



**The  
Ever Changing,  
Never Changing  
Catholic Church**

*Ernest C. Gambrell*

All Bible quotations are from the King James Bible

**The Ever Changing Never Changing  
Catholic Church**

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## **SPECIAL ACKNOWLEDGEMENT**

There are no words to express my appreciation for Miss Thelma Wright, a retired schoolteacher from the Memphis City School system. She spent many hours, laboring over this text to correct spelling, grammatical correctness and proper sentence structure.

There is a second debt of gratitude that I owe Miss Wright. About 55 years ago she led a little twelve-year-old girl, Karen Diane Haire, to a saving knowledge of Jesus Christ.

## **DEDICATION**

This book is dedicated to that little twelve-year-old girl, who later became my wife, Karen Diane Gambrell. She has stood faithfully by my side and supported me in the ministry for over thirty-five years. We have been married for fifty years; during which time she has never questioned my decision to live for and to serve the Lord Jesus Christ. To me, she has been, and is, a perfect gift of God.



## FOREWORD

Dr. Ernest Gambrell has put together an excellent treatise on the Roman Catholic Church. His personal experience while a missionary in Mexico, along with his extensive study of the literature published by the Catholic Church has enabled him to approach this study in a Biblical manner. I encourage every Christian leader to prayerfully read this book. Dr. Gambrell has sought to avoid being confrontational, while keeping the subject on a Scriptural basis.

May the Lord use this study to challenge each reader to seek to reach the lost and to obey God's command to "earnestly contend for the faith which was once delivered unto the saints." Jude 3

Teddy R. Steele  
Pastor, East Side Baptist Church  
Memphis, Tennessee



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## Chapter 1

### THE EVER CHANGING, NEVER CHANGING CATHOLIC CHURCH

From a period of 500 years before Christ until 500 years after Christ, Rome basically ruled the world. It was the most powerful government that the world had ever known up until that time. Not only was it the most powerful government that the then known world had ever known, it was the most civilized and humane government of the then known world. There had been great governments in the past, starting with Nimrod and his following in the plains of Mesopotamia. Then in Egypt we read of the great dynasties of the Pharaohs. Following those dynasties came the powers of Syria and Assyria. Later on came the great Babylonian empires and the Medes and the Persians. After that came the power of Greece. Following that was the power of Rome. Of all of those great governments, the government of Rome was the most powerful and the most humane government that had ever ruled. It was a Republic; it had Senators. The people had a voice in government. This government was born out of the philosophy of Socrates and was patterned after his philosophy of government. When Julius Caesar, who was the first of the Caesars, came to rule Rome, he changed the government of Rome from a Republic to a "totalitarian dictatorship state." Julius Caesar ruled! He was 44 years old when he began to reign, and he ruled only 16 years. Yet he was one of the most powerful men of whom one

could ever read in history. He literally upset the known world at that time. Among other things, he destroyed the Republic of the Roman Empire and established, as stated before, a total dictatorship; and because he destroyed the Republic and became a dictator, he was murdered when he was 60 years of age. The man that murdered him, Brutus, said he “loved Caesar,” but he “loved Rome more.” He meant that he loved the Republic of Rome, he loved the city of Rome, and he loved the nation of Rome more than he loved Caesar. Years later, because Caesar was a great and powerful man, other men and other countries began to follow his pattern of becoming dictators - totalitarian dictators - ruling over their countries. To some degree this continues to be practiced until today.

We read of the Czars who ruled Russia, whose kings were called Czar. Where did that word come from? The word, “Czar,” which meant the ruling man of Russia, came from the word, “Caesar.” Thus, “Czar,” in Russian, came from the Latin word for Caesar. We go to Germany and we find men ruling in Germany. They were called Czars, but borrowed the word, “Kaiser,” from the Russian language: Kaiser Wilhelm the First, Kaiser Wilhelm the Second, etc. The word “Kaiser” came from the root Latin word, “Caesar.” So this man, Julius Caesar, one of the most powerful men who ever lived, set a pattern of “one-man rule” over people. Russia copied his practice in Russia, and Germany adopted the same practice in Germany. This was also done in other nations where they established a dictatorship, or “one-man rule”. This practice continues until today in some countries.

The Roman Empire introduced a second name for “Caesar” and as far as history knows, Julius Caesar was the first person to give himself the title, “Pontiff.” The word Pontiff literally has two meanings. First, it means, “One who speaks in a pious manner.” However, the common use and understanding of the word, in that day, meant, “The bridge or the bridge builder.” This word does not come from the Bible, but from the pagan, polytheistic Roman religion. The emperor, as the high priest of this heathen religion, was given the title “Pontiff,” and was considered “The Bridge or bridge builder.” As Emperor, Julius Caesar was a “one-man” ruler of all religion that was permitted under the Roman Empire. In that context, this word, “Pontiff,” was commonly and widely understood to mean, “The Bridge between God and Humanity” or “The bridge builder between God and Man,” or “The bridge between this life and the next.” The full indication of the word, “Pontiff,” was understood by all people to have that connotation. Later on, the word “Maximus,” was added to the word “Pontiff,” and from that time forward, the official title was referred to as the “Pontificus Maximus:” “The Bridge, the Total Bridge, the Only Bridge.”

Someone may be asking, “What does this have to do with the Catholic Church?” Allow me to “fast forward” somewhat in this study to tie these points together. We will “rewind” and return to this subject on the next page. One must understand something of the history of the Roman Empire in order to understand from where much of the practice of the Catholic Church came. The Catholic Church was, and always has been, based in Rome,

the seat of the Roman Empire. The Catholic Church inherited or adapted certain teachings out of the Roman Empire, and those practices and philosophies were implemented in the Catholic Church as the church was forming its philosophy. The title, “Pontificus Maximus” was one of those philosophical thoughts that was lifted out of the pagan Roman religion. Then, after the “Catholic Church (universal) was established in 312-313 AD by Constantine, that title was given to the man who would head the Catholic church (this will be picked up on later). The title is still being used today in 2005 for the man who is head of the Catholic Church. As the high priest of the Old Testament was the mediator between God and men, even so, the Pope likewise claims to be the mediator (The Bridge! if you please) between God and men, with power over the souls in purgatory, so that he can release them from further suffering and admit them to heaven, or prolong their suffering indefinitely. According to the Bible this is heresy! Jesus Christ and Jesus Christ, alone, is the mediator between God and man (I Timothy 2:5).

From whence did the title “Pope” originate? In the early days of the Catholic Church in Italy, the term “Pope” came to be applied to all bishops as a title of honor, and, then, to the bishop of Rome exclusively, as the universal bishop. It was first given to Gregory I by the wicked emperor, Phocas, in the year 604. This he did to spite the bishop of Constantinople, who had justly excommunicated him for having caused the assassination of his predecessor, Emperor Maurtius. Gregory, however, refused the title; but his second successor, Boniface III (607),

assumed the title, and it has been the designation of the high bishop of Rome ever since. (Roman Catholicism, by Boettner; The Presbyterian and Reformed Publishing Company, Philadelphia, Pennsylvania)

To what is the Pope referred today? The Pope is referred to as the “Supreme Pontiff.” Where did the Pope get the title, Supreme Pontiff? It came from the title that was given to Julius Ceasar prior to his death in 44 BC, when the Catholic Church began. The title was transferred from the emperor of the Roman Empire to the head of the universal (Catholic) church! He was considered “The Bridge from this life to the next!” What does the term “Supreme Pontiff” mean? The term “Supreme Pontiff,” as the Pope is called in the language of today, means “The Total Ruler of the Catholic World.” At the present time, the Catholic Church boldly proclaims that the decisions and dogmas of the Pope - the very words of the Pope, the “Supreme Pontiff” create church tradition and that church traditions are considered “inspired and of equal importance” with the Word of God! I will document that later.

Let us now proceed to “rewind” and fill in some skips in the history of the Catholic Church when we “fast-forwarded” three paragraphs back. When and where did the Catholic Church begin? When Caesar, the ruler of Rome was killed, there was an attempt to restore the Republic, but it was never fully restored. Parts of it were restored, only to fall away again. After Julius Caesar, there came along other men who would bear the same name - Claudius Caesar, Demetrius Caesar, and Nero Caesar. Altogether, there were nine Caesars. They were

powerful men; some of them were brutal men, some of them were absolutely crazy! Augustus Caesar, the man who ruled when Christ was born, was senile in his last days, and he was declared to be crazy at the time of his death. Nero Caesar was homosexual and also crazy. He would burn Christians tied to a post along the streets of Rome in order to provide light for him to race his chariots and his horses along those streets. The burning bodies of Christians provided light for his evil, twisted mind.

The Caesars ruled for a number of years, moving the empire of Rome toward a Republic, and then losing it again to a totalitarian dictatorship. This continued until Constantine came along around the year 312-313 AD. Constantine favored the Christians. Up until that time very few of the Caesars would even acknowledge or recognize Christianity. Religion was totally controlled by the Roman Empire.

On top of one of the seven mountains in Rome, one called "Capotialine," there was a building called "The Praetorium." The Praetorium was the most important building in the Roman Empire. It was the seat of the government, where the judicial system was located. The emperor held all major meetings in this building and all major decisions concerning Roman life were made here.

When Rome went into distant countries and conquered them, she would find out what the religion of their people was. She then would take an "emblem" of that religion, bring the emblem home to Rome and place it in the Praetorium, in a room where religions that were acceptable to the Roman Empire were represented. This meant that that re-

ligion was, at that time, acceptable to the Roman Empire. So long as the emblem of that religion was in the Praetorium, on Capotialine Hill, the people of that religion had freedom, under Rome, to worship according to their practice.

Every religion in the world was represented in the Praetorium except Christianity. It didn't have any emblems. Christians had a secret sign: the sign of a fish, which identified them as being Christians. They did not wear crosses. The cross in that day was a symbol of shame. Today, it is common for Catholics, as well as those of other religions, to wear a cross on a chain around their neck. People in that day would no more wear a cross around their neck than we would wear a little emblem of the electric chair on a chain around our neck. It is an emblem of crucifixion, suffering, and pain. In that day it was a symbol of shame and of cruelty. As has been stated, Christians had an emblem of a fish. However, it was a secret symbol: therefore, Christianity was not recognized in the Praetorium or in Rome. Christianity had to be practiced "under-ground" or in secret, so to speak.

Part of the book of Hebrews, in the Holy Bible, is about how the Roman government gave Judaism the privilege of functioning. Jews had protection, under the Roman Empire, in the first, second, and third centuries to practice their religion. The Roman Empire was not going around the world looking for Jews to murder them and put the Jewish religion out of business. The Jews had freedom: Christians did not. Christianity was the only known religion in the world, at that time, that did not have freedom to function under the Roman Empire.



Since many Jews had been converted to Christianity, and Judaism was protected by Rome, there was a temptation on the part of the Jewish Christians to slide back to Judaism and just to be known as Jews. After all, they were Jewish by birth, so it would be half a lie. When the Romans came around, they would say, "Oh, we're Jews; not Christians." They would slide back and identify themselves as Jews. The book of Hebrews is a letter from the Apostle Paul, in part, warning Christians that they had better not go back and act like Jews. They had better not return to their former practices, etc., just to save their own skins. They were reminded that God could and would chastise them for their disobedience and their practice of denying Christ. He told them that they had better be more afraid of God than of the Roman Empire.

Because of all these factors, Roman citizenship was coveted. When Rome was at the height of its power, to be a Roman citizen was one of the most privileged things in the world. It is somewhat like it used to be, to be an American. People around the world talk like they hate us, but in every foreign country around the world, they would give anything in order to come to America, obtain citizenship, and raise their family here. In that day, everybody wanted to become a Roman citizen. There were three ways one could become a Roman citizen. First, one could be born in Rome, thereby making that person automatically a citizen. It was said in that day, "It is better to be a citizen of Rome than to be the king of any other nation." The second way to become a citizen of Rome was by doing some great heroic deed. If one really did something heroic, he

could earn his citizenship. Third, one could buy it with a lot of money. Remember when Paul contended with a man that he was a Roman citizen by birth, the man declared that his citizenship came at a high price. He had bought it! Thus, to be a citizen of Rome was wonderful and it was greatly desired.

### WHAT DOES ALL OF THIS HAVE TO DO WITH THE CATHOLIC CHURCH?

About 312-313, Constantine was the Emperor of Rome. Before going into the battle of Milan, a city in Northern Italy, where he was greatly outnumbered, he supposedly saw a vision of a lighted cross in the heavens. He claimed that a voice assured him that if he would go to battle under the symbol of the cross, the next day he would have great victory. I don't believe he saw a vision, but that is not relevant, because he believed he saw it. He went into battle the next day against his arch-enemy Maxentius and won. See: (Library of Nicene & Post Nicene Fathers, Christian Literature Crusade; Catholic Encyclopedia the Great.)

Because of that great victory, Constantine embraced Christianity and declared Christianity the official religion of the Roman Empire. In some ways this decree favored Christianity. No longer were Christians slaughtered. No longer were Christians hunted down and fed to the lions. No longer were their bodies burned at night to light the streets for Nero Caesar's chariot rides! Prior to that time, Christians had to work on Sundays because the Roman government did not recognize the Lord's Day. Constantine began recognizing Sunday, here-

tofore a Roman holiday on which the Romans worshiped the Sun God, as now the Lord's Day.

However, because Constantine established this as Roman law, what Christianity gained in quantity, it lost in quality. Here, I believe the Lord's parable of the Mustard Seed began to be fulfilled. In this parable Christ said that the mustard seed is the smallest of all seeds, yet it became a tree and the birds of the air came and lodged it in. For a mustard seed to become a tree is a monstrosity. It simply is not real and was never meant to be. What happened after the mustard seed became a tree? In the first parable, the birds of the air represent Satan. So what happened? The mustard seed is a picture of the false, worldly church. Keep in mind that this is not the beginning of the "true church." The true church and its beginning can be clearly traced to the days of Christ and the apostles (See The Trail of Blood, by Carrol). The ministry of the true church has never changed. It was to remain small and continuously to multiply and to start other churches, local congregations, all over the world - little groups of believers who would continue to sow the Seed of the Word of God around the world, with each local assembly being an autonomous group or church. God never intended for the true church to become a world-wide organization. The true New Testament church carries on a world-wide missionary work, but it is done by each individual local assembly. Newly planted churches become self-governing. The true church has never been, and was never intended to be, governed by "one man" as the Catholic Church is. God never intended for the head of the church to be considered "The Bridge." The Church

was to preach the Gospel and to claim no special power for itself.

The church that Constantine started became a tree, a massive organization. When did it become a tree? It began when Constantine declared that in the Roman Empire there was a “State” church, a catholic, universal, world-wide church! Christianity became the religion of the Roman Empire, and the Roman Empire generally ruled most of the known world. When did the birds of the air, Satanic in practice, begin to lodge in the tree? The answer is, when it became “a super structure!” Now, when and how was this “Pontifical” power begun in the Catholic Church? It began when Constantine, the Supreme Caesar, Emperor of Rome, established Christianity as the recognized religion of the Roman Empire. Constantine was a “great” organizer. Therefore, he divided the Roman Empire into two sections. He made Constantinople (Istanbul) one capital and the other capital he placed in Rome. After dividing the Empire, because he had embraced Christianity, Constantine had a vast new basilica, (church building), built on Vatican Hill, where, reputedly, Peter was martyred. He termed it “a catholic church.” His reason for calling it a catholic church was because the word “catholic” means universal, world-wide, and all-inclusive! That was his intention. (Source of this information, (The Roman Empire – [www.roman-empire.net/religion/religion](http://www.roman-empire.net/religion/religion)). This church, built by Constantine, followed the pattern of the Roman Empire. Therefore, it was natural to place in the organization of the Catholic Church he had established, a “Pontiff.” a “Supreme Pontiff.”

Following all of the above, the beginning of the titles “Pontiff” and “Pope” were used and the “Catholic (universal) Church” began. This was about 312-313 AD. Later, the Catholic Church created its own history, and (on paper), traced its roots back to the New Testament and to Peter in the Bible. The Catholic Church created all of that history to give credence to the “Head” of the Catholic World. The Catholic Church of today IS NOT THE NEW TESTAMENT Church that Jesus said, “I will build my church.” The Catholic Church cannot trace its beginning back to Jesus Christ; it cannot trace its beginning back to the accounts given in the four Gospels. One may be asking the question, **“How do you know that, Brother Gambrell?” First, history teaches this. Second, I know that it is not the true church, because the doctrine of the Catholic Church is in direct contrast, and in violent contradiction to the doctrine of the church that was established in the New Testament, from Matthew to Revelation.** The Catholic Church, in its history books, placed Peter as the first Pope in an effort to give credit to its false doctrine. Peter was not the first Pope; he was never viewed as a Pope by anyone in the New Testament, and he is not viewed as such today. All of that is nonsense and is not based on any type of Bible teaching. The Catholic Church created all of that history to give credence to having a supreme “Head of the Catholic World,” a dictator run religion. If nothing else, **Peter does not meet the qualifications to be a Pope, at least not according to the Catechism of the Catholic Church! Peter was married! Peter had a wife!** (See Matthew

8:14: *“And when Jesus was come into Peter’s house, he saw his wife’s mother laid, and sick of a fever....”*  
I find that amusing!

I’ve given you all of this background to say, one can never fully and totally understand the Roman Catholic Church of today unless one understands something of the Roman Empire, and how Constantine, who very likely was never truly converted, started what developed into the “monster mustard” tree, the Roman Catholic Church. This is how it was established. This was how it became a well-organized, well-structured system of religion. The Emperor of Rome, Constantine, established the Roman Catholic Church. The church was embraced by the Roman Empire, which believed in “Total Dictatorship.” As the church grew and the “birds” came to roost in the mustard tree, it adopted the same system as that of the Roman Empire, with one exception. The church did not designate the leader as “Caesar.” It titled the man leading the church, the “Pontificus Maximus.” Later, his title was changed to the “Supreme Pontiff.” He is still indicated by that title today; and he does, indeed, have “total rule” over the world-wide Catholic Church. You have often heard the word “papacy.” What does the word mean? It means “a system of ecclesiastical government in which the Pope is recognized as the supreme head.” I point out that this is extremely important, because when the Pope decides that something, what ever it might be, should become part of the Church tradition, the Catholic Church includes it in its catechism, and it becomes EQUAL to the Word of God! This procedure is dangerous; it is heresy, and it is under the curse of God. The

Catholic Church is continually changing, but for the worse, not for the better! Catholic people are being deceived and their souls are being damned!

Today, in the 21<sup>st</sup> century, we are living in a period of time when the Roman Catholic Church is well accepted. No longer is there the great division between the Catholic Church, Protestants, or Baptists, as there once was. I list Protestants and Baptists separately because Baptists are not Protestants! Those who are Protestants were, at one time, part of the Catholic Church, but “protested,” and came out of the Catholic Church. Sad to say, all of them brought some of the Catholic doctrine, practice, and mentality with them. Baptists were never a part of the Catholic Church. We are being told, by every means possible, that the Roman Catholic Church has changed! They are telling us, on both sides of the fence, that the Roman Catholic Church has changed. It is not what it used to be; it has changed. We are being told that “they are almost like us.” That is not true!

It used to be that “big name” evangelists would crisscross the country, holding city-wide Gospel crusades. They would cry out against the Catholic Church! They would cry out and condemn this “Popery Rule!” They would cry out against all the false doctrine that the Catholic Church brought to this country. They would declare it to be the “one-world” harlot church spoken of in Revelation!

## Chapter 2

### BILLY GRAHAM CAME ON THE SCENE!

Presently, in the 21<sup>st</sup> Century, we are seeing and hearing about Catholic priests speaking in Protestant churches, and pastors of Protestant churches mixing and speaking in Catholic churches. Billy Graham, a Southern Baptist Evangelist, has been the best known of these Protestant leaders who are mixing and speaking for and with Catholic groups. Dr. Graham openly invites and encourages Catholic churches and their leaders to sponsor his crusades, sit on the platform with him, lead in prayer, participate in every part of the crusade, plus directing those back to the Catholic Churches, who come forward in his crusades. By doing this, Billy Graham has sent a message across the world that the Catholic Church has changed, and that it is not the same church that it was in years past, when it persecuted Christians. Dr. Graham is sending a message that the Catholic Church has changed its doctrine and position to become “in-line” with main-stream Christianity! Graham is saying, by his affiliations, that Catholics, Protestants and Baptists are all about the same. Therefore, we address the question, “Has the Catholic Church changed?” In order to answer completely and clearly that question, we must go back to the Roman Empire, before the time of Christ, and trace the history of that empire to the days of Christ. We will find when the Catholic Church truly started, how it started, and how some of its practices emerged.



Please do not think I am mad at or attacking Billy Graham. Please do not think I hate Billy Graham. Please do not go around saying that I am “after Billy Graham.” I am not attacking Billy Graham in any way. I am sure he is a very personable man and, most likely I would like him personally, if we ever met together and talked. It is not an attack on any one person when one repeats what that person has said or done. In this case, I am simply repeating what Billy Graham himself has said. There is a difference in quoting something that he has said and attacking him. This is not a personal matter in any way. I am not mad at Roman Catholic people. I have spent years of my life trying to reach Roman Catholic people with the Gospel of Christ, the true Gospel. I am not attacking anyone, but, rather, exposing a religious system of doctrine called Roman Catholicism! I have a number of good friends who are Catholic. We disagree, but we remain friends. So, that is not what this book is about. Christians need to know about the Roman Catholic Church. **We need to know if that system of doctrine has changed, or has not changed.** Pastors have a responsibility to let their churches know if a church has changed or if it has not changed. What does the Roman Catholic Church believe, and has the Roman Catholic Church changed since its beginning? Is the Roman Catholic Church in basic agreement with other denominations, such as Baptists? I chose Baptists, not because I am a Baptist, but because **Billy Graham, who is the world leader in accepting the Roman Catholic Church,** is a member of the Southern Baptist Convention and is ordained by the

Southern Baptist Convention. In the 1940's Billy Graham made this statement several times: "I will never allow the Roman Catholic Church, or any of the leaders of the Roman Catholic Church to sponsor or participate in the Billy Graham Crusades which we conduct around the world."

However, Billy Graham has changed since he made that statement. He has gone from being totally opposed to the Roman Catholic Church to totally embracing it and its doctrine. What has Billy Graham done for the past 25 to 30 years? He quotes the Pope and various bishops more than he quotes the Bible! On November 21, 1967, Billy Graham, by invitation, went to the campus of Belmont-Abby University, a Catholic university in Belmont-Abby, North Carolina. He spoke there and honored that university by receiving an honorary Doctorate Degree from the Catholic university, thus putting his approval on the school. He was quoted in "The Gastonia Gazette" as saying, "The Gospel that built this great university is the same Gospel that brings me here today." Surely Billy Graham does not believe that! Yet, he said it, and hundreds of thousands of people around the world heard him make that statement. Protestants began to think: "The Catholic Church is not all that bad. After all, Billy Graham thinks it is just about like us!"

Billy Graham made the same compromise that Jehoshaphat made with Ahab in II Chronicles 18:1-3. After God had clearly warned Israel earlier in II Chronicles 7:12-22, about compromise, look at what happened: *"Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab. And after certain years he went down to Ahab*

*to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that he had with him, and persuaded him to go up with him to Ramoth-gilead. And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I am as thou art, and my people as thy people; and we will be with thee in the war.”* (II Chronicles 18:1-3)

God has clearly warned the church and Christians against compromise and yoking up with false religions. Yet, Billy Graham has made an affinity with the Roman Catholic Church and has told the world, “I am as thou art, and my people as thy people; and we will be with thee in the war”. That is not true! We true Christians ARE NOT AS THE ROMAN CATHOLIC CHURCH IS! Does it need to be said that it is not like us!

On May 11, 1977, Bill Graham spoke on the campus of Notre Dame University, in South Bend, Indiana, in an area-wide crusade called “Michicana.” He was pictured in the local South Bend newspaper with the Bishop of Notre Dame, and was quoted as saying, “This is one of the finest Christian men that I know who is alive today.” Again, hundreds of thousands of people heard Billy Graham make that statement. And they began to think: “The Catholic Church is not that bad. They are just about like us.” The Bishop of Notre Dame does not believe in salvation by faith. He believes in salvation by baptism.

The Bishop of Notre Dame believes that baptism is absolutely essential, if a person has any hope of going to Heaven! He also believes that he must have intercession from Mary, the Mother of

God, in order to obtain salvation. This man does not believe that the Word of God is sufficient and settled forever in Heaven. This man, the one who Billy Graham says is one of the finest Christian men he knows, believes that the tradition of the Church and the dogmas of all the Popes, all down through the ages, are equal to the Word of God.

*“And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life. And out of the holy city, and from the things which are written in this book.”*

(Revelation 22:19)

On January 1, 1980 Billy Graham, according to his own web site, addressed a meeting of Roman Catholic Chaplains in Oxford, England. On that same trip he honored the Roman Catholic Church with his presence when the Archbishop of Canterbury was installed.

On January 20, 1981 Billy Graham personally met with John Paul II in the Vatican City. What does Billy Graham believe about the Pope? Does he believe the Pope was saved? Does Billy Graham believe that Pope John Paul II, who recently died, is in Heaven? On April 2, 2005, Billy Graham was interviewed by Mr. Larry King, on the “Larry King Live” television show. The interview is recorded and can be obtained in its entirety at “ASSIST News Service (ANS), P.O. Box 2126, Garden Grove, CA 92842-2126 or read on the web site; [www.assistnews.net](http://www.assistnews.net). The interview went as follows:

King: “What is your opinion about John Paul II?”

Graham: “And tonight, I have a very strange feeling of loss. I almost feel as though one of my family members has gone. I loved him very much and had the opportunity of discussing so many things with him. And we wrote each other several times during the years,” Dr. Graham said.

King: “Did he actually say to you once, ‘We are brothers’?”

Graham: “That’s correct. He certainly did. He held my hand the first time that I met him, about 1981 – he’d just been Pope for two years when I saw him first. Because when he was elevated to the papacy, I was preaching in his cathedral in Krakow that very day. And we had thousands of people in the streets. And watching the television today, of Krakow has brought back memories.”

King: “What, Billy, in your thoughts – you said you feel like it’s a personal loss. What in the human sense was so special about him?”

Graham: “I think it was his background in Poland. And I had finished preaching all

over Poland, gotten to know many people, and I knew a little bit about where he came from.

“And he was a suffering Pope, too. He suffered as much as anybody you could ever imagine. His mother died when he was young. And he had that terrible assassination attack. And through it all, he taught us how to suffer. And I think in recent days he’s taught us how to die.”

**King:** “There is no question in your mind that he is with God now?”

**Graham:** “Oh, no. There may be a question about my own, but I don’t think Cardinal Wojtyla, or the Pope – I think he’s with the Lord, because he believed. He believed in the Cross. That was his focus throughout his ministry, the Cross, no matter if you were talking to him from a personal issue or an ethical problem, he felt that there was the answer to all of our problems, the cross and the resurrection. And he was a strong believer.”

Now, back to our question. Has the Roman Catholic Church changed over the past 50 years? Billy Graham says they have changed. Billy Graham is wrong! The Catholic Church has not changed! Dr. Graham has changed in his relationship with the Catholic Church. But, has the Roman Catholic Church changed? The answer is “No!”



## Chapter 3

### WHAT IS MY AUTHORITY FOR SAYING THE CATHOLIC CHURCH IS EVER CHANGING, NEVER CHANGING?

What will we use as our authority to answer these questions? **We must have an authority.** I am not interested in telling you what Ernest Gambrell thinks about the Catholic Church. I am sure you are not interested in hearing what I think. What I think would not be relevant! However, I have on my desk a book titled, **Catechism of the Catholic Church.** When I began this study, I talked to a number of Catholic people about their beliefs, both in the United States and in Mexico. Everyone I talked to had a different view of what the Catholic Church really believes. Therefore, I went to the Catholic Dioceses of Memphis, Tennessee. It is also called, “The Catholic Center.” It is located at 5825 Shelby Oaks Center, Memphis, Tennessee.

After sharing my concern with a young lady at the front desk, she asked me to please be seated. In a short time a lady came to the reception room and said that she was the person in charge of the Diocese. I graciously explained that I was not a Catholic, but that I was a Baptist and that I was doing a study between what Baptists believe and what Catholics believe. I shared how I had gotten a number of different and conflicting statements concerning what the Catholic Church believes from several different Catholic people. I said, “I would like to know exactly what the Catholic Church be-



lieves, and if there is anything in print that is totally, 100% reliable?”

She asked me to follow her to her office. There she produced a book about two inches thick. She handed it to me and said, “This is THE authority for the doctrine and practice of the Catholic Church.” She politely told me where I could obtain a copy, which I did. It is the book I have on my desk as I write. On the opening page it is stamped with these words, “APOSTOLIC CONSTITUTION FIDEI DEPOSITUM on the publication of the CATECHISM OF THE CATHOLIC CHURCH prepared following the second Vatican Ecumenical Council.” It was copyrighted in 1994 as the latest revision of the book, and was printed by the Libreria Editrice Vaticana, Citta del Vaticano. What does all that mean? The Latin words, “Fidei Depositum”, mean, “The Faithfully Deposit.”

Now, back to our question, “Has the Catholic Church Changed?” Billy Graham says it has. He has embraced the Catholic Church, its doctrine and its leaders, all the way to the Pope himself. Regardless of what Billy Graham has said and done, the Catholic Church has not changed! It continues to be governed by the “Supreme Pontiff” whose word is considered by Catholic leaders and the Vatican, as equal to the Word of God.

#### WHAT THE BOOK CLAIMS FOR ITSELF

(Page 5, Article 3, Third Paragraph).

(FROM THIS POINT ON,  
ALL UNDER-LINING IS MINE FOR EMPHASIS)

(I have inserted the underlining to bring your attention to certain parts of their statements)

“...This catechism is given to them that it may be a sure and authentic reference text for teaching catholic doctrine and particularly for preparing local catechisms. It is also offered to all the faithful who wish to deepen their knowledge of the unfathomable riches of salvation (cf. Eph 3:8). It is meant to support ecumenical efforts that are moved by the holy desire for the unity of all Christians, showing carefully the content and wondrous harmony of the catholic faith. THE CATECHISM OF THE CATHOLIC CHURCH, lastly, is offered to every individual who asks us to give an account of the hope that is in us (cf. I Pet 3:15) and who wants to know what the Catholic Church believes.”

Again, this book is written and published by the Roman Catholic Church. It is approved by the Vatican and the Pope. This book is considered by the Roman Catholic Church as the last and only book that accurately explains what the Roman Catholic Church teaches and believes. There are books that are called, “Parish Catechisms,” but they all must correspond with this book. This is “**their**” book and “**they**” say this is **THE** book!

Now, we cannot possibly cover everything in this book, that the Roman Catholic Church believes, or we would have a book that would cover at least 1400 pages. I simply do not have time to cover that much material. What do we want to cover? We want to cover the most important things in their church doctrine, things that we know for certain and things that we know **HAVE NOT CHANGED TODAY!** First, and the most important subject of all, is: Does the Catholic Church base its doctrine and practices on the Word of God?

**NOTE:** Following each section, I will include what the King James Bible says about the particular doctrine. **FOLLOWING the quotations from the King James Bible, I will give, word for word, what the Catholic Bible states about the same doctrine and from the same verse.** The Catholic Bible being used is the New American Bible. This is the Bible that all English speaking Catholic Churches now use for the “Mass.” The Catholic Church states that IT no longer uses the Douay-Rhims translation in the Catholic Mass (Source of information: The Catholic Center, Memphis, Tennessee). **PLEASE NOTE HOW THE CATHOLIC BIBLE TOTALLY CONTRIDICTS THE BOOK, THE CATECHISM OF THE CATHOLIC CHURCH!** The New American Bible, used by the Catholic Church, contains the following statement:

“For the faithful in all English-speaking countries the publication of The New American Bible (Abbreviated by NAB from this point on) represents a notable achievement. Its pages contain a new Catholic version of the Bible in English, along with illustrations and explanations that facilitate the understanding of the text.

The Vatican, September 18, 1970

## **I. What Does the Catholic Church Believe About the Bible?**

Most Protestants and all true Baptist Churches, including many Southern Baptist Churches that I know, believe the Bible is the Word of God. They believe it is “God-breathed.”

They believe it is complete. They believe that nothing can be added to it. They believe that a curse is on anyone who adds to the Word of God or takes away from the Word of God (Revelation 22:19). Does the Catholic Church believe that? Is it in agreement with us and with the Bible? Let us read directly from their book which is given that people might know what the Catholic Church believes.

**(Page 26, Section II, Titled, “The relationship between Tradition and Sacred Scripture.”)**

(Beginning of quote)

**One Common Source...**

**Article 80** “Sacred Tradition and Sacred Scripture, then, are bound closely together and communicate one with the other. For both of them, flowing out of the same divine well-spring, come together in some fashion to form one thing and move towards the same goal. Each of them makes present and fruitful in the Church the mystery of Christ, who promised to remain with his own “always, to the close of the age.”

...**two distinct modes of transmission** (as printed in their Catechism book)

**Article 81** “Sacred Scripture is the speech of God as it is put down in writing under the breath of the Holy Spirit.”

“And (Holy) Tradition transmits in its entirety the Word of God which has been entrusted

to the apostles by Christ the Lord and the Holy Spirit. It transmits it to the successors of the apostles so that, enlightened by the Spirit of truth, they may faithfully preserve, expound, and spread it abroad by their preaching.”

**Article 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 honored with equal sentiments of devotion and reverence.””

(End of Quote)

Does the Catholic Church believe and accept the Bible as the Word of God? Yes, it does! But it believes that the various “decrees or dogmas” that make up “tradition,” which have come down through the various men who have held the office of “Pope” (Supreme Pontiff) and through the Counsels, are EQUAL to the Word of God. This, in my opinion, is heresy!

*“For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”*

Revelation 22:18-19 (KJV)

“I warn everyone who hears the prophetic words in this book: if anyone adds to them, God will add to him the plagues described in the book, and if anyone takes away from the words in this prophetic book, God will take away his share in the tree of life and in the holy city described in this book.”

(Catholic - NAB)

**But wait! The Catholic Church has  
gone past that position!**



## Chapter 4

### **The Catholic Church uses Tradition to Interpret and Correct Scripture!**

In practice, the position of the Catholic Church goes PAST the “church tradition” as being equal to the Word of God. Roman Catholics hold that there are two sources of authority: Scripture and developing tradition, with the church being the judge of Scripture and, therefore, able to say authoritatively what is the right interpretation of Scripture. This, in effect, gives three authorities: The Bible, tradition, and the church. **The decision is always in the hands of the church, since it controls both tradition and the interpretation of Scripture.** Therefore, all decisions are in the hands of the Popes and the councils of the church. The written Word of God, it is said, comes to expression in the pronouncements of the church councils and in papal decrees. This takes precedence over the written Word and interprets it. The Pope, as God’s personal representative on the earth, can legislate in matters which are, in addition, dogmas to the Bible as new situations arise.

#### **The New York Catechism says this: (Quoted word for word)**

“The pope takes the place of Jesus Christ on earth....By divine right the pope has supreme and full power in faith and morals over each and every pastor and his flock. He is the true Vicar of Christ, the head of the entire church, the father and



teacher of all Christians. He is the infallible ruler, the founder of dogmas, the author of and the judge of councils; the universal ruler of truth, the arbiter of the world, the supreme judge of heaven and earth, the judge of all, being judged by no one, God himself on earth" (Underlining mine).

What does Billy Graham believe about the Scripture? I will give you a quote from Billy Graham himself. "I am pleased to whole-heartily recommend the "New Living Bible" as very readable and totally accurate."

Now, if you read something in this book that you do not believe or accept, please do not come to me and say, "Roman Catholics do not believe this or that which you have written in your book." **Yes, they do!** They stand by the statement that every word in the book CATHECHISM OF THE CATHOLIC CHURCH is true and free of moral or doctrinal error! I repeat, if you are upset by anything in the book you are now reading, don't come to me. Go to the Roman Catholic Church. Go to the priest of your church where you attend. Get yourself a copy of CATECHISM OF THE CATHOLIC CHURCH and tell the priest that you do not believe the content of its pages. I have already given you page number, sections, and article numbers.

Now that we have looked at what the Catholic Church believes about the Bible, let us look at what the Bible says about itself and what it says about what the Catholic Church believes and practices on this subject. The Bible states,

Psalms 119:89 (KJV): *"For ever, O LORD, thy word is settled in heaven."*

**(Catholic - NAB):** “Your word, LORD, stands forever; it is firm as the heavens.”

Revelation 19:13: This verse speaks of Jesus Christ. *“And he was clothed with a vesture dipped in blood: and his name is called The Word of God.”*

**(Catholic - NAB):** “He wore a cloak that had been dipped in blood, and his name was called the Word of God.”

The following three verses tell us something about Jesus Christ, the Living and written Word.

Malachi 3:6 (KJV): *“For I am the LORD, I change not....”*

**(Catholic - NAB):** “Surely I, the LORD, do not change...”

Hebrews 13:8 (KJV): *“Jesus Christ the same yesterday, today, and for ever.”*

**(Catholic - NAB):** “Jesus Christ is the same yesterday, today, and forever.”

James 1:17 (KJV): *“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.”*

**(Catholic - NAB):** All good giving and every perfect gift is from above, coming down from the Father of lights, with whom there is no alteration or shadow caused by change.”

Clearly, the Catholic Church has added to and changed the word of God. Mark 7:7,8a *“Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men....”*

The Catholic Church, according to the Bible they use, is in clear contradiction of Revelation 22:18-19: *“For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”* (**Quoted above from the Catholic – NAB**)

Next, we will consider what the Roman Catholic Church believes about Salvation. This is a second doctrine that is extremely important.

## **II. What Does The Catholic Church Believe about Salvation?**

This is the single most important personal doctrine in the Bible. Should you decide to affiliate with a Catholic Church or any other church, the first thing you had better ask that church is, “According to your doctrine, how can a person be saved?” You need to know exactly what that church believes about salvation. All true Bible believing churches, those that hold to the teaching of the Bible, believe that salvation is by faith. They believe it is by faith, and faith alone. This is the doctrine

that brought about the reformation. Martin Luther broke from the Catholic Church over this one doctrine. He walked from Germany to Worms and nailed his statement to the door of the Catholic Church: “The Just Shall Live By Faith.” His solemn decision was just that important. Let us read, from **their** publication, CATECHISM OF THE CATHOLIC CHURCH, what they believe about salvation.

(Beginning of Quote)

**(Page 320, Section VI, Article 1257)**

“The Lord himself affirms that Baptism is necessary for salvation. He also commands his disciples to proclaim the gospel to all nations and to baptize them. Baptism is necessary for salvation for those to whom the gospel has been proclaimed and who have had the possibility of asking for this sacrament. 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, but he himself is not bound by his sacraments.*”

**(Page 321, Section VII, Article 1263)**

“By Baptism all sins are forgiven, original sin and all personal sins, as well as all pun-

ishment for sin. In those who have been re-born nothing remains that would impede their entry into the Kingdom of God, neither Adam's sin, nor personal sin, nor the consequences of sin, the gravest of which is separation from God."

**(Page 322, Section VII, Article 1265)**

"Baptism not only purifies from all sins, but also makes the neophyte 'a new creature,' and 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."

(End of Quote)

This is what the Catholic Church has believed since its earliest days. No, the Catholic Church has not changed! Billy Graham is wrong! The Catholic Church embraces this doctrinal position without apology, until this day. This kind of teaching is absolutely heresy!

**III. What Does the Catholic Church Believe about the Baptism of Infants for Salvation?** Their book, Catechism of the Catholic Church, clearly answers that question, also!

**(Page 319, Section IV, Article 1250)**

(Beginning of quote)

"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, to which all men are called. The sheer gratuitousness of the grace of salvation is particularly manifest in infant Baptism. 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.”

**(Page 320, Section IV, Article 1254)**

“For all the baptized, children or adults, faith must grow after Baptism. For this reason the Church celebrates each year at the Easter Vigil the renewal of baptismal promises. Preparation for Baptism leads only to the threshold of new life. Baptism is the source of that new life in Christ from which the entire Christian life springs forth.”

(End of Quote)

Do not forget! The book from which I am quoting testifies that, “This catechism is given to them that it may be a sure and authentic reference test for teaching catholic doctrine and particularly for preparing local catechisms.”

Has **Billy Graham** ever commented on the position of “infant baptism?” Absolutely! I am giving you a quote that Billy Graham made in an interview with the Lutheran Standard in October, 1967:

“I do believe that something happens at the baptism of an infant... We cannot fully understand the mysteries of God, but I believe a miracle can happen in these children so that they are regenerated, that is made Christians through infant baptism.”

No, the Catholic Church has not changed. It embraces this doctrinal position, which is heresy, until this day. In my opinion, Billy Graham has been used to draw all religions together in preparation for the end time, and the surfacing of the Ecumenical Church.

Let us now look at what the Bible says about Salvation.

Acts 4:12 (KJV): *“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”*

**(Catholic - NAB):** There is no salvation through anyone else, nor is there any other name under heaven given to the human race by which we are to be saved.”

Acts 16:30-31 (KJV): *And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.”*

**(Catholic - NAB):** “Then he brought them out and said, ‘Sirs, what must I do to be saved?’ And they said, ‘Believe in the Lord Jesus and you and your household will be saved’.”

Titus 3:5 (KJV): “**Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost**” (Bold print mine for emphasis).

**(Catholic - NAB)**: “Not because of any righteous deeds we had done but because of his mercy, he saved us through the bath of rebirth and renewal by the Holy Spirit.”

Romans 10:9 (KJV): “*That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.*”

**(Catholic - NAB)**: “for, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.

Romans 10:13 (KJV): “*For whosoever shall call upon the name of the Lord shall be saved.*”

**(Catholic - NAB)**: “For everyone who calls on the name of the Lord will be saved.”

John 1:12 (KJV): “*But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.*”

**(Catholic - NAB)**: “But to those who did accept him he gave power to become children of God, to those who believe in his name.”

There is no mention of baptism, nor is it referred to, in any of these verses. If baptism were es-



sentential to salvation, God would have included it in these verses.

#### **IV What Does the Catholic Church Believe about Jesus being the Only Way to Heaven?**

One would think, from what has already been quoted, that the Roman Catholic Church at least believed that Jesus, along with baptism, was the only way for a person to gain Heaven. Let us continue to read from its Catechism and determine if the church actually believes that Jesus, plus baptism, is the only way to Heaven.

(Beginning of Quote)

#### **(Page 321, Section VI, Article 1260)**

“Since Christ died for all, and since all men are in fact called to one and the same destiny, which is divine, we must hold that the Holy Spirit offers to all the possibility of being made partakers, in a way known to God, of the Paschal mystery. Every man who is ignorant of the gospel of Christ and of his Church, but seeks the truth and does the will of God in accordance with his understanding of it, can be saved. It may be supposed that such persons would have desired Baptism explicitly if they had known its necessity.”

(End of Quote)

Comparing this article with the articles above, it sounds as though the Catholic Church is full of double talk! Also, this declaration clearly states that the Catholic Church believes that people can be saved without ever hearing the name of Jesus Christ and **without hearing of the Gospel of Jesus Christ.** This is the exact opposite of John 14:6. Does the Catholic Church believe that Jesus Christ is the only way for a person to be saved and go to heaven? Absolutely not - not according to its Catechism book! The Catholic Church believes that so long as a person sincerely embraces and practices its religion, as best as he knows it, that person can be saved. The Church further states that it would be assumed that such individuals would have asked for Baptism and church membership, had they KNOWN of its necessity! In my opinion, this appears to be a contradiction of the Catholic Church's stated position on page 320, Section VI, Article #1257 in the Catechism of the Catholic Church.

This is what the Catholic Church has believed from its earliest days. No, the Catholic Church has not changed. Today, the Catholic Church still holds to this doctrinal position, which in my opinion, is heresy. According to the written statements of Dr. Graham, he agrees with the Catholic Church on this doctrine.

Are you shocked!?! Have you been assuming that Billy Graham believes that Jesus Christ is the only way for a person to go to Heaven? Have you been assuming that he, Billy Graham, believes that unless a person hears the Gospel he cannot be saved? Have you been thinking that? Many other

people have, also. Let me give you, word for word, a transcript of a television interview that Dr. Robert Schuller from California had with Dr. Graham on May 31, 1997. These are Bill Graham's own words concerning what he believes about this subject.

(Copied from "Foundation" Publication of Biblical Truths-Foundations Bible College-Dunn, North Carolina - Dr. O Talmagde Spence, President, May-June issue, 1997)

**Schuller:** "Tell me, what do you think is the future of Christianity?"

**Graham:** "Well, Christianity and being a true believer-you know, I think there's the Body of Christ. This comes from all the Christian groups around the world, outside the Christian groups. I think everybody that loves Christ, or knows Christ, whether they're conscious of it or not, they're members of the Body of Christ. And I don't think that we're going to see a great sweeping revival, that will turn the whole world to Christ at any time. I think James answered that, the Apostle James in the first council in Jerusalem, when he said that God's purpose for this age is to call out a people for His name. And that's what God is doing today, He's calling people out of the world for His name, whether they come from the Muslim world, or the Buddhist world, or the Christian world or the non-believing

world, they are members of the Body of Christ because they've been called by God. **They may not even know the name of Jesus but they know in their hearts that they need something that they don't have, and they turn to the only light that they have, and I think that they are saved, and that they're going to be with us in heaven."**

**Schuller:** "What, what I hear you saying that it's possible for Jesus Christ to come into human hearts and soul and life, even if they've been born in darkness and have never had exposure to the Bible. Is that a correct interpretation of what you're saying?"

**Graham:** "Yes, it is, because I believe that. I've met people in various parts of the world in tribal situations, that they have never seen a Bible or heard about a Bible, and never heard of Jesus, but they've believed in their hearts that there was a God, and they've tried to live a life that was quite apart from the surrounding community in which they lived."

**Schuller:** "I'm so thrilled to hear you say this. There's a wideness in God's mercy."

**Graham:** "There is. There definitely is."

**The answer to the first question is:** The Catholic Church has not changed its position about pagans being saved if those people practice whatever religion they practice in sincerity. The Pope and the Ecumenical Institute in Rome have been teaching that for years. They continue to hold and to teach that position until today.

The answer to the second question is: Billy Graham, according to his televised statements to Dr. Robert Schuller on May 31, 1997, agrees with the Catholic Church, that any person, whether he's Muslim, Buddhist, or non-believer; and even if he has never heard the name "Jesus" or has never heard the Gospel, just so long as he is sincere in his religion and lives a clean, moral life will be saved. That is heresy!

Both the Catholic Church and Billy Graham believe that the heathen in the jungles of South America who worship the "Bird God" (The birds that fly above their heads in the tree tops in the jungle), are saved, if they are sincere. They believe that Buddhists and Hindus are saved if they are sincere and practice their religion! Heresy!

Let us now look at what the Bible says about this doctrine.

John 14:6 (KJV): *"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father. but by me"* (underlining mine).

**(Catholic – NAB):** "Jesus said to him, I am the way and the truth and the life. No one comes to the Father except through him."

John 10:1 & 7 (KJV): “*Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.... Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.*”

**(Catholic – NAB):** “Amen, amen, I say to you, whoever does not enter a sheepfold through the gate but climbs over elsewhere is a thief and a robber...So Jesus said again, Amen, amen, I say to you, I am the gate for the sheep.”

Acts 4:12 (KJV): “*Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*”

**(Catholic – NAB):** “There is no salvation through anyone else, nor is there any other name under heaven given to the human race by which we are to be saved.”

**V. Does the Catholic Church Believe that Jesus is the only Mediator between God and Man?**

**No! They do not believe that Jesus is the only mediator!!!! Please continue to read! And, please remember we are quoting from the Catechism of the Catholic Church.**

The Bible says that Jesus Christ is the only Mediator between God and man. “*For there is one God, and one mediator between God and men, the man Christ Jesus...*” (I Timothy 2:5).

Let us see what the Catechism of the Catholic Church states:

(Beginning of quote)

**(Page 251, Article 963)**

“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 ... believers in the Church, who are members of its head. Mary, Mother of Christ, Mother of the Church.”

**(Page 252, Section I, Article 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 Lord of lords and conqueror of sin and death. The Assumption of the Blessed Virgin is a singular participation of her Son’s Resurrection and an anticipation of the resurrection of other Christians:

In giving birth you kept your virginity; in your Dormition 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." (Underlining mine).

Please read carefully the following article:

**(Insert: Article 974, page 254 - The Assumption of Mary)**

"The Most Blessed Virgin Mary, when the course of her earthly life was completed, was taken up body and soul into the glory of heaven, where she already shares in the glory of her Son's Resurrection, anticipating the resurrection of all members of his Body." (Underlining mine.)

(End of quote)

**(Definition of Assumption From Webster's dictionary:)**

"(1) A supposed bodily ascent into heaven. (2) The dogma of the taking up of the body and soul of the Virgin Mary into heaven after her death." This is what the Catholic Church believes about Mary.

The latest addition to the long list of Catholic beliefs (or inventions) came on November 1, 1956, with the ex cathedra pronouncement by Pope Pius XII from St Peter's chair that Mary's body was raised from the grave shortly after she died, that her body and soul were reunited, and that she was taken up and enthroned as Queen of Heaven. And to this pronouncement was added the usual warning that anyone who may henceforth doubt or deny



this doctrine is utterly fallen away from the divine and Catholic faith! The Roman Catholic doctrine was written as follows:

**(Page 162 Roman Catholicism, by Boettner - Article 15)**

(Beginning of Quote)

“On the third day after Mary’s death, when the apostles gathered around her tomb, they found it empty. The sacred body had been carried up to the celestial paradise. Jesus Himself came to conduct her hither; the whole court of heaven came to welcome with songs of triumph the Mother of the divine Lord. What a chorus of exultation! hark how they cry, ‘Lift up your gates, O ye princes, and be ye lifted up, O eternal gates, and the Queen of Glory shall enter in’.”

(End of Quote)

The Bible gives no indication that any such event happened. There is no mention in the Bible of “the Queen of Glory.” There is a mention of the “queen of heaven” found in Jeremiah 7:18; 44:17,18,19, & 25. All of these have to do with the idolatrous worship of Israel who had rejected God in favor of offering incense to the “queen of heaven,” which is no more than the worship of the moon, under the name of Ashtoreth or Astarte. That practice was rebuked by God through Jeremiah. There is no mention of the Queen of Glory in the Bible. There is

no mention in the Bible of Mary being raised from the dead on the third day.

The Catholic Church explains the “unbiblical resurrection” of Mary by saying that because she was sinless; there was no need for her to remain in the grave. I ask the question: “If Mary was sinless, why did she die?” In light of Romans 6:23, which records, “The wages of sin is death,” I find no Biblical reason why Mary should not live forever! The Bible tells us that Jesus died BECAUSE “...He (God) hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (II Corinthians 5:21). I ask a second question: For whom was Mary made to be sin, if she did not need to die, but did die, as the Catholic Church claims?

(Beginning of quote)

**(Page 252, Section I, Article 969)**

“This motherhood of Mary in the order of grace continues uninterruptedly from the consent which she loyally gave at the Annunciation and which she sustained without wavering beneath the cross, until the eternal fulfillment of all the elect. Taken up to heaven she did not lay aside this saving office but by her manifold intercession continues to bring us the gifts of eternal salvation....Therefore the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix.

(End of quote)

**Definition of Mediatrix:** “The title that the Catholic Church placed on Mary in the Second Vatican Council.” This definition is taken from The Webster’s New World Dictionary, 1953, with the last revision in 1974. **Mediator:** “To be an intermediary or conciliator between persons or sides; to settle by mediation; bring about by conciliation; to be the medium for bringing about, conveying, communicating; intermediate or intervening. **(Now Rare – Mediatrix, n.fem).**” **In other words, “Mediatrix” is the feminine form of the word, “Mediator.”**

Have you ever noticed this? The Catholic Church generally depicts Christ in one of three ways: (1) as a helpless babe in a manger or in His mother’s arms; (2) as a dead Christ on a cross, with a horribly ugly and tortured face, hanging there helpless and defeated, or; (3) as a wounded, bleeding, but dead Christ lying in Mary’s arms after being crucified! In the Catholic Church this is referred to as “The living Mary and the dead Christ.” The result is that the center of worship has shifted from Christ to Mary.

Let us examine what the Bible states about this doctrine.

I Timothy 2:5,6 (KJV): “*For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time*” (Underlining mine).

**(Catholic – NAB):** “For there is one God. There is also one mediator between God and the human race, Christ Jesus, himself human, who gave himself a ransom for all.”

Neither this verse nor any other verses in the Bible teach or indicate that Mary is given any special power above any other woman who has ever lived, or who presently lives. If the Bible declares that there is only ONE mediator, one wonders why people cannot see that the Catholic Church is WRONG? The Catholic Church is in total contradiction to the teaching of its own bible.

I John 2:1,2 (KJV): *“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”*

**(Catholic – NAB):** “My children, I am writing this to you so that you may not commit sin. But if anyone does sin, we have an Advocate with the Father, Jesus Christ the righteous one. He is expiation for our sin, and not for our sins only but for those of the whole world.”

Does the Catholic Church exalt Mary as the Mother of God? Absolutely! Does the Catholic Church teach that Mary is our Advocate with the Father? Absolutely! Does the Catholic Church teach that Mary is the co-mediator? Absolutely! Has the Catholic Church always believed that? Absolutely! Has the Catholic Church changed? **Absolutely not!**

The Catholic Church has held that this doctrine is true since its very earliest days. Has the

Catholic Church changed? Absolutely not! In my opinion, the teaching of the Catholic Church concerning Mary is heresy and blasphemy. This particular difference is contradictory to the teaching of the Catholic Bible.

## Chapter 5

### CONTRADICTIONS WITHIN THE BOOK “THE CATECHISM OF THE CATHOLIC CHURCH”

A book of this importance, the book that is written to explain to people what the Catholic Church believes, in my opinion, should not have any contradictions. However, there are many contradictions; too many for me to print all of them here. If anyone cares to research this further, one can purchase the book, Catechism of the Catholic Church, in any authorized Catholic bookstore. For now, let us turn to what the Catholic Church believes about one of the Ten Commandments.

(Beginning of quote)

**(Page 516, Section IV – “You Shall Not Make for Yourself a Graven Image...”)**

Article 2129 “The divine injunction included the prohibition of every representation of God by the hand of man. Deuteronomy explains: ‘Since you saw no form on the day that the Lord spoke to you at Horeb out of the midst of the fire, beware lest you act corruptly by making a graven image for yourselves, in the form of any figure....’ it is the absolutely transcendent God who revealed himself to Israel. ‘He is the all,’ but at the same time ‘he is greater than all his works.’ he is ‘the author of beauty.’”

(Watch! The very next Article)

Article 2130 “Nevertheless, already in the Old Testament, God ordained or permitted the making of images that pointed symbolically toward salvation by the incarnate Word: so it was with the bronze serpent, the ark of the covenant, and the cherubim.”

Article 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.”

### INSERT

Definition and explanation of, “against the iconoclasts the veneration of icons”. This is an insert and is not part of the Catechism of the Catholic Church. It is from The Webster’s New World Dictionary and it is inserted for those of us who do not fully understand the phrase!

**Iconoclasts:** anyone opposed to the religious use of images or advocating the destruction of such images.

**Veneration:** to worship, reverence, to look upon with feelings of deep respect.

Therefore, the meaning of this statement is “that

the seventh ecumenical council of Nicaea (787), ruled against iconoclasts (anyone who would be opposed to the veneration (worship) of icons (idols).

## END OF INSERT

Article 2132 “The Christian veneration of images is not contrary to the first commandment which proscribes idols. Indeed, “the honor rendered to an image passes to its prototype,” and “whoever venerates an image venerates the person portrayed in it.” The honor paid to sacred images is a ‘respectful veneration,’ not the adoration due to God alone.”

(End of quote)

(Beginning of quote)

### **(Page 300, Section II, Article 1160)**

“Christian iconography expresses in images the same Gospel message that Scripture communicates by words. Image and word illuminate each other:

(Definition of **iconography**: – the art of represent-ing or illustrating by pictures, figures, images. etc.)

“We declare that we preserve intact all the written and unwritten traditions of the Church which have been entrusted to us. One of these traditions consists in the production of representational artwork, which accords with the history of the preaching of the Gos-



pel. For it confirms that the incarnation of the Word of God was real and not imaginary, and to our benefit as well, for realities that illustrate each other undoubtedly reflect each other's meaning.

(Article 1161) "All the signs in the liturgical celebrations are related to Christ: as are sacred images of the holy Mother of God and of the saints as well. They truly signify Christ, who is glorified in them. They make manifest the 'cloud of witnesses' who continue to participate in the salvation of the world and to whom we are united, above all in sacramental celebrations. Through their icons, it is man 'in the image of God,' finally transfigured 'into his likeness,' who is revealed to our faith. So too are the angels, who also are recapitulated in Christ.

"Following the divinely inspired teaching of our holy Fathers and the tradition of the Catholic Church (for we know that this tradition comes from the Holy Spirit who dwells in her) we rightly define with full certainty and correctness that, like the figure of the precious and life-giving cross, venerable and holy images of our Lord and God and Savior, Jesus Christ, our inviolate Lady, the holy Mother of God, and the venerated angels, all the saints and the just, whether painted or made of mosaic or another suitable material, are to be exhibited in the holy churches of God, on sacred vessels and vestments, walls

and panels, in houses and on streets.” (Underlining mine for emphasis).  
(End of Quote)

It was pointed out on page #7 of this study that the Catholic Church claims to hold the Tradition of the Church equal with the inspired Scriptures. It would appear from the writings of the Catholic Church on the issue of “making no graven images,” that the Catholic Church holds the tradition of the church HIGHER than the Scriptures. After clearly explaining that the Bible absolutely forbids the making, by the hands of man, any graven image, the writers of the Catechism of the Catholic Church begin the next paragraph with, “Nevertheless....” and they go on to say that because of the council of Nicaea in 787 BC, it is okay to make and display images. I will let you decide for yourself what the Catholic Church believes! I certainly cannot figure it out.

At this juncture, let us look at what the Bible states about this important doctrine.

Exodus 20:4-5: *“Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.”*

**(Catholic – NAB):** “You shall not carve idols for

yourselves in the shape of anything in the sky above or on the earth below or in the waters beneath the earth; you shall not bow down before them or worship them. For I, the Lord, your God, am a jealous God, inflicting punishment for their father's wickedness on the children of those who hate me, down to the third and fourth generation..."

While speaking of "graven images" let us look at some other issues concerning the Catholic Church.

## Chapter 6

### STRANGE THINGS IN THE CATHOLIC CHURCH

Have you ever heard the phrase, “Virgin Worship?” Most people in the United States have seldom, if ever, heard of this practice. The Catholic Church never uses these words in the United States. Nevertheless, the Roman Catholic Church, throughout all of Latin America, and especially in Mexico practices the worship of what it calls, “virgins,” which are, in reality, ceramic dolls or dolls made of other materials. It is practiced openly and without any attempt to cover it up. This is strange!

I lived in Mexico for many years and have seen what you are about to read. However, I do not want you to take my word for what you read. On my desk I have a book that was written by a Roman Catholic Priest and published by a Roman Catholic Publishing House. The book contains the origin and history of twenty-seven different “Virgins” which are worshiped by people in Mexico. The Catholic Church, over the years, has put these “Dolls” in place, one in every state in the country of Mexico. When I say, “Virgins,” it is not used in the sense that we think of a virgin. These are everything from small 13” high dolls to life-size women. In the beginning, most were made of corn-cobs and adobe. Today, they are made of plaster or ceramic.

It is only a sample of one of the many “images” that the Catholic Church has created. You will be shocked and surprised when you learn how

these came about and the things that are attributed to these “images.”

Before we give our attention to the documented account of how the most important of these images came into being, let me briefly explain why the Catholic Church created these dolls, and the purpose each one serves for the Catholic Church. There are many purposes behind these “dolls.” One of the main purposes is that these “visible images” can control the people. This is achieved because the Catholic Church has taught the people that these images can actually see their actions, hear what they say, and are able, consequently, to answer their prayers. With the full support of the Catholic Church behind these images, the Catholic Church literally rules the country of Mexico politically! The various images put “their blessings” on certain political candidates who are running for every office, from the President of Mexico to the lowest office in a city government! These candidates are elected, because, out of fear, the people will not risk offending the “Virgin,” thereby losing her favor on their lives. It is by this means that the Catholic Church has stayed in power and has influence over all that goes on in Mexico. Again, the following is copied word for word from THE book

The following is copied, verbatim (word-for-word), from a book written by Rev. Joseph L. Cassidy. At the time of the writing in 1958, Mr. Cassidy was the Priest of the Archdiocese of Newark, New Jersey. The book is published by St. Anthony Guild Press, Paterson, New Jersey, which is a Catholic Publishing House. It is titled, **Mexico, Land of Mary’s Wonders.**

# NUESTRA SEÑORA DE GUADALUPE



**(Our Lady of Guadalupe)  
Which is  
The Virgin Mary  
(Quoted from the book,  
Mexico, Land of Mary's Wonders)**

Mexico, the year of our Lord, 1531. Ten years and four months before, Hernam Cortes had accomplished the subjugation of the proud Aztec nation. And now, scarcely a decade later, a million and a half of the indigenous population had already embraced baptism and the Faith of Christ. On the ninth day of December in the year we speak of, one of these Indians, Juan Diego by name, left his humble dwelling in Cuautitlan. Juan was on his way to hear Mass at the Church of Santiago, in the barrio of Tlaltelolco. His way led past a hill called by the Indians Tepeyacac, and as dawn was breaking he arrived at the foot of the hill.

Suddenly there came to his ears the sound of sweet singing, like the voices of birds myriad and various, singing together with such ineffable harmony that the Indian was overcome with wonder and delight. Raising his eyes to the summit of Tepeyacac, Juan saw as it was a white and shining cloud, and within it a rainbow of color, with rays of dazzling light. The Indian stood spellbound, yet unafraid, filled with a sweet amazement, and asked himself whether it were all a dream.

‘What is this I hear and see? Where am I? By chance have I been transported to that Paradise of Delights where our race came into being? Or is it some heavenly country, hidden from men’s eyes?’

The singing was stilled, but the Indian remained in a kind of enchantment, gazing at the shining cloud above him on the hill. And then he heard a voice, a woman’s voice, soft and clear, calling to him from the midst of the cloud: ‘Juan! Juan!’

Could he be hearing aright? Was the voice calling him? There it came again, this time more

sweetly insistent: 'Juan! Come closer!'

Gone was all hesitation. Almost in a bound Juan Diego reached the little eminence and stood just below the shining cloud. And then Juan saw her! Within the shining cloud there stood a beautiful Lady. The radiance of her garments transformed into the likeness of precious jewels the stones beneath her feet, and on the leaves of the hawthorn and nopal appeared clusters of rare emeralds on surfaces polished and glowing. The very soil had become a carpet of jasper, tinted in many colors.

'My son, Juan Diego, whom I love tenderly, like a small and delicate child! Where are you going?' The Lady's words were spoken in Nahuatl, the language of Juan's people. Who can reproduce their delicacy of feeling in any other tongue? 'O noble Mistress and my Lady,' Juan answered, 'I am going to Mexico, to the barrio of Tlaltelolco, to hear the Mass, which the ministers of God present for us in His place.'

'Know, my beloved son,' replied the Lady, 'that I am the Ever-Virgin Mary, Mother of the true God, who is the Author of Life, the Creator of all things and the Lord of heaven and earth; who is everywhere. It is my wish that you build me a temple on this site. Here, as the loving Mother of you and of your fellow men, I will show forth my loving-kindness and compassion for your people and for those who love me and seek me, and call upon me in their labors and afflictions. Here I will hear their cries and their petitions, I will comfort and assuage. In order that my will may be accomplished, you must go to Mexico, to the palace of the Bishop who resides there. You are to tell him that I sent you,



and that it is my pleasure that he build me a temple in this place. You will relate to him what you have seen and heard. And be certain of this: I will be grateful for what you do for me in this matter with which I charge you, and I will raise you up and make you renowned because of it. My son, you have heard my wish. Go in peace. And bear in mind that I will repay the labor and care that you employ; so in this matter exert all your strength.'

On his knees and with head to the ground, Juan Diego answered: 'I go, most noble Lady and my Mistress, as your humble slave, to carry out your order.' And so the Indian took leave of the Lady.

He descended the western slope of the hill and took the road into the City of Mexico, a league distant. As he had promised the Lady, Juan went directly to the palace of the Bishop, Fray Juan de Zumarraga. He asked the servants to tell the Bishop he wanted to see him; but because of the early hour, and because they saw only an Indian of the poorest class, the servants simply let him wait. Finally, however, struck by his patience, they let him in, to audience with the prelate. On his knees before the Bishop, Juan poured out his story. Bishop Zumarraga listened to the extraordinary tale and questioned Juan closely. In the end he sent the Indian away, telling him to return in some days.

Sorrowfully Juan left the palace. The Bishop, he felt, had not believed the story. What was more important to Juan Diego, he had failed to carry out the will of the Blessed Lady. With heavy heart he began the journey to his pueblo, Tolpetlac.

It was after sunset when he reached the summit of Tepeyacac. The Lady was waiting for him. As soon as Juan saw her, he prostrated himself in obeisance and began to speak. But what other tongue can adequately convey the beauty and gentleness, the courtesy, the delicate nuances, of Juan Diego's native Nahuatl? Listen:

‘My well-beloved Daughter, my Queen and Lady most high! I did what you commanded me, although I did not talk to the Bishop until after a long wait. I gave him your message in the form you commanded me; he heard me calmly and with attention. But, from what I observed in his manner, and from the questions which he put to me, I gathered that he did not believe me; for he told me to come back at a later date, so that he might investigate the matter at length. He thinks that the temple you wish to be built for you is a tale of my own making, or my own fancy rather than your will. So I pray you, for this work send some noble and important personage, worthy of respect, whom he will believe. For as you see, my Mistress, I am only a poor rustic, a lowly man of the people, and unsuited for this business on which you send me. Pardon my boldness, my Queen, if I have failed in the reverence due to your high station. Let not your wrath fall upon me, nor may my answer displease you.’

The Most Holy Mary listened to his tale with a benign countenance, and then answered:

‘Listen, my well-beloved son. Know you that I do not lack servants nor domestics under my command. For I have many who I can send, if I wish, who will do what they are commanded. But it is fitting that you undertake this affair. It is through

your intervention that my will and my desire must be done. So I ask you, my son, and I order you, to return tomorrow, to see and talk to the Bishop. Tell him to build me a temple that I ask, and tell him that she who sends you is the Virgin Mary. Mother of the true God.'

'Do not be displeased, O Queen and my Lady,' Juan Diego replied, 'at what I have said. For I shall go willingly and with all my heart to obey your command and to carry your message. I was not making excuses, nor do I fear the journey, nor the task. But perhaps I shall not be received nor listened to; or perhaps the Bishop, once he has heard me, will not believe. Nevertheless, I shall do what you command me. And I shall be waiting, Lady, tomorrow at sunset in the place, to give you the answer. And so remain in peace, and may God watch over you!'

Even through the dim medium of a translation twice removed from the original tongue, the delicacy of expression of this humble, unlettered man comes to us clearly, to our wonder and delight.

With reverence Juan Diego took his leave and continued on the way to his home in Tolpetlac. As far as we know, he said not a word to anyone about the matter. Perhaps, overcome by the events of the day and disturbed that the Bishop had not believed the tale, he had decided to keep his own counsel for the time being.

The next day, December the tenth, was Sunday, and Juan went to the Church of Santiago in Tloltelolco for Mass and the class in Christian doctrine which the Indian converts had to attend. Then he went again to the palace of the Bishop. Once

more the servants made him wait a long time, but finally he was admitted. Once more, prostrate and with tears and urgent words, Juan related to Bishop Zumarraga "...how for the second time he had seen the Mother of God in the same place that he had seen her the first time. That she was waiting for the reply to the message which she had given him earlier. That once again she had commanded him to go and tell the Bishop to build her a temple on the very site where he had seen and talked to her. That he should tell the Bishop that she who sent him was the Mother of Jesus Christ and the Ever-Virgin Mary."

The Bishop listened with greater attention this time, and began to think that there might be something to the tale. He questioned and re-questioned Juan Diego very closely, warning him to weigh his words carefully. He asked Juan to describe the appearance of the Virgin, and satisfied himself that it could be neither dream or imagination. Yet, as Bishop, he could not appear to accept lightly such a tale from the lips of a simple Indian. So he replied:

'What you have told me is not enough to make me undertake the task that you request. Therefore, tell the Lady who sent you to give you other signs, by which I may know that it is the Mother of God who sent you, and that it is her will that we build her a temple.'

'What sign would you like me to ask for?' said Juan.

The calmness and confidence of Juan Diego strangely disturbed the Bishop. The Indian spoke as though the sign was as good as granted. And so the Bishop answered:

‘Let the Lady choose whatever sign seems good to her.’

Then he summoned several of the most trusted servants in his household. Speaking to them in Spanish, which Juan did not understand, the Bishop told them to follow Juan without his knowledge, to report upon what he did and with whom he spoke. The servants followed Juan, easily keeping him in sight until he arrived at a little bridge crossing a stream, almost at the foot of Tepeyacac. Here the Indian disappeared from their sight, and although the servants looked everywhere, searching the hill on every side, Juan could not be found. They took him for either an impostor or a wizard, and returned to tell the Bishop what had occurred, asking him to punish the Indian if he should again come to the palace.

When Juan reached the summit of the hill, the Virgin was waiting for him. On his knees he told her what had happened: ‘now,’ as the most ancient recital has it, ‘carrying out her command, he had returned to the palace of the Bishop and had given him her message. And that, after questions and cross-questions, the Bishop had said that this simple tale was not sufficient to make him take action in so serious a matter.’

Juan continued his relation:

‘I am to ask you, O Lady, for a particular sign, by which he may know that you sent me, and that it is your will that a temple for you to be built on this site.’

With loving words Mary commended the care and diligence of Juan. She told him to return on the morrow, when she would give him a sign that the

Bishop would believe. Juan promised to return, and took his leave of the Sovereign Lady.

But on the next day, Monday, December the eleventh, Juan was unable to keep his promise. Upon reaching his pueblo, he found that his uncle, Juan Bernardino, was seriously ill. The greater part of the day Juan spent in looking for a curandero (native medicine man) and when finally he found one, the latter's ministrations only made the sick man worse. Juan Bernardino requested his nephew to go early on Tuesday to the Convent of Santiago at Tlaltelolco, for a priest who would administer the last rites of the Church. Before daybreak on Tuesday, December the twelfth, therefore, Juan Diego set out for Tlaltelolco. But when he arrived at the foot of Tepeyacac and was about to take the trail over the hill, he recalled his neglected promise to the Lady. Thinking that she would reproach him, he determined to avoid a meeting by skirting the hill. But as Juan approached the spot where today there is a spring of sparkling water, Mary came forth to meet him.

Encompassed by a shining cloud, she came down the hill, directly across his path, and spoke: 'Where are you going, my son, and what road are you taking?'

Struck with shame and fear, the Indian fell to the ground and answered:

'My beloved Daughter and my Lady, may God watch over you! Do not be displeased at what I am going to tell you. Know, my Mistress, that one of your servants, my uncle, is gravely ill and about to die, and as he seems very weak I am going to the temple of Tlaltelolco for a priest to confess and

anoint him. After having discharged this duty I will return here to obey your command. Forgive me, I pray you, my Lady, and bear with me a little. I am not asking to be excused from doing what you have commanded, nor is it a false excuse I give you. Tomorrow I will return without fail.'

Mary heard the Indian's story with understanding in her face, and then spoke to him in this manner:

'Listen, my son, to what I tell you now. Do not let anything worry or afflict you; do not fear illness nor any trouble-some happening or pain. Am I not here, I who am your Mother? Are you not under my shadow and protection? Am I not your life and health? Are you not in my embrace and in my prayers? What else do you need? Have no care nor worry about the illness of your uncle, for he will not die from it. Rest assured that he is already well.'

Consoled by the words of Our Lady, Juan replied: 'Then send me, my Lady, to see the Bishop, and give me the sign of which you spoke so that he will believe me.'

And Mary answered: 'My dearly beloved son, go up to the summit of the hill where you have seen me and talked with me, and cut the roses which you find there. Gather them into your cloak and bring them to me. I will tell you what you are to do and say.'

Without another word Juan obeyed, although he knew that the rocky summit had never produced flowers, nor vegetation of any kind. But, arrived at the top, he found a beautiful garden of Castilian roses, fresh and fragrant and covered with dew. Laying out his tilma (mantle), he gathered into it as

many roses as it would hold, and carried them to Mary. And Mary gathered up the roses and rearranged them in the mantle of Juan Diego, saying:

‘You see here the sign which you are to take to the Bishop. Tell him, by the sign of these roses, to do what I order him. And pay attention, my son, to what I am telling you, and know that I have confidence in you. Show no one on the way what you are carrying, nor open your cloak except in the presence of the Bishop, and tell him what I sent you for. This will convince him that he is to start work on my temple.’

And so saying, the Virgin sent him away.

At the episcopal palace, Juan Diego asked to see Bishop Zumarraga; but as before, the retainers saw only a humble Indian, and paid him little attention. Finally someone became curious about what he was carrying so carefully in his tilma, but Juan refused to show them. With some force they pulled at the cloak, and obtained a glimpse of the roses. At this discovery the retainers informed the Bishop, and Juan was brought into his presence. The Indian gave him Our Lady’s message, and added that he had brought from her the sign which the Bishop had demanded. When he let fall the ends of his mantle, a shower of roses covered the floor, and upon his garment was seen the image of Our Lady, just as Juan had seen her on the hill on Tepeyacac. The astonished Bishop venerated the miraculous image before his entire household, and then bore it reverently to his private chapel.

Later, Juan was conducted, with signs of great respect, to the home of Juan Bernardino, by Spaniards who were commissioned to investigate the



cure of the old man. Juan Bernardino related how the Most Holy Virgin had visited him at the very moment his nephew affirmed the cure had taken place, and had perfectly restored his health. The Virgin also told him "...that it was her pleasure for a temple to be erected for her in the place where his nephew had seen her; and also that her sacred image was to be called Santa Maria de Guadalupe." Such is the simple tradition, told without embellishment. Why Our Lady called her image Guadalupe she did not say, nor shall we know, until she herself reveals it to us. At any rate, the title is not to be confused with that of the image of Our Lady of Guadalupe in Extremadura, Spain, said to have been sculptured by Saint Luke, and representing the Divine Maternity of the Blessed Virgin. Juan Bernardino, speaking the Nahuatl language, most probably called the Virgin Xanta Malia Tecuauhtlanopeuh, which signifies "Saint Mary, she who appeared on the rocky summit." What we do know is that the Virgin of Guadalupe united the tribes and races of Mexico into a nation, for all recognize her as their Mother. Of the million and a half Indians baptized by 1531, almost all had been among the poor and the children. The noble Aztec families, mindful of their former glory, had nourished resentment of the Spanish conquerors and their religion. But with the miracle of Guadalupe, class distinctions were put aside, and noble and commoner, landholder and peasant, cacique and tribesman, embraced the Faith. Six years after Tepeyacac there were nine million converts among the Indians, embracing the nucleus of all the nations among the tribes in the valley of Anahuac. Mexico

thus became the first Christian nation of the American continent.

The first little temple was finished, and the miraculous image placed there in on the twenty-sixth of December, 1531. This temporary structure was replaced by one of adobe, built at the expense of Bishop Zumarraga, and finished in 1533. The sacred image remained there until November, 1622, when Archbishop Juan de la Serna solemnly blessed a new collegiate church on the site. In 1895 the reconstruction of that edifice was completed for the Pontifical Coronation of the image of Our Lady of Guadalupe. In 1931 a further reconstruction was carried out, to commemorate the four-hundredth anniversary of the apparitions.

On the twelfth of October, 1895, Our Lady of Guadalupe was solemnly crowned, in the name of His Holiness Pope Leo XIII, as Queen of the Mexican People. And on the twenty-fourth of August, 1910, with the approbation of Pope Saint Pius X, the Virgin of Tepeyaca was named Celestial Patron of Latin America.

Those who are privileged to visit the basilica in the Villa de Guadalupe may see the original image which Our Lady presented to Juan Diego. This miraculous painting shows us the Virgin as we are accustomed to visualize her under the title of the Immaculate Conception. She appears as an Indian maiden of royal lineage, about fifteen years of age. Beneath her feet is a half-moon, resting upon the head of a cherub, who holds in the right hand the end of her mantle, and in the left the train of her tunic, which drapes in great folds about her feet. Her features are slightly darker than the color of a

pearl, the lips a soft shade of red, the eyes modestly cast down. The hands are joined before the breast in an attitude of prayer, and the whole appearance is at once virginal and regal. The tunic, of a rosy tint, bears an idealized floral pattern in gold; it is closed at the neck with a yellow button bearing a cross of dark brown. At the waist the ends of a purple cincture may be seen just below the joined hands. The mantle is of blue-green, bordered with gold and over sown with golden stars regularly spaced, forty-six being visible. Upon the head, modestly inclined to the right, is a crown of ten golden rays. The Virgin appears to stand with the sun at her back, from which one hundred twenty-nine rays of gold shoot forth, alternately straight and serpentine. The rays terminate in an ashen-yellow background upon a field of red, forming a kind of niche for the image of Our Lady of Guadalupe.

It was before the image of Our Lady of Guadalupe, in Rome, that Pope Benedict XIV exclaimed: 'Non fecit taliter omni nationi,' echoing the words of the One Hundred and Forty-seventh Psalm: 'She has not done thus for any other nation.'

Perhaps we cannot better close this account of the most marvelous of Mary's wonders in Mexico than by using the words of the great Pontiff, Leo XIII: 'Never before has it been given us on this earth to see so lovely an image; and its loving-kindness moves us to reflect: 'How beautiful must Mary herself be, in heaven'!

**THE END**  
**OUR LADY OF GUADALUPE**

**THERE IS ONLY ONE CATHOLIC CHURCH**  
**AND**  
**IT IS EVER CHANGING,**  
**BUT NEVER CHANGED**

In preaching across the country for the past 35 years, I have explained these strange practices in various churches. On at least two occasions, after closing the service, a person came and asked to speak with me about the message. Both people were rather blunt as they spoke. They said something to this effect; “I am a Catholic and have been a Catholic all of my life. The Catholic Church that you say does these things in Mexico, is not the same Catholic Church of which I am a member. I think you should be careful to point out the difference instead of acting like all Catholics believe and practice those things.”

I was as gracious as I could possibly be, as I have a love in my heart for people who are Catholic and have been deceived by their church. I have no bad feelings whatsoever toward Catholic people as I pointed out early in the book; However, I politely told them that they are a member of the same Catholic Church in Mexico about which I was speaking.

However, the Catholic Church does practice different beliefs, dogmas, and doctrines in different countries. No, it does not practice virgin doll-image worship in the United States. Regardless of what the Catholic Church practices, it is all the same church and is altogether under the Pope, the Supreme Pontiff! I am talking about a “system of wor-

ship” that is approved, presented, and practiced by The Roman Catholic Church Organization, the Pope, and all those affiliated with the Vatican City. Notice, I did not say they believe all these writings. I do not think they believe any of it! They use it to control the people of Latin America!

The above is only a sample of one such “Virgin or Doll.” The book I have on my desk, *Mexico, the Land of Mary’s Wonders*, contains the origin and history of twenty-seven different such dolls, in twenty-seven different places in Mexico. I will not tire you with these details, but will list them in the same order they are found in the book:

- I. La Purísima de San Diego  
Aguascalientes, Ags. México  
Our Lady of the Immaculate Conception
- II. Nuestra Señora de Guadalupe  
Villa De Guadalupe, D.F.  
Our Lady of Guadalupe
- III. Nuestra Señora de San Juan de los Lagos  
San Juan de los Lagos, Jalisco  
Our Lady of Saint John of the Lakes
- IV. Nuestra Señora de la Piedad  
México, D.F.  
Our Lady of Compassion
- V. Nuestra Señora de la Esperanza  
Jacona, Michoacán  
Our Lady of Holy Hope
- VI. Nuestra Señora de los Remedios  
San Bartolo Naucalpan, México  
Our Lady of the Remedies

- VII. Nuestra Señora de Guanajuato  
Guanajuato, Guanajuato  
Our Lady of Guanajuato
- VIII. Nuestra Señora de los Ángeles de Tecaxic  
Tecaxic, México  
Our Lady of the Assumption
- IX. Nuestra Señora del Pueblito  
Villa La Corregidora, Querétaro  
Our Lady of El Pueblito
- X. Nuestra Señora de la Salud  
Patzcuaro, Michoacán  
Our Lady Health of the Sick
- XI. Nuestra Señora de la Luz  
Salvatierra, Guanajuato  
Our Lady of the Light
- XII. Nuestra Señora de los Milagros  
Tlaltenango, Morelos  
Our Lady of Miracles
- XIII. Nuestra Señora del Roble  
Monterrey, Nuevo León  
Our Lady of the Oak
- XIV. Nuestra Señora de Zapopan  
Zapopan, Jalisco  
Our Lady of Zapopan
- XVI. Nuestra Señora de los Dolores  
Soriano, Querétaro  
Our Lady of Sorrows
- XVII. Nuestra Señora de Santa Anita  
Santa Anita, Jalisco  
Our Lady of Santa Anita

- XVIII. Nuestra Señora de los Remedios  
Zitacuaro, Michoacan  
Our Lady of Remedies
- XIX. La Virgen del Anillo  
Guadalupe, Zacatecas  
Our Lady of the Ring
- XX. Nuestra Señora del Rayo  
Guadalajara, Jalisco  
Our Lady of the Thunderbolt
- XXI. Nuestra Señora de Ocotlan  
Tlaxcala, Tlaxcala  
Our Lady of Ocotlan
- XXII. La Santísima Virgen de Tonicato  
Tonicato, México  
Our Lady of Tonicato
- XXIII. Nuestra Señora de Izamal  
Izamal, Yucatán  
Our Lady of Izamal
- XXIV. Nuestra Santísima Madre de la Luz  
Leon, Guanajuato  
Our Most Holy Mother of the Light
- XXV. Nuestra Señora del Carman  
Tlalpujahuca, México  
Our Lady of Mount Carmel
- XXVI. Santa Maria Le Redonda  
México, D.F.  
Our Lady of the Round Church
- XXV. II The Temple of Santo Domingo  
México, D.F.

Since the book mentioned above, Mexico, Land of Mary's Wonders has been written and published, a number of other dolls have been created. Each of these has an unbelievable background as to how they came into being. Many are similar to the account given of the Virgin of Guadalupe. Also, they all have various miracles that the Catholic Church attributes to them. All are just as ridiculous as the account given above. If these reports are real, why is it that the Catholic Church does not practice these beliefs in the United States? Simply stated, they do not practice them because even devoted Catholic people in the United States would not believe or accept such scams.

Before leaving the subject, I will give you one more "short" history of the second most powerful "Doll" (Virgins, as they are called), in all of Mexico. The one explained above, Our Lady of Guadalupe, is the most powerful one in the country. I am more familiar with the one I am about to describe, as I lived in Guadalajara for almost two years and have visited the Basilica in Zapopan, Jalisco, Mexico, where the doll is often kept. I have seen the celebrations and parades throughout the city. The doll is 13-inches high and is made of ceramic! The following is copied word-for-word from a brochure entitled, "Our Lady of Zapopan." It is



written and printed by the Catholic Church. I purchased the brochure, and still have several copies in my office. Zapopan is a city located about 4-5 miles from Guadalajara, Mexico. The following article describes what the Catholic Church claims for this 13-inch high ceramic doll. I quote:

### **OUR LADY OF ZAPOPAN**



This town (Zapopan) was settled in 1542, and in that year Fr. Antonio de Segovia (Franciscan) gave to the Indians the Statue of OUR LADY OF ZAPOPAN. The statue was called the 'Evangelizer.' Franciscan Fray Antonio de Segovia used to carry it hanging from his neck.

The statue of our Lady of Zapopan is a little carved piece of the Immaculate Conception of our Blessed Mother. Her dress is crimson and blue mantle. (Without her actual dress she is 34 centimeters and two millimeters). Actually, the statue is kept from the waist down, in a silver cup, since April 18<sup>th</sup>, 1713, which was replaced for a more artistic one.

In 1641, information was sent to the Holy See, by order of most reverend Don Juan Ruiz Colmenero, concerning the miracles that God had worked through this holy image. (The Indians had the statue hidden for some time so that they wouldn't be deprived of such a precious relic). The information was necessary in order to declare the image to be Thaumaturge (Worker of Miracles).

At her feet in 1655, Bishop Colmenero and all his clergy promised to confess, to hold, and to defend her Immaculate Conception; and the same bishop changed her feast day from the 8<sup>th</sup> to the 18<sup>th</sup> of December.

The most Reverend Juan Santiago de Leon, great devotee of our Lady, determined to build a sanctuary and after his death, the Most Rev. Camacho, continued the building. The Most Rev. Gomez de Cervantes finished the construction and dedicated the sanctuary on September 8, 1730 and the miraculous statue was transferred into it with

an unexpected pomp.

The city of Guadalajara was stricken by pestilence and the Most Rev. Nicolas Gomez de Cervantes issued a decree in 1734 which permitted processions and visits of Our Lady of Zapopan in the city. When the Cathedral Chapter, and the Royal Court of Justice noted a miracle that upon taking the statue of Our Lady to every suburb, the pestilence stopped immediately, they declared her (Our Lady) patroness against thunders, storms and epidemics...

For ten years, since 1946, the water level of Lake Chapala (A lake some 20 miles outside of Guadalajara), diminished tremendously. At the beginning of 1956, Guadalajara and the lower region (Bajio) underwent an unbelievable shortage of water. Then the whole city of Guadalajara, headed by Cardinal Garibi, implored the Blessed Virgin's aid, who during four centuries has protected the people and consoled it when in sorrow; and the Blessed Virgin answered their prayers obtaining from her Blessed Son the benefit of the former increase of water. Then the original Holy Statue was taken in procession to the Lake of Chapala, where Cardinal Garibi celebrated a Pontifical Mass of Gratitude to God who through the intercession of the Blessed Virgin, so succored his faithful servants.

With the usual conditions, the faithful are granted plenary indulgence by assisting to the feasts of the Blessed Virgin, the 18<sup>th</sup> of December.

Another plenary indulgence, applicable to the poor souls of Purgatory, may be gained, by hearing Mass or praying (any devotion), in the Basilica, the 18<sup>th</sup> of every month. Another indulgence of 200 days

is granted, by saying the Litanies of the Blessed Virgin before the Holy Statue of Our Lady of Zapopan.

(Plenary Indulgences: “The remission of the total temporal punishment which is still due to sin after it has been forgiven” – Random House American Dictionary.)

**THE END**  
**OUR LADY OF ZAPOPAN**



## Chapter 7

### THE SUBTILITY AND CHANGING OF THE ROMAN CATHOLIC CHURCH

My family and I lived and did missionary work in Mexico from 1970-1975. Since that time, we have returned scores of times to visit and work with other missionaries. We were there as recently as July, 2005. I have seen the Catholic Church change its mode of operation!

During the years we lived and worked in Mexico, I spent at least 5-6 hours a day going house-to-house sharing the Gospel. NOT ONE TIME did I knock on a door and have a person, young or old, tell me he or she was a Christian! In every case the reply would be, "We are Catholic!" or "I am Catholic."

Today, when one goes door to door, as I did last month with a couple of missionaries working in Aguascalientes, Mexico, almost EVERY person will tell us, "I am a Christian." As you stand or sit and talk with them, they have all the right answers. You ask them if they realize that they are sinners, they will tell you that they realize they are sinners. You ask if they know that the wages of sin is death (hell), they agree 100%! If you ask them if they know that Jesus Christ died on the cross, in their place, to pay their sin debt, they will say, "Yes, I realize that." When you explain how they can receive Him as their Savior, they understand. When you ask them if they would like to receive Him as their Savior, they say, "Oh, I've done that!"

They have all the right answers! You see, when they say they have “received Him,” they are thinking, AND HAVE BEEN TAUGHT that they are, “receiving Christ” when they participate in the Mass and “receive the wafer” in their mouth! The priest says, as he places the wafer on their tongue, “receive Christ.”

Several years ago I had taken a group from an Independent Baptist church in the States on a trip to Mexico. We were visiting in Zapopan and going through the Basilica where the “Virgin of Zapopan” is kept. A priest saw us as nothing more than a group of tourists (he did not know we were Baptists and very much opposed to the Catholic Church). He invited us on a personal tour through the back section of the building. There he showed us classrooms, and the materials being used to teach Catholic people how to answer evangelicals when they come to the door! I was able to review the material only briefly, but long enough to ascertain that the people were being taught to say they were Christians, and that they had received Christ, etc. They were being taught to use the same terminology and language that the Independent Baptist missionaries use, but they were not being taught the meaning of those terms, which is entirely different!

Ezekiel wrote of a group of “religious parasites” that preyed on the common people. The account is found in Ezekiel 22:25-28. If Ezekiel had written the exact same words in 2005, in my opinion, he would not have had to change one word in order to make it fit the Catholic Church of today.

*“There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof. Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them. Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain. And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the LORD hath not spoken.”*





## CONCLUSION OF THE BOOK

Where does the Catholic Church fit in prophecy? I have my opinion. I will allow you to form your own opinion or conclusion. I quote from the footnotes, printed at the bottom of pages found in the Bible by the renowned Bible scholar C. I. Scofield (Scofield Bible, Revelation 17, page 1346).

“Babylon,” “Confusion,” is repeatedly used by the prophets in a symbolic sense (see Isaiah 13:1, note). Two “Babylons” are to be distinguished in the Revelation: ecclesiastical Babylon, which is apostate Christendom, headed up under the Papacy; and political Babylon, which is the Beast’s confederated empire, the last form of Gentile world-dominion. Ecclesiastical Babylon is “the great whore” (Revelation 17:1), and is destroyed by political Babylon (Revelation 17:15-18), that the beast may be the alone object of worship (2 Thessalonians 2:3,4: Revelation 17:15). The power of political Babylon is destroyed by the return of the Lord in glory. (See “Armageddon,” Revelation 16:14; 19:17.) The notion of a literal Babylon to be rebuilt on the site of ancient Babylon is in conflict with Isaiah 13: 19-22. But the language of Revelation 18 (e.g. vs.10, 16, 18) seems beyond question to identify “Babylon,” the “city” of luxury and traffic, with “Babylon” the ecclesiastical center, viz. Rome. The very kings who hate ecclesiastical Babylon deplore the destruction of commercial Babylon.

*“And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.”* Rome has historically been known as “The City on Seven Hills.” Revelation 17:9

**THE EVER CHANGING,  
NEVER CHANGING CATHOLIC CHURCH**

