

Why I Am Not A Roman Catholic!

By Dr. Gary M. Gulan, ©1978 (Rev. 84,92,95,04,09)

I could never be a Roman Catholic because of the following reasons, which are in no particular order and I tried to summarize each point. These are not the only problems associated with Roman Catholicism, but these are the major ones that helped open my eyes to the doctrinal problems with in the Roman Catholic Church and the ones that reveal how far the Roman Catholic Church has drifted from the Bible.

1. I could never be a Roman Catholic because the Roman Catholic Church views itself as “the one and only true church.”

The Roman Catholic Church teaches there is no salvation outside the Roman Catholic Church. The Roman Catholic Church believes it is the counterpart to the apostolic church. The Apostle’s Creed has the term “catholic” and the Roman Catholic Church sees itself as that “catholic” church.¹

The Bible teaches there is one and only true church, but it transcends the institution of the Roman Catholic Church. The Roman Catholic Church wants to make the “universal” aspect refer to it, which is unbiblical in its application.

2. I could never be a Roman Catholic because the Roman Catholic Church practices the “religion of fear”

The Council of Trent declared, that if someone does not believe the Eucharist is changed from bread and wine to the literal body and blood of Christ by the priest, let him be anathema. That could strike fear in the heart of the individual.²

The Bible teaches that true Christians do not need to “fear” the future because Christ established heaven’s guarantee. The danger of being condemned to purgatory or being excommunicated holds fear over the member of a Roman Catholic Church. A Roman Catholic individual could never be secure in salvation, but would have the fear of not taking care of one of his sins by missing one of them, or not having enough grace through the sacraments to get them to heaven, which causes fear. No one knows how many works or how much grace is needed to reach heaven, thus the individual is in a constant state of fear not achieving heaven.³

3. I could never be a Roman Catholic because the Roman Catholic Church is a religion of “works.”

The Roman Catholic Church views works, which it defines as (1.) the sacraments, (2.) church attendance, (3.) good deeds, and (4.) prayer, which gives special grace. According to Roman Catholic teaching, the Christian life is one of doing certain works to receive grace and if the individual receives or accumulates enough grace over a lifetime, the individual goes to heaven. No one knows how many works or how much grace is needed to reach heaven, thus the individual is in a constant state of fear not achieving heaven. The Bible doesn’t teach salvation or going to heaven by “works.”⁴

The Bible teaches that salvation is not by works, (Ephesians 2:8-9).

4. I could never be a Roman Catholic because of the “hierarchical system of leadership” within the Roman Catholic Church,

The Roman Catholic Church believes Christ established the pope over the church on a misunderstanding of Matthew 16:8 making Peter the first pope. The Pope controls the local church from a distance. Then there are bishops over various areas. Then there is the local priest.⁵

The Bible doesn’t teach this type of “hierarchical system of leadership” in the church.

5. I could not be a Roman Catholic because the Roman Catholic Church adds “seven apocryphal books” to God’s Word making these “apocrypha books” equal to God’s Word.

The Roman Catholic Church includes the “apocrypha” in the Old Testament canon of Scripture. The most noticeable difference between Catholic and Protestant versions of the Bible is that the Roman Catholic Bible adds 7 books (Douay Version, Tobais, Judith, Wisdom, Ecclesiasticus, Baruch, I Maccabees and II Maccabees) and adds verses to two other books (Douay Version, Esther 10 adds to the end of verse 4, Daniel 3 adds verses 52-92).^{6,7}

The “apocrypha” is not the same type of writing as the other Old Testament Scriptures. The Jews and the early church never accepted the “apocrypha” as God’s Word.

6. I could not be a Roman Catholic because the Roman Catholic Church makes “oral tradition” equal to God’s Word.

The Roman Catholic Church teaches that "The Word of God is contained both in the Bible and in tradition, that the two are of equal authority, and it is the duty of every Christian to accord them equal veneration and respect." Oral tradition is exactly that, tradition repeated.^{8,9}

The Jews and the early Church never accepted “oral tradition” as God’s Word.

7. I could not be a Roman Catholic because the Roman Catholic Church makes “tradition, the Pope, the Magisterium, and the apocrypha” equal to the Bible.

According to the Roman Catholic Church, The Word of God consists of four items: the Scriptures (66 books), the Apocrypha (9-14 books), the teachings of the Magisterium, and tradition (oral and written).¹⁰

The Bible (66 books) is God’s Word and nothing can be added or taken away from it, (Rev. 22:18-19). No where in the Bible does it state that tradition and a special group (the Magisterium) in the church are equal with God’s Word.

8. I could never be a Roman Catholic because the Roman Catholic Church uses “allegorical interpretation” of the Scripture.

The Roman Catholic Church teaches the following. "Read the Scripture within 'the living tradition of the whole church.' According to a saying of the Fathers, Sacred Scripture is written principally in the Church's heart rather than in documents and records, for the Church carries in her tradition the living memorial of God's Word, and it is the Holy Spirit who gives her the spiritual interpretation of the Scripture ('according to the spiritual meaning which the Spirit grants to the Church')¹¹

"According to an ancient tradition, one can distinguish between two senses of Scripture: the literal and the spiritual...." "The allegorical sense. We can acquire a more profound understanding of events by recognizing their significance in Christ; thus the crossing of the Red Sea is a sign or type of Christ's victory and also of Christian Baptism."¹²

The reader of Scripture is to take the Bible on “face value” with a literal interpretation. To spiritualize the Word of God allows for one’s own views to make God’s Word say whatever one wants it to say.

9. I could never be a Roman Catholic because the Roman Catholic Church teaches the interpretation of the Scripture is not allowed by the individual reader but only by the Magisterium.

The Roman Catholic Church teaches that "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 common with him." The Roman Catholic Church alone has the authority to “interpret” the Scripture. The teachings of the Roman Catholic Church are primary and the Word of God (66 books) are secondary to faith and practice.¹³

However, the Scripture was written for the “people” to be read, understood, interpreted and applied to their life.

10. I could never be a Roman Catholic because the Roman Catholic Church practices the “re-sacrificing of Christ in Eucharist of the mass.”

The Roman Catholic Church believes that "The Eucharist is thus a sacrifice because it re-presents (makes present) the sacrifice of the cross, because it is its memorial and because it applies its fruit...."¹⁴

The Bible does not teach this doctrine. The Bible teaches only one sacrifice is needed, no re-enactment, (Heb. 10:12,26 "one" sacrifice)

11. I could never be a Roman Catholic because the Roman Catholic Church teaches that the Priest “changes the bread into Christ's actual body and changes the wine into Christ's actual blood in the mass (transubstantiation).”

"The Council of Trent summarizes the Catholic faith by declaring, 'Because Christ our Redeemer said that it was truly his body that he was offering under the species of bread, it has always been the conviction of the Church of God, and this holy Council now declares again, that 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. This change the holy Catholic Church has fittingly and properly called transubstantiation."¹⁵

However, the Bible does not teach this doctrine. The Lord’s Supper or communion is a “memorial,” (1 Cor. 11:24-25, “remembrance” = “memorial”)

12. I could never be a Roman Catholic because the Roman Catholic Church views the “priests, Mary, and the dead saints as mediators between God and man.”

The Roman Catholic Church teaches the priest, Mary and dead saints are “the mediators” between God and man. This is done through “prayer” to saints and Mary, and the priest’s ministry of penance.¹⁶

The Bible teaches no human between God and man, no mediator like a human priest, (1 Tim. 2:5; Heb. 12:24) "New Testament Christians can also go directly to God with their sins. They do not go to a judge, but to their Father with Jesus at their side: 'If anyone sins, we have an Advocate with the Father, Jesus Christ the righteous,' (1 John 2:1,2). They go with confidence that God will hear them: 'Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in the time of need,' (Hebrews 4:16)."¹⁷

13. I could never be a Roman Catholic because the Roman Catholic Church believes “Mary was sinless and her birth was an immaculate conception.”

The Roman Catholic Church teaches Mary was sinless, and she also had an immaculate conception. It is taught that her own conception was preserved free from all stain of original sin. "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 Pious 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."¹⁸

"...By the grace of God Mary remained free of every personal sin her whole life long."¹⁹

The Bible does not teach that Mary had an "Immaculate Conception" or that her life was sinless. “This is a poor rational thought because in order for her to have a conception to be immaculate her mother’s conception would have had to be immaculate. Then her mother’s conception would have had to be and

so on. This would make many individuals prior to Mary, sinless and may have made Jesus' mission unneeded." This teaching is arrived at through reason but it is unnecessary since the Holy Spirit and God the Father were involved in Jesus' conception.²⁰

14. I could never be a Roman Catholic because the Roman Catholic Church makes "Mary a perpetual virgin."

The Roman Catholic Church makes Mary a perpetual virgin. "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. And so the liturgy of the Church celebrates Mary as 'Aeiparthenos,' the 'Ever-virgin.'"²¹

"Finally the Immaculate Virgin, preserved free from all stain of original sin, when the course of her earthly life was finished, was taken up body and soul into heavenly glory, and exalted by the Lord as Queen over all things, so that she might be the more fully conformed to her Son, the Lord of lords and conqueror of sin and death.' The Assumption of the Blessed Virgin is a singular participation in her Son's resurrection and an anticipation of the resurrection of other Christians: In giving birth you kept your virginity; in your domination you did not leave the world, O Mother of God, but were joined to the source of Life. You conceived the living God and, by your prayers, will deliver our souls from death."²²

The Bible does not teach that Mary was a "perpetual virgin" all the days of her life. Mary was a "virgin," (Matthew 1:23; Luke 1:27). She never "knew" a man sexually until after Jesus' birth, (Luke 1:34). During Mary's time, in order to prove a woman was clean and pure, she would be given to a man in a promise (espoused) and over the next 12 months she would be watched to see if she was a virgin. If she was proven, then the wedding would take place, (Matthew 1:18). God's Word states, Joseph "knew her not until" Jesus was born (Matthew 1:25). Prior to Jesus' birth, Mary was a virgin. After Jesus was born Mary had other normal children which caused her to lose her virginity, (Matthew 13:55-56; Mark 6:3).²³

15. I could never be a Roman Catholic because the Roman Catholic Church believes "Mary only had Jesus and no other children."

The Roman Catholic Church teaches that "Jesus is Mary's only Son...."²⁴

The Bible teaches that Mary had other children after she had Jesus, (Matthew 13:55; 27:56)

16. I could never be a Roman Catholic because the Roman Catholic Church makes "Mary the mother of God."

The Roman Catholic Church teaches that Mary was not just the mother of Jesus, but the mother of God. "Since the Virgin Mary's role in the mystery of Christ and the Spirit has been treated, it is fitting now to consider her place in the mystery of the Church. 'The Virgin Mary... is acknowledged and honored as being truly the Mother of God and of the redeemer. ...She is 'clearly the mother of the members of Christ' ... since she has by her charity joined in bringing about the birth of believers in the church, who are members of its head.' 'Mary, Mother of Christ, Mother of the Church.'"²⁵

The Bible teaches that Mary was like any other person except God chose her to become a "surrogate mother" for Jesus, (Luke 1:35). Mary was special only in that she was chosen for a special mission, as a mother of Jesus, (Luke 1:31). She was not the mother of God. The Holy Spirit would indwell her in a special way and God the Father would overshadow her with His power so that Jesus could be conceived, (Luke 1:35). Mary was not able to conceive God on her own as though she were God. Mary was not the "mother of God." Jesus is God and Mary is His mother, but she is not the mother of God as though she was God or that God had a beginning. Jesus as God existed from all eternity prior to Mary's giving birth to Him. Mary was the "mother of Jesus," the human Jesus. The great mystery or miracle is

not that "Mary" was some super human or occupied a place in the Godhead, but rather that God was working in her to make the conception of Jesus possible.²⁶

17. I could never be a Roman Catholic because the Roman Catholic Church teaches “salvation through Mary and gives her a position in redemption she doesn’t have”

The Roman Catholic Church teaches that Mary is called "the Mother of God," "the Queen of Heaven," "the Door to Paradise," "the Lady Madonna," "the Sorrowful Mother," "the Mediatrix" (go-between or intercessor), "Mediatrix of Grace," and "Co-redeemer" or "Co-redemptrix" (sharing in the redemptive work of Christ), by the Roman Catholic Church.^{27,28,29}

The Bible does not teach that Mary has become both an "advocate" and "mediator" between God and man. Catholics offer prayers to Mary because she makes “intercession” for mankind. However, God's Word does not teach this. God's Word states, "For there is one God, one mediator between God and men, the man Christ Jesus." (1 Timothy 2:5). "I [Jesus] am the way, and the truth, and the life: no one cometh unto the Father, but by me." (John 14:6). "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." (Acts 4:12). "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." (1 John 2:1). Mary was not a "mediator," but rather "magnifier" of God. Her response to all these things that were to happen to her was "My soul does magnify the Lord" and she realized that she was not to be "magnified" above the Lord, (Luke 1:46). She regarded herself as a woman of "low estate," not a woman on the same level as God, (Luke 1:48). Mary needed a savior, (Luke 1:46-47)

18. I could never be a Roman Catholic because the Roman Catholic Church “baptizes infants.”

The Roman Catholic Church baptizes infants on the belief that “baptism” does two things (1.) that it removes original sin of Adam; and (2.) that the individual is justified and thus receives regeneration of life.³⁰

The Bible never teaches us to baptize infants or ever shows infants were baptized. Only adults are baptized in the Bible and only after they experienced regeneration. The Bible never teaches that Baptism removes sin. Baptism is an act whereby we identify with what Christ has done and offers a picture of Christ’s death, burial and resurrection.

19. I could never be a Roman Catholic because the Roman Catholic Church believes “baptism removes sin.”

The Roman Catholic Church believes “baptism” does two things (1.) that it removes original sin of Adam; and (2.) that the individual is justified and thus receives regeneration of life.³¹

Baptism, the means where a person enters into a state of "sanctifying grace" was called the "laver of regeneration" by the Council of Trent.³²

"...The overwhelming misery which oppresses men and their inclination toward evil and death cannot be understood apart from their connection with Adam's sin and the fact that he has transmitted to us a sin with which we are all born afflicted, a sin which is the 'death of the soul.' Because of this certainty of faith, the Church baptizes for the remission of sins even tiny infants who have not committed personal sin."³³

The Bible teaches that only after regeneration were individuals baptized. The Bible never teaches that Baptism removes sin. Baptism is an act whereby we identify with what Christ has done and offers a picture of Christ’s death, burial and resurrection.

20. I could never be a Roman Catholic because the Roman Catholic Church view that the “sacraments bring redemptive and meritorious grace”

The Roman Catholic Church teaches that the seven sacraments bring grace to one's life and this grace applies to one's salvation.³⁴

The Bible teaches this concept is works and no one can be saved by these works, (Eph. 2:8-9).

21. I could never be a Roman Catholic because the Roman Catholic Church believes in "purgatory"

The Roman Catholic Church teaches there is a place for those not bad enough for hell and not good enough for heaven (Heb. 1:3 Jesus Christ purged our sins). Roman Catholics believe in saying prayers of indulgences for those who have died in an effort to get them released from purgatory and have them go to heaven. "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...." The Council of Trent stated, "that purgatory exists, and that the souls detained therein are helped by the suffrages of the faithful, but especially by the acceptable sacrifice of the altar." The Second Ecumenical Council of Florence in 1439 stated that the souls in purgatory are "purified by purgatorial pains after death; and that for relief from these pains they are benefited by the suffrages of the faithful in this life, that is by Masses, prayers, and almsgiving...."^{35,36}

The Bible does not teach the doctrine of "purgatory" as stated by the Roman Catholic Church. Christ "purged" all our sins, (Heb. 1:3).

22. I could never be a Roman Catholic because the Roman Catholic Church practices "repetitious prayers."

Roman Catholics believe Jesus prayed "saying the same words," (Mark. 14:39). The Roman Catholic Church teaches that to say the same words of a prayer over and over, such as the Our Father, Hail Mary, Glory Be, or the Apostles Creed, bring grace.³⁷

The Bible teaches us not to use repetitious prayers, (Mat. 6:7). If you wanted to ask a favor of anyone, would you do so by repeating a certain paragraph a number of times, saying the same words over and over? Would you make your request while you are counting between your fingers a certain number of beads in order to make sure that you said or repeated them just exactly so many times, and no more or less? Would you, for instance, pour out your feelings or love to someone special in the same way? Is praying a prayer, like the prayers of the Rosary, sharing your feelings or heart, with the Lord? No. It is then only an automatic or mechanical performance of the lips and fingers, a vain repetition of words, a heathen practice, as Christ noted (Matt. 6:7).³⁸

23. I could never be a Roman Catholic because the Roman Catholic Church believes in "praying for the dead."

The Roman Catholic Church believes in "prayer for the dead" in which these lost souls could be saved or released from purgatory for their sins.³⁹

Roman Catholics believe in saying prayers of indulgences for those who have died in an effort to get them released from purgatory and have them go to heaven. "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...." The Council of Trent stated, "that purgatory exists, and that the souls detained therein are helped by the suffrages of the faithful, but especially by the acceptable sacrifice of the altar." The Second Ecumenical Council of Florence in 1439 stated that the souls in purgatory are "purified by purgatorial pains after death; and that for relief from these pains they are benefited by the suffrages of the faithful in this life, that is by Masses, prayers, and almsgiving...."⁴⁰

"The fact that the souls of believers go immediately into God's presence means that we should not pray for the dead. Although this idea is taught in 2 Maccabees 12:42-45, it is nowhere taught in the Bible

itself. More over, there is no indication that this was the practice of any Christians at the time of the New Testament, not should it have been. Once believers die they enter into God's presence and they are in a state of perfect happiness with Him. What good would it do to pray for them anymore? ...Further the souls of unbelievers who die go to a place of punishment and eternal separation from the presence of God. It would do no good to pray for them either, since their final destiny has been settled by their sin and their rebellion against God in this life. To pray for the dead therefore is simply to pray for something that God has told us has already been decided. Moreover, to teach that we should pray for the dead or encourage others to do so, would be to encourage false hope that the destinies of people might be changed after they die, something which Scripture nowhere encourages us to think."⁴¹

24. I could never be a Roman Catholic because the Roman Catholic Church offers prayers “to saints.”

The Roman Catholic Church teaches people to pray to “saints.” A Catholic Priest explains, "Saints are our brothers in the faith. After they die, their relationship with Christ and us becomes even deeper. If Christians can pray for one another while alive, much more can they do so after being completely united with Christ in heaven. God testifies of their holiness and draws us to imitate their example by working miracles through their intercession, but always with God's power."⁴²

However, "Roman Catholics cannot explain how dead saints can hear our prayers. It is impossible for dead Roman Saints who are only creatures and infinitely less than God, to listen and to answer thousands upon thousands of petitions made by Roman Catholics at one and the same time simultaneously in different countries, in different languages, and many of them not expressed orally but only mentally, without being like God Almighty present everywhere knowing the secrets of the hearts."⁴³ "As for the Roman Catholic practice of the living invoking the spirits of the dead, it has more in common with spiritism and divination, both condemned in Scripture, than with any Christian practice (Deut. 18:10,11)."⁴⁴

25. I could never be a Roman Catholic because the Roman Catholic Church “forbids priests and nuns to marry.”

The Roman Catholic Church demands that priests and nuns be “unmarried” or “celibate.” "...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."⁴⁵

The Bible calls a teaching that forbids someone to marry as demonic, (1 Tim. 4:3). Celibacy for the kingdom of God is not mandatory, but is an individual choice, (1 Cor. 7:1-40).

26. I could never be a Roman Catholic because the Roman Catholic Church practices “abstaining from meat on certain days.”

The Roman Catholic Church sees “fasting” as a part of penance for sin. It is traced to the Old Testament (Lev. 16:29) where “fasting” has become “abstinence” through implication. Tradition does not say to eat fish, only required people to abstain from eating of meat on all Fridays. In 1900's as people made more money they could afford more meat. The church wanted to curb gluttony so they restricted meat eating. In 1966 the Second Vatican under the “Apostolic Constitution” of Pope Paul VI, who changed abstaining from meat every Friday all throughout the year, to just Lent, Ash Wed. an Good Friday.⁴⁶

The Bible actually does not forbid any eating of meat, (1 Tim. 4:3; Mat. 6:16).

27. I could never be a Roman Catholic because the Roman Catholic Church “venerates statues in church.”

The Roman Catholic Church believes that having a statue gives honor to the one it represents. It allows the worshipper to remember them. The Roman Catholic Church uses the “bronze serpent” (Num. 21:8-9) to justify the use of statues.⁴⁷

The Bible states not to have or make images or statues, (Ex. 20:2-3; 32:4,8) and no bowing to images (Deut. 5:9).

28. I could never be a Roman Catholic because the Roman Catholic Church “calls the priest "father" and the Pope "father."”

The Roman Catholic Church calls its leader the “pope” which in Latin is “papa” or “father.” The priests in the Roman Catholic Church are also called “father.” The Roman Catholic Church views the “institution” as the one who “gives life” and “nourishes” the followers, thus the leaders are called “fathers” and “mothers.” This stems from tradition back to Charlemagne’s day (800AD) which was enlarged by Innocent III, Leo I, Gregory I and Gregory VII.

The Bible refers to the Old Testament patriarchs as “father” such is the case of “father Abraham.” However, this refers to the “covenant” relationship between God and Israel. No New Testament passage tells us to call people in church “father.” There is a “father” figure where someone helps others in their spiritual walk, (1 Cor. 4:14-15; 1 John 2:13-14) but this is not a spiritual “office” or “title” for a leader in the church. In fact the Bible teaches we should call no spiritual leader “father,” (Mat. 23:9).

29. I could never be a Roman Catholic because the Roman Catholic Church views “sanctification is equal with salvation and the reception of grace through the sacraments”

The Roman Catholic Church teaches that sanctification preserves the grace of justification received at baptism and sanctification increases the grace of justification. Sanctification starts with baptism and by the process of sanctification through the sacraments the catholic is being saved.^{48,49}

The Bible teaches there is a difference between “justification” (being declared righteous) and “sanctification” (being set apart from sin unto God). These are two separate acts.

30. I could never be a Roman Catholic because the Roman Catholic Church views “justification is a process that extends through the whole life of the individual right up to the judgment.”

The Roman Catholic Church teaching on justification is that it is imperfect and incomplete. It starts with the infusion of grace through baptism and then increases through the sacraments. Thus justification and sanctification are also confused. Actually every time a Roman Catholic sins he must be re-justified.^{50,51}

However, the Bible reveals “justification” as perfect and complete, (Rom 5:1-2). It takes place at salvation and it is a one time act. It is not associated with sanctification.

31. I could never be a Roman Catholic because the Roman Catholic Church follows a “priesthood based or patterned after the Old Testament priesthood.”

The Roman Catholic priesthood is based or patterned on the Old Testament after the priesthood of Aaron.⁵²

"In the Jewish priesthood (Heb. 7:18-28): (1.) there were many priests; (2.) they were men of infirmity; and (3.) it was necessary that they repeat their sacrifices many times, for their own sins and for those of the people. These same reasons apply with equal force against the Roman priesthood: (1.) they too are many, (2.) they too are men of infirmity, and (3.) they too repeat their sacrifices many times for themselves and for the people."⁵³

However, the church is patterned after a new priesthood after Christ and Melchizedek, (Heb. 7:5-24).

32. I could never be a Roman Catholic because the Roman Catholic Church holds to an “amillennial view of the end-times.”

The Roman Catholic Church teaches that the kingdom of God is present in the church today and at the consummation of the present age, the eternal state is inaugurated without any intervening millennial reign of Christ.^{54,55}

The Bible teaches a literal 1,000 year reign of Christ which is an actual “millennial reign of Christ, (Revelation 20:4-15).

33. I could never be a Roman Catholic because the Roman Catholic Church holds to a “theistic evolutionary view of creation.”

The Roman Catholic Church teaches that God created a part of the things and that He left the finish to evolution, which is a “theistic evolutionary” view of creation. The Roman Catholic Church officially had very little problems with Darwin when the controversy first was being discussed.⁵⁶

The Bible teaches us the Christ has created all things and is actively involved in creation from start to finish, (Col. 1:16-17).

34. I could never be a Roman Catholic because the Roman Catholic Church “canonizes members as saints.”

The Roman Catholic Church has canonized approximately 10,000 saints. The Roman Catholic Church teaches that the term “saint” is narrowly applied to such people who were venerated after their death for their good deeds. The Roman Catholic Church views saints as holy men and women who through extraordinary lives of virtue, have already entered heaven. These canonized saints by the Roman Catholic Church are venerated and prayed to, and their lives are held up as examples to be imitated. The process whereby the Roman Catholic Church has canonized saints has changed over the years, but today, an individual must have died, been dead for 5 years, investigated after first miracle done through their name, and verify another miracle after the first has been done in their name.⁵⁷

The Bible teaches that all members of the true church are saints, both living and dead, (Eph. 1:1; 2 Cor. 1:1). Saints were living, (Acts 9:2). The church doesn’t bestow the status of sainthood on church members. All who accept Jesus as Savior are “saints.” "The Bible, on the other hand, refers to all true believers as saints by virtue of their position in Christ (Eph. 1:1). They are sanctified in Christ Jesus, saints by calling (1 Cor. 1:2)."⁵⁸

35. I could never be a Roman Catholic because the Roman Catholic Church holds to “different categories of sin, venial and mortal sins.”

The Roman Catholic Church teaches two levels of sin: a lessor sin (venial) and a greater sin (mortal) “Venial” means “pardonable.” Venial sins are slight sins where there was not full consent of the will. These are punishable, but not by death.^{59,60}

“Mortal” means “death” Mortal sins which makes the individual in danger of punishment and death.^{61,62}

The Bible does list out many sins, but it calls all sin as sin. Sin is anything that does not conform to the character of God. One sin is as bad as a thousand sins. The Bible does not list or use the words “venial” or “mortal” to describe sin.

36. I could never be a Roman Catholic because the Roman Catholic Church requires the individual to “tell a priest his sins for absolution.”

The Roman Catholic Church believes that an individual must confess his or her sins to a priest because the priest is a mediator between God and man. "Confession to a priest is an essential part of the

sacrament of Penance: All mortal sins of which penitents after a diligent self-examination are conscious must be recounted by them in confession..."⁶³

The Bible teaches us that each individual can and must confess his or her sin directly to God.

37. I could never be a Roman Catholic because the Roman Catholic Church believes an "individual can pay for or redeem his own sins."

The Roman Catholic Church believes that the individual, through penance, pays for his own sins.

"Scripture says we need to confess sin not to a priest but to God (1 John 1:9). The Greek word for confess literally means 'to say the same things.' When I confess my sin to God, that means I am saying the same thing about my sin that God says about it. I am agreeing with God that I did wrong. No excuses! And following my confession, I can thank God that I am forgiven, because Jesus paid for my sin on the cross (2 Corinthians 5:21; Colossians 2:14). Instantly my fellowship with the Father is restored."⁶⁴

Confessing sin "one to another" (James 5:16) is proof against auricular confession to a priest. The "confessing of sins" in James 5:16, relates to a sick believer reviewing his life and if he has sinned against another believer, he confess that sin to that believer in hope that if his sickness was a result of that sin, the sickness could be taken or removed through resolution of that sin.⁶⁴

The Bible does not teach that anyone can redeem his own sins. Only Christ can redeem us from our own sins. Each individual is accountable for his own sins and must pay the penalty for sin which would mean eternity in hell, however, once redeemed, the individual does not pay for his sin because it is taken care of at the cross in Christ's sacrifice. (Rom. 8:1)

References:

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