

CATHOLICISM'S LYING WONDERS

INTRODUCTION

The Christian Church says that God wishes to communicate something with us when he sends an apparition or a miracle for us.

This article is about miracles and apparitions in the Catholic Church and why they cannot be accepted as having the right to tell us what to do and how we should live. We will see how it is best to pay no attention to them and despise their message. People find miracles fascinating but the truth about them is just as interesting.

It is enough to say that the Catholic Church boasts of having a faith that has not been added to since the apostles and that these things do not add to divine revelation for they simply remind us of it. But they do add on for a miracle is a miracle and a revelation is a revelation. Suppose you have a cathedral building that legally you cannot add to. You cannot build a miniature cathedral on to it and use the excuse that the miniature is not an addition but something that points to the cathedral. The newer miracles are more convincing than the ones from the apostles' day which tells us how bad the evidence of the apostles for Christianity was. So should the apostles' revelation come first? Not a single apparition or miracle ever taught that binding and divine revelation has stopped with the apostles. Is the Church manipulating a threat to its authority to get power? It looks like it!

SUPERSTITION AND SAINTS

The Roman Catholic Church believes that we should pray to the saints in Heaven. They say that this is just asking a saint to pray to God for you so you are really praying to God. The idea is that the saint has a better chance of influencing God than you have. God will only do something if it is for the best but here we are told he can do it not because it is best but because a saint asked him. This is blasphemy. And if it is partly because it is best and partly because he is asked then there is still a problem. The saints are really demons and stronger than God if they can talk him into doing wrong. If you think you are not good enough to approach God and have to go to a saint then your prayer must be good enough when the saint listens to it. God should listen to it. The Virgin Mary is reputedly the greatest of the saints and the most powerful. When morality is what is best how can it be moral to pray to a lesser saint?

Many of the canonised saints were rabid anti-Semites and had visions that the Church never accepted as real and even rejected. Many engaged in savage self-abuse like St Mary Maddalena De Pazzi and St Margaret Mary Alacoque who had visions about the Sacred Heart of Jesus. The Church says that their sanctity is provable regardless of their error. But surely the more sensible a saint is the more likely they really are sainted. Their sanctity cannot be proved when their crimes are interpreted as errors. Saints are an argument for the holiness of the Catholic Church. But if deluded people who mean to be sincere Catholics but who are really heretics can be saints this is impossible so there should be Protestant saints.

The Bible calls all Christians saints.

The Catholic practice of canonisation seems ridiculous and sectarian.

The saint has to do miracles before the Church will canonise. But the recipients pray principally to Christ and invoke canonised saints and so one wonders how they can be so sure the miracle commands the person be canonised. Perhaps it was Jesus who answered the prayer. The saints liked to hide their virtue and would have despised the idea of doing miracles to get canonised. When they hid it how can one be sure they had virtue? If a miracle verified a false saint the miracle would be regarded as satanic so the process of saint-making is riddled with inconsistency.

If by praying to the saints you are really praying to God then it follows that if you wrongly think there is a St Expedite and pray to her you will still get help because it is God you are praying to. Clearly favours and miracles cannot show that there really was such a saint or that the person if he or she existed was a saint.

MAKING MIRACLES

One thing the Catholic Church does is hijack miracles. I mean it takes the miracles as belonging to it and therefore verifying its claims to be the Church that embodies the fullness of the gospel of Jesus Christ. It is easy to prove that that is nothing more than theft.

For one thing, the Church will not accept a miracle as true if the miracle implies the Church is wrong in faith or morals. For example, if a statue came to life and said Jesus was a fraud the Church will not accept the miracle as true. It hijacks miracles for it only picks the ones that suit its religious and political agenda.

A person might be totally honest but a liar in relation to a miracle claim. It's the one lie one can never get caught out for telling. If somebody stares at a spot on the wall and says they are seeing the Virgin Mary there is no proof that they are not seeing her.

The famed miracle-worker Mirabelli the Great (1889-1951) would have been hailed as a new Jesus had he not kept up his pretences too long. He was caught out in 1934. How do you know that the other Jesuses and miracle workers just did not work long enough or hard enough so that they missed the chance of being caught out by sheer good fortune?

Many saints and fakirs were and are allegedly immune to burning by fire. Some decades ago fire-walking was hailed as a proven miracle. Nobody could explain how people seemingly just by using their minds were able to walk barefoot across hot coals. They can now and it is all perfectly explicable. But it follows that in the days when it had to be considered to be a miracle that the whole Christian world should have stopped arguing that miracles were divine acts and that only God could have raised Jesus from the dead and not psychic power. The Christian world should have stopped seeing any miracle as the work of God. If Jesus demands faith and faith has to be reasonable to be faith, then it follows that we have to follow the evidence as we see it even if it leads us astray for what else are we to do?

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