

### **Are Roman Catholicism and Christianity the same thing?**

No, Roman Catholicism and Christianity are not the same thing. Christianity is properly defined by certain doctrines that are revealed in the Bible. It is not defined by simply saying that as long as you believe in Jesus, you're a Christian. Mormons believe in Jesus, but their Jesus is a brother of the devil in the pre-existence. The Jesus of the Jehovah's Witnesses is Michael the Archangel. So, just saying you believe in Jesus doesn't make you a Christian. This is why the Bible tells us who Jesus really is--God in flesh, creator of the universe. Likewise, there are essential doctrines; and if any of those essential doctrines are violated, then a church would only appear to be Christian but not really be Christian. What are those doctrines? The Bible tells us. Let's take a look.

1. There is only one God, and you are to serve no other gods ([Exodus 20:3](#); [Isaiah 43:10](#); [44:6, 8](#)).
2. Jesus is both God and man ([John 1:1, 14](#); [8:24](#); [Col. 2:9](#); [1 John 4:1-4](#)).
3. Jesus rose from the dead physically ([John 2:19-21](#); [1 Cor. 15:14](#)).
4. Salvation is by grace through faith ([Rom. 5:1](#); [Eph. 2:8-9](#); [Gal. 3:1-2](#); [5:1-4](#)).
5. The gospel is the death, burial, and resurrection of Jesus according to the scriptures ([1 Cor. 15:1-4](#); [Gal. 1:8-9](#)).
6. God is a Trinity ([Matt. 28:19](#); [1 Cor. 12:4-6](#); [2 Cor. 13:14](#)).
7. Jesus was born of the virgin Mary ([Matt. 1:25](#)).

So, someone who is a true Christian will believe these things and not violate them. Roman Catholicism violates two of them (#1 and #4). First of all, by its practice of promoting Mary (and the Saints) to the level of God-like capabilities, they break the commandment to have no other gods before the true and living God.

In Roman Catholicism, they say that Mary is the mediatrix (go between) (Catechism of the Catholic Church paragraph 969).

Catholicism teaches that Mary made atonement for the sins of man (Fundamentals of Catholic Dogma, page 213); Mary is the subject of preaching and worship (Vatican Council II, p. 420); etc.

Also, Catholicism violates the biblical doctrine of salvation by grace through faith alone. Paul the Apostle, for example, tells us in **Romans 4:5**, "**But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness.**" (NASB) But Roman Catholicism denies that and says, ". . . so that all men may attain salvation through faith, Baptism, and the observance of the Commandments," (CCC, par 2068). Also, consider this:

"If any one saith, that by faith alone the impious is justified; in such wise as to mean, that nothing else is required to co-operate 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" (Council of Trent, Canons on Justification, Canon 9).

So, even though Roman Catholicism claims to be Christian and that it is the one true church, it violates the essentials of the Christian faith. It goes beyond what is written in God's word (**1 Cor. 4:6**). It denies the sole and true sovereignty of the living God by promoting prayer to and the worship of Mary. Also, it denies justification by faith alone in Christ alone. It is not a Christian church.

It is necessary to study Roman Catholicism because there are significant differences between Protestant and Roman Catholic doctrines. Protestants accuse the Catholics of being unscriptural, and the Catholics state that the Protestants do not have the true faith carried through the centuries by the Catholic Church. On whichever side you fall, the real issue is whether or not the Roman Catholic Church is representing true Christianity.

If you are a Roman Catholic, please understand that this teaching is not meant to offend you in any way. It is dedicated to examining the truth, all truth, and comparing it to the Bible. No matter who it is or what group is proclaiming truth, we know that the Bible is the Word of God and that no truth from God will contradict it. I urge you to examine what we are teaching here and see if what is being taught here is true. If you do, you will be doing exactly what the Bible commands: to examine all things (**1 Thess. 5:21; 1 Pet. 3:15; 2 Tim. 2:15; Acts 17:11; Jude 3**). Since the Catholic Church holds the Bible to be the word of God, I am putting Catholic doctrine to the biblical test.

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1. *Catechism of the Catholic Church*, paragraph 82.

Much of the information is taken from [carm.org](http://carm.org) written by Matt Slick

If you are a Protestant, you will probably feel more comfortable with this teaching because it will essentially expose Roman Catholic teachings. It is apparent that the Roman Church has added much to the scope of Christian doctrine that is not revealed in scripture. This is an issue that needs to be addressed. It is vital.

The Protestant Church cites the Bible alone as the source of doctrinal knowledge. The Catholic church, on the other hand, cites the **Bible and Tradition**.

Please consider the following:

" . . . 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."<sup>1</sup>

Apparently, it is Tradition that is the source of doctrines which are clearly not taught in the Bible, but which the Catholic Church still says are implicit within its text and elucidated through Apostolic Tradition. Some of them are as follows: The Mass, Penance, Veneration of Mary, Purgatory, Indulgences, the Priesthood, the Confessional, the Rosary, Venial and Mortal Sins, and statues in the Church. The issue is whether or not these teachings of the Roman Catholic Church are credible. Do they accurately represent Christianity? Can they be substantiated with the Bible? Do they contradict the Bible?

Through this teaching we will attempt to examine the doctrines of Rome and compare them with the Bible to see if they are supported or contradicted by God's Word. We know that all truth in God's Christian Church comes from Him through the Holy Spirit. It will not, therefore, be contradictory. Let us see what God's written word says and compare it to the Unwritten Word which is the Roman Catholic Church's term for Tradition.

### **Did the Roman Catholic church give us our Bible?**

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Roman Catholics often say that it was their church that gave us the Bible. They sometimes claim this when defending their "Sacred Tradition," so that they might support extra-biblical teachings such as purgatory, penance, indulgences, and Mary worship. They often say the only way the Christian church knew what books are to be included in the Canon of Scripture was because it was revealed by word-of-mouth in the early church, that is, by the tradition of the Catholic Church. Furthermore, they imply that *their* church, not the Protestant churches, has the "authority" to decide what scripture really is.

There is a problem here, though. Let me illustrate.

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If Jesus were to write a sentence on papyrus, it would automatically be inspired. Would the Catholic church then approve of it and *declare* it true, or would it *recognize* it as true? If the RCC declared it to be true by its authority, then it is setting itself above the words of Christ. On the other hand, if it *recognizes* Jesus' words as authoritative, then it is doing just that, recognizing what is already authoritative. The Christian church recognizes God's word as inspired and true. It does not declare it to be inspired and true lest it claim its own authority to decide the truth of God's word.

## Tradition

So, back to the issue of "sacred tradition." The Catholic Church's argument *implies* that its tradition is superior to Scripture. Of course, we are not saying that the Roman Catholic church teaches that tradition is above Scripture. But when Sacred Tradition is claimed to be the thing by which Scripture is given, then tradition is inadvertently the thing that gives blessing and approval to the Bible. Heb. 7:7 says, "**But without any dispute the lesser is blessed by the greater.**"(NASB) The unfortunate psychological effect of saying that Roman Catholic tradition is what gave us the Bible is that it elevates their tradition to a level far greater than what is permitted in Scripture. In fact, it is contradicted by scripture:

1 Cor. 4:6, "**Now these things, brethren, I have figuratively applied to myself and Apollos for your sakes, that in us you might learn not to exceed what is written, in order that no one of you might become arrogant in behalf of one against the other.**"(NASB)

The Bible tells us to obey the Word of God - to not go beyond the written Word (1 Cor. 4:6). Unfortunately, the problem with an elevated status of Roman Catholic church tradition is that it results in various justifications of its non-biblical teachings such as prayer to Mary, purgatory, indulgences, penance, works of righteousness, etc. Because it has deviated from trusting God's Word alone, it has ventured into unscriptural areas. Nevertheless, did the Roman Catholic Church give us the Bible? No, it did not.

First of all, the Roman Catholic Church was not really around as an organization in the first couple hundred years of the Christian Church. The Christian church was under persecution, and official church gatherings were very risky in the Roman empire due to the persecution. Catholicism, as an organization with a central figure located in Rome, did not occur for quite some time in spite of its claim they can trace the [papacy](#) back to Peter.

Second, the Christian Church recognized what was Scripture. ***It did not establish it.*** This is a very important point. The Christian Church recognizes what God has inspired and pronounces that recognition. In other words, *it discovers what is already authentic.* Jesus said, "**my sheep hear my voice, and I know them, and they follow me...**" (John 10:27). (KJV)

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The church hears the voice of Christ; that is, it recognizes what is inspired, and it follows the word. It does not add to it as the Roman Catholic Church has done. Therefore, it is not following the voice of Christ.

**Third**, the Roman Catholic Church did not give us the Old Testament which is the Scripture to which Christ and the apostles appealed. If the Roman Catholic Church wants to state that it gave us the Bible, then how can they rightfully claim to have given us the Old Testament which is part of the Bible? It didn't, so it cannot make that claim. The fact is that the followers of God, the true followers of God, recognize what is and is not inspired.

**Fourth**, when the apostles wrote the New Testament documents, they were inspired by the power of the Holy Spirit. There wasn't any real issue of whether or not they were authentic.

Their writings did not need to be deemed worthy of inclusion in the Canon of Scripture by a later group of men in the so-called Roman Catholic Church. To make such a claim is, in effect, to usurp the natural power and authority of God himself that worked through the Apostles.

**Fifth**, the Scripture says, ***"But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, 21 for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God,"*** (NASB) (2 Pet. 1:20-21). The Bible tells us that the Scriptures are inspired by the Holy Spirit. Therefore, the very nature of the inspired documents is that they carry power and authenticity in themselves. They are not given the power or the authenticity of ecclesiastical declaration.

The Christian church, as an earthly organization, recognized the Word of God (John 10:27). It didn't give us the Word of God. Also, it was the Jews who gave us the Old Testament. The authenticity of the New Testament documents rests in the inspiration of God through the apostles--not the Catholic Church. Furthermore, the Roman Catholic Church did not give us the Old Testament. The Jews did. How can the Roman Catholic Church claim it gave us the Bible when it did not give us the Old Testament? Finally, when the Catholic Church claims that it is the source of the sacred Scriptures, it is, in effect, placing itself above the word of God by claiming that through its authority we received the word of God.

If you're a Catholic, can you know for sure if you are going to heaven when you die? As a Protestant, I can say that I know I am going to heaven. This isn't arrogance. It is confidence in the work of Christ and not my own work. It is confidence in the ability of Jesus to save me completely, to have fulfilled all of the Law perfectly, and to have cleansed me from my sin totally. Therefore, because all my hope and trust are in him and not what I can do, I know I am going to heaven. If my salvation depended on my goodness and abilities in any way, then I can't have any confidence that I will make it to heaven because I am an imperfect sinner. But

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God is perfect and requires holiness (1 Pet. 1:16). This is why God provided Jesus who fulfilled the Law (Matt. 5:17), including loving God (Deut. 6:5) and loving your neighbor (Lev. 19:18).

In other words, Jesus did everything that is necessary for us to do. This is why we should trust Jesus alone and not Jesus and our goodness or Jesus and our church or Jesus and our ability to love God and our neighbor.

But, what about you? Do you have that confidence? If not, perhaps it is because of the requirements that the Roman Catholic Church has stated in the Catechism of the Catholic Church.

“The Lord himself affirms that Baptism is necessary for salvation,” (CCC 1257).

1. “Basing itself on Scripture and Tradition, the Council teaches that the Church, a pilgrim now on earth, is necessary for salvation,” (CCC 846).
2. “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,” (CCC 980).
3. “The Church affirms that for believers the sacraments of the New Covenant are necessary for salvation, (CCC 1129).
4. “Service of and witness to the faith are necessary for salvation,” (CCC 1816).
5. “The authority of the Magisterium extends also to the specific precepts of the natural law [i.e., 10 Commandments, CCC 2070], because their observance, demanded by the Creator, is necessary for salvation,” (CCC 2036).

Is a Catholic able to keep all the requirements that the Roman Catholic Church says are necessary for salvation? We know they can't.

Is a Catholic sincere when they go to confession?

If you go to confession, then that means you are not keeping the law perfectly; otherwise, you would not need to go to confession. So, the very fact that you go to confession demonstrates you're not able to live up to the standard of God's requirement. But since the Roman Catholic Church says you are to keep the Law to be saved, please consider this:

1. Gal. 3:10, ***"For as many as are of the works of the Law are under a curse; for it is written, 'Cursed is everyone who does not abide by all things written in the book of the law.'"*** (NASB)

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2. James 2:10, *"For whoever keeps the whole law and yet stumbles in one point, he has become guilty of all."*(NASB)
3. God's standard is perfect. We are not. This is why we need to trust Jesus alone, so that we are justified by faith. What about you? Are you doing that? Or are you trusting in Jesus and your ability to keep the Law?
4. Rom. 3:28, *"For we maintain that a man is justified by faith apart from works of the Law." (NASB)*
5. Rom. 4:1-5, *"What then shall we say that Abraham, our forefather according to the flesh, has found? 2 For if Abraham was justified by works, he has something to boast about; but not before God. 3 For what does the Scripture say? "And Abraham believed God, and it was reckoned to him as righteousness." 4 Now to the one who works, his wage is not reckoned as a favor, but as what is due. 5 But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness."*

### The Roman Catholic Gospel

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This part of the teaching is written given in two parts. The *first* explains and documents the Roman Catholic Church's position on justification. The *second* part presents the true gospel in contrast to the Catholic Church's position. If you want to go straight to the gospel presentation for Catholics, simply scroll down the page.

Because of the great emphasis on Sacred Tradition within the Catholic Church and because so many Roman Catholics appeal to the authority of the Roman Catholic Church, the Word of God is often placed after the Catholic Church itself in relation to authority. Because of this, many Catholics appeal to their works--in combination with the sacrifice of Christ as a means of being justified before God. The Council of Trent expresses this plainly:

"If any one saith, that man is truly absolved from his sins and justified, because he assuredly believed himself absolved and justified; or, that no one is truly justified but he who believes himself justified; and that, by this faith alone, absolution and justification are affected; let him be anathema," (Canon 14, Council of Trent).

Justification is the legal declaration by God upon the sinner where God declares the sinner righteous in His sight. This justification is based completely and solely on the work of Christ on the cross. We cannot earn justification or merit justification in any way. If we could, then Christ died needlessly. *"I do not nullify the grace of God; for if righteousness comes through the Law, then Christ died needlessly,"* (Galatians 2:21). (NASB)

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Because righteousness cannot come through the Law (through our efforts of merit), the Bible declares that we are justified before God by faith.

1. ***"Therefore we conclude that a man is justified by faith without the deeds of the law," (Romans 3:28).*** (KJV)
2. ***"For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness," (Romans 4:3).*** (KJV)
3. ***"But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness," (Romans 4:5).***(NASB)
4. ***"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ," (Romans 5:1).*** (KJV)
5. ***"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God," (Ephesians 2:8).*** (KJV)

However, in Roman Catholicism, justification by faith is denied.

"If anyone shall say that justifying faith is nothing else than confidence in the divine mercy pardoning sins for Christ's sake, or that it is that confidence alone by which we are justified... let him be accursed," (Canon 12, Council of Trent).

Which are we to believe? The Roman Catholic Church or God's word? Furthermore, the RCC states that justification is received not by faith--but by baptism. The Catechism of the Catholic Church says in paragraph, 1992, that "...justification is conferred in Baptism, the sacrament of faith." This means that faith is not the instrument of obtaining justification; instead, it is an ordinance performed by a priest in the Roman Catholic Church.

Furthermore, baptism is only the initial grace along the road of justification. The Roman Catholic is to then maintain his position before God by his efforts.

"No one can MERIT the initial grace which is at the origin of conversion. 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," (Catechism of the Catholic Church 2027).

The problem here is that the RCC is teaching us to "merit for ourselves and for others all the graces need to attain eternal life." You cannot merit grace. Grace is unmerited favor. Merit is,

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according to the CCC 2006, "...the recompense owed by a community or a society for the action of one of its members, experienced either as beneficial or harmful, deserving reward or punishment..." CCC 2006. This means that merit is something owed.

By contrast, grace is something not owed. Therefore, the RCC is teaching contrary to God's word regarding grace and justification.

The sad result is that in Roman Catholicism, justification before God is a process that is maintained by the effort and works of the Roman Catholic. This is a very unfortunate teaching since it puts the unbearable burden of works' righteousness upon the shoulders of the sinner. By contrast, the Bible teaches that justification/salvation is by faith.

1. "***But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness,***" (Romans 4:5).

2. "***Therefore being justified by faith, we have peace with God through our Lord Jesus Christ,***" (Romans 5:1). (KJV)

3. "***For by grace are ye saved through faith; and that not of yourselves: it is the gift of God,***" (Ephesians 2:8). (KJV)

### **The Gospel for Roman Catholics**

The Gospel for Roman Catholics is the same as for anyone else, and it is obtained by grace through faith in believing and trusting in Jesus alone, who is God in flesh, for the forgiveness of sins. Salvation is not found in a true church. Salvation is not found in being good. Salvation is not found in good works. Salvation is not found in a sincere heart. Salvation is not found in making up for past sins by efforts of restoration or penance or indulgences. You can never do enough to please God.

Because God is so infinitely holy and righteous and because we are sinners, we are incapable of pleasing God by anything that we do. In fact, our righteous deeds are considered filthy rags before God (Isaiah 64:6). You can do nothing to earn forgiveness or keep forgiveness. Salvation before God is *not administered* to us through an earthly priest in the Catholic church by the sprinkling of water or giving of penance or recitation of formula prayers. Salvation for the Christian is not kept through the effort of the person who hopes and tries and worries about being good enough to stay saved.

Such error can only lead to despair and hopelessness and a desperate and unwarranted dependence on the Roman Catholic Church as the only means by which salvation can be

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distributed and maintained. In this error, people far too often seek to work their way to heaven by being good, by doing what the Catholic church teaches them to do, by prayers to Mary, by indulgences, by the Rosary, and by a host of other man-made works.

Remember, in the RCC, salvation is through the Church and its sacraments and not through Jesus alone--by faith alone. This is exactly how the cults of Mormonism and the Jehovah's Witnesses work who both teach that true salvation is found only in their church membership and in following the revelation and authority of their church teachers and traditions.

In great contrast to the position of the Roman Catholic Church, if you want to be forgiven of your sins, once and for all, then you need to come to Christ (Matthew 11:28). You need to receive Jesus as your Lord and Savior (John 1:12; Romans 10:13). You need to ask Jesus to forgive you of your sins (John 14:14) and trust in Him alone and in nothing that you can do. Remember, your good deeds have no merit before God (Isa. 64:6). Furthermore, if you have faith, it is because that faith is the work of God (John 6:28-29). If you believe, it is because God has granted that you believe (Philippians 1:29). It is not because you were baptized or have been good or have been sincere. It is all of God. The Lord must receive all the glory for salvation because it completely and totally rests in Him. Salvation rests in Christ alone, and it is received by faith apart from works.

Let us read the following scriptures carefully.

1. ***"For all have sinned and fall short of the glory of God,"*** (Romans 3:23). (KJV)
2. ***"For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord,"*** (Romans 6:23). (NASB)
3. ***"And He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His wounds you were healed,"*** (1 Peter 2:24). (NASB)
4. ***"He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him,"*** (2 Corinthians 5:21). (NASB)
5. ***"If you ask Me anything in My name, I will do it,"*** (John 14:14).
6. ***"Come to Me, all who are weary and heavy-laden, and I will give you rest. <sup>29</sup>Take My yoke upon you, and learn from Me, for I am gentle and humble in heart; and you shall find rest for your souls,"*** (Matthew 11:28-29). (NASB)
7. ***"But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name,"*** (John 1:12). (NASB)
8. ***"I do not nullify the grace of God; for if righteousness comes through the Law, then Christ died needlessly,"*** (Galatians 2:21). (NASB)
9. ***"Therefore, we conclude that a man is justified by faith without the deeds of the law,"*** (Romans 3:28). (KJV)

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10. *"For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness,"* (Romans 4:3).(KJV)
11. *"But to the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness,"* (Romans 4:5). (NASB)
12. *"These things I have written to you who believe in the name of the Son of God, in order that you may know that you have eternal life,"* (1 John 5:13).

## Catholic Terminology

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This following is a list of terms used by the Catholic church is brief and succinct. It should help those who are learning about Catholicism and who desire to be conversant with Catholics on their terms.

1. **Absolution** - The act of releasing someone from their sin by God through the means of a priest.
2. **Actual grace** - God's interventions, whether at the beginning of conversion or in the course of the work of sanctification.
3. **Actual sin** - Any sin that a person commits.
4. **Adoration** - Worship that is directed towards God.
5. **Annulment** - A declaration of the Roman Catholic Church that a particular marriage never occurred.
6. **Annunciation** - When the angel Gabriel told Mary that she was to be the mother of the Messiah.
7. **Anointing of the sick** - A Roman Catholic sacrament for the purpose of healing the sick.
8. **Apocrypha** - The Apocrypha consists of a set of books written between approximately 400 B.C. and the time of Christ. They are rejected by the Protestant church but many of the apocryphal books are accepted by the Roman Catholic Church such as Tobit, Judith, 1 and 2 Maccabees, Wisdom of Solomon, Sirach (also known as Ecclesiasticus), and Baruch.
9. **Apostolic Succession** - The Roman Catholic teaching that there is a direct line of descendants with its requisite authority that proceed from the original apostles down the line of bishops in the Roman Catholic Church.
10. **Archbishop** - The bishop of a diocese who performs leadership duties.
11. **Assumption** - The taking of the body and soul of Mary, by God, into glory. Catholic doctrine, apparently, does not state whether or not Mary died, but *tradition* holds that she died and was immediately afterward assumed into heaven both body and soul.
12. **Baptism** - One of seven sacraments that takes away original sin and actual sin.

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- 13. Beautification** - An official declaration of the Roman Catholic Church concerning a particular man or woman, who due to a holy life, may be venerated by a particular group of people.
- 14. Benediction** - A worship service centered around the sacrament.
- 15. Bishop** - The head of a diocese, successor of the apostles.
- 16. Blessed Sacrament** - The elements of the communion supper, bread, and wine, which become the body and blood of Christ. It is offered at the altar in the church.
- 17. Bull** - An official document from the Pope in which a declaration is made.
- 18. Canon** - An official statement and decree on a matter concerning church order and practice that is made by a pope or General Counsel.
- 19. Canonization** - An infallible declaration by the Pope that a particular Christian who was previously beautified is worthy of veneration by the entire Roman Catholic church.
- 20. Capital sins** - The seven causes of all sin: pride, covetousness, lust, anger, gluttony, envy, sloth.
- 21. Catechism** - A systematically arranged body of church teaching.
- 22. Chalice** - A cup made of gold or silver that is used to contain the wine which is to be consecrated in the mass.
- 23. Charism** - A gift of the Holy Spirit given to an individual, in order to accomplish specific deed
- 24. Confession** - Telling sins to a priest and the Lord forgives the person through the priest.
- 25. Confessional** - A small compartment where the priest hears the confessed sins of a sinner.
- 26. Confirmation** - A ceremony performed by a bishop that is supposed to strengthen a person and enable him to resist sin. It is usually done at the age of 12. The Bishop dips his right thumb in holy oil and anoints the person on the forehead by making the sign of the cross and says, "Be sealed with the gift of the Holy Spirit."
- 27. Consecration** - A moment during the ceremony of the mass where God, allegedly through the priest, changes bread and wine into the body and blood of Jesus.
- 28. Contrition** - Extreme sorrow for having sinned with a deep repentance concerning that sin.
- 29. Convent** - A community of nuns usually gathered in a building or buildings where they live and perform ascetic duties in service of the Catholic Church.
- 30. Deposit of Faith** - The totality of faithful teaching contained in Scripture and tradition that has been handed down from the time of the apostles to the present time.
- 31. Diocese** - An area of many parishes presided over by a bishop.
- 32. Dulia** - The honor given to saints and angels. see hyperdulia.
- 33. Encyclical** - A letter written from the pope addressed to the bishops.
- 34. Eucharist** - The elements of the communion supper where the bread and wine are the body and blood of Christ.

- 35. Excommunicate** - The punishment of cutting off a person from receiving the sacraments and exclusion from the communion of the church.
- 36. Eucharistic Adoration** - The practice where the "blessed sacrament," the Eucharist (which has supposedly become the body and blood of Christ) is displayed in a monstrance and adored by Catholics.
- 37. Eucharistic Prayer** - The prayer that occurs during the mass and contains thanksgiving and consecration.
- 38. Extreme Unction** - A sacrament given to a person who is ill or in danger of dying. It is intended to strengthen the person's soul and help his love be pure so they may enter into heaven. It is done through prayer and the anointing of oil. This is also known as Anointing of the Sick or the Sacrament of the Sick.
- 39. Fathers of the Church** - Those early church teachers in the first few centuries of the Christian church.
- 40. Filioque** - A term that means "and from the Son" and deals with the position that the Holy Spirit proceeds from both the father and the Son.
- 41. First Communion** - The first time the sacrament of communion is taken by an individual.
- 42. Font** - A bowl in a Roman Catholic Church that is used to contain water used for baptism.
- 43. Guardian Angel** - A special angel assigned by God to each person in order to protect and guide that person with the goal of reaching heaven.
- 44. Habitual grace** - The permanent disposition to live and act in keeping with God's call.
- 45. Hail Mary** - The prayer also known as the Ave Maria which is a prayer of praise to God for what he did with and through Mary, the mother of Jesus.
- 46. Heresy** - Denial of the truths found in the Catholic Church.
- 47. Holy Chrism** - The special oil used in the sacraments of Baptism, Confirmation, and Holy Orders.
- 48. Holy Orders** - One of the seven sacraments by which men, bishop, deacons, and priests are given the power and authority by a bishop to offer sacrifice and forgive sins.
- 49. Holy See** - The seat of final authority for the entire Roman Catholic Church located in Rome and positioned under the headship of the pope.
- 50. Holy Water** - Special water that has been blessed by a priest, bishop, etc., or a liturgical ceremony. It is used to bring a blessing to a person when applied.
- 51. Host** - The bread in the communion supper that is changed into the body of Christ.
- 52. Hyperdulia** - Honor and praise given only to the Blessed Virgin Mary.
- 53. Immaculate Conception** - The teaching that Mary was conceived without original sin.
- 54. Imprimatur** - Permission needed to print certain kinds of religious books.
- 55. Indulgence** - An indulgence is a means by which the Catholic church takes away some or all of the punishment due the Christian in this life and/or purgatory because of his sin even though that sin has been forgiven. This punishment is most often in purgatory but can also be suffered

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ROMAN CATHOLICISM

1. *Catechism of the Catholic Church*, paragraph 82.

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in this life. Therefore, indulgences remove time needed to be spent in purgatory. See also partial indulgence and plenary indulgence.

**56. Infallibility** - The gift of the Holy Spirit whereby the official teachers of the Roman Catholic Church had the authority to teach doctrine and morals without error.

**57. Inquisition** - The court established by the Catholic Church in the 13th century in order to stop and punish heretics. If the individual(s) would not recant, then they were turned over to the secular government for punishment - Often resulting in death.

**58. INRI** - The first letter of four Latin words that were written on the cross, Iesus Nazarenus Rex Iudaeorum, which means Jesus of Nazareth, King of the Jews.

**59. Jesuit** - A religious order of male priests in the Catholic Church that is officially known as the Society of Jesus.

**60. Laity** - The members of the Catholic church who are not in the clergy. They are not ordained.

**61. Latin Rite** - The traditional religious practices and liturgy of the Western church that is distinct from the church in the East.

**62. Latria** - The praise and honor due to God alone.

**63. Legate** - An official that has been appointed as an ambassador of the Pope.

**64. Lent** - A forty-day period between Ash Wednesday and Easter Sunday. Usually, it is accompanied by some form of prayer and fasting.

**65. Limbo** - In the afterlife, it is the place of existence for those who deserve neither heaven nor hell.

**66. Litany** - A form of prayer in which a priest recites certain sentences, and the congregation responds with a set of sentences.

**67. Liturgy** - A form of public religious worship with particular patterns and traditions.

**68. Madonna** - Another title for the Virgin Mary.

**69. Magisterium** - The divinely appointed authority in the Catholic Church consisting of the Pope and Bishops whose purpose is to teach and establish the true faith without error. The magisterium alone, according to Catholicism, has the right to interpret the word of God.

**70. Mass** - A reenactment of the sacrifice of Christ on the cross in a ceremony performed by a priest. This ceremony is symbolically carried out by the priest and involves Consecration where the bread and wine are changed into the body and blood of Jesus.

**71. Missal** - A book that contains the prayers used in the Mass.

**72. Monasticism** - The practice of removing oneself from public society, sometimes to a secluded location, for the purpose of spiritual development and prayer.

**73. Monk** - A person who practices a strict religious and ascetic lifestyle. It is usually practiced in a monastery with other monks.

**74. Monstrance** - A silver or gold stand that contains a circular window surrounded by a sunburst of rays. Inside the circular window is placed a wafer which is the Eucharist.

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- 75. Mortal Sin** - A serious and willful transgression of God's Law. It involves full knowledge and intent of the will to commit the sin. If left unrepentant, can damn someone to eternal hell.
- 76. Novena** - Nine days of prayer.
- 77. Nun** - A female catholic who has voluntarily taken vows of service to the Catholic Church, given up worldly possessions, and usually lives in a convent.
- 78. Ordination** - Receiving the sacrament of the holy orders.
- 79. Original Sin** - The inherited sin nature of Adam that resulted from Adam's sin.
- 80. Parish** - A subdivision of a diocese with the priest as its head.
- 81. Partial Indulgence** - An indulgence that remits part of the temporal punishment due to a sinner.
- 82. Passion** - The sufferings of Christ from the time of the Last Supper to His Crucifixion.
- 83. Penance** - A means by which all sins committed after baptism are removed. The means are assigned by a priest and usually consist of special prayers or deeds performed by the sinner.
- 84. Peter** - The first pope according to the Roman Catholic Church.
- 85. Piety** - A gift of the Holy Spirit that helps in a person's devotion to God.
- 86. Plenary** - Complete, entire.
- 87. Plenary Indulgence** - An indulgence that remits all of the temporal punishment due to a sinner (see Temporal Punishment).
- 88. Pope** - Christ's representative on earth according to the Roman Catholic Church. He is the visible successor of Peter.
- 89. Presumption** - The teaching that a person can save himself apart from God's work and/or that a person's works are not needed for salvation.
- 90. Priest** - One who mediates between God and man and administers the sacraments and graces of God. He has received the Holy Orders.
- 91. Purgatory** - A place of temporary punishment where the Christian is cleansed from sin before he can enter into heaven.
- 92. Relic** - A part of the body of a saint including clothing, jewelry, etc. The relic is considered holy due to its association with the saint. Also an object that is believed to be a possession or the remains of a saint.
- 93. Remission of Sins** - forgiveness of sins through the sacraments of baptism and penance.
- 94. Reparation** - Repairing the damage done to another person and/or his property.
- 95. RCIA** - Rite of Christian Initiation of Adults that is a year-long process in preparation for entrance into the Roman Catholic Church.
- 96. Requiem** - A Mass that is offered for the dead.
- 97. Rite** - The words and actions performed during a religious ceremony.



- 98. Rosary** - A string of beads containing five sets with ten small beads. Each set of ten is separated by another bead. It also contains a crucifix. It is used in saying special prayers, usually to Mary where the rosary is used to count the prayers.
- 99. Sacrament** - An outward sign instituted by Christ to give grace.
- 100. Sacramentals** - Special prayers, deeds, or objects used to gain spiritual benefits from God.
- 101. Sanctifying grace** - A stable and supernatural disposition that perfects the soul itself to enable it to live with God, to act by his love.
- 102. Saint** - A very holy person. Usually, it is someone who has been dead for many years and has been canonized by the Catholic Church. Saints do not have to pass through purgatory.
- 103. Scapular** - Two small cloth squares joined by a string. One cloth is positioned in the front and the other in the back. Indulgences are attached to them.
- 104. Sign of the Cross** - A sacramental. It is the movement of the right hand from the forehead to the chest and then left and right upon the shoulders.
- 105. Sovereign Pontiff** - The pope.
- 106. Stations of the Cross** - depictions of 14 events during the passion and death of Jesus that usually appear on the walls of Catholic churches.
- 107. Temporal Punishment** - Suffering that occurs either in this life or in purgatory that removes the punishment of sins already forgiven.
- 108. Tradition** - Handing down through the centuries from mouth to mouth of the teachings of Jesus. It began with the apostles and continues unbroken to the present bishopric of the Catholic Church.
- 109. Transubstantiation** - The teaching that the bread and wine in the communion supper become the body and blood of the Lord Jesus at the Consecration during the Mass.
- 110. Venerate** - To honor, admire, and regard with respect.
- 111. Venial Sin** - A sin but not as bad as Mortal Sin. It lessens the grace of God within a person's soul.
- 112. Viaticum** - Communion given to those about to die.
- 113. Vicar of Christ** - The Pope.
- 114. Works of Mercy** - charitable work performed by members of the Roman Catholic Church that assist others. These works include comforting, forgiving, feeding the hungry, visiting the sick, etc.