

## I. Fr. Long's Opening Presentation (9 minutes)

1. 1:39 "If you don't understand creation correctly, you can't understand God correctly."
2. 1:47 "Grace works on nature. Grace builds on nature."
3. 2:19 "What if our idea of creation [nature] is incorrect? Then our idea of God [and grace] changes."
  - a. [Comment: By the end of the Q & A session, Fr. Long will connect this idea to homosexuality to argue that developments in science invalidate Church and Bible teaching on homosexuality. (See # 25, below.) This is a theme that he carried over into the second Q & A session of 8-23-17.]
4. 3:23 "Can anyone here explain to me quantum physics? . . . If I don't understand [quantum physics], maybe I really don't understand God like I thought I did—like quantum physics."
5. 4:16 "We need to look at creation, to look at our new cosmology. And if you don't understand our new cosmology, you can't understand new understandings, uh, ways of looking at God, today and in the future."
6. 5:28 "Ironically, this week's gospel is Jesus and the Canaanite woman." [Fr. Long proceeds to read Mt.15:21–28.]
7. 7:13 "We know from scriptures that Jesus grew in 'wisdom, age, and grace.' We know from our studies of scriptures that the divinity of Jesus has been so overemphasized in our tradition that sometimes we forget about the humanity of Jesus. Did he [Jesus] know everything? No. 'He grew in wisdom, age, and grace.'" [Comment: Actually, Jesus knew everything, CCC 267, 316, 472, **473**, 474, 482. Any quality that the Father possesses, the Son and Holy Spirit also possess.]

8. 8:43 “Jesus is the Christ, but the Christ is not limited to Jesus.” “Having said that—that’s my presentation.”

- a. [Comment on Fr. Long’s opening presentation. He started off by telling us that a change in our scientific understanding of nature would require a change in our understanding of God. Then he tells us that, with the development of quantum physics, our understanding of nature has in fact changed. Thus, he is saying that our concept of God must change too. His final statements about Jesus, therefore, must be understood logically as a change in our understanding of God. Consequently, when he says that Jesus did not know everything and that “the Christ is not limited to Jesus,” he is essentially saying that Jesus Christ is not God. This fits with other statements that he makes about the Eucharist and about the presence of God in Christians. (See points # 9, #20, and #24, below.) He seems to think that there is an equality between the divine presence in Jesus, the Eucharist, and us. He is dangerously close to asserting that the divine in Jesus is no different from the divine in other people. But we need not speculate on the implications of Fr. Long’s presentation. **For his statement explicitly contradicts Church doctrine on two counts: First is the statement that “the Christ is not limited to Jesus.” This plainly contradicts Church doctrine: For his statement asserts that his concept of Christ is greater than Jesus. But since Jesus is God—the creator of heaven and earth—there can be nothing greater than Jesus (CCC 267, 316–318). Hence to assert that something is greater than Jesus is to deny that he is God. **In sum, the first error of Fr. Long’s opening statement is the denial of Jesus Christ’s divinity. The second error is this: Our knowledge of God does not depend on scientific knowledge or discovery. Our understanding of the Trinity and the Incarnation, for example, comes from Divine Revelation, not science. And no future scientific discovery can****

**threaten the truths of Divine Revelation (CCC 66–67, 73).**

## II. The Q & A Session Highlights

9. 16:47 “Now I noticed everyone stands until the tabernacle is closed here [during Communion]. However, I don't understand that because I don't know the difference between the real presence in the tabernacle and the real presence we just received.”
  - a. [Comment: The difference is explained at CCC 1374: the Eucharist is “a substantial presence by which Christ, God and man, makes himself wholly and entirely present.” Thus God—the Creator of the universe—is fully present in the Eucharist. This is why we worship the Eucharist (CCC 1378). We do not worship people **who progress in holiness only gradually, if at all : CCC 1394–1395.** Obviously, one would never replace a monstrance with a person during Eucharistic adoration. We receive God in Holy Communion, but we do not become God—the Creator of the universe.]
10. 17:51 “Does Hell exist? How the hell do I know?”
11. 17:58 “How could anyone say that someone is in a mortal sin? I don't even know what a mortal sin is, to be honest with you.”
12. 18:45 “Mortal sin is a deadly sin. A mortal sin cuts somebody off from the life of God, technically. How do I know someone is cut off from the life of God?”
13. 19:37 “How can anyone, including the Church, define what a mortal sin is?”
14. 21:51 “If the Church says that missing Mass is a mortal sin, is that because we want to make people submissive and obedient? We want to make people co-dependent on us? Do we want to have a parent-figure that watches over us?”

15. 22:24 “Do I believe in the doctrine of mortal sin? A doctrine is simply a portal into the mystery of God. I believe in serious sin. I don't believe missing Mass is a sin. I've done it myself . . . .”

16. 23:16 “The other sin—People think that masturbation is a mortal sin. Do you really want to put that guilt [on people]?”

17. 31:41 “What does ‘lowly’ mean? Mary is the ‘lowly’ one, right? What does ‘lowly’ mean in the teaching of the Church? It means ‘submissiveness.’ It means you're going to be a good Catholic. . . . You're obedient, and you're submissive. And that's what men would like all women to be.”

18. 41:14 “In 2,000 years, have we learned a lot? . . . Have we understood the scriptures better? Have we understood what the historical Christ is? Historical consciousness is? History? Sure. Would the gospel writers write in the same way if they were alive today? No, right? . . . Because of different ways of thinking. . . . Remember, the Old Testament, the Hebrew scriptures—it's all mythic—mythology—because that's how they understood life. . . .”  
[Fr. Long gives example of Noah's Ark.]

19. 46:49 “Are you a child of God? Saying ‘child’ makes you dependent. Are you becoming submissive and dependent? I don't know. It's certainly possible. Maybe . . . the Church wants us to be a little more co-dependent, submissive.”

20. 47:09 “So how does God look at you today? Does he look at your true self, your divine self?”

21. 47:34 “How can it not be a sin to miss Mass? Well, I'd have to say that—how many Catholics are in the world? One billion. Of that, 70% miss Mass on Sunday. Am I better than them?”

22. 48:38 “So why is missing Mass a sin? Because it goes against the clerical, hierarchical Church rules. We wouldn't want to break that, would we? But don't ask me to answer the question. Ask yourself. Ask yourself who God is. When you're on vacation this week, when you go on to the beach—and you miss Mass—God is probably smiling at you saying, ‘I hope you enjoyed your vacation.’”

23. 49:13 “I used to tell the college students . . . ‘Don’t believe anything your teachers say. Don’t believe anything your parents say. Don’t believe anything I say. And certainly don’t believe anything any other priest tells you. Listen. And then make it your own. Then decide. Okay, a priest up there told me missing Mass is a sin. The other priest told me missing Mass isn’t a sin. . . . Come up with your own answer. If you think it’s a sin, you better get to Mass. If you don’t think it’s a sin feel free— that, if you’re in the hospital, you can’t get to church, you don’t have to go to confession.”

24. 50:45 “I know deep down that I am the son of God. And, do I make mistakes? Absolutely.”

25. 53:12 “The Church is homophobic. That’s a sin. The teaching of the Church, the teaching of the Bible on homosexuality is not about homosexuality. It’s about heterosexuality. I mean what they called ‘deviant behavior.’ **So, if I am a heterosexual, and I’m practicing something that’s against my nature, then, according to the Bible, that’s against God’s law.** They didn’t know what homosexuality was. They didn’t know what sexual orientation was. Now, we have an idea. **So, if [I’m] a homosexual, and you’re trying to make me a heterosexual, you’re in the wrong. . . .”**

a. “Which I’ve known twenty people sending their children to these camps trying to . . . reprogram them.”

26. 54:12 [Man in audience] “You mean the way you’re trying to reprogram us tonight? Is there any Catholics here at all? And that understand what this man is preaching here? It’s emancipation. . . . We have a Catechism!!!”

END OF TRANSCRIPT FOR 8-16-17