

Mary MacKillop Now a 'Saint'?

Recent headline news in Australia was that a deceased Roman Catholic nun would become the first 'saint' in Australia. Mary MacKillop (1842-1909) was the founder of the Sisters of St. Joseph. Two 'miracles' were needed for Mary to be canonised as a 'saint'.

The Bible on 'Saints':

When the Bible speaks of saints it refers to *all* born again Christians, in *this life and the next*. Paul's letters were addressed '*to the saints which are at Ephesus*', (Eph.1:1); '*to all the saints in Christ Jesus which are at Philippi*', (Phil.1:1). (See also Acts 9:13,32,41; 26:10; Rom.1:7; etc).

The history of the Roman 'saints' shows how this culture of 'saints' came into being. Because the early pagans would not part with their gods, over many centuries these gods were re-associated with 'saints'. Some names were changed slightly to sound like the original pagan name, (the heathen god Mars was renamed St. Martine; Osiris was renamed St. Onuphris). The idea of gods being associated with objects or occupations continued in the Roman religion, (e.g. beer drinkers - St. Nicholas; lovers - St. Raphael, etc.).

Historically, many of the tales told about Roman Catholic 'saints' are simply untrue. The New Catholic Encyclopedia says: '*there is nothing astonishing in the fact that they transform and deform historic facts...*' (P.974). The legend of St. Christopher protecting people has in recent years been proven to be a myth as accepted by the Roman Catholic religion (*New Catholic Encyclopedia* Vol.3, P.663).

The Catholic church has Mary MacKillop 'interceding' for people on earth to produce miracles and healings. Yet the Bible says there is only *one* mediator and one intercessor - Jesus, (1Tim.2:5; Jn.16:23; Rom.8:34; Heb.7:25). Scripture nowhere has deceased saints interceding for those on earth.

The practice of praying to 'saints' is nothing short of contacting the dead, or spiritism, and Isaiah 8:19-20 condemns this, (see also Dt.18:10,11; Lev.20:6). King Saul was punished when he attempted to contact the dead (1Sam.28:11) against the Word of God, (Lk.16:26). *The Catholic Encyclopedia* itself says: '*The chief objections raised against the intercession and invocation of the saints are that these doctrines are opposed to the faith and the trust which we should have in God alone and that they cannot be proved from scripture.*' (1)

A study of prayer in the Bible will show that it is always used in reference to God only, except occasionally where mention is made of praying to dumb idols! Why pray to Mary MacKillop and the 'saints' when Jesus is the *one* mediator and the only one who can answer prayers?

The 'Miracles':

The history of these miracles and healings by Roman Catholic 'saints' makes interesting reading. For example, a St. Philomena is said to have been the cause of many miracles. The story of this saint began when a priest dug up bones supposedly of a young virgin from the third century. The priest then wrote her life story '*based upon dubious visions and his own imagination. Competent archeologists denied that the bones were those of the 'Filumena' of the inscription*', (*New Catholic Encyclopedia* Vol.2 P.292). Yet Leo XII proclaimed her a 'saint'; Gregory XVI blessed one of her images; and Pius IX - the Pope who defined the

'Immaculate Conception' and 'Papal infallibility' - appointed an office and a 'mass' in her honour. (2) Later Rome admitted there never was such a person and in 1961 struck Philomena's name from the list of 'saints'. But who performed the miracles to do with this imaginary 'saint'?...*There are two sources of miracles: God and Satan!* (Ex.7:11,22; 8:7)

Mary MacKillop is supposed to have interceded to God to cure two people of cancer. One lady in 1961 prayed to MacKillop and was 'inexplainably' cured of cancer. But how do you separate 'unexplained' from 'unexplainable'? How much more do we know about cancer today and is it not uncommon for some to go into 'remission'? The second case was of an *unidentified* woman who beat an 'untreatable' lung cancer. The woman carried a picture of the Blessed Mary with a piece of the nun's habit attached to it, pinned to her clothes, day and night. The Josephite nuns say doctors could find no scientific 'explanation' for her recovery. But again, does the lack of scientific evidence necessarily explain it as supernatural, much less from Mary MacKillop? Today 'miracle cures' are common to TV preachers who cite similar 'evidence' of healings. Whats the difference?

What Mary MacKillop Believed:

What is perhaps more important to this topic is what Mary MacKillop believed as a Roman Catholic. Like all good nuns she believed what the Pope, the 'Holy Father', and the Roman religion taught. She believed Mary the mother of Jesus is a mediator, intercessor and one who can lead people to Christ. Yet the Bible teaches otherwise (Is.8:19-20; Dt.18:11; 1Tim.2:5; Jn.16:23; Rom.8:38; Heb.7:25). Only through Jesus is there access to the Father, (Eph.2:18). Mary MacKillop wrote in 1867: '*My name in religion is Mary of the Cross. No name could be dearer to me...*' (3) MacKillop believed in a place between heaven and Hell called 'Purgatory' where people are purged of their sins. The Bible flatly contradicts this and this doctrine is also blasphemy to the full atonement for all sins on the cross by Jesus, (Lk.16:19-31; Jn.19:30). MacKillop believed in images and the veneration of them, despite the Bible calling this idolatry, (Ps.97:7; Ex.20:4-5). MacKillop believed Mary never sinned ('Immaculate Conception') despite the Bible teaching that Mary was a sinner and brought a sin offering, (Lk.1:47; Rom.3:23; Lk.2:21-24 cp. Lev.12:6-8). MacKillop believed that at the 'Mass' Christ is Sacrificed *again*, which the Bible says 'shames' the work of the cross, it being done '*once*' and once only! (Heb.6:6; 9:26-28; 10:10). MacKillop believed salvation was not by faith alone (Rom.4:4,5; 11:6; Eph.2:8,9; 2Tim.1:9) but by faith *and* the Roman sacraments.

This religion, over hundreds of years, is the one that martyred multitudes of Protestants who opposed such teachings. This is the religion that today so called Bible believing churches are joining together with, proclaiming it as part of the Christian church and embarking on ecumenical endeavours. But what does God think?: '*He that rejects me, and receives not my words, has one that judges him: the word that I have spoken, the same shall judge him in the last day*', (Jn.12:48).

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(1) P.738; Vol.8 P.70

(2) '*To Catholics Whom I Love*' by Terry Arnold, P.38

(3) <http://www.sosj.org.au/documents>