John XV.	985	996
141. Gregory V.	996	999
142. Sylvester II.	999	1003
143. John XVI or XVII. . .	1003	1008
144. John XVII, or XVIII. .	1003	1009
145. Sergius IV.	1009	1012
146. Benedict VIII.	1012	1024
147. John XVIII, or XIX. or XX.	1024	1033
148. Benedict IX.	1033	1044
149. Gregory VI.	1044	1046
150. Clement II.	1046	1047
151. Damasus II.	1048	1048
152. St. Leo IX.	1049	1054
153. Victor II.	1055	1057
154. Stephen X.	1057	1058
155. Nicholas II.	1059	1061
156. Alexander II.	1061	1073
157. St. Gregory VII.	1073	1085
158. B. Victor III.	1087	1087
159. B. Urban II.	1088	1099
160. Paschal II.	1099	1118
161. Gelasius II.	1118	1119
162. Calistus II.	1119	1124
163. Honorius II.	1124	1130

Name	Elected	Died
164. Innocent II.	1130	1143
165. Celestine II.	1143	1144
166. Lucius II.	1144	1145
167. B. Eugene III.	1145	1153
168. Anastasius IV.	1153	1154
169. Adrian IV.	1154	1159
170. Alexander III.	1159	1181
171. Lucius III.	1181	1185
172. Urban III.	1185	1187
173. Gregory VIII.	1187	1187
174. Clement III.	1187	1191
175. Celestine III.	1191	1198
176. Innocent III.	1198	1216
177. Honorius III.	1216	1227
178. Gregory IX.	1227	1241
179. Celestine IV.	1241	1241
180. Innocent IV.	1243	1254
181. Alexander IV.	1254	1261
182. Urban IV.	1261	1264
183. Clement IV.	1265	1268
184. B. Gregory X.	1271	1276
185. B. Innocent V.	1273	1276
186. Adrian V.	1276	1276
187. John XIX, or XX. or XXI.	1276	1277
188. Nicholas III.	1277	1280
189. Martin IV.	1281	1285
190. Honorius IV.	1285	1287
191. Nicholas IV.	1288	1292
192. St. Celestine V.*	1294	1294
193. Boniface VIII.	1294	1303
194. B. Benedict X. or XI.	1303	1304
195. Clement V.	1305	1314
196. John XX. or XXI. or XXII.	1316	1334
197. Benedict XI. or XII.	1334	1342
198. Clement VI.	1342	1352
199. Innocent VI.	1352	1362
200. B. Urban V.	1362	1370
201. Gregory XI.	1370	1378
202. Urban VI.	1378	1389
203. Boniface IX.	1389	1404
204. Innocent VII.	1404	1406
205. Gregory XII.*	1406	1409
206. Alexander V.	1409	1410
207. John XXII. or XXIII. or XXIV.*	1410	1415
208. Martin III. or V.	1417	1431
209. Eugene IV.	1431	1447
210. Nicholas V.	1447	1455
211. Callistus III.	1455	1458

Name	Elected	Died
212. Pius II.	1458	1464
213. Paul II.	1464	1471
214. Sixtus IV.	1471	1484
215. Innocent VIII.	1484	1492
216. Alexander VI.	1492	1503
217. Pius III.	1503	1503
218. Julius II.	1503	1513
219. Leo X.	1513	1521
220. Adrian VI.	1522	1523
221. Clement VII.	1523	1534
222. Paul III.	1534	1549
223. Julius III.	1550	1555
224. Marcellus II.	1555	1555
225. Paul IV.	1555	1559
226. Pius IV.	1559	1565
227. St. Pius V.	1566	1572
228. Gregory XIII.	1572	1585
229. Sixtus V.	1585	1590
230. Urban VII.	1590	1590
231. Gregory XIV.	1590	1591
232. Innocent IX.	1591	1591
233. Clement VIII.	1592	1605
234. Leo XI.	1605	1605
235. Paul V.	1605	1621
236. Gregory XV.	1621	1623
237. Urban VIII.	1623	1644
238. Innocent X.	1644	1655
239. Alexander VII.	1655	1667
240. Clement IX.	1667	1669
241. Clement X.	1670	1676
242. Innocent XI.	1676	1689
243. Alexander VIII.	1689	1691
244. Innocent XII.	1691	1700
245. Clement XI.	1700	1721
246. Innocent XIII.	1721	1724
247. Benedict XIII.	1724	1730
248. Clement XII.	1730	1740
249. Benedict XIV.	1740	1758
250. Clement XIII.	1758	1769
251. Clement XIV.	1769	1774
252. Pius VI.	1775	1799
253. Pius VII.	1800	1823
254. Leo XII.	1823	1829
255. Pius VIII.	1829	1830
256. Gregory XVI.	1831	1846
257. Pius IX.	1846	1878
258. Leo XIII.	1878	1903
259. Pius X.	1903	1914
260. Benedict XV.	1914	1922
261. Pius XI.	1922	1939
262. Pius XII.	1939	

CHAPTER THREE

Was Peter a Pope?

PART 2

Answers to Roman Catholic Doctrine: Peter was not a Pope and the Pope not a successor to Peter and Vicar of Christ.

(All texts of Scripture are from the official Roman Catholic version of the Bible.)

Jesus did not say to Peter, upon thee I will build My church, as the church of Rome claims, but, "upon this rock," and the word "this" pointing to Himself whom Peter had confessed when he said, "Thou art Christ."

Christ does not promise to build His Church upon Peter, but upon Himself, as Peter himself is careful to tell us:

"Behold, I lay in Sion a chief corner stone, chosen, precious; and he who believes in it shall not be put to shame." For you, therefore, who believe is this honor; but to those who do not believe, *"A stone which the builders rejected, the same has become the head of the corner,"* and *"a stone of trembling, and a rock of scandal to those who stumble at the word and who do not believe."* I Pet. 2:6, 8. Cf. Matt. 21:42.

Even St. Paul says that *"And the Rock was Christ."* I Cor. 10:4.

And elsewhere St. Paul declares that Christ is the only

foundation of the Church: *"For other foundation no one can lay but that which has been laid which is Jesus Christ."* I Cor. 3:11.

Other references: Ex. 17:6; John 4:13, 14; 17:37, 39; Eph. 2:20; Rom. 9:32, 33; Dan. 2:34; Matt. 21:44; Ps. 117:22; Isa. 28:16; Rom. 9:33; Acts 4:11.

"In the Greek, the term for Peter is 'Petros' (masculine gender), a stone; the term for the rock is 'Petra' (feminine gender). It is not possible to avoid the force of this by maintaining that Jesus spoke in the Syro-Chaldaic and in that tongue there is no change of gender. Even if, as some suppose, Matthew was written first in Aramaic and then translated into Greek, the distinction must have been in the Aramaic for it is in the Greek. If there were no distinction originally, why was one made in Greek? Could not the lack of distinction (if there had been such) have been maintained in the Greek? The distinction is also found in the Latin Vulgata and in a recent translation of the New Testament into the English which the Roman Catholics published.

"The use of the two different words 'Petros' and 'Petra' evidently proves a difference in meaning."

A Roman Catholic archbishop at the Vatican Council admitted that the text of the "Rock" does not prove the primacy of Peter and the Pope:

"The rule of Biblical interpretation imposed upon us is this: that the Scriptures are not to be interpreted contrary to the unanimous consent of the Fathers. It is doubtful whether any instance of that unanimous consent is to be found. But this failing, the rule seems to lay down for us the law of following, in their interpretation of Scripture, the major number of the Fathers, that might seem to approach unanimity. Accepting this rule, we are compelled to abandon the usual modern exposition of the words, 'On this rock will I build my church.'

“In a remarkable pamphlet ‘printed in facsimile of manuscript,’ and presented to the Fathers almost two months ago, we find five different interpretations of the word ‘rock,’ in the place cited, ‘the first of which declares’ (I transcribe the words) ‘that the church was built on Peter’; and this interpretation is followed by seventeen Fathers—among them, Origen, Cyprian, Jerome, Hilary, Cyril of Alexandria, Leo the Great, Augustine.

“The second interpretation understands from these words, ‘On this rock will I build my church,’ that the church was built on all the apostles, whom Peter represented by virtue of the primacy. And this opinion is followed by eight Fathers—among them, Origen, Cyprian, Jerome, Augustine, Theodoret.

“The third interpretation asserts that the words, ‘On this rock,’ etc., are to be understood of the *faith* which Peter had professed—that this faith, this profession of faith, by which we believe Christ to be the Son of the living God, is the everlasting and immovable foundation of the church. This interpretation is the weightiest of all, since it is followed by forty-four Fathers and doctors; among them, from the East, are Gregory of Nyssa, Cyril of Alexandria, Chrysostom, Theophylact; from the West, Hilary, Ambrose, Leo the Great; from Africa, Augustine.

“The fourth interpretation declares that the words, ‘On this rock,’ are to be understood of that rock which Peter had confessed, that is, Christ—that the church was built upon Christ. This interpretation is followed by sixteen Fathers and doctors.

“The fifth interpretation of the Fathers understands by the name of the rock, the faithful themselves, who, believing Christ to be the Son of God, are constituted living stones out of which the church is built.

"From this it follows, either that no argument at all, or one of the slenderest probability, is to be derived from the words, 'On this rock will I build my church,' in support of the primacy. Unless it is certain that by the rock is to be understood the Apostle Peter in his own person, and not in his capacity as the chief apostle speaking for them all, the word supplies no argument whatever, I do not say in proof of papal infallibility, but even in support of the primacy of the Bishop of Rome. If we are bound to follow the majority of the Fathers in this thing, then we are bound to hold for certain that by the rock should be understood the faith professed by Peter, not Peter professing the faith."—*Speech of Archbishop Kenrick; cited in "An Inside View of the Vatican Council," edited by Leonard Woolsey Bacon, pp. 107-109.*

"The symbol of the Keys does not make Peter the chief Apostle; in fact, the keys are the symbol, the power of binding and loosing is the thing symbolized. To all the apostles, Christ gave the same thing symbolized by the Keys given to Peter:

"Amen I say to you (to all the apostles) whatever you bind on earth shall be bound also in heaven, and whatever you loose on earth shall be loosed in heaven. Matt. 18:18.

"Therefore, if speaking of Peter, Christ means the symbol and the thing symbolized and if when speaking He grants the thing symbolized without the symbol, He neither takes away from the other apostles, nor does He add anything to Peter, for the symbol by itself is nothing, it is the thing symbolized that is effective." (*Cardinal Gibbons, James D. Bales*)

A key is used in opening a door. Peter was appointed to open the door of the Christian Church. He preached on the day of Pentecost to the Jews, and admitted three thousand persons by baptism into the Church.

"And when the days of the Pentecost were accomplished they were all together in one place. But Peter standing up with the eleven, lifted up his voice, and spoke to them: Ye men of Judea, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words. They therefore that received his word, were baptized; and there were added in that day about three thousand souls." Acts 2:1, 14, 41.

We will see the meaning of binding and loosing in the chapter about confession. Luke 22:31, reminding us of Peter's fall, is rather an argument against his supremacy. The exhortation to confirm his brethren after his conversion, would apply to any person, under similar circumstances from sin.

Peter gave a very bad example to the disciples and apostles by his denial with cursing and oaths; it was only natural and Christian for him to reassure his brethren of his sincere conversion.

John 21:15 does not confer any dignity or peculiar privilege upon Peter. He had denied his Master three times and he is restored as apostle in a thrice repeated exhortation.

All the apostles were equal, and not Peter the chief.

"Neither be ye called masters; for one is your Master, Christ. He that is the greatest among you shall be your servant." Matt. 23:10, 11.

At the Council of Jerusalem Peter took part in the conversations, but the Apostle James and not Peter presided and pronounced the Council's decision:

"And after they had held their peace, James answered, saying: Men, brethren, hear me. For which cause I judge that they..." etc. Acts 15:13, 19.

Peter calls himself an elder and not a Pope.

"The ancients therefore that are among you, I beseech, who am myself also an ancient (elder)." I Peter 5:1.

The other apostles did not recognize Peter as their chief; in fact, they sent him to preach to Samaria and not Peter them.

"Now when the apostles, who were in Jerusalem, had heard that Samaria had received the word of God, they sent unto them Peter and John." Acts 8:14.

St. Paul did not believe that Peter was his chief; in fact:

(a) Paul mentioned Peter more than once but he never mentioned him with any special title of honor, such as the Vicar or Pope, or above any of the other apostles.

(b) Paul taught that those who attached themselves to Peter, or to any other apostles or persons, as a distinct group, were guilty of schism, because Christ is the Head. I Cor. 1:12, 13; 3:22.

(c) Paul did not mention the Papacy when he referred to the offices of the church. I Cor. 12:28 and Eph. 4:11.

(d) Paul as an apostle claimed authority over the Roman church itself. Rom. 1:5, 6; 16:17.

(e) Paul was "behind the very chiefest apostles in nothing." II Cor. 12:11, 12.

(f) Paul expressly denied that Peter was the Pope and he further maintained that whatever Peter was to the Jews, he, Paul, was to the Gentiles. This certainly was incompatible with any idea of a Pope in Paul's day. Gal. 2:7, 8.

(g) Paul rebuked Peter without any mention of Peter's supremacy. Gal. 2:11.

If Peter was the chief it was the duty of Paul and of the apostles to recognize him, respect him as it, and to teach such a fundamental doctrine, but neither the Gospels, nor the Acts of Apostles, the Epistles, and Revelation mention it. (*Was Peter Pope?* James D. Bales.)

I wonder how the so-called Vicar of Christ, the Pope, feels when he sees an image of Jesus upon the Cross or reads the following texts of the Bible, if world politics give him time to read the Word of God.

"Blessed are the meek for they shall inherit the earth."
Matt. 5:4.

Christ *"had nowhere to lay His head."* Matt. 8:20.

Christ said, *"I am in the midst of you, as he that serveth."*
Luke 22:27.

Christ washed men's feet. John 13:5.

Christ wore a crown of thorns. John 19:5.

"My kingdom is not of this world." John 18:36.

Were the poor fisherman, the humbly dressed and spiritually minded Apostle Peter to come to earth and attempt to see the Pope inside the Vatican, would he be allowed by his guards, monsignors and cardinals to put his feet inside the Vatican? Would he not be thrown out as not being properly dressed, or lacking diplomatic credentials to be admitted to the presence of His Holiness of Our Lord, as the Pope wants to be called?

I do not know how it does feel to be called a Pope, but I would rather be a Christian, a follower of the Word of God, when Christ Himself shall come down to judge the living and the dead.

The Pope wants to be called: Vicar of Christ, Supreme Pontiff, His Holiness of Our Lord, Universal Apostle, but a Pope himself—Gregory I (A.D. 590-664)—repudiated the title of universal or ecumenical bishop. Was this not a plain denial of papal supremacy?

"St. Peter is not called Universal Apostle... the whole church falls from its place when he who is called Universal falls.... But far from Christian hearts be that blasphemous name. . . . I confidently affirm that who so calls himself, or desires to be called Universal Priest, in his pride goes before Antichrist." (To the Emperor Maurice, Epistola 5:20-7:33)

To the Patriarch of Antioch he says that this title is *"profane, superstitious, haughty, and invented by the first apostate"* (Epistola 7:27).

An infallible Pope—Honorius—was condemned as a heretic by an infallible council—Sixth General Council (year 681). What is infallibility?

The condemnation of Pope Honorius for heresy is recorded in the Roman Breviaries until the sixteenth century, at which period the name of Honorius suddenly disappears. The theory of papal infallibility was at that time rapidly developed. A fact opposed it. The evidence for the fact is suppressed. "I have before me," writes Pere Gratry, "a Roman Breviary of 1520, printed at Turin, in which, on the feast of St. Leo, June 28, I find the condemnation of Honorius: 'In which synod were condemned Sergius, Cyrus, Honorius, Pyrrhus, Paul and Peter... who asserted and proclaimed one will and operation in our Lord Jesus Christ.'

"I open the Roman Breviary of today," he continues, "and there I find in the instruction of St. Leo (June 28): 'In this council were condemned Cyrus, Sergius, and Pyrrhus, who preached only one will and operation in Christ.' The trifling incident of a Pope condemned for heresy by an ecumenical council is simply omitted by the revisers of the Breviary in the sixteenth century. Father Garnier, in his edition of the *Liber Diurnus*, says, with a gentle irony, that they omitted it for the sake of brevity."—"Pope Honorius," Willis; cited in *Roman Catholic Claims*, Charles Gore.

The papal power was gradually developed, and it is not difficult to trace the principal steps of its development.

First Step.—The influence of the pseudo-Clementine Letters and Homilies, a forgery probably of the middle of the second century. These writings profess to be from the hand of Clemens Romanus, who writes to James after the death of Peter, and states that the latter shortly before his death appointed the writer his successor. Here we have the origin of the story, repeated by Tertullian, that Clement was ordained Bishop of Rome by St. Peter. The bishop of Manchester is of

opinion that "the only early persuasion of St. Peter's Roman Episcopate 'was due' to the acceptance in the third and following centuries of the Clementine fiction as genuine history.... No one had any suspicion that the Clementine romance was a lie invented by a heretic. The story was accepted on all sides."

With this view coincides the encyclical letter of the Holy Orthodox Church of the East already referred to: "Those absolutistic pretensions of popedom were first manifested in the pseudo-Clementines."

Second Step.—The action of the Council of Sardica (A.D. 343) in giving a right of appeal to the Bishop of Rome on the part of any bishop who considered himself unjustly condemned. This led to the consolidation of power in the hands of the Bishop of Rome, although the decree of the council was not accepted by the churches of Africa or the East.

Third Step.—The decree of the emperor Valentinian I, that all ecclesiastical cases arising in churches in the empire should be henceforth referred for adjudication to the Bishop of Rome.

Fourth Step.—The appeals provided for by the Council of Sardica and by the decree of Valentinian were voluntary appeals; but Pope Nicolas I, in the ninth century, set up the claim that, with or without appeal, the Bishop of Rome had an inherent right to review and decide all cases affecting bishops.

Fifth Step.—The forged Isidorian Decretals, which pretended to be a series of royal orders, and letters of ancient bishops of Rome, represented that primitive Christianity recognized in the bishops of Rome supreme authority over the church at large. They became a strong buttress and bulwark of the vast powers now claimed by the popes in the person of Nicolas I.—*Romanism in the Light of History*, Randolph H. McKim, pp. 97, 98.

Since one of the main claims of the Roman Catholic Church is that the Pope traces his authority back directly to to the 260th successor of St. Peter, but is not 262nd as he was listed until now.

The TITLE DEED of the Roman Church (list of Popes) is not very convincing: see Popes numbers 143, 144, 147, 187, 194, 196, 197, 207, 208 where there are two or three names. But even if Peter were the first Bishop of Rome and the Popes his successors, it does not mean they have the same power as the Apostle Peter, otherwise all the successors of the other apostles could claim the power of the apostles. But even if the Bishop of Rome had the same power as Peter it does not mean he is a Pope, because Peter himself was not a Pope but only an elder among the apostles.

The Roman Church knows that that list of popes is not genuine, since it was changed and it will be changed many times.

The dispatch printed verbatim below came from Vatican City, Jan. 18, 1947. It raises questions Protestants are interested in having answered.

“VATICAN CITY—As the result of years of investigation into the 1,900-year line of succession of the Popes of the Roman Catholic Church, the Vatican’s new official directory has dropped six Popes from its old list. It placed two others in doubt, as possible antipopes and listed as a true Pope one who had not been included until now.

“Information was changed on 74 Popes. The changes ranged from corrections in the dates of their pontificate to the assertion that one of them Pope Dono II, who was listed as pontiff for three months in the year 973, never really existed.”

The changes mean that Pope Pius XII, the present head of the Roman Catholic Church, is anywhere from the 256th

to the 260th successor of St. Peter, but is not 262nd as he was listed until now.

Since one of the main claims of the Roman Catholic Church is that the Pope traces his authority back directly to the apostles to whom Christ entrusted His work, the conductor of the historical inquiry, Msgr. Angelo Mercati, prefect of the Vatican's archives, emphasized in the Vatican newspaper that his findings did not interrupt the continuity between Peter and Pius XII.

The one copy of the book so far printed was presented formally to Pope Pius XII.

In the book the cardinals and diplomats will find the third and fifth Popes, Cleto, a Roman, and Anacleto, an Athenian, combined as one and the same person. Msgr. Mercati's work identified this Pope as a Roman.

Felix II, who was listed as a Saint and as a Pope from 363 to 365 is removed from the list as an antipope. Designation of sainthood, which was given to all Popes up to the year 530, is therefore removed from Felix's name.

Christoforo, 903 to 904; Alexander V, who claimed to be Pope from 409 to 410, and John XXIII, from 1410 to 1415, were also dropped from the list of Popes, while the legitimacy of Gregory VI, 1044 to 1046, and of Clement II, 1046 to 1047, was placed in doubt.

The designation of sainthood was removed from four of the legitimate Popes; Liberio from 352 to 366, Anastasio from 496 to 498, Stephen III from 752 to 757, and Stephen V from 816 to 817.

Boniface VI, who was not in the old list, is put down as the legitimate pontiff for a few days in April, 896.

Possibility was admitted that Dioscoro was Pope for 22 days in September and October, 530, and that Leo VIII was pontiff from 963 to 965. Both were omitted from the list until now.

The list which was so extensively revised has been in use in substantially the present form for the two centuries since the custodian of the Roman catacombs, Giovanni Marangoni, compiled it. Historians at the end of the last century raised so many doubts about its validity that Msgr. Mercati disclosed tonight that he told Pope Pius XI, the predecessor of the present pontiff, that it should be revised.

The fact that the old list of Popes might be inaccurate has long been admitted by the church, Msgr. Mercati emphasized.

DISCUSSION QUESTIONS

1. Is the text of the rock a proof of Peter's supremacy?
2. Is Peter or Christ the rock?
3. Peter received the keys but did all the other apostles receive the power symbolized by the keys?
4. Is Luke 22:31 a proof in favor or against Peter's supremacy?
5. Is the threefold address of Christ to Peter a proof of his supremacy or an allusion to his threefold denial?
6. Did the other apostles and St. Paul recognize Peter as their chief and Pope?
7. Is the so-called Vicar of Christ, the Pope, doing the opposite of what Christ did?
8. Roman Catholics claim that the Pope is the successor of Peter because they can present as the title deed of their church an unbroken list of Pontiffs from Peter to today. Is it historically true?
9. Even if Peter were Bishop of Rome, and the Pope his successor, does it mean that he has the power of the Apostle Peter?
10. Did a supposed infallible Pope excommunicate another Pope?

QUESTIONS TO ROMAN CATHOLICS

1. Your Church claims to possess the body of St. Peter, why then doesn't the Pope ever permit a public investigation of

the tomb?

2. Can you prove that St. Peter taught about infallibility of the Pope, purgatory, indulgences, and many other dogmas, as his pretended successor the Pope does now?
3. Would it not be better for the Bishop of Rome to follow the teaching of Christ and the apostles, instead of claiming to be the Vicar of Christ and a Pope?
4. We are not sure that Peter was ever in Rome but it is certain from Scripture that he was in Antioch. Has not the bishop of Antioch, therefore, more right to claim papal supremacy than the Bishop of Rome?
5. Why does the Pope quote the Bible so seldom in his speeches and radio broadcasts?
6. Did a Pope repudiate the title of Universal Bishop?
7. Did Peter want to be called universal, ecumenical Bishop, Supreme Pontiff?
8. Don't you think the Pope should be ashamed of his title "His Holiness of Our Lord Jesus Christ" as he wants to be called?
9. Did the other apostles or the first Christians ever kiss Peter's feet or carry him on their shoulders?
10. Is your Church serious when it teaches that the Pope is a Vicar of Christ and a successor of Peter?

THE CINCINNATI BIBLE
SEMINARY LIBRARY

A. No. 11627

D. D. No. 282

711

CHAPTER FOUR

Was the Mass Instituted by Christ?

PART I

Roman Catholic Doctrine: The Holy Eucharist (Transubstantiation) and the Mass were instituted by Christ.

(All texts of Scripture are from the official Roman Catholic version of the Bible.)

The Holy Eucharist is the true body and blood of Christ, under the appearance of bread and wine.

The Holy Eucharist is the greatest of all the Sacraments, because we receive therein not only *grace*, but Jesus Christ Himself, *the Author of all grace*.

Its *object* is "to feed and nourish our souls," in order that the life of grace which we received in Baptism, and which was strengthened and perfected in Confirmation, may be preserved and increased: "I am the living bread, which came down from heaven; if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh for the life of the world." (John 6:51.) The Holy Eucharist is intended to do for the soul what corporeal food does for the body.

The Blessed Eucharist is a *true Sacrament*; that is to say, it is *an outward sign of inward grace, instituted by Christ*.

There is the "OUTWARD SIGN" (or the visible, sensible part), viz., the *bread and wine*—the *words of consecration* which are pronounced over them—and the *species or outward appearances* of bread and wine, which appearances remain after consecration.

There is the "INWARD GRACE" (or the inward, invisible part), viz., the body and blood of Christ, together with His soul and Divinity; that is to say, Jesus Christ Himself, the Author of all *grace*, who gives Himself to us in this sacrament to feed and nourish our souls.

This inward grace (or spiritual nourishment) is *signified* by the outward *sign*. For as bread and wine are the food and nourishment of the body, so their outward appearances, which remain after consecration, *represent* the spiritual food and inward nourishment of the soul—they represent that "bread of life of which whosoever eateth shall live forever." (John 6:48, 51, 52.)

There is the INSTITUTION OF CHRIST. And as the Scriptural account of its institution, besides proving that it *was* instituted by Christ, proves also the doctrine of the REAL PRESENCE, i.e., that this Sacrament does really contain the body and blood of Christ, under the outward appearances of bread and wine.

Though our Lord did not institute this Sacrament till the night before His Passion, He had long promised it. He took occasion from the miraculous multiplication of the five loaves to make this promise. For after having prepared the minds of the people for this mystery, by feeding five thousand persons with five loaves, He said to them: "Labor not for the meat which perisheth, but for *that* which endureth unto life everlasting, which the Son of Man will give you. . . . I am the *living bread* which came down from heaven; if any man eat of this bread he shall live forever: *and the bread that I will give IS MY FLESH for the life of the world.*" (John 6:27, 51, 52.)

The Jews understood Him to speak of giving them *His real flesh*: this is evident from the objection which they instantly made, saying: "How can this man give us His flesh *to eat*?" (John 6:53.)

In answer to this objection, far from explaining away His words, He confirmed them by the most positive declarations:

"Then Jesus said to them: Amen, amen, I say unto you: Except you eat *the flesh* of the Son of Man, and drink *his blood*, you shall not have life in you."

"He that eateth *my flesh*, and drinketh *my blood*, hath everlasting life; and I will raise him up at the last day.

"For *my flesh* is meat INDEED; and *my blood* is drink INDEED.

"He that eateth *my flesh*, and drinketh *my blood*, abideth in me, and I in him.

"As the living Father hath sent me, and I live by the Father: so he that *eateth me* the same also shall live by me.

"*This* is the bread that came down from heaven. Not as your fathers did eat manna, and are dead: he that eateth *this* bread shall live forever." (John 6:54-59.)

After these *plain*, and *positive*, and *repeated* declarations, the Jews clearly saw that He *meant* to give them His *real* flesh and blood; yet they would not believe, but *still objected*: "Many therefore of his disciples, hearing it, said: 'This saying is *hard*, and who can hear it?'" (John 6:61.)

In answer to this second objection, He still did not tell them that they mistook His meaning; but, on the contrary, He reproached them for their unbelief: "Doth this scandalize you? If then you shall see the Son of Man ascend up where he was before" (John 6:62, 63); i.e., if you cannot believe that I can give you my flesh to eat and my blood to drink, now that I am here with you *on earth*, how will you believe it when you shall have seen me ascend up into heaven? And thus He anticipated the objection of later *protestors* against His doctrine,

who say: "The natural body and blood of our Saviour Christ are *in heaven* and *not here*, it being against the truth of Christ's natural body to be at one time in more places than one." (Book of Common-Prayer: Declaration at the end of Communion Service.)

Then He proceeded to show *the reason* why they could not believe His doctrine. It was because they followed their own corrupt *fleshly* reasoning instead of listening to *the Spirit* of God, and therefore He said to them: "It is *the Spirit* that quickeneth, *the flesh* profiteth nothing; the words that I have spoken to you are spirit and life." (John 6:64.) Then, reproaching them for their unbelief, He added: "But there are some of you that believe not. For Jesus knew from the beginning who they were that did not believe. And he said: Therefore did I say to you that no man can come to me unless it be given him by my Father" (John 6:65, 66); i.e., unless he be *quickened by the Spirit of God* to believe.

"After this many of his disciples" (seeing that he *really meant* to give them his *very flesh and blood*) "went back and walked no more with him." (John 6:67.) He then let them go, without intimating to them that such was not his meaning. "Then Jesus said to the twelve: Will you also go away? And Simon Peter (in the name of himself and of the other apostles) answered him: Lord, to whom shall we go? thou hast the words of eternal life." (John 6:68, 69.)

How many are there in these days who follow the unbelieving Jews, by going away from the Church of Christ, saying like them, in the spirit of unbelief: "How *can* it be the real flesh of Christ that is given to us in the Eucharist: this saying is *hard*, and who *can* hear it?" Catholics alone imitate the faith of the apostles.

Although the apostles *believed* the words of Christ, wherein He promised to give them His flesh to eat, and His blood to

drink; yet they could not *understand* how those words were to be accomplished, until they saw our Lord actually fulfill them, by *giving* what he had thus promised.

“And when the hour was come (the night before his death), Jesus sat down and the twelve apostles with him. And he said to them: With desire I have desired to eat this pasch with you before I suffer.” (Luke 22:14, 15.) “And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to his disciples, and said: Take ye, and eat; this is my body. And taking the chalice he gave thanks, and gave to them, saying: Drink ye all of this, for *this is my blood* of the New Testament, which shall be shed for many unto remission of sins.” (Matt. 26:26, 27, 28.)

Here we see the complete *fulfillment* of what had been long before promised. Christ declared what He gave to His apostles to be HIS BODY and HIS BLOOD—the very body which should be delivered for them—(I Cor. 11:24)—the very blood which should be shed for many unto remission of sins. (Matt. 26:28.)

When our Lord instituted the Blessed Eucharist, He said: “*Do this* for a commemoration of me” (Luke 22:19), and by these words He gave POWER AND COMMISSION to His apostles and their successors *to do what He had done*—namely, to change bread and wine into His body and blood, and to administer the same to others. It is in the Mass that this change is made—it is made in the name and by the power of Christ. In *His* name, the priest says: “THIS IS MY BODY, THIS IS MY BLOOD;” and in the very same instant in which these words are pronounced the bread and wine become, by virtue of a divine power, the body and blood of Christ. The *appearances*, indeed, remain the same as before, but the *substance* is changed.

This change is called *Transubstantiation*. In all bodily and

material objects there are these two things, viz., the outward, sensible *appearances*, and the inward *substance* which exists under those appearances or qualities. Now, faith teaches us that by the words of consecration this inward substance of the bread and of the wine is changed into the substance of the body and blood of Christ, the outward appearances all remaining the same as before.

Under the appearances, then, of bread and wine are really contained the *body* and *blood* of Christ. Anything else? Yes; His *soul* and *Divinity*: "If any one shall deny" (says the Council of Trent) "that the body and blood, together with the soul and Divinity of our Lord Jesus Christ, and therefore the whole Christ, are truly, really and substantially contained in the Sacrament of the Holy Eucharist, let him be anathema." (Conc. Trid., Sess. 13, de Euchar, can. 1.)

Catholics abstain from food and drink after *midnight*, before they receive Communion, out of respect for the Sacrament of the Holy Eucharist. St. Augustine writes: "It has pleased the Holy Spirit that in honor of so great a Sacrament, the Body of the Lord should pass Christian lips before other food; for this reason that custom is observed throughout the whole world." Tertullian mentions fasting before Communion and the Third Council of Carthage (397) ordered fasting before Communion, allowing but one exception and that was on Maundy Thursday, when Mass was celebrated in the evening to commemorate the Institution of the Eucharist. For the Catholics of today fasting from midnight is required, unless they are in danger of death or incurably ill over a month or obliged to consume the Blessed Sacrament at the time of a fire or profanation.

The Mass is *the Sacrifice of the body and blood of Christ, offered on our altars under the appearances of bread and wine, to commemorate and continue the Sacrifice of the Cross.*

The Holy Eucharist is not only a *Sacrament*, but a SACRIFICE also; and this double mystery is accomplished in the Mass. Hence the Mass is the most sacred, solemn and sublime act of religious worship that we can perform. Of all the treasures which Christ has left to his Church, this institution is the richest and most precious—it is the greatest display of his bounty and love toward us. Yet, alas! how unknown, how little understood! How many know not its value, nor how to apply its advantages to their souls! Pay attention, therefore; because it is very necessary to be well instructed on this important subject.

A sacrifice is an *offering* of some external *sensible thing*, made to God by a *lawful minister*, to acknowledge by its *destruction or change* God's absolute dominion over us and our entire dependence on him, and thereby to pay him *the supreme homage of adoration*. Hence, Sacrifice can be offered *only* to God.

To offer Sacrifice, then, is to offer to God some *external thing* in testimony of his absolute dominion and our entire dependence.

The Mass is the unbloody Sacrifice of the body and blood of Christ offered on our altars under the appearance of bread and wine, to represent and continue the sacrifice of the Cross.

The Mass *represents* or perpetually *shows* the death of Christ by the very act whereby he is rendered present; i. e., by the separate consecration of the bread and wine. Christ died by *really* shedding His blood, and thereby the Sacrifice of the Cross was accomplished. Now, this shedding of His blood—this separation of the blood from the body—is represented in the Mass by the act of separate consecration. The priest says in the name of Christ: "This is my body," and by these words the bread is changed into the body of Christ. Again, he says: "This is the chalice of my blood," and thereby the

wine is changed into the blood of Christ. The body and blood are *represented*, therefore, as separate from each other, and thus our Lord offers himself to his eternal Father under *the appearance* of death, or, "*as it were, slain.*" (Apoc. 5:6.)

But the Mass is not a mere representation of the Sacrifice of the Cross. It is a *continuation* of the same Sacrifice, for the priest and the victim are the same, the only difference being in the manner of offering. On the Cross Christ *really* shed His blood and *really* died; but in the Mass He sheds His blood *mystically*, and is, "*as it were, slain.*"

The Mass is *that perpetual Sacrifice* of which God (after having declared that He would *reject the Jewish Sacrifices*) says: "From the rising of the sun, even to the going down, my name is great *among the Gentiles*, and in *every place* there is *Sacrifice*, and there is offered to my name a *clean oblation.*" (Mal. 1:11.)

It is *that Sacrifice* which Christ offered at the last supper: "This is my body which is given for you" (Luke 22:19); "This is my blood of the New Testament which shall be shed for many unto remission of sins." (Matt. 26:28.)

It is *that Sacrifice* which He commanded and empowered His apostles and their successors to offer till the end of the world, when He said: "*This do* for the commemoration of me. . . . For as often as you shall eat this bread and drink the chalice you shall *show the death* of the Lord *until he come.*" (1 Cor. 11:24, 26.)

It is *that great Sacrifice* for the perpetual offering of which Christ is called "a priest *forever* according to the order of *Melchisedec*" (Heb. 5:6).

The Priest goes to the Altar with the Clerks *to begin Mass*. This may remind you of Christ going to the Garden of Gethsemane with three of His apostles *to commence His Passion*.

The Priest *prays* at the foot of the Altar, *bowing down* at

the "Confiteor." Christ *prays* in the Garden, *prostrating* Himself on the ground; His soul being "sorrowful even unto death" (Matt. 26:38); so much so that "his sweat became as drops of blood trickling down upon the ground." (Luke 22:44.)

The Priest *ascends* up to the Altar, and, having kissed it, *goes* to the Epistle side to read the "Introit;" then he *returns* to the middle to say the "Kyrie;" he *goes again* to the Epistle side to read the "Collect" and the "Epistle;" he *returns again* to the middle and *prays*; then he *goes* to the other side to read the "Gospel." Christ having *risen* from His prayer is led by the Jews to Annas and Caiaphas; then to Pilate; from him to Herod; and back again to Pilate; and in these stages of His Passion He is ill-treated by His enemies, mocked, spit upon, struck on the face, condemned, and delivered up to be crucified. The reading of the Gospel represents our Lord's preaching.

The Priest *uncovers* the Chalice, and *offers* the Host. Christ is *stripped* of His clothes, and, after having been scourged and crowned with thorns, He is exhibited to the people: "Behold the man" (John 19:5). Our Blessed Lord *offered* all these sufferings to atone for our sins of sensuality, pride and vanity.

The Priest *washes* his hands to show the purity of heart with which we ought to assist at the Holy Sacrifice. This may remind us of Pilate "washing his hands before the people, saying: I am innocent of the blood of this just man." (Matt. 27:24.) But Pilate was not innocent, for he "delivered him unto them to be crucified." (Matt. 27:26.)

The Priest, going to the middle of the Altar, *bows down* in silent prayer; then, *turning toward the people*, he says: "Brethren, pray that my Sacrifice and yours may be acceptable to God the Father Almighty." Christ, going to Calvary, *falls down*; and then, *turning round to the pious women*, says: "Daughters of Jerusalem, weep not over me, but weep for your-

selves and for your children." (Luke 23:28.)

The Priest having *come to the "Canon,"* commences that part of the Mass wherein the *Sacrifice* or *mystical immolation* properly takes place. This may represent Christ *arrived at Calvary*, when the soldiers begin to *nail Him to the Cross*.

(During this portion of the Mass the bread and wine are consecrated, and are then no longer bread and wine, but the body and blood of Christ, who is then truly present upon the Altar under the appearance of death.)

After pronouncing the words of Consecration, the Priest *elevates* and adores. The Elevation may remind us of Christ's being *raised up* on the Cross; and the separate consecration represents the shedding of His blood for us.

After the Elevation, the Priest, *extending* his hands, says a number of prayers *in silence*. Christ, with His hands extended on the Cross, *silently* offers His sufferings and Sacrifice to His Father, and gives up His soul with perfect resignation into His hands (Luke 23:46).

At the "Agnus Dei" the Priest *strikes his breast*, saying: "Lamb of God, who takest away the sins of the world, have mercy on us." Say the same yourself with heartfelt sorrow; like the Jews, who "returned striking their breasts," (Luke 23:48), and saying: "Indeed this was the Son of God" (Matt. 27:54) whom we have crucified!

The Priest *breaks* the Host, dividing it into three parts. The soldiers *pierce* the side of Christ, as if to open to us a way to His divine heart, that treasury of all graces.

The Communion may remind you of Christ's *burial*, and of His *descent* into Limbo. [If you have not the happiness to receive your Blessed Lord sacramentally, make here a SPIRITUAL COMMUNION; that is, make an Act of lively Faith in what the Church teaches concerning the Holy Communion, an Act of Hope, or Confidence in the goodness and bounty of Christ, a

fervent Act of Charity, uniting therewith sentiments of sincere repentance for your sins; then conceive in your heart an ardent desire of being united with Christ in the Holy Communion, and, in these dispositions, entreat Him to come into your soul by a *spiritual Communion*, and to confer upon you those precious gifts and special graces which He communicates so abundantly to those happy souls, who, being duly prepared, received Him *sacramentally*.]

After the Communion, the Priest turns towards the people and says: "*The Lord be with you.*" After His resurrection, Christ says to His apostles: "*Peace be to you*" (John 20:19-21.)

Before leaving the Altar, the Priest *blesses* the people. Christ *blesses* His apostles before leaving them by ascending into heaven.

In the year 1675 Margaret Mary Alacoque received from our Lord the following revelation and promise called "the GREAT PROMISE":

"I will grant the grace of final penitence to those who communicate on the First Friday on Nine Consecutive Months."

The legitimacy of the devotion to the Sacred Heart is understood by all who have a perfect grasp of the dogmas of the Incarnation and the Redemption. Jesus Christ is perfect God and perfect Man in one Divine Personality. The divine Person is united hypostatically not only to the Humanity of Christ considered in its totality, but also considered in its several parts, as for instance, His Hands, His Feet, His Precious Blood, and His Heart. It follows, therefore, that every one of these organic parts is deserving of adoration.

The Jansenist theory that a direct adoration of the Humanity of Christ or any part thereof is equivalent to rendering divine honor to a creature was condemned by Pius VI. The

Sacred Heart of Jesus is worthy of the same worship as His divinity, provided it is worshipped conjointly with His Person.

In this devotion the Heart is not viewed as the organ, but only as the symbol of love. Just as the lily represents purity and the scale symbolizes justice, so the heart suggests the thought of love. The Bible speaks of the heart as the ideal seat of the affections (Isa. 65:14; Prov. 23:17; I Tim. 1:5), the source of desire and volition (Matt. 15:19), and assigns to it intellectual operations (Deut. 10:6; 27:16; I Cor. 2:9).

The original letter containing the Great Promise has been lost, but it has come down to us in five different versions. The first is found in the first volume of the 1867 and 1876 Visitan-dine editions of the *Life and Works of Margaret Mary*; the second in the second volume of the same two editions; the third in the *Life* by Bishop Languet; the fourth in a manuscript discovered by Father Hamon in 1902, in the library of Joseph Dechelette; the fifth in the annals of the Monastery of Dijon. It is impossible to determine which of these is the original version.

All the versions agree in insisting upon Communion for Nine First Fridays, and in promising the grace of final repentance, and the grace of not dying without the Sacraments.

The most loving Heart of our Saviour Jesus Christ has ever been the object of the special devotion of the greatest saints; and in our own times it may be said to have become also the devotion of all the just, without exception, from the time that our Lord Jesus Christ Himself chose a holy Salesian nun, the Venerable Sister Margaret Mary Alacoque, of the convent of Parai le Monial, in the diocese of Autun, in Burgundy, to manifest this devotion, and to establish and propagate it universally in the Church by her means. This we learn from the acts of the process of her beatification. Thus, then, it was that

this devotion was established and approved with public rite by the Sovereign Pontiff; and at the present day it is extended to the whole Catholic world, the Feast of the Sacred Heart being everywhere celebrated on the first Friday after the Octave of Corpus Christi.

(The doctrine quoted in this chapter can be found in any Roman Catholic manual of instruction for priests and seminarians.)

CHAPTER FOUR

Was the Mass Instituted by Christ?

PART 2

Answers to Roman Catholic Doctrine: The Holy Eucharist (Transubstantiation) and the Mass were not instituted by Christ.

(All texts of Scripture are from the official Roman Catholic version of the Bible.)

John 6:54-55 does not refer to the institution of the Last Supper, because Christ had spoken them more than a year before (two passovers had passed—compare John 6:4 with John 12:1) and He had imposed the above condition for having everlasting life, not by a future act, but, *now*, by a present act—Christ used the present tense “*unless you eat. . . .*”

Our Saviour Himself corrected His disciples' gross understanding of eating His flesh and drinking His blood in a carnal manner, and made it plain to them that they were to receive the Spirit. “*The words that I have spoken to you are spirit and life,*” John 6:64, and gave the reason: “*It is the spirit that gives life, the flesh profits nothing.*” John 6:64.

His teaching was that we receive the Spirit, not through a literal mouth-eating act of His supposed flesh, but by hearing

and believing. "*Did you receive the Spirit in virtue of the works of the law, or in virtue of hearing and believing?*" Gal. 3:2. Jesus was not talking about a new way of salvation (by the carnal eating of His material flesh) but about *the only way* of salvation: through faith in Him. He was speaking of Himself *figuratively*, as "Bread from Heaven," a *spiritual* food to be received *by faith*. Verse 35, of the same chapter, gives a complete explanation of the figurative meaning of Christ's words.

The bread of God is that which comes down from heaven and gives life to the world: "*I am the bread of life. He who comes to me shall not hunger and he who believes in me shall never thirst.*" John 6:35.

How are we fed by Christ? *By going to Him.*

How have we to drink and eat His flesh? *By believing in Him.*

To eat one's flesh, to drink one's blood, to eat justice, to eat a book, etc., were familiar figurative ways of speaking among the Jews, as we can see from many passages in the Bible: "Who will give us of his flesh that we may be filled?" Job 31:31. "Because they poured out the blood of saints and prophets, blood also thou hast given them to drink." Apoc. (Rev.) 16:6. "Take the scroll and eat it up." Apoc. (Rev.) 10:9. "Eat this roll, and go speak unto the house of Israel." Ezek. 3:1. "Blessed are they who hunger and thirst for justice." Matt. 5:6.

Roman Catholics boast much about the "*real presence*" of Christ that they have in their Eucharist. But, a sense of the real presence of Christ by faith, which is symbolized by bread and wine, is more real than a piece of bread that is believed to be the actual body of Christ. Paul defines true faith as: "*The substance of things hoped for, the reality of things not seen.*" The Roman Catholic sees as reality a piece of bread. The believing Protestant sees and feels within himself the *reality* of Christ *symbolized* by a piece of bread.

The substance and reality of things, as Paul assures us, are *not* seen. The mere externals, which the Roman Catholic church has erroneously substituted for the real thing, is merely a shadow affecting the outside of men and things. Christ and His teaching must affect us *within*. Change men from within and you will change the world outside.

If Roman Catholics take Christ's words literally when He said: "*This is my body*" why do they not take His words literally when He says in the same passage "*This cup is the new covenant*" (testament)? Was the cup literally the new Testament? Again, if they take literally the words, "*This is my body*" why not take literally the other words: "I have greatly desired to eat this *passover* with you before I suffer"? Did Christ eat His own body? He ate the lamb, which was in commemoration of the Jewish passover. He ate and gave the bread to His disciples to eat, and likewise the wine to drink in order to commemorate (in remembrance) His body and blood, which He was going to sacrifice for us: "*For as often as you shall eat this bread and drink this cup, you proclaim the death of the Lord until He comes.*" I Cor. 11:26.

The words "*Do this in remembrance of me*" and "*as often as you shall eat, you proclaim the death of the Lord until He comes,*" clearly prove that in the Last Supper, Christ is not actually present in body, otherwise how could it be done in remembrance of Him, if He were present in body, blood, soul and deity? How could it proclaim the death of the Lord until He comes if He were already present with His body, blood, soul and deity on the altar?

The apostles evidently understood these words of our Lord did *not* mean in a *material* sense. They knew that the words "this passover" did not mean the literal passover, and that the words "This is my body" did not mean the literal body, but the remembrance of it.

It would have been contrary to the law of the Jews to drink blood, especially human blood.

In fact, not even from Peter's lips escaped an exclamation, a question. And yet, according to Roman Catholic teaching, he and the other disciples ate and drank human flesh, human blood!

Remember Peter's vision of the great sheet when Peter protested he had never tasted meat with suffocated blood. (Acts 10:14).

We read in the Bible:

"The seven kine are seven years" Gen. 41:26

"The ten horns are ten kings" Dan. 7:24

"The field is the world" Matt. 13:38

"The rock was Christ" I Cor. 10:4

"The seven stars are the angels of the seven Churches"
Rev. 1:20

"Judah is a lion's whelp" Gen. 49:9

"Issachar is a strong ass" Gen. 49:14

"I am the door" John 10:9

"I am the true vine" John 15:1

"These great beasts, which are four, are four kings" Dan.
7:17

Was Judah changed into the cub of a lion, or Issachar into a donkey? Was Christ transubstantiated (changed) into a literal door, a rock, or a vine? Even Roman Catholics interpret these texts in a figurative sense.

"This bread is my body, this cup is the new covenant," have in the same manner a figurative sense as these parallel texts above.

In the Bible, prayers, praise, obedience, a contrite spirit and heart, are represented as incense, and oblation or sacrifice.

"Let my prayer be directed as incense in thy sight; the

lifting up of my hands as evening sacrifice" (Psalm 140: 2).

"Let us offer up a sacrifice of praise always to God, that is, fruit of lips praising His name" (Heb. 13:15).

These are the pure sacrifices foretold by Malachi, because though imperfect in themselves, they are pure as presented by our High Priest, Christ.

"For in Him dwells all the fullness of the Godhead bodily, and in Him who is the head of every principality and power, you have received of that fullness" (Col. 2:10).

Therefore there is no prophecy about the Mass in Malachi's words.

Melchisedec brought bread and wine to refresh Abraham and his followers, not to sacrifice. The Roman version is a mistranslation. It translates *"And he was a priest,"* as follows: *"For he was a priest,"* in order to make it appear that he brought forth bread and wine in his official capacity as a priest to offer sacrifice with them.

It is significant that St. Paul, describing the character and conduct of Melchisedec (*Heb. 7*) says nothing about Melchisedec offering bread and wine as a type of the sacrifice of the Roman Catholic Mass.

The power of celebrating mass is the chief pretense of the Roman priesthood, but there is not one word about this sacrifice in the new Testament. Christ sent the apostles *to preach and baptize* and not to say mass: *"Go, therefore and make disciples of all nations, baptizing them in the name, etc."* Matt. 28:19.

In the *Acts of the Apostles* and in the *Epistles*, we read of prayer, praise, preaching of the gospel, but nothing about the sacrifice of the Mass.

The Scriptures definitely declare that there is only one sacrifice: *"He does not need to offer sacrifice daily (as the other priests did) first for His own sins and then for the sins of the*

people, for this latter He did *ONCE FOR ALL* in offering up Himself." Heb. 7:27. "And just as it is appointed unto men to die once, but after that comes the judgment, so also was Christ offered *ONCE* to take away the sins of many." Heb. 9:27, 28.

The New Testament makes it amply clear that there is no need to repeat any other sacrifice for our sins: "For by one offering He has perfected *FOREVER* those who are sanctified." Heb. 10:14. "We have been sanctified through the offering of the body of Jesus Christ *ONCE FOR ALL*." Heb. 10:10.

The Roman Church claims that the sacrifice of the Mass is bloodless. If so, there is no remission of sins in that sacrifice, because: "Without shedding of blood there is no remission." Heb. 9:22.

The only "sacrifice" in the Roman Catholic Mass is that of the money of the poor given to the priest to pay for the mysterious ceremonies he performs, in the belief that they will relieve the sufferings of their beloved ones in the fires of purgatory.

Rev. A. Hislop writes about the round wafer: "In the fourth century, when the queen of heaven, under the name of Mary, was beginning to be worshiped in the Christian church, this 'unbloody sacrifice' also was brought in. Epiphanius states that the practice of offering and eating it began among the women of Arabia; and at that time it was well known to have been adopted from the pagans. The very shape of the unbloody sacrifice of Rome may indicate whence it came. It is a small, thin, round wafer; and on its roundness the Church of Rome lays so much stress that, to use the pithy language of John Knox in regard to the wafer-god, 'If, in making the roundness, the ring be broken, then must another of his fellow cakes receive that honor to be made a god, and the crazed or cracked miserable cake, that once was in hope to be made a god, must be given to a baby to play withal.'

“What could have induced the Papacy to insist so much on the ‘roundness’ of its ‘unbloody sacrifice’? Clearly not any reference to the divine institution of the Supper of our Lord; for in all the accounts that are given of it, no reference whatever is made to the form of the bread which our Lord took, when He blessed and broke it, and gave it to His disciples, saying, ‘Take, eat; this is my body; this do in remembrance of me.’ As little can it be taken from any regard to injunctions about the form of the Jewish paschal bread; for no injunctions on that subject are given in the books of Moses. The importance, however, which Rome attaches to the roundness of the wafer, must have a reason; and that reason will be found, if we look at the altars of Egypt. ‘The thin, round cake,’ says Wilkinson, ‘occurs on all altars.’ Almost every jot or tittle in the Egyptian worship had a symbolical meaning. The round disk, so frequent in the sacred emblems of Egypt, symbolized the sun. Now, when Osiris, the sun divinity, became incarnate and was born, it was not merely that he should give his life as a sacrifice for men, but that he might also be the life and nourishment of the souls of men. It is universally admitted that Isis was the original of the Greek and Roman Ceres. But Ceres, be it observed, was worshiped not simply as the discoverer of corn; she was worshiped as ‘the Mother of Corn.’ The child she brought forth was He-Siri, ‘the Seed,’ or, as he was most frequently called in Assyria, ‘Bar,’ which signifies at once ‘the Son’ and ‘the Corn.’”—*The Two Babylons*, Alexander Hislop, pp. 159, 160.

John Hunkey in *How I Became a Non-Catholic*, says (to page 75): The Roman Church teaches that the Body of Christ, His “human nature Body,” is “incorruptible, immortal,” that is, “imperishable meat,” then what becomes of it if its presence ceases in the communicant when the “species” have “ceased because of digestion” or been destroyed by his “natural heat,”

and it is not literally "consumed" to nothingness, as natural food is when it is consumed? And why should His presence be governed and limited by digestion or "natural heat"? That very fact alone shows the erroneousness and absurdity of the doctrine of the Real Presence. But if the doctrine is true then a new "whole and entire" Christ-God or new flesh and blood of His must necessarily be made at the consecration at Mass. Such being the case, then what becomes of Him when the appearances under which He is supposed to be veiled have "ceased because of digestion" or been destroyed by "natural heat"?

1. That Christ-God then leaves one again, "whole and entire."

2. That Christ-God then is assimilated to nothingness, just as food that is properly taken into the stomach and is digested, is assimilated to nothingness; that is, it is food no longer because of its having become digested.

On analyzing those answers I found, however, that neither one of them could be admitted. For in the first case, the soul of the communicant would not have retained any part or substance of Christ-God (otherwise He would then be less than a "whole and entire" Christ-God after He left the communicant), and the soul would therefore not have received or retained anything substantial and lasting that would give it any lasting nourishment and strength; it being the same as though one should reject or vomit out again "whole and entire" a meal that one had just eaten, a process which would certainly not nourish and strengthen the body.

Again, if Christ-God leaves one again "whole and entire," or He is not consumed and assimilated to nothingness, annihilation, as natural food is when eaten, then how has one eaten and drunk the flesh and blood of Christ-God and "consumed" them, or how is one's soul nourished by them if they are not

literally consumed and assimilated and they leave one again "whole and entire" in about fifteen minutes? Would you call that eating and drinking a thing if it left again in fifteen minutes "whole and entire," unconsumed and unassimilated, as chewing gum is, which one does not eat but only chews? We do not say a person eats chewing gum or tobacco when he chews it only and does not swallow it. It would seem, then, that to really eat and drink the flesh and blood of God, they would have to be literally "consumed" and assimilated, just as natural foods are when one eats and drinks and consumes them, and as no doubt understood by the Jews. How, then, has one eaten and drunk the flesh and blood of Christ-God when they are taken into the mouth and they are not literally consumed and assimilated to nothingness? That is another difficulty, is it not? For to receive Christ-God into the mouth and not to assimilate Him, would not be eating Him literally.

Then again, if He is not consumed and assimilated to nothingness, and He leaves "whole and entire" when the Eucharist has "ceased because of digestion" or been destroyed by "natural heat," it makes it apparent that space would be filled with the disembodied egos of the new Christ-Gods that were made at the consecrations at Masses. For according to the doctrine of transubstantiation material substances have been transmuted into a new Christ-God, with a separate ego, mind, will and consciousness, at each consecration in the Mass, who begins existence at the point where the substances of bread and wine cease to be any longer bread and wine substances. That also can not be admitted if there is to be but one "whole and entire" Christ-God. The first answer, then, to the question of what becomes of Him after the "species" have "ceased because of digestion," can not be admitted, can it? Hardly.

Now, as to the second answer, that then He is assimilated to nothingness, as natural food is that is properly eaten and di-

gested. That answer also can not be admitted, for if we did then we would have to admit that the soul of the communicant is more substantial and powerful than Christ-God, if it can assimilate His Body to nothingness, a proposition no rational mind will or can admit. And if the soul of the communicant does not assimilate him to nothingness—that is, His flesh and blood, which must be the same as a “whole and entire” living Christ-God, otherwise they would be as dead flesh and blood—then why more than one reception of Him in the Eucharist? Can not the finite be filled and remain filled by the reception of one Infinite? Think of that question again.

The Church says:

“The soul, like the body, needs frequent nourishment: and the Holy Eucharist provides that food which is best adapted to the support of its life” (Letter from Pope Leo XIII on the Most Holy Eucharist, p. 30).

The Church thus invites you: *Let not the faithful neglect to nourish and sustain their souls daily with this spiritual food. They do not fail each day to feed their bodies. It is clear that the soul needs spiritual food no less than the body needs material food.*” (*Frequent and Daily Communion*, Father Lintelo, S.J., p. 25).

Now, why does the body need daily or “frequent nourishment”? It is because natural food is a temporary substance and is assimilated, consumed to nothingness. Must it not be the same, then, with the Body of Christ-God in the Eucharist, the “spiritual food” of the soul, if it must be eaten daily or often for the “frequent nourishment” of the soul? Yes. He must, then, be literally consumed and assimilated to nothingness, must He not, if He must be received daily or often for the frequent nourishment of the soul? Yes. But that can not be admitted, as we saw.

Of course, the Church teaches that He is ever eaten in Communion, but without being “consumed” (*Truth*, Rev.

Thomas F. Price, March, 1907, p. 341); that is, without being assimilated to nothingness. That would be about like ever chewing a piece of gum but without ever consuming it. But when one has such a piece of gum filling one's mouth to the full, then does one take more gum into one's mouth? No, decidedly not. And how, then, has one eaten and drunk the flesh and blood of the Son of Man, or how is his soul fed and nourished by them, if one has not literally "consumed" and assimilated them to nothingness, as one does the natural food and drink for the body that he eats and drinks with the mouth, assimilates and digests to nothingness?

And if He is "ever eaten without being consumed," then why more than one reception of Him in the form of the Eucharist, and especially by clerics, as, for instance on Christmas, when every one says or is supposed to say three Masses?" (Pages 71-75 from *How I Became a Non-Catholic*.)

I had and still have even as a former priest, according to the Roman teaching, the power to change the bread and wine into the real body and soul of Christ, into the very same Christ who lived on this earth nineteen hundred years ago and died upon a cross on Calvary. When I had the Lord Jesus Christ's bodily presence upon the altars, and in my hands (what the Roman Church made me to do with Him) I had to put Him to death, to immolate and kill Jesus Christ upon the altar, in the sacrifice of the Mass, which is, according to the Council of Trent, the same as the sacrifice of the cross, "as the victim is one and the same, Christ our Lord."

The Roman soldiers put our Lord to death upon the cross and I as a priest, and all priests, are the successors of the Roman soldiers, because they put Jesus to death and not once, but daily upon the altar.

Some Roman Catholics may say that priests do not put Christ to death really. But I repeat that according to Roman

teaching the sacrifice of the Mass is not only a representation, a commemoration, of the sacrifice of the Cross, but it is the same as the sacrifice of the cross, i.e. it is a reality. The Roman Church teaches that Christ is really upon the altar after transubstantiation, under the outward forms, or the species. Now when priests have Christ upon their Calvary, under their power, holding Him in their hands, then what becomes of Christ? The priests profess to put Jesus Christ to death in the sacrifice of the Mass, to crucify Him afresh, and thus by their own words they declare and convict themselves as the successors of those on whom St. Peter himself charged the crime, "The author of life you killed" Acts 3:15; and St. Stephen called His "betrayers and murderers" Acts 7:52.

I, as a priest, was considered another God, the creator of my Creator, and after I had created Christ I had to kill Him in order to repeat for five dollars the sacrifice of the cross. Oh monstrous murderous power. How could I pretend to create and then to kill for money that Christ who being raised from the dead dieth no more, death hath no more dominion over Him.

About the Great Promise of Salvation to those who will receive communion on the First Friday of nine consecutive months, I wonder why such a great promise was not revealed to the Vicar of Christ instead of to a poor nun, or is Christ Himself disregarding His proud Vicar?

Even the Bible has been out-moded by this promise made in 1675, because we read in the Bible that justification comes by faith, instead after the year 1675 the world has been given a **NEW WAY OF SALVATION: NINE COMMUNIONS, ONE EVERY FIRST FRIDAY FOR NINE CONSECUTIVE MONTHS!**

Get rid of your Bible, and if you want to be saved make the nine communions once and then do what you please, you

will go to heaven even if you do not want to. But watch the calendar, do not get mixed up, be sure it is Friday, and the First Friday and count correctly. There must be nine Fridays, not more nor less. A mistake may cost you heaven. Another thing, start after Easter to be sure, because there is no communion given on Good Friday.

I really cannot understand how intelligent persons can believe here in America those stories. May the Lord Jesus Christ reveal Himself to Roman Catholics and show that salvation does not come by eating, a certain number of times, at certain days, even if it is the eating of communion, but salvation comes through faith in Him as our personal Saviour.

DISCUSSION QUESTIONS

1. Do the 6th chapter of St. John and I Cor. 11:23, 24 prove that the bread and wine are truly, really and substantially converted into the body, blood, soul and deity of Christ?
2. Is the Roman teaching of transubstantiation the same as the Lutheran belief?
3. Was not the sacrifice of Jesus on the cross all-sufficient?
4. Do the Scriptures definitely declare that there is only one sacrifice?
5. Did the apostles ever mention the sacrifice of the Mass as their duty?
6. Did Christ command His apostles to offer the sacrifice of the Mass?
7. Did Malachi 1:10, 11 foretell the sacrifice of the Mass?
8. Do priests charge for Masses and how much and under what pretenses?
9. Is the Roman Mass adopted from paganism?
10. Can there be a remission of sins in a bloodless sacrifice?

QUESTIONS TO ROMAN CATHOLICS

1. How can the entire Christ in body, soul and deity be in heaven and at the same time in each host all over the world?

2. You say that Christ cannot be assimilated because Christ cannot be changed into a different substance. Are Roman Catholics eating or chewing Christ when they receive communion?
3. If the Mass is the repetition of the sacrifice of the cross, then priests kill Christ every time they say mass?
4. Did not Christ refute the Jews, who taught as Roman Catholics do, they were asked to eat the very body of Christ, by saying that His body would ascend to Heaven and that the flesh profits nothing? (John 6:63, 64)
5. The Apostles' Creed, the Athanasian, and the Nicene do not mention TRANSUBSTANTIATION, this dogma is mentioned only in the Creed of Pius IV, year 1564. What happened to Roman tradition this time?
6. Why do priests charge for Masses, and a different fee for different kinds of Masses? A low Mass costs one dollar, the same Mass sung costs from five to forty dollars. Is the singing more expensive and therefore more valuable than the Mass itself?
7. Did the apostles ever pretend to repeat the sacrifice of the Cross and ask money for doing so?
8. If one mass is sufficient to free all the souls from purgatory, why do you accept offerings for more than one mass, even for the same soul supposed to be in purgatory?
9. You pretend that 9 communions on the First Fridays will entitle a Roman Catholic to the Great Promise of Salvation. How can you pretend that 9 communions give salvation while you deny that Faith in Jesus Christ as personal Saviour is sufficient for Salvation? Is the eating for nine times on nine consecutive First Fridays more important than Faith in Jesus Christ?
10. If the sacrifice of the Cross is sufficient and complete why do Roman Catholics waste their money for another sacrifice? How can priests complete what is already complete?

CHAPTER FIVE

Is there a Purgatory?

PART I

Roman Catholic Doctrine: There is a Purgatory.

*(All texts of Scripture are from the official
Roman Catholic version of the Bible.)*

"The Catholic Church, instructed by the Holy Ghost, has from the sacred Scriptures and the ancient traditions of the Fathers taught in Sacred Councils, and very recently in this Ecumenical Synod, that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful, but principally by the acceptable sacrifice of the altar (Council of Trent Sen. 26).

"Purgatory is the state in which those suffer for a time who die guilty of venial sins, or without having satisfied for the punishment due to their sins." Baltimore Catechism.

The Bible proves the above doctrine of purgatory "come to terms with thy opponent quickly while thou art with him on the way; lest thy opponent deliver thee to the judge, and the judge to the officer, and thou be cast into prison. Amen I say to thee, thou wilt not come out from it until thou hast paid the last penny." (Matt. 5:25, 26.) This temporary (until) place

of punishment is not hell, which is eternal; therefore it is purgatory.

In Matt. 12:32 we read: "And whoever speaks a word against the Son of man, it shall be forgiven, but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this world or in the world to come."

The main proof of purgatory is found in the second book of Machabees. "And making a gathering he sent twelve thousand drachmas of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously of the resurrection."

"Purgatory! Eye has not seen nor ear heard the tremendous suffering that word implies. Some theologians are of the opinion that the worst pain we could possibly suffer on earth—utter moral abandonment while the body be tortured by the most diabolical cruelties—cannot be compared to the least of the purgatorial pains.

☞ "Saint Mary Magdalen de Pazzi tells us that 'the pains suffered by all the martyrs are as pleasant gardens in comparison with the sufferings of the souls in purgatory.'

"Saint Cyril said that, as for himself, he would rather suffer all the pains that have beset man from the time of Adam together with all that will beset him until the end of the world, rather than spend *one day* in purgatory. For since nothing impure can enter Heaven, one must go to purgatory and, there, only tremendous suffering can satisfy the temporal punishment due offenses against an Infinite Goodness.]³

"Saint Bridget beheld a soul in purgatory tortured inexplicably for having been vain and having thought more of frivolous diversion than of things spiritual.

"Saint Mary Magdalen de Pazzi reports that a saintly religious was detained sixteen days in purgatory for three trifling

faults and that she would have been there longer had it not been that she had been very faithful to her rule.

“A certain layman, although he was a good (Roman) Catholic was fifty-nine years in purgatory because of his love of comfort; another, thirty-five years for the same reason; a third, who was too fond of gambling was in purgatory for sixty years.

“There is no man who can contemplate the fact of purgatory, then his own conscience, and not tremble with anxiety. First there is the fact that purgatory, regardless of its halo of being an ante-court of Heaven, is a chamber in which man expiates sins against an Almighty and Infinite Good God. Second, the torture of this purification, and of delay from the eternal possession of God, may go on until the day of Judgment! As a matter of fact, some private revelations witness that many souls are in Purgatory until the day of Judgment; Saint Robert Bellarmine, a Doctor of the Church, says: ‘There is absolutely no doubt that the pains of purgatory in some cases endure for entire centuries.’” (*Saturday in Purgatory* by John M. Haffert, with the imprimatur of F. J. Spellman, Archbishop of New York)

“All of us expect or think ourselves sure, to go there (purgatory). If we do not think much of the matter at all, then we may have some vague notion of going straight to heaven as soon as we are judged. But if we seriously reflect upon it, upon our lives, upon God’s sanctity, upon what we read in the books of devotion and the lives of saints, it is hard to conceive any one of us expecting to escape purgatory, and not rather feeling that it must be almost a stretch of the divine mercy which will get us even there. It would more likely be vain presumption than heroic hope if we thought otherwise.”

The chief means offered by the Roman Church to the Roman Catholics to avoid or shorten the fire and torments of purgatory for themselves and the souls of the departed are:

Masses and the Scapular devotion. The Council of Trent, sess. 25, can. 30, says: "The Mass is a propitiary Sacrifice for the living and the dead, and the souls in purgatory are helped by the suffrages of the faithful, but chiefly by the acceptable Sacrifice of the Altar."

"The Mass is the unbloody sacrifice of the body and blood of Christ" (Catechism of Baltimore, Q. 363) performed by a priest. Roman Catholics are urged to have masses offered for their relatives in purgatory and to join the Purgatorian Society, and every parish solicits offerings for a solemn High Mass to be celebrated for the poor souls in purgatory on All Souls Day, Nov. 2. The Archbishop of Winnipeg, Canada, Mons. A. Sinnott in a letter under date of March 1, 1944, has urged all the Roman Catholic mothers to guarantee their sons in the army salvation from purgatory by the payment to him (in monthly installments) of \$40.00 for prayers and masses to be celebrated. "What better guarantee for any boy exposed to all the hazards of war! A guarantee, should he be killed, that he will go at once to his Maker, to be with Him for all eternity."

"Many worry about what provision for masses will be made for them after death. Will any masses be said for them? Why not you yourself answer this question and settle this important matter during your lifetime by becoming a member of the Purgatorian Society?"

"Living as well as deceased persons may become members at any time during the year. The year begins with the day of enrollment. Absent persons may be enrolled by mail. The annual contribution is fifty cents. During the year contributions may be sent as often as a person wishes to do so." (Purgatorian Society was established in 1856.)

For the Roman Catholics who do not intend to stay in purgatory too long the Roman Church is offering the Scapular Devotion. In the Sabbatine Bull . . . issued by Pope John XXII to promulgate the Sabbatine Privilege granted to the wearers

of the dark brown scapulars, which, His Holiness said, had been made known to him in an apparition from Our Lady . . . we read: "*I, the Mother of Grace, shall descend into purgatory on the Saturday after death and whomsoever (the scapular wearers) I shall find in Purgatory I shall free.*"

Faculties to enroll in the Scapular (or to erect the Scapular Confraternity or the Third Order Carmelite) may be had by writing to: The Scapular Apostolate, Carmelite National Shrine of Our Lady of the Scapular, 338 E. 29th St., New York, N. Y. The Scapular Confraternity controlled by the Carmelite Fathers claims a membership of approximately 200,000,000. The Roman Catholics buy a new scapular at least once a year at the minimum offering of 20 cents.

An indulgence is the remission in whole or in part of the temporal punishment due to sin. To gain an indulgence we must be in the state of grace and perform the works enjoined. Catechism of Baltimore, Answers 231 and 237: "Most Indulgences are applicable to the souls in purgatory, who cannot help themselves, but who can be helped by the suffrages (especially masses) of friends on earth, as well as by the Indulgences gained in their behalf. Just as I can pay the bill you owe to your butcher or to your grocer, so I can apply to the debts still owed to Almighty God by a soul in purgatory the prayers and good works I perform." (*Our Sunday Visitor*, popular Roman Catholic weekly, October 4, 1942.)

(Sister Francisca of Pampeluna in her revelation says: "A holy bishop, for some negligence in his high office, had been in purgatory fifty-nine years, before he appeared to her; another bishop, so generous of his revenues that he was named almsgiver, had been there five years because he had wished for the dignity; another bishop had been forty; a priest forty-five years, because through his negligence some sick persons had died without sacraments . . . a gentleman fifty-nine years, for worldliness; another sixty-four, for fondness for playing at cards for

money." (*All for Jesus*, Father Farber)

A Roman Catholic of more than usual sanctity, who has never committed a mortal sin, who has carefully avoided all the graver venial sins and has satisfied by penance for three-fourths of the lighter sins into which human frailty has led him, must expect to spend in purgatory, according to the Revelations of the Roman Saints, 13 years, 3 months, and 15 days. "*A truly terrifying result*," says Father Louvet, "for if it is so with righteous souls, what will become of poor sinners like me?"

"Great God, Thou seest my sincere and ardent desire of withdrawing from the flames of Purgatory the souls of my brethren and to open to them the gates of heaven, to procure an additional glory to Thy adorable Majesty, to give to Thee as my Sovereign Benefactor signal tokens of my gratitude, to repair as far as within me lies, the injury done to Thee, by my infidelities and disobedience, and finally to render agreeable homage to Jesus Christ Thy only Son, to the Blessed Virgin, His Mother, to St. Joseph and all the Saints. I offer Thee in behalf of all the afflicted souls or for some of them in particular, not only *all the* prayers and all the good works that I will do today or that others will do for me; but also *all that* I will do during my life, and that others, whoever they may be, will do for me, whether during my life or after my death. I give them entirely, whatever right I may possess, inasmuch as Thou willest, and it be acceptable to Thee, and that it may contribute to Thy greater glory. Amen."

Indulgences: Pius IX by decree of the Sacred Congregation of Indulgences on the 30th of September, 1852, has enriched this pious practice with precious spiritual favors.

CHAPTER FIVE

Is There a Purgatory?

PART 2

Answers to Roman Catholic Doctrine:

There is no Purgatory.

*(All texts of Scripture are from the official
Roman Catholic version of the Bible.)*

Matthew 5:25 does not refer to Roman purgatory but that a sinner is a debtor to God, the Creditor. The sinner is cast into prison until he pays the last penny, which is forever because he has nothing wherewith to pay. The word "until" does not necessarily imply a definite or temporary period of time. In many passages of the Bible the word "until" clearly denotes what is done, without any regard to the future. For instance, God says: "*I am till you grow old*" (Isa. 46:4). Who would thus infer that God should then cease to be? And again: "*Sit thou on my right hand till I make thy enemies thy footstool*" (Ps. 110:1). Shall His Divine Son sit no longer after his enemies are subdued?

Even *Matthew 12:32* does not prove purgatory; in fact, the expression "*either in this world or in the world to come*" does not imply that some other sins are forgiven after death but it is a strong way of stating the truth that the unrepentant sinner will never be forgiven, as we see from the parallel pas-

sages of the Scripture: Luke 12:10; Mark 3:29. Even according to the Roman teaching, this could not refer to purgatory, because Christ speaks here of forgiveness, of which there is none in purgatory, where the debt must be paid to the last penny.

It is very significant that the Church of Rome has to fall back for its main argumentation in favor of purgatory upon a book which is acknowledged by all the best scholars to be apocryphal and without biblical value for the majority of Christian believers. In fact, this very passage about offering money to pray for the dead is sufficient to prove the lack of divine inspiration in this book of the Machabees. No other book of Holy Scripture contains this doctrine, which is fundamentally opposed to Christian Teaching.

The doctrine of purgatory not only is without biblical proof, but it is against the teaching of the Scripture. The Bible nowhere speaks of a temporal place of punishment after death for believers, but clearly states that when the believer dies he enters into rest, returns to God, and that no brother can redeem. *"Blessed are the dead who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labours."* Rev. (Apoc.) 14:13. (Eccl. 12:7; Luke 16:22; Philip. 1:23).

"No brother can redeem, nor shall man redeem; he shall not give God his ransom, nor the price of the redemption of his soul." Ps. 49:7, 8. (II Tim. 2:12; Acts 10:43)

According to the Bible teaching no one can satisfy for the punishment due to our sins, since Jesus Christ our Saviour has satisfied for us freely and completely by His sacrifice on the cross. Our faith in Jesus Christ alone obtains forgiveness for us, not our works: *"For by grace you are saved through faith, and that not of yourselves, for it is the gift of God; Not of works, that no man may glory."* (Eph. 2:8, 9)

"Being justified freely by his grace, through the redemption, that is in Christ Jesus" (Rom. 3:24).

"For by one oblation he hath perfected for ever them that are sanctified" (Heb. 10:14).

"There is now therefore no condemnation to them that are in Christ Jesus" (Rom. 8:1).

"And you, when you were dead in your sins, and the uncircumcision of your flesh; he hath quickened together with him, forgiving you all offences" (Col. 2:13).

The invention of purgatory is not based on the Bible but it is based upon other inventions of the Roman church, i.e., venial sin and temporal punishment of sin after death.

According to Roman teaching a person can commit two kinds of sins against God: *mortal and venial*. By mortal sin is meant a grave offence against the law of God or of the church. It is called "Mortal" because it kills the soul by depriving it entirely of sanctifying grace. Venial sin is a small and pardonable offence against God and the laws of the church. Then, this confusing and unscriptural doctrine continues: Two kinds of punishment are due to mortal sin: eternal (in hell forever), and temporal (in purgatory). Eternal punishment is cancelled by the "sacraments" of Baptism and Extreme Unction, or by an act of perfect contrition with promise of confession. Temporal punishment, is not cancelled by these sacraments, but by works of penance, by almsgiving, by paying a priest to say mass, by indulgences, etc., which reduce the temporal punishment for mortal sins that would have to be suffered in purgatory. Thus, even if all the mortal sins of a Roman Catholic are forgiven in confession by a priest, and he does not perform enough of these "good works," he will go to purgatory and remain there in torture till his soul is completely purified.

The Church of Rome attempts to prove the doctrine of

venial sin and temporal punishment of venial and mortal sins after death from the Bible as follows:

Jeremiah said of the Jews: *"They did worse than their fathers."* Jer. 7:26. Christ said to Pilate: *"He who betrayed me to thee has the greater sin."* John 19:11. In many other passages of the Bible we also read that it is possible to sin and still remain just, but since no one can commit a mortal sin and be just at the same time, there must be some distinction between sins that kill the soul and change a man from being just to unjust, and other sins that a just man can commit and yet remain just.

In Proverbs (24:16), it also says: *"For a just man shall fall seven times."* And in James 3:2: *"In many things we all offend."*

Again in Matt. 12:36: *"But I tell you, that of every idle word men speak, they shall give account on the day of judgment."*

Thus, Catholics conclude, every idle word surely cannot deserve death, that is, be a mortal sin.

According to the Bible, there is no distinction drawn between mortal and venial sins. It is true that not all sins are equally heinous in character. At the same time, it is equally true that all sins bring death to the soul. The Jews did worse than their fathers; those who betrayed Christ committed a greater sin than Pilate. But who would dare say because of this that the early Hebrews and Pilate therefore committed only easily pardonable or mere "venial" sins?

The Apostle Paul makes no distinction between sins when he says: *"The wages of sin is death."* Rom. 6:23. Again in Galatians 3:10 he says: *"For it is written: Cursed is everyone who does not hold to all things that are written in the book of the law."* James 2:10 also says: *"For whoever keeps the whole law but offends in one point has become guilty of all."*

The disobedience of our first parents in eating the for-

bidden fruit in the Garden of Eden may appear to be a very small sin. Yet the consequences for the whole human race were incalculable. The distinction, therefore, between mortal and venial sins is arbitrary and absurd.

It is easy to understand why the Roman Catholic Church insists upon the distinction between mortal and venial sins, despite the teaching of the Bible to the contrary. The apostasy of the church of Rome in this, as in other matters, is rooted in its greed for money and power. The invention of venial sin made the teaching of purgatory possible—the fire of which does not burn the poor souls of departed loved ones, but rather keeps the pots boiling in the Pope's Roman kitchens.

It is impossible to make money out of the Bible teaching that there is no distinction between sins; that hell for all eternity is for unbelievers and heaven for believers in the saving power of Jesus Christ. Souls safely in heaven do not need the masses of priests on earth, and souls in hell cannot be released by the ministrations of priests nor the burning of candles before shrines of the Virgin Mary and the saints. But if there are sins that make a man not good enough for heaven, and yet not bad enough for hell, it is necessary to invent a place where those who die with venial sins unforgiven must go to be purged. Then the gold begins to shine, for it is easy to say, as the church of Rome teaches, that these souls in purgatory cannot help themselves, nor can God help them, but that they can be helped by a priest on earth saying mass for them. The offering for a requiem mass may be anything from \$5 to \$40 depending on "how much the traffic will bear."

Purgatory is a gold mine for the Catholic Church. But purgatory would be of little value were it not for the magical distinction between mortal and venial sins—the teaching of the Bible to the contrary notwithstanding. This teaching casts dishonor upon the redeeming work of the Incarnate Son of

God. Purgatory takes away from the fullness of Christ's love for His church, and is a denial of the completeness and sufficiency of His sacrifice and mediatorial work.

The Roman Church cannot even take credit for being the first to invent this money-making doctrine of purgatory. It adopted it from paganism—from Babylonian, Greek and Roman mythology. Pagan Rome had a feast of purification called "Sacrum Purgatorium." A. Hislop writes in *The Two Babylons*: "Go wherever we may, in ancient or modern times, we shall find that paganism leaves hope after death for sinners who, at the time of their departure, were consciously unfit for the abodes of the blest. For this purpose a middle state has been feigned, in which, by means of purgatorial pains, guilt unremoved in time may in a future world be purged away, and the soul be made meet for final beatitude. In Greece the doctrine of a purgatory was inculcated by the very chief of the philosophers. Thus Plato, speaking of the future judgment of the dead, holds out the hope of final deliverance for *all*, but maintains that, of 'those who are judged,' 'some' must *first* 'proceed to a subterranean place of judgment, where they shall sustain the punishment they have deserved'; while others, in consequence of a favorable judgment, being elevated at once into a certain celestial place, 'shall pass their time in a manner becoming the life they have lived in a human shape.' In pagan Rome, purgatory was equally held up before the minds of men; but there, there seems to have been no hope held out to any of exemption from its pains. [p. 167]

"In Egypt, substantially the same doctrine of purgatory was inculcated. But when once this doctrine of purgatory was admitted into the popular mind, then the door was opened for all manner of priestly extortions. Prayers for the dead ever go hand in hand with purgatory; but no prayers can be completely efficacious without the interposition of the priests; and no

priestly functions can be rendered unless there be *special pay* for them. Therefore, in every land we find the pagan priesthood 'devouring widows' houses,' and making merchandise of the tender feelings of sorrowing relatives, sensitively alive to the immortal happiness of the beloved dead."—*The Two Babylons*, Alexander Hislop, pp. 167, 168.

DISCUSSION QUESTIONS

1. What is purgatory according to the Roman Church?
2. Upon what doctrine is purgatory founded?
3. Is there such a thing as venial sin?
4. What does the Roman Church mean by temporal punishment due to sin?
5. Is the doctrine of satisfaction for temporal punishment scriptural?
6. Is purgatory ever mentioned in the Bible?
7. Does Matt. 12:32 prove the doctrine of purgatory?
8. Does Matt. 5:25, 26 refer to purgatory?
9. How do you answer the main proof of purgatory taken by Roman Catholics from the second book of the Machabees?
10. Why is the Roman teaching of purgatory fundamentally opposed to Christian teaching?

QUESTIONS TO ROMAN CATHOLICS

1. You say that Roman Catholics are condemned to purgatory even after they have obtained forgiveness of their sins in the confessional. What kind of forgiveness is that?
2. Does your infallible church know when God made purgatory?
3. Can you tell me—Where is purgatory, that there are souls in purgatory, that you can help them with your prayers, how long will souls be kept in the fire and torments of purgatory?
4. Even if you could help the souls in purgatory with your prayers to God, it does not mean that you can help them

- by giving money to the church and its priests. Don't you see you are making the church and its priests equal to God?
5. Did you ever stop to think how Mary can reach all the souls on Saturday, when Saturday falls on different dates in different parts of the world?
 6. How can you, as an honest man, support the system of extortion of hard-earned money from the poor?
 7. Why don't priests give an account to the public, as every honest organization does, of how many millions of dollars this doctrine of purgatory nets them yearly? Has not the soul of a rich man a better chance than the soul of a poor man to get free from purgatory?
 8. A rich man leaves \$10,000 for masses for his soul. A poor man leaves but \$1. Who has the better chance of entering Heaven?
 9. How do you know when a soul escapes from purgatory?
 10. If you do not know, then you might be praying for a soul not in purgatory at all, and Roman Catholics would go on paying for masses as long as they live and with no assurance.

CHAPTER SIX

Do Priests Have Power to Remit Sins?

PART I

Roman Catholic Doctrine: Roman priests have power to remit sins in confession.

(All texts of Scripture are from the official Roman Catholic version of the Bible.)

How consoling, then, for us is the reflection that God in His tender mercy has provided for sinners an efficacious means of reconciliation with Him! This means is the *Sacrament of Penance*. How very important, therefore, it must be, that you should be well instructed in the nature of this institution of mercy, and in the manner of making a good and profitable use of it; for it is for the want of such instruction that many sinners neglect the Sacrament of Penance; that many others derive but little benefit from it, and that many even make it a means of increasing their guilt by sacrilegiously profaning it. I will endeavor, therefore, to give *full* instructions on each part of this Sacrament.

The Sacrament of Penance is a Sacrament in which, by the priest's absolution, joined with contrition, confession and

satisfaction, the sins are forgiven which we have committed after baptism.

There is the "OUTWARD SIGN" (or that part which is performed externally by the penitent and the priest), viz., the three acts of the penitent—*contrition, confession and satisfaction*—which are *as the matter* of this Sacrament, and the *words of absolution*, pronounced by the priest, which are its *form*. The three acts of the penitent, being outwardly expressed or externally manifested, are properly and naturally taken to *signify* an inward change of heart. They have been divinely appointed to be signs of inward remission, and the words of absolution determine those acts more clearly to this signification; for the absolution pronounced over the self-accused penitent outwardly *expresses* and therefore *signifies* the inward remission which it operates.

There is the "INWARD GRACE" (or inward part of this Sacrament), namely, the remission of the *guilt* of sin. For thus Christ says to the pastors of His Church: "Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." (John 20:23.) Therefore when the priest pronounces absolution over a penitent sinner, God ratifies the sentence and *gives sanctifying grace* to the soul.

There is the "INSTITUTION OF CHRIST." Christ instituted this Sacrament and gave the power of administering it when He said to the Apostles: "Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." (John 20:22, 23.) He had previously promised this power, saying: "Whatsoever you shall bind upon earth shall be bound also in heaven, and whatsoever you shall loose upon earth shall be loosed also in heaven." (Matt. 18:18.)

Christ sent the apostles (and through them their successors) with the same power. For, on the day of His resurrection

He appeared to the apostles and said: "Peace be to you. As the Father hath sent me, *I also* SEND you. And when he had said this he breathed on them, and he said to them: Receive ye the Holy Ghost: whose sins *you* shall forgive, they ARE FORGIVEN them; and whose *you* shall retain, they are retained." (John 20:21, 22, 23.) "Whatsoever *you* shall bind upon earth shall be bound also in heaven, and whatsoever *you* shall loose upon earth SHALL BE LOOSED ALSO IN HEAVEN." (Matt. 18:18.)

St. Paul declares that God has given this power to the Church: "God hath reconciled us to himself by Christ, and hath *given to us* the ministry of (this) reconciliation (i.e., the power of pronouncing the Words of Absolution). For Christ, therefore, we are ambassadors." (II Cor. 5:18, 20.)

The Church has *constantly taught* this doctrine and has *always exercised* this power.

All the ancient heresies have likewise held the same, and it is even taught by the Protestant Church of England in the "Order of the Visitation of the Sick."

MINISTER.—None but priests can administer the Sacrament of Penance; and not all priests, for, besides valid ordination, jurisdiction is necessary; that is to say, the priest must have received faculties from the Bishop for the administration of this Sacrament. But the Church supplies all necessary jurisdiction to any priest with regard to those who are in imminent or immediate danger of death (*in articulo mortis*).

Since its institution this Sacrament is as necessary for the remission of mortal sin committed *after* baptism as baptism is for the remission of original sin. Hence, whatever good works we might do, however much we might pray, fast and give alms, even though we should spend our whole lives in repenting and doing penance, we could not obtain pardon of a mortal sin unless we would comply with this necessary condition of recon-

ciliation, unless we would have recourse to those to whom alone "God hath given the ministry of reconciliation."

When does this obligation of the Sacrament of Penance *urge* or require the faithful to have recourse to it?

The *Ecclesiastical* precept, *once a year*; but the *natural* and *divine* precept, *after mortal sin*, when we have to receive another Sacrament, and when *in danger* of death. When they who are in mortal sin neglect or defer the appointed means of pardon, how fearful the danger wherein they live! How awful, how fatal the consequences to which they expose themselves!

EFFECTS.—The *Effects* of this Sacrament are these:

It remits *the guilt* of sins committed *after baptism*: "Whose sins you shall forgive, they *are forgiven* them." Therefore when the priest absolves a *penitent* sinner on earth, God absolves him at the very same instant in heaven. This Sacrament remits *all* sins, however grievous or numerous they may be.

It remits also the *eternal punishment* due to our sins; but the *temporal* punishment may remain.

It restores (or if the penitent be already in grace, it increases) *sanctifying grace*; it restores to us also our right and title to the kingdom of heaven which we had lost.

It *revives* in us *the merits* which we had gained by doing good works in a state of grace, but which we afterwards lost by consenting to mortal sin.

It confers *actual* grace and strength to resist temptations.

In order to obtain these happy effects, four things are required, viz., Contrition, Confession, Satisfaction and Absolution; that is to say: 1. You must detest and renounce your sins. 2. You must confess them. 3. You must be resolved to expiate them. 4. You must receive absolution from a priest.

We are *obliged* to confess our sins in obedience to Christ—to comply with His Institution. For He has instituted confes-

sion as a necessary condition for obtaining the application of His merits for the pardon of our sins.

Proofs that confession is a necessary condition of pardon:

In the Old Law God *prefigured* this Institution. He ordained that every one infected with leprosy (a figure of sin), should be obliged to show himself to the Priest, whom He appointed to be the only authorized judge of leprosy. (Levit. 13:1-3.) And He prefigured it still more clearly by directly commanding confession among the Jews as a legal observance: "Say to the children of Israel: When a man or woman shall have committed *any* of *all* the sins that men are wont to commit, and by negligence shall have transgressed the commandment of the Lord, and offended, they shall confess their sin." (Num. 5:6, 7.)

The *practice* of confession here enjoined is commanded and enforced by the later Scriptures of the Old Testament: "He that hideth his sins shall not prosper; but he that shall *confess and forsake* them shall obtain mercy. (Prov. 28:13.) Again: "For thy soul be not *ashamed* to say the truth. For there is a shame that *bringeth sin*, and there is a shame that *bringeth glory and grace*. . . . Be not *ashamed* to confess thy sins, but submit not thyself to every man for sin."

These last words show that they were indeed to submit themselves "*to man*," yet not "*to every man*," but only to those who were duly appointed to receive the confession; and the words "*hideth*" and "*ashamed*" also show that the Scripture speaks of confession *to man*.

Thus, then, by a divine command, confession was practiced by the Jews as an act of penance; and it continued to be practiced by them till Christ came. For when St. John the Baptist was preaching penance and baptizing, "there went out to him Jerusalem and all Judea, . . . and were baptized by him in the Jordan, *confessing their sins*." (Matt. 3:1, 2, 5, 6; Mark 1:4, 5.) Therefore confession is no *novelty*, but much older

than Christianity: it is as old as the Scriptures, and God is its author.

The practice of Confession (thus instituted and commanded by God in the Old Law as a legal observance conducive to penance), was raised by Jesus Christ in the *New Law* to the dignity of being SACRAMENTAL: it was made an *essential* part of penance—a *necessary condition* of pardon. In fulfillment of what had been prefigured, Christ appointed the Priests of the New Law to be judges of the *spiritual leprosy* of sin, with power of pronouncing pardon in His name: "As the Father hath sent me, I also send you. And when he had said this, he breathed on them, and he said to them: Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven, and whose sins you shall retain they are retained." (John 20:21, 22, 25.) "Whatsoever you shall bind upon earth shall be bound also in heaven, and whatsoever you shall loose upon earth shall be loosed also in heaven." (Matt. 18:18.) It is evident from these words that Christ appointed the ministers of his Church *to act as judges of consciences*. Now, this judgment is not, of course, to be exercised at random, but with justice and discretion, after a full knowledge of the case to be decided. But a full knowledge of the case cannot be obtained except by the sinner's own confession; therefore, confession is necessary for the exercise of that power of forgiving and retaining sins which Christ has given to His Church.

Confession having been thus made a necessary part of the Sacrament of reconciliation, *the first converts to Christianity practiced it* accordingly; for we read in the Acts of the Apostles, that when St. Paul had been preaching for two years in Ephesus, "many of them that believed, came CONFESSING *and declaring their deeds*." (Acts 19:18.) Now, this must have been done in compliance with St. Paul's teaching.

For *the apostles taught confession* as a means of pardon.

Thus, St. John says: "If we say we have no sin we deceive ourselves" (i.e., it is a self-delusion if we expect pardon without complying with the necessary condition of confession); but "if we *confess* our sins, God is *faithful* and *just* to forgive us our sins, and to cleanse us from all iniquity." (I John 1:8, 9.)

St. James likewise says: "Confess therefore your sins one to another, and pray one for another, that you may be saved." (James 5:16.) He had just directed that the Priest should be called in to the sick, and had said that their sins should be forgiven through his ministry: "Confess *therefore* your sins" to him, "that you may be saved," because this is a *means* and *necessary condition* of reconciliation.

In the Council of Trent, the Protestant teaching of justification by faith is anathematized as follows:

"If anyone says that by faith alone the sinner is justified so that no cooperation is required on his part in order to obtain the grace of justification, and that it is not necessary that he be prepared and disposed by the movement of his own will; let him be accursed." Can. IX.

"If anyone says that men are justified, either by the sole imputation of the justice of Christ or by the sole remission of sins, to the exclusion of the grace and charity which is poured forth in their hearts by the Holy Ghost and is inherent in them; or even that the grace, whereby we are justified, is solely the favor of God; let him be accursed." Can. XI.

"If anyone says that justifying faith is nothing else but confidence in the divine mercy which remits sin for Christ's sake; or that this confidence alone is that whereby we are justified; let him be accursed." Can. XII.

"If anyone says that it is necessary for everyone, in order to obtain the remission of sins, that he believe for certain, and without any wavering arising from his own infirmity and

indisposition, that his sins are forgiven him; let him be accursed." Can. XIII.

"If anyone says that man is truly absolved from his sins and justified, because he assuredly believes himself absolved and justified; or that no one is truly justified but he who believes himself justified; let him be accursed." Can. XIV.

(The doctrine quoted in this chapter can be found in any Roman Catholic Manual for Priests and Seminarians.)

CHAPTER SIX

Do Priests Have Power to Remit Sins?

PART 2

Answers to Roman Catholic Doctrine: Roman priests have no power to remit sins in confession.

(All texts of Scripture are from the official Roman Catholic version of the Bible.)

John 20:23 is taught to Roman Catholics as one of the "great Catholic Texts." By it, Roman Catholics attempt to prove the claims of their church to be the only one instituted by Christ and that their priests alone have the power to forgive sins.

The fallacy here lies in the customary quotation by Catholics of a text, or part of a text, without context. In this instance, the answer is to be found in the preceding verse 21, where Jesus said, "AS THE FATHER HATH SENT ME, SO SEND I YOU."

TWO DISTINCT MISSIONS (from *missio*, "I send") are clearly defined. It can be seen readily that the "mission" of Jesus Christ from His Father could not be the same as Christ's "mission" to His apostles. Their office and work were quite different from those of Jesus Christ. The Father sent Him to die

for the remission of sins; Jesus in turn sent the apostles *to preach that remission already accomplished*. Jesus did the actual work of remitting; the apostles were sent by Him *to declare* that sins are forgiven by the all-sufficient work of Jesus Christ. Only He, who was the God-man, could forgive sins; the apostles, mere men, could not and did not die to remit sins. It is utterly false, therefore, to say that priests of the Roman church can forgive sins.

Christ was then commissioning His apostles to preach the Gospel to every creature. His own mission entailed great suffering; so would theirs, His mission, which was then accomplished, was to save men and "take away the sins of the world." They were now being sent to make that salvation known, to preach about forgiveness of sins obtained by Christ. Christ sent His apostles to preach that sins are forgiven to those who will believe in Him and not forgiven to those who do not believe in Him. Thus the words: "Whose sins you shall forgive, they are forgiven them, etc." This means whose sins you are the means of forgiving by your preaching of the Gospel, they will be forgiven; and whose sins you retain, they will be retained; for the Gospel, while it is the "cause of life" to some, is the "cause of death" to others. The Gospel is a message to all nations and carries a responsibility to those who refuse to accept it.

All ministers and *all Christians* have the power of remitting sins by the preaching of Christ, by making known to unbelievers the price of salvation paid by Christ. "Through Him forgiveness of sins is proclaimed to you" (Acts 13:38). "Confess therefore your sins to one another, and pray for one another, that you may be saved" (James 5:16).

Only the priests of Rome claim the power of remitting sins by a form of absolution in the tribunal of confession. The apostles never practiced this but preached forgiveness of sins

and salvation through faith in Christ. "Believe and be saved" is the motto of the New Testament.

"Neither is there salvation in any other. For there is no other name under heaven given to men by which we must be saved" (Acts 4:12).

"If anyone sins we have an advocate with the Father, Jesus Christ, the Just, and He is a propitiation for our sins, not for ours only but also for those of the whole world" (I John 2:1).

He does not say we have the confessional box, or the tribunal of confession in which, having confessed our sins to the priest, we may receive absolution.

"He who believes in the Son has everlasting life; he who is unbelieving towards the Son shall not see life, but the wrath of God rests upon him" (John 3:36).

"If we acknowledge our sins, He is faithful and just to forgive us our sins and to cleanse us from all iniquity" (I John 1:9).

"For we reckon that a man is justified by faith independently of the works of the law" (Rom. 3:28). "Having been justified therefore by faith, let us have peace with God through our Lord Jesus Christ" (Rom. 5:1). "For by grace you have been saved through faith; and that not from yourselves, for it is the gift of God" (Eph. 2:8). "And they said, 'Believe in the Lord Jesus, and thou shalt be saved, and thy household'" (Acts 16:31). "But to him who does not work, but believes in him who justifies the impious, his faith is credited to him as justice. Thus David declares the blessedness of the man to whom God credits justice without works" (Rom. 4:5, 6). "And if out of grace, then not in virtue of works; otherwise grace is no longer grace" (Rom. 11:6). (See also Gal. 3:11; II Tim. 1:9; Titus 3:5; Luke 17:10; I Cor. 15:10; II Cor. 3:5; John 3:16; Acts 13:39; Gal. 2:16; Phil. 3:9.)

Good works are not in any way the medium or cause of

salvation, but are the *result*, the fruit or evidence thereof (Matt. 7:20).

The aim of the Roman Church in requiring works and the sacraments ministered by priests to obtain the grace of God, is to keep the people subject to the priests and the Pope, in order to retain its power over the nations.

Even the other texts quoted by Roman Catholics do not prove the dogma of "auricular confession and power of priests to forgive sins, but only the mutual or public acknowledgment of sin. The duty of acknowledging or confessing sin, as commanded in Numbers 5:6, 7 is altogether another thing from the Roman private sacramental confession to a priest. Public confession was practised in the early Church, as it is now made in our Protestant Churches when converts and members give a testimony of their life, but secret auricular confession was not the rule of the early Church.

James 5:16; Acts 19:18 are rather a proof against auricular confession to a priest. "Confess your faults one to another" implies that it is as much the duty of the priest to confess to the layman, as the layman to the priest.

"Not only did Innocent III thus provide himself with an ecclesiastical militia suited to meet the obviously impending insurrection, he increased his power greatly but insidiously by the formal introduction of auricular confession. It was by the fourth Lateran Council that the necessity of auricular confession was first formally established. Its aim was that no heretic should escape, and that the absent priest should be paramount even in domestic circle. In none but a most degraded and superstitious society can such an infamous institution be tolerated. It invades the sacred privacy of life—makes a man's wife, children, and servants his spies and accusers. When any religious system stands in need of such a social immorality,

we may be sure that it is irrecoverably diseased, and hastening to its end.

“Auricular confession led to an increasing necessity for casuistry though that science was not fully developed until the time of the Jesuits, when it gave rise to an extensive literature, with a lax system and a false morality, guiding the penitent rather with a view to his usefulness to the church than to his own reformation, and not hesitating at singular indecencies in its portion having reference to married life”—*History of the Intellectual Development of Europe*, John William Draper, Vol. II, pp. 65, 66.

But even if you are a perfect Roman Catholic and go to confession with all the dispositions demanded by the Roman Church still you are not sure your sins are forgiven, because, according to the Roman teaching, you must depend on the intention of the priest.

The Council of Trent (Sess. VII, Can. 11) declared:

“If anyone shall say, that intention, at least of doing what the church does, is not required in ministers while performing and administering the sacraments, let him be anathema.”

The Roman Catholic doctrine of “intention” is not only unscriptural, but it even undermines the doctrinal claims of the church of Rome itself. Cardinal Bellarmine, who is considered a doctor of the Roman church, admits that: *“No one can be certain, with the certainty of faith, that he has received a true sacrament, since no sacrament is performed without the intention of the ministers, and no one can see the intention of another.”*—Bellarmine’s Works. Vol. I, p. 488.

This teaching implies that no Roman Catholic, be he priest or layman, can ever be sure that he has been properly baptized, confirmed, absolved in confession, married, received Holy Communion or Extreme Unction. Likewise, no Roman Catholic can say for sure that the Masses for which he pays the priest

to say for the release of the souls of his relatives from Purgatory are valid, because there is no certainty that the priest who says the masses was properly ordained.

According to the Baltimore Catechism (Q. 152, 153), for instance, "*Baptism is a sacrament which cleanses us from original sin, makes us children of God and heirs of heaven.*" "*Baptism is necessary to salvation, because without it we cannot enter the kingdom of heaven.*" But if the priest or the person who baptizes a child is lacking in the proper "intention," the child can never enter heaven. But Cardinal (Saint) Bellarmine assures us that "*no one can see the intention of another,*" and thus, even though the rite of baptism is properly performed on a child, it will have no effect if the proper "intention" is lacking in the person who performs the rite.

Penance (or confession) is likewise a Catholic sacrament by which sins are forgiven after baptism. But here again the proper intention of the priest is required; otherwise, according to Roman Catholic teaching, the sinner will not be pardoned. And since there is no certitude regarding the priest's intention, no Roman Catholic who goes to confession can be sure his sins will be forgiven.

Priests are but human beings, and may easily lack the necessary intention, without deliberate malice, when performing a sacrament, because of fatigue, frequent repetition of the same ceremonies, illness, or intoxication.

The absurd consequences of this teaching may be seen in the following case: Suppose a child is baptized by a priest who lacks the proper intention. The baptism is then of no avail, and the child grows up a pagan. If he should enter a seminary and be ordained a priest, his ordination will be also invalid. All the thousands of Masses he says, all the sacraments he performs, will likewise be invalid. If he becomes a bishop, the priests he ordains and the other bishops he consecrates will have no power

as such. If by chance he should become Pope, the Roman Catholic church would then have as "Vicar of Christ," and "infallible" head a man who was not even a Christian to start with!

An attempt to meet such cases is made in the "Question Box" (p. 237) published by the Paulist Press, as follows: "*We have a perfect trust in God's general providence, and a perfect confidence in the church's extreme watchfulness with regard to the administration of the sacraments, that frees us from all worry in that matter.*"

But here there is a glaring contradiction. In order to build up the power and authority of the priests over the lay people, the Roman Catholic church lays it down, on the one hand, that faith in Christ is not sufficient for salvation, and that the works the priests perform plus a proper "intention" are necessary. On the other hand, when this collapses because of the impossibility of being certain about the proper "intention," appeal is made to faith and trust in God.

It may be a surprise even for Roman Clergy to know that a friend of mine has said mass daily, confessed thousands of Roman Catholics, married many couples in Chicago, Milwaukee, Cincinnati for seven years (from 1937 to 1944) without being a valid ordained priest. His case is now up to the Pope. All sinners he has confessed still have their sins, all Masses he has said were not Masses, all the Holy Hosts he has consecrated and presented to the people for communion and adoration as the real body, soul and deity of Christ were, even according to the Roman teaching, pure bread and wine and the worship of the faithful an act of idolatry. All this confusion because instead of following the Bible teaching of personal salvation by faith the Roman church says:

"To be justified and receive the grace of salvation, faith in Christ is not sufficient. You also need the proper 'intention'

in the mind of the priest who performs the sacraments of the church."

A true Christian, however, can be sure of salvation, without depending upon a priest's works or "intention," because he depends entirely on Christ—the solid rock. He takes God at His word: *"For by grace are you saved through faith, and that not of yourselves, for it is the gift of God; not of works, that no man may glory."* (Eph. 2:8-9).

Protestants oppose the Roman Catholic confessional because it is a purely Roman invention, is contrary to Scripture teaching, and was never taught or practiced by Christ or His apostles. But few, if any, have ever brought to light its evil effects in social and moral matters. These evil consequences flow from the fact that Roman Catholics are taught to believe that the priest, a mere man, has the power to absolve them from their sins, on the simple condition that they tell their sins in secrecy to him in the confession-box, and promise to perform a simple "penance" that he imposes. The following should be noted with regard to the practice of confession:

1. The priest is a real *judge*.
2. He himself can forgive, or withhold forgiveness, of every kind, degree and number of crimes at his own discretion;
3. There are no witnesses;
4. The sinner is his own accuser;
5. No record of the proceedings is kept; a guarantee in fact is given the sinner that absolute secrecy will be observed;
6. No public jail sentence or fine is imposed, only a few minutes of prayer and a verbal promise of reform;
7. By this procedure all effects of the crimes confessed are destroyed and the criminal instantly made "holy" and a good citizen again.
8. This secret process of forgiveness and hiding of crimes

may be accomplished again and again as long as the sinner conforms to the regulations set forth above and as laid down in Catholic Canon Law.

Canon 888 says: *"The priest has to remember that in hearing confessions he is a judge."*

Again Canon 872: *"For the hearing of confessions there is required in the priest not only the power of orders [the priesthood] but also a juridical investment."*

As to the power of the priest as judge in confession, Canon 870 says: *"In the confessional the minister has the power to forgive all crimes committed after baptism."*

The Council of Trent (Sess. VL. Chap. 7.D.B. 799) decreed that the priest not only forgives sins in confession, but has power to destroy them and thus make of the criminal a perfect citizen and a saint: *"The crimes are not only forgiven but destroyed and the criminal made as a new person—a saint."* To obtain pardon it is not necessary to be sorry for crimes committed because they are offenses against society or God, but it is sufficient if the criminal is sorry for fear he will go to hell forever if he does not confess them and obtain the forgiveness from the priest in confession. On this point the Council of Trent (Sess. 14, C.H.) says of the sinner: *"It is sufficient if he is sorry for fear of otherwise burning in hell for all eternity."*

All the decrees of the Council of Trent are binding on Catholics under pain of anathema and excommunication.

Anyone can understand that this practice of the Catholic confession is no deterrent to crime, and can easily, in fact, be made an excuse for continuing in it. Big-time criminals and racketeers, especially, generally can find ways to circumvent the civil law and its penalties. If they are Roman Catholics and believe in confession, they have assurance of an easy way of also escaping punishment in the next life.

Examples are plentiful of many big-time criminals and racketeers who, although members of the Roman Catholic Church, continue in crime without any qualms of conscience. When one, particularly notorious, died a few years ago, the priest who preached his funeral sermon after solemn high Mass publicly proclaimed him "a man with a noble heart and a true friend" because "*he went to Mass every morning at 7:30 for 30 years.*"

Such a criminal might escape the penalties of the civil law by bribery and corruption. As a Catholic, however, he feared the tortures of hell in the next life. But he was assured by his church's teaching that he could also escape God's punishment as long as he went to confession regularly, told his crimes to the priest and said he was sorry merely *because he was afraid of going to hell*. He was further assured that he could continue his life of crime with impunity as long as he made sure of having a priest absolve him before he died and to say masses afterwards for his soul in purgatory.

Why then should Catholic parents wonder if their wayward children, trained to confession in a Catholic school, refuse to heed their admonitions? Forgiveness may be had in confession without any expression of sorrow to their parents. Nor should a Catholic wife wonder how her husband can remain unfaithful, even after going many times to the priest to tell him the details of his unfaithfulness. Each time his sin is blotted out and he again becomes the ideal husband—all by merely confessing to the priest and saying a few "Hail Marys" as a "penance."

We former priests now know what true forgiveness of sins means in Christian teaching: that God alone forgives sins and with forgiveness comes a complete change of life. The Catholic practice of confession is merely a recital to a man of sins committed, with no guarantee of pardon from God, and nothing

to prevent the repetition of the same sins over and over again. In true Christian teaching, forgiveness of sins is not just the wiping off of old sins from the soul and then going forth to soil it again with more of the same sins. It means the gift of a whole new soul, the rebirth to a new life for the sinner to whom sin becomes abhorrent and who remains sanctified and a true child of God thereafter. Then the sinner is really saved. He becomes not only a saint, but also a good citizen. Only this kind of religious teaching is a real deterrent to crime.

DISCUSSION QUESTIONS

1. According to the Bible who can forgive sins, the priests or only the Godhead?
2. According to the Roman Church who can forgive sins?
3. Does the power of "binding and loosing" and of "remitting and retaining" give to the priest authority for remitting sins in confession?
4. Do Numbers 5:6, 7 prove a private sacramental confession to a priest or only the public acknowledgment of sin?
5. Is James 5:16 a proof in favor of or against auricular confession to a priest?
6. Is the Roman Catholic Confessional a cause of crime?
7. Are we justified by our works, by sacraments, by confession, or by Faith?
8. To obtain forgiveness and the grace of God in confession and in the other Roman Catholic sacraments, the intention of the priest is also necessary. Can a Roman Catholic then be sure of obtaining forgiveness?
9. Are we Protestants against confession of sins to God or against auricular confession to a priest in order to obtain forgiveness?
10. Do you know some texts of the Bible proving that sinners can obtain forgiveness of sins directly from God?

QUESTIONS TO ROMAN CATHOLICS

1. Can you give me one instance where any apostle ever forgave sin in the confessional box, or demanded an auricular confession?
2. Was not the practice of auricular confession introduced by Innocent 3rd at the Fourth Lateran Council in 1215?
3. Does not the confessional give the priest too much power and enable him to obtain all domestic and state secrets?
4. If priests claim to possess the apostolic power of binding and loosing, why do they not also possess the power to perform miracles, which Christ conferred upon the apostles?
5. Christ said that it is just as easy to say "Get up and walk" as to forgive sin. Can Roman priests do the same?
6. Do not many Roman Catholics sin more freely because they know they can get absolution in confession?
7. Fear of eternal and even temporal punishment is sufficient to obtain forgiveness of sins in the confessional, according to the Roman teaching, but how can fear placate God?
8. If a confession is invalid because the priest was without the necessary intention, will Roman Catholics go to hell on account of the priest?
9. If the priest does not say the proper words of absolution, many theologians claim that confession is invalid, will in this case the poor Roman Catholic go to hell on account of the priest?
10. Nobody can see the intention of a priest absolving from sin, therefore how can Roman Catholics live without fear and despair of going to hell even for those sins already confessed?

CHAPTER SEVEN

Is Mary Our Mediatrix?

PART 1

Roman Catholic Doctrine: Mary is our Mediatrix and Immaculate.

(All texts of Scripture are from the official Roman Catholic version of the Bible.)

Among our intercessors in heaven is one whose office, holiness, and power with God place her far above the Angels and Saints. It is Holy Mary, the Mother of God. Mary is truly Mother of God because she is Mother of a Divine Person, because her Son who took His human nature from her is truly God. In raising Mary to so wonderful a dignity, God has exalted her above all other creatures; the highest angel is His servant; she is His Mother.

The Blessed Virgin, being the Mother of God, is above all the Angels and Saints; she is pronounced "*blessed among women*" (Luke 1:28), and is to be called "*blessed*" (Luke 1:48) by the faithful throughout all generations. Christ appointed her as OUR MOTHER, and us as HER *children*, in the person of St. John: "Behold thy son. . . . Behold thy Mother." (John 19: 26, 27).

We should frequently implore her intercession. Such has been the practice of the Saints—they were remarkable for their tender devotion to her; witness, for example, St. Bernard, St. Bonaventure, St. Ignatius, St. Alphonsus De Liguori, etc. The Saints have received many and great blessings through her intercession, and so may *we*, if, like them, we will be fervent and devout in imploring her assistance. Have recourse to her, then, frequently and fervently, and on all occasions, especially in your temptations and spiritual necessities. Ask her to obtain your requests, placing the greatest confidence in her intercession; for, if *she* prays for you, you may rest assured that God will grant what she asks. Hence, St. Bernard says, that “never hath any one been known to have recourse to her protection, implore her aid, or ask her intercession, without obtaining relief!”

“The Church, assisted and instructed by the Holy Spirit, gives to Mary titles which resemble those given to her Divine Son. Jesus is our King; *Mary is our Queen*. Jesus is our advocate and mediator; *Mary is also our advocate and mediatrix*. Jesus is our hope, our refuge, our consolation; *we say the same of Mary*. Jesus is the way which leads to heaven; *Mary is the gate of heaven.*’

“‘Jesus is our guide and our light in the way of life; *Mary is the star which guides and conducts us to the harbour of salvation*. Jesus is the author of grace; *Mary is the mother of grace*. In a word, Mary participates by grace in all the titles which Jesus enjoys by nature.’

“‘But what is still more decisive, the Church unites Jesus and Mary in the honours which she renders them in their solemnities. So soon as there is introduced a feast, a ceremony, a practice of devotion to procure the glory of Jesus, so soon is there something of the like established in honour of Mary; and the Church which celebrates, by particular feasts, the mysteries of the Son, from His incarnation to His ascension, solemnises,

in like manner, the mysteries of the Mother, from her conception to her assumption into heaven.' Thus we find, that festivals similar to those which are appointed in honour of Christ, belong to the Virgin. This work says, that Pius VII granted a number of indulgences to the members of the sodality or society of the Sacred Heart, which is, therefore, based on the full sanction of the Church."

Her children rose up and called her blessed. (Prov. 31:28).

1. When Our Lord ascended into heaven, we are told that the apostles went back to Jerusalem with great joy (St. Luke 24:52). But there was none of them so joyful as Mary. Her sacred heart overflowed with happiness and delight. The greatest possible joy for her was thus to witness the triumph of her Son and to hear the angels welcoming the King of glory to His throne in heaven.

2. Yet Mary's life must have been one long desire after heaven, more so than ever after Jesus had ascended. Still she had no wish even for the heavenly paradise as long as it was God's will that she should remain on earth. She was quite content to wait. Am I resigned and patient when the will of God contradicts my inclinations and desires?

3. Why was Mary left on earth? To comfort and sustain, to instruct and advise the first disciples of Christ. None knew like her the secrets of His Sacred Heart; none had such an instinctive perception of what He would desire in the many doubts and difficulties that arose; none could impart such sweet consolation to the afflicted. How often the disciples beheld in her their Mother! In heaven she is still our comforter, adviser, guide.

Precious in the sight of the Lord is the death of His saints. (Psalm 116:15.)

1. During the years which succeeded Our Lord's Ascension Mary had been making a progress in holiness and perfection which surpassed all that had gone before. She had become

more and more a partaker of the divine nature, more and more like to the image of her divine Son. What a contrast I am to Mary! Yet at least I can admire her and rejoice in her unspeakable perfections.

2. At length the time came when this soul, so exquisitely beautiful, was too beautiful for earth to detain longer. She had long been languishing with love—yearning after her Beloved. Her death was not like that which we call death. She had no sickness, no pain. She died simply of love, of her insatiate desire for God. Do I long for the presence of God, for the day when I shall behold Him face to face?

3. Why was Mary's death such a triumph, such a scene of peace and joy and heavenly consolation? Because she was sinless. The sting of death is sin. It was also because she had stood by her Son's death-bed of the cross, and shared by her compassion in His agony. In return for this, Jesus Himself came to receive the sacred soul of His dear Mother. All the angels of heaven were present there, singing sweet melodies.

Thou wilt not leave my soul in hell: nor wilt Thou give Thy holy one to see corruption. (Psalm 16:10.)

1. On the third day after Mary's death, when the apostles gathered around her tomb, they found it empty. The sacred body had been carried up to the celestial paradise. Jesus Himself came to conduct her thither; the whole court of heaven came to welcome with songs of triumph the Mother of the divine Word. What a chorus of exultation! Hark how they cry, "Lift up your gates, O ye princes, and be ye lifted up, O eternal gates, and the Queen of glory shall enter in."

2. Why was Mary's body received into heaven instead of remaining in the earth, like the rest of mankind? The grave had no power over one who was immaculate. Her flesh could not see corruption. Her body had been overshadowed by the Holy Ghost; it had been the sacred temple in which had dwelt

God Incarnate, and so it had a claim to ascend whither the body of her Son had already gone before.

3. But the chief reason was that as she had shared in each detail in the sorrows and agony of her Son, so it was right that she should take part in His triumph. To her it was due that she should without delay enter into the joy of her Lord, her Son, her God. Oh, happy Mary! what were all her dolours compared with the joy of that first moment of heaven! How light are all our sorrows compared with the eternal weight of glory prepared for us!

See the Virgin Mother rise,
Angels bear her to the skies!

The Queen stood on Thy right hand in gilded clothing.
(Psalm 45:9.)

1. It was not enough that Mary should be received into heaven. She was to be no ordinary citizen of the celestial court. Mary was, by her perfect and unfailing conformity to the will of God throughout her life, raised to a pre-eminence to which none other of the saints could attain. By her cooperation in the Passion of her Son she had a dignity beyond the reach even of the highest of the archangels. Mary was to be crowned Queen of heaven by the eternal Father: she was to have a throne at her Son's right hand.

2. Mary, too, enjoyed a happiness different from that of all the other saints. All others knew that if they had been more faithful they might have been more full of happiness. Though their happiness is perfect, it is not perfect with the same perfection as Mary's. She possesses all that it was possible for God in the present order to bestow upon her. What must be her happiness now! Short only of the infinite happiness of the infinite God!

3. But Mary is not Queen of heaven only for her own sake, but also for ours. Day by day, hour by hour, she is praying for us, obtaining graces for us, preserving us from danger, shielding

us from temptation, showering down blessings upon us. She is our dear Mother as well as Queen of heaven. How she loves us! What a confidence we should have in her! Once more we will cry out:

O Mary, conceived without sin!

O Mary, Queen of heaven!

Pray for us who have recourse to thee.

On the 8th of December, 1854, Pius IX defined that "the doctrine which declares that the most Blessed Virgin Mary, in the first instance of her conception, by a singular grace and the Saviour of the human race, was preserved exempt from all privilege of Almighty God, in view of the merits of Jesus Christ, stain of original sin, is a doctrine revealed by God, and therefore must be believed firmly and constantly by all the faithful" (Bull *Ineffabilis Deus*).

The word *Conception* is used in a twofold sense as referring to the parents or to the child. As far as it denotes the parental act of generation, it is called *Active Conception*: as far as it denotes the infusion of the soul by God into the embryo or foetus, it is called *Passive Conception* or *Animation*.

The Bull of Pius IX is not speaking of the *active Conception* of Our Lady, and does not in any way deal with it, but of her *passive Conception* or *Animation*.

Non-Catholics for the most part suppose that Catholics hold that Our Lady was conceived, like her Divine Son, by the overshadowing of the Holy Ghost (Luke 1:35); whereas, on the contrary, they teach she was conceived in the ordinary manner, like the rest of Adam's offspring. Her parents were St. Joachim and St. Anne. Christ Our Lord alone of mankind had no man for His father, and His body was formed miraculously and out of the ordinary course of Nature.

The Bull "*Ineffabilis Deus*" cites two passages, one from the Old Testament, the other from the New. Taken by themselves,

they do not exceed the limits of probability, but taken in conjunction with the interpretation of the Fathers, and as understood in the Church, they have a probative force.

The first passage is Genesis 3:14, 15, known as the first Gospel (Protevangelium), "And the Lord said to the serpent, Because thou hast done this thing... I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel."

The passage contains a promise of a Redeemer who is to undo the work of the devil. The words are uttered after the transgression of our first parents, and contain the punishment to be inflicted on those who had part in the sin, the serpent and Eve. Ecclesiastical writers tell us that by the serpent is meant the devil; by "the seed of the woman," Our Saviour, or the descendants of the woman as taken collectively, the principal member of which body is Christ; and by the "seed of the serpent," the seed of the devil, *i.e.*, sin or sinners. Christ, with His Mother, the Blessed Virgin, or the Blessed Virgin with her seed, Christ Our Lord, are represented as crushing the serpent's head. These two persons, Christ and Mary, are opposed to the serpent, or the devil, and his seed, which is sin; and over this serpent, Christ and Mary are victorious. Now between "the woman" and "the serpent," *i.e.*, between Mary and Satan, God has "put enmities" in the same way as between the seed of the woman—viz., Christ, and the seed of the serpent, namely, sin. But between Christ and Satan there is, and ever has been, an absolute and complete enmity, and therefore also between the woman, Our Lady, and Satan: which must mean that Mary was *never* under the stain of *any sin whatever*, which is the same as saying she is conceived immaculate.

The second text is from St. Luke 1:28, "Hail, full of grace, the Lord is with thee. Blessed art thou amongst women."

The Fathers and Pontiffs have "taught that *by this singular and solemn salutation*, never heard upon any other occasion, is shown that the Mother of God is the seal of all divine graces, and adorned with all the gifts of the Holy Ghost, yea, the infinite storehouse and inexhaustible abyss of the same gifts; so that, never obnoxious to an evil word and alone with her Son partaker of paternal benediction, she deserved to hear from Elizabeth inspired by the Holy Ghost, 'Blessed art thou amongst women and blessed is the fruit of thy womb'" (Bull "Ineffabilis Deus").

"In the year 1245, St. Simon Stock was chosen general of the order of the Blessed Virgin Mary of Mount Carmel. This holy man was born in the country of Kent, in the year 1163; when he was twelve years of age, he withdrew himself into a wood, where he lived for the space of twenty years in great austerity, and in the perpetual exercise of celestial meditations, having for his house the trunk of a hollow oak, from whence he was named Stock, and had for his food, roots, herbs, and sometimes bread, which a dog brought him in his mouth, especially on festival days."

"As he was upon his knees in the oratory, the most glorious Virgin, environed with celestial splendour in the company of many thousands of angels, appeared to him, and holding the sacred Scapular in her hand, she said to him these words: *Receive, most beloved Son, the Scapular of thy Order, a sign of my confraternity, a privilege both to thee and to all Carmelites, in which he that dieth shall not suffer eternal fire; behold the sign of salvation, a safeguard in danger, the covenant of peace, Instructions how the Scapular is to be received and worn, and what is required to gain the privilege annexed to it.*

"The Scapular must be made of cloth, serge, or other stuff, and not of silk, though it may be lined with silk, or embroidered

with gold or silver; it must be of a brown or tawny colour; the reason of this is, because it is worn in honour of the most blessed Virgin Mary, of whom it is attested by Baronius, tom. 1, annal Carthagenia, tom. 2. homin. 4. and by others, *that she never wore silk but woollen, and that of the native colour*—so Epiphanius, lib. 2, cap 23, saith, the clothes she (the blessed Virgin) wore, were of the native colour, which doth appear by the veil of her head; in this, therefore, it is meet, that the devoted children of the blessed Virgin Mary should imitate their good mother.

“We said even now, that when any one enters first into the confraternity, it is necessary that the Scapular should be blessed; but if that comes to be lost or worn out, another may be taken, which need not be blessed.

“The Scapular is to be worn continually day and night, and never to be taken off till death; also, it is good to be buried with it. The brothers and sisters may wear it about their necks, not in their pockets, or in their girdle, nor folded in their breasts, for it being a Scapular, must be worn in the form of a Scapular,—that is to say, a vest, or habit, that hangs over the shoulders.”

“The last privilege of those that are enrolled in the confraternity of the sacred Scapular, is contained in these words of our blessed Lady to St. Simon Stock: —*Ecce signum salutis salus in vericulis*: and it is a perpetual safeguard from all manner of perils, as well by sea as by land; a protection and defence against fire, thunder, and lightning; many tempests have been appeased by the Scapular; many fires have been quenched; many sorts of infirmities have been cured; grievous contagions have been overcome; the devils have been put to flight; and it is the most speedy and efficacious remedy against witchcraft, fascinations, and enchantments that can be found.”

ROMAN CATHOLIC PRAYERS AND DEVOTIONS TO MARY
Anthem

Hail, holy Queen, Mother of mercy.

Hail, our life, our sweetness, and our hope!

To thee do we cry, poor banished children of Eve;

To thee do we send up our sighs, mourning and weeping
in this vale of tears.

Turn then, most gracious advocate, thine eyes of mercy
toward us.

And after this our exile show unto us the blessed fruit of
thy womb, Jesus.

O clement, O loving, O sweet Virgin Mary.

Prayer of St. Aloysius Gonzaga to the Blessed Virgin

Most holy Mary, my Lady, to thy faithful care and special keeping and to the bosom of thy mercy today and every day, and particularly at the hour of my death, I commend my soul and my body; all my hope and consolation, all my trials and miseries, my life and the end of my life I commit to thee, that through thy most holy intercession and by thy merits all my actions may be directed and ordered according to thy will and that of thy divine Son. Amen.

His Holiness Leo XIII, by a rescript of the S. Congr. of Indulgences, March 15, 1890, granted to the faithful who recite the above prayer:

AN INDULGENCE OF TWO HUNDRED DAYS, once a day.

Remember, O most gracious Virgin Mary! that never was it known that any one who fled to thy protection, implored thy help, and sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my Mother! To thee I come, before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate! despise not my petitions, but, in thy mercy hear and answer me. Amen.

His Holiness Pope Pius IX, by a rescript of the S. Congr. of Indulgences, Dec. 11, 1846, granted to all the faithful every time that, with at least contrite heart and devotion, they shall say this prayer:

AN INDULGENCE OF THREE HUNDRED DAYS,

A PLENARY INDULGENCE, once a month, to all those who, having said it at least once a day for a month, on any day, being truly penitent, after confession and Holy Communion.

Prayer of St. Alphonsus De Liguori to the Blessed Virgin Mary

Most holy and immaculate Virgin! O my Mother! thou who art the Mother of my Lord, the Queen of the world, the advocate, hope, and refuge of sinners! I, the most wretched among them, now come to thee. 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, which I had so often deserved. I love thee, Lady most worthy of all love, and, by the love which I bear thee, I promise ever in the future to serve thee, and to do what in me lies to win others to thy love. In thee I put all my trust, all my hope of salvation. Receive me as thy servant, and cover me with the mantle of thy protection, thou who art the Mother of mercy! 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. From thee I ask a true love of Jesus Christ, and the grace of a happy death. O my Mother! by thy love for God, I beseech thee to be at all times my helper, but above all at the last moment of my life. Leave me not until you see me safe in heaven, there for endless ages to bless thee and sing thy praises. Amen.

His Holiness Pope Pius IX, by an autograph rescript, Sept. 7, 1854, granted to all the faithful, every time that, with at least contrite heart and devotion, they shall say this prayer before an image or picture of the Blessed Virgin:

AN INDULGENCE OF THREE HUNDRED DAYS.

Prayers to Obtain a Good Death

Jesus, Mary, and Joseph, I give you my heart and my soul;
Jesus, Mary, and Joseph, assist me in my last agony;
Jesus, Mary, and Joseph, may I breathe forth my soul in
peace with you!

How to Honor Mary

Every Roman Catholic should honor Mary with the following practices:

1. Take a short time from your recreation to spend in solitude conversing with Mary, or in meditation on the mysteries of her life.

2. Rise punctually in the morning, invoking her as "the morning star."

3. Invoke her sixty-three times as "Virgin Mother" in honor of her sixty-three years.

4. Visit in spirit one of her great sanctuaries.

5. Mortify your will three times as an offering to Mary.

6. Say three *Glorias* in honor of the saints and Doctors who have explained and defended her prerogatives.

7. Gain indulgences for the soul in purgatory most devoted to the Blessed Virgin in life; offer Mass and communion for this purpose.

8. Ask Mary to be present with you during the day to drive away evil spirits.

9. Perform some act of kindness with inconvenience to yourself.

10. Say three Hail Marys in reparation for the blasphemies uttered against her.

11. Give an alms in honor of her poverty.

12. Invoke the saints who were related to her—Saints Joseph, Joachim, Anne, etc.

13. Mortify your sight, once or more, in honor of Mary's modesty.

14. Burn a candle before her image or picture.
15. Recall with devotion her words recorded in the Gospel, remembering how many of your sins are committed in speech.
16. Say the litany for the conversion of a soul for Mary.
17. Shun idleness during the day in honor of Mary at Nazareth.
18. Say a Hail Mary in honor of St. Gabriel, who brought it to earth.
19. Practise some little mortification at meals.
20. Before going to sleep, place yourself with the Infant Jesus in Mary's arms.
21. Say seven *Glorias* with extended arms, in honor of her seven dolours.
22. Make a spiritual communion in union with her dispositions at the annunciation.
23. Say a *Memorare* to obtain Mary's help at the hour of death.
24. Keep silence for a short time, and with Mary ponder on God's words in your heart.
25. Say a Hail Mary before going to bed, to prevent one mortal sin during the night.
26. Visit her altar or image in atonement for the desecration of her sanctuaries.
27. Say nine Hail Marys in union with the nine choirs of angels who are ever praising her.
28. Say a *Salve* for the spread of devotion to her.
29. Say fifteen *Glorias*, in honor of the last fifteen years of Mary's life, for the grace of perseverance.
30. Kiss the ground, and say three Hail Marys for the virtue of holy purity.
31. Say a Hail Mary in reparation for your neglect of Mary's service during this month.

32. Distribute leaflets in praise of Mary, scapulars, medals, pictures, and beads, to promote devotion to the blessed Mother of God.

Oh, how powerful are the motives of this devotion, and how wonderful are its effects! If, therefore, you are tossed to and fro on the stormy ocean of this world, do not turn away your eyes from this resplendent star, lest you perish in the tempest. If the winds of temptation blow, if you are in danger of being dashed against the rocks of adversity, look at the star, call upon Mary. If the waves of pride, of ambition, of detraction, of anger, of avarice, or lust, threaten your soul, call upon Mary. If, troubled at the sight of your manifold sins, frightened at the thought of the just Judge, you begin to sink into the abyss of sorrow and despair, think of Mary. In all dangers, in all your trials, invoke Mary. Let her name be on your lips, let her memory be in your heart. If you follow her, you will not go astray; if you trust in her, you will not be disappointed; if she takes care of you, you need not fear; if she protects you, and intercedes for you, you will safely arrive at the haven of eternal felicity.

(The doctrine quoted in this chapter can be found in any devotional book for Roman Catholics.)

CHAPTER SEVEN

Is Mary Our Mediatrix?

PART 2

*Answers to Roman Catholic Doctrine: Mary is not our
Mediatrix and Immaculate.*

*(All texts of Scripture are from the official
Roman Catholic version of the Bible.)*

(The best refutation of Roman Catholic devotion and prayers to Mary was written by John Hunkey in his book "How I Became a Non-Catholic," the Standard Publishing Co., Cincinnati, Ohio. I am quoting some passages from the ninth chapter.)

I have nothing against honoring and venerating the memory of the mother of Christ, as one would the memory of the mother of Christopher Columbus, George Washington, Father Damien, Pope Leo XIII, or the mother of any one else, nor against imitating her virtues and perfections, just as one would those of any other good, virtuous person, be that person a wife, mother, husband, father or not. But when it comes to worshipping her as our personal, omnipresent, special protectress and invoking her intercession or praying to her, then we tread upon the absolutely impossible, the erroneous, etc.

For the Church says the following of her, which makes it utterly impossible for her to give us personal special protection.

or to hear the many prayers that are addressed to her, or to a Saint, for Saints are not invoked much fewer times than she is:

“Catholics adore God alone. They love and honor Mary as the Mother of God and the greatest of His saints, but they know she is only a creature, and that, therefore, to adore her would be idolatry” (*Question-Box Answers*, Rev. Bertrand L. Conway, p. 515).

“Catholics do not believe that the Blessed Virgin is in *any way* equal or even comparable to God, for she, being a creature, although the most highly favored, is infinitely less than God” (*Catholic Belief*, Rev. Joseph Faa di Bruno, p. 227).

“Her honor, therefore, was reflected on her Son. But, while He is very God, she is only a human being; she, the Mother of Christ, is only a creature—the most highly honored indeed of all created beings” (*Life of the Blessed Virgin*, Rev. Bernard O'Reilly, Haydock's Bible, End of Old Testament Division, p. 12, chapter vi., col. 1).

The Church also says the following, which we know is true:

“We can direct our complete attention to one thing only at a time; we can follow but one train of thought at any given moment. Should we attempt to attend to many different things at once, indistinctness and confusion must inevitably result. Such is one of the differences between God's knowledge and ours” (*Thoughts For All Times*, Right Rev. Mgr. John S. Vaughan, pp. 23, 24).

If, then, the Blessed Virgin “is only a creature,” is not “in any way equal or even comparable to God,” is “infinitely less than God,” though by God “the most highly honored indeed of all created beings,” and a creature can direct “complete attention to one thing only at a time,” otherwise “indistinctness and confusion must inevitably result,” then it is utterly impossible for her to hear and listen to the many petitions or prayers addressed to her, and to give us the special personal

protection the Church claims she gives to those who place themselves under her patronage or protection.

There are supposed to be fully two hundred and fifty millions of Catholics in the world. Of that number we will say—after allowing six out of every ten to be poor praying Catholics, and children not old enough to pray—there are one hundred million “practical” Catholics who say at least one Hail Mary a day. Now a Hail Mary is as follows:

Hail Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen. (Any Catholic prayer book),

and cannot be said with devotion in less than ten seconds of time, which would then make one billion seconds of time of prayers said every twenty-four hours, by only one hundred million of the two hundred and fifty millions of Catholics in the world. Now of the hundred millions of “practising” Catholics, we will say that one-half of them, or fifty millions—which is getting rather low in numbers—recite or say two more Hail Marys daily besides the one mentioned above, which would make another billion (twenty times fifty millions) seconds of time of prayers every twenty-four hours, or two billions so far. Then we will say that of all the Catholics in the world only two millions—which is certainly a very low number—besides saying daily the three Hail Marys already mentioned, say the Rosary daily, although I know some who say it more than once daily. As the Rosary contains at the least fifty-three Hail Marys, it cannot be said with any devotion in less time than five hundred seconds—eight and one-third minutes—we have, then, another billion (five hundred times two millions) seconds of time of prayers, or three billions so far. If now we take the scatterings of prayers to her the world over, such as the Angelus, extra

Rosaries, Litanies of the Blessed Virgin, Scapular prayers, ejaculatory prayers, etc., it will easily make another billion seconds of time of prayers, or four billion seconds of time of prayers that she would have to hear and listen to every day of twenty-four hours of eighty-six thousand and four hundred seconds of time. If now we divide four billion by eighty-six thousand and four hundred, the number of seconds in a day of twenty-four hours, we get a result or quotient of forty-six thousand two hundred and ninety-six (46,296). Now if the Blessed Virgin should hear all the prayers addressed to her, even at the low estimate made, she would have to listen to forty-six thousand two hundred and ninety-six petitions every second of time from one end of the year to the other, or, in other words, have to listen to 46,296 petitions at one and the same time, simultaneously, every second of time from one end of the year to the other. That is true according to "the arms of the intellect," mathematical proofs, is it not? Well, can she do that if "she is only a creature," "infinitely less than God," and if—

God cannot create a being equal to Himself (Tactics of Infidels, Rev. L. A. Lambert, p. 39),

which she would have to be in order to do so? No. For no being except God Almighty Himself can do that, listen to over 46,000 prayers at one time, simultaneously, without "indistinctness and confusion."

Again, is this not also a difficulty and another impossibility for the Blessed Virgin to do, that of understanding at one and the same time, simultaneously, the many petitions that are addressed to her in the many different languages in which they are said the world over? For the English, the Germans, the French, the Italians, the Bohemians, the Spanish, and the many other nationalities too numerous to mention, all pray to her in their own language, and no doubt at one and the same time, too. And if they do, then is that not another impossible thing for her, as well as for the Saints, to do, to understand the many

petitions that are addressed to them at the same time, simultaneously, in the many different languages in which the petitions are made? Yes.

Insurmountable difficulties and impossibilities are to be met with when one analyzes, with the instruments the Church would use in her warfare with infidelity, the doctrine of the Invocation of the Blessed Virgin. Yet a priest had this to say about the going to her for help:

"There on my desk stand two pictures: one is of my mother, the other is of the Blessed Virgin. I adore my mother . . . and I adore the Blessed Virgin. I can go to my mother and confide in her and get help; so I believe I can go to the Mother of Christ and get help."

That is possible with him and his mother, who at the most probably had but ten children to "confide in her and get help." But how would it be if his mother had one hundred million of adopted children all of whom had an equal right with him to "confide in her and get help," and they all confided in her and wanted her help in special matters, at one and the same time, simultaneously? Do you now see the utter impossibility of going or praying to one who "is only a creature," "infinitely less than God," and getting help or protection from such a one?

We must remember that a family of ten children is quite a different one from that of a world of more than ten million times ten children or people, so that the priest's belief or idea that he can confide and get help from the Blessed Virgin, because he can confide in his mother and get help, is a greatly mistaken one.

Here is more of the impossible that adds to the already impossible:

"One of the sweetest graces Our Lord gave us was at the very close of His life, when, in the person of St. John, He made Mary our Mother. What has she not done for us? She has

loved us, taken joy in us, interest in our work, and from our birth she has had her arm around us" (*The Catholic News*, September 12, 1900.)

But how can she have her "arm around us," that is, give us special protection, when she is not omnipresent to us and, as a finite being, cannot be present simultaneously to over one hundred million people?

How is it that priests meet with many and unforeseen accidents and deaths, even being shot to death in church while performing their priestly duties, if the wearing of the Scapular of the Blessed Virgin, which all priests and good Catholics wear, is "a badge of her special protection"? Why do good Catholics have accidents, some of them fatal? "By their fruits you shall know them"—the Rosary, the Scapular.

And if the wearing of the Scapular is "a badge of her special protection" from the devil, then how is it that Catholics sin so much that they have to go, or ought to go, to confession monthly? For surely to go to confession implies having sins to confess. The Church says Satan "is the instigator of all sin" (*The Faith That Never Dies*, p. 28).

If all that were true that the Church says about the efficacy of prayers to the Blessed Virgin and the saints, and about the merits of their medals, then no Catholic should ever be sick or at least if one became sick, to be sick but a day or so or until one could get a blessed medal of some saint, or could make a Novena.

Here is what the Church says about the Blessed Virgin and blessed medals:

"No infirmity is so malignant that it will not yield without delay to the efficacy of the Blessed Virgin's name" (*Annals of the Blessed Lady of Victory*, January 1904, p. 5).

We had a driving horse that got blood poisoning in his leg. The veterinary surgeon told us there was little hope of saving

him. I placed a medal of Our Blessed Lady of Victory in his stall and he was better in a few days. Now he is as sound as ever, for which we thank Our Blessed Lady" (*Ibid.*, p. 17).

"The blessed medals of St. Benedict . . . may also be put into water, which men or even cattle may drink in order to be preserved from or be cured of sickness" (*St. Benedict's Manual*, Rev. W. M. Mayer, O.S.B., p. 632).

Now, if all that is true, then is there any possible excuse for a Catholic, or his horses, cattle or hogs, to get sick or remain sick? Is not drinking water so plentiful that Catholics should always have a plentiful supply of it into which a blessed medal had been put or could be put, and thus continually enjoy the blessings of good health? Yes. Yet even clerics and sisters, who have or might have, if they were consistent and believed what the Church tells them to believe, all those supposed preventives of and cures for sickness, and who pray much to the Blessed Virgin and the saints, suffer as much from sickness and early deaths as non-Catholics do.

If it was not God's will the patient should get well when the novenas were made for his recovery, because he did not at the time get well, then what becomes of the Blessed Virgin's "incomparable influence with" God, so that we should invoke her and place ourselves under her care and special protection? Nothing but a "pious belief." For it is utterly impossible for one who "is only a creature," "infinitely less than God," to listen to and answer over forty-six thousand petitions, novena prayers, etc., every second of time in the year.

We will now see what the Church has to say about how the Blessed Virgin and the saints can know of our prayers addressed to them.

"The power of the Blessed Virgin or the saints to answer our prayers no more implies omnipresence than my power to accede to the request of a friend three thousand miles away

implies my presence there. When Eliseus saw the ambush prepared for the king of Israel, was he necessarily in Syria at the time? (IV Kings 6:9). By no means. So God can reveal our prayers to His mother and His saints in heaven as readily as He can give His revelation to His saints on earth" (*Question-Box Answers*, Rev. B. L. Conway, pp. 5116, 5171).

That shows that the Blessed Virgin and the saints must become "cognizant of our prayers and cares" before they can answer them, just as one must become cognizant of "the request of a friend three thousand miles away" before one can "accede to the request." All that would be possible for them were it a one-family affair of ten children or so, or a one-parish affair. But when it comes to the prayers and cares of one hundred million or so people on earth then it is mathematically, utterly impossible for anyone, who "is only a creature," "infinitely less than God," to hear or have revealed to her or a saint the over forty-six thousand petitions that are addressed to her or a saint every second of time in the year. Could the writers of the foregoing see every second of time in the year, simultaneously, at one time, over forty-six thousand different things in a continuously moving panoramic mirror, and "accede to the requests" of over forty-six thousand friends every second of time in the year, whether or not they were "three thousand miles away," and though there were "a thousand ways" by which their friends could get their requests of favors to them? And if God reveals "our prayers to His mother and His saints," would they not have to receive them at a rate of over forty-six thousand every second of time? Yes. Could Eliseus have received revelations had they come to him at a rate of over forty-six thousand at one time, simultaneously? No, decidedly not. It is the same with the Blessed Virgin and the saints having revealed to them our many prayers and cares.

What is a prayer? Is it not an aspiration, an outpouring

of the feelings of the heart, be it to God or to anyone else, in other words, the mouth speaking the longings and the fullness of the heart? Yes. Well, is it measured by an exact number and a stereotyped set of words, and those words repeated fifty-three times, as the Hail Mary in the Rosary? When you want or ask a favor of anyone do you do so by saying a certain repeated number of times the same certain words and while you are doing so be counting between your fingers a certain number of beads in order to make sure that you said or repeated them just exactly so many times, and no more and no less? Would you, for instance, pour out your feelings or love to a loved one in that way? No, to all those questions.

To pray counted prayers, then, as, for instance, the prayers of the Rosary—the Rosary is the chain-like beaded article that some carry fastened to a belt around the waist, with a crucifix at the end, reaching nearly to their ankles—counted on beads, is not a speaking of the feelings or fullness of the heart, is it? No. It is then only an automatic or mechanical performance of the lips and fingers, a vain repetition of words, a heathen practice, as Christ noted (Matt. 6:7), is it not? Yes, most manifestly it is.

The same can be said about praying to a certain saint or saints certain stereotyped prayers a certain number of times on certain days, or a certain number of times a week or a month, etc., as the Church designates.

Is it not idolatry to carry a statue of the Blessed Virgin, who “is only a creature,” “infinitely less than God,” though by God “the most highly honored indeed of all created beings,” and singing to her to pray for them? For that would be doing more than simply honoring her memory, against which nothing could be said.

And no doubt during the procession the marchers imagined that she was looking down from heaven with pleasure upon

them, as though they were the only ones out of one hundred million or so elsewhere in the world, who at the same time were also imagining or believing they were attracting her favorable attention. Besides that, she may at the very same time have been at the bedside of some dying one and said: "Behold, my child, I am with you," or she may have been "personally conducting a soul to paradise" from purgatory, or she may have been in heaven greeting an arrival with the words, "Welcome, my child, welcome at home at last," or she may have been listening to the reciters of the "perpetual Rosary" in Italy, France or Belgium, or may have been healing some horse of blood poisoning or some other ailment, or may have been giving personal special protection to some lineman on a pole in the antipodes, who was wearing her "livery," the Scapular, etc., etc., and not for one second saw the procession in her honor. When one thinks of all that, then does it not become very clear that to invoke her, when she "is only a creature," "infinitely less than God," and who can then be no more omnipresent to and omniscient of the care and needs of one hundred million people than you or I, is a manifest error?

Here is no doubt the way the worship of the Blessed Virgin originated:

"The worship of the Virgin Mary was introduced to meet, to gratify and to attach itself upon, the superstition which had long prevailed amongst the heathen in respect to Isis, Diana, and other goddesses, who had their millions of worshipers" (*The At-One-Ment Between God and Man*, Elder Russell, p. 69).

Yes, it was to satisfy the superstitious minds of former heathens, who had become converted, that she was introduced as a powerful intercessor, who could equal, and even surpass the supposed powers of Isis, Diana, etc., and that she should then be worshiped and invoked instead of their former heathen

goddesses. And to further satisfy the converts, statues of the Blessed Virgin were made, just as there were statues of Isis, Diana, etc., before which they were to kneel and pray—not to the statues themselves, but to the one they represented, just as when they were yet heathens they had been accustomed to doing before heathen statues, to which they prayed directly. The invocation of the Saints had no doubt a somewhat similar origin, and in time resulted in this:

“Pope Boniface IV first suggested the celebration of this festival (All Saints), when in 610 he ordered that the Pantheon, a pagan temple, at Rome, dedicated to all the gods, should be converted into a Christian church, and the relics of the saints, dispersed through the different Roman cemeteries, taken up and placed therein. He then dedicated the Church to the Blessed Virgin and all the martyrs” (Goffine, p. 905).

“By that it may be seen how the Catholic Church substituted for the heathen or pagan gods the Blessed Virgin and the saints, who were then worshiped and invoked in place of the pagan gods, thus substituting one error for another.” (From *How I Became a Non-Catholic.*)

The text of Gen. 3:15 does not prove the Roman teaching of the Immaculate Conception of Mary. The Hebrew text reads “He” or “It,” not SHE (Mary) shall crush, etc., and even the Septuagint version, approved by the Roman Catholic church reads “He shall crush,” etc. Therefore the subtle argumentation from the above text in favor of the dogma of the Immaculate Conception has no scriptural foundation.

Even Luke 1:28 is not in favor of the Immaculate Conception. The Angel saluted Mary with a gracious benediction on the ground that she was chosen from among all other women to become the mother of Jesus. But the Angel did not say or imply that she was conceived without original sin, or that she did not need salvation. Mary knew herself to be a sinner and in

need of salvation, for in her song of praise she said: "And my spirit hath rejoiced in God my Saviour." Luke 1:47. It is clear teaching of the Scriptures that *all* die in Adam (Cf. I Cor. 15:22; Rom. 5:12; Ps. 14:1-3; Rom. 3:23; Isaiah 64:6).

Even Tradition, the usual refuge of the Roman Catholics, contradicts this papal dogma. Augustine, Ambrose, Chrysostom, Eusebius, Anselm, Cardinal Cajetan, St. Antoninus, St. Thomas Aquinas, Pope Gregory the Great, Pope Innocent 3rd and many other Fathers, doctors, saints, and the Popes of the Roman Church clearly deny that Mary was conceived without original sin.

"If the Scriptures be duly considered, and the saying of the doctors ancient and modern, who have been most devoted to the glorious Virgin, it is plain from their words that she was conceived in sin," Cardinal Cajetan, De Loc Theol. part 1 c. 2.

"For he (Christ) alone was truly born holy." Gregory the Great Bened. Edit. page 598.

"Eve was produced without sin, but she brought forth in sin; Mary was produced in sin, but she brought forth without sin." Innocent 3rd De Festo assump. Sermon 2nd.

The Church of Rome should be called Mary's Church instead of Catholic Church.

DISCUSSION QUESTIONS

1. What do Roman Catholics mean by Immaculate Conception?
2. When did the Roman Church proclaim this dogma?
3. Are many doctors and fathers of the Roman Church against the doctrine of Immaculate Conception?
4. Does Gen. 3:15 prove the Roman teaching of the Immaculate Conception?
5. Does Luke 1:28 prove that dogma?
6. Can you give some texts of Scriptures against this papal dogma?

7. Can Mary hear millions of prayers made by Roman Catholics without being omniscient as God?
8. Can Mary be in heaven, in purgatory, and on earth near dying persons and in other thousands of different places at the same time without being omnipresent like God?
9. Can a scapular or a medal save you from hell?
10. Are you against honoring and imitating Mary or against praying to Mary and expecting Salvation from her instead of from Christ only?

QUESTIONS TO ROMAN CATHOLICS

1. How can you claim that Mary was always a virgin when the Scriptures often speak of the brethren of Jesus (Matt. 12:46; Mark 3:31, 35; Luke 8:19, 21; John 7:3, 10; Acts 1:14)?
2. Do not the words "before they came together" and "till she brought forth her first born son" (Matt. 1:18; Luke 2:7) imply that Mary had at least two children?
3. Why do you claim that Mary never committed sin when the Bible says, "If we say that we have no sin we deceive ourselves, and the truth is not in us" (I John 1:8)?
4. Can you give me one biblical or historical proof of the ascension of Mary into heaven?
5. Did not Christ say about Mary at the marriage of Cana, "Woman, what have I to do with thee?" (John 2:4).
6. Did not Christ say about Mary when in answer to the woman in the crowd who called her blessed, "Yea rather, blessed are they who hear the word of God and keep it" (Luke 11:28)?
7. Did not Christ say, "My mother and my brethren are those which hear the Word and God and do it" (Luke 8:21)?
8. Did not Christ rebuke repetition in prayer (rosary), "Use not vain repetition as the heathens do" (Matt. 6:7)?
9. Why do you pray to Mary, is not Christ the Mediator of

God and men (I Tim. 2:51) and our One Advocate with the Father (I John 2:1)?

10. Did the apostles ever ask first Christians to worship, to venerate, or to pray to Mary?

CHAPTER EIGHT

Is Veneration of Saints Against Scripture?

PART I

*Roman Catholic Doctrine: Veneration of Saints, Images,
and Relics is not against Scripture.*

The Roman Church teaching on the invocation of the saints is thus defined by the Council of Trent.

"The Saints who reign with Christ, offer up their own prayers to God for men. It is good and useful suppliantly to invoke them, and to have recourse to their prayers, aid and help for obtaining benefits from God, through His Son Jesus Christ, who alone is our Redeemer and Saviour. Those persons think impiously who deny that the saints, who enjoy eternal happiness in heaven, are to be invoked, who assert that they do not pray for men, who declare that asking them to pray for each of us in particular is idolatry, repugnant to the word of God, and opposed to the honor of the one Mediator of God and men, Christ Jesus." (Council of Trent Sess. 25).

The following texts of the Bible prove the dogma of prayers to the Saints.

God commanded Abimelech to ask Abraham's prayers.

"He shall pray for thee and thou shalt live." Gen. 20:7

"Confess, therefore, your sins to one another, and pray for one another, that you may be saved, For the unceasing prayer of a just man is of a great avail." St. James 5:16

"Now I exhort you, brethren, through our Lord Jesus Christ, and through the charity of the Spirit, that you help me by your prayers to God for me, that I may be delivered from the unbelievers in Judæa." Rom. 15:30

"And he (the rich man) said, Then, father, I beseech thee to send him (Lazarus) to my father's house." Luke 16:27

"And I say to you, make friends for yourselves with the mammon of wickedness, so that when you fail they may receive you into the everlasting dwellings." Luke 16:9

The Infallible Council of Trent says:

"The images of Christ and the Virgin Mother of God, and of the other saints, are to be had and to be kept, especially in churches, and due honor and veneration are to be given them." (Sess. 25)

"The holy bodies of holy martyrs and others now living with Christ—which bodies were the living members of Christ and the temples of the Holy Ghost—and which are by Him to be raised to eternal life and to be glorified, are to be venerated by the faithful; for through these bodies many benefits are bestowed by God to men, so that they who affirm that veneration and honor are not due to the relics of the saints, or that these and other sacred monuments are uselessly honored by the faithful, and that the places dedicated to the memory of the saints are in vain visited with the view of obtaining their aid, are wholly to be condemned." Sess. 25

Roman Catholics attempt to prove their use of images by quoting the Bible as follows: *"Thou shalt make also two cherubim of beaten gold, on the two sides of the oracle. Let one*

cherub be on the one side, and the other on the other." Exodus 25:18, 19

Again Roman Catholics quote the Bible as follows in favor of the veneration of images: "*Moses therefore made a brazen serpent, and set it up for a sign: which when they that were bitten looked upon, they were healed.*" Numbers 21:9

Roman Catholics further insist: "*Even if we grant that God forbade the Jews to make images, such a law would not bind Christians, as the positive Jewish law was abrogated by the Gospel.*" Romans 8:1, 2. (See *The Question-Box* by Conway, page 170.)

ROMAN CATHOLIC PRAYERS TO SAINTS

Prayer to St. Joseph

We come to thee, O blessed Joseph, in our sore distress. Having sought the aid of thy most blessed spouse, we now confidently implore thy assistance also. We humbly beg that, mindful of the dutiful affection which bound thee to the immaculate virgin Mother of God, and of the fatherly love with which thou didst cherish the child Jesus, thou wilt lovingly watch over the heritage which Jesus Christ purchased with His blood, and by thy powerful intercession help us in our urgent need. Most provident guardian of the holy family, protect the chosen race of Jesus Christ; drive far from us, most loving father, every pest of error and corrupting sin. From thy place in heaven, most powerful protector, graciously come to our aid in this conflict with the powers of darkness, and as of old thou didst deliver the child Jesus from supreme peril of life, so now defend the holy Church of God from the snares of her enemies and from all adversity. Have each of us always in thy keeping, that, following thy example, and borne up by thy strength, we may be able to live holy, die happy, and so enter the everlasting bliss of heaven. Amen.

Prayer to St. Jude

Most holy Apostle, St. Jude, faithful servant and relative

of Jesus, the name of the traitor who delivered your beloved Master into the hands of His enemies has caused you to be forgotten by many, but the Church honors and invokes you universally as the patron of hopeless cases—of things despaired of. Pray for me, for I am miserable; make use, I beg you, of that particular privilege accorded to you, to bring visible and speedy help where help is almost despaired of. Come to my assistance in this great need, that I may receive the consolation and help of Heaven in all my necessities, tribulations, and sufferings, particularly (here mention your request) and that I may praise God with you and all the blessed throughout eternity.

I promise, O blessed Jude, to be ever mindful of this great favor, and I will never cease to honor you as my special and powerful patron and to do all in my power to encourage devotion to you. Amen.

Prayer to St. Cabrini

O Saint Frances Xavier Cabrini, Thou who hast placed all Thy confidence in the Heart of Jesus, and hast found in Him the secret of all perfection and the strength that made Thee an Apostle of the Gospel throughout the world, from the glory of Heaven, look favorably upon me who confidently have recourse to Thy intercession.

Thou, who, with a maternal heart, has relieved the spiritual and temporal afflictions of so many of our brethren, wanderers through the world, show Thyself propitious also to me, a pilgrim on life's journey, and, from the Most Sweet Heart of Jesus, obtain for me all the spiritual graces necessary to reach my Heavenly Country.

Hear, O Saint Frances Xavier Cabrini, my confident prayer, obtain for me the grace I so ardently desire (here mention your request), and grant that I, too, may be united to that multitude of souls who, through Thy intercession, gratefully praise the Goodness of God. Amen.

O Saint Frances Xavier Cabrini, beloved spouse of Jesus, pray for me. Glory be to the Father, etc., three times.

Nihil obstat., Mons. Salvatore Natucci, Promotor Fidei.
(From any Roman Catholic book of Devotions.)

Miracles

(Miracles performed through the intercession of Venerable Anthony Margil after his death.)

God manifests the glory of the blessed in heaven by miracles and prodigies wrought by the invocation of their names or by means of some article used by them during life. This mark of sanctity was manifested in an eminent degree in our venerable Anthony Margil and proved most efficacious to all who implored his intercession; his name became illustrious throughout North and Central America, but principally in Texas where he labored so many years for the conversion of Infidels and Barbarians.

In Zacatecas, the son of Gasper De Larraga, who was afflicted with a serious illness, was cured by the simple touch of the sack-cloth used by the servant of God. In gratitude for this favor, his father had him clothed with the habit of Saint Francis.

In Guadalajara, a nun, Sister Mary of the Conception, being reduced to the point of death and having already received the last rites of the Church, placed over her head the hood used by the servant of God and instantly recovered.

In Texas, Onicetus De Barrio was suffering with a violent attack of lock-jaw, and according to the opinion of the doctors was fast approaching his end; but by the invocation of the name of venerable Margil he was completely cured.

In the same place, a priest, Don John Mary Perez Romo, had for some time been confined to his bed with delirium, and as all remedies had proved futile, a pillow used by the servant of God was placed under his head. He recovered consciousness

and was never again afflicted with the same disease though he lived twelve years longer.

Fr. Isodorus De Espinosa, a companion of Fr. Anthony, suffering with a dangerous malady, had been declared incurable by the doctors. With confidence he placed upon his breast a particle of the blanket used by Anthony imploring him to obtain his recovery if it was the will of God, promising at the same time that should his health be restored he would write an account of his life. No sooner had Isodorus made this promise than he was perfectly cured, and faithful to his word, he afterwards wrote a beautiful life of Fr. Anthony.

Cajetan Benites, a Mexican physician, relates of himself that for several months he suffered the most excruciating pain in his eyes and despite all medical skill he was daily growing worse; seeing that human aid was of no avail he applied to his eyes an image of the venerable father, trusting through his intercession to obtain relief; instantaneously, the pain ceased and perfect vision was restored.

In Guatemala, a daughter of Lucrecia de Carzama, suffering from a malignant fever which threatened to prove fatal, was instantly cured by placing over her head an image of the servant of God.

In Zacatecas, Don De Vera, having a violent attack of dysentery, was considered by the doctors to be beyond recovery. A religious of the college of Guadalupe went to visit him, and having that day received a letter from Fr. Margil, who was in Texas, and being very anxious to hear about the mission, opened the letter, and left the envelope on the patient's bed. While he was reading, the invalid trusting in the merits of the servant of God took the envelope and applied it to his body and immediately recovered.

John Martinex, Royal Treasurer of Mexico, relates that he had a mantle used by Fr. Anthony Margil which he donated to a certain person of Angelopoli named Francis Lopez. A few

days after, the latter had a dispute with a man of Guaniuago, who determined to kill him. Accordingly towards evening this man lay in wait for Martinex, and at the first opportunity fired at him. The latter, fortunately, was wearing the mantle of venerable Anthony, which saved him from certain death, as the bullet only glanced against the mantle without penetrating it.

(From the life of Fr. Anthony Margil.)

CHAPTER EIGHT

Is Veneration of Saints Against Scripture?

PART 2

Answers to Roman Catholic Doctrine: Venerations of Saints, Images, and Relics is against Scripture.

(All texts of Scripture are from the official Roman Catholic version of the Bible.)

The same arguments given against prayers to Mary are to be applied to the Roman Saints. It is impossible for dead Roman Saints who are only creatures and infinitely less than God, to listen and to answer thousands upon thousands of petitions made by Roman Catholics at one and the same time simultaneously in different countries, in different languages, and many of them not expressed orally but only mentally, without being like God Almighty present everywhere knowing the secrets of the hearts.

Gen. 20:7, James 5:16, and Rom. 15:30, do not prove that a living Christian should pray to a dead saint to intercede for him, but only that Christians while on earth should pray for each other. In heaven no one can mediate but Christ (I Tim. 2:5).

Luke 16:27 does not prove that we can pray to dead saints, the conduct of a lost soul (the rich man) is not a proper ex-

ample for Christians. Besides his prayers were of no effect and this is not the case in question of a living person praying to a dead saint.

Luke 16:9 does not refer to the saints because surely they do not demand the mammon of iniquity as condition of friendship.

Roman Catholics themselves cannot explain how dead saints can hear our prayers.

Some Roman Catholics say that the saints acquire the knowledge of our prayers from the angels. But how do the angels acquire their knowledge? Others say that the saints see all things in God. But if they see all things in God they have the same knowledge as God and therefore are as omniscient as God. Others think that prayers offered to dead saints are communicated to them by God. But then the saints, who are supposed to mediate for us before God, would have their knowledge of our prayers from the same person with whom they are supposed to intercede.

Roman Catholics do not know who are really saints, i.e., in heaven. A decree of the Pope canonizing a dead person as a saint is not accepted as infallible by all the Roman theologians. In fact, it is only "common opinion" among them that a decree concerning the canonization of saints is infallible. The Roman church had no canonization procedure before the tenth century. Many names are taken off the list of saints every time a new edition of the *Martyrologium* (a Roman Catholic list of saints divided by day) is edited. How can the saints know our secret prayers when only God knows the heart?

The Scriptures repudiate all dead saints' worship because Christ alone is the Saviour, Mediator, and way to God.

"Neither is there salvation in any other. For there is no other name under heaven given to men by which we must be saved."
Acts 4:12.

"I am the way and the truth and the life, no one comes to the Father but through me." St. John 14:6.

"For there is one God, and one Mediator between God and men, himself man, Christ Jesus, who gave himself a ransom for all, bearing witness in his own time." I Tim. 2:5.

"Let us therefore draw near with confidence to the throne of grace (Jesus the Son of God), that we may obtain mercy and find grace to help in time of need." Heb. 4:16; see also John 3:36; 10:9; Rom. 8:24; Eph. 2:18; Heb. 7:25; I Peter 2:5; I John 2:1.

We firmly believe in the unique mediatorship of Jesus Christ, no divine gift can reach us except through Christ. Jesus Christ alone redeemed us by His death upon the cross, thus reconciling us to God, and making us partakers of His grace here and His glory in heaven.

The cherubim (Exodus 25:18, 19) were not adored or venerated, nor were they even seen by the people. They were in the Holy of Holies, into which the High Priest alone entered once a year, and then only with the blood of a sacrifice.

The cherubim were made at the express command of God, while the Church of Rome can not produce a like command enjoining the use and making of images.

The brazen serpent (Numbers 21:9) is rather a proof against the worship of images. In fact, King Hezekiah later broke the serpent when the people burned incense before it (IV Kings 18:4) as Roman Catholics do today before their images.

God's law was not abrogated; it can never be abrogated. Because we are not under the Law, but under Grace, we cannot disregard God's Law; we are only free from the *penalty* of the Old Law. All that Romans 8:1, 2 says is that the believer is not under the *penalty* of the law (Heb. 8:10; Jer. 31:31). The use of images is condemned not only in the Old Testament

(Exodus 20:4, 5; Lev. 26:1; Deut. 4:15, 9:12, 16:22; Isaiah 40:18; Jeremiah 44:3, 4; Hosea 8:6, 7; Habakkuk 2:18, 19), but also in the New Testament: (John 4:24; Acts 17:22; I Cor. 10:20; I John 5:21).

The Roman Church has not dared to remove, from the Bible, the express command of God forbidding the making and use of images, but has changed the Ten Commandments as follows:

Q. "Which are the Commandments of God?"

A. "The Commandments of God are these ten:

1. I am the Lord thy God. Thou shalt not have strange gods before me." *Baltimore Catechism, Question 313*

The Commandment, as given in the Bible, Deut. 5:7, 8, 9, reads, "Thou shalt not have strange gods in my sight. Thou shalt not make to thyself a graven thing, nor the likeness of any things, that are in heaven above, or that are in the earth beneath, or that abide in the waters under the earth. Thou shalt not adore them, and thou shalt not serve them. For I am the Lord thy God, a jealous God...."

Roman Catholics try to justify the use of images by making a distinction between the cult of *Latria*, given only to the Godhead, the cult of *Hyper-dulia*, given only to Mary, and the cult of *Dulia*, given to the saints, images and relics. If you go into a Roman Catholic church you will discover that this distinction is only theoretical. The Roman Catholic people worship statues and relics of the saints in the same way and often more fervently than the "Blessed Sacrament" which they believe to be the real body, soul, and divinity of Christ. Even the official Roman Catholic Missal does not follow this distinction. Clergy and laity are distinctly asked not merely to *venerate*, but actually "*adore*" the "nails and wood" of the cross, as well as Christ, who died on the cross.

In the Roman Missal, rubric for Good Friday, we read:

"... Then he (the priest) proceeds to the middle of the

altar, and totally uncovering the cross and elevating it, he begins a third time more loudly, '*Behold the Wood of the Cross upon which the salvation of the world hangs. Come, let us adore.*' Then taking off his shoes *he approaches to adore the cross, thrice kneeling, before he kisses it.* When he has done this he returns, and puts on his shoes; and afterwards the ministers of the altars, and then the other clergy, and laity, two by two, thrice kneeling, as is before said, *adore the cross.*"

Again in the Roman Missal on the feast of the "Exaltation of the Cross," September 14, we read:

"'O cross, more splendid than all the stars, etc., Sweet Wood, sweet nails, bearing a sweet burden, save the present multitude assembled today in thy praise.' Then the Pontiff (the officiating priest) kneeling before the cross devoutly adores and kisses it (*Ipsam devote adoratur et osculatur*). The same all others who wish may do."

Were the apostles to come to earth and enter a Roman Catholic church, could they distinguish between the pagan worship of idols and that of Roman Catholics kneeling before their images and relics of the saints, burning incense, kissing, praying and carrying them in public procession?

Many priests do not themselves believe in images, but they keep them in their churches because it is a good source of income. My pastor, to whom I was assistant, told me, "I have about 40 statutes and images in my church and each one of them is paying its rent!"

"And Jesus answered and said to him . . . It is written, The Lord thy God shalt thou worship, and him only shalt thou serve." Luke 4:8

Not only the Bible but even Roman tradition is against Image Worship. I quote only the Roman Catholic Council of Frankfort, 1605: "It is not to be found that any of the patriarchs, and prophets or Fathers, did worship images, but the Scriptures cry out to worship God, and Him alone to adore

and glorify, and the Fathers of the primitive church did forbid the worshipping of images as it appears by Epiphanius and Augustine, who reckon the worshippers of images amongst the Simonians, and the Carpocratian heretics." Delmag. Page 41.

Protestant Reformation compelled the Roman Church to close its trade on relics, or parts of the body of saints sold at very high prices. But no one can outsmart the Church of Rome. In fact, to avoid criticism and scandal the market on relics was officially prohibited, but another very lucrative sale is going on. In all the famous Roman Catholic Sanctuaries and in the convents and monasteries you can buy souvenirs of different sizes and prices. To facilitate the sale inside these souvenirs there is a small piece of cloth which is supposed to be a part of the cassock or dress, suit, shirt, underwear, stockings, shoes used by a saint. Now on the market are those of Mother Cabrini, St. Theresa, St. Anthony, Pope Pius the Tenth. Some one may wonder how many personal belongings these saints had, to enable priests and nuns to make so many pieces. It is a very simple process; they buy some new material and put it for a few seconds near the dress or suit that the saint really wore. The new material becomes holy and ready to be cut in small pieces and sold; a permanent miracle which only priests and nuns can perform!!

Every Roman Catholic Church must have a relic of the true Cross, which is buried by a Bishop inside the main altar. The Church of Rome will be able to supply true relics of the true Cross for a thousand million of years, without going out of business. Almost every city in Italy and France has one or two thorns of the true crown of thorns of Jesus; there are a hundred of them, all miraculous and the original one!!! Every town in Sicily had one or more teeth of St. Agatha, too many in a small territory to deceive the faithful. A collection of all the teeth was ordered and they filled up seven baskets. In the name of Christ, in the name of justice this business of relics and souvenirs should be stopped. The Roman Church should be able

to find a more decent way to make money.

DISCUSSION QUESTIONS

1. Do Gen. 20:7, James 5:16 and Rom. 15:13 prove the Roman doctrines of prayers to dead Saints?
2. Does Luke 16:27 prove that we can pray to the Saints?
3. Does Luke 16:9 refer to the Saints?
4. Can Roman Catholics explain how dead Saints can hear our prayers?
5. Do Roman Catholics know who are really Saints?
6. Does the Bible forbid prayers to dead Saints?
7. Do Roman Catholics pray more to Mary and the Saints than to Christ?
8. What answer do you give in reference to the Cherubim and the Brazen Serpent?
9. Is the Cross honored or really adored by Roman Catholics?
10. Sale of parts of the body of Saints was forbidden after the Protestant Reformation, but what kind of new market on relics is going on now?

QUESTIONS TO ROMAN CATHOLICS

1. Christ taught us how to pray in the Lord's Prayer, how is it He does not mention prayer to Saints?
2. How does the Church of Rome know that those it calls saints are in heaven?
3. How much does it cost to make a saint?
4. How can the Saints know our secret prayers when only God knows the heart?
5. Why should we spend our money for candles to Saints when we can go directly to Christ, our only Mediator?
6. Christ was poor and humble yet Roman ceremonial is full of pomp and display. Does your religion teach humility?
7. Does crawling up the Scala Santa at Rome on one's knees help save one's soul?

8. How much profit is the Roman Church making a year in selling souvenirs or pieces of clothing belonging to Saints?
9. Christ and His apostles are our example. Did they ever trade or sell relics, or ask Christians to venerate statues?
10. Can you understand why the apostles did not store or sell relics, the belongings of Mary and Christ?

CHAPTER NINE

Has the Roman Church Power to Grant Indulgences?

PART I

Roman Catholic Doctrine: The Roman Church has power to grant Indulgences.

(All texts of Scripture are from the official Roman Catholic version of the Bible.)

The infallible Council of Trent says:

"Since the power of conferring indulgences was granted by Christ to the Church, and she has, even in most ancient times, used this power, delivered unto her by God. The Holy Synod teaches and enjoins that the use of indulgences for the Christian people, most salutary, and approved by the authority of Sacred Councils is to be retained in the Church, and it condemns those who either assert that they are useless, or who deny that there is in the Church the power of granting them."
Council of Trent Sess. 25.

In explaining the Roman doctrine of mortal and venial sins we saw that, besides the guilt and *eternal punishment* of sin, there is a *temporal* punishment due to it; that this temporal punishment (as many Scriptural examples prove) may and often does remain to be expiated *after* the guilt of the sin has been

remitted; that as to its extent the debt of punishment thus justly due is according to the quality of the crimes committed, or has some proportion to their number and enormity; that the penance enjoined in confession is much less than what is due, and that if the deficiency be not discharged here during life, it will be exacted much more rigorously hereafter in purgatory. For "we must either do penance or burn."

Roman Catholics can obtain remission of this debt of temporal punishment by the application of the atoning merits of Christ in the Sacrament of Penance; but, even then, much may still remain for the penitent to expiate by his own voluntary works of penance. But there is another means, viz., the gaining of *indulgences*, whereby the atoning merits of Christ may be efficaciously applied for the discharge even of the *whole debt* of temporal punishment due to our sins.

A *partial* indulgence is one which remits *a part* only of the temporal punishment due to sin—it remits so much of it as is specified in the grant of the indulgence, as forty days, seven years, etc. A *plenary* indulgence is an entire remission of the *whole debt*.

The ancient Penitential Canons subjected sinners to long and severe penances; for some sins the penances enjoined were of many years' duration. An indulgence, when granted in those days, meant, if *partial*, a remission of so much of the Canonical Penance, and of the temporal punishment corresponding to it, as was specified in the indulgence; and, if *plenary*, a remission of the whole of the Canonical Penance and of all the corresponding temporal punishment.

Although the Church does not now impose those severe penances, yet the justice of God requires as much atonement now as it did then. How few penitents are there who, since they first came to the use of reason, have not committed sins which, if put together, would require many years of penance

(according to the ancient Canons) to expiate them? Perhaps they would require hundreds, perhaps even many thousands of years. How much, therefore, would remain to be atoned for after death unless remitted by indulgence. Now, an indulgence of forty days, of one hundred days, of seven years, etc., means a remission of so much temporal punishment as would be expiated by the due performance of the Canonical Penance during so many days or years.

Whereas, a plenary indulgence (as now granted) means a remission of the *whole debt* of temporal punishment due to *all* our sins.

Concerning indulgences, the Church teaches these two things: (1) That she has received from Christ the power of granting them. (2) That the use of them is very salutary to Christian people. (Conc. Trid., Sess. 25, de Reform, cap. 21, decr. de indulgentiis.)

Proofs.—Christ said to St. Peter: “And I will give to thee *the keys* of the kingdom of heaven, and whatsoever THOU shalt bind upon earth it shall be bound also in heaven, and whatsoever thou shalt *loose* upon earth it shall be *loosed* also in heaven.” (Matt. 16:19.) And on another occasion he said to all the apostles: “Amen I say to you, whatsoever *you* shall bind upon earth shall be bound also in heaven, and whatsoever you shall loose upon earth shall be loosed also in heaven.” (Matt. 18:18.)

Here the power of *binding* contains the power of refusing absolution when the case requires a refusal, and also of imposing penances (when absolution is given) to satisfy the divine justice. The power of *loosing* contains the power of *absolving* the really penitent from *guilt*, and also from TEMPORAL PUNISHMENT for just reasons.

Such has always been the *doctrine* and *practice* of the Church from the time of the apostles to the present day.

We read in the New Testament of St. Paul granting an indulgence to one of the faithful at Corinth. That Corinthian had taken his father's wife, and St. Paul exercised the power of *binding* by inflicting a penance and by excluding him from the assemblies of the faithful till he had performed it. (I Cor. 5: 1.) The Corinthian submitted with sincere and *fervent* repentance, and the following year St. Paul exercised also the power of *loosing* by remitting the remainder of the penance, "lest such a one (he said) be swallowed up with over much sorrow." (II Cor. 2:7).

We know that it was the practice of the primitive Church to impose very long penances. Now, at the breaking out of a persecution, she granted indulgences to the *more fervent* of the penitents by abridging the duration of their penance and admitting them to the Holy Communion, thus exercising, like St. Paul, that power of *binding* and *loosing* which she has received from Christ. The Church, then *has the power* of granting indulgences.

And the very *nature* and *object* of indulgences (namely, to lessen or remove by remission the debt of temporal punishment) prove sufficiently their inestimable *advantages*, or *that the use of them is very salutary to Christian people*.

For gaining an indulgence, especially a plenary one, it is necessary to be *in the state of Grace*—free from the *guilt* of mortal sin; at least, when the last condition is fulfilled. For without this disposition it is not possible to gain any indulgence. We cannot obtain the *full effect of a Plenary* indulgence without being free from the guilt of *all* sin, both mortal and venial, and from all affection to any sin.

It is necessary to be in a disposition to satisfy the divine justice, at least by performing the Sacramental penance, and the works enjoined in the grant of the indulgence; and by offering

to God the satisfactory merits of Christ as an equivalent for the remission which is granted in the indulgence.

But whether it be necessary to be in the actual disposition to satisfy the divine justice, as far as we can, by our *own penitential works*, is controverted among divines. Some assert that this disposition is necessary for gaining the effect of an indulgence, while others teach the contrary. With regard to the opinion which asserts that the actual disposition to satisfy, by our own penitential works, is necessary for gaining indulgences, Bellarmine says that it is salutary and pious, but *perhaps* not true; especially as it is opposed to the common teaching of divines. But as Liebermann says, "This is *certain*, that both the pious use of Indulgences, and also continual labor in doing works of penance and satisfaction, cannot be sufficiently recommended to the Faithful. The business of salvation which we have to accomplish is a most arduous and important work. He who is wise will choose the safer way. Now, undoubtedly, the safer way is this: to be so intent upon doing works of penance as if no remedy were to be obtained from Indulgences; and to be so earnest in gaining Indulgences as if nothing were to be expected from our own works. This is the surest way to salvation."

It is necessary to perform all the conditions prescribed, faithfully and devoutly, and with an intention of gaining the indulgence: for some good works are always required as conditions—as some compensation or satisfaction to the divine justice for the remission granted. (Such as prayers for some public and important purpose; alms-deeds; visiting the sick, or other works of mercy; receiving the Sacraments of Penance and Communion, etc.) No indulgence can be gained unless its conditions be *duly fulfilled*, with an *intention* of gaining it. But it is not necessary that this intention be *actual*; for a *virtual* intention is sufficient, i.e., one which has been actual, and which still continues virtually to exist. Hence, it would be a salutary,

as well as pious practice, to form an actual intention every morning of gaining all the indulgences which are attached to whatever devotions and good works we shall perform during the day: this intention (which may be made by way of oblation in our morning prayers) will continue *virtually* and *validly* to exist during the day, unless retracted by some contrary act or intention.

Indulgences derive their efficacy in remitting the temporal punishment due to sin from the superabundant merits of Christ and His saints. The merits of Christ, being infinite, are more than were necessary to purchase the Redemption of all mankind. Now His superabundant merits, together with those of the Saints (the Blessed Virgin Mary, the Baptist, etc.), form a precious treasure, which Christ has left to His Church, with power to dispense it to the Faithful.

CHAPTER NINE

Has the Roman Church Power to Grant Indulgences?

PART 2

*Answers to Roman Catholic Doctrine: We do not need
Indulgences.*

*(All texts of Scripture are from the official
Roman Catholic version of the Bible.)*

In the chapter about confession we saw the true meaning of Matt. 16:19; 18:18. To bind, surely, can have no reference to indulgences, which would imply loosing alone.

II Cor. 2:6-10 is not a case of granting an indulgence, because according to the Roman teaching to gain an indulgence it is necessary to be in the state of grace, i.e. free from the guilt of mortal sin, therefore the incestuous Corinthian was not capable of gaining indulgences because still in sin and furthermore out of the communion of the church. It is clear that the text refers to a restoration of the sinner to church communion.

The reasons upon which the doctrine of indulgences rests are altogether fallacious: because it makes God forgive our sins and at the same time consider us guilty of punishment here and after death, and it presupposes that the works of saints are not only meritorious, but, in some instances, superabundant.

No saints, or any other Christians, are able to gain superabundant merits of works to be applied to us, or the souls in

purgatory, because they can not gain merit even for themselves, since we are all sinners and "all our righteousnesses are as filthy rags." Isaiah 64:6.

We appeal to the saints themselves, and we find that they altogether discard the idea of merit:

Job 42:6, "Therefore I reprehend myself, and do penance in dust and ashes."

Psalms 50:5, "For I know my iniquity, and my sin is always before me."

I Tim. 1:15, "This saying is true and worthy of entire acceptance, that Jesus Christ came into the world to save sinners, of whom I am chief."

Luke 17:10, "Even so you also, when you have done everything that was commanded you, say, We are unprofitable servants; we have done what was our duty to do."

And yet the Church of Rome teaches that our works are *meritorious*, i.e. deserving to be rewarded by God; *impetratory*, i.e. claiming and soliciting God's grace and a continuation and increase of it; *satisfactory*, i.e. capable of atoning for the punishment due to sin. If "We are unprofitable servants even when we have done what was our duty to do" I cannot understand how our works could be meritorious, impetratory, or satisfactory.

The doctrine of indulgences presupposes that to the Pope is committed the guardianship of "the celestial treasury," and the dispensation of its wealth, but this is entirely an anti-scriptural assumption and usurpation on the part of the Pope, because the Roman Bible itself directs us to Christ and not to the Pope, as the *dispenser* of His own "unsearchable riches." "And let him who thirsts come, and he who wishes, let him receive the water of life freely." Apoc. 22:17.

What kind of doctrine is this, which gives to a man (the Pope) the power of dispensing the superabundant merits of

Christ and His saints to those (made available also to the souls in purgatory) who pay for a membership to a Purgatorian Society, a Rosary Society, a Scapular Society, a Third Order Society?

We Christians do not need a pope or a bishop to grant us the merits of Christ as a reward for works of penance, money, wearing of scapular, etc., since we are justified, not by works, but by faith. (Gal. 2:16; Rom. 5:1).

The Pope has no keys of a spiritual or celestial treasury, but of a different treasury made up with the offering and money of poor hard working people. This is the treasury the Pope can and should open and distribute among the starving people of the world.

— One who wears the Scapular can also gain the following *partial indulgences*:

1. An indulgence of *five years and five quarantines*:
 - (a) Once a month, if on the day chosen the member of the Confraternity, having gone to confession, shall have received Holy Communion and prayed for the Pope's intention.
 - (b) On each occasion the wearer of the Scapular, carrying a lighted candle and praying for the sick one, accompanies a priest carrying the Blessed Sacrament to the sick.
2. On every universal Feast of the Blessed Virgin on which the member goes to confession and receives Holy Communion in the church or oratory of the Confraternity and prays for the intention of the Holy Father, he receives an indulgence of three years and three quarantines.
3. On each day that he abstains from meat in order to obtain the Sabbatine Privilege, i.e., whenever he observes Wednesday or Saturday as a day of abstinence, an indulgence of three years and three quarantines.

4. For every act of charity and every act of piety, he receives an indulgence of one hundred days.

5. On every Wednesday or Saturday that the Scapular wearer visits a Confraternity church he receives an indulgence of seven years and seven quarantines.

6. Every day of the year that the Scapular wearer visits a Confraternity church he receives an indulgence of three hundred days. (Except Wednesdays and Saturdays, when he receives an indulgence of seven years and seven quarantines.)

7. Every time he kisses his Scapular he receives an indulgence of five hundred days (Benedict XV, July 8, 1916).

"It is much insisted on in Roman Apologetic books that indulgences are in no sense pardons for sin, far less licenses to commit sin, nor purchasable for money. This is true now, but it was not always true. The existing practice, whatever its errors and Abuses may be, is at any rate free from the horrible scandals which attend the older method, abolished by the Council of Trent in consequence of the outcry raised on the subject at the Reformation—one proof, among many, that Rome can be forced to mend her ways by pressure from without, though she does it voluntarily." The Roman Catholic princes of Germany, alarmed at the progress of Lutheranism, met in Diet at Nuremberg in 1523, and addressed a petition to Pope Hadrian VI for the remedy of a "Hundred Grievances of the German Nation," which they set forth in that document. Among these occur:

No. 5. How license to sin with impunity is granted for money.

No. 67. How more money than penitence is exacted from sinners.

No. 91. How bishops extort money from the concubinage of priests.

They restated these grievances more at length, classifying them in chapters, and alleged that the vendors of bills

of indulgences "declare that by means of these purchasable pardons, not only are past and future sins of the living forgotten, but also those of such as have departed this life and are in the purgatory of fire, provided only something be counted down. . . . Every one, in proportion to the price he had expended in these wares, promised himself impunity in sinning. Hence came fornications, incests, adulteries, perjuries, homicides, thefts, rapine, usury, and a whole hydra of evils. For what wickedness will mortals shudder at any longer, when they have once persuaded themselves that license and impunity for sinning can be had for money, however extravagant the sum, not only in this life but after death also, by means of these marketing of indulgences?" *Plain Reasons Against Joining the Church of Rome*, Richard Frederick Littledale.

"...not only was the papal indulgence for Crusaders in the thirteenth century repeated as often as there was a crusade, and even besides sold for money, and lesser indulgences granted for the most trifling circumstances: but also several orders of monks under papal protection offered peculiar indulgences with trifling demands, and professedly fraught with the most effectual operation; and in the year 1300 Pope Boniface VIII established the year of jubilee, in which the most complete forgiveness of sin was to be guaranteed in return for small contributions in money. The abuse was made still worse by the fraud, which was very soon introduced into this traffic." Dr. John C. Gieseler.

The biggest battle against this shameful market of indulgences was fought by Martin Luther against one of the biggest papal salesmen, Tetzel. But the church of Rome did not give up its market, it is selling every day indulgences for money under fancy names, fee for membership to heavy indulgenced societies, offering for masses, candles to statues, scapulars, rosaries, and hundreds of other religious articles that a Roman Catholic

has to buy if he wants to gain indulgences. Everything is sold by the priests for money. I believe they have sold out even their own place in heaven. There is a desperate need of men like Martin Luther to keep the spirit of PROTEST going all the time until the complete triumph of the Bible teaching over man-made doctrines and money-making inventions.

DISCUSSION QUESTIONS

1. Does Matt. 16:19 prove Roman teaching of indulgences?
2. Was the incestuous Corinthian able to gain indulgences?
3. Why is the doctrine of indulgences altogether fallacious?
4. Does God forgive sins and then continue to consider us guilty of punishment here and after death for the same forgiven sins?
5. Are works of Saints meritorious, satisfactory, impetratory?
6. Do the Saints themselves discard the idea of personal merit?
7. Are we unprofitable servants even when we have done everything that was commanded us?
8. Do Scriptures direct us to the Pope or to Christ as dispenser of the spiritual treasury?
9. Indulgences are not sold now as before, but is the Roman church selling religious articles to be used to obtain indulgences?
10. Is the Roman church granting many indulgences to religious societies in order to induce Roman Catholics to send their fee for membership and to buy articles full of indulgences?

QUESTIONS TO ROMAN CATHOLICS

1. How can the Pope, who is supposed to be the head of the Roman church on earth, have the power to grant indulgences for souls in purgatory?
2. If souls are purified in purgatory and if they escape these torments by the application of another's merits to them, what becomes of their personal purification?

3. Are not indulgences destructive of true religion by making Roman Catholics trust in externals, such as the visiting of churches, the reciting of set prayers, and the giving of money to the clergy?
4. Does the rich man pass through purgatory more quickly than a poor man, because he left more money behind for prayers and masses, and the gaining of indulgences?
5. Do not the writs of indulgences of the thirteenth and fourteenth centuries contain words expressing that an indulgence was the pardon of sin?
6. Pope Leo X sold indulgences in Germany to get money for the Basilica of St. Peter. Do you think he did right?
7. You claim that the Roman church now does not sell indulgences, but can you deny it is selling articles necessary to obtain indulgences?
8. Are not many Roman Catholics induced and deceived to buy rosaries, scapulars, medals and send fee for membership by a well and heavily advertised list of indulgences?
9. You say that for gaining indulgences one must be in the state of grace and a member of the Roman church, why then do you continue to give as a proof of indulgences granted by St. Paul II Cor. 2:6, 10, if the incestuous Corinthian was not a member of the church till St. Paul restored him to the communion of the faithful?
10. Will not the starving Roman Catholics of Europe appreciate more a share of the material and big treasury of the Vatican than indulgences from the supposedly papal controlled spiritual treasury?

CHAPTER TEN

Official Roman Catholic Sources

Oath of Faith for Converts

Roman Catholic Ceremony of Baptism

Pre-Marriage Questionnaire for Roman Catholics

Ante-Nuptial Agreement to be signed by the non-Roman
Catholic party in a Mixed Marriage

Ceremonies of the Last Sacrament (Extreme Unction)

Syllabus of Pope Pius IX

Roman Catholic Catechism

The Rosary

Roman Catholic Terms

OATH OF FAITH FOR CONVERTS

To be made and signed by a Protestant wishing to become a Roman Catholic:

The person to be received kneels before the altar, places his right hand on the book of the gospels, and reads the following profession of faith in the presence of the officiating priest and sponsors.

"I, having before my eyes the Holy Gospels, which I touch with my hand, and knowing that no one can be saved without that faith which the Holy Catholic Apostolic Roman Church holds, believes, and teaches, against which I grieve that I have greatly erred, inasmuch as I have held and believed doctrines opposed to her teaching.

"I now, with grief and contrition for my past errors, profess that I believe the Holy Catholic Apostolic Roman Church to be the only and true Church established on earth by Jesus Christ, to which I submit myself with my whole heart. I believe all the articles that she proposes to my belief, and I reject and condemn all that she rejects and condemns, and I am ready to observe all that she commands me. And especially I profess that I believe:

"One only God in three divine Persons, distinct from, and equal to, each other—that is to say, the Father, the Son, and the Holy Ghost;

"The Catholic doctrine of the Incarnation, Passion, Death, and Resurrection of our Lord Jesus Christ; and the personal union of the two natures, the divine and the human; the divine Maternity of the most Holy Mary, together with her most spotless Virginity:

"The true, real and substantial presence of the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, in the most holy Sacrament of the Eucharist;

"The seven Sacraments instituted by Jesus Christ for the

salvation of mankind; that is to say, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order, Matrimony;

“Purgatory, the Resurrection of the dead, Everlasting life;

“The Primacy, not only of honor, but also of jurisdiction of the Roman Pontiff, successor of St. Peter, Prince of the Apostles, Vicar of Jesus Christ; the veneration of the Saints, and of their images, the authority of the Apostolic and Ecclesiastical Traditions, and of the Holy Scriptures, which we must interpret, and understand only in the sense which our holy mother the Catholic Church has held, and does hold; and everything else that has been defined, and declared by the sacred Canons, and by the General Councils, and particularly by the holy Council of Trent, and delivered, defined and declared by the General Council of the Vatican, especially concerning the Primacy of the Roman Pontiff, and his infallible teaching authority.

“With a sincere heart, therefore, and with unfeigned faith, *I detest and abjure every error, heresy, and sect opposed to the said Holy Catholic and Apostolic Roman Church.* So help me God, and these His holy Gospels, which I touch with my hand.”

After reading the profession of faith the convert remains kneeling while the priest recites the psalm and prayers prescribed by the Ritual. At the end the priest enjoins a short penance, consisting of a prayer, a visit to a church, or something similar. This penance may be performed after Baptism, which is administered *conditionally*, if there is any doubt whether the person has been already baptized. (Copies can be obtained from “Our Sunday Visitor,” Huntington, Indiana.)

ROMAN CATHOLIC CEREMONY OF BAPTISM

The priest tells the baptismal party where and in what order to stand, according to the custom of the Church. The god-parents answer his questions as given in italic type in the following ceremonies of baptism.

What dost thou ask of the Church of God?

The sponsors answer:

S. FAITH

P. What doth Faith bring thee to?

S. LIFE EVERLASTING

P. If therefore thou wilt enter into life, keep the commandments.

Thou shalt Love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind and thy neighbor as thyself.

The priest then breathes lightly upon the infant's face and says:

Depart from him (her), unclean spirit, and give place to the Holy Spirit, the Paraclete.

Then with his thumb the priest makes the sign of the cross upon the infant's forehead and breast, saying:

Receive the sign of the Cross upon thy forehead and in thy heart, and take the faith of the heavenly precepts, and so live, that thou mayest become a temple of God.

LET US PRAY

Hear our prayers, we beseech Thee, O Lord; and by Thy perpetual power guard this thy elect; signed with the sign of our Lord's cross; so that serving the principles of Thy great glory, by the observance of Thy commandments, he (she) may come to the glory of regeneration. Through Christ, our Lord. Amen.

The priest then imposes his hand upon the infant's head; and holding his hand extended says:

LET US PRAY

Almighty, Eternal God, Father of our Lord Jesus Christ, graciously look upon Thy chosen one, whom Thou has deigned to call to the rudiments of faith; expel all blindness from his (her) heart, break all the bonds of Satan, wherewith he (she) has been bound; open, O Lord, the door of Thy piety, so that filled with the sign of Thy wisdom, he (she) may be freed from the stains of cupidity and may serve Thee in Thy church, rejoicing in the sweet odor of Thy precepts, and may advance day by day. Through the same Christ, our Lord.

R. Amen.

Then the priest offers salt which has been blessed for this purpose, and placing a few grains upon the infant's tongue, he says:

Receive the salt of wisdom; may it be for thee a propitiation unto everlasting life. Amen.

P. Peace be with thee.

R. And with thy spirit.

LET US PRAY

God of our Fathers, O God, Creator of universal truth, we humbly beseech Thee, graciously to deign to look upon this Thy servant, and do not permit him (her), tasting this first morsel of salt, longer to hunger, but fill him (her) with celestial food, so that he (she) may be fervent of spirit, rejoicing in hope, ever serving Thy name. Lead him (her) O Lord, we beseech Thee, to the font of new regeneration, so that together with Thy faithful he (she) may receive the eternal reward of Thy promises. Through Christ, our Lord.

R. Amen.

I exorcise thee, unclean spirit, in the name of the Father, and of the Son, and of the Holy Ghost, that thou mayest leave and depart from this servant of God; May He who walked dryshod on the sea and stretched forth His hands to the sinking Peter, rule over thee, accursed spirit.

I heretofore, accursed devil, understand thy condemnation, and give honor to Jesus Christ, His Son, and to the Holy Ghost, and depart from this servant of God, for our Lord and God, Jesus Christ has deigned to call him (her) to His holy grace and blessing and to the baptismal font.

Then the priest makes the sign of the cross upon the infant's forehead saying:

And never dare, accursed devil, to violate this sign of the holy cross which we place upon his (her) brow. Through the same Christ, our Lord.

R. Amen.

Then the priest imposes his hand upon the infant's head and holding his hand extended says:

LET US PRAY

We beseech Thy eternal and most gracious clemency, Holy Lord, Almighty Father, Eternal God, Author of light and truth, that Thou mayest enlighten this Thy chosen one with the light of Thy understanding; cleanse and sanctify him (her), grant him (her) true wisdom, so that being made worthy by the grace of Thy baptism he (she) may hold fast to strong hope, right counsel, and holy doctrine. Through Christ, our Lord.

R. Amen.

Then the priest places the end of his stole upon the infant saying:

Enter into the temple of God that thou mayest have part with Christ in everlasting life.

R. Amen.

The sponsors (together with candidate, if an adult) say:

The Creed and the Lord's Prayer.

Then follows an exorcism. The priest says:

I exorcise thee, unclean spirit, in the name of God, the Father Almighty, and in the name of Jesus Christ, His Son, our Lord and Judge, and by the power of the Holy Ghost, that thou mayest depart from this creature of God, which our

Lord hath deigned to call to His holy temple so that it might be a temple of the living God, and the Holy Ghost might dwell therein. Through the same Christ, our Lord, who will come to judge the living and the dead and the ages through fire.
R. Amen.

Then touching the infant's ears and nostrils with his moistened thumb, the priest says:

Ephpheta, that is, be opened, unto the odor of sweetness. But thou, O Satan, flee for the judgment of God is at hand.
The baptismal vows follow.

P. Dost thou renounce Satan?

S. *I DO RENOUNCE HIM.*

P. And all his works?

S. *I DO RENOUNCE THEM.*

P. And all his pomps?

S. *I DO RENOUNCE THEM.*

The godparents loosen the neckband of the infant's dress, and the priest having dipped his thumb in the oil stock containing the Oil of Catechumens anoints the child's breast and back saying:

I anoint thee with the oil of salvation in Christ Jesus our Lord, that thou mayest have life everlasting.

R. Amen.

The priest changes his violet stole for white and the profession of Faith follows:

P. Dost thou believe in God, the Father Almighty, Creator of heaven and earth?

S. *I DO BELIEVE.*

P. Dost thou believe in Jesus Christ, His only Son, our Lord, who was born and who suffered for us?

S. *I DO BELIEVE.*

P. Dost thou believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body and life everlasting?

S. I DO BELIEVE.

P. Wilt thou be baptized?

S. I WILL.

The godmother then holds the infant's head over the font—the godfather holds the infant's hand or otherwise touches the child, while the priest pours the baptismal water three times, saying:

I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

Then having dried the infant's head with a small white towel the priest dips his finger into Holy Chrism and anoints the head saying:

May the Almighty God, Father of our Lord Jesus Christ, who hath regenerated thee of water and the Holy Ghost, and who hath given thee remission of all thy sins, anoint thee with the Chrism of salvation in the same Jesus Christ, our Lord, unto life everlasting. Amen.

Then placing upon the infant a small white garment, or a white cloth, the priest says:

Receive the white garment, which mayest thou bear without stain to the tribunal of our Lord Jesus Christ, that thou mayest have everlasting life. Amen.

Then giving the godparents a lighted candle to hold for the infant, the priest says:

Receive this burning light and keep thy baptism without blame; observe the commandments of God, so that when the Lord cometh to His nuptials, thou mayest meet Him with all His saints in the heavenly court and live forever and ever. Amen.

Dismissing them the priest says:

Go in peace and may the Lord be with thee. R. Amen.

PRE-MARRIAGE QUESTIONNAIRE FOR ROMAN CATHOLICS

Full Name

Address

Birth

Date

Place

Baptism

Date

Place

Convert?

First Communion

Date

Place

Confirmation

Date

Place

Parents

Father's given name; Mother's given and maiden name.

1. If a minor consent of parents (cf. can. 1034?)

2. Previous marriage

Place

Date

Before whom

Names of principals

Have the parties documentary evidence of death of former consort or a decree of nullity (can. 1069, § 2)?

3. Has either party to the present proposed marriage ever made a vow which prohibits marriage (can. 1058)?

If so, has this party received a dispensation from the Holy See (can. 1309)?

4. Does any relationship exist between the parties: (a) by blood (can. 1076)

.....; (b) by marriage (can. 1077)

.....; (c) by legal adoption (can. 1080)

If so state degree of relationship.

5. Does any other impediment exist that would render this proposed marriage unlawful or invalid? (Note: Inquire if you have a suspicion concerning the presence of any of the following impediments:

178 PRE-MARRIAGE QUESTIONNAIRE FOR ROMAN CATHOLICS

Age (can. 1067)

Antecedent and perpetual impotency (can. 1068)

Sacred Orders (can. 1072)

Solemn Vows; also certain simple religious vows (can. 1073)

Abduction (can. 1074)

Crime (can. 1075)

Public Honesty (can. 1078)

Spiritual relationship (can. 1079)

If so, explain

6. Are the parties laboring under compulsion or fear which forces them into this marriage?

(The parties are asked this separately)

If so, explain such condition

7. Is the non-Catholic party willing to become a Catholic? ...

8. In the case of Mixed Marriages, the non-Catholic party must be given special instructions concerning the essentials of the Catholic religion, the nature of the agreement to be signed, and the responsibility of giving all the children a Catholic education. How much time has already been given to these instructions or will be given prior to the marriage? Or how much time has been promised by the non-Catholic for such instructions after the marriage, if sufficient time is not available before the marriage?

9. Do both parties agree to fulfill the obligations of the married state, to cohabitate properly, and not to place illegitimate obstacles to the procreation of children?

10. Is the Catholic party a practising Catholic?

Does either party belong to the Masons or any other condemned society?

Is the Catholic party under censure?

11. Will both witnesses to the intended marriage be Catholic?

.....

12. If the present marriage is in the nature of a validation:
 a) When, where and before whom (a civil official or a non-Catholic minister) did the attempted marriage take place?

.....

- b) Do the parties (especially the non-Catholic party) agree to give their consent?

It is essential for revalidating a marriage that the parties make a NEW act of the will, giving TRUE MATRIMONIAL CONSENT. Many non-Catholics are convinced that their previous consent is sufficient and that the revalidation is only a formality. Mere confirmation of the consent already given is insufficient. The parties must know that the consent previously given is invalid, or at least, be sufficiently persuaded that the consent given is considered invalid and that now a new consent, independent of the former, is necessary to validate the union (cf. can. 1134).

13. Have the parties entered into any agreement that any or all the children already born, or those that may be born, shall be baptized or educated in any other than the Catholic religion (can. 2319, § 1, n. 2)?

ANTE-NUPTIAL AGREEMENT

(to be signed by the non-Catholic party in a mixed marriage)

I, the undersigned, not a member of the Catholic Church, wishing to contract marriage with, a member of the Catholic Church, propose to do so with the understanding that the marriage bond thus contracted is indissoluble, except by death. I promise on my word and honor that I will not in any way hinder or obstruct the said, in the exercise of religion and that all children of either sex born of our marriage shall be baptized and educated in the Catholic faith and according to the teaching of the Catholic Church, even though the said should be taken away by death. I further promise that I will marry only according to the marriage rite of the Catholic Church; that I will not either before or after the Catholic ceremony, present myself with for marriage before a civil magistrate or minister of the gospel.

Signature

Signed in the presence of Rev.

Place Date

THE LAST SACRAMENT OR EXTREME UNCTION

When anyone in the house is dangerously sick, your first care should be to send some person—a grown-up, reliable person, if possible—for a priest to administer the Last Sacrament. The fact of receiving the Last Sacrament will not, as some persons seem to fear, shorten one's life. Banish all prejudice and fear in this respect. Before the priest's arrival make the following preparations: (*a*) Place a chair beside the bed for the priest to hear the sick person's confession. (*b*) Place a table in such a position, if possible, that the sick person can see it; let it be covered with a white cloth, and have a crucifix, two candlesticks with wax candles, a vessel containing holy water and a small sprinkler, together with another vessel containing a very small quantity of common fresh water. Beside the table, place a small stool. These preparations should be made for the administration of Holy Communion. (*c*) For the administration of Extreme Unction make the following preparations: Place on the table a plate containing six little balls of cotton and some crumbled bread, or salt.

When the priest comes bearing the Most Holy Sacrament, the candles should be lighted. All who are present should receive the priest at the door and accompany him to the sick-room, with the greatest humility and reverence in presence of the Man-God. They will then withdraw, so that the priest may hear the sick person's confession, and repeat an Our Father in silence before the door.

When Holy Communion is about to be administered they will enter the room and pray silently for the sick. A white cloth shall be spread out so that it will reach under the sick person's chin, and serve as a communion cloth. Immediately after the administration of the Most Holy Sacrament, let the water in which the priest washed his fingers after touching the sacred species be given to the sick person to drink.

Let all who are present remain kneeling during the administration of Extreme Unction, except one who will uncover the sick person's hands and feet for the priest to anoint them with the holy oils. Everybody should remain also, in a spirit of devotion and prayer, during the general absolution, that is, the final indulgence granted at the hour of death.

"Then having dipped the style, or his thumb, in the holy oil, he (the priest) anoints the sick in the form of the cross, in the parts hereinafter written, applying the words of the form to the particular place as follows:—

To the Eyes.

"The Lord, through this holy unction + and his own most gracious compassion, forgive thee whatsoever sin thou hast committed by seeing. Amen.

"This he does to each eye, repeating the same words. After each anointing he shall wipe the anointed places with a lump of *new* silk, or something similar, and *afterward burn the same* [*i.e.*, the silk, lest any unconsecrated hand should touch the holy thing!]

To the Ears.

"The Lord, &c., as before, whatsoever sin thou hast committed by *hearing*. Amen.

To the Nostrils.

"To each of which he applies the anointing in the same way, using the same words, only substituting for the last, *Per Odoratum*, By smelling. And so on to the rest, saying, at the anointing of the mouth, *Per gustum et locutionem*, By tasting and talking; at each hand, *Per tactum*, By touching; and at each foot, *Per grossum*, By going."—*Roman Ritual*.

SYLLABUS OF POPE PIUS IX

Every Roman Catholic priest in the world has to swear on the Bible, before being ordained, to believe and defend the eighty articles of the Syllabus. It contains the official Roman Catholic Doctrine for Priests and Bishops.

In the Affirmative Form.

§ I.—Propositions opposed to the Errors of "Pantheism, Naturalism, and Absolute Rationalism."

1. There exists a Divine Power, Supreme Being, Wisdom and Providence, distinct from the universe, and God is another being than nature, and is therefore immutable.

It is false that God, in effect (reapse), is simply produced or developed in man and the world, and that all things are God, and have the very substance of God.

God therefore is not the same being with the world [of matter], and thence mind is not the same thing with matter, necessity with liberty, the true with the false, good with evil, justice with injustice.

2. The agency of God in man and the world is not to be denied, but maintained.

3. Only with a due regard to God [or revelation as a guide] is human reason a sufficient arbiter of truth and falsehood, or of good and evil.

Human reason is not a law to itself, and cannot, by its natural powers, secure the welfare either of individuals or of nations.

4. The truths of religion are not all derived from the inherent strength of human reason, and hence [or because of this exception in the case of religious truth] it is false that reason is the master-rule by which man can or ought to arrive at the knowledge of all truths of every kind.

5. Divine revelation is perfect and, therefore, it is not sub-

ject to continual and indefinite progress in order to correspond with the progress of human reason.

6. The Christian faith (*i.e.* doctrine) presents no opposition to human reason, and divine revelation not only elevates but also promotes the perfection of man.

7. No prophecies or miracles exhibited and recounted in the Sacred Scriptures are (as represented by the condemned propositions) the fictions of the poets.

No mystery of the Christian faith is the product of philosophical investigation.

Neither of the books of the two Testaments contain invented myths; nor is Jesus Christ Himself a mythical fiction [a fabulous personage].

§ II.—Propositions opposed to the Errors of “Moderate Rationalism.”

8. Since human reason is unequal to [the investigation of] religion, therefore theological questions cannot be treated as philosophical ones.

9. It is false that the dogmas of the Christian religion are all objects [matters of inquiry] of natural science or philosophy; and that, such dogmas being proposed as objective to reason, human reason, instructed solely by history, and by its own natural powers and principles, can arrive at the knowledge of even the most abstruse dogmas.

10. Whereas the philosopher is one thing and philosophy another, not only is it the right and duty of the former to submit himself to that authority which he shall have proved to be true; but philosophy itself both can and ought to be subject to [the same] authority.

11. The Church has a right to occupy herself with philosophy, to refuse to tolerate its errors, and to assume the care of correcting them.

12. It is false that the decrees of the Apostolic See and of the Roman Congregations impede the free progress of society.

13. The method and principles by which the scholastic Doctors of old cultivated theology are not made inapplicable by the demands of this age and the progress of science.

14. Philosophy must not be studied without paying due regard to supernatural revelation.

§ III.—Propositions Opposed to “Indifferentism and Latitudinarianism.”

15. *No man is free to embrace and profess that religion which he believes to be true, guided by the light of reason!*

16. Man cannot find the way of eternal salvation, neither obtain eternal salvation in *any* religion.

17. *The eternal salvation of any out of the true Church of Christ is not even to be hoped for!*

18. Protestantism is not another and diversified form of the one true Christian religion in which it is possible to please God equally as in the Catholic Church.

§ IV.—Propositions opposed to the Errors of “Socialism, Communism, Secret Societies, Bible Societies, Clerico-Liberal Societies.”

Pests of this description are frequently condemned in the severest terms in

(1.) The Encyc. “*Qui Pluribus*,” Nov. 9, 1846.

(2.) Allocution “*Quibus quantisque*,” Aug. 20, 1849.

(3.) Encyc. “*Nescitis et Noviscum*,” Dec. 8, 1849.

(4.) Allocution “*Singulari quadam*,” Dec. 9, 1854.

(5.) Encyc. “*Quanto conficiamur moerore*,” Aug. 10, 1863.

§ V.—Propositions opposed to “Errors concerning the Church and her Rights.”

19. The Church is a true, perfect, and entirely free association; she enjoys peculiar and perpetual rights conferred upon her by her Divine founder, and it neither belongs to the civil power to define what are these rights of the Church, nor the limits within which she may exercise them.

20. The ecclesiastical power has a right to exercise its

authority independent of the toleration or assent of the civil Government.

21. *The Church has power to define dogmatically the religion of the Catholic Church to be the only true religion.*

22. The obligation which securely binds Catholic teachers and writers is not limited to those things which are proposed by the infallible judgment of the Church as dogmas of faith for belief by all.

23. *The Roman Pontiffs and Ecumenical Councils have never exceeded the limits of their power, or usurped the rights of Princes, much less committed errors in defining matters of faith and morals.*

24. *The Church has the power of employing force and (of exercising) direct and indirect temporal power.*

25. The temporal power which is expressly or tacitly conceded by the civil authority as belonging to the Episcopacy, in addition to the power inherent in it, is not revocable at the pleasure of the civil authority.

26. The Church has a natural and legitimate right of acquiring and possessing [property].

27. *The ministers of the Holy Church and the Roman Pontiff should be allowed the free exercise of the charge and dominion which the Church claims over temporal interests.*

28. *Bishops have the right of promulgating [more especially] their apostolic letters without the sanction of the Government.*

29. *Dispensations [or spiritual boons] granted by the Roman Pontiff are to be considered valid even when they have not been solicited by the civil Government.*

30. Neither the immunities of the Church or of ecclesiastical persons have their origin in civil law.

31. Ecclesiastical jurisdiction in cases of clerics, and either for civil or criminal offences, cannot be abolished without the concurrence or against the consent of the Holy See.

32. The personal immunity by which clerics are exempted from the burden of military service cannot be abrogated without a violation of equity and of natural law; and it is false that this abrogation is verily demanded by civil progress, or in a commonwealth constituted even on the principles of Liberal Government.

33. It belongs to ecclesiastical jurisdiction, and by a proper and inherent right, to decide upon doctrine in theological questions.

34. *The doctrine which equalled the Roman Pontiff to an absolute Prince, acting in the Universal Church, is not a doctrine which prevailed merely in the Middle Ages.*

35. *Neither by the sentence of a General Council, nor the voice of the universal people, could the Pontifical sovereignty of the Bishop and city of Rome be transferred to some other bishop and city.*

36. The definition of a National Council admits of further discussion, and no civil power can require that things remain as fixed by it.

37. No National Church can be instituted in a state of division and separation from the authority of the Roman Pontiff.

38. *It is false to assert that the extravagant acts of some Roman Pontiffs led to the Eastern and Western divisions of the Church.*

§ VI.—Proposition opposed to “The Errors of Civil Society considered both in itself and in its relation to the Church.”

39. The government of the commonwealth is neither the origin and source of all rights, nor does it possess power uncircumscribed by limits.

40. *The doctrine of the Catholic Church is agreeable to the well-being and interests of society.*

41. No indirect or negative [much less direct or positive] power in sacred things belongs to the Civil Government, even

when exercised by a Catholic Sovereign; and it therefore neither possesses the right called *Exequatur* nor that called *Appellatio ab abusu*.

42. *In legal conflicts between both Powers (Civil and Ecclesiastical) the Ecclesiastical Law prevails.*

43. *No Lay Power has authority to rescind, declare and render null, solemn Conventions (commonly called Concordats) relative to the use of rights proper to the Ecclesiastical Community, without the consent of the Apostolic See.*

44. No Civil Authority can interfere in matters relative to religion, morality, and spiritual government; whence it has no control over the instructions which the Pastors of the Church deliver by virtue of their charge, for the regulation of consciences. Further, no Civil Authority has power to decide in matters pertaining to the Sacraments or to the dispositions necessary for receiving them.

45. The direction of Public Schools in which the youth of Christian States are brought up, much less the Episcopal Seminaries partially excepted (in the condemned propositions), neither can nor ought to be assumed by the Civil Authority alone; or in such a manner that no right shall be recognised on the part of any other authority to interfere in the dispositions of the Schools, in the regulation of the studies, in the appointment of degrees, and in the selection and approval of masters.

46. Much more therefore the method of study to be adopted in Clerical Schools must be exempted from civil authority.

47. It is false that the best [educational] condition of civil society demands that Popular Schools open to the children of all classes, or that the generality of public institutions designed for letters and for the superior instruction and more extended cultivation of youth, should be free from all ecclesiastical authority, government, and interference, and should be completely subjected to the Civil and Political Authority in

conformity with the will of rulers and the prevalent opinions of the age.

48. *Catholics cannot approve of a system of education for youth apart from the Catholic faith, and disjoined from the authority of the Church, and which regards primarily or prominently the knowledge of natural things, and the ends of social life.*

49. No civil authority has power to prevent the chief priests [bishops] of religion and the faithful of the people from communicating freely between each other, and with the Roman Pontiff.

50. No Lay Authority has in itself the right of appointing bishops, or to require them to take charge of their dioceses before they have received canonical institution and Letters Apostolic from the Holy See.

51. Further, the Lay Government has not the right of deposing bishops from the exercise of their pastoral duties, and is bound to obey the Roman Pontiff in matters which pertain to Bishops and their Sees.

52. *No government possesses the right to change the age prescribed by the Church for religious profession both of men and women, or to prohibit religious establishments to admit persons to solemn engagements without its permission.*

53. Laws which protect Religious Establishments or secure their rights and duties may not be abrogated by Civil Government; nay, more—

The Civil Government may not lend its assistance to any who seek to quit the religious life they have undertaken, and to break their vows! also—

Civil Government cannot suppress Religious Orders, collegiate churches, or simple benefices, even although privately endowed; nor subject their goods or revenues to the administration or disposal of the civil power.

54. *Kings and Princes are not only not exempt from the*

jurisdiction of the Church, but are subordinate to the Church in litigated questions of jurisdiction!

55. The Church ought to be in union with the State, and the State with the Church.

§ VII.—Propositions opposed to Errors in “Natural and Christian Morality.”

56. Moral laws require the Divine sanction, and human laws should both be conformable to the law of nature and receive their obligations from God.

57. Philosophical principles, moral science, and civil laws, may and must be made to bend (*declinari*) to Divine and Ecclesiastical authority.

58. Other forces are to be recognised besides those which reside in matter; and moral and virtuous teaching should not consist in the inculcation of means to be employed (*collocari*) in the accumulation and increase of riches, or of voluptuous gratification.

59. It is false (to assert) that right consists in the natural fact; that all human obligations are an empty name, and that all human facts have the force of right.

60. It is false that all authority is simply (the power contained in) the sum of material forces and numbers.

61. An injustice in the fact, even although successful, inflicts injury on the sanctity of right.

62. The principle of nonintervention ought neither to be proclaimed nor observed.

63. *Subjects may not refuse obedience to legitimate Princes, much less rise in insurrection against them.*

64. The violation of a solemn oath, as well as any vicious and flagitious action repugnant to the eternal law, is not only blameable, but is wholly unlawful, and deserving of the highest censure even when done from a love of country.

§ VIII.—Propositions opposed to “Errors concerning Matrimony.”

65. *It is to be maintained it is capable of proof from reason, that Christ has elevated marriage to the dignity of a sacrament.*

66. The sacrament of marriage is not merely an adjunct to the contract, and separable from it; and the sacrament itself does not consist merely in the nuptial benediction.

67. The marriage tie is indissoluble by the law of nature; divorce, properly so called, *cannot in any case* be pronounced by the civil authority.

68. The Church has the power of deciding what are diriment [or divorcing] impediments to marriage; no civil authority possesses such a power, nor can it abolish impediments that may exist to marriage.

69. In the more backward ages, when the Church laid down certain impediments as diriment to marriage, she did so of her own authority, and not by right borrowed from the civil power.

70. The Canons of the Council of Trent, which invoke the censure of anathema against such as deny the Church the right of determining what are diriment impediments to marriage, are dogmatic, and not to be understood as emanating from such a borrowed power [or power conferred by the State].

71. *The form [of solemnising marriage according to the said Council] of Trent, under penalty of nullity, binds even in cases where the civil law has appointed another form, and decrees that this new form shall effectuate a valid marriage.*

72. It is false that Boniface VIII. [as represented by the condemned propositions] was the first who declared that the vow of chastity pronounced at Ordination annuls marriage [that is, in previously married priests].

73. Marriage among Christians cannot be constituted by any mere civil contract; *the marriage-contract among Christians must always be a sacrament; and the contract is null, if the sacrament does not exist.*

74. Matrimonial causes and espousals belong, by their nature, to ecclesiastical jurisdiction.

§ IX.—Propositions opposed to “Errors regarding the Civil Power of the Roman Pontiff.”

75. *It is false that the children of the Christian and Catholic Church dispute between themselves upon the compatibility of the temporal with the spiritual power!*

76. *The abrogation of the temporal power upon which the Apostolic See is based, would not contribute to either the liberty or the happiness of the Church.*

§ X.—Propositions opposed to “Errors referring to Modern Liberalism.”

77. *It is necessary even in the present day that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other forms of worship.*

78. *Whence it has been unwisely provided by law, in some countries called Catholic, that persons coming to reside therein shall enjoy the free exercise of their religion.*

79. *The civil liberty of every mode of worship, and full power given to all of openly and publicly manifesting their opinions and their ideas, conduce more easily to corrupt the morals and minds of the people, and to the propagation of the pest of indifferentism.*

80. *The Roman Pontiff cannot and ought not to reconcile himself to, or agree with, Progress, Liberalism, and Modern Civilisation.*

(Syllabus of Pope Pius IX. English translation taken from the R. C. Weekly Register, 32 Brydges St., Strand, London, England. Copies in Latin or English can be obtained at any Roman Catholic book store.)

ROMAN CATHOLIC CATECHISM

Prepared and Enjoined by order of the Third Plenary Council of Baltimore. Published with Ecclesiastical Approval.

Nihil Obstat: ARTHUR J. SCANLAN, S.T.D., *Censor Librorum*.

Imprimatur: PATRICK CARDINAL HAYES, *Archbishop, New York*.

Every Roman Catholic all over the world has to study and memorize the Catechism, which takes the place of the Bible. It contains in form of questions and answers the official and infallible (?) doctrine of the Roman Church for Roman Catholics.

On the Church

114. Q. *Which are the means instituted by Our Lord to enable men at all times to share in the fruits of the Redemption?*

A. The means instituted by Our Lord to enable men at all times to share in the fruits of the Redemption are the Church and the Sacraments.

115. Q. *What is the Church?*

A. The Church is the congregation of all those who profess the faith of Christ, partake of the same Sacraments, and are governed by their lawful pastors under one visible Head.

116. Q. *Who is the invisible Head of the Church?*

A. Jesus Christ is the invisible Head of the Church.

117. Q. *Who is the visible Head of the Church?*

A. Our Holy Father the Pope, the Bishop of Rome, is the Vicar of Christ on earth and the visible Head of the Church.

128. Q. *Has the Church any marks by which it may be known?*

A. The Church has four marks by which it may be

known; it is One; it is Holy; it is Catholic; it is Apostolic.

133. *Q. In which Church are these marks found?*

A. These attributes and marks are found in the Holy Roman Catholic Church alone.

On the Sacraments in General

136. *Q. What is a Sacrament?*

A. A Sacrament is an outward sign instituted by Christ to give grace.

137. *Q. How many Sacraments are there?*

A. There are seven Sacraments: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony.

On Baptism

152. *Q. What is Baptism?*

A. Baptism is a Sacrament which cleanses us from original sin, makes us Christians, children of God and heirs of heaven.

153. *Q. Are actual sins ever remitted by Baptism?*

A. Actual sins and all the punishment due to them are remitted by Baptism, if the person baptized be guilty of any and is rightly disposed.

154. *Q. Is Baptism necessary to salvation?*

A. Baptism is necessary to salvation, because without it we cannot enter the kingdom of heaven.

155. *Q. Who can administer Baptism?*

A. The priest is the ordinary minister of baptism; but in case of necessity any one who has the use of reason may baptize.

156. *Q. How is Baptism given?*

A. Whoever baptizes should pour water on the head of the person to be baptized and say, while pouring the water: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

On the Sacrament of Penance

187. *Q. What is the Sacrament of Penance?*

A. Penance is a Sacrament in which the sins committed after Baptism are forgiven.

208. *Q. What is Confession?*

A. Confession is the telling of our sins to a duly authorized priest, for the purpose of obtaining forgiveness.

209. *Q. What sins are we bound to confess?*

A. We are bound to confess all our mortal sins, but it is well also to confess our venial sins.

214. *Q. What should we do if we cannot remember the number of our sins?*

A. If we cannot remember the number of our sins, we should tell the number as nearly as possible.

216. *Q. Is it a grievous offence wilfully to conceal a mortal sin in Confession?*

A. It is a grievous offence wilfully to conceal a mortal sin in confession, because we thereby tell a lie to the Holy Ghost, and make our Confession worthless.

217. *Q. What must he do who has wilfully concealed a mortal sin in Confession?*

A. He who has wilfully concealed a mortal sin in Confession must not only confess it, but must also repeat all the sins he has committed since his last worthy confession.

218. *Q. Why does the priest give us a penance after Confession?*

A. The priest gives us a penance after Confession, that we may satisfy God for the temporal punishment due to our sins.

On Indulgences

231. *Q. What is an Indulgence?*

A. An Indulgence is the remission in whole or in part of the temporal punishment due to sin.

233. *Q. How many kinds of Indulgences are there?*

A. There are two kinds of indulgences—Plenary and Partial.

234. *Q. What is a Plenary Indulgence?*

A. A Plenary Indulgence is the full remission of the temporal punishment due to sin.

235. *Q. What is a Partial Indulgence?*

A. A Partial Indulgence is the remission of a part of the temporal punishment due to sin.

237. *Q. What must we do to gain an Indulgence?*

A. To gain an Indulgence we must be in the state of grace and perform the works enjoined.

On the Holy Eucharist

238. *Q. What is the Holy Eucharist?*

A. The Holy Eucharist is the Sacrament which contains the body and blood, soul and divinity, of our Lord Jesus Christ under the appearances of bread and wine.

245. *Q. What do you mean by the appearances of bread and wine?*

A. By the appearances of bread and wine I mean the figure, the color, the taste, and whatever appears to the senses.

249. *Q. When did Christ give His priests the power to change bread and wine into His body and blood?*

A. Christ gave His priests the power to change bread and wine into His body and blood when He said to the Apostles, Do this in commemoration of Me.

250. *Q. How do the priests exercise this power of changing bread and wine into the body and blood of Christ?*

A. The priests exercise this power of changing bread and wine into the body and blood of Christ through the words of consecration in the Mass, which are the words of Christ: This is My body, this is My blood.

251. *Q. Why did Christ institute the Holy Eucharist?*

A. Christ instituted the Holy Eucharist—

1. To unite us to Himself and to nourish our soul with His body and blood.

2. To increase sanctifying grace and all virtues in our soul.

3. To lessen our evil inclinations.

4. To be a pledge of everlasting life.

5. To fit our bodies for a glorious resurrection.

6. To continue the sacrifice of the Cross in His Church.

253. *Q. What is Holy Communion?*

A. Holy Communion is the receiving of the body and blood of Christ.

254. *Q. What is necessary to make a good Communion?*

A. To make a good Communion it is necessary to be in the state of grace and to be fasting from midnight.

255. *Q. Does he who receives Communion in mortal sin receive the body and blood of Christ?*

A. He who receives Communion in mortal sin receives the body and blood of Christ, but does not receive His grace, and he commits a great sacrilege.

On the Sacrifice of the Mass

262. *Q. When and where are the bread and wine changed into the body and blood of Christ?*

A. The bread and wine are changed into the body and blood of Christ at the Consecration in the Mass.

263. *Q. What is the Mass?*

A. The Mass is the unbloody sacrifice of the body and blood of Christ.

265. *Q. Is the Mass the same sacrifice as that of the Cross?*

A. The Mass is the same sacrifice as that of the Cross.

269. *Q. How should we assist at Mass?*

A. We should assist at Mass with great interior recollection and piety and with every outward mark of respect and devotion.

On Extreme Unction and Holy Orders

271. *Q. What is the Sacrament of Extreme Unction?*

A. Extreme Unction is the Sacrament which, through the anointing and prayer of the priest, gives health and strength to the soul, and sometimes to the body, when we are in danger of death from sickness.

274. *Q. Which are the Effects of the Sacrament of Extreme Unction?*

A. The Effects of Extreme Unction are: 1st, To comfort us in the pains of sickness and to strengthen us against temptations; 2d, To remit venial sins and to cleanse our soul from the remains of sin; 3d, To restore us to health, when God sees fit.

276. *Q. What is the Sacrament of Holy Orders?*

A. Holy Orders is a Sacrament by which bishops, priests and other ministers of the Church are ordained and receive the power and grace to perform their Sacred duties.

On Matrimony

282. *Q. What is the Sacrament of Matrimony?*

A. The Sacrament of Matrimony is the Sacrament which unites a Christian man and woman in lawful marriage.

285. *Q. Which are the effects of the Sacrament of Matrimony?*

A. The effects of the Sacrament of Matrimony are: 1st, To sanctify the love of husband and wife; 2d, To give them grace to bear with each other's weaknesses; 3d, To enable them to bring up their children in the fear and love of God.

286. *Q. To receive the Sacrament of Matrimony worthily is it necessary to be in the state of grace?*

A. To receive the Sacrament of Matrimony worthily it is necessary to be in the state of grace, and it is necessary also to comply with the laws of the Church.

On the Sacramentals

292. *Q. What is a sacramental?*

A. A sacramental is anything set apart or blessed by the Church to excite good thoughts and to increase devotion, and through these movements of the heart to remit venial sin.

294. *Q. Which is the chief sacramental used in the Church?*

A. The chief sacramental used in the Church is the sign of the cross.

295. *Q. How do we make the sign of the cross?*

A. We make the sign of the cross by putting the right hand to the forehead, then on the breast, and then to the left and right shoulders, saying, In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

296. *Q. Why do we make the sign of the cross?*

A. We make the sign of the cross to show that we are Christians and to profess our belief in the chief mysteries of our religion.

300. *Q. What other sacramental is in very frequent use?*

A. Another sacramental in very frequent use is holy water.

301. *Q. What is holy water?*

A. Holy water is water blessed by the priest with solemn prayer to beg God's blessing on those who use it, and protection from the powers of darkness.

302. *Q. Are there other sacramentals besides the sign of the cross and holy water?*

A. Besides the sign of the cross and holy water there are many other sacramentals, such as blessed candles, ashes, palms, crucifixes, images of the Blessed Virgin and of the saints, rosaries, and scapulars.

On the Commandments of God

313. *Q. Which are the Commandments of God?*

A. The Commandments of God are these ten:

1. I am the Lord thy God. Thou shalt not have strange gods before Me.

2. Thou shalt not take the name of the Lord thy God in vain.

3. Remember thou keep holy the Sabbath day.

4. Honor thy father and thy mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbor.

9. Thou shalt not covet thy neighbor's wife.

10. Thou shalt not covet thy neighbor's goods.

331. *Q. Does the first Commandment forbid the honoring of the saints?*

A. The first Commandment does not forbid the honoring of the saints, but rather approves of it; because by honoring the saints, who are the chosen friends of God, we honor God Himself.

332. *Q. Does the first Commandment forbid us to pray to the saints?*

A. The first Commandment does not forbid us to pray to the saints.

333. *Q. What do we mean by praying to the saints?*

A. By praying to the saints we mean the asking of their help and prayers.

340. *Q. Does the first Commandment forbid us to honor relics?*

A. The first Commandment does not forbid us to honor relics, because relics are the bodies of the saints or objects directly connected with them or with Our Lord.

341. *Q. Does the first Commandment forbid the making of images?*

A. The first Commandment does forbid the making of statues or images only when they promote false worship.

On the First and Second Commandments of the Church

389. *Q. Which are the chief Commandments of the Church?*

A. The chief Commandments of the Church are six:

1. To hear Mass on Sundays and holydays of obligation.

2. To fast and abstain on the days appointed.

3. To confess at least once a year.

4. To receive the Holy Eucharist during the Easter time.

5. To contribute to the support of our pastors.

6. Not to marry persons who are not Catholics, or who are related to us within the third degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times.

390. *Q. Is it a mortal sin not to hear Mass on a Sunday or a holyday of obligation?*

A. It is a mortal sin not to hear Mass on a Sunday or a holyday of obligation, unless we are excused for a serious reason. They also commit a mortal sin who, having others under their charge, hinder them from hearing Mass without a sufficient reason.

393. *Q. What do you mean by fast days?*

A. By fast days I mean days on which we are allowed but one full meal.

394. *Q. What do you mean by days of abstinence?*

A. By days of abstinence I mean days on which we are forbidden to eat flesh-meat, but are allowed the usual number of meals.

395. *Q. Why does the Church command us to fast and abstain?*

A. The Church commands us to fast and abstain, in order that we may mortify our passions and satisfy for our sins.

397. *Q. What is meant by the command of confessing at least once a year?*

A. By the command of confessing at least once a year is meant that we are obliged, under pain of mortal sin, to go to confession within the year.

400. *Q. What sin does he commit who neglects to receive Communion during the Easter time?*

A. He who neglects to receive Communion during the Easter time commits a mortal sin.

401. *Q. What is the Easter time?*

A. The Easter time is, in this country, the time between the first Sunday of Lent and Trinity Sunday.

402. *Q. Are we obliged to contribute to the support of our pastors?*

A. We are obliged to contribute to the support of our pastors, and to bear our share in the expenses of the Church and school.

The Rosary According to Roman Catholic Teaching

The Rosary is a special form of *devotion to Mary*. One takes a set of beads, divided into five sections, each section consisting of one large bead and ten small beads. Holding the large bead, one says the Our Father, and on each of the small ones, the Hail Mary. Between each section or decade the Gloria is said. Whilst saying the prayers, one meditates upon or thinks of joys, or sorrows, or glories of Christ's life and of that of His Mother. It is a very beautiful form of prayer with which you were disgusted merely because you did not understand it. The Rosary is a Bible for the *blind* and the *unlearned*. In the so-called Dark Ages which were indeed the Ages of Faith, the Church taught the great masses, who could not read, the mysteries of the Bible through the meditations of the Rosary.

The use of beads dates from the earliest centuries. The prayers embodied in the Rosary were composed by Christ Himself in the case of the Our Father, and by the Angel Gabriel, St. Elizabeth, and the Council of Ephesus in the 5th century, in the case of the Hail Mary. We are in very good company with those prayers. As a devotion, with its loving contemplation of the mysteries of the life, death and resurrection of Our Lord it appeals to rich and poor, to learned and ignorant alike, as Christianity itself was meant to do.

It is impossible to say when beads were first used. As an aid to memory, the early Christians used to put a number of pebbles in one pocket, transferring them to another as they said each prayer, so that they could be sure of completing such prayers each day as their devotion inspired. Later, berries or pebbles were strung together for the purpose. In the Middle Ages sections of these beads were adapted to the different meditations which compose the Rosary, the sections being a numerical help to meditate for a given period of time upon each allotted subject. The symbolism is expressed in the word Rosary. A Rosary is a garland of flowers. One rose does not make a Rosary. Prayers

are the flowers of the spiritual life, and in offering that group of prayers, known as the Rosary, we lay a garland of spiritual flowers at the feet of God.

The Mysteries of the Holy Rosary

Joyful Mysteries (Monday and Thursday)

1. Annunciation; 2. Visitation; 3. Nativity; 4. Presentation; 5. Jesus with the Doctors.

Sorrowful Mysteries (Tuesday and Friday)

1. Agony; 2. Scourging; 3. Crowning with Thorns; 4. Carriage of the Cross; 5. Crucifixion.

Glorious Mysteries (Wednesday, Saturday and Sunday)

1. Resurrection; 2. Ascension; 3. Descent of the Holy Ghost; 4. Assumption; 5. Coronation of Blessed Virgin Mary.

How to Say the Rosary

V. O God, come to my assistance.

R. O Lord, make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end.

In the first Joyful Mystery we contemplate the annunciation of Mary.

Say: One Our Father holding the large bead, and ten "Hail Mary" skipping the small ten beads; then a "Glory be."

In the second Joyful Mystery we contemplate the visit of Mary to Elizabeth.

Say: One Our Father. . . .

After the contemplation of the fifth mystery and the recitation of the "Our Father," ten "Hail Mary," a "Glory be," say a Hail Holy Queen and then the following Litanies:

Litany of the Blessed Virgin

Commonly called the Litany of Loretto

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Christ, hear us. Christ, graciously hear us. God the Father of heaven, have mercy on us. God the Son, Redeemer of the world, have mercy on us. God the Holy Ghost, have mercy on us. Holy Trinity, one God, have mercy on us.

Pray for us:

Holy Mary, Holy Mother of God, Holy Virgin of virgins, Mother of Christ, Mother of divine grace, Mother most pure, Mother most chaste, Mother inviolate, Mother undefiled, Mother most amiable, Mother most admirable, Mother of good counsel, Mother of our Creator, Mother of Our Saviour, Virgin most prudent, Virgin most venerable, Virgin most renowned, Virgin most powerful, Virgin most merciful, Virgin most faithful, Mirror of justice, Seat of wisdom, Cause of our joy, Spiritual vessel, Vessel of honor, Singular vessel of devotion, Mystical rose, Tower of David, Tower of ivory, House of Gold, Ark of the covenant, Gate of heaven, Morning star, Health of the sick, Refuge of sinners, Comforter of the afflicted, Help of Christians, Queen of angels, Queen of patriarchs, Queen of prophets, Queen of apostles, Queen of martyrs, Queen of confessors, Queen of virgins, Queen of all saints, Queen conceived without original sin, Queen of the most holy Rosary, Queen of peace.

ROMAN CATHOLIC TERMS

ABSTINENCE. Days of abstinence are days on which flesh meat is not to be eaten. All the Fridays of the year are days of abstinence; and all fasting days, unless a dispensation is granted on account of hard work, sickness or some other reason.

ADVENT. Signifies coming, and is a time of devotion which begins the fourth Sunday before Christmas. It represents the waiting of mankind for the coming of the Redeemer, and is intended to prepare us to celebrate, in a worthy manner, the birth of our Saviour at Christmas.

AGNUS DEI. Is a tablet of wax blessed by the Pope, on which the figure of our Lord, as the "Lamb of God," is stamped.

ALTAR. The Altar is the table or place of sacrifice. It is the table whereon Mass is celebrated.

ASHES. On Ash Wednesday ashes are blessed and placed on the foreheads of the people to remind them that they are only dust and ashes, and that they ought to be humble and do penance.

BEADS are small stones, or little balls of some hard material, strung on a chain and used to count the prayers of the Rosary.

CANDLEMAS, February 2, the day on which candles are solemnly blessed.

CANDLES. Lighted blessed wax candles are used on the altar (1) as a sign of the glory and triumph of Jesus Christ; (2) to denote that Christ is the true light of the world.

EMBER DAYS occur four times a year. They are the Wednesday, Friday and Saturday after the third Sunday in Advent; after the first Sunday in Lent, after Pentecost, and after the 14th of September. On these days the faithful fast and pray that God may bless the fruits of the earth, and bless the Church with good priests, as priests are usually ordained on Ember days.

FASTING DAYS are days on which all persons over twenty-one and under sixty years of age are allowed but one full meal, and forbidden flesh meat, unless dispensed.

Fasting days are the forty days of Lent; Ember Days, and certain vigils for days before a great feast day.

HOLY-DAYS OF OBLIGATION. Christmas Day. New Year's Day. Ascension Thursday, forty days after Easter, The Assumption of Our Lady, August 15. All Saints, November 1. The Immaculate Conception, December 8. To miss Mass on Sunday or on one of the above-named Holy days, through one's own fault, is a mortal or grievous sin. To be absent from one of the principal parts of Mass is not hearing Mass at all.

HOLY OILS. Three kinds of holy oils are blessed by the Bishop on Holy Thursday: *Oil of the Sick*, used for Extreme Unction. *Oil of Catechumens*, used at Baptism and Holy Orders. *Chrism*, used at Baptism, Confirmation, and some blessings. The holy oils are all olive oil. Chrism is olive oil mixed with balsam.

HOLY WATER is natural water mixed with a little salt and blessed by a priest. It is used in blessing persons, places and things and to invoke the divine protection against evil spirits. We sprinkle ourselves with it and make the sign of the Cross on going into Church, when we rise in the morning, at night when we retire to rest, and in time of temptation and danger. Holy Water was used in the Old Law, and it has been used by Catholics ever since the time of the Apostles.

HOLY WEEK is the week beginning with Palm Sunday and ending with Holy Saturday. In Holy Week we commemorate the events of our Lord's Passion and death. The Thursday of this week is Holy Thursday, or Maundy Thursday, the day on which the Blessed Eucharist was instituted, and on which the holy oils are blessed every year by the bishop. On Good Friday, Jesus Christ was put to death by crucifixion on Mount Calvary.

INDULGENCES. By means of indulgenced prayers and good works, the Church opens her treasury and gives the penitent sinner a share in the merits of Christ and the prayers, sufferings and good works of the Blessed Virgin and all the Saints.

An Indulgence of seven years, one hundred days, or forty days, does not mean that seven years, or one hundred days, or forty days, are taken from the sinner's purgatory; but it does mean that the indulgenced prayers or good works of a repentant and forgiving sinner, equal those penances which formerly confessors imposed upon sinners for seven years, one hundred days, or for forty days, according to their guilt.

LENT begins on Ash Wednesday and ends at noon on Holy Saturday. It is a season of forty days' fasting and penance, to honor the forty days' fast of Jesus in the desert, to do penance for sin, and to prepare to celebrate Easter worthily.

NOVENA. A devotion practiced for nine days to prepare for some festival or to obtain some special blessing.

PALMS are blessed on Palm Sunday to remind us of the triumphal entry of Jesus into Jerusalem. Some of these blessed palms are afterwards burned to make ashes for Ash Wednesday of the following year.

RELICS are the dead bodies or bones of holy persons, or also other things connected with them during life. God is sometimes pleased to make relics the instruments of healing and other favors to those who honor them.

SCAPULAR. The Scapular consists of two small pieces of woollen stuff, joined to each other by two strings, so that one piece may hang over the breast, and the other over the back of the wearer. It represents the habit or dress of a religious order, and entitles the person who is invested with it properly to certain indulgences and spiritual favors.

THE TABERNACLE is the vessel, or apartment, in the center of the Altar, which contains the Lord really present in the Consecrated Host; therefore we bend the knee to adore

Jesus Christ when we pass before the tabernacle, or enter, or leave a pew in the church.

VESTMENTS. As in the Old Law, so in the New Law, from the time of the Apostles, priests have worn special Vestments or garments when officiating at the Altar.

Roman Catholic Practices

AND THE APPROXIMATE DATES OF THEIR INSTITUTION

	<i>in the year A.D.</i>	
Baptism as a saving ordinance	150	
Infant baptism	225	
The Lord's Supper as an elaborate sacramental sacrifice	250	
Prayers for the dead	300	
Making the sign of the cross	300	
Worship in Latin language	600	
Temporal, political power of the Pope	754	
Worship of Mary and Saints	788	
Worship of the cross, images, and relics	788	
False Decretals of Isidore	847	
Donation of Constantine	858	
Baptism of bells	965	
Fasting on Fridays and in Lent	998	
Fabrication of holy water	1000	
Rosary beads	1090	
Money for masses	1100	
Enforced celibacy of priests	1123	
The Inquisition	1184	
Sale of indulgences	1190	
Transubstantiation of the wafer	1215	
Auricular confession of sins to the priest	1215	
Adoration of the wafer	1220	
The Roman Church as the only Catholic Church	1303	
Cup denied to laymen (Council of Constance)	1415	
Purgatory (proclaimed)	1438	
Unscriptural decrees of the Council of Trent	1545	
Tradition equal in authority to the Bible	1545	
Justification by works and not by faith alone	1545	
Apocryphal books added to the Bible	1545	
Invention of scapulars, medals, edible religious stamps	1600	
Immaculate Conception of Mary	1854	
Infallibility of the Pope	1870	
Papal usurpation of right in mixed marriages	1908	
Assumption of Mary	1950	

Bibliography

Annals of the Blessed Lady of Victory, January 1904.

BACON, LEONARD WOOLSEY, ed. *An Inside View of the Vatican Council*. New York, American Tract Society.

BALES, JAMES D. *Cardinal Gibbons*.

BALES, JAMES D. *Was Peter Pope?* 2323A Webster Street, Berkeley 5, California.

Baltimore Catechism

Book of Common Prayer

BROCK, MOURANT. *Rome, Pagan and Papal*.

The Catholic Encyclopedia. Encyclopedia Press, 1913.

The Catholic News, September 12, 1900.

CHILLINGWORTH, WILLIAM. *The Religion of Protestants, a Safe Way to Salvation*. London, Bell, 1888.

CONWAY, BERTRAND L. *Question-Box*. New York, Paulist Press, 1929.

DRAPER, JOHN WILLIAM. *History of the Intellectual Development of Europe*. New York, Harper and Brothers, 1876.

FAA DI BRUNO, JOSEPH. *Catholic Belief*; completely revised and extended to modern problems by J. Cartmell. London, Burns, 1940.

GORE, CHARLES. *Roman Catholic Claims*. London, Longmans, Green and Co., 1909.

The Great Encyclical Letters of Pope Leo XIII. New York, Benziger Brothers, 1903.

GUINNESS, HENRY GRATTAN. *Romanism and Reformation*.

HAFFERT, JOHN M. *Saturday in Purgatory*. Scapular Press, 338 East 29th Street, New York 16.

HISLOP, ALEXANDER. *The Two Babylons*. New York, Loizeaux Brothers, 3rd edition, 1948.

HUNKEY, JOHN. *How I Became a Non-Catholic*. Cincinnati, Standard Publishing Co., 1911.

LAMPERT, LOUIS ALOISIUS. *Tactics of Infidels*.

LITTLEDALE, RICHARD FREDERICK. *Plain Reasons against Joining the Church of Rome*. New York, Macmillan.

- McKIM, RANDOLPH H. *Romanism in the Light of History*. New York, G. P. Putnam's Sons, 1914.
- MARGIL, ANTHONY, Father. *Life*. New York, Franciscan Press.
- MAYER, W. M., O.S.B. *St. Benedict's Manual*. Cincinnati, Pustet.
- Our Sunday Visitor*. Huntington, Indiana.
- Redemptorist Fathers. Advertising leaflets. Purgatorian Society, 173 East 3rd Street, New York.
- Roman Catholic Manual of Instruction for Priests and Seminarians*.
- RUSSELL, CHARLES TAZE (Pastor Russell.) *The At-One-Ment between God and Man*. Brooklyn, International Bible Students Association.
- SINNOTT, A., Archbishop of Winnipeg, Canada. Letter, dated March 1, 1944. (Copies may be had from the Gospel Witness, 130 Gerard Street, East Toronto 2, Canada)
- VAUGHAN, JOHN STEPHEN. *Is There Salvation Outside the Church?* International Catholic Truth Society, 407 Bergen Street, Brooklyn 17, New York.
- VAUGHAN, JOHN STEPHEN. *Thoughts for All Times*. New York, Benziger Bros., 1899.

INDEX OF SCRIPTURE REFERENCES

Genesis

3:14	119
3:15	137, 138
20:7	142, 148, 154
41:26	68
49:9, 14	68

Exodus

17:6	40
20:4, 5	151
25:18, 19	143, 150

Leviticus

13:1-3	97
26:1	151

Numbers

5:6, 7	97, 104, 111
21:9	143, 150

Deuteronomy

4:15	151
5:7-9	151
9:12	151
11:18; 23:46	63
16:22	151

IV Kings (II Kings)

6:9	134
18:4	150

Job

31:31	66
42:6	163

Proverbs

23:17	63
24:16	88
28:13	97
31:28	115

Psalms

14:3	138
16:10	115
18:5	3
21:28, 29	3
45:9	117
49:7, 8	86

51:3	163
110:1	85
116:15	115
117:22	40
141:2	69

Ecclesiastes

12:7	86
------------	----

Isaiah

22:22	32
28:16	40
40:18	151
46:4	85
64:6	138, 163
65:14	63

Jeremiah

7:26	88
31:31	150
44:3, 4	151

Ezekiel

3:1	66
-----------	----

Daniel

2:34	40
2:44	4
7:17, 24	68

Hosea

8:6, 7	151
--------------	-----

Habakkuk

2:18, 19	151
----------------	-----

Malachi

1:10	77
1:11	59, 77

Matthew

1:18	139
3:1, 2, 5, 6	97
4:4	26
5:4	44
5:6	66
5:25	85
5:25, 26	79, 91
6:7	135, 139
7:7	27

7:20	103-104
8:20	45
10:2	32
12:25	4
12:32	80, 85, 91
12:36	88
12:46	139
13:36	10
13:38	68
13:43	10
15:7	26
15:19	63
16:18	31
16:19	31, 32, 158, 162
16:19	167
18:18 ...	42, 94, 95, 98, 158, 162
21:42	39
21:44	40
22:29	26
23:10, 11	43
26:28	56, 59
26:38	60
27:24, 26	60
27:54	61
28:19	2, 3, 69
28:20	1, 2, 3, 16, 19

Mark

1:4, 5	97
3:29	86
3:31, 35	139
16:15, 16	2

Luke

1:28	113, 119, 137, 138
1:35	118
1:47	138
1:48	113
2:7	139
4:8	152
8:19, 21	139
11:28	139
12:10	86
16:9	142, 149, 154
16:22	86
16:27	142, 148, 154
16:31	26
17:10	103, 163
18:8	10
22:14, 15	56
22:19	56, 59

22:20	11
22:21	11
22:27	45
22:31	32, 50
22:44	60
23:28, 46, 48	61
24:25, 27	26
24:52	115

John, the Gospel

2:4	139
3:16	103
3:36	103, 150
4:13, 14	40
4:24	11, 151
5:39	26
6	77
6:4	65
6:27	53
6:35	66
6:44	55
6:48	53
6:51	52, 53
6:52	53
6:53-64	54
6:54-55, 64	65
6:64-69	55
6:63, 64	77
7:3, 10	139
10:9	68, 150
10:16	4
13:5	45
14:6	150
15:1	68
17:37, 39	40
18:36	45
19:5	45, 60
19:11	88
19:26, 27	113
20:19-21	62
20:21	3, 98, 101
20:21-23	95
20:22	94, 98
20:23	42, 94, 101
20:25	98
20:31	25
21:15	43
21:15-17	32
21:22, 23	25
21:25	18, 24, 29

Acts

1:14	139
1:15-22	33
2:1, 14, 41	43
3:15	76
4:11	40
4:12	103, 149
4:13	9
7:52	76
8:14	44
10:43	86
13:38	102
13:39	103
15:7	33
15:13, 19	43
16:31	103
17:2	26
17:22	151
18:24	26
19:10	98
19:18	98, 104
26:22	26

Romans

1:5, 6	44
1:8	3
3:2	27
3:23	138
3:24	87
3:28	103
4:5, 6	103
5:1	103, 164
5:12	138
6:23	88
8:1	87, 143
8:2	143, 150
8:18, 23	10
8:24	150
9:32, 33	40
10:15	3
11:5	10
11:6	103
12:5	4
15:13	154
15:30	142, 148
16:17	44

I Corinthians

1:12, 13	44
2:9	63
3:11	40
3:22	44

5:1	159
10:4	39, 68
10:20	151
10:32	9
11:23	77
11:24	56, 77
11:24-26	59
11:26	67
12:28	44
15:10	103
15:22	138

II Corinthians

2:6-10	162, 168
2:7	159
3:15	103
5:18-20	95
12:11, 12	44

Galatians

2:7, 8, 11	44
2:16	103, 164
3:2	66
3:10	88
3:11	103

Ephesians

1:22, 25	10
2:8	103
2:8, 9	86, 108
2:18	150
2:20	40
4:5	4
4:11	44
5:25, 27	2

Philippians

1:23	86
3:9	103

Colossians

1:5, 6	3
2:8	26
2:10	69
2:13	87

I Thessalonians

4:14, 17	10
----------	----

II Thessalonians

2:15	18, 29
------	--------

I Timothy

1:5	63
1:15	163

2:5 148, 150
 3:15 1, 9, 16

II Timothy

1:9 103
 2:12 86
 2:51 139
 3:15 26
 3:18 10

Titus

1:5 3
 3:5 103

Hebrews

4:16 150
 5:6 59
 7 69
 7:25 150
 7:27 70
 8:10 150
 9:22, 27, 28 70
 10:10 70
 10:14 70, 87
 12:23 10
 13:8 6
 13:15 69

I Peter

2:5 150
 2:6, 8 39
 5:1 43

II Peter

1:20 16
 3:16 1, 9

James

2:10 88
 3:2 88
 5:16 99, 102, 104,
 111, 142, 148, 154

I John

1:8 99, 139
 1:9 99, 103
 2:1 103, 139, 150
 5:21 151

III John

25
 13, 14 19, 29

Apocalypse (Revelation)

1:20 68
 3:7 32
 10:9 66
 14:13 86
 22:17 163

*Apochrypha**II Machabees*

80, 86
 14:41, 42 28

INDEX

A

Abimelech, 142
 Abraham, 142
 Absolution, 96, 158
 Abstinence, 206
 Adoration of sacrament, 151-152
 Advent, 206
 Agatha, St., Teeth of, 153
Agnus dei, 206
 Alacoque, Margaret Mary, 62-63
 Alexander V, Pope, dropped from list, 49
 All Saints festival, 137
 All Souls Day, 82
 Altar, 206
 Ambrose, 41, 138
 Anacleto, Pope, 49
 Anastasio, Pope, sainthood removed, 49
 Anne, mother of Mary, 118
 Anselm, 138
 Ante-Nuptial agreement, 180
 Anthony, St., 153
 Antoninus, St., 138
 Apocrypha, 27
 Apostles, commissioned to preach the gospel, 102; could not remit sin, 102; declared remission of sin by Jesus, 102; did not mention mass as their duty, 77-78; did not remit sin, 102; endowed with power by Christ, 94-95; mission from Christ, 101-102; Peter chief, 32; Peter not chief, 43; preached forgiveness of sin through faith in Christ, 102-103; unlearned and ignorant, 9
 Apostles' Creed, 4, 13, 78
 Aquinas, Thomas, St., 138

Artaxerxes, 27

Ashes, 206

Athanasian Creed, 78

Augustine, 41, 138, 153

Augustine, Saint, quoted, 12, 57

Auricular confession, introduced by Fourth Lateran Council, 104-105; not rule of early Church, 104

B

Baltimore Catechism, 79, 82, 83, 151; quoted, 11, 106

Baptism, 52, 106; Roman Catholic catechism, 194-195; Roman Catholic ceremony, 172-176

Baronius, 121

Basel, Council of, 26

Basil, Saint, quoted, 27

Beads, 126, 206

Bellarmino, Robert, St., quoted, 81, 105, 106, 160

Bernard, St., quoted, 114

Bible, editions approved, 20; versions, Catholic, 21-23, 27-28; Douay, 22-23; King James, 22-23; Latin Vulgata, 40; Protestant, 21-23, 27-28; permitted to students, 19; prohibited, 19

Bible reading, 27; harmful, 21; regulations, 20-21

Bible societies, 19, 20, 21

"Blood," figurative, 65-70

Blood of Christ, present in Eucharist, 52-64, 77-78; is it consumed? 71-75, 78

Bloodless sacrifice, of no avail, 70, 77-78

Blunt, W.S., quoted, 15

"Body," figurative, 65-70

Body of Christ, present in Eucharist, 52-64, 77-78; is it consumed? 71-75, 78

Bonaventure, St., 114

Boniface IV, Pope, 137

Boniface VI, Pope, added to list, 49

Boniface VIII, Pope, 116; quoted, 34-35

Book of Common Prayer, quoted, 55

Brazen serpent, 143, 150

"Bread," figurative, 66

Bridget, St., 80

C

Cabrini, Frances Xavier, Saint, 153; prayer to, 144-145

Cajetan, Cardinal, quoted, 138

Candlemas, 206

Candles, 164, 166, 168, 206

Carmelite National Shrine of Our Lady of the Acapular, 83

Carthage, Third Council of, 57

Catechism, Baltimore, 11, 79, 82, 83, 106, 151

Catechism, Roman Catholic, 193-202

Catholics, number of, 129

Celibacy, copied from paganism, 15

Ceres, 71

Charges, for mass, 70, 77-78; for prayers, 86, 89, 91, 92

Charity, 165

Cherubim, 142-143, 150

Christ, alone can forgive sin, 102; faith in, 16; only Mediator, 149; only Saviour, 149

Christoforo, Pope, dropped from list, 49

Chrysostom, St., 41, 138; quoted, 12, 27

Church of Christ, 1-17; apostolical, 3, 4; built on Christ, 39; built on Peter, 31; catholic, 2, 4; foundation, 19, 31, 39; holy, 2, 4; ministers to act as judges of con-

science, 98; not built on Peter, 39; one, 4; power to forgive sins, 98

Church, Roman, Paul claimed authority over, 44

Church, Roman Catholic, 1-17; apostasy, 10; apostolical, 3; authority, 4, 10, 11; catechism, 193-194; catholic, 3; doctrinal divisions, 10; doctrines, 7, 8, 158; error, 5; founded by Christ, 4, 5; holy, 2; honors Mary, 114-115, 138; infallible, 1, 4, 10, 11; not apostolical, 13; not catholic, 12, 13; not holy, 12; not one, 13; not the true church, 5; not universal, 13; one, 2; origin, 13-14; pagan, 16; Popes, 36-38; purpose of requiring confession, 104; sale of indulgences, 166-167; the true church, 5, 6

Clemens Romanus, 46

Clement II, Pope, legitimacy doubted, 49

Cleto, Pope, 49

Commandments of God, Roman Catholic catechism, 199-200

Commandments of the church, Roman Catholic catechism, 201-202

Communion, 57, 160, 164; dependent upon intention of priest, 105-106; "The Great Promise," 62-64; on nine first Fridays, 62-64, 76-78

Confession, 96-100; 132, 157; commanded by Scripture, 97; contrary to Scripture, 108; essential to pardon, 98; evil consequences, 108-111; moral aspect, 108-111; never taught or practised by Christ or His apostles, 108; no deterrent to crime, 109-110; prefigured by leprosy, 97; repentance not necessary, 109

Confirmation, 52

Confraternity church, 165
 Constance, Council of, 26
 Contrition, 96
 Council of Basel, 26
 Council of Carthage, Third, 57
 Council of Constance, 26
 Council of Florence, 26
 Council of Frankfort, 152
 Council of Jerusalem, 43
 Council of Lateran, Fifth, 26
 Council of Lateran, Fourth, 104
 Council of Sardica, 47
 Council of Pisa, 26
 Council, Sixth General, 46
 Council of Trent, Bible plus tradition, 18; condemns denial of transubstantiation, 57; condemns interpretation of Scripture, 20; condemns justification by faith alone, 99-100; indulgences, 156, 165; intention of priests, 105; invocation of Saints, 141, 142; priests have power to forgive sin, 109; souls in purgatory helped by sacrifices, 79, 82
 Council, Vatican, 34, 40
 Converts, Oath of Faith for, 170-171
 Criminals, 109-110
 Cyprian, 41
 Cyril, St., quoted, 80
 Cyril of Alexandria, 41
 Cyrus, condemned for heresy, 46

D

Decrees, 24
 De Fide, quoted, 27
 Diana, 136-137
 Diet of Nuremberg, 165
 Dioscoro, Pope, added to list, 49
 Doctrines, Protestant, 7, 8; Roman Catholic, 7, 8
 Dogmas, 24
 Dono II, Pope, never existed, 48
 Douay version of Bible, 22-23
 "Drink," figurative, 66
 Dulia, 151

E

Extreme unction, Roman Catholic catechism, 198
 Ember days, 206
 Epiphanius, 70, 121, 153
 Eucharist, Holy, 52-78; not the true body and blood of Christ, 65-78; Roman Catholic catechism, 196-197; the true body and blood of Christ, 52-64
 Eusebius, 138
 Extreme unction, 181; dependent upon intention of priest, 105-106

F

Faith, against transubstantiation, 66, 67; in Jesus, obtains forgiveness of sins, 86, 87; only means of salvation, 77-78, 103; sufficient for salvation, 108; condemned by Council of Trent, 99-100
The Faith that Never Dies, quoted, 132
 Farber, Father, *All for Jesus*, quoted, 83-84
 Fasting, 164; before communion, 57; days, 206-207
 Felix II, Pope, dropped from list, 49
 Florence, Council of, 26
 Forgiveness of sin, by God alone, 110; in purgatory, 79-84; not in purgatory, 85-92; through Christ alone, 85-92; through sacrament of penance, 96; without repentance, 109-110
 Francisca, Sister, quoted, 83
 Frankfort, Council of, 152

G

Gambling, 81
 Garnier, Father, 46
 Gratry, Père, quoted, 46
 Gieseler, John C., quoted, 166
 Gloria, 125
 Gonzaga, Aloysius, St., prayer, 122
 General Council, Sixth, 46

"The Great Promise," 62-64, 76-78
 Gregory I, Pope, quoted, 45
 Gregory VI, Pope, legitimacy doubted, 49
 Gregory VII, Pope, quoted, 35-36
 Gregory XVI, Pope, 20
 Gregory of Nyssa, 41
 Gregory the Great, Pope, quoted, 138

H

Hadrian VI, Pope, 165
 "Hail Mary," 110, 122, 124-125, 129, 135
 Hezekiah, 150
 Hilary, 41
 Holy Bible, *see* Bible
 Holy communion, *see* Communion
 Holy days of obligation, 207
 Holy Eucharist, *see* Eucharist
 Holy oils, 207
 Holy orders, Roman Catholic catechism, 198
 Holy water, 207; copied from paganism, 14
 Holy Week, 207
 Honorius, Pope, condemned for heresy, 46
 Hyper-dulia, 151

I

Idolatry, to carry statue of Mary, 135
 Idols, copied from paganism, 14
 Ignatius, St., 114
 Images, 26; condemned in Scripture, 150-151; copied from paganism, 14; source of income, 152; veneration of, 141-155
 Incense, copied from paganism, 14
 Indulgences, 83-84, 156-161, 208; doctrine fallacious, 162; granted for saying prayers, 122-123; granted to members of Sacred Heart society, 115; not necessary, 162-168; partial, 157, 164-165; plenary, 157-159; Roman Catholic catechism, 195-196; Ro-

man Church has power to grant, 156-161
 Innocent III, Pope, 104; quoted, 138
 "Institution of Christ," sacrament of penance, 94
 Intention, 160-161; of priests, 105-107; necessary to salvation, 107-108
 Intercession, through Mary, 113-114
 Invocation of the Blessed Virgin, 131
 "Inward grace," sacrament of penance, 94
 Isidorian Decretals, 47
 Isis, 71, 136-137

J

James, required confession, 99
 Jansenist theory, 62
 Jerome, 41
 Jerusalem, Council of, 43
 Jesus, alone can forgive sin, 102; faith in, 16; only Mediator, 149; only Saviour, 149
 Joachim, father of Mary, 118
 John, required confession, 99
 John XXII, Pope, quoted, 82-83
 John XXIII, Pope, dropped from list, 49
 Joseph, prayer to, 143
 Josephus, quoted, 27
 Jude, prayer to, 143-144

K

Kenrick, Archbishop, quoted, 42
 Keys of the kingdom of heaven, 31, 32, 42, 158; given to all apostles, 42
 Knox, John, quoted, 70

L

Lactantius, quoted, 26
 Lanciani, quoted, 33
 Last sacrament, 181
 Last Supper, 65, 67, 71
 Lateran Council, Fifth, 26

Lateran Council, Fourth, 104
 Latria, 151
 Lent, 208
 Leo VIII, Pope, added to list, 49
 Leo X, Pope, 168
 Leo XII, Pope, quoted, 20-21
 Leo XIII, Pope, 112; quoted, 35, 74
 Leo the Great, 41
 Leprosy, 97
 Liberio, Pope, sainthood removed, 49
 Liebermann, quoted, 160
 Liguori, Alphonsus de, St., 114; prayer, 123
 Lintelo, Father, quoted, 74
 Litany of the Blessed Virgin, 204
 Louvet, Father, quoted, 84
 Love of comfort, 81
 Luther, Martin, 166-167

M

Machabees, opposed to Christian teaching, 86
 Manchester, Bishop of, quoted, 46-47
 Marangoni, Giovanni, 49
 Margil, Anthony, miracles through his intercession, 145-147
 Marriage, Ante-nuptial agreement, 180; Roman Catholic catechism, 180
Martyrologium, cited, 149
 Martyrs, bodies venerated, 142,
 Mary, Virgin, 113-140; ascension, 116-117; assumption of Mary set forth, 210; "blessed," 113, 115, 119; clothes, 121; death, 116; divine, 113; how to honor, 124-126; images, 142; immaculate, 116, 118, 119; impossible to hear many prayers, 128-136; infinitely less than God, 128, 135; intercessor, 113-114, 126; mentioned by Christ, 113; not immaculate, 137; not omnipresent, 130-132; not our mediatrix, 127-

140; "only a creature," 128; origin of worship of, 136; our mediatrix, 113-126; parents, 118; prayers to, 122-126; praying for us, 117-118; queen of heaven, 117-118; titles, 114; should not be worshiped, 127; a sinner, 137-138; to worship is idolatry, 128; vision of St. Simon Stock, 120

Mary Magdalen de Pazzi, Saint, quoted, 80-81

Mass, 52-78; bloodless, 70; cannot remit sins, 70, 77-78; charges for, 70, 77-78, 82; copied from paganism, 15; crucifies Christ every time, 75-78; dependent upon intention of priest, 105-107; for the dead, 15; instituted by Christ, 52-64; money for, 166; not instituted by Christ, 65-78; not mentioned in the Acts and the Epistles, 69; order of service, 59-62; Roman Catholic catechism, 197; to shorten purgatory, 81-82

Matrimony, Roman Catholic catechism, 198

Medals, 126, 132

Mediatrix, Mary is not our, 127-140; Mary is our, 113-126

Melchisedec, 59, 69

Memorare, 125

Mercati, Angelo, 49

Miracles, 144-147, 153

Missal, Roman, 151, 152

Money, 165-166; for masses, 105-106

Mortal sin, 84, 87-89, 91

Moses, 143

N

Nicene Creed, 78

Nicolas I, Pope, 47

Nine first Fridays, 62-64, 76-78

Novena, 132-133, 208

Nuns, 153; copied from paganism,

15

Nuremberg, Diet, 165

O

Oath of faith for converts, 170-171

Offerings, copied from paganism,
15, 70

Oils, Holy, 207

Orders, Holy, Roman Catholic cate-
chism, 198

O'Reilly, Bernard, quoted, 128

Origen, 41

Original sin, Mary exempt from,
118

Osiris, 71

"Outward sign," sacrament of pen-
ance, 94

P

Paganism, resembles romanism,
14-16, 77, 137

Palms, 208

Pantheon, 137

Papias, quoted, 33

Partial indulgence, 157-158

Paul, 44, 98, 159

Penance, 84, 93-96, 106, 110, 157,
159, 160; Roman Catholic cate-
chism, 195

Penitential canons, 157-158

Peter, 158; an elder, 43; head of
church, 31; keys, 42; name, 31;
not head of church, 42-45; not
Pope, 39-51; not supreme author-
ity, 43; not Vicar of Christ, 39-
51; Paul did not consider him
chief, 44; Pope, 31-38; supreme
authority, 31-33; unlearned and
ignorant, 9; Vicar of Christ, 31
38

"Petra," 40

"Petros," 40

Pictures, 126

Piety, 165

Pisa, Council of, 26

Pius IV, Pope, 78; quoted, 18

Pius VI, Pope, condemned Jansen-
ist theory, 62

Pius VII, Pope, 115

Pius VIII, Pope, 20

Pius IX, Pope, 84, 123; quoted, 21,
118; Syllabus, 183-192

Pius X, Pope, 153

Pius XI, Pope, 50

Pius XII, Pope, 48-49

Plato, 90

Playing cards for money, 83-84

Plenary indulgence, 157-159

Popes, 163-164; as Christ, 34; fal-
lible, 48-50; infallible, 10, 11,
34, 46; lineage, 48; list, 36-38;
list changed, 48-50; not Vicar of
Christ, 39-51; Paul denied Peter
was Pope, 44; Peter, 33; Peter
was not Pope, 39-51; power, 35-
36; power, development of, 46-
48; successors to Peter, 31-38;
titles, 45; treasury, 164; Vicar of
Christ, 31-38Power to remit sin, only through
preaching the gospel, 102

Praise, as sacrifice, 69

Prayers, for the dead, 28; charges
for, 86, 89, 91, 92; a heathen
custom, 135; in different lan-
guages, 130-131; number said
daily, 129-130; rosary, 129, 132,
135, 136, 204-206; said simul-
taneously, 130-131; to Mary,
122-126; cannot be heard, 128-
136; to Saints, 132, 135; cannot
be heard, 148Pre-Marriage questionnaire for Ro-
man Catholics, 177-179

Price, Thomas F., quoted, 74-75

Priests, 153; as God, 76; as judges,
108-109; evil consequences of
confession, 108-111; have not
power to remit sin, 101-112;
have power to remit sin, 93-100;
intention, 105-107; sacrament of
penance, 95

Protestant Reformation, 153

Protestants, Bible only is religion

of, 28; catholic, 13; doctrines, 7, 24; oppose confessional, 108; public confession, 104; salvation by faith condemned by Council of Trent, 99-100; saved, 6, 7, 8; sects, 4

Punishment, eternal in hell, 87, 156; cancelled by sacraments, 87; temporal in purgatory, 87, 156

Purgatorian Society, 82, 164

Purgatory, 70, 78, 79-92, 136, 167-168; against teaching of Scripture, 86; cannot secure forgiveness of sins, 85-92; copied from paganism, 15, 90; denies completeness of Christ's sacrifice, 85-92; does not exist, 85-92; duration, 80-84; exists, 79-84; means of shortening duration, 80-84; secures forgiveness of sins, 79-84; without Biblical proof, 86

Pyrrhus, condemned for heresy, 46

Q

Queen of heaven, 70, 117-118

Questionnaire, Pre-Marriage, 177-179

R

Racketeers, 109-110

Relics, 208; copied from paganism, 15; of Cross, 153; veneration of, 141-155

"Remembrance," 67

Remission of sin, accomplished by Jesus, 102; by sacrament of penance, 95-96

"Rock," 31, 39, 40-42

Roman Catholic Catechism, 193-202

Roman Catholic ceremony of baptism, 172-176

Roman Catholic Documents, 169-209

Roman Catholic Pre-Marriage questionnaire, 177-179

Roman Catholic Sources, 169-209

Roman Catholic terms, 206

Romanism, resembles paganism, 14-16, 137

Rosaries, 166-168

Rosary, 129, 132, 135, 136, 203-205; how to say, 204; mysteries, 204

Rosary Society, 164

Round wafer, 70-71

S

Sabbatine Bull, 82-83

Sabbatine Privilege, 164

Sacred Heart, 62-64

Sacred Heart society, 115

Sacraments, 151, 160, 164; baptism, 106; Holy Eucharist, 52-64; last, 181; penance, 93-96, 106, 157; Roman Catholic catechism, 194

Sacramentals, Roman Catholic catechism, 199

Sacrifice, of praise, 69; only one, 69-70, 77-78, 86-87; of Jesus on the Cross, once for all, 70, 77-78, 86-87; of the Cross, Holy Eucharist as, 58-62

Sacrum purgatorium, 90

Saints, cannot hear prayers, 148; canonization not infallible, 149; copied from paganism, 14; devoted to Mary, 114; invocation of, 137; prayers to, 132, 135; sinners, 162-163; veneration is against Scripture, 148-155; veneration is not against Scripture, 141-147

Salvation, by faith in Christ alone, 16, 77-78, 85-92, 102-103, 108, 110-111, 164; condemned by Council of Trent, 99-100; deterrent to crime, 111; from purgatory, 82; through sacrament of penance, 95-96

Salve, 125

Sanctuaries, Roman Catholic, 153

Sardica, Council of, 47

Satisfaction, 96

Scapular Apostolate, 83

Scapular Confraternity, 83

Scapular devotion, to shorten purgatory, 81-82

Scapular Society, 164
 Scapulars, 82-83, 120-121, 126, 132, 136, 164-168, 208
 Scripture, does not mention Peter as chief of apostles, 44; faith in, 12; fallacy of quotation without context, 101; final authority, 26; forbids worship of images, 152-153; not a sufficient rule of faith, 18, 19, 20, 24; a sufficient rule of faith, 24-26, 28; tradition contrary to, 12; use denied to Protestants, 21
 Scripture, Interpretation of, 18, 40-42; infallible authority, none, 9; Roman Catholic Church, 1; Scripture itself, 26; private interpretation, 1, 2, 9; fallacy of, 20
 Sergius, condemned for heresy, 46
 Serpent, Brazen, 143, 150
 Shrines, copied from paganism, 14
 Sin, 79-84; mortal, 84, 87-89, 91, 156, 159, 162; venial, 79, 84, 87-89, 91, 156, 159
 Sinnott, A., Archbishop, 82
 Spellman, F.J., Archbishop, 81
 State of grace, 159
 Statues, 137
 Stephen III, Pope, sainthood removed, 49
 Stephen V, Pope, sainthood removed, 49
 Stock, Simon, St., 120
 Suicide, 28
 Syllabus of Pope Pius IX, 183-192

T

Tabernacle, 209
 Terms, Roman Catholic, 206
 Tertullian, 46; quoted, 57
 Tetzel, 166
 Theodoret, 41
 Theophylact, 41
 Theresa, St., 153
 Third Order Society, 164
 Tradition, 18, 24, 78; against im-

age worship, 152; apostles never appealed to, 26; condemned by Christ, 26; condemned by Paul, 25-26; contrary to Scripture, 12; declares Mary not immaculate, 138; does not favor romanism, 27; infallibility of Popes, 34
 Transubstantiation, 52-78; against faith, 66-67, 77; contrary to Jewish law, 68
 Trent, Council of, Bible plus tradition, 18; condemns denial of transubstantiation, 57; condemns interpretation of Scripture, 20; condemns justification by faith alone, 99-100; indulgences, 156, 165; intention of priests, 105; invocation of Saints, 141, 142; priests have power to forgive sin, 109; souls in purgatory helped by sacrifices, 79, 82

U, V

Unction, Extreme, 181; dependent upon intention of priest, 105-106; Roman Catholic catechism, 198
 Valentinian I, Emperor, 47
 Vatican Council, 34, 40
 Vatican directory, 48
 Veneration of Saints, 141-155; against Scripture, 148-155; not against Scripture, 141-147
 Venial sin, 79, 84, 87-89, 91, 156, 159
 Vestal virgins, copied from paganism, 15
 Vestments, 209
 Vicar of Christ, Peter was, 31-38; Peter was not, 39-51
 Virgin Mary, 113-140; *see also*, Mary, Virgin
 Visitation of the Sick, Order of, 95

W

Water, Holy, 207
 Wilkinson's *Egyptians*, quoted, 71
 Wiseman, Cardinal, quoted, 21
 Worldliness, 83

This book may be kept

FOURTEEN DAYS

A fine of TWO CENTS will be charged for each day
the Book is kept over time.

NO 15 58			
MAR 18 '61			
APR 12 '61			
MAY 24 '61			
NOV 27 '84			
JUL 18 '66			
MAY 17 '67			
DE 14 '67			
NO 21 '68			
OCT 6 '69			
AP 21 '71			
DE 14 '71			
AP 10 '73			
OCT 7 1979			
APR 20 1982			

CINCINNATI BIBLE COLLEGE & SEM. LIBRARY
282 Z11
Zacchello, Joseph Jo/Secrets of Romanism



3 4320 00077 6700

11627 Secrets of Romanism

282 Zacchello, Joseph J.

Z11

83

NO 15

MAR 18 '61

APR 12 '61

THE CINCINNATI BIBLE
SEMINARY LIBRARY

A. No. 11627

D. D. No. 282

Z11

