

The General Directory for Catechesis helps us form a distinctly Catholic understanding of the Lord's great commission to the Church to evangelize.

State and explain the GDC's definition of evangelization (GDC 46).

The Church exists in order to evangelize that is the carrying forth of the Good News to every sector of the human race so that by its strength it may enter into the hearts of men and renew the human race.

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Describe the five distinct "means" (not "stages") of evangelization which the GDC additionally emphasizes.

Evangelization is carried out by various means: proclamation of the Gospel, witness to the Gospel, teaching of the doctrine of faith, administration of the Sacraments, and acts of charity.

Proclamation is the clear, bold, assured delivery of the objective truth of Jesus Christ made within the context of the lives of the individuals and peoples who receive it. It is to be made with an attitude of love and esteem towards those who hear it. In language that is practical and adapted to the situation.

When we are able to both live and speak the Christian faith in the language of our own experience, we show others what it looks like when faith and life are integrated. We could distinguish, therefore, between two forms of personal witness. Non-verbal witness is easily received today in fact out of all of the different means of evangelization this is first because it's mostly easily receivable by people today. It's easily received because it's subjective and it's a story. Verbal witness is when we are able to put into our own words our personal experience of encountering God. In verbal testimony, we are able to describe from the context of our own life experience in Christ what communion with God looks like.

The liturgical celebration communicates the teaching of the doctrine of faith. A deeper understanding of the divine mystery is possible in liturgy through what the liturgical participant hears, sees, smells, touches, tastes, and sings. It's the teaching of Christ made accessible in prayable form. And so we pray what we believe.

With the administration of the Sacraments, the first organic formation of the child in the faith and his introduction into the life of the Church is possible. Through the sacraments of Baptism and Confirmation they participate in the "priestly, prophetic and kingly ministry of Christ".

Pope Benedict is clear that acts of charity are evangelistic when carried out individually but also when carried out corporately. And so he wrote, this is Article 20, love of neighbor grounded in the love of God is first and foremost a responsibility of each individual member of the faithful. But it is also responsibility for the entire ecclesial community at every level. From the local community, from the parish, to the particular Church, that is the diocese, and to the Church universal in its entirety. As a community, the Church must practice love.

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Evangelization communicates the Gospel Message, but it does so in a way that is attuned to the needs of the person or group being evangelized. Describe each of Sherry Weddell's "thresholds of conversion" and how they might be helpful when reaching out with the proposal of life in Christ. Or, alternatively, describe the "stages of evangelization" as described in GDC 47 and how understanding these stages can help Catholic parishes better evangelize.

## Sherry Weddell's "thresholds of conversion"

1. Initial trust: A person is able to trust or has a positive association with Jesus Christ, the Church, a Christian believer, or something identifiably Christian. Trust is not the same as active personal faith. Without some kind of bridge of trust in place, people will not move closer to God.
2. Spiritual curiosity: A person finds himself intrigued by or desiring to know more about Jesus, his life, and his teachings or some aspect of the Christian faith. This curiosity can range from mere awareness of a new possibility to something quite intense. Nevertheless, a person at the threshold of curiosity is not yet open to personal change. Curiosity is still essentially passive, but it is more than mere trust.
3. Spiritual openness: A person acknowledges to himself or herself and to God that he or she is open to the possibility of personal and spiritual change. This is one of the most difficult transitions for a postmodern nonbeliever. Openness is not a commitment to change. People who are open are simply admitting they are open to the possibility of change.
4. Spiritual seeking: The person moves from being essentially passive to actively seeking to know the God who is calling him or her. It is, if you will, "dating with a purpose" but not yet marriage. Seekers are asking, "Are you the one to whom I will give myself?" At this stage, the seeker is engaged in an urgent spiritual quest, seeking to know whether he or she can commit to Christ in his Church.
5. Intentional discipleship: This is the decision to "drop one's nets," to make a conscious commitment to follow Jesus in the midst of his Church as an obedient disciple and to reorder one's life accordingly.

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Finally, reflecting on the readings and course videos, what is the importance of the liturgy to the Church's evangelizing mission?

In the words of the Constitution Sacrosanctum Concilium, "sacred Scripture is of the greatest importance in the celebration of the liturgy. From it are taken the readings, which are explained in the homily and the psalms that are sung. From Scripture the petitions, prayers and liturgical hymns receive their inspiration and substance. From Scripture the liturgical actions and signs draw their meaning".

Why is the liturgy the place of maximum divine encounter?

While the liturgy is objectively evangelizing, each person must come to learn how to approach it with understanding and with desire. If those objective fruits of the liturgy are to be subjectively realized and made fruitful in each person the liturgy is the place of maximum divine encounter. Its effects are supernatural and therefore a personal process that apprentices people. One step at a time in how to actively participate in a transforming way is vitally important today.

How specifically can the catechist contribute to the "full, conscious and active sacramental participation" of those the catechist forms?

By using a consciousness-raising pedagogical process that can help to form a new liturgical identity and disposition in the catechist, whereby the catechist recognizes an awareness in themselves as full participants with responsibility for the liturgical action to promote a deeper understanding and experience of the liturgy.

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Identify and explain the four metaphysical principles required for understanding classic proofs for God's existence.

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The Cosmological Argument (God as the First Cause). The certain knowledge of God as the first principle of creation and its end and demonstrable proof of His existence can be inferred, like the knowledge of a cause from its effect, by the light of the natural reason, from creation, that is to say the visible works of creation.

The Argument from Contingency (God as Necessary Being). God is uncaused, unmoved, necessary, and completely self-sufficient. He is the only existing being that is not participating in the perfection of actual existence but instead is actual existence. In this way, "real being" can be understood as an analogous term. Real being is typically an action that is "carried out by each agent-subject in its own distinctive way, according to the structure and capacities proper to its own essence or nature"<sup>6</sup>. The activity understood in the term "real being" is the act of existence. All beings that meet the definition of real being are such, but God perfects and fulfills the definition in a much more complete way than any possible, not self-sufficient being.

The Argument from Motion (God as the Prime Mover). So this argument perhaps might bring us to a conclusion of an immaterial being or a self-moved mover but it might not be sufficient for bringing us to the conclusion that there's a being, specifically God, who is the first mover of all things. Were there no prime mover, but only a series of secondary agents, there could be no motion. For a secondary agent cannot of itself pass from potency to act. Its activity from moment to moment is due to the influx of God.

The Henological Argument (God as the One and the Perfect). God is also supremely undivided, insofar as God is neither actually or potentially divided according to any mode of division, since God is simple in every way. Hence it is obvious that God is supremely one. Only God is good through his essence. For anything is said to be good insofar as it is perfect. Only God has every mode of perfection through his essence, and hence God alone is good through his essence.

Discuss the catechetical significance and content of the forty days from Easter to the Ascension in terms of Christ's relationship with and formation of the Apostles, being sure to substantiate this with Scripture citations.

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Feeling like everything was lost at the Crucifixion, Easter is when Christ enters into the world to bring about a very dramatic change. God brought humanity from that place of sinfulness to the place of redemption. It took Jesus 40 days to truly transform the apostles with a pedagogy of hope and a teaching an empowerment of the apostles that will allow them to become the Church to spread the gospel to the whole world. So the first scriptural point at is this moment in John chapter 20. It is when Peter and John hear that the tomb is empty. Jesus did not immediately show up because he is slowly bringing them into the reality of his resurrection. We need time to believe, we need time to hope. What Jesus is doing in this moment is planting the seeds of hope among these apostles. The gospel of Luke says the apostles didn't believe Mary of Magdala that she saw Christ. His presence among them is temporary. He is going to ascend to the Father. They don't know when. But all this hope, all of this teaching, all of this formation, they're getting the sense that something really big is happening. That brings us to the moment where Christ finally appears to the apostles in the locked upper room. This story, as told in this section, John 20:19-23, he appears to them, and this is a moment of reconciliation. It's a moment where Jesus says "Peace be with you". He says it twice and reconciled them to himself, and then breathed the Holy Spirit and gave them the power and gift of reconciliation. They're being restored now. They're starting to be empowered with the sacramental life. Ten out of eleven apostles are there, except for Thomas. Jesus said for Thomas to put his hands on his side. Do not be unbelieving anymore, but believe. This leads Thomas to say, "My Lord and my God." This is a clear statement of the divinity of Jesus. In the Gospel of John there is a story of how Saint Peter was restored in a relationship with Jesus Christ when Christ asks him three times if he loves him. After each of those questions he's saying, "Feed my sheep, feed my lambs. There's going to be a time when Peter will give his life for Jesus, when you will be able to say Agape, I totally give my life for you. Greater love has none than this. You will give your life for me. Christ's ascension marks the definitive entrance of Jesus's humanity into God's heavenly domain, when he will come again. In ascending into Heaven this is when the saving work is accomplished. Now Christ, in his humanity, enters into heaven and so, we who have humanity can partake of the divine nature. The great commission is then given in light of this final moment.

Discuss the interrelationship between these three realities: Scripture, Tradition, Magisterium, and Liturgy. Specifically, discuss why it is that Scripture is intrinsically related to the other three realities, and why it is impossible and methodologically irrational to separate Scripture from those other three realities. Discuss when and how, including the stages of development, the "mainstream" interpretation of Scripture in the West was divorced from the three other realities. Then, based on Dr. Hahn's Letter and Spirit as well as any other readings from the course, outline how we can reintegrate the interpretation of Scripture with Tradition, the Magisterium, and the Liturgy in our own day.

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Tradition itself is the authoritative interpretation of scripture. It's through the tradition that the scriptures are interpreted and given their most authentic meaning. The office bearers were the agents of tradition both in the Old Covenant and the New.

The Holy Spirit who authored the Scripture also guides the magisterium in the formulation and teaching of Church doctrine in discovering what the divine author of Scripture intended. The inspiration, inerrancy, and interpretation of Scripture are the official teachings of the Catholic magisterium.

A faith-filled understanding of sacred Scripture must always refer back to the liturgy. In the liturgy the Church faithfully adheres to the way Christ himself read and explained the sacred Scriptures, beginning with his coming forth in the synagogue and urging all to search the Scriptures. The liturgical interpretation of Scripture follows the example of Christ himself, who went into the synagogue to exposit the Scriptures.

Care must thus be taken that the instruction imparted to acknowledge that sacred tradition, sacred scripture, and the magisterium of the Church are so connected and associated that one of them cannot stand without the others. If we debunk Scripture, we can take down the other two.

The period of the Reformation parted ways with the Catholic tradition over the use of typology. The Reformers began to move away from the spiritual sense of Scripture and emphasize the literal sense.

Dr. Hahn talks about tradition is the word of God. Particularly important are the office bearers of the church who are the successors of the apostles. They are the main backbone of the transmission of tradition, which is nothing other than the transmission of God's word. Dr. Hahn talks about the Church's answer to how the New Testament fulfills the Old Testament is balanced. It involves both the element of restoration, and also the element of transformation. Finally, he talks about this triad which the literal sense leads to the historical truth that leads to the divine meaning.

Explain how (i) the Deposit of Faith, summarized in the creeds of the Church, is both Trinitarian and Christocentric and (ii) this character of the Deposit is expressed in the Catechism of the Catholic Church so as to ensure that the faith is understood, lived and handed on in an organic way.

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The Deposit of Faith is mystery of the Most Holy Trinity whereby it is the central mystery of Christian faith and life. It is the mystery of God in himself. It is therefore the source of all the other mysteries of faith, the light that enlightens them. It is the most fundamental and essential teaching in the hierarchy of the truths of faith. The whole history of salvation is identical with the history of the way and the means by which the one true God, Father, Son and Holy Spirit, reveals himself to men and reconciles and unites with himself those who turn away from sin. The Deposit of Faith is the whole of dogma and the whole of doctrine. It is the person of Christ Himself and of his work, of his relations to God the father and the Holy Spirit, and of God the son, Jesus Christ in his relation to ourselves, in that work of redemption, of salvation.

The Catechism begins with the Gospel John chapter 17 verse 3, and this is from Jesus's final prayer to the Father just before his Passover, and Jesus says then, "Father, this is eternal life, that they may know you the only true God and Jesus Christ, whom you have sent. The second one from 1 Tim 2:3-4, "God our savior desires all men to be saved and to come to knowledge of the truth. That essentially, what the Deposit opens for us is our capacity to know the Father and to know the Son, Jesus Christ, whom the Father has sent. The Deposit is opening to us a personal knowing of God himself, because what the Deposit is is the revelation of who God is. It's not a what, then, primarily, primarily the Deposit is a who, it is God himself, God himself who entrusted Himself to us so that He could be known.

## CAT 603 Pedagogy of God I

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First, please explain the significance of the pedagogy of God, the spiritual life of the catechist and the call to conversion to catechetical methodology. Each of these should be treated separately and with as much detail as possible, relying upon both course videos and course readings.

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The Church's magisterial vision for catechesis is called the pedagogy of God. All human pedagogies employed for bringing people to faith must be inspired by God's pedagogy of bringing us to faith. By understanding how the Church employs this term, pedagogy, we can conceptualize the implications of her vision for how we teach. The pedagogy of God is invitational. God invites us into relationship with him. The pedagogy of God is incarnational. God speaks, and his words become action. The pedagogy of God is communal and familial. God reveals his very nature as communion—Father, Son and Holy Spirit—one God in three Divine Persons. The pedagogy of God is structured, systematic, and comprehensive. Throughout salvation history, we see God reveal himself, more and more fully, as people are ready to hear and understand. The pedagogy of God is perpetual. God's truths are handed on through the generations in the forms of Scripture and Sacred Tradition, which is the living memory of the Church.

To be able to educate others in the faith, catechists should themselves have a deep spiritual life. This is the most important aspect of their personality and therefore the one to be most stressed in formation. The real catechist is a saint. Their spiritual life should be based on a communion of faith and love with the person of Jesus, who calls them and sends them on his mission. Like Jesus, the only Master (cf. Mt 23:8), catechists serve their brothers and sisters by their teaching and works (cf. Acts 1:1), which are manifestations of love. To do the will of their Father, which is an act of salvific love for others, is their food, as it was that of Jesus (cf. Jn 4:34). Sanctity of life, lived as a lay apostle, is the ideal to be striven for. Spiritual formation should be a process of listening "to Him who is the principle inspiring all catechetical work and all who do this work - the Spirit of the Father and of the Son, the Holy Spirit". The best way to attain this interior maturity is an intense sacramental and prayer life.

Ad Gentes clarifies well the dynamic of the process of evangelization: Christian witness, dialogue and presence in charity, the proclamation of the Gospel and the call to conversion. Primary proclamation is addressed to non-believers and those living in religious indifference. Its functions are to proclaim the Gospel and to call to conversion. Catechesis, distinct from the primary proclamation of the Gospel, promotes and matures initial conversion, educates the convert in the faith and incorporates him into the Christian community. The call to conversion and belief in the Gospel of the Kingdom—a Kingdom of justice, love and peace, and in whose light we shall be judged—is fundamental for catechesis.

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Second, please describe each of the five steps of the ecclesial method of catechesis. How is this method a kerygmatic method that is oriented to Christian conversion? Again, this answer is graded on how well the answer reflects a thoughtful engagement with course content.

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1) Preparation. Creating the conditions for the possibility of a deepening of God's word in the hearts of those being served.



2) Proclamation. Primacy in catechetical methodology, therefore, must be given to the faithful and effective announcement of God's word in the scripture and in the Church's living tradition enunciated by its Magisterium (LG25).

3) Explanation. Through the proclamation the catechist becomes a channel and instrument of something much greater than themselves.

4) Application. In Catechesis Tradendae, John Paul II tell us "firm and well-thought-out convictions lead to courageous and upright action" (para 22). The result of catechesis should be a life of witness and service.

5) Celebration. If the catechetical process begins with prayerful attentiveness and openness to God's Word, than it follows that it should end with prayerful gratitude and praise to God.

This method could be employed to cultivate a transformative response from students when proclaiming the basic outline of the life, passion, death, and resurrection of Jesus Christ.

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Third, please explain two of the following characteristics for effective catechetical methodology proposed in this course. Answers should reflect a careful study of course content and are evaluated by their thoroughness and precision:

A method which is kerygmatic

A method which is intellectually engaging

A method which employs the memory

A method which integrates faith and life

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Intellectually engaging methods include the following:

1) Clarification Pauses. This is a simple technique aimed at fostering "active listening." Throughout a lecture, particularly after stating an important point or defining a key concept, the instructor stops talking, lets the material sink in, and then (after waiting a bit) asks if anyone needs to have anything clarified.

2) One-Minute Paper. A highly effective method for checking student progress and for providing a consistent means of communicating with students. To implement this method, the instructor simply stops class a few minutes early (or pauses at some point during a lecture), poses a specific question, and gives students one (or perhaps two—but not many more) minute to respond.

3) Affective Response. This is another variation on the one-minute paper theme, but in this case the instructor asks students to report their reactions to some facet of the course material. Affective response can be a quite useful starting point for courses with significant practice components or for those that deal with ethical issues, particularly as a precursor to theoretical analysis.

A method which employs the memory is the Faith By Heart Method The core of this method is to place visual images in imagined locations and memorizing them with strange visual images associated with those locations. We naturally tend to remember things easily by seeing them in their locations

Using the magisterial documents required for this class, including the Catechism of the Catholic Church as well as the Ecclesial Method developed by Msgr. Kelly, discuss the use of Truth, Beauty, and Goodness in catechesis. Your answer must include references to the works of Kreeft, Barron and Saward (as listed in the course syllabus).

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According to Kreeft truth, beauty, and goodness are three attributes of God, and therefore of all God's creation: three transcendental or absolutely universal properties of all reality. All that exists is true, the proper object of mind. All that exists is good, the proper object of the will. All that exists is beautiful, the proper object of the heart, or feelings, or desires, or sensibilities, or imagination.

According to Barron, the truth is a foundational pillar of the entire Catholic edifice. He stresses that all this comes into clear focus only through the lens of Christ. The core truth, the claim that must never fade from view, is that Jesus Christ is the center of history and the answer to the meaning of human life. Barron says that it's often been those moments of preconscious appreciation of something of beauty that leaves the deepest spiritual and personal impression on people. Barron recognizes that throughout the course of Church history, the lives of great saints-people embodied goodness in an especially compelling or remarkable way.

According to Saward, Fra Angelico's art is a hallmark that represents an importance for catechesis because it is centered on Christ. He teaches a theological lesson of the mysteries of the life of Jesus through the glorification of His crucified body. By the working of the Holy Spirit, they live forever in the Church's liturgy as sources of truth and causes of grace. Saward says there is a beauty when the essence of a thing shines clearly through its outward appearances; beauty is the gleaming of the substantial or actual form that is found in the proportional part of the material thing. Art is for the good of the work, while prudence is for the good of the worker. Prudence, then, unlike art, depends on the goodness of the will, because it is the will that chooses the goal of human actions.

## THE 606: Dogmatic Theology I: Trinity, Christology, and Soteriology

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Briefly identify the scriptural revelation (especially in the NT) of the Trinity and the Incarnation of the Logos (specific scriptural references are required, i.e., book, chapter, and verses).

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The Trinity is revealed by the words and deeds of Jesus Christ who is God the Son. In John 1:14, the passage reveals the Son to also be the one God. In John 1:1 we have the word. In the beginning the word was with God and the word was God. Then in verse 14, the word became flesh and dwelt among us.

Drawn from and interpreting Scripture: Jn 1:1, "The Logos". Our word: only an accident of our minds (imperfect, limited, and multiple). Divine Word: substantial, perfect, unique, perfectly expressing the divine nature. The term Logos is found only in the Johannine writings: in the Apocalypse (19:13), in the Gospel of St. John (1:1-14), and in his First Epistle (1:1; cf. 1:7 - Vulgate). But already in the Epistles of St. Paul the theology of the Logos had made its influence felt. This is seen in the Epistles to the Corinthians, where Christ is called "the power of God, and the wisdom of God" (1 Corinthians 1:24) and "the image of God" (2 Corinthians 4:4); it is more evident in the Epistle to the Colossians (1:15 sqq.);

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Briefly state the Church's dogmas on the Trinity and Christology as found in the Councils of Nicea, Constantinople I, Ephesus, Chalcedon, and Constantinople III.

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In Nicea, the Church dogmatically defines infallibly that Jesus Christ is truly God the Son, truly divine. It's what we've always held, it's what's revealed in Old and New Testaments.

In Constantinople I, the Church condemns and thereby defines dogmatically the truth that Jesus is fully human. He has a true human body with a rational soul with a human intellect and a human will. In Ephesus, the Church dogmatically defines that Jesus Christ is indivisibly one divine person. Not a finite human person, but a full and complete human being nevertheless.

In Chalcedon, the Church defines that Jesus has two distinct but not separate natures, human and divine, united hypostatically in one divine person.

In Constantinople III, the heresy of monothelism was condemned.

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Briefly state the Church's dogmatic teaching on justification, the fruit of the saving work of Christ's passion, as articulated by the Council of Trent – specifically in session 6 on justification.

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Trent says, the meritorious cause of justification is Christ's Passion is His love and obedience. It's his death that is animated by his great love for the Father and for us. So the meritorious cause, that is, the cause that earned the application of justification to our souls is the love that Jesus had in his passion. Trent says that justification is our transformations so that we share truly in God's own righteousness.

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Identify and briefly explain one specific, historical heresy regarding either the Trinity, Christology, or Soteriology; then state exactly how the Church corrected this particular error, making specific reference to the magisterial document redressing it.

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Abbot Joachim of Fiore conceived the Trinity as a collective unit, which he was corrected and accepted correction and he did not die in heresy. His error was condemned a little bit after his death at the fourth Lateran Council in 1215. In that Council they issue a creed, and it's dogmatic, so this is an exercise of the Church's infallibility.

Write an essay explaining how our salvation--communion with the persons of the Trinity and with each other--entails the essential structure of the Church and the entire sacramental order. Be sure to treat the three-fold visibility of the Church (profession of faith, ecclesiastical government, sacraments) as well as each of the seven sacraments.

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The bonds which bind men to the Church in a visible way are profession of faith, ecclesiastical government, and the sacraments.

The Profession of faith contains three propositions intended to describe the truths of the Catholic faith, which the Church, in the course of time and under the guidance of the Holy Spirit will teach the whole truth. The ecclesiastical government is a sign of visible communion with the Holy See to our separated brethren.

In the Sacrament of Baptism, we are freed from sin and reborn as sons of God; we become members of Christ, are incorporated into the Church and made sharers in her mission.

In the Sacrament of Confirmation, Christians share more completely in the mission of Jesus Christ and the fullness of the Holy Spirit with which he is filled, so that their lives may give off "the aroma of Christ."

In the Sacrament of the Eucharist, the bread and wine that by the words of Christ and the invocation of the Holy Spirit become Christ's Body and Blood. Faithful to the Lord's command the Church continues to do, in his memory and until his glorious return.

In the Sacrament of Penance, a saving medicine is offered for the members of the Church who have fallen into sin, not only to provide for their own health, but to remove from other members of the Mystical Body all danger of contagion, or rather to afford them an incentive to virtue, and the example of a virtuous act.

In the Sacrament of Anointing the Sick, the person receives the strength and the gift of uniting himself more closely to Christ's Passion in a certain way he is consecrated to bear fruit by configuration to the Savior's redemptive Passion.

In the Sacrament of Matrimony, it illuminates and inspires all the relations between men and women. Christians live and proclaim the message of hope contained in the relation between man and woman.

In the Sacrament of Holy Orders, this is specific to the priest involving a new consecration to God through ordination. It is a specific vocation to holiness.

Certain key issues emerged in the main eras of history of Christianity and became focal points of attention for the Church's leaders and scholars for decades. In this question, I would like you to summarize the key figures, issues, and development of thought or doctrine involved in one of the two topics from each of the four major eras of Christianity. (Therefore, you should summarize four issues, one from each period below.)

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A. Patristic period (Christ - 800 A.D.) either:

the doctrine of the Son of God in relation to the Father, and in the Union of His divine and human natures or the reasons for the persecution of Christians and the Christian response to persecution

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The Catholic Church teaches that Jesus Christ is God and Man in One Person. Jesus Christ is only One Person, the Second Person of the Blessed Trinity, which inseparably united the human nature with Itself. This union is called a hypostatic, that is, a personal union. The divine and human natures in Christ were not blended together; after their union they remained "unmixed, unconfused, unchanged." On account of the unity of Person in Christ we can say: "The Son of God suffered and died for us," and "Mary is the Mother of God"; for the same reason the Human Nature of Christ can be adored. Since there are two distinct natures in Christ, it follows that there are two distinct wills in Him: a divine will and a human will; the human will of Christ was, however, always in perfect accord with the divine will. For nearly three hundred years the Church had to defend this teaching against various heretics; first against the Nestorians, the two-person heretics; then against the Monophysites, the one-nature heretics; and finally against the Monotheletes, the one-will heretics. The true doctrine was defined at three General Councils. Monotheletism disappeared, but the other two heresies gave birth to heretical and schismatical Churches which still exist.

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B. Medieval period (800 - 1500 A.D.) either:

Church-State relations, especially the "lay investiture" crisis or movements of renewal in the Church in the early, middle, and late middle ages

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Pope Gregory Proscribes Lay Investiture. Conflict with Henry IV.-It was at the Lenten Synod of 1075 that Gregory made the momentous proclamation against lay investiture which was to plunge him into an abyss of suffering and misery, but which was to give liberty to the Church and to save her future by tearing her away from the deadly embrace of Feudalism. In one peremptory decree he abolished the whole right of investiture: "lay investiture makes all appointments null and void; whoever receives a spiritual office at the hands of a layman, whether he be baron, duke, king or emperor is to be deposed, and a layman who dares to confer a spiritual office, is to be excommunicated." This decree brought on a long and bitter conflict with the secular rulers and the Church dignitaries devoted to them,

especially with Henry IV of Germany.

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C. The Reformation and Counter-reformation (1500 - 1750 A.D.) either:

the basic objections against Catholicism of the various Protestant reformers or  
the contribution of the various saints of the Catholic reformation to the reform and renewal of the Catholic Church

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Sola Scriptura-Is the Bible Alone Enough? Protestant objection # 1: Why do you have all these manmade traditions when the Bible alone is all you need for your faith?

Authority. Protestant Objection #2: Why do you need a church to tell you what to believe?

Peter and the Papacy: "The Rock" Controversy. Protestant Objection #3: Why do you need an earthly head of the church when Jesus is the head of the church?

Sola Fide and Salvation: It Ain't Over Till It's Over! Protestant Objection #4: Why do Catholics try to work their way to heaven when all you need is Christ alone?

Purgatory and Indulgences: Cleaning Up Before Going Home. Protestant objection #5: Why is purgatory needed? It denies the sufficiency of Christ's death on the cross. And both purgatory and indulgences are unbiblical.

Eucharist-Real Meat, Indeed! Protestant objection #6. Why do Catholics worship a wafer as though it's God? That's idolatry. The bread and wine at Communion do not change at all. They remain bread and wine even after the consecration, so how can you claim it's the actual body and blood of Christ?

Call No Man Father-Someone Forgot To Tell The Apostles! Protestant objection #7: Why do you call a priest father when in Matthew 23:9 Jesus clearly states, "Call no man on earth father."

Icons and Statues-Take Those Pictures Down! Protestant Objection #8: Why do you worship statues? That is a violation of the commandments of God.

Marian Doctrines-From Birth to Assumption. Protestant Objection #9- Nowhere in the Bible does it say Mary was born without sin, Mary was not a perpetual virgin as evidenced by Jesus' brothers mentioned in the Bible, and nowhere in the Bible does it say Mary was assumed into heaven. You Catholics overemphasize Mary to the point of idolatry.

Communion of Saints: Our BFF's in Heaven Protestant objection # 10: Why do Catholics pray to the dead? That is necromancy. Only God should be the object of our prayers.

Infant Baptism: Throwing the Baby Out With the Bathwater. Protestant objection # 11: Why do you baptize babies when nowhere in the Bible do you see it practiced. Only adults were baptized in the Bible.

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D. The "Modern" era (1750 A.D. - present) either:

impact of Enlightenment thought on Christianity or

significant movements of renewal in the Church (Catholic and Protestant) in this era

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From France the irreligious movement spread to the other countries of Europe. In Germany it made great progress especially during the reign of Frederick II of Prussia ( 1740-1786), at whose court the French Rationalists were always welcome guests. Freemasonry followed in the wake of Rationalism. In Germany the party of "Enlightenment" (the Illuminati) aimed at bringing about a complete transformation in the doctrines and discipline of the Church, in the hope of making the Catholic religion more palatable to their rationalist opponents. It was under the influence of these views that the Emperor Joseph II. Suppression of the Jesuits. Jansenists, Gallicans, and Rationalists, so fundamentally opposed to one another in all other respects, had one pet aversion in common-hostility to the Society of Jesus, the most dangerous opponent of all of them. This feeling of enmity grew in intensity from year to year and led in the end to the suppression of the great Order by the Pope.

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What is the importance of divine revelation and faith for Moral Theology and a discussion of the moral life? What characterizes the christocentric moral theology proposed by Pope St. John Paul II in chapter one of Veritatis splendor?

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The Church teaches that all Scripture is inspired by the Holy Spirit and that it provides us with the truths necessary for our salvation. "We must acknowledge," Vatican Council II instructs us, "that the books of Scripture firmly, faithfully and without error, teach that truth which God, for the sake of our salvation, wished to see confided to the sacred Scriptures. Thus 'all Scripture is inspired by God, and profitable for teaching, for reproof, for correction and for training in righteousness, so that the man of God may be complete, equipped for every good work'

John Paul II takes up the normative requirements or truths of the natural law in his presentation, in Chapter One of Veritatis splendor, of the essential link between obedience to the Ten Commandments and eternal life. In his presentation of this essential link, John Paul II makes it clear that the primordial moral requirement of the natural law is the twofold love of God and neighbor, and that the precepts of the second tablet of the Decalogue are based on the truth that we are to love our neighbor as ourselves.

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Discuss the mission of the Catholic school, what it is and its essential marks.

How does the mission shape the curriculum and intercultural dialogue in the school?

What role do teachers play in fulfilling the mission?

How can faith formation be offered “ to students and to faculty “ in keeping with a Christian anthropology?

Be sure to cite Church documents where appropriate, and to discuss the various means of faith formation addressed in the course.

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The Mission of the Catholic School is to form the whole person: body, soul, intellect, will, so that that person can live in such a way as to get to Heaven. The Mission of the Catholic School is derived directly from the Mission the Catholic Church. As Jesus told the apostles, he said, right before his Ascension, "Go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you, and behold I am with you always until the end of the world." In a Catholic School, each person should be able to encounter God and to grow in union with him in the many ways that he provides. In a Catholic School, students learn what it means to live as a disciple of Jesus. Catholic Schools are inspired by a supernatural vision, meaning that every decision and every action in a Catholic School is guided by the realization that earthly life impacts eternal life. A Christian understanding that certain characteristics are common to all humans. All human beings are created in God's image, all human beings are made for union with God, all human beings are wounded by original sin, and Jesus Christ offers each and every human being his redeeming grace to heal and to transform each and every person into his likeness. Another hallmark of Catholic Schools is that the Catholic School forms students for Communion with God and community with other human beings. Another mark of the Catholic School, that the proposal of the gospel should particularity permeate the whole curriculum.

Curriculum and instruction are the backbone of any school's activity. And so, because the Catholic School exists to help the students get to Heaven, then the whole curriculum should show them how to do that. All subjects of study originate in God. He created the world, he created everything in the world. And so the Catholic faith should shine a greater light on the subject matter that the students are studying, so that the students can see more of the reality.

The teacher plays the indispensable role of witness, in fulfilling that mission of a Catholic school. A gospel witness is needed in a Catholic school both from teachers and from all school personnel. Because the gospel witness makes the faith real to the students. Jesus is the teacher, he's our master teacher, he's our model teacher, and the degree to which teachers imitate him, and which teachers witness to him. In both word and action, is the degree to which the Catholic school is going to fulfill its mission.

In its document *The Catholic School*, the Sacred Congregation for Catholic Education states: The Catholic school is committed thus to the development of the whole man, since in Christ, the perfect man, all human values find their fulfillment and unity. Herein lies the specifically Catholic character of the school. Its duty to cultivate human values in their own legitimate right in accordance with its particular mission to serve all men has its origin in the figure of Christ. He is the one who ennobles man, gives meaning to human life, and is the model which the Catholic school offers to its pupils.