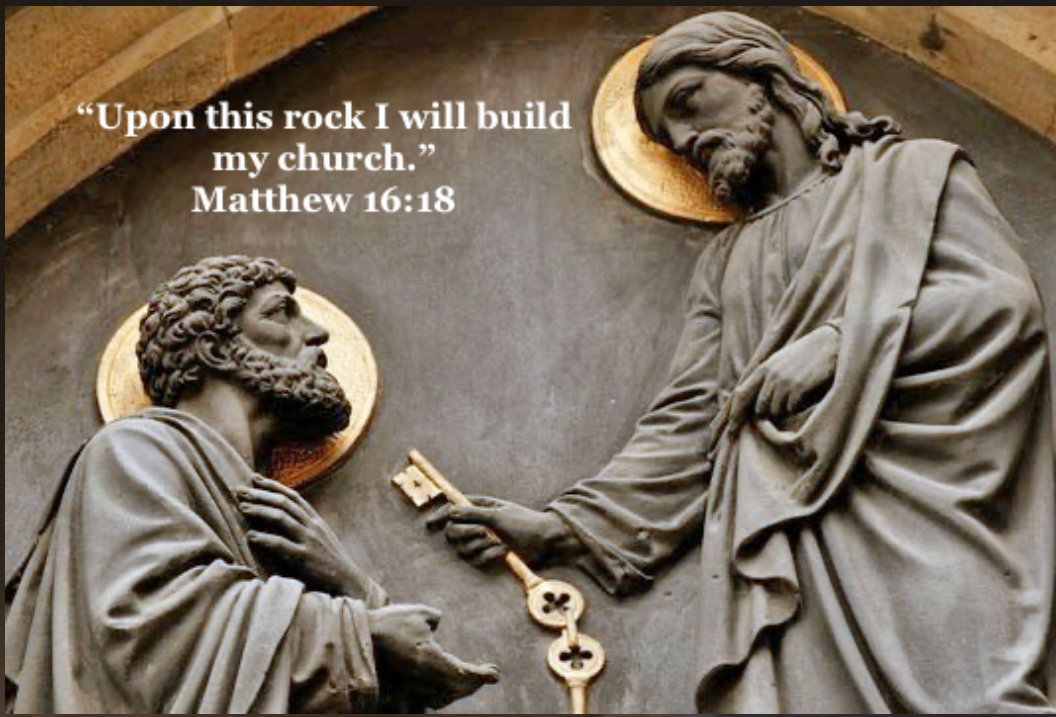


# PENTECOST:

When did Catholic Church begin?



# CATHOLIC CHURCH and it's rich history





St. Frances Cabrini Catholic Church  
bulletin Holy Family Sunday

Most people today want a *religion* which suits the way *they live*, rather than the one which makes *demands* upon them. Religion thus becomes a *luxury* like an opera, not a *responsibility* like life.

- Archbishop Fulton Sheen -

# Topics for Church History

## ◆ Beginning (building) of the Church

- Christ's plan - Founder of the Church at the Crucifixion
- When did Catholic Church begin? Peter [Matthew 16:19; 18:1] Catechism
- Pentecost (<https://www.drbo.org/chapter/51002.htm>) -> their mission
- Non-Catholics say - Christ created Christianity as the church [see CCC 838]  
“regardless of what my Roman Catholic friends might say, Roman Church is not the oldest and most united church”
- Peter, Paul and the Blessed Virgin Mary, Secret Meetings
- Primacy of Saint Peter and Rome; Papal Authority/Hierarchy

## ◆ Early Church

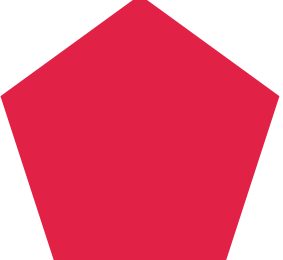
- 1st Seven Ecumenical Councils; Emperor Constantine
- Oral, Compling & Writing of Scripture (Bible)
- Persecution and Desert Fathers
- Heresies

## ◆ Key Events

## ◆ Appendices ->

Early Church, Reformation & Bible, Papal, General History, book recommendations

# Pentecost Questions

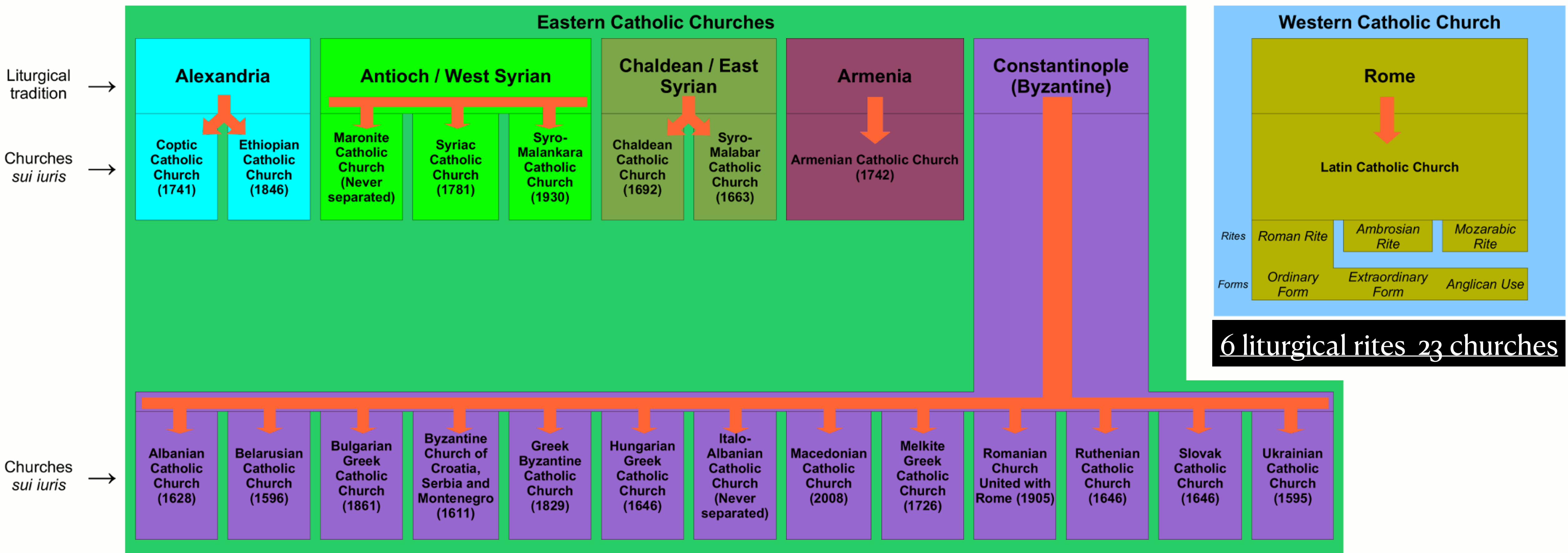
1. Confirmation question - describe the pentecost experience of the Apostles
2. Other than the Apostles who else was present?
3. What is [Luke 24:46-49] saying about Pentecost?
4. How is this related to Pentecost? 
5. Wear Red to mass on Pentecost; What does RED symbolize?
6. What did Pentecost represent in Old Testament?
7. What does the Catechism (731-732) is fully revealed on Pentecost?



# CATHOLIC RITES (WESTERN & EASTERN)

“The mystery of Christ is so unfathomably rich that it cannot be exhausted by its expression in any single liturgical tradition. The history of the blossoming and development of these rites witnesses to a remarkable complementarity...’Holy Mother Church holds all lawfully recognized rites to be of equal right and dignity, and that she wishes to preserve them in the future and to foster them in every way.’” (Catechism of the Catholic Church 1201,1203)

retain the same basic liturgical structures and theology





## Short List of Key Events in Church History

- A.D. 70-THE DESTRUCTION OF JERUSALEM (Jesus predicted destruction of Jerusalem)
- 313-THE EDICT OF MILAN (Roman emperors—Constantine & Licinius agreed to allow Christianity to function as a tolerated religion; by end of century the dominant religion)
- 325-THE COUNCIL OF NICEA (formulation of the Nicene-Constantinopolitan Creed)
- 367-ATHANASIUS DEFINES THE NEW TESTAMENT CANON (defines canonically the 27 divine books accepted by the Church)
- 451-THE COUNCIL OF CHALCEDON solidified the orthodox view of the person of Christ
- 1054-EAST/WEST SCHISM East:rejected papal authority/West:extended over entire Church;  
East:Holy Spirit proceeded only from the Father/West:Holy Spirit proceeded from both Father & Son
- ◆ Hundred Years' War, 1337–1360;1369–1389;1415–1453: Black Death; 1346-1453:"Babylonian Captivity of the Church" / Great Western Schism 1378 – 1417 (popes' residence not in Rome, 3 anti-popes incl John XXIII).
- 1456-GUTENBERG PRODUCES THE FIRST PRINTED BIBLE
- ◆ 1517-LUTHER POSTS HIS "95 THESES" - Reformation
- ◆ 1545-COUNCIL OF TRENT BEGINS (Sessions 1545-1549, 1551-1552, 1562-1563) Catholic Counter-Reformation
- 1962-1965 VATICAN II COUNCIL (discuss direction the Catholic Church would take for the Modern Era)



Where in the Bible?

## THE APOSTLES' CREED

I BELIEVE IN GOD THE FATHER ALMIGHTY,  
MAKER OF HEAVEN AND EARTH, AND IN  
JESUS CHRIST HIS ONLY SON OUR LORD,  
WHO WAS CONCEIVED BY THE HOLY  
GHOST, BORN OF THE VIRGIN MARY,  
SUFFERED UNDER PONTIUS PILATE, WAS  
CRUCIFIED, DEAD, AND BURIED. HE  
DESCENDED INTO HELL; THE THIRD DAY  
HE ROSE AGAIN FROM THE DEAD; HE  
ASCENDED INTO HEAVEN, AND SITTETH  
ON THE RIGHT HAND OF GOD THE FATHER  
ALMIGHTY; FROM THENCE HE SHALL COME  
TO JUDGE THE QUICK AND THE DEAD. I  
BELIEVE IN THE HOLY GHOST; THE HOLY  
CATHOLIC CHURCH, THE COMMUNION  
OF SAINTS; THE FORGIVENESS OF SINS;  
THE RESURRECTION OF THE BODY, AND  
THE LIFE EVERLASTING.

AMEN.

Full Nicene Creed

## Nicene Creed

Short History

I believe in God, the Father  
almighty, maker of heaven  
and earth, **of all things  
visible and invisible.**

I believe in one Lord Jesus  
Christ, **the Only Begotten  
Son of God, born of the  
Father before all ages.**  
God from God, Light from  
Light, true God from true  
God, begotten, not made,  
**consubstantial with the  
Father;** through him all  
things were made.

For us men and for our  
salvation, he came down  
from heaven,

- at the words that follow, up to and including  
"and became man", all bow -

**and by the Holy Spirit  
was incarnate of the  
Virgin Mary,** and became  
man. For our sake he was  
crucified under Pontius  
Pilate, **he suffered death  
and was buried, and rose  
again in accordance with  
the Scriptures.**

"God from God, Light from Light, true God from true God, **begotten, not made, consubstantial with the Father.**" Prv 8:22-31

Like hammer blows chiseling out unambiguously that Jesus is God, he is no mere creature; not merely made or created but **always divine** nature of the Father. [src](#)



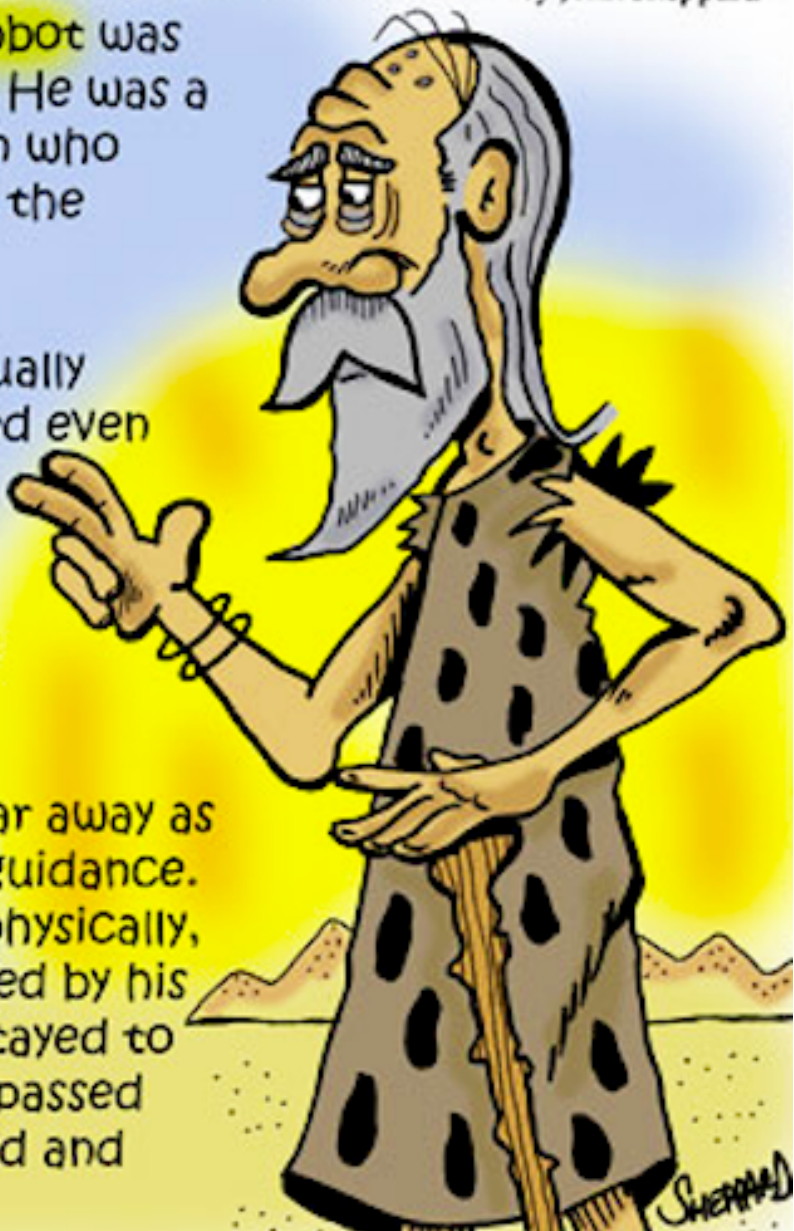
# Early Church Appendix

**-SAINTS FUN FACTS** by John Sheppard

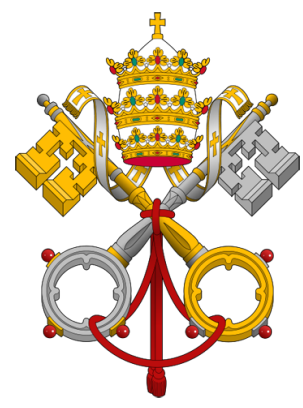
St. Anthony the Abbot was an Egyptian hermit. He was a very spiritual person who believed in LIVING the Jesus life.

When people eventually found him, he moved even further away, eating only bread and water, praying, fasting and wearing skins as clothing.

Wise men from as far away as Greece sought his guidance. Some were healed physically, many were comforted by his words and others stayed to learn from him. He passed away at one hundred and five years old.







# The Primacy of Saint Peter and the Establishment of Papal Authority

Jesus set Peter apart from the other disciples during his earthly ministry around A.D. 30, declaring his primacy in the establishment of the Catholic Church after Jesus would leave them. Many modern Bible scholars believe **Jesus knew of the need for church unity and specific leadership before leaving his disciples**, leading to what he says to Peter in **Matthew 16:18**, “Upon this rock I will build my church.” Peter’s name means “stone” — a name that Jesus gave to Peter when he met him.

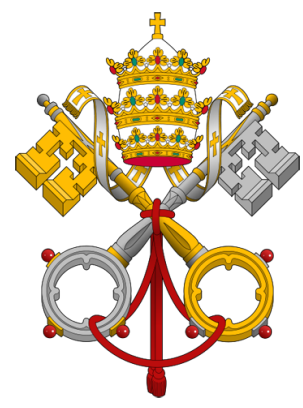
Roman Catholic tradition views this verse as Jesus’ formation of the papacy, making Saint Peter the first pope and establishing the Roman Catholic Church in the same moment. Through Peter’s leadership, believers in the early church could unite under truth and sound teaching. **Here are some examples of the type of leadership Jesus expected of Peter and continues to expect of every pope** that has come after him:

In **Luke 22:32**, Jesus says to Peter, “**I have prayed that your own faith may not fail; and once you have turned back, you must strengthen your brothers.**” In establishing the Roman Catholic Church and the papacy, Jesus commanded Peter and every pope thereafter to strengthen the members of the Catholic faith.

To guide and care for the church: **The pope must guide the church like a shepherd tending their flock.** Jesus referred to himself as the Good Shepherd and the church as his sheep in John 10:11. **A crucial part of the history of the Catholic Church timeline is Jesus’ departure from Earth.** Before his ascension, Jesus passed on the earthly care of his sheep to Peter, the pope of the Roman Catholic Church. **In John 21:15-17, Jesus tells Peter to “Feed my lambs,” “Tend my sheep,” and “Feed my sheep.”**

The establishment of the papacy is a key moment for the formation of the Catholic Church; though this moment is only one side of the coin. The other is **Peter’s connection to the church of Rome.**





# The Primacy of the City of Rome

The New Testament lacks outright evidence of the primacy of the city of Rome to the Catholic faith. We see **Paul's arrival in Rome in Acts 28:14**, and we know through **Christian tradition that Paul was put to death in Rome** for his outspoken faith. Yet Paul's epistle to the Romans lacks any mention of Peter during his greeting. We do **get a hint at Peter's connection to Rome in his own two epistles in the New Testament**.

In **I Peter 5:13**, Peter refers to a supposed congregation of believers as the, "chosen one at **Babylon**." Many **Bible scholars and historians attribute this phrase as a codeword to describe the church of Rome**. It's also worth noting that **Peter addresses his epistles to a general audience**, unlike many of Paul's epistles, in which he addresses his letters to a specific body of believers or individuals. This hints that **Peter wrote his epistles to be authoritative to the entire Catholic Church**, like other papal addresses throughout history.

More than that, unanimous Christian tradition states that Peter met his end at the hands of the Roman government in the city of Rome itself. **Peter's journey took him first to Jerusalem and then to Antioch**, but the final location of his journey was **Rome**, where he was **crucified upside-down** to show deference to Christ's crucifixion. Peter, as **the first pope, was martyred in Rome**, the capital of the Roman Empire. These facts alone point at least to the major significance of Rome in the Catholic tradition.

Many historians point to Rome's significance as the capital of the Roman Empire as reason enough for it to be the center of Catholicism during these formative years for Catholicism. **As the most prominent city in the empire, it stands to reason the church of Rome should also be the most prominent church** in the world as Christianity and Catholicism spread. By the time of Peter's death around A.D. 64, Rome had established itself as the cornerstone of Catholicism.



## Early Church Heresies

1. **Arians** have been called the “archetypal” Christian heretics; accusations of Arianism have been made in almost every century since the fourth. Taking its name from an Egyptian priest, Arius, this heresy holds that Jesus, **while the son of God, is neither eternal nor as fully divine as God the father.**
2. **Marcionites**, living in the second and third centuries, **believed that the vengeful, angry God they found in the Hebrew Bible was an evil tyrant, separate from—and inferior to—the loving, forgiving God of the New Testament.** Like many of their contemporaries, they perceived the world as a battleground between the forces of good and evil.
3. **Donatists.** They declared that baptism and other sacraments **administered by so-called “traditores”—Christians who had willingly repudiated their faith in the face of persecution** from the Roman Empire—were invalid.
4. **Docetists** proposed that the **Son of God never fully took on human flesh** and that the **body of Jesus was an illusion**, just as Zeus in Greek mythology took the form of a bull to seduce Europa. **Jesus, therefore, never physically died on the cross.**
5. **Gnosticism** was arguably the biggest heresy of the early Church, a Hydra-like species of varying sects and figureheads that espoused all manner of profane mysticism, asceticism, and produced many false gospels. **Among its central tenets was that Christ was merely a spiritual being,** and not a flesh-and-blood man, that **God the Father was actually a malevolent Demiurge,** and that **all matter was inherently evil.** The chief **saint who fought Gnosticism,** and dismantled all aspects of it was **St. Irenaeus of Lyons.** His monumental work, *Adversus Haereses*, is a systematic account and refutation of every Gnostic sect presumably known by St. Irenaeus at the time.
6. **Nestorians**, another group of early Christians, believed that the **human and divine persons of Jesus remained separate;** thus for them “Jesus Christ” and “the Son of God” are not quite one and the same. Nestorian churches **remained active in Persia and China as late as the eighth century.**
7. **Monophysitism** Monophysitism was essentially the **opposite of the Nestorian heresy** mentioned above; where Nestorius emphasized that in Christ “there was both a human hypostasis or person and a divine”, the Monophysite heresy declared that **Christ had only one nature,** that **His humanity was absorbed into His divinity.** **Pope St. Leo the Great** who arose to do **battle** with the heresy of Eutyches and the Monophysites.
8. **Pelagians** derived their name from Pelagius, a British monk who preached in fifth-century Rome. He allegedly **declared that Christians could earn their way into Heaven by doing good deeds, without** the need of **divine grace.**



## **Arianism and St. Athanasius**

“And thus, taking a body like to ours, because all men were liable to the corruption of death he surrendered it to death instead of all, and offered it to the Father...” On the Incarnation, VIII ¶8

Aside from the various Gnostic sects, it is **Arianism that is arguably the most famous of all Christian heresies**. It struck at the very **root and core of Christian teaching**, that **Jesus was God Himself in the flesh**, and relegated the person of Jesus Christ to that of a mere created thing.

It lives on today in varying forms, from well-known sects like the Jehovah’s Witnesses, LDS and today in Modernism (1842+ condemned by Pius X 1907) by elevating human reason as the judge of all and think our faith ever changing, is “antique” or “quaint” or “unfortunately rigid” or “too dogmatic” or “inaccessible to modern Christians”.

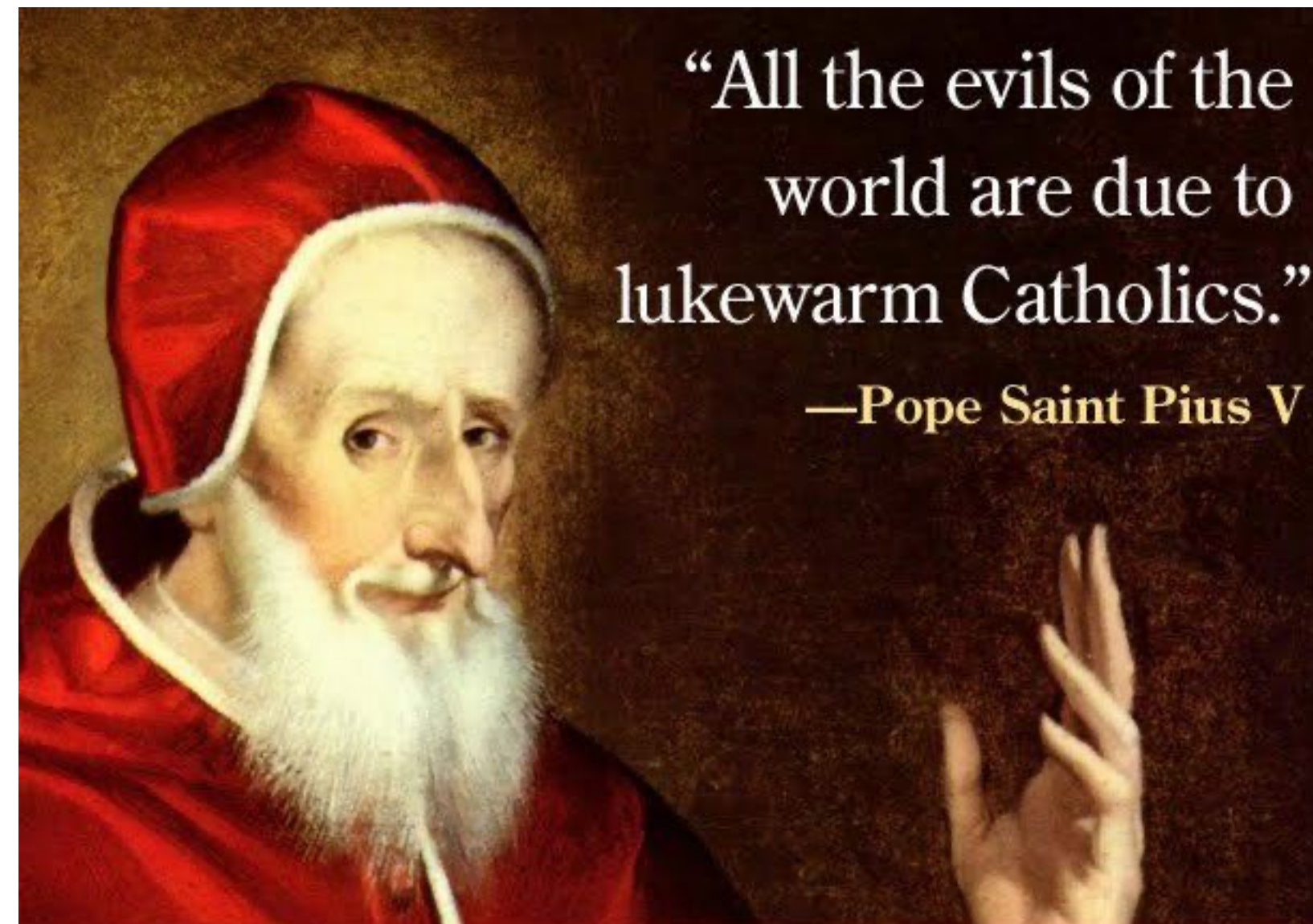
St. Athanasius of Alexandria was the walking (and talking) cure for this heresy. Stubborn and unshakeable, he stood against wave after wave of Arian attacks on the truth of the Christian faith. Stubbornly holding to the truth of Christ as both God and man, he (along with others such as St. Hilary of Poitiers) effectively ended the reign of the Arian heresy within the early Church.



<b>1st 7 Councils</b>	<b>Place and Date</b>	<b>Decision</b>
Council at Jerusalem	Jerusalem 50 AD	Considered to be a prototype and forerunner of the later ecumenical councils. Decided that Gentile converts to Christianity were not obligated to keep most of the fasts, and other specific rituals, including the rules concerning circumcision of males. Retained prohibitions on meat. See Acts chapter 15.
<u>First Ecumenical Council</u>	Nicaea I, 325 AD	Formulated the First Part of the Creed. Defining the divinity of the Son of God.
Second Ecumenical Council	<u>Constantinople I</u> , 381 AD	Formulated the Second Part of the Creed, defining the divinity of the Holy Spirit.
Third Ecumenical Council	Ephesus, 431 AD	Defined Christ as the Incarnate Word of God and Mary as Theotokos.
Fourth Ecumenical Council	Chalcedon, 451 AD	Defined Christ as Perfect God and Perfect God and Perfect Man in One Person.
Fifth Ecumenical Council	Constantinople II, 553 AD	Reconfirmed the Doctrines of the Trinity and Christ.
Sixth Ecumenical Council	Constantinople III, 680 AD	Affirmed the True Humanity of Jesus by insisting upon the reality of His Human will and action.
Qinisext Council (Trullo)	Constantinople IV, 692 AD	Completed the 5th and 6th Ecumenical Councils.
<u>Seventh Ecumenical Council</u>	Nicaea II, 787 AD	Affirmed the propriety of icons as genuine expressions of the Christian Faith.



# Reformation Appendix





## **True Reformers: Saints of the Catholic Reformation (Formed)**

1. St. Catherine of Genoa 1447-1510
2. St. Thomas More 1478-1535
3. St. Ignatius of Loyola Spain 1491-1556
4. St. Francis Xavier 1506-1552
5. St. Philip Neri 1515-1595
6. St. Charles Borromeo 1538-1584
7. Pope St. Pius V 1504-1572
8. St. Teresa of Avila Spain, 1515-1582
9. St. John of the Cross 1542-1591
10. St. Francis de Sales 1567-1622



# Election of Pope Pius V & the Holy Spirit

From Roberto De Mattei's book Saint Pius V regarding the election of Pope Pius V.

"There exists among Catholics a tendency to believe that, in a Conclave, the election is the exclusive or quasi-exclusive work of the Holy Spirit. In reality, the assistance of the Holy Spirit does not take away the freedom of the papal electors. The cardinals are only assisted, in a non-imposing way, which does not take away their freedom. No theologian, but also no Catholic, can maintain that the cardinals who elected the immoral popes of the Renaissance were illuminated by the Holy Spirit.

The Holy Spirit did not fail to assist them, but it can happen that the cardinals gathered in the conclave reject the influence of the Holy Spirit. This does not mean that the Holy Spirit is defeated by men or by the devil. God, and God alone, is capable of drawing good out of evil and thus Providence guides every affair of history. In the case of the conclave, as Cardinal Journet explains in his treatise on the conclave, the assistance of the Holy Spirit means that even if the election was the result of an evil choice, it is certain that the Holy Spirit, who assists the Church by guiding even what is evil toward the good, permits this to happen for greater and mysterious purposes."



## Calvinism and St. Francis de Sales (feast day 1/24)

In the initial aftermath of the Reformation, the varying schools of Protestantism had begun to take root. But none had shown themselves to be as staunch in resisting the Catholic faith as the followers of John Calvin. Though he makes extensive use of the thought of St. Augustine, he does so with hardly any reference to the rest of the Fathers (even a cursory glance at an index in a copy of his magnum opus, the Institutes of the Christian Religion, shows this), ignoring *“all that Catholic foundation on which the Doctor of Grace built.”*

Enter St. Francis de Sales. Only 27 years old at the time, he was sent into one of the most anti-Catholic regions of all, the Chablais, wherein Calvinism had especially fortified itself. To do so was to invite being despised, rejected, misunderstood, threatened, and turned away. In many respects, St. Francis’ missions to the Calvinists call to mind the words of St. Paul himself – *“I have been on frequent journeys, in dangers from rivers, dangers from robbers, dangers from my countrymen, dangers from the Gentiles, dangers in the city, dangers in the wilderness, dangers on the sea, dangers among false brethren; I have been in labor and hardship, through many sleepless nights, in hunger and thirst, often without food, in cold and exposure. Apart from such external things, there is the daily pressure on me of concern for all the churches. Who is weak without my being weak? **Who is led into sin without my intense concern?**”* (2 Cor. 11:26-29)

With the Calvinist population staunchly refusing to listen to his words, St. Francis began to write and distribute pamphlets on the truth of the Catholic faith. These writings were compiled later on into one work, probably the greatest apologetic work against Protestant objections ever penned – *Les Controverses*. Known as *“the gentleman saint”*, St. Francis’ untiring love for souls (especially seen in his other great work, Introduction to the Devout Life), his knowledge of the faith and history, and his incredible ability to adapt and endure all manner of obstacles and hardship sent against him make him arguably the greatest of the Doctors who fought the errors of Calvinism.



## **A Short History of the Bible**

## **Link to more complex list**

- In 360AD the Council of Laodicea listed a canon of scripture that had 26 of the 27 books of the New Testament leaving off the Book of Revelation.
- In 367AD Bishop Athanasius of Alexandria listed the 27 books of the New Testament in his Easter letter sent to his Churches.
- In 382AD Pope Damasus at the Council of Rome listed the 27 books of the New Testament and 46 books of the Old Testament as the Canon of Scripture.
- In 383AD Pope Damasus commissions St. Jerome to make a Latin translation of the New & Old Testament Scriptures. Jerome used the Hebrew Masoretic texts for his Old Testament translation and Greek writings for the New Testament translation. The Masoretic texts didn't include the Deuterocanonical books because the Jews had rejected them. Jerome made a Latin translation of these books after they were confirmed by the Councils of Hippo and Carthage.
- In 386AD the Council of Hippo came up with the same list of 46 OT and 27 NT books.
- In 397AD the Council of Carthage again under Augustine came up with the same list and sent it to Rome for approval.
- In 405AD Pope Innocent I listed the 27 books of the New Testament and 46 books of Old Testament in his Easter letter to the Bishop of Lyon in France.
- In 787AD the Second Council of Nicaea accepted the decrees of previous smaller Councils. This included the Canon of Scripture determined in 397 by the Council of Carthage.
- In 1441 the Council of Florence approved the list of books accepted by the Councils of Rome, Hippo and Carthage.
- In 1550 the list of 46 OT books and 27 NT books were made official at the Council of Trent.



# Papal Appendix

7 BEST men to ever sit on the Chair of St. Peter as Pope of the Catholic Church





# General Information on Popes

1. Chronological list of Popes. 266 Popes including antipopes, some links to podcast
2. Age of the pope at election (102 popes exact age at election is known)
3. A total of 83 out of 264 deceased popes have been recognized universally as canonized saints, including all of the first 35 popes (31 of whom were martyrs) and 52 of the first 54
4. Number of Popes by country (217 popes have come from from Italy)
5. Various articles about Conclave 2013 (Pope Francis)
6. 25 Interesting facts
7. The Popes: By Length of Reign  
shortest 3 days Stephen II [#92] 3 22/23/752, 3/25/26/752  
longest Bl. Pius IX [#256] over 31 yrs 1846-1878
8. The worst Popes? Did a Pope ever have more than 1 reign?
9. Some Pope facts: to share with students, BecomePope video,



# Pope is bound to Church's sources for its ordinary infallibility.

1. Scripture (written Tradition)
2. Tradition (unwritten Tradition)
3. The consensus of the Church Fathers
4. The consensus of prior ecumenical councils and infallible papal pronouncements (such as Dogmas)
5. The consensus of the Catholic Scholastics (Catholic Theologians) specific group of various scholastic schools from 1100-1750

[From the letter, "Tuas libenter," to the Archbishop of Munich-Freising, Dec. 21, 1863 Denz. 2879/1683]

“And We persuade Ourselves, also, that they did not wish to declare that that perfect adhesion to revealed truths, which they recognized as absolutely necessary to attain true progress in the sciences and to refute errors, could be obtained if faith and obedience were given only to the dogmas expressly defined by the Church. For, even if it were a matter concerning that subjection which is to be manifested by an act of divine faith, nevertheless, it would not have to be limited to those matters which have been defined by express decrees of the ecumenical Councils, or of the Roman Pontiffs and of this See, but would have to be extended also to those matters which are handed down as divinely revealed by the ordinary teaching power of the whole Church spread throughout the world, and therefore, by universal and common consent are held by Catholic theologians to belong to faith.”

St. Augustine's dictum: “Not to resist an error is to approve of it - not to define a truth is to reject it”

<https://sensusfidelium.com/the-sources-of-catholic-dogma-the-denzinger/pius-ix-1846-1878-the-conventions-of-the-theologians-of-germany/>

6. The consensus of the whole body of the faithful (sensus fidelium)



# Tradition: Commonitory of St. Vincent of Lerins

St. Vincent of Lerins, explains the Church's teaching:

*“In the Catholic Church itself, all possible care must be taken, that we hold that faith which has been believed everywhere, always, by all. For that is truly and in the strictest sense “Catholic,” which, as the name itself and the reason of the thing declare, comprehends all universally. This rule we shall observe if we follow universality, antiquity, consent. We shall follow universality if we confess that one faith to be true, which the whole Church throughout the world confesses; antiquity, if we in no wise depart from those interpretations which it is manifest were notoriously held by our holy ancestors and fathers; consent, in like manner, if in antiquity itself we adhere to the consentient definitions and determinations of all, or at the least of almost all priests and doctors” (Commonitory 2).*

For the monk of Lérins, any growth or development over time must preserve the substantive meaning of earlier teachings - must be organic growth. For example, the Church can certainly grow in its understanding of the humanity and divinity of Jesus Christ, but it can never backtrack on the definition of Nicaea. The *idem sensus* or “same meaning” must always be maintained in any future development.

The Commonitorium or Commonitory is a 5th-century Christian treatise written after the council of Ephesus under the pseudonym "Peregrinus" and attributed to Vincent of Lérins.

<http://www.calledtocommunion.com/2011/05/the-commonitory-of-st-vincent-of-lerins/>

<https://www.catholicfidelity.com/apologetics-topics/church-fathers/unanimous-consent-by-steve-ray/>

<https://www.firstthings.com/web-exclusives/2022/08/pope-francis-and-st-vincent-of-lrins>



# General History Appendix





# Key Dates and Events in Recent Church History

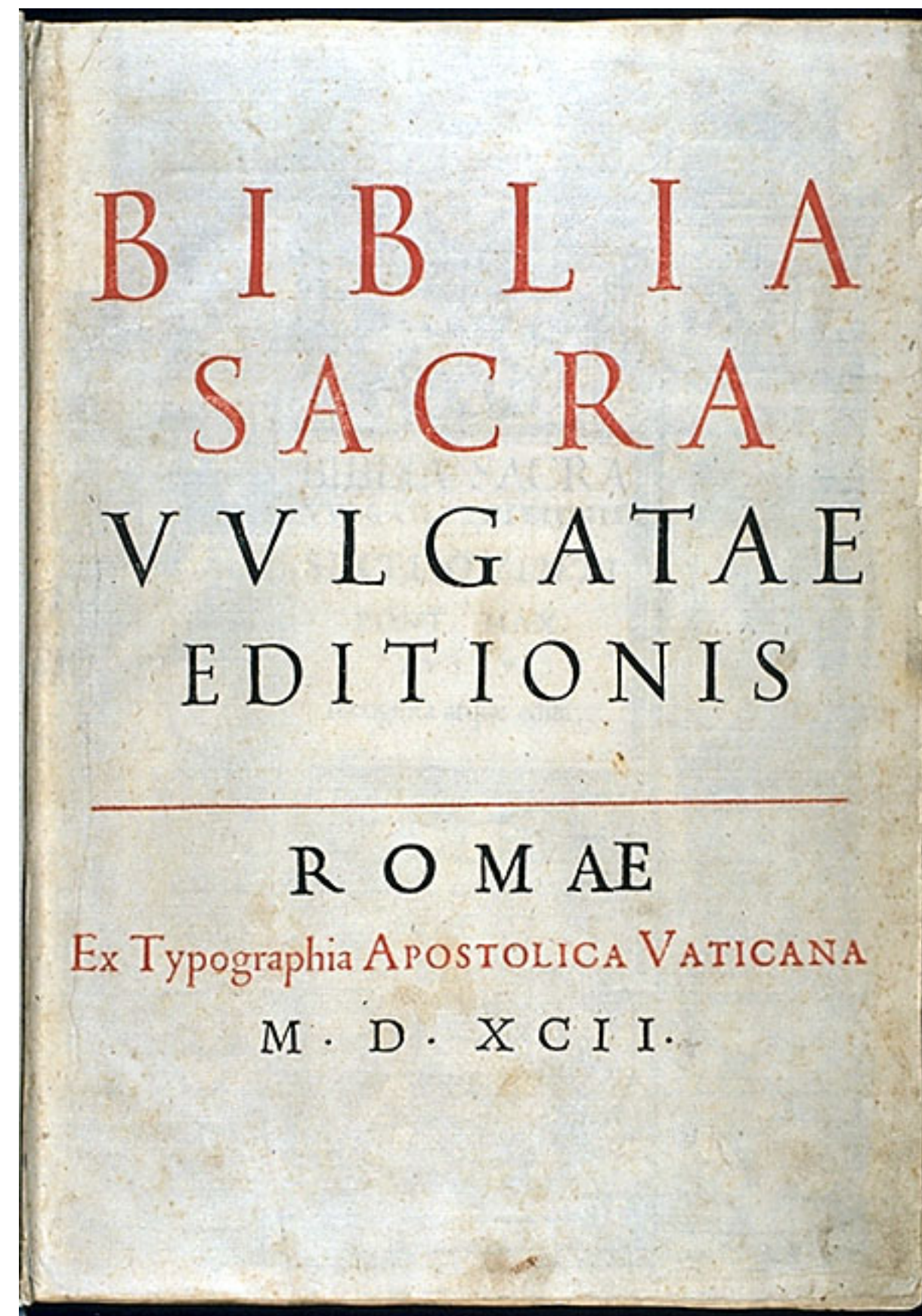
- 1842 - today **Birth and Rise of Modernism** (1844 encyclical *Inter Praecipuas*, Pope Gregory)  
Essentially, a Modernist is one who believes that the Church **should adapt itself to the changing mindset of each generation**; that the evolution of society requires an equally evolving system of faith and morality. This implies history is irrelevant and tradition is ever changing.
- 1869 – 1870 **The First Vatican Council** The **pope's primary purpose** was to obtain **confirmation** of the position he had taken in his **Syllabus of Errors** (1864), condemning a wide range of positions associated with rationalism, liberalism, and materialism. Two constitutions were approved: The Dogmatic Constitution On The Catholic Faith, *Dei filius*, (defined, among other things, the sense in which Catholics believe the Bible is inspired by God) and The First Dogmatic Constitution on the Church of Christ, *Pastor aeternus*, dealing with the primacy and papal infallibility of the bishop of Rome.
- 1962 – 1965; **The Second Vatican Council** Pope St. John XXIII announced the Second Vatican Council in 1959. He explained ahead of the council that he wanted it to be an opportunity for an “*aggiornamento*” — a serious reflection on how to express and live the truths of the faith in a way that would be **heard, understood, and received** in the **Church's contemporary context**. <https://www.pillaratholic.com/what-was-vatican-ii-anyway/>



## Heresy of Modernism - Phases

1. Initially called Liberalism ~1832 until First Vatican Council 1869
2. Intelligentsia 1869. Infection of Catholic intelligentsia more thoroughly from 1870 to 1907 at which time Pope St. Pius X formally condemned Modernism; *Lamentabili Sane*  
One example of an error he listed: 63. The Church shows that she is incapable of effectively maintaining evangelical ethics since she obstinately clings to immutable doctrines which cannot be reconciled with modern progress.
3. Intelligentsia of seminaries. From 1955-1960 Modernist teachings were propagated by some of the intelligentsia in the seminaries and Catholic universities, though quietly.  
Pope Pius X 1910: THE OATH AGAINST MODERNISM - To be sworn to by all clergy, pastors, confessors, preachers, religious superiors, and professors in philosophical-theological seminaries (PAPAL ENCYCLICAL)
4. Practical Application starting in late 1950's and persists until this date. Superficial phase began in which the intellectual energy was exhausted and what was left was the practical application of the vacuous teachings of Modernism.

# Resources Appendix





## **Some Books for Lent by Alphonsus Ligouri & others**

- A. The Passion and the Death of Jesus Christ & Hail Holy Queen
- B. The Sermons of Saint Alphonsus: For All the Sundays of the Year & Preparation for Death
- C. The Love of Souls: Or Reflections and Affections on the Passion of Jesus Christ
- D. Praying the Psalms with the Early Christians by Mike Aquilina & Christopher Bailey
- E. The Imitation of Christ by Thomas à Kempis
- F. Living the Mysteries-A Guide for Unfinished Christians by Scott Hahn & Mike Aquilina
- G. At the Foot of the Cross; or, The Sorrows of Mary by Fr. Faber
- H. Life of Christ by St. Bonaventure
- I. 33 Days to Greater Glory based on Gospel of John by Fr. Michael Gaitley, MIC
- J. The Cries of Jesus from the Cross & The Seven Last Words by Archbishop Fulton J Sheen
- K. Jesus of Nazareth: Holy Week: From the Entrance into Jerusalem to the Resurrection by Pope Benedict XVI (#2 in his series #1 is Jesus of Nazareth: From the Baptism in the Jordan to the Transfiguration)
- L. SING YOUR LOVE booklet from Disciples of Our Eucharistic Lord



## **Some Books for Church History**

- A. Triumph The Power and Glory of the Catholic Church by HW Crocker III
- B. Saints and Sinners: A History of the Popes by Eamon Duffy
- C. Bad Shepards & Scripture Wars by Rod Bennett
- D. The Apostles and Their Times & Church and the Roman Empire by Mike Aquilina
- E. True Reformers by Jerome Williams
- F. St. Peter and First Years of Christianity by Abbe Constant Fouard
- G. Walking with God - Journey Through the Bible by Tim Gray & Jeff Cavins
- H. In the Eye of the Storm: A Biography of Gregory the Great by Sigrid Grabner
- I. Saint Pius V by Roberto de Mattei &  
Pope St. Pius X by Mother Frances Alice Monica Forbes (a convert)
- J. Defence of the Seven Sacraments by Henry VIII
- K. Matthew Shardlake Tudor Mystery series by CJ Sansom (historical fiction)



# Best Resources: Traditional Catholic Teaching of the Church

- A. Catechism of Council of Trent; sometimes called the Roman Catechism  
This catechism constitutes a norm for all subsequent catechisms.
- B. Other catechism lesser in size but not in importance
- Didache (catechism of the apostles)
  - St. Pius X Catechism
  - Credo Compendium of the Catholic Faith By Bishop Athanasius Schneider 2023
  - Baltimore Catechism (1891, revised 1941) - Online or Book format  
I used this one to learn catechism of the Church in CCD classes.

Subsequent catechisms must always be understood in the light of the Roman Catechism regarding essentials of faith (since the essentials of faith do not change)

# St. Joseph Protector of the Church

- Prayer composed to St. Joseph by Pope Leo XIII, March 4, 1882 upon declaring Christ's Foster Father as the Church's Universal Protector.  
Prayer to St. Joseph, Patron of the Universal Church  
<https://sspax.org/en/prayer-st-joseph-protector-church>
- The proclamation of the solemnity of St. Joseph as Patron of the Universal Church was made by Pope Pius IX during very troubled times, as noted in the decree itself.  
*Quemadmodum Deus* Jan 6, 1946  
[https://www.vatican.va/content/pius-xii/en/encyclicals/documents/hf\\_p-xii\\_enc\\_06011946\\_quemadmodum.html](https://www.vatican.va/content/pius-xii/en/encyclicals/documents/hf_p-xii_enc_06011946_quemadmodum.html)

