



The Catholic Digression

An historical review of heresies and
traditions introduced by the
Catholic Church

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CATHOLIC HERESIES and HUMAN TRADITIONS

"And you shall know the truth, and the truth shall
make you free." – Jesus in John 8:32

Notice: This document is a work in progress. The information has been gleaned from a number of sources, prominent among them is Wikipedia, the Internet encyclopedia. The dates are in many cases approximate. Many of these heresies had been current in the Church years before, but in general only when they were officially adopted by a Church council and proclaimed by the pope as dogma of faith, did they become binding on Catholics.

Please send notice of any errors of historical fact to charlie@clarionword.com. Suggested revisions will be researched and published. Pointing out to me any errors in my reasoning from scripture is also welcome.

Historical Index to Key Catholic Church Traditions

- 0150 The Doctrine of Original Sin appears as early as the writings of the second century.
- 0150 The Doctrine of Purgatory (may have roots in Jewish history before Christ, and then evolved)
- 0600 Priest can forgive sins (private confession is traceable to early middle ages; Catholics believe Jesus instituted).
- 0788 The relics of saintly men began to be venerated and even considered miraculous
- 0995 Canonization of dead saints.
- 1090 The Rosary, counting of prayers
- 1095 First promise of remission of sins in exchange for payment (service, money, etc.); later known as indulgences
- 1215 The dogma of Transubstantiation
- 1476 Feast of the Immaculate conception of Mary
- 1546 The Doctrine of Original Sin
- 1547 Man is not justified by faith alone, but by faith and deeds
- 1547 A true believer can fall away from the faith and lose his/her justification - (this is a Biblical doctrine)
- 1547 Confirmation
- 1551 The body and blood of Jesus are present in the Holy Eucharist
- 1551 Dogmatic decree regarding confession to priests (the "Sacrament of Penance" or "Sacrament of Reconciliation")
- 1551 Extreme unction.
- 1563 Sale of indulgences banned due to abuses (see 1095 above)
- 1854 Dogma of the Immaculate Conception of Mary including Mary being kept from all stain of sin
- 1854 Dogma of the Perpetual virginity of Mary - view held as early as 5th century, maybe before
- 1950 Dogma of the bodily assumption of Mary - may have been held as early as 6th century

Doctrine to be true must conform to the Word of God, the Bible.

- You shall not add to the word which I command you, nor take from it, that you may keep the commandments of the LORD your God which I command you. (Deuteronomy 4:2)
- To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them. (Isaiah 8:20)

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- All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. (2 Timothy 3:16, 17)
- Whoever transgresses^[a] and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son. (2 John 9)
- ...I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. (Jude 3)
- ...If anyone adds to these things, God will add^[j] to him the plagues that are written in this book; 19 and if anyone takes away from the words of the book of this prophecy, God shall take away^[k] his part from the Book^[l] of Life, from the holy city, and from the things which are written in this book. (Revelation 22:18, 19)

All of the above passages of Scripture, in one way or another, teach that God's word is supreme. Whether given as part of the Old or New Covenants, they say don't tamper with God's word. Man has no right from heaven to add to or take away what has been written. If, as Paul said, God's inspired Scriptures are sufficient to complete us, to thoroughly equip us for every good work, we need nothing more. If the faith (the body of teaching), as Jude said in the first century, was "once for all delivered", the revelation of God's will is finished. If not, why not?

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Date	Heresy / Traditions
105-10	<p>Early in the 2nd century Ignatius, bishop of Antioch, wrote letters to several churches in Asia in which he made references to "the bishop" and the "board of elders." He admonished Christians to obey the bishop for, as he said in his letter to the church at Ephesus, "...it is clear that we must look upon the bishop as the Lord himself."</p>
107	<p>Priests - Distinctly different than bishops according to the writings of Ignatius of Antioch (died c. 107). Although the inspired writers referred to priests of the Levitical priesthood, there is not one word about a special class of priests in the church that Jesus established. Christ is referred to as our high priest after the order of Melchizedek (Hebrews 7 & 8) since Melchizedek was both a priest and a king, as is Jesus. Next to Christ come each member of his body, each disciple, who is a priest according to 1 Peter 2:5. Peter says, "...you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ." Christians are the priests with a direct line to God through Christ. Addition of another "priestly layer" between the saved and Christ is a digression from the truth, a product of man's ego.</p>
	<p>Infant baptism was an early practice. According to Wikipedia, "Irenaeus (c. 130–202) speaks not only of children but even of infants being "born again to God"[10] and three passages of Origen (185–c. 254)[11] mention infant baptism as traditional and customary.[12] Tertullian (c. 155–230) too, while advising postponement of baptism until after marriage, mentions that it was customary to baptise infants, with sponsors speaking on their behalf."</p> <p>REWORD all of the following: The present Catholic attitude accords perfectly with early Christian practices. Origen, for instance, wrote in the third century that "according to the usage of the Church, baptism is given even to infants" (<i>Holilies on Leviticus</i>, 8:3:11 [A.D. 244]). The Council of Carthage, in 253, condemned the opinion that baptism should be withheld from infants until the eighth day after birth. Later, Augustine taught, "The custom of Mother Church in baptizing infants is certainly not to be scorned . . . nor is it to be believed that its tradition is anything except apostolic" (<i>Literal Interpretation of Genesis</i> 10:23:39 [A.D. 408]).</p>

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150	<p>Bishops elevated over centers of Christianity. Peter told New Testament bishops, "...shepherd the flock of God which is among you, exercising oversight,... over those in your charge,..." (1 Peter 5:2). In the early church, there was always a plurality of bishops when a church had bishops, and no bishop was elevated over a group of churches called a diocese as was the case by the time of the First Council.</p>
150-160	<p>Individual churches with presiding elders over other elders in that church was fairly widespread practice.</p>
185	<p>Irenaeus promoted the authority of oral tradition using the church at Rome as primary example of a church whose fidelity to the original deposit of faith was guaranteed by the claim that its bishops were direct successors of Peter and Paul. He also delighted in drawing out parallels between Adam and Christ. Among them were virgin birth corresponding to "new" creation of Adam. Also suggested that disobedience of Eve compared to obedience of Mary, failing to consider later consequences of devotion to Mary.</p>
199	<p>"Pope" Saint Zephyrinus - Actually, the Bishop of Rome from 199 to 217, named a pope much later in history. His critic, Saint Hippolytus, described him as simple, uneducated, weak, "unskilled in the church's rule" and dominated by his deacon Callixtus, who succeeded him as Pope. Hippolytus charged him with laxity in enforcing discipline and failure to assert his authority in repressing heresies. Hippolytus later became what is now considered the first "antipope".</p> <p>Comment: There are two reasons that Zephyrinus could not have been pope during the time of his bishopric. 1) The title was not in use until over 400 years later. The title was assigned to him much later when the Catholic Church developed a line of bishops back to Peter that they might claim a continuous line of popes from the first century until now. 2) Ruling power over all Catholics was not at this time recognized as Roman. As late as 451, the Council of Chalcedon, in its 28th canon, declared the bishops of Rome and Constantinople as equal in power and authority, although the bishop of Rome at that time did not ratify the canon.</p>

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200	<p>Tertullian (160 ca - 220), a North African theologian and apologist with legal training, he was the first major writer of Christianity to use the Latin language. He holds an important place among early authors who tried to define and to defend the church against Gnosticism and Marcionism. In his defense against these heresies, there are prominent themes: 1) the Bible is correctly interpreted only in the Church, the guardian of the traditions handed down from Christ and the Apostles; 2) the Rule of Faith (a summary of Christian teaching similar to the later Apostles' Creed) is the proper guide to interpretation of Scripture; 3) there is an unbroken succession of bishops from the Apostles, which guarantees continuity of teaching coming from Christ; and 4) the God of the Jewish Scriptures is the God of Christian faith, Jesus being the Messiah promised by those Scriptures.</p> <p>Tertullian rejected the idea that Mary's virginity was preserved after the birth of Christ, an idea that was rapidly gaining ground.</p> <p>Tertullian's stand that tradition guaranteed doctrinal accuracy and that correct interpretation of Scripture is reserved to the church, marked a major digression from the inspired teaching that New Testament Scriptures were complete within themselves when given in the first century (1 Tim 3:16, 17), and divine revelation of The Faith was once for all delivered, or finished (Jude 3). It is most likely that Tertullian's views on these important matters set the stage for the evolution to the present day Catholic position that Catholic traditions are divinely inspired and actually carry greater authority than inspired Scripture.</p>
215	Earliest record of the practice of infant baptism. Immersion was the mode.
235	<p>First antipope - Saint Hippolytus is generally considered the earliest antipope. He protested against "Pope" Callixtus and headed a separate group within the Church in Rome. Hippolytus was later reconciled to Callixtus's second successor, "Pope" Pontian. Comment: Hippolytus was the first of 40 antipopes, the last being Felix V in the years 1439 to 1449. Later opposing claims to the papacy do not fit the Encyclopedia Britannica's definition of an "antipope": "one who opposes the legitimately elected Bishop of Rome, endeavours to secure the papal throne, and to some degree succeeds materially in the attempt." Such claimants are usually leaders of groups that break away from Roman Catholicism and who elect their own "pope".</p>
310	OF ALL THE HUMAN TRADITIONS taught and practiced by the Roman Catholic Church, which are contrary to the Bible, the most ancient are the prayers for the dead and the sign of the Cross . Both began about 300 years after Christ.
313	Edict of Milan - Letter from emperor Constantine I of the West declaring religious freedom in the Roman Empire. Licinius, emperor of the East continued to oppress Christians.
320	Wax Candles introduced in church about 320
324	Constantine defeated Licinius and became sole ruler of the empire. He then enacted laws favorable to Christianity, thus combining church and state.

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325	<p>Beginning with the First Council of Nicaea, there have been 21 Catholic Ecumenical Councils over a period of 1700 years. This first council represents a departure from New Testament teaching in that there is no biblical basis for a council of uninspired men to decide matters of doctrine and organization for the Lord's church. The Bible is the complete inspired will of God, sufficient for all our needs (2 Tim 3:16-17). It is our creed, a divinely written and given creed, which sets forth all of the doctrine needed for converting lost souls and edifying the saints. It cannot be improved upon by the councils of men. Some men have mistakenly pointed to the meeting of Acts 15 between the church of Jerusalem and representatives from the church at Antioch as the first council. It was not a meeting of representatives from churches throughout the brotherhood, but rather an effort by the Antioch church to clarify teaching by Judaizing teachers who came from Jerusalem causing uncertainty among Christians in Antioch. It was appropriate for Antioch to send men to discuss these matters with the apostles and elders at the church in Jerusalem (See Acts 15:1-35). The meeting was between only those two churches. It should also be noted that the Holy Spirit Himself stamped divine approval on the results of that meeting (vs. 28). The councils of men, of which there have been many in both Catholicism and denominationalism down through the ages, do not express the divine will in their decisions. The Bible is sufficient to our needs.</p>
325	<p>First Council of Nicaea - The First Council of Nicaea defined the nature of God the Father and Jesus the Son, declaring Jesus of the same substance as the Father. They issued 20 canons, debated the date of the Easter celebration, debated Transubstantiation, and denied Arianism, that is, that the Father created the Son. It also drafted the Nicene Creed, which as noted above is a document both unneeded and unscriptural. Also, the beginning development of the archdiocese is seen in the mention of "metropolitans" in the fourth, fifth and sixth canons as important centers of provinces.</p> <p>By this time, church hierarchy had developed to the point of a bishop having authority over a group of churches, such as all the churches in a city or a country.</p>
341	<p>Council of Antioch - The seventh canon resulting from this council established the authority of a ruling bishop over a province, stating, "The bishops of every province must be aware that the bishop presiding in the metropolis has charge of the whole province; because all who have business come together from all quarters to the metropolis." The term "archbishop" does not appear with today's meaning until the sixth century. There is no scriptural justification for elevating one bishop over another.</p>
375	<p>Veneration of angels and dead saints.</p>
381	<p>First Council of Constantinople. The council upheld the Nicene Creed, clarified the divinity of the Holy Spirit and continued denial of Arianism. There were four doctrinal and three disciplinary canons. The bishop of Constantinople was elevated to a position next to the bishop of Rome.</p>
384-99	<p>Siricus, according to A Short History of the Catholic Church by J. Derek Holmes and Bernard W. Bickers, was the first bishop to use the title of "pope", meaning "papa" or "father". It is significant that other bishops were called "son".</p>

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394	The Mass , as a daily celebration, adopted.
402-17	Innocent I maintained that all major claims must be brought to Rome for judgment and no bishop had the right to set aside a papal decision.
418-22	Boniface I claimed the Roman Church as the highest seat of judgment from which there could be no appeal.
420	Augustine of Hippo (354-430) was one of the most influential of early theologians. He had great influence on early Catholic Church traditions. Augustine believed in the perpetual virginity of Mary, Mary as the mother of God, a limited version of today's Church view of original sin, and though beginning with belief in the premillennial 1000 reign of Christ on earth, he probably ended with an amillennial view that Christ is reigning through His church. Augustine taught respect for dead saints but reserved worship for God alone.
431	Council of Ephesus - Called to argue opposing views regarding Nestorianism, which emphasized the dual nature of Jesus, concluding that since He was man he must also be a sinner mistakenly beginning with the premise that all are born guilty of sin. The council denounced the teaching and proclaimed Jesus one person, complete God and complete man. The discussion resulted in proclaiming Mary, the mother of Jesus, the "Mother of God" and the council authorized the worship of Mary .
440-61	Leo the Great argued that the bishop of Rome was Peter's successor, and therefore, enjoyed Peter's authority and preeminence. Bishops in the East never accepted such claims of the West.
441	First Council of Orange - Thirty canons were passed dealing with unction, penance, and the right of asylum; and cautioning bishops about ordination of foreign clergy, the consecration of churches outside of their own jurisdictions, and other similar matters.
451	The Council of Chalcedon - Defined the dual nature of Jesus Christ and issued 28 canons, the last declaring the equality of the bishops of Rome and Constantinople, which the papal delegated rejected and so it was not binding on the Catholic Church. The others mainly dealt with privileges and restrictions for bishops, monks and nuns.
500	Priests began to dress differently from the laity.
500	Purgatory and Prayers to saints and angels was introduced.
526	Extreme Unction - Last Rites given by the priest to those dying from sickness or injury. It is based upon the teaching in James 5:14-15.
529	Second Council of Orange - Affirmed the theology of Augustine of Hippo on pelagianism, the belief that original sin did not prevent humanity from choosing right over wrong without divine aid. See more on Augustine at 420 AD.

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553	<p>Second Council of Constantinople - Discussion of Nestorianism, the dual nature of Jesus, and Origenism, a movement within Christianity promoting reincarnation. (See Hebrews 9:27) The council was dramatically affected by politics involving the emperor of Rome, who imprisoned the pope during the council. Amid political maneuvering and charges of heresy some refused to recognize final authority of the council.</p>
588	<p>Church hierarchy was headed by five “super” bishops, one each in Rome, Constantinople, Antioch, Jerusalem and Alexandria.</p>
590-604	<p>Gregory I, Bishop of Rome, was elected pope by popular acclaim in his diocese, then claimed jurisdiction over other bishops. During years following death of Gregory I Greek elements in the Church introduced several new feasts as worship of Mary including the Assumption (Mary didn't die; taken up to God like Jesus). The Assumption was unheard of before the 4th century.</p>
593	<p>The doctrine of Purgatory was first established by Gregory the Great.</p>
600	<p>The Latin language, as the language of prayer and worship in churches, was imposed by Pope Gregory I 600 years after Christ</p> <p>The Word of God forbids praying and teaching in an unknown tongue (1st Corinthians 14:9) unless there be a translator. “Unknown tongues” is a phrase used today to refer to so-called speaking in tongues by the power of the Holy Spirit. In fact, the term in New Testament times referred to speaking in a foreign language unknown to the hearers. See Acts 2:4-11.</p>
600	<p>Prayers directed to Mary, or to dead saints, is a practice begun in the Roman Church about 600. The Bible teaches that we pray to God alone. In the primitive church prayers were never directed to Mary, or to dead saints. (Matthew 11:28; Luke 1:46; Acts 10:25-26; 14:14-18)</p>
610	<p>The Papacy is of pagan origin. The title of pope or universal bishop, was first given to the bishop of Rome by the wicked emperor Phocas. This he did to spite Bishop Ciriacus of Constantinople, who had justly excommunicated him for his having caused the assassination of his predecessor, emperor Mauritius. Gregory 1, then bishop of Rome, refused the title, but his successor, Boniface III, first assumed the title "pope."</p> <p>Jesus did not appoint Peter to the headship of the apostles, but actually forbade any such notion. (Luke 22:24-26; Ephesians 1:22-23; Colossians 1:18; 1st Corinthians 3:11).</p> <p>Note: Some have argued that there is no mention in scripture, or in history, that Peter ever was in Rome, much less that he was pope there for 25 years; Clement, 3rd bishop of Rome, remarks that "there is no real 1st century evidence that Peter ever was in Rome." However, this argument seems inconclusive since there is a reference in 1 Peter 5:13 to Babylon (may be biblical code for Rome) and some 2nd and 3rd century writers made comments that may mean Peter was in Rome.</p>

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666-70	Pope Vitalian is thought to have possibly introduced the organ into church music.
680	Third Council of Constantinople - First of eighteen sessions, the last in 681.
681	Third Council of Constantinople - Second session. Concluded that Jesus has two wills, though not in conflict with one another, thus denouncing the heresy of monothelism. It also posthumously restored Pope Martin I and Maximus the Confessor to communion with the church.
709	The kissing of the Pope's feet. It had been a pagan custom to kiss the feet of emperors. The Word of God forbids such practices. (Read Acts 10:25-26; Revelation 19:10; 22:9).
717	Honoring "holy" images of Christ, Mary and saints and angels was uppressed by imperial edict during the reign of Leo III (717 - 741).
750	The temporal power of the Popes. When Pepin, the usurper of the throne of France, descended into Italy, at Pope Stephen II's request to war against the Italian Lombards, he defeated them and gave the city of Rome and surrounding territory to the pope. Jesus expressly forbade such a thing, and He himself refused worldly kingship. (Read Matthew 4:8-9; 20:25-26; John 18:38).
753	Pope Stephen III was asked by the monks of Cressy in Brittany if, in cases of necessity, baptism of infants performed by pouring water on the infant's head would be lawful. He replied it would be. The practice began, but "only in cases of necessity."
754	Council assembled by Constantine V Copronymus in Constantinople ruled it to be anathema to make, set up and venerate images. Claimed it contrary to commands of God and dogmas of the Fathers. Controversy over images raged for many years.
755	Greek Emperor Constantine Copronymus sent an organ to the king of Franks as a gift for use in church music. This is the earliest trustworthy account of an instrument in worship.

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787	<p>Second Council of Nicaea - The last joint council between the Eastern and Western churches, it was convened to restore the use of “holy” images, the use of which was outlawed inside the Byzantine Empire during the reign of Leo III. Proof of the lawfulness of the veneration of icons was drawn from Exodus 25:19; Numbers 7:89; Hebrews 9:5; Ezekiel 41:18, and Genesis 31:34, but especially from a series of passages of the Church Fathers. The authority of the latter was decisive. It was determined that "As the sacred and life-giving cross is everywhere set up as a symbol, so also should the images of Jesus Christ, the Virgin Mary, the holy angels, as well as those of the saints and other pious and holy men be embodied in the manufacture of sacred vessels, tapestries, vestments, etc., and exhibited on the walls of churches, in the homes, and in all conspicuous places, by the roadside and everywhere, to be revered by all who might see them."</p> <p>Comment: All of the passages used to support the veneration of images, excepting Genesis 31:34, refer to practices in the Old Testament under the Law of Moses. We no longer live under that law (Hebrews 8:6-13; Galatians 3:10-25), therefore, it is inappropriate to look for authority for our actions in that law. The Genesis 31:34 reference speaks of the use of idols representing gods which are not true gods. There is no authority for honoring images there. Finally, the record indicates the decision of the Catholic Church was actually formed based upon the writings of men. The inspired book of 1 John closes with this thought: "Little children, keep yourselves from idols. Amen." The only conclusion we can reach is that God did not authorize veneration of man made images.</p>
788	<p>Worship of the cross, images and relics was authorized. This was by order of Dowager Empress Irene of Constantinople, who first caused to pluck the eyes of her own son, Constantine VI, and then called a church council at the request of Hadrian I, pope of Rome at that time. Such practice is called simply <i>idolatry</i> in the Bible, and is severely condemned. (Read Exodus 20:4; 3:17; Deut. 27:15; Psalm 115).</p>
850	<p>Holy Water, mixed with a pinch of salt and blessed by the priest, was authorized. Some scholars have claimed that 75% of the rites and ceremonies of the Roman Church are of pagan origin. Cardinal Newman, in his book, <i>The Development of the Christian Religion</i>, admits that holy water and several other practices and observances of the Catholic Church are of pagan origin (page 359).</p>
869	<p>Fourth Council of Constantinople (Roman Catholic) - First of ten sessions spanning eleven years. This council marked the official beginning of the break between the East and the West. Photius had been appointed Patriarch of Constantinople but deposed. The second, held after Photios had been reinstated on order of the Emperor, annulled the first. Today, the Roman Catholic Church recognizes the council in 869-870, while the Eastern Orthodox Churches recognize the councils in 879-880 and revere Photios as a saint. At the time that these councils were being held, this division was not yet clear.</p> <p>In 858, Photius, a noble layman from a local family, was appointed Patriarch of Constantinople, a position of authority rivaling that of Rome. Emperor Michael III had deposed the previous patriarch, Ignatius. Ignatius refused to abdicate, setting up a power struggle between the Emperor and Pope Nicholas I. In 867, a council in Constantinople purported to depose Nicholas, declared him anathema, and excommunicated him.</p>

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870	Fourth Council of Constantinople - By its conclusion, the council issued 27 canons.
890	The veneration of St. Joseph began
963	Historical Note - In its list of the popes, the Holy See's annual directory, <i>Annuario Pontificio</i> , attaches to the name of Pope Leo VIII (963-965) the following note: "At this point, as again in the mid-eleventh century, we come across elections in which problems of harmonizing historical criteria and those of theology and canon law make it impossible to decide clearly which side possessed the legitimacy whose factual existence guarantees the unbroken lawful succession of the successors of Saint Peter. The uncertainty that in some cases results has made it advisable to abandon the assignation of successive numbers in the list of the popes." (Annuario Pontificio 2008 (Libreria Editrice Vaticana 2008 ISBN 978-88-209-8201-4, p. 12)
965	The baptism of bells was instituted by Pope John XIV.
995	Canonization of dead saints , first by Pope John XV. Every believer and follower of Christ is called <i>saint</i> in the Bible. (Read Romans 1:7; 1 Corinthians 1:2; Colossians 1:2).
998	Fasting on Fridays and during Lent was imposed by popes said to be interested in the commerce of fish. (Bull, or permit to eat meat), some authorities say, began in the year 700. This is against the plain teaching of the Bible. (Read Matthew 15:10; 1st Corinthians 10:25; 1st Timothy 4:1-3).
1000	By the 11th century devotion to Mary brought on belief in the Immaculate Conception, that is, Mary lived sinlessly.
1000-99	The Mass was developed gradually as a sacrifice; attendance made obligatory in the 11th century. The Bible teaches that the sacrifice of Christ was offered once and for all, and is not to be repeated, but only commemorated in the Lord's Supper. (Read Hebrews 7:27; 9:26-28; 10:10-14).
1050	Earliest recorded appearance of indulgences. Indulgences, the remittance of punishment for sin which was to be endured in Purgatory, were usually granted in connection with alms giving.
1054	The East-West Schism , or the Great Schism , divided medieval Christianity into Eastern (Greek) and Western (Latin) branches, which later became known as the Eastern Orthodox Church and the Roman Catholic Church, respectively. Relations between East and West had long been embittered by political and ecclesiastical differences and theological disputes.
1079	The celibacy of the priesthood was decreed by Pope Hildebrand, Boniface VII. Jesus imposed no such rule, nor did any of the apostles. On the contrary, the apostle Peter was a married man, and the apostle Paul says that bishops must have one wife and believing children to be qualified for the office. (Read 1st Timothy 3:2,5, and 12; Titus 1:6 Matthew 8:14-15).

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1090	The Rosary , or prayer beads was introduced by Peter the Hermit. Copied from Hindus and Mohammedans. The counting of prayers is a pagan practice and is foreign to teachings of Christ. (Matthew 6:5-13).
1095	One of the most famous indulgences was granted by Pope Urban II to crusaders who set out to recover the holy land.
1123	First Council of the Lateran - 25 canons approved. This council marked the end of the ancient practice of the emperor naming the pope, bishops, abbots and priests. At this point in history, the European populace began to reject the “divine right of kings”.
1139	Second Council of the Lateran - 30 canons issued. The council decreed the celibacy of priests. After the death of Pope Honorius II (1124-1130), two popes were elected by two groups of Cardinals. Sixteen cardinals elected Pope Innocent II, while others elected Antipope Anacletus II. The 10th canon authorized excommunication of (laity) members who failed to pay the tithe to the bishops. Tithing was an Old Testament practice, and there is no authority for it in the New Covenant. Giving in Christ is to be voluntary, according to what the giver purposes, cheerfully, and never under compulsion. (See Acts 5:4 and 2 Corinthians 9:6, 7) It is unscriptural to excommunicate someone for giving too little or not giving at all.
1179	Third Council of the Lateran - 27 canons were issued. Divided, the cardinals elected two popes: Alexander III and Victor IV. In an effort to eliminate future schisms, the first canon forbade other than cardinals to elect a pope, and decreed there must be two thirds. Anyone not elected who claimed the office and those who promoted him were to be excommunicated.
1184	The Inquisition of heretics was instituted by the Council of Verona in the year 1184. Jesus never taught the use of force to spread His religion.
1190	The sale of Indulgences , commonly regarded as a purchase of forgiveness and a permit to indulge in sin. Christianity, as taught in the Bible, condemns such a traffic and it was the protest against this traffic that brought on the Protestant Reformation in the 16th century. While the Reformation was intended to reform the Catholic Church and bring Christianity closer to the New Testament record, it was misguided. The effort should have been to restore New Testament Christianity rather than reform the Church.

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1215	<p>The dogma of Transubstantiation was decreed by Pope Innocent III.</p> <p>By this doctrine the priest pretends to perform a daily miracle by changing a wafer into the body of Christ, and then he pretends to eat Him alive in the presence of his people during Mass. The Bible condemns such absurdities; for the Lord's Supper is simply a memorial of the sacrifice of Christ. The spiritual presence of Christ is implied in the Lord's Supper. The bread could not be His actual body or the cup His actual blood because as He sat with His apostles when He instituted the supper His body and blood were intact. His statement, "This my body..." is a figure of speech. (Read Luke 22:19-20; John 6:35; 1st Corinthians 11:26).</p>
1215	<p>The Fourth Lateran Council - 70 canons were issued, the fifth of these proclaimed papal primacy as established by divine will, and laid out the order of precedence of the patriarchal churches: after Rome, then Constantinople Alexandria, Antioch, and Jerusalem. The council adopted the doctrine of Transubstantiation. Confession of sin to the priest at least once a year by those who had attained the age of 7-8 and had been baptized was instituted by Pope Innocent III in the 21st canon.</p> <p>Comment: The Bible commands us to confess our sins directly to God. (Read Psalm 51:1-10; Luke 7:48; 15:21; 1st John 1:8-9). Additionally, levying the confession of sin is without scriptural basis.</p>
1220	<p>The adoration of the wafer (Host), was decreed by Pope Honorius, thus establishing worship of a god made by human hands. This is plain idolatry and absolutely contrary to the Gospel. (Read John 4:24).</p>
1229	<p>The Bible forbidden to laymen and placed in the Index of forbidden books by the Council of Valencia. Jesus commanded that the Scriptures should be read by all. (John 5:39; 1st Timothy 3:15-17). Paul addressed his letters to ordinary Christians at Rome, Corinth, Ephesus, Philippi, and Colosse (Romans 1:7; 1 Corinthians 1:2; Ephesians 1:1; Philippians 1:1). To the individuals at Ephesus he said about the revelation that God had made known to him, "...when you read, you may understand my knowledge in the mystery of Christ." Ephesus 3:4</p>
1245	<p>First Council of Lyon - 22 canons issued. With Rome under siege by Emperor Frederick II, the pope used the council to excommunicate and depose the emperor, as well as the Portuguese King Sancho II. The council also directed a new crusade (the Seventh Crusade), under the command of Louis, to re-conquer the Holy Land. Other decrees obligated the Cistercians to pay tithes, approved the Rule of the Grandmontines (an order of monks, which died out sixty years later in a series of disputes, monks quarreling with monks), instituted the Octave of the Nativity of the Blessed Virgin, decided that cardinals should wear red hats (Really??), and designated a system for providing financial relief for the Holy Land.</p>
1274	<p>Second Council of Lyon - Conquest of the Holy Land was discussed and an attempt was made to reunite the Eastern and Western churches, thus reversing the Great Schism. The effort was unsuccessful.</p>

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1287	The Scapular was invented by Simon Stock, and English monk. It is a piece of brown cloth, with the picture of the Virgin and supposed to contain supernatural virtue to protect from all dangers those who wear it on naked skin. This is fetishism. There is nothing in Scripture to support the practice.
1311	<p>Council of Vienne - Purpose: withdraw papal support for Knights Templar. The Knights Templar were founded after the First Crusade of 1096 to ensure the safety of European pilgrims to Jerusalem. In the following centuries the order grew in power and wealth. In the early 1300s, Philip IV of France needed money urgently to continue his war with England and so he accused the Grand Master of the Templars of corruption. In 1307 Philip had all French Templars arrested, charged with heresies, and tortured by the French authorities until they allegedly confessed. This action released Philip from his obligation to repay loans from the Templars and allowed him to confiscate the Templar's assets in France.</p> <p>The Pope, Clement V, was under the control of Philip. The Pope's predecessor, Boniface VIII, had claimed supremacy over Philip and excommunicated him when Philip disagreed. Philip had Boniface arrested. Though later released, the Pope died soon after. Boniface's successor, Pope Clement, thereafter followed Philip's directions. Although ecumenical councils in the Roman Church are normally summoned by the Pope, the Council of Vienne was convened at Philip's request to disband the Templars outside of France.</p>
1311	The Council of Ravenna declared immersion or sprinkling to be a matter of indifference.
1341	The Fifth Council of Constantinople began, and was reconvened in 1347 and 1351. The Orthodox Church calls this the Ninth Ecumenical Council .
1347	Continuation of The Fifth Council of Constantinople .
1351	Continuation of The Fifth Council of Constantinople . By its conclusion, this council exonerated St. Gregory Palamas' hesychastic theology (based on Jesus' teaching in Matthew 6:6 to go into your closet to pray in private.) Palamas taught to retire into the innermost parts of oneself in order to experience God while praying, a characteristic of prayer in the Eastern Church. The council condemned the rationalistic philosophy of Barlaam of Calabria, who opposed Palamas' defense of hesychastic.
1409	Council of Pisa - Attempted to solve the great Western Schism by deposing Benedict XIII and Gregory XII and electing Alexander V who was later succeeded by John XXIII. This council is not recognized because it was not convened by a pope, and its outcome was repudiated at the Council of Constance.

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1414	<p>The Council of Constance (1414-1418) - Ended the Western Schism (involving the Avignon Papacy and the Pisa Papacy) by deposing the remaining popes, John XXIII and Benedict XIII, and electing Pope Martin V.</p> <p>The council also tried, condemned and burned at the stake Jan Hus, having first assured him no harm if he would come to Constance to present his case against the Catholic Church. This council also forbade the cup to the laity, by instituting the communion of one kind. The Western Schism is only one of several Roman Church political battles, based not on the principles of Christ or His divine guidance, but rather the greed of men. The lies to and final execution is a regrettable reminder that Church leadership is of men and not of God. Finally, the Bible commands us to celebrate the Lord's Supper with unleavened bread and the fruit of the vine. (Read Matthew 26:27; 1st Corinthians 11:26-29). Paul's instruction was given to all disciples at Corinth as to how each member should partake of both emblems of the Supper.</p>
1423	<p>Council of Siena - Addressed church reform, but was not recognized later as it was quickly disbanded.</p>
1431-45	<p>The Council of Basel, Ferrara and Florence - Actually a series of meetings in different cities over several years. Addressed church reform and reunion with Eastern churches, but was largely ineffective in achieving their primary goals because of attendees splitting into two parties. The fathers from Florence did achieve unity with some of the Eastern churches. Regarding the subject of church reform, their principal object was to further curtail the power and resources of the papacy. They made decisions on the disciplinary measures, on the celebration of divine service, on the holding of diocesan synods and provincial councils, which were usual topics in Catholic councils. They also made decrees aimed at some of the assumed rights by which the popes had extended their power and improved their finances at the expense of the local churches. Other decrees severely limited the jurisdiction of the court of Rome, and even made rules for the election of popes and the constitution of the Sacred College. The fathers continued to devote themselves to the subjugation of the Hussites, and they also intervened, in rivalry with the pope, in the negotiations between France and England, which led to the treaty of Arras, concluded by Charles VII of France with the duke of Burgundy. Finally, they investigated and judged numbers of private lawsuits between prelates, members of religious orders and holders of benefices—thus themselves committing one of the serious abuses for which they had criticized the court of Rome. Also, the doctrine of Purgatory was proclaimed a dogma of faith. There is not one word in the Bible that would teach the doctrine of purgatory. The blood of Jesus Christ, and it alone, cleanses us from all sins. (Read 1st John 1:7-9; 2:1-2; John 5:24; Romans 8:1).</p>
1439	<p>The doctrine of 7 Sacraments affirmed. The Bible says that Christ instituted only two ordinances, Baptism and the Lord's Supper. (Read Matthew 28:19-20; 26:26-28).</p>
1453	<p>The Fall of Constantinople. The struggle to unite East and West, which had been resurrected several times over the years since the Great Schism, was finally put to rest. All hopes were dashed with the fall of the Eastern capital.</p>

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1476	The Feast of the Immaculate Conception was established in 1476 by Pope Sixtus V, though not defined as a dogma. Thus Catholics were not accused of heresy if they did not celebrate it. It is more commonly observed in countries that are predominantly Catholic.
1508	The Ave Maria , part of the last. It was completed 50 years afterward and finally approved by Pope Sixtus V, at the end of the 16th century.
1512	The Fifth Council of the Lateran - Addressed church reform - namely, the publication of decrees regarding the supervision of loans to the needy through pawn shops for that purpose, the immortality of the soul, freedom of the Church and dignity of bishops, permission of the local bishop in order to publish a book, condemnation of the French Pragmatic Sanction which sought to prevent extension of papal power, and funding a war to regain the Holy Land from the Turks.
1545	The Council of Trent (1545-1563, with interruptions) - Declared that Tradition is of equal authority with the Bible. By tradition is meant human teachings, more particularly, the enduring traditions of the Catholic Church. The Pharisees believed the same way, and Jesus bitterly condemned them, for by teaching human tradition, they nullified the commandments of God. (Read Mark 7:7-13; Colossians 2:8; Revelation 22:18). It took 1500 years for Catholic leaders to come up with this idea, and now it has been perfected to a point they even claim that the Bible we have today is a product of Church tradition. Those who spoke for God in the first century confirmed the Word as divine by many mighty wonders and signs from on high. Throughout Bible history, God has always confirmed prophecies spoken by men as being from Him, that is, His Word by miraculous events. The Catholic Church does not bother to confirm a divine source for that which they say is divine tradition. Where are the miracles of confirmation? But wait! If God continued to reveal truth after the close of the New Testament, He would be violating the very things He said in the first century. (Read Jude 3; 2 Timothy 3:16, 17)
1546	The apocryphal books were added to the Bible also by the Council of Trent. These books were not recognized as canonical by the Jewish Church or by Jesus and the apostles. The first version of the Septuagint was in use during the first century. It did not have the apocryphal books. Jesus authenticated the first version as being the word of by referring to it as the Law and the Prophets, which He came to fulfill. (See Matthew 5:17, 18) God's word instructs us not to add to or take away from His inspired word. (See Deuteronomy 4:2; 12:32 and Revelation 22:18-19).
1547	The Council of Trent decreed that records be kept of the sacraments each person received. No longer was a marriage by mutual consent of two baptized persons a valid one; two witnesses and a priest were required. Baptism, confirmation, and burial acts were also to be entered in parish registers. Since that time, the church has made records of some of the following sacraments administered during a person's life: Baptism, Penance (Confession), Eucharist (Communion), Confirmation, Holy Orders (Priesthood), Marriage, and Extreme Unction (Last Rites). In addition, a convert may have a record of abjuration of heresy at the time of baptism. This council reaffirmed the freedom to observe the feast of the Immaculate Conception of Mary.

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1545-47	<p>The Council of Trent proclaimed prerogative of "holy mother-church" to judge the true sense and judgement of holy scripture; no private judgement shall contradict the interpretation of the church or the unanimous consensus of the Fathers." Also discussed Justification and the Sacraments in general, baptism and confirmation in particular.</p> <p>The council anathematized anyone who "denies that infants newly issued from their mother's womb are to be baptized, though born of baptized parents."</p>
1560	<p>The Creed of Pope Pius IV was imposed as the official creed 1560 years after Christ and the apostles. True, New Testament Christians retain the Holy Scriptures as their only creed. Hence their creed is 1500 years older than the creed of Roman Catholics. (Read Galatians 1:8).</p>
1551-52	<p>Council of Trent, 2nd Period. Eucharist, Penance and Extreme Unction. Claimed auricular confession to the priest had been a practice since the early church.</p>
1562-63	<p>Council of Trent, 3rd Period. Eucharistic Communion, Sacrifice of the Mass, Religious Orders and Matrimony. Established qualifications for cardinals, bishops and all clergy and proscribed their manner of life.</p>
1672	<p>The Synod of Jerusalem. Convened by Greek Orthodox Patriarch Dositheos Notaros, in consecration of the Church of the Nativity in Bethlehem, hence it is sometimes called The Synod of Bethlehem. Lucaris, Patriarch of Constantinople, had corresponded with Western scholars and adopted Calvinistic views. The opposition to Calvinism which arose during Lucaris' lifetime continued after his death in 1638. Though the opposition was strong, certain Protestant writers, and even some Roman Catholics, persisted in claiming the Greek Church supported their Calvinistic positions. The Synod of Jerusalem of 1672 tried to end the Calvinistic thesis of unconditional predestination and of justification by faith alone, (neither of these doctrines are supported by scripture) and its advocacy of traditional Orthodox doctrines about the real presence of Christ in the Eucharist and the fate of the soul after death, which some commentators have regarded as substantially the same as the Roman Catholic views of transubstantiation and personal eschatology (Also, not supported by scripture). Against both the Roman Catholic Church and most Protestants, however, the council directed the affirmation that the Holy Spirit proceeds from God the Father alone and not from both Father and Son.</p>
1749	<p>Council of Trent. Decreed Latin as language of Mass and in church law and official communications.</p>
1800	<p>Protestant Reformation leaders argued that Roman Catholics added illegitimate doctrines made by men.</p>
1845	<p>J.H. Newman, an English Roman Catholic priest and cardinal, argued that religious truth begins with an idea in the mind of man and develops into truth through a long process in the clergy and laity of germination, growth and perfection. He maintained that such truth lived its own life apart from the subjectivity of man.</p>

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1854	<p>The Immaculate Conception of the Virgin Mary was proclaimed a dogma by Pope Pius IX, though the feast of the Immaculate Conception was established in 1476 by Pope Sixtus V. Pope Pius IX said, "...by the authority of our Lord Jesus Christ and the blessed Apostles Peter and Paul and in our own authority, that the doctrine which holds the blessed Virgin Mary to have been from the first instant of her conception, by a singular grace and privilege of Almighty God, in view of the merits of Christ Jesus the Savior of Mankind, preserved free from all stain of original sin, was revealed by God, and is therefore, to be firmly and constantly believed by all the faithful." The Bible states that all men, with the sole exception of Christ, are sinners. Mary herself had need of a Savior. The Bible does not support the view that all are born guilty of Adam's sin. (Read Ezekiel 18; Romans 3:23; 5:12; Psalm 51:5; Luke 1:30,46,47).</p>
1870	<p>First Council of the Vatican - The Council was convoked to deal with the contemporary problems of the rising influence of rationalism, liberalism, and materialism. Its purpose was, besides this, to define the Catholic doctrine concerning the Church of Christ. There was discussion and approval of only two constitutions: the Dogmatic Constitution on the Catholic Faith and the First Dogmatic Constitution on the Church of Christ, the latter dealing with the primacy and infallibility of the bishop of Rome. Pope Pius IX proclaimed the dogma of Papal Infallibility, when speaking ex cathedra, a dogma first used by Pope Pius in 1854 when the doctrine of immaculate conception of Mary was proclaimed. About 20% composed of bishops from Germany, France, and America, and some of the Eastern Catholics thought it too soon to adopt fearing it would alienate members, though they did not disagree with the content of the dogma. In protest, many from Germany split from mainline Catholicism and formed what is known as the "Old Catholic Church", which does not recognize this and all later councils.</p> <p>The Bible does not speak of a divinely appointed spokesman for God after the close of New Testament revelation, a "Christ on earth". The idea of the Pope's infallibility is a blasphemy and the sign of the apostasy and of the antichrist predicted by St. Paul. (Read 2nd Thessalonians 2:2-12; Revelation 17:1-9; 13:5-8,18). Many Bible students see the number of the beast (Rev. 13:18), 666, in the Roman letters of the Pope's title: "VICARIVS FILII DEI." -- V-5, I-1; C-100, I-1; V-S, I-1; L-50, I-1; I-1; D-500, I-1 – Total, 666.</p>
1907	<p>Pope Plus X, in the year 1907, condemned together with "Modernism", all the discoveries of modern science which are not approved by the Church. Pius IX had done the same thing in the Syllabus of 1864.</p>
1930	<p>In the year 1930 Pius XI, condemned the Public Schools.</p>
1931	<p>In the year 1931 the same pope, Pius XI, reaffirmed the doctrine that Mary is "the Mother of God". This doctrine was first invented by the Council of Ephesus in the year 431. This is a heresy contrary by Mary's own words. (Read Luke 1:46-49; John 2: 1-5).</p>

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1937	Hugo Rahner, a German Jesuit and theologian, developed from his study of the fathers the concept of the indivisibility of Mary and the church. His views greatly influenced Vatican II. Pope Paul VI declared Mary the “Mother of the Church”. Rahner’s work is probably the historical beginning of today’s popular movement of Mariology. The Catholic view is without understanding the theology of Mary, the mother of Jesus, one cannot fully comprehend Jesus and His mission.
1950	<p>In the year 1950 the last dogma was proclaimed by Pope Pius XII, the Assumption of the Virgin Mary. "It is a dogma revealed by God, that the Immaculate Mother of God, Mary ever Virgin, when the course of her earthly life was finished, was taken up body and soul into the glory of heaven." Pius XII also established the feast of her queenship and instructed the bishops to encourage devotion to Mary.</p> <p>The dogma of the Assumption of the Virgin Mary and the next to last dogma in 1854 by Pope Pius XII, the Immaculate Conception of Mary, are cornerstones of Roman Catholic Mariology.</p>
1962	<p>Second Vatican Council (1962-1965) - Addressed pastoral and disciplinary matters regarding the Church and its relation to the modern world. 987 constitutions and decrees were submitted for consideration. Among them, the liturgy (to increase participation of the laity) and ecumenism. The most significant result of this council was the Dogmatic Constitution on the Church by Lumen Gentium, which states in the first chapter, <i>The Mystery of the Church</i>: "the sole Church of Christ which in the Creed we profess to be one, holy, catholic and apostolic, which our Saviour, after His Resurrection, commissioned Peter to shepherd, and him and the other apostles to extend and direct with authority, which He erected for all ages as 'the pillar and mainstay of the truth.' This Church, constituted and organized as a society in the present world, subsists in the Catholic Church, which is governed by the successor of Peter and by the bishops in communion with him" (Lumen Gentium, 8). Gentium’s document immediately adds: "Nevertheless, many elements of sanctification and of truth are found outside its visible confines."</p>

CONCLUSION

What will be the next invention? The Roman Church says it never changes; yet, it has done nothing else but invent new doctrines which are contrary to the Bible, and has practiced rites and ceremonies taken bodily from paganism. Some scholar has alledged that 75% of the rites and ceremonies of the Roman Church are of pagan origin.

Note:-- Cardinal Newman, in his book, "The Development of the Christian Religion," admits that ... "Temples, incense, oil lamps, votive offerings, holy water, holidays and season of devotions, processions, blessing of fields, sacerdotal vestments, the tonsure (of priests and monks and nuns), images ... are all of pagan origin..." (Page 359).

HERESIES are those doctrines and practices which are contrary to the Bible. They are also called "human traditions" or "doctrines of men". Both Peter and Paul predicted and warned

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that in the later times "false teachers" would rise within the church and bring in "damnable heresies" and "doctrines of devils". (Read 2nd Peter 2:1-3, and 1st Timothy 3:2-5). Jesus rebuked the Pharisees, for they transgressed the commandments of God by keeping their traditions. "in vain," He said, "they worship me by keeping for doctrines the commandments of men" (Matthew 15:3,9).

Remember the warning of the apostle Paul, who said: "But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." (Galatians 1:8).

Why are the creeds and edicts of men necessary in the church that Jesus built, over which He continues to be the head? New Testament scriptures are understandable to all, they clearly are the revelation of God's will, and they claim to have been complete, sufficient for our needs, in the first century. Can we not be satisfied with Gods' word and unite upon it?

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