



APPENDIX 7

◀The Catholic Catechism▶

◀Appendix 7: The Roman Catholic Catechism▶

Catholicism's Method of Interpretation

Usually the Catholic Church interprets Scripture allegorically. But occasionally they will take an obvious figure of speech and interpret *it* literally. For example, Adam and Eve are not interpreted to be real people but are used in a fictitious story about the perpetual struggle between good and evil, and yet:

- “Eat my flesh, and drink my blood” is interpreted literally, even though in the same chapter (John 6) where Jesus says “I am the bread of life. He who comes to Me will never hunger, and he who believes in Me will never thirst.” When he said that he did not become bread. And in 1 Corinthians 11, when he said “eat this bread and drink this cup” he was not speaking literally because the cup is a solid, not a liquid that one could drink.
- When Paul writes in 1 Corinthians 12:27 that “now you are Christ’s body,” it is another figure of speech that the Catholic Church chooses to interpret literally, apparently as a way to support an aspect of their Tradition. The Catechism’s striking paragraph 795 says,
 - “Let us rejoice then and give thanks that we have become not only Christians, but Christ himself. Do you understand and grasp, brethren, God’s grace toward us? Marvel and rejoice: we have become Christ. For if he is the head, we are the members; he and we together are the whole man.” -- as if Christ needs us to be a whole man(??)

Contradictions and Confusion

Is the Mass Bloody or Unbloody? The Catechism refers to the “body and blood” of Jesus 29 times, including Paragraph 1376: “It 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 [is] called transubstantiation.”

Twice (1367 and 1369) the Catechism calls the Mass unbloody. “The same Christ who offered himself once in a bloody manner on the altar of the cross is contained and is offered in an unbloody manner.”

Scripture says,

- “Without the shedding of blood, there is no forgiveness.” (Hebrews 9:22)
- “He said, ‘It is finished!’ Then he bowed his head and gave up his spirit.” (John 19:30)
- “But our High Priest offered himself to God as a single sacrifice for sins, good for all time. Then he sat down in the place of honor at God’s right hand.” Hebrews 10:12)

Victim? 1367 also says, “The sacrifice of Christ and the sacrifice of the Eucharist are one single sacrifice: “The victim is one and the same: in this divine sacrifice which is celebrated in the Mass.”

Scripture says Christ is anything but a victim, e.g.:

- “No one can take my life from me. I sacrifice it voluntarily. For I have the authority to lay it down when I want to and also to take it up again. For this is what my Father has commanded.” (John 10:18)
- “Don’t you realize that I could ask my Father for thousands of angels to protect us, and he would send them instantly?” (Matthew 26:53)

Roman Catholic Justification (from [website](#))

Roman Catholic teaching on justification places more emphasis on works, sacraments, and obeying the law than on personal faith. In fact, Catholics are condemned if they believe they are justified by faith alone. Canon 9 of the Council of Trent states: "If anyone says that the sinner is justified by faith alone, meaning that nothing else is required to cooperate in order to obtain the grace of justification...let him be anathema."

The Catholic Church teaches that the grace of justification comes, not through faith but through the sacraments, beginning with baptism. From paragraph 1992 of the Catechism of the Catholic Church we read: "Justification is conferred in Baptism, the sacrament of faith. It conforms us to the righteousness of God, who makes us inwardly just by the power of his mercy."

Paragraph 2027 teaches Catholics that they can merit the unmerited favor of God: "Moved by the Holy Spirit, we can merit for ourselves and for others all the graces needed to attain eternal life."

The Catechism of the Catholic Church opposes God's Word by teaching that justification:

- 1) is not by faith, but is obtained *without personal faith* through baptism (1992)
- 2) is not entirely the work of God, but a cooperative *work* between God and man (1993)
- 3) is not permanent, but can be lost by sin and regained through sacraments (1446)
- 4) is not different from sanctification, but includes it (2019)
- 5) is not a legal declaration by God, but *conforms us to* the righteousness of God (2020)

In conclusion, God desires all men to be saved and to come to the knowledge of the truth (1 Tim. 2:4). No one can be saved by trying to merit God's favor. His word reveals that we are justified by grace—the unmerited and undeserved gift of God (Rom. 3:24). This gift can only be received when one forsakes all efforts to save him- or herself and believes on the Lord Jesus Christ (Rom. 5:1). The grace that brings us salvation instructs us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age (Titus 2:11-12). Thus, the life of a justified person produces evidence that reflects the divine nature that has been imparted. In this way God alone is worthy of all honor, glory, and praise.

Catholicism's Opposition to the Bible (from [website](#))

In our conversations with hundreds of former Catholics, most of them tell us they were never encouraged to read the Bible. In fact, many of them said their priests actually discouraged them from reading the Bible because it was too difficult to understand. Could it be that the priests were worried that people would interpret the Scriptures correctly and undermine the authority of the Church? Or were the priests worried that those who studied God's Word would realize they were sitting under deceptive teachers and leave the church?

Historically, popes have openly condemned the reading of the Bible and often persecuted those who were caught with the Scriptures in their possession. Many loyal and devoted Catholics still deny the Vatican's fierce opposition to the Bible because they do not know their church's sordid history.

The Council of Toulouse in 1229 A.D, stated: "We prohibit laymen possessing copies of the Old and New Testament ... We forbid them most severely to have them in the popular vernacular."

The Council of Trent in the 16th century placed the Bible on its list of prohibited books. People were forbidden to read the Bible without a license from a Roman Catholic bishop. The council warned: "If anyone shall dare to read or keep in his possession that book, without such a license, he shall not receive absolution (from the punishment of sins) till he has given it up to his ordinary (bishop)."