

## THEO 330 – SECTION #05 ACTIVITY (ANSWER KEY)

The University of St. Francis

Name \_\_\_\_\_

### *Fill in the Blank / Short Answer*

1. Describe the following conditions and whether a faithful Catholic or Christian would accept these teachings as a part of their faith...

a. *Heaven*

*Those who die in God's grace and friendship and are perfectly purified live forever with Christ. They are like God for ever, for they "see him as he is," face to face:*

*By virtue of our apostolic authority, we define the following: According to the general disposition of God, the souls of all the saints . . . and other faithful who died after receiving Christ's holy Baptism (provided they were not in need of purification when they died, . . . or, if they then did need or will need some purification, when they have been purified after death, . . .) already before they take up their bodies again and before the general judgment - and this since the Ascension of our Lord and Savior Jesus Christ into heaven - have been, are and will be in heaven, in the heavenly Kingdom and celestial paradise with Christ, joined to the company of the holy angels. Since the Passion and death of our Lord Jesus Christ, these souls have seen and do see the divine essence with an intuitive vision, and even face to face, without the mediation of any creature.*

b. *Purgatory*

*All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.*

*The Church gives the name Purgatory to this final purification of the elect, which is entirely different from the punishment of the damned. The Church formulated her doctrine of faith on Purgatory especially at the Councils of Florence and Trent. The tradition of the Church, by reference to certain texts of Scripture, speaks of a cleansing fire:*

*As for certain lesser faults, we must believe that, before the Final Judgment, there is a purifying fire. He who is truth says that whoever utters blasphemy against the Holy Spirit will be pardoned neither in this age nor in the age to come. From this sentence we understand that certain offenses can be forgiven in this age, but certain others in the age to come.*

c. *Hell*

*We cannot be united with God unless we freely choose to love him. But we cannot love God if we sin gravely against him, against our neighbor or against ourselves: "He who does not love remains in death. Anyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him."<sup>612</sup> Our Lord warns us that we shall be separated from him if we fail to meet the serious needs of the poor and the little ones who are his brethren.<sup>613</sup> To die in mortal sin without repenting and accepting God's merciful love means remaining separated from him forever by our own free choice. This state of definitive*

*self-exclusion from communion with God and the blessed is called "hell."*

d. *Limbo*

*It is clear that the traditional teaching on this topic has concentrated on the theory of limbo, understood as a state which includes the souls of infants who die subject to original sin and without baptism, and who, therefore, neither merit the beatific vision, nor yet are subjected to any punishment, because they are not guilty of any personal sin. This theory, elaborated by theologians beginning in the Middle Ages, never entered into the dogmatic definitions of the Magisterium, even if that same Magisterium did at times mention the theory in its ordinary teaching up until the Second Vatican Council. It remains therefore a possible theological hypothesis. However, in the Catechism of the Catholic Church (1992), the theory of limbo is not mentioned. Rather, the Catechism teaches that infants who die without baptism are entrusted by the Church to the mercy of God, as is shown in the specific funeral rite for such children.*

2. In today's Catholic funeral Mass, what three liturgical colors are permitted to be worn by the celebrant?

- |                 |                  |
|-----------------|------------------|
| a. <u>White</u> | c. <u>Purple</u> |
| b. <u>Black</u> |                  |

3. What two attitudes does Richard Rutherford emphasize at a Catholic funeral Mass?

- |   |
|---|
| a. <u>The Mass is a prayer proclaiming that Jesus death-resurrection has reconciled the Christian with God.</u> |
| b. <u>The Funeral Mass is being offered on behalf of the deceased.</u>  |

4. How does a Catholic funeral Mass assist the bereaved person who attends the service?

*The service for the deceased gives the bereaved a consolation of hope that Jesus' promise of victory over death offers hope for the living at the time of their own death (I believe in the resurrection of the dead and the life of the world to come).*

5. Because the story of Jesus' passion and resurrection took place in all four gospels, what does this story tell us in the world of faith?

*That this story was a historical one, as it was told from two unique sources.*

6. To what story in the Old Testament is Jesus' blood flowing from his side associated?

*The story of the sacrifice of the first-born males in Exodus 13.*

7. What is the significance of Jesus' death taking place *one day earlier* in the gospel of John, in contradistinction to the synoptic gospels?

*By dying on 14 Nisan in the gospel of John, Jesus dies at the same time that the baby lambs were being sacrificed, according to the laws of the Jewish Passover. Symbolically, no further sacrifice would be needed, since Jesus represents the last sacrifice needed to satisfy this Passover requirement, the last "lamb of God who takes away the sins of the world."*

8. Why does the Catholic Church focus on the image of Christ crucified while in a Protestant Church the cross has no image of the crucified Lord?

*The Protestant Church puts the emphasis on the resurrected Christ*

*while the Catholic Church puts the emphasis on the crucifixion.*

9. Morrie Schwartz would state that *"Once you learn how to die, you learn how to live."* According to the article, how is this view paralleled by the crucified Christ?

*By dying, Jesus is revealed as the Christ and Lord, who by emptying himself, reveals himself and God. (See Acts 2: 36 / Phil 2: 11)*

10. According to Romans 6: 8-14 and Jn 6: 62, what did Jesus accomplish from his resurrected life through death?

*Jesus is able to dominate the power of death and returns him to where he originated, within Gods very being.*

11. By living through Jesus' power, what are Christians to accomplish in death?

*By dying in Christ, Christians are able to be raised in glory in Christ.*

12. In Dante's Divine Comedy, how was the protagonist led through the levels of hell, purgatory and heaven? To what were the seven levels of Purgatory associated and what was the manner by which the protagonist able to escape the sufferings of this existence?

*Written in the first person, the poem tells of Dante's journey through the three realms of the dead, lasting from the night before Good Friday to the Wednesday after Easter in the spring of 1300. The Roman poet Virgil guides him through Hell and Purgatory; Beatrice, Dante's ideal woman, guides him through Heaven. Beatrice was a Florentine woman whom he had met in childhood and admired from afar in the mode of the then-fashionable courtly love tradition, which is highlighted in Dante's earlier work La Vita Nuova. The seven levels parallel the seven capital sins.*

13. What was the difference between the Middle Ages view of the Anointing of the Sick vs. the view of Post-Vatican II?

*After the Council of Florence had described the essential elements of the Anointing of the Sick, the Council of Trent declared its divine institution and explained what is given in the Epistle of Saint James concerning the Sacred Anointing, especially with regard to the reality and effects of the sacrament: "This reality is in fact the grace of the Holy Spirit, whose anointing takes away sins, if any still remain to be taken away, and the remnants of sin; it also relieves and strengthens the soul of the sick person, arousing in him a great confidence in the divine mercy, whereby being thus sustained he more easily bears the trials and labors of his sickness, more easily resists the temptations of the devil 'lying in wait' (Gen. 3: 15), and sometimes regains bodily health, if this is expedient for the health of the soul." The same Council also declared that in these words of the Apostle it is stated with sufficient clarity that "this anointing is to be administered to the sick, especially those who are in such a condition as to appear to have reached the end of their life, whence it is also called the sacrament of the dying." Finally, it declared that the priest is the proper minister of the sacrament.*

*The Second Vatican Council adds the following: "'Extreme Unction,' which may also and more fittingly be called 'Anointing of the Sick,' is not a sacrament for those only who are at the point of death. Hence, as soon as any one of the faithful begins to be in danger of death from sickness or old age, the appropriate time for him to receive this sacrament has certainly already arrived." The fact that the use of this sacrament concerns the whole Church is shown by these words: "By the sacred anointing of the sick and the prayer of her priests, the whole Church commends those who are ill to the suffering and glorified Lord, asking that he may lighten their suffering and save them (cf. James 5: 14-16). She exhorts them, moreover, to contribute to the welfare of the whole People of God by associating themselves*

*freely with the passion and death of Christ (cf. Rom. 8: 17; Col. 1: 24; 2 Tim. 2: 11-12; 1 Pt. 4: 13)."*

*All these elements had to be taken into consideration in revising the rite of Sacred Anointing, in order better to adapt to present-day conditions those elements which were subject to change.*

14. What would be the general view of a Christians understanding of sin, as opposed to that of a Catholic? What would be necessary for a baptized Catholic to be cleansed from this sin? How does a Christian, non-Catholic understand the manner in which sin is washed away?

*Roman Catholic doctrine distinguishes between personal sin (also sometimes called "actual sin") and original sin. Personal sins are either mortal or venial.*

*Mortal sins are sins of grave (serious) matter, where the sinner performs the act with full knowledge and deliberate consent. (cf. CCC 1857)*

*The act of committing a mortal sin destroys charity, i.e. the grace in the heart of a Christian; it is in itself a rejection of God (CCC1855). If left un-reconciled, mortal sins may lead to eternal separation from God, traditionally called damnation.*

*Venial sins are sins which do not meet the conditions for mortal sins. The act of committing a venial sin does not cut off the sinner from God's grace, as the sinner has not rejected God. However, venial sins do injure the relationship between the sinner and God, and as such, must be reconciled to God, either through the Sacrament of Reconciliation or receiving the Eucharist (after proper contrition fulfilled).*

*Both mortal and venial sins have a dual nature of punishment. They incur both guilt for the sin, yielding eternal punishment, and temporal*



*punishment for the sin. Reconciliation is an act of God's mercy, and addresses the guilt and eternal punishment for sin. Purgatory and indulgences address the temporal punishment for sin, and exercise of God's justice.*

*Roman Catholic doctrine also sees sin as being twofold: Sin is, at once, any evil or immoral action which infracts God's law and the inevitable consequences, the state of being that comes about by committing the sinful action. Sin can and does alienate a person both from God and the community. Hence, the Catholic Church's insistence on reconciliation with both God and the Church itself.*

*Many Protestants of a Calvinist orientation teach that, due to original sin, humanity has lost any and all capacity to move towards reconciliation with God (Romans 3: 23; 6: 23; Ephesians 2: 1-3); in fact, this inborn sin turns humans away from God and towards themselves and their own desires (Isaiah 53: 6a). Thus, humans may be brought back into a relationship with God only by way of God's rescuing the sinner from his/her hopeless condition (Galatians 5: 17-21; Ephesians 2: 4-10) through Jesus' substitutionary atonement (Romans 5: 6-8; Colossians 2: 13-15; 1 Timothy 2: 5-6). According to traditional Reformed theology and classical Lutheranism, Salvation is sola fide (by faith alone); sola gratia (by grace alone); and is begun and completed by God alone through Jesus (Ephesians 2: 8,9). This understanding of original sin (Romans 5: 12-19), is most closely associated with Calvinist doctrine (see total depravity) and Lutheranism. Calvinism allows for the relative or nominal "goodness" of humanity through God's common grace upon both those predestined to salvation and those predestined to damnation, upon the regenerate and the unregenerate. Methodist Arminian theology adapts the concept by stating that humans, entirely sinful and totally depraved, can only "do good" through God's prevenient grace.*



*This is in contrast to the Roman Catholic teaching that while sin has tarnished the original goodness of humanity prior to the Fall, it has not entirely extinguished that goodness, or at least the potential for goodness, allowing humans to reach towards God to share in the Redemption which Jesus Christ won for them. Some Protestants and Orthodox Christians hold similar views.*

*There is dispute about where sin originated. Some who interpret the king of Tyre in Ezekiel 28 as a symbol for Satan believe sin originated when Satan coveted the position that rightfully belongs to God. The origin of individual sins is discussed in James 1: 14-15 – “but each one is tempted when, by his own evil desire, he is dragged away and enticed. Then, after desire has conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death.”*

15. Prior to the Council of Trent, how did the leaders of the Catholic faith teach the concept of indulgences?

*Indulgence, a distinctive feature of the penitential system of both the Western medieval and the Roman Catholic Church that granted full or partial remission of the punishment of sin.*

*The granting of indulgences was predicated on two beliefs. First, in the sacrament of penance it did not suffice to have the guilt (culpa) of sin forgiven through absolution alone; one also needed to undergo temporal punishment (poena, from p[o]enitentia, “penance”) because one had offended Almighty God. Second, indulgences rested on belief in purgatory, a place in the next life where one could continue to cancel the accumulated debt of one’s sins, another Western medieval conception not shared by Eastern Orthodoxy or other Eastern Christian churches not recognizing the primacy of the pope.*

*From the early church onward, bishops could reduce or dispense with the rigors of penances, but indulgences emerged in only the 11th and 12th centuries when the idea of purgatory took widespread hold and*

*when the popes became the activist leaders of the reforming church. In their zeal, they promoted the militant reclamation of once-Christian lands—first of Iberia in the Reconquista, then of the Holy Land in the Crusades—offering “full remission of sins,” the first indulgences, as inducements to participation.*

16. Based on 1 Corinthians 15, on what area of faith would a faithful Catholic emphasize in a traditional funeral Mass?

### *The Resurrection*

17. In regard to the subject of the resurrection, why was 1 Thessalonians so important? What was St. Paul attempting to teach in this earliest book of the New Testament?

*The earliest document in the New Testament is 1 Thessalonians, written circa 50-51 AD. Christians of that time expected the last days to be imminent, and when some members of the Thessalonian church died, there was uncertainty about what to believe. Paul provided reassurance concerning the promise of resurrection and spoke of the return of the risen Christ as a time when those who are alive “will be caught up in the clouds... to meet the Lord in the air” (1 Thessalonians 4: 13-18). This verse is the basis for the much-elaborated scenario of the “rapture” found in some branches of Christianity (see also 1 Corinthians 15: 51-52).*

18. Using the story of Job as a base, how does Klass describe the Protestants understanding of suffering and how that understanding applies to Gods ministry to the bereaved individual?

*Rather than the theme of the believer participating in Jesus’ sufferings, contemporary Protestant pastors seem more likely to turn the focus around. Unlike Job whose suffering seemed to put him beyond the scope of God’s care, and who only saw God when he confessed he*

*could not understand, Protestants find comfort in the fact that God can empathize with humans. "God understands our pain because he experienced pain himself," is a theme which finds resonance in the present day -when understanding is defined as the feeling of empathy rather than intellectual rational comprehension. Thus, because God suffered in Jesus' dying, suffering does not put the believer out of harmony with God, but is an occasion in which God can empathize and understand the experience of the believer. In my study of parents whose children have died, some identified their suffering with God's. They say, "God is a bereaved parent." So long as God understands and cares, suffering does not separate them from. God.*

19. The Book of Revelation (especially Chapters 20-21) speak about a "second death" in regard to Christian believers. What is the "second death" and how can this be avoided?

*The second death is mentioned on multiple occasions in the book of Revelation and is synonymous with the lake of fire. It is a "death" in that it is a separation from God, the Giver of life. It is called the "second" one because it follows physical death.*

*Rev 21: 8 explains the second death in the most detail: "The cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars – their place will be in the fiery lake of burning sulfur. This is the second death."*

*Three other places in Revelation also mention the second death. The first is Rev 2: 11: "He who has an ear, let him hear what the Spirit says to the churches. He who overcomes will not be hurt at all by the second death." In this verse, Jesus promises that believers ("overcomers"; see 1 Jn 5: 4) will not experience the lake of fire. The second death is exclusively for those who have rejected Christ. It is not a place believers in Christ should fear.*

*Revelation 20:6 speaks of the second death in relation to a future period called the Millennium: "Blessed and holy are those who have part in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years." This verse notes three important facts. First, those who die for their faith in Jesus during the Tribulation will later be resurrected to enter the Millennium and live with Him. Second, these martyrs will escape the lake of fire or second death. Third, they will reign with Christ.*

### *True or False*

1. True According to Christian teaching, God died on the cross.
2. True In the synoptic gospels, Jesus feared death on the cross.
3. False Scholars tell us that the disciples comprehended the power of God's work during the passion and death of Jesus.
4. False According to Miller's Roman Catholic view of death, Jesus' death brings forgiveness to human sinfulness but does not release humanity from all bondage.
5. True In the Christian faith, the context of Good Friday intricately is connected with the Easter resurrection.
6. True As opposed to organized ritual and the Body of Christ mentality that the Catholic Church directed the faithful to understand, Protestant belief focused more on individual autonomy and their own relationship with God which determined their ultimate destiny.
7. True For a faithful American evangelical, one must have a personal relationship with God in order to be saved.

8. False For a faithful Protestant, one does not have to participate in Jesus death and resurrection in order to enter the Kingdom of God.
9. False All Protestants hold fast to the belief that a faithful believer is entitled to a sure and certain hope of resurrection to eternal life.
10. True For a faithful Protestant, salvation has both an eschatological and ethical dimension.
11. False All Protestants hold fast to the notion of heaven and hell.
12. True According to Klass, Protestantism and Buddhism share many parallels in their approach to suffering and evil within the world.

### Multiple Choice

1. Which of the following is *not true* concerning Jesus' passion?
  - a. Jesus' agony in the garden involved true fear and anxiety.
  - b. Jesus' experience on the cross involved a sense of abandonment.
  - c. ***The divinity of Jesus never suffered death on the cross.***
  - d. Jesus genuinely feared death and suffered agony on the cross.
2. What statement below about Jesus' death would be most accurate?
  - a. Jesus grieved about his death.
  - b. The disciples experienced fear and grief at Jesus' death.
  - c. As a natural response, Christians grieve about Jesus' death.
  - d. ***All of the Above.***

3. Which statement below about Jesus' death is true?
- a. Jesus was obedient to God's mission by dying on the cross.
  - b. Jesus fulfilled many Old Testament prophecies by dying on the cross.
  - c. Jesus saved all of humanity by dying on the cross, thus paving their way to heaven.
  - d. Both A & B**
4. What heresy claimed that the divine Jesus never suffered and died on the cross?
- a. Patripassionism
  - b. Docetism**
  - c. Monophysitism
  - d. Monothelitism
5. Which gospel *did not* portray Jesus' experience in the Garden of Eden as one of agony?
- a. The gospel of Matthew
  - b. The gospel of Mark
  - c. The gospel of Luke
  - d. The gospel of John**
6. What do Catholics understand as "the sacrament of regeneration?"
- a. Baptism**
  - b. Eucharist
  - c. Confirmation
  - d. Anointing of the Sick
7. What perpetual sacrifice do Catholics share in solidarity with Jesus?
- a. Baptism
  - b. Eucharist**
  - c. Confirmation
  - d. Anointing of the Sick

8. What sacrament prepares the sick person to meet God at the time of the eschaton?
- a. Baptism
  - b. Eucharist
  - c. Confirmation
  - d. *Anointing of the Sick*
9. What Christian belief states that at the time of creation, a believer was “pre-selected” to enter the kingdom of heaven?
- a. Transubstantiation
  - b. *Predestination*
  - c. Consubstantiation
  - d. Double Predestination
10. What Christian belief states that at the time of creation, a believer was “pre-selected” to enter the kingdom of heaven *and* the kingdom of hell?
- a. Transubstantiation
  - b. Predestination
  - c. Consubstantiation
  - d. *Double Predestination*
11. In the Catholic faith, which type of sin below comes as a result of Adam & Eves sin in the Garden of Eden and is washed away by the sacrament of baptism?
- a. Mortal Sin
  - b. Venial Sin
  - c. *Original Sin*
  - d. Ecclesial Sin
12. In the Catholic faith, which type of sin below stretches one’s relationship with God but does not cut it off completely?
- a. Mortal Sin
  - b. *Venial Sin*
  - c. Original Sin
  - d. Ecclesial Sin



13. In the Catholic faith, which type of sin below cuts off one's relationship completely with God?
- a. **Mortal Sin**
  - b. Venial Sin
  - c. Original Sin
  - d. Ecclesial Sin
14. Which of the following statements best reflects the understanding of resurrection in early Christianity?
- a. The soul is eternal and is released from the body at death.
  - b. **It is a special kind of bodily existence and has symbolic or spiritual meaning.**
  - c. It involves an intermediate state called purgatory.
  - d. It involves the completion of one cycle and the beginning of another.
15. Historically, in Christian beliefs, the intermediate state where an opportunity for purification is offered to eliminate any remaining obstacles to full enjoyment of eternal union with God is called what?
- a. Hades
  - b. Polis
  - c. Koan
  - d. **Purgatory**
16. In the writings of Dante and Thomas Aquinas, earlier concepts of death are subordinated to an emphasis on what?
- a. Dualism
  - b. **Immortality of the Soul**
  - c. Eternal Union with Polis
  - d. Unity
17. What metaphor does Dennis Klass utilize to describe how Protestantism addresses the spiritual encounter of death?
- a. As a Sailing Ship
  - b. As a Flight to the Heavens
  - c. **As a Navigational Chart**
  - d. As a Blueprint

18. For a faithful Protestant, an experience with God was most likened to what analogy?
- a. A Vassal with a Lord
  - b. A Child with a Parent**
  - c. A Bond Between Equals
  - d. None of These
19. What problems do death pose for a faithful Protestant?
- a. The possibility exists that one may not survive death.
  - b. Death exposes the problem of evil in the world.
  - c. Death exposes the meaningfulness of suffering.
  - d. All of These.**

### *Long Essay*

1. Explain how the New Testament view of Jesus death and resurrection fulfills the prophecies of the Old Testament, specifically the fulfillment of the Passover Story from Exodus.

*Passover is a Jewish holiday and festival. It commemorates the story of the Exodus, in which the ancient Israelites were freed from slavery in Egypt. Jewish Passover begins on the 15th day of the month of Nisan in the Jewish calendar, and is celebrated for seven days. It is one of the most widely observed Jewish holidays.*

*In the book of Exodus, the Bible tells that God helped the children of Israel escape slavery in Egypt by inflicting ten plagues upon the Egyptians. During the 10th and worst plague, the Israelites were instructed to mark the doorposts of their homes with the blood of a lamb and, upon seeing this, the death angel would pass over their homes, hence the name of the holiday. ( Exodus 12:11-13)*

*The Passover feast included the meat of the sacrificed lamb, unleavened bread, bitter herbs and wine. For the duration of Passover*

*no leavened bread was eaten, for which reason it is called, "The Festival of the Unleavened Bread."*

*Everything in the New Covenant is the fulfillment of some aspect of the Old. Jesus dying on the cross is the fulfillment of the Jewish sacrificial Passover Lamb. It was during the last meal that Jesus ate with his disciples before the crucifixion (which was the Passover meal – see Matthew 26:17) that Jesus instituted what is known as "the Lord's Supper." Most churches today do not actually practice the Lord's Supper as it was instituted by Jesus in the context of the Jewish Passover (a full meal) but have replaced it with a more formal ceremony that we call "communion." Whatever our particular persuasion regarding the practice of this ordinance, when we drink the cup and eat the bread we remember three things:*

- 1. Jesus Himself became the sacrificial Passover Lamb, slain for the sins of the world*
- 2. The cup represents the shedding of His blood for the forgiveness of sin*
- 3. The bread represents His body broken for us, for our healing and restoration.*

*The new Testament teaches that the resurrection of Jesus, which Easter celebrates, is a foundation of the Christian faith. Easter is linked to the Passover and the Exodus from Egypt through the Last Supper and crucifixion that preceded the resurrection. According to the New Testament, Jesus gave the Passover meal a new meaning, as he prepared himself and his disciples for his death in the upper room during the Last Supper. He identified the loaf of bread and cup of wine as his body soon to be sacrificed and his blood soon to be shed.*

*1 Corinthians 5:7 states that Christ is our Passover lamb, and was sacrificed for us. It is likely that Jesus, as the Passover lamb, was being crucified at roughly the same time as the Passover lambs were being slain in the temple.*

*The Passover lamb had to be without blemish. Before it could be was slain, it had first to be examined and approved by the temple priests. It was examined for four days, from the tenth day of the first month to the fourteenth day of the first month, after which it was offered. I don't know all the details of what was involved in examining the lamb, but you can be sure if it took 4 days it was a pretty stringent examination. The spiritual significance of this, is that Jesus – as our Passover Lamb – was examined on our behalf, and we don't have to undergo that stringent examination. There is a passage of scripture (1Corinthians 11) which refers to a man examining himself during the Lord's Supper to see if he is worthy. But this is often misapplied and removed from the context in which it was given. (Refer to the notes on "Breaking Bread & The Lords Supper" associated with a communion song I wrote that relates to this issue.)*

*God has provided for Himself a Lamb for the sacrifice, and that Lamb has been examined and approved. We do not need to examine ourselves, we are not about to be sacrificed. In the Old Testament when a sinner came to worship he brought an animal without blemish to be examined by the priest. The priest did not examine the sinner, he examined the sacrificial animal. If the sacrifice was without blemish, both the offering and the sinner were accepted. In the New Testament God does not examine us, He has already examined Jesus and found Him to be a perfect substitute for our examination. That is why we are "accepted in the Beloved!" We are not the lamb, neither are we the priest examining the lamb. God is the only judge and He has already pronounced judgement on His own Son who took our place. For more about this erroneous teaching on "Let a man examine himself" go here ... Breaking Bread & the Lords Supper.*

2. Summarize in one thorough paragraph articles 1020-1065 of The Catechism of the Catholic Church in light of the first sentences of this section...

*The Christian who unites his own death to that of Jesus views it as a step towards him and an entrance into everlasting life. When the Church for the last time speaks Christ's words of pardon and absolution over the dying Christian, seals him for the last time with a strengthening anointing, and gives him Christ in viaticum as nourishment for the journey, she speaks with gentle assurance.*

*Christians understand that death is only the end of our earthly life but not the end of our spiritual relationship with God. Because of our belief in the resurrection of the body, we accept death as entry into a new way of living with God. (CC 1681-1683) When a loved one dies, we Christians grieve our loss like everyone else, but we grieve with faith in God and we look to the crucified and risen Jesus for our hope. As St. Paul tells us, "We do not want you to be uninformed, brothers and sisters, about those who have died so that you may not grieve as others who have no hope. For since we believe that Jesus died and rose again even so, through Jesus, God will bring with him those who have died." (1 Thessalonians 4:13-14). And, so, we commend our dying loved ones, "to almighty God, and entrust you to your Creator. May you return to him who formed you from the dust of the earth. May you see your Redeemer face to face." (CCC 1020)*

3. According to the article, Spirituality, Protestantism and Death, explain the difference between spirituality and religion. How does religion provide the means by which the spiritual can be channeled and nurtured?

*The spiritual is a dimension of our humanness. Most dimensions of our humanness are not uniquely human. We share with all matter the quality of physical existence, for we have weight, chemical composition, and spatial relationship to all other hunks of matter. We*

*share with all living beings the processes of reproduction and adaptation to our environment. We share with vertebrates a sense of bonding with others of our species as well as a need to guard ourselves from some other members of our own species and from some other species. We share with many animals' consciousness of our environment, of our selves within that environment, of our own pain, and, sometimes, of the pain of others. Spirituality, however, probably is limited to our earlier ancestors, homo habilis and homo erectus, who had tools and fire, and to ourselves, homo sapiens.*

*Like life, spirituality is not a thing or a state of being, but is a process of interaction. Like consciousness, spirituality is an awareness of relationship. As consciousness is an awareness of ourselves in relation to objects of our senses, spirituality is an awareness of a relationship to that which is beyond our senses. We know our spirituality in the awe we feel, as Kant told us, when we stare into the vastness of the starry sky above and in the righteousness, we feel when we act against our own immediate advantage and follow, instead, the moral law within. We know our spirituality when we feel the boundaries of our individual ego soften and we know the truth that is in us is also out there: or in Christian terms, when we know that the reality in our hearts is also the reality of the creator of heaven and earth; or in Buddhist terms, when we know that the separateness of the reality I call my "I" is an illusion.*

*Spirituality is experienced at the meeting point, or as some would say, the merging point, between our self and that which we usually feel is not our self. D. W. Winnicott told of a realm of experience which is both inner experience and outer experience. It is like music which is a series of notes mathematically related, but which, when we are open to it, feels like flight in our soul. Ken Wilber tells us that we know the spiritual when we break through the boundaries of our ordinary self and come into contact with that which used to feel only outside ourselves.*

*And death seems the end of that spirituality, for it would be the end of life, of consciousness, of contact with the eternal. To be sure spiritual teachers have often talked of death in a metaphoric sense as necessary to the spiritual life: "Unless you die and are born again you are not fit for the Kingdom of Heaven." But death as a metaphor is quite different from death as a physical, bloody, painful reality. Yet the spiritual is our aid and comfort in the face of death, for it is our sense of connection with that which is beyond the limitations of this physical and conscious self. To understand the lived relationship of the spiritual to death we must turn to religion, for there is no spiritual to be lived in the abstract. The spiritual, like the soul, must wear a body if we are to see it; the body is religion.*

*Religion is a cultural institution. It exists in a particular form in a particular place and changes over time. In many ways, the religion to which we belong is an accident of birth. A Presbyterian elder in suburban St. Louis would have been of a quite different religion if he had been born in Boston in 1670, and of a very different religion had he lived in South America during the time of the Inca civilization. Religions bind communities together in shared symbols, ritual, myth, and ethical norms.*

*At best, the symbols, myth, ritual, and ethics of a religion provide the means by which the spiritual may be channeled and nurtured. And at their beginnings, all religions seem to have been the effect of a burst of spirituality. But there is another side as well. Religion is also a way to kill the spirit and turn it into letter. Religious symbols, myths, rituals, and ethics often become ends in themselves, preserved and passed on for the habitual comfort or social advantage they afford the pious. Still, no matter how hypocritical it seems to the outsider, religion always seems genuine to those who order their lives by its map, so in this chapter we shall treat religion with the respect due to spirituality.*



Key Terms	
Apocalyptic	Referring to the belief that the end of the world as we know it is approaching, usually through a sudden, cataclysmic transformation.
Armageddon	The geographic location given in the book of Revelation (16: 16) for the climactic battle between Christ and Antichrist, with Christ's victory ushering in his thousand-year reign on earth.
Chiliasm	The belief that the righteous will enjoy their rewards here on earth.
Denomination	One of the branches of Christianity.
Dogma	A system of beliefs declared to be true by a religion.
Dispensationalism	A theological system which breaks history down into discrete epochs, called dispensations, in each of which God has offered humans a different means of salvation.
Ecumenism	Rapprochement between branches of Christianity or among all faiths.
Eschatology	The study of "last things," or the end of human history.
Gentile	Any person who is not of Jewish faith or origin.
Gnosticism	Mystical perception of spiritual knowledge, applied to a second-century CE movement arising in Egypt.
Gospel	The "good news" that God has raised Jesus from the dead and in so doing has begun the transformation of the world; usually now referring to the four books of the New Testament (Matthew, Mark, Luke and John) chronicling the life and works of Jesus.
Incarnation	Physical embodiment of the divine; in Christianity, with particular reference to Jesus's becoming man.
Messiah	In Christianity, the "anointed one," Jesus Christ.

Messianism	The belief that a chosen individual holds the key to a higher truth which will lead to salvation for his followers.
Millennial	Referring to a period of 1000 years, such as the end of the second Christian millennium in the year 2000.
Millenarian	Referring to more extreme millennial expectations, in which belief in an imminent apocalyptic transformation tends to spur the faithful into action, often of a violent nature.
Original Sin	A Christian belief that all human beings are bound together in prideful egocentricity. Described mythically in the Bible as an act of disobedience on the part of Adam and Eve.
Postmillennialism	The belief that Christ will return only after humans have established a millennial kingdom on earth through their own efforts.
Premillennialism	The belief that God's millennial kingdom will not come until Christ returns to save a sinful humanity and defeat the forces of Satan.
Rapture	The belief that true believers in Christ will be taken bodily into heaven just prior to or during the Tribulation period, and thus be spared the horrible fate awaiting those left behind on earth.
Resurrection	The rising of Christ in his earthly body on the first Easter Day, three days after his crucifixion and death.
Revelation	The book of Revelation, also known as "The Revelation to John" and "St. John's Apocalypse," is the primary source of inspiration for Christian prophecy believers. Millions of Christians have taken the events so vividly described in Revelation as a blueprint for what will happen in the last days as God brings an end to this world.
Tribulation	A period of upheaval, usually seven years in length, during which Satan will exert control over the earth through the antichrist. All but a small remnant of

	Christian faithful -- perhaps numbering 144,000 -- will die as a result of wars, plagues, and famine.
--	---