

The Gospel According To Roman Catholicism

Roman Catholicism in Theory and Practice

By William W. McConnell
Pioneer Missionary to Costa Rica

First Missionary of the Central American Mission International, an organization founded by C.I. Scofield in 1890.

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Canons of the Council of Trent

"Canon 1 (p. 90): If any one says that the sacraments of the new law were not all instituted by Jesus Christ our Lord, or that there are more or less than seven -- that is, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony, or that any of these is not a sacrament in all truth and propriety -- let him be anathema.

Baptism. -- Canon 5 (p. 94): If anyone says that Baptism is not arbitrary -- that is, not necessary to obtain salvation -- let him be anathema.

Eucharist. -- Canon 1 (p. 134): If anyone denies that the Eucharist contains truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ, and consequently all of Christ, but shall say, on the contrary, that He is only present in sign or figure, let him be anathema. Canon 5: If anyone says that the principal fruit of the Holy Sacrament is the pardon of sins, or that no other proceeds from it, let him be anathema.

Penance. -- Canon 6 (p. 175): If anyone says that the mode of confessing in secret to the priest is foreign to the institution and precept of Jesus Christ, and that it is an invention of men, let him be anathema. Canon 7: If anyone says that it is not necessary, by Divine right, to confess in the Sacrament of Penance, to obtain the pardon of sins, all and each one of the mortal sins which, after due, diligent examination, can be remembered, altho they be hidden sins, and committed against the two last precepts of the decalog, or that it is not necessary to confess the circumstances, which change the species of sin, ...or that it is not necessary to confess venial sins, let him be anathema. Canon 10: If anyone says that priests, who are in mortal sin, have not power to bind and loose, or denies that priests alone are ministers of absolutionlet him be anathema. Canon 14: If anyone says that the satisfactions with which, through the grace of Jesus Christ, penitents redeem their sins, are not the worship of God, but human traditions, which obscure the doctrine of grace, the true worship of God, and even the benefit of the death of Christ, let him be anathema.

Extreme Unction. -- Canon 2 (p. 179): If anyone says that the sacred unction of the sick does not confer grace, nor pardon sins., nor alleviate the sick,let him be anathema. Canon 4: If any one says that the presbyters of the Church, which the blessed James exhorts to be taken to anoint the sick, are not the priests ordained by the Bishop, but the elders of any community, and that therefore the priest is not the only proper minister of extreme unction, let him be anathema

Orders. -- Canon 1 (p. 267) : If anyone says that there is not in the New Testament a visible and external priesthood, or that there is no power to consecrate, and offer the true body and blood of the Lord, nor to pardon or retain sin, but only the office and mere ministry of preaching the Gospel,let him be anathema. Canon 6: If anyone says that there is not hierarchy in the Catholic Church established by Divine institution, composed of Bishops, Presbyters, and ministers, let him be anathema.

Matrimony. -- Canon 1 (p. 297): If anyone says that matrimony is not truly and properly one of the seven sacraments of the evangelical law, instituted by Christ our Lord, but invented by men in the Church, and that it does not confer grace, let him be anathema."

Extracts from Ripaldes' Catechism

"Who is our Lady the Virgin Mary? She is a lady full of virtue and grace, who is the mother of God, and is in heaven. Our Lady the Virgin Mary is the only descendant of the sinner Adam, who was conceived without a spot of sin (p. 126).

"The Church has always condemned as heretics those who at any time have declared against the veneration and worship of the sacred images . . . the Council of Trent says that we ought to have and preserve, principally in the temples, the images of Jesus Christ, the Virgin Mother of God, and the other saints, and give them the honor and veneration due them (p. 128). Are we to pray also to the angels and saints? Yes, Father, as to our mediators (p. 131).

"Priestly Dignity. -- The dignity of the priests is such that, according to the expression of St. Augustine, the Son of God incarnates in his hands as in the bosom of the Virgin. The priest making Jesus Christ come into being upon the altar, by virtue of the words of consecration, becomes as his father, and as the husband of his most holy mother. The Son of God has put in the priest's power the keys of heaven, and in his hands has deposited the treasures of the faith, and into his care has delivered the flock, which he bought with his life. All the spiritual and eternal interests of humanity, all the value of the blood of Jesus Christ, all the work of sanctification and salvation of men, is in the priest's care. Jesus Christ has put himself, so to speak, at the disposition of the priests. Be stupefied with astonishment, O Heavens, be terrified, O earth, be confounded, O hell, at contemplating the immense dignity which God has given to the priest! Ah, if angels were capable of envy, they would envy none but the priests! Oh, the dignity of priests! Oh, my beloved priests, of how much veneration you are worthy! Angels reverence you, dominions venerate you, and princes in humiliation attend your sublime ministry! Oh, Christians, with what veneration, with what respect ought we to acknowledge these agents of God, these visible gods, who represent us to the invisible God, these gods on earth who take the place of God of Heaven! But the priests are not only worthy of our veneration on account of their sacred character and elevated dignity, but also for the multitude and greatness of the blessings which they dispense to us (p. 390)."

Extracts from Liguoris' "The Glories of Mary"

This is a very popular Roman Catholic book, many editions having been published, fully approved by the Church, and especially recommended by the cardinals Wiseman and Manning. Quotations are from the sixth edition, Spanish, Paris, 1883:

"She (Mary) is . . . the only hope of sinners (p. 69). In Judea, in olden times, there were cities of refuge, in which the criminals who there sought refuge were exempted from the punishment they merited. These cities are not now so numerous: *there is only one, and this is Mary* (p. 407).

"No one can be so suitable as Mary to detain with her hand the sword of Divine justice, preventing it from striking sinners. Before Mary came to the world, God lamented that there was no one to detain Him in the punishment of sinners; but the Virgin having been born, she appeases Him (p. 72).

"We will be heard and saved sooner by going to Mary, and invoking her holy name, than that of Jesus our Savior. We will find salvation sooner going to the mother than going to the Son (p. 82).

"Many things asked of God and not received are asked and received from Mary (p. 82). All obey the precepts of Mary, even God (p. 115).

"The salvation of all consists in being favored and protected by Mary. He whom the most holy Virgin protects is saved; he whom she does not protect is lost (p. 107).

"Whatever Mary says, the Son does (p. 118). Mary is called the door of heaven, because no one can enter that happy mansion who does not enter by Mary, who is the door (p. 99), Jesus Christ said:No one comes to me, unless my Mother first draws him by her prayers (p. 105). Having with God, O Mary, the authority of a mother, secure the pardon of the most obstinate sinners (p. 119).

"It is impossible for a devotee of Mary, who faithfully waits upon her, and commends himself to her, to be condemned (p. 147).

"He who does not serve the Virgin will die in sin; he who does not go to thee, Lady, will not get to heaven (p. 148).

"Mary says: He that comes to me, and hears what I tell him, will not be lost (p. 149)."