

THE PRACTICE OF IDOLATRY

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The practice of idolatry by L. A. Craighen

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L. A. CRAIGHEN

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OF IDOLATRY**

"My little children, these things I write to you that you may not sin. But if any sin, we have an advocate with the Father, Jesus Christ the just."

"And now, little children, abide in him, that when he shall appear, we may have confidence, and not be confounded by his coming."

"And every spirit that dissolveth Jesus is not of God: this is the Antichrist, of whom you have heard that he cometh, and he is now already in the world."

"In this is charity: not as though we had loved God, but because he hath first loved us, and sent his Son to be a propitiation for our sins."

"Little children, keep yourselves from idols."

First epistle of St. John the evangelist.

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WRITTEN 1914 BY
L. A. CRAIGHEN

To the University of California

L. A. Craighen

11-14-19

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The Practice of Idolatry

NOTE—This criticism does not deny the Catholic doctrine of the proper honor and invocation of saints. It condemns the practice which gives them the prayer of God.

When I speak of the church in this criticism, I do not mean the divine power in the Sacraments nor the infallible voice of the chair of Peter. I mean the church; my meaning is seen in the context. When I speak of Rome, I do not mean Pius X nor Benedict XII; I mean Rome.

WE believe that Jesus is God; therefore, centuries and ages ago, before our Lord took human nature, he was still present everywhere, and present by grace in souls. He was still Jesus in person. Grace was an actual fact.

He was present bestowing grace, and present by grace as Jesus, but not yet incarnate in his actual *local* body of the human generation of Eve. Mary did not exist at this time; but Jesus existed and was our Saviour; purifying bodies and souls then as now by grace. (Mich. 5:2. Apoc. 13:8. 2 Tim. 1:9. 1 Cor. 10:1-4.)

So long ago as the time of Solomon, speaking to the Jews of their Holy Place, he said "My Eyes and my Heart are always there."

Thus he expressed that fundamental doctrine of religion that *God is here, and knows and loves us.*

But to the Maryites he is not present; and the eyes and heart of Mary, a local and limited human being, created in time, are addressed as the heart and eyes present.

Since the incarnation, when the eyes and heart of our Lord are not only his presence as God, but also the presence of his humanity in heaven and in the Sacrament; not only in person and grace, but also in flesh and blood; he is ignored by those who address themselves in word and heart to a woman who is not present and who address her in his place.

If you enter a Catholic church at any time you will be almost sure to find Maryites kneeling before the "altar of Mary," adoring her and praying to her. One of the teachings of the false prophet is that we must go to church to "pay a visit to our Lady." She is taught exactly the same as our Lord in practice.

How can we expect anything else but idolatry in fact, when it is taught in word and practice? If the Maryites *really believed* in a difference between the worship of Jesus and that of Mary, they would *feel* a difference and *express* a difference. But the evidence goes to show that what they *feel* is the presence of Mary and not that of Jesus. Even those who have also some love for our Lord worship both in the same way.

No wonder there are Modernists.

More prayer is given by the Maryites to the "altar of Mary" than to the altar of Jesus; and when kneeling before the altar of Jesus they are busy in praying, not to Jesus, but to Mary. (Zach. 13:6.)

They do not seem to comprehend that the thing that justifies us in

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praying to Jesus is the fact that he is God; if he were not God, prayer to him would be idolatry. These Catholics are pagans; their practice and principles are those of paganism, not those of Christianity. (2 Cor. 3:12-16.)

Because God condescended to become man, and permits us to pray to him in this nature, do they think that they can therefore pray to any human being? This is what their practice indicates, (Is. 46:8-9).

If Constantine, who when he placed the Cross above the Eagle was not yet converted to Christianity, but only to the idea that the Christian God was more powerful than the others, had continued later in his adherence to Arianism, would the "church" have continued its adherence to that doctrine which was as powerful and prevalent and as well authorized as idolatry is now?

When Catholics taught that our Lord is not God the false prophet was pleased to worship him as man; but now that he is compelled to acknowledge his divinity he transfers his allegiance to Mary. His aim is the dishonor of God. (Apoc. 17:12-13.)

When our Lord left this earth in his local form, he said, "I will not leave you orphans, I will come to you," . . . and "I will send you the Paraclete, the Holy Spirit."

But the idolaters refuse to believe our Lord, and pray to Mary as a present paraclete to console them for an absent Jesus. (John 15:4. John 14:18-20.)

There are "apologists" who claim that the worship of Mary is not idolatry because it is "referred" to God; and that as Catholics *know* she is not God they cannot be called idolaters.

This is exactly why they *are* idolaters; if they did not know the difference, they would not be *guilty*.

(John 9:40-41. John 15:22. Gal. 4:8-10.)

The practice of the cult of Mary is based on false *doctrines* which deny the true faith; and the practice of Catholics shows that they "believe" these doctrines while knowing that they are not true. (Is. 5:20.)

A little girl once defined faith as "believing what you know isn't true." This is the faith of the Maryites; and their practice shows that they also think the real truths of faith are not true. (Is. 9:13-16.)

No wonder there are Modernists.

There is another class of apologists and "explainers" who tell us that all the things Catholics say about Mary and to Mary are "metaphors and figures," and that the people who say them "do not really mean them," but have the true faith. (2 Cor. 11:13. 2 Cor. 1:17-20.)

But the Catholic practice shows that if they do not mean these things they *do not mean anything* in the practice of religion.

The practice of Maryites means that for them Mary is the mediator and intercessor with God in our Lord's place; the name in which we must pray, the person by whose merits and prayers we obtain grace, the person by whose sufferings we are redeemed, the present God who is here and knows and loves us.

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Idolatry has become such a habit with Catholics that they look upon any person who questions it as the pagans looked upon the first Christians when they said, "What new delusion has brought in these sophists who deny the worship of the gods?" So do Catholics regard a Catholic who worships as the Apostles worshipped.

The Prayer of the Laity

Let us examine the Catholic practice.

The catechism officially prepared and ordered by the third Plenary Council of Baltimore for the use of American Catholics has a chapter on prayer.

The question "What is prayer?" is answered, "Prayer is the lifting up of our minds and hearts to God to adore him, to thank him for his benefits, to ask his forgiveness, and to beg of him all the graces we need for soul or body."

The question "Which prayers are most recommended?" is answered, "The prayers most recommended to us are the Our Father, the Hail Mary, The Apostles Creed, the Confiteor, and the Acts of Faith, Hope, and Charity."

The Hail Mary is taught as prayer to God, and there is no prayer to Jesus in the list.

At the front of the catechism is a list of all the prayers required to be memorized by Catholics preparing for Holy Communion and Confirmation, and this list contains all the prayers taught to Catholics as required by the church for them to know and use.

The list is: the Our Father, the Hail Mary, the Apostles Creed, the Confiteor, the Acts of Faith, Hope, and Charity, the Act of Contrition, and grace before and after meals.

There is no prayer to Jesus among them. And no prayer through Jesus, except that in the Act of Hope it is mentioned that we hope to obtain pardon through the merits of Jesus Christ. (Is. 26:14.)

Catholic prayer ignores Jesus. It adores our Lord as God only, when it adores him at all. It puts Mary in his place as the channel and medium of prayer, praying in her name to God and *usually* addressing her. (Apoc. 2:14.)

The command of our Lord and the obligations of Catholic truth require that children should be taught to pray to Jesus and to pray in his name. Does the church teach children to pray to Jesus and in his name? It does not.

The church has no obligation to teach children to pray to Mary or in her name; but the church teaches children to pray to Mary and in her name.

The church has no right to *command* prayer to Mary and in her name, but she should command prayer to Jesus.

The church commands prayer to Mary, but she does not command prayer to Jesus.

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As soon as a Catholic child can speak he is taught to pray the Hail Mary.

The Our Father is long and perhaps difficult for childish minds and lips, but this is no excuse for teaching prayer to Mary in place of prayer to Jesus.

When a Catholic at any time desires some grace or favor from God, she kneels and says the Hail Mary, and rises thinking she has prayed.

When you start to church in the morning, your friend who is not going calls out to you, "Say a Hail Mary for me." This is what Catholics call "praying" for each other.

Catholics *habitually* pray to Mary and in her name; it is the ordinary form of their prayer.

Catholics are taught an *obligation* of prayer to Mary, but no obligation of prayer to Jesus.

A Jesuit catechism giving a list of the prayers I have mentioned above says that it is a "mortal sin" for Catholics not to know them; but he places no prayer to Jesus among them.

The obligation of prayer to Mary is taught under threats of eternal damnation if it is neglected; Catholics are taught from infancy to believe that salvation depends upon prayer to Mary and upon her will and favor.

Catholics pray *formally* and by command of the church to Mary. It is the ordinary official and formal prayer laid upon the Catholic laity by the church.

When you go to confession, your confessor tells you to say for your penance "five Our Fathers and five Hail Marys." He may omit the Our Fathers, but he does not omit the Hail Marys.

When during Mass the priest and people pray together for the dead, they do so by saying Our Fathers and Hail Marys; they may or may not add a Gloria.

Catholics use the Hail Mary without the Our Father; but they do not use the Our Father without the Hail Mary.

Prayer to Mary is considered an essential part of prayer to God, and it is considered as itself prayer to God.

No prayer to God is considered complete or efficacious that omits prayer to Mary.

The Mass

What is the Mass?

On the part of the people it is supposed to be an act of religion through our Lord as Mediator with God. They are supposed to pray to God through him, and to him as Mediator.

What do they really do?

The Maryites spend their time praying to Mary, either with or without their beads. They are *present* at Mass, but they do not *assist* at it.

They are like the people who stood around when our Lord was crucified, looking on with indifference and praying to other deities. Mocking him by their indifference and their idolatry.