



THE WORD



? THE QUESTION ?



THE CATECHISM



2 Timothy 3¹⁶ All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
Mark 7⁷ Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

Ephesians 2⁸ 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.
John 14⁶ Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.
John 3¹⁶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
John 6⁴⁰ And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.
Luke 13³¹ tell you, Nay: but, except ye repent, ye shall all likewise perish.
John 3³ Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.
Acts 3¹⁹ Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

Acts 16³⁰ Sirs, what must I do to be saved? ³¹And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.
Acts 8³⁶ And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? ³⁷And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. ³⁸And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.
Mark 16¹⁶ He that believeth and is baptized shall be saved; but he that believeth not shall be damned.
Colossians 2¹² Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

Hebrews 10¹² But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;
Luke 22¹⁹ And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. ²⁰Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.
John 6⁵⁴ Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day...⁵³It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.
1 Corinthians 11²⁵ After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. ²⁶For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.
Leviticus 17¹⁴ And as it is appointed unto men once to die, but after this the judgment: eateth it shall be cut off.

Hebrews 8¹² For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.
Hebrews 1³ Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:
Romans 5⁹ Much more then, being now justified by his blood, we shall be saved from wrath through him.
1 John 1⁹ If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.
Hebrews 9²⁷ And as it is appointed unto men once to die, but after this the judgment:
Colossians 1¹⁴ In whom we have redemption through his blood, even the forgiveness of sins:
2 Corinthians 5⁸ We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.
James 2¹⁰ For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

DOCTRINE ? SALVATION ?

The Bible: Only by faith in the Cross of Christ (not our works) can one be justified before a holy God. That God sent his only Son to die on a cross, by the shedding of his blood our sins may be washed away. We must repent from our works, and believe in his atoning work alone. God will give us a new heart and the Holy Ghost, which is the born again experience.
The Catechism: Only thru receiving the sacraments of the catholic church. 1129: The Church affirms that for believers the sacraments of the New Covenant are necessary for salvation.

BAPTISM ?

The Bible: Baptism follows belief. An outward proclamation. Does not wash away sin, only the blood of Christ can atone for sin.
The Catechism: Baptism does not require belief. The act itself washes away all sin. Infant baptism required. Removes the original sin of Adam. Required for salvation.

THE LORD'S SUPPER ?

The Bible: The Communion Supper is a representation of the actual sacrifice of Christ as was the Passover feast, of which the Lord's supper replaced, in remembrance of Him. The Apostles were not "priests" offering ritual sacrifice, nor did they sacrifice Christ daily on an altar. The Bible is clear on this, "one sacrifice for sins forever".
The Catechism: During the mass the priest consecrates the bread and wine which transforms it into the actual physical body and blood of Christ. Christ is sacrificed daily on the altar for sins. Eating thereof cleanses sin and preserves from future sin.

PURGATORY ?

The Bible: Sin is cleansed only through the blood sacrifice of Jesus Christ. The Bible speaks of no place between Heaven & Hell where one goes for purification after death. All sin is a violation of God's law (James 2:10, there is no "minor sin") and all have transgressed Gods law and deserve Hell. 1Corinthians 6:9 "Know ye not that the unrighteous shall not inherit the kingdom of God?..." Except we place our faith exclusively in the cross of Christ, accepting his blood sacrifice as the only payment for our sin, we shall all perish. Luke 13:3 "I tell you, Nay: but, except ye repent, ye shall all likewise perish". Isaiah 64:6 "...and all our righteousnesses are as filthy rags."
The Catechism: States that during the councils of Florence and Trent (1400AD to mid 1500AD) the catholic church created this doctrine.

APOSTOLIC CONSTITUTION 3 The Catechism of the Catholic Church, is a statement of the Church's faith and of catholic doctrine, attested to or illumined by Sacred Scripture, the Apostolic Tradition and the Church's Magisterium (the teaching authority of the Church). (Pope John Paul II)

1129 The Church affirms that for believers the sacraments of the New Covenant are necessary for salvation. "Sacramental grace" is the grace of the Holy Spirit, given by Christ and proper to each sacrament. The Spirit heals and transforms those who receive him by conforming them to the Son of God. The fruit of the sacramental life is that the Spirit of adoption makes the faithful partakers in the divine nature by uniting them in a living union with the only Son, the Savior.
1113 The whole liturgical life of the Church revolves around the Eucharistic sacrifice and the sacraments. There are seven sacraments in the Church: Baptism, Confirmation or Chrismation, Eucharist, Penance, Anointing of the Sick, Holy Orders, and Matrimony.

1213 Through Baptism we are freed from sin and reborn as sons of God; "Baptism is the sacrament of regeneration through water in the word."
1250 The Church and the parents would deny a child the grace of becoming a child of God were they not to confer Baptism shortly after birth.
1252 The practice of infant Baptism is an immemorial tradition of the Church.
1257 The Church does not know of any means other than Baptism that assures entry into eternal beatitude;
1263 By Baptism all sins are forgiven, original sin and all personal sins, as well as all punishment for sin.
2813 In the waters of Baptism, we have been "washed . . . sanctified . . . justified in the name of the Lord Jesus Christ and in the Spirit of our God."

1367 The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice: ..the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and is offered in an unbloody manner.
1374 In the most blessed sacrament of the Eucharist "the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, the whole Christ is truly, really, and substantially contained."
1393 Holy Communion separates us from sin. The body of Christ we receive in Holy Communion is "given up for us," and the blood we drink "shed for the many for the forgiveness of sins." For this reason the Eucharist cannot unite us to Christ without at the same time cleansing us from past sins and preserving us from future sins:
1395 the Eucharist preserves us from future mortal sins.
1376 The council of Trent summarizes; ..by the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood.
1411 Only validly ordained priests can preside at the Eucharist and consecrate the bread & wine so that they become the Body and Blood of the Lord.

1031 The Church gives the name Purgatory to this final purification of the elect, which is entirely different from the punishment of the damned. The Church formulated her doctrine of faith on Purgatory especially at the Councils of Florence and Trent. The tradition of the Church, by reference to certain texts of Scripture, speaks of a cleansing fire:
1472 To understand this doctrine and practice of the Church, it is necessary to understand that sin has a double consequence. Grave sin deprives us of communion with God and therefore makes us incapable of eternal life, the privation of which is called the "eternal punishment" of sin. On the other hand every sin, even venial, entails an unhealthy attachment to creatures, which must be purified either here on earth, or after death in the state called Purgatory. This purification frees one from what is called the "temporal punishment" of sin. These two punishments must not be conceived of as a kind of vengeance inflicted by God from without, but as following from the very nature of sin. A conversion which proceeds from a fervent charity can attain the complete purification of the sinner, such a way that no punishment would remain.



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John 16²³And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

Matthew 6⁷But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. ⁸Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

Ephesians 2¹⁸For through him we both have access by one Spirit unto the Father.

Philippians 4⁶Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

1 Timothy 2⁵For there is one God, and one mediator between God and men, the man Christ Jesus;

Matthew 1²⁴Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: ²⁵And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

Galatians 1¹⁹But other of the apostles saw I none, save James the Lord's brother.

Matthew 12⁴⁶While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. ⁴⁷Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. ⁴⁸But he answered and said unto him that told him, Who is my mother? and who are my brethren? ⁴⁹And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! ⁵⁰For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Matthew 13⁵⁵Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

Luke 2⁷And she brought forth her firstborn son,

Luke 11²⁷And 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. ²⁸But he said, Yea rather, blessed are they that hear the word of God, and keep it.

1 Timothy 2⁵For there is one God, and one mediator between God and men, the man Christ Jesus;

The 66 books of the Bible never mention the concept of Indulgences where one can perform works and/or purchase indulgences for the forgiveness of sins for ones self or on behalf of another person be he living or dead.

John 2¹⁶And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

Ephesians 1⁷In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Ephesians 2⁸For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: ⁹Not of works, lest any man should boast.

Hebrews 8¹²For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

Isaiah 42⁸I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.

Acts 15²⁰But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

1 John 5²¹Little children, keep yourselves from idols. Amen.

Revelation 22⁸And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. ⁹Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

1 Corinthians 6⁹Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, ¹⁰Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

1 Corinthians 10¹⁴Wherefore, my dearly beloved, flee from idolatry.

Ephesians 5⁵For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

PRAYER ?

The Bible: To the Father in the name of the Son. The Son intercedes to the Father. Matthew 6:9-13: Jesus gave the apostles the "Lords Prayer" when asked; Lord teach us to pray: "Our Father which art in Heaven Hallowed be thy name..."

The Catechism: To Mary and the Saints who intercede to the Son. The center of prayer, The Rosary: 53 "Hail Mary" prayers, 6 "The Lords Prayer".

THE LORD'S MOTHER ?

The Bible: The Handmaiden (servant) of God. Blessed among all women to receive the blessing to carry the Son of God in her womb. Offered a burnt offering and a sin offering for her uncleanness at the temple following the days of her purification (Lev 12 & Luke 2:22-24). Had relations with Joseph and bore several additional children.

The Catechism: The Mother of God, Mother of the church, bodily ascended up to heaven, Sinless as Christ, blessed, bore Jesus only and remained a virgin eternally. To be worshiped, praised, honored, and venerated. Hears prayers and intercedes for mankind to the Son.

INDULGENCES ?

The Bible: Salvation is by faith, not works. Through the blood of Christ Christians are "Cleansed from all unrighteousness". Repent, confess, the Lord will remember the sin no more. Hebrews 8:12.

The Catechism: From <http://www.catholic.com> : "An indulgence is what we receive when the Church lessens the temporal penalties to which we may be subject even though our sins have been forgiven." Reducing time in Purgatory. Historically obtained by; prayer, good works, and monetary contributions to the church for masses said on behalf of the living or dead.

IDOLS RELICS/IMAGES ?

The Bible: The 2nd Commandment: Exodus 20:4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

The Catechism: Eliminated the 2nd commandment. Split the 10th commandment into 2 commandments thus still having "10" commandments. Worship, pray, venerate and bow down to: Images, pictures, statues, wafers, and men living or dead (popes & dead saints).

2679 Mary is the perfect Orans (pray-er), a figure of the Church. When we pray to her, we are adhering with her to the plan of the Father, who sends his Son to save all men. Like the beloved disciple we welcome Jesus' mother into our homes, for she has become the mother of all the living. We can pray with and to her. The prayer of the Church is sustained by the prayer of Mary and united with it in hope.

956 The intercession of the saints. "Being more closely united to Christ, those who dwell in heaven fix the whole Church more firmly in holiness. . . . They do not cease to intercede with the Father for us, as they proffer the merits which they acquired on earth through the one mediator between God and men, Christ Jesus. . . So by their fraternal concern is our weakness greatly helped."

491 The most Blessed Virgin Mary was, from the first moment of her conception, by a singular grace and privilege of almighty God and by virtue of the merits of Jesus Christ, Savior of the human race, preserved immune from all stain of original sin.

499 The deepening of faith in the virginal motherhood led the Church to confess Mary's real and perpetual virginity even in the act of giving birth to the Son of God made man. In fact, Christ's birth "did not diminish his mother's virginal integrity but sanctified it."

971 "All generations will call me blessed": "The Church's devotion to the Blessed Virgin is intrinsic to Christian worship." The Church rightly honors "the Blessed Virgin with special devotion. From the most ancient times the Blessed Virgin has been honored with the title of 'Mother of God,' to whose protection the faithful fly in all their dangers and needs. . . . This very special devotion . . . differs essentially from the adoration which is given to the incarnate Word and equally to the Father and the Holy Spirit, and greatly fosters this adoration." The liturgical feasts dedicated to the Mother of God and Marian prayer, such as the rosary, an "epitome of the whole Gospel," express this devotion to the Virgin Mary.

1014 .ask the Mother of God to intercede for us "at the hour of our death" in the Hail Mary.

969 ..by her manifold intercession continues to bring us the gifts of eternal salvation.

1498 Through indulgences the faithful can obtain the remission of temporal punishment resulting from sin for themselves and also for the souls in Purgatory.

1479 Since the faithful departed now being purified are also members of the same communion of saints, one way we can help them is to obtain indulgences for them, so that the temporal punishments due for their sins may be remitted.

1032 ..From the beginning the Church has honored the memory of the dead and offered prayers in suffrage for them, above all the Eucharistic sacrifice, so that, thus purified, they may attain the beatific vision of God. The Church also commends almsgiving, indulgences, and works of penance undertaken on behalf of the dead:

1674 Besides sacramental liturgy and sacramentals, catechesis must take into account the forms of piety and popular devotions among the faithful. The religious sense of the Christian people has always found expression in various forms of piety surrounding the Church's sacramental life, such as the veneration of relics, visits to sanctuaries, pilgrimages, processions, the stations of the cross, religious dances, the rosary, medals, etc.

1159 The sacred image, the liturgical icon, principally represents Christ. It cannot represent the invisible and incomprehensible God, but the incarnation of the Son of God has ushered in a new "economy" of images: Previously God, who has neither a body nor a face, absolutely could not be represented by an image. But now that he has made himself visible in the flesh and has lived with men, I can make an image of what I have seen of God . . . and contemplate the glory of the Lord, his face unveiled.

2132 The Christian veneration of images is not contrary to the first commandment which proscribes idols. Indeed, "the honor rendered to an image passes to its prototype," and "whoever venerates an image venerates the person portrayed in it." The honor paid to sacred images is a "respectful veneration," not the adoration due to God alone: