

The Roman Catholic Church

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History:

- The Handbook of Denominations declares, **“The Roman Catholic Church is the largest single religious body in the United States and has the oldest continuous institutional existence. It is difficult to give a precise date for the origin of this church, since there is disagreement over the distinctive nature of the church. There are indications that Christianity came to the city of Rome as early as 50 C.E., but the structure of papal supremacy that has characterized the Roman Catholic Church took centuries to develop. Officially, the Roman Catholic Church traces its beginning from the moment of Christ’s selection of the apostle Peter as guardian of the keys of heaven and earth and chief of the apostles (Matt. 16:18-19). According to Catholic teaching, Peter, martyred in Rome under Nero, was the first bishop of Rome and thus the first pope”** (Mead, Frank S and Hill, Samuel S. *Handbook of Denominations in the United States. 11th ed.* Nashville: Abingdon Press, 2001. P.93).
- The Handbook also notes, **“The first permanent parish was established in St. Augustine, Florida, in 1565, half a century before the first Protestant baptism in the Americas”** (Mead, P.93).
- The Roman Catholic Church states **about the Orthodox churches**, “The technical name for the body of Christians who use the Byzantine Rite in various languages and are in union with the Patriarch of Constantinople but **in schism with the Pope of Rome. The epithet *Orthodox (orthodoxos)*, meaning ‘right believer’, is, naturally, claimed by people of every religion”** (“Orthodox Church.” *Catholic Encyclopaedia*. 14 Feb. 2012. <newadvent.org/cathen/11329a.htm>).
- The Handbook of Denominations states, **“Roman Catholic scholars acknowledge that there were corrupt individuals within the church and that reform was necessary”** (Mead, P.83).
- **The inconsistency of the papacy** is presented by the Catholic Encyclopedia regarding **“Pope” Sergius III**, “Date of birth unknown; consecrated 29 Jan., 904; d. 14 April, 911. He was a Roman of noble birth and the son of Benedict. **He became a strong upholder of the party opposed to Pope Formosus; as this party was not ultimately successful, the writings of its supporters, if they ever existed, have perished. Hence, unfortunately, most of our knowledge of Sergius is derived from his opponents.** Thus it is by an enemy that we are told that Sergius was made Bishop of Caere by Formosus in order that he might never become Bishop of Rome. However, he seems to have ceased to act as a bishop after the death of Formosus, and was put forward as a candidate for the papacy in 898. Failing to secure election, he retired, apparently to Alberic, Count of Spoleto. **Disgusted at the violent usurpation of the papal throne by Christopher, the Romans threw him into prison, and invited Sergius to take his place. Sergius at once declared the ordinations conferred by Formosus null; but that he put his two predecessors to death, and by illicit relations with Marozia had a son, who was afterwards John XI, must be regarded as highly doubtful.** These assertions are only made by bitter or ill-informed adversaries, and are inconsistent with what is said of him by respectable contemporaries. He protected Archbishop John of Ravenna against the Count of Istria, and confirmed the establishment of a number of new sees in England. Because he opposed the errors of the Greeks, they struck his name from

the diptychs, but he showed his good sense in declaring valid the fourth marriage of the Greek emperor, Leo VI. Sergius completely restored the Lateran Basilica, but he was buried in St. Peter's" (Mann, Horace. "Pope Sergius III." *The Catholic Encyclopedia*. Vol. 13. New York: Robert Appleton Company, 1912. 14 Feb. 2012 <newadvent.org/cathen/13729a.htm>).

- The Catholic Encyclopedia reports of "Pope" Alexander VI before becoming "Pope" when he was Cardinal-Deacon and Cardinal-Bishop in 1471, "In his twenty-ninth year he drew a scathing letter of reproof from Pope Pius II for misconduct in Sienna which had been so notorious as to shock the whole town and court (Raynaldus Ann. eccl. ad. an. 1460, n. 31). **Even after his ordination to the priesthood, in 1468, he continued his evil ways. [...] Towards 1470 began his relations with the Roman lady, Vanozza Catanei, the mother of his four children: Juan, Caesar, Lucrezia and Jofre, born, respectively according to Gregorovius (Lucrezia Borgia 13) in 1474, 1476, 1480, and 1482**" ("Pope Alexander VI." *Catholic Encyclopedia*. 14 Feb. 2012. <newadvent.org/cathen/01289a.htm>).
- The Catholic Encyclopedia also comments, "**There have been at all times wicked men in the ecclesiastical ranks. Our Lord foretold, as one of its severest trials, the presence in His Church not only of false brethren, but of rulers who would offend, by various forms of selfishness, both the children of the household and 'those who are without'**" ("Pope Alexander VI." *Catholic Encyclopedia*. 14 Feb. 2012. <newadvent.org/cathen/01289a.htm>).
- **See History Addendum for the Inquisition.**

God, Christ, and the Spirit:

- The Roman Catholic Church believes, "**Thus, in the words of the Athanasian Creed: 'the Father is God, the Son is God, and the Holy Spirit is God, and yet there are not three Gods but one God.'** In this Trinity of Persons the Son is begotten of the Father by an eternal generation, and the Holy Spirit proceeds by an eternal procession from the Father and the Son. Yet, notwithstanding this difference as to origin, the Persons are co-eternal and co-equal: all alike are uncreated and omnipotent. This, the Church teaches, is the revelation regarding God's nature which Jesus Christ, the Son of God, came upon earth to deliver to the world: and which she proposes to man as the foundation of her whole dogmatic system" ("The Blessed Trinity." *Catholic Encyclopedia*. 8 Feb. 2012. <newadvent.org/cathen/15047a.htm>).
- Regarding **Jesus being in Hell**, the Roman Catholic Church believes that, "The frequent New Testament affirmations that Jesus was 'raised from the dead' presuppose that the crucified one sojourned in the realm of the dead prior to his resurrection. **This was the first meaning given in the apostolic preaching to Christ's descent into hell: that Jesus, like all men, experienced death and in his soul joined the others in the realm of the dead. But he descended there as Saviour, proclaiming the Good News to the spirits imprisoned there.** Scripture calls the abode of the dead, to which the dead Christ went down, 'hell' - Sheol in Hebrew or Hades in Greek - because those who are there are deprived of the vision of God. **Such is the case for all the dead, whether evil or righteous, while they await the Redeemer: which does not mean that their lot is identical, as Jesus shows through the parable of the poor man Lazarus who was received into 'Abraham's bosom': 'It is precisely these holy souls, who awaited their Saviour in Abraham's bosom, whom Christ the Lord**

delivered when he descended into hell.' Jesus did not descend into hell to deliver the damned, nor to destroy the hell of damnation, but to free the just who had gone before him" ("Christ Descended into Hell." *Catechism of the Catholic Church*. 15 Feb. 2012. <vatican.va/archive/ENG0015/___P1R.HTM>).

- Concerning **evolution**, the Catholic Church says, "[Evolution] is in perfect agreement with the Christian conception of the universe; for Scripture does not tell us in what form the present species of plants and of animals were originally created by God" ("Catholics and Evolution." *Catholic Encyclopedia*. 8 Feb. 2012. <newadvent.org/cathen/05654a.htm>).
- The Catholic Catechism also affirms, "Created in God's image and called to know and love him, the person who seeks God discovers certain ways of coming to know him. These are also called proofs for the existence of God, not in the sense of proofs in the natural sciences, but rather in the sense of 'converging and convincing arguments', which allow us to attain certainty about the truth" ("Ways of Coming to Know God." *Catechism of the Catholic Church*. 8 Feb. 2012. <vatican.va/archive/ENG0015/___PR.HTM>).
- Regarding **Jesus' mother Mary being more than blessed**, the Catholic Church asserts, "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**" ... since she has by her charity joined in bringing about the birth of believers in the Church, who are members of its head.' 'Mary, Mother of Christ, **Mother of the Church.**' [...]

Mary's role in the Church is inseparable from her union with Christ and flows directly from it. 'This union of the mother with the Son in the work of salvation is made manifest from the time of Christ's virginal conception up to his death'; it is made manifest above all at the hour of **his Passion**:

Thus **the Blessed Virgin** advanced in her pilgrimage of faith, and faithfully persevered in her union with her Son unto the cross. There she stood, in keeping with the divine plan, **enduring with her only begotten Son the intensity of his suffering, joining herself with his sacrifice in her mother's heart, and lovingly consenting to the immolation of this victim, born of her:** to be given, by the same Christ Jesus dying on the cross, as a mother to his disciple, with these words: 'Woman, behold your son.'

After her Son's Ascension, Mary 'aided the beginnings of the Church by her prayers.' In her association with the apostles and several women, 'we also see Mary by her prayers imploring the gift of the Spirit, who had already overshadowed her in the Annunciation.'... **also in her Assumption.**

'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 in 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.'... she is our Mother in the order of grace.

Her role in relation to the Church and to all humanity goes still further. **'In a wholly singular way she cooperated** by her obedience, faith, hope, and burning charity **in the Savior's work of restoring supernatural life to souls. For this reason she is a mother to us in the order of grace.'**

'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 fulfilment 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.' [...]

'All generations will call me blessed': **'The Church's devotion to the Blessed Virgin is intrinsic to Christian worship.'** **The Church rightly honors "the Blessed Virgin with special devotion. From the most ancient times the Blessed Virgin has been honored with the title of 'Mother of God,' to whose protection the faithful fly in all their dangers and needs....**

This very special devotion...differs essentially from the adoration which is given to the incarnate Word and equally to the Father and the Holy Spirit, and greatly fosters this adoration.' **The liturgical feasts dedicated to the Mother of God and Marian prayer, such as the rosary, an 'epitome of the whole Gospel,' express this devotion to the Virgin Mary"** ("Mother of Christ, Mother of the Church." *Catechism of the Catholic Church*. 15 Feb. 2012. <vatican.va/archive/ENG0015/___P2C.HTM>).

Scriptures: *God:* Gen. 1:1-2, Psa. 110:1, **Isa. 9:6, 48:16, 61:1**, Mic. 5:2, **Matt. 12:46-47, 13:55-56. 28:19**, Luke 3:22, John 1:1, 14, Acts 7:55, 10:38, Rom. 8:9, 15:30, **2 Cor. 13:14**, Heb. 9:14, **1 Pet. 1:2, 3:18**, 1 John 4:2; *Creation:* Gen. 1:26-27, Exo. 20:11, Matt. 19:4-5, Mark 10:6-8, Luke 11:50-51, Rom. 1:20.

Christ's Words and the Scriptures:

- The Roman Catholic Church states, "They are sacred and canonical 'because, having been written by inspiration of the Holy Ghost, that have God for their author, and as such have been handed down to the Church'. **The inerrancy of the Bible follows as a consequence of this Divine authorship. Wherever the sacred writer makes a statement as his own, that statement is the word of God and infallibly true, whatever be the subject-matter of the statement'** It will be seen, therefore, that though the inspiration of any writer and the sacred character of his work be antecedent to its recognition by the Church yet we are **dependent upon the Church for our knowledge of the existence of this inspiration.** She is the appointed witness and guardian of revelation. From her alone we know what books belong to the Bible" (Gigot, Francis. "The Bible." *The Catholic Encyclopedia*. Vol. 2. New York: Robert Appleton Company, 1907. 15 Feb. 2012 <newadvent.org/cathen/02543a.htm>).
- According to the Catholic Church, "**The idea of a complete and clear-cut canon of the New Testament existing from the beginning, that is from Apostolic times, has no foundation in history.** The Canon of the New Testament, like that of the Old, is the result of a development, of a process at once stimulated by disputes with doubters, both within and without the Church, and retarded by certain obscurities and natural hesitations, and which did not reach its final term until the dogmatic definition of the Tridentine Council. [...]
II Peter, iii, 15, 16, supposes its readers to be acquainted with some of St. Paul's Epistles; St. John's Gospel implicitly presupposes the existence of the Synoptics (Matthew, Mark, and Luke)" (Reid, George. "Canon of the New Testament." *The Catholic Encyclopedia*. Vol. 3. New York: Robert Appleton Company, 1908. 15 Feb. 2012 <newadvent.org/cathen/03274a.htm>).
- Yet, the Roman Catholic Church affirms, "**At times, the contents of Scripture are indicated more accurately as comprising the Law and the Prophets (Romans 3:21; Acts 28:23), or the Law of Moses, the Prophets, and the Psalms (Luke 24:44). The Apostle St. Peter extends the designation Scripture also to *tas loipas graphas* (2 Peter 3:16), denoting the Pauline Epistles; St. Paul (1 Timothy 5:18) seems to refer by the same expression to both Deuteronomy 25:4 and Luke 10:7. [...]**
Again, II Pet., iii, 15-16, ranks all the Epistles of St. Paul with the 'other scriptures', and 1 Timothy 5:18, seems to quote Luke 10:7, and to place it on a level with Deuteronomy 25:4. But these arguments for the canonicity of the deuterocanonical books of the Old Testament, of the Pauline Epistles, and of the Gospel of St. Luke do not exclude all reasonable doubt. Only the Church, the infallible bearer of tradition, can furnish us invincible certainty as to the number of the Divinely inspired books of both the Old and the New Testament" (Maas, Anthony. "Scripture." *The Catholic Encyclopedia*. Vol. 13. New York: Robert Appleton Company, 1912. 15 Feb. 2012 <newadvent.org/cathen/13635b.htm>).
- The Roman Catholic Church teaches, "**'Sacred Tradition and Sacred Scripture, then, are bound closely together, and communicate one with the other. For both of them, flowing out from 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.

‘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.’

As a result the Church, to whom the transmission and interpretation of Revelation is entrusted, ‘does not derive her certainty about all revealed truths from the holy Scriptures alone. Both Scripture and Tradition must be accepted and honoured with equal sentiments of devotion and reverence.’

Apostolic Tradition and ecclesial traditions

The Tradition here in question comes from the apostles and hands on what they received from Jesus' teaching and example and what they learned from the Holy Spirit. **The first generation of Christians did not yet have a written New Testament, and the New Testament itself demonstrates the process of living Tradition.**

Tradition is to be distinguished from the various theological, disciplinary, liturgical or devotional traditions, born in the local churches over time. These are the particular forms, adapted to different places and times, in which the great Tradition is expressed. In the light of Tradition, these traditions can be retained, modified or even abandoned under the guidance of the Church's Magisterium” (“The Relationship between Tradition and Sacred Scripture.” *Catechism of the Catholic Church*. 15 Feb. 2012. <vatican.va/archive/ENG0015/___PL.HTM >).

- The Catechism of the Roman Catholic Church says, **“It was by the apostolic Tradition that the Church discerned which writings are to be included in the list of the sacred books.** This complete list is called the canon of Scripture. It includes 46 books for the Old Testament (45 if we count Jeremiah and Lamentations as one) and 27 for the New. The Old Testament: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra and Nehemiah, **Tobit, Judith, Esther, 1 and 2 Maccabees**, Job, Psalms, Proverbs, Ecclesiastes, the Song of Songs, **the Wisdom of Solomon, Sirach (Ecclesiasticus)**, Isaiah, Jeremiah, Lamentations, **Baruch**, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah and Malachi. The New Testament: the Gospels according to Matthew, Mark, Luke and John, the Acts of the Apostles, the Letters of St. Paul to the Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, the Letter to the Hebrews, the Letters of James, 1 and 2 Peter, 1, 2 and 3 John, and Jude, and Revelation (the Apocalypse)” (“The Canon of Scripture.” *Catechism of the Catholic Church*. 8 Feb. 2012. <vatican.va/archive/ENG0015/___PR.HTM>).
- The Catholic Church also presents a different Old Testament collection saying, **“The prologue of Ecclesiasticus shows that the Old-Testament books were divided into three parts, the Law, the Prophets, and the Writings (the Hagiographa). The same division is mentioned in Luke 24:44, and has been kept by the later Jews.** The Law or the Torah comprises only the Pentateuch. The second part contains two sections: the former Prophets (Josue, Judges, Samuel, and Kings), and the latter Prophets (Isaias, Jeremias, Ezechiel, and the Minor Prophets, called the Twelve, and counted as one book). The third division

embraces three kinds of books: first poetical books (Psalms, Proverbs, Job); secondly, the five Megilloth or Rolls (Canticle of Canticles, Ruth, Lamentations, Ecclesiastes, Esther); thirdly, the three remaining books (Daniel, Esdras, Paralipomenon). Hence, adding the five books of the first division to the eight of the second, and the eleven of the third, the entire Canon of the Jewish Scriptures embraces twenty-four books. Another arrangement connects Ruth with the Book of Judges, and Lamentations with Jeremias, and thus reduces the number of the books in the Canon to twenty-two" (Maas, Anthony. "Scripture." *The Catholic Encyclopedia*. Vol. 13. New York: Robert Appleton Company, 1912. 15 Feb. 2012 <newadvent.org/cathen/13635b.htm>).

- The Catholic Encyclopedia states, **"One of the most formidable dangers threatening purity of morals among members of the Church arises from pernicious books and writings. For this very reason the Church has from the beginning and at all times taken such precautions against bad literature as were appropriate for the different times and the peculiar character of the dangers. If the Church had ever neglected doing this, she would have failed in one of her most important and solemn duties. In our own days the danger caused by bad books has risen to a degree never thought of before. Unrestraint of intellect and will is the real cause of this increase. The so-called freedom of the press, or the abolition of public censorship, is largely responsible for this unrestraint. All the more the Church is bound to put an end to evil by wise and just laws. [...]**

After this first chapter (paragraphs 30 to 37) the second instructs bishops (paragraph 38) to appoint as censors none but conscientious and capable men. The next paragraph (39) recommends to the censors themselves, warmly, and above all, the exercise of impartial justice. **When examining books they must have before their eyes solely the dogmas of Holy Church and the universal Catholic doctrine as contained in the decrees of oecumenical councils, the constitutions of Roman Pontiffs, and the unanimous teaching of theologians. The last paragraph (40) prescribes that the bishop, if after finishing the examination nothing is to be said against the publication of the book, should grant the author the required permission in writing and free of charge. The imprimatur is to be printed at the beginning or the end of the book"** (Hilgers, Joseph. "Censorship of Books." *The Catholic Encyclopedia*. Vol. 3. New York: Robert Appleton Company, 1908. 15 Feb. 2012 <newadvent.org/cathen/03519d.htm>).

- The Romans Catholic catechism states, **"This catechism aims at presenting an organic synthesis of the essential and fundamental contents of Catholic doctrine, as regards both faith and morals, in the light of the Second Vatican Council and the whole of the Church's Tradition. Its principal sources are the Sacred Scriptures, the Fathers of the Church, the liturgy, and the Church's Magisterium.** It is intended to serve 'as a point of reference for the catechisms or compendia that are composed in the various countries'.

This work is intended primarily for those responsible for catechesis: first of all the bishops, as teachers of the faith and pastors of the Church. It is offered to them as an instrument in fulfilling their responsibility of teaching the People of God. Through the bishops, it is addressed to redactors of catechisms, to priests, and to catechists. It will also be useful reading for all other Christian faithful" ("The Aim and Intended Readership of the Catechism." *Catechism of the Catholic Church*. 15 Feb. 2012.

<vatican.va/archive/ENG0015/___P4.HTM>).

- The Catholic Encyclopedia states, **“The Encyclopedia bears the imprimatur** of the Most Reverend Archbishop under whose jurisdiction it is published. In constituting the Editors the ecclesiastical censors, he has given them a singular proof of his confidence and of his desire to facilitate the publication of the work which he has promoted most effectively by his influence and kindly co-operation” (“Preface.” *The Catholic Encyclopedia*. 8 Feb. 2012. <newadvent.org/cathen/>).

Scriptures: Luke 1:1-3, 1 Cor. 1:1-2, 10, 12:13, 2 Cor. 1:1, Eph. 3:3-5, Col. 4:16, **2 Thess. 2:15, 2 Tim. 3:16-17** (cf. 1 Tim. 5:18), 2 Pet. 1:16-21, 3:15-16, 1 John 1:1-4.

Way of Salvation:

- About **“original sin”**, the Roman Catholic Church states, “Original sin may be taken to mean: (1) the sin that Adam committed; (2) **a consequence of this first sin, the hereditary stain with which we are born on account of our origin or descent from Adam.**

From the earliest times the latter sense of the word was more common, as may be seen by St. Augustine's statement: ‘the deliberate sin of the first man is the cause of original sin’ (De nupt. et concup., II, xxvi, 43). It is the hereditary stain that is dealt with here. As to the sin of Adam we have not to examine the circumstances in which it was committed nor make the exegesis of the third chapter of Genesis [...]

Besides, even before the use of reason, sin is already in the soul, according to the data of Tradition regarding the baptism of children and the sin contracted by generation” (Harent, Stéphane. "Original Sin." *The Catholic Encyclopedia*. Vol. 11. New York: Robert Appleton Company, 1911. 22 Feb. 2012 <newadvent.org/cathen/11312a.htm>).

- Regarding **faith and works**, the Catholic institution states, “Called to beatitude but wounded by sin, man stands in need of salvation from God. Divine help comes to him in Christ through the law that guides him and the grace that sustains him:

Work out your own salvation with fear and trembling; for God is at work in you, both to will and to work for his good pleasure” (“God’s Salvation: Law and Grace.” *Catechism of the Catholic Church*. 22 Feb. 2012. <vatican.va/archive/ccc_css/archive/catechism/p3s1c3.htm>).
- Regarding **sacraments and salvation**, the Catholic Church says, **“The Church affirms that for believers the sacraments of the New Covenant are necessary for salvation. ‘Sacramental grace’ is the grace of the Holy Spirit, given by Christ and proper to each sacrament. The Spirit heals and transforms those who receive him by conforming them to the Son of God. The fruit of the sacramental life is that the Spirit of adoption makes the faithful partakers in the divine nature by uniting them in a living union with the only Son, the Savior”** (“The Sacraments of Salvation.” *Catechism of the Catholic Church*. 22 Feb. 2012. <vatican.va/archive/ENG0015/___P33.HTM>).
- The Catholic Catechism presents **7 sacraments** stating, **“Christ instituted the sacraments of the new law. There are seven: Baptism, Confirmation (or Chrismation), the Eucharist, Penance, the Anointing of the Sick, Holy Orders and Matrimony. the seven sacraments touch all the stages and all the important moments of Christian life:** they give birth and increase, healing and mission to the Christian’s life of faith. There is thus a certain resemblance between the stages of natural life and the stages of the spiritual life” (“The

Seven Sacraments of the Church." *Catechism of the Catholic Church*. 16 Feb 2012. <vatican.va/archive/ENG0015/___P3E.HTM>).

- Regarding **"the Sacrament of Penance"**, the Roman Catholic Church states, **"Penance is a sacrament of the New Law instituted by Christ in which forgiveness of sins committed after baptism is granted through the priest's absolution to those who with true sorrow confess their sins and promise to satisfy for the same. It is called a 'sacrament' not simply a function or ceremony, because it is an outward sign instituted by Christ to impart grace to the soul"** (Hanna, Edward. "The Sacrament of Penance." *The Catholic Encyclopedia*. Vol. 11. New York: Robert Appleton Company, 1911. 22 Feb. 2012 <newadvent.org/cathen/11618c.htm>.)
- **Defining indulgences**, the Catholic Church states, **"it means a more complete payment of the debt which the sinner owes to God"** (Kent, William. "Indulgences." *The Catholic Encyclopedia*. Vol. 7. New York: Robert Appleton Company, 1910. 22 Feb. 2012 <newadvent.org/cathen/07783a.htm>).

Scriptures: Matt. 28:19-20, Mark 16:16, John 6:53-56, 16:7-13, Acts 2:28, 3:19, **8:38**, 22:16, Rom. 6:3-7, Col. 2:11-12, 1 Tim. 2:4, 1 Pet. 3:21, 2 Pet. 1:10, 3:9, 1 John 1:5-2:6.

Church Government:

- According to the Handbook of Denominations, **"The government of the Romans Catholic Church is hierarchical**, but lay members of the parishes assume much responsibility. The trend since Vatican II has been toward more and more lay participation. **At the head** of the structure stand the pope, who is also Bishop of Rome and 'Vicar of Christ on earth and **the Visible Head** of the Church.' His authority is supreme in all matters of faith and discipline.
Next is the College of Cardinals. Although laypeople once were appointed as cardinals, the office has been limited to priests since 1918. Many Cardinals live in Rome, acting as advisers to the pope or as heads or members of the various congregations or councils that supervise the administration of the church. When a pope dies, cardinals elect the successor and hold authority in the interim" (Mead, P.93).
- Regarding **the Pope and salvation**, the Roman Catholic Church asserts, "The Bull lays down dogmatic propositions on the unity of the Church, the necessity of belonging to it for eternal salvation, the position of the pope as supreme head of the Church, and **the duty thence arising of submission to the pope in order to belong to the Church and thus to attain salvation.** [...] **First, the unity of the Church and its necessity for salvation are declared and established by various passages from the Bible and by reference to the one Ark of the Flood, and to the seamless garment of Christ. The pope then affirms that, as the unity of the body of the Church so is the unity of its head established in Peter and his successors.** [...]
'Now, therefore, we declare, say, determine and pronounce that for every human creature it is necessary for salvation to be subject to the authority of the Roman pontiff.' [...]
(It is here stated that for salvation it is necessary that every human creature be subject to the authority of the Roman pontiff). **This definition, the meaning and importance of which are clearly evident from the connection with the first part on the necessity of the one Church for salvation, and on the pope as the one supreme head of the Church, expresses the necessity for everyone who wishes to attain salvation of belonging to the Church, and therefore of being subject to the authority of the pope in all religious matters"** (Kirsch,

Johann Peter. "Unam Sanctam." *The Catholic Encyclopedia*. Vol. 15. New York: Robert Appleton Company, 1912. 15 Feb. 2012 <newadvent.org/cathen/15126a.htm>).

- Regarding the **Pope's asserted infallibility** by *ex cathedra*, meaning "from the chair", the Catholic Church states, "**We teach and define that it is a dogma Divinely revealed that the Roman pontiff when he speaks ex cathedra, that is when in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church, by the Divine assistance promised to him in Blessed Peter, is possessed of that infallibility with which the Divine Redeemer willed that his Church should be endowed in defining doctrine regarding faith or morals, and that therefore such definitions of the Roman pontiff are of themselves and not from the consent of the Church irreformable**" (Pace, Edward. "Ex Cathedra." *The Catholic Encyclopedia*. Vol. 5. New York: Robert Appleton Company, 1909. 21 Feb. 2012 <newadvent.org/cathen/05677a.htm>).

- **Defining chastity as "the virtue which excludes or moderates the indulgence of the sexual appetite"**, the Catholic Encyclopedia states about the celibacy of priests, "**Celibacy is the renunciation of marriage implicitly or explicitly made, for the more perfect observance of chastity**, by all those who receive the Sacrament of Orders in any of the higher grades. [...]

Turning now to the historical development of the present law of celibacy, we must necessarily begin with [St. Paul's](#) direction ([1 Timothy 3:2, 12](#), and [Titus 1:6](#)) that a [bishop](#) or a [deacon](#) should be 'the husband of one wife'. These passages seem fatal to any contention that celibacy was made [obligatory](#) upon the [clergy](#) from the beginning, but on the other hand, the Apostle's desire that other men might be as himself ([1 Corinthians 7:7-8](#)), already quoted) precludes the inference that he wished all [ministers](#) of the Gospel to be married. The words beyond [doubt](#) mean that the fitting candidate was a man, who, amongst other qualities which [St. Paul](#) enunciates as likely to make his authority respected, possessed also such stability of [divorce](#), by remaining faithful to one wife. The direction is therefore restrictive, no injunctive; it excludes men who have married more than once, but it does not impose marriage as a [necessary](#) condition" (Thurston, Herbert. "Celibacy of the Clergy." *The Catholic Encyclopedia*. Vol. 3. New York: Robert Appleton Company, 1908. 22 Feb. 2012 <newadvent.org/cathen/03481a.htm>.)

Scriptures: *Government:* Acts 14:26, Acts 20:28, **Eph. 1:22**, **Phil. 1:1**, Col. 1:18, 2:19, 1 Tim. 3:1-7, **Titus 1:5-9**, *Marriage of ministers:* Matt. 8:14, **1 Cor. 9:5**, 1 Tim. 3:2, 12; Titus 1:6.

Worship and Assembly:

- According to the Handbook of Denominations, the Roman Catholic Church's assembly is described, "**Members are required to attend Mass on Sundays and on obligatory holy days, to fast and abstain on certain appointed days, to confess at least once a year, to receive the Holy Eucharist during the Easter season, to contribute to the support of the church**, and to strictly observe the marriage regulations of the church. The Roman Catholic liturgical calendar is more elaborate than that of the Protestant churches, with days to remember and venerate hundreds of heroes of the faith, known as saints. Of particular importance in Roman Catholic devotion in the United States and around the world is Mary, the mother of Christ, who serves as an intercessor for the faithful.

The central act of worship is the Mass; its two principal parts are the liturgy of the Word and the liturgy of the Eucharist. Until 1963 Latin was the only appropriate liturgical language. Now the entire Mass is recited in the vernacular by both priest and people” (Mead, P.96).

- Regarding **instrumental music**, the Catholic Church admits, **“In the early centuries the objection of the Church to instrumental music applied also to the organ, which is not surprising, if we remember the association of the hydraulus with theatre and circus. According to Platina (‘De vitis Pontificum’, Cologne, 1593), Pope Vitalian (657-72) introduced the organ into the church service.** This, however, is very [doubtful](#). At all events, a strong objection to the organ in church service remained pretty general down to the twelfth century, which may be accounted for partly by the imperfection of tone in organs of that time. But from the twelfth century on, the organ became the privileged church instrument, the majesty and unimpassioned character of its tone making it a particularly suitable means for adding solemnity to Divine worship” (“Organ.” *The Catholic Encyclopedia*. 8 Feb. 2012. <newadvent.org/cathen/11297a.htm>).
- The Roman Catholic Church commends **prayers for the dead** in purgatory, “This teaching is also based on the practice of prayer for the dead, already mentioned in Sacred Scripture: ‘Therefore Judas Maccabeus] made atonement for the dead, that they might be delivered from their sin.’ From the beginning the Church has honored the memory of the dead and offered prayers in suffrage for them, above all the Eucharistic sacrifice, so that, thus purified, they may attain the beatific vision of God. The Church also commends almsgiving, indulgences, and works of penance undertaken on behalf of the dead:” (“The Final Purification, or Purgatory.” *Catechism of the Catholic Church*. 16 Feb. 2012. <vatican.va/archive/ENG0015/_P2N.HTM>).

Scriptures: Scriptures: Matt. 6:1-18, 15:1-9, 23, John 4:21-24; 1 Cor. 4:17, 11:17-34; 14, 16:1-3; Eph. 5:19; **Col. 2:18-23**, 3:16; Heb. 2:12, 10:24-25, 13:15-16.

Morality:

- In the Catechism of the Catholic Church, making no engraved image is included within the first commandment among the Ten Commandments while coveting is divided into 2 commandments (“Catechism.” *Catholic Church*. 22 Feb. 2012. <vatican.va/archive/ENG0015/_INDEX.HTM>).
- Regarding **the Catholic Church hiding and forgiving crimes**, the Catholic Encyclopedia states, “Fourthly, on account of [scandal](#), wherefore it is said in the same Distinction (Objection 3): **‘Those who have been publicly convicted or caught in the act of perjury, robbery, fornication, and of such like crimes, according to the prescription of the sacred canons must be deprived of the exercise of their respective orders, because it is a scandal to God’s people that such persons should be placed over them. But those who commit such sins occultly and confess them secretly to a priest, may be retained in the exercise of their respective orders, with the assurance of God’s merciful forgiveness, provided they be careful to expiate their sins by fasts and alms, vigils and holy deeds.’** The same is expressed (Extra, De Qual. Ordinand.): ‘If the aforesaid crimes are not [proved](#) by a judicial process, or in some other way made [notorious](#), those who are guilty of them must not be hindered, after they have done penance, from exercising the orders they have received, or from receiving

further orders, except in cases of homicide” (“Question 89. The recovery of virtue by means of Penance.” *Catholic Encyclopedia*. 14 Feb. 2012. <newadvent.org/summa/4089.htm>).

- About **lying**, the Catholic Church says, “**According to the common [Catholic teaching](#) it is never allowable to tell a lie, not even to save [human life](#). A lie is something intrinsically [evil](#), and as [evil](#) may not be done that good may come of it, we are never allowed to tell a lie. However, we are also under an [obligation](#) to keep secrets faithfully, and sometimes the easiest way of fulfilling that [duty](#) is to say what is [false](#), or to tell a lie. Writers of all creeds and of none, both ancient and modern, have frankly accepted this position. They admit the [doctrine](#) of the lie of necessity, and maintain that when there is a conflict between [justice](#) and [veracity](#) it is [justice](#) that should prevail. The common [Catholic teaching](#) has formulated the theory of [mental](#) reservation as a means by which the claims of both [justice](#) and [veracity](#) can be satisfied.**

Martin Aspilcueta, the ‘Doctor Navarrus,’ as he was called, was one of the first to develop the new doctrine. He was nearing the end of a long life, and was regarded as the foremost living authority on canon law and moral theology, when he was consulted on a case of conscience by the fathers of the Jesuit college at Valladolid. The case sent to him for solution was drawn up in these terms:

Titius, who privately said to a woman 'I take thee for my wife' without the intention of marrying her, answered the judge who asked him whether he had said those words that he did not say them, understanding mentally that he did not say them with the intention of marrying the woman.

Navarrus was asked whether Titius told a lie, whether he had committed perjury, or whether he committed any sin at all. He drew up an elaborate opinion on the case and dedicated it to the reigning pontiff, Gregory XII. Navarrus maintained that Titius neither lied, nor committed perjury, nor any sin whatever, on the supposition that he had a good reason for answering as he did.

This theory became known as the *doctrine of strict mental reservation*, to distinguish it from wide mental reservation with which we have thus far been occupied. In the strict mental reservation the speaker mentally adds some qualification to the words which he utters, and the words together with the mental qualification make a true assertion in accordance with fact” (Slater, Thomas. "Mental Reservation." *The Catholic Encyclopedia*. Vol. 10. New York: Robert Appleton Company, 1911. 22 Feb. 2012 <newadvent.org/cathen/10195b.htm>).

- Regarding **contraception**, the Catholic Church says, “**Contraception deliberately deprives the conjugal act of its openness to procreation and in this way brings about a voluntary dissociation of the ends of marriage”** (“What Connection is Required from the Moral Point of View between Procreation and the Conjugal Act?” *Congregations for the Doctrine of Faith*. 22 Feb. 2012. <vatican.va>)
- Concerning **abortion**, the Roman Catholic Church states, “It is evident that the determination of what is right or wrong in [human](#) conduct belongs to the [science](#) of [ethics](#) and the teaching of religious authority. Both of these declare the [Divine law](#), ‘Thou shalt not [kill](#)’. **The embryonic child, as seen above, has a [human soul](#); and therefore is a [man](#) from the [time](#) of its conception; therefore it has an equal [right](#) to its [life](#) with its mother; therefore neither the mother, nor [medical](#) practitioner, nor any [human](#) being whatever can lawfully take that**

life away. The State cannot give such right to the physician; for it has not itself the right to put an innocent person to death. No matter how desirable it might seem to be at times to save the [life](#) of the mother, [common sense](#) teaches and all nations accept the maxim, that ‘[evil](#) is never to be done that good may come of it’; or, which is the same thing, that ‘a good end cannot justify a bad means’. Now it is an [evil](#) means to destroy the [life](#) of an innocent child. The plea cannot be made that the child is an [unjust aggressor](#). It is simply where [nature](#) and its own [parents](#) have put it. Therefore, [Natural Law](#) forbids any attempt at destroying fetal [life](#)” (Coppens, Charles. "Abortion." *The Catholic Encyclopedia*. Vol. 1. New York: Robert Appleton Company, 1907. 22 Feb. 2012 <newadvent.org/cathen/01046b.htm>).

- Regarding **the sins of lust**, the Catholic Church says, “Lust is said to be a capital [sin](#). The reason is obvious. The pleasure which this vice has as its object is at once so attractive and connatural to [human nature](#) as to whet keenly a man's desire, and so lead him into the commission of many other disorders in the pursuit of it. [Theologians](#) **ordinarily distinguish various forms of lust in so far as it is a consummated external sin, e.g., fornication, adultery, incest, criminal assault, abduction, and sodomy.** Each of these has its own specific malice--a fact to borne in mind for purposes of safeguarding the integrity of [sacramental confession](#).” (Delany, Joseph. "Lust." *The Catholic Encyclopedia*. Vol. 9. New York: Robert Appleton Company, 1910. 22 Feb. 2012 <newadvent.org/cathen/09438a.htm>).

Scriptures: Matt. 15:19, Mark 7:20-23, Rom. 1:24-32, 12:9-15:13, 1 Cor. 6:9-11, Gal. 5:16-6:10, Eph. 4:17-6:18, Col. 3-4:6.

Marriage and Divorce:

- Concerning **marriage annulments**, the Roman Catholic Church states, “Next we have the impediments, improperly so called, which do not affect the capacity of the agent, **the nullity of the marriage being caused by a defect of consent. This defect may arise from the intellect or the will; hence we have two classes. Arising from the intellect, we have: insanity; and total ignorance, even in confuso, of what marriage is (this ignorance however is not presumed to exist after the age of puberty has been reached); and lastly, error, where the consent is not given to what was not intended.** All cases of [error](#) do not annul a marriage but only those that arise from an [error](#) regarding a [person](#) ([error personæ](#)) or a quality affecting a [person](#) ([redundans in personam](#)). There is an [error](#) affecting a [person](#) that forms a separate class, namely, a mistake relating to his liberty ([conditio servilis](#)): a marriage with a slave who is believed to be free is null and void. Arising from the will, a defect of consent may be caused through deceit or dissimulation when one expresses exteriorly a consent that does not really exist; or from constraint imposed by an [unjust](#) external force, which causes the consent not to be free ([vis et metus](#)). **Finally a consent, even real, is destroyed if to the contract be added clauses or conditions contrary to the essential elements of marriages, as divorce or adultery; but it must be noted that a mere concomitant intention is not a cause of nullity; not being expressed formally as a condition, it is presumed non-existent.** It is clear that the impediments improperly so-called are as varied as the ways in which the validity of the matrimonial consent, psychologically considered, can be affected” (Boudinhon, Auguste. "Canonical Impediments." *The Catholic Encyclopedia*. Vol. 7. New York: Robert Appleton Company, 1910. 22 Feb. 2012 <newadvent.org/cathen/07695a.htm>).

- Regarding **concubinage**, the Catholic Church refers to, “The Council of Toledo, held in 400, in its seventeenth canon legislates as follows for [laymen](#) (for [ecclesiastical](#) regulations on this head with regard to [clerics](#): after pronouncing sentence of [excommunication](#) against any who in addition to a wife keep a concubine, it says: ‘**But if a man has no wife, but a concubine instead of a wife, let him not be refused communion; only let him be content to be united with one woman, whether wife or concubine**’” (Can. "Is qui", dist. xxxiv; [Mansi](#), III, col. 1001)” (Gaynor, H.A. "Concubinage." *The Catholic Encyclopedia*. Vol. 4. New York: Robert Appleton Company, 1908. 22 Feb. 2012 <newadvent.org/cathen/04207a.htm>).

Scriptures: Matt. 5:31-32, 19:9, Mark 10:5-12, 1 Cor. 6:16-18, 7:10-15, Heb. 13:4.

The End Times & the Afterlife:

- The Catholic Encyclopedia states, “Concerning this sign the Saviour says: ‘And this [gospel](#) of the [kingdom](#), shall be preached in the whole world, for a testimony to all nations, and then shall the consummation come’ ([Matthew 24:14](#)). This sign was understood by [Chrysostom](#) and [Theophilus](#) as referring to the destruction of [Jerusalem](#), but, according to the majority of interpreters, Christ is here speaking of the end of the world.

According to the interpretation of the Fathers, the [conversion](#) of the [Jews](#) towards the end of the world is foretold by [St. Paul](#) in the [Epistle to the Romans](#) ([11:25-26](#)): ‘For I would not have you [ignorant](#), brethren, of this [mystery](#), ... that blindness in part has happened in [Israel](#), until the fullness of the [Gentiles](#) should come in. And so all [Israel](#) should be [saved](#) as it is written: *There shall come out of Sion, he that shall deliver, and shall turn away ungodliness from [Jacob](#)*’.

The [belief](#) that these two men, who have never tasted death, are reserved for the last times to be precursors of the Second Advent was practically unanimous among the Fathers, which [belief](#) they base on several texts of Scripture. (Concerning [Elijah](#) see [Malachi 4:5-6](#); [Sirach 48:10](#); [Matthew 17:11](#); concerning [Enoch](#) see [Sirach 44:16](#))

As to this event [St. Paul](#) admonishes the Thessalonians ([2 Thessalonians 2:3](#)) that they must not be terrified, as if the day of the Lord were at hand, for there must first come a revolt (*he apostasia*). The Fathers and interpreters understand by this revolt a great reduction in the number of the [faithful](#) through the abandonment of the [Christian religion](#) by many nations. Some [commentators](#) cite as confirmatory of this [belief](#) the words of Christ: ‘But yet the [Son of man](#), when he cometh, shall he find, think you, [faith](#) on earth?’ ([Luke 18:8](#)).

In the passage above mentioned ([2 Thessalonians 2:3 sqq.](#)) [St. Paul](#) indicates as another sign of the day of the Lord, the revelation of the man of sin, the son of perdition. ‘The man of sin’ here described is generally identified with the [Antichrist](#), who, says St. John ([1 John 2:18](#)), is to come in the last days. Although much obscurity and difference of opinion prevails on this subject, it is generally admitted from the foregoing and other texts that before the Second Coming there will arise a powerful adversary of [Christ](#), who will seduce the nations by his wonders, and [persecute](#) the [Church](#).

The Scriptures clearly indicate that the judgment will be preceded by unwonted and terrifying disturbances of the physical universe ([Matthew 24:29](#); [Luke 21:25-26](#)). The wars, pestilences, famines, and earthquakes foretold in [Matthew 24:6 sq.](#) are also understood by some writers as among the calamities of the last times.

In the Apostolic writings we are told that the end of the world will be brought about through a general conflagration, which, however, will not annihilate the present creation, but will change its form and appearance ([2 Peter 3:10-13](#); cf. [1 Thessalonians 5:2](#); [Apocalypse 3:3](#), and [16:15](#)). Natural science shows the possibility of such a catastrophe being produced in the ordinary course of events, but theologians generally tend to believe that its origin will be entirely miraculous.

In [Matthew 24:30](#), this is indicated as the sign immediately preceding the appearance of Christ to judge the world. By this sign the Fathers of the Church generally understand the appearance in the sky of the Cross on which the Saviour died or else of a wonderful cross of light” (McHugh, John. "General Judgment." *The Catholic Encyclopedia*. Vol. 8. New

York: Robert Appleton Company, 1910. 16 Feb. 2012
<newadvent.org/cathen/08552a.htm>).

- The Catholic Catechism asserts purgatory saying, **“All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.**

The Church gives the name Purgatory to this final purification of the elect, which is entirely different from the punishment of the damned. The Church formulated her doctrine of faith on Purgatory especially at the Councils of Florence and Trent. The tradition of the Church, by reference to certain texts of Scripture, speaks of a cleansing fire” (“The Final Purification, or Purgatory.” *Catechism of the Catholic Church*. 16 Feb. 2012. <vatican.va/archive/ENG0015/___P2N.HTM>).

- **Concerning Hell**, “The teaching of the [Catholic] Church affirms the existence of hell and its eternity. Immediately after death the souls of those who die in a state of mortal sin descend into hell, where they suffer the punishments of hell, ‘eternal fire.’ The chief punishment of hell is eternal separation from God, in whom alone man can possess the life and happiness for which he was created and for which he longs” (“Hell.” *Catechism of the Catholic Church*. 22 Feb. 2012. <vatican.va/archive/ENG0015/___P2O.HTM>).
- The Catholic Church says **about Heaven**, “Sacred Scripture calls this mysterious renewal, which will transform humanity and the world, ‘new heavens and a new earth.’ It will be the definitive realization of God's plan to bring under a single head ‘all things in [Christ], things in heaven and things on earth.’

In this new universe, the heavenly Jerusalem, God will have his dwelling among men. ‘He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away’” (“Hope of the New Heaven and the New Earth.” *Catechism of the Catholic Church*. 22 Feb. 2012. <vatican.va/archive/ENG0015/___P2Q.HTM>).

History Addendum:

- Regarding the Inquisition, the Roman Catholic states, “By this term is usually meant a special ecclesiastical institution for combating or suppressing heresy. Its characteristic mark seems to be the bestowal on special judges of judicial powers in matters of faith, and this by supreme ecclesiastical authority, not temporal or for individual cases, but as a universal and permanent office. Moderns experience difficulty in understanding this institution, because they have, to no small extent, lost sight of two facts.

On the one hand they have ceased to grasp religious belief as something objective, as the gift of God, and therefore outside the realm of free private judgment; on the other they no longer see in the Church a society perfect and sovereign, based substantially on a pure and authentic Revelation, whose first most important duty must naturally be to retain unsullied this original deposit of faith. Before the religious revolution of the sixteenth century these views were still common to all Christians; that orthodoxy should be maintained at any cost seemed self-evident” (Blötzer, Joseph. “Inquisition.” *The Catholic Encyclopedia*. Vol. 8. New York: Robert Appleton Company, 1910. 15 Feb. 2012 <newadvent.org/cathen/08026a.htm>).

- Regarding the Inquisition, the Catholic Encyclopedia reports, “During the first three decades of the thirteenth century the Inquisition, as the institution, did not exist. But eventually Christian Europe was so endangered by heresy, and penal legislation concerning Catharism had gone so far, that the Inquisition seemed to be a political necessity. That these sects were a menace to Christian society had been long recognized by the [Byzantine](#) rulers. As early as the tenth century Empress Theodora had [put to death](#) a multitude of [Paulicians](#), and in 1118 Emperor Alexius Comnenus treated the Bogomili with equal severity, but this did not prevent them from pouring over all Western [Europe](#). Moreover these [sects](#) were in the highest degree aggressive, hostile to [Christianity](#) itself, to the Mass, the [sacraments](#), the [ecclesiastical hierarchy](#) and organization; hostile also to [feudal](#) government by their attitude towards [oaths](#), which they declared under no circumstances allowable. [...]

When no [voluntary](#) admission was made, evidence was adduced. Legally, there had to be at least two [witnesses](#), although conscientious judges rarely contented themselves with that number. The principle had hitherto been held by the [Church](#) that the testimony of a [heretic](#), an [excommunicated person](#), a [perjurer](#), in short, of an ‘infamous’, was worthless before the courts. But in its destination of unbelief the [Church](#) took the further step of abolishing this long established practice, and of accepting a [heretic's](#) evidence at nearly full value in trials concerning [faith](#). This appears as early as the twelfth century in the ‘Decretum Gratiani’. [...] There was no personal confrontation of [witnesses](#), neither was there any cross-examination. [Witnesses](#) for the defence hardly ever appeared, as they would almost infallibly be suspected of being [heretics](#) or favourable to [heresy](#).

Curiously enough, torture was not regarded as a mode of punishment, but purely as a means of eliciting the [truth](#). It was not of [ecclesiastical](#) origin, and was long prohibited in the [ecclesiastical courts](#). Nor was it originally an important factor in the inquisitional procedure, being unauthorized until twenty years after the Inquisition had begun. It was first authorized by [Innocent IV](#) in his [Bull](#) ‘Ad extirpanda’ of 15 May, 1252, which was confirmed by [Alexander IV](#) on 30 November, 1259, and by [Clement IV](#) on 3 November, 1265. The limit placed upon torture was *citra membri diminutionem et mortis periculum* — i.e, it was not to

cause the loss of [life](#) or limb or imperil [life](#). Torture was to applied *only once*, and not then unless the accused were uncertain in his statements, and seemed already virtually convicted by manifold and weighty [proofs](#). In general, this [violent](#) testimony (*quaestio*) was to be deferred as long as possible, and recourse to it was permitted in only when all other expedients were exhausted. Conscientious and sensible judges quite properly attached no great importance to confessions extracted by torture. After long experience Eymeric declared: *Quaestiones sunt fallaces et inefficaces* — i.e the torture is deceptive and ineffectual. [...]

Some held with Eymeric that the accused should be set at liberty; others, however, like the author of the 'Sacro Arsenale' held that the torture should be continued, because the accused had too seriously incriminated himself by his previous confession. When Clement V formulated his regulations for the employment of torture, he never [imagined](#) that eventually even [witnesses](#) would be put on the rack, although not their guilt, but that of the accused, was in question. From the [pope's](#) silence it was concluded that a [witness](#) might be put upon the rack at the discretion of the inquisitor. Moreover, if the accused was convicted through [witnesses](#), or had pleaded guilty, the torture might still be used to compel him to testify against his friends and fellow-culprits. [...]

It is to be noted that torture was most cruelly used, where the inquisitors were most exposed to the pressure of [civil authority](#). [Frederick II](#), though always boasting of his [zeal](#) for the purity of the [Faith](#), abused both rack and Inquisition to put out of the way his personal enemies. The tragical ruin of the [Templars](#) is ascribed to the abuse of torture by [Philip the Fair](#) and his henchmen. At [Paris](#), for instance, thirty-six, and at [Sens](#) twenty-five, [Templars](#) died as the result of torture. [Blessed Joan of Arc](#) could not have been sent to the stake as a [heretic](#) and a recalcitrant, if her judges had not been tools of English policy. And the excesses of the [Spanish](#) Inquisition are largely due to the fact that in its administration civil purposes overshadowed the [ecclesiastical](#). Every reader of the 'Cautio criminalis' of the [Jesuit Father Friedrich Spee](#) knows to whose account chiefly must be set down the horrors of the [witchcraft trials](#)" (Blötzer, Joseph. "Inquisition." *The Catholic Encyclopedia*. Vol. 8. New York: Robert Appleton Company, 1910. 15 Feb. 2012 <newadvent.org/cathen/08026a.htm>).