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The Roman Catholic Church and
the Last Days

A Woman Rides the Beast



The angel said...
“I will tell thee
the mystery of
the woman, and
of the beast...”
Revelation 17:7

of what the saints have said concerning Mary's role in salvation:

Sinners receive pardon by . . . Mary alone. He falls and is lost who has not recourse to Mary. Mary is called . . . the gate of Heaven because no one can enter that blessed kingdom without passing through her. The way of salvation is open to none otherwise than through Mary . . . the salvation of all depends on their being favored and protected by Mary. He who is protected by Mary will be saved; he who is not will be lost . . . our salvation depends on thee. . . . God will not save us without the intercession of Mary. . . . who would receive any grace were it not for thee, O Mother of God . . . ?⁵

"Mother of God"? Yes, Jesus is God and Mary is His mother, but she is not the mother of Him *as God*, which He was and is from all eternity before Mary was even born. She is the mother of the *physical body* which the Son of God took when He became man, but she is not the Mother of God! The Scripture explains Mary's role:

Wherefore when he [Jesus] cometh into the world, he saith . . . a body hast thou prepared me (Hebrews 10:5).

The incredibly unbiblical position to which Mary has been exalted by Roman Catholic tradition continues to be evidenced in the prayers offered to her. Those quoted at the beginning of this chapter are but a few of literally thousands which show that this false Mary is the very heart and life of Roman Catholicism. Yet Catholic apologists, sensitive of criticism in this regard, deny that Catholics pray *to* Mary. Peter Kreeft, for example, deceitfully writes, "Catholics [don't pray to saints, they] only ask saints to pray for them—just as we ask the living to pray for us."⁶

On the contrary, the most numerous and popular prayers in Catholicism are *to* the saints and especially *to* Mary, not to God or to Christ. Moreover, these prayers ask Mary to *do* for Catholics and for the entire world what she would literally have to be God (and, for some things, Christ) to be able to

accomplish. At the close of the Sunday Mass in Denver in August 1993, John Paul II consigned all youth and the entire world to Mary's protection and guidance:

Mary of the New Advent, we implore your protection on the preparations that will now begin for the next meeting [World Youth Day]. Mary, full of grace, we entrust the next World Youth Day to you. Mary, assumed into heaven, we entrust the young people of the world . . . the whole world to you!⁷

Catholics only ask Mary to *pray* for them? If one asks prayer of a friend one doesn't say, "I implore your protection and entrust the whole world to you"! Yet such requests that only God could fulfill are typical of Catholic petitions of Mary, who is exalted to omnipotence and credited with caring for all who trust in her.

"Mary, Queen of Heaven"

Time magazine comments that "according to modern Popes" Mary is "the Queen of the Universe, Queen of Heaven, Seat of Wisdom. . . ." In the pope's September 1993 speech in Lithuania, he spoke of Mary as "Mother of the Church, Queen of the Apostles [and] dwelling place of the Trinity"! He told "priests and aspirants to the priestly life, men and women Religious" to "look to Mary . . . who is venerated here . . . in the shrines of Ausros Vartai and Siluva, to which I will go on pilgrimage! . . . To Mary I entrust all of you . . . !" Such blasphemy is repeated in the most recited Catholic prayer, the Rosary. It concludes with this final petition:

Hail, holy Queen [of heaven], Mother of Mercy! our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping, in this valley of tears. Turn, then, most gracious Advocate, thine eyes of mercy toward us; and after this our exile show unto us the blessed fruit of thy womb, Jesus; O clement, O loving, O sweet Virgin Mary.