

# **‘The Mass’ deceptions advocated by Peter Williams: A review of his Revelation TV debate with Cecil. (Part 4 – ‘SUNDRY MATTERS)**

[Wafer Idolatry: Mortal-Venial Sins.]

Somewhat belatedly but with no less conviction I want to present this concluding article that will address a couple issues raised during the course of my debate on Revelation TV with Peter Williams of ‘Catholic Voices’ on the subject of ‘The Mass’ on Tuesday 23 October 2012 (The video of the debate can be viewed on <http://youtu.be/QPL1JKOdWvc>)

Unlike the first two articles that I personally penned (the third article dealing with ‘Things Greek’ was penned by my good brother in Christ, Rob Zins of ‘A Christian Witness to Roman Catholicism’) and that focussed on statements made by Mr Williams in his opening presentation this article will address two matters that arose firstly during my own opening presentation and then secondly in the course of the debate that followed the opening presentations.

## **‘Wafer Idolatry’**

In my opening presentation under a sub-heading of ‘**A Different God**’ I said the following –

According to the (Catholic) Catechism, after ‘**transubstantiation**’, **God the Son is contained in a consecrated wafer** which must according to the Council of Trent be given **LATRIA** worship, the worship due **ALONE to GOD [CC 1378; Vatican 2: Sacred Liturgy No 3ff linked with Trent Session 13, chapter 5;]** .

Whether being distributed to those attending MASS or being reserved in a ‘**TABERNACLE**’ or being displayed in a ‘**MONSTRANCE**’, **God supposedly indwells this ‘wafer-work of human hands’**’.

The unconverted Paul (Saul as he was then) heard the soon to be martyred Stephen declare in **Acts 7:48 “The Most High dwelleth not in temples made with hands”** and Paul later repeated this truth when preaching on Mars Hill – **Acts 17:24 “God who made the world and all things in it... dwelleth not in temples made with hands”**.

A ‘**Temple**’ is where worship is offered and to give **LATRIA** worship to a God, **supposedly encased in a man-made wafer of bread**, is to violate the truth of scripture and to be guilty of the sin of **IDOLATRY**.

The ‘**Christ**’ that is worshipped in the wafer is a **Different God...**

It was with good reason that those who drew up the **Westminster Confession of Faith** wrote the following in Chapter XXIX under the heading of ‘**The Lord’s Supper**’

VI: 'The doctrine which maintains a change of the substance of bread and wine into the substance of Christ's body and blood (commonly called transubstantiation) by consecration of a priest, or by any other way is repugnant, not to Scripture alone, but even to common sense, and reason; overthroweth the nature of the Sacrament, and hath been, and is, the cause of manifold superstitions; **yea of gross idolatries**'.

In quite similar terminology Article XXVIII of the Anglican 39 **Articles of Religion** under the heading of '**The Lord's Supper**' states –

'Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord cannot be proved by holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions... **The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up or worshipped**'.

On this link <http://www.spurgeon.org/~phil/creeds/bcof.htm#part30> you can read full details of the **The Baptist Confession of Faith (1689)** (with slight amendments by C H Spurgeon). In Section 30 that deals with '**The Lord's Supper**' we read –

'In this ordinance Christ is not offered up to His Father, nor is there any real sacrifice made at all for remission of sin (of the living or the dead). There is only a memorial of that one offering up of Christ by Himself upon the cross once for all, the memorial being accompanied by a spiritual oblation of all possible praise to God for Calvary. Therefore, the popish sacrifice of the mass, as they call it, is most abominable, being injurious to Christ's own sacrifice, which is the only propitiation for all the sins of the elect... **the practices of worshipping the elements, lifting them up or carrying them about for adoration, or reserving them for any pretended religious use, are all contrary to the nature of this ordinance**, and to the institution of Christ... **The doctrine commonly called transubstantiation**, which maintains that a change occurs in the substance of the bread and wine into the substance of Christ's body and blood, when consecrated by a priest or by any other way, is repugnant not only to Scripture but even to common sense and reason. It **overthrows the nature of the ordinance, and both has been and is the cause of a host of superstitions and of gross idolatries**'

In the book '**Far from Rome: Near to God**' (**The testimonies of 50 converted Roman Catholic priests**), we read the thoughts of former priest Charles A Bolton on page 74 –

'While we treasure communion as instituted by Christ at the Last supper as the memorial of His passion and of His offering of Himself on the Cross, **there is surely no justification in Scripture of the early Church for making the communion bread into a white wafer to be adored like an idol**, to be incensed and carried in public processions, as at the feast of Corpus Christi.'

At no point during the debate did Peter address or respond to this grave matter of '**Wafer Idolatry**' that is commanded by and observed by Rome during their ritual of The Mass.

Let me conclude this section with another quote from '**Far from Rome: Near to God**' (**The testimonies of 50 converted Roman Catholic priests**). On page 95 we read in the testimony of former priest, Cipriano Valdes Jaimes these words –

'Catholic dogma declares that in every particle of the consecrated bread and in the consecrated wine the body and blood of the divine Jesus Christ is fully present. What falsehood. Christ said "For where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20). **But the sacrilegious lying and deceit reach their climax when the priest, after the so-called consecration, raises the bread and the cup while the people bow and strike their breasts or raise their eyes toward heaven and exclaim "My Lord and my God". This is idolatry. Worship of created matter. God is not a piece of bread. "God is a Spirit and they that worship him must worship him in spirit and in truth" (John 4:24)'**

## Mortal – Venial Sins

In the course of the debate a number of comments emailed /texted in by viewers were read out and one related to the question of Rome's teaching on their claimed distinction between '**Mortal**' and '**Venial**' sins. The viewer had quoted the teaching of Scripture that all sin, of whatever ilk, is '**mortal**' because "**the wages of sin is death**" (Romans 6:23). In response to that and in defence of Rome's categorisation of sins as either being '**mortal**' or '**venial**' Peter referred to 1 John 5:7 that reads "**All unrighteousness is sin: and there is a sin not unto death**". So, the question is – does this verse teach that some sins are '**mortal**' whilst other sins are '**venial**'?

I think at this point it is necessary to let Rome speak for herself on this matter of '**Mortal**' and '**Venial**' sins. In his **Pocket Catholic Dictionary**, priest John A Hardon SJ writes on page 271 –

**'MORTAL SIN: An actual sin that destroys sanctifying grace and causes the supernatural death of the soul.** Mortal sin is a turning away from God because of a seriously inordinate adherence to creatures that causes grave injury to a person's rational nature and to the social order, and deprives the sinner of a right to heaven... **There is only one recognized correlative to mortal sin and that is venial sin, which offends against God but does not cause the loss of one's state of grace'**.

Then on page 449 we read –

**'VENIAL SIN: An offense against God which does not deprive the sinner of sanctifying grace.** It is called venial (from *venia*, pardon) because the soul still has the vital principle that allows a cure from within...Deliberate venial sin is a disease that slackens the spiritual powers, lowers one's resistance to evil and causes one to deviate from the path that leads to heavenly glory. **Variously called "daily sins" or "light sins" or "lesser sins" they are committed under a variety of conditions:** when a person transgresses with full or partial knowledge and consent to a divine law that does not oblige seriously; when one violates a law that obliges gravely but either one's knowledge or consent is not complete; or when one disobeys what is an objectively grave precept but due to invincible ignorance a person thinks the obligation is not serious. The essence of venial sin consists in a certain disorder but does not imply complete aversion from humanity's final destiny. It is an illness of the soul rather than its supernatural death. **When people commit a venial sin they do not decisively set themselves on turning away from God...'**

As I read the definition given for **'Venial Sin'** and Rome's attempts to justify a lesser outcome when such sin is committed as compared to the outcome when **'Mortal Sin'** is committed I was immediately drawn to a very simple YET profound truth found in **James 2:10** **"For whosoever shall keep the whole law yet offend in ONE POINT he is GUILTY OF ALL"**.

The words, from a bygone era, of Bible Commentator, Adam Clarke, and as found on <http://www.studylight.org/com/acc/view.cgi?bk=58&ch=2> are especially instructive on this verse. Mr Clarke wrote –

**'The truth is, any sin is against the Divine authority; and he who has committed one transgression is guilty of death; and by his one deliberate act dissolves, as far as he can, the sacred connection that subsists between all the Divine precepts and the obligation which he is under to obey, and thus casts off in effect his allegiance to God. For, if God should be obeyed in any one instance, he should be obeyed in all, as the authority and reason of obedience are the same in every case; he therefore who breaks one of these laws is, in effect, if not in fact, guilty of the whole'.**

Some years ago I asked my good brother in Christ, ex-Catholic Rob Zins, for his thoughts on priest Patrick McCafferty's explanation of how Rome justifies this categorisation of **sins** as either being **'mortal'** or **'venial'** and so, to conclude this section, this is what Rob helpfully wrote –

**'God's judgment upon sin is 'death' - see Ezekiel 18:4 & Romans 6:23 and any sin (whether great or small in human understanding) brings down that same judgment - see James 2:10. All people when born are spiritually 'dead' - see Ephesians 2:1 and will in due time suffer physical 'death' which involves separation of the body from the spirit/soul.**

**Why are people spiritually 'dead' and subject to physical death - because of 'sin' - see Romans 5:12 and everyone is subject to it because of Adam's sin. A second death (following resurrection) involves eternal separation from the blessing of God and will be visited on the Day of Judgment (Hebrews 9:27 & Revelation 20:11-15) upon all those not truly 'born again' who have in consequence died 'in their sins' (John 8:21).**

**When John speaks in 1 John 5:17 of a 'sin not unto death' he can only be speaking either of man's judgment on a particular sin (i.e. In human terms it is not a 'capital' offence) or of God's chastening (of believers) or delayed judgment (as was not the case for Ananias and Sapphira in Acts 5:1-10) not resulting in immediate physical death. God's variable chastening (Hebrews 12:6) and His declared judgment upon sin (James 1:15) must be distinguished.**

**Patrick's reference to 1 John 5:15-16 must be taken in its full context by going back to verse 12 where John identifies believers (brothers) as those who have the Son and life (eternal). A believing brother sadly can sin even to the point where the human punishment for his sin is the death penalty – a 'sin unto death'. A lesser sin committed by a believing brother may not qualify for capital punishment – this is a 'sin not unto death'. John instructs believers how to pray in such cases (verses 14-16).**

**Rome's teaching that the 'sin unto death' (mortal) relates to God's eternal punishment of such in hell and that the 'sin not unto death' (venial) qualifies for a lesser punishment (time in purgatory) is not found in these verses and contradicts God's clear teaching on sin and its divine punishment'.**

This brings me to the end of my series of articles analysing the TV debate with Peter Williams of 'Catholic Voices'. Without doubt Peter is affable and both astute and articulate when it comes to trying to put across the Roman Catholic teaching on 'The Mass'.

Despite all his evident intellectual ability the sad truth is that spiritually Peter is cruelly deceived by **“the god of this world (who) has blinded the minds of them which believe not” (2 Corinthians 4:4)** and so I would encourage God's people to join me in praying that for Peter, God would **“command the light to shine out of darkness... to give the light of the knowledge of the glory of God in the face of Jesus Christ” (2 Corinthians 4:6)**.

Cecil Andrews – 'Take Heed' Ministries – 30 April 2013