

WHAT CATHOLICS REALLY BELIEVE

DR. RAY GUARENDI
REV. KEVIN FETE

DVD STUDY GUIDE QUESTIONS & WORKBOOK

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Repairing the Breach in Christianity through the Exploration of Faith, Values, & History

The DVD series and Study Guide & Workbook are dedicated to the late

Father Kevin Fete

(1957-2006)

a great pastor, friend, confessor, and defender of the Catholic faith.

Fr. Fete died July 23, 2006 from metastasized cancer of the kidney while in the ministry of Little Flower parish in Canton, Ohio.



Dr. Ray Guarendi & Fr. Kevin Fete's *What Catholics Really Believe?* STUDY GUIDE.

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Scripture quotes taken from Answers are based, referenced, and occasionally quoted from *The Holy Bible Revised Standard Version* and the *Catechism of the Catholic Church*, Second Edition, English translation, 1997, internally referenced as "CCC".

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ERRATA

It is the desire of the author and publisher that this study guide be faithful to the magisterial teaching of the Catholic Church. Errors and corrections should be reported to: StudyGuide@NinevehsCrossing.com. Please note which study guide and on what page your comments refer.

Here is a list of errors-of-fact in the first release of the actual DVD series (not the Study Guide) that will be corrected in the second.

Program 1: Jesus - Time 19:30

In the on-screen Scripture, word "latter" is misspelled.

Program 5: Eucharist II - Time 11:31

The space between the "T" and "his" in the on-screen quote should be closed up.

Program 8: Confession - Time 20:38

The on-screen word "MEDINOLA" should be spelled "METANOIA"

Program 9: Mary Part 1 - Time 6:09

Fr. Fete off-handedly remarks that the story of Elizabeth is in Luke 2. It is in Luke 1 verses 39 and following.

Program 9: Mary Part 1 - Time 18:04

The on screen title is misspelled. It should be "CO-REDEMPTORIST."

Program 9: Mary Part 1 - Time 23:14

The on-screen reference for the scripture should be John 19:27.

Program 9: Mary Part 1 - Time 12:38

The quotation mark at the end of the John 20:21-23 passage is missing.

Program 11: St. Peter - Time 3:52

Dr. Ray asks Fr. Fete "Who did the Lord first appeared to after the Resurrection?"
The question should have been phrased: "Who was the first Apostle to enter Jesus' tomb after the resurrection?"

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INTRODUCTION

This particular study guide was designed for use with Dr. Ray Guarendi & Fr. Kevin Fete's *What Catholics Really Believe* DVD series 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.

The questions are ordered by the title of each DVD program, and then by the Non-Catholic Objections to Catholicism in the order discussed on the DVD. Answers to the questions can be found by watching the DVD, studying the passages of the Bible and the Catechism of the Catholic Church as referenced below each question, and occasionally some independent research will be required, which with the Internet is very easy and productive. Places to check first on the Internet include the Catholic Encyclopedia, the Vatican website, Bible Search Engines, and the Catechism of the Catholic Church. The hardback edition of the Catechism includes a Glossary of terms and other helpful indexes such as a Bible cross reference.

Please send your suggestions to StudyGuides@Nineveh'sCrossing.com or write to us at 43635 Cottisford Rd., Northville, MI 48167-8946. 1-877-606-1370

EPISODE 1 JESUS

Objection to Catholicism

A - Catholics do not give Jesus the titles he deserves.

1. How does Fr. Kevin describe who Jesus is?

2. What titles does Catholic teaching give to Jesus?
(CCC 430-455)

3. Who do Catholics confess that Jesus is?
(CCC 184 Nicene Creed, 422-429)

Objection to Catholicism

B - The Catholic Church does not teach that to be "saved" a person has to be "born again" and have a "personal relationship" with Jesus Christ.

4. Why do Catholics typically not refer to themselves as being "born again" or to Jesus as their "personal" savior?

5. If we are going to call Jesus our friend, what does Jesus require of us?
(John 15:14-15)(CCC 2347)

Objection to Catholicism

C - *There are no "altar calls" during a Catholic Church service for people to accept Jesus as their Lord and Savior.*

6. What is an "altar call" in An Evangelical Protestant service?
(Research)

7. Do Catholics have altar calls?
(CCC 1182, 1383)

Objection to Catholicism

D - *"I was raised in the Catholic Church and went to 12 years of Catholic School and never heard the name of Jesus once."*

8. How many times in a recent Mass did Dr. Ray count the name of Jesus as mentioned as Savior, Son of God, Lord, Redeemer, and Savior of the World?
(CCC 790, 1345-1355. Study the Liturgy of the Eucharistic, which can be found in every issue of *The Magnificat*.)

Objection to Catholicism

E - *Catholics don't believe that Jesus rose from the dead because, in their churches, Jesus is still on the cross.*

9. Why do Catholics use crucifixes, and not empty crosses, in their churches; don't they believe that Jesus rose from the dead?
(1 Corinthians 1:23)(CCC 272, 617, 638-658, 769, 1505, 1741)

Objection to Catholicism

F - Catholics do not know with absolute certainty that they will go to heaven when they die. The Bible teaches us that we can know for sure.

10. In each Bible passage that follows, what is the promise of salvation and what is the condition of that eternal salvation? Do any of these verses guarantee the absolute assurance of a person's entry into heaven?

(Matthew 25:31-46, Luke 21:17, 19, John 1:12, John 5:24, John 10:27-29, John 20:31, Acts 1:25, Hebrews 6:4-19, 2 Peter 2:21, 1 John 5:11-12)

11. What do Catholics really believe about their assurance of salvation?
(CCC 107, 112, 134, 679, 682, 1033, 2443-2449)

12. What can the Catholic say about his relationship with Christ if he or she wants assurance, joy, and peace?
(CCC 2012-2029)

Objection to Catholicism

G - I've got to get out of the church that makes me feel guilty; I can't go on living wondering every four seconds if I've committed a serious sin or not, and wondering if I'm saved or not.

13. What is good about guilt?
(Research)(CCC 1776-1802)

14. What is a covenant?
(Research)

EPISODE 2

BIBLE

Objection to Catholicism

A - The Catholic Church does not let Catholics read the Bible for themselves.

1. What does Scripture say about itself?
(2 Timothy 3:16-17)

2. What does the Catholic Church teach about reading and studying the Bible?
(CCC 133)

3. While the Church encourages Christians to read the Bible and study it, what does the Church caution?
(CCC 119, 2653)

4. What evidence do Fr. Kevin and Dr. Ray provide that indicates that the Bible can be misinterpreted without the single infallible authority?

Objection to Catholicism

B - The Catholic Church thinks it is above the authority of the Bible

5. Can the Church teach anything that is contrary to Scripture?
(CCC 86, 101-141)

Objection to Catholicism

C - The Catholic Church doesn't let its members interpret the Bible.

6. What Scriptures imply that the Church and its councils, and not individuals, should be the final arbitrators of how Scripture should be interpreted?
(Matthew 16:19, John 16:12-13, Acts 15, 2 Peter 1:19-21)

7. What does the Catholic Church teach about the interpretation of Scripture?
(CCC 106-119)

8. How does Jesus give explicit authority to the Apostles to teach?
(Luke 10:16, Matthew 16:18-19)

Objection to Catholicism

D - Throughout Church history Christians relied only on the Bible for doctrine, not on the Church.

9. When and by whom was the Canon of Sacred Scripture first determined and affirmed?
(Research)

10. What is the model for how a Church council should operate?
(Acts 15)

11. Explain how Acts 15 and the story of what happened in the Jerusalem Council demonstrates that Church teaching does not come from the Bible alone.

12. Explain how Genesis 17:1-14 and the result of the Jerusalem Council (Acts 15) demonstrate that doctrine does not come from the Bible alone.

Objection to Catholicism

E - The Catholics have added a lot of traditions that are not in the Bible. They have added things to Christianity like barnacles on the hull of a ship that need to be scraped off.

13. In Mark 7:5-7 Jesus draws a distinction between the traditions of men and what else? What is it that Jesus is most concerned with?

14. What is the difference between the traditions of men and Sacred Traditions of God?
(CCC 74-100)

15. List several traditions that all Christians accept that are not in the Bible.

16. How does the Bible explicitly state that we should accept Sacred Traditions in addition to written traditions?

(John 21:25, 2 Thessalonians 2:15)

Objection to Catholicism

F - Catholicism has changed what the Bible teaches.

17. Does the Catholic Church teach anything that is contrary to Scripture?
(CCC 78-87)

18. The Church claims that it has not declared any doctrine that was not believed as true during the time of the Apostles; but how does the Church keep Christianity relevant to the modern day?
(CCC 53, 66-67, 69, 73, 76)

EPISODE 3

SCRIPTURE & TRADITION

Objection to Catholicism

A - Catholicism is not based on the Bible because many Catholics who have attended Mass for most of their lives are not familiar with Scripture.

1. If Catholics attended only Sunday Mass, how long would it take them to hear the core or the essence of the whole Bible?

2. If Catholics attended Sunday Mass AND daily Mass, how long before they would hear the core or the essence of the whole Bible?

3. What could some of the reasons be that Catholics are unaware of the Scripture that they are exposed to in the Mass throughout their lives?

Objection to Catholicism

B - Catholics have changed the Bible and, in fact, have added seven books to the Old Testament, along with other non-inspired sections known as the Apocrypha.

4. How long after the beginning the Church (at Pentecost) were the first New Testament Scriptures written, and what were they?

5. When was the New Testament canon of Scripture first collected together and declared inspired and inerrant?

6. When did the Catholic Church proclaim the canon of Scripture to be closed?

7. How many books in the Catholic Bible vs. the Protestant Bible?

8. The books included in the Catholic Old Testament that are not in the Protestant Old Testament are called the *Apocrypha* by many Protestants. What do Catholics call these books?

9. According to Dr. Ray, in what years did various councils and popes authenticate the canon of Scripture that included these seven books?

10. When does the Church find it necessary to define a teaching as doctrine?

11. When the Holy Spirit inspired the Church to declare what books were in the Bible, did the Holy Spirit get the canon of the New Testament right and the Old Testament wrong? Why or why not?

Objection to Catholicism

C - The only traditions that should be part of Christian doctrine are those explained in the Bible. Catholics have doctrines that are based on traditions that are not in the Bible.

12. There are two kinds of traditions in Catholic understanding. What are they, and in regards to the Holy Spirit's involvement, how are they different?

13. What traditions not explained in the Bible do Protestants believe?

14. Quote three writings from the Early Church Fathers who write about the importance of Sacred Tradition in order to understand Christianity.

15. What New Testament Bible passages support the importance traditions played in passing down a correct understanding of Christianity?

16. What New Testament Bible passages refer to Old Testament traditions that are not found in the Old Testament?

17. Who protects the truth and authenticity of the Church's teachings and the Bible's interpretation?

Objection to Catholicism

D - The Catholic Church has changed many of its teachings and beliefs just like Protestants from one denomination to another have changed beliefs.

18. Why has Catholic doctrine, law, practice or devotions changed over the centuries?

19. What are some ways for anyone to discover if distinctly Catholic or distinctly Protestant doctrine was taught in the first century of the Church?

20. Since the pope is infallible in certain situations, does he have the authority to change a doctrine that has been taught by the Church in previous years?

EPISODE 4
EUCCHARIST I
LOGICAL & EARLY CHURCH EVIDENCE

Objection to Catholicism

A - Catholics cannot really believe that the bread and wine taken in communion are truly the body of Jesus Christ; our physical senses tell us that it's flour and wine.

1. Physical objects that appear solid are mostly composed of what?

2. Describe the motion of physical objects that appear to be still?

3. How fast are parts of the atoms in a still object actually moving?

4. Do our physical senses give us an accurate or an inaccurate understanding of an object's actual nature?

5. How do Dr. Guarendi and Dr. Richard's explanation of the laws of physics and our observations of a physical object apply to our understanding of the nature of The Eucharist?

6. If our physical senses are incapable of accurately describing a natural object, by what can we accurately describe a supernatural object?

7. The elementary, fundamental substance of physical objects are atoms and their particles; what does the Church claim is the elementary, fundamental substance of the Eucharist?

Objection to Catholicism

B - Jesus was not God because he did not look like God. He looked just like man.

8. If we could have looked through a microscope at the embryo of Jesus Christ in Mary's womb, would our senses have perceived God or just a human cell reproducing? Why?

9. When Jesus was a man did people generally see a man, or did they recognize God? Why?

10. What prevents humans from recognizing God in any form, such as Jesus the Man, or Jesus in the Eucharist?

11. If we cannot use our senses to determine if something is God or not, what can we use? Why?

12. What is wrong with using natural law to explain the “super” natural?

Objection to Catholicism

C - The Eucharist is just a memorial or symbolic meal. That it is the real body and blood of Christ, is something made up by the Catholic Church over the centuries.

13. Explain how John 6 refutes this objection?

14. How do the writings of the Early Church Fathers refute this objection?
(Research the writings of St. John Chrysostom, Ignatius of Antioch, Irenaeus, Justin Martyr, and St. Augustine)

15. When Christ says "I will be with you always, even until the end of the world," why do Catholics believe this promise to be the literal physical presence of Jesus and not the Holy Spirit?

16. One of the objections against the early Christians was that during their worship services they were practicing cannibalism. How does this historical fact reinforce the Early Church belief in the true presence?

17. Explain how John 1:1 ("In the beginning was the Word...") and John 1:14 ("And The Word was made flesh, and dwelt among us...") reflects the Catholic Mass and the Real Presence of Christ in the Eucharist.

Objection to Catholicism

D - Catholics just pick and choose the writings of the Early Church Fathers in an attempt to prove that the early Christians believed in the Real Presence of Christ in the Eucharist. There were other writers who said it was only symbolic.

18. What is the best way to refute this objection?

19. What did Luther say about the true presence of the Eucharist?

20. What symbol in the catacombs and ancient churches reinforced the early Church's belief in the true presence of Christ in the Eucharist?

EPISODE 5
EUCCHARIST II
SCRIPTURAL EVIDENCE

REVIEW of EPISODE 4 - EUCCHARIST I

Objection to Catholicism

A - The Catholic Church invented this crazy idea that Jesus' body and blood are really present in the Eucharist. It's really nuts to think that a priest can pray over a wafer and turn it miraculously into Jesus Christ.

1. If the Catholic claim that Jesus is truly present in the Eucharist is true, who is the only person that could be responsible for the miracle of it?

2. Explain logically why the nearly 2,000-year duration of the claim actually lends credibility to it.

3. For approximately how many years after Christ was on Earth was there a universal acceptance that the consecrated host and wine were the true body and blood of Christ?

4. According to Dr. Ray, 75 years after Luther died, how many different interpretations of Christ's words "this is my body" existed?
(Matthew 26:26, Mark 14:21-23, Luke 22:18-20)

5. How early in the writings of the Early Church Fathers, and in what context, can you find the concept of transubstantiation?
(Research: Justin Martyr's First Apology, Section 66:5) (The answer to this question is implied but not given in Dr. Ray and Fr. Kevin's dialogue.)

6. According to Fr. Fete, to reject the true presence of Christ in the Eucharist in the Early Church, was to reject what else?
(Luke 10:16)

7. When someone claims that there were Early Church Fathers who claimed that communion was simply symbolic or just a memorial meal, what two-word defense is effective?

8. Did Luther reject or defend the real presence of Christ in the Eucharist?

NEW MATERIAL - EPISODE 5 - EUCHARIST II

Objection to Catholicism

B - The concept of the true presence of Christ in the Eucharist is not in the Bible.

9. While non-Catholic Christians will reject evidence from explicit Catholic sources, what kind of evidence do they say they accept?

10. With respect to the consecration of the Eucharist, what is the significance of the Bible's mentioning Melchizedek?
(Genesis 14:18, Psalm 110:4, Hebrews 7)

11. What was the function of the Old Testament priest?

12. How did Christ's actions and words at the Last Supper parallel the Old Testament priestly sacrifice for people's sins?

13. Although Christ lifts up the bread at the Last Supper what does he say the bread is?

(Matthew 26:26, Mark 14:22-23, Luke 22:19-20, 1 Corinthians 11:23-25)

14. When Christ prays over the bread and wine at the last supper, what words does he use that can be implied to mean that the bread and wine are only symbolic of his body and blood?

15. What did St. Augustine say Jesus held in his hands at the Last Supper?

16. At the Last Supper to what everlasting Old Testament concept did Jesus relate the cup of wine?

(Matthew 26:28, Mark 14:24)

17. What Old Testament object of sacrifice did the blood of Christ represent?

(2 Chronicles 29:22, Revelation 7:14, Revelation 12:11)

18. Jesus' words and actions at the Last Supper revisited the Jewish Passover meal. What did those that celebrated the Passover meal have to eat -- completely?

19. Explain the significance of the following Scripture in terms of the real presence of Christ in the Eucharist and the Jewish community?

My name will be great among the gentiles, from the rising to the setting of the sun. In every place, incense and pure offerings will be brought to my name. (Malachi 1:11)

20. According to Dr. Ray, on a daily basis how many Catholic masses are offered from the rising to the setting of the sun, in every place, around the world?

21. In John 6:52-66, how many times does Jesus say or allude to His body or blood as being true food?

22. In John 6:52-66, how many times does Jesus say or allude to His body or blood as being symbolic?

23. Fr. Kevin makes the point that John 6:66 is the only place in the Gospels where a group of believers walked away from Jesus and did not follow Him again. What was Jesus teaching that was too hard for them to believe?

24. In terms of what Matthew, Mark, and Luke wrote about the bread and wine being the body and blood of Christ (Matthew 26:26, Mark 14:22-23, Luke 22:19-20) what is significant about when John wrote his Gospel and why?

25. Non-Catholics might quote John 6:63 as evidence that Christ was speaking symbolically and not literally about the bread and wine being his true body and blood. Why is this not likely a good interpretation, and how does this verse reinforce Catholic understanding of the Eucharist's reality?

26. In the Eucharistic consecration what does the "EPIKLESIS" prayer do, and why is it significant in relation to John 6:63?

27. In Luke 22:19 Christ says during the Last Supper, "Do this in remembrance of me." Non-Catholics believe that the word "remembrance" here means to remember *symbolically*. But what does "remembrance", or "ANEMNESIS" in Greek, really mean? Why does this mean the opposite of "symbolic?" (1 Corinthians 11:23-24, 25)

28. Some non-Catholics interpret 1 Corinthians 11:27-30 -- which includes Paul's admonition about not discerning the *body* of Christ -- as referencing the *body* of *believers* and not the real flesh of Christ. Why does Fr. Kevin say this makes no sense?

(1 Corinthians 11:27-30)

29. In Luke 24 Jesus appears to Cleopas and another disciple on the road to Emmaus. During their walk Jesus explains the Old Testament prophecies about the Messiah. But the disciples do not recognize Jesus until when? What does Jesus do that suddenly opens their eyes with understanding?
(Luke 24:13-35)

30. Explain how John 1:1, 14, 18 and Luke 24:30-31 can be related and apply to the true presence of Christ in the Eucharist.

EPISODE 6 BAPTISM

Objection to Catholicism

A - Baptism is not necessary for salvation. Catholics misunderstand Scripture. We are saved entirely by faith in Jesus Christ.

1. List the 11 different ways by which the Bible says we are saved.

John 3:16 _____

Acts 2:38 _____

John 3:5 _____

2 Corinthians 3:6 _____

Romans 10:9 _____

1 Timothy 2:4 _____

James 2:24 _____

Acts 15:11 _____

Romans 5:9 _____

2 Peter 1:1 _____

Ephesians 2:16-17 _____

2. Explain how Baptism and Marriage are similar in terms of the ceremonies being symbolic and/or having a real effect.

3. What words does Jesus use to describe how we are to be baptized?
(Matthew 28:19)

4. List four different ways non-Catholic Christians say we can be baptized.

(A.) _____

(B.) _____

(C.) _____

(D.) _____

5. Write out the Bible verses that link baptism, salvation and sin?

John 3:5 _____

John 3:22 _____

Romans 6:3-4 _____

Mark 16:15-16 _____

Acts 22:12-13, 16 _____

1 Peter 3:18-22 _____

Acts 2:37-39 _____

6. Many non-Catholic Christians interpret the word "water" in John 3:5 to refer to the water associated with physical birth. But, how does John 3:22 suggest that the water in John 3:5 refers to baptism?

7. When a casket is brought into a Catholic Church for a funeral, it is sprinkled with Holy Water. What is said at this moment, and what is its significance?

8. What Evangelical Protestant theologian wrote that "baptism was the universally accepted rite of admission" into the Early Church?

Objection to Catholicism

B - There is no Scripture passage that says infants should be baptized.

9. How does Acts 2:37-39 reinforce Catholic teaching that infants should be baptized?

10. How does Matthew 19:13-15 (a) remind us of non-Catholic Christians who do not want children to be baptized, and (b) reinforce the Catholic Church's teaching that Christ wanted children baptized?

(A) _____

(B) _____

11. Explain how the circumcision of Jewish male infants on the 8th day (as explained in the Old Testament) parallels and gives support to the New Testament Church's instruction that infants should be baptized?

12. What does St. Paul say that connects circumcision to baptism?
(Colossians 2:11)

13. Explain the logical inconsistency of people who say that "faith is a gift from God, we can't earn it" and then claim that children cannot be baptized because they have not made a personal commitment to Jesus Christ.

14. Quote the Early Church Father Origen about infant baptism. When did he write this?
(Research)

15. The Early Church Father Irenaeus wrote: "Jesus came to save all...infants and children and boys and youths and old men." How was Irenaeus connected to the Apostle John?

Objection to Catholicism

C - Catholics believe that because they had water poured on them when they were two-weeks old that later in life they can do whatever they please and still be a Christian.

16. In Catholic baptism, what role does faith play in a person's salvation?
(c.f. Mark 16:15-16).

17. What role does obedience to Christ play in our salvation, after baptism?

Objection to Catholicism

D - Catholics are alone in believing that baptism is necessary for salvation. No other Christian Church believes that.

18. What other Christian Church with roots to the first century of the Church believe exactly the same as Catholics about baptism, and how does this prove that the Catholic doctrine of baptism is the same as what the Apostles taught?

EPISODE 7

MORALITY

Objection to Catholicism

A - The Catholic Church teaches that you can get to heaven by just doing good works, and you don't have to have faith in Jesus Christ.

1. What do the Gospels teach us about salvation and the relationship between faith and works?

2. What does the Catechism of the Catholic Church teach about our ability to do good works?
(CCC 2007-2008)

Objection to Catholicism

B - The Catholic Church teaches that there are different degrees of sin. There is no such thing in the Bible. Sin is sin.

3. In John 19:10-11 who is Jesus speaking about and what does he say that suggests some sins are greater than others?

4. Explain how the different levels of respect that spouses have toward one another is comparable to different levels of sins we commit against God.

5. In 1 John 5:16-17, the Apostle John says there is sin that is deadly, and that there is sin that is not deadly. Study this passage. What does John imply that you should do if you see a Christian committing a deadly sin?

6. According to 1 John 5:16-17 what should you do if you see someone committing a non-deadly sin?

7. What names does the Catholic Church give to (a) deadly sins, and to (b) non-deadly sins?

(A) Deadly sins are called _____ sins.

(B) Non-deadly sins are called _____ sins.
(CCC 1854-1855)

8. In the first three centuries what three sins of the church were understood to be so grievous that any one of them would remove salvation from an individual if the person did not repent?

(A) _____

(B) _____

(C) _____

9. In the first three centuries, if you sinned in one of these ways, (a) how did you find forgiveness for the sin, and (b) why was the process so public?

10. When we sin, describe why our sin is against the Church at large, and not just between God and us, nor just between us and an individual?
(CCC 1440)

11. To fool ourselves into thinking that everything is okay and to assure ourselves that we are saved, (A) what do we tend to do with the Gospel and the teachings of Christ and the Church? (Bb) Why is this dangerous?
(Matthew 5:17)

(A) _____

(B) _____

12. How would you compare the Old Testament moral law with the moral law that Christ asked of his followers? Give at least one example.
(Matthew 5: 21-22, 27-28)

13. At the beginning of every Mass we ask God to forgive us for our sins in what five different ways?

(A) _____

(B) _____

(C) _____

(D) _____

(E) _____

14. What three conditions must exist together for a sin to be mortal or deadly?
(CCC 1857-1860)

A) _____

B) _____

C) _____

Objection to Catholicism

C - The Catholic Church, over the centuries, has changed its teachings about what is sin. For instance, it uses the annulment process as a loophole for divorce, which Christ taught could lead to adultery if one of the parties remarries.

15. How has Catholic teaching about what is a sin changed over the centuries?

16. Under what circumstances or situations does the Catholic Church recently allow divorce?
(CCC 2382-2384)

17. Over the last 200 years have some non-Catholic Christian churches changed their teachings on divorce and abortion? If so, in what ways?

18. In terms of determining right vs. wrong, what is the difference between a democracy or a republic and the Catholic Church?

19. In 1968, when Pope Paul VI issued his encyclical letter OF HUMAN LIFE (Humanae Vitae), what did he not know, and what later did scientists discover, which provided significant evidence that the Holy Spirit has protected the Church in its purpose to teach infallible truth?

20. For each of the following, describe in your own words what these Scriptures tell us about the importance and/or consequence of moral obedience.

Matthew 5:22 _____

Matthew 6:15 _____

Matthew 12:36 _____

2 Timothy 4:7 _____

2 Peter 1:10 _____

Matthew 7:21 _____

James 2:14, 17, 24 _____

21. Moral obedience has two sides. It means we must:

(a) abstain from _____,

(b) and that we have the obligation to _____.

EPISODE 8
CONFESSION
THE SACRAMENT OF RECONCILIATION

Objection to Catholicism

A - Why should I come to a priest to have my sins forgiven? I can go straight to God.

1. If a person goes to God with a contrite heart and asks Him to forgive their sins, God will forgive them. But having done so, what does the person not expressly hear from God?

2. Conversely, if a person goes through the rite or reconciliation and confesses their sins to a priest, under what condition would their sins not be forgiven?

Objection to Catholicism

B - God doesn't give men the power to forgive sins. Only God can forgive sins.

3. Quote a verse from the Bible where Jesus gives the Apostles the power to forgive sin.
(John 20:23, Matthew 16:19)

4. What two religious rituals, other than confession, do some non-Catholic Christians require be performed by a minister? Why must these rituals be performed by a minister?

5. When we sin, (a) whom else do we sin against other than God and ourselves? And (b) who represents that other entity from which we need to seek forgiveness?

(a) _____

(b) _____

6. In Matthew 9:6-8, although it is Christ who does the healing and proclaims that the lame man's sins are forgiven, the author ends this passage with the words "[the people] were in awe and glorified God who had given such authority to men". In terms of confession, what is the significance that Matthew wrote this passage decades after the resurrection of Christ?

7. In a broad sense, does Jesus ever say we should forgive the sins of others? If so, in what context is his direction?

(Matthew 5:12)

8. According to Jesus, if we do not forgive the sins of others what consequence can we expect?

(Matthew 6:14)

9. What does Jesus say when he passes on His authority to forgive sins to the Apostles? Can you quote it?
(John 20:21-23)

10. In John 20:21-23 Jesus breathes on the Apostles. What is the other place in the Bible that this happened, and what was the context?
(Genesis 1:2)

Objection to Catholicism

C - Jesus only gave power to forgive sins to his Apostles, no one else.

11. What two prophecies of Christ related to the forgiveness of sins, could have been interpreted as pertaining only to the first generation, but clearly have been interpreted by most Christians as applicable until Christ returns?
(Matthew 28:19, John 16:13 -- c.f. James 5:16)

a. _____

b. _____

12. What Early Church Fathers, in the first 300 years, understood that confession and penance were necessary parts of a Christian's life?

a. _____

b. _____

c. _____

d. _____

Objection to Catholicism

D - The Catholic Church teaches that to be forgiven you don't have to be sorry for your sins; you only have to go through the mechanics of confession.

13. Even if the priest cannot tell if you are sincere in saying you are sorry for your sins, what part does sincerity of heart play in a valid confession?

14. When should a priest not forgive the sins of someone who confesses?

15. What does the term "METANOIA" (MEDINOLA on the video) mean, and how is it significant if the priest is to absolve you from your sins?

16. *Confession* is not just so you can recite your sins, but a place where you can profess what?

17. What is the purpose of *penance*?

18. What does the term *reconciliation* mean? In confession with whom are we being reconciled?

19. How does the Sacrament of Reconciliation help prevent sin?

20. There are two reasons we may be motivated to avoid sin. Both are valid, but one is greater than the other. What are they?

The best reason. _____

The lesser reason. _____

EPISODE 9 MARY I

Objection to Catholicism

A - Catholics worship Mary by praying to her.

1. Why do non-Catholics think that Catholics worship Mary?

2. How do Catholics define "prayer" differently from many non-Catholics?

3. If Catholics do not worship Mary what word better describes how they think of her, and what does that word mean?

4. What two categories of people does the Bible command us to honor?
(Exodus 20:12)

5. How well did Jesus follow the commandment referenced above?

6. How is "praying to Mary" the same thing as asking a relative or close friend to pray for us?

Objection to Catholicism

B - Catholics get carried away and elevate Mary to a position equal to Jesus, creating a "cult of Mary" that is not Scriptural.

7. What two Biblical personages began the "cult of Mary" by proclaiming her blessed and favored of God?

(Luke 1:28-30,42)

8. What person in the Bible makes the proclamation: "Hail, Mary, full of grace"?

(Luke 1:28-30)

9. What person in the Bible makes the proclamation about Mary: "Blessed are you among women, and blessed is the fruit of your womb"?

(Luke 1:42)

10. What does the Greek word "THEOTOKOS" mean and why did the Church decide to start calling Mary the "Mother of God"? Were those two titles meant to elevate Mary? If not, then why were the titles given to Mary?
-
-
-
-

11. To deny that Mary is the mother of God is to deny what other basic tenant of Christianity?
-

12. Is it possible that some individual Catholics get carried away to the point that they really do worship Mary?
-

13. In what circumstance, situation, or way does the Catholic Church teach us that Mary should be worshiped?
-

Objection to Catholicism

C - Catholics have statues and idols of Mary. The Bible says you shall have no graven images.

14. What does the term "graven images" mean and how does that commandment differ from the making of "true images"?

15. Why do some Catholics kneel before images of Mary and the saints? Are they praying to the statue or the picture?

16. When a person shows you a picture of their child or grandchild, and maybe even kisses the picture, is the person worshipping the picture? What is the person doing?

Objection to Catholicism

D - The saints are dead. Scripture says we are not supposed to conjure up the dead.

17. Why are the names of the authors of the four Gospels in the titles of the Gospels? Why aren't the books titled the Gospels of Jesus Christ?

18. Where in the Bible does it say that the Apostles, Mary, or the saints are dead?

19. Did Jesus conjure up the dead spirits of Elijah and Moses at his transfiguration? If not, how would you explain what was going on?
(Matthew 17:1-6, Mark 9:1-8, Luke 9:28-36, 2 Peter 1:16-18, John 1:14)

Objection to Catholicism

E - Catholics call Mary blessed, and the Bible doesn't say we should call her that.

20. List those who Jesus says should be referred to as blessed?
(Matthew 5)

21. What has just happened when Mary says that future generations will call her blessed?
(Luke 1:48b)

Objection to Catholicism

*F - The Church is about to declare Mary the co-redeemer, the **Mediatrix** of all graces, the equal of Jesus.*

22. What does the word "Co-Redeemer" or "Co-Redemptorist" mean when used in this manner? Does it mean she is equal with Jesus?
(The on-screen title at 18:04 of this program is misspelled; it should be "Co-Redemptorist")

23. In what ways is Mary our heroine? What did she do, and what does she do yet today that we should practice in our lives?

Objection to Catholicism

G - Catholics call Mary their Mother. That is not Scriptural.

24. What are the situations in Scripture that imply that Mary is our Mother?
(John 19:27, Revelation 12:17)

25. How does Mary refer to God in her Luke 1:39ff prophecy?

EPISODE 10 MARY II

Objection to Catholicism

A - We should not pray to Mary or the saints because they can't hear us and there's nothing in Scripture that indicates we should pray to her or the saints.

1. What two categories of people does the phrase "communion of saints" refer to in the Apostle's Creed?

2. Describe the Scriptural evidence of saints in heaven praying for and being aware of us?
(Revelation 5:8, Luke 15:7, Hebrews 12:1)

Luke 15:7 _____

Hebrews 12:1 _____

Revelation 5:8 _____

3. What two Early Church Fathers taught that saints in heaven pray for us?

Objection to Catholicism

B - There is only ONE mediator between God and man and that is Jesus Christ.

4. How does praying to Mary or any of the saints in heaven preserve the belief that Jesus Christ is the only mediator between God and us? Describe what Mary is and is not when we pray to her.

5. How is asking a friend to pray for us the same as asking a saint in heaven to pray for us?

Objection to Catholicism

C - Catholics make too big a deal out of Mary. There is very little about Mary in the Bible.

6. Draw parallels between the Old Testament's *Ark of the Covenant* and Mary as *Ark of the New Covenant*, as described in 2 Samuel 6:9 & Luke 1:43.

Ark vs. Mary	2 Samuel 6	Luke 1
A What was inside the Ark and inside Mary?	<hr/> <hr/>	<hr/> <hr/>
B Where in Israel was the Ark taken by David, and where did Mary go?	<hr/> <hr/>	<hr/> <hr/>
C How long was the Ark in Obededom's house, and how long was Mary in Elizabeth's house?	<hr/> <hr/>	<hr/> <hr/>
D How similar was David's behavior and John the Baptist's behavior when the Ark or Mary arrived?	<hr/> <hr/>	<hr/> <hr/>

7. How does John, writing in Revelation, compare the Ark and Mary? Begin with Revelation 11:19 and continue through Revelation 12:18.

Objection to Catholicism

D - Mary was just a vehicle that God used to bring Jesus to Earth. She does not otherwise play a significant role in God's plan of salvation.

8. How did the Early Church Father Irenaeus compare Eve and Mary?

9. What is the common title given by Moses to Eve in Genesis 3:15, and what is the common title given to Mary by Jesus in John 2:4, John 19:26, and then multiple times by John in Revelation chapter 12?

Moses calls Eve _____

Jesus calls Mary _____

John refers to Mary as _____

10. What were Mary's last words as recorded in Scripture, and to whom was she referring?
(John 2:5)

11. To whom does Mary point as the person to obey?
(John 2:5)

12. Of the 300 plus instances of angels appearing to humans in Scripture, which one does an angel address with esteemed favor and unique honor?

Objection to Catholicism

E - Mary could not have been a virgin all her life, because the Bible clearly says that Jesus had brothers and sisters.

13. In Mark 6:3 and Luke 8:19-20 the terms for "brother" and "sister" could be translated into contemporary English how -- thus indicating that Jesus had no blood brothers or sisters from Mary?

14. What is St. Augustine's argument that Mary had pledged herself to perpetual virginity even before Gabriel came to her as told in Luke 1?

15. What did Martin Luther claim about Mary's perpetual virginity?

16. How did John Calvin describe the intellect of those who claimed Mary had sons and daughters other than Jesus?

17. In Matthew 1:25 it says that Joseph had no relations with Mary until she bore a son. Provide a good argument for why the word "until" does not mean Mary must have had relations with Joseph after Jesus was born.

Objection to Catholicism

F - Catholics may claim that they do not worship Mary, but what they do with Mary takes away from Christ's importance.

18. What pictorial evidence in religious art is there that Mary is always pointing to Jesus?

19. What logical argument indicates that admiration of a created artwork reflects the greatness of the artist?

20. Is it possible that some Catholics get carried away and elevate Mary to equal Jesus? Does their error distort what the Church teaches about Mary?

21. How does Mary's "greatness" compare to the greatness of Jesus Christ?

22. If Christ perfectly followed the commandment to honor his father and mother, how should we follow his example?

23. What two Christian Churches still adhere to the Scriptural invitation to call Mary "Blessed?"
(Luke 1:48)

EPISODE 11

ST. PETER

Objection to Catholicism

A - In the New Testament Church Peter wasn't any more important than any of the other Apostles.

1. How many times is the Apostles Peter mentioned by name in the New Testament and how many times is the next most often mentioned Apostle?

2. Who is the first Apostle called by Jesus as an Apostle, and who is his brother that was called at the same time?
(Matthew 4:18, Mark 1:16, Luke 5, John 1:42)

3. From whose boat did Christ preach to the crowds?
(Luke 5:3)

4. When the Apostles are listed by name as a group who is always listed first?
(Matthew 17:1, Mark 3:16, Luke 6:14, John 21:2, Acts 1:13)

5. Who is the only Apostle to have his name changed by Jesus to show a difference in the person's status? What was his old name and what was his new name?
(John 1:42, Matthew 16:18)

6. Who is the only Apostle to have walked on water, and how many times does this Apostle jump out of a boat as recorded in the Gospels?
(Matt 14:29, John 21)

7. Who is the only Apostle given the keys to the Kingdom by Jesus, and what do the keys represent?
(Matthew 16:16-19, Isaiah 22:22, Revelation 3:7)

8. When Christ was arrested, all of the Apostles disappear from the narrative accounts except John and another Apostle -- whom the Gospel writers follow and describe in some detail his denial of Christ and his repentance. Who is it, and why do you think all four Gospel accounts include detail about it?
(Matthew 26:69-75, Mark 14:66-72, Luke 22:31-34, 22:54-65, John 18:15-18, 18:25-27)

9. When Mary of Magdala found the empty tomb, whom did she first tell?
(John 20:2)

10. Although he was not the first Apostle to arrive, who first enters the empty tomb of Jesus, and who was with him?
(John 20:6)

11. Jesus only asked one Apostle to feed the lambs and sheep of the Early Church. Who did Jesus ask, how many times, and where did it occur?
(John 21:15ff)

12. Who led the Apostles in selecting a successor to Judas, and who was elected?
(Acts 1:15f)

13. Who is the first Apostle to preach as an evangelist and lead about 3,000 into the Church? As part of what event did this happen?
(Acts 2:14-41)

14. Who was the only Apostle given the vision that Gentiles should be admitted into the Church? Describe the vision.

(Acts 10)

15. What Apostle was the first to perform a healing, and whom did he heal?

(Acts 3:7)

16. Who determined the course of the Jerusalem council, and how?

(Acts 15:7-11)

Objection to Catholicism

B - The rock upon which Jesus established the Church is Peter's faith not on Peter.

17. Does Jesus give the power to "bind and loose" to "faith" or to "Peter?"

18. What is the logical argument that Peter's authority to bind and loose was passed down to successors and did not stop with Peter?

19. Explain what other situation points directly to Peter as the one person in authority after Christ's resurrection?

(John 21:15ff)

20. In Galatians 2:11-14, Paul makes a point of confronting Peter. What does Paul call Peter in that passage that reinforces what Catholics say is happening in Matthew 16:18-19?

21. What is the significant difference between Christ passing on authority to the Apostles in Matthew 16:18-19 and 18:18-19? To whom is Jesus addressing his words in these two passages?

22. What is going on in the two other Biblical passages that use the concept of a "key" as a sign of authority?
(Isaiah 22:22, Revelation 3:7)

Objection to Catholicism

C - Peter denied Christ three times, how could Jesus trust Peter to lead the Church?

23. In John 21:15-19 what happens between Jesus and Peter that reinforces Peter's call to lead the Church, even after Peter's denial?

24. In John 21:15-19 what are synonyms for the words "feed" and "tend" that suggest Peter was to lead the Church?

Objection to Catholicism

D - Popes cannot lead the Church because they are not perfect. Only Christ was perfect.

25. Why is Peter's human weakness evidence that the Church was established by Christ and not man?

26. What or who protects the Church from making doctrinal errors of faith and morals?

27. Because Peter was fallible as a human, where did he mess up in terms of establishing authoritative doctrine?

EPISODE 12

THE PAPACY

Objection to Catholicism

A - Peter is equal with the other Apostles; the Bible doesn't give him special treatment.

1. Other than Peter, whom in the Bible had his name changed by God, and what was the change's significance?

(Genesis 17:5)

2. What is the importance of a name; what does it communicate?

(Genesis 2:19)

Objection to Catholicism

B - Even if Peter was in charge of the Church while he was alive, there was not a successor.

3. Why, logically, is it important for Peter and the others to have successors?
-
-
-

4. What event reveals that the Apostles believed they needed successors?

(Acts 1:26)

5. Who was it that declared successors were needed?

(Acts 1:15, 21-22)

Objection to Catholicism

C - There is no reason to obey a man who has never been married and lives 6,000 miles away.

6. What are the four marks of the Church?
(CCC 750)

7. For each of the four marks of the Church, what is one logical reason why there must be only one head, or leader?

One: _____

Holy: _____

Catholic (universal): _____

(EXTRA CREDIT: Research the meaning of the word "Catholic.")

Apostolic: _____

8. Under what psychological condition could the Holy Spirit give different doctrinal directions to different groups?

9. What position in the Church has the authority to ordain a priest or a bishop?
(CCC 1538)

Objection to Catholicism

D - The pope can't be infallible because some of the popes were bad men, and they did and said things that were wrong.

10. List two things Peter said that were wrong, but were not doctrinal proclamations.

(Matthew 26:70, Galatians 2:11-14)

11. What did Jesus promise the Church about the truthfulness of its teachings?

(Matthew 16:18, John 16:13)

12. What are the limits of the pope's infallibility?

(CCC 92)

13. Which popes proclaimed a doctrine that was later deemed wrong?

14. In terms of evil popes with authority, what is the logical significance of Matthew 23:1-3 where Jesus describes people in authority whose lives are bad examples.

15. What does the term "Ex Cathedra" mean, and what are some church buildings called that come from this term?

Objection to Catholicism

E - Over the centuries the Church, through its popes, have changed and reversed doctrines.

16. What doctrines of the Church were changed or reversed by the pope?

17. Do popes or councils come up with most doctrines?

18. What Christian doctrines were decided at the Council of Nicaea in 325 A.D.?

19. What council declared that the pope could make an infallible proclamation only about faith and morals?

Objection to Catholicism

F - The papacy was a Medieval invention.

20. What Early Church Fathers articulated the preeminence of the Bishop of Rome, and in what years did they write?

EPISODE 13

PURGATORY

Objection to Catholicism

A - Catholics concoct all kinds of stuff, and this Purgatory thing is something the Catholic Church made up over the centuries.

1. Because nothing with the stain of sin shall stand before a holy God, what is the purpose of Purgatory, or purgation?

2. Describe how Luke 12:3 relates to our sins and the end of our lives.

3. What is revealed to those in Purgatory that will likely cause psychological pain, if not physical pain as well?

4. What two things is Purgatory NOT?
A. _____
B. _____
5. What do the souls in Purgatory anticipate that could bring both pain and joy simultaneously?

6. Some people argue that if Jesus' death and resurrection really had defeated sin and brought forgiveness to the whole human race, then there would be peace and an absence of all conflict in the world. What basic concept of the human condition does that argument misunderstand, and how does Purgatory help resolve the misunderstanding?

7. If Purgatory is not necessarily a physical place or time, what is it?

Objection to Catholicism

B - Purgatory is not in the Bible.

8. What Christian doctrines, other than Purgatory, are not explicitly explained in Scripture but are accepted by most Christians and were formulated by a Church council?

9. From what two paradoxical attributes of God does Purgatory arise:

A. God is a god of _____.

B. God is a god of _____.

10. What did Jews of the Old Testament understand about atoning for the dead, and how does this relate to Purgatory?
(2 Maccabees 12:44-45)

11. Describe in your own words how Paul's description in 1 Corinthians 3:12-15 of the judgment relates to the concept of Purgatory and not to hell.

12. EXTRA CREDIT (not covered on DVD) In 1 Corinthians 3:12-15 the word "fire" is used several times. What is the Greek root of "fire" and how does it relate to the term "Purgatory?" What other English terms are etymologically related?

13. After Jesus died and before he ascended to heaven, the *Apostles Creed* says he descended to the dead (hell). What are other Biblical terms for where Jesus went, and how may that place relate to Purgatory?

(1 Peter 3:19)

14. Before Death and Hades can be cast into the lake of fire and eternal punishment, what does Revelation 20:11-15 say will occur, and how does it possibly relate to Purgatory?

15. Why does Fr. Fete believe that Lazarus was in Purgatory before Christ brought him back to life?

16. How do Christ's words in Matthew 12:32 relate, possibly, to Purgatory?

Objection to Catholicism

C - Purgatory was invented by the Catholic Church centuries after the Early Church.

17. What evidence is there in the Roman catacombs that Purgatory is an Early Christian Church concept?

18. The Jewish *Mourner's Kaddish*, or *Prayer for the Dead* does not mention the dead but only the greatness of God, yet what was and still is its purpose in Orthodox Judaism? How long should it be prayed by the children after a parent dies?

(Research. Be aware, some "less than Orthodox" Jews may not teach the same thing.)

19. What Early Church Fathers believed in Purgatory and praying for the dead?

Objection to Catholicism

D - Indulgences are the corrupt idea invented by the Catholic Church that buying an Indulgence, could get a relative or friend out of hell.

20. What are the two consequences of sin?

21. What is an Indulgence?

22. For what kind of punishment can indulgences not be obtained?
(CCC 1471-1473)

Objection to Catholicism

E - No modern day Protestant theologian believes in Purgatory.

23. How did Protestant theologian C. S. Lewis understand the importance of praying for the dead and Purgatory?

Objection to Catholicism

F - Jesus promised the one thief who died on a cross next to him: "Today you will be with me in paradise." That proves that there is no Purgatory, because the thief went straight to heaven.

24. Human Beings live in a temporal world bounded by time and space. When we enter eternity what will be eliminated and how will its absence affect our perception of Purgatory? Hint: What time is it?

Objection to Catholicism

G - The Scripture that says: "To be absent from the body is to be present with Christ," destroys the whole concept of Purgatory.

25. You won't find the above quote in the Bible. What does Paul actually say and mean in 2 Corinthians 5: 6, 8?

This is the end of the Questions and Workbook

for

What Catholics Really Believe Instructional DVD Series

Please send your suggestions to:

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WHAT CATHOLICS REALLY BELIEVE

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ANSWER KEY

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PRELIMINARY

Nineveh's Crossing

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Repairing the Breach in Christianity through the Exploration of Faith, Values, & History

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ANSWERS TO EPISODE 1 JESUS

- A1) Fr. Fete explains that Peter, endowed by the Holy Spirit, says, "You are the Messiah." Jesus confirms this but because titles can be misunderstood Jesus tells his apostles not to talk about it. Using titles for Jesus doesn't do Him justice. The Church took hundreds of years to look at the person of who Christ is. Catholics would conclude that Jesus is both fully human, fully divine. He is the son of man, the Son of God. He is the Messiah. He's the Savior through whom we find salvation.
- A2) The Church's teaching gives to Jesus the following titles: Jesus (meaning "God saves"), Redeemer, Savior, Messiah (literally, "anointed"), Christ (Greek for "Messiah"), Lord (Greek: *Kyrios*), Jesus Christ, Son of God, Son of David, Son of Man, Messiah-King, and God the Son.
- A3) Catholics confess that Jesus is the only son of God, eternally begotten of the Father, God from God, one in being with the Father. For our sake He was crucified. On the third day He rose again. He is the incarnate God, the Word made flesh. He suffered and died for us, and ascended to heaven to sit at the right hand of the Father. He will come again to judge the living and the dead.
- B4) Catholics believe that regeneration, or being "born again" occurs at baptism (normally performed in infancy), according to John 3:3-5 ("born of water and the Spirit"; cf. Titus 3:5: "washing of regeneration"; 1 Cor 6:11; Acts 2:38, 22:16; 1 Pet 3:21). "Personal savior" is not biblical language, but Catholics, like Protestants, believe in communion with Jesus and the indwelling Holy Spirit (CCC 729-730) with somewhat different terminology. For example, near the end of every Mass, the whole congregation says: "Lord, I am not worthy to receive you, but only say the word and I shall be healed."
- B5) To call Jesus our friend requires that we do what He commands (cf. Lk 6:46-49), including serving others and laying our lives down for our friends and for Jesus.
- C6) The "altar call" for many Evangelical Protestants, is a heartfelt commitment to Jesus Christ to be His disciple, made in front of the church at the "altar." Many evangelicals believe that this moment of repentance and commitment is the same as "getting saved" or being "born again" (regeneration).
- C7) Catholics approach the altar at Mass every week, and believe that through the Eucharist they receive Jesus physically into their bodies. Earlier, through faith, they received Christ into their hearts spiritually, and at the altar, through the Eucharist,

they become part of the body of Christ, literally. Thus it is a continual re-commitment to the Lord and to service to Jesus as His disciple.

- D8) Dr. Ray counted the name of Jesus at a recent Mass 37 times. The Gloria in the Mass gives one an idea of how central Jesus is in the Catholic liturgy:

Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world, have mercy on us; you are seated at the right hand of the Father, receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father.

- E9) Catholic churches use crucifixes instead of empty crosses because Paul wrote that “we preach Christ crucified” (1 Cor 1:23) and that this was “the power of God and the wisdom of God” (1 Cor 1:24). By the same reasoning, a Protestant could be asked why they have in their home a baby Jesus in a manger at Christmas-time, since He is now in heaven and no longer a baby. Catholics want to meditate on the crucifixion, by which salvation was made possible.
- F10) The promise is eternal life in heaven. The conditions mentioned in these verses are obedience to the commands of Christ, good works done in His name, endurance till the end (Heb 6:11-12), following the “holy commandment” (2 Pet 2:21), faith and belief in Jesus (Jn 1:12, 5:24, 10:31; 1 Jn 5:11-12), hope (Heb 6:18-19), and God’s electing call (Jn 10:27-29).

Acts 1:25 proves that even an apostle (Judas) can possibly fall from salvation.

- F11) Catholics believe that we can be assured of the promises of Scripture: God’s mercy and love and desire that all be saved. We can rest in Jesus’ knowledge of who are His and who are not. Jesus will render to each man according to his works (Mt 16:27; Rom 2:5-13) and acceptance of the grace necessary for salvation (Jn 3:36). Good deeds are pleasing to God and help us grow in sanctity. Those who go to hell do so of their own free will and choice, not due to God’s predestination.
- F12) Based on God’s promises and mercy, we can have joy and peace even in this life. If we live a life of service, charity, willingness to suffer, and desire to become closer to God, we can have a moral assurance that we will be saved in the end by God’s grace. The Bible teaches that certain sins, continually committed or characteristic, can exclude a person from heaven (1 Cor 6:9-10; Gal 5:19-21; Eph 5:5; Rev 22:15). If we examine ourselves fully and conclude that we are free of grave (mortal) sin, committed with full consent of the will, then we can rest in the hope of salvation.

- G13) Guilt is an aspect of conscience, which is in turn given to us by God as an aid in determining good and evil and right courses of action. Man can hear God through his conscience (CCC 1777) and so guilt can be a guiding voice that will help deter acts of evil and evil thoughts. “The verdict of the judgment of conscience remains a pledge of hope and mercy” (CCC 1781). The Bible, prayer, gifts of the Holy Spirit, wise persons, and the Church all help properly form the conscience (CCC 1785).
- G14) A covenant is a sort of pact or contract or agreement between a greater and a lesser. So, for example, God made covenants with Noah, Abraham and David. It is binding on both parties. Whatever God promises, He inevitably brings to pass, in His providence and omnipotence.

ANSWERS TO EPISODE 2: BIBLE

- A1) The Bible says: All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work. (2 Timothy 3:16-17)
- A2) The Catholic Church “forcefully and specifically exhorts all the Christian faithful” to “frequent reading of the divine Scriptures” because “ignorance of the Scriptures is ignorance of Christ.”
- A3) When studying the Bible, the Church cautions that interpretation should not be contrary to received Catholic doctrines. Catholics and other Christians ought to read the Bible with accompanying prayer, so that “a dialogue takes place between God and man” (CCC 2653). Reading the Bible is like listening to God.
- A4) That there are over 25,000 different kinds of Christian groups in the United States, each one claiming that the Holy Spirit led them through the Bible alone to a different truth. This is evidence that either: (a) one group is telling the truth, and the other 24,999 are lying, or (b) the Holy Spirit is schizophrenic and telling each group something different, or (c) there are sincere intentions but honest misunderstandings, or (d) the different groups are clinging to an authority figure's interpretation and not the Bible alone.
- B5) No, for the Church “teaches only what has been handed on to it.” The Magisterium of the Church is not superior to the Bible, but rather, its guardian (CCC 86). The Church venerates Holy Scripture “as she venerates the Lord’s Body” (CCC 103). The Catholic Church believes that inspired Scripture has God as its author, and (far from being “created” by the Church, or inferior to it), has “been handed on as such to the Church herself” (CCC 105). Study of Scripture is, indeed, “the very soul of sacred theology” (CCC 132). The canon of Scripture was authoritatively proclaimed by the Catholic Church. The Gospels “are the heart of all the Scriptures.” (CCC 125)

- C6) The Scriptures that imply that the Church and its councils, and not individuals, should be the final arbitrators of how Scripture should be interpreted include:

I will give you [Peter] the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. (Matthew 16:19)

When the Spirit of truth comes, he will guide you [disciples; by extension, Church leaders] into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. (John 16:13)

Acts 15 records the proceedings of the Jerusalem Council (more on that in #10 below).

2 Peter 1:19-21 explains that Scripture cannot merely be a “matter of one’s own interpretation”.

- C7) The Church teaches that interpretation of Scripture requires knowledge of the rules for proper interpretation of Scripture (“hermeneutics”), and an understanding of the four senses of Scripture: literal, allegorical, moral, and anagogical (CCC 115-118). The Holy Spirit is necessary to fully understand the teachings of the Bible. The intentions of the biblical authors must be considered, as well as the overall context of the entire Scripture. Scripture must be interpreted within “the living Tradition of the whole Church” (CCC 113), and with the “analogy of faith (internal coherence of the truths of faith) in mind (CCC 114).

- C8) Jesus taught that His teaching was to be authoritatively passed on by His disciples. In turn, they would be closely identified with Him:

He who hears you hears me, and he who rejects you rejects me, and he who rejects me rejects him who sent me. (Luke 10:16)

This authority was especially concentrated in Peter, the leader of the disciples, and hence, the young Church:

And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it. (Matthew 16:18)

The powers to “bind and loose” (disciplinary and doctrinal authority, from a Jewish rabbinical term) given to Peter in Matthew 16:19 are also expressly given to all the disciples in Matthew 18:18.

- D9) The first authoritative and binding proclamation of the Canon of Sacred Scripture was given by the councils of Hippo in 393 (St. Augustine’s home town) and

Carthage in 397. Pope Innocent I confirmed, by his authority, the decisions of these councils, in 405.

- D10) The Jerusalem Council (Acts 15) was a meeting of “apostles and elders” (15:2, 4, 6, 22) and “the whole church” (15:22). This council issued a proclamation binding on all Christians (16:4), under the guidance of the Holy Spirit:

For it has seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things: that you abstain from what has been sacrificed to idols and from blood and from what is strangled and from unchastity. If you keep yourselves from these, you will do well. Farewell. (Acts 15:28-29)

Paul and Silas even proclaimed this decision as part of their missionary activity (Acts 16:4). This, then, provides an explicit biblical model of how Church government and authority ought to function.

- D11) The Jerusalem Council was quite contrary to the Protestant principle of *sola Scriptura*, or “Bible Alone” [as the only infallible authority] because it involved human cooperation in interpreting the Bible, and this group effort was indeed infallible (Acts 15:28) and binding (according to the Apostle Paul himself) upon all Christian believers (Acts 16:4). This historical fact alone (part of inspired revelation) is quite sufficient to refute *sola Scriptura*. Interpretation of the Bible must occur within the Church, as a result of its deliberations in council (bishops and elders), not simply as a function of the “priesthood of scholars” or private interpretation (2 Peter 1:19-21) or denominational relativism.
- D12) Genesis 17 records the covenant between God and Abraham (by extension, with the Jews, or Hebrews), which established circumcision as a sign of this covenant. If this Scripture were all that we had, then circumcision would still be a required rite today. The Jerusalem Council, however, declared that circumcision was no longer necessary, especially for Gentile (non-Jewish) converts to Christianity. Baptism was to become the new “rite of entrance” into the Church or the New Covenant, and St. Paul drew a parallel between circumcision and baptism (Col 2:11-13). This development proves that the Bible alone is not enough for doctrinal clarity and certainty. The Church must be centrally involved in interpretation and application of old truths in new situations.
- E13) Jesus wanted people to worship from the heart (Mark 7:6). That is what He contrasted with the dead traditions of men. Worship from the heart included obedience to God’s commands and good deeds that are the inevitable fruit of true communion with God (Amos 5:11-24; Jer 17:24-26; James 1:26-27).
- E14) Sacred Tradition was passed down by the apostles to the Church. The bishops, as successors of the apostles, then preserved the “deposit of faith”. This true Tradition can be traced back historically to Jesus and the disciples. The Holy Spirit (John

16:13; Acts 15:28) guides the Church in protecting this Tradition. This living tradition can be developed and applied in different ways as time goes on (Acts 15:29). It is always consistent with Scripture. Tradition comes from the same “divine well-spring” as Holy Scripture (CCC 80). Bishops and the pope, and ecumenical councils, in the Magisterium of the Church, as a “servant” to Holy Scripture (CCC 86) pass down, preserve, and guard this Sacred Tradition. All people in the Catholic Church share in the perpetuation of Sacred Tradition (CCC 91-93), and are brought as a whole to an unfailing knowledge of it. All these elements together constitute Sacred Tradition, whereas traditions of men lack one or more of them.

- E15) Worship in a church building (never mentioned in the New Testament), the word “Trinity” (the concept is present but not the word), the canon of Scripture itself (the Bible does not have its own Table of Contents), worship on Sunday rather than Saturday (application of the Sabbath principle without explicit biblical teaching as to why), the Nicene Creed and other such statements of belief, that codify Christian beliefs, are traditions that all Christians accept and yet are not in Scripture itself.
- E16) Bible verses that state that we should accept sacred traditions in addition to written traditions include:

But there are also many other things which Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written. (John 21:25, cf. 16:12, 20:30; Acts 1:2-3)

So then, brethren, stand firm and hold to the traditions which you were taught by us, either by word of mouth or by letter.” (2 Thessalonians 2:15, cf. 1 Cor 11:2; 2 Thess 3:6; Col 2:8; 2 Tim 1:13-14, 2:2)

- F17) No, the Church does not teach anything that is contrary to Scripture because the Church is guided by the Holy Spirit (CCC 78-79). Sacred Tradition is always closely bound with Sacred Scripture (CCC 80). Apostolic succession guarantees the purity of this Tradition (CCC 81, 83). Bishops in union with the pope do so as well (CCC 85).
- F18) “God communicates to man gradually” and “by stages” (CCC 53). The complete Revelation “has not been made completely explicit” and the Church must “grasp its full significance” over time (CCC 66). The Church (just as in the Jerusalem Council of Acts 15) is a guide in the application of this development of doctrine and increased understanding of the received truths of divine Revelation.

ANSWERS TO EPISODE 3: SCRIPTURE & TRADITION

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- A1) It takes about three years to hear the core or essence of the whole Bible if one attends only Sunday Mass.
- A2) It takes about two years to hear the core or essence of the whole Bible if one attends Sunday Mass and Daily Mass.
- A3) Catholics could be unaware of the Scripture that they are exposed to in the Mass because they do not pay proper attention to the Mass, fall asleep, “tune out” repetitious elements, lack interest in the Bible itself, are unwilling to follow the Church’s urging of much private reading of Scripture, or they are in mortal sin.
- B4) Some twenty to thirty years after Pentecost, Paul’s epistles were the first books of the New Testament written.
- B5) The New Testament canon of Scripture was first collected at the Council of Hippo in 393 and Council of Carthage in 397. St. Athanasius was the first Church father to list all 27 New Testament books together, in his 39th festal letter in the year 367.
- B6) The Church proclaimed the canon of Scripture closed at the Council of Trent.
- B7) The Catholic Bible has 73 books compared to 66 in the Protestant Bibles.
- B8) The deuterocanon (“second canon”) are what Catholics call the additional books they include that Protestants don’t.
- B9) Dr. Ray state that the deuterocanon were authenticated when Pope Innocent ratified the decisions of the councils of Hippo and Carthage in 405, in his Letter to Exsuperius, Bishop of Toulouse. The Council of Florence (1438-1445) and Council of Trent (1545-1562) also made pronouncements.
- B10) Generally, teachings are further defined as doctrine when they are seriously challenged by those who do not accept them. The Church then examines and defends the historical teaching in greater detail and makes solemn dogmatic pronouncements regarding the precise nature of the doctrines.
- B11) It is an incoherent and implausible view that would contend that the Holy Spirit led the early Church to the correct canon of the New Testament, but at the same time, these leaders in the early Church almost universally accepted the deuterocanon as Holy Scripture, and hence, in Protestant eyes, were misled as to the correct Old Testament books. The fathers accepted the Septuagint (Greek translation of the Old Testament) and it included the deuterocanon. It is ironic that a belief-system holding that Scripture is the only infallible authority, necessarily has to rely on infallible Church tradition and authority to even know what that Scripture consists of.

- C12) The two kinds of traditions are disciplinary and dogmatic. An example of the former would be abstaining from meat on Fridays. Disciplines can change according to local custom or liturgical practice. A dogmatic tradition, on the other hand, has to do with a doctrinal teaching of the faith, such as the Holy Trinity, the Immaculate Conception of Mary, or the infallibility of the pope.
- C13) Protestants believe, most notably in *sola Scriptura*, or the idea that Scripture is the only final and infallible authority in Christianity – which is nowhere taught in Scripture, and the canon of the Bible (i.e., the 66 books that they accept as inspired).
- C14) The importance of sacred traditions in understanding Christianity was stated by Early Church Fathers, including:

As I said before, the Church, having received this preaching and this faith, although she is disseminated throughout the whole world, yet guarded it, as if she occupied but one house. She likewise believes these things just as if she had but one soul and one and the same heart; and harmoniously she proclaims them and teaches them and hands them down, as if she possessed but one mouth. For, while the languages of the world are diverse, nevertheless, the authority of the tradition is one and the same. (St. Irenaeus, *Against Heresies* 1:10:2; A.D. 189)

It is needful also to make use of tradition, for not everything can be gotten from sacred Scripture. The holy apostles handed down some things in the scriptures, other things in tradition. (St. Epiphanius, *Medicine Chest Against All Heresies* 61:6; A.D. 375)

[T]he custom [of not rebaptizing converts] . . . may be supposed to have had its origin in apostolic tradition, just as there are many things which are observed by the whole Church, and therefore are fairly held to have been enjoined by the apostles, which yet are not mentioned in their writings. (St. Augustine, *On Baptism, Against the Donatists* 5:23[31]; A.D. 400)

- C15) New Testament passages that support the importance of traditions in passing down a correct understanding of Christianity include: 1 Corinthians 11:2; 2 Thessalonians 2:15, 3:6; 2 Timothy 1:13-14, 2:2 (cf. synonymous use of “gospel”: 1 Cor 15:1; Gal 1:9; 1 Thess 2:9, “word of God”: Acts 8:14, 1 Thess 2:13, “holy commandment”: 2 Pet 2:21, and “the faith”: Jude 3).
- C16) New Testament passages that refer to Old Testament traditions not found in the Old Testament include: Matthew 23:2-3: “Moses’ seat”; 1 Corinthians 10:4: the “rock” that followed the Israelites (cf. Ex 17:1-7; Num 20:2-13); Jude 9: the archangel Michael disputing with Satan about the body of Moses; Jude 14-15: a prophecy of

Enoch, possibly from the apocryphal book 1 Enoch (1:9); 2 Timothy 3:8: Jannes and Jambres as the names of the magicians who opposed Moses (see Ex 7:8 ff.).

- C17) The truth and authenticity of the Church's teachings and Biblical interpretation are protected by the Church; specifically the pope and the bishops (by virtue of apostolic succession). The pope can write encyclicals and other dogmatic writings for the whole Church; the bishops can make pronouncements that apply in their jurisdictions, and bishops united with the pope in ecumenical councils can make binding statements of Catholic doctrine.
- D18) Change has happened over the centuries because the Church increases in understanding. Doctrines are better understood and develop. The canon of Scripture was itself a developing tradition. The infallibility of the pope was another. The custom of eating meat on Fridays (as a binding practice) was a disciplinary matter that could be changed. Priestly celibacy also developed as the norm in the Latin western rites. The Bible indicates something like development of doctrine, too (Jn 14:26, 16:13; 1 Cor 2:9-16; Gal 4:4; Eph 1:10; 4:12-16). The Church is called the "Body of Christ" (e.g., Eph 1:22-23), and is compared to a seed that grows into a tree (Matt 13:31-32). Seeds and bodies grow and expand.
- D19) One can find biblical evidence for distinctly Catholic doctrines. For example, celibacy was urged as a preferential state of life by Jesus (Matthew 19:12) and St. Paul (1 Corinthians 7:7-38). We have seen references to authoritative Tradition above. The Real Presence of the Eucharist is plainly taught in John 6. Very early Church fathers such as St. Polycarp and St. Ignatius report what was believed by the Church in its earliest days.
- If we find no record of distinctive Protestant doctrines, that have departed from received Tradition, then we can assume that they were not present in the early Church, and were later corruptions or novelties.
- D20) The pope has no authority to change doctrines that are firmly entrenched in Tradition. He must build upon what was already present in the apostolic deposit, given by Jesus to the apostles. Development of doctrine does not involve any essential change from what came before. He can only make infallible and binding what is already widely believed by the faithful.

ANSWERS TO
EPISODE 4: EUCHARIST I
LOGICAL & EARLY CHURCH EVIDENCE

- A1) Physical objects are mostly composed of the space between atoms, which are composed of protons, neutrons, and electrons.
- A2) Electrons are always moving. The Austrian physicist Erwin Schrödinger, in the 1920s, contended (quite successfully) that electrons are three-dimensional waveforms, as opposed to particles.
- A3) Electrons constantly move at velocities approaching the speed of light.
- A4) Physical senses (without the aid of sophisticated microscopes, accompanied by even more complicated theories of physics and mathematics) cannot enable us to comprehend the fundamental properties of matter and therefore give us an inaccurate understanding of an object's actual nature.
- A5) What "appears" to be so may not be that way at all. Objects that appear perfectly at rest are in fact, partially moving at velocities close to the speed of light. Likewise, what *appears* to us as bread and wine can in fact *be* the Body and Blood of Christ, made supernaturally present in the consecrated elements (formerly bread and wine), according to the teaching of Jesus Christ Himself: the same Jesus who could travel through walls in His glorified body (John 20:26; cf. 1 Cor 15:51-53). According to modern physics and quantum mechanics, such things are literally possible, even in a purely physical realm. So why is there any inherent difficulty in believing in transubstantiation ("change of substance")?
- A6) The Bible describes supernatural objects with "phenomenological" language (the language of appearances and simple observation). In the previous example of Jesus walking through walls, the Bible doesn't attempt to delve into 20th century particle physics; it simply says "The doors were shut, but Jesus came and stood among them . . ." (John 20:26). Likewise, the Bible refers to "this [what *appears* to be bread] is My Body" (Luke 22:19-20), and Paul equates bread and wine with the "body and blood of the Lord" that can be profaned in an irreverent receiving of the Eucharist (1 Cor 11:27-30; cf. 10:14-22).
- A7) The Church claims that the Eucharist is the Body, Blood, Soul, and Divinity of Jesus Christ, made present in a unique sacramental fashion. The "accidents" (bread and wine) retain their same properties, but the substance has supernaturally changed.
- B8) We would have perceived a human cell because the attributes of the incarnate God cannot be ascertained by conventional methods of scientific observation. Jesus wanted people to accept who He was by faith. Hence, Jesus says to "doubting

Thomas” after the latter had put his hand in the wound in His side: “Have you believed because you have seen me? Blessed are those who have not seen and yet believe” (John 20:29).

- B9) Those who did not have doubt or serious sin and spiritual “blindness” (John 9:39-41) often regarded Him as God, in faith; for example, the blind man healed by Jesus, who worshiped Him (John 9:35-38), and “doubting Thomas,” after Jesus appeared to him (John 20:28). The ones who were blind assumed that He was not only *just* a man, but also a quite sinful one (John 9:24; cf. Matt 12:22-27, 38-42).
- B10) Humans do not recognize God because of lack of faith, and excessive doubt and cynicism. Signs, wonders, and miracles (and by extension, “scientific proof”) do not suffice for many hard-hearted people anyway:

. . . If they do not hear Moses and the prophets, neither will they be convinced if some one should rise from the dead. (Luke 16:31)

In John 6, we see that unbelief and lack of faith and skepticism kept “many of his disciples” (6:60) from believing in the Real Presence in the Eucharist, and actually forsaking the Lord (6:66), because it was a “hard saying” (6:60). Jesus appealed to His ascension, which was an even greater, and more visible miracle (6:62), thus seemingly implying: “if you can’t believe *this* miracle, how, then, will you be able to believe in *that* one; yet you will see that with your own eyes.”

- B11) We can use faith and the sure word of revelation; also our internal God-given sense of the holiness that Jesus exhibited in His life, and the trustworthy reports of those who were eyewitnesses of His glory (Luke 1:1-2; Acts 1:1-3). See the previous three answers.
- B12) Nothing whatsoever is wrong in using natural law to explain the super natural! We can utilize that which we know and understand in order to comprehend (by analogy or parallel) supernatural things that are mysteries to us. Jesus did the same, by using agricultural metaphors in His parables, to reveal the truths of spirituality. Our Lord even compared the unwillingness of the Pharisees and Sadducees to use the same reasoning they used with regard to natural meteorological events of the weather, and apply it to spiritual matters:

And the Pharisees and Sadducees came, and to test him they asked him to show them a sign from heaven. He answered them, "When it is evening, you say, 'It will be fair weather; for the sky is red.' And in the morning, 'It will be stormy today, for the sky is red and threatening.' You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. An evil and adulterous generation seeks for a sign, but no sign shall be given to it except the sign of Jonah." So he left them and departed. (Matthew 16:1-4)

C13) Jesus uses extremely literal language in John 6:51-58 to refute this objection:

I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh.

The Jews then disputed among themselves, saying, "How can this man give us his flesh to eat?" So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father, so he who eats me will live because of me. This is the bread which came down from heaven, not such as the fathers ate and died; he who eats this bread will live for ever."

If this were intended as mere symbolic or figurative language, it seems that it was the least likely to convey that meaning, of any language imaginable. How could it be stated any more literal than this? How Jesus reacted to the doubts of the hearers (see #10 above), also reinforces this interpretation.

C14) In the early second century (before 110 A.D.), St. Ignatius of Antioch held that "the Eucharist is the Flesh of our Savior Jesus Christ." (Letter to the Smyrnaeans, 7, 1) In the middle of the same century, St. Justin Martyr distinguishes the Eucharist from "common" bread and drink and calls it "both the flesh and the blood of that incarnated Jesus." (*First Apology*, 66, 2) A little later, St. Irenaeus writes, "The bread over which thanks have been given is the Body of (the) Lord, and the cup His Blood." (*Against Heresies*, 4, 18, 4 / 4, 33, 2; cf. 4, 18, 5) St. John Chrysostom speaks of the priest as the representative of God in the Mass, exercising solely His power and grace, in order to "transform the gifts" which "become the Body and Blood of Christ." (Homilies on Judas, 1, 6) Elsewhere he equates the Eucharist with Christ's "blood-stained" Body, "pierced by a lance." (Homilies on 1 Corinthians, 24) St. Augustine, the greatest of the Fathers, writes that "Christ was carried in His own hands, when, referring to His own Body, He said 'This is My Body.'" (Explanations of the Psalms, 33, 1, 10) St. Augustine expressly sanctions adoration of the consecrated Host:

He took flesh from the flesh of Mary . . . and gave us the same flesh to be eaten unto salvation. But no one eats that flesh unless first he adores it . . . we do sin by not adoring. (Explanations of the Psalms, 98, 9)

C15) Catholics believe that this promise is the literal physical presence of Jesus because right before He said this (Matt 28:20) Jesus also urged His disciples to "observe all that I have commanded you". The Eucharist was precisely what Christians do (in obedience to the command at the Last Supper) to bring remembrance to Jesus' presence on earth; and not only remembrance, but Real Presence. Paul said that in

observing the Eucharist, we “proclaim the Lord’s death until he comes” (1 Cor 11:26). John 6:53-54, 58 intimately connects the Eucharist with both spiritual and eternal life. John 6:56 makes reception of the Eucharist a necessity for Jesus to “abide” in believers, and vice versa (cf. John 14:23, 15:4-7).

- C16) Objections of cannibalism show that the early Christians were taking Jesus literally (John 6; Last Supper utterances about the bread and the wine being His Body and Blood). But the pagans (like the skeptics who disbelieved in John 6) did not understand the distinction between physical cannibalism and a spiritual, sacramental Real Presence.
- C17) These verses involve the intimate connection between the incarnation and the Eucharist (both entail physical presence of God Himself). Catholic convert Thomas Howard elaborates:

Sacrament, recalling and presenting the Incarnation itself, is not so much supernatural as quintessentially natural, because it restores to nature its true function of being full of God . . . Indeed heaven and earth are full of His glory. Nature is the God-bearer, so to speak . . . In the Sacrament, bread, which is already a metaphor, is taken and raised to a dignity beyond mere metaphor . . . one step away from the Incarnation itself . . . It is a scandal. God is not man, any more than bread is flesh. But faith overrides the implacable prudence of logic and chemistry . . .

This mystery . . . may be held only in faith, even though it, like the Incarnation, Resurrection, and Ascension, exists quite apart from faith, “out there” in the real world. (*Evangelical is Not Enough*, Nashville: Nelson, 1984:110-112)

- D18) This objection may be refuted by citing the judgment of Protestant Church historians, who themselves do not believe the Catholic doctrine on the Eucharist (hence cannot be accused of bias in favor of patristic support for the doctrine), yet accurately report what the Fathers believed. For example, the well known Protestant historian Philip Schaff has written:

The doctrine of the sacrament of the Eucharist was not a subject of theological controversy . . . till the time of Paschasius Radbert, in the ninth century . . .

In general, this period, . . . was already very strongly inclined toward the doctrine of transubstantiation, and toward the Greek and Roman sacrifice of the mass, which are inseparable in so far as a real sacrifice requires the real presence of the victim . . .

[Augustine] at the same time holds fast the real presence of Christ in the Supper . . . He was also inclined, with the Oriental fathers, to ascribe a saving virtue to the consecrated elements.

Augustine . . . on the other hand, he calls the celebration of the communion 'verissimum sacrificium' of the body of Christ. The church, he says, offers ('immolat') to God the sacrifice of thanks in the body of Christ. [*City of God*, 10, 20]

(*History of the Christian Church*, v.3, A.D. 311-600, rev. 5th ed., Grand Rapids, MI: Eerdmans, rep. 1974, orig. 1910, 492, 500, 507)

D19) Luther stated:

It is enough for me that Christ's blood is present; let it be with the wine as God wills. Before I would drink mere wine with the Enthusiasts, I would rather have pure blood with the Pope. (Early 1520s; in Paul Althaus, *The Theology of Martin Luther*, translated by Robert C. Schultz, Philadelphia: Fortress Press, 1966, 376; *Luther's Works*, [edited by Jaroslav Pelikan] 37, 317)

The glory of our God is precisely that for our sakes he comes down to the very depths, into human flesh, into the bread, into our mouth, our heart, our body. (In Althaus, *ibid.*, 398; *Luther's Works*, 37, 71 ff.)

. . . Zwingli, Karlstadt, Oecolampadius . . . called him a baked God, a God made of bread, a God made of wine, a roasted God, etc. They called us cannibals, blood-drinkers, man-eaters . . . even the papists have never taught such things, as they clearly know . . .

For this is . . . how it was accepted in the true, ancient Christian church of fifteen hundred years ago . . . When you receive the bread from the altar, . . . you are receiving the entire body of the Lord; . . . (*Brief Confession Concerning the Holy Sacrament*, September 1544; *Luther's Works*, 38, 291-292)

D20) The Church's belief in the true presence of Christ in the Eucharist was reinforced by the famous symbol of the fish, and depictions of three of Jesus' miracles related to food: the feeding of the 5,000 with fish and bread, the banquet of seven disciples by the Sea of Galilee with the raised Jesus, and the miracle of the wedding at Cana (changing water into wine).

ANSWERS TO
EPISODE 5: EUCHARIST 2
SCRIPTURAL EVIDENCE

- A1) The only person who can be responsible for the miracle of Jesus' true presence in the Eucharist is Jesus Himself! If that is how He decided to miraculously become physically present again, after His earthly sojourn, then we can hardly object, seeing that it is hardly any different in essence than the Incarnation itself: God becoming man. On the other hand, if it is false doctrine, no priest could "conjure" up Jesus' presence, because they are dealing with the omnipotent God, and He is not to be trifled with or manipulated.
- A2) Credibility is lent to the claim because Christians believe that the Holy Spirit continues to guide His Church (even if "Church" is defined differently than the Catholic conception), and preserve it from error (what Catholics call "indefectibility"). See Matthew 16:18; John 14:26, and 16:13.
- A3) There was universal (with but a few notable exceptions) that the consecrated host and wine were the true body and blood of Christ for nearly 1,500 years, until the Protestant movement came onto the scene in 1517.
- A4) According to Dr. Ray, 75 years after Luther died there were as many as 200 different interpretations of Christ's words, "this is My body."
- A5) The concept of transubstantiation is mentioned by St. Justin Martyr, in his First Apology (circa: 100-165 A.D.), 66:5 (complete; emphasis added):

And this food is called among us [*eucharistia*] [the Eucharist], of which no one is allowed to partake but the man who believes that the things which we teach are true, and who has been washed with the washing that is for the remission of sins, and unto regeneration, and who is so living as Christ has enjoined. For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Saviour, having been made flesh by the Word of God, had both flesh and blood for our salvation, **so likewise have we been taught that the food which is blessed by the prayer of His word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh.** For the apostles, in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them; that Jesus took bread, and when He had given thanks, said, "This do ye in remembrance of Me, this is My body;" and that, after the same manner, having taken the cup and given thanks, He said, "This is My blood;" and gave it to them alone. Which the wicked devils have imitated in the mysteries of Mithras, commanding the same thing to be done. For, that bread and a cup of water are placed with

certain incantations in the mystic rites of one who is being initiated, you either know or can learn.

- A6) In the Early Church, to reject the true presence of Christ in the Eucharist rejects the authority of the disciples and apostles, who passed down what had been given to them in the apostolic deposit:

He who hears you hears me, and he who rejects you rejects me, and he who rejects me rejects him who sent me. (Luke 10:16)

- A7) "Show Me."

- A8) Martin Luther continued to strongly hold to the Real Presence and had very sharp disagreements (enough to break fellowship and unity) with other Protestants like John Calvin and Zwingli, who denied it (see Episode Four, answer to question #D19).

- B9) Non-Catholic Christians say they would accept as evidence for the concept of the true presence of Christ in the Eucharist the data provided us in the inspired word and revelation of the Holy Bible.

- B10) Melchizedek, priest of God Most High, prefigures Christ and the priesthood when he blesses Abram in Genesis 14:18-20 by offering bread and wine before the prayer of blessing, as Christ offered up his body and blood, and as the Catholic priest does in the consecration of the bread and wine to become the body, soul, blood and divinity of Christ.

Psalms 110:4 and Hebrews 7:1-28 speaks of a new order of priests, a priesthood, that would be inaugurated with Christ. And it would be similar to Melchizedek who never served before the Mosaic altar, but was yet a priest.

When we trace the origin of this back, we find some very interesting things:

And Melchizedek king of Salem (Jerusalem/peace) brought out bread and wine; he was priest of God Most High. (Genesis 14:18)

And on the day when you wave the sheaf, you shall offer a male lamb a year old without blemish as a burnt offering to the LORD. And the cereal offering with it shall be two tenths of an ephah of fine flour mixed with oil, to be offered by fire to the LORD, a pleasing odor; and the drink offering with it shall be of wine, a fourth of a hin. And you shall eat neither bread nor grain parched or fresh until this same day, until you have brought the offering of your God: it is a statute for ever throughout your generations in all your dwellings. (Leviticus 23:12-14; cf. also Hebrews 5:6, 10; 6:20; 7:1-28)

The LORD has sworn and will not change his mind, "You are a priest for ever after the order of Melchizedek." (Psalm 110:4:)

- B11) The Old Testament priest presided over and performed ritual sacrifices of bulls and other things, in order to atone for the sins of the people.
- B12) The Last Supper was actually a Passover meal, in which lamb and bread and wine were consumed, and was for the purpose of the people remembering how God had physically delivered them from bondage in Egypt. Jesus used this symbolism to introduce the notion of the Eucharist: now bread and wine were to be transubstantiated into His Body and Blood and His followers would be spiritually delivered by His sacrifice as the "lamb of God, who takes away the sin of the world" (John 1:29). And they were to remember this in the Eucharist henceforth, just as the Jews observed the Passover rite in remembrance.
- B13) When Christ lifts up the bread, He says, "This is My body" – as opposed to "this *represents* My body" or "this *contains* My Body" or "My Body is present *with, in, and under* the bread", or "this is a *symbol* to help you remember My Body," etc.
- B14) None of Christ's words can be reasonably interpreted as only symbolic. The closest (so some believe) is "do this in remembrance of me." But in the Hebrew mind that didn't imply that it was a mere recollection or mental image or pleasing nostalgia; but rather, the reality being made present *here and now*, just as the Jews regarded Passover.
- B15) St. Augustine said that Jesus held His own Body: "Christ was carried in His own hands, when, referring to His own Body, He said 'This is My Body.'" (*Explanations of the Psalms*, 33, 1, 10)
- B16) Jesus related the cup of wine to the covenant between God and His people:
- For this is my blood of the covenant, which is poured out for many for the forgiveness of sins. (Matthew 26:28)
- And he said to them, "This is my blood of the covenant, which is poured out for many." (Mark 14: 24)
- B17) The blood of Christ represents bulls, rams, and lambs, used in ritual sacrifice, for atonement. Revelation 7:14 and 12:11 refer to "the blood of the Lamb [Jesus]."
- B18) Celebrants at the Passover meal have to completely eat the lamb, and bread and wine.
- B19) The significance of Malachi 1:11 is that in the New Covenant, the Lamb of God and the cross represent the continuation and development of the Old Testament sacrificial system (which is no longer even being performed by the Jews). This

passage refers to the Gentiles “in every place” making pure offerings. But since it is not animal sacrifices, it is reasonable to assume that what is referred to is the sacrifice of the Mass and re-presentation of the sacrifice of Jesus, who was once for all, offered at Calvary. The incense represents the prayers of the Mass.

- B20) On a daily basis, 300,000 Catholic Masses are offered in worship to God.
- B21) Jesus alludes to His body or blood being true food twice very directly (6:55) and eight more times speaking of “eating “and “drinking”.
- B22) Jesus never alludes to His body or blood as being symbolic.
- B23) Jesus was teaching that His followers had to eat His flesh and drink His blood (sacramentally) in order to have spiritual and eternal life.
- B24) By the time of John’s writing (later in the first century), the Gnostic heresy was starting to deny that Jesus had come in the flesh, and indeed, asserted that flesh itself was a bad thing. So John emphasized the physical and “realist” nature of the Eucharist over against that false teaching.
- B25) This is not a good interpretation because Jesus was contrasting “flesh” in the sense of “flesh and blood” (or a merely natural human understanding; see, e.g., Matt 16:17 for a clear example of this meaning) to spiritual discernment. He wasn’t referring to the Eucharist, but rather to “the words that I have spoken”. “Spirit and life” refers back to His references to spiritual and eternal life as a result of partaking of the Eucharist (6:50-51, 53-54, 56-58).
- B26) The prayer reinforces the power of Jesus’ words. God’s words bring about what they refer to. So when the priest repeats the words of Jesus at the Last Supper (the consecration), they continue to achieve what they did then, and Jesus becomes present through the power of the Word. Hence the relation to John 6:63: “the words that I have spoken to you are spirit and life.”
- B27) Amemnesis means “active re-presentation” according to Greek scholars. It is the opposite of symbolic just as “re-present” (the original thing again) is different from “represent” (one thing symbolizing another). Hence, Paul uses ultra-realistic language, even stating in 1 Cor 11:27 that partaking of the Eucharist unworthily is the same as profaning His Body and Blood.
- B28) It makes no sense because the language is related to the Eucharist instituted at the Last Supper. Jesus referred to the bread and the wine as His Body and Blood. The “Body of Christ” (the Church) is a completely different sense. So Paul equates the bread and the cup with the Body and Blood of Jesus in 1 Corinthians 11:27. In the next verse, he urges Christians to do a self-examination before receiving Holy Communion.

B29) The disciples do not recognize Jesus until He broke bread (a gesture reminiscent of the Last Supper):

When he was at table with them, he took the bread and blessed, and broke it, and gave it to them. And their eyes were opened and they recognized him; and he vanished out of their sight. (Luke 24:30-31)

B30) It is when “the Word became flesh” (John 1:1, 14) that God was most fully revealed (John 1:18). As the Incarnation revealed God visibly, so the Eucharist makes Jesus present again and gives us spiritual life, through the same principle of the Incarnation and matter conveying grace. In this instance, the eyes of the two disciples were blinded until the moment of the Eucharist, and “then they recognized him”. The knowledge is spiritually discerned, but made possible through the instrument of the grace-infused (John 1:14) matter (in the Eucharist, the actual Body and Blood of Jesus).

ANSWERS TO EPISODE 6: BAPTISM

- A1) The Bible says we are saved by 1) belief in Jesus, 2) repentance followed by baptism, 3) being born of water (baptism) and the Spirit (“born again” derives from Jn 3:6), 4) by the Holy Spirit, 5) by confessing Jesus as Lord and belief in His Resurrection, 6) by God’s desire that all men be saved, 7) as a result of justification by works as well as faith, 8) through the grace of Jesus, 9) by being justified by His blood, 10) by faith in Jesus, 11) by a revelation of the knowledge of God.
- A2) Baptism and marriage both are sacraments. In marriage, two people become joined together and obtain grace in committing themselves to each other in so doing; serving each other and god. Baptism is also joining together God’s gifts to the person and entrance into the Christian community, to serve god and fellow Christians and the lost as well.
- A3) Jesus says, “. . . baptizing them in the name of the Father and of the Son and of the Holy Spirit.” (Matthew 28:19)
- A4) Non-Catholic Christians say we can be baptized by immersion, sprinkling, as an infant, and as an adult after profession of belief.
- A5) These verses link baptism, salvation and sin.

Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God." (John 3:5)

After this Jesus and his disciples went into the land of Judea; there he remained with them and baptized. (John 3:22)

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. (Romans 6:3-4)

And he said to them, "Go into all the world and preach the gospel to the whole creation. He who believes and is baptized will be saved; but he who does not believe will be condemned." (Mark 16:15-16)

And one Anani'as, a devout man according to the law, well spoken of by all the Jews who lived there, came to me, and standing by me said to me, 'Brother Saul, receive your sight.' And in that very hour I received my sight and saw him . . . And now why do you wait? Rise and be baptized, and wash away your sins, calling on his name.' (Acts 22:12-13, 16)

For Christ also died for sins once for all, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit; in which he went and preached to the spirits in prison, who formerly did not obey, when God's patience waited in the days of Noah, during the building of the ark, in which a few, that is, eight persons, were saved through water. Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a clear conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers subject to him. (1 Peter 3:18-22)

Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, "Brethren, what shall we do?" And Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit.

For the promise is to you and to your children and to all that are far off, every one whom the Lord our God calls to him. (Acts 2:37-39)

A6) Because Jesus was baptizing people, it is possible to make a strong argument from context that the water referred to in John 3:5 was the water of baptism.

A7) Deacon Ed Blaine writes about the recalling of a Catholic's baptism at their funeral:

As the body is brought into the church it is blessed with holy water that recalls the waters of baptism. This action reminds us that we who are baptized are baptized into the death and resurrection of Christ. We who

have died with Christ in baptism will rise with him. Immediately following the blessing with holy water, the white pall is placed over the casket. This is an action that is appropriate for the family to perform. The white cloth again recalls the rite of baptism and the clothing with a white garment. A religious symbol may now be placed on the casket. This should be something personal to the deceased; a cross, rosary beads that belonged to the deceased, a prayer book. This symbol remains on the casket during the funeral Mass.
(http://www.canadced.com/catholic_funeral.htm)

- A8) J.N.D. Kelly, an Anglican - who was popularly embraced by American Evangelicals.
- B9) Catholic teaching about infant baptism is reinforced because Acts 2:38b-39a states: “you shall receive the gift of the Holy Spirit. For the promise is to you and to your children . . .”
- B10) These verses describe a) the disciples who rebuked the people for bringing children to Jesus, as if they were not part of the spiritual community; and b) Jesus who welcomed contact with children and said “for to such belongs the kingdom of heaven.” Therefore, it stands to reason that a rite of inclusion into the kingdom and Church like baptism should be extended to infants.
- B11) Circumcision of Jewish male infants on the eight day was the rite of inclusion into the Old Covenant. The similar rite for Christians and entrance into the New Covenant is baptism, for both boys and girls. The boys being circumcised didn’t have a clue what the painful practice meant spiritually, yet they were included in the community by virtue of it.
- B12) St. Paul says:
- In him also you were circumcised with a circumcision made without hands, by putting off the body of flesh in the circumcision of Christ; and you were buried with him in baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead.
(Colossians 2:11-12)
- B13) The logical inconsistency is that absolutely free grace (according to a certain Protestant strain of thought) means we do nothing whatsoever; therefore, requiring this act of assent and acceptance is arguably at cross-purposes with the notion of free grace. God is able to regenerate and infuse with grace an infant whether he or she knows what is going on or not!
- B14) In A.D. 248 Origen wrote:

Every soul that is born into flesh is soiled by the filth of wickedness and sin. . . . In the Church, baptism is given for the remission of sins, and, according to the usage of the Church, baptism is given even to infants. If there were nothing in infants which required the remission of sins and nothing in them pertinent to forgiveness, the grace of baptism would seem superfluous. (*Homilies on Leviticus* 8:3)

The Church received from the apostles the tradition of giving baptism even to infants. The apostles, to whom were committed the secrets of the divine sacraments, knew there are in everyone innate strains of [original] sin, which must be washed away through water and the Spirit.

(*Commentaries on Romans* 5:9)

B15) St. Irenaeus knew St. Polycarp, who had in turn known the Apostle John and some other apostles.

C16) One must also “believe” as well as be baptized, and the biblical notion of “believing” Jesus is also to “obey” Him (cf. John 3:36)

C17) Obedience to Christ is crucial. One classic passage (among many similar ones), is Matthew 7:16-27:

You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? So, every sound tree bears good fruit, but the bad tree bears evil fruit. A sound tree cannot bear evil fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus you will know them by their fruits.

"Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven. On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' And then will I declare to them, 'I never knew you; depart from me, you evildoers.'

Every one then who hears these words of mine and does them will be like a wise man who built his house upon the rock; and the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall, because it had been founded on the rock. And every one who hears these words of mine and does not do them will be like a foolish man who built his house upon the sand; and the rain fell, and the floods came, and the winds blew and beat against that house, and it fell; and great was the fall of it.

D18) The Orthodox Church believes the same. This is important because they can also trace themselves back to the apostles through apostolic succession. Even the

Protestant Lutherans believe similarly to Catholics, as do Anglicans and some Methodists.

ANSWERS TO EPISODE 7: MORALITY

- A1) The Gospels teach that we are saved by grace through faith (see, e.g., John 3:16), yet faith is not disconnected from works. The works inevitably follow. Jesus emphasized the supreme importance of works in the Christian life in many passages. For example:

Thus you will know them by their fruits.

Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven. On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' And then will I declare to them, 'I never knew you; depart from me, you evildoers.'

Every one then who hears these words of mine and does them will be like a wise man who built his house upon the rock; and the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall, because it had been founded on the rock. (Matthew 7:20-25)

For the Son of man is to come with his angels in the glory of his Father, and then he will repay every man for what he has done. (Matthew 16:27)

- A2) The Catechism teaches that in the final analysis, man has no merit or right to any merit. Everything we have is received from God. God freely chooses to include man in the work of His grace. Man merely decides whether or not to collaborate with God. Good human actions “proceed in Christ” with “predispositions and assistance given by the Holy Spirit” (CCC 2008).
- B3) Jesus is speaking about those who delivered Him to Pontius Pilate for sentencing and punishment. He said to Pontius Pilate: “he who delivered me to you has the greater sin,” which suggests that some sins are greater than others.
- B4) The more we respect a spouse, the more we will do acts of kindness, love, and self-sacrifice. The same applies to our relationship to God. But the principle also applies to the opposite situation of sinning against our spouse. If we say something inadvertently or out of momentary anger, (perhaps because we had a bad day filled with frustration and took it out against them), the wise spouse will take that into consideration and “cut some slack”. Likewise, when we sin against God we might often do it without much thought. But if we deliberately sin with full consent of the will, it is a far more serious matter. Even courts of law recognize this distinction by punishing a person more, to the extent that he committed a premeditated crime.

- B5) The Apostle John implies that prayer for mortal sin would not be effective, because the person who committed it has to *repent* before God can restore His grace to him. It may be that you should go to the person and confront him or her about the sin, as described in Mathew 18:15-20.
- B6) If we see someone committing a non-deadly sin we should pray that God will give the person “life” (grace) and restoration to proper relationship with God.
- B7) The Church calls deadly sins mortal, and non-deadly sins venial.
- B8) a) blasphemy, b) murder, c) apostasy.
- B9) In the first three centuries, forgiveness of sin was found by public penance (various penalties or punishments or privations). Public penance was for the purpose of putting a social stigma and shame on sin, so that the person would reform himself and stop sinning. See biblical examples of this in 1 Corinthians 5:1-5; 2 Corinthians 2:6-11.
- B10) Our sins are against the Church at large because the Church as the People of God is supposed to stand out among human beings as a special community of the redeemed, bearing witness to the Good News of salvation. Sin separates us from our brethren in the Church and from the teaching of the Church, and causes non-believers in the world to question whether Jesus is Lord (John 17:23).
- B11) A) Often we think that we are under no laws at all because we are saved by grace through faith (what is known as antinomianism). B) Because grace and the new covenant fulfill and develop the Old Testament system of Mosaic Law, and works are still required in the Christian life (though not able to save anyone by themselves).
- B12) In the Old Testament, the moral law worked by the “eye for an eye” principle: if you injured someone’s eye, then you would suffer the same for a punishment. Jesus gave a much deeper analysis, and looked at what lies *behind* such crimes, and so He noted that anger is the root cause of murder, and lust, of adultery. The essence of the sin, in other words, was in the intention or wicked inclination, before it is even committed.
- B13) At the beginning of Mass we ask God to forgive us our sins by (A) Public acknowledgment of sin (confession), recognition of our sinfulness in our 9B) thoughts and (C) words, and in acts of (D) commission and (E) omission.
- B14) For a sin to be mortal or deadly, (A) it must be a grave, serious matter, (B) it must be committed with sufficient knowledge and reflection, and (C) it must be committed with a full, deliberate consent of the will.

- C15) The Catholic teaching about sin has not changed in any essential way over the centuries. The Church has developed its teaching on sin, by a deeper understanding of sin as time goes by: its origins and consequences, and how to best prevent it, by virtue of the guidance of the Holy Spirit.
- C16) Civil divorce is permitted in extreme cases (physical abuse of a spouse or children, etc.), though without any permissible “right” of remarriage. A valid, consummated, sacramental marriage between two baptized persons is indissoluble. An annulment is a declaration that a valid marriage never did occur, so it is essentially different from divorce.
- C17) Many Christian bodies have sanctioned abortion as a moral choice. They have also allowed more and more “loopholes” for permissible divorce, such as when the spouse commits adultery, and also for remarriage after divorce. Oftentimes, the current teaching of a denomination is at odds with the historic teaching of the denomination.
- In respect to abortion, the Catholic Church teaches that it never is a moral choice, because it is an objective act of murder.
- C18) The Catholic Church merely claims to be preserving and passing on what it received: the “apostolic deposit” from Jesus and the apostles. It is not a democracy inasmuch as its teachings are concerned. They are not determined by majority vote. Nor does its government function by representatives, as secular governments do.
- C19) In 1968, it is likely that neither the Church nor medical researchers understood that the contraceptive pill could act as an abortifacient.
- C20) The importance and/or consequence of moral obedience are referenced in these verses.

Matthew 5:22: our anger has very serious consequences; possibly eternal.

Matthew 6:15: our forgiveness of others will determine whether God forgives us.

Matthew 12:36: our careless words (not repented of) will cause us to receive a reckoning on Judgment Day.

2 Timothy 4:7: perseverance and keeping the faith are crucial for ultimate salvation.

2 Peter 1:10: our zeal will in turn confirm our election and cause us by God’s grace to persevere.

Matthew 7:21: If we don't *do* God's will, it may be that we aren't in the elect at all, and will be damned in the end.

James 2:14, 17, 24: faith and works go together. True faith always produces good works. C.S. Lewis wrote that faith and works were like two blades of a pair of scissors. No one asks which one is more necessary than the other.

C21) Moral obedience has two sides. It means we must (A) abstain from sin; and (B) that we have the obligation to obey God's commands.

ANSWERS TO EPISODE 8: CONFESSION SACRAMENT OF RECONCILIATION

A1) The person does not hear the clear statement that they are forgiven, or absolved of their sin.

A2) A person's sins would not be forgiven when they are not truly repentant and resolved to change their ways with regard to the sin they confessed.

B3) Two verses where Jesus gives the Apostles the power to forgive sins are:

If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained. (John 20:23)

I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. (Matthew 16:19)

B4) Two religious rituals that some non-Catholic Christians require be performed by a minister are baptism and the Eucharist, or Holy Communion. Ministers perform these because they are following the model of the disciples, who were leaders in the early Church.

B5) When we sin we also sin against A) The Church and those in it. When we seek forgiveness, B) priests represent the Church.

B6) It is significant because this happened before the people knew that Jesus was God, and so it represented men forgiving other men (Jesus used the term "Son of Man" to describe Himself). The incarnation raised mankind to such a level, so that priests could exercise the same function as representatives of God, who took on human flesh.

B7) Jesus teaches that we should forgive the sins of others in the Sermon on the Mount. The overall context is righteousness that proceeds from the heart and is transferred into action; also rejoicing when persecuted, and the possibility of judgment if we don't forgive (Matthew 5:10-12, 22-26, 39-47).

B8) If we do not forgive the sins of others, God won't forgive our sins.

B9) When Jesus passes on his authority to forgive sins to the Apostles he says:

Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." And when he had said this, he breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained."
(John 20:21-23)

B10) The other place in the Bible where God breathed on people is:

Then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.
(Genesis 2:7)

The context was creation and making human beings the highest creature, made in the image of God, and with a soul (in Hebrew thinking the soul was like the breath, or life force).

C11) Two other prophecies of Christ that are applicable until He returns are:

- A) The command to baptize (Matt 28:19).
- B) The Holy Spirit guiding us into all truth (John 16:13).

James 5:16 mentions confession and healing with the command to pray for one another, thus suggesting that as prayer is an ongoing practice among Christians, so should confession and absolution.

C12) Early Church Fathers who understood that confession and penance are necessary parts of a Christian's life include:

A) St. Ignatius of Antioch:

For as many as are of God and of Jesus Christ are also with the bishop. And as many as shall, in the exercise of penance, return into the unity of the Church, these, too, shall belong to God, that they may live according to Jesus Christ. (*Letter to the Philadelphians* 3 [A.D. 110])

For where there is division and wrath, God does not dwell. To all them that repent, the Lord grants forgiveness, if they turn in penitence to the unity of God, and to communion with the bishop. (ibid., 8)

B) St. Irenaeus:

[The Gnostic disciples of Marcus] have deluded many women. . . . Their consciences have been branded as with a hot iron. Some of these women make a public confession, but others are ashamed to do this, and in silence, as if withdrawing from themselves the hope of the life of God, they either apostatize entirely or hesitate between the two courses. (*Against Heresies* 1:22 [A.D. 189])

C) Origen:

[A final method of forgiveness], albeit hard and laborious [is] the remission of sins through penance, when the sinner . . . does not shrink from declaring his sin to a priest of the Lord and from seeking medicine, after the manner of him who say, 'I said, "To the Lord I will accuse myself of my iniquity"'. (*Homilies on Leviticus* 2:4 [A.D. 248])

D) St. Cyprian of Carthage:

The apostle [Paul] likewise bears witness and says: '. . . Whoever eats the bread or drinks the cup of the Lord unworthily will be guilty of the body and blood of the Lord' [1 Cor. 11:27]. But [the impenitent] spurn and despise all these warnings; before their sins are expiated, before they have made a confession of their crime, before their conscience has been purged in the ceremony and at the hand of the priest . . . they do violence to [the Lord's] body and blood, and with their hands and mouth they sin against the Lord more than when they denied him. (*The Lapsed* 15:1-3 [A.D. 251])

- D13) Sincerity and true repentance is absolutely essential in order to receive sacramental absolution or forgiveness.
- D14) If a priest perceives that the person confessing is just playing around and has not genuinely repented, the priest should not forgive the sins of that person.
- D15) *Medinola* (or *metanoia*) means an internal change of mind, a change of life, or a change of heart. It refers to an internal conversion. Without it, none of the Sacraments have effect.
- D16) Confession is a place where you can profess your resolve to follow God wholeheartedly and to try better, with His help, to avoid sin in the future; particularly the sin confessed.

- D17) The purpose of penance is to show that one is sorrowful, and to bring home the point that sin has a cost, and that restitution must be paid to God and fellow believers for the sin. The parent punishes his or her children in order to correct them and set them on a better path. Likewise, penance is for our own good, to reform us before our sins become even worse and more entrenched.
- D18) The term reconciliation means being united or back in communion or right relationship with someone. In confession we are reconciled with God.
- D19) The Sacrament of Reconciliation strengthens our resolve; makes us aware of the harmfulness and penalty and cost of sin, alleviates guilt, frees us from the bondage of sin and its adverse effects, and provides us grace through the sacrament, in order to avoid sin in the future.
- D20) The best reason to avoid sin is out of love for and obedience to God and gratefulness to Him for His gifts and mercy. The lesser reason to avoid sin is to avoid suffering and negative consequences for ourselves.

ANSWERS TO EPISODE 9: MARY I

- A1) Many non-Catholics think that Catholics worship Mary because they equate all prayer as worship; they collapse all veneration and honor into adoration and worship, hence if directed towards a creature it is regarded as idolatry; because they equate using a statue as a devotional aid with gross idolatry of a piece of plaster; and because they believe that any praise of honor directed towards a creature somehow detracts from worship of God, and God's uniqueness.
- A2) Catholics define prayer as intercession insofar as it is directed towards a saint rather than to God. Asking a saint to pray is indistinguishable from asking a friend on the earth to pray. Protestants, on the other hand, often equate asking a saint to pray with prayer *to* the saint as if all power to fulfill the prayer lies with the saint *rather* than with God.
- A3) A better word to describe how Catholics think about Mary is veneration, or giving very high honor to her, rather than adoration and worship, which is proper only when directed to God alone.
- A4) The Bible commands us to honor our mothers and fathers.
- A5) Luke 2:51 gives an indication of how well Jesus honored his mother and father. "And he went down with them and came to Nazareth, and was **obedient** to them; and his mother kept all these things in her heart."

- A6) If Mary is still alive in heaven and is able to “hear” prayers (as Scripture indicates is the case; see, e.g., Heb 12:1), then there is no essential difference in asking Mary or a relative to pray for you.
- B7) The two Biblical people who began “the Cult of Mary” were the angel Gabriel: “And he came to her and said, ‘Hail, O favored one, the Lord is with you!’”
- And Elizabeth: “and she exclaimed with a loud cry, ‘Blessed are you among women, and blessed is the fruit of your womb!’”
- B8) The angel Gabriel proclaims “Hail, Mary, full of grace. “Full of grace” is a permissible translation of the Greek *kecharitomene*, which comes from the Greek root *charis*, or *grace*).
- B9) Elizabeth, the mother of John the Baptist, proclaims about Mary, “Blessed are you among women, and blessed is the fruit of your womb.”
- B10) The literal meaning of Theotokos is “God-bearer” but it is more commonly translated *Mother of God*. The title was designed to highlight the Incarnation and Deity of Christ, by showing that God the Son took on human flesh, and in so doing, had a human mother. The word indicates a very high honor indeed of Mary, yet the emphasis and focus in the mind of those who started using the term was on Jesus Christ, and there is no implication of Mary being equal to or above God.
- B11) To deny that Mary is the mother of God is to deny the Incarnation or deity or divinity of Jesus Christ.
- B12) Sure, it is possible that some individual Catholics worship Mary. Anything is possible with fallen human beings, but the Catholic Church does not teach this, and shouldn’t be judged based on the behavior of extremists in her ranks who don’t properly understand Catholic teaching.
- B13) The Catholic Church does not teach us to worship Mary; only that Mary is to be venerated and honored.
- C14) What was forbidden in the Second Commandment (Exodus 20:4-5) was a "graven image" (one of God), that is, "an idol made of wood or stone". What God was forbidding was *idolatry*: making a stone or block of wood God. The Jews were forbidden to have idols (like all their neighbors had), and God told them not to make an image of Him because He revealed Himself as a spirit. The KJV, RSV, and Jewish (1917) Bible versions translate *graven image* at Exodus 20:4, but many of the more recent translations render the word as *idol* (e.g., NASB, NRSV, NIV, CEV). Context makes it very clear that idolatry is being condemned. The next verse states: “You shall not bow down to them or worship them . . .” (NIV, NRSV).

In other words, mere blocks of stone or wood ("them") are not to be worshiped, as that is gross idolatry, and the inanimate objects are not God. This does not absolutely preclude, however, the notion of an *icon*, where God is worshiped with the help of a visual aid. The use of images is not in the same category, if they are rightly used. Our Lord and Savior Jesus Christ is described four times in the Bible, by the Apostle Paul, as the *image* (Greek: *eikon*) of God. Twice, he uses the word directly of Jesus (2 Cor 4:4, Col 1:15), and twice in the sense of Christians being transformed into or conformed to the image of Jesus/God (Rom 8:29, 2 Cor 4:4). This changes everything. The incarnation made images permissible, as long as they were representing Jesus, the "image of the invisible God" (Col 1:15; KJV, RSV).

- C15) Catholics are not praying to the statue or the picture. Statues and photographs are merely visual aids to concentrate one's mind on the person represented.
- C16) The person is not worshipping the picture. This is not worship, but remembrance and affection or love, directed towards the one visualized in the photograph or painting.
- D17) The books are not titled the Gospels of Jesus Christ in order to bring to mind to the reader that these Gospels were written by eyewitnesses of Jesus.
- D18) The Bible doesn't say that they are dead, if by that one means "annihilated; no longer existing at all." They are "dead" only in terms of no longer being alive on the earth, but they are still alive in heaven.
- D19) Jesus did not conjure up dead spirits. Conjuring up spirits was forbidden in the Old Covenant. This was something entirely different: an example of saints in heaven (Moses and Elijah) being actively involved in happenings on earth. They simply appeared (as far as we can tell from the texts describing the event).
- E20) Jesus says the following people should be referred to as blessed: the poor in spirit, those who mourn, the meek, those who hunger and thirst for righteousness, the merciful, the pure in heart, peacemakers, and those who are persecuted and reviled and spoken falsely of.
- E21) The Annunciation (Luke 1:28-38), is why Mary says that future generations will call her blessed. She says it when she meets Elizabeth, who had been filled with the Holy Spirit, and who proclaimed that Mary would be called blessed, and John the Baptist leapt for joy in her womb.
- F22) The term simply means "work alongside" not necessarily "equal" at all. For example, in English we have the term "co-pay" (meaning, the person also pays some of the fee along with his insurance company). A "co-pilot" is not equal in rank to the pilot of an airplane, but is a subordinate helper to him. Mary's cooperation in distribution of God's graces is entirely secondary and non-necessary. She participates in this way because this was how God designed things.

- F23) Mary made the Incarnation possible, and hence helped to make salvation of all who are saved possible. She bore God the Son and raised Him and lived with Him for thirty years. She was without sin and always directed spiritual seekers to her Son. Her heroic sanctity is an extraordinary model for us to try to emulate.
- G24) The situations in Scripture that imply Mary is our Mother include when Jesus told St. John on the cross that Mary was his mother. Also, followers of Jesus are called Mary's offspring in Revelation 12:17.
- G25) Mary refers to God as her Savior. Mary was saved like all of us, but by *prevention* (the grace of the Immaculate Conception, that allowed her to totally avoid original sin, from which the rest of us need to be rescued). In both cases, God's grace was necessarily required. Hence, Mary could call God her Savior, just as we can. It doesn't "prove" that she was a sinner, only that she certainly *would* have sinned if this grace had not enabled her to always say no to sin.

ANSWERS TO EPISODE 10: MARY II

- A1) The phrase "communion of saints" refers to the "saints" (i.e., Christians) alive on the earth and those who have died and are even more alive in heaven.
- A2) The evidence of saints in heaven praying for and being aware of us includes **Luke 15:7**, which describes "joy in heaven" when a sinner repents. So inhabitants in heaven are aware of even *interior* spiritual transformation of persons on earth. In **Hebrews 12:1**, the saints in heaven are expressly compared to spectators in an arena. **Revelation 5:8** informs us that creatures in heaven (thought by many commentators to be glorified human beings, as opposed to angels) possess the "prayers of the saints". If that is so, then somehow the creatures in heaven have been made aware of the prayers, either directly, or channeled from God to them, by angels or by God's power and will.
- A3) Clement of Alexandria (208 AD), St. Jerome (340-420 AD).
- B4) Asking Mary and the saints to intercede for us to Jesus maintains the centrality of Jesus as the sole answerer of prayer. Mary is, therefore, a "channel" to reach God, not the "final court of appeal," so to speak. Asking her to pray no more interferes with the sole mediatorship of Jesus, than asking each other on earth to pray.
- B5) In both cases, someone else is approaching God on our behalf. The only difference is whether they are on the earth or in heaven.
- C6) A) The presence of God or the Word of God.

- B) The hill country of Judea in both cases.
- C) Three months in each case (2 Sam 6:10-12 / Lk 1:39-45, 56).
- D) David leapt for joy and so did John the Baptist (2 Sam 6:14-16; cf. 1 Chron 15:29 and Luke 1:44).
- C7) The ark of the covenant was mentioned (Rev 11:29) right before the passage about the glorified Mary in heaven in Revelation 12. Phenomena of nature are associated with both: lightning, thunder, earthquake, and hail are mentioned in connection with the ark, and the sun, moon, and stars are associated with the Blessed Virgin Mary (see also Rev 12:12). “Voices” or a “voice” are another parallel (Rev 12:10). Both are in heaven, in or near the “temple” in heaven.
- D8) Irenaeus wrote: "What the virgin Eve had tied up by unbelief, this the Virgin Mary loosened by faith" (*Against Heresies*, 3, 21, 10). This patristic motif, emphasized especially by St. Irenaeus, is known as “the second Eve” or “the New Eve”.
- D9) The common title given by Moses, Jesus and John is “Woman”. Therefore, it is as if Mary represents mankind, or functions as a “second Eve.”
- D10) Mary’s last recorded words were, “Do whatever he tells you” – referring to Jesus.
- D11) Mary points to her Son Jesus as the person to obey.
- D12) Mary (Luke 1:28) is addressed with esteemed favor and unique honor. "Hail, O favored one, the Lord is with you!" (RSV) ["Hail, full of grace" in the Catholic version of the RSV].
- E13) The terms for “brother” and “sister” could now be translated as “Cousin” or “kinsman”. The Greek *adelphos* has a very wide range of possible meanings.
- E14) St. Augustine wrote:

Her virginity also itself was on this account more pleasing and accepted, in that it was not that Christ being conceived in her, rescued it beforehand from a husband who would violate it, Himself to preserve it; but, before He was conceived, chose it, already dedicated to God, as that from which to be born. This is shown by the words which Mary spoke in answer to the Angel announcing to her conception; "How," says she, "shall this be, seeing I know not a man?" Which assuredly she would not say, unless she had before vowed herself unto God as a virgin. But, because the habits of the Israelites as yet refused this, she was espoused to a just man, who would not take from her by violence, but rather guard against violent persons, what she had already vowed. Although, even if she had said this only, "How shall this take place?" and had not added,

"seeing I know not a man," certainly she would not have asked, how, being a female, she should give birth to her promised Son, if she had married with purpose of sexual intercourse. (*Of Holy Virginity*, 4; translated by C.I. Cornish; <http://www.newadvent.org/fathers/1310.htm>)

- E15) Martin Luther claimed that: Christ . . . was the only Son of Mary, and the Virgin Mary bore no children besides Him . . . "brothers" really means "cousins" here, for Holy Writ and the Jews always call cousins brothers. (*Sermons on John*, chapters 1-4, 1537-39)

He, Christ, our Savior, was the real and natural fruit of Mary's virginal womb . . . This was without the cooperation of a man, and she remained a virgin after that. (*Ibid.*)

- E16) John Calvin described their intellect as displaying excessive ignorance and as having an extreme fondness for disputation. Helvidius displayed excessive ignorance in concluding that Mary must have had many sons, because Christ's 'brothers' are sometimes mentioned. (*Harmony of Matthew, Mark & Luke*, sec. 39 (Geneva, 1562), vol. 2 / From *Calvin's Commentaries*, tr. William Pringle, Grand Rapids, MI: Eerdmans, 1949, p.215; on Matthew 13:55)

[On Matt 1:25:] The inference he [Helvidius] drew from it was, that Mary remained a virgin no longer than till her first birth, and that afterwards she had other children by her husband . . . No just and well-grounded inference can be drawn from these words . . . as to what took place after the birth of Christ. He is called 'first-born'; but it is for the sole purpose of informing us that he was born of a virgin . . . What took place afterwards the historian does not inform us . . . No man will obstinately keep up the argument, except from an extreme fondness for disputation. (Pringle, *ibid.*, vol. I, p. 107)

- E17) The use of "till" or "until" doesn't require or necessarily imply that what occurs after the time described by the word is different from what was the case before. This can be seen from other biblical examples (1 Samuel 15:35; 2 Samuel 6:23; Matthew 12:20) where the use of the word "until" does not mean "after."
- F18) "Madonna" paintings with Mary holding the baby Jesus always make Jesus the central figure.
- F19) When we praise a great work of art, it is assumed and understood that it didn't create itself; therefore, praise of the work necessarily becomes praise of the artist who created it.
- F20) Error is always possible and actual among proponents of any religious belief. This reflects badly upon Catholic teaching, but the teaching itself is what it is, and remains so, regardless of how someone may distort it. One must judge a religious

belief system by its actual dogmatic teaching, not the distortions of its poorly informed and least articulate “adherents.”

- F21) Mary is like the moon to the “sun” of Jesus Christ. He creates and is the source the light; she reflects it.
- F22) We should follow Christ’s example by honoring Mary His Mother, since He did.
- F23) The Catholic Church and the Orthodox Church still call Mary, “Blessed.”

ANSWERS TO EPISODE 11: ST. PETER

- A1) Peter's name is mentioned more often than all the other disciples put together: 191 times (162 as *Peter* or *Simon Peter*, 23 as *Simon*, and 6 as *Cephas*). John is next in frequency with only 48 appearances.
- A2) (Simon) Peter and Andrew.
- A3) Peter’s.
- A4) Peter.
- A5) Peter’s original given name was Simon. Jesus changed it to Peter (meaning “rock”).
- A6) Peter. Twice.
- A7) Peter was given the keys to the Kingdom by Jesus. The keys represent authority and jurisdiction over a house; a sort of “superintendent”, as many Bible commentators have noted, in tracing back this Hebrew concept to Isaiah 22: the power to “bind and loose” and “open and shut.”
- A8) Peter is the other Apostle who stayed. He is emphasized as the preeminent disciple or apostle, and thus, representative of a follower of Jesus, or Christian; also because he was the leader of the Church, and would be that despite his own weakness and volatility, because his office and power rested upon the divine power of Jesus.
- A9) Peter and John.
- A10) Peter entered the empty tomb first, and John was with him.
- A11) Peter. Three times. Sea of Tiberias (John 21:1) or Galilee.
- A12) Peter; Matthias.

- A13) Peter was the first apostle to preach as an evangelist. He led 3,000 into the church on the Day of Pentecost, or when the Holy Spirit descended upon the disciples to live inside of them and give them strength, guidance, and power (the indwelling).
- A14) Peter was given the vision that Gentiles should be admitted into the Church. He saw the heavens opened and a sort of sheet with all kinds of animals on it. Peter was commanded to eat anything because God had made all things clean. This represented the opening up or expansion of the Mosaic Law and covenant to include non-Jewish Gentiles.
- A15) Peter was the first Apostle to perform a healing. He healed a man lame from birth.
- A16) Peter presided over and opened the first Council of Christianity, the Jerusalem Council, and laid down the principles afterwards accepted and proclaimed by it. After he spoke, the assembly was silent, and no one contradicted what he said.
- B17) Jesus gave the power to Peter. This is one good reason why *petros* cannot refer to “faith” but to a person, in how it is used in this context.
- B18) It makes no sense for Jesus to set up authority in the Church only in the first generation, which would then die out and then everyone is on their own. Whatever was set up in the beginning was obviously intended to be perpetual and a model for what came afterwards.
- B19) Peter was the predominant shepherd of the Church: a metaphor for authority. He would feed and tend the “sheep.”
- B20) Paul calls Peter “*Cephas*,” which is Aramaic for “rock” or *Peter*.
- B21) In one passage Christ is addressing Peter alone, as preeminent; in the other He is addressing the collective of the apostles. The singularity is highly significant.
- B22) Giving the person the overriding power or ability to “open and shut” (i.e., declare things authoritatively, as binding upon others).
- C23) The commission of Jesus to Peter, to feed and tend the “sheep” or followers of Jesus (Christians).
- C24) The synonyms are shepherd (verb), guide, and lead.
- D25) Because if men without the aid of the Holy Spirit were in charge, they would be weak as reeds, and the Church could not last.
- D26) God the Holy Spirit protects the Church from making doctrinal errors.

- D27) Peter did not “mess up” in that sense, because God protected the Church from any such error resulting from the weakness and frailty of men.

ANSWERS TO EPISODE 12: THE PAPACY

- A1) Abram’s name was changed to Abraham, to represent his position as the father of “a multitude of nations.”
- A2) A name in the Hebrew worldview stood for attributes or characteristics of the person.
- B3) Offices imply succession. Presidents and prime ministers and kings always have successors. It is no different in the Church. Whatever was established in the beginning was intended to be perpetual.
- B4) The desertion of Judas brought about a situation where the apostles selected a successor, noting, ““Lord, who knowest the hearts of all men, show which one of these two thou hast chosen to take the place in this ministry and apostleship from which Judas turned aside . . .” (Acts 1:24-25). If there was to be no succession, then this wouldn’t have happened; all the apostles would have simply died and that would have been it.
- B5) Peter.
- C6) The four marks of the Church are One, Holy, Catholic, and Apostolic.
- C7) Here is one logical reason for each of the four marks:
- One:** Multiple leaders imply more than one Church, or a Church that is divided. One can have many bishops, but only one preeminent leader, just as there can be a Senate and House with many officeholders, in American government, but just one President.
- Holy:** one leader can present one unified doctrine of morality, without contradiction.
- Catholic:** the Church is everywhere led by one leader, which unifies it. The word means “universal” or “applicable and accessible in every place.”
- Apostolic:** succession of a single head of the Church requires a single head at all times.
- C8) The Holy Spirit could do that if it had multiple personalities.

- C9) A Bishop has the authority to ordain a priest or bishop.
- D10) Peter denied that he knew Jesus and acted hypocritically with regard to his conduct with or towards Gentiles.
- D11) Jesus promised that the gates of hell would not prevail against it (i.e., the Church would break through the gates and triumph) and the Holy Spirit would guide the Church into all truth.
- D12) The Pope's infallibility is limited to binding proclamations regarding faith and morals, in agreement with the whole body of the faithful.
- D13) None. No Pope has ever proclaimed a doctrine that was later deemed wrong.
- D14) Jesus commanded His followers to obey what the Pharisees *taught*, but to not imitate how they *acted*, if and when they were hypocrites (as He often reprimanded them for being).
- D15) The term "Ex Cathedra" means, literally, "from the seat"; in the Catholic understanding it means "with the very highest authority" and is the root word of the term *cathedral*.
- E16) No actual doctrines were changed; only certain disciplinary practices have been changed.
- E17) Popes or Councils do not come up with most doctrines. Doctrines are developed from what was received from Jesus and the apostles in the beginning, and later proclaimed as binding, after sufficient reflection and pondering.
- E18) The divinity or deity of Christ (He is God incarnate; God the Son); also the Nicene Creed was largely developed at the Council of Nicaea.
- E19) The First Vatican Council in 1870.
- F20) The preeminence of the Bishop of Rome was articulated by St. Clement of Rome, 80-100 A.D.; St. Ignatius of Antioch, c. 110; St. Irenaeus, between 180-200 A.D., Origen: first half of the third century; St. Cyprian, middle of the third century; and many Fathers in the fourth century.

ANSWERS TO EPISODE 13: PURGATORY

- A1) The purpose of Purgatory is to cleanse the sinner for entrance to heaven, where no unclean thing can or shall enter, and for the direct presence of God.

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- A2) Secret sins unrepented of, will be known and dealt with and purged at the judgment and/or in purgatory.
- A3) In Purgatory the extent of our sin, wickedness, evil, deception, pride, self-centeredness, self-delusion, lusts of the flesh, rebellion against God will be revealed.
- A4) Purgatory is not a “second chance” and it is not permanent.
- A5) Souls in Purgatory anticipate meeting God directly and being cleansed for that purpose.
- A6) This argument underestimates the persistence of concupiscence caused by original sin, and its continuing effects, even in the regenerate and Spirit-filled person. Hence, there is still need to rid ourselves of sin and our attachment to it. Purgatory represents an acknowledgement that some of this remnant of sin will still be present in most people at death.
- A7) Purgatory is a condition or state.
- B8) Many Christian doctrines are not explicitly explained in Scripture, such as the canon of Scripture, Mary as Mother of God, the divinity of the Holy Spirit, the Two Natures of Christ, the two wills of Christ, and the veneration of images.
- B9) Purgatory arises from God’s holiness (judgment) and love (mercy).
- B10) The Jews prayed for the dead to be “delivered from their sin”, thus implying that spiritual growth or cleansing continued to take place after death, a la purgatory; otherwise, such prayers would have been vain and futile.
- B11) The passage clearly is talking about a judgment of the saved, not the damned, since it notes “he himself will be saved” (3:15). This is a testing of men’s works; related to merit. That is what the judgment is directed towards; it is not related to salvation or damnation, but of relative “reward” and “loss.”
- B12) The Greek word for fire is *pur*: root of *purge* and *pure* and *purify*.
- B13) Jesus descended to *Hades* or *Sheol*: the place of the dead before Christ’s resurrection. This is similar to purgatory insofar as it is also a third state besides heaven and hell, and a “waiting place” or temporary abode.
- B14) The passage seems to distinguish between a judgment of works and one of salvation or damnation, as all are judged, but only some are thrown into the lake of fire (hell).

- B15) Because Christ had not yet been resurrected, nor had He ascended into heaven. So the saints up to that time were awaiting those events in order to go to heaven.
- B16) In order to be forgiven in the next life (“age to come”) there must be a state or condition other than hell (no more forgiveness and utter damnation) and heaven (no sin permitted, and perfect holiness of all inhabitants). Purgatory perfectly fits the bill.
- C17) There is evidence in the Roman catacombs of prayers for the departed.
- C18) The purpose of the Jewish Prayer for the Dead is for the purification and salvation of a departed soul, for entrance into heaven. It includes the line: “He will give life to the dead and raise them to eternal life.” It is prayed by children for their parents for eleven months and then at or near every anniversary of their death.
- C19) Tertullian, St. Clement of Alexandria, Origen, and St. Cyprian (the belief was widely held by the fathers by the fourth century).
- D20) The two consequences of sin are rupture of communion with God and unhealthy attachment to creatures.
- D21) An indulgence is a gracious remission of temporal punishment due to us as a result of our commission of sins, whose guilt has already been forgiven.
- D22) Indulgences cannot be obtained for relief from the eternal punishment of sin.
- E23) C.S. Lewis wrote:
- I believe in purgatory . . . Our souls *demand* purgatory, don't they? Would it not break the heart if God said to us, “It is true, my son, that your breath smells and your rags drip with mud and slime, but we are charitable here and no one will upbraid you with these things, nor draw away from you. Enter into the joy”? Should we not reply, “With submission, sir, and if there is no objection, I’d *rather* be cleaned first.” “It may hurt, you know” – “Even so, sir.” (*Letters to Malcolm: Chiefly on Prayer*, New York: Harcourt Brace Jovanovich, 1964, 108-109)
- F24) Time as we know it will be no more and we will be in a state of timeless eternity without a sense of progression, duration, and sequence. Therefore, it may be impossible to “measure” time in Purgatory.
- G25) In 2 Corinthians 5: 6, 8, Paul wrote:
- So we are always of good courage; we know that while we are at home in the body we are away from the Lord, for we walk by faith, not by

sight. We are of good courage, and we would rather be away from the body and at home with the Lord.

When he wrote, “away from the body”, Paul meant following the “flesh” (metaphor for sin and concupiscence) – not that all souls without a body are with the Lord. That would not be true of damned souls, anyway. Also, one attempting to use this argument presupposes that being in purgatory is somehow away from the Lord. It is not, because all who are in purgatory are already saved; therefore God is with them; in fact, more so than He is in this present life.

This is the end of the Answer Key

for

What Catholics Really Believe Instructional DVD Series

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