17 Reasons why the Catholic Church cannot be the Visible Body of Jesus Christ and is a Cult

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1. Truth versus Tradition

Catholics do not have the right attitude toward Truth. Catholics are not allowed and are discouraged from hearing both sides regarding truth and error. They are prevented from reading books that differ from their false doctrines. They are encouraged by the clergy to be closed minded to anything which differs from Catholicism. Why aren't Catholics encouraged to examine opposing Scriptural teaching?" False teachers have learned that when truth and error are examined side by side, some begin to see the truth. False teachers are afraid of being exposed and of losing their members.

2. The Bible is the all-sufficient guide to Salvation

The Catholic **Catechism For Adults** on page 52 says, "Can you learn to save your soul just by reading the Bible? No, because certain things in the Bible can be misunderstood, and because the Bible does not have everything God taught." Notice that the first part of their answer to "Can you learn to save your soul just by reading the Bible?" is, "No..." However, their own translation of the Bible teaches the opposite. All Scriptural quotations that I will be giving are from Catholic translations. 2 Tim. 3:15-17 says, "And because from thy infancy thou hast known the holy scriptures, which can instruct thee to salvation, by faith which is Christ Jesus. All scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work." Thus, the apostle Paul by the inspiration of God, says to Timothy "thou hast known the holy scriptures, which can instruct thee to salvation" and make you "perfect, furnished to every good work."

3. Catholics Cannot Understand the Bible

Catholics teach and believe that the Bible cannot be understood. John A. O'Brien, the Catholic author of the book, "**The Faith of Millions**," says on page 152, "The Bible is not a clear and intelligible guide to all.

The apostle Paul said we can understand what he wrote. "If yet, you have heard of the dispensation of the grace of God which is given me towards you: how that, according to revelation, the mystery has been made known to me, as I have written above in few words; as you reading, may understand my knowledge in the mystery of Christ." (Eph. 3:2-4). Paul said the mystery had been made know to him by the revelation of God. He then showed that he was writing it e.g., "as I have written above in

few words" (in the chapters prior to this) and "as you reading, may understand my knowledge in the mystery of Christ." In other words, when we read what he wrote, we can understand what he understood. Paul also said , "For we write nothing to you that you do not read and understand" (2 Cor. 1:13) and "Therefore do not become foolish, but understand what the will of the Lord is" (Eph. 5:17). Thus, the inspired writers taught that we most certainly can understand the Scriptures.

The last part of the answer given in the Catechism to the question, "Can you learn to save your soul just by reading the Bible?" was "No...because the Bible does not have everything God taught." **The Faith of Millions**, on pages 153-154 says, "The Bible does not contain all the teaching of the Christian religion, nor does it formulate all the duties of its members." The Scriptures contain everything that is necessary to equip the man of God for every good work (2 Tim. 3:16-17). There is not a solitary good work that the Christian can do which is not provided in the Scriptures. The Scriptural proof they give for the Bible not containing everything God taught, is John 20:30. It says, "Many other signs also did Jesus in the sight of his disciples, which are not written in this book." (See **Catechism For Adults**, p. 10).

In John 20:30, John simply said that Jesus did many other signs (miracles) which he did record. Notice, though, what John says in the next verse, "...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." Thus, the apostle clearly shows that he wrote sufficient things to produce the faith which brings life in the name of Jesus. Life in the name of Jesus refers to eternal life and it is obtained by belief in the things written by the inspired writers.

We freely admit that the Scriptures do not contain everything Jesus did. John said, "There are, however, many other things that Jesus did; but if every one of these would be written, not even the world itself, I think, could hold the books that would have to be written." (John 21:25). Although we do not have everything Jesus did, we do have every **necessary** thing. We have enough to give us life in His name.

Catholic officials follow up their claim (that we cannot understand the Bible) by stating that one can get the true meaning only from the Catholic Church. The **Catechism For Adults** on page 10 says, "How can you get the true meaning of the Bible? You can get it only from God's official interpreter, the Catholic Church." The Catholics have no passages which mention an official interpreter and, thus, they try to support their claim through human logic and reasoning. Anytime men do such, it amounts to nothing more than human philosophy rather than Scriptural proof. The Bible says, "Let

God be true, but every man a liar..." (Rom. 3:4). It also warns, "See to it that no one deceives you by philosophy and vain deceit, according to human traditions, according to the elements of the world and not according to Christ." (Col. 2:8).

The doctrine of the "infallible interpreter" implies that God did not make Himself clear. It implies that God gave us a revelation that still needs revealing. Did God fail in His attempt to give man a revelation? Do the Catholic officials want us to believe they can express God's will more clearly than God Himself? We believe that God made the mind of man and is fully capable of addressing man in words which man can understand.

4. Catholics Teach Salvation is within the Catholic Church Alone

Catholics teach there is no salvation outside the Catholic Church. Catholics believe we are commanded to be incorporated by Baptism into the Mystical Body of Christ (their Catholic Church), and remain united to his Vicar, through whom He Himself in a visible manner governs the Church on earth. Therefore, no one will be saved who, knowing the Church to have been divinely established by Christ, nevertheless refuses to submit to the Church or withholds obedience from the Roman pontiff, the Vicar of Christ on earth.

Catholics teach salvation is a process of works and not a specific event.

“Not only did the Savior command that all nations should enter the Church, but He also decreed the Church to be a means of salvation, without which no one can enter the kingdom of eternal glory.”

The Bible teaches the exact opposite. To go out into the world and make disciples.

The Catholic interpretation is clearly taught in that dogmatic letter which was issued by the Sovereign Pontiff, Pope Pius XII, on June 29, 1948, "On the Mystical Body of Jesus Christ". For in this letter the Pontiff clearly distinguishes between those who are *actually* incorporated into the Church as members, and those who are united to the Church only by desire.

Discussing the members of which the Mystical Body is composed here on earth, the same August Pontiff says: "Actually only those are to be included as members of the Church who have been baptized and profess the true faith, and who have not been so unfortunate as to separate themselves from the unity of the Body, or been excluded by legitimate authority for grave faults committed".

Toward the end of this same Encyclical Letter, when most affectionately inviting to unity those who do not belong to the body of the Catholic Church, he mentions those who "are related to the Mystical Body of the Redeemer by a certain unconscious *yearning* and *desire"*, and these he by no means excludes from eternal salvation, but on the other hand states that they are in a condition "in which they cannot be sure of their salvation" since "they still remain deprived of those many heavenly gifts and helps which can only be enjoyed in the Catholic Church".

Therefore, let them who in grave peril are ranged against the Church seriously bear in mind that after "Rome has spoken" they cannot be excused even by reasons of good faith. Certainly, their bond, and duty of obedience toward the Church is much graver than that of those who as yet are related to the Church `'only by an unconscious desire". Let them realize that they are children of the Church, lovingly nourished by her with the milk of doctrine and the sacraments, and hence, having heard the clear voice of their Mother, they cannot be excused from culpable ignorance, and therefore to them apply without any restriction that principle: submission to the Catholic Church and to the Sovereign Pontiff is required as necessary for salvation.

5. Catholicism teaches the Roman Church is Infallible

The Catholic writers try to teach that the church could never go into error and is preserved from error. The **Catechism For Adults** on page 56 says, "Why can't the Catholic Church ever teach error? Because Jesus promised to be always with His Church to protect it from error." The book, "**My Catholic Faith**" which is based heavily on materials from the Baltimore Catechism says on page 144, "Jesus Christ promised to preserve the Church from error." On page 145, it says, "Jesus Christ commanded all men to listen to and obey the Church, under pain of damnation. If His Church can teach error then He is responsible for the error, by commanding all to obey." On page 54 the **Catechism For Adults** says, "Does everyone have to obey the Catholic Church? Yes, because she alone has the authority of Jesus to rule and to teach." It is easy to see that Catholics have the authority in the wrong place. The authority is not in the body, but in the Head (Eph. 1:22-23; Col. 1:18). The ruling is not in the kingdom, but in the King (Heb. 7:1-2; Rev. 1:5-6). The authority is in not in the church, but in Christ (Matt. 28:18; 1 Pet. 3:22). The church is not the Savior, but simply the body of the saved (Acts 2:47; Eph. 5:22-24). Jesus' church can and does make mistakes. They Catholic church claims they cannot make a mistake.

There are many passages in the New Testament which reveal that the church would not be preserved from error. Acts 20:17, 28-30; 2 Pet. 2:1-3; 1 Tim. 4:1-3; 2 Tim. 4:3-4; 2 Thess. 2:3-11. We see from these passages that there was to come a great falling away from the truth. In Acts chapter twenty we learn that perverse things would come from the bishops of the church. Peter said (2 Pet. 2) that false teachers would arise among you (working from within) and there would be **many** who would follow them. Paul tell us (2 Thess. 2) that the apostasy was already underway, "for the mystery of iniquity is already at work..." (Verse 7). It started in Paul's day and was to continue until the second coming of Christ. He added, "...Whom the Lord Jesus will slay with the breath of his mouth and will destroy with the brightness of his coming." (Verse 8).

We cannot harmonize that which the inspired apostles said (there shall arise false teachers among you) with that which the Catholic writers say (shall be preserved from error). Furthermore, we call your attention to the fact that the characteristics of the departing group are identical with those of the Catholic Church. Everyone knows that the Catholic Church has forbidden its people to eat meat on Friday and at the present it forbids some from marriage. Also, the only way for the wicked one to last from Paul's day to the second coming of Christ is to have a continual succession. It could not be some wicked person of the past because he will not be here for the Lord to slay when He comes. Furthermore, it could not be ones in the future because their iniquity would not have started in Paul's day. It must, therefore, be a continual succession from the beginning until now. The Catholic Church is the only group which perfectly fits the apostles' description of the great apostasy.

The seven short epistles to seven churches of Asia in the book of Revelation reveal the relationship the church sustains to Christ (See Rev. chapters 2 and 3; see especially 2:1-5, 12-14, 18-20; 3:1-3, 14-15). Those verses plainly reveal that when a church continues in Christ's word, it keeps its identity as His church, but when it fails to abide in His word, it is not longer regarded as His church. Also, they reveal that Christ did not establish His church as one that could never fall into error, because some of those churches went into error. Someone might say that the passages in Revelation referred to the various parishes or congregations rather than the whole church. It is true that the verses were speaking of local churches; nevertheless, the same principle that applied to them relates to the whole church. The Lord does not have a rule for one congregation which is not equally applicable to all. If one church is rejected for embracing error, all others who likewise embrace error are rejected. The early churches had to earnestly contend for the faith, and to continually be on guard against error arising from within. The doctrine of an "infallible church" causes the Catholic Church to fail in this. The Catholic Church is a church which neither recognizes nor corrects its errors.

6. Peter was never in Rome and never a Pope

The empire of pagan Rome, like unto a cruel beast, truly wore the name of blasphemy. It was called the Holy Roman Empire. Can an empire be holy which killed the saints and supported with all its strength a worship of force and idolatry? There is blasphemy! As long as pagan Rome was in the ascendancy, her crowned heads claimed divine powers. Sufficient proof of this is seen in the fact that every ecumenical council for the first six centuries was called by an emperor. The cruelty of pagan Rome shows that she derived her power from the dragon, the devil.

When the barbarian hordes swept down from the north in A.D. 476, the empire seemingly was "wounded to death." Babylon fell to rise no more. The Kingdom of the Medes and the Persians fell to rise no more. Apparently that would be the lot of Rome. But not so! The "deadly wound was healed" and "all the world wondered after the beast." Paul declared that the "man of sin" would not be revealed until that which restrained was taken away.

History plainly shows that, as long as pagan Rome was in the ascendancy, papal Rome was held in check. In the fourth century, Emperor Constantine recognized his version of "Christianity" as the true religion; and, by his gifts to the church and at the point of the sword, he gave impetus to that movement which resulted in the ascendancy of papal Rome. As pagan Rome declined, papal Rome ascended. Out of the casket of pagan Rome emerges papal Rome! Thus the second beast makes his presence felt for, "He exercises all the authority of the first beast in his presence" (Revelation 13:12).

All the pageantry and display and pomp and ostentation of the Roman Catholic Church as is evidenced in her ornately decorated altars, the flowing robes and richly embellished garments of her priests and the tapers and incense all of this constitutes but relics of pagan Rome and speaks convincingly, itself, of the origin of papal Rome. The uninformed are duped into thinking that it is the mark of the true religion. How unlike the Christ who, in the midst of Roman pageantry, was born in a stable and placed in a manger and who, some two years before his death, said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." And how unlike Peter who said, "Silver and gold have I none" is that one who sits pompously in the midst of the vast wealth of the Vatican while without her walls the impoverished Italians beg for bread; and yet many of them continue to pay allegiance to that impostor who in no small degree is responsible for their sad plight. Thus the "strong delusion" works of which Paul spoke. Why cannot people see that, on the very face of it, such pageantry cannot be a part of the religion of our Lord

Jesus Christ? "I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ" (II Corinthians 11:3).

Constantine took and existing statue of the mythological Jupiter god, crossed his name out and called him Peter. Other titles are commonly used with reference to Peter: "Pope," "Holy Father," "Vicar of Christ," "Sovereign Pontiff." All of these are titles that rightly belong only to the Lord Jesus Christ and to God the Father. There is not a single instance in the Scriptures where any of the above titles apply to a man. The term, "Holy Father" is used only once in the entire Bible, and it is used by Jesus in addressing God the Father. (John 17:11). Among the above titles is the bold assertion that the Pope is the "Vicar of Christ." A "vicar" is "One serving as a substitute or agent; one authorized to perform the functions of another in higher office." (Webster). When one searches the Bible from cover to cover, he finds only one passage which gives an indication of a vicar of Christ or God. It is 2 Thess. 2:3-4 and is worded as follows: "Let no one deceive you in any way, for the day of the Lord will not come unless the apostasy comes first, and the man of sin is revealed, the son of perdition, who opposes and is exalted above all that is called God, or that is worshiped, so that he sits in the temple of God and gives himself out as if he were God." The Catholics speak of the Pope as vicar, taking the place of God (Christ Himself is God, Matt. 1:23; John 1:1), yet there is only one passage in the entire Bible which speaks of a man doing such and it calls him "the man of sin."

James Cardinal Gibbons, a Catholic Archbishop said, "Jesus our Lord, founded but one Church, which He was pleased to build on Peter. Therefore, any church that does not recognize Peter as its foundation stone is not the Church of Christ, and therefore cannot stand, for it is not the work of God." (**The Faith of Our Fathers**, p. 82). The apostle Paul said, "For other foundation no one can lay, but that which has been laid, which is Christ Jesus" (1 Cor. 3:11). There is no other foundation but Christ! Therefore, any church which does not recognize Christ alone as the foundation stone cannot be the church of Christ.

Catholics often speak of "the primacy of Peter" and "the primacy of the Pope." However, Col. 1:18, speaking of Christ, says, "And he is the head of the body, the church, who is the beginning, the first-born from the dead; that in all things he may hold the primacy..." Thus, with reference to the authority in the church, the Lord Jesus Christ holds the primacy in **all things**. This leaves nothing for the Pope!

Catholics claim that the Pope is the visible head of the church. The Catholic book **Answer Wisely**, by Martin J. Scott says on p. 49, "The pope, therefore, as vicar of Christ, is the visible head of

Christ's kingdom on earth, the Church, of which Christ Himself is the invisible head." The book **Father Smith Instructs Jackson**, by John F. Noll and Lester J. Fallon, on page 42 says, "According to the will of Christ, all its members profess the same faith, have the same worship and Sacraments, and are united under the one and same visible head, the Pope." Catholic officials always use the word "visible" no doubt thinking that it removes the thought of the Pope standing in opposition to the headship of Christ, and removes the apparent problem of having a church with two heads. Nonetheless, the Scriptures nowhere teach the idea of a visible and invisible head. Jesus said, "All authority **in heaven and on earth** has been given to me." (Matt. 28:18; Emp. mine D.R.). Luke 17:20-21 says, "And on being asked by the Pharisees, 'When is the kingdom of God coming?' he answered and said to them, The kingdom of God comes unawares. Neither will they say, 'Behold, here it is,' or 'Behold, there it is.' For behold the kingdom of God is within you." The kingdom of God is a spiritual kingdom and therefore needs only a spiritual head or king.

Ephesians 5:23-25 shows that Christ is the only head of the church. "Let wives be subject to their husbands as to the Lord; because a husband is the head of the wife, just as Christ is head of the Church, being himself savior of the body. But just as the Church is subject to Christ, so also let the wives be to their husbands in all things." Consequently, the wife is subject to her husband as the church is to Christ. Just as the wife is subject to only one head--her husband, the church is subject to only one head--Christ. Just as the husband does not send a substitute to rule over his wife, Christ does not authorize a substitute to rule over His bride, the church.

Catholics often use the expression, "One fold and one shepherd" to sustain the doctrine of the papacy. (See **Catechism For Adults**, p. 59). They teach that the "one shepherd" is the Pope and the "one fold" represents the Catholic Church. Hear what Jesus said about it: "I am the good shepherd. The good shepherd lays down his life for his sheep...I am the good shepherd, and I know mine and mine know me, even as the Father knows me and I know the Father; and I lay down my life for my sheep. And other sheep I have that are not of this fold. Them also I must bring and they shall hear my voice, and there shall be one fold and one shepherd." (John 10:11, 14-16). Jesus is that one good shepherd. If one can understand that one and one equals two, he can understand this. If one is subject to Christ as the one shepherd--that's one. If one is subject to the Pope as the one Shepherd--that's two!

The church is often compared to the human body in the Scriptures. The members of the church are represented as the various parts of the body. Christ is always said to be the head. (See 1 Cor. 12:12-

27; Eph. 1:22-23; 4:15-16). Our question is: "What part of the body is the Pope?" Also, "How does one get the idea of a sub-head into the body?"

One of the greatest arguments against the primacy of Peter is the fact that the apostles had an argument among themselves as to which of them should be the greatest. Luke 22:24-26 says, "Now there arose a dispute among them, which of them was reputed to be the greatest. But he said to them, 'The kings of the Gentiles lord it over them, and they who exercise authority over them are called Benefactors. But not so with you. On the contrary, let him who is greatest among you become as the youngest, and him who is chief as the servant'." The very fact that the apostles had an argument among themselves shows they did not understand that Peter was to be prince. Also, the occasion of the argument was the night of the betrayal--the last night of the Lord's earthly ministry--and yet the apostles still did not understand that Christ had given Peter a position of primacy. The Lord settled the argument, not by stating that He had already made Peter head, but by declaring that the Gentiles have their heads, "But not so with you." Thus, Jesus very plainly taught that no one would occupy any such place as a Benefactor (or Pope) to exercise authority over the others.

7. The Catholic Church existed before Jesus established His local church.

The Catholic Church and it’s traditions extend all the way back to the Tower of Babylon. This is why God refers to them as Mystery Babylon and the Great Whore of Babylon. They carry traditions from pagan Egypt, Greece, and of course, Roman Mythology. Peter is actually Jupiter (Apollo), and Mary is actually Venus.

8. The Catholic Church practices doctrines and laws against God's Word.

The believer cannot abide by Catholic false doctrine. He must obey the Word of his Lord and Master. The Church of Rome has several major doctrines and laws which are unbiblical, yet they are binding in conscience (under pain of sin, and if dogmas, even of excommunication) according to the teachings of that church.

9. Catholics are Guilty by Association with the Roman System

The Word of God teaches that believers have one or more spiritual gifts (Ephesians 4:7-13; 1 Corinthians 12:1-31), and that these gifts as such do not make us better Christians, but rather their purpose is to equip us for the building up of the body of Christ. They are for service. The context in

these passages demands, from the very nature of such gifts, that Paul is dealing with the visible manifestation of Christ's body that is the local church. Now, which church is the believer supposed to serve? Which church is the believer supposed to exercise his gift? If I work in and for a church that mixes error with truth, I am directly responsible for the spreading of error too. Even if I do not preach what is against God's Word, but do it in and for an institution that does so, I am upholding the institution as a whole.

A true believer who works in and for the Roman Catholic church, directly contributes to the growth and spreading of an institution which preaches:

a. The pope as the infallible successor of Peter and vicar of Christ on earth, temporal sovereign of a state and visible head of the church;

b. Faith as mere intellectual assent rather than trust in the person of Christ;

c. Salvation as communicated through sacraments and kept through good works rather than the gift of God through faith in Christ Jesus;

d. The priesthood as the privilege of a few men endowed with the supernatural power of offering sacrifice and forgiving sins, rather than the priesthood of Christ in which all believers, men as well as women, have an equal share;

e. A church that allows and encourages praying to Mary and saints and making images and statues [idols to aid in worship];

f. A church that openly defies the clear teaching of Scripture in many areas.

A believer who stays and works in the Catholic church contributes to the building up of that church for what it stands and is declared guilty of aiding and abetting the enemy.

10. Roman Catholics openly justify Disobedience to God's Word

On the basis of the authority of the Catholic church. Catholics willingly involve themselves in practices that defy the scriptures. This is why they are not allowed to understand or believe in the scriptures.

A CATHOLIC WHO RECEIVES JESUS CHRIST AS LORD AND SAVIOR WILL LEAVE HIS CATHOLIC CHURCH BECAUSE HE IS NO LONGER A ROMAN CATHOLIC.

11. Catholics are trapped under the Priests and Popes.

A born again Christian has a New Position in Jesus Christ.

If you believe that you are saved because of your faith in Jesus Christ, and accept His Word as final authority, you are not a Roman Catholic but a Protestant. Salvation by faith *without out works* and the sole authority of Scripture are the very foundation of Protestantism, as against salvation by works and sacraments, and the authority of Catholic tradition. Protestants protest the false Christian dogmas of Rome. Protestants are not anti-catholic but they are pro Bible. The Bible is Anti-catholic because anything that is not of the real Jesus Christ is Antichrist. Catholics are taught they must submit under their priests and the priest also possesses the power to forgive sin. The Pope claims to have authority over the Bible.

12. Catholics are trapped in Deception and Heresy.

Many Catholics wrongly think that they can reject official dogmas of their church and yet be Catholics. Their church declares them ipso facto excommunicated (automatically cut off from the Catholic church and their version of the Body of Christ). This makes them heretics in the eyes of their church. If you do not believe that the pope is infallible, that Mary was sinless from conception, that the mass is a true sacrifice, that there is a purgatory, or if you reject any of the seven sacraments as taught by the church, etc., you are no longer a Roman Catholic in the eyes of your church. The text of official definitions of the pope always ends with the expression: "And if any one dare to believe the contrary, let him be anathema (damned and excommunicated)".

13. Catholics Practice a False Water Baptism

John and Jesus both taught water baptism is an ordinance to be performed AFTER a person has made a decision to obey God. An infant cannot make this decision. The parents make it for the child thus showing another other than Jesus is helping in salvation. If you obey the command of Jesus of being baptized in Him, then you automatically incur another excommunication, for the church of Rome dogmatically teaches that you became a child of God at your infant baptism, and that any other baptism after infant baptism can never be repeated or accepted by the Catholic church.

14. The 7 Hills in Revelation is the Roman Catholic Empire

Revelation 17:9 Anyone with wisdom can figure this out. The seven heads that the woman is sitting on stand for seven hills. These heads are also seven kings.

The woman is the Catholic Church. Rome is the only city that ever had and ever will have seven hills.

"Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, who opposes and exalts him-self above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God" (II Thessalonians 2:3, 4).

Who is the man of sin, the son of perdition? He is the one who, as God, sits in the temple of God, showing himself that he is God. If you were required to describe such an impostor, could you possibly do it more completely than is done by that apostate catholic church herself in the description of her head?

"Do you not remember that when I was still with you I told you these things? And now you know what is restraining, that he may be revealed in his own time. For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way. And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming. The coming of the lawless one is according to the working of Satan, with all power, signs and lying wonders, and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. And for this reason God will send them strong delusion, that they should believe the lie, that they all may be condemned who did not believe the truth but had pleasure in unrighteousness" (II Thessalonians 2:5-12). Paul states there was something which restrained, at that time, the revelation of the man of sin, even though the "mystery of iniquity" was already at work, but you will also note the restraining force would be taken out of the way.

"And I stood on the sand of the sea. And I saw a beast rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name. . . . And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marveled and followed the beast. . . . Then he opened his mouth in blasphemy against God, to

blaspheme His name, His tabernacle, and those who dwell in heaven. It was granted to him to make war with the saints and to overcome them. And authority was given him over every tribe, tongue, and nation. All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world. . . . Then I saw another beast coming up out of the earth, and he had two horns like a lamb, and spoke like a dragon. And he exercises all the authority of the first beast in his presence, and causes the earth and those who dwell in it to worship the first beast, whose deadly wound was healed. He performs great signs, so that he even makes fire come down from heaven on the earth in the sight of men. And he deceives those who dwell on the earth by those signs which he was granted to do in the sight of the beast, telling those who dwell on the earth to make an image to the beast who was wounded by the sword and lived. He was granted power to give breath to the image of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed. He causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads. . . ."

On the basis of these various verses from the chapter stated, and bearing in mind the apostle Paul's description of "the man of sin" in the second chapter of II Thessalonians, is a striking parallel as it is reflected in recorded history as the Popes and Catholic Church.

15. The Intolerance within Catholicism

This second beast is described thus: "He had two horns like a lamb, and he spoke as a dragon." How fitly that describes the Roman Catholic Church. Her outward appearance presents the meekness of a lamb, but her papal bulls and edicts disclose the voice of the dragon. "He does great wonders and deceives them that dwell on the earth, by means of those miracles which he had power to do. . . ." Or, as Paul states in describing the man of sin, "whose coming is after the working of Satan with all power and signs and lying wonders." The so-called "miracles" of the Catholic Church, such as those of the scapular, are sufficiently familiar to most of you to continue this striking parallel. "As many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive the mark in their right hand, or in their foreheads."

The Roman Catholic church is intolerant when and where that church has the ascendancy. Consider the Inquisition; consider the slaughter of the Huguenots; and even today consider the rank

intolerance in Catholic dominated and benighted Spain as she struggles under Franco, the henchman of the pope. Understand the intolerance in Portugal and reflect upon the cruel suppression of the activity of other religious bodies in many South American countries particularly such countries as Argentina under the papal servant, Peron as the intolerance there has been brought to light time and time again by the protest of those religious bodies in the American press.

16. The Practice of Pagan White Witchcraft Rituals

The following satanic dogmas and rituals began in Babylon, perfected in Egypt, and finalized in Rome

a. Catholic Holy Water

Now let us proceed with our consideration of Romanist doctrine and thus continue to establish the disregard for God's Word as reflected therein, and thereby further set forth why I left the Catholic Church. The introduction of "Holy Water" could easily have been the first departure from simple New Testament teaching. Where, pray tell me, do you read in the gospel of Christ of Holy Water? Peter tells us that God has given to us all things that pertain to life and Godliness (II Peter 1:3), but God has not given to us anything that pertains to Holy Water. There-fore Holy Water is no part of life or Godliness. Furthermore, let it be constantly borne in mind that, as already established, the revelation of God as it concerns our duty to Him is fixed, final and complete. As Jude would say, it has been "once delivered unto the saints." Hence, beloved, to teach or practice something not authorized therein is to fall under the indictment pronounced by John in these words: "Whoever transgresses and does not abide in the doctrine of Christ does not have God" (II John 9). So a little Holy Water becomes a violation of a great principle.

b. The Latin Mass

And then there is the Latin Mass. Wherever you go upon the earth in this country, Canada, England, France, Germany, the countries of South America or Africa or Asia the mass is said in Latin, a dead language. Yet the apostle Paul declared, "For if I pray in a tongue, my spirit prays, but my understanding is unfruitful. What is the conclusion then? I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding. Otherwise, if you bless with the spirit, how will he who occupies the place of the uninformed say 'Amen' at your giving of thanks, since he does not understand what you say? For you indeed give

thanks well, but the other is not edified. I thank my God I speak with tongues more than you all; yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue" (I Corinthians 14:14-19). Let the Roman Catholic Church contend that the world-wide Latin mass is a mark of her universality and a sign of her cohesion; the truth remains that it is a flat violation of the teaching of the apostle Paul which has just been given. Thus, again, the Catholic Church disregards the Word of God.

c. The Sacrament Of Penance

Let us now take a look at the Sacrament of Penance. According to this point of Catholic doctrine, which is everywhere embraced, acknowledged and studied by Catholics, when men sin they incur the wrath of God and when they repent and receive the Sacrament of Absolution, they are forgiven but not altogether! The Council of Trent sets forth: "If any man shall say that the whole penalty is always remitted by God, together with the guilt, and that the only satisfaction of penitents is faith whereby they embrace that Christ has made satisfaction for them: let him be accursed." Thus the Catholic Church teaches that there are two punishments for sin, the eternal and the temporal. Now, by the Sacrament of Penance, the eternal punishment is remitted, but the temporal punishment remains due. Man must do something to appease the wrath of God regarding the temporal punishment. The priest determines what is sufficient to satisfy God in this matter. In Peter Dens' Theology, a long list of suggested works of satisfaction practiced in the Romanist Church are given: fasting, rising earlier, enduring cold, praying, reciting litanies, reading the penitential psalms, hearing masses, visiting churches, wearing sackcloth, making gift of food, clothes, money and so on. Let us see the gross offense to God's Word in this. First, it makes God's forgiveness incomplete. But hear the Lord in the matter: "Come now, and let us reason together, says the Lord, though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool" (Isaiah 1:18).

Second, it makes Christ only a partial Savior the ministry of the priest is altogether essential; he must determine what more is necessary in order to satisfy God. But we read of Christ: "Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make inter-cession for them" (Hebrews 7:25). Get it, my friends! Christ is able to save to the uttermost them that come unto God by Him!

Finally, as already stated, it makes the priest an absolutely necessary mediator and in this we see the design of the Catholic Church to bind the people to herself through her system of priests and

sacraments which they alone can administer. But hear the apostle Paul in this matter: "For there is one God, and one mediator between God and men, the man Christ Jesus" (I Timothy 2:5). There is one mediator; that mediator is Jesus Christ and that eliminates the Catholic priest from God's order.

d. Catholic Doctrine Of Purgatory

Let us now have a look at the Catholic doctrine of purgatory. The first council that mentions the subject of purgatory is the Council of Florence in A.D. 1438. It decreed, "If any true penitents shall depart this life in the love of God, before they have made satisfaction by worthy fruits of penance for faults of commission and omission, their souls are purified after death, by the pains of purgatory." In the Douay Catechism, we read: "Whither go such as die in venial sin, or not having fully satisfied the punishment due to their mortal sin? The answer: To purgatory, till they have made full satisfaction for them, and then to heaven. What is purgatory? The answer: A place of punish-ment in the other life where souls suffer for a time, before they can go to heaven."

As to the nature of the punishment, Peter Dens states that it is two-fold: one of loss and one of sense. The punishment of loss is merely a delay of the beatific confession and the punishment of sense in purgatory is caused by material fire. Bellarmine maintains that the punishments of purgatory are more severe, grievous and bitter than the greatest punishments of this world.

Damien, along with others, teaches the inhabitants of purgatory pass rapidly and painfully in baths ranging from cool to tepid, from torrid to frigid, from freezing to boiling. Thurcal tells us that, among other things, the sufferers have to pass over a bridge studded with sharp nails with points upturned; the souls have to walk barefoot on this rough road and many ease their feet by using their hands; others roll with the whole body on the perforating nails until, at last, bloodily pierced, they complete their way over the painful course. Thus, in due course, they escape to heaven. Such are some of the visions of purgatory depicted by some of the Romanist theological writers. Such tales are as silly as pagan mythology. In fact, Plato, Homer and Virgil taught the same doctrine. Protestants of today have so exposed these absurd notions that Roman Catholics are sometimes hesi-tant to acknowledge such a portrayal of purgatory. Yet the time was when the pope, the cardinals and their coworkers upheld such rigidly and to deny it was a mark of heresy. Their modern writers still maintain the punishment is extremely severe and is caused by material fire.

e. The Location of Purgatory

As to where purgatory is, Catholic authors cannot decide. Gregory the Great thought it to be in the earth's center and he considered the eruptions of Vesuvius and Aetna as flames arising from it. Bellarmine thought purgatory between heaven and earth with the demons of the air. Damien with others concluded it might be in some flaming cavern or icy stream. The truth is, of course, that there is no such place. It is but the figment of Catholicism and is used to fatten her purse and bind the people to the ministry of her priests as we shall see in our consideration of indulgences, invented to release the sufferers from the imagined purgatory and transport them to paradise. Beloved, the Word of God very plainly teaches that our eternal destiny is sealed at the time of our physical death. Paul declares, "For we must all appear before the judgment seat of Christ; that each one may receive the things done in the body, according to what he has done, whether good or bad" (II Corinthians 5:10). We shall be judged by what we do in the body and James sets forth that "the body without the spirit is dead" (James 2:26). Hence, when we die in the body our eternal judgment and destiny are sealed! This, of course, is absolutely fatal to the theory of purgatory, a supposed place of further cleansing.

Listen to Jesus, whose native home is the other world, as He gives us the account of the rich man and Lazarus. "So it was that the beggar [Lazarus] died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. And being in torments in Hades, he lifted up his eyes and saw Abra-ham afar off, and Lazarus in his bosom. Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.' But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented.' " Now take notice: " 'And beside all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us' " (Luke 16:22-26). After death, there is a great gulf fixed between them which cannot be crossed, and mark it! that is before the final judgment, for later the rich man pleads that Lazarus might be sent to his father's house in order to testify to his five brethren. Remember, too, the account reads, ". . . The rich man also died and was buried. And being in torments in Hades, he lifted up his eyes. . . ." That is the sequence. So, we see that after death there is a great gulf fixed that cannot be crossed. What purpose, then, can purgatory serve? It is not strange that Catholicism rejects the Bible; to accept the Bible would be to destroy Catholicism.

f. Indulgences are the Key to Purgatory

As soon as the Catholic Church had invented purgatory, she devised means of affording a fictitious key, namely indulgences, to unlock the door of that fictitious prison called purgatory. The Catholic Church tells us that "an indulgence is a remission of the temporal punishment of our sins, which the Church grants us outside the sacrament of penance. Can indulgences be made use of to the souls in purgatory? Yes, all indulgences which the Pope has indicated for that purpose." Pope Leo X stated, "We have thought proper to signify to you that the Bishop of Rome is able to grant to the faithful in Christ, indulgence either in this life or in purgatory out of the superabundant merits of Christ and his saints." The bishop may grant indulgences in his diocese and the archbishop throughout the whole province, but the pope is the supreme dispenser of indulgences. An indulgence may be received by a man before he enters purgatory and so be happy. Or, an individual might operate retroactively in regard to certain works of alms, prayers and the like performed by someone for another. For example, a Catholic with sympathy for his relatives in purgatory might obtain an indulgence in the form of commutation of their sentence in that fiery region, securing in such a case an indulgence of a certain number of days or years.

According to a Catholic book of devotion, this brief petition, "Sweet heart of Mary, save me!" gives three hundred days indulgence every time it is repeated. From the infallibly authorized Book of the Scapular, we take note that: To those who wear the scapular during life, Mary makes this promise; "I, their glorious mother, on the Saturday after death, will descend to purgatory and deliver those whom I shall find there, and take them up to the holy mountain of eternal life." To visit a Carmelite church on Saturday procures eighty-seven years of indulgence and the remission of two-sevenths of all sins; to wear a blue scapular gives full indulgence, cancels all sins and gives a free ticket to paradise.

America Spends Ten Million In Indulgences

Indulgences have been used to prompt crusaders to rise up against those who have opposed Catholicism; they have been used to purchase the remission of sins and to deliver souls from purgatory. More than ten million dollars are expended annually in North America to help souls out of purgatory. Masses were said in Canada at twenty-five cents each and in many parts of United States at one dollar each, and that it was, therefore, a common practice for the bishops in the United States to have masses said in Canada for the departed souls and thereby make seventy-five cents on each mass. For many years it was a common practice for the bishops of Canada to send to Paris to

have masses said at five cents each by the poorer priests there, thus saving twenty cents on each mass they were paid to celebrate.

Martin Luther Arises Against Indulgences

When Martin Luther was serving as a priest in Whittenberg, Germany, Johan Tetzel, a Dominican priest, came through that region selling indulgences and telling the people that if they would buy those indulgences and couple with them severe penance, they would have the remission of their sins.

That seems to be the incident that prompted Luther to put his ninety-five objections to the Catholic Church on the door of the church building and then defy the whole Catholic hierarchy, pope included, to debate the merit of his objections.

I might add that the money thus obtained by Tetzel was going to complete the building of St. Peter's Cathedral in Rome. There was no scruple about this business of selling indulgences. Tetzel went so far as to proclaim that he had saved more souls from hell by his indulgences than the apostle Peter had converted to Christianity by his preaching. If that is not making merchandise of religion, pray tell me, what is it? Coming to a knowledge of the truth and being honest with myself, I could not stay in the Catholic Church. That is why I left.

g. The Doctrine Of Extreme Unction

The Catholic Church practices the "extreme unction." - a sacrament in which by the anointing with holy oil and by the prayers of the priest, the sick receive the grace of God for the good of their souls, and often also their bodies. . . . It [extreme unction] in-creases sanctifying grace; it remits venial sins, and those mortal sins which a sick person repents of; it strengthens the soul in its sufferings and temptations; it often relieves the pains of sick persons, and sometimes restores him to health. . . . We should receive extreme unction when we are in danger of death from sickness." This is a shining example of Catholic arrogance and presumption. Not only is there no mention whatever of such a practice in God's Word, but for the first eleven hundred years of this Christian era there is no record of its ever being practiced among the people of earth. The Converted Catholic Magazine lists an article having to do with the grave misgivings on the one hand or the fears on the other of Catholic youth engaged in World War II, who on the eve of actual combat reflected on the impossibility of Catholic chaplains being everywhere present to administer extreme unction. Protestant youth understand that there is one mediator, Jesus Christ, and that He is truly omnipresent

and, hence, they are not concerned about the feigned mediation of one who, like themselves, has feet of clay.

h. Confessing Sins To Priests

The auricular confession and the arrogant contention that the priest can forgive sin is more proof the Catholic Church is not the true body of Christ. There is a curtained recess or box which is called the confessional in every Catholic Church. The penitent Catholic on bended knee there meets the seated Catholic priest and, as the priest questions, the penitent recites his various misdeeds since they last met. This is called "auricular" because it is made into the auris, or ear, of the priest. It is but one of not a few abominable practices introduced during the medieval period. In fact, learned Romanists do not deny that auricular confession became a practice of the Catholic Church at the council of Lateran, A.D. 1215. Pope Innocent III, of the merciless Inquisition, was its founder. Catholics, generally, do not know that. Here is one reason why they do not: the Council of Trent declared, "Whoever shall say that the mode of secretly confessing to a priest alone, which the Catholic Church has always observed from the beginning and still observes, is foreign to the institution and command of Christ, and is a human invention; let him be accursed. . . ."

In Acts 2, the believing Jews cried out, ". . . ‘what shall we do?’ Then Peter said to them, ‘Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit’ " (Acts 2:37, 38). No command here to confess to any priest or any other man for the purpose of obtaining absolution and no infant can make that decision.

When Simon, after his baptism as recorded in Acts 8, had committed a grievous sin, Peter directed him as follows: ". . . Repent there-fore of this your wickedness, and pray God if perhaps the thought of your heart may be forgiven you . . ." (Acts 8:21-23). Peter did not direct him to confess his sins to a priest in order to obtain absolution. James, in giving instructions to those in the church, said, "Confess your trespasses to one another, and pray one another, that you may be healed" (James 5:16). My friends, that states, "Confess your faults one to another." It does not say to a priest.

Concerning another aspect of such a practice, Mr. Chiniquy, an ex-priest of good authority, says: "I have heard the confession of more than two hundred priests, and to say the truth, as God knows it, I must declare that only twenty-one had not to weep over the secret sins committed through the irresistibly corrupting influences of auricular confession. I am now more than seventy-seven years old, and in a short time I shall be in my grave. I shall have to give an account of what I now say.

Well, it is in the presence of my Great Judge, with my tomb before my eyes, that I declare to the world that very few yes, very few priests escape from falling into the pit of the most horrible moral depravity the world has ever known, through the confession of females."

i. Catholics Teach That Priests Can Forgive Sins

In Deharbe's Catechism, page 150, we read, "Question: Does the priest really forgive sins, or does he only declare them forgiven? Answer: The priest really and truly forgives sins through the power given him by Christ." How is the little child, or ignorant adult, or the one educated in a Catholic school going to recognize how much the Scriptures are perverted in that statement? To forgive sins is God's prerogative and He has never delegated it to any priest! "He as God sits in the temple of God, showing himself that he is God." Such blasphemy!

"Call No Man Father"

While speaking of the usurpation of that which belongs to God, let us consider the fact that the priest is called "Father." Jesus said, "But you, do not be called 'Rabbi'; for One is your Teacher, the Christ, and you are all brethren. Do not call anyone on earth your father; for One is your Father, He who is in heaven" (Matthew 23:8, 9). The usual Catholic quibble is, "You call your paternal parent 'father'." Yes, and Jesus speaks of the earthly parent in that manner, but here it plainly has a religious designation as the context shows.

j. Transubstantiation

Catholics teach The Lord's Supper Becomes Literal Body and Blood Of Jesus. The Council of Trent declares, "Whosoever shall deny that in the Sacrament of the Most Holy Eucharist are contained, truly, really and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ, and therefore, the entire Christ; but shall say that he is in it only as in a sign, or figure of virtue: let him be accursed." From one of the Catholic Mission Books comes this: "Question: How and when are the bread and wine changed into the Body and Blood of Jesus Christ? Answer: This change is wrought by virtue of the words of consecration pronounced by the Priest during the Holy Mass." Thus the Catholic Church teaches that the priest has the power to change the bread and wine into the very body, blood, soul and divinity of Christ; and then, permit us to add, the priest proceeds, along with his fellow-communicants, to eat the very Lord whom he professes to have thus brought into being. This absurd doctrine and practice was no doubt what prompted Crotus,

the Jew, to say, "Christians eat their God." The cannibal never eats the object of his superstition, but the Roman Catholic eats the object of his adoration.

The world in its darkest age of paganism has never witnessed such a system of idolatry, so debasing, impious, ridiculous and diabolical in its consequences as the Church of Rome teaches in the dogma of transubstantiation. . . . It seems impossible that man can consent to worship a God whom the rats can eat.

In instituting the Lord's Supper, Jesus took bread and said of it, "This is My body." When our Lord made that statement, He was very much in the flesh of His body and the blood was coursing through His veins. Yet He used the present tense of the verb in declaring, "This is My body." Now this question: if the bread thus became the very body of Christ, what became of the One whose hand held that bread? Remember, He has but one body. Jesus also said, "I am the door and I am the true vine," yet none of us have any difficulty understanding that Christ is not a literal door or vine. Why then should anyone have difficulty in under-standing that Christ, in the body, said of a piece of bread, "This is my body"; that He did not literally become that piece of bread? Paul tells us, ". . . that the Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, 'Take, eat; this is My body which is broken for you; do this in remembrance of Me' " (I Corinthians 11:23, 24). Notice, "Do this in remembrance of Me [Christ]." Now can the bread be, at the one and the same time, the memorial and the thing memorialized? Paul tells us that the Lord's Supper is a memorial of the death of Christ until He shall come (I Corinthians 11:26).

The Catholic church will strive to justify their position by turning to the sixth chapter of John and reading, "Then Jesus said to them, 'Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you . . . For my flesh is food indeed, and My blood is drink indeed' " (John 6:53, 55).

Where is the Lord's Supper mentioned in that chapter?

That was spoken before Jesus instituted the Lord's Supper. To take a text from the context becomes a pretext. Continue to read the chapter and Jesus gives this meaning: "It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit and they are life" (verse 63).

In Deharbe's Large Catechism, we read: "Have we to drink of the chalice, to receive the blood of Christ? No, for under the appearance of bread, we receive also the Blood of Christ, since we receive

His living body." Let the very words of Jesus refute that Catholic teaching, "Then He took the cup, and gave thanks, and gave it to them, saying, 'Drink from it, all of you' " (Mat-thew 26:27). And then we read in Mark 14:23, "Then he took the cup, and when He had given thanks He gave it to them, and they all drank from it."

k. The Doctrine Of Celibacy

The Council of Trent decrees: "Whoever shall say that the clergy constituted in sacred order, or regulars, who have solemnly professed chastity, may contract marriage and that the contract is valid: let him be accursed. . . . Whoever shall say that the marriage state is to be preferred to the state of virginity, or celibacy, and that it is not better and more blessed to retain virginity, or celibacy, than to be joined in marriage: let him be accursed." The Catholic Church imposes celibacy on the pope, the cardinals, the archbishops, the bishops, the priests and the nuns. Yet God said, "It is not good that man should be alone; I will make him a helper comparable to him" (Genesis 2:18). We read in Hebrews 13:4, "Marriage is honorable among all. . . ."

When a woman became a nun, she perverts the course that God would have her follow. Paul said, "There-fore I desire that the younger widows marry, bear children, manage the house, give no opportunity to the adversary to speak reproachfully" (I Timothy 5:14).

l. Concubines in Catholicism

In the Moral Theology of Ligori, Volume 8, page 444: "A bishop, however poor he may be, cannot appropriate to pecuniary fines, without license of the Apostolical See. But he ought to apply them to pious uses. Much less can he apply those fines to anything else but pious uses, which the Council of Trent has laid upon non-resident clergymen, or upon those clergymen who keep concubines." Think of it! If a clergyman of the Catholic Church marries, he is excommunicated, but if he keeps a concubine, he merely is subject to a fine. Indeed it is a strong delusion that can ensnare people in a religion that teaches such!

It is no wonder that the St. Louis Republican of June 20th, 1887, printed a letter from Bishop Hogan of the Catholic Diocese of St. Joseph in which he gives a list of twenty-two priests received into his diocese the fifteen years prior to 1876 whom he was compelled to dismiss on account of immoralities. About the middle of the past century, Bishop Vandeveld, of Chicago, said of the conduct of priests in his diocese: ". . . they are all either notorious drunkards, or given to public or

secret concubinage." Finally, concerning this matter of forbidding to marry: "Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, speaking lies in hypocrisy, having their own conscience seared with a hot iron, forbidding to marry, and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth" (I Timothy 4:1-3). If ever God in His Word points the finger of inspiration at a religious body and brands it an apostasy, He does in this instance. Which body? That one which forbids to marry and commands to abstain from meats. But with Catholicism, the Bible is a dead letter. No wonder!

m. The Pope Becomes Infallible In 1870

The Roman Catholic Church had considerable difficulty deciding that her pope is infallible, and the matter required much time. In fact, it was not until the Vatican Council in 1870 that the infallibility of the pope was adopted. Here is the result of that council's vote on the matter: For 451, against 88, 62 would accept if modified, and 70 did not vote at all! On the basis of that, a fallible cardinal becomes infallible in the administration of his office when appointed pope. Who can believe such? And remember, this was adopted more than eighteen hundred years after Christ had given to the world His fixed, final and complete revelation of what constitutes acceptable service to Almighty God.

n. Images In The Catholic Church

This is a defensive topic for blind Catholics who do not realize they are trapped in idolatry. The use of relics and images by the Roman Catholic Church is common knowledge. About 601, Gregory the Great condemned the use of images in the strongest terms. He very highly commended the Bishop of Marseilles for breaking the images to pieces. Yet at the Council of Trent, A.D. 1545, a decree was pronounced, and is authoritative today, to the effect that "images were to be retained and due honor and veneration to be given them as representing those whose likenesses those images bear." Thomas Aquinas said, "The same reverence is to be paid to the image of Christ, as to Christ himself."

Did you ever see a Catholic statue supposed to be a likeness of the adult Christ in which his hair was not shown as long dropping, perhaps, to the shoulders? The apostle Paul declares that even nature teaches that it is a shame for a man to have long hair (I Corinthians 11:14). Do you think that Jesus would violate that declaration which He moved Paul to record? Did you ever see a statue of Jesus in

which He was not portrayed as being beautiful in body? Yet Isaiah said of Him, ". . . when we see Him, there is no beauty that we should desire Him" (Isaiah 53:2).

No one knows how Jesus looked in the flesh and I submit to you that here is sufficient grounds for withholding such from man, "You shall not make for yourself a carved image any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them nor serve them. For I, the Lord your God am a jealous God . . ." (Exodus 20:4, 5).

It is no strange thing that the Catholic Church has entirely eliminated the wording of this second commandment of the Decalogue from its versions of the Catholic Baltimore Catechism, taught in all its parochial schools. The Bible becomes a dead letter to that religion which it condemns.

Life magazine, reporting the ceremonies in Ottawa, Canada, in June, 1947, at the Marian Congress, pointed out that a great procession of devout people knelt and kissed the foot of the giant statue of Mary "Until the paint wore off its toes." Pictures in L'Europeo, an Italian newspaper, of April 5, 1947, shows that devout Catholics in Naples continue to crawl at full length on their stomachs before the images of their Madonnas and lick the ground with their tongues on their way to the statues.

The New York Department of Health was compelled to put a stop to this practice among the Italian people in the Bronx, because it resulted in so many cases of tetanus. Such idolatry!

17. The Worship of Mary The Goddess Of Heaven and Mother of God

The Catholic view of Mary holds a higher position than Jesus and is considered equal with God the Father.

Catholics pray to Mary and to their saints. Saints are actually the minor gods of mythology. Here is a prayer, found in the Breviary for the 14th of September, addressed to the cross as if it were living:

"O cross, more splendid than the stars, illustrious throughout the World, much beloved by men, more holy than all things, who alone was worthy to bear the treasure of the world, bearing sweet wood, sweet nails, a sweet burden, save this present multitude assembled this day in thy praise."

As for prayers to Mary, in a book published by the Excelsior Publishing House, New York, 1891, and which book is entitled Glories of Mary and which was approved by the Archbishop of New

York, on page 84 we read, "Sinners receive pardon only through the intercession of Mary." In the rosary, Catholics call on our Father some fourteen times and upon Mary some fifty-three times. The Bible teaches that ". . . whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him" (Colossians 3:17).

Nowhere in God's Word are we taught to pray unto anyone other than God, and nowhere in His Word are we taught to pray through anyone other than Christ, who said, "I am the way, the truth, and the life. No one comes to the Father except through Me" (John 14:6).

Catholics Exalt Mary

"Thou art called the Mediatrix of all grace, the Refuge of afflicted hearts, the Advocate of desperate causes, the unfailing succor of all in need. It is through Thy maternal Heart that all benefits come to us. Filled with confidence in Thy Immaculate Heart which we venerate and love, we come to Thee with our pressing needs and many supplications. . . . "

The Catholic Church addresses Mary as the "Mother of God" even though the first four words in the Bible declare that it is not so. On occasion, Catholics pray "five Our Fathers and five Hail Marys"; and, at such a time, they pray the same prayers through five times in undelayed succession. But listen to Jesus, "When you pray, do not use vain repetitions as the heathen do. For they think that they will be heard for their many words" (Matthew 6:7).

According to a recent issue of the Time magazine, next year on the occasion of the present pope's fiftieth anniversary of entry into the priesthood, the Catholic Church is going to proclaim the ascension of Mary as a tenet of Catholicism. (This sermon was in November, 1948.) And Catholics will accept it. Thus Catholicism, like paganism, has her high priestess. Now listen to the Bible: "And it happened, as He [Jesus] spoke these things, that a certain woman from the crowd raised her voice and said to Him, 'Blessed is the womb that bore You, and the breasts which nursed You!' But He [Jesus] said, 'More than that, blessed are those who hear the word of God and keep it' " (Luke 11:27, 28).

There are many more reasons that prove Catholicism is not the true church and this document will be updated as more evidence is collected.