

The New Catholic Catechism

By David W. Cloud

The Roman Catholic Church published a new Catechism in 1992 in Latin and the English translation was completed in 1994. The following excerpts demonstrate without question that the Roman Catholic Church is apostate and cursed of God. Bible-believing people are commanded by God to separate from those who preach a false gospel. Some counter that not all Roman Catholics believe the following false doctrines. That might be so, but the fact is that the following is the most recent and most official declaration of true Catholic belief in print. If a professed Catholic does not agree with the following dogmas, he should not claim to be a Roman Catholic, because this IS Roman Catholicism.

The blasphemous dogmas of this official Catholic catechism reveal the blindness and wickedness of those "evangelicals" who are calling for closer relationships with Romanism.

It is interesting, in passing, to note that all Scripture references in this new catechism are cited from the Revised Standard Version or from the New Revised Standard Version. The fact that the chief Apostate "church" has put such an unhesitating stamp of approval upon the critical text and the modern versions thereof is evidence that those versions are corrupted.

We turn now to the Catechism itself:

Introduction by John Paul II

The Catechism of the Catholic Church is the result of very extensive collaboration; it was prepared over six years of intense work ... The project was the object of extensive consultation among all Catholic Bishops, their Episcopal Conferences or Synods, and of theological and catechetical institutes. As a whole, it received a broadly favourable acceptance on the part of the Episcopate. **It can be said that this Catechism is the result of the collaboration of the whole Episcopate of the Catholic Church ... the harmony of so many voices truly expresses what could be called the "symphony" of the faith.**

The Catechism of the Catholic Church, lastly, is offered to every individual ... who wants to know what the Catholic Church believes.

These statements put the lie to the popular idea that there is no one true Catholic dogma and that Romanism has no symphony of faith. It also proves that it IS possible for one to know and understand what Catholicism believes without being a trained Catholic theologian. Following are the heresies of the Roman Catholic Church which are reaffirmed in the new catechism:

TRADITION EQUAL WITH SCRIPTURE

80 Sacred Tradition and Sacred Scripture, then, are bound closely together and communicate one with the other.

82 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 honoured with equal sentiments of devotion and reverence.

BIBLE INTERPRETATION THE SOLE RIGHT OF POPE AND BISHOPS

100 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.

MARY, SINLESS, PERPETUAL VIRGIN, MOTHER OF GOD, QUEEN OF HEAVEN, CO- REDEMPTRESS WITH CHRIST

491 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...

494 ... As St. Irenaeus says, "Being obedient she became the cause of salvation for herself and for the whole human race." ...

495 ... the Church confesses that Mary is truly "Mother of God" (Theotokos).

508 From among the descendants of Eve, God chose the Virgin Mary to be the mother of his Son. "Full of grace," Mary is "the most excellent fruit of redemption" (SC 103): from the first instant of her conception, she was totally preserved from the stain of original sin and she remained pure from all personal sin throughout her life.

964 Mary's role in the Church is inseparable from her union with Christ and flows directly from it. "This union of the mother with the Son in the work of salvation is made manifest from the time of Christ's virginal conception up to his death"; it is made manifest above all at the hour of his Passion. ... enduring with her only begotten Son the intensity of his suffering, joining herself with his sacrifice in her mother's heart, and lovingly consenting to the immolation of this victim, born of her ...

966 "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 Assumption of the Blessed Virgin is a singular participation in her Son's Resurrection ... "In giving birth you kept your virginity... You conceived the living God and, by your prayers, will deliver our souls from death" (Byzantine Liturgy, Troparion, Feast of the Dormition, August 15th.).

968 "In a wholly singular way she cooperated by her obedience, faith, hope and burning charity in the Saviour's work of restoring supernatural life to souls. For this reason she is a mother to us in the order of grace."

969 "... Taken up to heaven she did not lay aside this saving office but by her manifold intercession continues to bring us gifts of eternal salvation. ... Therefore the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix."

ROSARY AND PRAYERS TO MARY

971 "The Church's devotion to the Blessed Virgin is intrinsic to Christian worship." The Church rightly honours "the Blessed Virgin with special devotion. ..." 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.

FULLNESS OF SALVATION ONLY THROUGH THE CATHOLIC CHURCH

The Second Vatican Council's Decree on Ecumenism explains: "For it is through Christ's Catholic Church alone, which is the universal help toward salvation, that the fullness of the means of salvation can be obtained. It was to the apostolic college alone, of which Peter is the head, that we believe that our Lord entrusted all the blessings of the New Covenant, in order to establish on earth the one Body of Christ into which all those should be fully incorporated who belong in any way to the People of God."

846 Basing itself on Scripture and Tradition, the Council teaches that the Church, a pilgrim now on earth, is necessary for salvation ... thereby affirmed at the same time the necessity of the Church which men enter through Baptism as through a door. Hence they could not be saved who, knowing that the Catholic Church was founded as necessary by God through Christ, would refuse either to enter it or to remain in it.

ALL GRACE COMES THROUGH THE CATHOLIC CHURCH

819 Christ's Spirit uses these Churches and ecclesial communities as means of salvation, whose power derives from the fullness of grace and truth that Christ has entrusted to the Catholic Church. All these blessings come from Christ and lead to him, and are in themselves calls to "Catholic unity."

834 Particular Churches are fully catholic through their communion with one of them, the Church of Rome "which presides in charity." "For with this church, by reason of its pre-eminence, the whole Church, that is the faithful everywhere, must necessarily be in accord" (St. Irenaeus, *Adv. Haeres.*, 3,3,2:PG 7/1,849; cf. Vatican Council I: DS 3057).

NO CHRISTIAN UNITY APART FROM THE CATHOLIC CHURCH

820 Christ bestowed unity on his Church from the beginning. This unity, we believe, subsists in the Catholic Church as something she can never lose ... The desire to recover the unity of all Christians is a gift of Christ and a call of the Holy Spirit.

SALVATION INCLUDES THE MUSLIMS

841 The plan of salvation also includes those who acknowledge the Creator, in the first place amongst whom are the Muslims; these profess to hold the faith of Abraham, and together with us they adore the one, merciful God, mankind's judge on the last day.

SUPREMACY OF THE POPE

882 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."

891 The Roman Pontiff, head of the college of bishops, enjoys this infallibility in virtue of his office, when, as supreme pastor and teacher of all the faithful -- who confirms his brethren in the faith -- he proclaims by a definitive act a doctrine pertaining to faith or morals. ... The infallibility promised to the Church is also present in the body of bishops when, together with Peter's successor, they exercise the supreme Magisterium," above all in an Ecumenical Council. ... This infallibility extends as far as the deposit of divine Revelation itself.

PRAYERS OF THE DEAD

956 "Being more closely united to Christ, those who dwell in heaven fix the whole Church more firmly in holiness. ... They do not cease to intercede with the Father for us, as they proffer the merits which they acquired on earth through the one mediator between God and men, Christ Jesus. ... So by their fraternal concern is our weakness greatly helped."

PRAYERS FOR THE DEAD

958 "In full consciousness of this communion of the whole Mystical Body of Jesus Christ, the Church in its pilgrim members, from the very earliest days of the Christian religion, has honoured with great respect the memory of the dead; and `because it is a holy and a wholesome thought to pray for the dead that they may be loosed from their sins' she offers her suffrages for them." Our prayer for them is capable not only of helping them, but also of making their intercession for us effective.

SALVATION THROUGH BAPTISM

1263 By Baptism all sins are forgiven, original sin and all personal sins, as well as all punishment for sin.

1257 The Lord himself affirms that Baptism is necessary for salvation. ... The Church does not know of any means other than Baptism that assures entry into eternal beatitude; this is why she takes care not to neglect the mission she has received from the Lord to see that all who can be baptized are "reborn of water and the Spirit." God has bound salvation to the sacrament of Baptism...

1265 Baptism not only purifies from all sins, but also makes the neophyte "a new creature," an adopted son of God, who has become a "partaker of the divine nature," member of Christ and co-heir with him, and a temple of the Holy Spirit.

1267 ... From the baptismal fonts is born the one People of God of the New Covenant...

PENANCE NECESSARY FOR SALVATION

980 It is through the sacrament of Penance that the baptized can be reconciled with God and with the Church: "Penance has rightly been called by the holy Fathers `a laborious kind of baptism.' This sacrament of Penance is necessary for salvation for those who have fallen after Baptism, just as Baptism is necessary for salvation for those who have not yet been reborn" (Council of Trent (1551): DS 1672; cf. St. Gregory of Nazianzus, Oratio 39, 17: PG 36,356).

THE CHURCH CAN FORGIVE SINS

982 There is no offense, however serious, that the Church cannot forgive. ... Christ who died for all men desires that in his Church the gates of forgiveness should always be open to anyone who turns away from sin.

PURGATORY

1030 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.

1031 The Church gives the name Purgatory to this final purification of the elect, which is entirely different from the punishment of the damned. The Church formulated her doctrine of faith on Purgatory especially at the Council of Florence and Trent. The tradition of the Church, by reference to certain texts of Scripture, speaks of a cleansing fire. "As for certain lesser faults, we must believe that, before the Final Judgment, there is a purifying fire."

INDULGENCES AND GOOD WORKS FOR THE DEAD

1032 From the beginning the Church has honoured the memory of the dead and offered prayers in suffrage for them, above all the Eucharistic sacrifice, so that, thus purified, they may attain the beatific vision of God. The Church also commends almsgiving, indulgences and works of penance undertaken on behalf of the dead.

SACRAMENTS AND LITURGY COMMUNICATE GRACE

1084 By the action of Christ and the power of the Holy Spirit they [the sacraments] make present efficaciously the grace that they signify.

1131 The sacraments are efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us.

SACRAMENTS NECESSARY FOR SALVATION

1129 The Church affirms that for believers the sacraments of the New Covenant are necessary for salvation. ... The fruit of the sacramental life is that the Spirit of adoption makes the faithful partakers in the divine nature by uniting them in a living union with the only Son, the Saviour.

INFANTS BORN AGAIN THROUGH BAPTISM

1250 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 ... 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.

THE MASS A RE-SACRIFICE OF CHRIST

1414 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.

1365 Because it is the memorial of Christ's Passover, the Eucharist is also a sacrifice. ... In the Eucharist Christ gives us the very body which he gave up for us on the cross, the very blood which he "poured out for many for the forgiveness of sins."

1367 The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice: ... "In this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and offered in an unbloody manner."

THE MASS IS A CONVERSION OF BREAD AND WINE INTO THE VERY CHRIST

1376 The Council of Trent summarizes the Catholic faith by declaring "... 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."

1413 By the consecration the transubstantiation of the bread and wine into the Body and Blood of Christ is brought about. Under the consecrated species of bread and wine Christ himself, living and glorious, is present in a true, real and substantial manner: his Body and his Blood, with his soul and his divinity (cf. Council of Trent: DS 1640; 1651).

1374 ... In the most blessed sacrament of the Eucharist "the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, the whole Christ is truly, really, and substantially contained."

PRIEST HAS THE POWER TO CONVERT BREAD AND WINE INTO CHRIST

1375 It is by the conversion of the bread and wine into Christ's body and blood that Christ becomes present in this sacrament. ... The priest, in the role of Christ, pronounces these words, but their power and grace are God's. This is my body, he says. This word transforms the things offered. ... The power of the blessing prevails over that of nature, because by the blessing nature itself is changed.

MASS CONDUCTED IN COMMUNION WITH THE DEAD

1370 ... In communion with and commemorating the Blessed Virgin Mary and all the saints, the Church offers the Eucharistic sacrifice.

ELEMENTS OF THE MASS TO BE WORSHIPPED AND CARRIED IN PROCESSIONS

1418 Because Christ himself is present in the sacrament of the altar he is to be honoured with the worship of adoration.

1378 Worship of the Eucharist. In the liturgy of the Mass we express our faith in the real presence of Christ under the species of bread and wine by, among other ways, genuflecting or bowing deeply as a sign of adoration of the Lord. ... reserving the consecrated hosts with the utmost care, exposing them to the solemn veneration of the faithful, and carrying them in procession.

ALL SINS MUST BE CONFESSED TO A PRIEST

1493 One who desires to obtain reconciliation with God and with the Church, must confess to a priest all the unconfessed grave sins he remembers after having carefully examined his conscience. The confession of venial faults, without being necessary in itself, is nevertheless strongly recommended by the Church.

1456 All mortal sins of which penitents after a diligent self-examination are conscious must be recounted by them in confession, even if they are most secret and have been committed against the last two precepts of the Decalogue. ... those who fail to do so and knowingly withhold some, place nothing before the divine goodness for remission through the mediation of the priest, 'for if the sick person is too ashamed to show his wound to the doctor, the medicine cannot heal what it does not know.'

1497 Individual and integral confession of grave sins followed by absolution remains the only ordinary means of reconciliation with God and with the Church.

FORGIVENESS OF SINS AND ESCAPE FROM PURGATORY THROUGH INDULGENCES

1471 An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints. ... Indulgences may be applied to the living or the dead.

1478 An indulgence is obtained through the Church who ... intervenes in favour of individual Christians and opens for them the treasury of the merits of Christ and the saints to obtain from the Father of mercies the remission of the punishments due for their sins. ...

1479 Since the faithful departed now being purified are also members of the same communion of saints, one way we can help them is to obtain indulgences for them, so that the temporal punishments due for their sins may be remitted.

SALVATION THROUGH THE GOOD WORKS OF THE "SAINTS"

1475 In this wonderful exchange, the holiness of one profits others ... Thus recourse to the communion of saints lets the contrite sinner be more promptly and efficaciously purified of the punishments for sin.

1476 We also call these spiritual goods of the communion of saints the Church's treasury...

1477 This treasury includes as well the prayers and good works of the Blessed Virgin

Mary. They are truly immense, unfathomable and even pristine in their value before God. In the treasury, too, are the prayers and good works of all the saints. ... In this way they attained their own salvation and at the same time cooperated in saving their brothers in the unity of the Mystical Body.

VENERATION OF RELICS

1674 Besides sacramental liturgy and sacramentals, catechesis must take into account the forms of piety and popular devotions among the faithful ... such as the veneration of relics, visits to sanctuaries, pilgrimages, processions, the stations of the cross, religious dances, the rosary, medals, etc.

VENERATION OF IMAGES

2131 Basing itself on the mystery of the incarnate Word the seventh ecumenical council at Nicaea (787) justified against the iconoclasts the veneration of icons -- of Christ, but also of the Mother of God, the angels and all the saints. By becoming incarnate, the Son of God introduced a new "economy" of images.