

The Handling Of Holy Water Now Needs PPE

By David Lee Burris



Not so pure after all: Most holy water 'is contaminated with fecal matter' and could be harmful to health

- 86% of holy water contains fecal matter and in every milliliters of holy water there are up to 62 million bacteria
- Holy springs contain nitrates from agriculture which make them unsafe
- They got their healing reputation at a time when water in cities was dangerously contaminated meaning people were frequently unwell
- If they drank from a rural spring for a few days they would recover
- Now that water in cities is much safer, this no longer applies

Source: *The Daily Mirror*

When getting blessed, you might also be getting sick.

Researchers say holy water could actually be harmful to your health, as some of it contains fecal matter.

"Austrian scientists tested water from more than three dozen holy springs and church fonts and found that none, not one of them were safe to drink." (Via [WPVI](#))

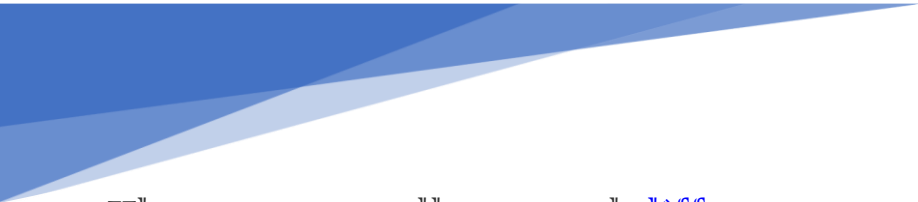
The study, published in the [Journal of Water and Health](#), also found that all church and hospital chapel fonts contained bacteria == **the busier the church, the higher the bacterial count.**

"This may represent a problem that has hitherto been underestimated, especially in hospitals, since there a lot of people with weakened immune systems there," Dr. Alexander Kürschner said.

The results made it clear that water can be holy without being clean. Less than 15 percent of the water showed no fecal contamination and none of the springs were clean enough to drink the water.

Some of the water contained up to 62 million bacteria in every milliliter of holy water. The [Daily Mirror](#) says, for comparison, British tap water legally can't have more than 100 bacteria per milliliter.

The water could make drinkers pretty sick.
The water contained "bugs that can cause inflammatory diarrhea," Reuters reported.

A blue decorative graphic consisting of several overlapping, semi-transparent triangular and quadrilateral shapes, creating a layered, geometric effect. It is positioned in the upper left area of the page, partially overlapping the text area.

There are actually several [different types of holy water](#) in Roman Catholicism — some, for instance, contain only consecrated salt, while others contain anointing oil, wine, and even ashes. Each blend, so to speak, has a slightly different use. Water with salt is used in regular blessings, water with oil is used in [baptisms](#), and water with ashes and wine is used to consecrate churches.

All of these applications reflect what holy water really [represents](#): purification. Christian ceremonial cleansing [dates back to the days of Moses](#), and though the exact ceremonies have changed since then, the role holy water plays in worship has stayed the same. [Priests](#) sprinkle it over their congregations before beginning mass and hand out small bottles of it for them to take home, all in the hopes that the faithful remain spiritually pure.

By that same token, holy water is also used to ward off evil. Popular culture has long portrayed holy water as a weapon against [vampires](#) and [the Devil](#) — and those depictions, though obviously heightened, aren't too far off from their real-world equivalents. The [Rite of Exorcism](#), essentially a Catholic banishing ritual, usually calls for the priest to use holy water. [Depending on the demon](#), that's just the thing that drives it away.



**86% OF HOLY WATER
CONTAINS FECAL
MATTER.**

GET MORE FACTS AT WWW.FACTSLIDES.COM



Catholic Official Response Does Not Really Comfort:

Holy Water Isn't Meant To Be Safe. It's Meant To Heal!

"Discovery of bacteria in a baptismal font can't diminish its sacred properties. Believers see a place of purity, not hygiene. Hygiene is sterile, but purity sustains life."



when you see something you
didn't wanna see



Why is there poo in holy water?

Like an adult diaper, holy water in places of worship should be changed regularly to avoid contamination. We've done some research, and it turns out holy water is not Jesus' tears, or the gray water from [God's bathtub](#), or the sleep-drool of the Holy Ghost. It's just water that a priest blesses and uses for baptisms and anointing the sick and stuff. Still, it's, uh, kind of troubling [there are traces of doo-doo in there](#):

A new study found that 86 percent of holy water had fecal matter like E. coli, enterococci & Campylobacter — diseases that lead to fever, diarrhea and abdominal pain, ABC News reports. So, now we have a taste of what the 780 million people without access to clean drinking water are going through. To avoid contamination, experts say holy water in places of worship should be changed regularly (like an adult diaper). Unlike said diaper, it's unclear HOW, exactly, the fecal matter got there. [Who pooped in the holy water](#)? The somewhat anticlimactic answer is NATURE.

The study, published in the Journal of Water and Health, also analyzed water from holy springs — water sources that gained their reputation in medieval times for having healing capabilities. From the 21 springs and 18 fonts tested, scientists found samples of 62 million bacteria per milliliter of water, none of it safe to drink.

— Grist.org

NOTHING IS NEW HERE: MANOR CHURCH GERMS

Pax (liturgical object)



Ivory pax with *Crucifixion*, Germany or France, 15th century



Northern Italy, c. 1480, Glass, paint, gilt, copper, metal foil, 10.16 cm high

The **pax** was an object used in the [Middle Ages](#) and Renaissance for the [Kiss of Peace](#) in the [Catholic Mass](#). Direct kissing among the celebrants and congregation was replaced by each in turn kissing the pax, which was carried around to those present. A wide range of materials were used, and the form of the pax was also variable but normally included a flat surface to be kissed. Often the pax was held out with a long handle attached, and it seems to have been given a wipe with a cloth between each person. Some paxes are very elaborate and expensive objects & most survivals fall into this class, but the great majority were probably simple wood or [brass](#) pieces. It was usual to include an image, usually of or including the [Virgin Mary](#) or [Jesus Christ](#).^[4]

The pax began to replace actual kisses in the 13th century, apparently because of a range of concerns over sexual, social and medical implications of actual kissing. It is first documented in England, and the 17th-century historian of the Mass, Cardinal [Giovanni Bona](#), associated the introduction with the [Franciscan Order](#). The person holding the pax said "Pax tecum" and received the response "Et cum spiritu tuo" ("Peace to you", "And with your spirit"). The pax gradually fell out of general use, though the [Catholic Encyclopedia](#) in 1911 said it was still practised when "prelates and princes" were involved, but "not to others except in rare cases established by custom".^[2] - WIKIPEDIA

NOTHING IS NEW HERE: CHURCH SERVICE STENCH

The Dirt on Clean: An Unsanitized History

In 1348, Philippe VI of France asked the medical faculty of the University of Paris to investigate the origins of the plague. Their far-reaching *Opinion* began with a disastrous conjunction of the planets Saturn, Jupiter and Mars that then caused disease-infected vapors to rise out of the earth and waters and poison the air. Susceptible people breathed in the noxious air, became ill and died. Who was susceptible? Some of the risks had been recognized in Greek and Roman times - obesity, intemperance, an over-passionate spirit. Now the Paris professors added a new one that struck fear into hearts - hot baths, which had dangerous moistening & relaxing effect on the body. Once heat and water created openings through the skin, the plague could easily invade the entire body. . .

So spiritual a character as **St. Thomas Aquinas** **approved of incense in church because it masked the prevailing body odor**, which, he admitted, 'can provoke disgust.'

Spiritual Significance According To Scripture

O.T. commands latrines be **outside the camp** & feces covered:

כג:יג וְיָד תִּהְיֶה לְךָ מִחוּץ לַמַּחֲנֶה וַיֵּצֵאתָ שָׁמָּה חוּץ: כג:יד וְיָתֵד תִּהְיֶה לְךָ עַל אֹנֶיךָ
וְהָיָה בְּשִׁבְתְּךָ חוּץ וְחִפְרָתָה בָּהּ וְשָׁבַתָּ וְכִסִּיתָ אֶת צִאָתְךָ: כג:טו כִּי יִ-הְיֶה אֱלֹהֶיךָ
מְתַהַלֵּךְ בְּקֶרֶב מַחֲנֶךָ לְהַצִּילְךָ וְלָתֵת אִבְיָיִךָ לְפָנֶיךָ וְהָיָה מַחֲנֶיךָ קָדוֹשׁ וְלֹא יֵרָאֶה
בְּךָ עֲרוֹת דָּבָר וְשָׁב מֵאַחֲרֶיךָ:

^{23:13} There shall be an area for you outside the camp, where you may relieve yourself. ^{23:14} With your gear you shall have a spike,^[2] and when you have squatted you shall dig a hole with it and cover up your excrement. ^{23:15} Since Yhwh your God moves about in your camp to protect you and to deliver your enemies to you, let your camp be holy; let Him not find any thing unseemly (ערוֹת דָּבָר) among you & turn away from you.

Human Excrement as a Barrier to Prayer

Instead of using purity laws to explain Deuteronomy 23:13-15, the rabbis extended the concept of avoiding excrement in God's presence to the laws of prayer and Torah study, during which the supplicant is, ostensibly, before God. According to *Tosefta Berakhot* 2:17 (Lieberman ed.), for example,

לא יכנס אדם במבואות המטונפות ויקרא את שמע ולא עוד אלא אפילו נכנס
כשהוא קורא הרי זה מפסיק עד שיצא מרשות כל אותו מקום ויקרא

One should not enter alleyways that are soiled [with human waste] and recite the *Shema*; one who walked into [the alleyway] while already reciting should stop until after exiting the area entirely.^[17]

Tying this rabbinic halakha to the biblical verse, R. Levi ben Gershom (Deut. ad loc.) comments that excrement must be buried for both quotidian and religious reasons:

שלא ירגישו בעפוש ההוא במחנה הקדוש והוא ויהיה כבוד לשם יתעלה. ומזה המקום למדנו שאין ראוי להתפלל ולומר דברי קדושה במקום שיש בו צואה אם לא היתה מכוסה.

So they will not smell the stench in the holy camp *and* for the glory of God; from this we learn that it is unfitting to pray or to utter holy words in a place where there is excrement unless it has been covered.

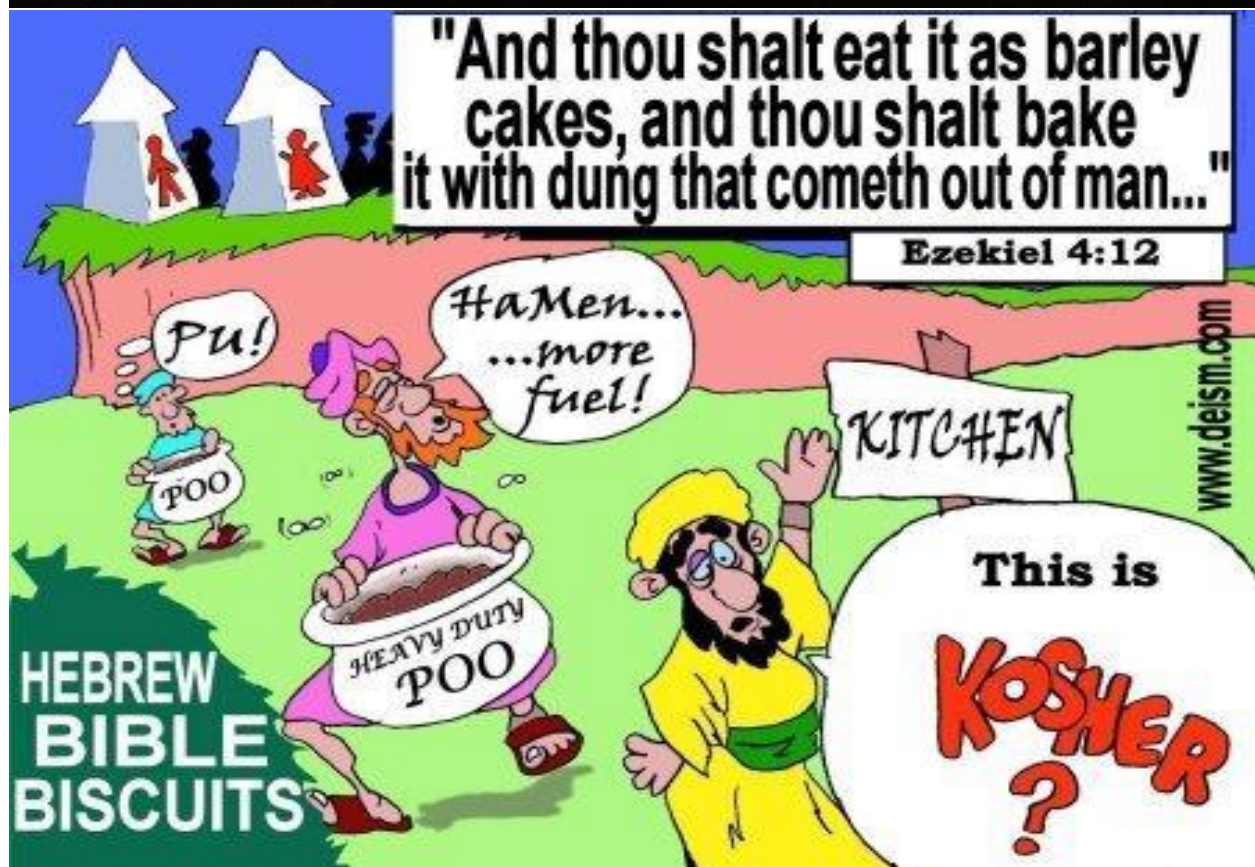
Similarly, Ramban comments that the reason for covering excrement is because it ruins the prayer experience:^[18]

וטעם כסוי הצואה, שאין הצואה כטומאה שתטמא את מקומה... אבל אסור לראותה בעת התפלה ובהיות הלב דבק בשם הנכבד מפני שהדברים הנמאסים יולידו גנאי בנפש וישבשו כוונת הלב הטהור, וכאשר נעלמה מעין רואה אין רע:

Disgusting things give rise to revulsion in the soul and disrupt the concentration of the pure heart!

**And you shall eat it as
barley cakes, and you
shall bake it with dung
that comes out of man, in
their sight.**

—Ezekiel 4:12

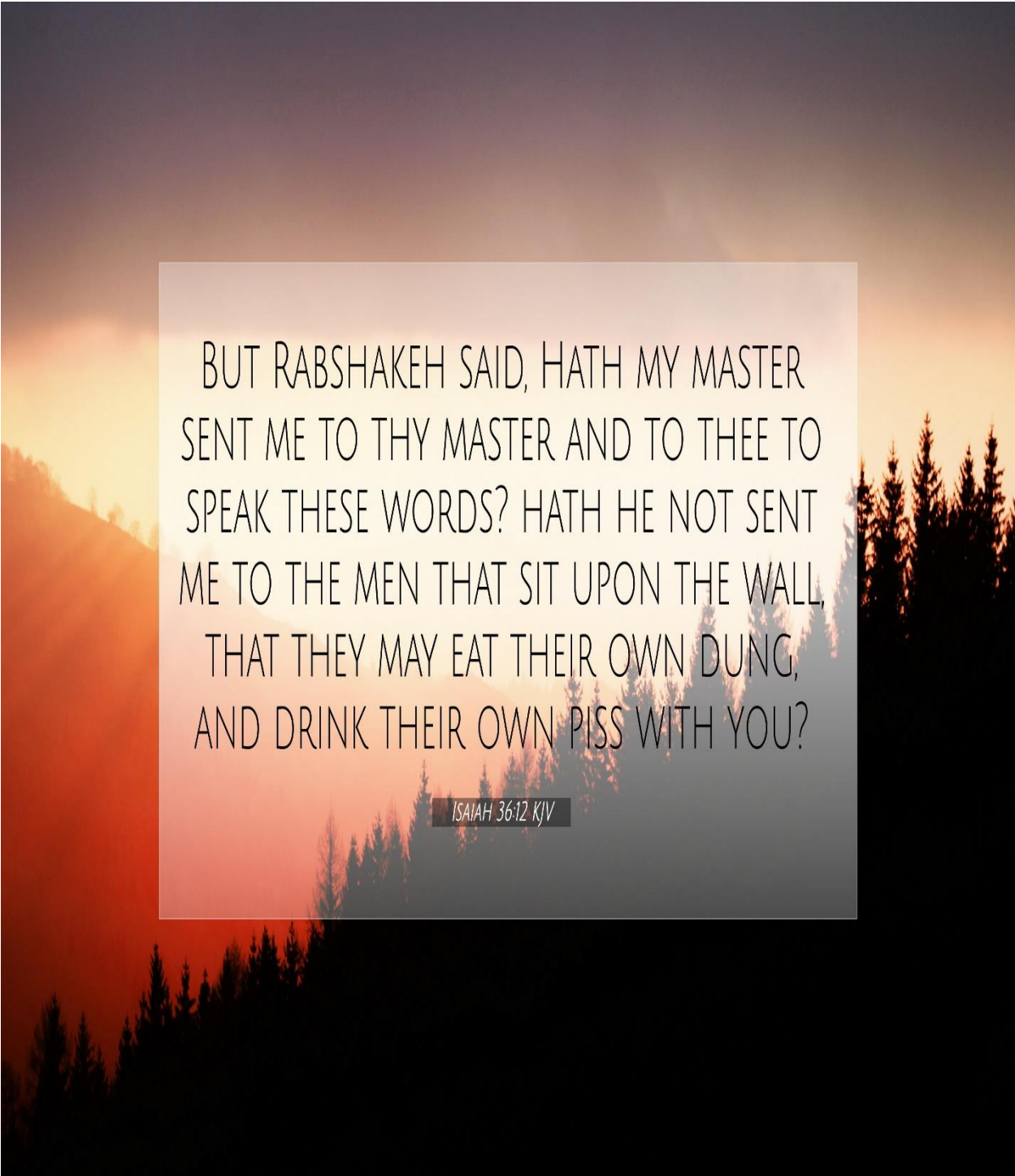


Keil and Delitzsch Biblical Commentary on the Old Testament

Ezekiel 4:12 - The prophet, however, is to bake them in (with) human ordure. This is by no means to be understood as if he were to mix the ordure with the food, for which view [Isaiah 36:12](#) has been erroneously appealed to; but - as [עליהם](#) in [Ezekiel 4:15](#) clearly shows - he is to bake it over the dung, i.e., so that dung forms the material of the fire. That the bread must be polluted by this is conceivable, although it cannot be proved from the passages in [Leviticus 5:3](#); [Leviticus 7:21](#), and [Deuteronomy 23:13](#) that the use of fire composed of dung made the food prepared thereon levitically unclean.

The use of fire with human ordure must have communicated to the bread a **loathsome smell and taste, by which it was rendered unclean**, even if it had not been immediately baked in the hot ashes. That the pollution of the bread is the **object of this injunction**, we see from the explanation which God gives in [Ezekiel 4:13](#) : "Thus shall the children of Israel eat their defiled bread among the heathen." The heart of the prophet, however, rebels against such food. He says he has never in his life polluted himself by eating food forbidden in the law; from his youth up he has eaten no unclean flesh, neither of a carcase, nor of that which was torn by wild beasts (cf. [Exodus 22:30](#); [Deuteronomy 14:21](#)), nor flesh of sacrifices decayed or putrefying ([פגול](#), see on [Leviticus 7:18](#); [Isaiah 65:4](#)). On this God omits the requirement in [Ezekiel 4:12](#), and permits him to take for firing the dung of oxen instead of that of men.

(Note: The use of dung as a material for burning is so common in the East, that it cannot be supposed that Ezekiel first became acquainted with it in a foreign country, and therefore regarded it with peculiar loathing. Human ordure, of course, so far as our knowledge goes, is never so employed, although, on the other hand, that it would not yield so much heat as would be necessary for roasting without immediate contact, i.e., through the medium of a brick, rests upon an erroneous representation of the matter. But the employment of cattle-dung for firing could not be unknown to the Israelites, as it forms in the Hauran (the ancient Bashan) the customary firing material, where the preparation of the g'elle - this prevalent material for burning in the Hauran - from cow-dung mixed with chopped straw is minutely described; and this remark is made among others, that the flame of the g'elle, prepared and dried from the dung of oxen that feed at large, is entirely without smoke, and that the ashes, which retain their heat for a lengthened time, are as clean as those of wood.)



BUT RABSHAKEH SAID, HATH MY MASTER
SENT ME TO THY MASTER AND TO THEE TO
SPEAK THESE WORDS? HATH HE NOT SENT
ME TO THE MEN THAT SIT UPON THE WALL,
THAT THEY MAY EAT THEIR OWN DUNG,
AND DRINK THEIR OWN PISS WITH YOU?

ISAIAH 36:12 KJV

Catholic Priest Autobiographies Address The Issue **Pages From Chiniquy's 50 Years In The Church of Rome**

STARTLING CONSEQUENCES OF TRANSUBSTANTIATION. 181

and for a long time did not know what to do. At first it came to my mind to plunge my hands into the vase and try to get my Saviour out of that sepulchre of ignominy. But I could not muster courage to do so.

At last I requested the poor desolated family to dig a hole three feet deep in the ground, and deposit it, with its contents, and I left the house, after I had forbidden them from ever saying a word about that awful calamity.

7. In one of the most sacred books of the laws and regulations of the Church of Rome (Missale Romanism), we read, page 58, "If the priest after the communion vomit, and that in the vomited matter the consecrated bread appears, let him swallow what he has vomited. But if he feels too much repugnance to swallow it, let him separate the body of Christ (the consecrated bread), from the vomited matter, till it be entirely corrupted, and then throw it into the sacrarium."

8. When a priest of Rome, I was bound, with all the Roman Catholics, to believe that Christ had taken His own body, with his own hand to His mouth ! and that he had eaten Himself, not in a spiritual, but in a substantial, material way ! After eating himself, he had given himself to each one of his apostles, who then ate him also !!

9. Before closing this chapter, let the reader allow me to ask him, if the world in its darkest ages of paganism has ever witnessed such a system of idolatry, so debasing, impious, ridiculous and diabolical in its consequences as the Church of Rome teaches in the dogma of transubstantiation !

When, with the light of the gospel in hand, the Christian goes into those horrible recesses of superstition, folly and impiety, he can hardly believe what his eyes see and his ears hear. It seems impossible that men can consent to worship a god whom the rats can eat ! A god who can be dragged away and lost in a muddy ditch by a drunken priest ! A god who can be eaten, vomited, and eaten again by those who are courageous enough to eat again what they have vomited !!

The religion of Rome is not a religion: it is the mockery,



Chiniquy Relates Similar With Vermin Infestation:

THE GOD OF ROME EATEN BY A RAT.

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not be found. I really felt stunned. At first, remembering the thousand miracles I had read of the disappearance and marvellous changes of form of the wafer god, it came to my mind that we were in the presence of some great miracle; and that my eyes were to see some of these great marvels of which the books of the Church of Rome are filled. But I had soon to change my mind, when a thought flashed through my memory, which chilled the blood in my veins. The church of Beauport was inhabited by a multitude of the boldest and most insolent rats I have ever seen. Many times, when saying my mass, I had seen the ugly nose of several of them, who, undoubtedly attracted by the smell of the fresh wafer, wanted to make their breakfast with the body, blood, soul and divinity of my Christ. But, as I was constantly in motion, or praying with a loud voice, the rats had invariably been frightened and fled away into their secret quarters. I felt terror-stricken at the thought that the good god (Le Bon Dieu) had been taken away and eaten by the rats.

Father Daule so sincerely believed what all the priests of Rome are bound to believe, that he had the power to turn the wafer into God, that, after he had pronounced the words by which the great marvel was wrought, he used to pass from five to fifteen minutes in silent adoration. He was then as motionless as a marble statue, and his feelings were so strong that often torrents of tears used to flow from his eyes on his cheeks. Leaning my head toward the distressed old priest, I asked him: "Have you not remained, as you are used, a long time motionless, in adoring the good god, after the consecration?"

He quickly answered, "Yes, but what has this to do with the loss of the good god?"

I replied in a low voice, but with a real accent of distress and awe, "Some rats have dragged and eaten the good god!"

"What do you say?" replied Father Daule. "The good god carried away and eaten by rats?"

"Yes," I replied, "I have not the least doubt about it."

"My God! my God! what a dreadful calamity upon me!" rejoined the old man; and raising his hands and his eyes to

heaven, he cried out again, "My God! my God! Why have you not taken away my life before such a misfortune could fall upon me!" He could not speak any longer; his voice was choked by his sobs

At first, I did not know what to say; a thousand thoughts some very grave, some exceedingly ludicrous, crossed my mind more rapidly than I can say them. I stood there, as nailed to the floor, by the old priest, who was weeping as a child, till he asked me, with a voice broken by his sobs, "What must I do now?" I answered him: "The Church has foreseen occurrences of that kind, and provided for them the remedy. The only thing you have to do is to get a new wafer, consecrate it, and continue your mass as if nothing strange had occurred. I will go and get you, just now, new bread." I went, without losing a moment, to the vestry, got and brought a new wafer, which he consecrated and turned into a new god, and finished his mass, as I had told him. After it was over, I took the disconsolate old priest by the hand to my parsonage for breakfast. But all along the way he rent the air with his cries of distress. He would hardly taste anything, for his soul was drowned in a sea of trouble. I vainly tried to calm his feelings, by telling him that it was no fault of his; that this strange and sad occurrence was not the first of that kind; that it had been calmly foreseen by the Church, which had told us what to do in these circumstances; that there was no neglect, no fault, no offence against God or man on his part.

But as he would not pay the least attention to what I said, I felt the only thing I had to do was to remain silent and respect his grief, by letting him unburden his heart by his lamentations and tears.

I had hoped that his good common sense would help him to overcome his feelings, but I was mistaken; his lamentations were as long as those of Jeremiah, and the expressions of his grief as bitter.

At last, I lost patience, and said: "My dear Father Daule, allow me to tell you respectfully that it is quite time to stop these lamentations and tears. Our great and just God cannot

THE GOD OF ROME EATEN BY A RAT.

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like such an excess of sorrow and regret about a thing which was only, and entirely, under the control of His power and eternal wisdom."

"What do you say there?" replied the old priest, with a vivacity which resembled anger.

"I say that, as it was not in your power to foresee or to avoid that occurrence, you have not the least reason to act and speak as you do. Let us keep our regrets and our tears for our sins; we cannot shed too many tears on them. But there is no sin here, and there must be some reasonable limit to our sorrow. If anybody had to weep and regret without measure what has happened, it would be Christ. For He alone could foresee that event, and he alone could prevent it. Had it been His will to oppose this sad and mysterious act, it was in His, not in our power to prevent it. He alone has suffered from it, because it was His will to suffer it."

"Mr. Chiniquy," he replied, "you are quite a young man, and I see you have the want of attention and experience which are often seen among young priests. You do not pay a sufficient attention to the awful calamity which has just occurred in your church. If you had more faith and piety you would weep with me instead of laughing at my grief. How can you speak so lightly of a thing which makes the angels of God weep? Our dear Saviour dragged and eaten by rats! Oh! great God! does not this surpass the humiliation and horrors of Calvary?"

"My dear Father Daule," I replied, "allow me respectfully to tell you that I understand, as well as you do, the nature of the deplorable event of this morning. I would have given my blood to prevent it. But let us look at that fact in its proper light. It is not a moral action for us; it did not depend on our will more than the spots of the sun. The only one who is accountable for that fact is our God! For, again, I say, that He was the only one who could foresee and prevent it. And, to give you plainly my own mind, I tell you here that if I were God Almighty, and a miserable rat would come to eat me, I would strike him dead before he could touch me."

ANIMAL RESPONSIBILITIES



In 1510, the respected French lawyer Bartholomew Chassenee made his name by serving as legal counsel for a horde of rats. The rats stood accused of eating through the province's barley crop. But the trial was tainted, Chassenee argued, for two reasons: First, the court failed to properly notify the rodents of the trial date. And second, the defendants could not possibly appear in court when getting there entailed risking a run-in with a cat.

Infestation: Practical Problem To Theological Debate

Informal Eucharist Debate That Could Have Settled Formal

“Bizarre issues, like whether a mouse that eats the consecrated host by breaking into the tabernacle is nourished physically – by the mere accidents of the bread – miraculously, were raised by reform forerunners.” – Tom Schreiner, Lord’s Supper

“Berengar raised several important questions in attacking the position of Paschasius, and his opponents were sometimes hard pressed to find answers to his often satirical rejoinders. Firstly, there was the problem of sacrilege. *If the body of Christ was really present in the sacrament, how did one explain the digestion of the bread and wine, or even worse, **what would happen if an animal ate the consecrated elements?***”

Some theologians merely responded that no harm could come to a glorified body. Others, especially the monk Guitmund from the monastery of Bec, took the problem quite literally. Guitmund understood the consecrated bread and wine to be merely appearances, a sort of covering which the risen Lord took on so that we could consume His body without repulsion. If a (church) mouse broke into the sacristy and ate the bread, well, Guitmund suggested, Jesus had been in the tomb, which was just as bad. Few theologians would be as materialistic in their understanding as Guitmund, but such a literalistic understanding of the presence of the risen Lord persisted.

A more sophisticated understanding suggested that the sensed reality of the bread and wine could undergo any sort of abuse or change without affecting the ‘substance’ or ‘essence’ of the risen Lord symbolized by the sensed reality.

Dominican & Franciscan Scholars Have Continued to Disagree:

Good Meta-Physics Do Not Equate to Good Theology.

“Thomas, the great Dominican Scholar and St. Bonaventure, the great Franciscan scholar disagreed about the Eucharist. Most precisely, **they disagreed about what might happen if the local church mouse broke into the tabernacle and ate a consecrated host.** First of all, **it seems scrupulous pastors really had problems with mice** and that they were very concerned for both Jesus and their own souls. Secondly, and far more importantly, it seems the **Cathars used to argue against the presence of the Risen Lord in the sacrament by pointing out (or possibly even demonstrating) firstly, that animals could devour that species,** and secondly, that this puts Jesus in a pretty nasty fix if orthodox teaching is right. As one early thirteenth-century theologian complained ‘We would consider it pointless & excessive to discuss such things if it were not necessary to respond to the relentlessness of the heretics.’

Now, both Thomas and Bonaventure agreed that Jesus was in no danger from being gnawed by a mouse, and they agreed that the whole idea was repulsive. Jesus would be unaffected, of course, and **the mouse would get no particular benefit from this divine visit,** but still the substance would have to stick with the accidents.

Albert, and Thomas following him, based his opinion on sound meta-physical principles. *This was good meta-physics. But was it good theology?* Bonaventure, and the majority of teachers at the time, didn’t think so.

Bonaventure, followed his teacher, Alexander of Hales, in holding the theological principle that the Eucharist was fundamentally a sacrament, a symbol. Therefore, **only those capable of understanding and using symbols**, that is, human beings, **could receive the Eucharist**. That to eat sacramentally, properly speaking, is to be in contact with that which the sacrament symbolizes. Therefore, where no form of contact has taken place, neither through faith nor through knowledge, there is no form of sacramental eating, although there may be some form of carnal eating. Neither Jews or Pagans could receive sacramentally either, since they neither believed nor understood what the symbols here meant.






Therefore, only those creatures capable of understanding symbols, that is, human beings, could have anything to do with the presence of the risen Lord in the Lord's Supper. Furthermore, the human beings who received had to know what this symbol of bread and wine meant. If they did not, then they, too, were incapable of receiving the body and blood of the Lord. – Gary Macy, The Banquet's Wisdom, pg. 141

One argument advanced against Albert and Thomas recalls the comparison between baptism and the Lord's Supper made by Saint Ambrose – who taught Augustine:

“Again, if a mouse is baptized in the name of the Trinity, it receives no more than if it were washed in simple water, because it is not capable of performing... a sacrament. Therefore, it is equally reasonable to hold that a mouse consumes no more than if it had eaten plain bread.”

(Commentary on the Sentences, L. 4, dist. 13)

EQUATING CHRIST'S BLOOD WITH HUMAN WASTE:

-  **Problem-solving by increasing the salinity to 20% produces another set of problems of the opposite extreme. That produces a salt content beyond seawater which is very dangerous to drink.**
-  **Human Waste Without Secondary Treatment Combined In Offshore Dumps Closes Beaches & Prevents Swimming.**
-  **A higher salinity would only increase the comparison to human waste when salt is applied as an additive to manure to make agricultural fertilizer.**
-  **Bottomline, Holy Water Will Not Stop The Fictional Undead But It Has Potential To Make You Non-Fictionally Real Dead.**
-  **DEEP THOUGHTS: IF CHRIST HAS ACTUAL SUPERNATURAL PRESENCE IN CONSECRATED WAFERS & BLESSED HOLY WATER - HOW IS IT EVEN POSSIBLE FOR RATS TO CONSUME AND/OR FECAL MATTER TO CONTAMINATE?**

“This [Holy Water] practice was created to supplant the pagan celebration of the new moon, according to Canon 65 of the Council of Constantinople (691). According to the *Catholic Encyclopedia*, the earliest modern uses of holy water appear in the ninth century. With that, coupled with the New Testament’s silence regarding the practice and use of holy water, it can be concluded that the tradition of holy water was created for the sole purpose of putting a pagan ceremony out of commission.” — *Got Questions*

JUDGEMENT PREPARED

FIVE STATES FIVE STEPS

Five States of the Soul:

- **EXEMPTION:**
- Ezekiel 18: 20; Matthew 18: 1 – 3
- **CONDEMNATION:**
- Galatians 3: 22
- **JUSTIFICATION:**
- Romans 5: 1, 2; 8: 1, 2
- **DAMNATION:**
- Matthew 23: 3; Mark 16: 16
- **GLORIFICATION:**
- Romans 8: 17, 30; II Thess. 1: 7 - 12

JUDGEMENT PREPARED **FIVE STATES FIVE STEPS**

Five Steps For Saving:

- **HEARING:**
- Romans 10: 17; Matthew 7: 24 - 27
- **BELIEVING:**
- Hebrews 11: 6; Mark 16: 15, 16
- **REPENTING:**
- Acts 2: 38; 17: 30; Luke 13: 3
- **CONFESSING:**
- Matthew 10: 32, 33; Acts 8: 36, 37
- **BAPTISM:**
- Romans 6: 3 – 5; Acts 8: 36 - 38