

UNDERSTANDING

Roman Catholicism



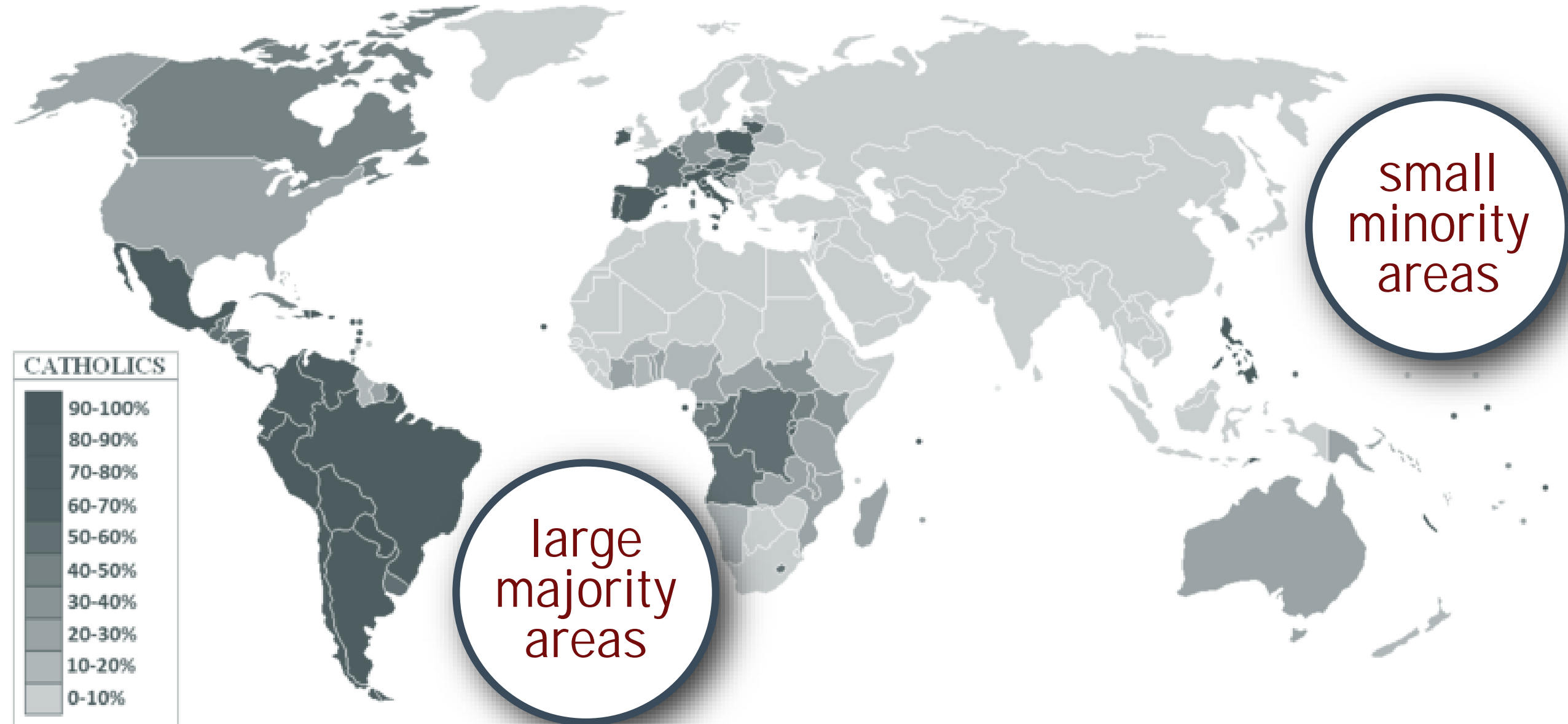
INTRODUCTION



1+
BILLION
RCC

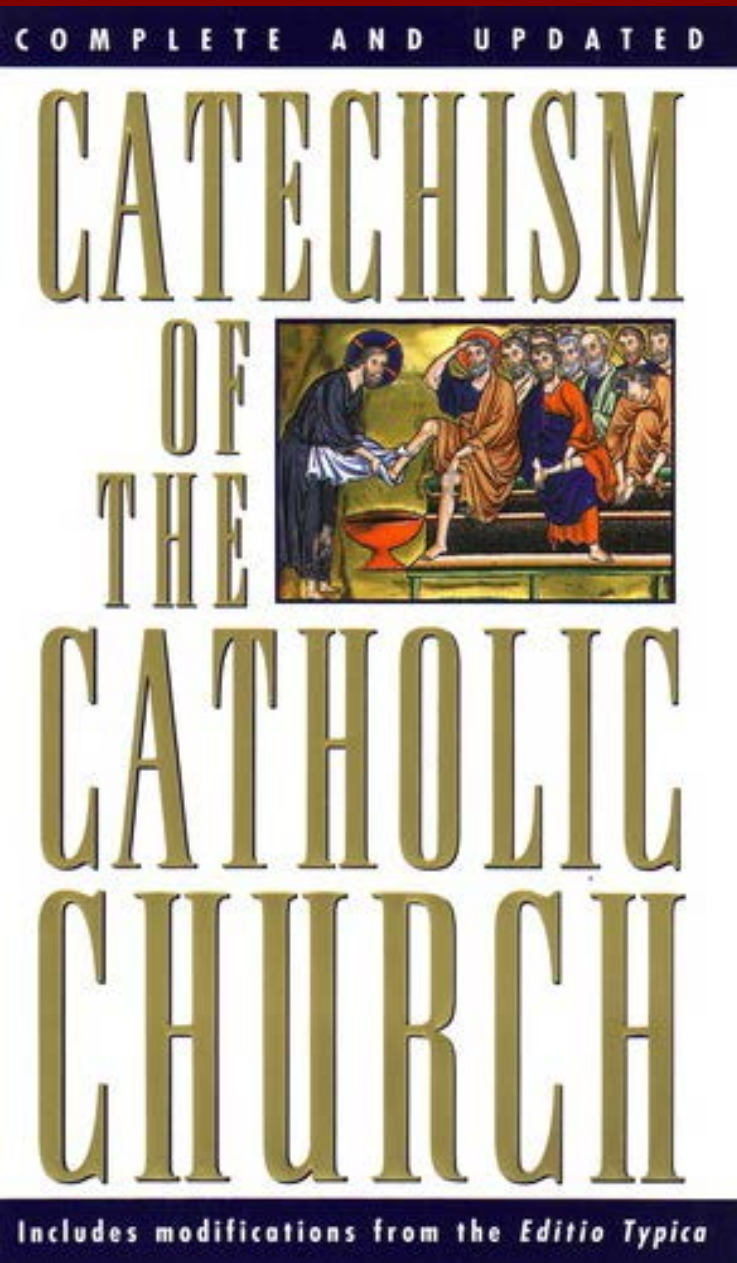
WHY SHOULD EVANGELICALS STUDY ROMAN CATHOLICISM?

INTRODUCTION



WHY SHOULD EVANGELICALS STUDY ROMAN CATHOLICISM?

INTRODUCTION



DOCTRINAL RIGIDITY VERSUS PRACTICAL FLEXIBILITY

INTRODUCTION



MOST EVANGELICALS KNOW VERY LITTLE ABOUT CATHOLICISM

COMPLETE AND UPDATED

CATECHISM

OF
THE



CATHOLIC CHURCH

Includes modifications from the *Editio Typica*

Making Everything Easier!™

Catholic Mass

FOR
DUMMIES®

Learn to:

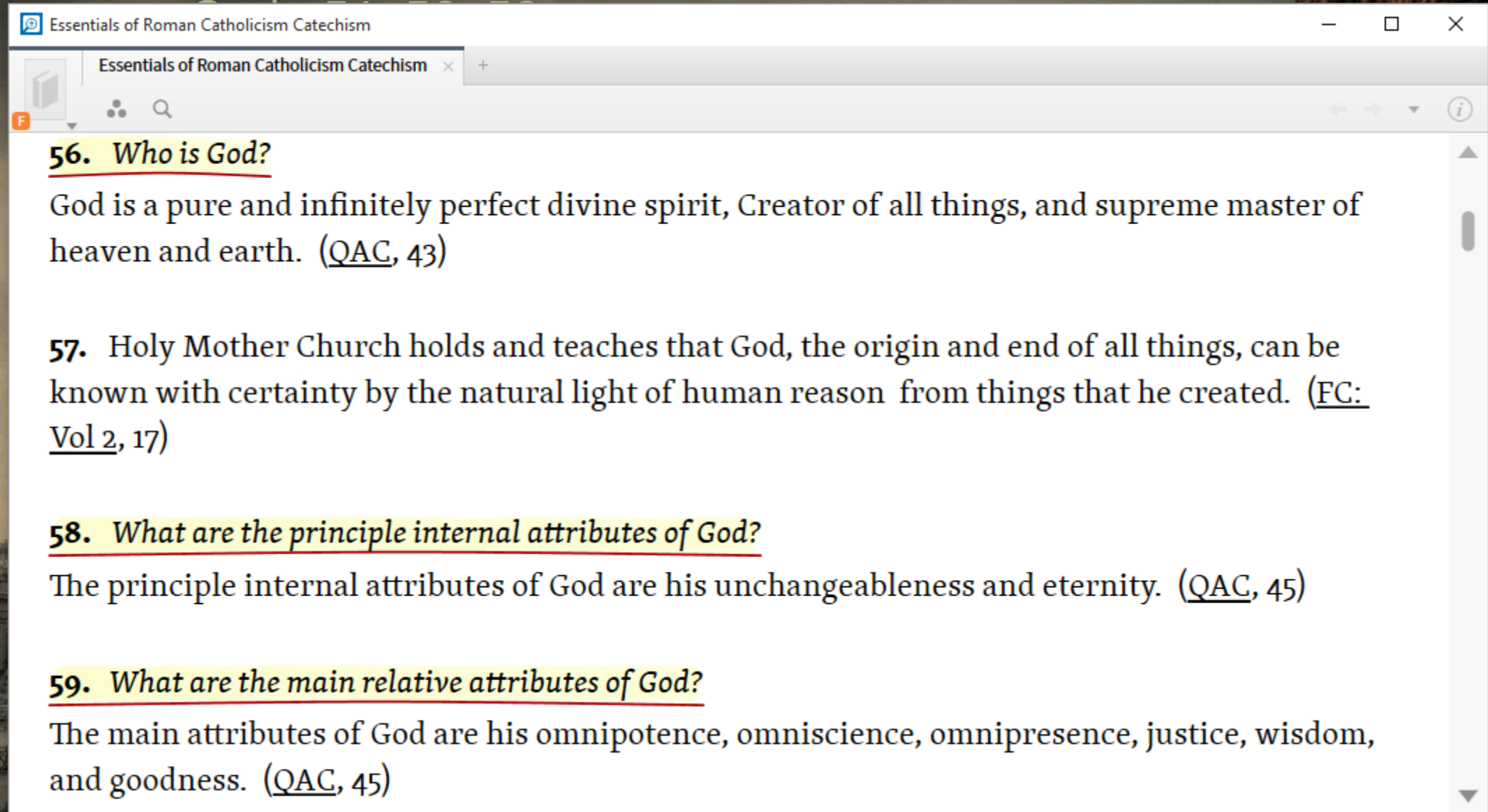
- Understand the history, symbolism, meaning, and language of the Mass
- Get a handle on the order of standard Sunday Mass, weddings, funerals, holiday services, and more
- Grasp the Catholic faith

Rev. John Trigilio, Jr.
Rev. Kenneth Brighenti
Rev. Monsignor James Cafone



MOST CATHOLICS KNOW VERY LITTLE ABOUT CATHOLICISM

INTRODUCTION



Essentials of Roman Catholicism Catechism

Essentials of Roman Catholicism Catechism x +

56. Who is God?
God is a pure and infinitely perfect divine spirit, Creator of all things, and supreme master of heaven and earth. (QAC, 43)

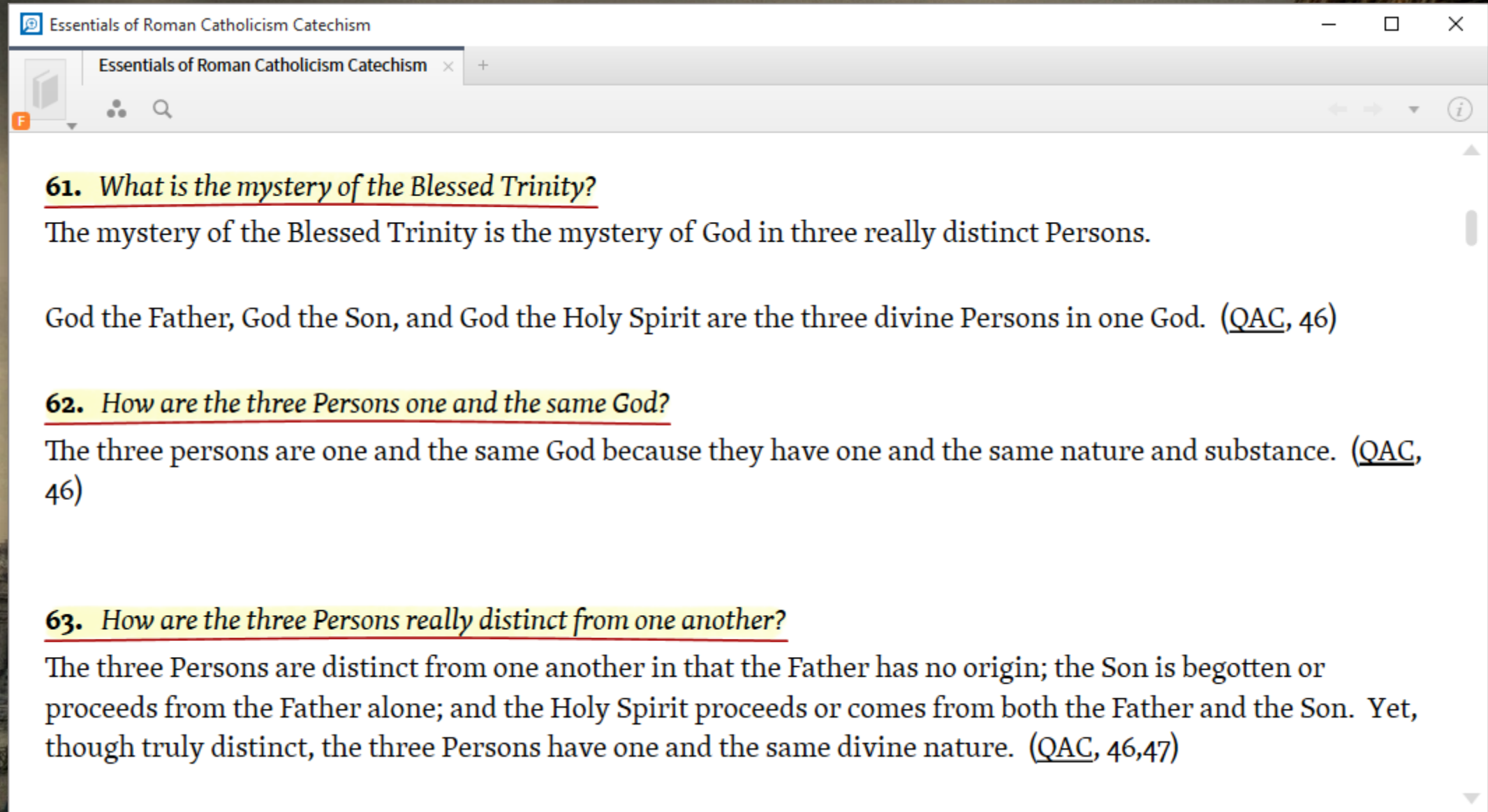
57. Holy Mother Church holds and teaches that God, the origin and end of all things, can be known with certainty by the natural light of human reason from things that he created. (FC: Vol 2, 17)

58. What are the principle internal attributes of God?
The principle internal attributes of God are his unchangeableness and eternity. (QAC, 45)

59. What are the main relative attributes of God?
The main attributes of God are his omnipotence, omniscience, omnipresence, justice, wisdom, and goodness. (QAC, 45)

ARE THERE AREAS OF THEOLOGICAL AGREEMENT?

INTRODUCTION



Essentials of Roman Catholicism Catechism

Essentials of Roman Catholicism Catechism x +

61. What is the mystery of the Blessed Trinity?
The mystery of the Blessed Trinity is the mystery of God in three really distinct Persons.

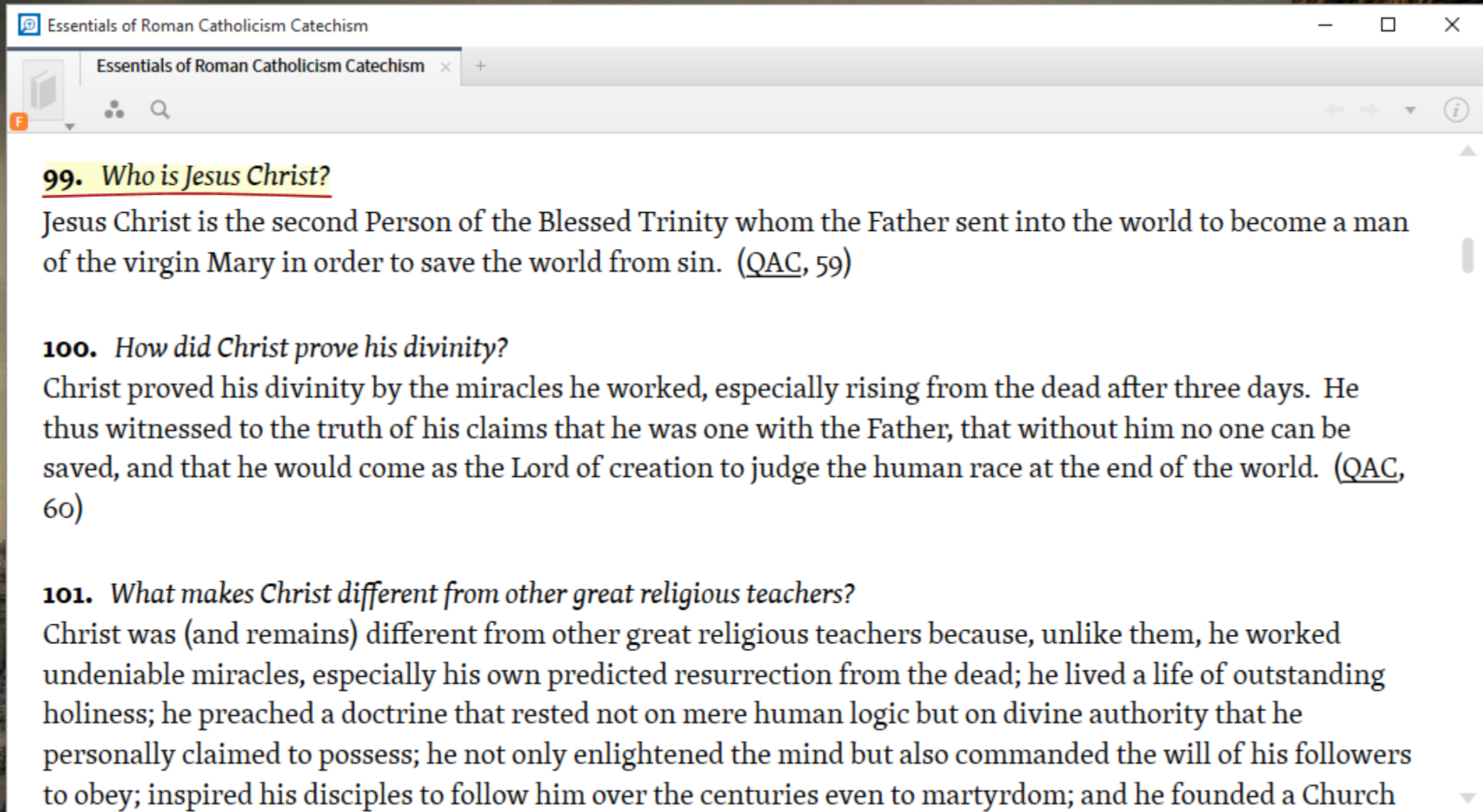
God the Father, God the Son, and God the Holy Spirit are the three divine Persons in one God. (QAC, 46)

62. How are the three Persons one and the same God?
The three persons are one and the same God because they have one and the same nature and substance. (QAC, 46)

63. How are the three Persons really distinct from one another?
The three Persons are distinct from one another in that the Father has no origin; the Son is begotten or proceeds from the Father alone; and the Holy Spirit proceeds or comes from both the Father and the Son. Yet, though truly distinct, the three Persons have one and the same divine nature. (QAC, 46,47)

ARE THERE AREAS OF THEOLOGICAL AGREEMENT?

INTRODUCTION



Essentials of Roman Catholicism Catechism

Essentials of Roman Catholicism Catechism x +

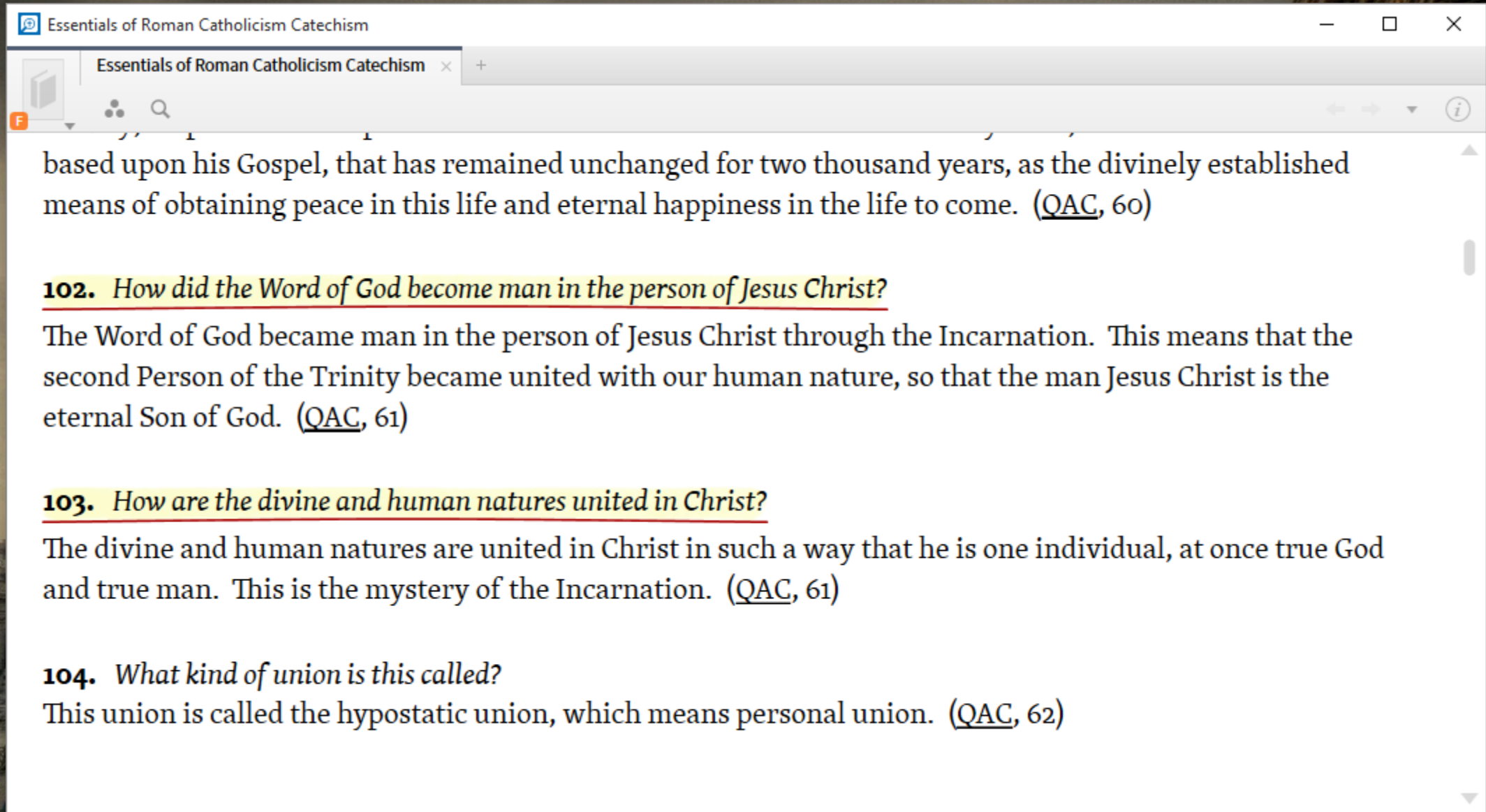
99. Who is Jesus Christ?
Jesus Christ is the second Person of the Blessed Trinity whom the Father sent into the world to become a man of the virgin Mary in order to save the world from sin. (QAC, 59)

100. *How did Christ prove his divinity?*
Christ proved his divinity by the miracles he worked, especially rising from the dead after three days. He thus witnessed to the truth of his claims that he was one with the Father, that without him no one can be saved, and that he would come as the Lord of creation to judge the human race at the end of the world. (QAC, 60)

101. *What makes Christ different from other great religious teachers?*
Christ was (and remains) different from other great religious teachers because, unlike them, he worked undeniable miracles, especially his own predicted resurrection from the dead; he lived a life of outstanding holiness; he preached a doctrine that rested not on mere human logic but on divine authority that he personally claimed to possess; he not only enlightened the mind but also commanded the will of his followers to obey; inspired his disciples to follow him over the centuries even to martyrdom; and he founded a Church

ARE THERE AREAS OF THEOLOGICAL AGREEMENT?

INTRODUCTION



based upon his Gospel, that has remained unchanged for two thousand years, as the divinely established means of obtaining peace in this life and eternal happiness in the life to come. (QAC, 60)

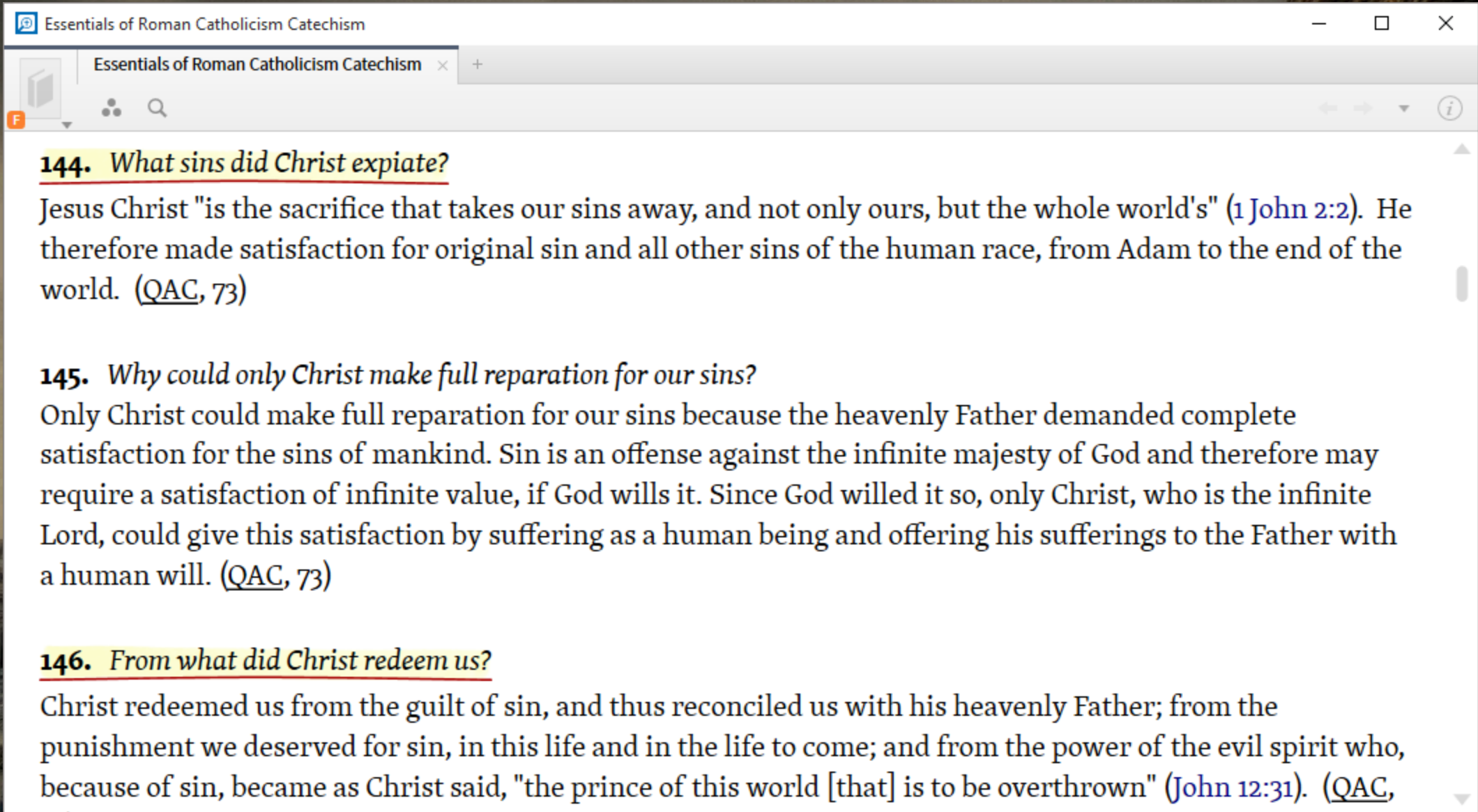
102. How did the Word of God become man in the person of Jesus Christ?
The Word of God became man in the person of Jesus Christ through the Incarnation. This means that the second Person of the Trinity became united with our human nature, so that the man Jesus Christ is the eternal Son of God. (QAC, 61)

103. How are the divine and human natures united in Christ?
The divine and human natures are united in Christ in such a way that he is one individual, at once true God and true man. This is the mystery of the Incarnation. (QAC, 61)

104. What kind of union is this called?
This union is called the hypostatic union, which means personal union. (QAC, 62)

ARE THERE AREAS OF THEOLOGICAL AGREEMENT?

INTRODUCTION



Essentials of Roman Catholicism Catechism

Essentials of Roman Catholicism Catechism x +

144. What sins did Christ expiate?

Jesus Christ "is the sacrifice that takes our sins away, and not only ours, but the whole world's" (1 John 2:2). He therefore made satisfaction for original sin and all other sins of the human race, from Adam to the end of the world. (QAC, 73)

145. Why could only Christ make full reparation for our sins?

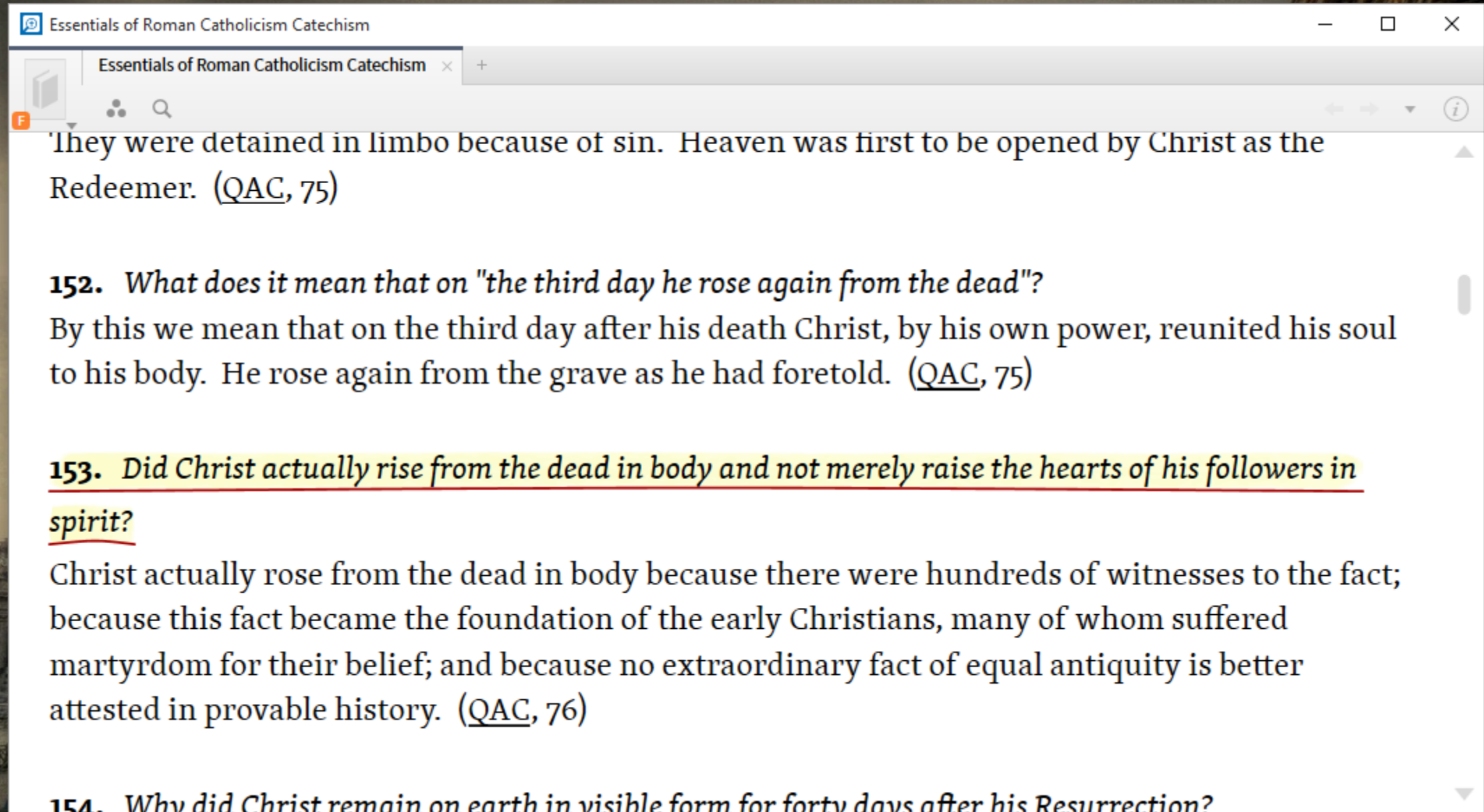
Only Christ could make full reparation for our sins because the heavenly Father demanded complete satisfaction for the sins of mankind. Sin is an offense against the infinite majesty of God and therefore may require a satisfaction of infinite value, if God wills it. Since God willed it so, only Christ, who is the infinite Lord, could give this satisfaction by suffering as a human being and offering his sufferings to the Father with a human will. (QAC, 73)

146. From what did Christ redeem us?

Christ redeemed us from the guilt of sin, and thus reconciled us with his heavenly Father; from the punishment we deserved for sin, in this life and in the life to come; and from the power of the evil spirit who, because of sin, became as Christ said, "the prince of this world [that] is to be overthrown" (John 12:31). (QAC,

ARE THERE AREAS OF THEOLOGICAL AGREEMENT?

INTRODUCTION



Essentials of Roman Catholicism Catechism

Essentials of Roman Catholicism Catechism x +

'They were detained in limbo because of sin. Heaven was first to be opened by Christ as the Redeemer. (QAC, 75)

152. *What does it mean that on "the third day he rose again from the dead"?*
By this we mean that on the third day after his death Christ, by his own power, reunited his soul to his body. He rose again from the grave as he had foretold. (QAC, 75)

153. *Did Christ actually rise from the dead in body and not merely raise the hearts of his followers in spirit?*
Christ actually rose from the dead in body because there were hundreds of witnesses to the fact; because this fact became the foundation of the early Christians, many of whom suffered martyrdom for their belief; and because no extraordinary fact of equal antiquity is better attested in provable history. (QAC, 76)

154. *Why did Christ remain on earth in visible form for forty days after his Resurrection?*

ARE THERE AREAS OF THEOLOGICAL AGREEMENT?

— Jan Hus —



As for antichrist occupying the papal chair, it is evident that a pope living contrary to Christ, like any other perverted person, is called, by common consent, antichrist.

— AZ QUOTES —



CONSTANTINE'S
EDICT
313

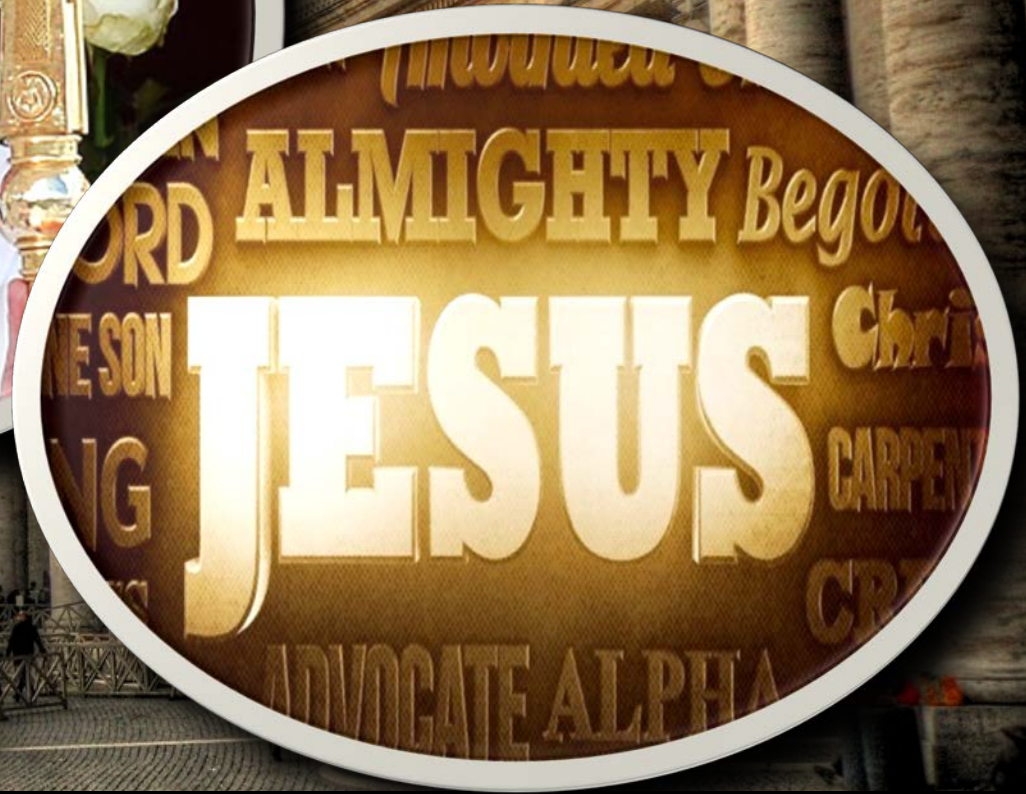
IS ROMAN CATHOLICISM A CULT?

REV.
CH. 17



IS ROMAN CATHOLICISM A CULT?

INTRODUCTION



IS ROMAN CATHOLICISM A CULT?

ARE
RCC
LOST?

ARE ROMAN CATHOLICS CHRISTIANS?

INTRODUCTION



ARE ROMAN CATHOLICS CHRISTIANS?

INTRODUCTION

Evangelicals & Catholics Together: The Christian Mission in the Third Millennium

Copyright (c) 1994 First Things 43 (May 1994): 15-22.

The following statement is the product of consultation, beginning in September 1992, between Evangelical Protestant and Roman Catholic Christians. Appended to the text is a list of participants in the consultation and of others who have given their support to this declaration.

Introduction

We are Evangelical Protestants and Roman Catholics who have been led through prayer, study, and discussion to common convictions about Christian faith and mission. This statement cannot speak officially for our communities. It does intend to speak responsibly from our communities and to our communities. In this statement we address what we have discovered both about our unity and about our differences. We are aware that our experience reflects the distinctive circumstances and opportunities of Evangelicals and Catholics living together in North America. At the same time, we believe that what we have discovered and resolved is pertinent to the relationship between Evangelicals and Catholics in other parts of the world. We therefore commend this statement to their prayerful consideration.

As the Second Millennium draws to a close, the Christian mission in world history faces a moment of daunting opportunity and responsibility. If in the merciful and mysterious ways of God the Second Coming is delayed, we enter upon a Third Millennium that could be, in the words of John Paul II, "a century that could be, in the words of John Paul II, 'a century of world missions.'" (Redemptoris Missio) As Christ and the Christian mission is one. That one mission can be advanced in diverse ways. Legitimate diversity should not be confused with existing divisions between that obscure the one Christ and hinder the one mission. The necessary connection between the visible unity of Christ and the mission of the one Christ. We together pray for the fulfillment of the prayer of Our Lord: "May they all be one, Father, are in me, and I in you, so also may they be one, that the world may believe that you sent me." (John 17) We Evangelicals and Catholics, confess our sins against the one Christ intends for all his disciples. The one Christ and his mission includes many other Christians, notably the Eastern Orthodox and those Protestants not commonly identified as Evangelical. All Christians are encompassed in the prayer, "May they all be one." Our present statement attends to the specific problems and opportunities in the relationship between Roman Catholics and Evangelical Protestants. As we near the Third Millennium, there are approximately 1.7 billion Christians in the world. About a billion of these are Catholics and more than 300 million are Evangelical Protestants. The century now drawing to a close has been the greatest century of missionary expansion in Christian history. We pray and we believe that this expansion is prepared the way for yet greater missionary endeavor in the first century of the Third Millennium. The two communities in world Christianity that are most evangelistically assertive and most rapidly growing are Evangelicals and Catholics. In many parts of the world, the relationship between these communities is marked more by conflict than by cooperation, more by animosity than by love, more by suspicion than by trust, more by propaganda and ignorance than by respect for the truth. This is alarmingly the case in Latin America, increasingly the case in Eastern Europe, and too often the case in our own country. Without ignoring conflicts between and within other Christian communities, we address ourselves to the relationship between Evangelicals and Catholics, who constrains the growing edge of missionary expansion at present and, most likely, in the century ahead. We do so, we hope that what we have discovered and resolved, may be of help in other situations of conflict, such as that between Orthodox, Evangelicals, and Catholics in Eastern Europe. Among these communities, the shameful reality is that, in places around the world, the scandal of conflict obscures the scandal of the cross, thus crippling the mission of the one Christ. As in times past, so also in the future, the Christian mission, which is directed to the human community, must be advanced against opposition. In some cultures, that mission encounters spiritualities and religions that are explicitly hostile to the Christ. Islam, which in many instances denies to witness to the Gospel, must be of increasing concern to those who care about religious freedom and the Church. Mutually respectful conversation between Christians should be encouraged in the hope that the world will, in the oft-repeated words of John Paul II, "do more to Christ." At the same time, in our societies, a widespread secularization increases a moral, intellectual, and spiritual nihilism that the One who is the Truth but without illusion enters the twenty-first century without illusion. Christians of the first century, we know, contended against flesh and blood, but a greater struggle against the powers, against the world, against the darkness, against the spiritual hosts of heavenly powers" (Ephesians 6) As Evangelicals, we dare not by needless and loveless combat give aid and comfort to the enemies of the love of Christ compels us and we are the

IS THE REFORMATION OVER?

AN EVANGELICAL ASSESSMENT OF CONTEMPORARY ROMAN CATHOLICISM



MARK A. NOLL
CAROLYN NYSTROM

1994

2008

ARE ROMAN CATHOLICS AND EVANGELICALS REALLY TOGETHER?

VARIOUS RITES WITHIN

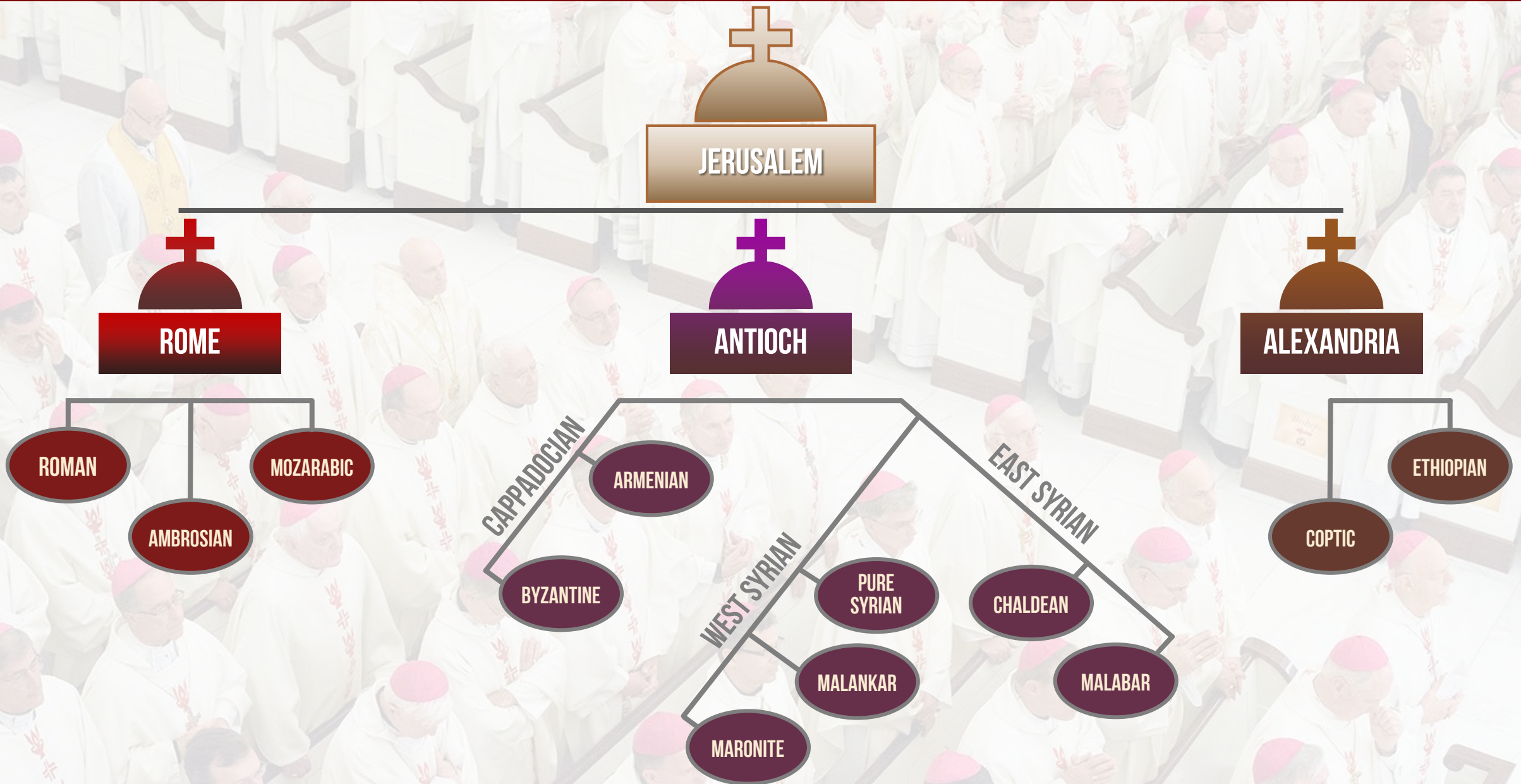
Roman Catholicism



VARIOUS RITES WITHIN ROMAN CATHOLICISM



VARIOUS RITES WITHIN ROMAN CATHOLICISM



EARLY REGIONAL DEVELOPMENTS



VATICAN

**THE
WESTERN
CHURCH
SINCE
1054C**

**“RCC”
USED
SINCE
1500s**

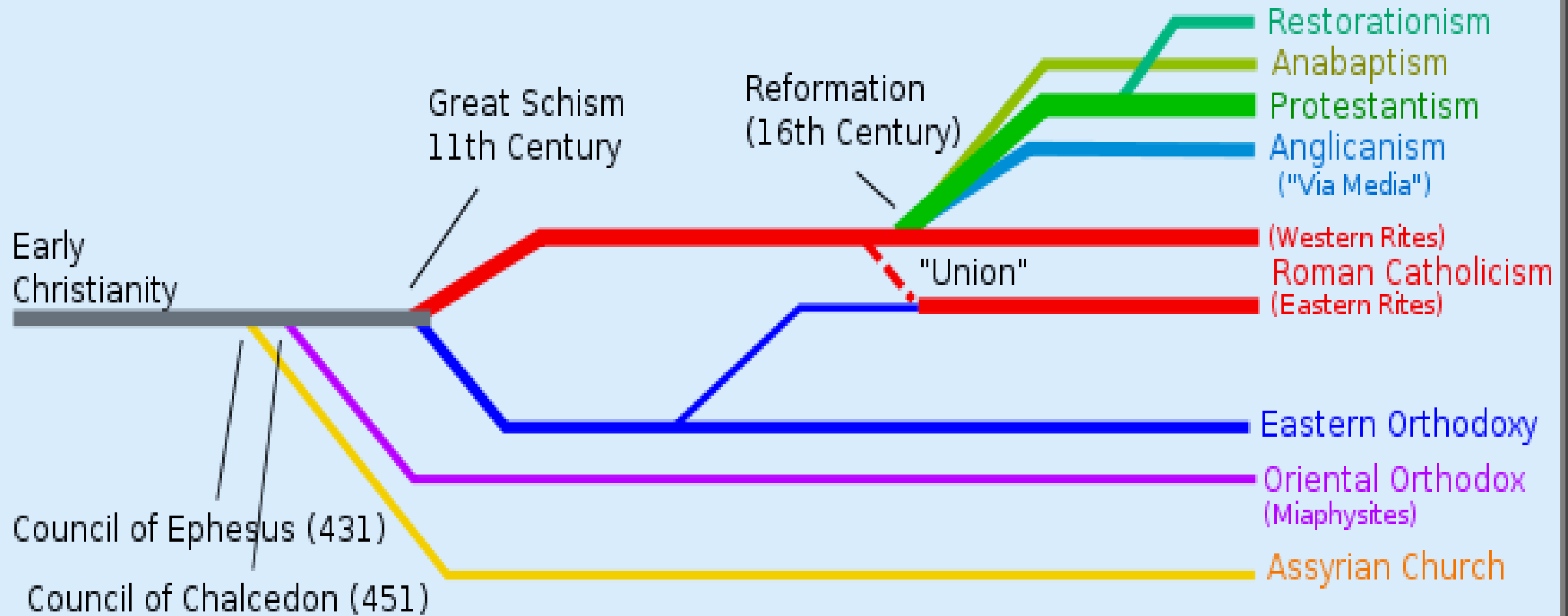
**109 ACRE
STATE
SINCE
1929**

**LIRA WAS
CURRENCY
FROM
1929-2002**

**PONTIFICAL
SWISS
GUARD OF
THE HOLY
SEE**

MAJOR BRANCHES WITHIN CHRISTIANITY

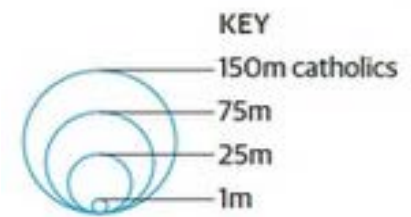
Major branches within Christianity



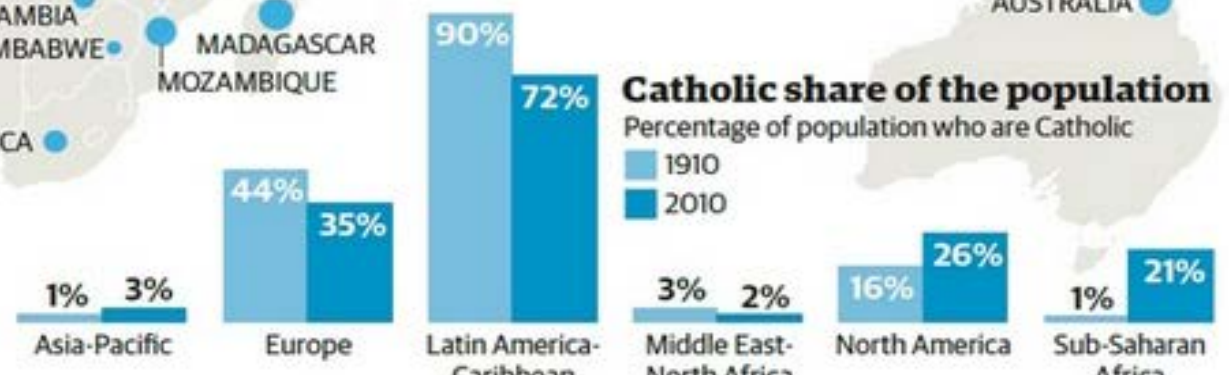
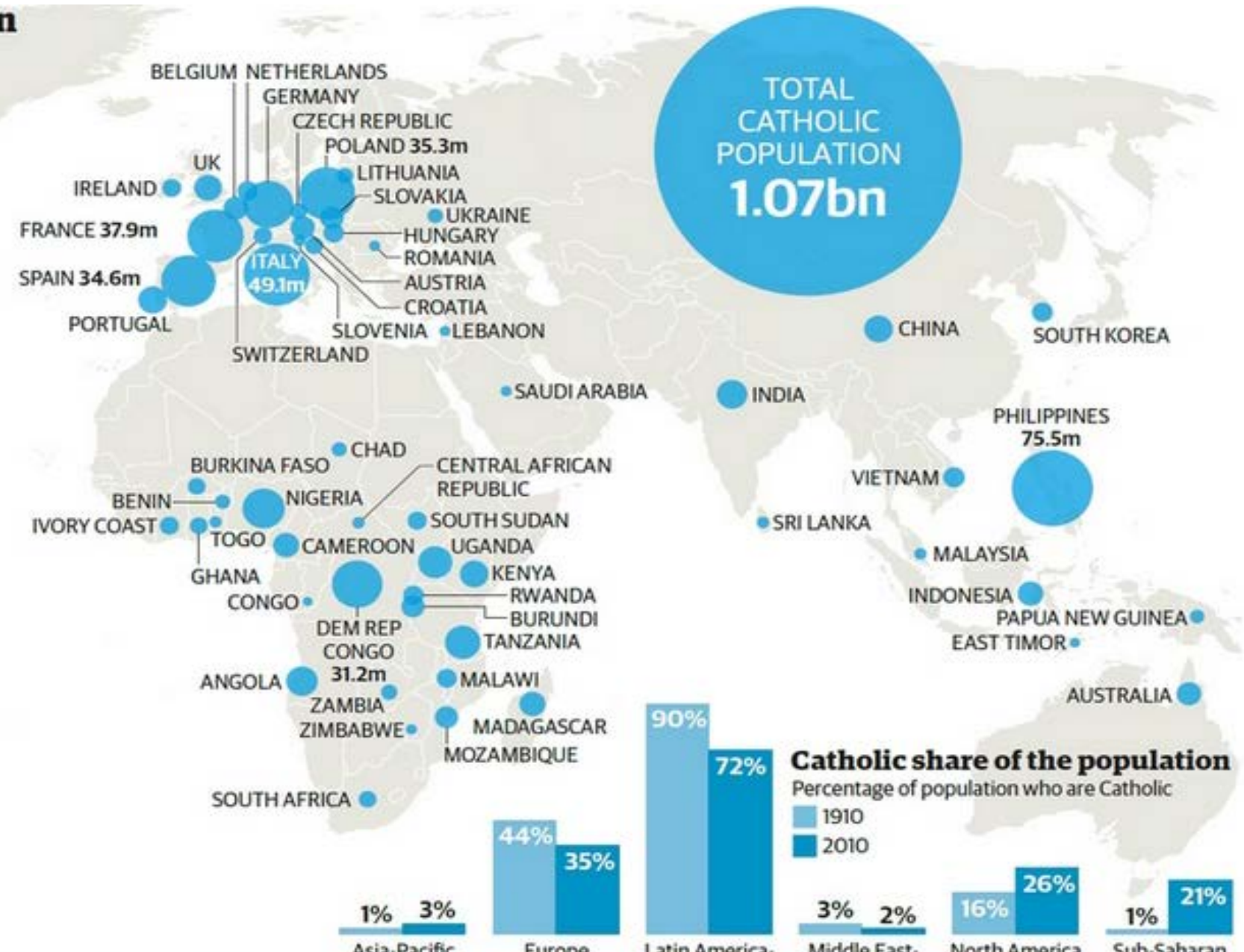
DISTRIBUTION OF CATHOLICISM

Distribution of Catholic population

2010



ONLY COUNTRIES WITH MORE THAN 1M CATHOLICS IN 2010 ARE SHOWN

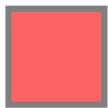


SOURCE: PEW FORUM

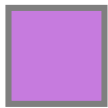
EUROPE * MIDDLE EAST * WEST-CENTRAL ASIA



ROMAN CATHOLIC



ORTHODOX CATHOLIC



PROTESTANT



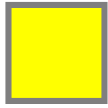
SUNNI MUSLIM



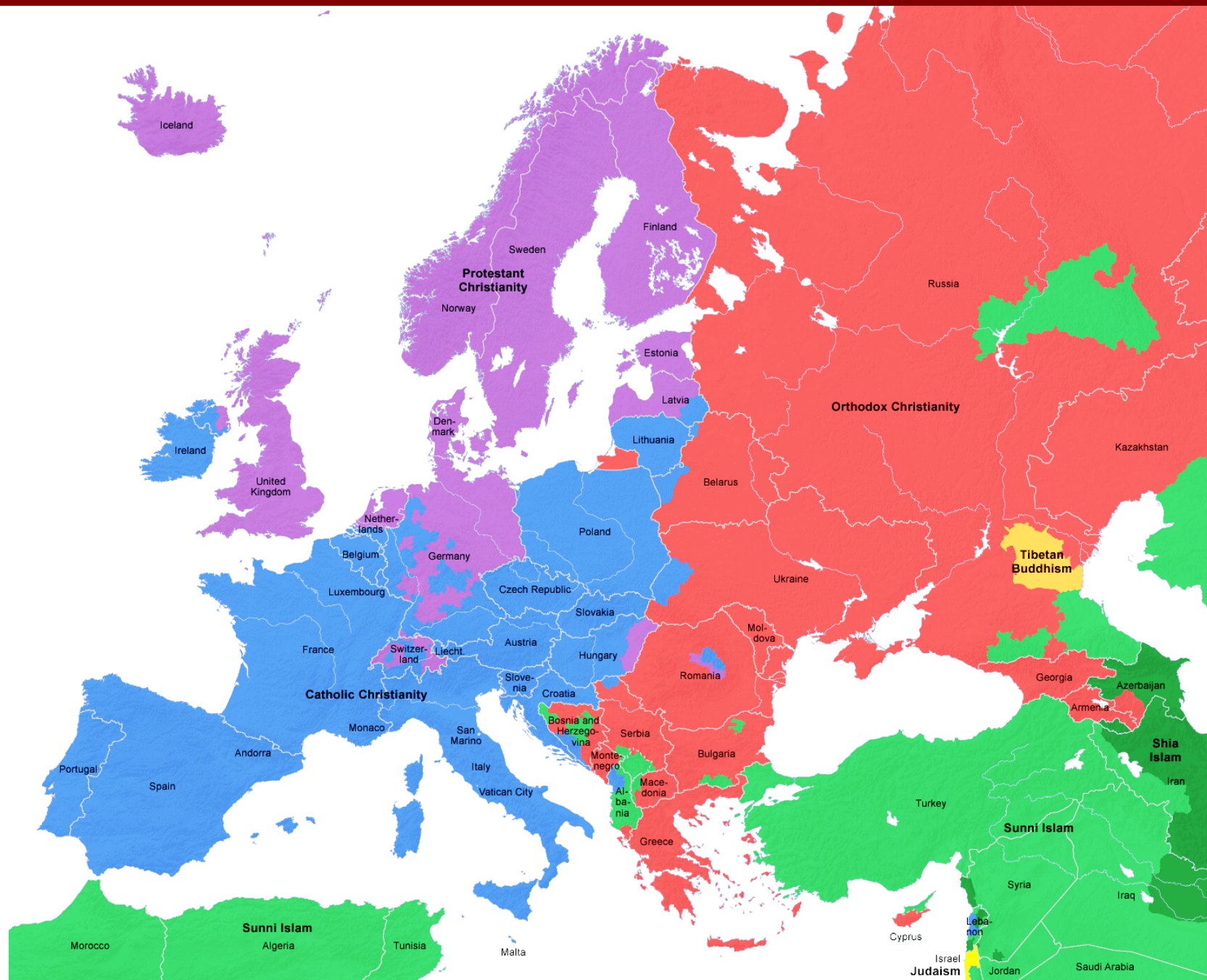
SHIA MUSLIM



TIBETAN BUDDISM



JUDAISM



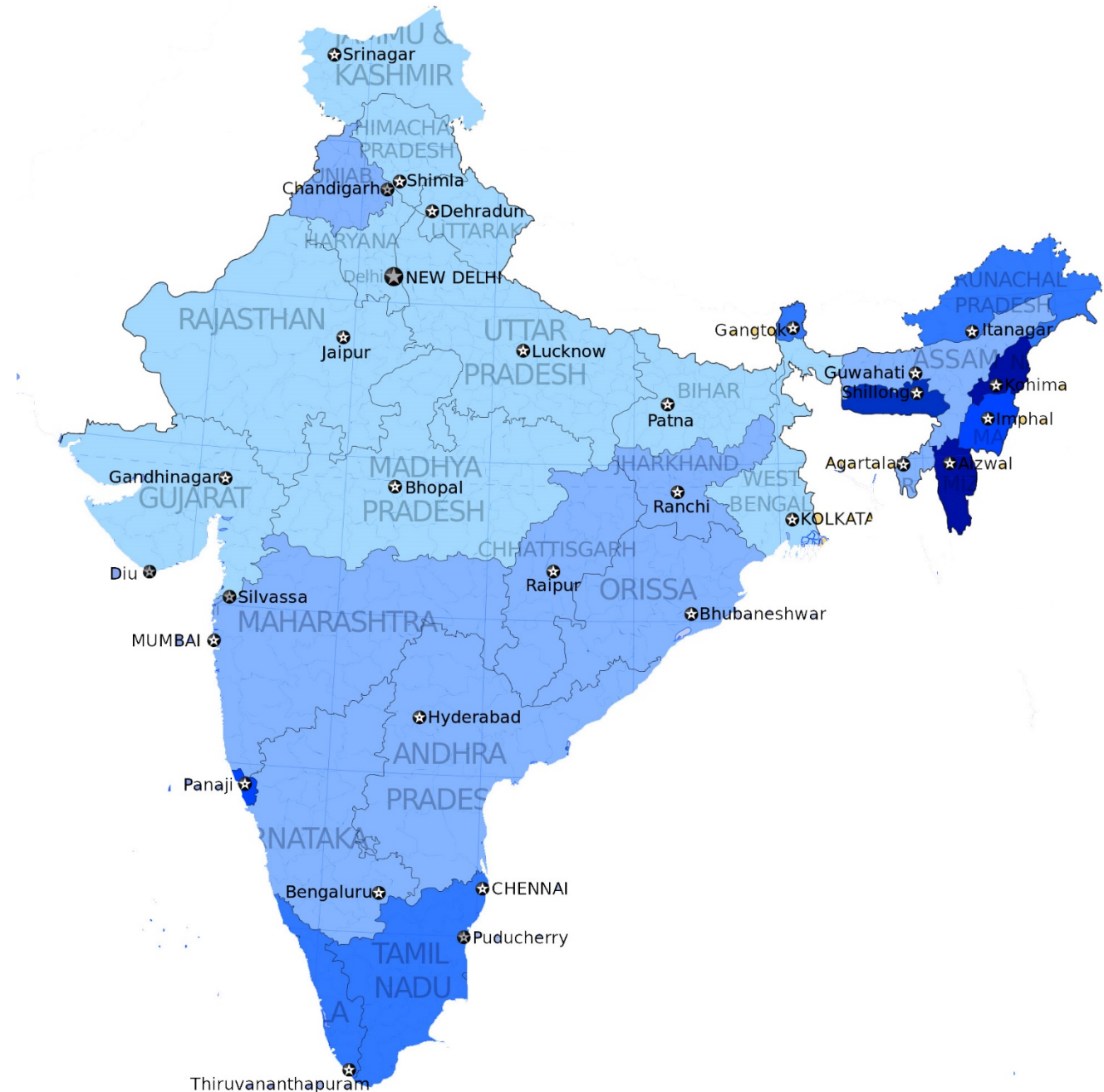
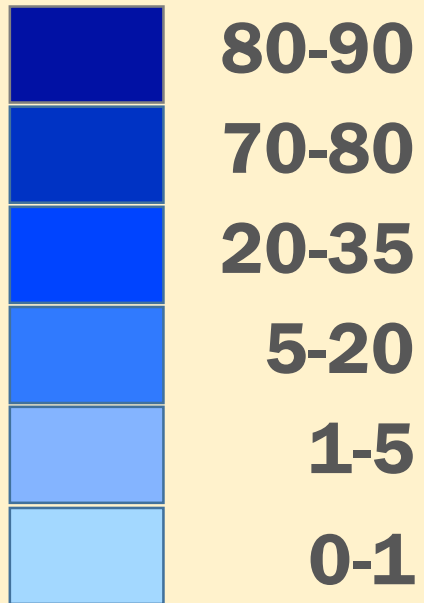
DISTRIBUTION OF CHRISTIANS IN INDIA

TOTAL AS OF 2001

Christians: 28 million

Nationwide: 2.3%

% CHRISTIAN





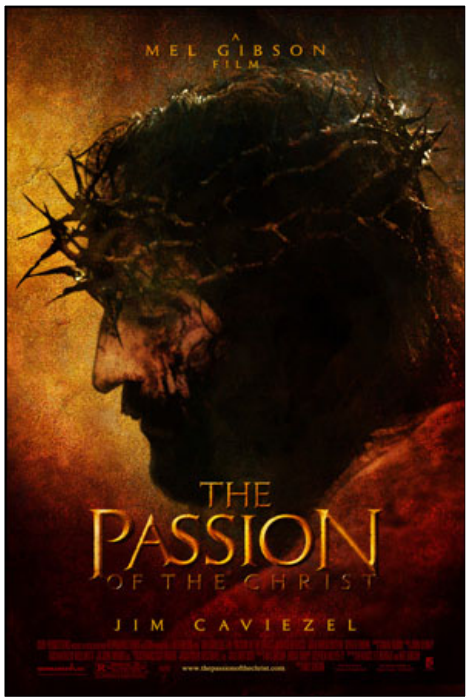
INFORMAL CATEGORIES OF Catholics

INFORMAL CATEGORIES OF CATHOLICS

POST-VATICAN II



PRE-VATICAN II



ULTRA-TRADITIONALIST CATHOLICS

Vatican 2



TRADITIONALIST CATHOLICS

INFORMAL CATEGORIES OF CATHOLICS



PROGRESSIVE / LIBERAL CATHOLICS

SHILOH UNITED CHURCH

Effiduasi Diocese



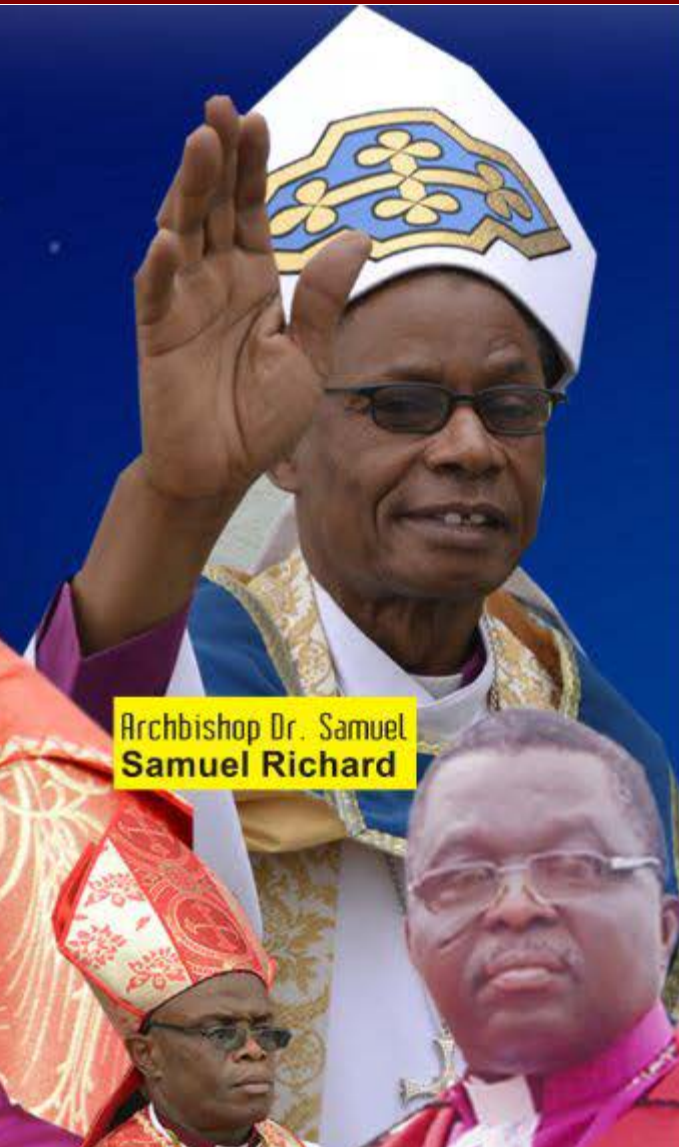
presents

Charismatic RENEWAL

theme: **DONT STOP HERE**



Host
Bishop Dr. Divine
Agyemang Badu



Archbishop Dr. Samuel
Samuel Richard



INFORMAL CATEGORIES OF CATHOLICS



CULTURAL CATHOLICS

INFORMAL CATEGORIES OF CATHOLICS



POPULIST / FOLK CATHOLICS

SELECTED HISTORY OF THE

Roman Catholic Church



SELECTED HISTORY OF THE CATHOLIC CHURCH

Pentecost

**Rome Replaces
Antioch**

**Celibacy
Imposed**

AD 30

50

70

100

305

313

**Jerusalem
Counsel**

**Christianity
Outlawed**

**Constantine's
'Lawful' Edict**

**Nicene
Creed**

**Christianity
Official**

**Rome
Falls**

**Pope
Gregory I**

325

381

397

476

590

**NT
Formalized**

**Mohammed's
Revelations**

**Real Presence
Defined**

**Holy Roman
Empire**

610

844

962

SELECTED HISTORY OF THE CATHOLIC CHURCH

**East / West
Schism**

1054

**First Crusade
Takes Jerusalem**

1073

1098

**Transubstantiation
Affirmed**

1215

1231

**Papal
Infallibility**

**Inquisition
Begins**

**Papacy in
Avignon**

**Muslims Take
Constantinople**

**St. Peter's
Basilica**

**Henry VIII
Excomm.**

1305

1453

1463

1506

1517

1533

1545 - 1563

**Gutenberg
Bible**

**Luther's
95 theses**

**Trent
Convenes**

**Trial of
Galileo**

**Mary's Immaculate
Conception**

**Vatican I
Convenes**

1559

1566

1854

1858

1869

**Calvin sends
Missionaries**

**Mary's Lourdes
Apparition's**

SELECTED HISTORY OF THE CATHOLIC CHURCH

Mary's Assumption

1950

Vatican II Council

1962-65

Mass Used in Vernacular

1967

1970

1972

Renewal Movement

John Paul II elected

Revision of Catechism

1992

1994

St. Benedict XVI Elected

2005

Pope Francis elected

2013

Pope Addresses the U.N.

2015

Evangelicals and Catholics Together

St. Benedict XVI Resigns

Pope Addresses U.S. Congress

SELECTED ECUMENICAL COUNCILS

Roman Catholicism



Held in St. Peter's Basilica in Vatican City

2860 Bishops participated - with average attendance of 2000-2500 at each meeting

Formulated 16 documents with the intent toward reform in the church

The liturgy (in the vernacular rather than in Latin)

A radical shift toward ecumenism

A shift from salvation in the Church alone through the grace of sacraments to salvation through the sacrament of the grace of the Church in the world

BEFORE THE VATICAN II COUNCIL



BAPTISM



SALVATION IN AND THROUGH THE CHURCH

AFTER THE VATICAN II COUNCIL



SALVATION BECAUSE OF THE CHURCH IN THE WORLD

BEFORE THE VATICAN II COUNCIL

Protestants

Buddhists

Muslims

Atheists

Jews

Animists

Hindus



Agnostics

NO SALVATION OUTSIDE THE CHURCH

AFTER THE VATICAN II COUNCIL



SALVATION MORE LIKELY CLOSER TO THE CHURCH