

False Teaching in the Catholic Church

Part Two

PRAYING FOR THE DEAD:

[Catholic teaching](#) regarding prayers for the dead is bound up inseparably with the [doctrine](#) of [purgatory](#) and the more general [doctrine](#) of the [communion of the saints](#), which is an article of the [Apostle's Creed](#). The definition of the [Council of Trent](#) (Sess. XXV), "that purgatory exists, and that the souls detained therein are helped by the suffrages (a series of intercessory prayers or petitions) of the faithful, but especially by the acceptable sacrifice of the altar" [We define] likewise, that if the truly penitent die in the [love](#) of [God](#), before they have made satisfaction by worthy fruits of penance for their [sins](#) of commission and omission, their [souls](#) are purified by [purgatorial](#) pains after death; and that for relief from these pains they are benefitted by the suffrages of the faithful in this life, that is, by Masses, [prayers](#), and [almsgiving](#), and by the other offices of [piety](#) usually performed by the faithful for one another according to the practice [*instituta*] of the [Church](#)" (ibid., n. 588). Hence, under "suffrages" for the dead, which are defined to be legitimate and efficacious, are included not only formal supplications, but every kind of [pious](#) work that may be offered for the spiritual benefit of others.

Coming to the [proof](#) of this [doctrine](#), we find, in the first place, that it is an integral part of the great general [truth](#) which we name the [communion of saints](#). This [truth](#) is the counterpart in the [supernatural order](#) of the [natural law](#) of human solidarity. Men are not isolated units in the life of grace, any more than in domestic and civil life. As children in [Christ's Kingdom](#) they are as one [family](#) under the loving Fatherhood of [God](#); as members of [Christ's mystical body](#) they are incorporated not only with Him, their common Head, but with one another, and this not merely by visible social bonds and external co-operation, but by the invisible bonds of mutual [love](#) and sympathy, and by effective co-operation in the inner life of grace. Each is in some degree the beneficiary of the spiritual activities of the others, of their [prayers](#) and [good works](#), their merits and satisfactions; nor is this degree to be wholly measured by those indirect ways in which the [law](#) of solidarity works out in other cases, nor by the conscious and explicit altruistic intentions of individual agents. It is wider than this, and extends to the bounds of

the mysterious. Now, as between the living, no [Christian](#) can deny the reality of this far-reaching spiritual communion; and since death, for those who die in [faith](#) and grace, does not sever the bonds of this communion, why should it interrupt its efficacy in the case of the dead, and shut them out from benefits of which they are capable and may be in need of? Very few can it be hoped that they have attained perfect [holiness](#) at death; and none but the perfectly holy are admitted to the [vision of God](#). Of few, on the other hand, will they at least who [love](#) them admit the despairing thought that they are beyond the pale of grace and mercy, and condemned to eternal separation from [God](#) and from all who hope to be with [God](#). On this ground alone it has been truly said that [purgatory](#) is a postulate of the [Christian](#) reason; and, granting the existence of the [purgatorial state](#), it is equally a postulate of the [Christian](#) reason in the [communion of saints](#), or, in other words, be helped by the [prayers](#) of their brethren on earth and in [heaven](#). Christ is King in [purgatory](#) as well as in [heaven](#) and on earth, and He cannot be deaf to our [prayers](#) for our [loved](#) ones in that part of His Kingdom, whom he also loves while He chastises them. For our own consolation as well as for theirs we want to [believe](#) in this living intercourse of charity with our dead. We would believe it without explicit warrant of Revelation, on the strength of what is otherwise revealed and in obedience to the promptings of reason and natural affection. Indeed, it is largely for this reason that [Protestants](#) in growing numbers are giving up today the joy-killing [doctrine](#) of the [Reformers](#), and reviving [Catholic teaching](#) and practice. As we shall presently see, there is no clear and explicit warrant for prayers for the dead in the Scriptures recognized by [Protestants](#) as canonical, while they do not admit the Divine authority of extra-Scriptural traditions. [Catholics](#) are in a better position.

I Chronicles 10:13-14 So Saul died for his transgression which he committed against the LORD, even against the Word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it; And inquired not of the LORD: therefore He slew him, and turned the kingdom unto David the son of Jesse. II Corinthians 5:8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. When you die, if you are truly intimate with Jesus you will go to be with Him instantly. Purgatory does not exist. After Jesus died He went down to hades to preach to the souls down there. I Peter 3:19 Everyone who died before Jesus died went there and was on either the side of torment for the wicked or the place of reward for the righteous and they were separated by a great chasm. This can be seen in the account of Lazarus and the rich man (Luke 16:19-31). Jesus ascended first as He is the first fruits. I

Cor. 15:23 No one is in hell. The damned are in hades awaiting their judgment. **Revelation 20:11-15** - lake of fire (descriptive of hell) Also the fallen angels are in a place called tartaroo which is not sheol, nor hades or hell but a special place awaiting their judgment.

High Priest:

While Christ is our high priest with respect to sacrifices (he offered the great sacrifice of himself; see Hebrews 7-10) and is the ultimate head of all God's people, he has left Peter here to serve as his visible representative in his absence. The pope, as the successor of Peter, thus has a function similar to that of the high priest as the earthly head of God's people. –Peggy Frye

Regarding Peter: When Jesus said upon this rock I will build my church He was referring to the statement Peter had just made about Who Jesus was. Now as to giving Peter the "keys" of the Kingdom of Heaven, they were not given to him alone. Matt.: 16:19 We see this in Matt.:18:18 they were given to all the disciples. Paul was not an original disciple and after he experienced Jesus on his way to Damascus, he went around spreading the gospel and planting churches everywhere he went. He wrote most of the new testament. The work of the gospel was never Peter's alone. Paul had to reprimand Peter in Galatians 2:11-21.

The [Old Testament](#) describes how [God](#) made his people "a kingdom of priests and a holy nation,"^[9] and within the [twelve tribes of Israel](#), the [tribe of Levi](#) was chosen to be set apart for the [liturgical](#) service of offering [sacrifice](#) as [priests](#).^[10] The priest was understood as a mediator between God and human beings who offers sacrifices and intercedes for the people.

The temple, with its system of animal sacrifices, and the office of the priest, would soon be done away with, just as Jesus had predicted (the Roman destruction in 70AD) The book of Hebrews explains that there was no more need for a priest to intercede before God on an individual's behalf, since Christ's death provided believers with direct access to God's throne (Heb 10:19-22). Furthermore, the blood of Christ now continually takes away sin (Heb.9:18-26).

Hebrews 4:14-16 - Jesus – High Priest – we go direct to God through Jesus

MARY:

Roman Catholics believe that Mary, the mother of Jesus, remained a virgin after the birth of Jesus and was sinless all of her life. She is worshiped in the Catholic church as the “Mother of God” and the “Queen of Heaven.” St. Bernard stated that she was crowned “Queen of Heaven” by God the Father, and that she currently sits upon a throne in Heaven making intercession for Christians.

The Bible teaches otherwise. In the Bible, Mary was a sinner just like the rest of us. She said herself that she needed a “*Saviour*” (Lk. 1:47), and she even had to offer a sacrifice for her sins in Luke 2:24. Jesus was only her “*firstborn*” son, according to Matthew 1:25, because she later had other children as well (Mt. 13:55; Gal. 1:19; Psa. 69:8). There’s only ONE mediator between God and men, and it isn’t Mary (I Tim. 2:5). The last time we hear from Mary in the Bible she is praying WITH the disciples, not being *prayed to* BY the disciples (Acts 1:14). The Bible never exalts Mary above anyone else. Neither should we.

THE EXULTET -(THE EASTER PROCLAMATION)

Singing in latin and saying lucifer. I heard one back in 2012 that was in English. Why would you even want to say lucifer in a song to God in heaven?

LENT:

The 40 days before [Easter Sunday](#), is a season of the Church calendar set aside for Christians to do penance in preparation for the celebration of the resurrection of Jesus Christ. Refraining from food can help us to bring our bodies under the control of our souls, but it is also a way of doing penance for past excesses. That is why the Church strongly recommends that Catholics fast during Lent. The Church continues to encourage individual Catholics to observe a stricter fast. Extreme fasting, however, can be physically harmful, so, as with all physical forms of penance and of spiritual discipline, you should ((consult with your priest)) before embarking on a very strict fast.

Current Church Law Regarding Fasting

The Church used to prescribe very rigorous rules for the Lenten fast (including [abstinence](#) from all meat and eating only one meal per day). The current rules, however, are much more lax. Catholics are only required to fast on [Ash Wednesday](#), the first day of Lent, and on [Good Friday](#), the day that Jesus Christ was crucified. Anyone over the age of 18, but under the age of 59, should eat only one full meal on those days, although they can also have small amounts of food in the morning and the evening. (For more details, see [What Are the Rules for Fasting and Abstinence in the Catholic Church?](#))

Scrutinies and Penance

The elect deal with sin through the Scrutinies and through the waters of the font; the already baptized deal with sin through the Sacrament of Penance. The same kind of reflection that enables all members of the community to share in the Scrutinies can lead the baptized to celebrate this Sacrament of Reconciliation to renew their baptismal commitment.

Fasting: Fasting is one of the most ancient practices linked to Lent. In fact, the paschal fast predates Lent as we know it. The early Church fasted intensely for two days before the celebration of the Easter Vigil. This fast was later extended and became a 40-day period of fasting leading up to Easter. Vatican II called us to renew the observance of the ancient paschal fast: "...let the paschal fast be kept sacred. Let it be celebrated everywhere on Good Friday and, where possible, prolonged throughout Holy Saturday, so that the joys of the Sunday of the Resurrection may be attained with uplifted and clear mind" (Liturgy, # 110).

Abstaining from meat won't make a person closer to God. But having a posture of obedience to the Church that Christ established will. This happens to be what the Church asks us to do. If the Church changed the discipline and told us to eat meat on all Fridays during Lent, then obedience to that discipline would help us to grow.

Lent is the primary time for celebrating the Sacrament of Penance, because Lent is the season for baptismal preparation and baptismal renewal. Early Christian teachers called this sacrament "second Baptism," because it is intended to enable us to start again to live the baptismal life in its fullness. Those who experience the loving mercy of God in the Sacrament of Reconciliation should find themselves standing alongside the newly baptized at Easter filled with great joy at the new life God has given all of us.

The Rules for the Roman Catholic Church:

The Code of Canon Law prescribes ([Canons 1250-1252](#)):

Can. 1250: The penitential days and times in the universal Church are every Friday of the whole year and the season of Lent.

Can. 1251: Abstinence from meat, or from some other food as determined by the Episcopal Conference, is to be observed on all Fridays, unless a solemnity should fall on a Friday. Abstinence and fasting are to be observed on Ash Wednesday and Good Friday.

Can. 1252: The law of abstinence binds those who have completed their fourteenth year. The law of fasting binds those who have attained their majority, until the beginning of their sixtieth year. Pastors of souls and parents are to ensure that even those who by reason of their age are not bound by the law of fasting and abstinence, are taught the true meaning of penance.

The rules for fasting and abstinence in the United States are:

- Every person 14 years of age or older must abstain from meat (and items made with meat) on [Ash Wednesday](#), [Good Friday](#), and all the Fridays of [Lent](#).

There are several holy days within the season of Lent:

- [Ash Wednesday](#) , [Clean Monday](#), [Palm Sunday](#) etc.
- The fourth Lenten Sunday, [Mothering Sunday](#), which has become known as Mother's Day in the United Kingdom and an occasion for honouring mothers of children, has its origin in a sixteenth-century celebration of the [Mother Church](#).

Lent is nothing more than fasting. You can fast anytime. This is an humbling of yourself before God and to resist the devil and his temptations. This builds spiritual muscle. Jesus fasted, Paul fasted, everyone fasted on the Day of Atonement. The President of the United States from time to time would call on the nation to fast. You show God your dependence on Him when you fast and humble (afflict) yourself, you show your allegiance to Him through it too by resisting the devil. You win spiritual battles when you fast.

Some times of fasting in the Bible: Acts 13:1-3, Acts 27:9, Psalm 35:13

Ezra 8:21-23 – afflicted & fasting

I Tim.4:1-3 - seducing spirits, and doctrines of devils

HOLY WATER:

They say dates back to the time of the apostle Matthew. I see nothing in my Bible about using any holy water in the New Testament. Sprinkling the congregation with this holy water and using it to keep evil away is a false teaching.

BAPTISM:

A baby cannot be baptized. Jesus is our example and He was baptized in the Jordan River about the age of 30. That water was free flowing and certainly had no special things poured into it or a specific mixture to make it “holy.”

Matt.3:11, 13,16-17 – Jesus

It is a full submersion in water. The person must be old enough to know what it means to accept or reject the blood of Jesus and the sacrifice He made for us. They should understand the meaning of it: Colossians 2:12 Buried with Him in baptism, wherein also you are risen with Him through the faith of the operation of God, Who has raised Him from the dead. We are commanded to be baptized after we are saved: Mark 16:15-16 And He (Jesus) said unto them, Go into all the world, and preach the gospel to every creature. He that believes and is baptized shall be saved; but he that believes not shall be damned.

There is some controversy as to Whose name we should baptize in. [Acts 2:38](#) records the Apostle Peter's words on the day of Pentecost, "Peter replied, 'Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.'" This was a strong affirmation by Peter that "there is no other name under heaven given among men by which we must be saved" ([Acts 4:12](#)). Being baptized in the name of Jesus indicates an understanding by the person being baptized that Christ is the Savior.

Christian baptism is also in the name of the Father, Son, and Holy Spirit ([Matthew 28:19](#)). Being baptized in this manner simply means we are identifying ourselves with the Trinity. We belong to the Father, are saved by the Son, and indwelt by the Spirit. This is similar to how we pray in Jesus' name ([John 14:13](#)). If we pray in the name of Jesus, we are praying with His authority and asking God the Father to act upon our prayers because we come in the name of His Son, Jesus. Being baptized in the name of the Father, Son, and Holy Spirit is being baptized in identification with them and their power over and in our lives. Jesus Himself specifically tells us to baptize "in the name of the Father and of the Son and of the Holy Spirit" ([Matthew 28:19](#)).

The Pope is working to unite all religions. This will help to usher in the New World Order.

*****Mark 7:6-8***** - traditions of men / Keeping traditions of men instead of obeying God will send you to hell.

SALVATION:

Unlike some Christian groups who focus on individual election, the idea that God chose in the beginning of time those persons who would be granted salvation, Catholics believe in corporate salvation. This refers to the belief that God grants salvation through the medium of the Church to all who participate in it. Catholics have long affirmed that there is no salvation outside the Church and traditionally this has been understood to mean that all those who are not in communion with the Catholic Church cannot be saved. More recently, though, the understanding of what it means to be outside the Church has shifted: Catholics believe that the Church is the sign of God's presence in the world, that all those who come to God do so through the medium of the Church even when they themselves do not recognize the Catholic Church's role in their salvation.

In traditional Catholic understanding, the human retains individuality beyond death and goes on to experience one of three states of being: heaven, purgatory, or hell. Heaven is the place of perfect peace and joy, a place where humans join the angels in having direct knowledge of God and praising God through eternity. It is the hope and desire of all Catholics to reach heaven and exist in this perfection, but they generally believe that most souls are not cleansed enough of sin in this lifetime to be ready for heaven and instead will enter an interim state called purgatory.

Purgatory is, as its name suggests, a place of purgation. Christ's death may have opened the way for humans to receive salvation and attain heaven, but their souls are still warped by the sins they have committed. In order to purify their souls, humans pass through purgatory, where they endure severe punishment and in the process become cleansed of sin and its ill effects. All humans who enter purgatory will eventually pass from it into heaven, but they will spend differing amounts of time in the purgatorial fire depending on how warped their souls became due to sin.

The souls of those who are too corrupted with sin and who continue in disobedience to God until death cannot be cleansed even in the fires of purgatory and will instead choose hell. Hell has traditionally been thought of as a place of unending torment but is now more commonly seen as the state of being totally removed from the goodness of God's presence. Theologians today talk about the suffering of souls in hell less in physical and more in psychic terms: the soul's endless sorrow at an eternity spent away from the source of all good and truth, with no possibility of a reprieve.

There is no purgatory. As mentioned in the beginning of this message you will go straight to heaven or hades. After judgment if you are a damned person, you will go be thrown into the lake of fire – which is hell for eternity. Salvation is not through the church or a priest or penance or any of those things. **Romans 10:9-10**, no other name by which we can be saved except Jesus. I John 1:9-10 If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned, we make Him a liar, and His Word is not in us.