

WHY BE CATHOLIC?

DR. RAY GUARENDI

DVD STUDY GUIDE

Stanley D. Williams, Ph.D.

Questions & Answer Key

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Dr. Ray Guarendi's *Why Be Catholic?* STUDY GUIDE.

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Introduction

What

Nineveh's Crossing Study Guides are created with the hope that the discussion questions and suggested answers they provide will help to develop the minds of young and old alike, and ground them securely in the Faith and Reason of natural law as illustrated in the lives of contemporary role models, the saints in Heaven, the Bible, and the Catechism of the Catholic Church.

This particular study guide was designed for use with Dr. Ray Guarendi's *Why Be Catholic?* DVD. Dr. Ray Guarendi is a father of 10 blessings through adoption, a clinical psychologist, author, public speaker and a radio host. His clinical work experience includes school districts, Head Start programs, mental health centers, substance abuse programs, inpatient psychiatric centers, juvenile courts, and a private practice.

Dr. Guarendi has been a regular guest on national radio and television, including Oprah, Joan Rivers, Scott Ross Prime Time, 700 Club, Gordon Elliot, and CBS This Morning. He's appeared on regional radio and television shows in over 40 states and Canada. He has been the program psychologist for Cleveland's Morning Exchange, Pittsburgh 2-Day, and AM Indiana. He has written several books, including *You're a Better Parent Than You Think!*, now in its twenty-fourth printing, *Back to the Family* and his newest book, *Discipline That Lasts a Lifetime*.

Through SWC Films, Dr. Ray has appeared on popular DVD projects: *You're A Better Parent Than You Think!*, *Why Be Catholic?*, and in cooperation with the Catholic Diocese of Youngstown, Ohio he has produced the television and DVD series *What Catholics Really Believe with Dr. Ray Guarendi and Fr. Kevin Fete*.

Uses

The DVD presentation and this study guide can be used together in a variety of religious educational settings. It is designed for use in schools of any level, discussion and Bible study groups, youth or adult social gatherings, and home schooling.

Facilitator Notes

To use this Study Guide and DVD in your instruction you'll need a DVD player, a television, or projector and sound system suitable for everyone participating to see and hear clearly. Each student will need a copy of the student portion of this Study Guide, a Bible, and the Catechism of the Catholic Church.

You may assign selected questions to students as a writing and research assignment, or you can lead a discussion using the questions in this guide.

Students can view the DVD before or during class. If class periods are slightly less than 1-hour, the 55-minute presentation by Dr. Ray can be shown during one class period and then the discussion can take place the next. Or, questions can be given out for research and writing assignments that can be reported-out or handed-in at a future date.

How to Use

The best kind of questions that any teacher can ask are those that force the learner to think critically and make wise decisions based on understanding. A critical step in that learning process is learning to verbalize or write out answers, which reveal to the instructor: (a) the learner's source of information, (b) the process of understanding how that information is categorized, and (c) the process of discernment upon which a decision is made. Fill-in-the blank, multiple-choice and matching questions do none of that. Open-ended discussion and essay questions, facilitated by a well-prepared instructor, do that.

The questions in this guide are structured in three ways:

1. Questions are provided for each major *section* of the program; times of the program are provided beneath each section's title. In a personal or discussion format, one section of the DVD can be played and then stopped for discussion. It is best, however, if the entire DVD is watched without stopping, and then the questions are asked. By watching the program all the way through without stopping, the learner is able to understand the synthesis (or gestalt) of Dr. Ray's presentation and arrive at more accurate conclusions.
2. The amount of an individual's religious education or catechesis is also a factor in how well an individual can answer these questions. It is hoped, therefore, that the questions provided in this study guide will do two things. First, the questions will prompt learners to open up their Bible and Catechism and study. Second, especially with children and teens, the facilitator, instructor, or parent may modify the questions to the level of the particular students. Any suggestions are always welcome.
3. Each section contains three *questions*. The first question asks something specific about the *presentation* and foreshadows the next two questions. The second question relates the program to the *Bible*. The third question relates the topic to the *Catechism of the Catholic Church*.



1. Golfing with Jesus and Moses

(Program Time: 0:00 - 2:32)

1. Dr. Ray tells the story of Jesus, Moses and an Elderly Gentleman golfing. When the Elderly Gentleman hits the "worst shot of the three," what are the four agents of nature that bring about a golfer's miracle?

2. There are many stories in the Bible where it seems that God has made a terrible mistake. In time, however, he uses circumstance and nature to reveal his power and will. Can you recall several of these from the Old and New Testaments?

(Exodus 14:10-15:21; Genesis 3:15; Christ's Passion and Resurrection in the Gospels; John 6; Judges 7-8; Acts 6:8-7:60; Daniel 3; Daniel 6; Acts 9)

3. How does Dr. Ray's golfing story illustrate the way God uses the physical realm (or nature), and even bad events, to give us grace and goodness?

(CCC 312-314, 1127, 1131, 1146-1152)



2. Reasoning Back From Penance

(Program Time: 2:33 - 4:28)

4. Dr. Ray tells a funny story about the first time his wife went to confession after they both returned to the Catholic Church. What was his wife's penance, and what did Dr. Ray tell his wife was his "usual" penance?



3. Non-Catholic Christians

(Program Time: 4:29 - 8:34)

7. Dr. Ray spent 10 years actively involved in Protestantism. What were the three virtues he says that Catholics could learn from some Protestants, and what is the core problem of Protestantism that confused Dr. Ray?

8. Why did Jesus want his followers to be united?

(John 17:11-26)

9. Under what circumstances does the Catechism teach that non-Catholic Christians and Catholics are brothers and sisters in Christ?

(CCC 817-818)



4. Four Confusions, Principles and Marks

(Program Time: 8:35 - 15:57)

10. What four claims of Protestantism confused Dr. Ray, and why did he find these claims illogical?

11. From the story of the Jerusalem Council in Acts 15, what four principles guide the Catholic Church today when clarifying God's truth?

(Acts 15, Galatians 2)

12. According to the Catholic Catechism, what are the four marks of the Church and what do they mean?

(CCC 866-869)



5. Early Witnesses

(Program Time: 15:58 - 27:12)

13. If Dr. Ray were dead and you were reading one of his books but you didn't understand something he wrote, who would you ask about what he meant?¹

14. Of the New Testament writers, who were eyewitnesses to the life of Christ? Who wrote based on another's eyewitness? Who were likely blood relatives of Jesus?

¹ Assuming you don't have a collection of his DVDs or this Study Guide.

Answer Key

1. Dr. Ray tells the story of Jesus, Moses and an Elderly Gentleman golfing. When the Elderly Gentleman hits the "worst shot of the three" what are the four agents of nature that bring about a golfer's miracle?

The Elderly Gentleman's bad shot is aided by four agents of nature: (1) weather (a huge gust of wind), (2) a fish (big carp), (3) a bird (starling), and (4) a mammal (squirrel).

2. There are many stories in the Bible where it seems that God has made a terrible mistake. In time, however, he uses circumstance and nature to reveal his power and will. Can you recall several of these from the Old and New Testaments?

There are many such examples. Here are just a few: (1) When the Children of Israel fled Egypt, Pharaoh and his armies seemed to have the Israelites cornered against the shores of the Red Sea. Their capture or massacre seemed inevitable. But the Israelites walked through the Red Sea on dry land. Moments later Pharaoh's army drowned in the same seabed, revealing God's glory and protection. What looked like the "worst shot" of the day turned out to be a hole-in-one, or several thousand-in-one-hole. (Exodus 14:10-15:21)

(2) When God allowed Satan to tempt Eve, Eve then tempted Adam, and because of their mistakes, sin entered the world, bringing the curse of death upon all mankind. All this certainly looked like the worst shot of history. But God made a promise to Adam and Eve. Out of that promise came the Savior who died once for all mankind, past, present, and future. (Genesis 3:15)

(3) When the Son of God is bruised, whipped, mocked, tortured and killed, it certainly looks again as if God has made the worst shot of all time. The cross upon which Jesus died was dropped into a hole. But holes in the ground don't keep God down, and three days later Jesus came out of another hole. Jesus was the One, and he died for the Whole world. It is a different kind of Whole-in-One. (The Passion and Resurrection of Christ in the Gospels)

(4) One day when Jesus was preaching to thousands, it came time for lunch. So engrossed was the throng with Christ that no one had brought any food to eat, except for one boy. How could an all knowing God lead thousands into the wilderness without providing them food and water? At least that is what the disciples probably wondered. But in this seeming mistake was revealed the glory of God and a foreshadowing of The Eucharist. It looked like bread and fish, it smelled like bread and fish, and it tasted like bread and fish. Yet five barley loaves and two fish did feed the multitude, because the food was consecrated and its substance changed. (John 6)

You may also have considered how Dr. Ray's golf story illustrates other Bible stories, including:

- (5) The story of Gideon and his army of 300 against an enemy of tens of thousands. (Judges 7-8)
- (6) David cornered in a cave (a hole) by King Saul. (1 Samuel 24)
- (7) Shadrach, Meshach, and Abednego who refuse to bow to King Nebuchadnezzar's statue and are thrown in a fiery hole. (Daniel 3)
- (8) Daniel, who, for praying to God, is thrown to the lions through a hole-in-the ground by King Darius the Mede. (Daniel 6)
- (9) The stoning of Stephen. (Acts 6:8-7:60)
- (10) The ordaining by God of Saul (St. Paul), one of Christianity's more ardent persecutors. (Acts 9)

3. How does Dr. Ray's golfing story illustrate the way God uses the physical realm (or nature), and even bad events, to give us grace and goodness?

Dr. Ray's joke about golfing with Jesus reveals that God uses our physical surroundings to give us his natural (or actual) grace in miraculous ways. that lead to our salvation. "Grace is favor, the free and undeserved help that God gives us."² Dr. Ray's story illustrates that even though we don't deserve a hole-in-one, often grace comes from our natural, physical, and visible surroundings.

First, just as the wind, fish, bird, and squirrel are not only part of nature but their actions in the story served a miraculous purpose. Likewise, everything in nature is given to us to serve a miraculous purpose—our obedience to Christ. The air we breathe, the food we eat, and the miraculous mechanisms that make our bodies work are all examples of God's actual grace. With every breath we take we demonstrate God's grace.

Second, just as the Elderly Man used nature to shoot a hole-in-one, so, too, the physical signs of the sacraments of the Church can bring to us God's supernatural and sanctifying grace. (CCC 1127, 1131, 1146-1152)

Third, there are often events in our life that seem bad to us—like a terrible golf shot that dribbles down the fairway and rolls into the water. Sometimes we blame God and think he has made a mistake. But the church teaches us that Paul's claim to the Romans is accurate: "We know that in everything God works for good for those who love him." (Romans 8:28) The Church teaches that God is the master of the physical world and that His Providence is often misunderstood. For the Christian, God always brings good out of bad. (CCC 312-314)

² CCC 1996.

4. Dr. Ray tells a funny story about the first time his wife went to confession after they both returned to the Catholic Church. What was his wife's penance, and what did Dr. Ray tell his wife was his "usual" penance?

According to Dr. Ray's exaggerated story, his wife's penance was to pray the Rosary -- with the Stations of the Cross at every bead. Dr. Ray told his wife that his usual penance was half a Sign-of-the-Cross -- sometimes a quarter.

5. It is only through God's power and the Holy Spirit that sins can be forgiven. But to whom does the Bible tell us to confess our sins? Use both Old and New Testament examples.

In the Old Testament, if a person sinned, he had to present himself to a priest, along with a sin or guilt offering, a sacrifice. The priest then interceded to God on behalf of the person. The descriptions of these God mandated rituals can be found Leviticus 1-7.

In the New Testament, Jesus breathes the Holy Spirit upon the Apostles, he declares: "Whose sins you forgive are forgiven them, and whose sins you retain are retained." He is ordaining them as priests to administer the New Covenant, just as the Jewish priests administered the Old Covenant. (John 20:22-23 & Matthew 18:18; c.f. Genesis 2:7)

The Apostles interpreted this gift from Christ as the Sacrament of Reconciliation (or what is commonly called Confession) and passed it down through the ages. This can be seen in several New Testament passages.

a. To the Christians at Corinth, St. Paul describes how the power to forgive sin is something given by God to men, for the reconciliation of men to God. He writes: "...this is from God, who...has given us the ministry of reconciliation...reconciling the world to himself in Christ, not counting their trespasses...and entrusting to us the message of reconciliation. So we are ambassadors for Christ." (2 Corinthians 5:11-21)

b. St. Matthew writes that God, through Jesus, gave selected men the authority to forgive sin. The Gospel of St. Matthew tells how Jesus healed a paralyzed man, saying to him: "Your sins are forgiven." This angered the religious leaders, no mere man, as they saw it, had the power to forgive sins. To prove his authority Jesus told the man, "Rise, pick up your stretcher, and go home." The man did just that.

Then Matthew writes something that goes far beyond that single event and reinforces the authority that he and others like him had a generation after Christ left earth: "...the crowds...were struck with awe and glorified God who had given such authority to human beings." Notice Matthew did not write that the power of physical and spiritual healing was given only to Christ. Even Evangelical translations of the Bible make this clear. For instance, the New International Version (Zondervan Publishing) says "[The crowd] praised God, who had given such authority to men." (Matthew 9:1-8)

c. Matthew conclusion is further confirmed when St. James makes the explicit point that not only should we forgive one another our sins, but that the prayers of the presbyters have the power to heal and also to forgive sins. "...and the prayer of faith will save the sick person.... If he has committed any sins, he will be forgiven." (James 5:13-20)

6. Penance is normally thought of as something we do in the physical world. But where must penance first occur according to the Catechism of the Catholic Church? In what ways can penance then be expressed in the visible realm?

The Catechism teaches that "Interior Penance," must first arise, before our visible acts of penance are meaningful. Our hearts must initially be turned away from sin and toward God. (CCC 1430-1433)

The Catechism says that outward penance comes in three forms: "*fasting, prayer, and almsgiving.*" Within those three categories the outward expressions of penance are almost limitless. Here is a short list.

Some Expressions of Penance

- | | |
|---|---|
| ▪ Efforts at reconciliation | ▪ Admission of faults |
| ▪ Tears of repentance | ▪ Acceptance of suffering |
| ▪ Concern for the salvation of others | ▪ Taking up persecution for the sake of righteousness |
| ▪ Practice of charity | ▪ Reading Sacred Scripture |
| ▪ Concern for the poor | ▪ Praying the Liturgy of the Hours |
| ▪ Exercise and defense of justice and what is right | ▪ Sincere acts of worship or devotion |

For a thorough discussion consult CCC 1434-1439.

7. Dr. Ray spent 10 years actively involved in Protestantism. What were the three virtues he says that Catholics could learn from some Protestants, and what is the core problem of Protestantism that confused Dr. Ray?

Dr. Ray says that, from Protestants, Catholics could learn much from "some of their (1) holiness,...(2) fervor, and...(3) love for our Lord."

Dr. Ray was confused by how the various Protestant churches claimed to be guided by the same Holy Spirit in their interpretation of Scripture, but then disagreed over what that same Holy Spirit was telling them to be true. So significant are the disagreements that, in America, Protestants are divided into over 30,000 different denominations and independent churches.

8. Why did Jesus want his followers to be united?

Jesus prayed long and hard for his followers to be united. He knew, and told his father, that only if his followers were united in one mind, just as Jesus and the Father are one, would the world believe that Jesus was sent by God. When Christians disagree on matters of faith they demonstrate to the non-Christian world that, even though Christians claim to know what is true, their lack of solidarity proves otherwise. (John 17:11-26)

9. Under what circumstances does the Catechism teach that non-Catholic Christians and Catholics are brothers and sisters in Christ?

Where there is unfaithfulness to the teachings of Jesus Christ there is sin, and often such sin causes "division, schisms, heresies, and disputes" which have resulted in the separation of Christians. Where there is virtue there is unity and harmony "from which arise the one heart and one soul of all believers." (CCC 817)

The next paragraph in the Catechism elaborates:

However, one cannot charge with the sin of the separation those who at present are born into these communities [that resulted from such separation] and in them are brought up in the faith of Christ, and the Catholic Church accepts them with respect and affection as brothers. . . . All who have been justified by faith in Baptism are incorporated into Christ; they therefore have a right to be called Christians, and with good reason are accepted as brothers in the Lord by the children of the Catholic Church." (CCC 818)

10. What four claims of Protestantism confused Dr. Ray, and why did he find these claims illogical?

Claim No. 1: Protestants claim that through the guidance of the Holy Spirit, the Bible leads them to the truth of Jesus' teachings.

This confused Dr. Ray because there are many different Protestant churches, all claiming the same way of knowing truth, yet all coming to different conclusions about what Jesus taught.

Claim No. 2: Protestants claim that the Bible is the sole source of what Christians should believe.

This confused Dr. Ray because the Bible itself does not require Christians to believe that the Bible is the sole source of truth. The Bible does claim to be a God given source of truth, but not God's only source.

Claim No. 3: Protestants claim that they agree on the basics (or the essentials) of Christianity, and disagree only on the non-essentials.

This confused Dr. Ray for two reasons. One, determining what the basics are is a basic. However, there is no Protestant authority to determine what those basics are.

Two, Dr. Ray surmised that most Christians would agree that the basics should include:

(a) *Salvation*—How is a person saved from sin? Is a person justified by faith alone, or faith plus works? Can you lose your salvation?

(b) *Sanctity of life*—Is abortion right or wrong? Does life begin at conception or not?

(c) *Baptism*—Is baptism required for salvation? Should infants be baptized or not? Is baptism valid only through immersion or is sprinkling sufficient?

(d) *The Eucharist*—Is The Eucharist the body, soul, and divinity of Christ, or is it a memorial meal to be celebrated once every 3 or 4 months?

On each of these basic issues Dr. Ray discovered basic disagreements among different Protestant faiths.

Claim No. 4: Protestants claim that if a Christian hears two Protestant teachers disagree on a matter of faith or morals, the Christian, no matter how new or immature in the faith, can determine which teacher is right by discerning who is more Godly.

Even though Dr. Ray listened to many Bible teachers at churches, on the radio and elsewhere, he had no way to know who was more holy or Godly. And yet to discern who was right, he needed to do that which he found impossible.

11. From the story of the Jerusalem Council in Acts 15, what four principles guide the Catholic Church today when clarifying God's truth?

When there were doctrinal disagreements or difficulties, the Apostles held what is today called an ecumenical council, where they debated, prayed, and shared experiences about the issue, while all the time trusting the Holy Spirit to lead them to a common and true understanding of God's will. We have a good record of one such council in Acts 15—the Council of Jerusalem. The result was unity of belief throughout the Christian world. (Acts 15, c.f. Galatians 2)

When there is a need to decide what Christians should believe and do, this story in Acts establishes four principles that the Church has followed since then.

1. A Central Authority. Determining truth in a local church, without the confirmation of a central authority is rejected; and those that teach without the Church's authority are reprimanded.

Notice that to resolve the doctrinal issue Paul and Barnabas go to Jerusalem where the Apostles and doctrinal authority resided. And, at the end of the council meeting, the leaders from Jerusalem chastise those who went out without the council's mandate.

2. Sources of Evidence. Determining truth based entirely on Scripture is rejected. Scripture cannot be contradicted and should affirm the decision. Debate, including presenting evidence of visions and experiences, is encouraged.

In the Jerusalem council the Scriptural mandate, the Mosaic Law, that required circumcision is rejected, in favor of what the Holy Spirit was teaching the leaders. James then quotes a prophecy from Amos about how God will call the Gentiles.

3. Infallibility of Holy Spirit's Leading. Throughout this process the participants trust the Holy Spirit to lead them to all truth.

Remarkably, Peter, who in Galatians 2 favored circumcision, in Acts 15 listens carefully and then stands to proclaim the will of the Holy Spirit, which is later written into a letter: "It seemed good to the Holy Spirit and to us..."

4. Letters. When a decision made, a letter is written, and representatives are sent out from the central Church to the local churches to inform them of the truth and what they should do.

Today there are many ways of informing the faithful about council decisions. Catechisms are compiled, and letters (or encyclicals) are written and delivered to the faithful around the world. There are also many other documents (e.g. Apostolic Exhortations) that use modern printing and communication methods such as the Internet.

12. According to the Catholic Catechism, what are the four marks of the Church and what do they mean?

There are four marks or characteristics of the Church that are inseparably linked with each other. The Church is to be ONE, HOLY, CATHOLIC, and APOSTOLIC.

ONE means unity without division.

The Church is **One**. She acknowledges one Lord, confesses one faith, is born of one Baptism, forms only one Body, is given life by the one Spirit, for the sake of one hope (cf. Eph 4:3-5), at whose fulfillment all divisions will be overcome. (CCC 866)

HOLY means separated from evil.

The Church is holy: the Most Holy God is her author; Christ, her bridegroom, gave himself up to make her holy; the Spirit of holiness gives her life. Since she still includes sinners, she is "the sinless one made up of sinners." Her holiness shines in the saints; in Mary she is already all-holy. (CCC 867)

CATHOLIC means universal and total.

The Church is catholic: she proclaims the fullness of the faith. She bears in herself and administers the totality of the means of salvation. She is sent out to all peoples. She speaks to all men. She encompasses all times. She is "missionary of her very nature." (CCC 868)

APOSTOLIC means infallible and indestructible.

The Church is apostolic. She is built on a lasting foundation: "the twelve apostles of the Lamb" (Rev 21:14). She is indestructible (cf. Mt 16:18). She is upheld infallibly in the truth: Christ governs her through Peter and the other apostles, who are present in their successors, the Pope and the college of bishops." (CCC 869)

13. If Dr. Ray were dead and you were reading one of his books but you didn't understand something he wrote, who would you ask about what he meant?³

You'd ask someone who lived at the same time and who was familiar with Dr. Ray and his teachings. Your best option would be to ask someone who was an eyewitness to his life and who was familiar with his teachings.

You could also ask his wife. He says, "She'd tell you what I meant whether I meant it or not."

14. Of the New Testament writers, who were eyewitnesses to the life of Christ? Who wrote based on another's eyewitness? Who were likely blood relatives of Jesus?

First hand witnesses to Christ's life were: Matthew, Mark, John, Peter, James, and Jude. Second hand witnesses were: Luke and Paul.

James and Jude were likely blood relatives of Jesus, but not likely apostles.

There were no writers of the New Testament who were more than one person removed from knowing Jesus. We have no certain knowledge of who wrote Hebrews.

³ Assuming you don't have a collection of his DVDs or this Study Guide.

15. The Catholic Church, through the guidance of the Holy Spirit, cites many writers from the time of the early church to help in the interpretation of the Word of God found in the Bible and Sacred Traditions. How many writers prior to 400 AD does the Catechism cite that you can name?

Here is a complete list of "Ecclesiastical Writers" that the Catechism references from the first 400 years of the Church. There are 26 of them, which are accorded over 460 citations. Some of the individuals like Ignatius of Antioch knew at least one of the Apostles (e.g. John, some say for 40 years).

Ambrose, St. (d. 397)	Gregory of Nazianzus, St. (d. 389)
Aristides (d. circa mid-100)	Gregory of Nyssa, St. (d. 385)
Athanasius of Alexandria, St. (d. 373) ⁴	Hemas (circa 100-200)
Augustine, St. (d. 371)	Hilary of Poitiers, St. (d. 368)
Barnabas (St. Paul companion, d. unknown)	Hippolytus of Rome, St. (d. 236)
Basil of Caesaria in Cappadocia, St. (d. 379)	Ignatius of Antioch, St. (d. 98-117)
Clement of Alexandria (d. 215)	Irenaeus of Lyons (d. circa 200)
Clement of Rome, St. (d. circa 200)	Justin, St. (d. 165)
Cyprian of Carthage, St. (d. late 200s)	Origen (of Caesarea?) (d. 253-254)
Cyril of Jerusalem, St. (d. 386)	Prosper of Aquitaine (d. circa 460)
Didache Catechism (unknown) (d. circa 100)	Tertullian (d. 160)
Egeria (?) (d. late 300s)	Theophilus of Antioch, St. (d. 170)
Evagrius Ponticus (d. 399)	

The above citations are dwarfed by the number of the Catechism's citations from the Bible, which are over 2,500 from 40 of the 46 O.T. books, and all of the 27 N.T. books, including nearly every verse of the Gospels. The O.T. books not cited are: Ruth, 1 Maccabees, Obadiah, Nahum, Habakkuk, and Haggai.

⁴ dates from <http://www.newadvent.org/cathen>

16. Dr. Ray claims that a principle argument some Protestants and most Evangelicals give to deny the Real Presence of Christ in the Eucharist is that their physical senses tell them it's just bread and wine. What two examples does Dr. Ray give that suggest we cannot trust our senses about physical reality?

In the *WHY BE CATHOLIC?* DVD, Dr. Ray gave a big man from the audience a quarter and asked him to bend it. The man couldn't because it was too hard and solid. Dr. Ray then told him that the atoms in the quarter were mostly empty space, and if all the space were removed we'd not be able to see the substance that was left. Yet our eyes told us the quarter was solid.

Next, Dr. Ray dropped the quarter on the stage. The man agreed with Dr. Ray that the quarter was "just sitting there" and not moving. Dr. Ray explained how some of the sub-atomic parts of the atoms that made-up the quarter were moving at speeds nearing the speed of light, 186,000 miles per second. Which is again is not what our eyes tell us.

Finally, Dr. Ray asked when the Second Person of the Trinity became man. Christians agree that it was at Jesus' conception, when he was but a single cell in Mary's womb. If, however, we were to examine that embryo in Mary's womb under a microscope, Dr. Ray told us that we would not be able to discern that the dividing cells were actually God. Our eyes could not reveal the real substance of the embryo.

Likewise, to many people of Jesus time, He was just the son of Joseph, the carpenter—Jesus was not God -- at least that's what their eyes told them.

17. What events in the Gospel of John, which are similar to the Catholic celebration of the Eucharist, defied the sensory experience of the eyewitnesses.

In John chapter 6 a huge crowd of 5,000 men, not counting women and children, were hungry, and the only food available was a young boy's lunch of five barley loaves and two fish. Jesus takes this seemingly insignificant offering, blesses it, and tells the disciples to distribute it. Not only did this small gift blessed by our high priest feed the multitude, but after everyone had eaten their fill, the Apostles collected 12 baskets of left-over barley loaf fragments.

The loaves and fish were not only nourishment as real food, but also as supernatural food, to multiply like they did. When the people placed that food into their mouths it tasted like they expected it to taste. Their senses probably could not identify anything unusual about it. (What does "supernatural" taste like, anyhow?) But there was something spectacularly different about this bread and fish. Its substance was changed.

Notice how St. John sets up the story. He describes the components of the Catholic celebration of the Eucharist, and provides a backdrop for the Bread of Life discourse that follows a few verses later.

- A small gift of food is brought from the people to the priest.
- The priest takes the food and blesses it.
- Something supernatural happens to the food beyond the ability of our senses to detect. Its inherent substance is changed.
- The priest divides the food and gives it to his ministers to distribute to the people.
- The people eat and are nourished physically and spiritually.
- The leftovers are collected and saved for future use.
- Only the bread (or hosts) is collected. The fish (or cup) is fully consumed.

Most scholars agree that St John did not write his Gospel until the mid 90s AD, some 60 years after Jesus multiplied the loaves and fish. By that time the Church had flourished, dispersed, and was regularly meeting for worship, a worship that John could see was foreshadowed the Bread of Life discourse later on.

A second event that John describes in chapter 6 is Jesus walking on the water in the Sea of Galilee in the middle of a storm. When the disciples take Jesus into their boat, suddenly the boat is on the far shore where they were headed. What did the disciples' senses tell the disciples? What actually happened? Could the disciples trust their senses in the presence of God's power? Can we trust our senses in the presence of The Eucharist?

One final question: What were the disciples in John 6:66 trusting in?

18. What does Christianity ask Christians to believe on faith without their senses experiencing it?

Christianity is based significantly on what cannot be experienced by our physical senses.

First, doctrine comes from stories that are handed down by men whose eyewitness accounts of certain events we trust as true. We cannot physically perceive them because we are removed by time. But we believe our faith is true because we trust historical evidence.

Second, our faith embraces a great many beliefs expressed in the Apostles' and Nicene Creeds that no man, alive on earth, has ever experienced with their physical senses outside of a mystical vision. These include:

- God the Father Almighty
- The Life, Death and Resurrection of Jesus Christ, including his virgin birth, and his decent into hell
- The Holy Spirit
- The forgiveness of sins
- The Resurrection of the Dead
- The Communion of Saints

- Eternal Life
- The Trinity
- Angels
- The dual nature of Jesus Christ—fully human and fully divine
- Hell
- Heaven
- Purgatory
- The Heavenly crowd of witnesses from Hebrews 12:1
- The Apocalypse and the Judgment to Come

Considering the above, believing that Jesus is supernaturally, sacramentally, and actually present in The Eucharist is not a great leap of faith. (CCC 26-197, 1373-1381)

19. What about Pope Paul VI's 1968 Encyclical Letter *On Human Life (Humanae Vitae)* convinced Dr. Ray that the Catholic Church is the Church that Jesus established and is still God's guardian of truth?

Dr. Ray considered himself a "seeker of the truth." Regardless of where truth led him, Dr. Ray was determined to go there, whether or not he liked it.

He reasoned that because Jesus Christ is the same yesterday, today, and forever; therefore, the moral code upon which Christianity is based cannot change over time.

Dr. Ray also discovered that at the time of the Protestant Reformation all Christian denominations considered contraception, divorce, abortion, and a homosexual lifestyle to be grave moral evils. Over the centuries those beliefs changed as various Protestant denominations allowed divorce and remarriage (even though many thought divorce was still wrong). To a lesser extent some non-Catholic Churches have even accepted abortion and homosexuality. What's more, up until 1930, all Christian churches said that contraception was a great moral evil.

The 1930 date is significant. It was in the immediate preceding years that Margaret Sanger lobbied the U.S. public with her case for birth control.⁵ In the 1950's she raised \$150,000 to fund the oral contraceptive pill's development, which allowed the pill's introduction to the U.S. in the early 1960's.

Dr. Ray recounts how Pope Paul VI argues in his 1968 letter that artificial contraception would encourage the sexual revolution that by then was underway with the pill readily available and the consequence of sex (e.g. children and the accompanying responsibility) seemingly avoided. The slide toward increased

⁵ *The Case for Birth Control* by Margaret Sanger. First published in the *Woman Citizen*, Vol. 8, February 23, 1924, pages 17-18.

immorality and sin would deepen—abortion would skyrocket, and women would be degraded and used for the enjoyment of men. In short, the pill (through its marginalization of human dignity and the reduction of respect for children) would unleash all kinds of moral problems against the family and society. (HV, 17)

Dr. Ray realized that what the Pope said had come true.

Pope Paul VI, at first vilified for not accepting the advice of modern day experts to make the pill morally acceptable, had chosen instead to reaffirm the teachings of the historic church, which had been declared frequently over the centuries. Those teachings state that any intent to interrupt the procreative act already begun, and this includes sterilization or anything that renders procreation impossible, is a moral wrong. (HV, 14)

Paul VI writes, "Of such laws the Church was not the author, nor consequently can she be their arbiter, she is only their depositary and their interpreter." (HV, 18)

Dr. Ray says, The Catholic Church makes a wild statement if it is not true: God himself will protect the Church from teaching error. If the Church can make an error then how can the people know what to true?

As Dr. Ray noticed, in the Protestant and even in some Eastern Orthodox churches, moral teachings have changed. Where before 1930 all Christian Churches rejected contraception as a great moral evil, today it is accepted by nearly all Christian Churches.

For Dr. Ray, it seemed that "the church established by Christ would be the one still holding to historical morality." And only the Catholic Church had demonstrated a consistent moral teaching that could be traced back to the Apostles.

That was enough for Dr. Ray.

20. In *Humanae Vitae* what grave consequences did Pope Paul VI predict would occur with society's embrace of artificial birth control?

A "wide and easy road" would be opened up towards:

- Infidelity in marriage (adultery and pornography)
- Sexual promiscuity among the young (sex outside of marriage)
- Loss of respect for women..."considering her as a mere instrument of selfish enjoyment" (prostitution and pornography)
- Government enforcement of preventing births (legalized abortion & forced abortion, c.f. China)

(*Humanae Vitae*, 17)

While the morality of artificial methods to regulate births may not be understood by some as an intrinsic evil, the consequences predicted by Paul VI are easily understood. The story that Dr. Ray recounts proves the Holy Spirit's infallible

protection of the Catholic Church by not allowing her to err in matters of moral truth.

The consequences of contraception don't just affect society as a whole. They significantly affect the love relationships of individual families, particularly spouses.

The Church teaches that the conjugal act (sexual intercourse) preserves the fullness of true love between a husband and wife only when the unitive meaning (sexual union) and the procreative meaning (openness to having a child) are preserved in the one act. This inseparable connection is established by God and orients the husband and wife toward their highest calling—parenthood. Keeping these two meanings always together strengthens the married couple's love for each other. Thus, they allow Providence to direct their lives through sacrifice, discipline, and children. The marriage partnership is strengthened and the couple's love for God deepens.

When one or both of the spouses interrupt this God ordained unity, through artificial contraception, the unity is destroyed. They reject God's design for their marriage, and the fruit of their marriage—children.

When couples choose to direct their own lives in this critical part of their relationship, they replace God's will with their own selfish will.

Being selfless is always higher in God's plan for our lives than being selfish. And being open to bearing and rearing children demands selflessness, a great virtue. But selfishly pursuing the pleasure of sex without an openness to giving oneself to the life and nurturing of our spouse or children, is self-centered and destructive to the marriage.

21. According to Dr. Ray Guarendi, what is the only reason to be a Catholic?

Because it is true.

"That is the only reason.... All other reasons come from that."

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