



**October 15, 2025**

**Welcome!**

**Please take this time to check in with the  
people at your table.**

**How was their week/day?**

**How are they doing?**



**Hall Monitor Sign Up**

**SNACK SIGN UP**



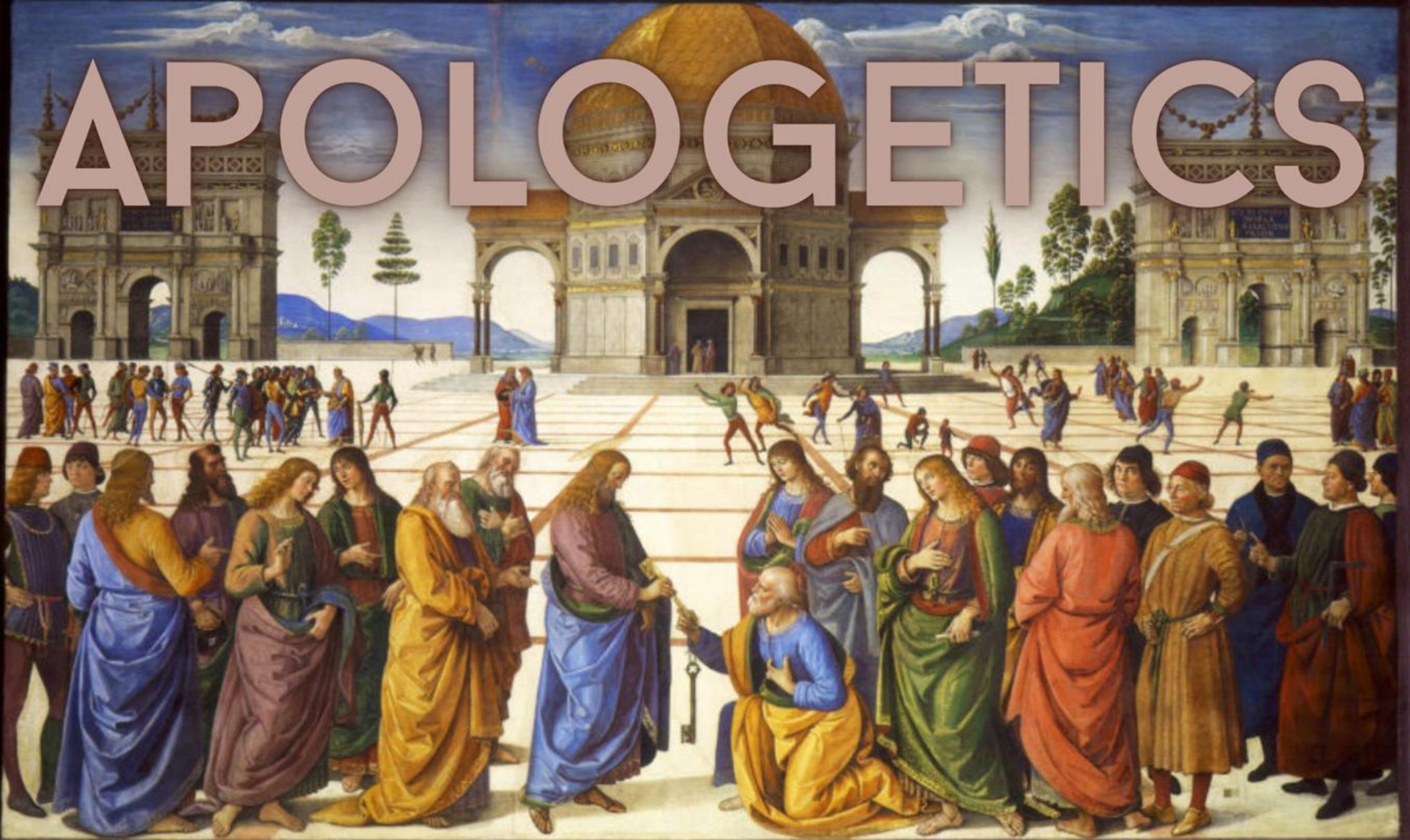
**SNACK SIGN UP**



## ANNOUNCEMENTS

- **SPY1 Pastoral Meeting Sign Up**
  - 20 min. Meeting
  - October. 20-30
- **Trunk or Treat- Oct. 26, 2-4 pm**
  - Car Sign up
  - Candy Donations
- **Hall Monitors and Parent Snacks Sign up**
- **Rise Pick up**
- **Children's Stewardship Pledge Cards**

# APOLOGETICS





# Let us Pray:

## 1 Peter 3: 13-18

<sup>13</sup>Now who is going to harm you if you are enthusiastic for what is good?

<sup>14</sup>But even if you should suffer because of righteousness, blessed are you. Do not be afraid or terrified with fear of them,

<sup>15</sup>but sanctify Christ as Lord in your hearts. Always be ready to give an explanation to anyone who asks you for a reason for your hope,<sup>f</sup>

<sup>16</sup>but do it with gentleness and reverence, keeping your conscience clear, so that, when you are maligned, those who defame your good conduct in Christ may themselves be put to shame.

<sup>17</sup>For it is better to suffer for doing good, if that be the will of God, than for doing evil.

<sup>18</sup>For Christ also suffered<sup>z</sup> for sins once, the righteous for the sake of the unrighteous, that he might lead you to God. Put to death in the flesh, he was brought to life in the spirit.<sup>g</sup>

# The Summa Theologica of St. Thomas Aquinas



# Key aspects of Aquinas's apologetics

## • **Compatibility of faith and reason:**

Aquinas argued that faith and reason are not in conflict because both are gifts from God. Reason can be used to prove natural theology, such as the existence of God, while faith deals with truths beyond reason, like the Trinity.

## • **Classical/Evidential arguments:**

He started with evidence from the senses to build his arguments, making them accessible to non-believers who operate within a rational framework.

## • **The Five Ways:**

These are five philosophical arguments for the existence of God, which are based on observable aspects of the natural world:

- Argument from motion (change requires an unmoved mover)
- Argument from efficient cause (everything has a cause, which must trace back to an uncaused first cause)
- Argument from necessity (everything is contingent, so there must be a necessary being)
- Argument from degrees of perfection (there must be a source of all perfection)
- Argument from design (the order of the universe points to an intelligent designer)

## • **Use of philosophy:**

Aquinas saw philosophy as a tool to help theology in three main ways:

- To prove the "preambles of faith" (truths accessible through reason, like God's existence)
- To use likenesses (analogies) to help explain revealed truths
- To argue against objections to the faith by showing they are false or incoherent

## • **Comprehensive worldview:**

Aquinas sought to provide a complete Christian worldview, considering and responding to a wide range of objections to his positions with rigorous reasoning.

## **Article 1. Whether the object of faith is the First Truth?**

**Objection 1.** It would seem that the object of faith is not the First Truth. For it seems that the object of faith is that which is proposed to us to be believed. Now not only things pertaining to the Godhead, i.e. the First Truth, are proposed to us to be believed, but also things concerning Christ's human nature, and the sacraments of the Church, and the condition of creatures. Therefore the object of faith is not only the First Truth.

**Objection 2.** Further, faith and unbelief have the same object since they are opposed to one another. Now unbelief can be about all things contained in Holy Writ, for whichever one of them a man denies, he is considered an unbeliever. Therefore faith also is about all things contained in Holy Writ. But there are many things therein, concerning man and other creatures. Therefore the object of faith is not only the First Truth, but also created truth.

**Objection 3.** Further, faith is condivided with charity, as stated above (I-II:62:3). Now by charity we love not only God, who is the sovereign Good, but also our neighbor. Therefore the object of Faith is not only the First Truth.

On the contrary, Dionysius says (Div. Nom. vii) that "faith is about the simple and everlasting truth." Now this is the First Truth. Therefore the object of faith is the First Truth.

I answer that, The object of every cognitive habit includes two things: first, that which is known materially, and is the material object, so to speak, and, secondly, that whereby it is known, which is the formal aspect of the object. Thus in the science of geometry, the conclusions are what is known materially, while the formal aspect of the science is the mean of demonstration, through which the conclusions are known.

Accordingly, if we consider, in faith, the formal aspect of the object, it is nothing else than the First Truth. For the faith of which we are speaking, does not assent to anything, except because it is revealed by God. Hence the mean on which faith is based is the Divine Truth. If, however, we consider materially the things to which faith assents, they include not only God, but also many other things, which, nevertheless, do not come under the assent of faith, except as bearing some relation to God, in as much as, to wit, through certain effects of the Divine operation, man is helped on his journey towards the enjoyment of God. Consequently from this point of view also the object of faith is, in a way, the First Truth, in as much as nothing comes under faith except in relation to God, even as the object of the medical art is health, for it considers nothing save in relation to health.

**Reply to Objection 1.** Things concerning Christ's human nature, and the sacraments of the Church, or any creatures whatever, come under faith, in so far as by them we are directed to God, and in as much as we assent to them on account of the Divine Truth.

The same answer applies to the Second Objection, as regards all things contained in Holy Writ.

**Reply to Objection 2.** Charity also loves our neighbor on account of God, so that its object, properly speaking, is God, as we shall show further on (II-II:25:1).

Reply to Objection 2. That "God would not take flesh," considered in itself was possible even after Abraham's time, but in so far as it stands in God's foreknowledge, it has a certain necessity of infallibility, as explained in I:14:13 and I:14:15: and it is thus that it comes under faith. Hence in so far as it comes under faith, it cannot be false.

## **Article 2. Whether the object of faith is something complex, by way of a proposition?**

Objection 1. It would seem that the object of faith is not something complex by way of a proposition. For the object of faith is the First Truth, as stated above (Article 1). Now the First Truth is something simple. Therefore the object of faith is not something complex.

Objection 2. Further, the exposition of faith is contained in the symbol. Now the symbol does not contain propositions, but things: for it is not stated therein that God is almighty, but: "I believe in God . . . almighty." Therefore the object of faith is not a proposition but a thing.

Objection 3. Further, faith is succeeded by vision, according to 1 Corinthians 13:12: "We see now through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known." But the object of the heavenly vision is something simple, for it is the Divine Essence. Therefore the faith of the wayfarer is also.

On the contrary, Faith is a mean between science and opinion. Now the mean is in the same genus as the extremes. Since, then, science and opinion are about propositions, it seems that faith is likewise about propositions; so that its object is something complex.

I answer that, The thing known is in the knower according to the mode of the knower. Now the mode proper to the human intellect is to know the truth by synthesis and analysis, as stated in I:85:5. Hence things that are simple in themselves, are known by the intellect with a certain amount of complexity, just as on the other hand, the Divine intellect knows, without any complexity, things that are complex in themselves.

Accordingly the object of faith may be considered in two ways. First, as regards the thing itself which is believed, and thus the object of faith is something simple, namely the thing itself about which we have faith. Secondly, on the part of the believer, and in this respect the object of faith is something complex by way of a proposition.

Hence in the past both opinions have been held with a certain amount of truth.

**Reply to Objection 1.** This argument considers the object of faith on the part of the thing believed.

**Reply to Objection 2.** The symbol mentions the things about which faith is, in so far as the act of the believer is terminated in them, as is evident from the manner of speaking about them. Now the act of the believer does not terminate in a proposition, but in a thing. For as in science we do not form propositions, except in order to have knowledge about things through their means, so is it in faith.

**Reply to Objection 3.** The object of the heavenly vision will be the First Truth seen in itself, according to 1 John 3:2: "We know that when He shall appear, we shall be like to Him: because we shall see Him as He is": hence that vision will not be by way of a proposition but by way of a simple understanding. On the other hand, by faith, we do not apprehend the First Truth as it is in itself. Hence the comparison fails.

### **Article 3. Whether anything false can come under faith?**

Objection 1. It would seem that something false can come under faith. For faith is conjoined with hope and charity. Now something false can come under hope, since many hope to have eternal life, who will not obtain it. The same may be said of charity, for many are loved as being good, who, nevertheless, are not good. Therefore something false can be the object of faith.

Objection 2. Further, Abraham believed that Christ would be born, according to John 8:56: "Abraham your father rejoiced that he might see My day: he saw it, and was glad." But after the time of Abraham, God might not have taken flesh, for it was merely because He willed that He did, so that what Abraham believed about Christ would have been false. Therefore the object of faith can be something false.

Objection 3. Further, the ancients believed in the future birth of Christ, and many continued so to believe, until they heard the preaching of the Gospel. Now, when once Christ was born, even before He began to preach, it was false that Christ was yet to be born. Therefore something false can come under faith.

Objection 4. Further, it is a matter of faith, that one should believe that the true Body of Christ is contained in the Sacrament of the altar. But it might happen that the bread was not rightly consecrated, and that there was not Christ's true Body there, but only bread. Therefore something false can come under faith.

On the contrary, No virtue that perfects the intellect is related to the false, considered as the evil of the intellect, as the Philosopher declares (Ethic. vi, 2). Now faith is a virtue that perfects the intellect, as we shall show further on (II-II:4:5). Therefore nothing false can come under it.

I answer that, Nothing comes under any power, habit or act, except by means of the formal aspect of the object: thus color cannot be seen except by means of light, and a conclusion cannot be known save through the mean of demonstration. Now it has been stated (Article 1) that the formal aspect of the object of faith is the First Truth; so that nothing can come under faith, save in so far as it stands under the First Truth, under which nothing false can stand, as neither can non-being stand under being, nor evil under goodness. It follows therefore that nothing false can come under faith.

Reply to Objection 1. Since the true is the good of the intellect, but not of the appetitive power, it follows that all virtues which perfect the intellect, exclude the false altogether, because it belongs to the nature of a virtue to bear relation to the good alone. On the other hand those virtues which perfect the appetitive faculty, do not entirely exclude the false, for it is possible to act in accordance with justice or temperance, while having a false opinion about what one is doing. Therefore, as faith perfects the intellect, whereas hope and charity perfect the appetitive part, the comparison between them fails.

Nevertheless neither can anything false come under hope, for a man hopes to obtain eternal life, not by his own power (since this would be an act of presumption), but with the help of grace; and if he perseveres therein he will obtain eternal life surely and infallibly.

In like manner it belongs to charity to love God, wherever He may be; so that it matters not to charity, whether God be in the individual whom we love for God's sake.

Reply to Objection 2. That "God would not take flesh," considered in itself was possible even after Abraham's time, but in so far as it stands in God's foreknowledge, it has a certain necessity of infallibility, as explained in I:14:13 and I:14:15: and it is thus that it comes under faith. Hence in so far as it comes under faith, it cannot be false.

Reply to Objection 3. After Christ's birth, to believe in Him, was to believe in Christ's birth at some time or other. The fixing of the time, wherein some were deceived was not due to their faith, but to a human conjecture. For it is possible for a believer to have a false opinion through a human conjecture, but it is quite impossible for a false opinion to be the outcome of faith.

Reply to Objection 4. The faith of the believer is not directed to such and such accidents of bread, but to the fact that the true body of Christ is under the appearances of sensible bread, when it is rightly consecrated. Hence if it be not rightly consecrated, it does not follow that anything false comes under faith.

# Any Questions?

# JEDPARDY!

## CATHOLIC APOLOGETICS



THOMAS  
AQUINAS

AUGUSTINE

THÉRÈSE

## Jeopardy Rules for tonight:

- Each table will have a buzzer and will need designate one person to keep track of the table's dollar amount from answering the question correctly.
- The first table to buzz in, as judged by the referee will be allowed to give a group answer (not multiple guesses).
  - If the answer is correct, that table gets to select the next question.
  - If answered incorrect, it will go to the next table that buzzes in following the incorrect answer.
  - This will repeat 3 times before the answer is given by the host.
- Please refrain from shouting out the answers if you did not win the buzzer.

## **Jeopardy Rules for tonight:**

- At the completion of the game, we will go to FINAL JEOPARDY for one last question.
- Prior to the question being given, each table will write down a wager amount they would win if answered correctly or deducted from their total if answered incorrectly.
- Tables will have approx. 30 seconds to discuss and offer one answer per table.
- We will then go around the room and have each table share their answer.
- The table with the most “dollars” at the end of FINAL JEOPARDY wins!



# JEOPARDY!





\$ 200

\$ 200

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# JEOPARDY!



**ONCE SAVED?  
THINK AGAIN**

# JEOPARDY!



**MOTHER  
KNOWS BEST**

# JEOPARDY!



**SIGNS, SEALS,  
& DELIVERANCE**

# JEOPARDY!



**BUILT TO  
LAST**

# JEOPARDY!



**WHO'S IN  
CHARGE HERE?**

# JEOPARDY!



# **APOLOGETICS IN ACTION**



This sacrament is the gateway to salvation, washing away sin and making us members of God's family.

[Click here for the answer](#)



# WHAT IS BAPTISM?

\$ 200

Catholics believe we are saved through this combination — trusting God and living out that trust through love and good works.

[Click here for the answer](#)



WHAT IS FAITH AND  
WORKS TOGETHER?

\$ 400

Catholics believe that being saved starts with this free and undeserved gift from God.

[Click here for the answer](#)



# WHAT IS GRACE?

\$ 600

Catholics believe salvation isn't just a one-time event but rather a \_\_\_\_\_ process of growing closer to God through prayer, the sacraments, and good living.

[Click here for the answer](#)



# WHAT IS LIFELONG OR CONTINUOUS?

\$ 800

Catholics believe Jesus saves us not only from sin but for this purpose.

[Click here for the answer](#)



WHAT IS TO BE WITH HIM  
IN HEAVEN, ETERNAL LIFE  
WITH GOD?

\$ 1000

This Catholic practice does not worship saints but rather asks saints to pray for us just as we ask friends to pray on earth.

[Click here for the answer](#)



# WHAT IS INTERSESSION OF THE SAINTS?

\$ 200

This title of Mary describes how Catholics believe Mary continues to pray for and guide the Church as a loving mother — a role given to her by Jesus when He said to the disciple, “Behold, your mother.”

[Click here for the answer](#)



WHAT IS  
MARY, MOTHER OF THE  
CHURCH

\$ 400

This Old Testament item's purpose and holiness foreshadows a similar title given to Mary to honor her because she carried within her the Word made flesh—the living presence of God?

[Click here for the answer](#)



# WHAT IS THE ARK OF THE COVENANT?

\$ 600

This is the Church's process of declaring someone a saint — it doesn't make a person holy, but instead publicly recognizes this truth.

[Click here for the answer](#)



# WHAT IS CANONIZATION?

\$ 800

Both Mary and Eve were created free from sin at their beginning — Eve in innocence, Mary through this special & singular grace.

[Click here for the answer](#)



# WHAT IS THE IMMACULATE CONCEPTION?

\$ 1000

Catholics believe these seven outward signs were instituted by Christ to give grace.

[Click here for the answer](#)



# WHAT ARE THE SACRAMENTS?

\$ 200

This sacrament feeds our souls with the Body and Blood of Christ and unites us more closely to Him and to one another.

[Click here for the answer](#)



# WHAT IS THE EUCHARIST?

\$ 400

Many Christians see the Eucharist as symbolic, but Catholics believe Christ is truly present—Body, Blood, Soul, and Divinity. What is this belief called?

[Click here for the answer](#)



# WHAT IS THE REAL PRESENCE?

\$ 600

Because Christ's one sacrifice is made present at every Mass, Catholics can rightly say that Calvary is mystically present at this specific moment in the liturgy.

[Click here for the answer](#)



WHAT IS THE  
THE CONSECRATION OF  
BREAD AND WINE TO  
CHRIST'S BODY & BLOOD

\$ 800

Jesus gave His apostles the authority to forgive sins when He breathed on them and said, “Whose sins you forgive are forgiven them.” Catholics recognize this moment as the institution of this sacrament.

[Click here for the answer](#)





# WHAT IS THE INSTITUTION OF CONFESSION?

\$ 1000

(John 20:22–23)

This office, begun with Peter, continues to serve as the visible sign of unity in the Church.

[Click here for the answer](#)



# WHAT IS THE PAPACY?

\$ 200

Catholics believe the authority Jesus gave to His Apostles continues through their successors today. How does The Church refer to this?

[Click here for the answer](#)



# WHAT IS APOSTOLIC SUCCESSION?

\$ 400

This term describes the worldwide and all-embracing nature of the Church founded by Christ.

[Click here for the answer](#)



WHAT IS CATHOLIC,  
MEANING *UNIVERSAL*?

\$ 600

Before the Bible was completed, early Christians gathered for this uniquely Catholic form of worship led by bishops and celebrated the Eucharist weekly.

[Click here for the answer](#)



# WHAT IS THE HOLY SACRIFICE OF THE MASS?

\$ 800

The Church professes these four essential marks that distinguish her from all other communities.

[Click here for the answer](#)

WHAT IS ONE, HOLY,  
CATHOLIC AND APOSTOLIC?

\$ 1000

Catholics believe God's truth comes to us not only through the written Word but also through the living faith passed down from the Apostles.

What is this called?

[Click here for the answer](#)

WHAT IS SACRED  
TRADITION?

\$ 200

This term refers to the complete body of revealed truth entrusted by Jesus to the Apostles and passed on in the Church through Scripture and Tradition.

[Click here for the answer](#)



# WHAT IS THE DEPOSIT OF FAITH?

\$ 400

Instead of “Bible alone,” Catholics look to this teaching authority, guided by the Holy Spirit, to interpret Scripture faithfully.

[Click here for the answer](#)



WHAT IS THE  
MAGISTERIUM OF THE  
CHURCH?

\$ 600

The Church teaches that the Deposit of Faith was handed down once for all time — meaning that divine revelation ended with these first leaders of the Church.

[Click here for the answer](#)



# WHO ARE THE APOSTLES?

\$ 800

Some claim Catholics “added” books to the Bible, but the Church actually preserved the original Old Testament collection used by early Christians. What are these books called?

[Click here for the answer](#)



WHAT ARE THE  
DEUTEROCANONICAL  
BOOKS?

\$ 1000

Catholics believe God has placed an inner sense of right and wrong within every person. This is called the \_\_\_\_\_ law.

[Click here for the answer](#)



# WHAT IS MORAL LAW (OR NATURAL LAW)?

\$ 200

When accused of “worshipping statues,”  
Catholics explain this type of art helps  
focus the heart on God and the saints,  
not replace them.

[Click here for the answer](#)



# WHAT IS SACRED ART?

\$ 400

When people ask, “Why confess to a priest?”, Catholics explain that this is how Christ chose to communicate his  
“\_\_\_\_\_ with the Church.”

[Click here for the answer](#)



WHAT IS GOD'S MERCY-  
GIVEN THROUGH THE  
CHURCH

\$ 600

When Catholics kneel before a statue or light a candle to a saint, they aren't worshipping an idol; they are doing this — showing respect and asking for prayer.

[Click here for the answer](#)



WHAT IS VENERATION OR  
INTERCESSION? (NOT  
ADORATION)

\$ 800

When asked about prayer “Why not go directly to Jesus?”, Catholics respond that asking the saints to pray for us doesn’t replace Jesus — it joins our prayers with His body, the Church. What is this spiritual union of members of the Church called?

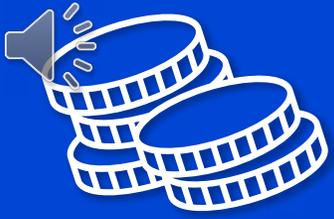
[Click here for the answer](#)

WHAT IS THE  
COMMUNION OF SAINTS?

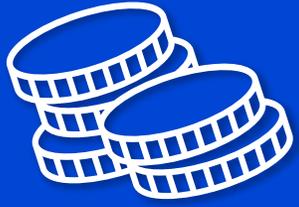
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**FINAL**

**JEOPARDY!**



The heart of all Catholic  
apologetics is this command that  
Jesus gave before ascending  
to heaven.



WHAT IS “GO  
THEREFORE AND  
MAKE DISCIPLES  
OF ALL NATIONS”?



# Discussion Questions

- 1. What's one Catholic teaching you used to find confusing or difficult to explain — but that feels clearer after these past few sessions on Apologetics?**
- 2. When your kids or family members ask faith questions (“Why do we go to Mass?” or “Why do we pray to saints?”), how do you usually respond — and what might you say differently now?**
- 3. Think of someone who inspired or strengthened your faith (a parent, friend, priest, teacher). What did they do that made their faith attractive?**
  - How can we, as Catholic parents, model that same sense of joy and conviction for our own kids?**
- 4. “If someone asked your child 10 years from now, ‘Why are you Catholic?’, what would you hope their answer would sound like?”**



# Resources

- Thomas Aquinas – Summa Theologica
  - <https://www.newadvent.org/summa/3001.htm>
- The Catechism of the Catholic Church
  - <https://usccb.cld.bz/Catechism-of-the-Catholic-Church/>
- USCCB Bible Website
  - <https://bible.usccb.org/bible/>