

Chapter 1 : CATHOLIC ENCYCLOPEDIA: Extreme Unction

ON THE SUBLIME TRUTHS AND IMPORTANT DUTIES OF CHRISTIANITY. XXXII. On Frequent Confession, On the Choice of a Confessor, and on a General Confession,

Gertrude predicts the election of Adolphus of Nassau--Quiets the fears of the sisters, who expect to suffer a temporal loss--Her election as Abbess--Removal to Heldelfs--Revelations of her sanctity-- Our Lord appears to her, bearing the house of religion--Her gene rosity of spirit. Mechtilde to pray for her--Our Lord is pleased with her patience and mildness--He declares that He dwells in her; and hides her imperfections. The Saint as Abbess--Tenderness towards others--Care of the sick-- Her last illness--Value of suffering--She is forbidden to resign her office--Our Lord accepts as done to Himself what is done for her St. Her death--Of her eternal joys--Our Lord consoles her religious-- Revelations of her sanctity--Prays that her religious may be com forted at her tomb--Her obsequies--Our Lord blesses her tomb. Favours granted at the interment of the Saint--Souls released through her intercession--How our Lord gathered a lily--Of fear in the last agony--Purgatory in sickness--Efficacy of prayers for the dead. Happy death of another religious--Our Lord specially rewards her charity to others--Purgatory in sickness--How our Lord purified a dying religious--Efficacy of prayers for the departed--Of Masses for the dead--Reward of fervour when suffering. How the grace of God illuminated her interiorly. Of the pleasure which God took in making His abode in the soul of Gertrude. Of the stigmatas imprinted in the heart of Gertrude, and her exercises in honour of the Five Wounds. Of the Wound of Divine Love; and of the manner of bathing, anointing, and binding it up. Of the intimate union of the Infant Jesus with her heart. The Divinity is imprinted upon the soul of Gertrude as a seal upon wax. Of the admirable union of her soul with God. Of another admirable manner in which St. Gertrude was closely united to God. How the Lord obliged her to write these things; and how He illuminated her. She receives the gift of tears, and is warned of the snares which the demon has laid for her. With how much goodness God bears our faults. Of the necessity of exact vigilance over the senses and affections. Different exercises by which the soul is purified. How agreeable works of charity are to God; and also meditations on holy things. Of the inconceivable tenderness which the most glorious Virgin has for us. Of the garments with which we should clothe Jesus and His Mother. How God bears with our defects--Instruction on humility. How God is pleased to condescend to His creatures; and what glory God derives thence from the blessed. Of some considerable privileges which God granted to this Virgin, and of the grace which He promised to her clients. Thanksgivings for the confirmation of the aforesaid favours. Gertrude was admitted to the vision of God--Of the kiss of peace, and other similar favours. Recapitulation of the gifts already mentioned--The Saint complains of her infirmity and ingratitude. Gertrude to be her mother, in order that she may have recourse to her in all her afflictions. Adversity is the spiritual ring with which the soul is betrothed to God. Human consolation weakens that which is Divine. How vile and despicable are all transitory pleasures. The perfect resignation of St. Gertrude into the hands of God in all adversities, and what merit she acquired thereby. The cooperation of the faithful soul at the Holy Sacrifice--Five favours on which the Saint was desired to meditate, when unable to assist at it. With what confidence we should have recourse to God in all our needs and temptations. Of the efficacy of prayers for others. Of the admirable effects of Communion, and that we should not lightly abstain from It, even for our unworthiness. The indulgence which our Lord granted to St. Gertrude--Her ardent desire to be comformed in all things to the will of God. How the soul may seek God, and transfigure itself into Him, in four ways. Reparation for the fall of a Host, which it was feared had been consecrated. Of the value and efficacy of Confession--How we should conquer the difficulties we feel in approaching the Sacrament of Penance. The different effects of charity are explained by the comparison of a tree covered with leaves, flowers, and fruit. How afflictions unite the soul to Jesus Christ; and of the effect of an unjust excommunication. A vision in which St. Gertrude beheld our Lord communicating the sisters. How we should prepare ourselves to receive the Body of Jesus Christ-- Different exercises of piety which St. Gertrude practised towards this august Sacrament. The devotion of St. Gertrude to the Mother of God--She is taught to invoke her as the white lily of the adorable Trinity, and the ver milion rose of heaven. How the praises offered to the Saints may be referred

to God. How God desires to be sought for by the soul that loves Him; and how He loves us when we suffer. The Saint receives a triple absolution and benediction from the Blessed Trinity, through the merits of Jesus Christ. Favours granted to the Saint during the recital of the Divine Office. Of the abundant virtue which flows from the Heart of Jesus into the faithful soul. Of the sepulchre of Jesus Christ in the faithful soul, and how to make a spiritual cloister in the Body and Heart of Jesus. Of the union of the soul with Jesus Christ, and how she is prepared, by the merits of the saints, to be an agreeable abode for her God. Of the merit of a good-will, and instructions on some words of the Divine Office. Why God is pleased by images of Jesus crucified. Of spiritual thirst for God, and of the utility of sufferings. How insidious are the snares of the demon, and especially when we chant. That our prayers are certainly heard, even though we do not perceive their effect; and how to supply for our unworthiness in approaching Holy Communion through the merits of Jesus Christ and His saints. Of the advantages of frequent Communion, and of receiving the holy Viaticum. How God corrects the past negligences of a soul who loves Him, and remedies those which may occur in future. Of the value and importance of spiritual Communion. Of the utility of meditating on the Passion of our Lord, and how He offers Himself to the Eternal Father in satisfaction for our sins. Of the bundle of myrrh, and how we should practise patience in adversity, according to the example of Christ. That devotion to the Passion of our Lord promotes union with God. Of the nails of sweet-smelling cloves which the Saint, moved by love, put into the wounds of the crucifix instead of the iron nails, and of the gratitude which our Lord testified for this. That we should give some token of our love to God after exterior occupations. Of the effects of prayer in adversity. How the just delight in God, and how God takes pleasure in them, especially when they commit all their good desires to Him. Of two pulsations of the Heart of Jesus. Of the manner in which we should ask our Lord for rest or sleep. Of perfect resignation of ourselves to the Divine will. Of the sensible pleasure which the soul finds in God. Of the languor caused by Divine love. That the faithful soul ought to abandon herself to the will of God, for life and death. Of the benefit we may derive from our faults. Of the renewal of the Seven Sacraments in her soul, and of fraternal charity. Of the fidelity which we must only expect to find in God, and of the grace of patience. The value of a good-will. How we may profit by the merit of others. Prayer composed by the Saint. Our Lord shows her His Heart. Of charity towards an erring brother. That the care of temporal affairs and exterior duties may be acceptable to God. Of the merit of patience. Of the aversion which God has for impatience--And how agreeable it is to Him that we should return thanks for His benefits. That God is pleased with us when we are displeased with ourselves. Of the effect of prayers for others. Instructions for different persons in different states of life. That the Church is figured by the members of Jesus Christ--How we must act towards those members which are deceased, and in regard to our Superior. On the spiritual participation of merits. Of the utility of temptation. That frequent Communion is agreeable to God. Of the right manner of exercising zeal.

Chapter 2 : Antichrist - Wikipedia

Author Benedict Baur explains the purpose of frequent Confession, outlines the essential elements of every good Confession, and shows how frequent Confession can help you conquer sin (including venial sin), imperfections, self-love, and lukewarmness.

Wettin lands after the Treaty of Leipzig These borders changed after the Capitulation of Wittenberg The county was a small territory geographically located near the Electorate of Saxony to which it was eventually mediatised in ; the county was included in the Upper Saxon Circle. Luther was baptized the next morning on the feast day of St. His family moved to Mansfeld in , where his father was a leaseholder of copper mines and smelters [14] and served as one of four citizen representatives on the local council. Hans Luther was chosen a town councilor in He sent Martin to Latin schools in Mansfeld, then Magdeburg in , where he attended a school operated by a lay group called the Brethren of the Common Life , and Eisenach in Luther later compared his education there to purgatory and hell. Human beings could learn about God only through divine revelation , he believed, and Scripture therefore became increasingly important to him. Later telling his father he was terrified of death and divine judgment, he cried out, "Help! Saint Anna , I will become a monk! He left law school, sold his books, and entered St. Luther himself seemed saddened by the move. Those who attended a farewell supper walked him to the door of the Black Cloister. Luther dedicated himself to the Augustinian order, devoting himself to fasting , long hours in prayer , pilgrimage , and frequent confession. He said, "I lost touch with Christ the Savior and Comforter, and made of him the jailer and hangman of my poor soul. He taught that true repentance does not involve self-inflicted penances and punishments but rather a change of heart. In , von Staupitz, first dean of the newly founded University of Wittenberg , sent for Luther, to teach theology. He was made provincial vicar of Saxony and Thuringia by his religious order in This meant he was to visit and oversee each of eleven monasteries in his province. The Latin inscription above informs the reader that the original door was destroyed by a fire, and that in , King Frederick William IV of Prussia ordered a replacement be made. In , Johann Tetzel , a Dominican friar and papal commissioner for indulgences , was sent to Germany by the Roman Catholic Church to sell indulgences to raise money in order to rebuild St. Albrecht obtained permission from Pope Leo X to conduct the sale of a special plenary indulgence i. On 31 October , Luther wrote to his bishop, Albrecht von Brandenburg, protesting the sale of indulgences. He enclosed in his letter a copy of his "Disputation of Martin Luther on the Power and Efficacy of Indulgences", which came to be known as the Ninety-five Theses. Hans Hillerbrand writes that Luther had no intention of confronting the church, but saw his disputation as a scholarly objection to church practices, and the tone of the writing is accordingly "searching, rather than doctrinaire. Peter with the money of poor believers rather than with his own money? Christians, he said, must not slacken in following Christ on account of such false assurances. Yet, if Tetzel overstated the matter in regard to indulgences for the dead, his teaching on indulgences for the living was in line with Catholic dogma of the time. Students thronged to Wittenberg to hear Luther speak. He published a short commentary on Galatians and his Work on the Psalms. Justification by faith alone Main article: Sola fide "Luther at Erfurt", which depicts Martin Luther discovering the doctrine of sola fide. Painting by Joseph Noel Paton , From to , Luther lectured on the Psalms, and on the books of Hebrews, Romans, and Galatians. As he studied these portions of the Bible, he came to view the use of terms such as penance and righteousness by the Catholic Church in new ways. He became convinced that the church was corrupt in its ways and had lost sight of what he saw as several of the central truths of Christianity. This teaching by Luther was clearly expressed in his publication On the Bondage of the Will , which was written in response to On Free Will by Desiderius Erasmus Luther based his position on predestination on St. Against the teaching of his day that the righteous acts of believers are performed in cooperation with God, Luther wrote that Christians receive such righteousness entirely from outside themselves; that righteousness not only comes from Christ but actually is the righteousness of Christ, imputed to Christians rather than infused into them through faith. The first and chief article is this: Jesus Christ, our God and Lord, died for our sins and was raised again for our justification Romans 3: He alone is the Lamb of God who takes away the sins of the world

John 1: All have sinned and are justified freely, without their own works and merits, by His grace, through the redemption that is in Christ Jesus, in His blood Romans 3: This is necessary to believe. This cannot be otherwise acquired or grasped by any work, law or merit. Therefore, it is clear and certain that this faith alone justifies us Nothing of this article can be yielded or surrendered, even though heaven and earth and everything else falls Mark His railing against the sale of indulgences was based on it. He had the theses checked for heresy and in December forwarded them to Rome. First, the Dominican theologian Sylvester Mazzolini drafted a heresy case against Luther, whom Leo then summoned to Rome. In January , at Altenburg in Saxony, the papal nuncio Karl von Miltitz adopted a more conciliatory approach. Luther made certain concessions to the Saxon, who was a relative of the Elector, and promised to remain silent if his opponents did. That autumn, Johann Eck proclaimed the bull in Meissen and other towns. Karl von Miltitz , a papal nuncio , attempted to broker a solution, but Luther, who had sent the Pope a copy of On the Freedom of a Christian in October, publicly set fire to the bull and decretals at Wittenberg on 10 December , [65] an act he defended in Why the Pope and his Recent Book are Burned and Assertions Concerning All Articles. The enforcement of the ban on the Ninety-five Theses fell to the secular authorities. On 18 April , Luther appeared as ordered before the Diet of Worms. This was a general assembly of the estates of the Holy Roman Empire that took place in Worms , a town on the Rhine. Johann Eck , speaking on behalf of the Empire as assistant of the Archbishop of Trier , presented Luther with copies of his writings laid out on a table and asked him if the books were his, and whether he stood by their contents. Luther confirmed he was their author, but requested time to think about the answer to the second question. He prayed, consulted friends, and gave his response the next day: Unless I am convinced by the testimony of the Scriptures or by clear reason for I do not trust either in the pope or in councils alone, since it is well known that they have often erred and contradicted themselves , I am bound by the Scriptures I have quoted and my conscience is captive to the Word of God. I cannot and will not recant anything, since it is neither safe nor right to go against conscience. May God help me. His statue is surrounded by the figures of his lay protectors and earlier Church reformers including John Wycliffe, Jan Hus and Girolamo Savonarola. Eck informed Luther that he was acting like a heretic: The Bible itself is the arsenal whence each innovator has drawn his deceptive arguments. It was with Biblical texts that Pelagius and Arius maintained their doctrines. Arius, for instance, found the negation of the eternity of the Wordâ€”an eternity which you admit, in this verse of the New Testamentâ€”Joseph knew not his wife till she had brought forth her first-born son; and he said, in the same way that you say, that this passage enchained him. When the fathers of the Council of Constance condemned this proposition of John Huss â€”The church of Jesus Christ is only the community of the elect, they condemned an error; for the church, like a good mother, embraces within her arms all who bear the name of Christian, all who are called to enjoy the celestial beatitude. He is sometimes also quoted as saying: I can do no other". Recent scholars consider the evidence for these words to be unreliable, since they were inserted before "May God help me" only in later versions of the speech and not recorded in witness accounts of the proceedings. The Emperor presented the final draft of the Edict of Worms on 25 May , declaring Luther an outlaw , banning his literature, and requiring his arrest: It permitted anyone to kill Luther without legal consequence. Frederick III had him intercepted on his way home in the forest near Wittenberg by masked horsemen impersonating highway robbers. They escorted Luther to the security of the Wartburg Castle at Eisenach. These included a renewed attack on Archbishop Albrecht of Mainz , whom he shamed into halting the sale of indulgences in his episcopates, [74] and a "Refutation of the Argument of Latomus," in which he expounded the principle of justification to Jacobus Latomus , an orthodox theologian from Louvain. On 1 August , Luther wrote to Melanchthon on the same theme: We will commit sins while we are here, for this life is not a place where justice resides. In On the Abrogation of the Private Mass, he condemned as idolatry the idea that the mass is a sacrifice, asserting instead that it is a gift, to be received with thanksgiving by the whole congregation. He assured monks and nuns that they could break their vows without sin, because vows were an illegitimate and vain attempt to win salvation. His main interest was centered on the prophecy of the Little Horn in Daniel 8: The antichrist of 2 Thessalonians 2 was identified as the power of the Papacy. So too was the Little Horn of Daniel 7, coming up among the divisions of Rome, explicitly applied. Andreas Karlstadt , supported by the ex-Augustinian Gabriel Zwilling , embarked on a radical

programme of reform there in June , exceeding anything envisaged by Luther. The reforms provoked disturbances, including a revolt by the Augustinian friars against their prior, the smashing of statues and images in churches, and denunciations of the magistracy. Luther secretly returned to Wittenberg on 6 March. He wrote to the Elector: He sits with folded arms behind the fire of hell, and says with malignant looks and frightful grin: Let them go on; I shall reap the benefit. I delight in it. After the sixth sermon, the Wittenberg jurist Jerome Schurf wrote to the elector: His words, through divine mercy, are bringing back every day misguided people into the way of the truth. By working alongside the authorities to restore public order, he signalled his reinvention as a conservative force within the Reformation. Despite his victory in Wittenberg, Luther was unable to stifle radicalism further afield. There had been revolts by the peasantry on a smaller scale since the 15th century.

Chapter 3 : Mystici Corporis - Papal Encyclicals

Chapter XXXII. Sense and Sensibility (Lit2Go gave more pain to her sister than could have been communicated by the most open and most frequent confession of them.

Sense and Sensibility Lit2Go Edition. Retrieved November 09, , from <https://www.lit2go.com/next>: The embedded audio player requires a modern internet browser. You should visit [Browse Happy](https://www.browsehappy.com/) and update your internet browser today!

When the particulars of this conversation were repeated by Miss Dashwood to her sister, as they very soon were, the effect on her was not entirely such as the former had hoped to see. Not that Marianne appeared to distrust the truth of any part of it, for she listened to it all with the most steady and submissive attention, made neither objection nor remark, attempted no vindication of Willoughby, and seemed to shew by her tears that she felt it to be impossible. But though this behaviour assured Elinor that the conviction of this guilt WAS carried home to her mind, though she saw with satisfaction the effect of it, in her no longer avoiding Colonel Brandon when he called, in her speaking to him, even voluntarily speaking, with a kind of compassionate respect, and though she saw her spirits less violently irritated than before, she did not see her less wretched. Her mind did become settled, but it was settled in a gloomy dejection. To give the feelings or the language of Mrs. Long letters from her, quickly succeeding each other, arrived to tell all that she suffered and thought; to express her anxious solicitude for Marianne, and entreat she would bear up with fortitude under this misfortune. Against the interest of her own individual comfort, Mrs. Dashwood had determined that it would be better for Marianne to be any where, at that time, than at Barton, where every thing within her view would be bringing back the past in the strongest and most afflicting manner, by constantly placing Willoughby before her, such as she had always seen him there. She recommended it to her daughters, therefore, by all means not to shorten their visit to Mrs. Jennings; the length of which, though never exactly fixed, had been expected by all to comprise at least five or six weeks. A variety of occupations, of objects, and of company, which could not be procured at Barton, would be inevitable there, and might yet, she hoped, cheat Marianne, at times, into some interest beyond herself, and even into some amusement, much as the ideas of both might now be spurned by her. From all danger of seeing Willoughby again, her mother considered her to be at least equally safe in town as in the country, since his acquaintance must now be dropped by all who called themselves her friends. Dashwood, from foreseeing at first as a probable event, had brought herself to expect as a certain one. She had yet another reason for wishing her children to remain where they were; a letter from her son's law had told her that he and his wife were to be in town before the middle of February, and she judged it right that they should sometimes see their brother. But it was a matter of great consolation to her, that what brought evil to herself would bring good to her sister; and Elinor, on the other hand, suspecting that it would not be in her power to avoid Edward entirely, comforted herself by thinking, that though their longer stay would therefore militate against her own happiness, it would be better for Marianne than an immediate return into Devonshire. Marianne, though without knowing it herself, reaped all its advantage; for neither Mrs. Jennings, nor Sir John, nor even Mrs. Palmer herself, ever spoke of him before her. Elinor wished that the same forbearance could have extended towards herself, but that was impossible, and she was obliged to listen day after day to the indignation of them all. Sir John, could not have thought it possible. Such a good-natured fellow! He did not believe there was a bolder rider in England! It was an unaccountable business. He wished him at the devil with all his heart. He would not speak another word to him, meet him where he might, for all the world! No, not if it were to be by the side of Barton covert, and they were kept watching for two hours together. Such a scoundrel of a fellow! Palmer, in her way, was equally angry. She wished with all her heart Combe Magna was not so near Cleveland; but it did not signify, for it was a great deal too far off to visit; she hated him so much that she was resolved never to mention his name again, and she should tell everybody she saw, how good-for-nothing he was. It was a great comfort to her to be sure of exciting no interest in ONE person at least among their circle of friends: Every qualification is raised at times, by the circumstances of the moment, to more than its real value; and she was sometimes worried down by officious condolence to rate good-breeding as more indispensable to comfort than good-nature. Willoughby would at once be a

woman of elegance and fortune, to leave her card with her as soon as she married. His chief reward for the painful exertion of disclosing past sorrows and present humiliations, was given in the pitying eye with which Marianne sometimes observed him, and the gentleness of her voice whenever though it did not often happen she was obliged, or could oblige herself to speak to him. Jennings, who knew nothing of all this, who knew only that the Colonel continued as grave as ever, and that she could neither prevail on him to make the offer himself, nor commission her to make it for him, began, at the end of two days, to think that, instead of Midsummer, they would not be married till Michaelmas, and by the end of a week that it would not be a match at all. The good understanding between the Colonel and Miss Dashwood seemed rather to declare that the honours of the mulberry-tree, the canal, and the yew arbour, would all be made over to HER; and Mrs. Jennings had, for some time ceased to think at all of Mrs. She had taken care to have the intelligence conveyed to herself, as soon as it was known that the ceremony was over, as she was desirous that Marianne should not receive the first notice of it from the public papers, which she saw her eagerly examining every morning. She received the news with resolute composure; made no observation on it, and at first shed no tears; but after a short time they would burst out, and for the rest of the day, she was in a state hardly less pitiable than when she first learnt to expect the event. The Willoughbys left town as soon as they were married; and Elinor now hoped, as there could be no danger of her seeing either of them, to prevail on her sister, who had never yet left the house since the blow first fell, to go out again by degrees as she had done before. Elinor only was sorry to see them. Their presence always gave her pain, and she hardly knew how to make a very gracious return to the overpowering delight of Lucy in finding her STILL in town. But I thought, at the time, that you would most likely change your mind when it came to the point. It would have been such a great pity to have went away before your brother and sister came. And now to be sure you will be in no hurry to be gone. The Doctor is no beau of mine. Jennings directly gave her the gratifying assurance that she certainly would NOT, and Miss Steele was made completely happy. Dashwood can spare you both for so long a time together! My sister will be equally sorry to miss the pleasure of seeing you; but she has been very much plagued lately with nervous head-aches, which make her unfit for company or conversation. Her sister was perhaps laid down upon the bed, or in her dressing gown, and therefore not able to come to them.

Chapter 4 : Benedict Baur " Scepter Publishers Africa

N. Sheppard St. Richmond, VA () E-Giving. Confession. Saint Benedict Catholic Church. Home; Mass Schedule Frequent confession of all sins.

A sacrament of the New Law instituted by Christ to give spiritual aid and comfort and perfect spiritual health, including, if need be, the remission of sins, and also, conditionally, to restore bodily health, to Christians who are seriously ill; it consists essentially in the unction by a priest of the body of the sick person, accompanied by a suitable form of words. The several points embodied in this descriptive definition will be more fully explained in the following sections into which this article is divided: Actual Rite of Administration; II. Sacramental Efficacy of the Rite; IV. Matter and Form; V. Reviviscence of the Sacrament. Actual rite of administration As administered in the Western Church today according to the rite of the Roman Ritual, the sacrament consists apart from certain non-essential prayers in the unction with oil, specially blessed by the bishop, of the organs of the five external senses eyes, ears, nostrils, lips, hands, of the feet, and, for men where the custom exists and the condition of the patient permits of his being moved, of the loins or reins; and in the following form repeated at each unction with mention of the corresponding sense or faculty: The unction of the loins is generally, if not universally, omitted in English-speaking countries, and it is of course everywhere forbidden in case of women. To perform this rite fully takes an appreciable time, but in cases of urgent necessity, when death is likely to occur before it can be completed, it is sufficient to employ a single unction on the forehead, for instance with the general form: In the Eastern Orthodox schismatical Church this sacrament is normally administered by a number of priests seven, five, three; but in case of necessity even one is enough; and it is the priests themselves who bless the oil on each occasion before use. The parts usually anointed are the forehead, chin, cheeks, hands, nostrils, and breast, and the form used is the following: Each of the priests who are present repeats the whole rite. Name The name Extreme Unction did not become technical in the West till towards the end of the twelfth century, and has never become current in the East. Some theologians would explain its origin on the ground that this unction was regarded as the last in order of the sacramental or quasi-sacramental unctions, being preceded by those of baptism, confirmation, and Holy orders; but, having regard to the conditions prevailing at the time when the name was introduced see below, VI, it is much more probable that it was intended originally to mean "the unction of those in extremis", i. In previous ages the sacrament was known by a variety of names, e. In the Eastern Church the later technical name is euchelaion i. Again, it was one of the three sacraments the others being confirmation and matrimony which Wycliffites and Hussites were under suspicion of contemning, and about which they were to be specially interrogated at the Council of Constance by order of Martin V Bull "Inter cunctas", 22 Feb. Thus, long before Trent --in fact from the time when the definition of a sacrament in the strict sense had been elaborated by the early Scholastics -- extreme unction had been recognized and authoritatively proclaimed as a sacrament; but in Trent for the first time its institution by Christ Himself was defined. Among the older Schoolmen there had been a difference of opinion on this point, some--as Hugh of St. But since Trent it must be held as a doctrine of Catholic faith that Christ is at least the mediate author of extreme unction, i. In other words, immediate institution by Christ is compatible with a mere generic determination by Him of the physical elements of the sacrament. The teaching of the Council of Trent is directed chiefly against the Reformers of the sixteenth century. Luther denied the sacramentality of extreme unction and classed it among rites that are of human or ecclesiastical institution De Captivitat. Calvin had nothing but contempt and ridicule for this sacrament, which he described as a piece of "histrionic hypocrisy" Instit. He did not deny that the Jacobean rite may have been a sacrament in the Early Church, but held that it was a mere temporary institution which had lost all its efficacy since the charisma of healing had ceased Comm. Jacobi, v, 14, The same position is taken up in the confessions of the Lutheran and Calvinistic bodies. In the first edition of the Edwardine Prayer Book for the reformed Anglican Church the rite of unction for the sick, with prayers that are clearly Catholic in tone, was retained; but in the second edition this rite was omitted, and the general teaching on the sacraments shows clearly enough the intention of denying that extreme unction is a sacrament. The

same is to be said of the other Protestant bodies, and down to our day the denial of the Tridentine doctrine on extreme unction has been one of the facts that go to make up the negative unanimity of Protestantism. At the present time, however, there has been a revival more or less among Anglicans of Catholic teaching and practice. Puller *Anointing of the Sick in Scripture and Tradition*, London, "seeing the plain injunction about Unction in the pages of the New Testament, jump hastily to the conclusion that the Roman teaching and practice in regard to Unction is right, and seek to revive the use of Unction as a channel of sanctifying grace, believing that grace is imparted sacramentally through the oil as a preparation for death" p. Puller himself is not prepared to go so far, though he pleads for the revival of the Jacobean unction, which he regards as a mere sacramental instituted for the supernatural healing of bodily sickness only. There has been practically lost an apostolic practice, whereby, in case of grievous sickness, the faithful were anointed and prayed over, for the forgiveness of their sins, and to restore them, if God so willed, or to give them spiritual support in their maladies". Previous to the Reformation there appears to have been no definite heresy relating to this sacrament in particular. The Albigenses are said to have rejected it, the meaning probably being that its rejection, like that of other sacraments, was logically implied in their principles. The abuses connected with its administration which prevailed in the twelfth and thirteenth centuries and which tended to make it accessible only to the rich, gave the Waldenses a pretext for denouncing it as the *ultima superbia* cf. That the Wycliffites and Hussites were suspected of contemning extreme unction is clear from the interrogatory already referred to, but the present writer has failed to discover any evidence of its specific rejection by these heretics. Proof of Catholic doctrine from Holy Scripture In this connection there are only two texts to be discussed-- Mark 6: Bede, and others and not a few Scholastics saw a reference to this sacrament in this text of St. Mark, and some of them took it to be a record of its institution by Christ or at least a proof of His promise or intention to institute it. Some post-Tridentine theologians also Maldonatus, de Sainte-Beuve, Berti, Mariana, and among recent writers, but in a modified form, Schell have maintained that the unction here mentioned was sacramental. But the great majority of theologians and commentators have denied the sacramentality of this unction on the grounds: Hence the guarded statement of the Council of Trent that extreme unction as a sacrament is merely "insinuated" in St. The text of St. Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save [sosei] the sick man: That by "the priests of the church" are meant the hierarchical clergy, and not merely elders in the sense of those of mature age, is also abundantly clear. The expression *tous presbyterous*, even if used alone, would naturally admit no other meaning, in accordance with the usage of the Acts, Pastoral Epistles, and 1 Peter 5; but the addition of *tes ekklesias* excludes the possibility of doubt cf. The priests are to pray over the sick man, anointing him with oil. Here we have the physical elements necessary to constitute a sacrament in the strict sense: But the words "in the name of the Lord" here mean "by the power and authority of Christ", which is the same as to say that St. James clearly implies the Divine institution of the rite he enjoins. But is this rite recommended by St. James as an operative sign of grace? It may be admitted that the words "the prayer of faith shall save the sick man; and the Lord shall raise him up", taken by themselves and apart from the context, might possibly be applied to mere bodily healing; but the words that follow, "and if he be in sins, they shall be forgiven him", speak expressly of a spiritual effect involving the bestowal of grace. This being so, and it being further assumed that the remission of sins is given by St. James as an effect of the prayer-unction, nothing is more reasonable than to hold that St. James is thinking of spiritual as well as of bodily effects when he speaks of the sick man being "saved" and "raised up". It cannot be denied that in accordance with New Testament usage the words in question especially the first are capable of conveying this twofold meaning, and it is much more natural in the present context to suppose that they do convey it. A few verses further on the predominating spiritual and eschatological connotation of "saving" in St. Moreover, the Apostle could not, surely, have meant to teach or imply that every sick Christian who was anointed would be cured of his sickness and saved from bodily death; yet the unction is clearly enjoined as a permanent institution in the Church for all the sick faithful, and the saving and raising up are represented absolutely as being the normal, if not infallible, effect of its use. We know from experience and the same has been known and noted in the Church from the beginning that restoration of bodily health does not as a matter of fact

normally result from the unction, though it does result with sufficient frequency and without being counted miraculous to justify us in regarding it as one of the Divinely but conditionally intended effects of the rite. Are we to suppose, therefore, that St. James thus solemnly recommends universal recourse to a rite which, after all, will be efficacious for the purpose intended only by way of a comparatively rare exception? Yet this is what would follow if it be held that there is reference exclusively to bodily healing in the clauses which speak of the sick man being saved and raised up, and if further it be denied that the remission of sins spoken of in the following clause, and which is undeniably a spiritual effect, is attributed to the unction by St. This is the position taken by Mr. Puller; but, apart from the arbitrary and violent breaking up of the Jacobean text which it postulates, such a view utterly fails to furnish an adequate rationale for the universal and permanent character or the Apostolic prescription. Puller vainly seeks an analogy op. We admit that our rightly disposed prayers are always and infallibly efficacious for our ultimate spiritual good, but not by any means necessarily so for the specific temporal objects or even the proximate spiritual ends which we ourselves intend. Yet this is how, on his own hypothesis, Mr. Puller is obliged to justify St. James assurance that the prayer-unction shall be efficacious. But in the Catholic view, which considers the temporal boon of bodily healing as being only a conditional and subordinate end of the unction, while its paramount spiritual purpose--to confer on the sick and dying graces which they specially need--may be, and is normally, obtained, not only is an adequate rationale of the Jacobean injunction provided, but a true instead of a false analogy with the efficacy of prayer is established. But in defense of his thesis Mr. Puller is further obliged to maintain that all reference to the effects of the unction ceases with the words, "the Lord shall raise him up", and that in the clause immediately following, "and if he be in sins, they shall be forgiven him", St. James passes on to a totally different subject, namely, the Sacrament of Penance. But unless we agree to disregard the rules of grammar and the logical sequence of thought, it is impossible to allow this separation of the clauses and this sudden transition in the third clause to a new and altogether unexpected subject-matter. All three clauses are connected in the very same way with the unction, "and the prayer of faith. James meant to speak of the effect of priestly absolution in the third clause he could not have written in such a way as inevitably to mislead the reader into believing that he was still dealing with an effect of the priestly unction. In the nature of things there is no reason why unction as well as absolution by a priest might not be Divinely ordained for the sacramental remission of sin , and that it was so ordained is what every reader naturally concludes from St. Nor is there anything in the context to suggest a reference to the Sacrament of Penance in this third clause. The admonition in the following verse 16 , "Confess, therefore, your sins one to another", may refer to a mere liturgical confession like that expressed in the "Confiteor"; but even if we take the reference to be to sacramental confession and admit the genuineness of the connecting "therefore" its genuineness is not beyond doubt , there is no compelling reason for connecting this admonition closely with the clause which immediately precedes. The "therefore" may very well be taken as referring vaguely to the whole preceding Epistle and introducing a sort of epilogue. Puller is the latest and most elaborate attempt to evade the plain meaning of the Jacobean text that we have met with; hence our reason for dealing with it so fully. It would be an endless task to notice the many other similarly arbitrary devices of interpretation to which Protestant theologians and commentators have recurred in attempting to justify their denial of the Tridentine teaching so clearly supported by St. It is enough to remark that the number of mutually contradictory interpretations they have offered is a strong confirmation of the Catholic interpretation, which is indeed the only plain and natural one, but which they are bound to reject at the outset. In contrast with their disregard of St. We proceed, therefore, to study the witness of Tradition. Proof from Tradition 1 State of the Argument Owing to the comparative paucity of extant testimonies from the early centuries relating to this sacrament, Catholic theologians habitually recur to the general argument from prescription, which in this case may be stated briefly thus: The uninterrupted use of the Jacobean rite and its recognition as a sacrament in the Eastern and Western Churches , notwithstanding their separation since , proves that both must have been in possession of a common tradition on the subject prior to the schism. Further, the fact that the Nestorian and Monophysite bodies, who separated from the Church in the fifth century, retained the use of the unction of the sick, carries back the undivided tradition to the beginning of that century, while no evidence from that or any earlier period can be adduced to weaken the legitimate

presumption that the tradition is Apostolic, having its origin in St. Both of these broad facts will be established by the evidence to be given below, while the presumption referred to will be confirmed by the witness of the first four centuries. As to the actual paucity of early testimonies, various explanations have been offered. It is more to the point in the first place to recall the loss, except for a few fragments, of several early commentaries on St. Cyril of Alexandria , and others in which chiefly we should look for reference to the unction. The earliest accurately preserved commentary is that of St. Second, it is clear, at the period when testimonies become abundant, that the unction was allied to penance as a supplementary sacrament, and as such was administered regularly before the Viaticum. We may presume that this order of administration had come down from remote antiquity, and this close connection with penance, about which, as privately administered to the sick, the Fathers rarely speak, helps to explain their silence on extreme unction. Third, it should be remembered that there was no systematic sacramental theology before the Scholastic period, and, in the absence of the interests of system, the interests of public instruction would call far less frequently for the treatment of this sacrament and of the other offices privately administered to the sick than would subjects of such practical public concern as the preparation of catechumens and the administration and reception of those sacraments which were solemnly conferred in the church.

Chapter 5 : Fr. Hardon Archives - The Spiritual and Psychological Value of Frequent Confession

The Spiritual and Psychological Value of Frequent Confession. by Fr. John A. Hardon, S.J. Judging by the drastic drop in confessions in countries like the United States, the false opinion is gaining ground that Confession is not to be received, or made, frequently.

Judging by the drastic drop in confessions in countries like the United States, the false opinion is gaining ground that Confession is not to be received, or made, frequently. No doubt, one reason for this sad state of affairs is the prevalence of some wild theories about mortal sin. For example, the Fundamental Option theory claims that no mortal sin is committed unless a person totally rejects God. Who but the devil hates God? One adultery or one abortion is not a mortal sin. On these grounds, there are parishes in which almost no one goes to Confession. Our focus in this conference, however, is more specific. We wish to emphasize the value of frequent Confession, where no conscious mortal sins are being confessed. We are speaking of the frequent confessions of youth, of married people, of those in declining years. We are with emphasis speaking of the frequent confessions of priests and religious, whose progress in sanctity is so closely bound up with their often receiving the sacrament of Penance. Before going on, let me assure you that I am quite familiar with the present state of affairs in more than one diocese. People tell me it is becoming increasingly difficult to find a priest to hear your confession. You may have to meet a priest in person in the parlor and identify yourself before you go to Confession. You may have to listen to an unwelcome homily on not abusing the sacrament by having nothing except venial sins to confess, or be told to come back some other time, when you have something worthwhile to say. Before going any further, I must tell you: Such development under divine guidance is part of the genius of Catholic Christianity. Consequently, those who frown on frequent Confession and go back to dusty volumes about the practice of Penance in the early Church are behind the times. They fail to realize that the Church is not a static organization, but the living and therefore developing Mystical Body of Christ. So what is wrong with the Church growing up? The nine pontiffs of the present century have defended frequent Confession against, you guessed it, critics among the clergy. The quotation is long, but I do not hesitate saying it deserves to be memorized. It is true that venial sins may be expiated in many ways that are to be highly commended, but to ensure more rapid progress day by day in the practice of virtue we want the pious practice of frequent Confession which was introduced into the Church by the inspiration of the Holy Spirit to be earnestly advocated. By it genuine self-knowledge is increased, Christian humility grows, bad habits are corrected, spiritual neglect and tepidity are resisted, the conscience is purified, the will strengthened, a salutary self-control is attained, and grace is increased in virtue of the sacrament itself. Let those, therefore, among the younger clergy who make light of or lessen esteem for frequent Confession know what they are doing. What they are doing is alien to the spirit of Christ and disastrous for the Mystical Body of Christ. Then came the Second Vatican Council with widespread liturgical changes that are common knowledge. What may not be common knowledge, however, is that since the Council, Pope Paul VI authorized one of the most eloquent pleas in papal history for frequent reception of the sacrament of Penance. While recognizing that the immediate purpose of the sacrament is to remit grave sins, the new ritual emphasizes its salutary function also when mortal sins against God have not been committed. Once again, I quote in full. Frequent and reverent recourse to this sacrament, even when only venial sin is in question, is of great value. Frequent confession is not mere ritual repetition, nor is it merely a psychological exercise. Rather is it a constant effort to bring to perfection the grace of our Baptism so that as we carry about in our bodies the death of Jesus Christ who died, the life that Jesus Christ lives may be more and more manifested in us. In such confessions penitents, while indeed confessing venial sins, should be mainly concerned with becoming more deeply conformed to Christ, and more submissive to the voice of the Spirit. Pope John Paul II, in one document and speech after another, repeats the same message. Spiritual Value of Confession Suppose we examine, and even number, the spiritual benefits of frequent Confession as identified by the modern popes. How blind we are to our own failings and weaknesses. We are hawk-eyed in seeing the faults of others, but stone blind when it comes to our own. There is nothing in the world that we more need to grow in humility than to recognize how stupid and helpless we

are in the face of temptation. Bad Habits are Corrected. We may have the habit of unkind words, or of selfish behavior, which may have taken years to acquire. On the natural level, it would take years to change these bad habits into the opposite virtues. But with the grace of the sacrament of Confession, we can overcome these vices in record time, beyond all human expectation. We do not commonly speak of purifying the conscience. What is a pure conscience? A pure conscience is one that sees clearly, we may say instinctively, what should be done in a given situation and how to do it. The opposite of a pure conscience is a dull or insensitive conscience. People will do all kinds of evil, commit every kind of sin, without even realizing that they are doing wrong. By the action of the Holy Spirit, whose gift of counsel enlightens the mind to know exactly what the Lord wants us to do and how to do it the moment we are faced with a moral decision. The Will is Strengthened. But our natural inclination is to do our own will, to choose what we want and reject what we do not want. Christ told us to love others as He has loved us, even to dying out of love for another person. The world is now telling us in the laws of most nations to murder innocent unborn children out of self-love. Do we ever need to have our wills strengthened to resist our love of self and submit these wills to the will of God! I do not hesitate to say it is the single most desperate need as we come to the close of the twentieth century. The self has been literally deified. In one Western university after another, the philosophy of Immanuel Kant is the staple diet of the academic curriculum. At the root of Kantian morality is the principle of the autonomy of the will. My will is the basic and final norm of my conduct. Did we ask whether we need the sacramental grace of Confession to strengthen our wills to submit to the will of God? In our age of self-idolatry, this grace is indispensable, dare I say, for the survival of Christianity. Salutory Self-Control is Attained. Our faith tells us that we have a fallen human nature. Part of that nature is the loss of the gift of integrity that our first parents possessed before they had sinned. On these premises, self-control means the mastery of our impulses to conform to the mind and will of the Creator. Not everything we want is pleasing to Him, and not everything we dislike is contrary to His will. Self-control means mastering our thoughts and desires to correspond to the infinite mind and will of God. That is why the Church, founded by the Incarnate God, is telling us to have frequent access to what Christ has instituted in the sacrament of Confession. We Become More Sinless. By the frequent and reverent reception of the sacrament of Penance, we make more perfect the justification we first received in Baptism. What does this mean? It means we become more and more sinless. Christ thereby exercises His saving redemption on our souls by cleansing us more and more and thus preparing us better and better for that kingdom of glory where nothing undefiled can enter and where only the sinless have a claim to enjoy the vision of the All-holy God. And who in his right mind would claim he or she is already sinless? We become more like Jesus Christ in the power to practice the virtues that characterized His visible life on earth. What virtues are they? We become more humble and better able to conquer our foolish and stubborn pride. Sometimes I think pain should have a masculine and feminine gender. Most of our suffering, most of the difficulties and problems and tribulations, that we have to endure on earth, if your lives are like mine, come from other people. And of course, we pay them the favor of being corresponding graces of tribulation in their lives. This is one place where Jesus did not have to pray to overcome His sinful tendencies. Above all we become more loving in giving and giving and giving ourselves according to the divine will even as Jesus kept giving Himself to the will of His Father even to the last drop of His blood. The Holy Spirit, dwelling in the depths of our hearts, is always speaking to us, but we are not always listening to Him. We are so busy with so many things, so preoccupied with ourselves, our interests and concerns, that He is often not only the unseen but, I am afraid, the unappreciated Guest in our souls. You do not listen to silence. And this is divine speech. The Spirit of God wants nothing more than for us to pay attention to Him. Pay Him the courtesy, if you will, of recognizing that He is within us. The Spirit of God wants us to thank Him for all the good things He has given us. He wants us to keep asking Him. That is why He keeps creating problems. Those are divine signals. Did you know that? Thanks for at least looking at me. Now that you are awake, listen! Not because you have to, but because I would like you to show that you love me. Psychological Value of Confession Frequent Confession has not only deep spiritual value as we have just seen. It is also immensely beneficial psychologically. In other words, the frequent reception of the sacrament of Penance contributes to the well-being of our mind. In one declarative sentence, it is a divinely instituted means of giving us peace of soul.

This is a demo store for testing purposes " no orders shall be fulfilled. Dismiss.

During his first visit to the United States, Pope John Paul II pleaded with the bishops to do something about the drastic drop in confessions in many American dioceses. We must also stress that the personal encounter with the forgiving Jesus in the sacrament of Reconciliation is a divine means which keeps alive in our hearts and in our communities, a consciousness of sin in its perennial and tragic reality, and which actually brings forth, by the action of Jesus and the power of His Spirit, fruits of conversion in justice and holiness of life. Address to the Bishops of the Episcopal Conference of the United States, October 5, 1985. Underlying this phenomenal decline in confessions is an error of factual history that must be corrected. Some nominally Catholic writers are saying that Christ did not institute the sacrament of Penance or, at least, did not require the confession of sins to a priest to receive sacramental absolution. Books and articles are being published which claim that confession of sins to a priest is a late innovation in the Catholic Church. General absolution is becoming habitual in some places, and nineteen centuries of Catholic history are being ignored as though they did not exist. But there is a deeper reason for this widespread phenomenon, which I do not hesitate to say is plaguing the Catholic faith in our day. The deeper reason is the so-called Fundamental Option theory. Condemned by the Holy See in 1987, I consider it a root cause of the breakdown of Catholicism in many countries of the Western world. According to this theory, there can be no serious sins such as murder or adultery, because the actions are gravely wrong. But no mortal sin, the loss of sanctifying grace, is committed unless a person subjectively rejects God. This subverts the whole moral order of Christianity, which believes that the essence of mortal sin is the deliberate choice of some creature which is known to be gravely forbidden by God. When you read the majority decision of our Supreme Court in 1992, legalizing abortion, you begin to realize how devastating is the heresy of Fundamental Optionism. Behind the Supreme Court decision was a Catholic judge who justified the murder of innocent, unborn children. John describes the event, "the doors were closed in the room where the disciples were for fear of the Jews. Jesus came and stood among them. He said to them "Peace be with you," and showed them His hands and His side. The disciples were filled with joy when they saw the Lord. And He said to them again, "Peace be with you. As the Father sent me, so I am sending you. For those whose sins you forgive, they are forgiven. For those whose sins you retain, they are retained" John 20:19-23. As the Catholic Church explains these words, Christ gave the Apostles and their successors the right to forgive sins if they so judge the penitent worthy and the corresponding right to retain sins or refrain from absolving if the sinner is not sincerely repentant. The implications of this power of judging whether to absolve or not are at the heart of the sacrament of Penance. By these words, Christ indicated that before receiving absolution, the sinner must disclose his sins. He must confess what he did wrong. This means that auricular confession, where the penitent speaks his sins and the priest hears his sins, is of divine origin. The Church did not invent the confession of sins. It is a divine law from which no one on earth has the right to dispense. Auricular or audible confession is part of divine revelation. It is an unchangeable article of the Catholic faith. To become Christian meant to expect to become a martyr. Countless thousands shed their blood in witness to their love for Christ. To this day, the Colosseum and the catacombs are proofs in stone to the faith which was stronger than death and monuments to the sanctity of those who took Jesus literally when He told them to "become perfect as your heavenly Father is perfect. Yet, even in the early Church, sinners were reconciled after they had confessed their sins, received absolution and performed what to us must seem like extraordinary penance for the wrong they had done. The emphasis in those days was on confessing mortal sins. And there were bishops who had to be reproved by the pope for excessive severity, either in demanding public confession of grave crimes or even refusing to give absolution for such sins as apostasy, adultery, fornication, or willful murder. One document issued by Pope St. Leo the Great in the middle of the fifth century, deserves to be quoted in full. He is writing to the bishops of Campania in Italy, reproving them for demanding a public confession of sins before receiving absolution in the sacrament of Penance. I have recently heard that some have unlawfully presumed to act contrary to a rule of Apostolic origin. And I hereby decree that the unlawful practice be completely

stopped. It is with regard to the reception of penance. An abuse has crept in which requires that the faithful write out their individual sins in a little book which is then to be read out loud to the public. All that is necessary, however, is for the sinner to manifest his conscience in a secret confession to the priests alone Christ Himself prescribed confession in the sacrament of Penance, and His directives were followed since the first century of the Christian era. The Protestant leaders in the sixteenth century rejected the sacrament of Confession as of divine institution. As a result, the Council of Trent issued no less than fifteen solemn definitions on the sacrament of Penance. They are critically important in our ecumenical age. The following positions are declared as contrary to the Catholic Faith. If anyone says that sacramental confession was not instituted by divine law or that it is not necessary for salvation according to the same law; or if anyone says that the method which the Catholic Church has always observed from the beginning, and still observes, of confessing secretly to the priest alone is foreign to the institution and command of Christ, and that it is of human origin: If anyone says that, to obtain remission of sins in the sacrament of Confession, it is not necessary according to divine law to confess each and every mortal sin that is remembered after proper and diligent examination, even secret sins, and sins against the last two commandments, and those circumstances which chance the character of a sin or finally that it is not permissible to confess venial sins: No Peace Without Forgiveness Our purpose in this conference is not only to lay the foundations for our faith in the sacrament of Penance. We are especially interested in understanding how this sacrament provides us with such peace of soul as nothing else on earth can give. What are we saying? We are saying that the single most basic and universal source for worry or anxiety is the sense of guilt that, as sinners, we all naturally experience. It was no coincidence that Jesus addressed the disciples with the imperative, "Peace be with you," and repeated, "Peace be with you," when He instituted the sacrament of Penance. As every psychologist knows, the deepest source of a troubled mind is a guilty conscience. The word "peace" is almost a theme of the Gospels. On Christmas morning, the angel told the shepherds that the birth of the Savior was the promise of, "Peace on earth to men of good will. No wonder Christ is called the Prince of Peace. No words can describe what only a Catholic believer can understand: This peace of soul is priceless. It is also irreplaceable. Only a person who is certain that his sins are forgiven can have true peace of soul. God became man to give us this precious gift of peace; and the sacrament He instituted on Easter Sunday night, to give us repentant sinners this foretaste of heaven here on earth. First Confession It is a law of the Catholic Church that the sacrament of Penance should be received on reaching the age of reason. First decreed by the Fourth Lateran Council in , the law was confirmed by the Council of Trent in the sixteenth century. When the French bishop Jansenius became a Calvinist, Jansenism deeply infected millions of Catholics. Jansenists were claiming that "there had been no Church for the last five hundred years. Because reconciliation of sinners through the sacrament of Penance was made available even to children who had just reached the age of reason. As the Jansenists read the practices of the early Church, only public penance was recognized, and only long and arduous works of satisfaction were accepted as necessary conditions for priestly absolution. Vincent de Paul declared, many Catholics did not make their first Confession and first Holy Communion until their deathbed. It took some two hundred years for these erroneous ideas to be effectively challenged by Pope St. He literally reversed the trend set in motion by Jansenism and restored the custom that the Church had urged on the faithful for centuries: Because these two sacraments are the most powerful means of grace given to the Church by Christ. But errors do not die just because they are condemned by the Church. In our own day, the Holy See has had to remind the faithful that children should receive first Confession as early as possible, and always before First Communion. I have in my hands a forty-page article on First Confession that the Holy See told me to write and then send a copy to every priest in the United States. I think it is worth quoting the closing words of this article: After all, they belong to Him. Children should have access to the Sacrament of Peace as soon as they reach the age of discretion. When our Lord told His disciples, "Let the little children come to me," He was inviting them to confess their little failings and receive from Him the grace that only He can give those who tell Him they are sorry for having offended His loving Heart. Frequent Confession Judging by the drastic drop in confessions in countries like the United States, the erroneous opinion is gaining ground that confession is not to be received, or made, frequently. There are dioceses in which general absolution is widespread. Books

in theology, ostensibly Catholic, are telling the people that Confession in the sacrament of Penance is a rarity. I do not hesitate to say that the two principal causes of the massive breakdown of the Catholic Church in Western countries are the loss of faith in the Real Presence of Christ in the Eucharist and the corresponding loss of faith in the value of sacramental Confession. What is frequent confession? In the mind of the Church, frequent confession is at least every two weeks. This requires receiving Communion and going to Confession within eight days before or after the prayer or good work, which carries a plenary indulgence, is performed. In the present century, two Bishops of Rome have written extensively and urgently in favor of frequent confession. Suppose we summarize their teaching. First, by the frequent and reverent reception of this sacrament we make more perfect the justification we first received in Baptism. What does this mean? It means that every sacrament of confession enables us to become more and more sinless. Christ thereby exercises His saving redemption on our souls by cleansing us more and more and thus preparing us better and better for that kingdom of glory where nothing undefiled can enter and where only the sinless have a claim to enjoy the vision of the All-holy God. And who in his right mind would claim he or she is already sinless? Second, by the frequent and reverent reception of the Sacrament of Reconciliation we become more conformed to Jesus Christ. We become more like Him in the power to practice the virtues that characterized His visible life on earth.

Chapter 7 : Martin Luther - Wikipedia

in addition to the graces found in frequent confession and reception of the Eucharist, the Manual for Conquering Deadly Sin will be an indispensable aid in your fight; an invaluable resource for every person serious about salvation.

Venerable Brethren, Health and Apostolic Benediction. Illustrating as it does the great and inestimable privilege of our intimate union with so exalted a Head, this doctrine by its sublime dignity invites all those who are drawn by the Holy Spirit to study it, and gives them, in the truths of which it proposes to the mind, a strong incentive to the performance of such good works as are conformable to its teaching. For this reason, We deem it fitting to speak to you on this subject through this Encyclical Letter, developing and explaining above all, those points which concern the Church Militant. To this We are urged not only by the surpassing grandeur of the subject but also by the circumstances of the present time. For We intend to speak of the riches stored up in this Church which Christ purchased with His own Blood, 2 and whose members glory in a thorn crowned Head. The fact that they thus glory is a striking proof that the greatest joy and exaltation are born only of suffering, and hence that we should rejoice if we partake of the sufferings of Christ, that when His glory shall be revealed we may also be glad with exceeding joy. From the outset it should be noted that the society established by the Redeemer of the human race resembles its divine Founder who was persecuted, calumniated and tortured by those very men whom He had undertaken to save. In obedience, therefore, Venerable Brethren, to the voice of Our conscience and in compliance with the wishes of many, We will set forth before the eyes of all and extol the beauty, the praises, and the glory of Mother Church to whom, after God, we owe everything. And it is to be hoped that Our instructions and exhortations will bring forth abundant fruit in the souls of the faithful in the present circumstances. Thus, urged by the Holy Spirit, men are moved, and, as it were, impelled to seek the Kingdom of God with greater diligence; for the more they are detached from the vanities of this world and from inordinate love of temporal things, the more apt they will be to perceive the light of heavenly mysteries. But the vanity and emptiness of earthly things are more manifest today than perhaps at any other period, when Kingdoms and States are crumbling, when enormous quantities of goods and all kinds of wealth are being sunk in the depths of the sea, and cities, towns and fertile fields are strewn with massive ruins and defiled with the blood of brothers. Moreover, We trust that Our exposition of the doctrine of the Mystical Body of Christ will be acceptable and useful to those also who are without the fold of the Church, not only because their good will towards the Church seems to grow from day to day, but also because, while before their eyes nation rises up against nation, kingdom against kingdom and discord is sown everywhere together with the seeds of envy and hatred, if they turn their gaze to the Church, if they contemplate her divinely-given unity "by which all men of every race are united to Christ in the bond of brotherhood they will be forced to admire this fellowship in charity, and with the guidance and assistance of divine grace will long to share in the same union and charity. There is a special reason too, and one most dear to Us, which recalls this doctrine to Our mind and with it a deep sense of joy. During the year that has passed since the twenty-fifth anniversary of Our Episcopal consecration, We have had the great consolation of witnessing something that has made the image of the Mystical Body of Jesus Christ stand out most clearly before the whole world. Though a long and deadly war has pitilessly broken the bond of brotherly union between nations, We have seen Our children in Christ, in whatever part of the world they happened to be, one in will and affection, lift up their hearts to the common Father, who, carrying in his own heart the cares and anxieties of all, is guiding the barque of the Catholic Church in the teeth of a raging tempest. This is a testimony to the wonderful union existing among Christians; but it also proves that, as Our paternal love embraces all peoples, whatever their nationality and race, so Catholics the world over, though their countries may have drawn the sword against each other, look to the Vicar of Jesus Christ as to the loving Father of them all, who, with absolute impartiality and incorruptible judgment, rising above the conflicting gales of human passions, takes upon himself with all his strength the defense of truth, justice and charity. We have been no less consoled to know that with spontaneous generosity a fund has been created for the erection of a church in Rome to be dedicated to Our saintly predecessor and patron Eugene I. As this temple, to be built by the wish

and through the liberality of all the faithful, will be a lasting memorial of this happy event, so We desire to offer this Encyclical Letter in testimony of Our gratitude. It tells of those living stones which rest upon the living cornerstone, which is Christ, and are built together into a holy temple, far surpassing any temple built by hands, into a habitation of God in the Spirit. But the chief reason for Our present exposition of this sublime doctrine is Our solicitude for the souls entrusted to Us. Much indeed has been written on this subject; and we know that many today are turning with greater zest to a study which delights and nourishes Christian piety. This, it would seem, is chiefly because a revived interest in the sacred liturgy, the more widely spread custom of frequent Communion, and the more fervent devotion to the Sacred Heart of Jesus practiced today, have brought many souls to a deeper consideration of the unsearchable riches of Christ which are preserved in the Church. Moreover recent pronouncements on Catholic Action, by drawing closer the bonds of union between Christians and between them and the ecclesiastical hierarchy and especially the Roman Pontiff, have undoubtedly helped not a little to place this truth in its proper light. Nevertheless, while We can derive legitimate joy from these considerations, We must confess that grave errors with regard to this doctrine are being spread among those outside the true Church, and that among the faithful, also, inaccurate or thoroughly false ideas are being disseminated which turn minds aside from the straight path of truth. For while there still survives a false rationalism, which ridicules anything that transcends and defies the power of human genius, and which is accompanied by a cognate error, the so-called popular naturalism, which sees and wills to see in the Church nothing but a juridical and social union, there is on the other hand a false mysticism creeping in, which, in its attempt to eliminate the immovable frontier that separates creatures from their Creator, falsifies the Sacred Scriptures. As a result of these conflicting and mutually antagonistic schools of thought, some through vain fear, look upon so profound a doctrine as something dangerous, and so they shrink from it as from the beautiful but forbidden fruit of paradise. But this is not so. Mysteries revealed by God cannot be harmful to men, nor should they remain as treasures hidden in a field, useless. They have been given from on high precisely to help the spiritual progress of those who study them in a spirit of piety. After pondering all this long and seriously before God We consider it part of Our pastoral duty to explain to the entire flock of Christ through this Encyclical Letter the doctrine of the Mystical Body of Christ and of the union in this Body of the faithful with the divine Redeemer; and then, from this consoling doctrine, to draw certain lessons that will make a deeper study of this mystery bear yet richer fruits of perfection and holiness. Our purpose is to throw an added ray of glory on the supreme beauty of the Church; to bring out into fuller light the exalted supernatural nobility of the faithful who in the Body of Christ are united with their Head; and finally, to exclude definitively the many errors current with regard to this matter. When one reflects on the origin of this doctrine, there come to mind at once the words of the Apostle: Through the sin of the first man they had been excluded from adoption as children of God; through the Word incarnate, made brothers according to the flesh of the only-begotten Son of God, they receive also the power to become the sons of God. As the Word of God willed to make use of our nature, when in excruciating agony He would redeem mankind, so in the same way throughout the centuries He makes use of the Church that the work begun might endure. That the Church is a body is frequently asserted in the Sacred Scriptures. But a body calls also for a multiplicity of members, which are linked together in such a way as to help one another. And as in the body when one member suffers, all the other members share its pain, and the healthy members come to the assistance of the ailing, so in the Church the individual members do not live for themselves alone, but also help their fellows, and all work in mutual collaboration for the common comfort and for the more perfect building up of the whole Body. Again, as in nature a body is not formed by any haphazard grouping of members but must be constituted of organs, that is of members, that have not the same function and are arranged in due order; so for this reason above all the Church is called a body, that it is constituted by the coalescence of structurally united parts, and that it has a variety of members reciprocally dependent. It is thus the Apostle describes the Church when he writes: That those who exercise sacred power in this Body are its first and chief members, must be maintained uncompromisingly. At the same time, when the Fathers of the Church sing the praises of this Mystical Body of Christ, with its ministries, its variety of ranks, its officers, its conditions, its orders, its duties, they are thinking not only of those who have received Holy Orders, but all those too, who, following the evangelical counsels,

pass their lives either actively among men, or hidden in the silence of the cloister, or who aim at combining the active and contemplative life according to their Institute; as also of those who, though living in the world, consecrate themselves wholeheartedly to spiritual or corporal works of mercy, and of those who live in the state of holy matrimony. Indeed, let this be clearly understood, especially in these our days: Now we see that the human body is given the proper means to provide for its own life, health and growth, and for that of all its members. Similarly the Savior of mankind out of His infinite goodness has provided in a wonderful way for His Mystical Body, endowing it with the Sacraments, so that, as though by an uninterrupted series of graces, its members should be sustained from birth to death, and that generous provision might be made for the social needs of the Church. Through the waters of Baptism those who are born into this world dead in sin are not only born again and made members of the Church, but being stamped with a spiritual seal they become able and fit to receive the other Sacraments. By the chrism of Confirmation, the faithful are given added strength to protect and defend the Church, their Mother, and the faith she has given them. In the Sacrament of Penance a saving medicine is offered for the members of the Church who have fallen into sin, not only to provide for their own health, but to remove from other members of the Mystical Body all danger of contagion, or rather to afford them an incentive to virtue, and the example of a virtuous act. Nor is that all; for in the Holy Eucharist the faithful are nourished and strengthened at the same banquet and by a divine, ineffable bond are united with each other and with the Divine Head of the whole Body. For the social needs of the Church Christ has provided in a particular way by the institution of two other Sacraments. Through Matrimony, in which the contracting parties are ministers of grace to each other, provision is made for the external and duly regulated increase of Christian society, and, what is of greater importance, for the correct religious education of the children, without which this Mystical body would be in grave danger. Actually only those are to be included as members of the Church who have been baptized and profess the true faith, and who have not been so unfortunate as to separate themselves from the unity of the Body, or been excluded by legitimate authority for grave faults committed. Nor must one imagine that the Body of the Church, just because it bears the name of Christ, is made up during the days of its earthly pilgrimage only of members conspicuous for their holiness, or that it consists only of those whom God has predestined to eternal happiness. Men may lose charity and divine grace through sin, thus becoming incapable of supernatural merit, and yet not be deprived of all life if they hold fast to faith and Christian hope, and if, illumined from above, they are spurred on by the interior promptings of the Holy Spirit to salutary fear and are moved to prayer and penance for their sins. Let every one then abhor sin, which defiles the mystical members of our Redeemer; but if anyone unhappily falls and his obstinacy has not made him unworthy of communion with the faithful, let him be received with great love, and let eager charity see in him a weak member of Jesus Christ. In the course of the present study, Venerable Brethren, we have thus far seen that the Church is so constituted that it may be likened to a body. We must now explain clearly and precisely why it is to be called not merely a body, but the Body of Jesus Christ. That He completed His work on the gibbet of the Cross is the unanimous teaching of the holy Fathers who assert that the Church was born from the side of our Savior on the Cross like a new Eve, mother of all the living. Now it is that arises a spiritual house, a holy priesthood. And first of all, by the death of our Redeemer, the New Testament took the place of the Old Law which had been abolished; then the Law of Christ together with its mysteries, enactments, institutions, and sacred rites was ratified for the whole world in the blood of Jesus Christ. On the Cross then the Old Law died, soon to be buried and to be a bearer of death, 36 in order to give way to the New Testament of which Christ had chosen the Apostles as qualified ministers; 37 and although He had been constituted the Head of the whole human family in the womb of the Blessed Virgin, it is by the power of the Cross that our Savior exercises fully the office itself of Head in His Church. But if our Savior, by His death, became, in the full and complete sense of the word, the Head of the Church, it was likewise through His blood that the Church was enriched with the fullest communication of the Holy Spirit, through which, from the time when the Son of man was lifted up and glorified on the Cross by His sufferings, she is divinely illumined. Just as at the first moment of the Incarnation the Son of the Eternal Father adorned with the fullness of the Holy Spirit the human nature which was substantially united to Him, that it might be a fitting instrument of the Divinity in the sanguinary work of the Redemption, so at the hour of His precious death He willed that

His Church should be enriched with the abundant gifts of the Paraclete in order that in dispensing the divine fruits of the Redemption she might be, for the Incarnate Word, a powerful instrument that would never fail. For both the juridical mission of the Church, and the power to teach, govern and administer the Sacraments, derive their supernatural efficacy and force of the building up of the body of Christ from the fact that Jesus Christ, hanging on the Cross, opened up to His Church the fountain of those divine gifts, which prevent her from ever teaching false doctrine and enable her to rule them for the salvation of their souls through divinely enlightened pastors and to bestow on them an abundance of heavenly graces. The Church which He founded by His Blood, He strengthened on the day of Pentecost by a special power, given from heaven. For, having solemnly installed in his exalted office him whom He had already nominated as His Vicar, He had ascended into Heaven; and sitting now at the right hand of the Father He wished to make known and proclaim His Spouse through the visible coming of the Holy Spirit with the sound of a mighty wind and tongues of fire. You are familiar, Venerable Brethren, with the admirable and luminous language used by the masters of Scholastic Theology, and chiefly by the Angelic and Common Doctor, when treating this question; and you know that the reasons advanced by Aquinas are a faithful reflection of the mind and the writings of the holy Fathers, who moreover merely repeated and commented on the inspired word of Sacred Scripture. However for the good of all We wish to touch on this point briefly. And first of all it is clear that the Son of God and of the Blessed Virgin is to be called the Head of the Church by reason of His singular pre-eminence. For the Head is in the highest place. Because Christ is so exalted, He alone by every right rules and governs the Church; and herein is yet another reason why He must be likened to a head. And as to govern human society signifies to lead men to the end proposed by means that are expedient, just and helpful, 52 it is easy to see how our Savior, model and ideal of good Shepherds, 53 performs all these functions in a most striking way. While still on earth, He instructed us by precept, counsel and warning in words that shall never pass away, and will be spirit and life 54 to all men of all times. Moreover He conferred a triple power on His Apostles and their successors, to teach, to govern, to lead men to holiness, making this power, defined by special ordinances, rights and obligations, the fundamental law of the whole Church. But our Divine Savior governs and guides the Society which He founded directly and personally also. For it is He who reigns within the minds and hearts of men, and bends and subjects their wills to His good pleasure, even when rebellious. Since He was all wise He could not leave the body of the Church He had founded as a human society without a visible head. Nor against this may one argue that the primacy of jurisdiction established in the Church gives such a Mystical Body two heads. After His glorious Ascension into heaven this Church rested not on Him alone, but on Peter too, its visible foundation stone. They, therefore, walk in the path of dangerous error who believe that they can accept Christ as the Head of the Church, while not adhering loyally to His Vicar on earth. They have taken away the visible head, broken the visible bonds of unity and left the Mystical Body of the Redeemer so obscured and so maimed, that those who are seeking the haven of eternal salvation can neither see it nor find it. What We have thus far said of the Universal Church must be understood also of the individual Christian communities, whether Oriental or Latin, which go to make up the one Catholic Church. For they, too, are ruled by Jesus Christ through the voice of their respective Bishops. Therefore, Bishops should be revered by the faithful as divinely appointed successors of the Apostles, 64 and to them, even more than to the highest civil authorities should be applied the words: Such an offense We consider as committed against Our own person and We repeat the noble words of Our predecessor of immortal memory Gregory the Great: Because Christ the Head holds such an eminent position, one must not think that he does not require the help of the Body. What Paul said of the human organism is to be applied likewise to the mystical Body: I have no need of you. Christ has need of His members. First, because the person of Jesus Christ is represented by the Supreme Pontiff, who in turn must call on others to share much of his solicitude lest he be overwhelmed by the burden of his pastoral office, and must be helped daily by the prayers of the Church. Moreover as our Savior does not rule the Church directly in a visible manner, He wills to be helped by the members of His Body in carrying out the work of redemption. This is not because He is indigent and weak, but rather because He has so willed it for the greater glory of His spotless Spouse. Dying on the Cross He left to His Church the immense treasury of the Redemption, towards which she contributed nothing. But when those graces come to be distributed, not only

does He share this work of sanctification with His Church, but He wills that in some way it be due to her action. This is a deep mystery, and an inexhaustible subject of meditation, that the salvation of many depends on the prayers and voluntary penances which the members of the Mystical Body of Jesus Christ offer for this intention and on the cooperation of pastors of souls and of the faithful, especially of fathers and mothers of families, a cooperation which they must offer to our Divine Savior as though they were His associates. To the reasons thus far adduced to show that Christ our Lord should be called the Head of Society which is His Body there may be added three others which are closely related to one another. Even as man He illumines the angelic intellect and influences the angelic will. But in respect to similarity of nature Christ is not Head of the angels, because He did not take hold of the angels "to quote the Apostle" but of the seed of Abraham. For the reason why the only-begotten Son of the Eternal Father willed to be a son of man was that we might be made conformed to the image of the Son of God 75 and be renewed according to the image of Him who created us.

Description. Frequent Confession presents convincing and strong evidence for the benefits of frequent reception of the sacrament of Penance for the health and growth of the spiritual life of all faithful.

The Protestant Reformers tended to hold the belief that the Antichrist power would be revealed so that everyone would comprehend and recognize that the Pope is the real, true Antichrist and not the vicar of Christ. Doctrinal works of literature published by the Lutherans , the Reformed Churches , the Presbyterians , the Baptists , the Anabaptists , and the Methodists contain references to the Pope as the Antichrist, including the Smalcald Articles , Article 4 , [55] the Treatise on the Power and Primacy of the Pope written by Philip Melancthon , [56] the Westminster Confession , Article In his notes on the Book of Revelation chapter 13 , he commented: Yet this hinders not, but that the last Pope in this succession will be more eminently the Antichrist, the Man of Sin, adding to that of his predecessors a peculiar degree of wickedness from the bottomless pit. Not only dissidents and heretics but even saints had called the bishop of Rome the "Antichrist" when they wished to castigate his abuse of power. What Lutherans understood as a papal claim to unlimited authority over everything and everyone reminded them of the apocalyptic imagery of Daniel 11 , a passage that even prior to the Reformation had been applied to the pope as the Antichrist of the last days. For who is the man of sin and the son of perdition, but he who by his teaching and his ordinances increases the sin and perdition of souls in the church; while he yet sits in the church as if he were God? All these conditions have now for many ages been fulfilled by the papal tyranny. Some persons think us too severe and censorious when we call the Roman Pontiff Antichrist. But those who are of this opinion do not consider that they bring the same charge of presumption against Paul himself, after whom we speak and whose language we adopt I could prove the same by many other scriptures, old writers, and strong reasons. He is, in an emphatical sense, the man of sin, as he increases all manner of sin above measure. And he is, too, properly styled, the son of perdition, as he has caused the death of numberless multitudes, both of his opposers and followers, destroyed innumerable souls, and will himself perish everlastingly. He it is that opposeth himself to the emperor, once his rightful sovereign; and that exalteth himself above all that is called God, or that is worshipped " Commanding angels, and putting kings under his feet, both of whom are called gods in scripture; claiming the highest power, the highest honour; suffering himself, not once only, to be styled God or vice-God. In the temple of God " Mentioned Rev. Declaring himself that he is God " Claiming the prerogatives which belong to God alone. Wycliffe himself tells Sermones, III. Along with John Hus, they had started the inclination toward ecclesiastical reforms of the Catholic Church. Zwingli, who was a Catholic priest before he became a Reformer, often referred to the Pope as the Antichrist. In his treatise The Parable of the Wicked Mammon, he expressly rejected the established Church teaching that looked to the future for an Antichrist to rise up, and he taught that Antichrist is a present spiritual force that will be with us until the end of the age under different religious disguises from time to time. Exactly as prophecy had given, in Pope Pius VI was taken prisoner by the armies of Napoleon I , and died in captivity in France, and it appeared the Papacy had been dealt a death blow, or its power taken or wounded and yet it was restored: Today, many Protestant and Restorationist denominations still officially maintain that the Papacy is the Antichrist, such as the conservative Lutheran Churches [75] [76] [77] and the Seventh-day Adventists. One is that the pope takes to himself the right to rule the church that belongs only to Christ. He can make laws forbidding the marriage of priests, eating or not eating meat on Friday, birth control, divorce and remarriage, even where there are not such laws in the Bible. The second is that he teaches that salvation is not by faith alone but by faith and works. The present pope upholds and practices these principles. This marks his rule as antichristian rule in the church. All popes hold the same office over the church and promote the same antichristian belief so they all are part of the reign of the Antichrist. The Bible does not present the Antichrist as one man for one short time, but as an office held by a man through successive generations. It is a title like King of England. Sheen , a Roman Catholic bishop , wrote in He will tempt Christians with the same three temptations with which he tempted Christ He will have one great secret which he will tell to no one: Because his religion will be brotherhood

without the fatherhood of God, he will deceive even the elect. He will set up a counterchurch It will have all the notes and characteristics of the Church, but in reverse and emptied of its divine content. It will be a mystical body of the Antichrist that will in all externals resemble the mystical body of Christ. In the Counter-Reformation , Preterism and Futurism , was advanced by Catholic Jesuits beginning in the 16th century in response to the identification of the Papacy as Antichrist. These were rival methods of prophetic interpretation: Historically, preterists and non-preterists have generally agreed that the Jesuit Luis de Alcasar " wrote the first systematic preterist exposition of prophecy "Vestigatio arcani sensus in Apocalypsi published in "during the Counter-Reformation. Preterism interprets the Book of Daniel as referring to events of the past, that happened in the 2nd century BC, while seeing the prophecies in the Book of Revelation as events that happened in the first century AD. Preterism holds that Ancient Israel finds its continuation or fulfillment in the Christian church at the destruction of Jerusalem in AD Saint Robert Bellarmine codified this view, giving in full the Catholic theory set forth by the Greek and Latin Fathers, of a personal Antichrist to come just before the end of the world and to be accepted by the Jews and enthroned in the temple at Jerusalem " thus endeavoring to dispose of the exposition which saw Antichrist in the pope. This commentary promoted Futurism, causing a decline in the Protestant identification of the Papacy as Antichrist. The Catechism of the Catholic Church states: The persecution that accompanies her pilgrimage on earth will unveil the "mystery of iniquity" in the form of a religious deception offering men an apparent solution to their problems at the price of apostasy from the truth. The supreme religious deception is that of the Antichrist, a pseudo-messianism by which man glorifies himself in place of God and of his Messiah come in the flesh. The Church has rejected even modified forms of this falsification of the kingdom to come under the name of millenarianism, especially the "intrinsically perverse" political form of a secular messianism. Old Believers[edit] After Patriarch Nikon of Moscow reformed the Russian Orthodox Church during the second half of the 17th century, a large number of Old Believers held that Peter the Great , the Tsar of the Russian Empire until his death in , was the Antichrist because of his treatment of the Orthodox Church, namely subordinating the church to the state, requiring clergymen to conform to the standards of all Russian civilians shaved beards, being fluent in French , and requiring them to pay state taxes. Following frequent use of "Antichrist" laden rhetoric during religious controversies in the 17th century, the use of the concept declined[further explanation needed] in the 18th century. Subsequent eighteenth-century efforts[further explanation needed] to cleanse Christianity of "legendary" or "folk" accretions effectively removed the Antichrist from discussion in mainstream Western churches. The great antichrist is Lucifer , but he has many assistants [88] both as spirit beings and as mortals. In , Justinian I , the emperor of the Byzantine Empire sometimes referred to as the Eastern Roman Empire , legally recognized the bishop pope of Rome as the head of all the Christian churches. So, by the military intervention of the Eastern Roman Empire, the bishop of Rome became all-powerful throughout the area of the old Roman Empire. Like many reformation-era Protestant leaders, the Adventist pioneer Ellen G. Protestant reformers such as Martin Luther, John Knox, William Tyndale and others held similar beliefs about the Catholic Church and the papacy when they broke away from the Catholic Church during the reformation. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution. They regard papal rule as supreme in Europe from when the Arian Ostrogoths retreated from Rome into temporary oblivion until when the French general Louis-Alexandre Berthier took Pope Pius VI captive "a period of 1, years. Man of sin The Antichrist has been equated with the "man of lawlessness" or "lawless one" of 2 Thessalonians 2:

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