

Chapter 1 : Finding the Catholic Church: My first experience at the Catholic Church

The purpose of the First Protestant Church Missions Board is to enable the spread of the gospel and to minister to others locally, nationally, and globally. learn more Merge Youth Ministries exists to transform and empower 6thth grade students to live more like Christ.

I wanted to begin this blog with my conversion story. For some of you, you may stop reading here but I encourage you to continue. This is my second pilgrimage with Steve Ray and his wife Janet. I choose to travel with him because I would not be a Catholic today if it were not for him. I was raised a Catholic but I never understood my faith; I thought it was boring. My best friend was a Lutheran so I started going to Protestant churches as a youth. I had stopped going to Mass when my father got tired of trying to wake up a young girl who feigned sleep every Sunday morning. After I got married I took the kids to Sunday school, at times changing churches to find one I liked. I drifted away from church throughout my life but returned to stay about 13 years ago. My drifting days were over and I knew I would always be a Christian. But I still could never find a church that I really felt was perfect for me, always trying to find the right sermon or right pastor to follow. Several years ago I started a new job in an outpatient facility. I was pleased to find out that I shared in common an interest in religion with a co-worker. I asked him where he went to church, and he told me he was a Catholic. I was disappointed, and told him I was once a Catholic but left that church. He asked me why, and I mumbled something about Catholics worshipping Mary and praying to saints. Well, was I in for a surprise!! He loved being a Catholic and for the next two years I worked there he invested much of his free time teaching me the truth; I had absolutely no knowledge of the beauty of the Catholic faith. I learned that the Body and Blood is called the Eucharist and is not a symbol, but is transformed during the mass into the actual body and blood of Christ. Jesus states in John 6: For my flesh is food indeed, and my blood is drink indeed. When Jesus taught this to the disciples, many walked away disgusted. If he had meant it to be symbolic, He would have corrected himself and gone after them. Instead, He turned to the remaining 12 disciples and said: I wondered why no one in Protestant circles noticed this obvious passage? When I questioned under what authority priests can hear confession and forgive sins, my friend had the answer for that too. He pointed out to me the words of Jesus to his apostles on Easter Sunday in John He taught me many other things, more than I can write in this preface. That Catholics do not worship Mary, they simply revere her as the Mother of our Lord and we can pray for her intercession. Revelation even testifies to the fact that the saints are in heaven praying for us and that their prayers go up as incense before God? He and his wife Janet were evangelical Protestants and his Dad was a Baptist deacon. He had spent much of his adult life trying to convert Catholics to Protestantism, convinced they were going to burn in hell for their heresy. I read that summer during my free time and after the intro I started crying and cried through much of the book. He wrote the book to explain to his father why he had decided to join the Catholic Church, knowing how it would literally kill him. But after hours, days, months and years of studying the early church fathers he could not deny that the church Jesus founded was the Catholic church and that it is the only surviving religion dating back to Christ, virtually unchanged as taught by the apostles to their disciples, who are the early church fathers. I could not believe that you could actually read their writings today Jerome, Ignatius of Antioch and many more and that all the writings confirm what the church teaches today about baptism, the Eucharist, Saints, the order of the Mass, the sacraments and more. I was astounded and also angry that the Protestant church had twisted the words of scripture to deny the truth. Even Martin Luther himself revered Mary and said at his death that it was not his desire to start a new religion or start a schism. So that is my story. I no longer have to search for a church, the mass is celebrated in every Catholic Church around the entire world with the same prayers and readings every day of the week. You can go to Mass daily if you wish; the doors are always welcoming you. In fact, the entire bible is cycled throughout a 3 year period so if you do the daily readings you will read the bible several times in your lifetime. Whoever said Catholics never read the bible? Recently I was blessed to travel to the Holy Land with a Steve Ray pilgrimage where the origins of the Catholic Church cannot be denied and look forward to sharing this St Paul pilgrimage with you, where I will have the opportunity to see more holy sites and grow in my faith

as I journey with fellow pilgrims following in the footprints of St Paul. Thank you to my family for allowing me to go on this journey and blessed be God forever. The passage from Revelation on the prayers of the saints is perfect. Fred Anthony Boulos December 27, at 3: God Bless you I will pray for you, stay strong in the faith you have one of the BEST spiritual directors in Steve Ray, God continue to bless him and his lovely wife Janet and his amazing family. God Bless us ALL. Thank you for reading my comments I probably got carried away, thank you once again and God Bless Anthony???? Robin DySard December 28, at 9: Yes, thanks to God and to St. John for being his vessel: He has such enthusiasmâ€I tell my Catholic and Protestant friends alike about his books, ministries and tours and it is his evangelical spirit that first attracted me. Because I think sometimes the most excited Catholics are the converts and reverts, who had no idea of the truth other than the distorted teaching from the pulpit of Protestant pastors. And yet you are a cradle Catholic on fire for God! That is beautiful and the friend who took the time to educate me was also an on-fire cradle Catholic. Thank you for sharing your story and God bless you! Robin Leave a Comment.

Chapter 2 : What was the first Protestant faith? - What was t | StudySoup

Seven years ago, I myself was an emotional and excited Protestant convert to Catholicism (though also a revert, as my parents left the Church shortly after my first communion). I dropped out of a Protestant seminary, enrolled in RCIA, and delved deep into the Catechism, Catholic theology, and.

The Latin word sola means "alone", "only", or "single". The use of the phrases as summaries of teaching emerged over time during the Reformation, based on the overarching principle of sola scriptura by scripture alone. This idea contains the four main doctrines on the Bible: The necessity and inerrancy were well-established ideas, garnering little criticism, though they later came under debate from outside during the Enlightenment. The most contentious idea at the time though was the notion that anyone could simply pick up the Bible and learn enough to gain salvation. The second main principle, sola fide by faith alone, states that faith in Christ is sufficient alone for eternal salvation. Though argued from scripture, and hence logically consequent to sola scriptura, this is the guiding principle of the work of Luther and the later reformers. The other solas, as statements, emerged later, but the thinking they represent was also part of the early Reformation. Catholics, on the other hand, maintained the traditional understanding of Judaism on these questions, and appealed to the universal consensus of Christian tradition. The reformers posited that salvation is a gift of God i. Glory to God alone All glory is due to God alone since salvation is accomplished solely through his will and actionâ€”not only the gift of the all-sufficient atonement of Jesus on the cross but also the gift of faith in that atonement, created in the heart of the believer by the Holy Spirit. The reformers believed that human beingsâ€”even saints canonized by the Catholic Church, the popes, and the ecclesiastical hierarchyâ€”are not worthy of the glory. The Protestant movement began to diverge into several distinct branches in the mid-to-late 16th century. One of the central points of divergence was controversy over the Eucharist. Early Protestants rejected the Roman Catholic dogma of transubstantiation, which teaches that the bread and wine used in the sacrificial rite of the Mass lose their natural substance by being transformed into the body, blood, soul, and divinity of Christ. They disagreed with one another concerning the presence of Christ and his body and blood in Holy Communion. This is often referred to as dynamic presence. Anglicans refuse to define the Presence preferring to leave it a mystery. The Prayer Books describe the bread and wine as outward and visible sign of an inward and spiritual grace which is the Body and Blood of Christ. However, the words of their liturgies suggest that one can hold to a belief in the Real Presence and Spiritual and Sacramental Present at the same time. Perhaps the best way to see it is that the Anglican view incorporates all three of the above positions and the Roman and Orthodox. Perhaps the closest that one can get to pinning down an Anglican view they are notorious for refusing to so are the words of St. John of Damascus, "the bread and wine are visible symbols of a spiritual reality.

Protestant. Six princes of the Holy Roman Empire and rulers of fourteen Imperial Free Cities, who issued a protest (or dissent) against the edict of the Diet of Speyer (), were the first individuals to be called Protestants.

Praise be to God! After viewing a number of her YouTube videos and being dismayed by the number of theological errors found therein I have a word of caution for her and other incoming Protestant converts to Catholicism: Seven years ago, I myself was an emotional and excited Protestant convert to Catholicism though also a revert, as my parents left the Church shortly after my first communion. Many wanted to understand why I was converting, and I was very eager to provide my reasons. Yet I often found myself in debates regarding fairly nuanced and technical theological subjects for which I was hardly prepared. Looking back now, I know I sometimes misrepresented the faith, though of course never intentionally. Lizzie is a loud, excitable, and very emotive year-old graduate of Pepperdine University. Her YouTube channel features content not only on theology, but on fashion, dating, mental health issues she has bipolar disorder , and other topics. Her videos on her newfound interest in the Catholic faith are full of energy and exhilaration. She should be rightly commended for her study of the faith, and decision to convert welcome to the Church Christ founded, Lizzie! Yet Lizzie suffers from a syndrome I find common among Protestant converts to Catholicism like myself: This stems, I believe, from the deeply ingrained Protestant doctrines of perspicuity and the sufficiency of Scripture. We former Protestants simply expect things to be simple, straightforward, easily consumed, and then easily communicated to to others. In one video examining a number of common misconceptions about Catholicism, Lizzie tries to defend natural family planning, or NFP. Rather, she argues, it primarily about bringing children into the covenant with God. As with her statements on NFP, there are grains of truth here the Church does not formally teach that unbaptized babies go to hell. She also refers to Holy Tradition as simply a record of interpretations of Holy Scripture. This is also inaccurate. Certainly it encompasses that, but far more, including everything the Apostles handed on Latin: Even the liturgy is itself a component of Holy Tradition. Lizzie elsewhere criticizes the Crusades as violent and evil, though it is one of the most defensible examples in Church history of just warfare theory, a doctrine with roots in St. She also received Holy Communion at Catholic and Orthodox services, despite not having been confirmed in either tradition. Moreover, the fact that she did this reflects a concerning impulsivity for someone we are asked to view as an authority. Indeed, in one of the same videos cited above, Lizzie bemoans the fact that Protestants often form their beliefs based on what their Catholic friends erroneously tell them. Ironically, she has become exactly that erroneous Catholic friend, offering all manner of half-truths and untruths regarding the Catholic faith. Elsewhere she admits that her intuitions regarding theology have often led her to believe heretical doctrines. For this reason, I urge Lizzie and all the other new Catholic converts out there, forego the overly-emotive opining on Catholic theology for a bit, and just enjoy the blessings of your newfound spiritual home. You can teach Church doctrine once you actually understand it. Get our book, free! Join as a member now and get a free copy of *The Essential Ethika Politika*. Plus, help make EP accessible for thousands of readers every day. And receive inbox updates, get access to members-only content, and interact with other EP readers and authors!

Chapter 4 : Barely Protestant: Transcript of My FIRST SERMON

As a former Protestant, whether or not that is said at the funeral will most likely depend on the denomination. My Catholic dad went to many a Protestant funeral and was most polite and appropriate. Likewise at the multiple Catholic funerals we attended we stood and sat when it was appropriate.

On April 19, , a protest against this decision was read on behalf of 14 free cities of Germany and six Lutheran princes who declared that the majority decision did not bind them because they were not a party to it and that if forced to choose between obedience to God and obedience to Caesar they must choose obedience to God. They appealed either to a general council of all Christendom or to a synod of the whole German nation. Those who made this protest became known to their opponents as Protestants, and gradually the label was applied to all who adhered to the tenets of the Reformation , especially to those living outside Germany. In Germany the adherents of the Reformation preferred the name evangelicals and in France Huguenots. The name was attached not only to the disciples of Martin Luther c. The Swiss reformers and their followers in Holland, England, and Scotland , especially after the 17th century, preferred the name Reformed. In the 16th century Protestant referred primarily to the two great schools of thought that arose in the Reformation, the Lutheran and the Reformed. Roman Catholics, however, used it for all who claimed to be Christian but opposed Catholicism except the Eastern churches. They therefore included Baptists, Quakers, and Catholic-minded Anglicans under the term. Before the year this broad usage was accepted, though the word was not yet applied to Unitarians. Throughout the 18th century the word Protestant was still defined in relation to the 16th-century Reformation. Owen Chadwick The context of the late medieval church The Protestant Reformation occurred against the background of the rich ferment of the late medieval church and society. It has been difficult for two reasons to gain a proper understanding of the relationship between the late Middle Ages and the Reformation. One reason is the tradition of the sectarian historiography of the period. Catholic historians had an interest in showing how much reform occurred before and apart from the activities of the Protestant reformers of the 16th century. Protestant historians, on the other hand, portrayed the late medieval church in the most negative terms to show the necessity of the Reformation, which was characterized as a movement that broke completely with a corrupt past. The existence of reform efforts in the 15th-century church from Spain and Italy northward through Germany, France, and England has long been acknowledged. Some of these were directed against abuses by the papacy , the clergy , and monks and nuns. The pious, for example, abhorred Pope Innocent VIII 1492 , who performed marriage ceremonies for his own illegitimate children in the Vatican, and Pope Alexander VI 1494 , who bribed his way to the throne of St. Peter and had fathered eight children by three women by the time he became pope. The public was also increasingly aware of and angered by extravagant papal projects—patronage of art and architecture, wars of conquest—for which funds were exacted from the faithful. The distaste for the papacy increased at a time of rising nationalist spirit. The popes, who had long intervened in European political affairs, faced setbacks when European monarchs acquired new power and asserted it against both the papacy and the local clergy. During this time of rising national consciousness , a generation of theologians appeared who remained entirely within the context of medieval Roman Catholicism but who engaged in fundamental criticisms of it. Thus William of Ockham died ? Ockham saw the papacy and empire as independent but related realms. He believed that when the church was in danger of heresy , lay people—princes and commoners alike—must come to its rescue. Wycliffe encouraged reform of the church and its teachings and granted uncommon spiritual authority to the king. His primary source of inspiration for reform was the Bible. Wycliffe gave impetus to its translation, and in he helped make it available to rulers and ruled alike. In Bohemia , Jan Hus , who became rector of the University of Prague , used that school as his base to criticize lax clergy and the recent prohibition of offering the cup of wine to communicants. He also exploited nationalist feelings and argued that the pope had no right to use the temporal sword. Alongside a piety that combined moral revulsion with nationalism , Christian humanism was a further sign of unrest in the late medieval church. In Italy Lorenzo Valla 1479 used philology and historical inquiry to expose a number of forgeries, including the Donation of Constantine , which purportedly granted control over the Western

Roman Empire to the pope. In Germany Johannes Reuchlin “ studied Greek and Hebrew, the biblical languages, and was involved in an international controversy that pitted intellectual freedom against ecclesiastical authority. Because of his philosophy of Christ, which stressed a focus on the Bible and rejected much medieval superstition, Erasmus, a lifelong Catholic, was accused of laying the egg that hatched Luther. While these reformers attacked people in high places, they also regarded the Catholicism of ordinary people as needing reform. Such practices as pilgrims visiting shrines or parishioners regarding the relics of saints with awe were open to abuse. The pestilences and plagues of the 14th century had bred an inordinate fear of death, which led to the exploitation of simple people by a church that was, in effect, offering salvation for sale. Despite instances of anticlericalism and polemics against the church, most of the faithful remained loyal and found the church to be the vehicle of their eternal salvation. Nothing is more erroneous than the notion that, early in the 16th century, Europe was ripe for a reform of the church. Germany , Switzerland, and France The role of Luther Luther said that what differentiated him from previous reformers was that they attacked the life of the church , while he confronted its doctrine. Whereas they denounced the sins of churchmen, he was disillusioned by the whole scholastic scheme of redemption. The church taught that man could atone for his sins through confession and absolution in the sacrament of penance. Luther found that he could not remember or even recognize all of his sins, and the attempt to dispose of them one by one was like trying to cure smallpox by picking off the scabs. Indeed, he believed that the whole man was sick. The church, however, held that the individual was not so sick that salvation could not be earned through faith and good works. Based on the notion that Jesus and the saints had built up a treasury of merit that could be shared with worthy Christians, the indulgence at first applied only to penalties imposed by the church on earth. Over time the benefits of the indulgence were expanded to include penalties imposed by God in purgatory , and ultimately the means of acquiring an indulgence were so diluted that one could be purchased. The granting of indulgences proved to be a popular way of raising money for the church particularly because, unlike tithes, it was voluntary. By this means crusades, cathedrals, hospitals, and even bridges were financed. Thus the indulgence encroached upon the sacrament of penance. Luther was desperately earnest about his standing before God and Christ. The woodcuts of Christ the Judge on a rainbow consigning the damned to hell filled Luther with terror. He believed the monastic life was the best way to acquire the extra merits that would more than balance his account. Becoming a monk , he subjected himself to rigorous asceticism , but he felt that this effort would not enable a sinner like him to stand before the inexorable justice and majesty of God. Frequent confession simply convinced him of the fundamental sickness of the whole person, which caused him to question the goodness of a God who would make human beings so weak and then damn them for what they could not help. Evidently, Christ, who was without sin, so identified himself with sinful humanity that he felt estranged from God. Christ the Judge seated upon the rainbow had become Christ the Derelict upon the cross, and here the wrath and the mercy of God could find a meeting point that allowed God to forgive those utterly devoid of merit. He could justify the unjust, and humanity need only accept the gift of God in faith. This doctrine of justification by faith alone became the watchword of the Reformation. He had become professor of the newly founded University of Wittenberg and a vicar in his order with pastoral duties over 11 houses. At the same time, the new archbishop of Mainz, Albert , initiated the sale of indulgences“feverishly hawked by the Dominican Johann Tetzel “with half of the proceeds to be retained by him as reimbursement for his installation fee as archbishop, the other half to go to the pope to fund the building of the Basilica of St. For this indulgence Albert made unprecedented claims. If the indulgence were on behalf of the donor himself, he would receive preferential treatment in case of future sin, if for someone else already in purgatory, he need not be contrite for his own sin. Remission was promised not only of penalties but also of sins, and the vendor of the indulgences offered immediate release from purgatory. Luther was outraged by the sale of indulgences and claims made for them. His doctrine of justification not only was critical of the abuse of the doctrine of indulgences but denied the very idea that humans could earn salvation. Ninety-five Theses Against the actions of Albert and Tetzel and with no intention to divide the church, Luther launched his Ninety-five Theses on October 31, In the theses he presented three main points. The first concerned financial abuses; for example, if the pope realized the poverty of the German people, he would rather that St. The third attacked religious

abuses; for example, the treasury of the merits of the saints was denied by implication in the assertion that the treasury of the church was the gospel. This was the crucial point. Scripture was declared the only basis of authority. Luther found support in many quarters. Already a widespread liberal Catholic evangelical reform sought to correct moral abuses such as clerical concubinage, financial extortion, and pluralism. He also ridiculed the popular superstitions associated with the cult of the saints and their relics, religious pilgrimages, and the like. Yet despite this, Luther would have been speedily crushed had Pope Leo X and the curia not been over zealous in silencing the putative heretic. The pope opposed all three because the position entailed control over Germany, and the augmentation of power to one would destroy the balance of power. In consequence the pope dallied in his response to Luther, and even after Charles was elected, the pope was willing to play Frederick against the new emperor. Luther burned a copy of the bull in Wittenberg, declaring his action a trifle and that the pope and papal see should be burned. His Address to the Christian Nobility of the German Nation called upon the ruling class in Germany, including the emperor, in whom Luther had not yet lost confidence, to reform the church externally by returning it to apostolic poverty and simplicity. This appeal to the civil power to reform the church was a return to the earlier practice of the Middle Ages when emperors more than once had deposed and replaced unworthy popes. Luther countered with the doctrine of the priesthood of all believers, including Christian magistrates. Any layman was spiritually a priest, though not vocationally a parson. The Christian ruler, then, being himself a priest, could reform the church in externals, as the church might excommunicate him in spirituals. Another tract, *The Babylonian Captivity of the Church*, suggested that the sacraments themselves had been taken captive by the church. Luther even went so far as to reduce the number of the sacraments from seven to baptism, the Eucharist or mass, penance, confirmation, ordination, marriage, and extreme unction to two. He defined a sacrament as a rite instituted by Christ himself as revealed in Scripture; therefore only baptism and the Eucharist were strictly sacraments, and penance and the other traditional sacraments were either dropped or their definitions were altered. For example, extreme unction was dropped, but confession, which Luther thought was wholesome, was preserved as a voluntary act that could be made to any fellow Christian. Marriage, on the other hand, was not a Christian sacrament, because it had not been instituted by Christ but by God in the garden of Eden and was valid not only for Christians but also for Muslims and Jews. Baptism was to be administered but once and to infants on the grounds of their dormant faith. The wine, he asserted, should be given to the laity along with the bread, as in the Hussite practice. No masses should be said for the dead by a priest alone without communicants, because the Eucharist involved fellowship not only with Christ but also with believers. The most drastic change, however, was that Luther denied the doctrine of transubstantiation, according to which, during the performance of the rite of communion by a priest, the elements of bread and wine, though retaining their accidents. He rejected transubstantiation because he believed it was an opinion developed by medieval theologians and was not revealed in Scripture. Luther taught the doctrine of consubstantiation, though he never used that term. The bread and wine, however, do not change their substance, and, for Luther, there was no miracle of the mass in which the priest was thought to alter the substance of the sacrifice. This view undercut sacerdotalism, which emphasized the intermediary role of the priest between God and humankind, since the words of the priest did not bring the body of Christ to the altar.

Chapter 5 : Marcion: The First Protestant?

Warning To Churches - Don't jump on the Catholic, Protestant and one world religion train. - Duration: The Last Reformation , views.

And, it was " until I made the phone call home. I am getting married! You know you are giving up your rights to heaven? I was far more interested in parties, friends, and fun. I saw no place for the Church and its rules in my life. I was raised in the times when catechesis was well somewhat less than on point. My parents had given me the Faith, sent me to Catholic schools and did all the other things they knew how to do. While I was distancing myself from the Faith in high school, my parents were having a deep conversion back to it. My dad attended a life-changing retreat called Cursillo and suddenly wanted our family to say the Rosary together on a daily basis. He became a deacon! God does have a sense of humor. At 19, I met a tall, good-looking guy named Jim. He treated me better than any of the guys I had dated before. I knew I wanted to marry him, but he was not Catholic. Funny, at that time, my dad was teaching RCIA at our local parish and attending seminary to become a deacon. He could have answered all those questions, but in my pride, I never went to him. That encyclopedia stated that the Catholic Church is the Church Christ started in AD 33, but I was too far removed from religion for this to mean very much to me; I just wanted to be with this guy with whom I had fallen deeply in love. So when Jim proposed and my dad asked where we would get married, it became a big deal. We just wanted to keep it simple and have it outside of any church building, so as to not be divided by religion. We were trying to avoid disunity in our families, but precisely in that effort, we created a tremendous amount of pain and discord. It was supposed to be the most exciting time of my young life, but it was tinged with hurt, sadness, and rejection. Thankfully, my dad was not yet ordained, and his spiritual director gave my parents the encouragement and approval to be part of the wedding and to do what it took to keep our family together. I could never, ever be more grateful to that priest for having the heart of unity and familial love. My parents participated and seemed to enjoy the wedding, despite how hard it must have been for them. As a parent now, I have the utmost respect for that decision to love rather than fight for what, ultimately, was right. While on the Catholic front, relations were tense and painful with my parents, Jim and I were growing in our faith. In the two years following when Jim and I had met, we had started going to a non-denominational campus ministry and a non-denominational church on Sunday mornings, where communion was practiced weekly. We were also going to a Bible study with other newly married and engaged couples. Through praise music and learning about the love Jesus had for me, I had a conversion of heart. I was suddenly hungry to know more about the Bible and this Jesus who I had seen hanging on a crucifix for all of my previous life. I was finally getting to know that God-man who had so selflessly died for me. The Gospel was coming alive for me, and as my faith grew, my desire to be Catholic waned. I had a real and emotional encounter with the Savior, and I kept going back to where I felt Him stirring in my heart. I found Him best in the praise and worship music in the non-denominational church. When we decided to go deeper, our little Christian church painfully rejected my infant baptism and would not let me become a member until I consented to be baptized again as an adult. For the next fifteen years, Jim and I wandered through many different churches. Beginning in non-denominational and Southern Baptist traditions, we then journeyed back in history to a Calvinist system of theology at a Presbyterian Church Presbyterian Church in America. Jim, unbeknownst to me, was really digging into Church history, and the Lord was planting seeds in his heart that would later bloom in a very big way. I was just happy to be in a great community with great friends and receiving high level teaching. I was very involved, and my relationships with those women were real, deep, and fulfilling. That sort of thing just happens. I also knew, though, that I could no longer argue with him. Our church crisis was growing deeper. We were Reformed Christians, and all of our children had been baptized as infants. This limited our options for churches. We loved the people, the community, the Bible, and history lessons in the sermons, but there was one big problem: Recalling my own experience of 15 years previous, Jim really struggled with telling our kids that their infant baptism was not valid. Could this chaos and confusion and these painful divisions in this Protestant paradigm really be what God had planned for us? But Jim was

spiraling downward and experiencing a crisis of faith, and he knew he had five sets of baby blues looking to him to lead them in faith. That was no small weight on his shoulders. Then, one day, Jim seriously sat me down and told me that he thought we should look into the Catholic Church. Been there done that. I never felt or knew Jesus there. Now, that was all a little dramatic and not quite true, but those were my very real emotional responses. Soon afterward, we attended Mass, where I was both closed off and very pridefully ugly. But I was moved by the homily, and I quietly felt a new seed of faith being planted. I pondered in my heart how we would indeed return to the Faith of my childhood. OK, OK â€” well â€” surely I could still reconcile that one, somehow? Then he asked me to find where the Scripture says that the Bible is the sole rule of faith. Jim was kind enough to show me the passages where it tells us plainly that the Church is the pillar and foundation of truth 1 Timothy 3: All the prayers, all the Holy Hours, all the Masses, all the sacrifices, and the fasting of all those praying for our conversion overcame me like a fountain of mercy. I was finally open to those graces, and the floodgates were opened wide. I was full speed ahead. I fell quickly and deeply in love with Christ in His Church. All the questions we had had for so many years â€” contraception, faith alone, infant Baptism, communion, sanctification, the Bible, the dignity of every human person, the limited atonement â€” were all finally being answered. I fell deeply in love and felt deeply loved. I cannot say that this journey was painless and did not involve some loss. The reality of how divided the Body of Christ now is became so evident that my whole body ached for unity as Jesus prayed in John My closest friends, being in an anti-Catholic system of theology, rejected our conversion of heart. Those relationships have since disappeared into the past. I had to remove myself from certain relationships, which had to be incredibly hard on them, because it looked, from their perspective, like we were making a shipwreck of our faith. I know that those friends genuinely loved me and were afraid for me and my family. I forgive them, and I understand why they were so fearful. I do not expect nor desire the riches of this world, but I know that we have been richly blessed by the eternal in our earthly life â€” the here and now. I also have a firm hope in the not-yet, as I continue to walk faithfully in the sacramental life. After hours and hours of phone calls, and with all the patience of Job, my dad answered my questions and helped me to understand so many teachings that I was struggling to let go of after 17 years as a roaming Protestant. God redeems all things in the most glorious fashion, you know. My dad served as deacon during our marriage convalidation ceremony, preached the homily making me cry like a baby! All of this redemption took place on our 15th wedding anniversary. But one of the first gifts God gave me amid the storm of rejection and lost relationships during our early months of reversion was the peace of knowing that I could, indeed, finally rest. It was as if my heavenly Father was holding me, his prodigal daughter, and telling me to rest in the bosom of my Mother, the Church. She and her family returned to the Catholic Church after running away from it for 17 years. The years of searching for the truth have led her to be a fierce defender of the Faith.

Chapter 6 : Meet Our Staff – First Protestant Church Of New Braunfels

Given my upbringing and reverence for the blessed sacrament of Holy Communion, you can imagine my consternation when I experienced the sacrament for the first time in a Protestant church. It was all much more casual.

My religious upbringing focused on a simple form of Christianity. Rituals and other forms of religious devotion were virtually non-existent. Only two sacraments were looked highly upon, Holy Communion and Baptism. Focus is placed on the individual and the heart and the individual relationship with God. This is a large church in the city I live. Recently I have been questioning my traditional religious beliefs. Through that process of questioning, I had already begun to look into Catholicism, and wondering if maybe the oldest Christian Church is an example of Christianity more in line with what originally was envisioned by Jesus and the Apostles. The first thing that really impressed on me in attending mass was the beauty of the church itself. It is clear that much care is placed in maintaining the simple elegance of the church. Inside the church are beautiful stained glass windows. The main window was a depiction Jesus on the cross. Many smaller windows showed different Apostles and Saints. There were several square wood carvings lining the walls along the sides of the church. A practitioner next to me told me that they were the stages of the cross, and used by Catholics to help them focus on particular prayers. The mass itself was a memorable experience for me. I really enjoyed the singing and the message by the priest out of the books of Isaiah and Mark. The order of events was similar to my own church, but there was a lot of kneeling, and recited prayers and creeds that the entire congregation participated in. I must say that coming from a background that sees church as a very relaxed affair, there was something very nice about the ritual and recitation of the prayers and creeds. I participated and tried to follow along with everything, and I found myself really in a place of meditation and heartfelt worship. Many people see Catholic rituals on the surface and think that they are excessive, unnecessary, or that they distract from the real message. I however found these rituals helped me to put myself in a place of true worship and reflection. The ritual and acts the Catholic Church performs were quite effective in bringing peace to the soul and allowing me to focus on the message presented and my heart before Christ. I went home and looked into a few more of their rituals and sacraments. Communion and Baptism are similar to my own faith, but things like the sign of the cross, prayers to Mary and the Saints, and recitation of creeds and prayers were quite foreign to me. It seems like these are used to help with religious devotion while maintaining adherence to traditions in the church, dating back two- thousand years. This is something that is absolutely not done in the protestant faith. In reality, it appears that Catholics highly revere Mary and that they pray that her and the Saints will pray for them as well. The statues within the church are not idols to be worshiped, but reminders of religious devotion. Bowing before a statue is used as a sign of reference to the Almighty Trinity, and not the actual statue. I need to do some more research into Catholicism, but the experience was so beneficial to me that I went back the next day for an evening mass. It was similar to the Sunday mass, but simpler and shorter. I very much enjoyed my experience and will be participating in more Catholic functions, classes and masses, in the future. I have a lot of questions still, but in all of the religions I have studied in this class, Catholicism seemed to resonate most with me. The genuineness that can be found in the Catholic religion was something that was somewhat foreign to my protestant experience. This alone makes me feel drawn to Catholicism as a potential religion for me to adhere to. Word Count Posted by.

Chapter 7 : What are the differences between Catholics and Protestants?

Welcome to First Protestant Reformed Church. We are a congregation on the northeast side of Grand Rapids, Michigan who confess our salvation by faith alone in Jesus Christ. We gather twice each Sunday for worship, and the emphasis of our worship services is the preaching of God's Word as it centers.

What are the differences between Catholics and Protestants? There are several important differences between Catholics and Protestants. While there have been many attempts in recent years to find common ground between the two groups, the fact is that the differences remain, and they are just as important today as they were at the beginning of the Protestant Reformation. The following is brief summary of some of the more important differences: One of the first major differences between Catholicism and Protestantism is the issue of the sufficiency and authority of Scripture. Protestants view the Bible as the standard by which all Christian behavior must be measured. While there are many verses in the Bible that establish its authority and its sufficiency for all matters of faith and practice, one of the clearest is 2 Timothy 3: They believe that both the Bible and sacred Roman Catholic tradition are equally binding upon the Christian. Many Roman Catholic doctrines, such as purgatory, praying to the saints , worship or veneration of Mary , etc. The view of Scripture is at the root of many, if not all, of the differences between Catholics and Protestants. Another disagreement between Catholicism and Protestantism is over the office and authority of the Pope. As such, the Pope has the ability to speak *ex cathedra* with authority on matters of faith and practice , making his teachings infallible and binding upon all Christians. On the other hand, Protestants believe that no human being is infallible and that Christ alone is the Head of the Church. Spiritual power and authority do not rest in the hands of a mere man but in the very Word of God. While Catholicism teaches that only the Catholic Church can properly interpret the Bible, Protestants believe that the Bible teaches God sent the Holy Spirit to indwell all born-again believers, enabling all believers to understand the message of the Bible. Protestants point to passages such as John A third major difference between Catholicism and Protestantism is how one is saved. Essential to the Roman Catholic doctrine of salvation are the Seven Sacraments , which are baptism, confirmation, the Eucharist, penance, anointing of the sick, holy orders, and matrimony. Protestants believe that, on the basis of faith in Christ alone, believers are justified by God, as all their sins are paid for by Christ on the cross and His righteousness is imputed to them. The believer must supplement the righteousness of Christ imparted to him with meritorious works. Catholics and Protestants also disagree on what it means to be justified before God. To the Catholic, justification involves being made righteous and holy. This view of justification contradicts the clear teaching of Scripture in passages such as Romans 4: While Protestants recognize that works are important, they believe they are the result or fruit of salvation but never the means to it. Catholics blend justification and sanctification together into one ongoing process, which leads to confusion about how one is saved. A fourth major difference between Catholics and Protestants has to do with what happens after death. Both believe that unbelievers will spend eternity in hell, but there are significant differences about what happens to believers. From their church traditions and their reliance on non-canonical books, the Catholics have developed the doctrine of purgatory. One disturbing aspect about the Catholic doctrine of purgatory is the belief that man can and must pay for his own sins. Our works of righteousness cannot add to what Christ has already accomplished. The differences between Catholicism and evangelical Protestants are important and significant. Like the Judaizers, Catholics make human works necessary for one to be justified by God, and they end up with a completely different gospel. It is our prayer that God will open the eyes of those who are putting their faith in the teachings of the Catholic Church.

Chapter 8 : My Protestant Husband Led Me Back to the Catholic Church - The Coming Home Network

My dad served as deacon during our marriage convalidation ceremony, preached the homily (making me cry like a baby!), assisted as Jim was confirmed, and offered both Jim and me the Precious Blood for the first time.

He apparently came to Rome around A. He was denounced by Polycarp of Smyrna around A. And later by others, including Melito of Sardis. Here is a link to a related sermon: [The first Protestant reformer? Marcion was a famous heretic in the second century. Many consider him to have been the best organized of the early heretics. Some have suggested he was actually a reformer, of the Protestant sort, instead of an early heretic. If so, was he right? Do the Roman or Eastern Orthodox Catholics teach any of his doctrines? In the s, Johann August W. Neander, after writing that Marcion had taken certain doctrines from Gnostics Gnostics have been condemned by nearly all Protestant and Roman Catholic scholars; and the initial condemnations seem to have been in the New Testament: The history of the Christian religion and Church during the three first centuries, tr. Translated by Henry John Rose. Original from Oxford University, Digitized Aug 21, , p. Harnack later interprets A. Neander as calling Marcion the first Protestant, a view he also tended to hold: In his first monograph on Marcion, Adolf von Harnack quoted approvingly the opinion of August Neander according to which Marcion was the "first Protestant. Walter de Gruyter, , p. Handbook of Biblical Criticism. Presbyterian Publishing Corp, , p. Mostly what is available are writings from those who opposed him. And most of those early writings that we have were written by those who were also heretics themselves. Marcion is said to have gathered scriptures from Jewish tradition, and juxtaposed these against certain of the sayings and teachings of Jesus in a work entitled the Antithesis--he opposed the Old Testament. Some believe he came up with the first canon of the New Testament, which was his own canon of scripture. The Canon of Scripture. InterVarsity Press, , pp. Early Writers Perhaps the earliest writing that mentions Marcion or his followers was by the apostate Justin who most Protestants consider to be a saint , who, probably by the mid-second century wrote: And there is Marcion, a man of Pontus, who is even at this day alive, and teaching his disciples to believe in some other god greater than the Creator. And he, by the aid of the devils, has caused many of every nation to speak blasphemies, and to deny that God is the maker of this universe, and to assert that some other being, greater than He, has done greater works. All who take their opinions from these men, are, as we before said, called Christians; just as also those who do not agree with the philosophers in their doctrines, have yet in common with them the name of philosophers given to them. And whether they perpetrate those fabulous and shameful deeds--the upsetting of the lamp, and promiscuous intercourse, and eating human flesh--we know not; but we do know that they are neither persecuted nor put to death by you, at least on account of their opinions. But I have a treatise against all the heresies that have existed already composed, which, if you wish to read it, I will give you. Excerpted from Ante-Nicene Fathers, Volume 1. And, as we said before, the devils put forward Marcion of Pontus, who is even now teaching men to deny that God is the maker of all things in heaven and on earth, and that the Christ predicted by the prophets is His Son, and preaches another god besides the Creator of all, and likewise another son. And this man many have believed, as if he alone knew the truth, and laugh at us, though they have no proof of what they say, but are carried away irrationally as lambs by a wolf, and become the prey of atheistical doctrines, and of devils. There are, therefore, and there were many, my friends, who, coming forward in the name of Jesus, taught both to speak and act impious and blasphemous things; and these are called by us after the name of the men from whom each doctrine and opinion had its origin. For some in one way, others in another, teach to blaspheme the Maker of all things, and Christ, who was foretold by Him as coming, and the God of Abraham, and of Isaac, and of Jacob, with whom we have nothing in common, since we know them to be atheists, impious, unrighteous, and sinful, and confessors of Jesus in name only, instead of worshippers of Him. Yet they style themselves Christians, just as certain among the Gentiles inscribe the name of God upon the works of their own hands, and partake in nefarious and impious rites. Some are called Marcians, and some Valentinians, and some Basilidians, and some Saturnilians, and others by other names; each called after the originator of the individual opinion, just as each one of those who consider themselves philosophers, as I said before, thinks he must bear the name of the](#)

philosophy which he follows, from the name of the father of the particular doctrine Justin. Dialog with Trypho, Chapter What may be of note is that unlike most of the other writers, Justin does not complain that Marcion taught against the Law or Jewish practices. This is probably because Justin considered those teachings of Marcion to be closer to his own beliefs. Melito and the Circumstances which he records. Schaff, Philip Print Basis: Christian Literature Publishing Co. Later in the second century, the apostate Irenaeus, one that some Protestants have claimed to have apostolic succession through and that the Church of Rome and Eastern Orthodox consider to be a saint wrote: Gospel is quadriform, as is also the course followed by the Lord. For this reason were four principal kaqolikai covenants given to the human race: These things being so, all who destroy the form of the Gospel are vain, unlearned, and also audacious; those, [I mean,] who represent the aspects of the Gospel as being either more in number than as aforesaid, or, on the other hand, fewer. The former class [do so], that they may seem to have discovered more than is of the truth; the latter, that they may set the dispensations of God aside. For Marcion, rejecting the entire Gospel, yea rather, cutting himself off from the Gospel, boasts that he has part in the [blessings of] the Gospel Irenaeus. With regard to those the Marcionites who allege that Paul alone knew the truth, and that to him the mystery was manifested by revelation, let Paul himself convict them, when he says, that one and the same God wrought in Peter for the apostolate of the circumcision, and in himself for the Gentiles. In his book against Marcion, Justin does well say: But because the only-begotten Son came to us from the one God, who both made this world and formed us, and contains and administers all things, summing up His own handiwork in Himself, my faith towards Him is steadfast, and my love to the Father immoveable, God bestowing both upon us. And that the Lord did not abrogate the natural [precepts] of the law, by which man is justified, which also those who were justified by faith, and who pleased God, did observe previous to the giving of the law, but that He extended and fulfilled them, is shown from His words. But I say unto you, That every one who hath looked upon a woman to lust after her, hath committed adultery with her already in his heart. But I say unto you, Every one who is angry with his brother without a cause, shall be in danger of the judgment. But I say unto you, Swear not at all; but let your conversation be, Yea, yea, and Nay, nay. Moreover, he shall also examine the doctrine of Marcion, [inquiring] how he holds that there are two gods, separated from each other by an infinite distance Book IV, Chapter 33, Verse 2. Now I shall simply say, in opposition to all the heretics, and principally against the followers of Marcion, and against those who are like to these, in maintaining that time prophets were from another God [than He who is announced in the Gospel], read with earnest care that Gospel which has been conveyed to us by the apostles, and read with earnest care the prophets, and you will find that the whole conduct, and all the doctrine, and all the sufferings of our Lord, were predicted through them. But if a thought of this kind should then suggest itself to you, to say, What then did the Lord bring to us by His advent? Book IV, Chapter 34, Verse 1. But Polycarp also was not only instructed by apostles, and conversed with many who had seen Christ, but was also, by apostles in Asia, appointed bishop of the Church in Smyrna, whom I also saw in my early youth, for he tarried [on earth] a very long time, and, when a very old man, gloriously and most nobly suffering martyrdom, departed this life, having always taught the things which he had learned from the apostles, and which the Church has handed down, and which alone are true. To these things all the Asiatic Churches testify, as do also those men who have succeeded Polycarp down to the present time -- a man who was of much greater weight, and a more stedfast witness of truth, than Valentinus, and Marcion, and the rest of the heretics. He it was who, coming to Rome in the time of Anicetus caused many to turn away from the aforesaid heretics to the Church of God, proclaiming that he had received this one and sole truth from the apostles -- that, namely, which is handed down by the Church. There are also those who heard from him that John, the disciple of the Lord, going to bathe at Ephesus, and perceiving Cerinthus within, rushed out of the bath-house without bathing, exclaiming, "Let us fly, lest even the bath-house fall down, because Cerinthus, the enemy of the truth, is within. Polycarp, and other true early Christian writers, kept all the ten commandments that were first mentioned in the Old Testament an article of related interest may be The Ten Commandments and the Early Church. This is how Polycarp and others differed from many of the early heretics like Marcion more on Cerinthus can be found in the article Cerinthus: Irenaeus taught that Marcion was a successor to Simon Magus: Cerdo was one who took his system from the followers of Simon, and came to live at Rome in

the time of Hyginus, who held the ninth place in the episcopal succession from the apostles downwards. He taught that the God proclaimed by the law and the prophets was not the Father of our Lord Jesus Christ. For the former was known, but the latter unknown; while the one also was righteous, but the other benevolent. Marcion of Pontus succeeded him, and developed his doctrine. In so doing, he advanced the most daring blasphemy against Him who is proclaimed as God by the law and the prophets, declaring Him to be the author of evils, to take delight in war, to be infirm of purpose, and even to be contrary to Himself. Irenaeus, Book 1, Chapter 27, Verses BUT as to Theophilus, concerning whom we have said that he was Bishop of Antioch, there are three treatises by him against Antolycus, and another which is inscribed "Against the heresy of Hermogenes," in which he uses testimonies from the Revelation of John; and there are other books by him which are suitable for teaching. But those, who pertained to heretical doctrine, even at that time like tares were corrupting the pure seed of the doctrine of the Apostles; but the Pastors which were in the churches in every country, were driving them like beasts of the wilderness away from the flock of Christ; at one time by teaching and exhortation to the Brethren, but at another time openly before their faces they contended with them in discussion, and put them to shame; and again, also, by writing treatises they diligently refuted and exposed their opinions. But Theophilus, together with others, contended against them; and he is celebrated for one treatise, which was ably composed by him against Marcion, which, together with the others that I have already mentioned, is still preserved. And after him Maximinus received the Bishoprick of the Church of Antioch, who was the seventh after the Apostles. But Philip, respecting whom we have learned from the words of Dionysius, Bishop of Corinth,² that he was Bishop of the church of the city of Gortyna, he also composed with accuracy a treatise against Marcion Eusebius of Caesarea, Ecclesiastical History, Syriac version, Book 4 Extract , Chapter This is of interest because it shows that both Philip and Theophilus also wrote against the heretic Marcion though the document, while apparently available to Eusebius, is currently unavailable. Notice what the Protestant historian Kenneth Latourette stated: A History of Christianity, Volume 1: HarperCollins, San Francisco, , p. In other words, the original true Church of God truly did combine faith in Christ with practices that Marcion considered to be to Jewish. And Marcion was denounced by leaders from Asia Minor for rejecting the true faith. In the third century, Hippolytus of Rome wrote: But Marcion, a native of Pontus, far more frantic than these heretics , omitting the majority of the tenets of the greater number of speculators , and advancing into a doctrine still more unabashed, supposed the existence of two originating causes of the universe, alleging one of them to be a certain good principle , but the other an evil one. And himself imagining that he was introducing some novel opinion , founded a school full of folly, and attended by men of a sensual mode of life, inasmuch as he himself was one of lustful propensities. This heretic having thought that the multitude would forget that he did not happen to be a disciple of Christ, but of Empedocles, who was far anterior to himself, framed and formed the same opinions,--namely, that there are two causes of the universe, discord and friendship. For what does Empedocles say respecting the plan of the world? Even though we have previously spoken on this subject , yet even now also, for the purpose, at all events, of comparing the heresy of this plagiarist with its source , we shall not be silent. This philosopher affirms that all the elements out of which the world consists and derives its being, are six: Empedocles expresses himself somehow thus: Brilliant Jove, and life-giving Juno and Aidoneus, And Nestis, who with tears bedews the mortal font. Excerpted from Ante-Nicene Fathers, Volume 5. Marcion eliminated or overlooked many portions of the Bible. Tertullian Much of what is available about the Marcionites was written by Tertullian.

Chapter 9 : First Protestant School | New Braunfels, TX – Child Care Review

Members Shops. 15 Promises Rosaries; AnchorGreetings; Angelos Treasures; Art 4 The Soul; Artist4God.

Execution of Jan Hus in Konstanz Utraquist Hussitism was allowed there alongside the Roman Catholic confession. By the time the Reformation arrived, the Kingdom of Bohemia and the Margraviate of Moravia both had majority Hussite populations for decades now. Unrest due to the Great Schism of Western Christianity – excited wars between princes, uprisings among the peasants, and widespread concern over corruption in the Church. Hus objected to some of the practices of the Catholic Church and wanted to return the church in Bohemia and Moravia to earlier practices: Czech , having lay people receive communion in both kinds bread and wine – that is, in Latin, *communio sub utraque specie* , married priests, and eliminating indulgences and the concept of Purgatory. Some of these, like the use of local language as the liturgical language, were approved by the pope as early as in the 9th century. The council did not address the national tensions or the theological tensions stirred up during the previous century and could not prevent schism and the Hussite Wars in Bohemia. He was the father of seven children, including Lucrezia and Cesare Borgia. Martin Luther and the beginning[edit] See also: The theses debated and criticised the Church and the papacy, but concentrated upon the selling of indulgences and doctrinal policies about purgatory , particular judgment , and the authority of the pope. He would later in the period – write works on the Catholic devotion to Virgin Mary , the intercession of and devotion to the saints, the sacraments, mandatory clerical celibacy, monasticism, further on the authority of the pope, the ecclesiastical law, censure and excommunication, the role of secular rulers in religious matters, the relationship between Christianity and the law, and good works. Magisterial Reformation Parallel to events in Germany, a movement began in Switzerland under the leadership of Huldrych Zwingli. These two movements quickly agreed on most issues, but some unresolved differences kept them separate. Some followers of Zwingli believed that the Reformation was too conservative, and moved independently toward more radical positions, some of which survive among modern day Anabaptists. Other Protestant movements grew up along lines of mysticism or humanism , sometimes breaking from Rome or from the Protestants, or forming outside of the churches. After this first stage of the Reformation, following the excommunication of Luther and condemnation of the Reformation by the Pope, the work and writings of John Calvin were influential in establishing a loose consensus among various groups in Switzerland, Scotland , Hungary, Germany and elsewhere. The Reformation foundations engaged with Augustinianism ; both Luther and Calvin thought along lines linked with the theological teachings of Augustine of Hippo. Radical Reformation The Radical Reformation was the response to what was believed to be the corruption in the Catholic Church and the expanding Magisterial Protestant movement led by Martin Luther and many others. Beginning in Germany and Switzerland in the 16th century, the Radical Reformation gave birth to many radical Protestant groups throughout Europe. In parts of Germany, Switzerland and Austria, a majority sympathized with the Radical Reformation despite intense persecution. The Reformation was a triumph of literacy and the new printing press. From onward, religious pamphlets flooded Germany and much of Europe. The Reformation was thus a media revolution. Luther strengthened his attacks on Rome by depicting a "good" against "bad" church. From there, it became clear that print could be used for propaganda in the Reformation for particular agendas. June Click [show] for important translation instructions. Machine translation like Deepl or Google Translate is a useful starting point for translations, but translators must revise errors as necessary and confirm that the translation is accurate, rather than simply copy-pasting machine-translated text into the English Wikipedia. Do not translate text that appears unreliable or low-quality. If possible, verify the text with references provided in the foreign-language article. You must provide copyright attribution in the edit summary by providing an interlanguage link to the source of your translation. A model attribution edit summary using German: Content in this edit is translated from the existing German Wikipedia article at [[: Exact name of German article]]; see its history for attribution. For more guidance, see Wikipedia: This section needs expansion. You can help by adding to it. June Political situation in Germany about Religious situation in Germany and Europe about Officially, Protestantism

remained an exclusively German phenomenon that concerned only the Holy Roman Empire through the late s and the s. It did not become an international issue until the s.