

An Evaluation of Catholic Theology in Relation to the New Testament

Pastor Oghenethoja Umuteme, ThD

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In evaluating Catholic theology in relation to the New Testament, so many thoughts come to mind. First, one has to lay a foundation to assess why the body of doctrine that defines Catholicism has advanced beyond New Testament thought. Second, one would offer some examples of theological advancement such as the development of Papacy, the development of the Lord's Supper into the mass, etc., and Third, one would have to offer judgment on the effect of theological enhancements that define the Catholic doctrine, with special mention of how such enhancements may have either advanced or distorted the teachings of Jesus and the apostles.

Catholicism means so many things to many people. My wife was once a catholic, and I have seen her say the rosary, go to mass on Sunday, wear chaplets on her neck, say prayers where she would invite Mary and saints to intercede for her, etc. To me, from the surface, this is Catholicism. These practices just listed, though few have shown that Catholicism is a body of Christians with distinct religious culture, in deviance from the New Testament Christian tradition. One can argue that the essential characteristics of Catholicism include the following: First, it asserts that it is an apostolic gathering because it claims to have received the gospel of Jesus Christ from Peter, who happens to be the first apostle of Christ. Second, as a result of its claim to Petrine office, the church advocates that its gestures and sacraments are faithfully handed down in series of post apostolic revelations (Cunningham, 2009). Third, the role of the Pope in Rome has been elevated as the center of unity among all Bishops, and hence, all catholic faithful are to revere him as the Vicar of Christ. Fourth, that the discovery of 'the Christ' is a dynamic process through all ages, and since Vatican II, it suggests that Christ can even be found in other world religions, and as such encourages that the revelation of Christ is incomplete in the New Testament.

Fifth, the statement of Jesus in Matthew 28:20, "... lo, I am with you always, even unto the end of the world," has been interpreted to mean that Jesus is responsible for the lists of approved dogmas by the Pope, being the Vicar of Christ, to guide the church into all truths. Sixth, since Vatican II, one can see that the mission to evangelize the world regardless

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The Reception of the New Testament in the Apostolic Fathers Andrew Gregory,Christopher Tuckett,2005-12-02 The two volume work *The New Testament and the Apostolic Fathers* offers a comparative study of two collections of early Christian texts the New Testament and the texts from immediately after the New Testament period which are conventionally referred to as the Apostolic Fathers The first volume *The Reception of the New Testament in the Apostolic Fathers* presents a comprehensive and rigorous discussion of the extent to which the writings later included in the New Testament were known to and used by each of the Apostolic Fathers Contemporary research on the textual traditions of both collections is used to address the questions of textual transmission and reception **The Ethics of the Enactment and Reception of**

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American Book Publishing Record ,1998 **New Approaches to the Study of Biblical Interpretation in Judaism**

of the Second Temple Period and in Early Christianity Gary A. Anderson, Ruth Clements, David Satran, 2013-03-27 2007 marked the 60th anniversary of the discovery of the first Dead Sea Scrolls The 11th International Orion Symposium January 2007 New Approaches to the Study of Biblical Interpretation in the Second Temple Period and in Early Christianity provided a measure of the ways in which the discovery of the scrolls has altered the paradigms for textual and historical studies in the intervening six decades The papers in this volume address such issues as the connections and distinctions between Jewish interpretation within the Land of Israel and outside of it between Jewish and Christian exegesis in earlier and later periods between biblical interpretation in literature and in art between interpretation and the formation of the biblical canon

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
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