

FUNDAMENTALS OF THE CATHOLIC FAITH

For many Catholics, Catholicism is a very undemanding yet fulfilling Religion. They feel that as long as they live a good life they have a hope of acquiring heaven. The following is taken from the 1896 book “**Our Faith and Its Defenders**” by John Gilmary Shea, LL.D with the Imprimatur by *Archbishop of New York, Michael A. Corrigan*. This is what the Archbishop agrees a good Roman Catholic is:

A DEFENSE OF CATHOLIC FAITH AND DOCTRINE

THE FUNDAMENTALS OF THE CATHOLIC FAITH.

Every person received into the Church must believe and profess as follows : I believe in one God, the Father Almighty, Maker of Heaven and earth, of all things visible and invisible: and in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages : God of God ; Light of Light ; true God of true God ; begotten, not made, consubstantial to the Father, by whom all things were made. Who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man. Who was crucified also for us under Pontius Pilate : who suffered and was buried, and the third day rose again, according to the Scriptures : who ascended into heaven ; sits at the right hand of the Father, and is to come again with glory to judge the living and the dead ; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and life-giver, who proceeds from the Father and the Son ; who together with the Father and the Son, is adored and glorified; who spoke by the prophets: and (I believe) One Holy Catholic and Apostolic Church : I confess one Baptism for the remission of sins, and I look for the resurrection of the dead, and the life of the world to come.

I most steadfastly admit and embrace Apostolic and Ecclesiastical Traditions, and all other observances and Constitutions of the same Church.

I also admit the holy Scripture according to that same sense, which our holy mother the church has held, and does hold; to which it belongs to judge of the true sense and interpretation of the scriptures; neither will I ever take an interpret them otherwise than according to the unanimous consent of the Fathers.

I also profess, that there are truly and properly seven Sacraments of the new law, instituted by Jesus Christ, Our Lord, and necessary for the salvation of mankind, though not all for every one: to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony; and that they confer grace: and that these Baptism, Confirmation, and Orders, cannot be reiterated without sacrilege. And I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of all the aforesaid Sacraments.

I embrace and receive all and every one of the things, which have been defined and declared in the holy council of Trent, concerning original sin and justification.

I profess likewise, that in the Mass there is offered to God, a true, proper, and propitiatory sacrifice for the living and the dead. And that in the most holy sacrifice of the Eucharist, there are truly really, and substantially, the Body and Blood, together with the Soul and Divinity of the Lord Jesus Christ: and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood: which conversion the Catholic Church calls Transubstantiation. I also confess, that under either kind alone, Christ is received whole and entire, and a true Sacrament.

I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

Likewise, that the Saints reigning together with Christ are to be honored and invoked; and that they offer prayers to God for us; and that their relics are to be had in veneration.

I most firmly assert, that the Images of Christ, of the Mother of God, ever Virgin, and also of the other saints, may be had and retained, and that due honor and veneration are to be given them.

I also affirm that the power of indulgences was left by Christ

in the Church, and that the use of them is most wholesome to Christian people.

I acknowledge the Holy, Catholic, Apostolic Roman Church for the mother and mistress of all churches, and I promise true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

I likewise undoubtedly receive and profess all other things delivered, defined and declared by the sacred canons and general councils, and particularly by the holy council of Trent. And I Condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected, and anathematized.

I, N. N., do at this present freely profess, and sincerely hold this true Catholic Faith, without which no one can be saved; and I promise most constantly to retain and confess the same entire and inviolate, with God's assistance, to the end of my life.

I collect old books as a hobby and when I find an old book from a Roman Catholic author I feel I have found a prize. These books have no political correctness, no ecumenical movement and no compromise in the beliefs that are taught. They present the doctrine undiluted and faithful to the teaching of the Catholic Church. I must ask you to please ignore the awkward look and the spacing [this was the style used in 1896] and pay attention to the information within them. Statements like:

“I profess likewise, that in the Mass there is offered to God, a true, proper, and propitiatory sacrifice for the living and the dead. And that in the most holy sacrifice of the Eucharist, there are truly really, and substantially, the Body and Blood, together with the Soul and Divinity of the Lord Jesus Christ: and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood: which conversion the Catholic Church calls Transubstantiation.”

Gilmary teaches the Mass as a:

- Sacrifice
- True Sacrifice
- Proper Sacrifice
- Propitiatory Sacrifice
- Sacrifice for the living
- Sacrifice for the Dead
- Sacrifice of the Eucharist

Eucharist which is truly and really Body and Blood of Christ

Eucharist which is truly and really Body and Blood Soul and Divinity of Christ

Thus through the conversion act of Transubstantiation this book, **Our Faith and Its Defenders** teaches the Mass is the real offering of Christ in the form of bread and wine for the sins of the living and the dead. The Mass is offered daily and if this book is the truth it would mean that the work of our redemption is not yet finished but continues daily.

There are many other statements made throughout this excerpt but let me concentrate again on what I have already quoted because this is false teaching on many different levels. Let me start with “The Mass is a true sacrifice of Bread and Wine offered to God the Father”.

First, the only sacrifice God can accept for sin is the offering of Blood. Scripture says in **Heb 9:22**, “*And almost all things are by the law purged with blood; and without shedding of blood is no remission.*”

Second, God will not accept bread and wine as a sacrifice for sin as He previously refused this type of sacrifice when it was offered by Cain. **Gen 4:3-5** says, “*And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. 4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: 5 But unto Cain and to his offering he had not respect.*” Bread and wine are fruit of the ground and are contrary to the example God Himself set when He slew an animal and made a covering for the sin and nakedness of Adam and Eve. Scripture continually calls Our Lord Jesus Christ the Lamb of God for a good reason.

Third, the Scripture does not teach that bread and wine are either a substitute for nor can they change into the Body and Blood of Christ. **Lev 17:11-12** says it must be real actual blood on the altar, “*For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. 12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.*” Notice that no one was allowed to eat of this or any other type of blood (real) while in the Mass Catholicism teaches you must partake of the elements both of which contain all the essence of the other. This means that eating the bread alone is to also partake of the wine (blood).

But do not the bread and wine change into the body and blood of Christ? NO, they don't! At the Lord's supper Jesus is quoted in the New Testament Greek (the language of the New Testament) as using the Reflexive phrasing “this bread is a representation of My body which tomorrow will be broken for you”. The Lord's Supper is a remembrance not a sacrifice, we can know this is true by comparing Scripture with Scripture. Paul in teaching the Church at Corinth about the supper said in **1 Cor 11:24-26**, “*And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 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. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.” We are to remember not sacrifice, show the Lord's death not cause His death by partaking of the bread and wine not eating the body with the blood.*

Fourth, at the first Church Council held at Jerusalem the New Testament Christians were ordered by the Holy Spirit not to eat the flesh and the blood. **Acts 15:28-29** “*For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 29*

That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.”

Fifth, if the bread became the body of Christ offered daily on the altar for our sins would this be according to the Scripture? NO! It would not. According to the Scripture, because Christ was the perfect sacrifice He only needed to offer Himself once for our sins not often or continually like the imperfect sacrifices which were pictures in the Old Testament. Listen to **Heb 10:11-14** “*And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 14 For by one offering he hath perfected for ever them that are sanctified.*”

The bread and wine were part of the Passover; Christ was using them only as a picture of what was to happen that next day. This is what God intended. It is not amazing that God who knows all things and wrote (through Inspiration) both Testaments had the Passover use the symbol of breaking bread to stand for the broken body. A thousand years before Christ came to earth this picture existed and Jesus used and explained this symbol about Himself at the Last Supper. The Lord offered His body and blood for us even as the Scripture clearly teaches. **Isa 53:5** “*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.*” He did not offer bread or anything else because that is contrary to Scripture.

Sixth, after the sacrifice of Christ there can be no more sacrifices at all because sin was all forgiven for all time. **Heb 10:18** teaches “*Now where remission of these is, there is no more offering for sin.*”

The Mass is a continual sacrifice seeking to offer bread and wine as the body and blood of Christ for the forgiveness of our sin. This is a blasphemous teaching for several reasons.

One, a continual sacrifice puts Christ open to ridicule. **Heb 6:6** shows that unrepentant people seek a further sacrifice performed by Christ to cover their sin, “*seeing they crucify to themselves the Son of God afresh, and put him to an open shame.*”

Two, Christ finished the work on the cross or we have no hope of salvation.

John 19:30 “*When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.*

1 Cor 15:22 “*For as in Adam all die, even so in Christ shall all be made alive.*”

Rom 5:17 “*For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.*”

We have only examined one statement from “**Our Faith and Its Defenders**” and seen that this doctrine of Catholicism does not hold up to the scrutiny of Scripture. Please begin all examinations with the truth that the Scripture is always right, I may not be, but the Scripture is always right. Study the Scripture and your Faith will grow, study religion and you will only grow religious. **Rom 10:17** “*So then faith cometh by hearing, and hearing by the word of God.*”

By Frank A Eberhardt