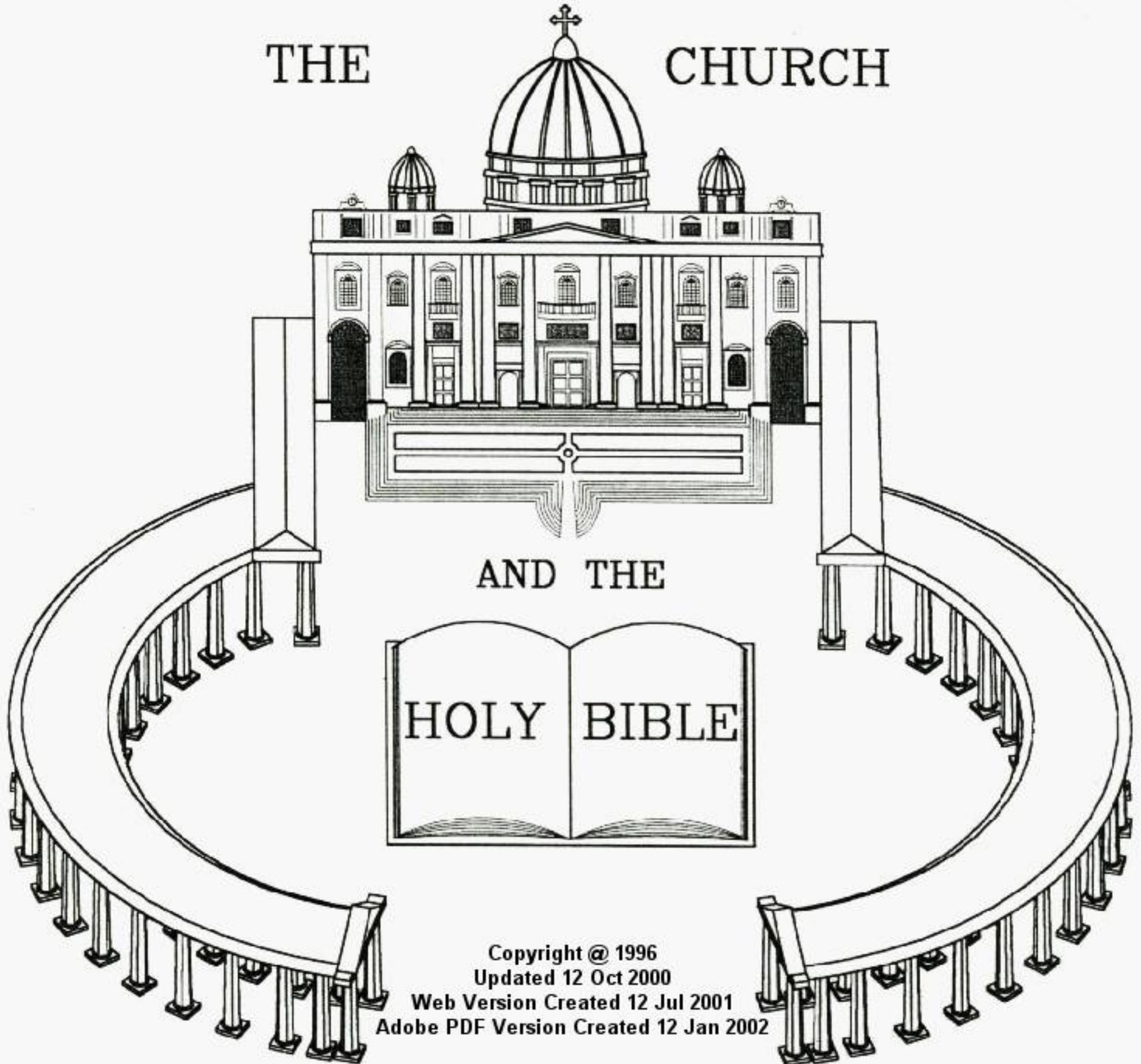


TO TELL YOU THE WHOLE TRUTH

ABOUT

THE

CHURCH



AND THE

HOLY BIBLE

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DOUGLAS McNAIR
ZACHARY GRIMES
RICHARD MARCHAND

FR. JOHN NOONE

RITA TUCEI
RONALD YOUNG
DOROTHY DUCOTE

ST. CHARLES BORROMEO CATHOLIC CHURCH
321 N. JUNIPER STREET, PICAYUNE, MISSISSIPPI

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Introduction

We, the pastor and parishioners of St. Charles Borromeo Catholic Church who have put this booklet together, hope you find it interesting (short as it is). It is only a bird's eye view of the history of the Church and the Bible, with short answers to a few questions. Many of the questions we are asked come from people who are familiar with the King James Version of the Bible, so we decided to use quotations from that version, unless otherwise indicated. We invite everyone to research history, the teachings of the Catholic Church and the Bible in order to arrive at the whole truth which has been revealed to us by God. Jesus said, "*And you shall know the truth, and the truth shall make you free.*" *John 8:32*

St. Augustine (354-430) said, "A demanding teacher may ask, 'Is it good Latin?' The Christian should ask, 'Is it true?' " We should constantly seek the **Whole Truth** about what God has revealed to us.

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The Church: Its Beginning, Success, Failures

There has always been sin, suffering and injustice in the Catholic Church, yet it continues to thrive after 2000 years. There has also always been saintliness and scholarship in the Church. This is a true sign that Jesus and the Holy Spirit are with the Church, as Jesus promised.

The following is a brief chronological listing of some of the significant events in Church history from its beginning to the present day.

- c. 32** Jesus Christ promised to found His Church. *"... you are Peter, and on this rock I will build My church..." Matthew 16:18*

- c. 33** Jesus, the Good Shepherd, fulfills His promise to Peter by commissioning him to *"Feed My lambs... Tend My sheep... Feed My sheep."* John 21:15-18

- c. 33** Pentecost - The Holy Spirit came upon Mary, the Apostles and about 120 Disciples. Three thousand came into the Church that day. Jesus' followers took Him seriously. They preached the Gospel.

- c. 34** Judaizers begin teaching that one must become a Jew before they can become a Christian. The Council of Jerusalem answered the Judaizers in c. 50 (Acts 15).

- c. 45** The Didache, an important record about the beliefs, practices and rule of early Christians, was in existence. We have it today.

- c. 67** St. Peter and St. Paul were martyred (killed for their faith).

- 70** The temple in Jerusalem was destroyed by the Romans.

- c. 50-313** Emperors Nero, Domitian, Decius and Diocletian persecuted the Church.

In Rome, the Church had to meet in secret to worship, receive instruction, and receive the Sacraments.

- 96** Clement of Rome settles a dispute in the Corinthian church by exercising his papal authority as successor of Peter. St. John is still alive.

- 108** St. Ignatius of Antioch, on his way to be martyred in Rome, was the first to call the Church "Catholic".
- 125** The heresy of Gnosticism begins. Gnostics mixed some fundamental Christian ideas and traditions with their basically non-Christian, pagan speculations and theories. In doing so they denied Jesus' humanity and taught that all matter (including humanity) was evil. Famous Gnostics of the 2nd century were Basilides, Carpocrates, Valentinus, Marcion, and Bardesanes. Gnosticism continued for centuries in Manichaeism, which lasted well into the Middle Ages and also the heretical sects of the Bogomils, Catharis and Albigenses.
- 156** Montanists claim new revelation from God in addition to the revelations taught by Jews and Christians. Declared that second marriages (even after the death of a spouse) were a form of adultery. They refused reconciliation to all guilty of adultery, murder or idolatry; stating that the church did not have the authority to forgive these sins. The movement gradually lost its formal identity as its members returned to the Catholic Church or passed over to other sects such as the Manicheans. The last mention of Montanism is in the 9th century. The ultimate defeat of Montanism marks the renunciation of the eschatological enthusiasm of the early Church, the affirmation of a hierarchy based upon an apostolic succession, the universality of the Church as opposed to individual prophecy, and the right of the Church to pardon the sins of all its members.
- c. 180** St. Irenaeus, Bishop of Lyons, stated that the teaching and tradition of the Roman See was the standard for belief.
- c. 244** The Manichaean heresy teaches that there are two gods, one good the other evil, rejects the Old Testament and teaches reincarnation.
- 251** Novatian, failing to be elected pope, has himself consecrated bishop and anti-pope. He teaches the heresy that sins committed after baptism can not be forgiven, idolatry can never be pardoned, baptism by aspersion (sprinkling) only. Novatian and his followers were excommunicated by a synod of bishops in Rome in 261.

c. 310 Arius, a priest in Alexandria, begins teaching a Trinitarian heresy which was named after him, Arianism. Arianism was probably the most troublesome to Christianity and at one point almost two-thirds of the bishops had embraced it, although the pope held firm. Arius' argument was "If the Son is a real Son, then a Father must exist before a Son; therefore the Divine Father must have existed before the Divine Son. Therefore there was a time when the Son did not exist. Therefore He is a creature; the greatest indeed and the eldest of all creatures and Himself a God, but still created; therefore, like all creatures, of an essence or substance which previously had not existed." Arianism was condemned by the Council of Nicea (325) which drew up the Nicene Creed as an expression of orthodox Trinitarian faith.

312 Donatus, bishop of Tisgris (N. Africa), teaches the heresy that the church consists only of the elect and that only a Donatist may baptize, re-baptizing all others. The Council of Carthage (404) condemned Donatism and St. Augustine wrote against it. The Donatist controversies led to the clarification of a number of important questions, e.g., the efficacy of the sacraments *ex opere operato*; the nature of the Church, of schism, and of heresy; and the relations between Church and State and of heretics to a Christian state. Donatism continued in N. Africa until most converted to Muslim in the 6th century.

313 Edict of Milan by Constantine.

Christianity was tolerated in the Roman Empire. That ended the persecution.

New problems arose for the Church after the Edict of Milan:

1. Heresies e.g. Montanism, Arianism, etc.
2. Emperors began to interfere in Church matters. This problem lasted for centuries.
3. Tension between Rome (West) and Constantinople (East) emerged, though Rome was always recognized as the Chief See. This lasted for centuries, finally coming to a head in 1054 when Constantinople broke away.
4. Roman Empire began to fall apart.

- 300's** The heroes of the Faith were the martyrs. Now, new heroes emerge - the Desert Fathers - these men left everything and went into the desert to pray, do penance, and to be alone with God. Many of these monks lived in Egypt. The most famous was Anthony, who stayed in the desert for more than 30 years. St. Athanasius (c.297-373) wrote about him. The most important spiritual force in the making of Catholic Europe was the popes; the second most important force was the monks. Monks still serve the Church today.
- Great intellectuals arose in the Church. They are called "Fathers of the Church". Some of them are: St. Clement, martyred in 98; St. Ignatius of Antioch, who was martyred about 110; St. Polycarp, who was born about 69 and martyred about 155; St. Justin the Martyr (c.105-c.165); St. Cyprian, Bishop of Carthage (205-258), who was beheaded and wrote "The Unity of the Catholic Church"; St. Athanasius (c.297-373); St. Basil the Great (330-379); St. Gregory of Nyssa (331-396); St. Gregory of Nazianzen (393-396); St. Ambrose (339-397), Bishop of Milan; St. John Chrysostom (345-407); St. Jerome (347-419), the Father of Biblical Scholarship; St. Augustine (c.354-430), Bishop of Hippo in North Africa; etc.
- 325** Council of Nicaea (a council is a meeting of bishops called together by their lawful head, in order to decide questions of faith, morals or discipline). The Council condemned Arianism, set the date for Easter, and declared that God the Father and God the Son were of the same substance.
- 370-405** The Catholic Church decided what books were inspired by God, and put them into one book, "The Bible". The list of the 73 inspired books, as we have them today in the Catholic Bible, was first compiled by St. Athanasius (c.297-373). This list was confirmed by the Council of Hippo (393), Council of Carthage (397) both in North Africa (St. Augustine was active in both councils), Pope Innocent I (405), and the Council of Trent (1545-63). The Bible was preserved by the monks, who copied it over and over again in handwriting for the next 1000 years until the printing press was invented in 1450.
- 381** Christianity was made the official religion of the Roman Empire.
- 382-420** St. Jerome translated the Old Testament from the original Hebrew and Greek into Latin, and revised the existing Latin text of the New Testament. This is known as the "Vulgate" and was the official version of the Bible used in the Catholic Church.

- 431** Council of Ephesus - Bishops declared that Mary is the Mother of God. The missionaries who evangelized in the West were formed by monasticism. St. Cyril (825-869) and St. Methodius (826-884), brothers, brought Catholicism to the Slavs.
- 432** St. Patrick brought Catholicism to Ireland and established monasteries. These monks were the leading missionaries of the 6th and 7th centuries, and pioneers in the making of beautiful books. They Christianized the countryside. Irish monasticism was close to the Egyptian type of monasticism.
- 451** The Ecumenical Council of Chalcedon condemns the heresy Monophysitism, which denied the humanity of Christ by holding that He had only one, the divine, nature.
- 529** St. Benedict founded a monastic community at Monte Cassino, Italy. These monks, over the years, would change Europe.
- 533** John II became the first pope to change his name. The practice didn't become general until Sergius IV (1009).
- c. 545** Dionysius Exiguus died. He began the dating of history from the birth of Christ. From this we have A.D. ("Anno Domini", translated into "in the year of the Lord"), and B.C. ("Before Christ").
- 590-604** Pontificate of Pope Gregory the Great. He wrote on many subjects and promoted chant, specifically, Gregorian Chant.
- 597** St. Augustine brought Catholicism to England.
- 622** A new, active and militant religion came on the scene - the Muslim Religion. Muslims took over Egypt, Palestine, Persia, Syria and Arabia. By 695, it had also taken over North Africa, which had been actively Catholic. They were defeated at Constantinople in 717 by Leo III, and at Poitiers, France, in 732 by Charles Martel. The Muslims never blended into civilizations which they had conquered.

- c. 657** A dualistic sect called Paulicians originates in obscure circumstances in Asia Minor. They are called Paulicians because of similarities of their doctrines with those of Paul of Samosata, patriarch of Antioch from 260 to 272. Paul of Samosata was deposed for heresy in 269 by a council at Antioch but held on to his patriarchate until 272 because of his entrenched power base. Paulician theology is a close elaboration of the Manichean heresy. Paulicians were dualistic, differentiating between God, who is Lord of heaven and creator of souls, and the Demiurge, creator of the evil material universe. They rejected the use of images, abhorring especially the visible representation of the cross. They also subordinated the Old Testament, repudiated veneration of the Virgin Mary and the saints and interpreted the sacraments of Baptism and Eucharist spiritually. Beginning in the 9th century Paulicians began to be assimilated into Islam and the sect ceased to exist as a separate group by the middle of the 11th century.
- 680-754** St. Boniface brought the Faith to Germany.
- 814-990** There was corruption within the Church. From 814 (the death of Charlamagne) until the end of the 10th century, we find it was a time of violence, ruthlessness and chaos in Europe. There were many bad priests, bad bishops, and even a few bad popes. The papacy even became a worldly prize worth seizing, and some families fought to have their candidate chosen as pope. The Emperor often appointed archbishops and bishops for political reasons. The pope had become a territorial prince, as well as Supreme Pastor. At times popes appointed family members as cardinals, archbishops and bishops, many of whom were totally unsuited. However, during this turbulent time, not one false doctrine was proclaimed, nor was even one doctrine denied, by any pope.
- 910** A Benedictine Monastery was founded in Cluny, central France, which was the cause of the renewal of other monasteries, and the Church in general. More than 1000 monasteries of this kind were founded in western Europe. The piety and asceticism in Cluny drew good men from all over Europe. Some of the monks became archbishops, bishops, and some even became pope.
- 1054** The Orthodox Church broke away from the Catholic Church.
- 1059** A Lateran Council issued new regulations for the election of a Pope. The voting would be done by the Roman Cardinals.
- 1073** Pope Gregory VII spearheaded the renewal of the Church.

- 1084** St. Bruno started the Carthusian Order.
- 1097** 1st Crusade, 2nd Crusade (1146), 3rd Crusade (1189-92), 4th Crusade (1202), 5th Crusade (1218-21), and 6th Crusade (1228-29), were organized to take back the Holy Land from the Muslims. They were mostly failures, and some, having gotten out of control, did not achieve the goal for which they were intended, and even plundered and massacred at times.
- 1098** St. Robert of Molesnes set up a monastery at Citeaux, France and called the monks Cistercians.
- 1116** St. Bernard of Clairvaux led the spiritual renewal in the 12th century. In 15 years (1130-45), 90 monasteries became affiliated with Clairvaux.
- 1150** The most widely diffused of all medieval heresies, the Cathari, emerges. Cathari were not only anti-clerical and anti-sacramental, they were also anti-Christian and anti-social. Their creed combined elements of Manichaeism, Docetism, Monarchianism, Gnosticism, and Hinduism. Doctrinal unity was lacking among the various Cathari groups, but all of them professed some form of dualism. They affirmed two mutually opposed principles: one spiritual, which was the plentitude of all goodness; and the other material, which was the source of all wickedness. Some notable Cathari groups were the Albaneses, Albigenses, and Concorezzenses.
- 1170** St. Thomas Becket, Archbishop of Canterbury, England, was murdered in his Cathedral.

Universities began to emerge from cathedral schools, beginning with Paris and Bologna. Others followed, and were financially supported by the Church.

- c. 1170** Waldo, a merchant of Lyons, France begins a life of evangelical poverty. His followers (known today as Waldenses) observed strict poverty and preached against the wealth and laxity of the clergy. Approved by Pope Alexander III in 1179 with the proviso that they obtain authorization from local clergy before preaching, they were condemned by Pope Lucius III (1184) and by the 4th Lateran Council (1215) for not complying with this requirement. Waldenses venerated the Virgin Mary and later observed only the sacraments of baptism (only for adults in some congregations) and Eucharist (once a year) while rejecting what later became the Protestant doctrine of justification by faith. The Waldenses' doctrines have changed over the years and they are active today.

- 1171** Pope Alexander III reserved the process of the canonization of saints to Rome.
- 1209** St. Francis of Assisi founded the Secular Franciscan Order for lay persons. Francis died in 1226 and was canonized in 1228.
- 1215** The Fourth Lateran Council called for "auricular confession". To combat the lax morals of the time, the Council regulated the already-existing duty to confess one's mortal sins a minimum of a once a year. It also gave the name "transubstantiation" to the changing of bread and wine into the Body, Blood, Soul and Divinity of Jesus Christ at Mass. This was believed in the Church since the time of Christ and was never challenged until some years before the Council.
- 1216** St. Dominic Guzman founded the Dominicans. These were the three greatest theologians of the century: St. Thomas Aquinas (1225-74) Dominican, St. Bonaventure (1217-74) Franciscan, and St. Albert the Great (1200-80) Dominican.
- c. 1217** Berthold, an ex-soldier from the Crusades, settled with a few friends on Mt. Carmel in Palestine. This began the Carmelite Order, from which was to come many saints and scholars.
- 1223** Friars Minor founded by Francis of Assisi.
- 1253** St. Claire, follower of St. Francis, died two days after the Pope approved the establishment of the Poor Clare Nuns, which she founded in 1211.
- 1296** The 11 cardinals could not agree on whom to elect as pope. They chose Peter Morone, an 80 year old hermit - Celestine V. He resigned after a few months on account of the interior strife in the Church.
- 1305-1376** Seven popes reside at Avignon, France.
- 1378-1417** The Great Schism. A period of 40 years when there were 2 or 3 claiming to be Pope at the same time.
- 1380-1471** Thomas a Kempis. He wrote the "Imitation of Christ" which is second only to the Bible in sales. It was popular in the Middle Ages and is popular today.

- 1400's** The Church was in a state of moral decay. Nepotism was practiced in high ecclesiastical places, including the papacy. There was also greed by churchmen seeking to enrich themselves and their families.
- 1412-31** St. Joan of Arc in France.
- 1450** Printing was invented by Johann Gutenberg, and the first book to be printed was the Catholic Bible. It is called "the Mazarin Bible" which was printed in 1452 in Mayence, Germany, at the request of Cardinal Mazarin.
- 1492** Columbus discovered the Americas.
- 1512-17** 5th Lateran Council called to renew the Church.
- 1512-82** St. Teresa of Avila, mystic in Spain, reformed the Carmelite Order.
- 1517** Division afflicts the Church from several sides (see History of Catholic Church and Origins of Christian Churches).
- Martin Luther wrote 95 theses against indulgences at Wittenberg, Germany. He was formally excommunicated from the Catholic Church at the Diet of Worms. The term "protestant" comes from the Diet of Spayer, Germany, when some princes stood up to "protest" an attempt to curb Luther's movements. Luther removed seven books from the Old Testament (and that is why the Protestant Bible is seven books shorter than the Catholic Bible). He also removed some books from the New Testament, but his followers later put them back. He died in 1546.
- 1519** Ulrich Zwingli started the Reformation in Zurich. He died in 1531.
- 1531** The Blessed Virgin Mary appeared to Juan Diego in Guadalupe, Mexico, and over the next seven years (1532-39), more than 8 million Aztec Indians came into the Catholic Church.

1534 St. Ignatius Loyola founded the Jesuits, who were the greatest force of renewal in the Church at the time.

King Henry VIII declared himself head of the Church in England. Priests were smuggled into England and, even under great persecution (many being hanged, drawn and quartered), continued to offer Mass in homes and give the Sacraments. One of these was St. Edmund Campion, who was martyred in 1581.

America had been discovered. The Spanish Conquistadors were cruel. Many Franciscans, Jesuits and Sulpicians were treated cruelly by those whom they went to evangelize. Some were martyred.

1536 John Calvin led the Reformation in Switzerland. He died in 1564.

1541 St. Francis Xavier, a Jesuit, brought the Catholic Faith to India and Japan.

1542-91 St. John of the Cross, from Spain, is recognized as one of the great mystics of all time, and his writings are among the world's greatest spiritual classics.

1545-63 The Council of Trent in Italy met to reform the Church. Great religious fervor swept through the Church after this Council.

1558 The reign of Queen Elizabeth I began. The Church of England took on a more definite form. She reigned until 1603.

1567 The reformation of the Church in France produced St. Francis de Sales (1567-1622), St. Vincent de Paul (1581-1660) and St. Jeanne de Chantal (1572-1644).

1570 Queen Elizabeth I was excommunicated by Pope Pius V. Catholics in England were much more severely treated from then on.

Pope Pius V issued reform of the Mass which was in use for the next 400 years (until the 1960's).

- 1571** The Battle of Lepanto was fought at sea. The Turkish fleet far outnumbered the Catholic fleet. The pope had appealed to Europe to pray the rosary for victory, which was achieved. Thus, Europe was again saved from Muslim power. The credit was given to the intercession of Mary and praying the rosary. Many lay people adopted practices which were looked upon as being for priests and nuns - spiritual reading, daily meditation and retreats.
- 1581** Matteo Ricci, Jesuit, brought the Faith to China.
- 1582** Pope Gregory XIII introduced "The Gregorian Calendar" which was ultimately adopted by most countries.
- 1613** Catholics were banned from Scandinavia.
- 1673** The Test Act was passed in England. By it, Catholics were prevented from holding public office unless they denied the doctrine of transubstantiation and received communion in the Church of England.
- 1738** Freemasonry was condemned by Pope Clement XII when it was revealed that an overarching, high-level goal of the Freemasons was to undermine the Church. Catholics were forbidden to join, under penalty of excommunication. This was restated by later Popes.
- 1773** There was a conspiracy, which succeeded, to expel the Jesuits from Portugal, Spain, France and their territories. The Jesuits were suppressed by Pope Clement XIV.
- 1789-1795** The Church was severely persecuted during the French Revolution. Many priests and nuns were killed.
- 1790** John Carroll became the first bishop in the United States. The Catholic population in the United States grew rapidly, mainly due to immigration.
- 1809-14** Napoleon held Pope Pius VII captive in France. The Pope refused to cooperate with him. There were many severe attacks on the Church in France.
- 1814** The Jesuits were reestablished by Pope Pius VII.

- 1820** A long persecution of the Catholic faith ended in China. It claimed the lives of thousands. Missionary efforts resumed in 1842.
- 1833** In England, the Oxford Movement began when many came into the Catholic Church.
- 1845** John Henry Newman and others came into the Church.
- 1850** The Catholic hierarchy was reestablished in England, and three years later it was reestablished in Holland.
- 1854** The Doctrine of the Immaculate Conception was defined - that Mary was conceived without Original Sin. This was always believed in the Church, but had never been proclaimed as dogma until the belief was attacked in recent times.
- 1858** The Blessed Virgin Mary appeared to Bernadette Soubirous in Lourdes, France, and encouraged people to pray the rosary. She said, "I am the Immaculate Conception."
- 1859** St. John Vianney, known as the "Cure' of Ars," France, died. He could read the souls of people.
- 1876** The first volume of *Das Kapital* was published. This was to have a major influence on the development of communism.
- 1869-70** The First Vatican Council declared as Dogma the Tradition of the infallibility of the Pope. This had always been believed in the Church, but had never been proclaimed a dogma until the belief was attacked in recent times.
- 1870** The Papal States of central Italy were seized from the control of Pope Pius IX, thus ending a long history of the Catholic Church as a political force in Europe.
- 1878** Pope Leo XIII reformed the education of priests, and was a champion of the working man.
- 1882** Charles Darwin, who promoted the theory of evolution, died.

- 1907** Pope Pius X wrote against modernism, encouraged frequent Communion, and the early reception of Communion by children.
- 1914-18** During World War I, the Church did everything it could to help the victims and bring peace. The Church was attacked in Mexico. Foreign clergy were exiled, native clergy imprisoned or executed, and public worship was banned.
- 1917** The Code of Canon Law was promulgated for the Church.
- The October Revolution in Russia marked the beginning of Communist Rule in Russia, and the persecution of the Church, Jews and others.
- New laws against the Church were passed in Mexico. The result was persecution of the Church in the 1920's and 30's.
- The Blessed Virgin Mary appeared to three children in Fatima, Portugal.
- 1929** Pope Pius XI and Mussolini agreed on the Lateran Treaty. Vatican City, consisting of 109 acres of land, was established as a state. It is the smallest state in the world. At present, 158 nations have diplomatic ties with the Vatican.
- 1939-45** During World War II, the role of the Church was to help the needy and call for peace.
- 1940** Communists began the takeover of several countries. In the process, at least 60 million Catholics, as well as members of other faiths, were persecuted. In Mexico, the persecution lessened.
- 1950** Pope Pius XII declared as Dogma the Tradition that Mary was assumed body and soul into heaven - The Assumption. This had always been believed in the Church, but had never been proclaimed a dogma until the belief was attacked in recent times.
- 1957** In China, the communist government set up the Patriotic Association of Chinese Catholics in opposition to the Church in union with the Pope.
- 1962-65** Second Ecumenical Council of the Vatican. Pope John XXIII prayed, "Renew in our day, O Lord, your wonders, as in a new Pentecost."

- 1963-78** Pontificate of Pope Paul VI.
- 1978** Karol Wojtyla was elected Pope, Pope John Paul II.
- 1983** The decline of Communism. The Code of Canon Law is revised.
- 1992** The Church published its first Catechism in 400 years. It gives us the complete teaching of the Church in a concise manner.
- 1997** The Church published editorial corrections to the 1992 Catechism.

The Catholic Church is a Church of sinners and much suffering. It is also a Church of saints and scholars. The story of the Catholic Church is a divine and human story. The Church is divine in its Founder, Jesus Christ. Jesus Christ is the only founder of a religion who claimed to be God, and proved that claim by rising from the dead. The Catholic Church is also human - afflicted with all the frailties of human nature - the sin and suffering, but also the saintliness and scholarship. When the Church was failing God, God raised up prophets or reformers. A reformer is one who changes people's hearts, not revealed doctrine. There have been thousands of great reformers in the Catholic Church, like St. Francis of Assisi, St. Clare, St. Benedict, St. Teresa of Avila, etc. The Catholic Church and the Bible have not, in 2000 years, changed any of the many truths revealed by God; among these truths:

- a. that Holy Communion is really and truly the Body and Blood of Jesus Christ,
- b. devotion to Mary,
- c. confession,
- d. praying for the dead (Purgatory),
- e. the Pope is the visible head of the Church on earth. (Christ of course, is the invisible head of the Church.)

The Church: The 21 Ecumenical (General) Councils of the Church

- 1. First Council of Nicaea, Turkey, 325**
Attended by more than 300 bishops. Condemned Arian Heresy, which denied the divinity of Christ. Set the date for Easter. Declared that God the Father and God the Son were of the same substance.
- 2. First Council of Constantinople, Turkey, 381**
Attended by 150 bishops. Completed the Nicene Creed.
- 3. Council of Ephesus, Turkey, 431**
Attended by 200 bishops. Condemned Nestorius, bishop of Constantinople, for teaching heresy. Defined Theotokos (Bearer of God) as the title of Mary, mother of the Son of God made Man.
- 4. Council of Chalcedon, Turkey, 451**
Attended by about 600 bishops. Declared that Christ is one Person with two distinct natures, divine and human. This was proposed by Pope Leo I, and the response of the bishops was "This we all believe. Peter has spoken through Leo."
- 5. Second Council of Constantinople, Turkey, 553**
Attended by 165 bishops. Condemned Nestorian Heresy.
- 6. Third Council of Constantinople, Turkey, 680-681**
Attended by 160 bishops. Restated the teaching of the Council of Chalcedon (451), and condemned some false teachings.
- 7. Second Council of Nicaea, Turkey, 787**
Declared that images could be set up and could be given honor or veneration, but not worship, since worship belongs to God alone. Iconoclasm (image-breaking) was condemned.
- 8. Fourth Council of Constantinople, Turkey, 869-870**
Attended by more than 100 bishops. Excommunicated Photius, Patriarch of Constantinople, which caused further tension between East and West.
- 9. First Council of the Lateran, Rome, 1123**
Ended the custom of investiture - the State could invest bishops and abbots with symbols of temporal authority, but had no right to invest them with spiritual authority.
- 10. Second Council of the Lateran, Rome, 1139**

Condemned the anti-pope, Anacletus II.

11. Third Council of the Lateran, Rome, 1179

Decreed that the votes of two-thirds of the Cardinals were required for the election of a pope.

12. Fourth Council of the Lateran, Rome, 1215

This was one of the most important councils before the Council of Trent. It declared the necessity of yearly Confession and Holy Communion, the doctrine of Transubstantiation, the wearing of specific attire by Muslims and Jews.

13. First Council of Lyons, France, 1245

Discussed the Schism with the Byzantines, morality of the clergy, and deposed Emperor Frederick II because of sacrilege, suspicion of heresy, perjury and disturbing the peace.

14. Second Council of Lyons, France, 1274

Attended by 500 bishops, and such dignitaries as St. Bonaventure and St. Albertus Magnus. St. Thomas Aquinas died on his way to the Council. The Council established union between Eastern and Western Churches.

15. Council of Vienne, France, 1311-12

Suppressed the order of Knights Templar, and dealt with matters related to the clergy.

16. Council of Constance, Germany, 1414-18

Ended the Great Schism - three were claiming to be the pope, and it was causing division in the Church. It condemned John Wycliffe and Jan Hus for heresy.

17. Council of Florence, Italy, 1438-45

Reunited eastern and Western Churches. Unfortunately, the agreement was not supported by the clergy and people in the east. It declared the authority of the Pope to be superior to that of a General Council.

18. Fifth Council of the Lateran, Rome, 1512-17

Declared that the teachings of the Council of Pisa were invalid since it did not have the Pope's approval. Expressed concern for abuses in the Church, and pointed out the need for reform.

19. Council of Trent, Italy, 1545-63

A very important Council. It clarified the Church's teaching, refuted the errors of the Protestant Reformers (Luther, Calvin, Zwingli), and set reform of the Church in motion. The decrees were signed by 6 cardinals, 3 patriarchs, 25 archbishops and 169 bishops. They were confirmed by Pope Pius IV.

20. **First Council of the Vatican, Rome, 1869-70**

About 700 prelates attended. This Council declared the infallibility of the Pope, and reaffirmed the teachings of the Church.

21. **Second Council of the Vatican, Rome, 1962-65**

Attended by 2540 prelates. One of the most important Councils of the Church. Its purpose was to renew and update the Church, and promote unity among Christians.

There are several levels of councils:

1. **Diocesan Council** - a meeting of a bishop and representatives of clergy, religious and laity. Matters of diocesan church discipline and procedure are discussed. It is also called a Synod.
2. **Provincial Council** - meeting of an Archbishop with the bishops of his Province.
3. **Plenary or National Council** - meeting of all the bishops of a nation.
4. **Ecumenical Council** - meeting of all the bishops of the world along with the Pope, or his representatives. Its decrees must have the Pope's approval.

The Church: Origins of Well-Known Non-Christian Religions

<u>RELIGION</u>	<u>FOUNDER</u>	<u>YEAR</u>	<u>PLACE</u>
Ancestor Worship	Evolved over several centuries		China
Baha'i	Mirza Ali Muhammad	1850	Iran
Bilalians (Black Muslims)	Timothy Drew (aka Nobel Drew Ali)	1910's	Newark, NJ
Buddhism	Siddhartha Gautama	c.500 B.C.	India
Zen Buddhism	Bodhidharma	520	China
Confucianism	Confucius	c.500 B.C.	China
Hinduism	Vedas Writings	c.500 B.C.	India
Hare Krishnas (Iskon) (Hinduism)	Swami Prabhupada	1965	New York, NY
Islam (Muslims)	Mohammed	A.D. 622	Medina, Saudi Arabia
Jehovah Witness	Charles Taze Russell	1879	Pittsburgh, PA
Judaism	God	c.1850 B.C.	Ur, S. Babylonia
Mormon (Latter-day Saints)	Joseph Smith	1829	New York, NY
Radio Church of God (Worldwide Church of God)	Herbert W. Armstrong	1934	U.S.A.
Rosicrucians	H. Spencer Lewis	1915	New York, NY
Shintoism	Evolved over several centuries		Japan
Spiritualism	Margaret and Kate Fox	1848	New York, NY
Taoism	Lao-Tse	c.580 B.C.	China
Theosophy	Helena Petrovna Blavatsky	1875	New York, NY

Transcendental Meditation (Hinduism)	Maharishi Yogi	1970	India
Unification Church	Sun Myung Moon	1945	Korea
Unitarianism	Francis David	1550's	Transylvania
Universalism	James Relly	1700's	England
Unitarian-Universalist	From Unit. & Univ. Religions	1961	U.S.A.
Zoroasterism	Zoraster compiled ancient teaching	1000-600 B.C.	Iran

See Figure, The History of the Catholic Church.

The Church: Origins of Christian Churches

<u>CHURCH</u>	<u>FOUNDER</u>	<u>YEAR</u>	<u>PLACE</u>
<i>Catholic</i>	<i>Jesus Christ</i>	<i>A.D. 33</i>	<i>Palestine</i>
Adventist	William Miller	c.1820	U.S.A.
Amish	Jacob Amman	c.1600	Switzerland
Assemblies of God	From Pentecostalism	1914	Hot Springs, AR
Baptist	John Smyth	1609	Holland
Christadelphian (Brethren of Christ)	John Thomas	c.1844	Richmond, VA
Christian Scientist	Mary Baker Eddy	1879	Boston, MA
Church of Christ (Disciples of Christ)	Thomas Campbell	c.1827	Kentucky
Church of God	From different religious bodies	end of 19th century	U.S.A.
Church of God in Christ	Largest of Church of God	1895	Arkansas
Church of Nazarene	From different religious bodies	1908	Pilot Point, TX
Congregational	Robert Brown	1600	England
Congregationalist	Pilgrims and Puritans	1648	Massachusetts
Episcopal (Anglican, Church of England)	Henry VIII	1534	England
Four Square Gospel	Aimee Semple McPherson	1927	Los Angeles, CA
Holiness	From Methodism	1867	U.S.A.
Lutheran	Martin Luther	1517	Germany
Mennonite	Menno Simons	c.1536	Switzerland
Methodist	John Wesley	1739	England
Methodist Episcopal	60 Preachers	1784	Baltimore, MD

Methodist Protestant	Methodism	1830	U.S.A.
Pentecostal	Charles F. Parkham	1901	Topeka, KS
Presbyterian	John Knox	1560	Scotland
Quaker (Religious Society of Friends)	George Fox	1649	England
Salvation Army	William Booth	1865	London, England
Seventh Day Baptists	Stephen Mumford	1672	Newport, RI
Seventh Day Adventist	Ellen Harmon White	1844	Washington, NH
United Church of Christ	From Reformed and Congregationalist Churches	1961	Philadelphia, PA
United Methodist	From Methodist and Evangelical United Brethren Churches	1968	Dallas, TX

See Figure, The History of the Catholic Church.

The Bible: It's Beginning, Development, Preservation

"**Bible**" comes from the Greek *ta biblia* which means "the books." We regard the Bible as a single book. In fact, it is a library of books which were written over a period of approximately 1500 years. The Bible, "The Book," is about God revealing Himself to His people, the Jewish people first, then revealing Himself to all people in His Son, Jesus Christ. The Bible tells us about how God acts in human history, and it teaches us about God. It contains religious history. God is the **author** of the Bible. So, the Bible is not only about God, it is also by Him. The **languages** in which the books of the Bible were written were Hebrew, Aramaic and Greek. Most of the Old Testament books were written in Hebrew. Parts of Daniel, Ezra, Jeremiah, Esther and probably Tobit and Judith were written in Aramaic (the language spoken by Jesus, which was related to Hebrew and popular in Palestine during His time). The Book of Wisdom, 2nd Maccabees and all the books of the New Testament were written in Greek. Some say Matthew had a shorter Gospel in Aramaic, but it no longer exists.

The Bible is divided into the **Old Testament** (containing 46 books), and the **New Testament** (containing 27 books). The word "Testament" means "covenant" or "agreement". The Old Testament or Old Covenant, involves the family bond between God and the Israelites wherein He would be their God, and they would be His people (Exodus 24:1-8). Moses said, "... *'This is the blood of the covenant which the Lord has made with you according to all these words.'*" (Exodus 24:8). The old covenant was sealed with the blood of animals and an oath. The New Testament or New Covenant involves the fulfillment of the old covenant by a new covenant with God. "... *I will put My law in their minds and write it on their hearts; and I will be their God, and they shall be My people.*" (Jeremiah 31:33). Jesus said, "*This cup is the new covenant in My blood, which is shed for you.*" (Luke 22:20). The new covenant was sealed with the Blood of Jesus Christ and the oath of our baptism.

The Old Testament was put together by the Hebrews and the New Testament was collected and preserved by members of the Catholic Christian Faith after the time of Christ.

The word "**Gospel**" comes from an Anglo-Saxon word, and means "Good News." It means the good news of salvation proclaimed by Christ and the Church, and given to us in written form by Matthew, Mark, Luke and John. There are no original manuscripts of any books of the Bible in existence today. We have only copies. The oldest copy is the Book of Isaiah, which is in Hebrew, and dates from about 100 B.C. It was found in a cave near Jericho in 1947, and is part of the Dead Sea Scrolls. The oldest New Testament manuscripts we have date from approximately A.D. 350.

The contents of the **Bible developed in three stages:**

1. **Oral Stage** - Stories handed down through the generations by word of mouth (almost all of the Book of Genesis is from oral accounts, or what we call tradition). The more important stories were memorized and told on special occasions.

2. **Writing Stage** - As time went on, people began to write things down. Writing was difficult, and very few people could read. For hundreds of years both oral tradition and the written word existed side by side. Some parts of the Bible were written to meet a particular need of the community, Jewish or Christian. Not all Oral Traditions were written down.
3. **Editing Stage** - Material was chosen which best represented the religious traditions of the people. The oral and written accounts could have differed slightly, so editing was done to bring unity between the two. The contents of the Bible came from this last stage. These three stages of development existed for the most part simultaneously, though the Oral Stage came first and the Editing Stage came last.

See Figure 2, How the Bible Developed.

Symbols for spoken words were developed probably about 6000 years ago. About 2500 B.C. the Egyptians developed papyrus, on which they inscribed their symbols. They joined several of these together and rolled them on a rod to make something like a scroll. About A.D. 105, the Chinese invented paper, but it was not introduced into the Western world until about A.D. 700. It was more than 700 years later (A.D. 1450) that Johann Gutenberg invented printing.

The Bible was written by many, many different human authors over a period of approximately 1500 years. These human authors were **inspired by God**, that is, God breathed ideas into them which He wanted expressed, and they expressed these ideas in their own way. It was not their intention to write a book that would be entered into "The Bible," as we know it. The whole thrust was to preserve the traditions of how God dealt with His people.

Since the Bible is not one book, but a library of books, there are many different kinds of writing in these books, e.g., prose, proverbs, parables, prophesy, prayers, poetry, (narrative hymns), legends, legal documents, letters, sermons, songs, stories, etc. This is called Literary Form.

In order to be able to understand a passage of the Bible one must be aware of:

1. In what form it was written, e.g., prose, poetry, history, etc. (Literary Form)
2. Why it was written.
3. When it was written.
4. What is the whole book about?
5. What is the meaning of each word?
6. How does it fit in with other parts of the Bible on the same subject?

The Old Testament is organized under three major headings:

1. **The Law** - this is the first in importance and consists of the first five books.
2. **The Prophets** - this consists of the preaching attributed to the prophets and their

writings and the Books of Joshua, Judges, Samuel and Kings.

3. **The Writings** - this consists of the remainder of the Old Testament.

The Bible is God's gift to us. **The Bible is God's love letter to His people.** It was written over many centuries and contains different kinds of writing. We all need help to interpret what is being said in the different books. The Catholic Church offers that help.

The Bible: Approximate Dates The Books Were Written

<u>BOOKS OF THE OLD TESTAMENT</u>		<u>BOOKS OF THE NEW TESTAMENT</u>	
BOOK	PROBABLE DATE	BOOK	DATE
Genesis	c.1250-1200 B.C.	Matthew	c.40-60
Exodus	c.1250-1200 B.C.	Mark	c.45-60
Leviticus	c.1250-1200 B.C.	Luke	57-60
Numbers	c.1250-1200 B.C.	John	c.40-65
Deuteronomy	c.1250-1200 B.C.	Acts	57-62
Joshua	c.1200 B.C.	Romans	57
Judges	c.1200 B.C.	1 Corinthians	55
Ruth	c.1000 B.C.	2 Corinthians	56
1st Samuel	c.700 B.C.	Galatians	56
2nd Samuel	c.700 B.C.	Ephesians	58
1st Kings	c.600 B.C.	Philippians	58
2nd Kings	c.600 B.C.	Colossians	58
1st Chronicles	c.350 B.C.	1 Thessalonians	early 50
2nd Chronicles	c.350 B.C.	2 Thessalonians	50-51
Ezra	c.400 B.C.	1 Timothy	55
Nehemiah	c.400 B.C.	2 Timothy	58
Tobit	c.200 B.C.	Titus	57
Judith	c.150 B.C.	Philemon	58
Esther	c.300 B.C.	Hebrews	c.67
1st Maccabees	c.100 B.C.	James	40's
2nd Maccabees	c.125 B.C.	1 Peter	65
Job	c.500 B.C.	2 Peter	61-62
Psalms	c.500 B.C.	1 John	57-62
Proverbs	c.450 B.C.	2 John	57-62
Ecclesiastes	c.300 B.C.	3 John	57-62
Song of Songs	c.450 B.C.	Jude	61-62
Wisdom	c.100 B.C.	Revelation	68-70
Sirach (Ecclesiasticus)	c.180 B.C.		
Isaiah	c.700 B.C.		
Jermiah	c.585 B.C.		
Lamentations	c.550 B.C.		
Baruch	c.550 B.C.		
Ezekiel	c.590 B.C.		
Daniel	c.165 B.C.		
Hosea	c.750 B.C.		
Joel	c.400 B.C.		
Amos	c.750 B.C.		
Obadiah	c.500 B.C.		
Jonah	c.450 B.C.		
Micah	c.740 B.C.		
Nahum	c.612 B.C.		
Habakkuk	c.600 B.C.		
Zephaniah	c.620 B.C.		
Haggai	c.520 B.C.		
Zechariah	c.520 B.C.		
Malachi	c.450 B.C.		

Source of dates of New Testament: John A. T. Robinson, "Redating The New Testament" 1976.

The Bible: How the Bible Was Written

Originally the Bible was written in "**uncial**" writing. This type of writing consists of capital letter with no connection between letters, no spaces between words and sentences, no periods or comas and no chapters or verses, e.g., GODISNOWHERE. Our modern writing would read: *God is now here*, or *God is nowhere*. So punctuation, etc., can be very important and translators have to be aware of that. As in the above example, the meaning can change, depending upon where the spaces and punctuation are placed. Uncial writing was popular until the A.D. 800's. Next came "**cursive**" writing, ordinary handwriting with capital letters at the beginning of sentences, letters joined and spaces between words. This was popular from the A.D. 800's until the invention of **printing** in 1450. From 405 through 1452, all Bibles were **handwritten by monks** in the Catholic monasteries. The materials used were:

1. **Papyrus** (from which we get the name paper) was made from a reed growing on the banks of the Nile River. The reed was cut into strips, glued together and joined into scrolls as long as 35 feet. The pen used was a reed.
2. **Skins of animals** (a) the skin of sheep or goats, called **parchment**, and (b) the skin of young calves, called **vellum**. A metal pen or stylus was used to write, and the ink was a combination of soot mixed with gum.

From the 2nd century we find that the monks attached the papyrus sheets or skins together in book form as we do today. This replaced the scrolls. The monks preserved the Bible by copying it repeatedly on newer skins.

In each monastery there was usually one large room, called a **Scriptorium**, or a few smaller rooms, set aside especially for the copying of the Bible. These rooms were built so that they would have all the best possible natural light, thus enabling the monks to work at the task for as many daylight hours as possible. The monks worked in privacy, since copying was such an intense task. Usually, only the monk (scribe) and the superior could enter the scriptorium. Sometimes a group of monks would sit, patiently writing down the text of the Bible as it was read to them by another monk. In this way, several copies would be made at the same time. Lamps, or candles, were seldom used because of the danger of fire. The rooms were not heated so it made the work very difficult in cold weather. When a monk had finished copying one page, he gave it to another monk to check for accuracy. The latter gave it to another monk for **decoration**, if that were the plan. One of the most beautifully decorated handwritten books done by monks is the Book of Kells. It dates from the 7th or 8th centuries, and can be seen at Trinity College, Dublin. It is a manuscript of the Four Gospels.

Many examples of the Bible, or parts of the Bible, can be seen in museums all over the world. The art work is exquisite with different colors of ink used. These are priceless treasures today. Many covers of the Bibles were made of silver or gold. Precious jewels were also attached to the covers. The Bible was often chained to pulpits so that all people could use them, much like today's telephone books in telephone booths, but at the same time, one

could not steal them. Scarcely anyone owned a Bible because it was so expensive and few could read. In the Middle Ages it would take a monk approximately 10 months to copy a Bible in handwriting. The cost would have been about \$5000 then, or \$150,000 to \$200,000 in today's money.

The **division of the Bible** into chapters was a result of work done by Stephen Langton (d. 1227), who later became the Archbishop of Canterbury. Father Santes Pagninus, a Dominican priest, divided the Old Testament chapters into verses in 1528, and Robert Estienne, a printer in Paris, did the same for the New Testament in 1551.

Printing was invented by Johann Gutenberg in 1450. Before this, the use of paper was being perfected. This revolutionized the copying of the Bible. Once type was set, accuracy was guaranteed (thus removing the human errors sometimes made by the monks in copying by hand), and the printing was fast. The first book printed was the Bible. It is called "**The Mazarin Bible**" which was printed at Mayence in 1452, at the request of Cardinal Mazarin. By 1522, the Catholic Church had sponsored the printing of 626 editions of the Bible in different languages. Among them were 14 complete editions in High German, 5 complete editions in Low German, 11 Italian editions, 10 French editions, 2 Bohemian editions, 1 Spanish edition, 1 Flemish edition, and 1 Russian edition. Martin Luther translated the New Testament into German in 1522, the Old Testament in 1534.

Books Of The New Testament

From the year A.D. 50 through A.D. 405, several writings appeared claiming to be written by an Apostle, or someone close to an Apostle. These were often read in Church. See Figure, Writings Which the Catholic Church Decided to be the "Canon" of Scripture of the New Testament. The Catholic Church, the only Christian church in existence at the time, had to decide which writings were authentic and inspired, and which would make up the "canon", or the list of the sacred books of the New Testament. The standard used to declare a book as belonging to the canon of the New Testament, or the Church's official list of sacred writings:

1. Written by an Apostle or one close to an Apostle.
2. Liturgical use - use at Mass was an official approval.
3. Orthodoxy in doctrine - the teaching had to agree with the teaching of the Catholic Church.

A list of the inspired books of the New Testament, as we have them in the Bible today, was first put together in the 39th Pastoral Letter of St. Athanasius, Bishop of Alexandria, Egypt, in A.D. 367. He wanted this list of sacred books to be the "canon", or list of sacred books of the New Catharsis. He lists the 27 books of the New Testament and declares all are apostolic and canonical. St. Athanasius said, "In these alone is proclaimed the Good News of the teaching of true religion." This list was confirmed by the Council of Hippo (393), the Council of Carthage (397), both in North Africa (St. Augustine being very influential in both councils), Pope Innocent I (405), and the Council of Trent (1546). The Old Testament books accepted

as Canonical were "officially" declared to be the "Canon" of the Old Testament Scripture by the Council of Trent. The Canon of Scripture consists of 46 books in the Old Testament and 27 books on the New Testament, 73 in all.

The Bible: Important Translations of the Bible

Septuagint and Catholic Bible

The Septuagint (which comes from the Latin for 70, "septuaginta") was a translation of the Hebrew Books of the Old Testament into Greek, by 70 Jewish scholars. The translation became necessary when it was found that most of the Israelites in exile, especially as a result of the Babylonian Captivity of 586-536 B.C., did not know Hebrew, but wanted to read the sacred books. The work was done in Alexandria, Egypt, sometime between 250 B.C. and 100 B.C.. This translation was warmly welcomed by Jews outside Palestine, as was read by many Gentiles. Consequently, many Gentiles were familiar with the important ideas in the Old Testament and were thus prepared to hear and accept the teachings of Jesus Christ.

In the early Church no list of inspired books had been accepted or approved. Christ, and then the Apostles, did not give us a list of books which were inspired. However, the Septuagint was extremely influential among Jews living outside Palestine (and some inside Palestine), and was the sacred writings adopted by the early Greek-speaking Christians. Throughout the New Testament there are more than 300 direct quotations or paraphrases from the Septuagint Bible out of some 350 Old Testament references. Scholars regard this as an indication that the Catholic Christian writers of the Apostolic Era had adopted the Septuagint as their own. The Christians took the Septuagint over so completely that the Jews decided to adopt their own version. This was done about 90 A.D.. The Council of Hippo (393), the Council of Carthage (397), and Pope Innocent I (405) listed the 46 books of the Septuagint as inspired. The Catholic, Greek, Russian and other Orthodox Old Testaments are based on the Septuagint.

Vulgate

The Vulgate is the Latin version of the Bible prepared by St. Jerome (382-404), at the request of Pope St. Damasus I. He translated the Old Testament directly from the original Hebrew, Aramaic and Greek, and revised the existing Latin text of the New Testament. "Vulgate" means "common" or "popular", since Latin was the popular language in Europe at the time. This translation was done in a language they could understand. Very few knew how to read. The Vulgate was used through the centuries and was declared the official Latin text of the Bible for Catholics by the Council of Trent (1545-63). It was from the Vulgate that almost all English Catholic translations were made until the middle of the 20th century, when scholars began to use original sources. It remained the official Latin text of the Bible for the Catholic Church until Pope John Paul II replaced it with the New Vulgate in 1979.

Catholic Christians and non-Catholic Christians believe that the Bible is the inspired Word of God. This belief is based on their acceptance of the fact that the Catholic Church had the authority to declare which books were inspired and should be included in the list of sacred books or "Canon", and which should not be included.

The Catholic Church knew it had this authority and guidance because:

1. *"And I will pray the Father, and He will give you another Helper, that He may abide with you forever - the Spirit of truth"* (John 14:16-17)
2. *"However, when He, the Spirit of Truth, has come, He will guide you into all truth"* (John 16:13)
3. *"... I am with you always, even to the end of the age"* (Matthew 28:20)
4. *"Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven"* (Matthew 16:19)
5. *"... it has now been revealed by the Spirit to His holy apostles and prophets"* (Ephesians 3:5)
6. *"... the church of the living God, the pillar and ground of the truth"* (1 Timothy 3:15)

For more than 1500 years the Catholic Church has accepted and taught that these 73 books of the Bible are inspired and make up the list of sacred books. Jesus gave His Apostles and Church the gift of the Holy Spirit when He said. *"... 'Receive the Holy Spirit.'"* (John 20:22). Jesus also said, *"However, when He, the Spirit of truth, has come, He will guide you into all truth"* (John 16:13). It is impossible that the Holy Spirit, the Spirit of Truth, would lead the Church in an error for 1900 years. Such a promise was made to the Church alone. Martin Luther decided to reject that and to accept the Hebrew Bible since it did not have the 2nd Book of Maccabees which says, *"It is a holy and wholesome thought to pray for the dead that they may be loosed from their sin."* (2 Maccabees 12:46 NAB). Luther did not agree with praying for the dead. He did not accept seven books of the Old Testament, and also did not accept these New Testament books: Hebrews, 2 John, 3 John, James, Jude, 2 Peter and Revelation. These books contained teachings which did not agree with his teaching. By the year 1700, however, Lutheran scholars had restored these books to the New Testament. We must remember that Jesus promised that His Spirit would be with His Church (John 14:11-12) and that the Spirit of Truth would guide the Church into all truth (John 16:13). Paul said, *"... which is the church of the living God, the pillar and ground of the truth"* (1 Timothy 3:15). So the Spirit of Truth guides the **Church** in all truth, not an individual person.

See Figure, Number of Canonical Books in the Old Testament.

Hebrew Scriptures and Protestant Bible

Jewish scholars set up four criteria which sacred books had to pass in order to be in the Jewish canon (official list of sacred writings):

1. They had to be in harmony with the Pentateuch (first five books of the Bible).
2. They had to have been written before the time of Nehemiah (c.400 B.C.).
3. They had to have been written in Hebrew.
4. They had to have been written in Palestine.

These criteria excluded the seven books which are not in the Hebrew canon or Protestant

Old Testament of today. These books are *Judith, Tobit, 1st Maccabees, 2nd Maccabees, Wisdom, Ecclesiasticus (Sirach), and Baruch*. (Taking the first letter of each book, we have the name J.T. MacWeb - an easy way to remember them.)

The Protestant Old Testament is the same as the Hebrew canon, and their New Testament is the same as the Catholic New Testament. Most Protestant Bibles, while not accepting those seven books as inspired, are now including them at the end of the Old Testament, as did the 1611 King James Version (Authorized Version).

The Bible In English (before printing)

Various parts of the Bible were translated into Saxon, the language of England at that time, by:

- c. 670 Caedmon, a monk
- c. 709 Aldhelm, Bishop of Sherborne
- c. 735 Venerable Bede, a monk of Jarrow
- c. 849-901 King Alfred
- c. 955-1020 Aelfric, Archbishop of Canterbury
- c. 1020-15thC. English, as we know it today, was developed during this time, and translations appeared in the language of the time.
- c. 1382 John Wycliffe produced the first complete translation of the entire Bible in English

Printed Bibles - (A) Protestant

- 1525 **Tyndale Bible**
Translated by William Tyndale. It had many errors in it, and was not complete.
- 1535 **Coverdale Bible**
This was the first complete English Bible to be printed, and was commissioned by King Henry VIII's Secretary of State, Cromwell.
- 1537 **Matthew's Bible**
This was the work of John Rogers.
- 1539 **The Great Bible**
This was the work of Miles Coverdale. It was the first official Church of England Bible. It was in the language of the people and set up in every church in England.

- 1560 **Geneva Bible**
 Sometimes called the "Breeches Bible". *"They sewed fig leaves together and made themselves breeches."* (Genesis 3:7 GB). It was a revision of the Tyndale and Great Bible, and was the Bible of Shakespeare, Bunyan and the Puritans.
- 1568 **Bishop's Bible**
 Replaced the Great Bible as the official Bible of the Church of England.
- 1611 **King James Bible (Authorized Version)**
 King James I appointed 54 of the best scholars in England to revise the Bishop's Bible. It took them seven years. The authorities **authorized** this translation which had enormous influence on the minds of people, and on English literature. The New Testament in the King James translation was taken, with few exceptions, from the Catholic Douay Rheims translation, which was completed 29 years previously. Like all translations, the King James translation had errors in it. In the last century, Protestant Scripture scholars met to come up with a better translation because there were several thousand errors in the existing King James translation.
- 1881-1885 **Revised Version**
 The King James version was revised.
- 1952 **Revised Standard Version**
 King James translation again revised.
- 1970 **New English Bible**
- 1973 **New International Version**
- 1980 **New King James Version**
- 1986 **New Revised Standard Version**

Printed Bibles - (B) Catholic

- 1582-1609 **Douay Rheims**
 This translation was done from the Vulgate by Gregory Martin and William Allen in Douay and Rheims, France.
- 1749-1763 **Challoner Revision**
 Bishop Challoner revised the Douay-Rheims and this remained in almost universal use among English-speaking Catholics for nearly 200 years.
- 1941 **Confraternity Revision**
 It revised only the New Testament.
- 1944-1950 **Knox Bible**
 Ronald Knox was commissioned by the English Bishops to make a new translation from the Vulgate.
- 1952-1970 **New American**
 This translation, from the original languages, was commissioned by the American Bishops, and in 1964 was adopted for use in the Liturgy.

- 1966 **Jerusalem Bible**
The Jerusalem Dominicans edited this French translation. It was then translated into English.
- 1965 **Revised Standard Version - Catholic Edition**
New Testament was prepared by a committee of the Catholic Biblical Association of Great Britain. It included wording which reflects Catholic Tradition.
- 1966 **Revised Standard Version - Catholic Edition**
Old Testament was an updated translation of the KJV which included the Deuterocanonical books.

See Figure, Sources for English Translations.

THE CATHOLIC CHURCH HAS:

- A. Written the New Testament.
- B. Decided which books went into the Bible, i.e., decided what books are inspired and should make up the "Canon" of scripture.
- C. Compiled those books into a collection which it named the "Bible."
- D. Preserved the Bible, for the first 1500 years by hand writing each book over and over again on fresh papyrus, or on fresh skins of animals.
- E. Preserved the Bible from destruction.
- F. Preserved the Bible from error.
- G. Defended the Bible through the last 1900 years.
- H. Grounded her doctrines upon the Bible.
- I. Held the Bible in highest veneration.
- J. Interpreted the Bible for Her people.
- K. The right to call the Bible Her Book.

***"I would not believe the Gospel
unless moved thereto by the
authority of the Church."
St. Augustine***

Questions Often Asked and Answers

There are many passages of Scripture which seem to say one thing. However, in light of other passages of Scripture, the meaning can change drastically. In the following questions and answers we will see how this can happen.

HAVE YOU BEEN SAVED?

Some people say that if at one point in their lives they "accept Christ as their personal Savior," then they will get to heaven. They may lead good lives after this acceptance, but they think that living a good life is not necessary. Their salvation is certain. It cannot be undone. They just "know" for sure that they have been saved.

What does the Bible say?

"Therefore my beloved, ... work out your own salvation with fear and trembling" (Philippians 2:12)

Paul was writing to people who were already "saved." They had accepted Jesus Christ, and yet Paul writes "work out your own salvation with fear and trembling." Paul himself was not certain about his own salvation. He said, *"But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified."* (1 Corinthians 9:27)

Just before that he compares life to a race. He said to run in such a way that you obtain the prize. Thus the prize, salvation, is achieved, not by one decision, but by running the race, or keeping up the effort until the race is over. However, Paul was not certain about his own salvation. He hoped for it. *"Through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God."* (Romans 5:2)

"For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?" (Romans 8:24)

Paul warns against complacency. *"Therefore let him who thinks he stands take heed lest he fall."* (1 Corinthians 10:12)

Peter writes to people who have accepted Jesus Christ, and this is what he says about those who came to know Jesus and then go back to worldly ways again: *"For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning. For it would have been better for them not to have known the way of righteousness, than having known it, to turn from the holy commandment delivered to them."*

(2 Peter 2:20-21)

"Therefore consider the goodness and severity of God: on those who fell, severity; but towards you, goodness, if you continue in His goodness. Otherwise you also will be cut off."
(Romans 11:22)

If the people to whom they were writing were already saved, then Peter would not have written that it would have been better for some not to have known the way of righteousness than to have turned away from it. In other words, Peter did not accept the idea of being saved just by accepting Jesus as their personal Savior and that was all that was needed. Paul wrote the same idea to the Romans.

Paul tells the Corinthians that they should judge nothing before the time, but that the Lord will praise each one when He comes. *"But with me it is a very small thing that I should be judged by you or by a human court. In fact, I do not even judge myself. For I know of nothing against myself, yet I am not justified by this; but He who judges me is the Lord. Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one's praise will come from God."*(1 Corinthians 4:3-5)

So we cannot judge ourselves as saved - the Lord is the One who does that.

Who will be saved?

Jesus gives the answer, and so does Paul. *"Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven."* (Matthew 7:21)

"(God) who will render to each one according to his deeds." (Romans 2:6)

"For we must appear before the judgment seat of Christ that each one may receive the things done in the body, according to what he has done, whether good or bad." (2 Corinthians 5:10)

How will one be saved?

"And you will be hated by all for My name's sake. But he who endures to the end will be saved."(Matthew 10:22)

"And you will be hated by all for My name's sake. But he who endures to the end shall be saved." (Mark 13:13)

"But he who endures to the end shall be saved." (Matthew 24:13)

"But Jesus said to him, 'No one, having put his hand to the plow, and looking back, is fit for the kingdom of God'." (Luke 9:62)

So, in order to be saved we must keep working at it. It is not a one-shot deal. In Matthew 25, we find that Jesus is advising us to be always ready for His coming. Some say that once they have accepted Christ as their personal Savior they can lead any kind of life they want - good or bad - and they are still saved. Here is what the Letter to the Hebrews says: *"For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame."* (Hebrews 6:4-6)

What is involved in being saved?

1. According to the Word of God, to be saved does not involve just one element like "accept Jesus Christ as my personal Lord and Savior." To be saved involves a **process**.
2. According to the Word of God, there are five elements involved in being saved:
 - a. Repent of one's sins.
 - b. Believe in the Lord Jesus Christ.
 - c. Be baptized.
 - d. Receive the Holy Spirit.
 - e. Do the Will of the Father - a lifelong process. *"... (they) said to Peter and the rest of the apostles, 'Men and brethren, what shall we do?' Then Peter said to them, 'Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Spirit.'" (Acts 2:37-38)*

Peter left out belief in Jesus Christ since he was talking to people who already believed in Jesus Christ. That day, the day the Holy Spirit descended upon the Apostles and Mary, about 3000 were baptized. Jesus, in Matthew 7:21, says that he who does the Will of His Father will enter the kingdom of heaven.

The Catholic Church teaches that a person is saved if there is no mortal sin on their soul at the time of their death. The Church takes into account:

1. What the Word of God says, and
2. The fact that God has given us the gift of Free Will by which we can choose good or evil at any time during our life - we are free, we are never locked into being "saved" or "unsaved" - we work out our salvation with fear and trembling [Philippians 2:12], and

hope we will endure to the end [Matthew 10:22].

So when we are asked "Have you been saved?", What do we say?

We can say...

"I have been saved,"

"I am being saved,"

"I hope to be saved."

To explain further:

1. "I have been saved." It is a fact that Jesus Christ died on the cross and rose from the dead in order for us to get to heaven. Jesus Christ has redeemed the world and has done his part to save the world.
2. "I am being saved." We are still, like Paul [1 Corinthians 9:24-27] running the race to achieve our salvation. Jesus is working in our life.
3. "I hope to be saved." We must keep working at our faith in God, our love of God, and doing the Will of God until we die. We hope that God will give us the grace to choose whatever will help us on the road to heaven. In this way, "I hope to be saved." As Paul writes, *"... I may attain to the resurrection from the dead. Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me. Brethren, I do not count myself to have apprehended; not one thing I do, forgetting those things which are ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus."* (Philippians 3:11-14)

For Paul, salvation is an ongoing **process** which we **continually** work on.

Questions Often Asked and Answers

SCRIPTURE ALONE (Sola Scriptura)

Some say, "Everything one needs to believe in order to be saved is in the Bible," or "God has revealed everything in the Bible alone."

Let us take a look at some scripture passages which some use to make this point. Then we will comment on the passages.

1. *"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Timothy 3:16)*

Comment: It says, "All scripture... is profitable." It does **NOT** say "All scripture is sufficient." If we take Paul's statement to mean that the scriptures were all that were needed, then we would have to reject the New Testament, since the scriptures Paul referred to were Old Testament (probably Septuagint) only. He was writing about A.D. 67. Most of the New Testament was not written yet, and the final decision as to what books make up the New Testament was not made until 300 years later.

2. *"And consider that the long suffering of our Lord is salvation - as also our beloved brother Paul, according to the wisdom given to him, has written to you, as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures." (2 Peter 3:15-16)*

Comment: Peter is indicating that Paul's writings are part of the Scriptures. But the scriptures of the New Testament were not decided upon for another 300 years.

3. *"But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name." (John 20:31)*

Comment: It does NOT say that we need ONLY what is written. It says that these are written that we might believe.

4. *"He answered and said to them, 'Why do you also transgress the commandment of God because of your tradition?' " (Matthew 15:3)*

Comment: Jesus condemns human traditions or customs which undermine Christian truths. He is not referring to truths handed down by Tradition in the Church.

5. *"You search the Scriptures, for in them you think you have eternal life; and these are*

they which testify of Me." (John 5:39)

Comment: Jesus was referring to the Old Testament only, since the writing of the New Testament was not even started yet. Jesus was saying that He fulfilled the Old Testament.

What does the Bible say? Does the Bible say that Tradition is needed?

1. *"And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written."* (John 21:25)

Scripture does not record everything that Jesus did. So, Tradition was also necessary.

2. *"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I commanded you"* (Matthew 28:19-20)

Jesus told His disciples to BAPTIZE AND TEACH - He does not command that anything is to be WRITTEN.

3. *"He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me."* (Luke 10:16)

"Hears" implies that the message of Jesus was to be proclaimed by word of mouth - Oral Tradition.

4. *"So then faith comes by hearing, and hearing by the word of God."* (Romans 10:17)

The Gospel was preached and heard.

5. *"But the word of the Lord endures forever. Now this is the word which by the gospel was preached to you."* (1 Peter 1:25)

Again, the gospel was preached orally.

6. *"And when there had been much dispute, Peter rose up and said to them: 'Men and brethren, you know that a good while ago God chose among us, that by my mouth the Gentiles should hear the word of the gospel and believe.' "* (Acts 15:7)

Peter preached the gospel, and the Gentiles heard and believed. There is no mention

of something being written down and Peter giving it to them.

7. *"And remember the words of the Lord Jesus, that He said, 'It is more blessed to give than to receive.' "* (Acts 20:35)

This quotation of Jesus is not in the Gospels, and must have been told to Paul - Tradition.

8. *"Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus."* (2 Timothy 1:13)
9. *"And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also."* (2 Timothy 2:2)
10. *"Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle."* (2 Thessalonians 2:15)
11. *"Now I praise you, brethren, that you remember me in all things and keep the traditions just as I delivered them to you."* (1 Corinthians 11:2)

God reveals to us what is necessary for our salvation through Scriptures and Tradition. That is what the Bible tell us.

But how do we know that the interpretation of the Scriptures and Tradition we are taught is the TRUTH?

Jesus has taken care of that too. He has given us a Church, and the Church is the guardian and interpreter of the Scriptures and Tradition.

"... it has now been revealed by the Spirit, to His holy apostles and prophets" (Ephesians 3:5)

"having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone" (Ephesians 2:20)

"And I will pray the Father, and He will give you another Helper, that He may abide with you forever - the Spirit of truth" (John 14:16-17)

"However, when He, the Spirit of truth, has come, He will guide you into all truth" (John 16:13)

"... the church of the living God, the pillar and ground of the truth" (1 Timothy 3:15)

The truth has been revealed by the Spirit principally to the leaders in the Church. They, with Christ, are the foundation of the Church. The Church is guided in the truth by the Holy Spirit - the Spirit of Truth. The Church is the pillar and ground of the truth. The leaders of the Church, under the guidance of the Holy Spirit, guide us in the truth. Scripture and Tradition need each other, and both need the Church to protect, preserve and interpret them. Consequently, Scripture alone is not enough. Scripture can be misinterpreted. The Bible itself does **NOT** say that it is the **ONLY** source of revelation. It says that **BOTH** Scripture and Tradition are the sources of revelation. Scripture says that Jesus Christ founded a Church. He promised to be with His Church until the end of the world. He promised that the Holy Spirit - Spirit of Truth - would be with His Church. The idea of Scripture alone was introduced in the 1500's. The idea had never surfaced during the previous 1500 years.

We must remember:

1. Paul never uses the phrase "Scripture alone"
2. Paul does not tell Timothy to write anything down.
3. Paul does not say that he himself wrote everything down.
4. Jesus said, *"Man shall not live by bread alone, but by every word that proceeds from the mouth of God."* (Matthew 4:4)
5. The Christians, for the first approximately 400 years had NO New Testament to study. These people learned from oral instructions. Besides, very few could read.
6. Jesus said, *"Go therefore and make disciples of all the nations, ... teaching them..."* (Matthew 28:19)

He did not say, "Go therefore, and make disciples of all nations... write a book that will contain everything that they need to know in order to be saved." The basic essentials **are** contained in Scripture. But, God in His loving generosity gives us so much more through Tradition.

Questions Often Asked and Answers

PURGATORY

Does Purgatory exist? What does history tell us?

About 100 B.C., we find there is a record of the Jews praying for their dead. At the time of Jesus, and even today in Orthodox Judaism, there were prayers offered for the dead. Jesus did not say anything against praying for the dead. If it were wrong, then He certainly would have condemned it.

The writers in the early Church also tell us about praying for the dead. Tertullian (A.D. 160-240) wrote: "The faithful widow... offers prayers on the anniversary of his death." Also he says, "On one day every year we offer prayers for the dead." St. Augustine's mother was dying in A.D. 387. She said to Augustine, "All I ask is this, that wherever you may be, you will remember me at the altar of the Lord." The early Christians buried their dead in the catacombs in Rome. On the walls of these underground cemeteries we find prayers for the dead, for example, "Peter and Paul, pray for Victor." "In your prayers, remember us who have gone before you."

During the first 1500 years of the Church there was no doubt about the necessity of praying for the dead. Those prayers would help souls in Purgatory to get to heaven more speedily. Martin Luther and some others talked against praying for the dead, and that is why today Protestants do not pray for their deceased relatives and friends. The custom of praying for the dead is more than 2000 years old. The custom of not praying for the dead is less than 500 years old.

Is Purgatory mentioned in the Bible?

The word "Purgatory" is not mentioned in the Bible, but the idea of Purgatory is there. This is similar to the word "Trinity" which is not mentioned in the Bible either, but the idea of the Trinity, or three Persons in One God, is there. In order to be a Christian, one has to believe in the Trinity.

Where is the idea of Purgatory in the Bible?

In Matthew's Gospel we read, *"Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come."* (Matthew 12:32) This means that sins can be forgiven in the age to come - after death. If we are in Hell, then we will not want our sins forgiven. If we are in Heaven, then we will have no sins. So, there must be another place where sins can be forgiven.

Paul, in his First Letter to the Corinthians, says, *"If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire."* (1 Corinthians 3:15) Paul is saying that at the Day of Judgement each man's work will be tested. This trial happens after death. What happens if a person's work fails the test? He himself will be saved, yet so as through fire - Purgatory.

About 125 B.C., Judas Maccabaeus sent money to Jerusalem so that sacrifice would be offered for the soldiers who died in battle. *"Thus he made atonement for the dead that they might be freed from this sin."* (2 Maccabees 12:46 NAB) Even if this book is not accepted as part of the canon of Scripture, it still has historical value since it tells us what happened about 125 B.C.. The Book of Revelation says, *"But there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb's Book of Life."* (Revelation 21:27) Since nothing that defiles shall enter Heaven, then a person who dies with a very small sin on their soul would be doomed to Hell for all eternity. But God is merciful. He gave us a place where we are purified before we enter Heaven, and that place is called Purgatory. Purgatory is not a sign of God's anger. It is a wonderful example of God's infinite mercy. **It is NOT a second chance. Our final destination is determined by the condition of our soul at the moment of our death.**

Questions Often Asked and Answers

INFANT BAPTISM

Some say that infants should not be baptized, that baptism is only for those who have first "accepted Jesus Christ as their personal Lord and Savior." They say that when one makes this acceptance of Jesus Christ, or is "born again," then they could be baptized, but that baptism is not necessary.

For Catholics, Baptism is a Sacrament which produces the following effects:

1. Gets rid of Original Sin, and other sins.

"Then Peter said to them, 'Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call.'" (Acts 2:38-39)

"And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord." (Acts 22:16)

Original Sin is mentioned in Paul's letters to the Romans, and the Corinthians.

"Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned" (Romans 5:12)

"For as in Adam all die, even so in Christ all shall be made alive." (1 Corinthians 15:22)

2. Gives us the gifts of the Holy Spirit.

Jesus said that baptism was necessary for salvation. *"Jesus answered, 'Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.'" (John 3:5)*

Jesus wants children to be brought to Him. *"Then little children were brought to Him that He might put His hands on them and pray, but the disciples rebuked them. But Jesus said, 'Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven.'" (Matthew 19:13-14)*

Some say that infants should not be baptized.

Nowhere in the Bible does it say that Baptism is for adults only, and that children should not be baptized.

Does the Bible say that infants were baptized?

"And when she and her household were baptized..." (Acts 16:15)

"And he took them the same hour of the night and washed their stripes. And immediately he and all his family were baptized." (Acts 16:33)

"Yes, I also baptized the household of Stephanas..." (1 Corinthians 1:16)

The words "household" and "family" certainly included children. The Church practiced the Baptism of infants from the beginning. Origen (185-254), Cyprian (d.258), and Augustine (354-430) are just some of the early writers who mention that infants were baptized.

In the Old Covenant, circumcision was the visible sign of membership. In the New Covenant, Baptism places an invisible sign on the soul. God said, *"He who is eight days old among you shall be circumcised..."* (Genesis 17:12) St. Paul tells us that Baptism replaces circumcision [Colossians 2:11-12]. Since God decreed that eight day infants must be circumcised, surely He wants the same for us since He loves us the same.

Questions Often Asked and Answers

MARY

Do Catholics worship Mary?

No. Worship is for God alone.

Do Catholics honor Mary?

Yes. So do Eastern Orthodox, many Anglicans and many Lutherans. Martin Luther was very emphatic that honor should be given to Mary - he himself had a strong devotion to her.

Why honor Mary?

These are some of the reasons:

1. God the Father honored her. The Father sent the angel Gabriel to her *"And having come in, the angel said to her, 'Rejoice, highly favored one, the Lord is with you; blessed are you among women!'"* (Luke 1:28)

This is a very high compliment from the Father. The Father honored her by asking her to be the mother of His Son.

2. God the Son honored her.
 - a. He lived in her for nine months.
 - b. Mary gave birth to Jesus. *"And she brought forth her first-born Son, ..."* (Luke 2:7)
 - c. *"Then He went down with them and came to Nazareth, and was subject to them."* (Luke 2:51)
 - d. Like any good Jew, Jesus obeyed the Commandments, including the Fourth Commandment. *"Honor your father and your mother..."* (Exodus 20:12)
3. The Holy Spirit honored Mary. *"And the angel answered and said to her, 'The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.'"* (Luke 1:35)
4. Mary was present at the beginning of Jesus' public ministry, and influenced Him to perform His first miracle. *"And when they ran out of wine, the mother of Jesus said to*

Him, *'They have no wine.'* " (John 2:3)

5. Mary was present at the end of Jesus' public ministry. She was at the foot of the cross on Calvary. *"When Jesus therefore saw His mother, and the disciple whom he loved standing by, ..."* (John 19:26)
6. Mary was with the disciples in the upper room as they prayed and awaited the coming of the Holy Spirit. *"These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brothers."* (Acts 1:14)
7. Mary is honored because she was *Blessed Among Women* to God. *"And having come in, the angel said to her, 'Rejoice, highly favored one, the Lord is with you; blessed are you among women!'"* (Luke 1:28)
8. Mary is looked upon as a model for all followers of her Son. Mary said "Yes" to the Will of the Father. *"Then Mary said, 'Behold the maidservant of the Lord! Let it be to me according to your word.'" (Luke 1:38)*

Consequently, Mary was the first to accept Jesus Christ. She was the first Christian.

9. Mary, like all good followers of her Son, always brings people to Him. Mary tells us, as she told the servants, *"Whatever He says to you, do it."* (John 2:5)

This is the only command that Mary gives in the Scriptures, and it is her last statement in the Scriptures. She tells us to do whatever He says.

10. Those who honor Mary seek her intercession with God on their behalf. The role of her intercession is foreshadowed in the Old Testament. The kings had many wives. So, on account of her close relationship to the king, the mother of the king was the queen of the kingdom. This made her the most powerful representative of the people to the king. *"Bathsheba therefore went to King Solomon, to speak to him for Adonijah. And the king rose up to meet her and bowed down to her, and sat down on his throne and had a throne set for the king's mother; so she sat at his right hand. Then she said, 'I desire one small petition of you; do not refuse me.' And the king said to her, 'Ask it, my mother, for I will not refuse you.'" (1 King 2:19-20)*
11. Lastly, to honor Mary fulfills Scripture itself. Mary said, *"For behold, henceforth all generations will call me blessed."* (Luke 1:48) That is why Mary is referred to as "The Blessed Virgin Mary."

Is Mary the Mother of God?

The Bible says that she is the Mother of God.

"And the angel answered and said to her, 'The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.' " (Luke 1:35)

"... and Elizabeth was filled with the Holy Spirit. '... But why is this granted to me, that the mother of my Lord should come to me?' " (Luke 1:41,43) "Lord" was a word used for God, e.g., the pious Jew would pray "There is no God, but the Lord, our God."

"But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law." (Galatians 4:4)

The Catholic Church teaches that Mary is the Mother of God. This was declared by the Council of Ephesus in 431.

Was Mary a virgin?

Yes. This fulfilled the prophesy of Isaiah. *"Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Emmanuel."* (Isaiah 7:14)

"Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin's name was Mary." (Luke 1:26-27)

The writings of the Early Fathers of the Church and the early Councils all agree on the fact that Mary was always a virgin. Some of these writers are:

St. Ignatius of Antioch	(d.110)
St. Aristides	(d.123)
St. Justin Martyr	(c.100-165)
St. Irenaeus	(c.130-200)
Origen	(c.185-254)
Creed of St. Epiphanius	(c.315-403)
St. Jerome	(c.342-420)
St. Hilary of Pointers	(d.367)
St. Augustine	(c.354-430)

2nd Council of Constantinople under Pope Vigilius (553)

Latern Council under Pope Martin I (649)

These councils, and the Creed of Epiphanius, speak of the "ever Virgin" Mary, that is, she was a virgin before and after the birth of Jesus. She was a virgin throughout her life.

What about the brothers and sisters of Jesus?

"While He was still talking to the multitudes, behold, his mother and brothers stood outside, seeking to speak to Him. Then one said to Him, 'Look, Your mother and Your brothers are standing outside, seeking to speak to You.' But He answered and said to the one who told Him, 'Who is My mother and who are My brothers?' And He stretched out His hand toward His disciples and said, 'Here are My mother and My brothers! For whoever does the will of My Father in heaven is My brother and sister and mother.' " (Matthew 12:46-50)

In the Old and New Testaments the term "brother" could mean different relationships.

1. Sons of the same parent *"So Rebekah spoke to Jacob her son, saying, 'Indeed I heard your father speak to Esau your brother...' "* (Genesis 27:6)
2. Nephew Lot was the nephew of Abraham [Genesis 11:27] and yet Abraham says to Lot, *"... for we are brethren..."* (Genesis 13:8)
3. Friend *"I am distressed for you, my brother Jonathan."* (2 Samuel 1:26) David is speaking to his friend Jonathan.
4. Members of the same tribe or clan *"And that He has brought you near to Himself, you and all your brethren, the sons of Levi, with you?"* (Numbers 16:10)
5. Members of the same race or nation *"If your brother, a Hebrew man, or a Hebrew woman, is sold to you and serves you six years, then in the seventh year you shall let him go free from you."* (Deuteronomy 15:12)
6. Members of a related nation *"You shall not abhor an Edomite, for he is your brother."* (Deuteronomy 23:7)

In the New Testament, Christians are called brothers about 160 times. Jesus Himself says that a person who does the Will of the Father is His own brother. Some New Testament examples:

"By Silvanus, our faithful brother as I consider him..." (1 Peter 5:12)

"I, John, both your brother and companion in the tribulation..." (Revelation 1:9)

The "brethren of the Lord" were not other children of Mary because:

1. The Bible does not say that Mary had other children.
2. If Mary had other children, why would Jesus, when he was dying on the cross, have given His mother into the care of John the Apostle? *"When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, 'Woman, behold your son!' Then He said to the disciple, 'Behold your mother!' And from that hour that disciple took her to his own home."* (John 19:26-27)
3. In Hebrew and Aramaic, there is no word for "cousin." Aramaic is the language spoken by Jesus. To mean "cousin" they would have to talk around it, so they chose to use the term "brother."
4. *"(Joseph) did not know her till she had brought forth her firstborn Son."* (Matthew 1:25)

This seems to imply that Joseph and Mary lived together as husband and wife and had other children after her firstborn Son was born. "Till," meaning "until" had a different meaning when the Bible was written than it has today. When the Bible was written, "till" meant that an event did not happen up to a certain point in time. It did not imply that it happened after that point in time. "Firstborn" does not mean that others were born afterwards. To the ancient Jews, it meant whatever opened the womb.

"Consecrate to me all the firstborn, whatever opens the womb among the children of Israel, both of man and beast; it is Mine." (Exodus 13:2)

"All the firstborn of your sons you shall redeem." (Exodus 34:20)

Similarly, the following passage of Scripture *"Therefore Michal the daughter of Saul had no children to the day of her death."* (2 Samuel 6:23) "To" is often translated "till" or "until", and of course, does not imply that she had children after her death.

Was Jesus an only Child?

Yes, in the biological sense. In the spiritual sense, He had millions of brothers and sisters, if we do the Will of the Father.

Questions Often Asked and Answers

FATHER

Why do Catholics call the priest "father?" Is that not against Scripture?

"Do not call anyone on earth your father; for One is your Father, He who is in heaven. And do not be called teachers; for One is your Teacher, the Christ." (Matthew 23:9-10)

Jesus is saying that there is only one Father, One Creator, and all fatherhood comes from Him. *"For this reason I bow my knees to the Father of Our Lord Jesus Christ, from whom the whole family in heaven and earth is named." (Ephesians 3:14-15)*

We are all members of God's family. We call Him "Our Father."

What does Paul say about this?

"As you know how we exhorted, and comforted, and charged every one of you, as a father does his own children." (1 Thessalonians 2:11)

"I do not write these things to shame you, but as my beloved children I warn you. For though you may have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel. Therefore I urge you, imitate me. For this reason I have sent Timothy to you, who is my beloved and faithful son in the Lord, who will remind you of my ways in Christ, as I teach everywhere in every church." (1 Corinthians 4:14-17)

"To Timothy, a true son in the faith..." (1 Timothy 1:2)

"This charge I commit to you, son Timothy" (1 Timothy 1:18)

"To Timothy, a beloved son..." (2 Timothy 1:2)

"You therefore, my son, be strong in the grace that is in Christ Jesus." (2 Timothy 2:1)

"To Titus, a true son in our common faith..." (Titus 1:4)

"I appeal to you for my son Onesimus, whom I have begotten while in my chains." (Philemon 1:10)

In the above passages Paul considers himself a spiritual father. The priest is a spiritual father

in the same way - he gives spiritual life to his people, that is, when he baptizes them, forgives their sins, preaches the Gospel to them, etc.

If we take Jesus' statement exactly as it is, "Do not call anyone on earth your father", then we cannot call our biological father by the name of father either. On an application form for a job or credit, etc., we do not put down "God" in the space which says "Father's name?".

Jesus also tells us that we should not be called teachers. But we have all heard the terms "Sunday School Teachers," and we accept that. When we ask a child, "Who is your teacher?", we do not expect the child to reply, "I have only one teacher, the Messiah."

In Acts 7:2-53 Stephen addressed the council. He used the word "father(s)" 17 times. Stephen knew what Jesus had said about "father," and yet he used the word. Stephen knew what Jesus meant.

What does history tell us?

From earliest times, bishops were called "father" because they ordained priests, thus they "beget fathers to the Church." (Ephiphanius: d.403). St. Jerome (A.D. 331-402) says that bishops should be content that they are "father" and not "lord."

The heads of monasteries were called "father" - the word "Abbot" coming from "Abba" which is a familiar word for "father."

The title "Father" was reserved for priests of religious orders, e.g., Franciscans, Dominicans, etc. Before the Reformation, the parish clergy were called "Sir." This title continued to be used by the ministers in the Protestant churches.

The custom, especially in countries where English is spoken, of addressing ALL priests as "Father" seems to have been an Irish custom which was spread by Irish emigration.

Questions Often Asked and Answers

HIS DISCIPLES

Early names of the followers of Jesus Christ

1. **"His Disciples"** - e.g., Luke 6:17
2. **"The Way"** - "(Saul) asked letters from him to the synagogues of Damascus, so that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem." (Acts 9:2)

"And about that time there arose a great commotion about the Way." (Acts 19:23)
3. **"Christians"** - "And when he had found him, he brought him to Antioch. So it was that for a whole year they assembled with the church and taught a great many people. And the disciples were first called Christians in Antioch." (Acts 11:26)

"Then Agrippa said to Paul, 'You almost persuade me to become a Christian.'" (Acts 26:28)

"Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this matter." (1 Peter 4:16)
4. **"Beloved of God"** - "To all who are in Rome, beloved of God, called to be saints." (Romans 1:7)
5. **"The Saints"** - "... to the saints who are in Ephesus, and faithful in Christ Jesus." (Ephesians 1:1)
6. **"The Church"** - This is the most common name used in the New Testament for the followers of Jesus. "Then the churches throughout all Judea, Galilee, and Samaria had peace and were edified." (Acts 9:31) "Yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue." (1 Corinthians 14:19)

Jesus used the name "Church" Himself when He said, "And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it." (Matthew 16:18)

Jesus called the church "My church." He is the one who established it. He said that His church would never be destroyed, and that He would be with His church always.

"... and, lo, I am with you always, even to the end of the age." (Matthew 28:20)

7. **"Catholic"** - "Where the bishop is present, there let the people gather, just as where Jesus Christ is, there is the Catholic Church." This was written by Ignatius of Antioch in his Letter to the Smyrnaeans around the year A.D. 100. For Ignatius, "Catholic Church" meant "The Universal Church."

Questions Often Asked and Answers

Name of Pope and Year of End of Pontificate bold indicates that this pope was martyred

<u>NAME</u>	<u>YEAR</u>	<u>NAME</u>	<u>YEAR</u>	<u>NAME</u>	<u>YEAR</u>	<u>NAME</u>	<u>YEAR</u>
St. Peter	c.64	St. Anastasius I	401	Adeodatus II	676	Theodore II	897
St. Linus	c.76	St. Innocent I	417	Donus I	678	John IX	900
St. Anacletus (Cletus)	c.90	St. Zozimus	418	St. Agathonus	681	Benedict IV	903
St. Clement I	c.100	St. Boniface	422	St. Leo II	683	Leo V	903
St. Evaristus	c.109	St. Celestine	423	St. Benedict II	685	Sergius III	911
St. Alexander I	c.115	St. Sixtus III	440	John V	686	Anastasius III	913
St. Sixtus I	c.125	St. Leo (the Great)	461	Conon	687	Landus	914
St. Telesphorus	c.136	St. Hilary	468	St. Sergius I	701	John X	928
St. Hyginus	c.140	St. Simplicius	483	John VI	705	Leo VI	928
St. Pius I	c.155	St. Felix II or III	492	John VII	707	Stephen VIII	931
St. Anicetus	c.166	St. Gelasius I	496	Sisinnius	708	John XI	935
St. Soterus	c.175	Anastasius II	498	Constantine	715	Leo VII	939
St. Eleutherius	c.189	St. Symmachus	514	St. Gregory II	731	Stephen IX	942
St. Victor I	199	St. Hormidas	523	St. Gregory III	741	Marinus II	946
St. Zephyrinus	217	St. John I	526	St. Zachary	752	Agapitus II	955
St. Callistus	222	St. Felix III or IV	530	Stephen III	757	John XII	964
St. Urban I	230	Boniface II	532	St. Paul I	767	Leo VIII	965
St. Pontian	235	John II	535	Stephen IV	772	Benedict V	966
St. Anterus	236	St. Agapitus	536	Adrian I	795	John XIII	972
St. Fabian	250	St. Silverius	537	St. Leo III	816	Benedict VI	974
St. Cornelius	253	Vigilius	555	Stephen V	817	Benedict VII	983
St. Lucius I	254	Pelagius I	561	St. Paschal I	824	John XIV	984
St. Stephen I	257	John III	574	Eugene II	827	John XV	996
St. Sixtus II	258	Benedict I	579	Valentine	827	Gregory V	999
St. Dionysius	268	Pelagius II	590	Gregory IV	844	Sylvester II	1003
St. Felix I	274	St. Gregory I (the Great)	604	Sergius II	847	John XVII	1003
St. Eutychian	283	Sabinianus	606	St. Leo IV	855	John XVIII	1009
St. Caius (Gaius)	296	Boniface III	607	Benedict III	858	Sergius IV	1012
St. Marcellinus	304	St. Boniface IV	615	St. Nicholas (the Great)	867	Benedict VIII	1024
St. Marcellus I	309	St. Deusdedit or Adeodatus I	618	Adrian II	872	John XIX	1032
St. Eusebius	310	Boniface V	625	John VIII	882	Benedict IX	1044
St. Melchisedes	314	Honorius	638	Marinus I	884	Sylvester III	1045
St. Sylvester I	335	Severinus	640	St. Adrian III	885	Benedict IX	1045
St. Mark	336	John IV	642	Stephen VI	891	Gregory VI	1046
St. Julius I	352	Theodore I	649	Formosus	896	Clement II	1048
St. Liberius	366	St. Martin I	655	Boniface VI	896	Benedict IX	1048
St. Damasus I	384	St. Eugene I	657	Stephen VII	897	Damasus II	1048
St. Siricius	399	St. Vitalian	672	Romanus	897	St. Leo IX	1054

Questions Often Asked and Answers

Name of Pope and Year of End of Pontificate **bold** indicates that this pope was martyred

<u>NAME</u>	<u>YEAR</u>	<u>NAME</u>	<u>YEAR</u>	<u>NAME</u>	<u>YEAR</u>
Victor II	1057	Nicholas IV	1292	Innocent IX	1591
Stephen X	1058	St. Celestine V	1296	Clement VIII	1605
Nicholas II	1061	Boniface VIII	1303	Leo XI	1605
Alexander II	1073	Bl. Benedict XI	1304	Paul V	1621
St. Gregory VII	1085	Clement V	1314	Gregory XV	1623
Bl. Victor III	1087	John XXII	1334	Urban VII	1644
Bl. Urban II	1099	Benedict XII	1342	Innocent X	1655
Paschal II	1118	Clement VI	1352	Alexander VII	1667
Gelasius	1119	Innocent VI	1362	Clement IX	1669
Callistus II	1124	Bl. Urban V	1370	Clement X	1676
Honorius II	1130	Gregory XI	1378	Bl. Innocent XI	1689
Innocent II	1143	Urban VI	1389	Alexander VIII	1691
Celestine II	1144	Innocent VII	1406	Innocent XII	1700
Lucius II	1145	Gregory XII	1415	Clement XI	1721
Bl. Eugene III	1153	Martin V	1431	Innocent XIII	1724
Anastasius IV	1154	Eugene IV	1447	Benedict XIII	1730
Adrian IV	1159	Nicholas V	1455	Clement XII	1740
Alexander III	1181	Callistus III	1458	Benedict XIV	1758
Lucius III	1185	Pius II	1464	Clement XIV	1774
Urban III	1187	Paul II	1471	Pius VI	1799
Gregory VIII	1187	Sixtus IV	1484	Pius VII	1823
Clement III	1191	Innocent VIII	1492	Leo XII	1829
Celestine III	1198	Alexander VI	1503	Pius VIII	1830
Innocent III	1216	Pius III	1503	Gregory XVI	1846
Honorius III	1227	Julius II	1513	Bl. Pius IX	1878
Gregory IX	1241	Leo X	1521	Leo XIII	1903
Celestine IV	1241	Adrian VI	1523	St. Pius X	1914
Innocent IV	1254	Clement VII	1534	Benedict XV	1922
Alexander IV	1261	Paul III	1549	Pius XI	1939
Urban IV	1264	Julius III	1555	Pius XII	1958
Clement IV	1268	Marcellus II	1555	Bl. John XXIII	1963
Bl. Gregory X	1276	Paul IV	1559	Paul VI	1978
Bl. Innocent V	1276	Pius IV	1565	John Paul I	1978
Adrian V	1276	St. Pius V	1572	John Paul II	
John XXI	1277	Gregory XIII	1585		
Nicholas III	1280	Sixtus V	1590		
Martin IV	1285	Urban VII	1590		
Honorius IV	1287	Gregory XIV	1591		

Questions Often Asked and Answers

THE POPE

In the Catholic Church there is a great amount of emphasis put upon Peter and the successors of Peter - the Popes. Is there any scriptural and historical evidence to support this practice? Yes. Let us look at the evidence from the Bible first.

1. Whenever we find a list of the apostles we find that Peter is always named first.
 - a. *"Now the names of the twelve apostles are these: first, Simon, who is called Peter..."* (Matthew 10:2)
 - b. *"Then He appointed twelve,... Simon, to whom He gave the name Peter,..."* (Mark 3:14-19)
 - c. *"And when it was day, He called His disciples to Himself; and from them He chose twelve whom He also names apostles: Simon, whom He named Peter,..."* (Luke 6:13-16)
 - d. *"And when they had entered, they went up to the upper room where they were staying: Peter, James, John,..."* (Acts 1:13)
2. At times, Peter is the only one mentioned. *"But Peter and those with him..."* (Luke 9:32)
3. Peter was usually the one who spoke for the apostles.
 - a. *"Then Peter come to Him and said,..."* (Matthew 18:21)
 - b. *"... and on the road He asked His disciples, saying to them, 'Who do men say that I am?...' 'But who do you say that I am?' Peter answered and said to Him, 'You are the Christ.' "* (Mark 8:27-29)
 - c. *"Then Peter said to Him, 'Lord do you speak this parable only for us, or to all people?' "* (Luke 12:41)
 - d. *"Then Jesus said to the twelve, 'Do you also want to go away?' But Simon Peter answered Him, 'Lord, to whom shall we go? You have the words of eternal life. Also we have come to believe and know that You are the Christ, the Son of the living God.' "* (John 6:67-69)

- e. *"And Peter answered Him and said, 'Lord, if it is you, command me to come to You on the water.' So He said, 'Come.' And when Peter had come down out of the boat, he walked on the water to go to Jesus. But when he saw that the wind was boisterous, he was afraid; and beginning to sink he cried out, saying, 'Lord, save me!' And immediately Jesus stretched His hand and caught him, and said to him, 'O you of little faith, why did you doubt?' And when they got into the boat, the wind ceased.' "* (Matthew 14:28-32)
- f. *"When they had come to Capernaum, those who received the temple tax came to Peter and said, 'Does your Teacher not pay the temple tax?' "* (Matthew 17:24)
- g. *"Then Peter began to say to Him, 'See, we have left all and followed You.' "* (Mark 10:28)
4. When the Holy Spirit came on the first Pentecost, Peter was the first to speak to the people who gathered. *"But Peter, standing up with the eleven, raised his voice and said to them..."* (Acts 2:14-40)
5. Peter performed the first miracle. *"Then Peter said, 'Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk.' And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength."* (Acts 3:6-7)
6. Peter was the one who received the revelation that the Gentiles were to be baptized. *"Then Peter answered, 'Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?' And he commanded them to be baptized in the name of the Lord."* (Acts 10:46-48)

The following is a very important passage of Scripture dealing with Jesus and Peter.

"Simon Peter answered and said, 'You are the Christ, the Son of the living God.' Jesus answered and said to him, 'Blessed are you, Simon Bar-Jonah, for flesh and bones has not revealed this to you, but My Father who is in heaven. And I say to you that you are Peter, and on this rock I will build My church and the gates of Hades shall not prevail against it. And 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 16:16-19)

Here, the Father revealed to Peter that Jesus was the "anointed one," the Son of the Living God, and Peter expresses this. Jesus calls Simon Peter the son of Jonah, Jonah being the prophet (messenger of God) who led the people of Nineveh to repentance, so too, Simon Peter would lead people to repentance and a closer relationship with God.

Then Jesus changes Simon's name to Peter when he says, *"You are Peter, and on this rock..."* It is like saying "You are Rock and on this rock I will build My Church." "Peter" means "rock." In the language which Jesus and the church in Palestine spoke, Aramaic, the two words are identical, "You are the KEPHA, and on this KEPHA I will build My church." Jesus says that He will build His Church on Peter, the rock. We know this Church is to be a visible church, because Jesus says in Matthew 18:17, *"And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector."* Jesus goes on to say that the gates of Hades shall not prevail against His Church. In other words, death would not overcome His Church. It would always continue. When Peter would die, another would take his place. Satan would not be able to take over the office of Peter because it would be protected by God.

The "keys of the kingdom" are a symbol of authority given only to the most trusted servant. If one had the keys it meant that when he shut, nobody could open, and when he opened, nobody could shut. If one had the keys to a city, it meant that he could let in or out whomever he wished. A similar idea is in Isaiah 22. *"The key of the house of David I will lay on his (Eliakim) shoulder; So he shall open and no one shall shut; And he shall shut, and no one shall open."* (Isaiah 22:22)

Jesus gave Peter the power to "bind" and "loose." That means that Peter has the power to make the rules for the visible church on earth. Of course he cannot change the rules given to us by God, but he can make rules in support of what God has revealed, e.g., how long we are to fast before we receive Holy Communion.

Jesus also gave the power to bind and loose to the apostles. However, it was only Peter who got the "keys" - the symbol of supreme authority. And that is why the successor of Peter today, the Pope, has the supreme authority in the Church. Just as in Isaiah 22:20-24, the office remains even when the occupant changes.

We have other examples from Scripture pointing out the special position of Peter.

"And the Lord said, 'Simon, Simon!' Indeed, Satan has asked for you, that he may sift you as wheat. But I have prayed for you, that your faith should not fail; and when you have returned to Me, strengthen your brethren.' " (Luke 22:31-32)

Jesus prayed that Peter's faith would never fail, and that he would be a guide to the others. Here we see the role of leadership that Peter and his successors, the Popes, would have in relationship to the other Apostles and their successors, the bishops.

Turning to John's Gospel, we find: *"So when they had eaten breakfast, Jesus said to Simon Peter, 'Simon, son of Jonah, do you love Me more than these?' He said to Him, 'Yes, Lord; You know that I love You.' He said to him, 'Feed My lambs.' He said to him again a second time, 'Simon, son of Jonah, do you love Me?' He said to Him, 'Yes, Lord; You know that I love*

You.' He said to him the third time, 'Simon, son of Jonah, do you love Me?' Peter was grieved because He said to him the third time, 'Do you love Me?' And he said to Him, 'Lord you know all things; You know that I love You!' Jesus said to him, 'Feed My sheep.' " (John 21:15-17)

Peter proclaimed three times that he loved Jesus in order to make up for the three times he denied Jesus. Then Jesus, who is the Good Shepherd, gave Peter full authority when He said, "Feed My sheep."

What does history tell us about Peter and his successors as the visible head of the Church on earth?

There is overwhelming historical evidence that Peter went to Rome, and was Bishop of Rome. He was martyred there in 64 or 67 A.D. and was succeeded as Bishop of Rome by Linus, who had been ordained by Peter. The Apostle John was still alive in Ephesus (in modern day Turkey). John would have been the logical successor to Peter as head of the Church, but he never claimed that position. About ten years later, Anacletus (Cletus) succeeded Linus. Clement I followed him around 90 A.D. John the Apostle was still alive, but still did not put himself as head of the Church.

In 96 A.D., Clement I, Bishop of Rome, wrote a letter to the Christian Church in Corinth. This is the first Christian document that we have outside of the New Testament. It was preserved for centuries with great care, and was frequently read. The letter is of tremendous importance because it shows that the successors of St. Peter as Bishop of Rome had authority over the whole Church. The letter was written to settle disputes which had arisen among the Christians in Corinth. Clement knew Peter personally and mentioned his martyrdom in Rome as a fact to all Christians. He then writes about the apostolic succession:

"The apostles preached the gospel to us from the Lord Jesus Christ. Christ, therefore, is from God, and the apostles are from Christ... as they (the apostles) preached, therefore, in the countryside and in the cities, they appointed their first fruits - and having tested them through the Spirit - to be bishops and deacons of the future believers."

He goes on to warn the Corinthians about the dangers of friction among themselves, and then ends his warning with this very important sentence.

"If some shall disobey the words which have been spoken by Him (Christ) through us (Clement) let them know that they will involve themselves in no small transgression and danger."

This is a clear statement that the Bishop of Rome has the authority from God over the Church at Corinth, and to disobey him in a Church matter would be a serious sin, even though they had a local bishop.

Also, the fact that the Corinthians preserved this letter and read it frequently on Sundays shows that they accepted Clement's authority over them. Something else can be pointed out also. The language in Corinth was Greek. Rome was Latin-speaking. Normally, no one from the West would have authority in the East - but Clement's authority was accepted. It was accepted because he was the successor of St. Peter and head of the whole Church. All this happened before the death of many who knew St. Peter in Rome. They knew what Peter taught, and how he was accepted by Christians as holding the keys to the kingdom of heaven which Jesus Christ had given to him. They accepted Peter as the chief of the Apostles, and they accepted the Bishop of Rome as successor of Peter and Chief Bishop.

Interesting facts about the Pope

St. Peter was the first Pope. There have been 264 Popes in the almost 2000 year history of the Church. The list is provided in the previous pages. The word "Pope" is from the Greek word *pappas* which means "Father."

The title "Servant of the Servants of God" began to be applied to the successor of St. Peter in the time of St. Marcellinus (304 A.D.). The title "Vicar of Christ" means "Representative of Christ." The Pope signs his name Joannes Paulus PP II. This is the Latin for John Paul II. The "P.P." stands for *Papa Pontifex*. *Papa* means "father." *Pontifex* comes from the Latin words *Pons* (a bridge), and *facere* (to make or to build). So, the Pope is a bridge builder between earth and heaven.

Eighty-one Popes have been canonized, or declared to be saints. Seven have been beatified, or declared "Blessed." This is a step toward canonization. There have been 38 anti-popes.

The longest pontificate was that of Pius IX (1846 - 78) - 32 years. The shortest was that of Stephen II (752 A.D.) - only one day. The oldest Pope was Adrian I (772 A.D.) who was elected at the age of 80. The youngest pope was Benedict IX (1032 A.D.), 12 years old. He was elected pope three times.

The most frequently taken names by men elected pope: John, 23 times; Gregory, 16 times; and Benedict, 15 times. Forty-three names were used only once.

Pope Marcellus II, 1555, was the last pope to keep his baptismal name. Pope John Paul I, 1978, was the first pope to choose a double name. Pope John Paul II is the first Polish pope, and the first non-Italian pope in 455 years (Adrian IV, 1522 - 23, was from Holland).

Questions Often Asked and Answers

rites

The Catholic Church is the same all over the world in faith and morals. All Catholics believe the same truths of faith, receive the same Sacraments and observe the same moral law. Some Catholics, however, celebrate the Mass and administer the Sacraments with different rites. Rites are different ceremonies used to enhance the beauty of the celebration of the Mass and administration of the Sacraments.

How did these different Rites come about?

After the descent of the Holy Spirit, the Apostles went to different lands to preach the truth and administer the Seven Sacraments which were instituted by Christ. In the Mass there was: (1) The Offertory, (2) Consecration, and (3) Reception of Holy Communion. However, the ways they conducted the ceremonies were different in different places. The language used was the language of the people in the area. The Apostles consecrated bishops to take their place, and these bishops conducted the religious ceremonies as they saw fit. Great freedom was allowed in this area. Each bishop surrounded the Mass and the administration of the Sacraments with prayers and ceremonies to impress upon the people the importance of what was happening. That is how the different rites began.

Early in the history of the Church several different sees (bishops' residential cities) became more important than others. These cities were Antioch in Syria, Alexandria in Egypt, and Rome. These were great places of learning, trade and commerce. Priests went out from these cities, and they celebrated the rites as they were taught in these cities. Thus, the different rites spread.

At a very early stage the Bishops of Rome, Alexandria and Antioch were called "Patriarchs." These Patriarchs had great honor and power. The Bishop of Jerusalem, since he was Bishop of the area where Christ founded His Church, wanted to be named Patriarch also. The other bishops agreed. When the Emperor, Constantine, moved the capital of the Empire from Rome to Byzantium or Constantinople (now Istanbul in Turkey), the bishops there decided that they should be called Patriarchs too. However, all acknowledged the Pope as the Supreme authority in the Church.

In 1054 The Patriarch of Constantinople decided to be independent of the Pope. In this schism, Greece, Russia, Bulgaria, Romania, Serbia and some Syrians and Egyptians were eventually cut off from the Catholic Church. This schism took large sections of the East away from the truth, just as Protestantism took large portions away from the truth in the West. In the course of time some bishops, priests and lay people from all of the ancient Eastern rites recognized the error of their position, and, in spite of persecution, returned to the Catholic Church and accepted the Pope as Supreme Pastor. The dates of their reunion with Rome are on the figure, The 21 Eastern Catholic Churches and Their Rites. They are one with the

members of the Roman or Latin Rite in faith and morals, and they keep their own ancient ceremonies and customs.

Nineteen of the 21 Eastern Catholic Rites still have a corresponding body of non-Catholics following the same liturgy. Usually the non-Catholics call themselves "Orthodox."

In the Western Church, the Roman or Latin Rite is dominant. It came from Roman practices and the use of Latin from the 200's onward.

Questions Often Asked and Answers

Inquisition

What is the inquisition?

There are three Inquisitions:

1. **Papal Inquisition (1231 - c.1300)**

Up until 1231 it was the duty of the bishops to identify and put an end to heresy (false teachings). In 1231 Pope Gregory IX appointed a number of Inquisitors whose task was to search for heretics, hear them, judge them, and sentence them to different types of punishment. In some cases they were handed over to the state for punishment. At that time, crimes against the faith, which threatened the good of the Christian community, were regarded as crimes against the state. First of all the heretic was exhorted to give up his heresy, and many did. Only those who refused, or fell back into heresy were handed over to the state. We must look on these events in the light of those times, and not in the light of the 20th century. Abuses did occur.

2. **Spanish Inquisition (1481-1834)**

It was set up by King Ferdinand and Queen Isabella. Pope Sixtus IV approved it, but when he discovered that it was controlled by the civil authorities, and that abuses were occurring, he withdrew his approval and protested the abuses. There is an inclination today, by some, to overstate the abuses.

3. **The Roman Inquisition**

It began in 1542 and was least active.

Questions Often Asked and Answers

WHAT'S IN A NAME?

The following is a listing of the origin of the names of several religious denominations (Christian and non-Christian).

Adventist	A Christian sect who believes in an imminent second advent or coming of Christ. Seventh Day Adventists worship on Saturday, the seventh day .
Amish	Named after Jacom Amman of Switzerland.
Baptist	The name comes from their teaching that Christian baptism may be received by adult believers only, as a symbol of their personal relationship to Christ and that it must be administered by immersion only.
Buddha	The Illuminated One.
Catholic	Universal, or spread all over the world.
Islam	Surrender to Allah, Arabic for God.
Jehovah Witness	Jehovah was the name of God in the English Bibles, and the " witness " part is from Isaiah 43:10 where God says that you are my witness.
Lutheran	Named after Martin Luther .
Mennonites	Named after the leader of the movement in the Netherlands, Menno Simons, a Dutch priest.
Methodist	John Wesley, his brother Charles, and some companions imposed upon themselves strict rules of religious observance. The methodical piety earned them the nickname "Methodists," which they adopted.
Mormon	Also known as the Later-Day Saints . According to Joseph Smith, Mormon was a prophet who was commanded by God to engrave on golden plates a record of God's dealings with His people and of his His revelations. These were buried until the time was right for the Later-Day Saints to inherit them through Joseph Smith.
Muslim	One who submits to God and accepts Muhammad as the Apostle of God.
Presbyterian	Refers chiefly to the form of Church government adopted, which is vested in " presbyters ," that is, "Elders," or "Seniors," as distinct from other types of church government.
Spiritualism	Emphasizes communication with the spirits of the dead.

What's in a name in the Bible?

Abba	father
Adam	man, clay
Apocalypse	revelation
Bethlehem	house of bread
Bible	book
Bless	communication of life from God
Cain	smith
Canon	reed used to measure, rule, measure
Christ	anointed one
Church	the Lord's (house)
Covenant	solemn agreement
David	beloved
Deuteronomy	copy of the law given at Sinai
Ecclesiastes	one who calls the assembly
Eucharist	thanksgiving
Epistle	letter
Evangelist	one who announces good news
Exodus	departure, going out
Genesis	beginnings
Gethsemani	oil press
Gospel	good tidings
Hallelujah	praise yah(weh)
Hosanna	save, we ask (addressed to Yahweh)
Hosea	Yahweh saves
Hosts	army ready for war
Hymn	song of praise
Isaac	he laughs
Isaiah	Yahweh is salvation
Jesus	Yahweh is salvation
John	Yahweh is gracious
Jonah	dove
Jonathon	Yahweh has given (a son)
Joseph	let him (the god) add
Joshua	Yahweh is salvation

Lazarus	God has helped
Leviticus	Levitical laws or laws prescribed for the priests of the tribe of Levi
Lord	title of honor for a king, a god or a husband
Maccabee	hammer
Malachi	my messenger
Martha	lady
Martyr	witness
Matthew	gift of Yahweh
Melchizedek	my king is Sedek (name of a god)
Micah	who is like Yahweh
Moses	to draw; is born
Nehemiah	Yahweh comforts
Nicodemus	conqueror for the people
Numbers	the last four chapters deal with the number or census of the people
Pentateuch	the five scrolls; the first five books in the Bible
Pentecost	the 50th day
Rabbi	master
Sabbath	7th day of the week
Satan	accuser, adversary
Septuagint	70
Seraph	burning one, fiery one
Shaddai	Almighty
Stephen	crown
Tabernacle	tent
Thomas	twin
Yahweh	Creator

Some words with "el" - divine being (God)

Angel	messenger of El (God)
Bethel	house of El (God)
Daniel	El (God) judges
Emmanuel	God is with us
Ezekiel	may El (God) strengthen
Gabriel	El (God) is strong
Gamaliel	El (God) has repaid me

Ishmael let El (God) hear
Israel let El (God) shine
Joel Yahweh is El (God)
Michael who is like El (God)
Nathanael El (God) has given
Raphael El (God) has saved
Samuel El (God); His name is El (God)
Elijah my God is Yahweh
Elisha El (God) has saved
Elizabeth El (God) is fullness

Questions Often Asked and Answers

DID YOU KNOW THAT IT IS NOT IN THE BIBLE?

The following are **some** of the things which are not mentioned in the Bible, and yet many Christians believe.

1. The word "Trinity," meaning three persons in one God, each equal to the other. The word "Trinity" is not in the Bible. The word was invented by the Catholic Church to try to explain somewhat the mystery of there being three persons in one God, as is revealed by God in the Bible. The Athanasian Creed, dating from the late 4th century, was written during the time of St. Athanasius (297 - 373), bishop of Alexandria, but probably not by him. It states "The Catholic Faith is this, that we worship One God in Trinity, and Trinity in Unity." The Council of Nicea (A.D. 325) said that Jesus is of one substance with God the Father. It explained the absolute unity between God and Jesus. The Council of Constantinople (A.D. 381) said the same about the Holy Spirit as Nicea said about Jesus. St. Augustine (345 - 430) wrote *De Trinitate* (about the Trinity).
2. The word "Rapture"
3. The words "Altar call"
4. A list of inspired books which make up the Canon of Scripture, i.e., a list of the books to be included in "The Bible"
5. The Sabbath Day is Saturday. *Exodus 20:8* says, "*Remember the Sabbath day, to keep it holy.*" It is not written down in the New Testament that the Apostles had the authority to change the Sabbath from Saturday to Sunday.
6. The word "Incarnation," i.e., the Son of God took on flesh
7. That the Bible *alone* is to be used as the sole rule of faith
8. By faith *alone* you are saved

Conclusion

Jesus Christ established ONE Church.

"... I will build My church..." (Mt 16:18) (Not Churches)

Jesus prayed that His followers would be ONE.

"that they may be one, as You, Father, are in Me, and I in You; that they also may be one in Us..." (John 17:21)

St. Paul emphasizes that all followers of Jesus Christ should be ONE.

"Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgement." (1 Cor 1:10)

"Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and father of all, who is above all, and through all, and in you all." (Eph 4:3-6)

***Please pray the all followers of Jesus Christ be ONE.
That was His Prayer to the Father.***

The history of the Catholic Church shows how heroic people are in their love of God and their saintliness. It also shows how weak people are in their love of self and their sinfulness. Towering above all the saints, divisions and weaknesses are God's love, God's mercy and God's forgiveness.

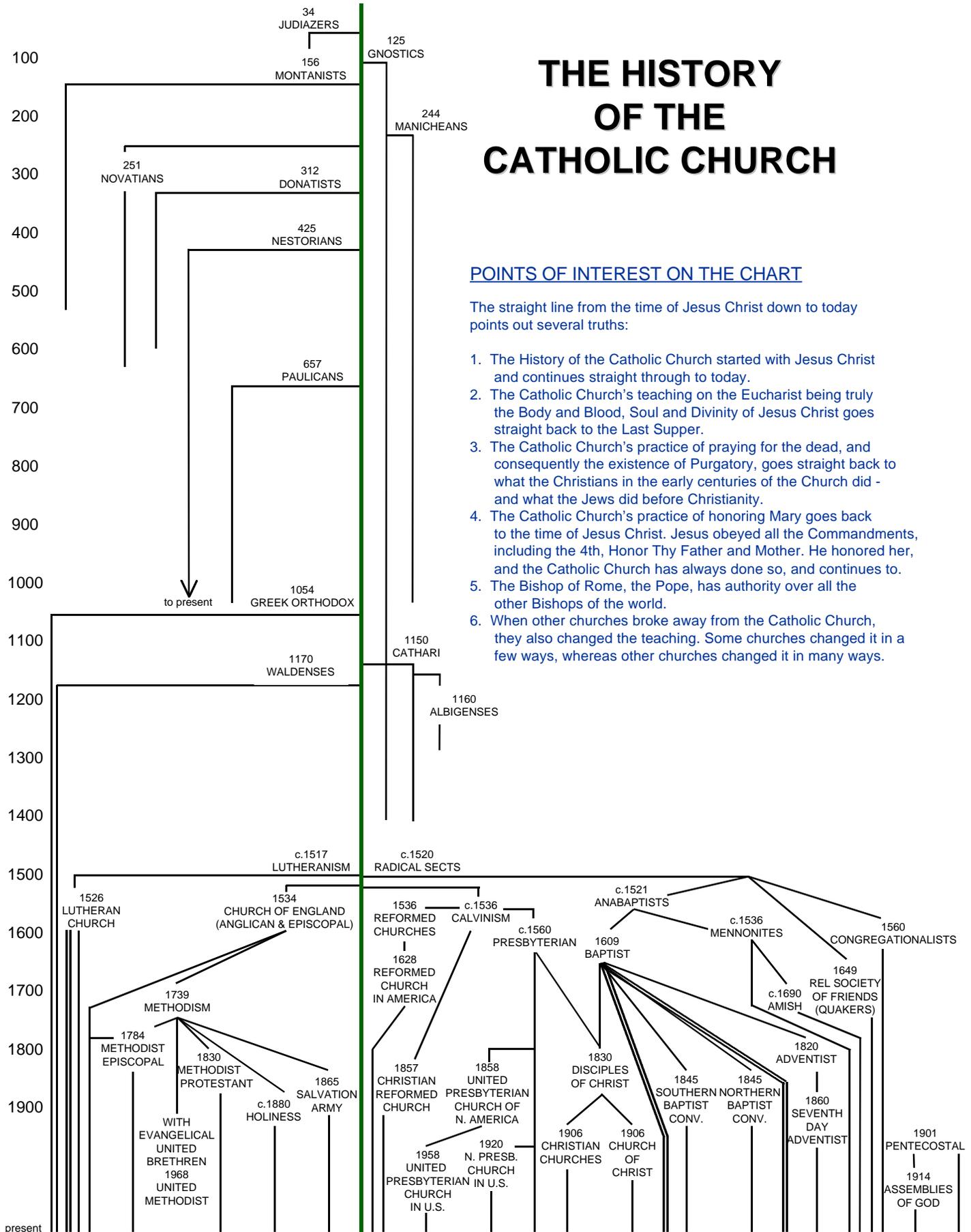
As we stand on the threshold of the third millennium we are challenged by Jesus' call down through the centuries. Love one another. Forgive one another. Be merciful to one another.

As Catholics, we must acknowledge our sins, and how we have failed God, injured ourselves, our brothers and sisters in Christ and non-Christians and ask their forgiveness. We must also forgive those who have sinned against us.

We must seek unity based on Divine Mercy, Divine Love, and Divine Forgiveness, and Revealed Truth.

A.D. 33
JESUS CHRIST FOUNDED THE CATHOLIC CHURCH

THE HISTORY OF THE CATHOLIC CHURCH

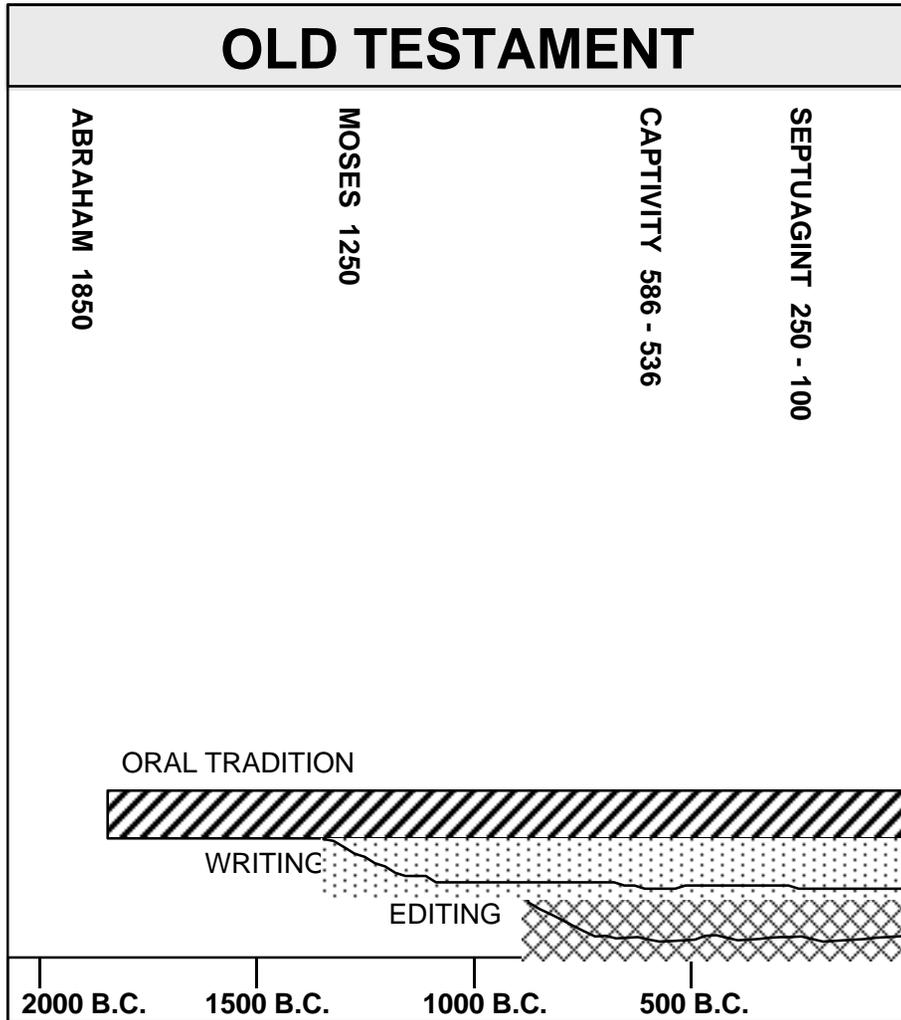


POINTS OF INTEREST ON THE CHART

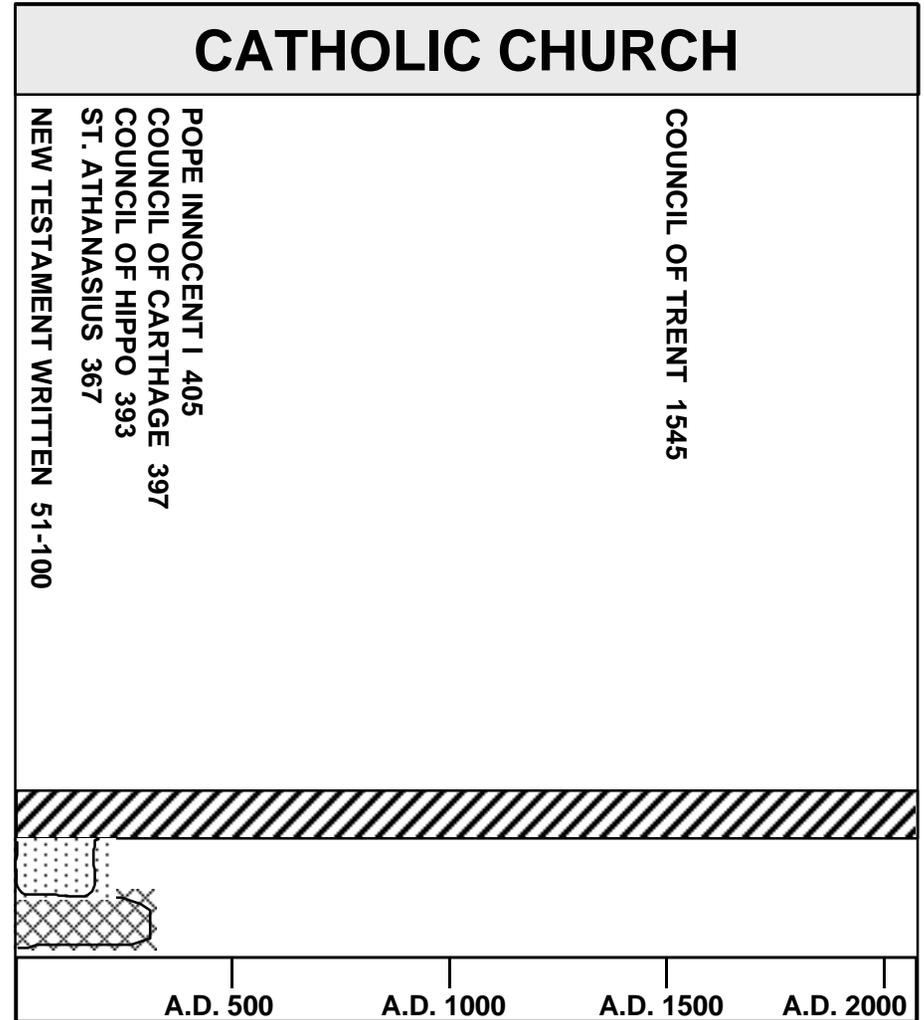
The straight line from the time of Jesus Christ down to today points out several truths:

1. The History of the Catholic Church started with Jesus Christ and continues straight through to today.
2. The Catholic Church's teaching on the Eucharist being truly the Body and Blood, Soul and Divinity of Jesus Christ goes straight back to the Last Supper.
3. The Catholic Church's practice of praying for the dead, and consequently the existence of Purgatory, goes straight back to what the Christians in the early centuries of the Church did - and what the Jews did before Christianity.
4. The Catholic Church's practice of honoring Mary goes back to the time of Jesus Christ. Jesus obeyed all the Commandments, including the 4th, Honor Thy Father and Mother. He honored her, and the Catholic Church has always done so, and continues to.
5. The Bishop of Rome, the Pope, has authority over all the other Bishops of the world.
6. When other churches broke away from the Catholic Church, they also changed the teaching. Some churches changed it in a few ways, whereas other churches changed it in many ways.

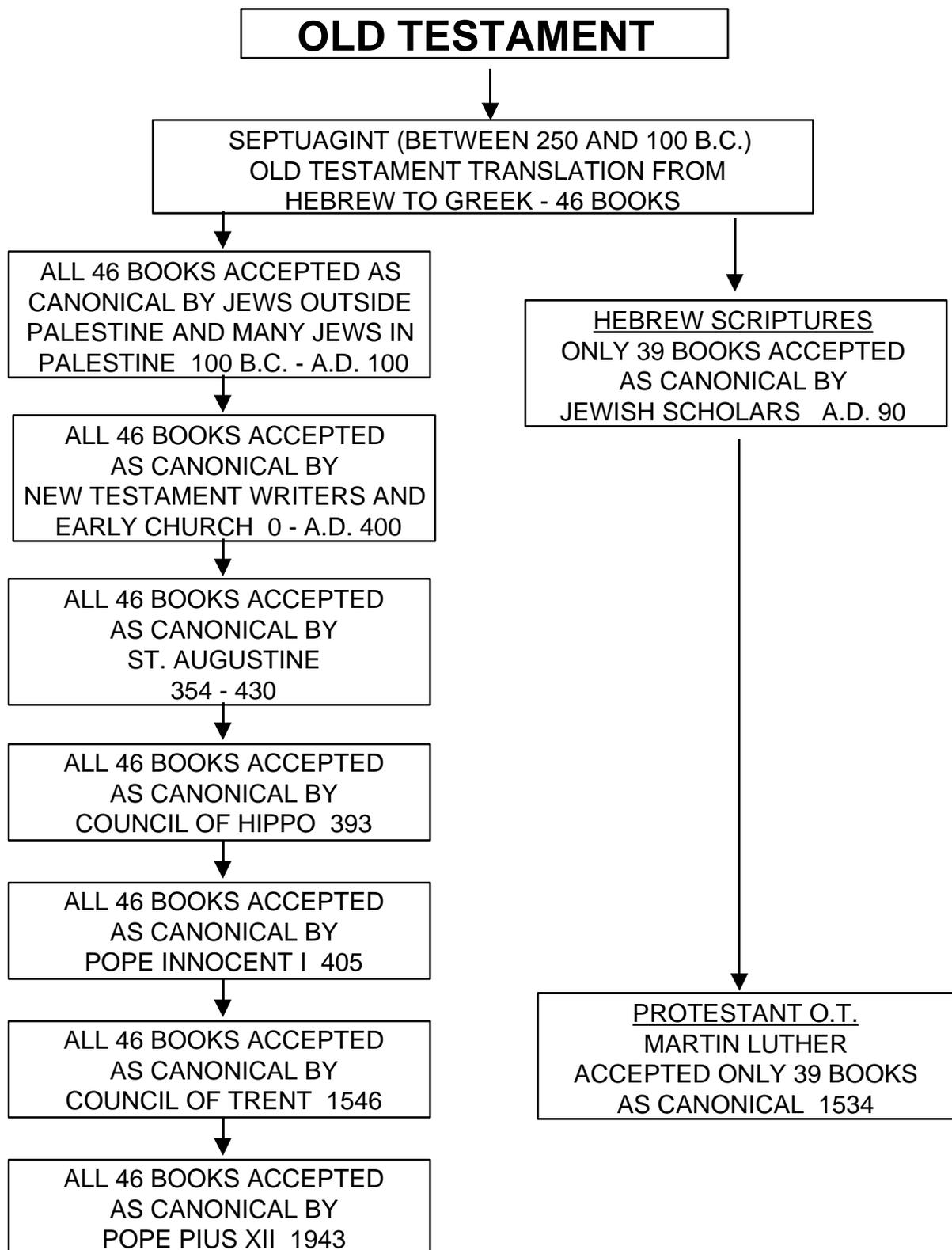
HOW THE BIBLE DEVELOPED



J E S U S C H R I S T



NUMBER OF CANONICAL BOOKS IN THE OLD TESTAMENT



Writings Which the Catholic Church Decided to be the "Canon" of Scripture of the New Testament

bold	Writings which the Catholic Church decided to be the "Canon" of Scripture of the New Testament
+	Writings (existing today) which the Church decided would NOT be included in the "Canon"
*	Writings (no longer in existence) which the Church decided would NOT be included in the "Canon"

GOSPELS

*Andrew
 *Apelles
 *Twelve Apostles
 *Barnabas
 *Bartholomew
 *Basilides
 +Birth of Mary
 *Cerinthus
 *Egyptians
 *Ebionites
 *Encratites
 *Eve
 *Hebrews
 *Hesychius
 +Infancy of Jesus Christ
 +Infancy (by Thomas)

John

*Jude
 *Judas Iscariot
 +Lost Gospel of Peter

Luke

*Marcion

Mark

Matthew

*Matthias
 *Merthus
 *Nazarenes
 +Nicodemus
 *Perfection
 *Peter
 +Philip
 +The Protevangelion
 *Sythianus
 *Titan
 *Thaddaeus
 +Thomas
 +Truth
 *Valentinus

REVELATION

*Cerinthus

John

*Paul
 *Peter
 *Philip
 *Stephen
 *Thomas

ACTS

*Andrew
 *Apostles (by Leucius)
 *Apostles (by Lentitus)
 *Apostles (by Leontius)
 *Apostles (by Leuthon)
Apostles (by Luke)
 *Apostles (used by the Ebonites)
 *Apostles (used by Manichees)
 *Apostles (used by Seleucus)
 *John
 *Paul
 *Paul and Thecla
 *Peter
 *Philip
 *Pilate
 *Thomas

BOOKS BY

*Andrew
 *Christ
 *The Helkesaites
 +Hermas (His Visions 1)
 +Hermas (His Commands 2)
 +Hermas (His Similitudes 3)
 *James
 *John
 *Lentitus
 *Matthew
 *Matthias
 *Paul
 *Thomas

OTHER

+Apostles' Creed
 +The Didache
 *The Doctrine of Peter
 *The Judgement of Peter
 *The Preaching of Paul (and Peter)
 *The Preaching of Peter
 *The Traditions of Matthias

EPISTLES

+Barnabas
 *Christ (to Peter & Paul)
 *Christ (produced by the Manichees)
 +Clement to the Corinthians (1)
 +Clement to the Corinthians (2)

Hebrews

+Herod and Pilate
 +Igantius to the Ephesians
 +Igantius to the Magnesians
 +Igantius to the Trallians
 +Igantius to the Romans
 +Igantius to the Philadelphians
 +Igantius to the Smyrnaeans
 +Igantius to the Polycarp

James

+Jesus and Abgarus

John (1)

John (2)

John (3)

Jude

+Paul to the Laodicians
 +Paul and the Seneca

Paul to Romans

Paul to the Corinthians (1)

Paul to the Corinthians (2)

Paul to the Galatians

Paul to the Ephesians

Paul to the Philippians

Paul to the Colossians

Paul to the Thessalonians (1)

Paul to the Thessalonians (2)

Paul to Timothy (1)

Paul to Timothy (2)

Paul to Titus

Paul to Philemon

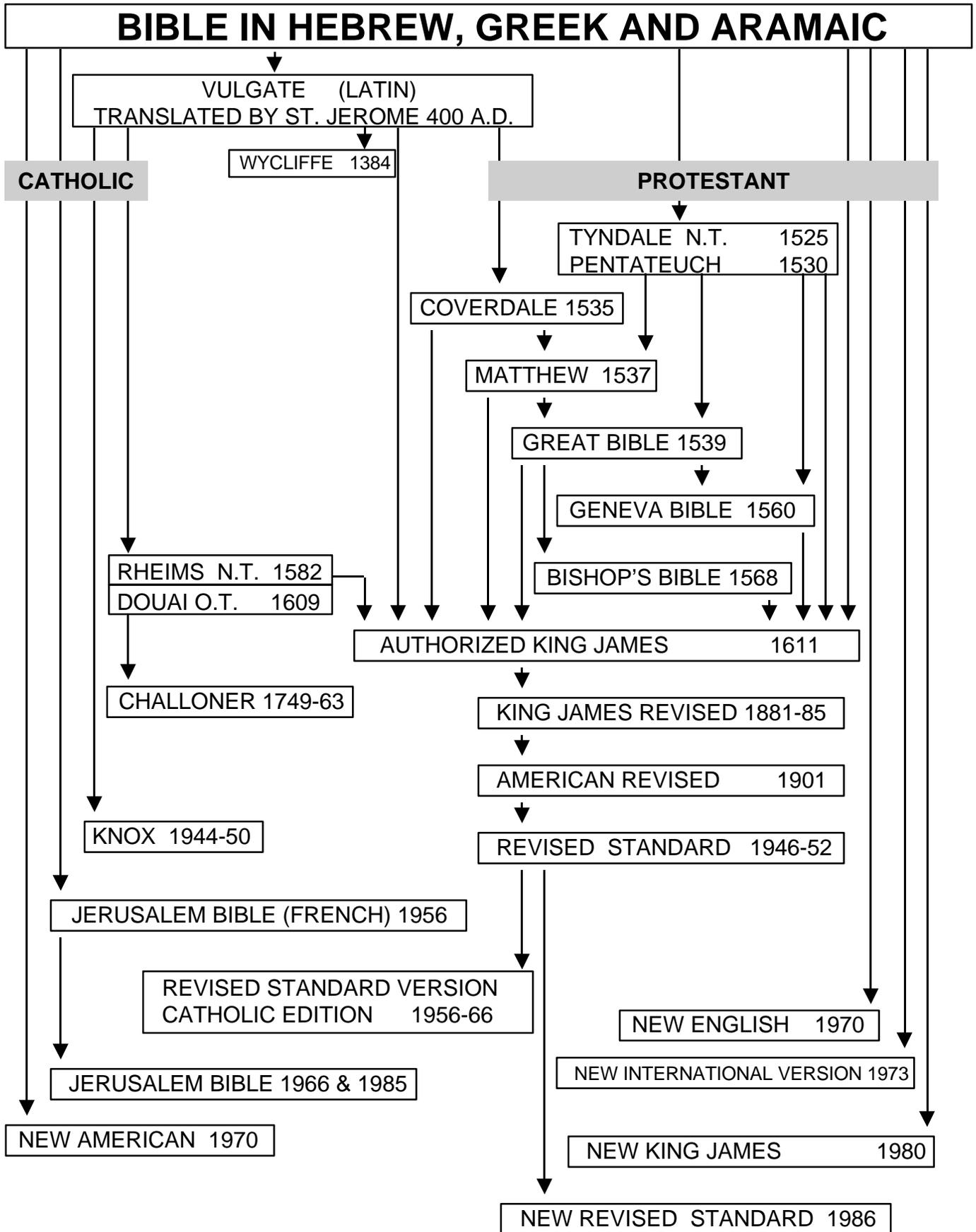
Peter (1)

Peter (2)

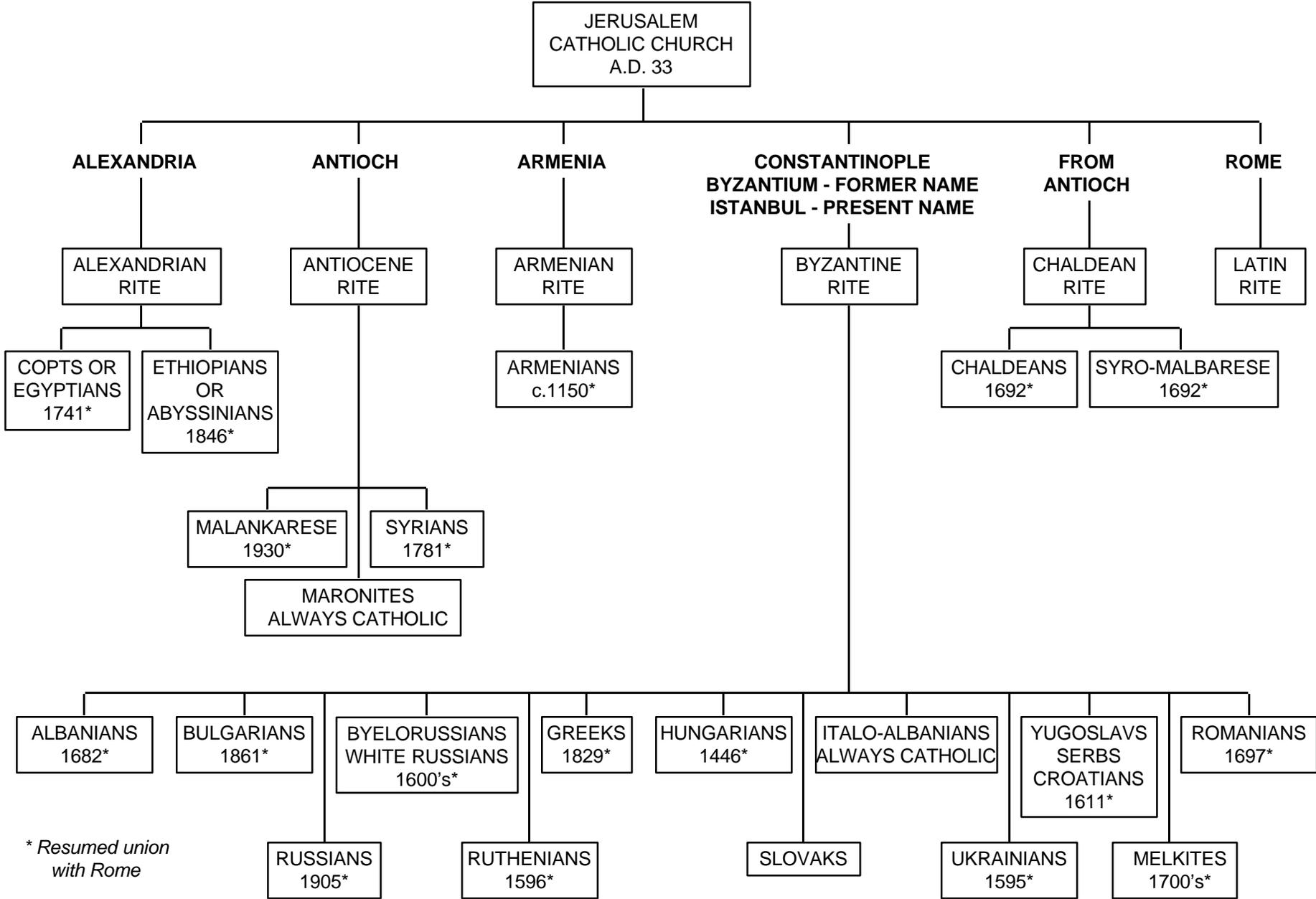
+Polycarp to the Philippians

*Themison (the Montanist)

SOURCES FOR ENGLISH TRANSLATIONS



The 21 Eastern Catholic Churches and their Rites



* Resumed union with Rome