

Catholic Crisis

Preface:

On account of an increased number of interactions with those subscribing to the Catholic faith, I set out to create this document. This contains a text breakdown of the items in the corresponding flowchart. Said flowchart elaborates on the discrepancies between the Bible and the Catholic faith. Parts of the Catholic faith are consistent with scripture, however vast portions of it are not. Scripture, as I will outline below, is very clear about what should be done with teachings that are contradictory to it. It is important to note that although I'm the one preparing this document, all judgements from it are taken from scripture. Therefore, I am not the one saying that the Catholic church is wrong, but rather the body of scriptural texts.

The Catholic Church has counter arguments for pretty much all of these points. However, I don't think they really hold water. They all rely on support found outside of scripture which is the fundamental thing I think is incorrect.

1. Premise 1: God is real.

Everything that follows is based upon the existence of God. If God is not real, then everything is pointless. That applies to both this document and the greater world. Below are brief summaries of the five relevant arguments for the existence of God.

1a. Religious Experience Argument

The argument from Religious Experience states that people have experienced revelation from God throughout the ages. Many people claim to have experienced more recent revelations. However, the key to the Religious Experience argument lies in the Resurrection and the subsequent actions of those who witnessed the event. Paul, Peter, John, and the remainder of the Apostles went to great lengths, including death, to spread the Gospel. Generally speaking, people are not willing to endure suffering, torture, and death for things that are trivial or things that they don't believe in. Therefore, on the grounds of these events, the Religious Experience Argument can be inferred.

1b. Ontological Argument

The Ontological Argument for the existence of God states that a real supreme being exists because the concept of a supreme being exists. A real supreme being would be more supreme than the concept of a supreme being. On account of this, God must exist. This is closely related to the world of mathematics. Math only exists in the mind, yet math, in particular infinite

series, clearly exists. Some then argue that since math exists independent of the human mind, it is a result of the mind of God because you'd need an infinite mind to contain infinite math.

1c. Cosmological Argument

The Cosmological Argument for the existence of God states that everything that has a beginning has to have a cause. As a result, since the universe has a beginning, something without a beginning had to create it. God is something without a beginning so therefore he created the universe. This is a particularly potent argument because causal chains are a universal rule of reality to the best of what observable knowledge can tell.

1d. Teleological Argument

The Teleological Argument for God states that the natural world exhibits order and complexity that appears to be designed. Such order and complexity cannot be explained by chance or natural processes alone. Therefore, there had to be an intelligent designer who is inferred to be God. The most compelling examples of this argument are cases of irreducible complexity. Systems that can only exist with all of the parts intact. These systems by definition cannot be evolved.

1e. Moral Argument

The Moral Argument for the existence of God states that moral laws exist. Therefore, there must be a moral lawgiver. This moral lawgiver is then inferred to be God. We know that moral law exists from human experience. There clearly appears to be right and wrong that is universal. When moral law is ignored, disastrous consequences result. This is what makes this argument so compelling.

2. Premise 2: God inspired the Bible.

Now taking for granted the fact that God exists as outlined by Premise 1, the next premise is that God inspired the Bible. The support for this premise lies in the longevity of the Bible, the lack of errors, the cohesion across time, and most importantly, the fact that the Bible itself declares itself as the word of God.

2a. The Bible has survived for thousands of years.

The longevity of the Bible provides non-Biblical support for the Bible being the inspired work of God. Very few books have the staying power that the Bible does. Certain books of the Bible are likely several thousand years old. Biblical scholarship also indicates that the text has been passed down through the ages with very high accuracy. Consult, McDowell, Josh. Evidence That Demands a Verdict: Historical Evidences for the Christian Faith. San Bernardino, Calif: Here's Life Publishers, 1972, for more details on this point.

2b. Biblical prophecy appears to be correct as far as we can tell.

Biblical prophecy appears to be correct to the point that most scholars use prophecy to actually date the books of the Bible. In secular circles, it is assumed that no one has the ability to predict events that will occur in the far future. Consequently, when the Bible predicts an event that is historical, scholars assume that the book was written on or after that date. Or at the very least that it was edited after the event occurred. Obviously the Christian explanation for this prediction accuracy is that the Bible is the divinely inspired word of God and therefore stuff predicted in it is guaranteed to come to pass.

2c. Isaiah 40:8

"The grass withers and the flowers fall, but the word of our God endures forever."

2d. 2 Peter 1:20-21

"Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation of things. For prophecy never had its origin in the human will, but prophets, though human, spoke from God as they were carried along by the Holy Spirit."

2e. 2 Timothy 3:16-17

"All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work."

2f. Matthew 5:18

"For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished."

3. Premise 3: God is perfect.

3a. Definition of a supreme being.

3b. Requirement for objective standards.

3c. Psalm 18:30

"As for God, his way is perfect: The Lord's word is flawless; he shields all who take refuge in him."

3d. James 1:17

"Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows."

3e. Matthew 5:48

"Be perfect, therefore, as your heavenly Father is perfect."

3f. Deuteronomy 32:4

"He is the Rock, his works are perfect, and all his ways are just. A faithful God who does no wrong, upright and just is he."

4. Premise 4: All is for the Glory of God.

4a. Isaiah 42:8

"I am the Lord; that is my name! I will not yield my glory to another or my praise to idols."

4b. Romans 11:36

"For from him and through him and for him are all things. To him be the glory forever! Amen."

4c. Psalm 19:1

"The heavens declare the glory of God; the skies proclaim the work of his hands."

4d. 1 Corinthians 10:31

"So whether you eat or drink or whatever you do, do it all for the glory of God."

5. Premise 5: God has all power and authority.

5a. Proverbs 16:9

"In their hearts humans plan their course, but the Lord establishes their steps."

5b. Jeremiah 32:17

"Ah, Sovereign Lord, you have made the heavens and the earth by your great power and outstretched arm. Nothing is too hard for you."

5c. Isaiah 46:9-10

"Remember the former things, those of long ago; I am God, and there is no other; I am God, and there is none like me. I make known the end from the beginning, from ancient times, what is still to come. I say, 'My purpose will stand, and I will do all that I please.'"

5d. Matthew 19:26

"Jesus looked at them and said, 'With man this is impossible, but with God all things are possible.'"

5e. Ephesians 1:11

"In him we were also chosen, having been predestined according to the plan of him who works out everything in conformity with the purpose of his will."

5f. Daniel 4:35

"All the peoples of the earth are regarded as nothing. He does as he pleases with the powers of heaven and the peoples of the earth. No one can hold back his hand or say to him: 'What have you done?'"

5g. Isaiah 14:27

"For the Lord Almighty has purposed, and who can thwart him? His hand is stretched out, and who can turn it back?"

5h. Luke 1:37

"For no word from God will ever fail."

5i. Isaiah 43:13

"Yes, and from ancient days I am he. No one can deliver out of my hand. When I act, who can reverse it?"

5j. Job 42:2

"I know that you can do all things; no purpose of yours can be thwarted."

6. Conclusion: Scripture is the word of God and has the authority of God.

7. Claim 1: Laypeople can understand scripture.

7a. Matthew 7:7

"Ask and it will be given to you; seek and you will find; knock and the door will be opened to you."

7b. James 1:5

"If any of you lacks wisdom, you should ask God, who gives generously to all without finding fault, and it will be given to you."

7c. Psalm 119:130

"The unfolding of your words gives light; it gives understanding to the simple."

7d. Matthew 11:25-26

"At that time Jesus said, 'I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this is what you were pleased to do.'"

7e. 1 Corinthians 2:14

"The person without the Spirit does not accept the things that come from the Spirit of God but considers them foolishness, and cannot understand them because they are discerned only through the Spirit."

7f. 1 Corinthians 1:26-29

"Brothers and sisters, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth. But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. God chose the lowly things of this world and the despised things—and the things that are not—to nullify the things that are, so that no one may boast before him."

7g. 2 Corinthians 4:2

"Rather, we have renounced secret and shameful ways; we do not use deception, nor do we distort the word of God. On the contrary, by setting forth the truth plainly we commend ourselves to everyone's conscience in the sight of God."

7h. Matthew 18:3

"And he said: 'Truly I tell you, unless you change and become like little children, you will never enter the kingdom of heaven.'"

8. Claim 2: Christians are not bound by extrascriptural rules.

8a. Venial sins are not scriptural.

8a1. CCC 1863 pg. 456

"Venial sin weakens charity; it manifests a disordered affection for created goods; it impedes the soul's progress in the exercise of the virtues and the practice of the moral good; **it merits temporal punishment.** Deliberate and unrepented venial sin disposes us little by little to commit mortal sin. **However venial sin does not break the covenant with God. With God's grace it is humanly reparable. "Venial sin does not deprive the sinner of sanctifying grace, friendship with God, charity, and consequently eternal happiness."**

8a2. James 2:10

"For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it."

8a3. Ezekiel 18:4

"For everyone belongs to me, the parent as well as the child—both alike belong to me. The one who sins is the one who will die."

8a4. Romans 6:23

"For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."

8b. Clergy celibacy isn't consistent with scripture.

8b1. CCC 1579 pg. 395

"All the ordained ministers of the Latin Church, with the exception of permanent deacons, are normally chosen from among men of faith who live a celibate life and who intend to remain celibate 'for the sake of the kingdom of heaven.' Called to consecrate themselves with undivided heart to the Lord and to 'the affairs of the Lord,' they give themselves entirely to God and to men. Celibacy is a sign of this new life to the service of which the Church's minister is consecrated; accepted with a joyous heart celibacy radiantly proclaims the Reign of God."

8b2. 1 Corinthians 9:5

"Don't we have the right to take a believing wife along with us, as do the other apostles and the Lord's brothers and Cephas?"

8b3. Matthew 8:14

"When Jesus came into Peter's house, he saw Peter's mother-in-law lying in bed with a fever."

8c. There is no requirement in scripture to observe holy days.

8c1. CCC 2192 pg. 529

"Sunday, the 'Lord's Day,' is the principal day for the celebration of the Eucharist because it is the day of the Resurrection. It is the preeminent day of the liturgical assembly, the day of the Christian family, and the day of joy and rest from work. Sunday is 'the foundation and kernel of the whole liturgical year' (Sacrosanctum Concilium)."

8c2. Galatians 4:9-11

"But now that you know God—or rather are known by God—how is it that you are turning back to those weak and miserable forces? Do you wish to be enslaved by them all over again? You are observing special days and months and seasons and years! I fear for you, that somehow I have wasted my efforts on you."

9. Claim 3: Scripture doesn't support the doctrine relating to Mary.

9a. Conclusion: Scripture doesn't say Mary was sinless.

9a1. CCC 491 pg. 123

"Through the centuries the Church has become ever more aware that Mary, 'full of grace' through God, was redeemed from the moment of her conception. That is what the dogma of the Immaculate Conception confesses, as Pope Pius IX proclaimed in 1854: 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."

9a2. Romans 5:12

"Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all people, because all sinned—"

9a3. Romans 5:23

"For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."

9b. Conclusion: Mary is not Mediatrix according to scripture.

9b1. CCC 969 (pg. 252)

"This motherhood of Mary in the order of grace continues uninterruptedly from the consent which she loyally gave at the Annunciation and which she sustained without wavering beneath the cross, until the eternal fulfillment of all the elect. Taken up to heaven she did not lay aside this saving office but by her manifold intercession continues to bring us the gifts of eternal salvation. By her maternal charity, she cares for the brethren of her Son, who still journey on earth surrounded by dangers and difficulties, until they are led into their blessed home. Therefore the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix."

9b2. 1 Timothy 2:5

"For there is one God and one mediator between God and mankind, the man Christ Jesus,"

9b3. Luke 11:27-28

"As Jesus was saying these things, a woman in the crowd called out, 'Blessed is the mother who gave you birth and nursed you.' He replied, 'Blessed rather are those who hear the word of God and obey it.'"

9c. Conclusion: Mary's assumption is not mentioned in scripture.

9c1. This would be a significant event. Paul, John, or Luke should have noted it.

9c2. CCC 966 (pg. 252)

"The term 'Mother of God' refers to the divine motherhood of the Blessed Virgin Mary, who is the mother of Jesus Christ, the Son of God made man. It is a dogma of the Catholic faith that Mary, as the mother of Jesus, is truly the Mother of God (Theotokos). This title reflects the truth of the Incarnation, that Jesus Christ, who is fully God, took on human flesh and was born of Mary. Therefore, Mary's role as Mother of God highlights her unique and exalted place in salvation history and in the life of the Church."

9c3. 1 Corinthians 15:20

"But Christ has indeed been raised from the dead, the first fruits of those who have fallen asleep."

9c4. 1 Corinthians 15:23

"But each in turn: Christ, the first fruits; then, when he comes, those who belong to him."

10. Claim 4: Only God holds power. Idols are empty.

10a. Conclusion: You can't pray to anyone but God according to scripture.

10a1. CCC 2677 (pg. 643)

"By asking Mary to pray for us, we acknowledge ourselves to be poor sinners and we address ourselves to the 'Mother of Mercy,' the All-Holy One. We give ourselves over to her now, in the Today of our lives. And our trust broadens further, already at the present moment, to surrender 'the hour of our death' wholly to her care. May she be there as she was at her son's death on the cross. May she welcome us as our mother at the hour of our passing to lead us to her son, Jesus, in paradise."

10a2. Deuteronomy 18:10-12

"Let no one be found among you who sacrifices their son or daughter in the fire, who practices divination or sorcery, interprets omens, engages in witchcraft, or casts spells, or who is a medium or spiritist or who consults the dead. Anyone who does these things is detestable to the Lord; because of these same detestable practices the Lord your God will drive out those nations before you."

10b. Conclusion: Idols are not consistent with scripture.

10b1. CCC 2142 (pg. 518)

"The second commandment prescribes respect for the Lord's name. Like the first commandment, it belongs to the virtue of religion and more particularly it governs our use of speech in sacred matters."

10b2. CCC 1161 (pg. 300)

"All the signs in the liturgical celebrations are related to Christ: as are sacred images of the holy Mother of God and of the saints as well. They truly signify Christ, who is glorified in them. They make manifest the 'cloud of witnesses' who continue to participate in the salvation of the world and to whom we are united, above all in sacramental celebrations. Through their icons, it is man 'in the image of God,' finally transfigured 'into his likeness,' who is revealed to our faith. So too are the angels, who also are recapitulated in Christ."

10b3. Romans 1:22-25

"Although they claimed to be wise, they became fools and exchanged the glory of the immortal God for images made to look like a mortal human being and birds and animals and reptiles. Therefore God gave them over in the sinful desires of their hearts to sexual impurity for the degrading of their bodies with one another. They exchanged the truth about God for a lie, and worshiped and served created things rather than the Creator—who is forever praised. Amen."

10b4. Deuteronomy 27:15

"Cursed is anyone who makes an idol—a thing detestable to the Lord, the work of skilled hands—and sets it up in secret. Then all the people shall say, 'Amen!'"

10b5. Exo 20:4-5

"You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I, the Lord your God, am a jealous God, punishing the children for the sin of the parents to the third and fourth generation of those who hate me,"

10b6. Revelation 9:20

"The rest of mankind who were not killed by these plagues still did not repent of the work of their hands; they did not stop worshiping demons, and idols of gold, silver, bronze, stone and wood—idols that cannot see or hear or walk."

10b7. 1 John 5:21

"Dear children, keep yourselves from idols."

10b8. 2 Corinthians 6:16

"What agreement is there between the temple of God and idols? For we are the temple of the living God. As God has said: 'I will live with them and walk among them, and I will be their God, and they will be my people.'"

11. Claim 5: Christians can do nothing to merit salvation.

11a. Conclusion: Indulgences are not consistent with scripture.

11a1. CCC 1471-1479 (pg. 370-371)

Paragraph 1471: The doctrine of indulgences is rooted in the practice of the early Church and is a sign of the communion of saints, expressing the Church's intercessory power. Indulgences can help to remove temporal punishment due for sins already forgiven.

Paragraph 1472: There are two types of indulgences: partial and plenary. Partial indulgences

remove part of the temporal punishment due for sins, while plenary indulgences remove all temporal punishment due for sins. Paragraph 1473: To obtain an indulgence, Catholics must fulfill certain conditions, including sacramental confession, Eucharistic communion, prayer for the intentions of the Pope, and detachment from sin. Paragraph 1474: The Church's power to grant indulgences is exercised through the ministry of the Church, particularly through bishops and priests. Paragraph 1475: Only God can remit the eternal punishment of sin, but the Church can remit temporal punishment through indulgences. Paragraph 1476: Indulgences can be applied to oneself or to the souls in Purgatory. When applied to oneself, they help to purify the soul and grow in holiness. Paragraph 1477: Indulgences should be used with faith, fervent charity, and a sincere intention to reform one's life. Paragraph 1478: The Church encourages the faithful to gain indulgences, recognizing their value in promoting spiritual growth and the communion of saints. Paragraph 1479: Since indulgences are expressions of the Church's spiritual authority, they are subject to the Church's discernment and regulation, ensuring their proper use and avoiding abuse.

11a2. Acts 8:18-23

“When Simon saw that the Spirit was given at the laying on of the apostles’ hands, he offered them money and said, 'Give me also this ability so that everyone on whom I lay my hands may receive the Holy Spirit.' Peter answered: 'May your money perish with you, because you thought you could buy the gift of God with money! You have no part or share in this ministry, because your heart is not right before God. Repent of this wickedness and pray to the Lord in the hope that he may forgive you for having such a thought in your heart. For I see that you are full of bitterness and captive to sin.’”

11a3. Psalm 49:7-8

"No one can redeem the life of another or give to God a ransom for them—the ransom for a life is costly, no payment is ever enough—"

11b. Conclusion: Purgatory contradicts new testament scripture.

11b1. CCC 1030 (pg. 268)

"All who die in God’s grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven."

11b2. Hebrews 10:10

"And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all."

11b3. Hebrews 1:3

"The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven."

11b4. 1 John 1:7

"But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin."

11c. Conclusion: Works are not required for salvation according to scripture.

11c1. Trent, Six Session, Canon 9

"If any one saith, that by faith alone the impious is justified; in such wise as to mean, that nothing else is required to cooperate in order to the obtaining the grace of Justification, and that it is not in any way necessary, that he be prepared and disposed by the movement of his own will; let him be anathema."

11c2. CCC 2027 (pg. 490)

"Moved by the Holy Spirit, we can merit for ourselves and for others all the graces needed to attain eternal life, as well as necessary temporal goods."

11c3. Romans 11:6

"And if by grace, then it cannot be based on works; if it were, grace would no longer be grace."

11c4. Romans 3:20

"Therefore no one will be declared righteous in God's sight by the works of the law; rather, through the law we become conscious of our sin."

11c5. Romans 4:5

"However, to the one who does not work but trusts God who justifies the ungodly, their faith is credited as righteousness."

11c6. Romans 3:24-26

"And all are justified freely by his grace through the redemption that came by Christ Jesus. God presented Christ as a sacrifice of atonement, through the shedding of his blood—to be received by faith. He did this to demonstrate his righteousness, because in his forbearance he had left the sins committed beforehand unpunished—he did it to demonstrate his

righteousness at the present time, so as to be just and the one who justifies those who have faith in Jesus."

11c7. Ephesians 2:8-9

"For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God—not by works, so that no one can boast."

11c8. Titus 3:5-7

"He saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Savior, so that, having been justified by his grace, we might become heirs having the hope of eternal life."

11c9. Galatians 2:16

"Know that a person is not justified by the works of the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by the works of the law, because by the works of the law no one will be justified."

12. Claim 6: All believers are equally inadequate before God.

12a. Conclusion: The Pope is not the head of the church according to scripture.

12a1. CCC 882 (pg. 234)

"The Pope, Bishop of Rome and Peter's successor, 'is the perpetual and visible source and foundation of the unity both of the bishops and of the whole company of the faithful.' 'For the Roman Pontiff, by reason of his office as Vicar of Christ, and as pastor of the entire Church has full, supreme, and universal power over the whole Church, a power which he can always exercise unhindered.'"

12a2. Colossians 1:18-20

"And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross."

12b. Conclusion: Magisterium doctrine is not consistent with scripture.

12b1. CCC 100 (pg. 30)

"The task of interpreting the Word of God authentically has been entrusted solely to the Magisterium of the Church, that is, to the Pope and to the bishops in communion with him."

12b2. 2 Corinthians 4:2

"Rather, we have renounced secret and shameful ways; we do not use deception, nor do we distort the word of God. On the contrary, by setting forth the truth plainly we commend ourselves to everyone's conscience in the sight of God."

12b3. 1 John 2:27

"As for you, the anointing you received from him remains in you, and you do not need anyone to teach you. But as his anointing teaches you about all things and as that anointing is real, not counterfeit—just as it has taught you, remain in him."

12c. Conclusion: Papal infallibility is not in scripture.

12c1. CCC 890 (pg. 235)

"The mission of the Magisterium is linked to the definitive nature of the covenant established by God with his people in Christ. It is this Magisterium's task to preserve God's people from deviations and defections and to guarantee them the objective possibility of professing the true faith without error. Thus, the pastoral duty of the Magisterium is aimed at seeing to it that the People of God abides in the truth that liberates. To fulfill this service, Christ endowed the Church's shepherds with the charism of infallibility in matters of faith and morals. The exercise of this charism takes several forms."

12c2. Galatians 2:11-14

"When Cephas came to Antioch, I opposed him to his face, because he stood condemned. For before certain men came from James, he used to eat with the Gentiles. But when they arrived, he began to draw back and separate himself from the Gentiles because he was afraid of those who belonged to the circumcision group. The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray. When I saw that they were not acting in line with the truth of the gospel, I said to Cephas in front of them all, 'You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs?'"

13. Claim 7: Jesus' sacrifice paid the full cost.

13a. Conclusion: Mass is not a sacrifice according to scripture.

13a1. CCC 1414 (pg. 356)

"As sacrifice, the Eucharist is also offered in reparation for the sins of the living and the dead and to obtain spiritual or temporal benefits from God."

13a2. CCC 1369 (pg. 345)

"The whole Church is united with the offering and intercession of Christ. Since he has the ministry of Peter in the Church, the Pope is associated with every celebration of the Eucharist, wherein he is named as the sign and servant of the unity of the universal Church."

13a3. Hebrews 10:12

"But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God,"

13a4. John 19:30

"When he had received the drink, Jesus said, 'It is finished.' With that, he bowed his head and gave up his spirit."

13a5. Hebrews 10:18

"And where these have been forgiven, sacrifice for sin is no longer necessary."

14. Claim 8: Jesus holds all power and authority.

14a. Conclusion: According to scripture, Jesus is the rock, not Peter.

14a1. CCC 552 (pg. 141)

"The Transfiguration gives us a foretaste of Christ's glorious coming, when he 'will change our lowly body to be like his glorious body.' But it also recalls that 'it is through many persecutions that we must enter the kingdom of God.'"

14a2. Ephesians 2:20

"... built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone."

14b. Conclusion: Apostolic succession is not exclusive according to scripture.

14b1. CCC 81 (pg. 26)

"Sacred Scripture is the speech of God as it is put down in writing under the breath of the Holy Spirit.' And [Holy] Tradition transmits in its entirety the Word of God which has been entrusted to the apostles by Christ the Lord and the Holy Spirit. It transmits it to the successors of the apostles so that, enlightened by the Spirit of truth, they may faithfully preserve, expound, and spread it abroad by their preaching.' "

14b2. Hebrews 1:1-2

"In the past God spoke to our ancestors through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe."

14b3. Jude 3

"Dear friends, although I was very eager to write to you about the salvation we share, I felt compelled to write and urge you to contend for the faith that was once for all entrusted to God's holy people."

15. Claim 9: God is the prime mover. Man can do nothing.

15a. Conclusion: Infant Baptism does nothing according to scripture.

15a1. CCC 1250 (pg. 319)

"Born with a fallen human nature and tainted by original sin, children also have need of the new birth in Baptism to be freed from the power of darkness and brought into the realm of the freedom of the children of God, to which all men are called. The sheer gratuitousness of the grace of salvation is particularly manifest in infant Baptism. The Church and the parents would deny a child the priceless grace of becoming a child of God were they not to confer Baptism shortly after birth."

15a2. John 1:12-13

"Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God—children born not of natural descent, nor of human decision or a husband's will, but born of God."

15b. Conclusion: Water baptism is an afterthought according to scripture.

15b1. CCC 1213 (pg. 312)

"Holy Baptism is the basis of the whole Christian life, the gateway to life in the Spirit (*vitae spiritualis ianua*), and the door which gives access to the other sacraments. Through Baptism we are freed from sin and reborn as sons of God; we become members of Christ, are incorporated into the Church and made sharers in her mission: 'Baptism is the sacrament of regeneration through water in the word.'"

15b2. Acts 10:47

"Surely no one can stand in the way of their being baptized with water. They have received the Holy Spirit just as we have."

16. Claim 10: All tradition contrary to the gospel is wrong.

16a. Conclusion: Anything the church came up with after the first century is suspect.

16a1. CCC 82 (pg. 26)

"As a result, the Church, to whom the transmission and interpretation of Revelation is entrusted, 'does not derive her certainty about all revealed truths from the holy Scriptures alone. Both Scripture and Tradition must be accepted and honored with equal sentiments of devotion and reverence.' "

16a2. Revelation 22:18-19

"I warn everyone who hears the words of the prophecy of this scroll: If anyone adds anything to them, God will add to that person the plagues described in this scroll. And if anyone takes words away from this scroll of prophecy, God will take away from that person any share in the tree of life and in the Holy City, which are described in this scroll."

16a3. 1 Timothy 6:3-4

"If anyone teaches otherwise and does not agree to the sound instruction of our Lord Jesus Christ and to godly teaching, they are conceited and understand nothing. They have an unhealthy interest in controversies and quarrels about words that result in envy, strife, malicious talk, evil suspicions."

16a4. 2 John 1:9

"Anyone who runs ahead and does not continue in the teaching of Christ does not have God; whoever continues in the teaching has both the Father and the Son."

16a5. Galatians 1:8-9

"But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let them be under God's curse! As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let them be under God's curse!"

16a6. 2 Corinthians 11:4

"For if someone comes to you and preaches a Jesus other than the Jesus we preached, or if you receive a different spirit from the Spirit you received, or a different gospel from the one you accepted, you put up with it easily enough."

17. Claim 11: The bible doesn't support ritual in place of honest faith.

17a. Conclusion: Repetitive prayers are not what God wants.

17a1. CCC 971, 2678, 2708 (pg. 253, 644, 650)

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. 2678 "Meditation engages thought, imagination, emotion, and desire. This mobilization of faculties is necessary in order to deepen our convictions of faith, prompt the conversion of our heart, and strengthen our will to follow Christ. Christian prayer tries above all to meditate on the mysteries of Christ, as in lectio divina or the rosary. This form of prayerful reflection is of great value, but Christian prayer should go further: to the knowledge of the love of the Lord Jesus, to union with him." 2708 "Meditation engages thought, imagination, emotion, and desire. This mobilization of faculties is necessary in order to deepen our convictions of faith, prompt the conversion of our heart, and strengthen our will to follow Christ. Christian prayer tries above all to meditate on the mysteries of Christ, as in lectio divina or the rosary. This form of prayerful reflection is of great value, but

Christian prayer should go further: to the knowledge of the love of the Lord Jesus, to union with him."

17a2. Matthew 6:5-8

"And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be seen by others. Truly I tell you, they have received their reward in full. But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you. And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. Do not be like them, for your Father knows what you need before you ask him."

17a3. Luke 18:7-8

"And will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off? I tell you, he will see that they get justice, and quickly. However, when the Son of Man comes, will he find faith on the earth?"

17a4. Romans 8:26-27

"In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us through wordless groans. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for God's people in accordance with the will of God."

18. Claim 12: The Bible doesn't support Marriage the way the Catholic Church does it.

18a. Conclusion: The Catholic Church treats non-Catholics as second class in marriage.

18a1. CCC 1634, 1635 (pg. 408)

1634 "Two other sacraments, Holy Orders and Matrimony, are directed towards the salvation of others; if they contribute as well to personal salvation, it is through service to others that they do so. They confer a particular mission in the Church and serve to build up the People of God. Through these sacraments those already consecrated by Baptism and Confirmation for the common priesthood of all the faithful can receive particular consecrations. Those who receive the sacrament of Holy Orders are consecrated in Christ's name 'to feed the Church by the word and grace of God.' On their part, 'Christian spouses are fortified and, as it were, consecrated for the duties and dignity of their state by a special sacrament.'" 1635 "According to the Latin tradition, the spouses as ministers of Christ's grace mutually confer upon

each other the sacrament of Matrimony by expressing their consent before the Church. In the traditions of the Eastern Churches, the priests (bishops or presbyters) are witnesses to the mutual consent given by the spouses, but for the validity of the sacrament their blessing is also necessary."

18a2. 2 Corinthians 6:14

"Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness?"

18a3. Galatians 3:28

"There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus."

18a4. Ephesians 5:23

"For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior."