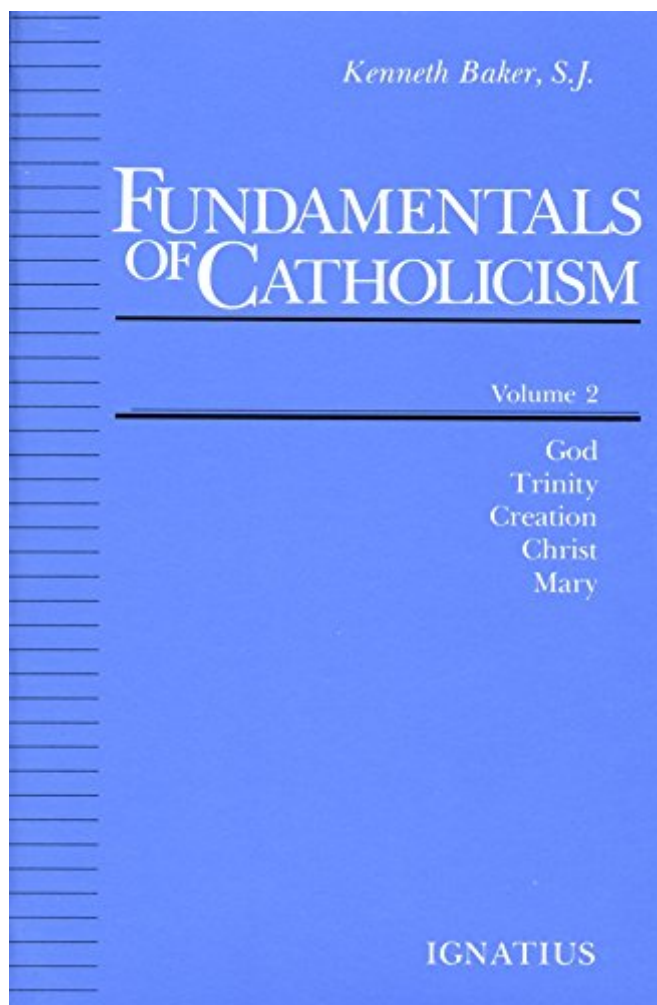


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# Fundamentals Of Catholicism, Vol. 2: God, Trinity, Creation, Christ, Mary



## Synopsis

The second volume of Fr. Baker's series on the Catholic Faith focuses on God, the Trinity, Creation, Christ, and Mary. Before we can love God, we must know God, and this book illustrates the many ways we can come to intimately know God through His works and revelations in Scripture, and through the teachings and traditions of His Church.

## Book Information

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## Customer Reviews

I needed this book badly for a paper I have to write and most of the places wanted much more money for the book. I was very pleased it was available at a reasonable price and delivery was quick.

Fantastic book. Too bad it is not being reprinted. Came in good shape.

Rev. Kenneth Baker, S.J. served for thirty years as editor of the Homiletic & Pastoral Review. In

1975 he became president of Catholic Views Broadcasts, Inc., which produces a weekly 15-minute radio program that airs on 50 stations across the United States; he has also built and run three community television stations. The other volumes in this series are *Fundamentals of Catholicism, Vol. 1: Creed, Commandments* and *Fundamentals of Catholicism, Vol. 3: Grace, the Church, the Sacraments, Eschatology*. He observes, "it is important to note that the dogma of the Trinity is BEYOND reason, but not CONTRARY TO reason... it is reasonable to believe in the Trinity because God has revealed it 'who can neither deceive nor be deceived.'" (Pg. 117-118) He suggests, "Many Catholics hold what is known as 'moderate evolutionism,' that is, the theory that the human body evolved to a certain point from animals, and then God intervened directly and breathed into the living, animal body a human soul and so produced the first man and the first woman. Such a theory does not seem to be contrary to Catholic teaching, and Catholics are free to hold it." (Pg. 142) But he adds, "As Catholics... we must hold that all men on the face of the earth today descended from Adam and Eve. If there ever were any so-called 'Pre-Adamites,' they all perished before the creation of Adam." (Pg. 145) He explains, "Limbo is defined as 'the place or state of infants dying without the Sacrament of Baptism who suffer the pain of loss but not the pain of sense.' It may come to you as a surprise to learn that the Church does not affirm the existence of limbo. Its existence is a postulate of theologians. The last time limbo was mentioned in a papal document was by Pius VI in 1794... There is no doubt that many theologians today reject the notion of limbo and teach one of another salvation theory for infants dying without Baptism. But I believe that the common opinion still among the majority of Catholics is that they go to limbo. This does not mean, however, that the teaching of limbo has been embraced by the Church as a certain and definite solution. The question of limbo is still an unsettled question in Catholic theology. The Church does not officially endorse the existence of limbo." (Pg. 173-174) He states, "The limitation on Christ's human knowledge was that he did not know all the possible things that God could do... No creature can have comprehensive knowledge of God, not even Christ's human soul. Christ's soul therefore possessed... a relative omniscience, not an absolute one. He knew all real things---past, present and future... Christ's human knowledge was free of all ignorance and error." (Pg. 251) Later, he adds, "after his death Jesus' human soul, separated from his body but still united to his divine Person, passed into the abode of the dead. His soul stayed there as long as his body, which also remained united to his divine Person, lay in the tomb, that is, until the morning of his glorious resurrection." (Pg. 302) He admits, "When Pope Pius XII in 1950 defined the doctrine of the Assumption of Mary and elevated it as an infallible dogma of the Church he did not clearly settle the question of whether or not Mary actually died... but it is clear... that Pius XII himself agreed with the

vast majority who hold and have held that Mary died a natural death like all the rest of us. The tradition is virtually unanimous, however, in affirming that the body of the Virgin Mary, like that of her divine Son, did not undergo corruption. Shortly after the end of her life she was assumed body and soul into heaven." (Pg. 371) Baker's book is an excellent "mainstream" (relatively conservative) and clear presentation of Catholic teachings.

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