

Another Side of Catholicism

Insights from a Former Catholic Nun



Mary Ann Collins

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Dedicated to Jesus Christ

*Worthy is the Lamb that was slain
to receive power, and riches, and wisdom,
and strength, and honour, and glory, and blessing.*

(Revelation 5:12)

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Preface

In the early 1900s, a professional baseball team was accused of cheating. Unfortunately, the charges proved to be true. A young fan met one of the team's players and, in tears, said: "Say it ain't so, Joe!"

I have often felt that way while doing research about the Catholic Church. But I continued the research in spite of it, because I wanted to know the truth.

The truth is precious, even when it is distressing. Our God is truth incarnate. (John 14:6; Romans 3:4) God promised that the truth would set us free. (John 8:32)

We all need God's truth. And we all need the strength and courage to live according to it. Keeping the long-range perspective of eternity helps.

Before you read this book, I'd like to share a poem with you.

Jesus, son of David, have mercy on me.

*Light my path and guide my way.
Make me faithful, so I'll stay
Close to You throughout the day,
Devoted to You in every way.*

Jesus, son of David, have mercy on me.

*Open my eyes that I may see
The precious truth that You have for me.
Open my heart to love as You do.
Enable me to be faithful and true.*

Jesus, son of David, have mercy on me.

Foreword

Another Side of Catholicism is based on a lot of research. It deals with subjects that are often presented in a complex or academic fashion. I have tried to be simple and straightforward in my presentation, in order to be easily understood by people from a wide variety of backgrounds.

I have thoroughly documented the information in *Another Side of Catholicism*. You can study these issues yourself and come to your own conclusions. Much of my information comes from Catholic books and websites. I have also drawn from my personal experience with Catholicism.

This book confronts some touchy issues. I have tried to do so with compassion and objectivity, but sometimes I have had to be blunt in order to make my point clear. Jesus told us to speak the truth in love. I have tried to do that.

I want to make it clear that my problem is with the Catholic **system**—not the people. I love the people. There are many Catholics who really love the Lord. I used to be one of them.

Communication

People think differently. Our minds work differently. We interpret what we read based on our knowledge and personal experience. If we aren't careful, we may make assumptions, or jump to conclusions.

Please don't read things into this book that I haven't said. For example, when I say that a person did something, all I am doing is describing actions that can be objectively verified. I am not attributing motives to people. I can't do that, because I don't know the people.

In *Another Side of Catholicism* I will sometimes tell about people who did destructive things. I am not judging those people. Only God knows their hearts. I am just giving you some historical facts.

For example, I discuss the Inquisition. What the Inquisitors **did** was bad. However, only God is qualified to judge the **men** who did it. There is a difference between people and their actions. Sometimes people who do bad things are looking for God, but we would never recognize it because of their behavior. The Apostle Paul is an example. Before his conversion, he persecuted Christians to the death.

Some Practical Issues

You have my permission to quote from *Another Side of Catholicism* as long as you do it accurately and fairly. You may also copy portions of it to share with your friends, or to use in Bible studies or other classes.

I wanted to give you some good quotations from some papal encyclicals. However, I don't have permission to quote the material. So I paraphrased the information. You can read the encyclicals for yourself, because they are online, and I will tell you how to find them.

I created a website for *Another Side of Catholicism*. You can read the entire book online. You can also contact me through the website. I encourage you to tell your friends about it.

www.AnotherSideOfCatholicism.com

In quoting from *The Catholic Encyclopedia*, I have used the classic 1914 edition. This edition has two advantages. First, it is online, so you can read the articles for yourself. Second, it was written before the Second Vatican Council (1962–1965).

Following the Second Vatican Council, the Catholic Church placed a strong emphasis on ecumenism. It made many changes in its outward appearance, in order to be more palatable to Protestants. The 1914 edition of *The Catholic Encyclopedia* speaks openly and frankly about some things that more modern editions would probably avoid or water down.

My biography mentions that I left the convent when I was a novice. I never made vows. Some people have asked me why I refer to myself as a “former nun” when I never made vows. According to the 1914 edition of *The Catholic Encyclopedia*, if a novice has been accepted into a religious order (I was), and has been given a habit (I wore it), then he or she is a monk or a nun in the broad sense of the term.

You can buy *Another Side of Catholicism* online at Amazon.com and iUniverse.com. If you have a bookstore, you can get a discount at iUniverse. If your bookstore is online, tell them that you have a “dot-com” store so that you can get a better discount. In order to get the discount, you have to order the book by phone (877-823-9235).

Another Side of Catholicism gives Internet addresses for many online articles. In addition, there are some things that you can easily find for yourself. Please read the information at the beginning of the Notes. It tells you how to find papal encyclicals, articles from *The Catholic Encyclopedia*, and other help-

ful things. It also tells you how to locate information in the online edition of *The Catechism of the Catholic Church*.

All Scripture quotations are from the King James Version of the Bible.

A Challenge

If you are disturbed by some of the things that I have written, I understand how you feel. I was a devout Catholic for many years, and strongly loyal to the Catholic Church. It grieves me to learn about some of these things.

If you disagree with what I have said, you are welcome to your opinion. We all have to do the best that we can to discern whether or not things are true. However, I do want to challenge you to do one thing. Please ask God what He thinks about it.

We all need to pray, as David did: “Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting.” (Psalm 139:23-24)

May the Lord bless you and speak to your heart as you read this book.

Personal Testimony

I was raised a secular humanist. When I went to college, I started investigating Catholicism. After two years of intense study, I became a Catholic.

I was zealous. I kept studying the lives of the saints and the teachings of various prominent Catholics. I often went to Mass several times a week, and sometimes every day. I transferred to a Catholic college in order to take classes in religion.

I entered the convent for several reasons. I wanted to be closer to God and to serve Him more wholeheartedly. I wanted to learn more about God and to spend my life being more intensely focused on Him. And I believed that God wanted me to be a nun.

The convent was not a healthy place, either spiritually or emotionally. Our self-imposed penances, and our other attempts to make ourselves more holy, actually encouraged self-righteousness. We were not allowed to have friendships, or to be close to any human being. We were supposed to be emotionally detached. We were taught to love people in a detached, impersonal way.

This is not Biblical. God said: “It is not good for man to be alone.” He was referring to more than just marriage. The Bible encourages close relationships.

Our example of the perfect human being is Jesus. He was unmarried, but he was not at all emotionally detached. He wept publicly. His heart was “moved with compassion.” He made many statements that showed strong emotions. He had special friends (Peter, James, and John) and a “best friend” (John).

I left the convent after two years, before making vows. I was still a novice, undergoing training and “spiritual formation” in preparation for making vows.

After I left the convent, I was frustrated with the local Catholic churches. I did not see strong faith or zeal for God. Some of the priests preached things that were so contrary to Scripture that they were acutely distressing to me.

My parents had become Christians. They were members of a Protestant church. I visited their church and discovered that I was hungry for the Bible-based teaching. For years, I attended two services on Sundays: early morning Mass, followed by the service at my parents’ church.

Eventually, I left the Catholic Church and joined my parents’ church. And I finally found the personal relationship with God that I had been looking for all of my life.

I used to be all tied up in rules, regulations, and rituals. But now I have found a wonderful, vibrant, personal relationship with the Creator of the universe, who loves me. And with Jesus Christ, who loves me so much that He died for me. And He has put a new song in my heart:

*Your Word brings life to save my soul.
Your Truth brings light to make me whole.*

*Your perfect love casts out my fears,
Comforts me, and dries my tears.*

*I'm in the shadow of Your wings
Where you teach my heart to sing.*

*Safe and secure from all alarm,
Your faithful love keeps me from harm.*

*I will bless You all my days.
You fill my heart with songs of praise.*

Chapter 1

The Truth

If you are from a Catholic background, what you were taught about Catholicism probably doesn't show the whole picture. This book will introduce you to another side of Rome that you need to be aware of in order to be well informed.

The truth can stand up to the test of history, Scripture, and being questioned. If what you were taught is true, then this book is not a threat to it.

The truth can stand on its own. That is because Jesus Christ is Truth Incarnate. He said, "I am the way, the truth, and the life". (John 14:6) And Jesus promised that the Holy Spirit would guide us into all truth. (John 16:13)

I started out as a secular humanist. (You can read about it in my Personal Testimony.) My first prayer was, "God, if You're out there, show me." And He did. (It was a gradual process.) Because of that, I'm confident that God will reveal Himself, and His truth, to any person who really wants to understand.

I am asking God to show both you and me what is true and what is not true. We all need that—all the time.

God is powerful enough to open our eyes when they need to be opened. And He is loving enough to want to do it. The crucial question is, what is more important to us—the truth, or staying in our comfort zone? If we really want the truth, then God will show it to us.

I encourage you to check out my sources for yourself and come to your own conclusions. That is because you and I are responsible for our own lives. We need to base our decisions on our own personal convictions, and not on what somebody else tells us.

Some day, you and I will stand before God, and our works will be tested by fire. The Bible says:

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." (1 Corinthians 3:13-15)

When you and I stand before God, we will not be able to give excuses based on what somebody else told us. God expects us to test everything. The Bible says:

“Prove all things; hold fast that which is good.” (1 Thessalonians 5:21)

According to *Strong’s Concordance*, the word “prove” means “to test.” We have to test everything ourselves. We cannot depend on “experts” to do it for us. And we cannot hide behind “experts” when we stand before God.

As you read this book—or any other book—I encourage you to ask God to give you His perspective about the things that you are reading. We all need to habitually seek God for His wisdom and guidance.

The Bible promises that if we really want wisdom, and we ask God for it, then He will give it to us. The Apostle James says:

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him.” (James 1:5)

So as you read, please ask God to give you wisdom, and to reveal His truth to you. And ask Him to reveal Himself to you, to help you understand His nature and His character.

May the Lord lead us all into a greater understanding of His truth.

Chapter 2

Was the Early Church Roman Catholic?

The Roman Catholic Church claims that the early Christians were all Roman Catholics and that (aside from the Orthodox Church) all Christians were Roman Catholics until the Protestant Reformation. It also claims that the Apostle Peter was the first Pope, ruling from Rome.

But do these claims stand up to the test of history? Or are they false credentials?

There is historical evidence that the Roman Catholic Church began with Emperor Constantine. Many Protestants believe that, throughout Church history, there have been many true Christians who were not Catholics, and these Christians were often killed by the Catholic Church. They also believe that Peter was just one of the apostles.

Constantine

On October 28, 312 A.D., the Roman Emperor Constantine met with Bishop Miltiades. (Catholics would later refer to him as Pope Miltiades, but at the time he was known as the Bishop of Rome.) Miltiades was assisted by Silvester, a Roman who spoke educated Latin and acted as interpreter.

The previous day, Constantine had seen a sign in the heavens: a cross in front of the sun. He heard a voice say that he would conquer in the sign that he had seen. Constantine painted crosses on the shields of his soldiers. They won an important battle. He believed that the victory was due to the power of the sign he had seen. He asked for two of the three nails that were used to crucify Jesus. One nail was made into a bit for his horse. Another nail was made a part of his crown, signifying that Constantine ruled the Roman Empire in the name of Jesus. He allowed Miltiades to keep the third nail.¹

The fact that Constantine saw the cross and the sun together may explain why he worshiped the Roman sun god, while at the same time professing to be a Christian. After his “conversion,” Constantine built a triumphal arch featuring the sun god (the “unconquered sun”). His coins featured the sun.

Constantine made a statue of the sun god, with his own face on it, for his new city of Constantinople. He made Sunday (the day of the Roman sun god) into a day of rest when work was forbidden.²

Constantine declared that a mosaic of the sun god (riding in a chariot) represented Jesus. During Constantine's reign, many Christians followed the Emperor's example and incorporated worship of the sun god into their religion. They prayed kneeling towards the east (where the sun rises). They said that Jesus Christ drives his chariot across the sky (like the sun god). They had their worship services on Sunday, which honored the sun god. (Days of the week were named in honor of pagan gods.) They celebrated the birth of Jesus on December 25, the day when sun worshipers celebrated the birthday of the sun, following the winter solstice.³

Historians disagree as to whether or not Constantine actually became a Christian. His character certainly did not reflect the teachings of Jesus Christ. Constantine was vain, violent and superstitious. He worshiped the sun god. He had little respect for human life. He was known for wholesale slaughter during his military campaigns. He forced prisoners of war to fight for their lives against wild beasts. He had several family members (including his second wife) executed for questionable reasons. Constantine waited until he was dying before asking to be baptized. Historians disagree as to whether or not he actually was baptized.⁴

Constantine wanted to have a state church, with Christian clergy acting as civil servants. He called himself a bishop. He said that he was the interpreter of the Word of God. He claimed to be the voice that declares what is true and godly. According to historian Paul Johnson, Constantine saw himself as being an important agent of salvation, on a par with the apostles. Bishop Eusebius (Constantine's eulogist) relates that Constantine built the Church of the Apostles with the intention of having his own body be kept there along with the bodies of the apostles. Constantine's coffin was to be in the center (the place of honor), with six apostles on each side of him. He expected that devotions honoring the apostles would be performed in the church. Constantine expected to share the title and honor of the apostles.⁵

Constantine told Bishop Miltiades that he wanted to build two Christian basilicas, in honor of the Apostles Peter and Paul. He offered a large, magnificent palace for the use of Miltiades and his successors. Miltiades refused. He could not accept the idea of having Christianity be promoted by the Roman Empire.⁶

Constantine rode off to war. By the time that he returned in 314 A.D., Miltiades had died. Bishop Silvester was Miltiades' successor. Silvester was eager to have the Church be spread, using Roman roads, Roman wealth,

Roman law, Roman power, and Roman military might. Constantine officially approved of Silvester as the successor of Miltiades. Then he had a coronation ceremony for Silvester and crowned him like a worldly prince. This was the first time that a bishop had ever been crowned.⁷

Before Constantine's "conversion," Christians were persecuted. Now, instead of facing persecution, Bishop Silvester lived in luxury. He had a beautiful palace, with the finest furniture and art. He wore silk brocade robes. He had servants to wait on him. Near his palace was a basilica that served as his cathedral. This luxurious building had seven altars made of gold, a canopy of solid silver above the main altar, and 50 chandeliers. The imperial mail system and transportation system were placed at Silvester's disposal. It was now possible to have worldwide church councils.⁸

Have you read the Book of Acts and the Epistles? If so, compare the Church, as portrayed there, with the Church of Bishop Silvester. Here is how the Apostle Paul described the kinds of things that he had to endure, as a leader in the early Church:

"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." (2 Corinthians 11:24-27)

After Constantine's "conversion," the Church was radically changed. Suddenly, being Christian resulted in power, prestige, and promotion (whereas previously it had resulted in persecution). Suddenly, by the Emperor's decree, Christianity became politically correct. As a result, ambitious people joined the Church for worldly reasons. The Bishop of Rome was supported by the military might, political power, and wealth of the Roman Emperor. Worldwide church councils were convened.

This was the birth of the Roman Catholic Church. It was created in the year 314 A.D. by Emperor Constantine and Bishop Silvester.

A Tale of Two Bishops

The degree of change that Constantine caused in the Church can be illustrated by looking at the lives of two Bishops of Rome. Let's go back in history to look at the life of Bishop Pontian, who died 76 years before Constantine's "conversion." Then we will compare Pontian's life with the life of Bishop

Silvester. (The following information about Bishops Pontian and Silvester comes from Malachi Martin, *The Decline and Fall of the Roman Church*, pages 19-38.)

Pontian became the Bishop of Rome in the year 230 A.D. He was made bishop suddenly and unexpectedly, when his predecessor was arrested and killed by Roman authorities.

On September 27, 235 A.D., Emperor Maximinus decreed that all Christian leaders were to be arrested. Christian buildings were burned. Christian cemeteries were closed. The personal wealth of Christians was confiscated.

Bishop Pontian was arrested the same day. He was put in the Mamertine Prison, where he was tortured for ten days. Then he was sent to work in the lead mines of Sardinia.

When prisoners arrived at Sardinia, iron rings were soldered around their ankles, linked together with a six-inch chain that hobbled them. A tight chain around their waist was fastened to their ankle-chain in such a way that they were permanently bent over.

The prisoners worked for twenty hours a day, with four one-hour breaks for sleep. They had one meal of bread and water per day. Most prisoners died within six to fourteen months from exhaustion, malnutrition, disease, beatings, infection, or violence. Some went insane or committed suicide.

Pontian only lasted four months. In January, 236 A.D., Pontian was killed. His body was thrown into the cesspool.

What happened to Pontian was not unusual. Many Christians were sent to the Sardinian lead mines, or persecuted in other ways. If a man accepted the position of being a Christian leader, he knew that his life from that time on was likely to be short and painful. There were 14 Bishops of Rome in the 79 years between Pontian and Silvester.

Then along came Constantine.

In the year 314 A.D., Emperor Constantine crowned Silvester as Bishop of Rome. Silvester lived in luxury, with servants waiting on him. Constantine confessed his sins to Silvester and asked for his advice. Silvester presided over worldwide Church councils. He had a splendid palace and a sumptuous cathedral. He had power, prestige, wealth, pomp, and the favor of the Emperor.

Silvester died in December, 336 A.D. He died peacefully, in a clean, comfortable bed, in the Roman Lateran Palace. He was surrounded by well-dressed bishops and attended by Roman guards. His body was dressed in ceremonial robes, put in an elegant casket, and carried through the streets of Rome in a solemn procession. He was buried with honor and ceremony, attended by leading members of Roman society.

It is understandable that many Christians would have preferred an officially approved status for the Church. But what was the result?

Before Constantine, the Church was a band of heroic men and women who were so committed to serve the Lord Jesus Christ that they would endure any hardship. After 314 A.D., the Church became infiltrated by opportunists who were seeking power and political advancement. Church leaders were no longer in danger of persecution. Rather, they enjoyed power, prestige, and luxury.

Did the Roman Empire surrender to Christianity? Or did Christianity prostitute itself in order to gain benefits from the Roman Empire?⁹

The temptation for an ungodly alliance with the Roman Empire was very great. But at what cost?

State Religion

In 380 A.D., Emperor Theodosius published an edict requiring that all Roman subjects profess the faith of the Bishop of Rome. Those who refused were considered to be “heretics.” Jews, pagans, and “heretics” were subject to harsh punishments. In 390 A.D., Bishop Ambrose excommunicated Emperor Theodosius. In order to be restored to the Church, the Roman Emperor had to do penance for eight months. Theodosius complied.¹⁰

It is amazing how much power the Roman Catholic Church gained in 76 years. Constantine promoted the Church by giving it special benefits, but Theodosius forced people to become Roman Catholics. He imposed harsh punishments on anybody who disagreed with the Bishop of Rome. Constantine asked for advice from Bishop Silvester, but Theodosius obeyed orders given by Bishop Ambrose.

Catholicism was now the state religion of the Roman Empire. The Roman Catholic Church, which was born under Emperor Constantine, had now become so powerful that a bishop could give orders to the Roman Emperor.

From Martyrs to “Heretic” Hunters

Emperor Constantine and Bishop Silvester created the Roman Catholic Church in the year 314 A.D. Forty years later, Augustine was born. He became a bishop and a “doctor of the Church.” He lived from 354 to 430 A.D.

Augustine insisted that it was right and necessary to use force to bring about unity among Christians. He said that “heretics” should not just be expelled from the Church. Rather, they should be **compelled** to denounce their beliefs and conform to “orthodoxy,” or else be destroyed. This became the basis for the Inquisition. It was used to justify killing “heretics” throughout the history of the Catholic Church.¹¹

During the century following Constantine, the Roman Catholic Church went through an amazing transformation. Catholics became “heretic” hunters. They killed people who disagreed with them.

By the time of the Middle Ages, the Roman Catholic Church burned people at the stake for translating the Bible into the language of the common people. They even burned people for reading the Bible in Latin. (See the chapter, “Hunting ‘Heretics.’”)

The Book of Acts tells how the high priest and the Jewish leaders put the Apostles in prison. They wanted to kill them, because the Apostles told people about Jesus. Gamaliel, a respected rabbi, urged them not to persecute the Christians. He said:

“And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.” (Acts 5:38-39; see Acts 5:17-40)

Jim Jones was a religious leader who ordered his 900 followers to commit suicide. They obeyed him. Jones and his followers demonstrated that Gamaliel was right. They destroyed themselves. Their religious movement died with them.

The men who translated the Bible into the language of the common people also demonstrated that Gamaliel was right. The Catholic Church was unable to suppress the translation of the Bible. That is why people like us, who are not Latin scholars, are able to read the Bible today.

How does the persecution of “heretics” compare with the picture of Jesus that we see in the Gospels? Did Jesus try to force people to conform to His teachings?

With amazing patience, Jesus kept on teaching the crowds of people, healing the sick, and demonstrating the love and the power of God. When His disciples didn’t understand His teachings, He explained them. (Luke 8:5-15) When the rich young man turned away from Jesus, He didn’t rebuke him or threaten him. He let him go. (Matthew 19:16-22)

Many of Jesus’ disciples left Him. Jesus asked the Twelve: “Will ye also go away?” (John 6:67) He didn’t threaten them or rebuke them. He didn’t try to force them to believe what He taught them. He left them free to believe or not believe, to stay or to leave.

Legends and Traditions

I was taught that, when he was a boy, George Washington chopped down a cherry tree and confessed his transgression to his father. Parson Weems’

biography of George Washington is the source of that story. According to modern historians, the cherry tree event never happened. I was quite surprised to hear that, because I had never questioned the story.

Some people say that Parson Weems deliberately created the cherry tree legend some time between 1800 and 1809. But perhaps Parson Weems wasn't deliberately deceiving people. Perhaps he was simply passing on a story that he believed to be true. Either way, modern biographers of George Washington say that the cherry tree episode never really happened.¹³

If we hear a story repeated often enough, then we tend to believe it. The idea of questioning it becomes almost unthinkable, because the story is so familiar and so widely accepted.

I believe that something similar has happened with the Catholic Church's stories about Peter. These traditions have been repeated so often that many people never question them. (See the chapter, "According to Tradition.")

The "Early Fathers"

Catholic apologists often quote the "Early Fathers" in support of Catholic doctrines, the papacy, and other Catholic claims. Who were these people?

There were many early Christian leaders, including priests, bishops, and scholars. There were a lot of these men. They had a wide variety of opinions on religious matters. Their theological differences were as widely varied as those of theologians from different denominations are today.¹⁴

So one person finds some Early Fathers to support one position, and another person finds some other Early Fathers to support the opposite position. But it's not a level playing field. Among all of those early Christian leaders, who decided which ones qualified to be called Early Fathers? The Catholic Church.

There is also the problem of knowing which documents are authentic. Some documents were forged. They were falsely attributed to Early Fathers, in order to give them credibility. In addition, some genuine documents were changed by forgers, in order to give credibility to papal claims of power and authority. Sometimes these altered documents wound up saying the opposite of what they had originally said. (See the chapter, "Forged Documents and Papal Power.")

Infallibility

According to Roman Catholic doctrine, popes and Catholic church councils are infallible. This means that, whenever they make official declarations concerning matters of faith or morals, God supernaturally protects them from

making errors. Infallibility applies to all Roman Catholic popes and church councils: past, present, and future.¹⁷

What happens if a pope or a Catholic church council makes an “infallible” declaration that directly contradicts the “infallible” declaration of another pope or church council?

Truth does not contradict truth. Therefore, if the “infallible” pronouncements of the popes and Catholic church councils really are infallible, they will never contradict other “infallible” pronouncements. So if there is even one contradiction, then the doctrine of infallibility cannot be correct.

The claim for papal infallibility does not stand up to the test of history. Pope Zosimus (417–418 A.D.) reversed the pronouncement of a previous pope. He also retracted a doctrinal pronouncement that he himself had previously made. Pope Honorius was condemned as a heretic by the Sixth Ecumenical Council (680–681 A.D.). (This means that Pope Honorius made doctrinal statements that are contrary to Roman Catholic doctrine.) He was also condemned as a heretic by Pope Leo II, as well as by every other pope until the eleventh century. So here we have “infallible” popes condemning another “infallible” pope as a heretic. In 1870, the First Vatican Council abolished some “infallible” papal decrees. It also abolished some decrees of two “infallible” Catholic Church councils.¹⁸

The doctrine of the Assumption of Mary states that Mary was taken bodily up to Heaven. This was officially declared to be a dogma of the Roman Catholic faith on November 1, 1950. Therefore, every Roman Catholic is required to believe this doctrine without questioning it. However, as we will see, the teaching of the Assumption of Mary originated with heretical writings that were officially condemned by the early Church.

In 495 A.D., Pope Gelasius declared that the doctrine of the Assumption of Mary is a heresy, and that people who teach it are heretics. In the sixth century, Pope Hormisdas declared that anyone teaching this doctrine is a heretic. Two “infallible” popes both declared that this doctrine is a heresy. Then, on November 1, 1950, Pope Pius XII (another “infallible” pope) declared that the same doctrine is official Roman Catholic dogma, which all Catholics are required to believe.¹⁹

So before November 1, 1950, any Catholic who believed in the Assumption of Mary was a heretic (because of “infallible” declarations of popes). But after November 1, 1950, any Catholic who failed to believe in the Assumption of Mary was a heretic (because of the “infallible” declaration of Pope Pius XII).

In 1864, Pope Pius IX “infallibly” declared that the idea that people have a right to freedom of conscience and freedom of worship is “insanity,” “evil,” “depraved,” and “reprobate.” He also declared that non-Catholics who live in

Catholic countries should not be allowed to publicly practice their religion. In 1888, Pope Leo XIII “infallibly” declared that freedom of thought and freedom of worship are wrong.²⁰

The Second Vatican Council (1962–1965) produced a document called, *Declaration on Religious Liberty*, which states that all people have a right to freedom of religion.²¹

Now I certainly agree with the idea of freedom of religion. However, it totally contradicts the “infallible” declarations of Popes Pius IX and Leo XIII. It also contradicts the Council of Trent, the killing of “heretics,” the Inquisition, the burning of people who translated the Bible into English, and the persecution of Protestants during the Protestant Reformation.

Freedom of religion also contradicts modern Canon Law (1983). Canon 1366 says that parents are to be punished if they allow their children to be baptized in a “non-Catholic religion” or taught to observe it. The reference to baptism shows that this means Christian religions that are not Roman Catholic.²²

Here the Catholic Church is on the horns of a dilemma. If it says that people have a right to freedom of religion, then it admits that it is not infallible. If it says that it is infallible, then it admits that it really does not believe that people have a right to freedom of religion.

The Catholic Church can claim infallibility, or it can claim that it has seen the error of its ways and it now supports freedom of religion. But it can’t have it both ways.

Two Roman Catholic organizations have found contradictions between “infallible” doctrinal declarations of the Second Vatican Council and “infallible” doctrinal pronouncements of Pope Pius IX.²³

The conservative group (True Catholic) concludes that, therefore, the Second Vatican Council must not be legitimate. The liberal group (Women Priests) concludes that, therefore, Pope Pius IX taught “errors.” Either way, there are contradictions between official doctrinal declarations of an “infallible” pope and an “infallible” church council.

True Catholic also claims that Pope John Paul II has taught 101 things that are contrary to “infallible” Catholic doctrines that were declared by “infallible” popes and church councils. They conclude that John Paul II is therefore a heretic. According to Canon Law, that would mean that he is not a valid pope. So they call him an antipope.²⁴

If John Paul II is not a valid pope, then the papal chair has been vacant. In order to rectify this situation, True Catholic has elected a pope. On May 20, 1998, Pope Pius XIII was elected.²⁵

So we now have two men who claim to be Pope: John Paul II and Pius XIII. It seems that having two men claim to be Pope at the same time is not confined to the Middle Ages.

Conclusion

The Roman Catholic Church was created by Emperor Constantine and Bishop Silvester in the year 314 A.D.

Peter did not act like a Pope and he did not describe himself as having any special authority. In the Church meeting that is described in chapter 15 of the Book of Acts, James appears to be the person in authority. He makes the final decision. The Bible shows Peter as being in Jerusalem, not in Rome. (See the chapter, "Was Peter a Pope?")

There are "infallible" doctrinal declarations that contradict one another. Therefore, the doctrine of infallibility is not valid.

The contradiction of "infallible" doctrines has caused some very conservative Catholics to believe that John Paul II is not a valid pope and the Second Vatican Council was not a valid council. It has also caused some very liberal Catholics to believe that Pope Pius IX taught doctrinal errors.

Chapter 3

Was Peter a Pope?

Peter did not describe himself as being a high and mighty Pope, with authority over the entire Church. Rather, he called himself “a servant.” (2 Peter 1:1) According to *Strong’s Concordance*, the word means, “a slave.” Peter also referred to himself as a fellow “elder.” (1 Peter 5:1)

Rather than claiming special authority for himself, Peter said that all believers are a “royal priesthood.” He said:

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light” (1 Peter 2:9)

In the Book of Revelation, the Apostle John confirmed Peter’s statement that all true believers are priests. (Revelation 1:5-6; 5:9-10; 20:6) (Catholic Bibles refer to the *Book of Revelation* as *The Apocalypse*.)

Peter (supposedly the first Pope) prohibited the attitudes and practices that have been prevalent in the papacy. He said that leaders must not act like lords (people with rank, power, and special privileges) and they must not seek wealth (“filthy lucre”). Peter described himself as being an elder, like the other elders. He said:

“The elders which are among you I exhort, **who am also an elder**, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; **not for filthy lucre**, but of a ready mind; **Neither as being lords over God’s heritage**, but being ensamples to the flock.” (1 Peter 5:1-3, emphasis added)

How does Peter, as portrayed in the Bible, compare with the Pope? Peter was a humble fisherman. The Pope is a monarch who sits on a throne. When he celebrates a Pontifical Mass, the Pope enters the sanctuary seated in a portable throne that is carried on the shoulders of uniformed men. As head of the

Catholic Church, the Pope controls immense wealth, with widespread investments around the world. The wealth of the Vatican is amazing.¹²

Catholic theologians claim that Jesus built the Roman Catholic Church on the Apostle Peter. They base this on Matthew 16:18, where Jesus told Peter: “And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.” Let’s look at the context of this statement. The Bible says:

“He [Jesus] saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it...Then charged he his disciples that they should tell no man that he was Jesus the Christ.” (Matthew 16:15-18, 20)

Does the rock on which the church is built represent Peter, or does it represent Jesus Christ?

Peter himself answered this question. He said that the rock is Jesus. In the Book of Acts, the high priest and other Jewish leaders questioned the apostles concerning a man who had been healed. The Bible describes this confrontation:

“Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, If we this day be examined of the good deed done to the impotent man, by what means he is made whole; Be it known unto you all, and to all the people of Israel, that by the name of **Jesus Christ of Nazareth**, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. **This is the stone which was set at nought of you builders, which is become the head of the corner.** Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” (Acts 4:8-12, emphasis added)

Peter also referred to Jesus as the cornerstone in his first epistle. He described the church as a building made up of many stones (the individual believers) and founded on Jesus, who is the chief cornerstone. Peter said:

“If so be ye have tasted that the Lord is gracious. To whom coming, as unto a **living stone, disallowed indeed of men, but chosen of God, and precious**. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, **Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded**. Unto you therefore which believe he is precious: but **unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence**, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light...” (1 Peter 2:3-9, emphasis added)

So the Catholic Church says that Peter is the rock. But Peter declared that Jesus is the rock.

Jesus Himself said that He is the rock. He told a parable about a vineyard, with tenants who refused to give a portion of their fruit to the owner of the vineyard. The owner sent servants. The tenants beat some servants and killed others. Finally, the owner sent his own son. The tenants killed him. Jesus concluded the parable by quoting Psalm 118:22-23, which says that the cornerstone was rejected by the builders.

This parable describes how God sent prophets to Israel, but the Israelites rejected them. Then God sent His Son, and the Israelites rejected Him and killed Him. They thought that He was worthless. They did not realize that He was of foundational importance to them. In the context of this parable, the stone can only refer to Jesus. It cannot possibly refer to Peter. Jesus said:

“And again he [the lord of the vineyard] sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another; and him they killed, and many others; beating some, and killing some. **Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son**. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed him, and cast him out of the vineyard. What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. And have ye not read this scripture;

The stone which the builders rejected is become the head of the corner: This was the Lord's doing, and it is marvellous in our eyes?" (Mark 12:4-11; see Mark 12:1-12. Also see Matthew 21:33-46 and Luke 20:9-19)

Look at the context of Jesus' statement. He was on His way to Jerusalem to be crucified. He had already said:

"Behold, we go up to Jerusalem: and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again." (Matthew 20:18-19)

In the parable of the vineyard, Jesus was predicting His own death. In that context, Jesus said that the son who was killed by the tenants was the cornerstone.

The Apostle Paul said that the church is built on **all** of the apostles (not just Peter) and that Jesus is the cornerstone. He also said that Jesus Christ is our spiritual rock. Paul wrote:

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; And are **built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone**; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." (Ephesians 2:19-22, emphasis added)

"...for they drank of that spiritual Rock that followed them: and that Rock was Christ." (1 Corinthians 10:4)

In Romans 9:31-33, Paul said that Jesus was a rock of offense for the Israelites, because they tried to be saved by works of the law, instead of by faith.

In the New Testament, there are three Greek words for "stone." *Lithos* means a stone like a millstone, or a stumbling stone. The other two words are *petra* and *petros*. *Vine's Expository Dictionary* says that *petra* means, "a mass of rock." It says that *petros* means, "a detached stone or boulder." It also says that *petros* means, "a stone that can be thrown or easily moved."

In Matthew 16:18, the word for Peter is *petros*, a detached stone that can easily be moved. The word for the rock on which the church is built is *petra*, a mass of rock. Other examples of the use of *petra* show what a huge mass of rock is meant by the word. They include the man who built his house on rock

(as opposed to sand) and the tomb where Jesus' body was placed. (It was carved out of a rock.) (See Matthew 7:24-27 and 27:60.)

Have you ever climbed up a rocky mountain? You are standing on a huge rock (the mountain). This is a *petra*. As you climb up this massive rock, you pass many smaller rocks, varying in size from small stones to large boulders. The smaller rocks are detached. They can be rolled down the mountainside. That kind of rock is a *petros*, which is the name that Jesus gave to Peter.

Did Peter act like he was in charge of the early Church? The Book of Acts describes a controversy about whether or not gentile converts to Christianity should be required to be circumcised and to follow the Jewish dietary laws. Paul and Barnabas went to Jerusalem to confer with the apostles about it. (Acts 15:2-4) Peter and other people spoke. (Acts 15:7-13) Following a period of silence, James (not Peter) made the final decision in the matter. He called it a "sentence." According to *Strong's Concordance*, the word means a judicial sentence, a decree, or a judgment. The Bible says:

"And after they had held their peace, **James answered**, saying, Men and brethren, hearken unto me... **Wherefore my sentence is**, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." (Acts 15:13, 19-20, emphasis added)

This is the last mention of Peter in the Book of Acts. The Book of Acts is the history of the early Church up until a few years before Peter's death. If Peter was "the first Pope," and the officially recognized head of the Church, would we not expect that the Biblical history of the early Church would have said more about him?

The Book of Acts says nothing about Peter being in authority over the whole Church. It shows no connection between Peter and Rome.

Acts 28:14-15 tells how Paul met with the "brethren" in Rome, but it makes no mention of Peter. As we shall see, when Paul met with Peter in Jerusalem, Peter was identified by name.

Acts 2:14 and Acts 8:14 say that Peter was in Jerusalem. Acts 9:36-43 says that Peter went to Joppa, which is near Jerusalem. In chapter 10 of the Book of Acts, Peter is still in Joppa. Acts 11:2 says that Peter returned to Jerusalem.

Joppa is about 30 miles from Jerusalem. If the Book of Acts records this much detail about Peter's visit to a nearby town, wouldn't it tell us if Peter went all the way to Rome? Particularly since it does tell us that Paul went to Rome.

Acts 15:1-20 tells how Paul and Barnabas went to Jerusalem to meet with the “apostles and elders” of Jerusalem. Peter is identified as being one of the apostles of Jerusalem. The Bible says:

“And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, **they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.** And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. **And when they were come to Jerusalem, they were received of the church, and of the apostles and elders,** and they declared all things that God had done with them. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. **And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them,** Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.” (Acts 15:1-7, emphasis added)

The Apostle Paul identified Peter as being an apostle in Jerusalem. He said:

“Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But **other of the apostles** saw I none, save James the Lord’s brother.” (Galatians 1:18-19, emphasis added)

The Book of Romans was written by the Apostle Paul. He addressed it to “**all that be in Rome**, beloved of God, called to be saints...” (Romans 1:7, emphasis added) In Romans 16:1-15, Paul greeted 26 people by name. He never mentioned Peter. If Peter was the leader of the Church in Rome, then why didn’t Paul mention him?

Paul wrote five letters from a Roman prison (Ephesians, Philippians, Colossians, 2 Timothy, and Philemon). He never mentioned Peter. The man who stayed with Paul in Rome, to help him and encourage him, was Luke—not Peter. (Colossians 4:14; 2 Timothy 4:11)

Paul only mentioned Peter in one of his epistles. In Galatians 1:18-19, Paul said that he went to Jerusalem to see Peter and James. In Galatians 2:8, Paul

said that he preached to the gentiles and Peter preached to the Jews (the “circumcision”).

In Galatians 2:11-15, Paul recounted how he publicly rebuked Peter, because Peter had become so intimidated by the Judaizers that he “walked not uprightly.” Evidently, Paul’s public correction of Peter did not cause a problem between them. Peter loved and respected Paul as a brother. He exhorted the Church to heed Paul’s wisdom. Peter said:

“And account that the longsuffering of our Lord is salvation; even as **our beloved brother Paul** also according to **the wisdom given unto him** hath written unto you; As also in all his epistles, speaking in them of these things...” (2 Peter 3:15-16, emphasis added)

In the next chapter, you will read about some popes. Please compare their behavior, attitude, and demeanor with that of Peter. If you were Peter, would you want them to say that they represent you?

Chapter 4

The Popes

The Roman Catholic Church paints a picture of an orderly series of popes—a chain of succession—who faithfully followed in the footsteps of the Apostle Peter. If even one of these men was not a valid Pope, then the chain is broken.

What does it take to be a valid Pope? What does the Bible say are the minimum requirements for Church leaders? In order to be a Pope or a cardinal, a man must first be a bishop. Therefore, a Pope must at least meet the Biblical requirements for being a bishop.

The Apostle Paul gave Timothy and Titus instructions regarding the necessary qualifications for bishops. He told them:

“A bishop then must be **blameless**, the husband of one wife, vigilant, **sober**, of **good behaviour**, given to hospitality, apt to teach; **Not given to wine, no striker [not violent], not greedy of filthy lucre [money]**; but patient, **not a brawler, not covetous**; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover **he must have a good report of them that are without**; lest he fall into reproach and the snare of the devil.” (1 Timothy 3:2-7, emphasis added)

“For a bishop must be **blameless**, as the steward of God; **not self-willed, not soon angry, not given to wine, no striker [not violent], not given to filthy lucre [money]**; But a lover of hospitality, a lover of good men, **sober, just, holy, temperate**; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.” (Titus 1:7-9, emphasis added)

We are going to look at some popes and compare their lives with the Biblical qualifications for being a bishop. In the process, we will learn about some distressing things. However, we should not be surprised. Jesus told us

that there would be tares among the wheat. (Matthew 13:24-30) He also warned us that there would be wolves among the sheep. (Matthew 7:15) So did the Apostle Paul. (Acts 20:29-30)

Every church has had its share of tares and wolves. However, the Catholic Church claims to have apostolic succession—an unbroken chain of valid popes that goes all the way back to the Apostle Peter. My reason for telling you about these “wolf” popes is to demonstrate that some popes were not even valid bishops, let alone valid popes. And that breaks the “chain” of succession.

I apologize for putting you through this, but I can’t adequately make my point without giving you this information. If you don’t want to read about these things, then skip to the heading “Imperial Popes.”

Pope Honorius reigned from 625 to 638 A.D. He was condemned as a heretic by the Sixth Ecumenical Council (680–681). He was also condemned as a heretic by Pope Leo II, as well as by every other pope until the eleventh century.¹

In 769, Pope Stephen IV came to power with the help of an army that conquered the previous Pope. Stephen gave orders for his papal rival to be flogged, have his eyes cut out, have his kneecaps broken, and be imprisoned until he died. Then Pope Stephen sentenced a second man to die a slow, agonizing death, by having pieces of his body cut off every day until he finally died.²

Pope Leo V only reigned for one month (July 903). Cardinal Christopher put Leo in prison and became Pope. Then Christopher was put in prison by Cardinal Sergius. Sergius killed Leo and Christopher while they were in prison. He also killed every cardinal who had opposed him.³

Pope John XII reigned from 955 to 963. He was a violent man. He was so lustful that people of his day said that he turned the Lateran Palace into a house of prostitution. He drank toasts to the devil. When gambling, he invoked pagan gods and goddesses. He was killed by a jealous husband while in the act of committing adultery with the man’s wife.⁴

In the tenth century, a wealthy Italian noblewoman named Marozia put nine popes into office in eight years. In order to do that, she also had to get rid of reigning popes. Two of them were strangled, one was suffocated, and four disappeared under mysterious circumstances. One of the popes was Marozia’s son; he was fathered by a Pope.⁵

In 1003, Pope Silvester II was murdered by his successor, Pope John XVII. Seven months later, John was poisoned.⁶

Pope Benedict VIII reigned from 1012 to 1024. He bought the papacy with bribery. He kept a private force of “pope’s men” who were known for torture, maiming, and murder.⁷

When Benedict VIII died, his brother seized power and became Pope John XIX. He had himself ordained a priest, consecrated as a bishop, and crowned as pope, all in the same day. John died under suspicious circumstances.⁸

Pope Benedict IX reigned from 1032 to 1044, in 1045, and from 1047 to 1048. He became Pope through bribery. He had sex with men, women, and animals. He gave orders for people to be murdered. He also practiced witchcraft and Satanism. The citizens of Rome hated Benedict so much that, on two occasions, he had to flee from Rome. Benedict sold the papacy to Pope Gregory VI. As part of the deal, he continued to live in the Lateran Palace, with a generous income. Benedict filled the Lateran Palace with prostitutes.⁹

In 1298, Pope Boniface VIII ordered that every man, woman, child, and animal in the Italian town of Palestrina be slaughtered. He was known for torture, massacre, and ferocity.¹⁰

Pope Clement VI reigned from 1342 to 1352. He ordered the slaughter of an entire Italian town. He lived a life of luxury and extravagance. He openly admitted that he sold church offices and he used threats and bribery to gain power. Clement purchased a French palace, which became famous for its prostitutes.¹¹

Pope Alexander VI reigned from 1492 to 1503. He was known for murder, bribery, and selling positions of authority in the Church. He was grossly licentious. On one occasion, he required 50 prostitutes to dance naked before him, and to engage in sexual acts for his entertainment. He had cardinals killed so that he could confiscate their property and sell their positions to ambitious men. He died of poison after having dinner with a cardinal. It was rumored that the cardinal suspected that Alexander would try to poison him, and he therefore switched wine goblets with the Pope.¹²

Pope Julius II reigned from 1503 to 1513. He became Pope through bribery. He was ruthless and violent. He had a reputation for lust, drunkenness, rages, deception, and nepotism.¹³

Pope Leo X reigned from 1513 to 1521. He put a statue of himself in Rome's Capitol, to be saluted by the public. He had statues of Greek gods and goddesses put in Rome.¹⁴

Pope Gregory VII reigned from 1073 to 1085. He required kings and emperors to kiss his foot. Gregory and his successors used forged documents in order to expand the power of the papacy. Some Roman Catholics tried to expose these forgeries, but they were excommunicated for it. However, the Orthodox Church kept records and wrote detailed information about the forgeries.¹⁵ (For more information about this, see the chapter, "Forged Documents and Papal Power.")

Simony was rampant among clerics. It was commonplace for priests to pay money in order to become bishops and abbots. Pope Gregory VII said that he knew of more than 40 men who became Pope by means of bribery.¹⁶

Pope Innocent III reigned from 1198 to 1216. He said that the Pope is the ruler of the world and the father of princes and kings. He claimed that every priest and bishop must obey the Pope, even if the Pope commands something evil.

Pope Innocent wanted to get rid of the Albigensian “heretics” who lived in France. He forced the King of France to kill hundreds of thousands of French citizens. Albigensians and Catholics lived together in the same area in France. Pope Innocent commanded that every person in the region, including the Catholics, be killed. This was called the Albigensian Crusade, or the Albigensian Massacre. The Pope gave the Albigensian Crusaders a special indulgence that was supposed to guarantee that, if they died in battle, then their sins would be remitted, and they would go to Heaven.¹⁷

Would you want any of these men to be your pastor?

Sometimes two or more men would claim to be Pope at the same time. All of these claimants to the papacy had followers. Eventually, one contender would be declared to be Pope and the other would be declared to be an antipope. For centuries, Roman Catholic books differed as to which men they considered to be the genuine popes. However, today there is much more agreement about which men were popes and which men were antipopes. According to *The Catholic Encyclopedia*, there were 30 antipopes.¹⁸

None of these men met the biblical requirements for being an ordinary bishop, let alone Pope. Therefore, they were not valid popes. There are so many breaks in the chain of apostolic succession that it is not a chain at all.

There is one Biblical qualification for being a bishop that most popes have not met. The Apostle Paul said:

“A bishop then must be blameless, the **husband of one wife**...One that ruleth well his own house, **having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)**” (1 Timothy 3:2, 4-5, emphasis added)

Paul said that even deacons should be married men whose home lives demonstrated their ability to rule the Church. He instructed Timothy as follows:

“Let the deacons be the **husbands of one wife, ruling their children and their own houses well.**” (1 Timothy 3:12, emphasis added)

Pope Gregory VII wanted to increase the power of the papacy. For reasons of politics and power, he abolished clerical marriage. In 1074, he passed laws requiring that priests be celibate, and he got rid of married priests.¹⁹

As a result, since 1074, no Pope has been able to meet the Apostle Paul's requirement for bishops.

Now I realize that some individuals (such as the Apostle Paul) are called to be celibate. I could understand a few exceptions to the rule. But for nearly a thousand years, not one Pope or cardinal or bishop has been able to meet Paul's qualifications for being a bishop.

Imperial Popes

Jesus told us that Christians in leadership should be humble, self-sacrificing men with a servant's heart. He said:

“Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”
(Matthew 20:25-28)

In the year 314 A.D., Pope Silvester was crowned by Emperor Constantine. (At the time, Silvester was known as the Bishop of Rome, but Catholics refer to him as Pope Silvester.) The Roman Emperor wanted to promote Christianity. The Pope wanted to have the favor of the Roman Emperor, instead of being persecuted. This alliance between Pope and Emperor created the Roman Catholic Church.

Constantine gave Pope Silvester a beautiful palace and a magnificent cathedral. Instead of being a humble bishop, Silvester lived like a Roman nobleman. He had wealth, power, prestige, and the favor of the Roman Emperor. The power and influence of the Roman Empire were at the Pope's disposal.¹

Churchmen wore purple robes, reflecting the purple of Constantine's court. That was an external change. The most important change was an internal one. Under Pope Silvester, the internal structure of the Church took on the form and practice and pomp of the Roman Empire. Popes dressed and acted like Roman emperors, and they had the same imperial attitude. They lived in luxury and they wanted to rule over both Church and state.²

Imperial papacy reached its peak during the Middle Ages. Popes were rich and powerful, and they ruled over kings and emperors. A well known example is the public humiliation of the Holy Roman Emperor by Pope Gregory VII.³

Gregory declared that the Pope has the right to depose kings and emperors, to make laws, and to require secular rulers to kiss his feet. He said that nobody has the right to judge the Pope. Gregory also declared that, because of the merits of Saint Peter, every duly elected Pope is a saint.⁴ (Because of that, some people refer to him as the Pope who canonized himself.)

Pope Innocent III reigned from 1198 to 1216. He called himself the Ruler of the World. He wore a gold crown covered with jewels. He sat upon a purple throne. His clothes sparkled with gold and jewels. His horse was covered with scarlet. Kings and churchmen kissed his foot. The Inquisition persecuted people who disagreed with him. Innocent became the most powerful man in the world.⁵

Pope Boniface VIII reigned from 1294 to 1303. He said that he was Caesar, the Roman Emperor. His crown was covered with over 200 costly jewels (rubies, emeralds, sapphires, and large pearls).⁶

Boniface sought to further increase the Pope's power and authority. In his encyclical, *Unam Sanctam*, he said that the Catholic Church has authority over national governments. He also declared that salvation depends on being subject to the Pope.⁷

Purple dye used to be extremely expensive. The color was a symbol of wealth and power. Purple was worn by Roman emperors and by Roman Catholic popes. During the Middle Ages, wealthy popes used gems and purple stones in papal architecture. The purple came from porphyry (a stone that has crystals embedded in a purple groundmass).⁸

Pope Paul II reigned from 1464 to 1471. In 1464, the Pope introduced the use of scarlet as another symbol of wealth and power. He called it "Cardinal's Purple," because it was worn by his cardinals. Scarlet became a luxury dye during the Middle Ages. Catholic cardinals still wear scarlet.⁹

Pope Paul VI reigned from 1963 to 1978. He was the last Pope to wear the papal tiara. This is a triple crown, covered with jewels. You can see pictures of the tiara online.¹⁰

The Pope is an absolute monarch in the Vatican. He sits on an ornate throne. You can see pictures of the throne online.¹¹

Cardinals are called "princes of the church." They are citizens of the Vatican, in addition to being citizens of their homelands.¹²

Popes, cardinals, and bishops wear gold and jewels. They wear rings and crosses. The Pope has a special ring known as the "Ring of the Fisherman." He also has magnificent pontifical rings that he wears on special occasions. Cardinals have rings of sapphire and gold. They often have additional rings of their own choosing.¹³

Catholics kiss the Pope's ring. They also kiss the rings of cardinals and bishops. It is traditional to kneel when kissing the Pope's ring. On August 2, 2002, the President of Mexico kissed the Pope's ring. He bowed instead of kneeling, but even that caused a political controversy.¹⁴

On special occasions, the Pope, cardinals, and bishops wear gold miters and gold vestments.¹⁵

Popes wear ermine (an expensive fur often worn by royalty). They have a special cape called a *mozzetta* that is trimmed with ermine.¹⁶

For solemn occasions, popes use a portable throne called a *sedia gestatoria*. It is a richly adorned chair that is covered with silk. Long rods go through gold-covered rings. The throne is carried by twelve uniformed footmen. When the Pope celebrates solemn pontifical Mass in Saint Peter's Basilica, he arrives in state, preceded by a procession of cardinals, bishops, and prelates. The Pope is carried on the *sedia gestatoria*, with a canopy over him, and special fans made of white feathers on either side of him.¹⁷

The Pope has a huge, luxurious palace. The Pontifical Palace, the Sistine Chapel, and Saint Peter's Basilica are filled with priceless paintings and statues. The architecture is rich and ornate. The ceiling of the Sistine Chapel was painted by Michelangelo. In addition, there are 22 Vatican museums that are full of art treasures. You can see pictures of all of these things online. Words are inadequate to convey the rich architectural complexity and the artistic elegance of the Pope's palace, chapel, and church. Their opulence defies description.¹⁸

Chapter 5

Forged Documents and Papal Power

What we now call popes were originally bishops of Rome (one bishop among brother bishops from other cities). Then they became popes, with power over the entire Catholic Church. Then they became so powerful that they were able to depose kings and emperors. They became so powerful that they were able to force kings use their secular might to enforce the Inquisition. In 1870, the Pope was declared to be infallible.

Hans Küng is a Catholic priest and a theologian. He was a theological consultant to the Second Vatican Council (1962–1965). However, in 1979, he was disciplined by the Vatican because he opposed the doctrine of papal infallibility. According to Küng, historical research shows that, starting as early as the fifth century, the popes “decisively extended their power with explicit forgeries.”¹

These forged documents were used to change people’s perception of the history of the papacy and of the Catholic Church. They created false credentials and an illusion of antiquity. For example, if a Pope wanted to depose a king, he could cite a forged document that said that an early pope had done the same kind of thing. This would establish a false precedent to justify his actions.

One of the most famous forgeries is the *Pseudo-Isidorian Decretals*, which were written around 845 A.D. (They are also known as the *False Decretals*.) They consist of 115 documents that were supposedly written by early popes.²

The Catholic Encyclopedia admits that these are forgeries. It says that the purpose of these forged documents was to enable the Church to be independent of secular power, and to prevent the laity from ruling the Church.³

In other words, the purpose of the forgeries was to increase the power of the Pope and the Catholic Church.

In addition to documents that were total forgeries, many genuine documents were altered. Forged material was added to 125 genuine documents, in order to increase the power of the Pope. Many early documents were changed to say the opposite of what they had originally said.⁴

One of the forgeries is a letter that was falsely attributed to Saint Ambrose. It said that if a person does not agree with the Holy See (the Vatican), then he or she is a heretic. This is an example of how papal power was promoted by fraudulently claiming the authority of highly respected Early Fathers.⁵

Another famous forgery from the ninth century was *The Donation of Constantine*. It claimed that Emperor Constantine gave the western provinces of the Roman Empire to the Bishop of Rome. The Pope used it to claim authority in secular matters.⁶

When Greek Christians tried to discuss issues with the Church in Rome, the popes often used forged documents to back their claims. This happened so frequently that, for 700 years, the Greeks referred to Rome as “the home of forgeries.”⁷

For three hundred years, the *Pseudo-Isidorian Decretals* and other forgeries were used by Roman Popes to claim authority over the Church in the East. The Patriarch of Constantinople rejected these false claims of primacy. This resulted in the separation of the Orthodox Church from the Roman Catholic Church.⁸

In the middle of the twelfth century, a monk named Gratian wrote the *Decretum*, which became the basis for Canon Law (the legal system for running the Roman Catholic Church). It contained numerous quotations from forged documents. Gratian drew many of his conclusions from those quotations. He quoted 324 passages that were supposedly written by popes of the first four centuries. Of those passages, only 11 are genuine. The other 313 quotations are forgeries.⁹

In the thirteenth century, Thomas Aquinas wrote the *Summa Theologica* and numerous other works. His writings are the foundation for scholastic theology. Aquinas used Gratian’s *Decretum* for quotations from church fathers and early popes.¹⁰ Aquinas also used forged documents that he thought were genuine.¹¹

The importance of Thomas Aquinas’ theology can be seen in the encyclical of Pope Pius X on the priesthood. In 1906, Pius said that, in their study of philosophy, theology, and Scripture, men studying for the priesthood should follow the directions given by the popes and the teaching of Thomas Aquinas.¹²

William Webster wrote the book, *The Church of Rome at the Bar of History*. He is a former Catholic. Webster has an online article called, “Forgeries and the Papacy: The Historical Influence and Use of Forgeries in Promotion of the Doctrine of the Papacy.” It gives detailed information about the *Pseudo-Isidorian Decretals* and other forged documents, showing their influence on the power of the papacy, and on the theology of the Catholic Church.¹³

Four quotations from Webster's article are below. (They are used by permission.) Webster writes:

"In the middle of the ninth century, a radical change began in the Western Church, that dramatically altered the Constitution of the Church, and laid the ground work for the full development of the papacy. The papacy could never have emerged without a fundamental restructuring of the Constitution of the Church and of men's perceptions of the history of that Constitution. As long as the true facts of Church history were well known, it would serve as a buffer against any unlawful ambitions. However, in the 9th century, a literary forgery occurred that completely revolutionized the ancient government of the Church in the West. This forgery is known as the *Pseudo-Isidorian Decretals*, written around 845 A.D. The *Decretals* are a complete fabrication of Church history. They set forth precedents for the exercise of sovereign authority of the popes over the universal Church prior to the fourth century and make it appear that the popes had always exercised sovereign dominion and had ultimate authority even over Church Councils.

"...The historical facts reveal that the papacy was never a reality as far as the universal Church is concerned. There are many eminent Roman Catholic historians who have testified to that fact as well as to the importance of the forgeries, especially those of *Pseudo-Isidore*. One such historian is Johann Joseph Ignaz von Dollinger. He was the most renowned Roman Catholic historian of the last century, who taught Church history for 47 years as a Roman Catholic. [Webster quotes extensively from Dollinger.]

"...In addition to the *Pseudo Isidorian Decretals* there were other forgeries that were successfully used for the promotion of the doctrine of papal primacy. One famous instance is that of Thomas Aquinas. In 1264 A.D. Thomas authored a work entitled *Against the Errors of the Greeks*. This work deals with the issues of theological debate between the Greek and Roman Churches in that day on such subjects as the Trinity, the Procession of the Holy Spirit, Purgatory and the Papacy. In his defense of the papacy Thomas bases practically his entire argument on forged quotations of Church fathers...These spurious quotations had enormous influence on many Western theologians in succeeding centuries.

"...The authority claims of Roman Catholicism ultimately devolve upon the institution of the papacy. The papacy is the center

and source from which all authority flows for Roman Catholicism. Rome has long claimed that this institution was established by Christ and has been in force in the Church from the very beginning. But the historical record gives a very different picture. This institution was promoted primarily through the falsification of historical fact through the extensive use of forgeries as Thomas Aquinas' apologetic for the papacy demonstrates. Forgery is its foundation."

There is a website with several articles about the Catholic Church's used of forged documents.¹⁴ These forgeries were one of the causes of the "Great Schism" between the Roman Catholic Church and the Orthodox Church.¹⁵

Forged documents are the foundation of the power of the papacy. They also had a significant influence on Catholic theology and Canon Law.

Chapter 6

Undermining the Bible

The Roman Catholic Church claims that it gave us the Bible. However, as we shall see, this claim does not stand up to the test of history.

The Old Testament was written by God's inspired prophets, patriarchs, psalmists, judges and kings. It was faithfully copied and preserved by Jewish scribes. The Old Testament of modern Protestant Bibles contains the same books as the Hebrew Bible.

The New Testament was written by Christian apostles. None of them were Catholics, because there was no Roman Catholic Church at the time. This was over two centuries before Constantine's "conversion" and the formation of the Roman Catholic Church in 314 A.D. (See the chapter, "Was the Early Church Roman Catholic?")

The early Church did not have the New Testament as we know it. Rather, individuals and local congregations had portions of it. They would have one or more of the Gospels, some of the letters that Apostles had written, and perhaps the Book of Acts or the Book of Revelation.

Why weren't all of these books collected in one place? Look at what the books themselves say. Individual apostles wrote them for specific audiences. The Gospel of Luke and the Book of Acts were written for Theophilus. (Luke 1:3; Acts 1:1) Most of the Epistles were written to specific churches or to specific individuals. (Romans 1:7; 1 Corinthians 1:2; 2 Corinthians 1:1; Galatians 1:2; Ephesians 1:1; Philippians 1:1; Colossians 1:2; 1 Thessalonians 1:1; 2 Thessalonians 1:1; 1 Timothy 1:2; 2 Timothy 1:2; Titus 1:4; Philemon 1:1-2; 3 John 1:1)

The early Christians expected that Jesus would return for His Church at any moment. As a result, they didn't see the need for long-term planning for future generations. Furthermore, Christians were persecuted by the Romans. When your life is in constant danger, it is difficult to collect writings that are scattered all over the Roman Empire. So it took time to collect all of these writings, decide which ones were authoritative Scripture, and make complete sets of them.

By the time of Origen (185–254 A.D.), there was general agreement about most of the New Testament. However, there was disagreement as to whether the following six epistles should be part of the New Testament: Hebrews, James, 2 Peter, 2 John, 3 John, and Jude. This was 60 years before the “conversion” of Emperor Constantine and the formation of the Roman Catholic Church.¹

The Council of Carthage was held in 397 A.D. By then, there was general agreement as to which books belonged in the New Testament. The Council made a list of these books. It described the books that had already been accepted as being authoritative Scripture. In other words, the Council of Carthage did not create the canon of the New Testament. Rather, it just described the canon that already existed.²

The Catholic Church did not give us the Bible. However, Catholic monks helped preserve the Bible by copying it.

As we will see, the Catholic Church kept the Bible in Latin. This prevented people from reading the Bible in their own language. Most people didn’t know Latin. Therefore, they had to depend on priests to read the Bible for them and explain it to them. They were not able to check what the priests taught against Scripture.

The Catholic Church changed the Bible. In 1548, at the Council of Trent, it added the Apocrypha to the Bible. The apocryphal books contain passages that are used to justify some Catholic doctrines, such as praying for the dead. (The Apocrypha are discussed later in this chapter.)

Keeping the Bible in Latin

Under Roman rule, Latin became a universal language. So when the Bible was originally translated from Greek and Hebrew into Latin, that made it more available to people. However, with the collapse of the Roman empire, Latin was spoken less and less. In time, only scholars understood it. The vast majority of people no longer spoke it.

Starting about 1080, there were many incidents where the Pope, Church councils, or individual bishops prohibited the translation of the Bible into the language of the common people (the vernacular). Laymen and Laywomen were forbidden to read the Bible in their native language, unless a bishop or an inquisitor gave them permission in writing.³

In 1517, seven people were burned at the stake for teaching their children to say the Lord’s Prayer in English. In 1536, William Tyndale was burned as a heretic for translating the Bible into English. In 1555, John Rogers and Thomas Cranmer were burned at the stake for translating the Bible. Men and women were also burned for reading the English translation of the Bible.⁴

Laymen were not even allowed to read the Bible in Latin. Reading the Bible was considered to be proof that someone was a heretic. Men and women were burned at the stake for reading the Bible in Latin.⁵

People were so hungry to know what the Bible said that, when an English translation of the Bible was finally made available, crowds of people filled the church where it was kept. Men took turns reading the Bible out loud. As long as there was daylight, men kept reading the Bible out loud, while the crowds listened.⁶

Struggling with Latin

When I became a Catholic, the Mass was still in Latin. I knew some Latin, because I had studied it for three years in college.

At High Mass, portions of the Bible were sung in Latin. The Bible was a large, ornate book. The priest would cover it with incense, bow before it, and sing the Scripture verses in Gregorian chant.

The music was beautiful and the ceremony was impressive. However, I could not understand the Scripture verses that were sung. With my three years of college Latin, I could sometimes understand the meaning of a word or a phrase. However, that did not enable me to understand the Scripture passages.

The end result reminds me of the Andy Warhol painting of a can of Campbell's tomato soup. You can read about it. You can study the picture. If you are an artist, you can paint a copy of it. You can do everything except eat the soup. But why does Campbell's make tomato soup? So that people will eat it. And why did God give us the Bible? So that people will read it, understand it, and be transformed by it.

Translating the Bible

The first English translation of the Bible was made in 1382 by the followers of John Wycliffe, with his help and inspiration. An improved version was completed in 1388. Wycliffe's followers were known as Lollards. They were severely persecuted. Wycliffe's translation of the Bible had to be copied by hand, which is a slow process. Most of the copies of Wycliffe's English Bible were destroyed.⁷

A century and a half later, the Tyndale-Coverdale Bible was published in 1535. William Tyndale and Bishop Miles Coverdale translated the original Greek and Hebrew texts into English. Their Bible was published in Germany, where Tyndale had taken refuge. The printing press had been invented. This enabled Tyndale and his followers to produce copies of their English Bible

faster than they could be found and destroyed. Tyndale was burned at the stake.⁸

Forty-seven years later (1582), the first Catholic translation of the New Testament into English was published. The Catholic translation of the Old Testament was published in 1609. These translations were not from the original Greek and Hebrew. Rather, they were from a Latin translation of the Bible.⁹

Condemning Bible Societies

In 1846, and again in 1849, Pope Pius IX officially declared that Bible societies are “crafty enemies” of the Catholic Church and of humanity in general. Why? Because they translate the Bible into the language of the common people, and they give Bibles to anybody who wants them. On September 3, 2000, Pope Pius IX was beatified. This is the last step before becoming a canonized saint.¹⁰

In 1864, Pope Pius IX officially declared that the idea that people have a right to freedom of conscience and freedom of worship is “insanity,” “evil,” “depraved,” and “reprobate.” He also declared that non-Catholics who live in Catholic countries should not be allowed to publicly practice their religion. In 1888, Pope Leo XIII declared that freedom of thought and freedom of religion are wrong.¹¹

According to the Catholic doctrine of infallibility, these are infallible statements.¹² Therefore, they cannot be reversed.

This is not ancient history. My great-great-grandparents were alive in 1864.

Adding Tradition to Scripture

The Roman Catholic Church officially states that Catholic tradition is equal in authority to the Bible.¹³

Catholic tradition is difficult to define. The *Catechism of the Catholic Church* says that it is the various expressions of worship and belief of the Catholic people.¹⁴ But what does that mean? The religious beliefs and practices of modern Catholics are quite different from those of Catholics in the Middle Ages. (Do you know any modern Catholics who wear relics in order to ward off demons, or who pay money for indulgences to get their loved ones out of Purgatory?) Yet the Catholic definition of tradition encompasses all of these beliefs and practices.

Let’s narrow it down to modern Catholics in the United States, which is where I live. I know Catholics who devoutly believe that wearing a Brown Scapular at all times (even in the shower) will get them into Heaven. I know other Catholics who consider that to be superstitious nonsense. Using the

pious practices of the Catholic people for a standard is like measuring things with a rubber band.

Jesus rebuked the Pharisees for putting tradition on a level with Scripture. He said that they nullified the Word of God for the sake of their traditions. Jesus said:

“Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For **laying aside the commandment of God, ye hold the traditions of men**, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.” (Mark 7:7-9, emphasis added)

“**Making the word of God of none effect through your tradition**, which ye have delivered: and many such like things do ye.” (Mark 7:13, emphasis added)

“This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But **in vain they do worship me, teaching for doctrines the commandments of men.**” (Matthew 15:8-9, emphasis added)

The Apostle Paul didn't think much of the traditions of men, either. He warned the Christians of his day:

“Beware lest any man spoil [ruin] you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” (Colossians 2:8)

Forbidding People to Interpret the Bible for Themselves

According to the *Catechism of the Catholic Church*, Catholics are required to find out how the Catholic bishops interpret Scripture passages, and they are to accept what the bishops teach “with docility,” as if it came from Jesus Christ Himself. In other words, they are not allowed to believe what they read in the Bible without first checking it out with the Catholic Church. They are not allowed to use their own judgment, or to follow their own conscience. They are required to believe whatever the bishops teach, without questioning it.¹⁵

This attitude is exemplified by a statement that was made by Cardinal Hosius, who presided over the Council of Trent (1545–1564). Hosius wrote that, apart from the authority of the Catholic Church, the Bible would have no more importance than *Aesop's Fables*.¹⁶

The Apocrypha

The Apocrypha are books that occur in Catholic Bibles, but not in Protestant ones. They were never part of the Hebrew Bible. The Jews never considered them to be canonical. In 1548, the Council of Trent declared that the Apocrypha are canonical (part of inspired Scripture) and it anathematized anybody who believes otherwise.¹⁷ (An anathema is a solemn ecclesiastical curse.)

Jesus and the Apostles quoted from the Old Testament hundreds of times, but they never treated any of the apocryphal books as being authoritative. The apocryphal books themselves never claim to be the Word of God. The books of *Tobit* and *Judith* contain serious historical inaccuracies.^{18, 19}

Following is a summary of the main events in the *Book of Tobit*.²⁰

My references to chapters and verses are those of the Revised Standard translation of Tobit. There is a wide variation in translations of Tobit, including differences in essential matters. There are also historical and geographical inaccuracies in the *Book of Tobit*. For example, Sennecherib was not the son of Shalmaneser. (Tobit 1:15) He was the son of Sargon the Usurper.²¹

Summary of the Book of Tobit

One night, Tobit slept outdoors, with his face uncovered. He slept by the courtyard wall. There were sparrows on the wall and bird droppings fell into Tobit's eyes. As a result, a white film formed over his eyes and he became blind. The physicians were unable to help him. (Tobit 2:9-10)

A maiden named Sarah was reproached by her maids, who accused her of strangling seven husbands before they consummated their marriage with her. This was attributed to a demon named Asmodeus. (Tobit 3:8)

The angel Raphael was sent to heal Tobit's eyes, to bind the demon Asmodeus, and to give Sarah in marriage to Tobias, the son of Tobit. (Tobit 3:17)

Tobias (Tobit's son) was traveling with the angel Raphael (who appeared in the form of a Jewish man named Azarias). A fish leaped up from the river and tried to swallow Tobias. Then the angel told Tobias to catch this fish. He caught it and threw it on the land. Then the angel told Tobias to cut the fish open, and to keep the heart and liver and gallbladder. He said that smoke from the heart and liver would drive demons and evil spirits away. He also said that, if a man's eyes are covered with white films, then having them be anointed with the fish gall would heal him. (Tobit 6:1-9)

Tobias was afraid to marry Sarah, because seven husbands had died in her bridal chamber. The angel told him to take burning incense, and to put the

heart and liver of the fish on it, in order to make a smoke. He said that when the demon smelled the smoke, he would flee and never return. (Tobit 6:11-17)

Tobias married Sarah. He put the heart and liver of the fish upon burning incense. When the demon smelled the odor, he fled, and the angel bound him. Tobias and Sarah went to sleep. Sarah's family was greatly relieved the next morning when both of them were still alive. (Tobit, chapters 7 and 8)

Tobias and his new wife went to Tobit's home. The angel Raphael told Tobias to take the fish gall with him and to rub it on his father's eyes. Tobias followed the angel's instructions, and Tobit's eyes were healed. (Tobit 11:2-16)

Comments on Tobit

Does this sound like inspired Scripture to you? Does it reveal God's nature and character, and His ways of dealing with His people? Does it inspire you to want to know God better? Does it give you strength and courage to be a faithful Christian?

If the *Book of Tobit* was added to the Bible, would that increase your confidence in the rest of the Bible? Would it help you trust the reliability and authority of Scripture? Would it increase your motivation for reading the Bible?

The Catholic Church and the Bible

God gave us the Bible—not the Catholic Church.

The Catholic Church has been double-minded about the Bible. On the one hand, Catholic monks helped preserve it by copying it during the Middle Ages. On the other hand, the Catholic Church kept the Bible in Latin, and it killed scholars who translated the Bible into the language of the common people. In addition, it changed the Bible by adding the Apocrypha to it.

According to the *Catechism of the Catholic Church*, Catholics are not supposed to interpret the Bible for themselves. Rather, they are supposed to accept "with docility" whatever their bishops tell them about it. This is treating the Bible as if it is too dangerous for ordinary men and women to read, unless their understanding of it is constantly filtered through the lens of Catholic doctrine and official explanations.

The Bible is a Priceless Treasure

I live in America, where Bibles are plentiful and inexpensive. It is easy to take them for granted. However, right now—while you are reading this—there are Christians who are risking their lives to give Bibles to people. The ministry Open Doors has couriers who daily risk their lives to smuggle Bibles into

countries where Christians are persecuted. I recently read about a man who was sentenced to death, because he gave a Bible to a Muslim.

Courageous men and women paid for the Bible with their blood. William Tyndale was burned at the stake for translating the Bible into English. Men were burned at the stake for teaching their children to say the Lord's Prayer in English. Men and women were burned at the stake for possessing an English translation of the Bible. We cannot comprehend the price that was paid to give us the Bible in our own language, or the great privilege of being able to read it without fear.

Here is what the Psalms say about the Bible. (When you read the terms, "the law of the Lord," "the testimony of the Lord," "the statutes of the Lord," and "the judgments of the Lord," remember that these are Old Testament terms for the written Word of God.)

May God give us this kind of passion for the Bible! Look at the love and loyalty and gratitude in these Scripture passages:

"The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward." (Psalm 19:7-11)

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." (Psalm 1:1-3)

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee. Blessed art thou, O LORD: teach me thy statutes. With my lips have I declared all the judgments of thy mouth. I have rejoiced in the way of thy testimonies, as much as in all riches. I will meditate in thy precepts, and

have respect unto thy ways. I will delight myself in thy statutes: I will not forget thy word.” (Psalm 119:9-16)

“For ever, O LORD, thy word is settled in heaven. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth. They continue this day according to thine ordinances: for all are thy servants. Unless thy law had been my delights, I should then have perished in mine affliction. I will never forget thy precepts: for with them thou hast quickened me.” (Psalm 119:89-93)

“Great peace have they which love thy law: and nothing shall offend them.” (Psalm 119:165)

According to *Strong’s Concordance*, the word “offend” in Psalm 119:165 means an enticement, or a stumbling-block. It is something that ruins people, or causes them to fall. So according to this Scripture verse, if we love the Word of God, then it will bring us peace, and it will protect us from temptation and destruction.

The Bible is indeed a priceless treasure!

Chapter 7

The Council of Trent

The Council of Trent anathematized every Christian who disagrees with any detail of Catholic doctrine. These anathemas have never been revoked.

An anathema means that the Catholic Church has placed someone under a solemn, ecclesiastical curse. There is a solemn ritual for doing this. It is done by the Pope, assisted by 12 priests. According to the words of the ritual (which you can read in *The Catholic Encyclopedia*) the “criminal” is consigned to hell. However, if he repents and submits to the Catholic Church, then the Pope can remove the anathema.¹

The anathemas of the Council of Trent go into effect automatically if people believe things contrary to Catholic doctrine, as defined by the Council. They do not require a ritual.

The Council of Trent (1545–1564) was the Roman Catholic Church’s response to the Protestant Reformation. It denounced every single doctrine that was proposed by the Protestant Reformers. It declared that any person who believes even one of these doctrines is “anathema” (anathematized by the Catholic Church).

It also defined Catholic doctrines, detail by detail, and declared that anybody who denies even one of these details is anathema. These doctrines include: the authority of the Pope, the practice of indulgences, veneration of Mary and the saints, the use of statues and other “sacred images,” and the belief that Jesus Christ is literally and fully present (body, blood, soul, and divinity) in every crumb of consecrated bread and every drop of consecrated wine. So the Council of Trent anathematized all Protestants.

There are 125 anathemas. These are doctrinal declarations of the Council of Trent that are sandwiched between two statements. The opening statement is: “If any man...” The closing statement is: “...let him be anathema.” The doctrinal statements and the anathemas are so interwoven that they cannot be separated.

I don’t have permission to use quotations from the Council of Trent, so I will use a statement about a well-known children’s book as an example. Applying the language of the Council of Trent to *Mother Goose Rhymes*, you

could say: “If any man does not believe that the cow jumped over the moon, let him be anathema.”

You can read the declarations of the Council of Trent for yourself. They were published as a book. It can be ordered through regular bookstores. You can also read it online. (The Notes give Internet addresses.)²

Official Modern Endorsement of the Council of Trent

The declarations and anathemas of the Council of Trent have never been revoked. On the contrary, the decrees of the Council of Trent are confirmed by both the Second Vatican Council (1962–1965) and the official *Catechism of the Catholic Church* (1992).

The documents of the Second Vatican Council cite the Council of Trent as an authority for doctrinal statements, both in the text and in the notes. The *Dogmatic Constitution on the Church* states that the Second Vatican Council “proposes again the decrees of” three previous councils, one of which is the Council of Trent.³ The *Decree on the Training of Priests* says that the Second Vatican Council continued the work of the Council of Trent.⁴

When the Second Vatican Council began, Pope John XXIII said that he accepted what the Council of Trent declares about justification. (It declares that any person who believes that we are saved by faith alone is anathema.) He also confirmed all past anathemas against “false doctrine”—in other words, the Protestant doctrines that were condemned by the Council of Trent. Every Catholic clergyman who participated in the Council signed a document affirming the declarations of the Council of Trent.⁵

The *Catechism of the Catholic Church* was written for the purpose of summarizing the essential and basic teachings of the Roman Catholic Church. It was approved by Pope John Paul II in 1992. It has been published in many languages. The English translation was released in 1994. The *Catechism* has numbered paragraphs. Therefore, statements can be located in any language, and in any edition of the book.

The Council of Trent is mentioned in 75 paragraphs of the *Catechism of the Catholic Church*. It is always mentioned in a positive, authoritative way. Some paragraphs mention it two or three times. Paragraph 9 says that the Council of Trent was the origin of Catholic catechisms. The other 74 paragraphs that mention the Council of Trent cite it as an authoritative source that supports their doctrinal statements. (You can verify this online. The Note tells how.)⁶

The Anathemas of the Council of Trent Cannot Be Revoked

According to the *Catechism of the Catholic Church*, the Catholic doctrine of infallibility applies not only to the Pope, but also to Catholic Church Councils. This includes the Council of Trent.⁷

As a result, the official statements of the Council of Trent are considered to be infallible. This means that they cannot be changed. Therefore, the anathemas of the Council of Trent cannot be revoked.

The Catholic Church may find it expedient not to call people's attention to these anathemas, but it cannot revoke them.

Both the Second Vatican Council and the *Catechism of the Catholic Church* confirm the decrees of the Council of Trent. These decrees contain the anathemas. So the anathemas are part of the doctrinal package, whether or not the Catholic Church chooses to talk about them.

Chapter 8

Hunting “Heretics”

Augustine lived from 354 to 430 A.D. He had a vision of an ideal society, with the Roman Catholic Church at its center, governing all aspects of human life. His ideal society required conformity in belief and practice. Augustine taught that it was right and necessary for the Catholic Church to **make** this happen, even if it meant coercing people to comply. This laid the theological foundation for persecuting “heretics” and for the Inquisition.¹

For over a thousand years, the Roman Catholic Church hunted down “heretics” and killed them. Some of these “heretics” were people with strange beliefs. However, as we shall see later, many of them were Bible-believing Christians.

Jesus predicted that true Christians would be rejected, persecuted, and killed. He told His disciples:

“...yea, the time cometh, that whosoever killeth you will think that he doeth God service.” (John 16:2)

For the Roman Catholic Church, “heresy” means to “obstinately” doubt or deny any official Catholic doctrine. This definition is given in Canon 751 of the *Code of Canon Law*, which is the body of laws used to govern the Catholic Church.²

Doctrines that have often been disputed include the authority of the Pope, Purgatory, indulgences, the veneration of Mary and the saints, and transubstantiation (the doctrine that the body, blood, soul, and divinity of Jesus Christ are literally and fully present in every fragment of consecrated bread and every drop of consecrated wine).

Some Catholic doctrines conflict with the plain meaning of Scripture. As a result, people who read the Bible for themselves are likely to doubt or dispute those doctrines. One way of solving that problem is to prevent laymen from reading the Bible. The Catholic Church took that approach for hundreds of years.

Starting about 1080, there were many incidents where scholars wanted to translate the Bible into the language of the common people, but it was forbidden by the Pope, Church councils, or individual bishops.³

William Tyndale was burned as a “heretic,” because he translated the Bible into English.⁴ People were burned as “heretics” for owning or reading his translation.⁵

For centuries, Christians were forbidden to possess the Scriptures in any language, including Latin. Reading the Bible was considered to be proof that someone was a heretic. Men and women were burned at the stake for reading the Bible in Latin.⁶

With the Protestant Reformation, the Bible was translated into English, German, and other languages. With the invention of the printing press, Bibles became so plentiful that they could no longer be suppressed. That is why people like us, who are not Latin scholars, are able to read the Bible today.

Christian “Heretics”

Who were some of the Christian “heretics” who were persecuted by the Roman Catholic Church? I would like you to meet the Waldensians.

When “heretics” were hunted, their writings were confiscated and burned. What we read about their beliefs was written by their enemies. As a result, it is often difficult to know what they really did believe.⁷

We do know what the Waldensians believed. Some of their writings survived.

In some ways, the Waldensians were similar to the Franciscans. Both groups taught the value of poverty and simplicity. They both had poor, humble, itinerant preachers, who were barefoot and wore humble peasant clothing.⁸

As we shall see, the Pope examined the Waldensians and found no heresy in them. However, another Pope reversed that decision.

Who were these courageous men and women who endured centuries of persecution for their faith?

The Waldensians

The Waldensians are also known as Waldenses or Vaudois. Dr. Bill Jackson made an in-depth study of them in his book, *The Noble Army of “Heretics.”* He visited the valleys where the Waldensians lived, and he studied their original documents.

One of the most famous Waldensians was Peter Waldo (1140–1218), a wealthy merchant of Lyons, France. He asked a priest how to live like Jesus Christ. The priest told Waldo about a conversation that Jesus had with a rich young ruler (Matthew 19:16-22). Jesus told the young man what to do, and Waldo guided his life by those words. Jesus said:

“...If thou wilt be perfect, go and sell that thou hast, and give it to the poor, and thou shalt have treasure in heaven: and come and follow me.” (Matthew 19:21)

Waldo made financial provision for his family, gave the rest of his money to the poor, memorized Scripture, and began preaching.

There is strong evidence that the Waldensians began long before Peter was born, and that Peter was given the surname Waldo because of his association with them.⁹

The Waldensians traveled in pairs, preaching the Gospel. They were humble people who believed in “apostolic poverty.” They were barefoot, owning nothing, and they shared all things in common. Their teaching was orthodox, but they were considered to be a threat, because they set standards that made many members of the Catholic clergy look bad by comparison.¹⁰

The humility and voluntary poverty of the Waldensians were a striking contrast to the pride and luxury of the hierarchy of the Roman Catholic Church. A prime example of this was Pope Innocent III. He reigned from 1198 to 1216, which was during Waldo’s lifetime. Innocent wore clothes covered with gold and jewels. He made kings and cardinals kiss his foot.¹¹ He said that the Pope is below God, but higher than the rest of mankind.¹²

Another example is Pope Boniface VIII, who reigned from 1294 to 1303. He said that he was Caesar, the Roman Emperor. His crown was covered with over 200 costly jewels.¹³ Boniface declared that nobody could be saved unless he or she was subject to the Pope.¹⁴

Waldo’s beliefs were founded on the Bible, especially the Gospels. He believed that there was no need to interpret the Bible, because it spoke clearly for itself. All that was needed was to make the whole of Scripture available to the people. Waldo was French, so he commissioned two priests to translate the Bible into French, starting with the Gospels. As soon as the first Gospel (Matthew) had been translated, Waldo applied it to his life and began preaching it to the people.¹⁵

In 1179, Pope Alexander III found no evidence of heresy among the Waldensians. However, because they were laymen, he ordered them not to preach unless they were requested to do so by a bishop.

The Archbishop of Lyons ordered Waldo to stop preaching. Waldo replied: “We ought to obey God rather than men.” (Acts 5:29) He kept on preaching. The Archbishop excommunicated him. Then, in 1184, Pope Lucius III excommunicated Waldo and his followers.¹⁶

In 1211, more than 80 Waldensians were burned at the stake for “heresy.” This was followed by centuries of persecution.¹⁷

Because they were persecuted, the Waldensians went underground and spread to other countries, especially Italy, Switzerland, and Austria. The magnitude of their persecution is shown by the fact that in one year, in Italy alone, 9,000 Waldensians were killed, and another 12,000 were put into prison, where most of them died. In spite of this, somehow the itinerant Waldensian preachers were able to maintain links throughout Europe.¹⁸

In the sixteenth century, the Waldensians joined the Protestant Reformation. In 1848, the Italian government granted them emancipation. Finally, they were free from persecution (except for a brief period, when Mussolini persecuted them during World War II). In spite of everything, there are still Waldensian churches today.¹⁹

The Inquisition

One of the things that was used to try to suppress the Waldensians and other “heretics” was the Inquisition. It began in 1180, four years before Waldo and the Waldensians were excommunicated by the Pope.

From 1180 to 1230, the Catholic Church enacted legislation (Canon Law) against heresy. It created a permanent tribunal, staffed by Dominican friars, which became known as the Inquisition.

The Inquisition used procedures that were banned in regular secular courts. It used anonymous informers. People were allowed to accuse their personal enemies.

When men and women were accused of heresy, they were not allowed to know who their accusers were, or what crime they were accused of. They were not allowed to have anybody defend them. The Inquisitors used torture to get accused people to “confess.”

Once a person was accused, some kind of punishment was inevitable. If secular officials were reluctant to punish the victims, then the officials were accused of heresy, which meant that they also became victims of the system. In other words, they were blackmailed into doing the dirty work of the Inquisitors.²⁰

If enough witnesses testified that a person was guilty, then he or she was presumed to be guilty. At that point, the accused person had to choose between confessing and renouncing his or her “errors,” or being burned. If people confessed, then they would be sentenced, which often meant life imprisonment. However, they would be spared being burned at the stake.²¹

(If you want to know what “heretics” went through, read *Foxe’s Book of Martyrs*. You can find it online by searching for the title.)

Because the Inquisitors themselves did not do the actual killing, Catholic apologists can say that the Inquisition didn’t kill many people. That is technically

correct, but it is misleading. The Inquisition was responsible for the deaths of those people.

If people wanted to confess, they had a problem. How do you confess to the correct crime if you don't know what you have been accused of? If you are unable to confess, because you don't know the charges, then how do you get the torture to stop? Under those circumstances, it is not surprising that people sometimes went insane. In 1808, Napoleon conquered Spain. His troops discovered a monastery with torture chambers that were full of prisoners, many of whom had gone insane.²²

When secular rulers resisted the harsh methods of the Inquisition, popes pressured them into complying. For example, King Edward II protested that torture was contrary to English law. Pope Clement V told the King that the law of the Roman Catholic Church was higher than the law of England. The Pope commanded the King to torture people.²³

The Pope gave orders to the King of England, and the King obeyed. The nation of England took a giant step backwards and started torturing people again.

The Inquisition was financed by confiscating the property of people who were condemned. It had to get people convicted in order to get the money that it needed for its operations. This was a strong motive for using torture to make people "confess."²⁴

Even the grave was no protection from having property be confiscated. Corpses were dug up and dead people were convicted of heresy. This allowed the Inquisitors to take the property of the heirs of the dead "heretics."²⁵

Sometimes people were convicted of heresy for reasons that are difficult to understand. In 1766, a French nobleman failed to take his hat off when a religious procession was going through the streets. It was raining at the time. That young man paid a heavy price for wanting to keep his head dry. He was convicted of blasphemy. He was sentenced to unusually severe torture. Then he was burned alive.²⁶

The Inquisition published an Index of prohibited books. Catholics were threatened with damnation if they read one of these books. The Index included all Protestant Bibles and all books written by Protestant Reformers. The list of forbidden books was kept current for centuries. In 1966, it was abolished by Pope Paul VI.²⁷

Until 1966, Catholics were threatened with damnation if they read a Protestant Bible. I corresponded with a former Catholic who had a King James Bible back in the days when he was still a Catholic. His priest ordered him to burn it. He obeyed the priest and burned the Bible.

In the eighteenth century, the Inquisition became less active due to lack of funds. Its last execution was in the early nineteenth century (1826).²⁸

The Office of the Inquisition still exists. It is located in the Vatican. In 1965, its name was changed to The Congregation for the Doctrine of the Faith. It is headed by Cardinal Ratzinger.²⁹

The Inquisition is an embarrassment to the Catholic Church. As a result, some Catholic theologians have done creative things to try to justify it. For example, the article “Inquisition” in *The Catholic Encyclopedia* says that, according to the Law of Moses, heretics were to be tortured or killed.³⁰ That is not Biblical. People who tried to get the Israelites to worship “foreign gods” were stoned to death. Stoning was the normal method of execution in those days. Having a mob of people throw large rocks at a person would kill him quickly—it was not torture.

Worshipping “foreign gods” was not at all comparable to heresy. An example of “heresy” is Martin Luther, who said that we are saved by faith alone, instead of faith plus works. An example of worshipping “foreign gods” is abandoning Christianity in order to become a Hindu.

For the Israelites, an example of worshipping “foreign gods” would be to become a Baal worshiper. This involved burning children alive. The prophet Jeremiah said:

“...they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have **filled this place with the blood of innocents**: They have built also the high places of Baal, to **burn their sons with fire for burnt offerings unto Baal...**” (Jeremiah 19:4-5, emphasis added)

“And they built the high places of Baal, which are in the valley of the son of Hinnom, **to cause their sons and their daughters to pass through the fire unto Molech**; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.” (Jeremiah 32:35, emphasis added)

The worship of other “foreign gods” also involved burning children alive. (See 2 Kings 17:31 and 2 Kings 23:10.) That is not at all comparable to “heretics” like William Tyndale who read the Bible and said that Christians are saved by faith alone.

In Old Testament times, Israelites were stoned to death if they burned their babies alive as sacrifices to pagan gods. In the Middle Ages, Christians were burned alive for believing the Bible.

Conclusion

There was a wide variety of Christian “heretics.” On the one hand, there were the Waldensians, who were simple, humble people. They were just trying to live according to Biblical principles. But when told not to preach, they continued preaching.

On the other hand, there were people like Wycliffe, who said things that made the Pope angry. Wycliffe started out as a Catholic Reformer. He eventually became a Protestant. He taught that the government of England should remove morally corrupt churchmen and confiscate their property. He publicly accused the Pope of wrongdoing. Wycliffe’s followers (the Lollards) were severely persecuted.³¹

Did Jesus and His disciples kill people for saying offensive things? They could have. Elijah called down fire on people. The Bible says:

“And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias [Elijah] did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.” (Luke 9:54-55)

There is a story about a man who asked a woman: “Would you sleep with me for a million dollars?” She replied: “Well, for a million dollars, I guess maybe I would.” Then he said: “Would you sleep with me for five dollars?” She answered: “What kind of woman do you think I am?” And he replied: “We’ve already established that. Now we’re haggling price.”

A million dollars is a strong enticement. For the Pope to be publicly accused of wrongdoing is a strong provocation. But no matter how great the enticement, or the provocation, some things are just plain wrong.

Killing “heretics” because of their religious convictions was never justifiable. If a “heretic” resisted, then the Inquisition required the local authorities to kill the person, thus murdering the person’s body. If a “heretic” complied and acted against his or her conscience, then the Inquisition murdered the person’s soul.³²

Chapter 9

False Credentials

The Roman Catholic Church claims that it goes back to the time of Jesus Christ. However, as we have seen, it only came into being in 314 A.D. when Emperor Constantine and Bishop Silvester made an alliance.

There is evidence that Evangelical Christians, with beliefs similar to those of modern Baptists, were around in the second century, more than a hundred years before the Roman Catholic Church was created. For a fascinating and informative study of early Evangelicals, read Dr. Bill Jackson's recently published book, *The Noble Army of "Heretics."*¹

Malachi Martin was a Catholic priest, an eminent theologian, and a professor at the Vatican's Pontifical Institute. He describes the wide variety of beliefs and practices within the early Church. He says that there was as much variety back then as there is between different denominations now.²

Catholic apologists portray Protestant churches as being unstable, constantly splitting into new denominations, and full of wide-spread disagreement. They contrast this with the Roman Catholic Church, which they portray as being solid and unified. They say that when people interpret the Bible for themselves, it results in chaos and division, as shown by the many Protestant denominations. They conclude that, therefore, Protestantism doesn't work, and interpreting the Bible should only be done by the Catholic hierarchy.³ In other words, Protestants should become Catholics.

However, the picture of Protestant division, and the picture of Catholic unity, are both greatly exaggerated. The "chaos" is an illusion. And the resulting conclusion is therefore not valid.

Basic Unity Among Protestants

There are some beliefs that define Christianity. These include things such as the Incarnation (Jesus Christ is truly God and truly man), the Atonement (Jesus Christ died for our salvation), the Resurrection of Jesus, the Second Coming of Jesus, and the authority of Scripture. These are not negotiable. Any person who does not believe them is not a Christian.

(There have always been people who claimed to be Christian, but who weren't. The Apostle Paul called them "false brethren" in 2 Corinthians 11:26 and Galatians 2:4.)

Some things are negotiable. These include things such as the form of baptism, the kind of worship music, the form of church structure and organization, defining the relationship between free will and predestination, and beliefs about what will happen during the End Times. These are important issues. They can affect the quality of a person's Christian life, but they do not determine whether or not a person is a Christian. These are areas in which Christians can agree to disagree.

Differences among genuine Protestants (as opposed to "false brethren") occur in the second area, the negotiable things. These differences could be compared to flavors of ice cream. There are many kinds of ice cream, but they are all ice cream. They aren't pie, or cake, or salad. In real life, people know the difference between eating ice cream and eating something else.

Some Catholic apologists say that there are 25,000 different Protestant denominations. Dr. Eric Svendsen has made an in-depth study of this claim. There is no valid foundation for it. His book, *On This Slippery Rock*, has a chapter about it, which you can read online. Dr. Svendsen also has an online article about diversity in Catholic beliefs.⁴

I looked up "churches" in the *Yellow Pages* of my local telephone directory. There were listings for Catholic churches, Orthodox churches, a few cults, and 73 varieties of Protestant churches. Some Protestant listings seemed to be variations of the same thing. For example, there were nine different listings for Baptist churches.

Let's compare this to something in everyday life. There is a huge difference between cats and dogs and horses. Now, if you narrow it down to dogs, there are many different varieties. Within each variety, there are subgroups. For example, there are different kinds of collies and different kinds of poodles.

Catholic apologists act as if the differences in Protestant churches are like the major differences between cats and dogs and horses. In reality, they are like the differences between different kinds of dogs (variations in the same kind of thing.) Often, they are like the differences between different kinds of poodles, or different kinds of collies (small variations in things that are essentially the same).

Wide Diversity Among Catholics

The appearance of unity among Catholics is misleading. There are actually major differences in theology and practice. However, no matter how much

they disagree, they call themselves by the same name (Roman Catholic) and they say that the Pope is their leader. This gives a false impression of unity.

In spite of verbally saying that the Pope is their leader, there are Catholic priests and theologians who openly defy the Pope's authority. Malachi Martin wrote about some of them in his book, *The Jesuits: The Society of Jesus and the Betrayal of the Roman Catholic Church*.⁵ There are also some radical feminist nuns who openly defy the Pope. (They are discussed later in this chapter.)

There are conservative Catholics who want to go back to the way that things were done before the Second Vatican Council. This includes having Mass said in Latin.

One conservative Catholic group believes that Pope John Paul II is not a valid pope, because he has promoted heresy (things that are contrary to Catholic doctrine that was "infallibly" declared by previous popes).⁶

There are Catholic theologians who teach liberation theology, which equates "salvation" with armed revolution. There are gun-toting Catholic priests who fight alongside communist guerrillas, working for communist revolution.⁷ I first heard about them from a Latin American friend who personally witnessed the destruction and confusion that they have caused.

As we will see, some Catholic priests and nuns teach things that are clearly contrary to foundational Christian beliefs, such as the Atonement (Jesus died to save us from our sins). Yet they are still allowed to teach in the name of the Catholic Church, and to hold positions of influence and authority.

Bioethics

The Catholic Church has traditionally been a champion of the sanctity of life. However, some Catholic priests at a prestigious Catholic university are actively working to undermine the sanctity of human life, both theoretically and in practical ways.

Georgetown University is run by Jesuit priests. It is the home of the Kennedy Institute of Ethics, which is headed by a Jesuit priest. Some of its faculty members are also Jesuit priests.

The Kennedy Institute of Ethics actively promotes abortion and euthanasia. It is also working to have "death" be redefined to include people in "irreversible" comas, so that doctors can get better quality organs for transplants. This is documented in the book, *Culture of Death*, by Wesley J. Smith.⁸

The Kennedy Institute of Ethics trains doctors, nurses, lawyers, legislators, teachers, and hospital administrators. Every summer, it gives an Intensive Bioethics Course, which is attended by people from around the world. It has branches in Asia and Europe. According to the woman I spoke with, it has the most comprehensive library of bioethics literature in the world.

New Age Teachings and Practices

The “New Age” is actually a resurgence of old paganism that has been “westernized” and dressed up in modern vocabulary. It denies foundational Christian doctrines and basic Christian morality. It is also contrary to the official teaching of the Catholic Church. However, in spite of this, there are Catholic priests and nuns who openly promote New Age beliefs and practices. This is an area in which there is a wide diversity of beliefs among Catholics.

I have an online article called “New Age Catholicism”. It has detailed, carefully documented information about this. Most of it comes from Catholic books and Catholic websites.⁹ I am only giving a small sample of that information here.

There are some radical feminist nuns who participate in pagan rituals, worship “the goddess,” and openly promote lesbianism.¹⁰ I realize that this seems incredible, but unfortunately, it really is happening. You can read about it in Donna Steichen’s book *Ungodly Rage: The Hidden Face of Catholic Feminism*. She is a Catholic journalist. She spent 12 years getting first-hand information. Her book is based on things that she personally saw and heard, plus the writings of Catholic feminists. She is a good reporter, giving names, dates, quotations, and detailed, first-hand, eyewitness accounts of events.

Randy England is Catholic. He wrote *The Unicorn in the Sanctuary: The Impact of the New Age on the Catholic Church*. According to England, New Age concepts are taught at Catholic retreats, prayer workshops, and educational conferences.

Thomas Merton was a Trappist monk. He taught that every form of mystical experience is valid, no matter what its source. He praised Hinduism and Buddhism. Merton wanted to see the religions of the world become united.¹¹

Some priests and nuns are teaching trusting Catholics to do Hindu meditation, to use visualization techniques, and to cultivate spirit guides. Randy England says that spirit guides are demons. Therefore, a person who cultivates spirit guides is actually invoking demons and inviting them to control his or her life.¹²

A Jesuit priest teaches priests, nuns, and lay Catholics to do Eastern meditation, using spirit guides. Priests and nuns teach prayer techniques that are not prayer in the Christian sense at all. Rather, they result in altered states of consciousness, and susceptibility to demonic influence. A Franciscan priest teaches Catholics to “manipulate” reality with the assistance of “spirit beings” (demons). He is especially influential with nuns. Catholics are taught that their “spirituality” will be improved by New Age techniques such as yoga, practices from Eastern religions, and occult meditation. Some Catholic schools no

longer teach the Ten Commandments and foundational Christian doctrines, such as the Resurrection.¹³

Catholic authority figures are teaching beliefs and practices that are opposed to Catholic doctrine. They use the name of the Catholic Church, but they teach things that are opposed to Catholicism. In the world of business, this would be called false advertising, or fraud.

Fire Insurance

Another area of diversity is beliefs about some old-fashioned, Catholic devotional practices. I will illustrate this with one example.

Can Catholics be sure of getting into Heaven if they wear a specific religious item, which shows devotion to Mary? Modern theologians and apologists will probably tell you: “Of course not!” However, as we will see, there are Catholics who believe that Mary will protect them from Hell if they follow her directions. There is an old saying that, if Jesus won’t let you into Heaven by the front door, then Mary can get you in through the back door.

According to tradition, on July 16, 1251, the Virgin Mary appeared to Saint Simon Stock, holding a Brown Scapular (two pieces of brown cloth attached by strings). She promised him that any person who dies wearing the scapular will not go to Hell. This promise is for people who belong to the religious order of the Carmelites, or who are associated with them. Catholics can be enrolled into the Carmelites by any Carmelite or authorized Catholic priest. In 1965, Pope Paul VI encouraged all Catholics to wear the Brown Scapular and pray the Rosary.¹⁴

Catholics who wear the Brown Scapular can also qualify for the “Sabbatine Privilege,” if they fulfill certain religious requirements. The “Sabbatine Privilege” is a promise that if they go to Purgatory, Mary will get their Purgatory time shortened.¹⁵

There are other Catholic devotional practices that have promises attached to them. They often involve the use of medals, rosaries, pictures, different kinds of scapulars, chaplets, and specific prayers. There is a “five-way medal” that consists of a cross, with medals at the end of each of the four arms. This enables people to wear a cross, and four different medals, at the same time, in a neat and orderly way. There are also “four-way medals.” (You can see them online.)¹⁶

I have known Catholics with a wide range of approaches to these devotional practices. Some considered them to be old-fashioned, or even superstitious. Others took them quite seriously. I knew one woman who was so devoted to praying the rosary that, even when she was carrying on a conversation, her rosary beads were going through her fingers.

You can go to online Catholic stores to see pictures of medals, chaplets, scapulars, statues, holy cards, bottles for holy water, and other religious objects. (The Notes give some website addresses.)¹⁷ If you have never seen such things before, you may be surprised at what you will find.

Catholic Seminaries

Roman Catholic seminaries have a wide diversity of teaching and practice. Some of them teach traditional Catholic doctrines, morality, and piety. However, many do not.

Michael S. Rose is a devout Catholic and a professional investigative reporter. He wrote the book, *Goodbye, Good Men: How Liberals Brought Corruption into the Catholic Church*. It is a plea for reform in Catholic seminaries.¹⁸

You can read the book's Introduction online. You can also read book reviews, and feedback from seminarians and priests who read the book.¹⁹ I encourage you to check this out for yourself.

Rose interviewed over 150 people. His book only shows the tip of the iceberg, because many men were afraid to let him write about their experiences. Others allowed him to write about them, but insisted that he change their name to protect them.

Chapter 5 ("The Heterodoxy Downer") tells of seminary faculty members who denied doctrines that are absolutely foundational to Christianity, or taught things that are contrary to basic Christian doctrine and morals. Following are some things that were taught by faculty members in seminaries:

- The death of Jesus was not a sacrifice for our sins.
- The Atonement never happened.
- The Bible should not be taken seriously.
- God is a woman. (A nun taught this.)
- It is OK for celibate priests to have sex with other men.
- It is normal for men to have sex with animals.

One seminary taught Matthew Fox's "creation-centered spirituality," which denies the existence of sin, the Atonement, and other foundational Christian doctrines. It teaches many New Age beliefs. It says that Christianity needs to get rid of any beliefs that hinder it from being united with pagan religions. It promotes a one-world religion. Fox is a priest who works in close association with a witch, a Voodoo priestess, and a shaman.²⁰

Some seminarians were required to engage in occult, New Age practices, including using Ouija boards, tarot cards, and crystals.

One seminarian sued his seminary for false advertising. He said that it claimed to be Catholic, but it wasn't.

The kind of doctrine and behavior described in *Goodbye, Good Men* is contrary to what is taught in the *Catechism of the Catholic Church*. It demonstrates the wide diversity of belief and practice among modern Catholics.

The Problem of Mistakes

Should men and women interpret the Bible for themselves? They might make mistakes. This is a problem, because nobody is immune from making mistakes. But mistakes can be corrected. We serve a living God, who loves us. He is able to correct us if we get off track. Look at these prayers from the Bible:

“Who can understand his errors? cleanse thou me from secret faults.” (Psalm 19:12)

“Order my steps in thy word: and let not any iniquity have dominion over me.” (Psalm 119:133)

“Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting.” (Psalm 139:23-24)

Men and women who study the Bible and interpret it for themselves may sometimes make mistakes. But if people do not know the Bible well, and they are not used to understanding Scripture for themselves, then they will be easily persuaded by authority figures who teach unbiblical things. In order to test a teaching, people need something solid to compare it to.

Catholics are used to trusting priests and nuns, and accepting whatever they teach them. Catholics have not been taught how to compare teachings with what the Bible says, in order to test whether or not the teachings are Scriptural.

The possibility of making mistakes is something that we have to deal with all the time. For example, there are no perfect parents. Fathers and mothers make mistakes. But that doesn't mean that children should be raised by “experts,” in institutions, instead of being raised at home by their parents. “Experts” make mistakes, too.

The learning process always involves the risk of making mistakes. Hebrews 5:14 says that it is “by reason of use” that people “have their senses exercised to discern both good and evil.” In other words, it takes time and practice to learn to discern things for ourselves. But God expects us to do it. 1 Thessalonians

5:21 says: “Prove [test] all things; hold fast that which is good.” In other words, test everything, and only keep what is good.

Romans 8:28 says that “all things work together for good to them that love God.” That includes our mistakes. God is big enough, and powerful enough, and loving enough to make even our mistakes work out for our good. He is able to keep us from falling. (Jude 1:24)

The Catholic approach says: “You might make a mistake. I’ll do your thinking for you.” This puts people at the mercy of priests and bishops, who make mistakes (as we all do). It becomes especially serious if a Pope makes a mistake and imposes his mistake on the entire Catholic Church.

The Protestant approach says: “Even if you do make a mistake, our God is able to turn it around and use it for good. Do your best, and with the guidance of the Bible and the Holy Spirit, you will be able to grow into a mature Christian.” This approach has a self-correcting procedure. If a church leader makes a doctrinal mistake, other people will check it against Scripture and point out the error. Therefore, Christians are not at the mercy of mistakes made by other people.

Conclusion

Although Catholics have a common name, and acknowledge a common leader, there is actually a wide variety of beliefs and practices within Roman Catholicism. For a concrete example of this, compare Mother Teresa of Calcutta with radical feminist nuns who worship “the goddess” and participate in pagan rituals.

Although there are variations in Protestant churches, genuine Protestants (as opposed to “false brethren”) are in agreement about the foundational doctrines of Christianity. Their differences concern the negotiable areas that are mentioned at the beginning of this chapter, and the practical application of how to nurture, develop, and express our Christian life.

Chapter 10

According to Tradition

We often hear the expression, “according to tradition.” But how reliable are these statements? The following illustrates that people’s confidence in these traditions can be disproportionate to the evidence supporting them.

According to tradition, around 40 A.D., the Apostle James (the Greater) was in Saragossa, Spain. He was discouraged, because his mission had failed. Mary appeared to him. She gave him a pillar (column) of jasper wood and a small wooden statue of herself. She also told him to build a church in her honor. This is considered to be the first apparition of Mary.¹ However, there are some problems with this story.

In the first place, this seems to be contradicted by Scripture. The Apostle Paul wrote the Book of Romans about 57 A.D.² This was about 17 years after Mary supposedly appeared to the Apostle James in Spain. Paul said that he wanted to go to Spain. (Romans 15:24, 28) A few verses earlier, Paul said that he made a practice of only preaching the Gospel where it had not been preached before. He told the Roman Christians:

“Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man’s foundation: But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.” (Romans 15:20-21)

When Paul went to cities, he went to preach the Gospel, or to strengthen churches that he had already established. Why would Paul want to go to Spain, if the Apostle James was already ministering there? Paul said that he did not want to “build upon another man’s foundation.”

In the second place, in 40 A.D., Mary may well have been alive. (It was only a few years after Jesus was crucified.) If she was alive, then how could she “appear” to anybody?

In the third place, the early Christians didn’t have churches. They met in people’s homes. (See Acts 2:46; Acts 20:20; Romans 16:5; 1 Corinthians 16:19; Colossians 4:15; and Philemon 1:2. These verses all refer to churches that met in people’s homes.) The Book of Acts ends around 60 A.D., when Paul was in Rome. There is no record of any church buildings. (This is about 20 years after

Mary supposedly appeared to James and told him to build a church in her honor.)

Furthermore, starting with the stoning of Stephen, Christians were killed for their faith. It is basic common sense that people who are being killed for their faith do not want to call attention to their religious gatherings. That is not a good time to build church buildings.

According to tradition, in the eighth century, a hermit “discovered” the body of the Apostle James (the Greater) in Saragossa, Spain.³

This discovery is questionable in view of the fact that the Catholic Church has a history of fraudulent relics. (Relics are bodies of saints, or portions of saints’ bodies. They can also be items that are closely associated with saints, such as clothing. They also include things such as pieces of the cross on which Jesus was crucified.)

Relics were important for raising money. A cathedral without a relic of a saint lacked an important source of revenue.⁴ Therefore, cathedrals had a strong motive for finding some way to produce a relic of a well-known saint.

Fraudulent relics were sold. People dug up bodies from graveyards and pretended that the corpses were saints. This enabled them to sell the bodies as relics. Selling relics was a profitable business. They were highly valued, because they were believed to have spiritual power to protect people from demons, to give them victory in war, and to bless them in other ways. People wore small relics on chains around their necks, as charms for protection. Churches were built over the bodies of saints. Important relics drew pilgrims, which brought money. Bodies of saints were stolen, and portions of them were sold for money. Kings and bishops took great risks to steal the bodies of important saints. Towns that had relics prospered and expanded.⁵

A great cathedral was built in Saragossa, in honor of Our Lady of the Pillar. (It is in an area of Saragossa known as Campostella.) It is a major pilgrimage site. The wooden statue of Mary, and the pillar (the column of jasper wood), can be seen on special occasions.⁶

The cathedral in Saragossa has a statue of Mary that wears clothing. It wears a crown of gold and diamonds. It has a wardrobe of clothes that are embroidered with gold and studded with jewels.⁷

According to tradition, the head of the Apostle James (the Greater) is buried in Jerusalem, in the Cathedral of Saint James. This conflicts with the Saragossa tradition.⁸ However, it seems to be consistent with Scripture. King Herod had James killed in Jerusalem. (Acts 12:1-2)

Chapter 11

The Numbers Game

People tend to be impressed with size. “Bigger” and “better” often go together in advertising slogans. But is this how God sees things? Can we assume that the Roman Catholic Church must be right, because it is so big?

Goliath was huge, powerful, and a seasoned warrior. He was admired by the Philistines and feared by the Israelites. People were impressed with Goliath, but God wasn't. God used a young shepherd named David to kill the giant. (1 Samuel 17:1-54)

When Gideon fought the Midianites, he started out with 32,000 men. That sounds like an impressive number, until you read that the Midianite soldiers were a multitude that filled the valley like a plague of locusts. But God told Gideon that he had too many men, and he was to send home every man who was afraid. Two-thirds of Gideon's men left (22,000 out of 32,000). Then God disqualified all but 300 of the 10,000 men who remained. That left Gideon with only 300 men, which was only one percent of his original soldiers. (Judges 7:1-9)

In God's eyes, which men were the faithful soldiers through whom He could do miracles? The 31,700? Or the 300 who defeated the Midianites? If you read what happened, you will see that God was with the one percent.

Could the difference be even greater than a hundred to one, and still have God be with the minority? Well, what if the 31,700 had decided that, because the 300 were different, they must be “heretics,” and therefore they should be killed?

Jesus spoke about a large crowd of people, who go the wrong way, to their destruction. He compared it with a small group of people, who go the right way, which leads to life. Jesus exhorted His listeners, saying:

“Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” (Matthew 7:13-14)

If you look at the context in which Jesus said this, He was speaking to the multitudes in Israel. These were not pagans who served horrible demon

“gods.” These were God’s chosen people, in covenant with Him, the people who had the Scriptures, the people to whom God had sent the prophets. And Jesus warned **them** that there was a broad, popular way, which most people would choose, that would lead to destruction.

Jesus spoke of Godly people who would be despised, and false people who would be widely accepted. He said:

“Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.” (Matthew 5:11-12)

“Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.” (Luke 6:26)

Obviously, being part of a small minority that is spoken against does not necessarily make people right. Jim Jones claimed to be a Christian leader, but he turned his church into a cult. He was dead wrong. He led his followers to destruction.

My point is that you cannot use numbers to decide whether or not religious leaders are right. We need to see if their teachings agree with Scripture. Our plumb line is the Bible, not the calculator.

Chapter 12

What Is Our Source of Authority?

Ever since Martin Luther's cry of *sola scriptura* (Scripture alone is our authoritative source of spiritual truth), there has been an on-going debate between Catholics and Protestants as to whether our source of authority is the Bible alone, or the Bible plus "Tradition." (I will discuss tradition and the doctrine of infallibility later in this chapter.)

God gave us the Bible to teach us, to guide us, to correct us, and to enable us to lead Godly lives. Through the Bible, God reveals Himself and His ways to us. Scripture says:

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, thoroughly furnished unto all good works." (2 Timothy 3:16-17)

"Thy word is a lamp unto my feet, and a light unto my path." (Psalm 119:105)

"The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes." (Psalm 19:7-8)

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Hebrews 4:12)

"Sanctify them through thy truth: thy word is truth." (John 17:17)

"...receive with meekness the engrafted word, which is able to save your souls." (James 1:21)

“The entrance of thy words giveth light; it giveth understanding unto the simple.” (Psalm 119:131)

“...If ye continue in my word, then are ye my disciples indeed: And ye shall know the truth, and the truth shall make you free.” (John 8:31-32)

“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.” (Romans 15:4)

“Heaven and earth shall pass away, but my words shall not pass away.” (Matthew 24:35)

“The grass withereth, the flower fadeth: but the word of our God shall stand for ever.” (Isaiah 40:8)

“Forever, O LORD, thy word is settled in heaven.” (Psalm 119:89)

If Christianity really works, then it has to work under all circumstances. That includes working for new converts who are isolated in prisons, with no Bible and no other Christians to help them. That kind of thing happens today in some Muslim nations. You can read about it in the newsletter of Open Doors (a ministry for persecuted Christians). You can get their newsletter through their website. (Information is in the Notes.)¹

God has provided for such situations. He sent the Holy Spirit, who helps us remember things (especially Scripture), and enables us to understand the things of God. (See John 14:26 and 1 Corinthians 2:9-13.) It is through prayer, and the guidance of the Holy Spirit, that we are able to understand Scripture. Jesus said:

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

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth...” (John 16:13; see John 16:7-15)

“For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.” (1 Corinthians 2:11-12)

If we do not have access to the Bible, God has made provision for us to be able to learn what we need to know directly from Him. He has already provided us with what we need for life and godliness. The Bible says:

“According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises...” (2 Peter 1:3-4)

“But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.” (1 John 2:27)

It is valuable to have Bibles and pastors and teachers. If they are available, then we should be grateful for them and benefit from them as much as possible. But if those things are not available, then God is powerful enough to enable us to live Godly lives without them. God is able to keep us from falling. (Jude 1:24) It does not depend on our circumstances. It depends on God. And He is faithful.

Tradition

The Catholic Church officially states that Catholic tradition is equal in authority to the Bible.²

According to the *Catechism of the Catholic Church*, “tradition” consists of various expressions of worship and belief of the Catholic people.³

As a result, tradition keeps changing. It is different at different periods in history, and it varies from place to place. For example, Catholic religious practices that are common in third world countries (such as Latin America, Africa, or the Philippines) would probably seem strange to Catholics who have a western world view.

Tradition keeps shifting. It is unwritten, and it cannot be pinned down. Therefore, it is like a magician’s hat—theologians can pull anything they want to out of it. They can also ignore anything that is inconvenient.

Jesus rebuked the scribes and Pharisees, because their traditions nullified the Word of God. He used Scripture to measure the validity of their religious traditions. He was distressed, because the religious leaders of his time considered their traditions to be equal in authority to Scripture. Jesus said:

“This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain

they do worship me, teaching for doctrines the commandments of men.” (Matthew 15:8-9; see Matthew 15:1-9)

“Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For **laying aside the commandment of God, ye hold the tradition of men**, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye **reject the commandment of God, that ye may keep your own tradition.**” (Mark 7:7-9, emphasis added; see Mark 7:1-13)

The Bible clearly tells us that we are not to add to Scripture or take away from it. We need to stay with what has been written. It says:

“What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.” (Deuteronomy 12:32)

“Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.” (Deuteronomy 4:2)

According to these Scripture passages, if people make additions to Scripture, then they will wind up disobeying God. The Bible says:

“Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar.” (Proverbs 30:5-6)

If we add to God’s words, then He will rebuke us and call us liars. We will have misrepresented Him. When we meet God face to face, we will want to hear Him say: “Well done, thou good and faithful servant.” But if we add to His words (Scripture), then we may hear Him say something like: “Liar! You misrepresented me!”

If we say that tradition is equal in authority to Scripture, then we can no longer use Scripture to test tradition, as Jesus did. Instead, we are allowing tradition to determine how we interpret Scripture. Either this is “adding to Scripture,” or else it is perilously close to it.

Revelation 22:18-19 warns that adding to God’s words can cause a person to have his or her name be removed from the “book of life.”

Infallibility

Protestants say that the Bible is infallible. Catholics say that the Pope is infallible.

The Catholic doctrine of papal infallibility is based upon Matthew 16:18, in which Jesus told Peter: “And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.”

A huge doctrine, with immense historical consequences, has been built upon this one short verse. The question is, does the rock on which the church is built represent Peter, or does it represent Jesus? As we saw in the chapter about Peter (“Was Peter a Pope?”), the rock is Jesus.

Human beings are sinful and can be deceived. Therefore, some kind of supernatural protection is needed in order to prevent the gates of hell from prevailing against the Church.

According to the Catholic Church, God provided this protection by making the Pope infallible. According to the Bible, God provided this protection by giving us the Holy Spirit. Jesus, when talking to His disciples about his impending crucifixion, said:

“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.” (John 16:7)

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth...” (John 16:13, emphasis added)

The doctrine of infallibility results in having people act like young children, who accept without question whatever they are told. This is contrary to the Bible, which tells us to test things for ourselves, to discern things, to compare things with Scripture so that we won’t be deceived.

The Bible commends the people of Berea, because they “searched the Scriptures daily” in order to “see whether these things were so.” (Acts 17:10-11) God wants His people to check everything against Scripture.

Paul’s epistles constitute about one-fourth of the New Testament. He was a Scripture scholar. (He had been a prominent Pharisee.) He had been to the Third Heaven, where he had seen mysteries that he was not allowed to tell us about. (2 Corinthians 12:2-4) But the Bible does not criticize the Bereans for questioning what the Apostle Paul taught them. Rather, it commends them for checking it out for themselves by comparing his teaching with Scripture.

The Bible tells us to test everything. It says:

“Prove all things; hold fast that which is good.” (1 Thessalonians 5:21)

According to *Strong's Concordance*, the word “prove” means, “to test.” God requires that every man and woman test all things. We are responsible for testing things ourselves.

However, the Catholic Church teaches that only the Magisterium of the Church (the Pope, and the bishops in communion with him) has the right to interpret Scripture. It says that people like you and I (and the Bereans) are not supposed to interpret Scripture for ourselves.⁴

Where does the Catholic approach leave Christian prisoners in countries where there is persecution? All they have to go on is prayer and their memory of Scripture. They can't read a Bible. They can't consult with a priest or a bishop. They are often doing well if they get to see any Christians at all. Would God set up a system that doesn't take care of His most faithful followers—the people who are willing to pay the highest price to serve Him? Of course not!

Catholicism teaches that Christians are supposed to “receive with docility” any directives given to them by Catholic Church authorities.⁵

That doesn't sound like the Berean men who studied the Scriptures, to see whether or not what the Apostle Paul taught them was Biblical. Rather, it sounds like a young child who accepts without question whatever his parents tell him. I believe that is precisely what Jesus warned us against when He told us:

“And call no man your father upon the earth: for one is your Father, which is in heaven.” (Matthew 23:9)

In 1854, Pope Pius IX declared the dogma of the Immaculate Conception of Mary. The Pope said that if people “dare” to even think anything contrary to this dogma, then that disagreement will shipwreck their faith, cut them off from the Catholic Church, and make them become “condemned.” He said that if people outwardly express disagreement, then they are subject to punishment.⁶

The Pope's reference to punishment is significant, because a man had been executed for heresy 28 years before this papal bull was issued.⁷

Did Jesus treat people like that for disagreeing in their hearts with something that He or the Apostles told them? When the rich young man turned away from Jesus, He didn't rebuke him or threaten him. He let him go. (Matthew 19:16-22)

Many of Jesus' disciples left Him and no longer followed Him. Jesus asked the Twelve if they also wanted to leave. (John 6:67) He didn't threaten them or rebuke them. He didn't try to force them to believe what He taught them. He didn't try to make them stay with Him. He didn't manipulate them or put

emotional pressure on them. Jesus left them free to believe or not believe, to stay or to leave.

If Jesus didn't demand that people believe His teachings, then how can anybody else validly do it? Nobody else has the depth of understanding, or the purity of doctrine, or the purity of heart, that Jesus did.

There was one occasion when James and John wanted to call down fire on some Samaritans who wouldn't listen to them. Jesus rebuked them, saying: "You know not what manner of spirit ye are of." (Luke 9:55-56; see Luke 9:51-56.)

Look at how Jesus responded to "doubting Thomas." All of the Apostles except Thomas had seen Jesus after the Resurrection. Jesus had repeatedly told his Disciples that He would be crucified and then resurrected on the third day. In spite of that, Thomas said that he wouldn't believe unless he put his finger into the holes from the nails and put his hand into the wound in Jesus' side. When Jesus appeared again, did He rebuke Thomas? Did Jesus call down curses and anathemas on Thomas, for not believing what the Apostles had said? No. He invited Thomas to put his finger into the nail holes and to put his hand into the wound in His side. In other words, Jesus invited Thomas to check it out for himself. Then He commended Thomas. (See John 20:24-29)

Look at a theological confrontation that is described in Galatians 2:11-16. Peter made a decision that was theologically incorrect. Paul publicly corrected Peter. We have no record that Paul was rebuked for this. He certainly wasn't embarrassed by it, because he used the incident as a teaching illustration in his Epistle to the Galatians.

According to the Catholic Church, Peter was the first pope. However, if you read Peter's epistles, he did not speak as if he had any special status. Look at how he described himself.

"Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." (1 Peter 1:1)

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed." (1 Peter 5:1)

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ." (2 Peter 1:1)

This is not the language of a high and mighty Pope, who lords it over the Church. Peter did not set himself apart as being in a higher position of authority than the other apostles. He did not even describe himself as being more

important than the average believer. Peter told us that **all** Christians are specially chosen and of great value. He said:

“Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” (1 Peter 2:5)

Peter said that **every** Christian man and woman is a priest. He said that **our** spiritual sacrifices are acceptable to God.

Dangers of Infallibility

Deception

Jesus warned us against deception. He said:

“...Take heed that no man deceive you.” (Matthew 24:4)

Paul warned us against deception. He also warned us that it is dangerous to accept doctrines in the way that children do. He said that it makes people susceptible to deception. Paul said:

“That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.” (Ephesians 4:14)

“Beware lest any man spoil [ruin] you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” (Colossians 2:8)

If every Christian reads the Bible, and checks things out against Scripture (as the Bereans did), then the devil has a problem. He and his demon cohorts will have to deceive each and every Christian individually.

However, if people are required to accept whatever the Pope says “with docility,” then the devil’s job is much easier. If he can just deceive the Pope, and get the Pope to declare something unbiblical to be official doctrine, then the devil will have successfully deceived everybody who is under the Pope’s authority.

The Apostle Peter was so deceived by the devil that Jesus rebuked him, saying:

“...Get thee behind me, Satan: thou art an offense unto me: for thou savourest not the things that be of God, but those that be of men.” (Matthew 16:23; also see Mark 8:33 and Luke 4:8)

The devil successfully deceived Peter concerning an important matter of faith (the death and resurrection of Jesus, as prophesied by Jesus Himself). So how can the popes (who claim to be the successors of Peter) say that the devil is incapable of deceiving them?

Corruption

A Catholic historian said: “Power corrupts and absolute power corrupts absolutely.”⁸ When you give any one man (the Pope) or group of men (the Magisterium) the power to define what people are required to believe in order to be able to go to Heaven, then you invite abuses of power. History is full of examples of this abuse of power. (See the chapters “Hunting ‘Heretics’” and “The Popes.”)

There are popes who came to power by murder, by armed conquest, or by buying the papacy. The behavior of some popes was obviously contrary to the Biblical requirements for Christian leaders. For example, Pope Stephen IV condemned a man to be killed by having little pieces of his body cut off of him every day, until he died. Alexander VI (the Borgia Pope) was known for sexual immorality and murder. Pope Benedict IX practiced witchcraft and Satanism.⁹

These are extreme cases. Obviously, most popes are not like that. But some were. And there is no guarantee that it won’t happen again.

David Yallop wrote the book, *In God’s Name: An Investigation into the Murder of Pope John Paul I*. Vatican insiders asked Yallop to investigate the death of John Paul I, because they suspected that he was murdered. Yallop did his homework. His information comes from interviews with Vatican insiders and Mafia gangsters. He gives a revealing and disturbing picture of life in the Vatican.¹⁰

Throughout Church history, there have always been tares among the wheat and wolves among the sheep. I realize that scandals are not limited to the Catholic Church. There have been many scandals in Protestant denominations. But Catholic corruption is more deadly, because the Catholic Church claims to be infallible. That claim makes wolves in sheep’s clothing far more dangerous, because it gives them so much power over the minds and lives of other people.

A Challenge

I have a challenge for you. It will require some work on your part, but it will be worth the effort.

I have discussed the question of our source of authority. Now, I want to demonstrate it to you. You have thought about the issue. Now, I want you to

personally taste the difference between Scripture and Roman Catholic tradition.

I can't do this for you. You have to experience it for yourself, in order to understand.

Before reading the rest of this chapter, please ask God to give you wisdom and discernment. (James 1:5)

I want you to read some statements by Pope Pius IX. They are from his encyclical, *Ineffabilis Deus*. I don't have permission to quote the statements, so I can't put them in this book for you. However, you can read them online.

Some Internet addresses are below. If they don't work for you, then you can do an Internet search for "Ineffabilis Deus."

www.pax-et-veritas.org/Popes/pius_ix/ineffabi.htm

www.naorc.org/documents/ineffabilis_deus.htm

www.geocities.com/apologeticacatolica/ineffabilis.html

www.legacyrus.com/library/Vatican/ImmaculateConcept.htm

www.newadvent.org/docs/pi09id.htm

Please read the sections, "The Definition" and "Hoped-for Results." They are near the end of the encyclical. You can find them quickly by searching the web page for "The Definition." (When you have the encyclical online, go to EDIT. Select FIND. Type "The Definition." Then hit ENTER.) "Hoped-for Results" comes immediately after "The Definition."

We are going to compare what Pope Pius IX said about Mary, with what the Bible says about her. In reading the material, please pay attention to the tone of the writing, as well as to the contents. Please notice how the Pope speaks—his attitude, his bearing, his approach towards his readers, and the general tone of his writing.

Please notice how you feel while you are reading the encyclical. Sometimes we can "sniff" things that our intellects don't pick up. We have expressions reflecting that. For example: "There's something fishy going on." It means that something doesn't smell right—I don't know what's wrong; I can't explain it; but there is something wrong here.

I'll give an example from my own life. When I was a Catholic, I used to recite certain special prayers in order to earn indulgences on behalf of the "poor souls in Purgatory." One day, while I was doing it, something just didn't feel right about it. I stopped doing it. Months later, I realized that reciting prayers is not the same thing as praying. If my reason for saying the prayers was to earn indulgences (rather than sharing my heart with God), then I wasn't really praying.

Years later, I realized that Purgatory doesn't even exist. My "sniffer" picked up the problem long before my mind understood it.

I'm asking you to activate your "sniffer" when you read this encyclical. You can ask God to help you do it.

This papal bull is as official as they can get. It is an "infallible" pronouncement of Catholic doctrine. The Pope who wrote it is on his way to becoming a canonized saint. Pope John Paul II beatified him on September 3, 2000.¹¹ Beatification is the last step before canonization.

* * *

Have you read the material from the encyclical? If so, then please read what the Bible says about Mary, the mother of Jesus.

The first two chapters of the Gospel of Matthew, and the first two chapters of the Gospel of Luke, have information about the infancy of Jesus, and the time when He was in the Temple, asking questions of the religious leaders. Those Scripture passages are too long to quote here. You can read them in your own Bible. I have quoted all of the other Scripture passages about Mary, the mother of Jesus. (In searching for the word "Mary," I found more references to other women named Mary than I did for Jesus' mother.)

Some women went to the tomb after Jesus was crucified. They included women named Mary, but Jesus' mother is not mentioned as being one of them. (The Gospels refer to her as "Mary the mother of Jesus.") Matthew 28:1 refers to: "Mary Magdalene and the other Mary." Mark 16:1 says that they are: "Mary Magdalene, and Mary the mother of James, and Salome." Luke 24:10 refers to: "Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them."

Aside from the infancy and childhood of Jesus, the following Scripture passages are the only ones that refer to Mary, the mother of Jesus. Here is what the Bible says about her:

"While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." (Matthew 12:46-50) (Also see Mark 3:31-35 and Luke 8:19-21.)

“Is not this the carpenter’s son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.” (Matthew 13:55-57; also see Mark 6:1-6 and Luke 4:16-31.)

“And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it.” (Luke 11:27-28)

“And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.” (John 2:1-11)

“Now there stood by the cross of Jesus his mother, and his mother’s sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.” (John 19:25-27)

“Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day’s journey. And when they

were come in, they went up into an upper room, where abode Peter, and James, and John, and Andrew, Phillip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.” (Acts 1:12-14)

“But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.” (Galatians 4:4)

The Scripture passages that I just quoted, plus the first two chapters of the Gospels of Matthew and Luke, are all of the passages that refer to Mary, the mother of Jesus. The Bible doesn’t tell us much about her.

Some Questions

I asked you to read two sections from the Pope’s encyclical. The first one was, “The Definition.” It has two parts: the actual definition of the dogma, and a warning not to doubt or disagree with the dogma. How did you feel when you read the warning? What was the tone of the warning? What was the Pope’s attitude towards his audience?

The second section that I asked you to read was, “Hoped-for Results.” How did you feel when you read it? What is the tone of the writing? What is the Pope’s attitude towards Mary?

How did you feel when you read the quotations from Scripture? (If you are not used to reading the King James version of the Bible, then you might want to read those passages in your own Bible, in the translation that you are familiar with.)

What is the tone of the Scripture passages? What is the attitude towards Mary? What is the approach towards the readers?

How much prominence does the Bible give to Mary? Compare that with what the Pope said about her.

In the section of the encyclical called, “Hoped-for Results,” what did the Pope say about Mary? We know that she was the mother of Jesus. What else did the Pope say about her? Are any of those statements supported by what the Bible says about her?

You may have noticed that the Pope said that Mary would enable the Catholic Church to “reign.” He said that, because of Mary, Rome would rule from “the river” all the way to the “ends of the earth”—in other words, throughout the world. (“The river” refers to the Tiber River, which is in Rome. The Vatican is located next to the Tiber River.) Look at Mary, as portrayed in

the Bible. Would she want to create a super-power that would rule over the nations?

Some Observations

It is worth noting that, in the Bible, the last thing we hear about Mary, the mother of Jesus, is in the first chapter of the Book of Acts. She was in the upper room, with about 120 people, before the Holy Spirit came upon them on the Day of Pentecost.

Galatians 4:4 does refer to her, but only to say that Jesus was “made of a woman.” It is a way of referring to the Incarnation of Jesus, rather than giving new information about Mary.

Scripture tells us about a woman who gave Mary special prominence and praise. It also records what Jesus had to say about it. The Bible says:

“And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, **blessed are they that hear the word of God, and keep it.**”
(Luke 11:27-28, emphasis added)

Please ask God to give you His perspective about the passages that you read from the papal encyclical.

If you are a Catholic, then you may be so familiar with this kind of writing that you don’t notice what it really says. If that is the case, then please read the section, “Hoped-for Results,” again. Read it slowly. Think about what it says. There is a lot at stake here. The Apostle Paul said:

“Beware lest any man spoil [ruin] you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” (Colossians 2:8)

Conclusion

Jesus promised us that the gates of Hell will not prevail against His Church. That requires the supernatural intervention of God.

According to the Bible, God has done this by sending us the Holy Spirit to teach us and to guide us. (John 14:26; John 16:13)

According to the Catholic Church, God has done this by miraculously protecting the popes from making mistakes when they make pronouncements about faith or morals.

This idea has a natural appeal. We would all like to have magical protection from error. Also, it is nice to be able to be passive spectators, receiving “with

docility” whatever our superiors teach us, without having to face the responsibility of checking it out for ourselves. But, attractive or not, this idea is not supported by Scripture or by Church history. (For a discussion of historical inconsistencies, see the section on “Infallibility” in the chapter, “Was the Early Church Roman Catholic?”)

What is our source of authority? God. His primary way of communicating with us is through the Bible. He sent the Holy Spirit to enable us to understand the Bible. If we don’t have access to a Bible (as is the case with some persecuted Christians), then God has other ways of teaching us, guiding us, and directing us. No matter what our circumstances are, God is willing and able to keep us from falling. (Jude 1:24)

Chapter 13

Faith Versus Works

The Bible makes it clear that we are only saved by faith. No amount of good works is able to save us. Scripture says:

“For by grace are ye saved through faith; and that not of yourselves: **it is the gift of God: Not of works**, lest any man should boast.” (Ephesians 2:8-9, emphasis added)

“And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.” (Romans 11:6)

“...according to the power of God, Who hath saved us, and called us with an holy calling, **not according to our works**, but according to his own purpose and grace, which was given us in Christ Jesus before the world began...” (2 Timothy 1:8-9, emphasis added)

Once we have become born-again Christians, our faith should result in a changed heart, which will express itself in good works. Genuine faith will influence our entire life: our thoughts, our desires, and our actions. It should result in love and gratitude towards God, love for our fellow Christians, having a desire to serve and obey the Lord, and wanting nonbelievers to know Jesus Christ. The Apostle James said:

“Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.” (James 2:17-18)

Talk is cheap. It is easy to say a prayer or to say that we have faith. If faith does not result in obeying God, then it may not be genuine faith. Jesus said:

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” (Matthew 7:21)

“And why call ye me, Lord, Lord, and do not the things which I say?”
(Luke 6:46)

Salvation comes through faith. Genuine faith expresses itself in love, obeying God, and doing good works.

Good words do not save us. However, they can be evidence of a faith that saves us. Good works are the fruit of salvation—not the cause of it.

Judaizers

In the Epistle to the Galatians, the Apostle Paul addressed the problem of the “Judaizers.” These were Christians who believed that, in addition to faith in Jesus Christ, Christians needed to be circumcised and follow the laws of Moses.¹ Paul said:

“I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.” (Galatians 1:6-7)

Paul said that if people rely on good works for their salvation, then the death of Jesus Christ does not benefit them. If we could be saved by following the law, then it would not have been necessary for Christ to die for us. Paul said:

“I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.” (Galatians 2:21)

The problem with trying to fulfill the law is that it is impossible. Nobody can fulfill all of it all of the time. The Apostle Paul wrote:

“For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that **no man is justified by the law in the sight of God**, it is evident: for, **The just shall live by faith**. And the law is not of faith: but **The man that doeth them shall live in them**. **Christ hath redeemed us from the curse of the law**, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree...” (Galatians 3:10-13, emphasis added)

According to the Bible, our righteousness can only come from Jesus Christ—not from our own efforts to make ourselves righteous. If we try to earn our salvation by means of our own good works, then we wind up rejecting the salvation that God wants to freely give us. The righteousness of

Christians comes through Jesus Christ. We are not capable of establishing our own righteousness by fulfilling the law, or by doing good works. Paul said:

“For what saith the scripture? Abraham believed God, and it was counted to him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. **But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.** Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.” (Romans 4:3-8, emphasis added)

“For I bear them record that they have a zeal of God, but not according to knowledge. For they **being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.** For Christ is the end of the law for righteousness to every one that believeth. (Romans 10:2-4, emphasis added)

The Apostle Paul discussed the problem of “Judaizers.” These men said that circumcision was necessary for salvation, and that Christians should follow the Jewish law. Paul called that slavery. He said that the end result is that people fall from grace, and Christ’s death on the cross does not benefit them. Paul exhorted the Christians in Galatia, saying:

“Stand fast therefore in the liberty wherewith Christ hath made us free, and **be not entangled again with the yoke of bondage.** Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. **Christ is become of no effect unto you,** whosoever of you are justified by the law; ye are **fallen from grace.**” (Galatians 5:1-4, emphasis added)

The Catholic Church has some things in common with the Judaizers. It says that, in order for people to be saved, in addition to having faith in Jesus, they must also obey laws (official declarations of popes and church councils) and participate in religious rituals (the sacraments).

Chapter 14

The Good Thief

Jesus was crucified between two thieves. Luke's Gospel gives some very interesting information about one of those thieves. (He is called a "malefactor," which is an old-fashioned word for a criminal.) The Apostle Luke wrote:

"And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou are in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise." (Luke 23:39-43)

The thief went to Heaven the day that he died. There was no Purgatory. He went straight to Heaven.

The thief had faith in Jesus. He recognized Jesus' Godly character. He believed in Jesus. Because of that, he believed what Jesus said about Himself. While he and Jesus were both hanging on crosses, in agony, it sure didn't look like Jesus was a King. It sure didn't feel like it. But the thief's faith in Jesus was stronger than his feelings.

The thief asked Jesus to have mercy on him, to help him. And Jesus responded by promising that the thief would go to Heaven with Him—that very day.

The thief wasn't baptized. He didn't receive the "last rites" or the "sacrament of reconciliation" ("confession"). He didn't do any good works to merit salvation. He didn't do any penances. He didn't go see a priest. He didn't obey a Pope.

All he did was have faith in Jesus and ask Him for mercy. And he loved Jesus. That is shown by how he rebuked the other thief for mocking Jesus and speaking against Him.

Faith and love and a plea for mercy—it was as simple as that.

Jesus once called a little child to him and He used that child as a sermon illustration. He said:

“Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.” (Matthew 18:3-4)

It takes humility to ask Jesus to save us, instead of trying to earn our own way into Heaven by doing good works. It takes the simplicity and humility of a child to just love Jesus, and trust Him, and ask Him to make it right for us.

In this passage, Jesus warned us about the danger of becoming “adults” who are so sophisticated and so complicated that we are no longer able to receive salvation from Him with the simple faith and trust and love of a little child.

Catholicism is full of rules, and rituals, and complicated theology. It is full of trying to be good enough to earn your way into Heaven by doing things—going to Mass, receiving the sacraments, doing good works, obeying the Catholic Church, being devoted to Mary, praying to saints, etc.¹

But the Bible talks of simple faith, like a child—and like the thief on the cross. He just believed and asked Jesus to help him. And he went straight to Heaven with Jesus.

Chapter 15

Devotion to Mary

As a faithful Catholic, and later as a nun, I was devoted to Mary. The prayers and practices were so familiar. They were taught to me by sincere people. I prayed the rosary, including rosary novenas. I wore a Brown Scapular and a Miraculous Medal. I visited shrines that honor Mary. I had beautiful statues of Mary. I attended special services where we prayed to Mary and recited a litany of titles honoring her. I read books about apparitions of Mary, and dreamed of visiting Lourdes and Fatima. I participated in processions honoring Mary. A statue of Mary was put on a platform that was decorated with flowers. There were poles on the platform, so that men could carry it. The men walked through the streets, carrying the statue on the platform. We walked behind the statue, singing songs in Mary's honor.

Was this worship? At the time, that question never occurred to me. Now, looking back on what I did, I believe that it was.

Priorities

How can you tell what a person's real priorities are? Watch what he or she does when faced with a life-threatening situation.

Pope John Paul II was shot by an assassin on May 13, 1981. While the ambulance was rushing him to the hospital, the Pope did not pray to God or call on the name of Jesus. Instead, he kept saying, over and over: "Mary, my mother!" Polish pilgrims placed a picture of Our Lady of Czestochowa on the throne where the Pope normally sat. People gathered around the picture. Vatican loudspeakers broadcasted the prayers of the rosary. When the Pope recovered, he gave Mary all the glory for saving his life, and he made a pilgrimage to Fatima to publicly thank her.¹

Another test of a person's priorities is what he or she does with money. Jesus said: "For where your treasure is, there will your heart be also." (Luke 12:34)

Some statues of Mary wear real crowns, which are made of gold.² Vast sums of money are spent on some special statues of Mary. For example, a cathedral in Saragossa, Spain, has a statue of Mary that wears a crown made of 25 pounds of gold and diamonds, with so many diamonds that you can hardly see

the gold. In addition, the statue has six other crowns of gold, diamonds, and emeralds. It has 365 mantles that are embroidered with gold, and decorated with diamonds and other jewels. It has 365 necklaces made of pearls and diamonds, and six chains of gold set with diamonds.³

Honoring Mary

In Sabana Grande, Puerto Rico, preparations are underway to construct a 305-foot statue of Our Lady of the Rosary. (It will be as large as the Statue of Liberty.) There are also plans for chapels, conference rooms, apartments, a food court, observation decks, and radio and TV stations. The statue will be part of a 500-acre “Mystical City” complex.⁴

It is traditional to have processions in honor of Mary. They range in size from a few dozen people to multitudes. At Fatima, Portugal, crowds of over a million people gather on the anniversary of the apparition of Our Lady of Fatima. The celebration includes a procession of a million people, who follow a statue of Mary and sing songs praising her.⁵

One traditional prayer in Mary’s honor is the “Hail Holy Queen,” which is known in Latin as the “*Salve Regina*.” It is traditionally included as part of praying the rosary. Please read this prayer and ask yourself: “Does this sound like worship?” It says:

“Hail, holy Queen, Mother of Mercy! 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 valley 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.”

Alfonsus de Liguori (1696–1787) was a principal proponent of the Marianist Movement, which glorifies Mary. He wrote a book called, *The Glories of Mary*, which is famous, influential, and widely read. In this book, de Liguori says that Mary was given rulership over one half of the kingdom of God. He said that Mary rules over the kingdom of mercy, and Jesus rules over the kingdom of justice. De Liguori said that people should pray to Mary as a mediator, and look to her as an object of trust for answered prayer. The book says that there is no salvation outside of Mary.

Some people suggest that these views are extreme, and not representative of Catholic Church teaching. However, instead of silencing de Liguori as a heretic, the Catholic Church made him a canonized saint. In addition, he is a “doctor of the Church” (a person whose teachings carry weight and authority).

Furthermore, his book is openly and officially promoted by the Catholic Church, and his teachings have influenced popes.⁶

Pope Pius IX reigned from 1846 to 1878. He said that our salvation is based upon Mary.⁷

Pope Benedict XV reigned from 1914 to 1922. He said that Mary, with Christ, redeemed mankind.⁸

The *Catechism of the Catholic Church* says that Mary has a “saving office” and her intercession brings us our salvation. (*Catechism*, paragraph 969.)

A lay movement called *Vox Populi* (Voice of the People) gathers signed petitions to send to the Pope, seeking to have him officially declare that Mary is Co-Redemptrix. This doctrine says that Mary and Jesus are Co-Redeemers. Over six million signatures have been sent to him, representing 138 countries and all seven continents. This doctrine is supported by over 40 cardinals and 600 bishops worldwide.⁹

I have seen pictures of crucifixes that show Jesus hanging on one side of the cross, and Mary standing on the other side. She isn’t nailed to it, but visually, she looks as essential to our salvation as Jesus does.

The Catholic Church exalts Mary as an idealized, larger-than-life, perfect mother. However, the Bible shows that, at one point, Mary misunderstood Jesus’ ministry. Mary and Jesus’ brothers tried to make him stop ministering. This is described in Mark 3:20-35. The first two verses say:

“And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.” (Mark 3:20-21)

According to *Strong’s Concordance*, the Greek word that is translated “friends” has a variety of meanings, including “kinsmen.” However, we don’t have to depend on the exact meaning of the word here, because it will be made clear in verse 31.

Strong’s Concordance defines “lay hold on” as “to use strength, i.e. seize or retain.” It defines “beside himself” as “become astounded, insane.” In other words, these people thought that Jesus didn’t know what he was doing. They intended to take charge of the situation.

Verses 22 through 30 describe a confrontation that occurred between Jesus and the scribes. Then we get back to the people who thought that Jesus was “beside himself” and intended to “lay hold on” Him. The Bible says:

“There came then his brethren and his mother, and, standing without, sent unto him calling him. And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without

seek for thee. And he answered them, saying, Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother.” (Mark 3:31-35)

Comparing Scripture with Catholic Doctrines about Mary

My sources for this section are the *Catechism of the Catholic Church* and the Bible. The *Catechism* summarizes the essential and basic teachings of the Roman Catholic Church. It was approved by Pope John Paul II in 1992. It has numbered paragraphs, which makes it easy to find things. It is available online with a search engine. You can search by paragraph numbers or topics. (Information is in the Notes.)¹⁰

For each doctrinal category, I will indicate the Catholic doctrine, followed by the appropriate references from the *Catechism*. (I will say “*Catechism*” followed by the relevant paragraph numbers.) I will follow this with quotations from the Bible that relate to the doctrine.

The last book in the Bible is called the *Book of Revelation* in Protestant Bibles. It is called the *Apocalypse* in Catholic Bibles. I will refer to it as *Revelation*.

Immaculate Conception

Catholic doctrine says that Mary was preserved from all stain of original sin, from the first instant of her conception. (*Catechism* 491, 492, 508). However, according to the Bible, Mary knew that she needed a savior. The Bible records Mary’s words to her cousin Elizabeth:

“And Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour.” (Luke 1:46-47, emphasis added)

The doctrine of the Immaculate Conception was first introduced by a heretic (a man whose teachings were officially declared to be contrary to Church doctrine). For centuries, this doctrine was unanimously rejected by popes, Fathers, and theologians of the Catholic Church.¹¹

All-Holy

Catholic doctrine says that Mary, “the All-Holy,” lived a perfectly sinless life. (*Catechism* 411, 493, 508) However, according to Scripture, all people have sinned. The Bible says:

“For **all have sinned**, and come short of the glory of God...” (Romans 3:23, emphasis added)

“Who shall not fear thee, O Lord, and glorify thy name? for **thou only art holy...**” (Revelation 15:4, emphasis added)

“As it is written, There is none righteous, no, not one...” (Romans 3:10)

There is only one exception, one sinless person. Jesus Christ is the only human being who was never soiled by sin. The Bible says:

“For we have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, **yet without sin.**” (Hebrews 4:15, emphasis added)

“For he hath made him to be sin for us, **who knew no sin**; that we might be made the righteousness of God in him.” (2 Corinthians 5:21, emphasis added)

“**Who did no sin**, neither was guile found in his mouth...” (1 Peter 2:22, emphasis added)

The Bible tells us that the parents of John the Baptist were “righteous before God” and that they were “blameless.” (Luke 1:6) If Mary was sinless, wouldn’t the Bible have told us so? It says that she was “highly favoured” and that God was with her. (Luke 1:28) But it does not say that she was sinless.

Mary herself said that she needed a Savior. If God was her Savior, then Mary was not sinless, because sinless people do not need a Savior. The Bible describes it as follows:

“And Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour.” (Luke 1:46-47)

In the Book of Revelation, when they were searching for someone who was worthy to break the seals and open the scroll, the only person who was found to be worthy was Jesus. Nobody else in Heaven or on earth (including Mary) was worthy to open the scroll, or even look inside it. (Revelation 5:1-5)

Perpetual Virginity

Catholic doctrine says that Mary was a virgin before, during, and after the birth of Jesus. (*Catechism* 499, 510) However, the Bible says:

“Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not **till**

she had brought forth her **firstborn** son: and he called his name JESUS.” (Matthew 1:24-25, emphasis added)

“Till” (until) means that, after that point, things changed. Joseph did eventually “know” Mary (have sexual relations with her). (See Genesis 4:1, where Adam “knew” Eve, and she conceived, and had a son.) In addition, “firstborn son” implies that there were additional sons.

Mary and Joseph had at least six children. The Bible names four brothers of Jesus. It also says that he had sisters. The Bible says:

“And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter’s son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us?” (Matthew 13:54-56; also see Mark 6:2-3)

When I was a Catholic, I was taught that the word for “brothers” in this passage was a general term that could refer to any kind of kinsman, including cousins. I was taught that Mary was not the mother of these “brothers,” and therefore these “brothers” did not interfere with her virginity.

The Hebrew language has a general term that can mean brothers, cousins, or other kinsmen. However, the New Testament was not written in Hebrew. It was written in Greek. The Greek language is very precise. It makes it quite clear whether or not people have the same parents.

According to *Strong’s Concordance*, the Greek word used here for the “brothers” of Jesus is *adelphos*. It means, “from the same womb.” These are men who have the same mother. *Adelphos* is also used to describe the brothers of Jesus in Matthew 12:46; John 2:12; John 7:3; and Acts 1:14. *Adelphos* is used to describe “James the Lord’s brother” in Galatians 1:19. *Adelphos* is also used to describe the brothers Peter and Andrew (Matthew 4:18), and the brothers James and John (Matthew 4:21). *Adelphe* (the feminine form of *adelphos*) is used to describe Jesus’ sisters (Matthew 13:56)

The Greek language has another word that is used for relatives who don’t come from the same womb. The word *suggenes* is used to describe Mary’s cousin, Elizabeth (Luke 1:36). *Suggenes* means, “a blood relative.”

Some people who were raised Catholic may wonder why I am talking about Greek and Hebrew words, because they remember hearing the Bible read in Latin during Mass. The Old Testament was written by Israelites who spoke Hebrew and Aramaic. It was written primarily in Hebrew, with some Aramaic. (Jews in modern Israel still speak Hebrew.) The New Testament was written in

Greek. This was the common language of the people who lived in the eastern area of the Mediterranean Sea. Greek had been widely spoken since the reign of Alexander the Great. In the fifth century, Saint Jerome translated the Bible into Latin. Until the Second Vatican Council (1962–1965), the Bible was read in Latin during Mass.

Greek is a very precise language. The Greek words used for “brothers” and “sisters” in Matthew 13:54-56 make it clear that Mary was their mother. So why does the Catholic Church insist that she wasn’t?

Perhaps it is because of Saint Augustine. His essay, *On Marriage and Concupiscence*, influenced the Catholic Church for 1,500 years. Augustine said that if couples have intercourse in order to have children, without wanting to gratify their sexual desires, that is good. If they want to have children, but they also want to gratify their sexual desires, then that is a forgivable sin that is allowable within marriage. If they want to gratify their sexual desires, and they don’t want to have children, then what they are doing is as bad as adultery or prostitution.¹²

Since the marriage bed was thought to be sinful, it is not surprising that Catholic theologians did not want to think of Mary as being a normal wife.

Mother of God

Catholic doctrine says that, because she is the mother of Jesus, and Jesus is God, Mary is therefore the Mother of God. (*Catechism* 963, 971, 2677). However, this is opposed to Scripture. The Incarnation means that Jesus was both fully God and fully man. Mary was only the mother of Jesus as man. She was not the mother of Jesus as God.

According to the Bible, the world was created through Jesus. This was long before Mary was born. Scripture says:

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, **by whom also he made the worlds...**” (Hebrews 1:1-2, emphasis added)

“For by him [Jesus] were **all things** created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: **all things were created by him, and for him:** And he is **before all things** and by him **all things** consist.” (Colossians 1:16-17, emphasis added)

Jesus existed before the world began. He created everything (including Mary). Jesus came first—not Mary. Jesus said:

“And now O Father, glorify thou me with thine own self with the glory which I had with thee **before the world was.**” (John 17:5, emphasis added)

Mother of the Church

According to Catholic doctrine, Mary is the Mother of the Church. (*Catechism* 963, 975). However, this is not seen in the Bible. The Book of Acts gives a picture of a group of people praying together. Mary is mentioned as one of them, but nothing indicates any special prominence. The Bible says:

“And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Phillip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.” (Acts 1:13-14)

Mary was probably in the Upper Room when the tongues of fire fell upon the 120 disciples. However, she is never mentioned again in the Book of Acts, which is our only historical record of how the Church was born. She is also not specifically identified in the epistles. Paul did send greetings to “Mary,” but that was a common name. The Gospels and the Book of Acts refer to “Mary the mother of Jesus,” in order to distinguish her from other women named Mary.

It is notable that John, who took Mary into his home after Jesus was crucified, did not mention her in his epistles. He only mentioned her twice in his Gospel (the wedding at Cana and the crucifixion of Jesus). John mentioned Mary Magdalene more often than he mentioned Jesus’ mother.

Assumption

Catholic doctrine says that, at the end of her life, Mary was taken up (“assumed”), body and soul, into Heaven. (*Catechism* 966, 974) However, there is no biblical reference to the assumption of Mary. The Gospel of John is generally believed to have been written around 90 years after Jesus was born. If Mary had been supernaturally assumed into Heaven, wouldn’t John (the disciple that Mary lived with) have mentioned it? When Enoch and Elijah were taken up to Heaven, the Bible recorded it. With Elijah, it was recorded in some detail. (See Genesis 5:24 and 2 Kings 2:1-12.)

The Assumption of Mary was officially declared to be a dogma of the Roman Catholic faith in 1950. This means that every Roman Catholic is required to believe this doctrine without questioning it. However, as we will see, the teaching of the Assumption originated with heretical writings that were officially condemned by the early Church.

In 495 A.D., Pope Gelasius declared that men who taught that Mary was assumed into Heaven were heretics. In the sixth century, Pope Hormisdas also condemned men as heretics for teaching it. “Infallible” popes declared the doctrine of the Assumption of Mary to be a heresy. Then, in 1950, Pope Pius XII (another “infallible” Pope) declared it to be official Roman Catholic doctrine.¹³

Mediatrice

Catholic doctrine says that people should invoke Mary as Advocate and Mediatrice, and her prayers contribute to our salvation. (*Catechism* 969). It says that we can trust Mary to take care of our concerns and our petitions. (*Catechism* 2677) However, according to the Bible, Jesus Christ is the only mediator between God and mankind. Scripture says:

“For there is one God, and **one mediator between God and men, the man Christ Jesus**: Who gave himself a ransom for all, to be testified in due time.” (1 Timothy 2:5-6, emphasis added)

“Wherefore he [Jesus] is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” (Hebrews 7:25)

“In whom [Jesus] we have boldness and access with confidence by the faith of him.” (Ephesians 3:12)

If Jesus is constantly interceding for us, and He is able to save us “to the uttermost” (utterly, completely), then He doesn’t need Mary’s help. If we can approach God with “boldness” and “confidence,” because of our faith in Jesus, then we don’t need Mary’s help, either.

Queen of Heaven

Catholic doctrine says that God has exalted Mary in heavenly glory as Queen of Heaven and earth, and she should be praised with special devotion. (*Catechism* 966, 971, 2675) However, in the Bible, “Queen of Heaven” is the title of a pagan goddess. God was angry with His people for worshiping her, and He brought judgment on them because of it. (Jeremiah 7:17-20; Jeremiah

44:17-28) The Bible makes it quite clear that only God's name (not Mary's) is to be exalted. It says:

“Let them praise the name of the LORD: for **his name alone is excellent**; his glory is above the earth and heaven.” (Psalm 148:13, emphasis added)

When people tried to give Mary special honor and pre-eminence, because she was His mother, Jesus corrected them. The Bible describes this incident, saying:

“And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it.” (Luke 11:27-28)

Jesus is saying that we should not give special honor to His mother. What matters is that we hear and obey the Word of God. We need to concentrate on that. Jesus' response clearly shows that He did not want people to be distracted by giving undue honor or attention to Mary.

In chapters four and five of the Book of Revelation, we are given a quite detailed picture of Heaven. God is seated on the throne, surrounded by 24 elders and four living creatures. The Lamb (Jesus) is standing in the center of the throne. Thousands upon thousands of angels circle the throne, singing God's praises. And Mary is not in the picture at all. If she is the Queen of Heaven, then why is she not mentioned?

How Did We Get Here?

How did modern Catholic doctrine about Mary wander so far away from what the Bible says? Two reasons are: (1) the importance given to Catholic tradition; and (2) the doctrine of papal infallibility.

The Catholic Church officially states that Catholic tradition is equal in authority to the Bible. (*Catechism* 80, 84, 97) This tradition is based on the religious practices and beliefs of the Catholic people. (*Catechism* 78, 113, 2650, 2661) Therefore, it is constantly subject to change. It is also subject to unchristian cultural influences. Because tradition is difficult to define, Catholic theologians can make it appear to mean whatever suits their purposes at any given moment.

The Early Fathers used Scripture as the standard against which they tested Catholic tradition. The modern Catholic doctrine that Catholic tradition is

equal in authority with the Bible is contrary to the writings of the Early Fathers.¹⁴

According to Jesus, Scripture is the plumb line for measuring everything else. He judged religious traditions by comparing them to Scripture. When religious traditions contradicted Scripture, he condemned them. The Bible says:

“Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. **Howbeit in vain do they worship me, teaching for doctrines the commandments of men.** For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, **Full well ye reject the commandment of God, that ye may keep your own tradition.** For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; **Making the word of God of none effect through your tradition,** which ye have delivered: and many such like things do ye.” (Mark 7:5-13, emphasis added)

This shows clearly that nothing is equal in authority to Scripture. The Bible stands alone as the standard by which all other things are to be judged.

According to the official teaching of the Catholic Church, Catholic men and women are not allowed to believe what they read in the Bible without checking it out with the Catholic Church. They are required to find out how the Catholic bishops interpret a passage, and they are required to accept what the bishops teach, as if it came from Jesus Christ Himself. They are not allowed to use their own judgment, or to follow their own conscience. They are required to believe whatever the bishops tell them, without questioning it. (*Catechism* 85, 87, 100, 862, 891, 2034, 2037)

The Catholic Church teaches that the Pope is infallible whenever he makes an official decree on matters of faith and morals. According to Catholic doctrine, it is impossible for the Pope to teach false doctrine. Catholics are expected to obey the Pope without question, even when he is not making an

“infallible” statement about doctrine. They are expected to submit their wills and minds to the Pope without question. (*Catechism* 87, 892, 2037, 2051)

Apparitions of “Mary”

Something has been appearing to people. It claims to be the Virgin Mary. Often only one person, or a few people, can see it. In some places, many people can see it. These apparitions are sometimes accompanied by supernatural manifestations, such as physical healings.

Some apparitions (such as the ones in Lourdes and Fatima) have been officially approved by the Catholic Church. Official approval means that Catholic Church hierarchy has decided that an apparition is a valid supernatural event, the thing that is appearing is the Virgin Mary, and nothing that the apparition has said or done is contrary to Catholic doctrine.

If these really are supernatural events, how do we know that they don't come from the devil? The Bible warns us that the devil can appear as an angel of light (2 Corinthians 11:14) and he can cause deceptive supernatural events (2 Thessalonians 2:9).

Millions of Catholics make pilgrimages to places where “Mary” has appeared. Pope John Paul II has encouraged this, by visiting many apparition sites himself. He has a special devotion to Our Lady of Fatima (an apparition that appeared in Fatima, Portugal).

When Pope John Paul II was shot, he prayed to Mary, instead of praying to God. He believed that Mary saved his life. The Pope made a pilgrimage to Fatima to thank her, and to consecrate the entire human race to her.¹⁵ The video, *Catholicism: Crisis of Faith*, shows the Pope bowing down before a statue of Mary and kissing its feet.¹⁶

Millions of pilgrims go to shrines that honor apparitions of Mary. Every year, fifteen to twenty million pilgrims go to Guadalupe in Mexico, five and a half million go to Lourdes in France, five million go to Czestochowa (Jasna Gora) in Poland, and four and a half million go to Fatima in Portugal. Special dates draw huge crowds. On August 15, half a million pilgrims go to Czestochowa. On October 13, a million people go to Fatima. On December 12, 1999, five million pilgrims went to Mexico, to honor Our Lady of Guadalupe.¹⁷

Are these pilgrims worshiping Mary? You can observe them and come to your own conclusions, thanks to the video, *Messages from Heaven*.¹⁸ (You can watch it online.)¹⁹

If you watch the video, you will see the Pope bow in front of a painting of Mary and cover the area with incense. You will see a million pilgrims walking in a procession, following a statue of Our Lady of Fatima, and singing songs in

Mary's honor. You will see several million people in a procession following a painting of Our Lady of Guadalupe. You will see the largest assembly of bishops and cardinals since the Second Vatican Council, gathered together to join Pope John Paul II in solemnly consecrating the entire world to the Immaculate Heart of Mary.

Conclusion

Our minds can be deceived, and so can the minds of bishops and popes. Only the Bible is totally trustworthy. The Bible warns us:

“Beware lest any man spoil [ruin] you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” (Colossians 2:8)

“There is a way which seemeth right unto a man, but the end thereof are the ways of death.” (Proverbs 14:12; also see Proverbs 16:25)

When religious traditions conflict with the plain meaning of Scripture, then we need to discard those traditions. We cannot afford to do otherwise, because our eternal destiny is at stake.

Chapter 16

The Presence of God

Some Catholics have asked me how I can have peace or joy without the Eucharist (Catholic communion). There are two answers to this question.

First, the Bible says that we can have peace in a way that has nothing to do with taking communion. It is based on relationship, rather than sacraments. Scripture says:

“Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.” (Isaiah 26:3)

“Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.” (Philippians 4:4-7)

Second, there are some problems with the Catholic doctrine of transubstantiation. According to this doctrine, when a Catholic priest consecrates bread, it literally turns into the body, blood, soul, and divinity of Jesus Christ. The same thing is said to happen when a Catholic priest consecrates wine.

When I was a Catholic, I went to communion as often as possible. I also prayed in front of the Tabernacle (an ornate container where consecrated communion wafers are kept.) I believed that Jesus was in there. I wanted to be with Him.

When I was a Catholic, I sometimes attended special services called Adoration of the Blessed Sacrament. A large, consecrated Host (communion wafer) was put in a Monstrance. (This is a large, ornate, metal container, in the basic shape of a sunburst. It has a stem and a base so that it can stand up.) The Monstrance looked like it was made of gold. It had a circular chamber in the middle, which held a large, round Host. The front of the chamber was glass, so you could see the Host. Visually, it looked like gold rays were coming out of the Host. (You can see pictures of Monstrances online.)¹

The priest put the Monstrance on the altar. We worshiped the Host, believing that it was Jesus Christ. There were special prayers and special songs in honor of the Host. At the end of the service, we had Benediction. The priest held the Monstrance and made the sign of the cross with it. We believed that Jesus Himself was blessing us.

There are some Biblical reasons for not believing that the bread and wine are literally transformed into Jesus Christ. Many things could be said about that, but I will only mention one of them—Jesus’ use of symbolic language. Jesus often used metaphors and symbolism. For example, Jesus said:

“...Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.” (John 10:7-9)

However, we don’t believe that Jesus literally is a door. We don’t ritually walk through sacred doors in order to be saved and become part of Jesus’ flock.

Even if consecrated bread really did turn into Jesus Christ, it would only bring His presence for a short time. This is what would happen when you took communion. You would eat the consecrated bread. Because of that, Jesus would be inside of you, but only until the bread was digested. Once the bread was gone, then Jesus would also be gone. If you only took communion at Mass on Sundays, then Jesus would be inside of you for a few hours on Sundays. The rest of the time, He would be gone.

This is not what we see in Scripture. Jesus promised to **stay** with us, to be with us **all the time**. He said:

“...lo, I am with you **always**, even unto the end of the world.”
(Matthew 28:20, emphasis added)

Jesus said that a time would come when we would realize that He truly lives in us, and we truly live in Him. He said that He would abide in us (live in us). Jesus said:

“At that day ye shall know that I am in my Father, and ye in me, and I in you.” (John 14:20)

“Abide in me, and I in you...” (John 15:4)

Jesus expects Christians to dwell in Him, and to have Him dwell in them. Jesus should be our home. We should be His home. This should be a normal part of Christian life.

The Bible tells us that God will be **with** His people and that He will be **in** His people. This does not depend on circumstances, or on consecrated bread. Rather, it depends upon our personal relationship with God. Scripture says:

“Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.” (1 John 4:15)

“That Christ may dwell in your hearts by faith...” (Ephesians 3:17)

“He that abideth in the doctrine of Christ, he hath both the Father and the Son.” (2 John 1:9)

“God is love; and he that dwelleth in love dwelleth in God, and God in him.” (1 John 4:16)

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” (1 Corinthians 3:16)

“For where two or three are gathered together in my name, there am I in the midst of them.” (Matthew 18:20)

There are countries where Christians are being persecuted. Some Christians have been killed because of their faith. Others have been put in prison. If Christian prisoners are unable to take communion, does that prevent Jesus from being in them? Would He make His presence depend on circumstances over which persecuted Christians have no control? Would Jesus deny His presence to His most faithful followers—the people who paid the highest price to be faithful to Him—right when they need His presence the most, because of the hardships that they are enduring?

Christianity works everywhere, for all people, regardless of their circumstances. It works for persecuted Christians who are in prison, and who have no access to communion.

Having God’s presence in our lives does not depend on our circumstances. It depends on our relationship with God. If we truly love God, then He will be with us. He will abide in us, which means that He will take up permanent residence in us. That is why the Apostle Paul says that we are God’s Temple. (1 Corinthians 3:16) God actually dwells in us.

Chapter 17

Mind Control

The Catholic Church claims that it has the right to control how Catholics think. Some of its doctrines and practices actually result in a form of mind control.

In discussing this issue, I will pull together some information from other chapters and give it a somewhat different perspective. I also have some additional information.

According to *The Catholic Encyclopedia*, a person's religious beliefs should not be determined by his or her "free private judgment." Rather, they should be determined by the Catholic Church.¹ (*The Catholic Encyclopedia* is online.)

The same attitude is shown in the teachings of Saint Ignatius Loyola, who founded the Jesuits in 1540. He wrote *Spiritual Exercises*, which are rules for the Jesuits. They include rules about how to think. The first rule about thinking says that Jesuits should set their private judgment aside. The thirteenth rule says that it is a virtue to see things the way that the hierarchy of the Catholic Church sees them, even if they are not true. It gives the example of seeing something that is obviously white, but believing that it is really black if the Catholic hierarchy says that it is black. (You can read these rules online.)²

According to Canon Law (the official laws governing the Roman Catholic Church), Catholics are required to submit their minds and wills to any declaration concerning faith or morals that is made by the Pope, or by a Catholic Church council. They are also required to avoid anything that disagrees with such declarations. Furthermore, they can be coerced if they don't comply. (You can read these laws online. If you want to buy the book, the Notes give information.)³

The Catholic Church teaches that only the Magisterium of the Church (the Pope and the bishops in communion with him) has the right to interpret Scripture. People like us are not allowed to interpret Scripture for ourselves. We are supposed to check it out with Church authorities. (This is online.)⁴

Catholicism teaches that Catholics are supposed to "receive with docility" any directives given to them by Catholic Church authorities. (This is online.)⁵

This sounds like young children, who accept without question whatever their parents tell them. In contrast, the Bible commends the people of Berea,

because they “searched the Scriptures daily” in order to “see whether these things were so.” (Acts 17:10-11) God wants His people to check things out for themselves, using Scripture as their yardstick.

In 1854, Pope Pius IX declared the dogma of the Immaculate Conception of Mary. The Pope said that if people “dare” to even think anything contrary to this dogma, then that disagreement will shipwreck their faith, cut them off from the Catholic Church, and make them become “condemned.” He said that people who outwardly express disagreement could be punished for it.⁶ (Encyclicals are online.)

The Pope’s reference to legal penalties is significant, because a man had been executed for heresy 28 years before this encyclical was issued.⁷

The Catholic Church has never renounced its past practice of killing people who disagree with Catholic doctrine. On the contrary, the Office of the Inquisition still exists. It is part of the Vatican Curia. In 1965, its name was changed to The Congregation for the Doctrine of the Faith. It is headed by Cardinal Ratzinger.⁸

Some people have paid a high price for disagreeing with the Catholic Church, or acting contrary to the wishes of the Pope. (See the chapter, “Hunting ‘Heretics.’”)

Mind Control and Politics

Mind control is not limited to Catholic doctrine. Popes and other high-ranking Catholic clergymen have also applied it to politics. Following are two examples. One is from the Middle Ages. The other is quite recent.

Pope Innocent III reigned from 1198 to 1216. In 1215, the *Magna Carta* was signed. This was the beginning of democracy in England. It established the principle that the King is not above the law. The *Magna Carta* is one of the documents that influenced the men who wrote the Constitution of the United States. Innocent said that the *Magna Carta* was immoral. He declared it to be null and void. In addition, he excommunicated everyone who supported it. (You can read about this online.)⁹

In 1962, the island of Malta had an election. The Catholic Church strongly opposed a candidate named Mintoff. It was declared to be a mortal sin to vote for Mintoff. Maltese Catholics who voted for him were placed under interdict. Because they were placed under interdict, they could not go to confession and have their “mortal sin” of voting for Mintoff be absolved by a Catholic priest. They were also denied a Christian burial. (This is online.)¹⁰

The combination of mind control and spiritual coercion can cause kings to do immoral things, and to require their subjects to do them. For example, Pope Clement V (1305–1314) wanted the King of England (Edward II) to have some

men be tortured. The King protested. He said that torture was illegal in England. The Pope said that Church law took priority over the laws of England. In other words, he said that the English law forbidding torture was wrong, because it conflicted with the laws of the Catholic Church. The Pope ordered the King to have the men be tortured, and he threatened to excommunicate him if he refused. The King complied. He made his subjects torture people, in spite of the fact that he believed that torture was wrong. The laws of England were changed in order to allow the torture. (Information is online.)¹¹

Required Reverence

According to Canon Law, priests are required to have “reverence” for the Pope. *Webster’s Dictionary* defines “reverence” as “profound respect mingled with love and awe.”¹²

Moral Confusion

Mind control can result in moral confusion. Catholics are taught to accept, without question, everything that Catholic authority figures teach them about faith and morals. The result is that you put your conscience in the hands of other people. This can cause moral confusion.

The Catholic Church has done various things to make the Bible less accessible to people, and to make it more difficult for people to trust Scripture. (See the chapter, “Undermining the Bible.”) Once people lose confidence in the Bible, then they become far more susceptible to mind control and moral confusion. Once Scripture is no longer perceived as being a reliable guide for moral living, then Catholics are dependent on Catholic authority figures to tell them what is right and wrong.

An example of this is Pope Innocent III, who ruled from 1198 to 1216. He said that Catholic clergymen have to obey the Pope, no matter what he tells them to do. He denied their right (and responsibility) to make moral judgments and follow their conscience. He said that, even if the Pope commands them to do something evil, they have to obey him, because nobody can judge the Pope. (This is online.)¹³

The Bible warns us that we need to guard ourselves against deception. It says:

“Take heed that no man deceive you.” (Matthew 24:4)

“Beware lest any man spoil [ruin] you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” (Colossians 2:8)

We all need to protect ourselves from deception. If we don't stand on the Bible, then we can fall for anything. I will give some examples from the lives of Catholics I know personally.

A Mother

A friend of mine was a devout Catholic. She had a confessor, a priest she went to regularly to confess her sins and to receive moral and spiritual guidance. She had been through a painful divorce, and relied heavily on the priest for guidance.

One day, she found out that her daughter had been sexually molested by a monk. She asked her confessor what to do about it. He advised her to tell the monk's superior, and to let the monastery handle the matter.

My friend never reported the crime to the police, and I doubt if she got any counseling for her daughter. She kept the matter quiet, in order to protect the reputation of the monastery.

There is an appropriate place for expressing anger. That girl needed to see her mother get angry at the man who had molested her. Instead, her mother was quiet about it. When she told me about the incident, she quietly spoke in psychological terms about the emotional problems of the man who had violated her daughter. Not once did she express outrage at what had happened.

A Priest

For several years, I was involved in helping some needy people. One of the people I worked with was a Catholic priest. He had been raised to be a conservative Catholic. At first, he was circumspect in his approach towards women. But one day, his confessor gave him a book. Unfortunately, he had more confidence in his confessor than he did in the Bible, so he never questioned the validity of the book.

The title of the book was, *The Sexual Celibate*. It was written by a Catholic priest. (Information about this book is online.)¹⁴

According to the book, celibates need to express themselves sexually, in order to be emotionally healthy. The book said that sexual expression is morally right, and not contrary to their vow of celibacy, as long as they don't actually have intercourse.

One of our projects was helping some Vietnamese refugees. They were Buddhists. One of them was a lovely young lady. She converted to Catholicism. After he baptized her, the priest continued to give her religious instruction. Among other things, he taught her the theology of *The Sexual Celibate*.

The young lady trusted the priest. He was her source of moral authority, her guide for understanding right and wrong. She believed what he told her about celibacy. They became romantically involved.

The priest did not have intercourse with her, but he was passionate with her. She was deeply in love with him. Her family found out about it, and scolded her. The young lady confided in me. She was confused, ashamed, and heart-broken.

Some Religious Communities

I know a religious community whose leader became heavily influenced by Jungian psychology. Monks and nuns depend on their religious superiors for spiritual direction, instead of using the Bible as their primary source of guidance. As a result, every member of that religious community was led into deception. When I visited the community, I heard more about Carl Jung than I did about Jesus Christ. The reference point for their thinking was Jung's writings, rather than the Bible, or even Catholic writings.

I have heard of other religious communities whose superiors were influenced by New Age practices and philosophies. Again, all of the members of the religious community followed their leader into deception.

People can be "sincerely deceived." They can sincerely believe a deception that they have been taught by trusted authority figures. They may teach that deception to other people, and think that they are doing a good thing when they do it. That was the case with these religious communities.

A Foundational Problem

We should never put our conscience in someone else's hands. This is a foundational problem with Catholicism. For obedient Catholics, their primary source of moral guidance is the Catholic hierarchy, rather than the Bible.

No person is good enough, or holy enough, or wise enough, to give our conscience to. We have to discern things for ourselves. We have to get to know the Bible, so that we can have God's perspective about things.

The Bible says that we cannot afford to be like children, whose beliefs are at the mercy of other people. (Ephesians 4:14) We need to grow up and take responsibility for our own beliefs, and for having our consciences be based on Biblical principles. We need to be like the Bereans, and test **everything** against the Bible.

An old hymn says: "On Christ the solid rock I stand. All other ground is sinking sand."

The traditions of the Catholic Church are sinking sand. We need to take our stand on Jesus Christ and the Bible.

Chapter 18

Celibacy

Recently, we have heard a lot about Roman Catholic priests who raped or seduced children and young teenagers (primarily boys). Apparently, these priests were unable to handle mandatory celibacy.

The early Church did not require celibacy. We know that the Apostle Peter was married, because Jesus healed Peter's mother-in-law when she had a fever. (See Matthew 8:14-15 and Mark 1:30-31). We know that bishops were married, because Paul gave them the guideline that they should only have one wife. (1 Timothy 3:2) Paul mentioned that Peter, other apostles, and Jesus' brothers were married. (1 Corinthians 9:5)

The Eastern Rite Church is a branch of the Roman Catholic Church. Eastern Rite priests are allowed to marry.

There are some Roman Catholic priests who are legally married. Over 100 married Protestant ministers converted to Catholicism and were ordained as Roman Catholic priests. (This is online.)¹

Some priests are secretly married. When I was a Catholic, I had a regular confessor, a priest I met with every week for spiritual guidance. Years later, I was shocked to learn that, while he was my confessor, he was secretly married. (Eventually he left the Catholic Church and openly married his wife. Years later, he left his wife and children, went back to the Catholic Church, and was reinstated as a priest.)

When I was a nun, we were taught that the purpose of celibacy was to enable us to be more totally dedicated to God. The Apostle Paul said:

“But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: But he that is married careth for the things that are of the world, how he may please his wife.” (1 Corinthians 7:32-33)

This shows that celibacy is a valid calling, which can help people be more fully devoted to God. When God calls, He equips. I have known precious celibates (both Catholic and Protestant) whose devotion to God is inspiring.

But what about **requiring** people to be celibate? Earlier in the same chapter, Paul said:

“For I would that all men were even as I myself. But **every man hath his proper gift of God, one after this manner, and another after that.** I say therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: for it is better to marry than to burn.” (1 Corinthians 7:7-9, emphasis added)

While discussing celibacy, Paul said that God has given people different gifts. It is good for a person who has been given the gift of celibacy to be celibate. However, if they do not have that gift, then it is better for them to marry.

In spite of Paul’s admonition, the Roman Catholic Church **requires** that priests, nuns, and monks be celibate. How did that happen?

Pope Gregory VII reigned from 1073 to 1085. At the time, many Catholic priests were married. Kings and noblemen donated property to the Roman Catholic Church in exchange for the faithful service of priests. Some priests tried to leave this property to their heirs. In addition, they had loyalty to the noblemen who provided them with homes. In order to protect Church property, and to ensure that the loyalty of the priests went to the Pope, and not to secular rulers, Pope Gregory abolished clerical marriage. He passed laws requiring that priests be celibate, and he got rid of married priests.²

In 1089, by passing a decree, the Synod of Melfi (under Pope Urban II) turned the wives of married priests into Church property. The priests were put into prison, and their wives were sold into slavery. Their children were either sold into slavery, or else abandoned. (You can read about this online.)³

Married priests were a target of the Inquisition. (This is online.)⁴

There is a website for priests who are struggling with celibacy.⁵ There is an online support group for priests and nuns who are involved in “romantic relationships.”⁶ There are support groups for children who have been fathered by Catholic priests.⁷ (You can read about these groups online.)

In the last fifteen years, the Roman Catholic Church in America paid nearly one billion dollars because of Catholic priests who were convicted of sexual abuse. Catholic priests in ten other countries have also been convicted of sexual abuse. There are two support groups for helping women who are sexually involved with Catholic parish priests. In contrast, Eastern Rite churches don’t require celibacy, and they don’t have these problems. (Information is online.)⁸

Wherever you have sinful human beings, some people will engage in sexual exploitation. However, the frequency of cases involving celibate Catholic priests is unusual. Because children see priests as representing God, being sexually

exploited by them can result in spiritual confusion in addition to emotional trauma.

The sad thing is that all of this could have been avoided. There is a branch of the Catholic Church (the Eastern Rite) where it is normal for priests to be married.⁹ If it is OK for them, then why does the Catholic Church require its other priests to be celibate?

Chapter 19

Catholic Myths

The Catholic Church is built on man-made myths. These myths are like the operating system of a computer. The operating system continually works in the background. It determines how everything else functions. However, most people are not aware of it. They just focus on the programs that they are using.

Following are some Catholic Myths that draw people into the Catholic Church and make it difficult for them to leave.

MYTH: There is an unbroken chain of apostolic succession. It goes back to the Apostle Peter, upon whom Jesus Christ built the Church.

MYTH: All Catholics share the same beliefs. Only the Catholic Church has unity and stability.

MYTH: The Pope is called “Holy Father,” so he must be a holy man.

MYTH: The Catholic Church is called “Holy Mother Church,” so whatever it does must be good and holy.

MYTH: Popes are infallible. It is impossible for them to teach false doctrines.

MYTH: I can’t get to Heaven without the priests and the sacraments. I have to depend on the Catholic Church for my salvation.

MYTH: God is distant. I need a bridge to get to Him. Mary and the saints give me that bridge. They understand me. They pray for me.

MYTH: Matters of religion are too deep and too difficult for me to understand. Only Holy Mother Church is capable of dealing with them. If I will just put my mind and my conscience in her hands, then she will get me to Heaven.

MYTH: I cannot understand the Bible by myself. Only Catholic clergy are qualified to understand it.

MYTH: My prayers aren’t good enough. I need to have Mary and the saints pray for me. God will listen to them.

MYTH: I don't have to test things and discern things for myself, because God protects the Catholic Church from error. All I have to do is learn and obey.

As I have shown in this book, when you study Scripture and Church history, you discover that these myths have no basis in reality. But it is amazing how much power they have over people.

Doctrine is not the primary thing that holds people in the Catholic Church. The power is in the myths. They give credibility to false doctrines. They make unbiblical practices seem reasonable. They give power to mind control, and make it seem reasonable, or even desirable.

If you are a Catholic, and you are reconsidering your faith, please read the "Afterword" and "Eternal Life."

God is faithful. His strength is made perfect in our weakness. (2 Corinthians 12:9) He promised to make everything work out for our good if we love Him. (Romans 8:28) You may face some challenges, but God will be faithful to get you through them. And a time will come when you will rejoice because you will have a kind of relationship with Jesus Christ that you never realized you could have. It will be more than worth the effort.

*Jesus, You're the friend who'll never leave me.
You're the friend who'll always understand.
You will not forsake me or deceive me.
You'll stay by my side until the end.*

*When I'm afraid, You'll put Your arm around me.
You're the faithful friend who's tried and true.
No matter what the troubles that surround me
You will find a way to get me through.*

*Your love is strong, it's deeper than the ocean.
It's higher than the moon and stars above.
When earth and stars are gone and time has ended,
I'll still live, rejoicing in Your love.*

Afterword

Some people may face emotional turmoil or difficult decisions as a result of what they have read in this book. Therefore, they will need Scriptural strength to get through some tough times. Jesus told us that tribulation is a normal part of Christian life. He said:

“These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.” (John 16:33)

Few people have faced the level of personal hardship that the Apostle Paul endured. He was whipped with 39 stripes on five occasions. He was beaten with rods on three occasions. He was stoned and left for dead. He was shipwrecked three times. He often endured weariness, pain, sleepless nights, hunger, thirst, cold, and inadequate clothing. (2 Corinthians 11:24-27; Acts 14:19) But Paul saw things from the perspective of eternity. Because of his eternal perspective, he described his suffering as being light and temporary. Paul said:

“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.” (2 Corinthians 4:17-18)

Paul’s perspective on suffering, danger, and tribulation was that, because of the love of Jesus Christ, we can overcome it all. Paul’s life was a testimony to the fact that we really can do all things, because Jesus Christ gives us strength, and God’s grace really is sufficient for us. (See Philippians 4:13 and 2 Corinthians 12:9.)

If we truly love God, and eternity is real to us, then we can draw strength and courage from Paul, who said:

“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded,

that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.” (Romans 8:35-39)

These promises are conditional. They only work if Jesus Christ is your Lord and your Savior. If He isn’t, then please read the following section about Eternal Life. It comes right after this Afterword. If you are unsure whether or not you are a born-again Christian, please read it. This issue is so important that you need to know for sure where you stand.

Some people were baptized as an infant, or confirmed and baptized when they were young. Some people prayed a “sinner’s prayer” when they didn’t fully understand what they were doing. If you are one of those people, then you can strengthen and renew your commitment to Jesus Christ. Please read the section about Eternal Life.

Please consider giving a copy of *Another Side of Catholicism* to your pastor. Ecumenism has caused many pastors to lose their awareness of the radical differences between Catholicism and Protestantism. One reason is linguistic confusion. Catholics and Protestants have different understandings of some key words. For example, according to Catholic doctrine, “grace” is something that can be given to inanimate objects, such as water.¹

* * *

Have you ever ridden on a train or a subway? I’ve been on many of them. Sometimes waiting in the station has been pleasant. Sometimes it has been tedious, tiresome, and frustrating. The important thing is not what happens in the station. What really matters is getting on the right train, heading for the right destination.

Earth is like a train station. Our time here may be difficult or pleasant. It is often a mixture of the two. The important thing is our eternal destination. Are we heading for Heaven or for Hell?

God has promised that, if we truly love Him, then he will enable us to do whatever is necessary, and endure whatever happens to us. The Bible says:

“And we know that all things work together for good to them that love God...” (Romans 8:28)

“I can do all things through Christ which strengtheneth me.” (Philippians 4:13)

No matter what happens, we can have joy now and hope for the future. God is faithful, and He loves us.

*The God who made the earth has always loved us.
Before we drew a breath, our heart was known.
God created us to live with Him forever,
To sing and dance with joy before His throne.*

*Our time on earth is hard, but it is fleeting.
No matter how things seem, God's always there.
He'll guide us and protect us and watch over us,
And take away each tear and fear and care.*

*And when the toil and pain and fear have ended,
When sorrow's gone, and all we know is love,
Then we and God will celebrate forever,
Rejoicing with the saints in Heaven above.*

Eternal Life

Ever since Adam and Eve decided to eat of the fruit of the tree of the Knowledge of Good and Evil, mankind has been plagued with evil. In addition, we have been burdened with the responsibility of constantly having to discern whether things are good or bad.

Today, some people deny the existence of objective good and evil. However, during the terrorist attack of September 11, most people recognized that evil really does exist. If you have been taught that everything is relative, and there is no such thing as sin, please try to remember how you felt when you saw the towers of the World Trade Center being destroyed.

Sinful things put a barrier between us and God. In addition, they have self-destruction built into them. It is obvious in the physical realm. Sexual immorality can result in terrible diseases and unwanted pregnancies. But it is also true in other areas of life. For example, people who habitually tell lies often have difficulty recognizing the truth. They are unable to trust other people, because they themselves can't be trusted. As a result, they never have the kind of rich, beautiful, life-giving personal relationships that God intended for us to have.

The bad news is that we have the problem of sin. The good news is that Jesus Christ is the solution to that problem. He came to destroy the works of the devil and to give us abundant life. (1 John 3:8; John 10:10) He is able to save us. (Hebrews 7:24-25)

Jesus is "the way, the truth, and the life." (John 14:6) He is the One who enables us to come to God. (John 14:6) Because of Jesus, we can become children of God (Galatians 3:26). God the Father sent Jesus into the world so that we could be saved and have everlasting life. (John 3:16)

Jesus became a man. He died to save us from our sins and to reconcile us to God. He was Resurrected from the dead. He ascended into Heaven. He sent His Holy Spirit to help us know Him, and love Him, and live according to Biblical principles. He is interceding for us. Some day, He will come back again, in glory.

Do you believe these things? If not, then please go to the website [New Life With Christ](http://www.NewLifeWithChrist.com).

www.NewLifeWithChrist.com

If you do believe these things, then you can be saved by declaring your faith, asking God to forgive you for your sins, and choosing to do things God's way. The Bible says:

“Believe on the Lord Jesus Christ, and thou shalt be saved.” (Acts 16:31)

“The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed.” (Romans 10:8-10)

Can it really be that simple? Yes. Remember my chapter about “The Good Thief”? While Jesus was still on the cross, God showed us how simple salvation is.

Our salvation cost Jesus everything. Look at what He went through in order to enable us to be saved. And He did it willingly, because He loves us.

“Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.” (Isaiah 53:4-6)

Jesus didn't have to go through all that. He could have stopped it at any moment. (John 10:17-18) He could have been rescued by angels. (Matthew 26:53) He could have come down from the cross. But He stayed on that cross because He loves us. He chose to go through all that for us. His love is beyond our comprehension. (Ephesians 3:19)

Do you want to be like the Good Thief, and have your life be transformed by Jesus Christ? Do you want to enter into eternal life, and become part of God's family—a child of God?

If so, then please read the following prayer and see if you agree with it. If you do, then please pray it, or else pray something of your own from your own heart. Prayer is simple. Just talk naturally with God about what is on your heart, as David did in the Psalms.

PRAYER: Jesus, I believe that you became a human being in order to save me. You are God who came in human flesh. You are both God and man. I believe that you died on the cross in order to save me from my sins. Thank you for loving me so much that you were willing to do that for me.

I believe that you were raised from the dead, and you ascended into Heaven. I believe that you are interceding for me. I believe that you will come again in glory.

Jesus, I want to know You better. Please reveal Yourself to me. I want to understand the Bible. Please make it come alive for me and help me understand it. I want to be clean and right with you. Please forgive my sins and change my heart. Help me love what You love, and turn away from things that displease You.

Jesus, You know what's best for me. I want to do things Your way. Please give me a willing, obedient, teachable heart. Help me cooperate with Your work in my heart and in my life. Help me be faithful to You. Help me obey You and live according to Biblical principles. Jesus, I want You to be the Lord of every part of my life.

Thank You for being my Lord and my Savior. Amen.

Congratulations! You are now a child of God. You have entered into eternal life. No matter what you go through here on earth, you can look forward to eternity in Heaven with Jesus. And you are now my brother or my sister. God is our father, and we are his children, so we are brothers and sisters. All Heaven is celebrating because of you!

“I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.” (Luke 15:10)

There are many things that I want to share with you, but it would make this book too long. Please see the articles on my website, New Life With Christ.

www.NewLifeWithChrist.com

I'd like to share a poem with you.

*Following Jesus, my Lord and my Savior.
Leaving the past behind.*

*I press on to the mark of God's high calling.
Leaving the past behind.*

*Forgiving, forgetting, and giving to Jesus.
Leaving the past behind.*

*Replacing old voices with the truth of the Bible.
Leaving the past behind.*

May the Lord bless you, comfort you, strengthen you, and encourage you. May He increase your love for the Bible and give you greater understanding of it. And may He give you an ever-increasing revelation of how much He loves you.

*“The LORD bless thee, and keep thee:
The LORD make his face shine upon thee,
and be gracious unto thee:
The LORD lift up his countenance upon thee,
and give thee peace.”*

(Numbers 6:24-26)

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England, Randy, *The Unicorn in the Sanctuary: The Impact of the New Age on the Catholic Church*, Rockford, Illinois: TAN Books and Publishers, 1990. The author is Catholic.

Flannery, Austin (editor), *Vatican Council II, The Conciliar and Post Conciliar Documents*, New Revised Edition, Volume 1, Northport, New York: Costello Publishing Company, 1975, 1996.

Hardon, John A., *Pocket Catholic Dictionary*, New York: Doubleday, Image Books, 1980, 1985. The author is a Catholic priest with a doctorate in theology.

Hunt, Dave, *A Woman Rides the Beast*, Eugene, Oregon: Harvest House Publishers, 1994.

Jackson, Bill, *The Noble Army of "Heretics."* The author personally visited the Martyrs Monuments in England, and the valleys where the Waldensians lived. He studied original documents in addition to doing research in books. You can read the entire book online.

www.NobleArmy.com

Johnson, Paul, *A History of Christianity*, New York: Touchstone, Simon & Schuster, 1995. The author is a Catholic and a prominent historian.

Küng, Hans, *The Catholic Church: A Short History* (translated by John Bowden), New York: Modern Library, 2001, 2003. The author is a Catholic theologian.

Martin, Malachi, *The Decline and Fall of the Roman Church*, New York: G.P. Putnam's Sons, 1981. The author recently died. He was a Catholic priest, a theologian, a professor at the Vatican's Pontifical University, and a Vatican insider. He was also the personal confessor of Pope John XXIII. His books are a plea for reform.

Martin, Malachi, *The Jesuits: The Society of Jesus and the Betrayal of the Roman Catholic Church*, New York: Simon & Schuster, 1987.

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Yallop, David, *In God's Name: An Investigation into the Murder of Pope John Paul I*, London, England: Transworld Publishers, 1994.

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Videos

James G., *Catholicism: Crisis of Faith*. You can buy this video from D&K Press (800-777-8839).

Tetlow, Jim, *Messages from Heaven*. You can buy this video from D&K Press (800-777-8839).

My Books and Websites

I've written a cluster of books relating to Catholicism. They have much of the same information, but each one is custom-tailored for a specific audience. All of them were published by iUniverse in 2003 or 2004. You can buy them at Amazon.com. You can also read them online. The books and websites are listed below.

I also have a website called New Life With Christ. It is appropriate for new believers, people who are considering becoming Christians, and mature Christians who would appreciate some encouragement.

Another Side of Catholicism (for Catholics)

www.AnotherSideofCatholicism.com

Catholicism Unveiled (for Protestants)

www.CatholicismUnveiled.com

The Catholic Undertow (for former Catholics)

www.CatholicUndertow.com

Unmasking Catholicism (a longer book with more information, for serious students of Catholicism)

www.UnmaskingCatholicism.com

New Life With Christ

www.NewLifeWithChrist.com

Notes

The first time that I list an author, I give his name and the title of his book. After that, I just give his name. If you want information about his book, then look for the author in the Bibliography. Authors are listed alphabetically.

There are some things that you can easily find for yourself. Therefore, I didn't give you Internet addresses for them. (That helps keep the price of the book down by making it shorter.) Following is information about how to find these things.

Finding Valuable Resources Online—You can read papal encyclicals online. To find them, do an Internet search for the Latin title of the encyclical plus the name of the Pope who wrote it. Be sure that you spell the Latin words correctly. (You may be able to find the encyclical using only one or two key Latin words instead of the entire title. It's worth trying, because you are less likely make typing errors.)

The documents of the Second Vatican Council are online. Search for "Vatican Council II" or "Second Vatican Council."

Declarations (canons) of the Council of Trent are online. Search for "Council of Trent." You might want to search for "Council of Trent" plus "justification" or "justified."

The Catholic Encyclopedia is online. To find articles, search for the title of the article plus "Catholic Encyclopedia." (For example, "scapulars + Catholic Encyclopedia.")

The Catechism of the Catholic Church is online with a search engine. You can search for words or paragraph numbers. To find it, search for "Catechism of the Catholic Church."

You can find the *Code of Canon Law* online by searching for its title. You can use the FIND function to search for the numbers of the laws that you want to see.

The FIND Function—You can quickly locate things within Internet articles by using the FIND function. Click on EDIT. When you get the drop-down menu, click on FIND. You will get a dialog box with a place where you can type the word or phrase that you are searching for. Type it and then hit ENTER.

Hyphen Problems—There have been times when I was online, and copied the address of the document, and put it into something that I was writing. Later, I copied the address from my article, pasted it into my browser, and got an error message instead of the article. I discovered that sometimes hyphens disappear or get replaced by question marks or other characters. If that happens to you, check the original address carefully, and then make sure that there is no missing hyphen or additional character in your browser.

Good Pictures—There is a website for the Basilica of the National Shrine of the Immaculate Conception. It has a "virtual tour" that shows numerous chapels that honor Mary. The pictures of the statues and mosaics, and the accompanying prayers, novenas, and information, will give

you some insight into devotional practices relating to Mary. If the following address doesn't work for you, then do a search for "National Shrine of the Immaculate Conception."

www.NationalShrine.com

Online Links to Good Articles—I have another book that is available online. It has appendixes with links to numerous articles about doctrine and history, and hundreds of pictures. They are divided into categories, so you can easily locate what you are looking for.

www.UnmaskingCatholicism.com

Chapter 1—Hiding Behind Words

1. John A. Hardon, *Pocket Catholic Dictionary*, page 295 ("merit"). Hardon is a Catholic priest with a doctorate in theology.

2. *The Rites of the Catholic Church*, Volume 1, pages 394-407. Quoted in James G. McCarthy, *The Gospel According to Rome: Comparing Catholic Tradition and the Word of God*, page 22.

3. John A. Hardon, pages 166-167 ("grace").

4. Pope Boniface VIII, *Unam Sanctam*, November 18, 1302. (See the very last sentence.) Pope Eugene IV, *Cantate Domino*, 1441. Pope Pius IX, *Quanto Conficiamur Moerore*, August 10, 1863. (See paragraph 8.) Pope Leo XIII, *Super Quibusdam*, June 29, 1896. (See paragraph 16.) Pope Pius XII, *Mystici Corporis Christi*, June 29, 1943. (See paragraph 41.) Pope Pius XII, *Ad Apostolorum Principis*, June 29, 1958. (See paragraphs 45 and 46.)

A conservative Catholic website has an article with quotations from popes and saints who say that there is no salvation apart from the Pope.

www.romancatholicism.org/digest/ad5-1.html

"Outside the Catholic Church There Is Absolutely No Salvation," *A Voice Crying in the Wilderness*, No. 6. You can read this newsletter at the website of a Catholic monastery. Look for the article on the home page.

www.mostholyfamilymonastery.com

5. Pope Pius IX, *Ineffabilis Deus*, December 8, 1854. (See the last paragraph of the encyclical.) Pope Pius IX, *Ubi Primum*, February 2, 1849. (See paragraph 5.) Pope Pius X, *Ad Diem Illum Laetissimum*, February 2, 1904. (See paragraphs 12 through 15.) Pope Benedict XV, *Inter Sodalicia*, March 22, 1918. (Quoted in *The Church Teaches*, published by the Jesuit fathers of St. Mary's College, pages 210-211. Pope Pius XI, *Miserentissimus Redemptor*, May 8, 1928. You can see some quotations from popes at the following website.

www.reachingcatholics.org/pastpopes.html

6. *The Catechism of the Catholic Church*, paragraph 969.

7. Pope John Paul II, *Veritatis Splendor (Splendor of the Truth)*, August 6, 1993. (See paragraph 120.)

8. Brian H. Edwards, *God's Outlaw: The Story of William Tyndale and the English Bible*, pages 168-170.

A biography of William Tyndale. This has information about men reading the Bible out loud in English so that crowds of people could hear it.

<http://elvis.rowan.edu/~kilroy/JEK/10/06.html>

<http://justus.anglican.org/resources/bio/260.html>

Chapter 2—Was the Early Church Roman Catholic?

1. Malachi Martin, *The Decline and Fall of the Roman Church*, pages 31-33. A major theme of this book is the radical change that occurred in the Church as a result of Constantine. Malachi Martin recently died. He was a Catholic priest, a theologian, and a Vatican insider. He was the personal confessor of Pope John XXIII.

2. Paul Johnson, *A History of Christianity*, pages 67-68. Johnson is a Catholic and a prominent historian.

3. Malachi Martin, page 33. Paul Johnson, page 67.

4. Paul Johnson, pages 68-69.

5. Paul Johnson, page 69.

6. Malachi Martin, pages 33-34.

7. Malachi Martin, pages 34-35.

8. James G. McCarthy, *The Gospel According to Rome: Comparing Catholic Tradition and the Word of God*, pages 231-232. McCarthy is a former Catholic.

9. Paul Johnson, page 69.

10. Theodosius was forbidden to go into the Cathedral of Milan or to take the sacraments. This is excommunication, being cut off from the Church. Theodosius had to repent in order to be restored to the Church. Articles about this event are online at the following addresses.

“Ambrose, Saint,” *The Columbia Electronic Encyclopedia*, Sixth Edition, copyright 2000
www.encyclopedia.com/articlesnew/00413.html

“Theodosius,” *The Catholic Encyclopedia*, Volume XIV, 1912.

“St. Ambrose Humiliates Theodosius the Great”

www.fordham.edu/halsall/ancient/theodoret-ambrose1.html

Christopher S. Mackay, “Theodosius.” See the section, “Theodosius in the Thrall of Ambrose”

www.ualberta.ca/~csmackay/CLASS_379/Theodosius.html

11. Paul Johnson, pages 113-119.

12. Vatican finances are a major theme of David Yallop’s book, *In God’s Name: An Investigation into the Murder of Pope John Paul I*. This book is well written, thoroughly researched, and gripping. Vatican insiders asked Yallop to investigate the Pope’s death because they believed that he had been murdered. Yallop did his homework. He interviewed Mafia gangsters and Vatican insiders.

13. Articles about Weems and the cherry tree story.

<http://xroads.virginia.edu/~CAP/gw/gwmoral.html>

www.virginia.edu/gwpapers/lesson/life/life1.html

14. Malachi Martin, pages 11-28. Martin was a Catholic priest, an eminent theologian, and a professor at the Vatican’s Pontifical Institute. He describes the wide variety of beliefs and

practices within the early Church. He says that there was as much variety back then as there is between different denominations now.

15. Malachi Martin, page 132.

16. *Catechism of the Catholic Church*, paragraph 891. It is available online with a search engine. If these addresses don't work for you, then do an Internet search for the title. You can also go to the home pages below and look for it. (To find the home page, delete everything after ".org".)

www.scborromeo.org/ccc.htm

www.christusrex.org/www2/kerygma/ccc/searchcat.html

17. *Catechism of the Catholic Church*, paragraph 891.

18. William Webster, *The Church of Rome at the Bar of History*, pages 63-71.

19. William Webster, pages 81-85.

20. Pope Pius IX, *Quanta Cura* (*Condemning Current Errors*), December 8, 1864. The "error" is given in Section 3, second paragraph. Paragraph 6 formally condemns all of the "errors" that are described in the encyclical.

Pope Pius IX, *The Syllabus of Errors*, December 8, 1864, paragraphs 15, 77, and 78. *The Syllabus of Errors* accompanied the encyclical *Quanta Cura*. In reading it, remember that Pius condemned every statement that you are reading.

Pope Leo XIII, *Libertas Praestantissimum* (*On the Nature of Human Liberty*), June 20, 1888, paragraph 42.

21. *Dignitatis Humanae* (*Declaration on Religious Liberty*). In Austin Flannery (editor), *Vatican Council II, The Conciliar and Post Conciliar Documents*, New Revised Edition, Volume 1, pages 799-812.

22. *Code of Canon Law*, page 427, Canon 1366. Canon Law provides the legal basis for everything that the Roman Catholic Church does. Even the Inquisition and the persecution of Protestants were based on Canon Law. The 1983 *Code of Canon Law* was translated into English in 1988. It is available online. (You can find it by searching for the title.)

23. Articles by Catholic liberals and Catholic conservatives who have documented numerous discrepancies between the Second Vatican Council, Pope John Paul II, and the decrees of previous popes and councils.

The Errors of Pope Pius IX. This article has extensive quotations, with references to encyclicals of Pope Pius IX, and documents from the Second Vatican Council. This is from a very liberal Catholic website.

www.womenpriests.org/teaching/piusix.htm

Summary of the Principal Errors of Vatican II Ecclesiology. From the website of True Catholic, an extremely conservative Catholic website.

www.truecatholic.org/v2ecclesio.htm

Lucian Pulvermacher, "Vatican II Council—Accepts Freedom of Religion, Teaches Heresy," *Caritas Newsletter*, August 19, 1989.

www.truecatholic.org/car8908.htm

24. Patrick John Pollock, "101 Heresies of Anti-Pope John Paul II"
www.truecatholic.org/heresiesjp2.htm

25. Lucian Pulvermacher, "Papal Election," *Caritas Election News #1*
www.truecatholic.org/electionnews1.htm

Chapter 3—Was Peter a Pope?

There are no notes for this chapter.

Chapter 4—The Popes

GENERAL INFORMATION: The following articles have information about a number of popes. You can use the FIND function to search for specific popes. The first link goes to a web page with 16 articles, according to time periods. [If you have difficulty getting it, see the note about "Hyphen Problems" at the beginning of the Notes.]

www.goacom.com/overseas-digest/god.html

www.whiterobedmonks.org/netsor1a.html

www.christianchronicler.com/history1/medieval_papacy.html

www.geocities.com/paulntobin/papacy.html

<http://members.aol.com/jasonte/papacy.htm>

<http://origin.island.lk/2002/07/16/featur04.html>

1. William Webster, pages 63-71. The author is a former Catholic.

Peter de Rosa, *Vicars of Christ: The Dark Side of the Papacy*, pages 208-209. The author is a practicing Catholic and a former priest. He did research in the Vatican Archives.

Hans Küng, *The Catholic Church: A Short History*, page 60. The author is a Catholic theologian.

2. Malachi Martin, *The Decline and Fall of the Roman Church*, pages 85-89. Martin recently died. He was a Catholic priest, a Vatican insider, and the personal confessor of Pope John XXIII. He did research in the Vatican Archives. His books are a plea for reform within the Catholic Church.

3. Malachi Martin, page 123.

4. Peter de Rosa, pages 211-215. Hans Küng, page 79.

5. Malachi Martin, page 119. Hans Küng, page 79.

6. Malachi Martin, page 131.

7. Malachi Martin, pages 130-131.

8. Malachi Martin, pages 131-132.

9. Malachi Martin, page 132. Peter de Rosa, pages 54-56.

10. Paul Johnson, *A History of Christianity*, pages 191, 218-219. Johnson is a Catholic. Malachi Martin, page 175.

11. Peter de Rosa, pages 84-88.

12. Paul Johnson, pages 280, 363. Peter de Rosa, pages 103-110. Hans Küng, pages 119-120.

You can search for information about Alexander VI in this article. It tells how he appointed men to be cardinals if they paid him. Then he poisoned them so that he could sell their cardinal's office again. He also freed murderers from prison if they paid him.

www.whiterobedmonks.org/netsor1a.html

This website has two articles about Pope Alexander VI (the Borgia Pope). Go to the website below and use the FIND function to search for "Borgia."

www.crimelibrary.com

This has a lot of information about Alexander VI. Go to the following website and click on the time period 1492-1550. (It begins with the reign of Alexander VI.) I recommend that you also read about the other popes in this article. [If you have difficulty getting this website, see the note about "hyphen problems" at the beginning of the Notes.]

www.goacom.com/overseas-digest/god.html

13. Paul Johnson, pages 274, 280. Hans Küng, pages 125-126.

14. Malachi Martin, pages 202-203.

15. Paul Johnson, pages 194-198, 161. Peter de Rosa, pages 57-66. Hans Küng, pages 85-92.

William Webster, "Forgeries and the Papacy: The Historical Influence and Use of Forgeries in Promotion of the Doctrine of the Papacy." The author is a former Catholic.

www.christiantruth.com/forgeries.html

The Development of Papal Power

www.geocities.com/Athens/Parthenon/2104/papal_power.html

The Medieval Papacy. This has a good summary of information about forged documents and their use to increase papal power.

www.christianchronicler.com/history1/medieval_papacy.html

The use of forged documents in developing papal power. The author is a former Jesuit priest.

www.crusadeforcatholics.com/newpage63.htm

www.remnantofgod.org/x-jesuit.htm

16. Malachi Martin, pages 141-142.

17. Paul Johnson, pages 199-201, 252. Peter de Rosa, pages 66-74, 152-155. Hans Küng, pages 87-103.

Use the FIND function to search for "Innocent III" in this article. It has a lot of information.

www.whiterobedmonks.org/netsor1a.html

The Albigensian Crusade (Massacre)

<http://militaryhistory.about.com/cs/albigenscrusade/>

<http://jmgainor.homestead.com/files/PU/Cru/albcr.htm>

A long article about Innocent III. Click on the time period 1200-1300. [If you have difficulty getting this website, see the note about "hyphen problems" at the beginning of the Notes.]

www.goacom.com/overseas-digest/god.html

18. "Antipopes"

www.angelfire.com/ky/dodone/Antipopes.html

"Antipope," *The Catholic Encyclopedia*, Volume I, 1907.

19. Malachi Martin, *The Decline and Fall of the Roman Church*, pages 141-142.

John Shuster, "A Concise History of the Married Priesthood in Our Roman Catholic Tradition"

www.rentapriest.com/history.htm

20. James G. McCarthy, pages 231-232.

21. Malachi Martin, pages 19-38. Peter de Rosa, page 45.

22. Paul Johnson, pages 194-197. Peter de Rosa, pages 62-64. Malachi Martin, pages 137-146. Pope Gregory VII and Henry IV

www.saburchill.com/history/biblio/006.html

23. Malachi Martin, page 140.

24. Peter de Rosa, pages 66-73. Paul Johnson, page 199.

"Glimpses of Church History, 1200–1300 CE" [A.D.]. Go to this website and click on the time period 1200–1300. It has a lot of information about Pope Innocent III. [If you have difficulty getting this website, see the note about "hyphen problems" at the beginning of the Notes.] www.goacom.com/overseas-digest/god.html

Pope Innocent III said that he was the "Foundation of all Christianity." He also said that every Catholic clergyman must obey the Pope, even if the Pope orders him to do something evil, because nobody can judge the Pope. This website has information about many popes. Use the FIND function to do a search for "Innocent III".

www.whiterobedmonks.org/netsor1a.html

25. Bruce Shelley, *Church History in Plain Language*, page 215.

26. Pope Boniface VIII, *Unam Sanctam*, November 18, 1302. See the very last sentence.

27. Paloma Pajares Ayuela, *Cosmatesque Ornament: Flat Polychrome Geometric Patterns in Architecture* (New York: W.W. Norton & Company, 2002). Chapter 2 (*Rome*) tells how wealthy medieval popes used purple and gems in papal architecture in order to show their imperial power. The purple came from porphyry (a rock that has crystals embedded in a purple ground-mass). Excerpts from this chapter are online.

www.wwnorton.com/NPB/nparch/cosmornexpt.htm

28. "History, Shellfish, Royalty, and the Color Purple"

http://pffc-online.com/ar/paper_history_shellfish_royalty

29. Six pictures of popes with the papal crown (tiara). Most of the pictures are black and white. However, there is a colored picture of the papal tiara on the head of a statue of the Apostle Peter. The color enables you to see the jewels on the gold crown. (Once a year, the Pope's crown is put on this statue.) Two of these pictures show Popes Pius XII and John XXIII seated on an ornate papal throne.

www.geocities.com/rexstupormundi/papalcrown.html

Pictures of popes wearing the tiara.

www.geocities.com/rexstupormundi/papalmonarchy.html

www.traditio.com/papal/john23.htm

www.ewtn.com/jp2/papal3/tiara.htm

www.nationalshrine.com/NAT_SHRINE/tour_c06.htm

30. The papal throne. There are six pictures of popes wearing the papal crown (tiara). Two pictures show Popes Pius XII and John XXIII seated on an ornate papal throne.

www.geocities.com/rexstupormundi/papalcrown.html

31. Eric Convey and Tom Mashberg, "Law Grilled in Deposition," *Boston Herald*. The third and fourth paragraphs discuss Cardinal Law's dual citizenship.

www2.bostonherald.com/news/local_regional/blaw05082002.htm

32. "Rings," *The Catholic Encyclopedia*, Volume XIII, 1912.

"Pectorale," *The Catholic Encyclopedia*, Volume XI, 1911. This is the pectoral cross that is worn by popes, cardinals, bishops, and abbots. It is made of precious metal (gold, silver, or platinum) and ornamented with jewels (diamonds, pearls, etc.). It contains a relic of a saint.

33. News stories about the President of Mexico kissing the Pope's ring. He bowed rather than kneeling, but even that caused a political controversy.

www.signonsandiego.com/news/mexico/20020802-0124-pope.html

www.arabia.com/afp/news/int/article/print/english/0,11868,256871,00.html

www.signonsandiego.com/news/mexico/20020731-1917-pope-fox.html

34. The kinds of vestments that bishops wear. This article has pictures.

www.exquisitevestments.com/bishops.htm

Pictures of the liturgical dress of popes and bishops in the sixteenth and seventeenth century. They show gold vestments and gold miters.

www.siue.edu/COSTUMES/PLATE51DX.HTML

www.siue.edu/COSTUMES/PLATE51CX.HTML

This webstore has pictures of two vestments. The second one is purple. It is decorated with bands of gold.

www.floscarmeliliturgicalarts.com/

35. "Mozzetta" (cape), *The Catholic Encyclopedia*, Volume X, 1911. This is a special red cape worn by the Pope. In the six winter months, he wears a mozzetta trimmed with white ermine. In the six summer months, he wears a lighter mozzetta without ermine.

36. "Sedia Gestatoria," *The Catholic Encyclopedia*, Volume XIII, 1912. This is the portable papal throne that is carried on the shoulders of men.

"Pontifical Mass," *The Catholic Encyclopedia*, Volume XII, This describes the use of the sedia gestatoria (portable papal throne) during the procession.

37. A series of 14 web pages with color pictures of Saint Peter's Basilica, the Pontifical Palace, and the Vatican Gardens. Each page has a number of small pictures that give different perspectives and details. If you click on them, you will see larger pictures.

www.christusrex.org/www1/citta/0-Citta.html

If this address doesn't work, go to the home page and click on "Vatican City." If that doesn't work, then do an Internet search for "Christus Rex."

www.christusrex.org

A series of 27 web pages with color pictures of the Sistine Chapel. Three of these web pages have pictures of prophets and sybils. A sybil is a pagan prophetess.

www.christusrex.org/www1/sistine/0-Tour.html

If this address doesn't work, go to the home page and click on "The Sistine Chapel." If that doesn't work, then do an Internet search for "Christus Rex."

www.christusrex.org

A series of 22 web pages with color pictures of the Vatican museums. A number of them have statues of Greek, Roman, and Egyptian gods and goddesses.

www.christusrex.org/www1/vaticano/0-Musei.html

If this address doesn't work for you, go to the home page and click on "The Vatican Museums." If that doesn't work, then do an Internet search for "Christus Rex."

www.christusrex.org

Chapter 5—Forged Documents and Papal Power

1. Hans Küng, *The Catholic Church: A Short History* (translated by John Bowden), page 61. The author is a Catholic theologian and a priest. Pope John XXIII appointed him to be a theological consultant during the Second Vatican Council. In 1979, the Vatican disciplined him because he opposed the doctrine of papal infallibility.

2. William Webster, pages 62-63. Peter de Rosa, pages 58-61, 174, 208. Paul Johnson, page 195. (Johnson and de Rosa are Catholics.)

3. "Benedict Levita," *The Catholic Encyclopedia*, Volume II, 1907. Benedict Levita is the pseudonym of the author of the *Pseudo-Isidorian Decretals*.

4. Peter de Rosa, page 59.

The use of forged documents in developing papal power. The author is a former Jesuit priest.

www.crusadeforcatholics.com/newpage63.htm

www.remnantofgod.org/x-jesuit.htm

5. Peter de Rosa, page 166.

6. Paul Johnson, pages 170-172.

7. Peter de Rosa, page 59.

8. Orthodox Christian Information Center, "The False Decretals of Isidore." This is an excerpt from the book, *The Papacy* by Abbee Guette. The author was a devout Catholic and a historian. As a result of his historical research about the papacy, he eventually joined the Orthodox Church.

www.orthodoxinfo.com/inquirers/decretals.htm

"The Great Schism of 1054" (a sermon given at a Russian Orthodox Cathedral)

www.stjohndc.org/Homilies/9606a.htm

9. William Webster, pages 62-63. Peter de Rosa, page 60.

10. William Webster, page 63. Peter de Rosa, page 60.

11. William Webster, “Forgeries and the papacy: The Historical Influence and Use of Forgeries in Promotion of the Doctrine of the Papacy.” This article gives detailed accounts of Thomas Aquinas’ use of forged documents. Aquinas mistakenly believed them to be genuine.

www.christiantruth.com/forgeries.html

12. Pius X, *Pieni l’animo (On the Clergy in Italy)*, July 28, 1906. (See paragraph 6.)

13. William Webster, “Forgeries and the Papacy: The Historical Influence and Use of Forgeries in Promotion of the Doctrine of the Papacy”

www.christiantruth.com/forgeries.html

The use of forged documents in developing papal power. The author is a former Jesuit priest.

www.crusadeforcatholics.com/newpage63.htm

www.remnantofgod.org/x-jesuit.htm

14. The Medieval Papacy. This article includes a good summary of information about forged documents and their use to increase papal power.

www.christianchronicler.com/history1/medieval_papacy.html

The use of forged documents in developing papal power. The author is a former Jesuit priest.

www.crusadeforcatholics.com/newpage63.htm

www.remnantofgod.org/x-jesuit.htm

15. “The Great Schism of 1054”

www.stjohndc.org/Homilies/9606a.htm

Chapter 6—Undermining the Bible

1. William Webster, page 8.

“The Canon of the New Testament: A Brief Introduction”

www.tmch.net/ntcanon.htm

2. Walter A. Elwell (editor), *Evangelical Dictionary of Theology*, page 141.

3. Paul Johnson, page 273.

Laymen and laywomen were forbidden to read the Bible in their native language, unless a bishop or an inquisitor gave them permission in writing.

www.justforcatholics.org/a79.htm

4. “Tyndale, William,” *World Book Encyclopedia 2000* (on CD-Rom)

“English Bible History.” In 1517, seven people were burned at the stake for teaching their children to say the Lord’s Prayer in English.

<http://www.greatsite.com/timeline-english-bible-history/>

“The History of the English Bible”

www.williamtyndale.com/0biblehistory.htm

5. Paul Johnson, page 273.

6. Brian H. Edwards, pages 168-170.

A biography of William Tyndale. Men read the Bible out loud in English, while crowds of people listened.

<http://elvis.rowan.edu/~kilroy/JEK/10/06.html>

<http://justus.anglican.org/resources/bio/260.html>

William Tyndale translated the Bible into English. His Bibles were burned. Tyndale was burned at the stake. Between 1400 and 1557 over 1,000 English men and women were burned at the stake for the sake of the Gospel.

www.williamtyndale.com/0crimesofwilliamtyndale.htm

7. “Wycliffe, John,” “Lollards,” and “Bible,” *World Book Encyclopedia 2000* (on CD-Rom).

8. “Tyndale, William” and “Bible,” *World Book Encyclopedia 2000* (on CD-Rom). See Note 6 for online articles about Tyndale.

9. “Bible,” *World Book Encyclopedia 2000* (on CD-Rom)

10. Pope Pius IX, *Qui Pluribus* (*On Faith and Religion*), November 9, 1846. See paragraph 14.

Pope Pius IX, *Nostis et Nobiscum* (*On the Church in the Pontifical States*), December 8, 1849.

See paragraph 14.

Articles about the beatification of Pope Pius IX.

www.concilium.org/english/PiusIX.htm

www.abc.net.au/am/s171619.htm

11. Pope Pius IX, *Quanta Cura* (*Condemning Current Errors*), December 8, 1864. The “error” is given in Section 3, second paragraph. The condemnation of all of the “errors” described in the encyclical is given in paragraph 6.

Pope Pius IX, *The Syllabus of Errors*, December 8, 1864. See paragraphs 15, 77, and 78. *The Syllabus of Errors* accompanied the encyclical *Quanta Cura*. In reading it, remember that Pius condemned every statement that you are reading.

Pope Leo XIII, *Libertas Praestantissimum* (*On the Nature of Human Liberty*), June 20, 1888. See paragraph 42.

12. *Catechism of the Catholic Church*, paragraph 891.

13. *Catechism of the Catholic Church*, paragraphs 80, 84 and 97.

14. *Catechism of the Catholic Church*, paragraphs 78, 113, 2650, and 2661.

15. *Catechism of the Catholic Church*, paragraphs 85, 87, 100, 113, 862, 891, 2037.

16. J.A. Wylie, *The Papacy: Its History, Dogmas, Genius, and Prospects*; Volume II, *Dogmas of the Papacy*, Chapter 2, “Scripture and Tradition” (London: Hamilton, Adams, & Co., 1888). You can read this chapter online.

www.fbminstitute.com/papacy/b2c2.html

www.wayoflife.org/papacy/02-02.htm

www.historicist.com/papacy/b2c2.html

17. Walter A. Elwell (editor), *Evangelical Dictionary of Theology*, pages 66-67.

18. Gregory Koukl, “The Apocrypha,” 1998. This website has a search engine. Search for “apocrypha.”

www.str.org

19. The Epistle of Jude refers to an event that is described in the *Book of Enoch*, a work that was familiar to Jude’s readers. However, Jude does not state or imply that *The Book of Enoch* is inspired Scripture. Rather, he uses it in a manner that is similar to modern pastors who use

well-known books or movies as sermon illustrations. The *Book of Enoch* is not one of the Apocrypha. It is not part of the Catholic Bible.

20. The *Book of Tobit* is available online. Do an Internet search for “Book of Tobit.”

21. *International Standard Bible Encyclopedia*, Electronic Database, 1996, by Biblesoft (a Bible study program).

Chapter 7—The Council of Trent

1. “Anathema,” *The Catholic Encyclopedia*, Volume I, 1907. The ritual is described in detail, with a lengthy quotation. You can read it online. If this address doesn’t work for you, then do an Internet search for “anathema + Catholic Encyclopedia” and you should find the article. Articles from *The Catholic Encyclopedia* take a while to load. At first you will just see a blank page. Then you will see a heading. After a while, the article will appear.

www.newadvent.org/cathen/01455e.htm

2. This article from a Baptist website gives general information about the Council of Trent. It quotes a number of decrees relating to Evangelical doctrines.

www.biblebc.com/Roman%20Catholicism/summary_of_trent.htm

www.wayoflife.org/fbns/trent.htm

Canons of the Council of Trent that deal with justification, the eucharist (communion), and the mass.

www.biblebc.com/Roman%20Catholicism/council_of_trent_full.htm

Canons of the Council of Trent that deal with communion (the eucharist)

http://codesign.scu.edu/arth12/text_counciloftrent.html

The entire text of the Council of Trent is available online. If these addresses don’t work for you, then do a search for “Council of Trent.”

<http://history.hanover.edu/early/trent.htm>

<http://history.hanover.edu/texts/trent/ctbull.html>

www.pax-et-veritas.org/Councils/trent/trent.htm

The Council of Trent covered a lot of material, including many things that are probably not of interest to most people. If you read the book (either as a book or online), I suggest that you look for the following:

- 4th session, decree concerning the canonical scriptures (this says that Bibles must include the apocryphal books) (what it calls “Tobias,” modern Catholic Bibles call the “Book of Tobit”)
- 6th session, canons on justification (especially canons 12, 24, and 33)
- 7th session, canons on baptism (especially canons 3, 5, 13)
- 13th session, canons on the eucharist (communion) (especially canons 1 and 8)
- 14th session, canons on the sacrament of penance (especially canons 1, 7, 8)
- 22nd session, canons on the mass (especially canons 1, 2, 3, 5)
- 25th session, the decree on Purgatory, and the decree on the invocation and veneration of saints, relics of saints, and “sacred images”

3. *Lumen Gentium (Dogmatic Constitution on the Church)*, paragraph 51. In Austin Flannery (Editor), *Vatican Council II: The Conciliar and Post Conciliar Documents*, Volume 1, New Revised Edition, page 412.

The documents produced by the Second Vatican Council are available online. If the following addresses don't work for you, then do an Internet Search for "Vatican Council II" or "Second Vatican Council."

www.stjosef.at/council/

www.stjosef.at/council/search/

www.cin.org/vatiidoc.html

www.rc.net/rcchurch/vatican2/

4. *Optatum Totius (Decree on Priestly Training)*, "Conclusion." In Austin Flannery, Volume 1, page 724.

5. Pope John XXIII said that he accepts what the Council of Trent declares about justification. (It declares that any person who believes that we are saved by faith alone is anathema.) He also confirmed all past anathemas against "false doctrine"—in other words, the Protestant doctrines that were condemned by the Council of Trent.

www.angelfire.com/ky/dodone/J23.html

All Catholic clergymen who participated in the Second Vatican Council signed a document stating that they accepted the declarations of the Council of Trent. (This is in the opening paragraph of the article.)

www.biblebc.com/Roman%20Catholicism/summary_of_trent.htm

www.wayoflife.org/fbns/trent.htm

6. You can check this out for yourself. *The Catechism of the Catholic Church* is available online with a search engine. Do a search for "Council of Trent." If these addresses don't work for you, then do an Internet search for "Catechism of the Catholic Church."

www.scborromeo.org/ccc.htm

www.christusrex.org/www2/kerygma/ccc/searchcat.html

7. *The Catechism of the Catholic Church*, Paragraph 891.

Chapter 8—Hunting "Heretics"

1. Paul Johnson, pages 112-119. Bruce Shelley, page 128.

Saint Augustine laid the theological groundwork for the Inquisition. To find the information in the following articles, use the FIND feature to search for "Inquisition."

www.gospelcom.net/chi/GLIMPSEF/Glimpses/glmps115.shtml

www.thenazareneway.com/inquisition.htm

www.wayoflife.org/fbns/augustinefather.htm

Some quotations from Saint Augustine.

www.angelfire.com/ky/dodone/Augustine.html

2. *Code of Canon Law*, page 247, Canon 751. According to this law, "heresy" applies to people who have been baptized. However, most Catholics are baptized as infants, when they have no say

in the matter. Also, the law does not say that it only applies to baptized Catholics, so it could be interpreted to apply to people who have been baptized as Protestants. During the Protestant Reformation, people who had been born and raised Protestant were killed as “heretics.” For centuries, the Waldensians and other Bible-believing Christians (who were never baptized as Catholics) were persecuted as “heretics.” In Spain, Jews and Muslims (unbaptized people) were persecuted as “heretics.”

3. Paul Johnson, page 273.

4. Tyndale, William,” *World Book Encyclopedia 2000* (on CD-Rom).

Articles about William Tyndale

www.hertford.ox.ac.uk/alumni/tyndale.htm

www.loc.gov/loc/lcib/9707/web/tyndale.html

www.cantonbaptist.org/halloffame/tyndale.htm

www.llano.net/baptist/tyndale.htm

www.williamtyndale.com/0welcomewilliamtyndale.htm

5. If you want to get a feel for the times, read the Brian H. Edwards’ book, *God’s Outlaw: The Story of William Tyndale and the English Bible*.

6. Paul Johnson, pages 254-255; 273.

7. Paul Johnson, pages 119-120. (The author is Catholic.)

8. Gabriel Audisio, *The Waldensian Dissent: Persecution and Survival*, pages 11-12.

“Francis, Saint,” *Encyclopedia.com*

www.encyclopedia.com/articles/04681.html

“Francis, Saint, Conversion,” *Encyclopedia.com*

www.encyclopedia.com/articles/04681Conversion.html

9. Bill Jackson, *The Noble Army of “Heretics,”* chapter 5, “Waldenses.” Dr. Jackson combines excellent scholarship with touching portraits of heroic people. He personally visited the valleys where the Waldensians lived and he studied their original documents. You can read this chapter online.

www.NobleArmy.com

www.angelfire.com/ky/dodone/NA5.html

10. Paul Johnson, page 251.

11. Clifford Pereira, “Glimpses of Church History, 1200–1300 CE” [A.D.]. Go to the following web page and click on the time period 1200–1300. [If you have difficulty getting this website, see the note about “hyphen problems” at the beginning of the Notes.]

www.goacom.com/overseas-digest/god.html

12. Bruce Shelley, page 185.

13. Bruce Shelley, page 215.

14. Pope Boniface VIII, *Unam Sanctam*, November 18, 1302. See the very last sentence.

15. Gabriel Audisio, page 11.

“Heritage of the Waldensians”

www.wrs.edu/journals/jour896/waldensians.html

16. Bruce Shelley, pages 206-209.

17. "Waldenses," *Encyclopedia.com*

www.encyclopedia.com/articles/13592.html

"Heritage of the Waldensians"

www.wrs.edu/journals/jour896/waldensians.html

18. Gabriel Audisio, summary from the back cover of the book

"Heritage of the Waldensians"

www.wrs.edu/journals/jour896/waldensians.html

19. Gabriel Audisio, pages 189-190.

Bill Jackson, *The Noble Army of "Heretics,"* Chapter 5, "Waldenses." You can read this online.

www.NobleArmy.com

www.angelfire.com/ky/dodone/NA5.html

"Waldenses," *Encyclopedia.com*

www.encyclopedia.com/articles/13592.html

"Heritage of the Waldensians"

www.wrs.edu/journals/jour896/waldensians.html

20. Paul Johnson, pages 253-255. Bruce Shelley, pages 211-212.

21. Bruce Shelley, page 231.

22. Peter de Rosa, *Vicars of Christ*, pages 166-172.

23. Dave Hunt, *A Woman Rides the Beast*, page 246.

Text of the Fourth Lateran Council's decree regarding treatment of heretics. This includes information about forcing secular rulers to cooperate with the Inquisitors.

www.fordham.edu/halsall/source/lat4-c3.html

www.historyguide.org/ancient/3canon_b.html

A study of the history, theology, and methods of the Inquisition

www.sundayschoolcourses.com/inq/inqcont.htm

"The Inquisition: A Study in Absolute Catholic Power"

www.mtc.org/inquis.html

<http://la.znet.com/~bart/inquis.htm>

www.crusadeforcatholics.com/bart.htm

24. Paul Johnson, page 308.

25. Dave Hunt, page 253.

26. Paul Johnson, page 353.

27. Bruce Shelley, page 274.

Articles about the Index of prohibited books.

www.fordham.edu/halsall/mod/indexlibrorum.html

http://es.rice.edu/ES/humsoc/Galileo/Things/c_index.html

www.newadvent.org/cathen/07721a.htm

28. Paul Johnson, page 308.

29. The Congregation for the Doctrine of the Faith (formerly known as the Office of the Inquisition). This article is on the Vatican's website. [Click on "Profile."]

www.vatican.va/roman_curia/congregations/cfaith/index.htm

The Vatican website is slow and it doesn't always come up. You can also find information about the change of name of the Office of the Inquisition at the following websites.

www.geocities.com/iberianinquisition/office.html

http://news.bbc.co.uk/1/hi/english/world/europe/newsid_1251000/1251677.stm

http://es.rice.edu/ES/humsoc/Galileo/Student_Work/Trial96/breu/timeline.html

30. "Inquisition," *The Catholic Encyclopedia*, Volume VIII, 1910. If this address doesn't work for you, then do a search for "Inquisition + Catholic Encyclopedia."

www.newadvent.org/cathen/08026a.htm

31. Bruce Shelley, pages 225-231.

"Lolladry," *Encyclopedia.com*

www.encyclopedia.com/articles/07588.html

32. Paul Johnson, page 318.

Chapter 9—False Credentials

1. Bill Jackson, *The Noble Army of "Heretics"*. See chapter 1 ("Montanus and Tertullian") and chapter 2 ("Martyrs before Roman Catholicism Started"). You can read these online.

www.NobleArmy.com

www.angelfire.com/ky/dodone/NA1.html

www.angelfire.com/ky/dodone/NA2.html

2. Malachi Martin, pages 11-28. Martin was a Catholic priest, an eminent theologian, and a professor at the Vatican's Pontifical Institute. He describes the wide variety of beliefs and practices within the early Church. He says that there was as much variety back then as there is between different denominations now.

3. This is the subject of the book *On This Slippery Rock* by Dr. Eric Svendsen. I have personally corresponded with people who have been told these things. You can order Dr. Svendsen's book at Amazon.com or at his website.

www.ntrmin.org

4. Eric Svendsen, "30,000 Protestant Denominations?" This is chapter 5 of *On This Slippery Rock*. You can read it online.

www.ntrmin.org/30000denominations.htm

Eric Svendsen, "The Roman Catholic Challenge." Dr. Svendsen posed 18 questions and offered a \$100,000 prize to any person who could give him the official Catholic answer (an answer that Catholics officially agree on) to any of his questions. If they could answer just one, they would win the money. Nobody was able to do it, not even professional Catholic apologists. The questions and a summary of responses are online.

www.ntrmin.org/rcchallenge.htm

5. Malachi Martin, *The Jesuits: The Society of Jesus and the Betrayal of the Roman Catholic Church*.

6. True Catholic's website has articles about the state of the papacy
www.truecatholic.org

7. Malachi Martin, *The Jesuits*.

8. Wesley J. Smith, *Culture of Death: The Assault on Medical Ethics in America*.

9. Mary Ann Collins, "New Age Catholicism." This article is extensively documented. It has notes with links to numerous online articles.
www.catholicconcerns.com/New-Age.html

10. See the sections "Catholic Feminists" and "New Age Morals" in my article, "New Age Catholicism."
www.catholicconcerns.com/New-Age.html

11. Randy England, *The Unicorn in the Sanctuary: The Impact of the New Age on the Catholic Church*, pages 75-77. The author is Catholic.

12. Randy England, pages 3 and 77.

13. Randy England, pages 6-9 and 135-146.

14. With one exception, these articles come from Catholic websites. I put the Protestant one first because it is a good, short overview with quotations from Catholic sources.

Bill Jackson, "Scapulars"

www.angelfire.com/ky/dodone/Scapulars.html

"The Brown Scapular of Our Lady of Mt. Carmel" (Blue Army of Our Lady of Fatima)
<http://members.aol.com/ccmail/scapular.html>

"Brown Scapular" (Catholic Information Network)
www.cin.org/saints/brownsca.html

"St. Simon Stock," *The Catholic Encyclopedia*, Volume XIII, 1912.

"Scapular," *The Catholic Encyclopedia*, Volume XIII, 1912.

15. "The Rosary, Brown Scapular, and the Sabbatine Privilege" (Our Lady of the Rosary Library)
<http://olrl.org/pray/rosary.html>

"Sabbatine Privilege," *The Catholic Encyclopedia*, Volume XIII, 1912.

16. Pictures of four-way medals and five-way medals. These are sold at online Catholic stores. If the Internet addresses don't work, then do searches for "four way medal" and "five way medal."

www.discountcatholicstore.com/four_way.htm

www.sacredheart.com/Medals_Five_Way_Medal_Round_Style.htm

www.sacredheart.com/Medals_Four_Way_Cross_Medal.htm

www.sacredheart.com/CR-SS4444_Maltese_Cross.htm

17. Websites of online Catholic stores. You can see pictures of medals, rosaries, chaplets, scapulars, statues, and other religious objects. You can also do Internet searches for specific items, such as holy cards, rosary bracelets, or the Brown Scapular.

www.DiscountCatholicStore.com
www.YourCatholicStore.com
www.InHisName.com
www.CatholicMart.com
www.MyCatholicStore.com
www.CatholicFamilyCatalog.com
www.CatholicShopper.com
www.Catholic.org/shopping
www.CatholicShopping.com
www.JustCatholic.com
www.CatholicStore.com

18. Michael S. Rose, *Goodbye, Good Men: How Liberals Brought Corruption into the Catholic Church*. You can find information about the book online by doing an Internet search for “Michael Rose Goodbye Good Men.”

19. The Introduction to *Goodbye, Good Men* is available online. So are feedback testimonials of seminarians and priests who have read the book. There is a collection of excerpts from reviews. At the end of each excerpt, there is a place that you can click if you want to read the entire review.

www.goodbyegoodmen.com

20. *Goodbye, Good Men* only briefly discussed Fox’s “creation-centered spirituality.” I have added additional information about it based on the following sources:

Randy England, *The Unicorn in the Sanctuary: The Impact of the New Age on the Catholic Church*, chapter 6 (pages 118-134). This chapter is called, “Woman Church, Witchcraft, and the Goddess.” It is available on a Catholic website.

www.ewtn.com/library/ANSWERS/FOX.HTM

Mitch Pacwa, “Catholicism for the New Age: Matthew Fox and Creation-Centered Spirituality.” The author is a Catholic priest.

www.equip.org/free/DF105.htm

Chapter 10—According to Tradition

1. “Some Important Marian Apparitions.”

<http://members.aol.com/bjw1106/marian5.htm>

2. *Life Application Study Bible*, notes on the Book of Romans

3. “Some Important Marian Apparitions”

<http://members.aol.com/bjw1106/marian5.htm>

4. Paul Johnson, page 226.

5. Paul Johnson, pages 105-107 and 161-166.

6. “Some Important Marian Apparitions”

<http://members.aol.com/bjw1106/marian5.htm>

7. Dave Hunt, *A Woman Rides the Beast*, pages 239-240.
8. William Steuart McBirnie, *The Search for the Twelve Apostles*, page 103.

Chapter 11—The Numbers Game

There are no notes for this chapter.

Chapter 12—What Is Our Source of Authority?

1. Open Doors has been smuggling Bibles and other Christian materials into Communist and Muslim nations for over 40 years. Their website gives information about the persecution of Christians in various countries.

www.opendoorsusa.org

2. *Catechism of the Catholic Church*, paragraphs 80, 84, 97. It is available online with a search engine. If these addresses don't work for you, then do an Internet search for "Catechism of the Catholic Church."

www.scborromeo.org/ccc.htm

www.christusrex.org/www2/kerygma/ccc/searchcat.html

3. *Catechism of the Catholic Church*, paragraphs 78, 98, 113, 2650, and 2661.

"Tradition and the Magician's Hat." This article shows how tradition keeps shifting, is unwritten, and cannot be pinned down. Therefore, it is like the magician's hat. Theologians can pull anything they want to out of it. They can also ignore anything that is inconvenient.

www.justforcatholics.org/a169.htm

4. *Catechism of the Catholic Church*, paragraphs 85, 100, 113, 891, and 2051.

5. *Catechism of the Catholic Church*, paragraphs 87, 2037.

6. *Ineffabilis Deus (Apostolic Constitution on the Immaculate Conception)*. Encyclical of Pope Pius IX, issued December 8, 1854. Near the end of this papal bull there is a section called "The Definition." The statements that I described are in the last paragraph of that section. If the following links don't work, then do a search "Ineffabilis Deus."

www.newadvent.org/docs/pi09id.htm

www.pax-et-veritas.org/Popes/pius_ix/ineffabi.htm

www.geocities.com/apologeticacatolica/ineffabilis.html

www.naorc.org/documents/ineffabilis_deus.htm

www.legacyrus.com/library/Vatican/ImmaculateConcept.htm

7. Paul Johnson, page 308.

8. Lord Acton (a nineteenth century Catholic historian)

9. Malachi Martin, *The Decline and Fall of the Roman Church*, pages 85-89, 132.

10. David Yallop, *In God's Name: An Investigation into the Murder of Pope John Paul I.*

11. "Statement by CONCILIUM on the Planned Beatification of Pope Pius IX"

www.concilium.org/english/PiusIX.htm

"Upset over Beatification of Pius IX"

www.abc.net.au/am/s171619.htm

Chapter 13—Faith Versus Works

1. *Life Application Study Bible*, notes on the Epistle to the Galatians.

Chapter 14—The Good Thief

1. For a good, well documented presentation of the difference between Biblical simplicity and Catholic complexity, see Mike Gendron’s article, “Jesus Christ Is Sufficient to Save Sinners Completely.”

www.reachingcatholics.org/save_sinners.html

Chapter 15—Devotion to Mary

1. James G. McCarthy, pages 181-184 and 199-200.
2. Pictures of Pope John Paul II putting a gold crown on a statue of Mary

www.aloha.net/~mikesch/crown.htm

Pictures of statues of Mary that wear crowns. (I have divided the address into two sections, because of its width.

[www.sspxasia.com/Newsletters/2001/Oct-Dec/](http://www.sspxasia.com/Newsletters/2001/Oct-Dec/Procession_in_honour_of_Our_Lady_of_the_Rosary.htm)

[Procession_in_honour_of_Our_Lady_of_the_Rosary.htm](http://www.sspxasia.com/Newsletters/2001/Oct-Dec/Procession_in_honour_of_Our_Lady_of_the_Rosary.htm)

Pictures of a crowned statue of Mary. The statue is carried in a procession. (I have divided the address into two sections, because of its width.)

[www.sspxasia.com/Newsletters/2001/Oct-Dec/](http://www.sspxasia.com/Newsletters/2001/Oct-Dec/Procession_in_honour_of_Our_Lady_of_the_Rosary_page_5.htm)

[Procession_in_honour_of_Our_Lady_of_the_Rosary_page_5.htm](http://www.sspxasia.com/Newsletters/2001/Oct-Dec/Procession_in_honour_of_Our_Lady_of_the_Rosary_page_5.htm)

Pictures of replicas of statues of Our Lady of Lourdes and Our Lady of Fatima. The crowns on these replicas are made of porcelain that is painted gold. The original statues at Lourdes and Fatima wear real crowns made of real gold.

www.pacificheritage.com/images/Products/fatimachild22.JPG

www.pacificheritage.com/images/Products/fatimag45.JPG

www.pacificheritage.com/images/Products/Lo90.JPG

3. Dave Hunt, pages 239-240.

4. James Anderson (Associated Press), “Giant Statue of Mary Part of Shrine Plan,” *Lexington Herald-Leader*, July 17, 1999.

www.kentuckyconnect.com/heraldleader/news/071799/faithdocs/shrine17.htm

5. Jim Tetlow, *Messages from Heaven*, Chapter 1. This is privately published. You can buy the book from D&K Press (800-777-8839).

6. William Webster, page 87.

7. Pope Pius IX, *Ubi Primum (On The Immaculate Conception)*, February 2, 1849. The paragraphs are numbered. Paragraph 5 says that salvation comes through Mary. If these addresses don’t work for you, then do a search for “Ubi Primum.”

www.ewtn.com/library/ENCYC/P9UBIPR2.HTM

www.catholic-forum.com/saints/pope0255a.htm

http://papal-library.saint-mike.org/PiusIX/Encyclicals/Ubi_Primum2.html

8. Pope Benedict XV, *Inter Sodalicia*, March 22, 1918. Quoted in Donald G. Bloesch, *Essentials of Evangelical Theology*, Volume 1, page 196.

9. The Queenship Marian Center for World Peace promotes the doctrine that Mary is Advocate, Mediator, and Co-Redemptrix. It sells books glorifying Mary and promoting this doctrine. It promotes a petition asking the Pope to officially declare the doctrine. Their online catalog gives information about the petition's progress, and about church leaders who support the doctrine. Go to the following link and look for *Vox Populi*.

www.queenship.org

10. *Catechism of the Catholic Church*. This book comes in numerous editions and languages. Because it has numbered paragraphs, statements can be accurately located in spite of the variety of editions. It is available online with a search engine. You can search by topic or paragraph number. If these addresses don't work for you, then do an Internet search for "Catechism of the Catholic Church."

www.scborromeo.org/ccc.htm

www.christusrex.org/www2/kerygma/ccc/searchcat.html

If you read the *Catechism*, remember that the authors are not only giving instructions to Catholics, they are also trying to keep them from being persuaded by a Protestant perspective. For example, the book says that Catholics should be devoted to Mary, but then it turns around and says that this does not constitute worship.

11. William Webster, pages 72-77.

12. Paul Johnson, pages 511-512. Peter de Rosa, pages 318-319.

The text of Saint Augustine's book, *On Marriage and Concupiscence*, can be read online. (If the link doesn't work, then search for "Augustine" plus the title.)

www.newadvent.org/fathers/15071.htm

13. William Webster, pages 81-85.

14. William Webster, pages 22-33. For a description of how pious practices can become official Catholic doctrine, and how this conflicts with both Scripture and the writings of the Early Fathers, see James G. McCarthy, pages 281-309. You can see some of these pious practices for yourself. My book *Unmasking Catholicism* has an appendix that gives links to hundreds of pictures, including devotional practices.

15. James G. McCarthy, pages 181-184 and 199-200.

16. James McCarthy, *Catholicism: Crisis of Faith* (video). You can order it from D&K Press (800-777-8839).

17. Jim Tetlow, *Messages from Heaven*, Chapter 1. (He also produced a video with the same title.) Tetlow is a former Catholic.

18. Jim Tetlow, *Messages from Heaven* (video). The main subject of the video is apparitions of Mary, but it also deals with other things. You can order it from D&K Press (800-777-8839). You can watch the video online at the following website.

www.harpazo.net/EternalProductions/ApparitionsofMary/

19. Jim Tetlow, *Messages from Heaven* (video). You can watch it online.
www.harpoz.net/EternalProductions/ApparitionsofMary/

Chapter 16—The Presence of God

1. Monstrances are ornate containers that are used to display Hosts (large, consecrated communion wafers) so that people can worship the Hosts. Websites with color pictures are given below.

www.monstrans-de-kel.nl/monst6.html
www.lightofmary.org/coadorermonpic.htm
www.monstrans-de-kel.nl/foto_index1.html
www.monstrans-de-kel.nl/foto_index2.html
www.gachaska.org/monstrancesunburstaltar.htm
<http://pages.tias.com/1056/PictPage/523111.html>

Two web pages, each having 12 small pictures of monstrances. If you click on them, you will see larger pictures.

Websites where people come to look at a webcam picture of a consecrated Host that is inside a monstrance. They look at the Host and worship it.

www.monks-of-adoration.org/chapel.html
www.savior.org/
<http://members.core.com/~orcat27/tour0.htm>

Chapter 17—Mind Control

1. “Inquisition,” *The Catholic Encyclopedia*, Volume VIII, 1910.
www.newadvent.org/cathen/08026a.htm

2. Ignatius Loyola, *The Spiritual Exercises* (1521-1535). These rules are quoted in Marvin Perry, Joseph R. Peden and Theodore H. Von Laue, *Sources of the Western Tradition: From Ancient Times to the Enlightenment*, Volume I, 4th edition (Boston, MA: Houghton Mifflin, 1999), pages 330-332. You can read these rules online. The addresses below have the “spiritual exercises” that are called, “Rules to Have the True Sentiment in the Church.”

www.fordham.edu/halsall/source/loyola-spirex.html
<http://faculty.wm.edu/rbsche/loyola.html>
<http://faculty.juniata.edu/tuten/loyola.html>
<http://departments.ozarks.edu/hfa/jwalden/worldciv2/loyola.htm>

More addresses for the rules. These web pages have all of Loyola’s “spiritual exercises.” The one you want is called, “Rules to Have the True Sentiment in the Church.” It is the last item on the list, at the bottom of the page. Click on it.

www.ccel.org/i/ignatius/exercises/exercises.html
www.intratext.com/X/ENG0036.htm

Another addresses for the rules. Search for “True Sentiment.”
www.yale.edu/adhoc/etexts/ignatius_exercises.html

If these addresses don't work for you, then you can search for "Ignatius Loyola + Rules for Thinking with the Church," or for "Ignatius Loyola + Rules to Have the True Sentiment of the Church," or for "Ignatius Loyola + the True Sentiment which we Ought to have in the Church." You can also search for "Ignatius Loyola + Spiritual Exercises." However, that is a more indirect route, because he has many spiritual exercises besides the "Rules for Thinking with the Church."

3. *Code of Canon Law*, pages 247 and 409, Canons 752-753, and 1311-1312. The 1983 *Code of Canon Law* was translated into English in 1988. It is available online. The following web pages have the Index of the book. The Index has links to the laws. Canons 752-753 are near the beginning of Book III. Canons 1311-1312 are in the beginning of Book VI. When you find the right place in the Index, you can search for the laws by canon number.

Addresses of websites that have the *Code of Canon Law* are below. Some of them take a while to load after you click on the links. If you can't get through to the web page, then go to the home page and try to find it from there. If these addresses don't work, then do a search for "Code of Canon Law."

www.intratext.com/X/ENG0017.htm

www.ourladywarriors.org/canon/

www.deacons.net/Canon_Law/Frame_Index.htm

www.smolchicago.com/Canon/cic_en.htm

www.ung.com/Catholic_Resources.htm

You can buy the *Code of Canon Law* from the Canon Law Society of America. Their phone number is (301) 362-8197. Ask for the Latin-English edition, New English Translation (text only). This edition was printed in 1999. If they no longer have it, then ask if there is a more recent edition. Be sure to get it in **English**. The Latin-English edition has both English and Latin. Some editions are only in Latin. Their website address is below. If it doesn't work, then do an Internet search for "Canon Law Society of America."

www.clsa.org

You can order the book by phone from Newman Book Store in Washington, DC. (It is located near a number of seminaries.) They have two phone numbers (202-526-1036 and 202-526-1037).

4. *The Catechism of the Catholic Church*, paragraphs 85, 100, 113, 891, 2051. The *Catechism* is available online with a search engine. If these addresses don't work for you, then do an Internet search for "Catechism of the Catholic Church."

www.scborromeo.org/ccc.htm

www.christusrex.org/www2/kerygma/ccc/searchcat.html

5. *Catechism of the Catholic Church*, paragraphs 87, 2037.

6. *Ineffabilis Deus* (*Apostolic Constitution on the Immaculate Conception*). Encyclical of Pope Pius IX, issued December 8, 1854. Near the end of this papal bull there is a section called "The Definition." The statements that I described are in the last paragraph of that section. If these addresses don't work for you, then do a search for "Ineffabilis Deus."

www.newadvent.org/docs/pi09id.htm

www.pax-et-veritas.org/Popes/pius_ix/ineffabi.htm

www.geocities.com/apologeticacatolica/ineffabilis.html

www.naorc.org/documents/ineffabilis_deus.htm

www.legacyrus.com/library/Vatican/ImmaculateConcept.htm

7. Paul Johnson, *A History of Christianity*, page 308.

8. The Congregation for the Doctrine of the Faith (formerly known as the Office of the Inquisition). This article is on the Vatican's website. [Click on "Profile."]

www.vatican.va/roman_curia/congregations/cfaith/index.htm

The Vatican website is slow and it doesn't always come up. You can also find information about the change of name of the Office of the Inquisition at the following websites.

www.geocities.com/iberianinquisition/office.html

http://es.rice.edu/ES/humsoc/Galileo/Student_Work/Trial96/breu/timeline.html

http://news.bbc.co.uk/hi/english/world/europe/newsid_1251000/1251677.stm

9. Peter de Rosa, *Vicars of Christ*, page 72. This tells about Pope Innocent III's excommunication of people who supported the *Magna Carta*. De Rosa is a practicing Catholic and a former priest.

This article has a lot of information about Pope Innocent III, including his excommunication of anybody who supported the *Magna Carta*. Go to the following web page and click on the time period 1200-1300. Do a search for Innocent III.

www.goacom.com/overseas-digest/god.html

This article tells how Pope Innocent III condemned the *Magna Carta* as immoral. However, it does not mention the excommunication of people who supported it. The article has information about many popes. Do a search for "Innocent III."

www.whiterobedmonks.org/netsor1a.html

Articles about the influence of the *Magna Carta* on democracy in England and America. It was one of the foundational documents that influenced the American Constitution.

www.archives.gov/exhibit_hall/featured_documents/magna_carta/

www.blupete.com/Law/ConstitutionDocs/MagnaCarta.htm

www.crf-usa.org/Foundation_docs/Foundation_home.html

www.bl.uk/collections/treasures/magna.html

The *Magna Carta* is called the Great Charter of English Liberty. The text is online.

www.constitution.org/eng/magnacar.htm

www.britannia.com/history/magna2.html

www.cs.indiana.edu/statecraft/magna-carta.html

www.fordham.edu/halsall/source/mcarta.html

10. Joe Mizzi, "Liberty of Conscience." This is written by a citizen of Malta whose parents were subjected to the interdict.

www.justforcatholics.org/a76.htm

Dr. Mark F. Montebello, "Civil Rights in Malta's Post-Colonial Age," Part III, "Independence According to the British," first subheading, "The Most Shameful Episode." The author is a Catholic priest in Malta.

www.maltamag.com/features/civil_rights3.html

11. Dave Hunt, *A Woman Rides the Beast*, page 246.

This article begins by talking about Islam, but it has good information about popes coercing kings. It quotes the order that Pope Clement V gave to King Edward II, requiring the King to torture some men. (Use the FIND function to search for "torture.")

www.thechristianexpositor.org/page94.html

This article describes the methods of the Inquisition, including the pressure put on Edward II to torture some men. (Search for "torture.")

www.mosquonet.com/~prewett/amer147.html

The men who were tortured were Knights Templar. This Templar website gives information about how Pope Clement V ordered King Edward II to torture the Templars. (Search for the word "torture.")

<http://templarium.tripod.com/end.htm>

I apologize for the tone and attitude of this article. However, the quotation from Pope Clement V is accurate. It is what I have in my source book. I don't have permission to quote it, so I'm making it available to you online. The quotation is at the very end of the first entry.

www.livejournal.com/users/dmsherwood53/278.html

Some Knights Templar were tortured in England under the reign of King Edward II. The Inquisitors complained to Pope Clement V that torture was not allowed. The Pope intervened by putting pressure on the King. As a result, special laws were passed in order to allow the torture.

www.pharo.com/history/templars/articles/mhte_13_trial.asp

12. *The Code of Canon Law*, page 86, Canon 273. This is in Book II, Chapter III.

13. Peter de Rosa, page 73. Pope Innocent III said that Catholic clergymen must obey the Pope, even if the Pope orders him to do something evil, because nobody can judge the Pope.

Information about this is in the following article. It has information about many popes. Use the FIND function to search for "Innocent III."

www.whiterobedmonks.org/netsor1a.html

14. Donald Goergen, *The Sexual Celibate* (New York: Seabury Press, 1975). This book is out of print, but you can buy it online. Amazon.com sometimes has used copies.

This web page has the table of contents, an excerpt from the Preface, and an excerpt from the book.

www.jknirp.com/goergen.htm

"They Didn't Think It Was Any Big Deal," *Mission*, July/August 2002. An article about sexuality at a Catholic seminary. It describes the book, *The Sexual Celibate*. To find the reference to the book in the article, search for "Sexual Celibate."

www.losangelesmission.com/ed/articles/2002/0702rk.htm

Some seminary lectures are based on the book. Modern seminarians read the book.

<http://groups.yahoo.com/group/MonasticLife/message/3085>

There is a modern book that deals with the theme of *The Sexual Celibate*. Keith Clark wrote, *Being Sexual...and Celibate* (Ave Maria Press, 1995). It is out of print, but Amazon.com sometimes has used copies.

A description of the book. Many books are described in this article. Do a search for “Keith Clark + Being Sexual.”

www.bible.claret.org/new_2001.htm

An article by a nun. She tells of the influence that *Being Sexual...and Celibate* had on her. She includes some quotations from the book. (Search for “Keith Clark.”)

<http://sacred-quest.com/Articles/vows.htm>

Books such as these, and classes based on them, contribute to moral corruption in modern Catholic seminaries. Michael S. Rose tells about it in his book, *Goodbye, Good Men: How Liberals Brought Corruption into the Catholic Church*. There is some detailed information about Rose’s book in my chapter, “False Credentials.”

Chapter 18—Celibacy

1. “Current Statistics and Facts.” This article is on a Catholic website.

www.rentapriest.com/statistics.htm

2. Malachi Martin, *The Decline and Fall of the Roman Church*, pages 141-142.

John Shuster, “A Concise History of the Married Priesthood in Our Roman Catholic Tradition”

www.rentapriest.com/thirtynine_popes.htm

3. Philip S. Kaufman, *Why You Can Disagree—And Remain a Faithful Catholic* (New Expanded and Revised Edition) (New York: Crossroad, 1995), page 46. Kaufman is a Catholic priest. This chapter is online at a Catholic website. Some details come from the following articles. They are all on Catholic websites.

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4. Raymond A. Grosswirth, “Celibacy.” The author is Catholic.
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5. Married Priests Website
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6. Good Tidings Ministry
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7. Ministries and Groups
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9. “Mating and Dating Among Eastern Rite Priests,” *The National Catholic Reporter*, April 16, 2004. This article shows that early priests (and even popes) were allowed to marry. Four married popes are canonized saints. The Eastern Rite branch of the Catholic Church has married priests.
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Chapter 19—Catholic Myths

There are no notes for this chapter.

Afterword

1. *The Rites of the Catholic Church* (New York: Pueblo Publishing Co., 1990), Volume 1, pages 394-407. Quoted in James G. McCarthy, *The Gospel According to Rome: Comparing Catholic Tradition and the Word of God*, page 22.