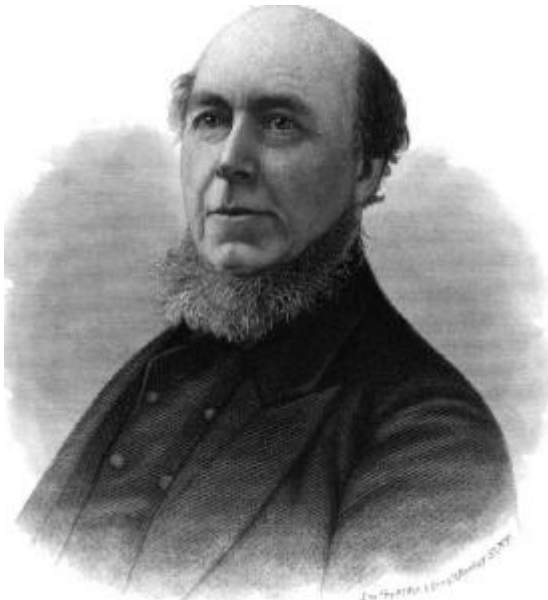


A Sincere Roman Catholic Priest Finds Contradictions in the Teachings of the Holy Fathers



Charles Chiniquy

This is from chapter 46 of Charles Chiniquy's book, "Fifty Years in the Church of Rome". If you are a Roman Catholic or was raised a Roman Catholic like I was, I dare say you will find this interesting.



Saint Augustine

The most desolate work of a sincere Catholic priest is the study of the Holy Fathers. He does not make a step in the labyrinth of their discussions and controversies without seeing the dreams of his theological studies and religious views disappear as the thick morning mist, when the sun rises above the horizon. Bound as he is, by a solemn oath, to interpret the Holy Scriptures only according to the unanimous consent of the Holy Fathers, the first thing which puzzles and distresses him is their absolute want of unanimity on the greater part of the subjects which they discuss. The fact is, that **more than two-thirds of what one Father has written is to prove that what some other Holy Father has written is wrong and heretical.**

The student of the Fathers not only detects that they do not agree with one another, but finds that **many of them do not even agree with themselves.** Very often they confess that they were mistaken when they said this or that; that they have lately changed their minds; that they now hold for saving truth

what they formerly condemned as a damning error!

What becomes of the solemn oath of every priest in presence of this undeniable fact? How can he make an act of faith when he feels that its foundation is nothing but falsehood?

No words can give an idea of the mental tortures I felt when I saw positively that I could not, any longer, **preach on the eternity of the suffering of the damned**, nor believe in the real presence of the body, soul, and divinity of Christ in the sacrament of communion; nor in the supremacy of the sovereign Pontiff of Rome, nor in any of the other dogmas of my church, without perjuring myself! For **there was not one of those dogmas which had not been flatly and directly denied by some Holy Fathers.**

It is true, that in my Roman Catholic theological books I had long extracts of Holy Fathers, very clearly supporting and confirming my faith in those dogmas. For instance, I had the apostolic liturgies of St. Peter, St. Mark, and St. James, to prove that the sacrifice of the mass, purgatory, prayers for the dead, transubstantiation, were believed and taught from the very days of the apostles. But what was my dismay when I discovered that those liturgies were nothing else than **vile and audacious forgeries presented to the world, by my Popes and my church, as gospel truths.** I could not find words to express my sense of shame and consternation, when I became sure that the same church which had invented those apostolical liturgies, had accepted and circulated the false decretals of Isidore, and forged innumerable additions and interpolations to the writings of the Holy Fathers, in order to make them say the very contrary of what they intended.

How many times, when alone, studying the history of the shameless fabrications, I said to myself: **"Does the man whose treasury is filled with pure gold, forge false coins, or spurious pieces of money?** No! How, then, is it possible that my church possess the pure truth, when she has been at work during so many centuries, to forge such egregious lies, under the names of liturgies and decretals, about the holy mass, purgatory, the supremacy of the Pope, ect. **If those dogmas could have been proved by the gospel and the true writings of the Fathers, where was the necessity of forging lying documents?** Would the Popes and councils have treasuries with spurious bank bills, if they had had exhaustless mines of pure gold in hand? What right has my church to be called holy and infallible, when she is publicly guilty of such impostures."

From my infancy I had been taught, with all the Roman Catholics, that Mary is the mother of God, and many times, every day, when praying to her, **I used to say, "Holy Mary, mother of God, pray for me."** But what was my distress when I read in the **"Treatise on Faith and Creed," by Augustine**, Chapter iv. 9, these very words: "When the Lord said, 'Woman, what have I to do with thee? Mine hour is not yet come' (John ii. 4), He rather admonishes us to understand that, **in respect of His being God, there was no mother for Him.**"

This was so completely demolishing the teachings of my church, and **telling me that it was blasphemy to call Mary mother of God**, that I felt as if struck with a thunderbolt.

Read read of the chapter

http://www.biblebelievers.com/chiniquy/cc50_ch46.html