

Addendum to *The Biblical Doctrine of the Antichrist*

Purgatory

Catechism of the Catholic Church teaches:

All who die in God's grace, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven

Council of Trent 1545-1563

Sixth session, canons concerning justification:

- "If anyone says that justifying faith is nothing else than confidence in divine mercy, which remits sins for Christ's sake, or that it is this confidence alone that justifies us, **LET HIM BE ANATHEMA**" (Canons Concerning Justification, Canon 12).
- "If anyone says that the justice received is not preserved and also not increased before God through good works, but that those works are merely the fruits and signs of justification obtained, but not the cause of its increase, **LET HIM BE ANATHEMA**" (Canons Concerning Justification, Canon 24).

Treasury of Merits

: the superabundant satisfaction of Christ for human sins and the excess of merit of the saints which according to Roman Catholic theology is effective for salvation of others and is available for dispensation through indulgences

RC says of Communion.

"The Holy Sacrifice of the Mass is the unbloody sacrifice of the Body and Blood of Christ. It is substantially the same as the bloody sacrifice of the cross,,, Then it was that He changed bread and wine into His most holy Body and Blood, and offered them in sacrifice.."

Infallibility of the Pope when he speaks from the chair of Peter was taught for a long time before it was declared in 1870.

The bodily assumption of Mary into heaven was taught a long time before it was declared in 1950. In 313 the Edict of Milan said that Christians could worship and venerate Mary as mediatrix. Mary was called the theotokos or mother of God in 431 at Ephesus Council.