

THE TEXTS...AND OTHER THINGS OF

ROMAN CATHOLICISM

AUTHORITATIVE DOCUMENTS

- ▶ “The most authoritative of all RC documents are apostolic constitutions and decrees issued by the pope. These documents are an expression of the *magisterium* or the official teaching office of the papacy and, as legislative documents, are binding on all Catholics everywhere. Examples include:
 - Canons and Decrees of the Council of Trent
 - Documents of the Second Vatican Council
 - The Catechism of the Catholic Church (a product of the apostolic constitution *Fidei Depositum* in 1992)
 - The Code of Canon Law (1983)
 - The papal decree on the Immaculate Conception of Mary in 1854 by Pope Pius IX”

AUTHORITATIVE DOCUMENTS

- ▶ “Papal encyclicals, teaching documents, apostolic letters and/or exhortations, and *motu proprio* (lit., “by one’s own initiative”) documents that expound or explain existing law.
 - Encyclical (or *encyclica epistola*, lit., “circular letter”)—These are formal apostolic letters sent out by the pope to both clergy and laity. E.g., *Humanae vitae*, sent by Pope Paul VI, addressed the issue of birth control and other matters of human sexuality (1968).
 - *Motu proprio*—These are decrees or legislative documents issued by the pope at his own initiative rather than in response to a question that has been asked of him.
 - Apostolic letters (*apostolica epistola*) are not dogmatic definitions of church doctrine but are papal teaching documents designed to help the church understand points of doctrine that require additional explanation and application to the changing circumstances in society and culture. Apostolic exhortations likewise serve to provide papal reflection on particular topics and are generally addressed to bishops, clergy, and all the faithful of entire church. These are not legislative documents.”

AUTHORITATIVE DOCUMENTS

- ▶ “Often Congregations, with papal approval, will issue formal Instructions (*instructio*) that explain Council documents or decrees. An example of this would be the Instructions on the Implementation of the Council’s Constitution on the Liturgy (*Sacrosanctum Concilium*).
 - Included here are such documents as a Declaration (*declamatio*), which may be a simple statement of an already existing law; a Decree (*decretum*), which is a statement concerning church law, precepts, or judicial decisions on some specific matter (a decree often announces that a given document or legislative text is in effect); or a Promulgation (*promulgatio*) which is the process by which the lawmaker communicates the law and its effective date to those to whom the law has been given).
- ▶ There are various other documents of the church such as those issued by a national conference of bishops (e.g., the recent declaration, or “pastoral letter”, by the U.S. conference of bishops on how they intended to handle the sexual abuse scandal). Such documents must be consistent with already existent church teaching and law. An individual bishop can issue a document that has authority within his own diocese.”

THE BIBLE OF THE ROMAN CATHOLICS

Books of the Bible in Canonical Order

Old Testament

- [Genesis](#)
- [Exodus](#)
- [Leviticus](#)
- [Numbers](#)
- [Deuteronomy](#)
- [Joshua](#)
- [Judges](#)
- [Ruth](#)
- [1 Samuel](#)
- [2 Samuel](#)
- [1 Kings](#)
- [2 Kings](#)
- [1 Chronicles](#)
- [2 Chronicles](#)
- [Ezra](#)
- [Nehemiah](#)
- [Tobit](#)
- [Judith](#)
- [Esther](#)
- [1 Maccabees](#)
- [2 Maccabees](#)
- [Job](#)
- [Psalms](#)
- [Proverbs](#)
- [Ecclesiastes](#)
- [Song of Songs](#)
- [Wisdom](#)
- [Sirach](#)
- [Isaiah](#)
- [Jeremiah](#)
- [Lamentations](#)
- [Baruch](#)
- [Ezekiel](#)
- [Daniel](#)
- [Hosea](#)
- [Joel](#)
- [Amos](#)
- [Obadiah](#)
- [Jonah](#)
- [Micah](#)
- [Nahum](#)
- [Habakkuk](#)
- [Zephaniah](#)
- [Haggai](#)
- [Zechariah](#)
- [Malachi](#)

New Testament

- [Matthew](#)
- [Mark](#)
- [Luke](#)
- [John](#)
- [Acts](#)
- [Romans](#)
- [1 Corinthians](#)
- [2 Corinthians](#)
- [Galatians](#)
- [Ephesians](#)
- [Philippians](#)
- [Colossians](#)
- [1 Thessalonians](#)
- [2 Thessalonians](#)
- [1 Timothy](#)
- [2 Timothy](#)
- [Titus](#)
- [Philemon](#)
- [Hebrews](#)
- [James](#)
- [1 Peter](#)
- [2 Peter](#)
- [1 John](#)
- [2 John](#)
- [3 John](#)
- [Jude](#)
- [Revelation](#)

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- ▶ "Deuterocanonical, therefore, are those books concerning the inspiration of which some Churches doubted more or less seriously for a time, but which were accepted by the whole Church as really inspired, after the question had been thoroughly investigated. As to the Old Testament, the Books of Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, I, II Machabees, and also Esther, x, 4-xvi, 24, Daniel, iii, 24-90, xiii, 1-xiv, 42, are in this sense deuterocanonical; the same must be said of the following New-Testament books and portions: Hebrews, James, II Peter, II, III John, Jude, Apocalypse, Mark, xiii, 9-20, Luke xxii, 43-44; John, vii, 53-viii, 11. Protestant writers often call the deuterocanonical Books of the Old Testament the Apocrypha."

- ▶ Source: http://www.catholic.com/encyclopedia/scripture#III._COLLECTION_OF_SACRED_BOOKS

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- ▶ “It is generally granted that the Jews in the time of Jesus Christ acknowledged as canonical or included in their collection of sacred writings all the so-called protocanonical books of the Old Testament. Christ and the Apostles endorsed this faith of the Jews, so that we have Divine authority for their Scriptural character. As there are solid reasons for maintaining that some of the New-Testament writers made use of the Septuagint version which contained the deuterocanonical books of the Old Testament, these latter too are in so far attested as part of Sacred Scripture. Again, II Pet., iii, 15-16, ranks all the Epistles of St. Paul with the "other scriptures", and I Tim., v, 18, seems to quote Luke, x, 7, and to place it on a level with Deut., xxv, 4. But these arguments for the canonicity of the deuterocanonical books of the Old Testament, of the Pauline Epistles, and of the Gospel of St. Luke do not exclude all reasonable doubt. **Only the Church, the infallible bearer of tradition, can furnish us invincible certainty as to the number of the Divinely inspired books of both the Old and the New Testament.**”

- ▶ Source: [http://www.catholic.com/encyclopedia/scripture#III. COLLECTION_OF_SACRED_BOOKS](http://www.catholic.com/encyclopedia/scripture#III._COLLECTION_OF_SACRED_BOOKS) (emphasis mine)

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- ▶ “Since Scripture is the written word of God; its contents are Divinely guaranteed truths, revealed either in the strict or the wider sense of the word. Again, since the inspiration of a writing cannot be known without Divine testimony, God must have revealed which are the books that constitute Sacred Scripture. Moreover, theologians teach that Christian Revelation was complete in the Apostles, and that its deposit was entrusted to the Apostles to guard and to promulgate. Hence the apostolic deposit of Revelation contained not merely Sacred Scripture in the abstract, but also the knowledge as to its constituent books. Scripture, then, is an Apostolic deposit entrusted to the Church, **and to the Church belongs its lawful administration.** This position of Sacred Scripture in the Church implies the following consequences:”

- ▶ Source: http://www.catholic.com/encyclopedia/scripture#III._COLLECTION_OF_SACRED_BOOKS (emphasis mine)

THE BIBLE OF THE ROMAN CATHOLICS

- ▶ "The Apostles promulgated both the Old and New Testament as a document received from God. It is antecedently probable that God should not cast his written Word upon men as a mere windfall, coming from no known authority, but that he should entrust its publication to the care of those whom he was sending to preach the Gospel to all nations, and with whom he had promised to be for all days, even to the consummation of the world. In conformity with this principle, St. Jerome (De script. eccl.) says of the Gospel of St. Mark: "When Peter had heard it, he both approved of it and ordered it to be read in the churches". The Fathers testify to the promulgation of Scripture by the Apostles where they treat of the transmission of the inspired writings."

- ▶ Source: http://www.catholic.com/encyclopedia/scripture#III._COLLECTION_OF_SACRED_BOOKS

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- ▶ “The transmission of the inspired writings consists in the delivery of Scripture by the Apostles to their successors with the right, the duty, and the power to continue its promulgation, to preserve its integrity and identity, to explain its meaning, to use it in proving and illustrating Catholic teaching, to oppose and condemn any attack upon its doctrine, or any abuse of its meaning. We may infer all this from the character of the inspired writings and the nature of the Apostolate; but it is also attested by some of the weightiest writers of the early Church. St. Irenaeus insists upon these points against the Gnostics, who appealed to Scripture as to private historical documents. He excludes this Gnostic view, first by insisting on the mission of the Apostles and upon the succession in the Apostolate, especially as seen in the Church of Rome (Haar., III, 3-4);”

- ▶ Source: http://www.catholic.com/encyclopedia/scripture#III._COLLECTION_OF_SACRED_BOOKS

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- ▶ “secondly, by showing that the preaching of the Apostles continued by their successors contains a supernatural guarantee of infallibility through the indwelling of the Holy Ghost (Hair., III, 24); thirdly, by combining the Apostolic succession and the supernatural guarantee of the Holy Ghost (Hair., IV, 26). It seems plain that, if Scripture cannot be regarded as a private historical document on account of the official mission of the Apostles, on account of the official succession in the Apostolate of their successors, on account of the assistance of the Holy Ghost promised to the Apostles and their successors, the promulgation of Scripture, the preservation of its integrity and identity, and the explanation of its meaning must belong to the Apostles **and their legitimate successors**. The same principles are advocated by the great Alexandrian doctor, Origen (De print., Praef.). "That alone", he says, "is to be believed to be the truth which in nothing differs from the ecclesiastical and Apostolical tradition".

- ▶ Source: http://www.catholic.com/encyclopedia/scripture#III._COLLECTION_OF_SACRED_BOOKS (emphasis mine)

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- ▶ "In another passage (in Matth. tr. XXIX, n. 46-47), he rejects the contention urged by the heretics "as often as they bring forward canonical Scriptures in which every Christian agrees and believes", that "in the houses is the word of truth"; "for from it (the Church) alone the sound hath gone forth into all the earth, and their words unto the ends of the world". That the African Church agrees with the Alexandrian, is clear from the words of Tertullian (De praescript., nn. 15, 19). He protests against the admission of heretics "to any discussion whatever touching the Scriptures". "This question should be first proposed, which is now the only one to be discussed, `To whom belongs the faith itself: whose are the Scriptures'?... For the true Scriptures and the true expositions and all the true Christian traditions will be wherever both the true Christian rule and faith shall be shown to be". St. Augustine endorses the same position when he says: "I should not believe the Gospel except on the authority of the Catholic Church" (Con. epist. Manichwi, fundam. n. 6)."

- ▶ Source: http://www.catholic.com/encyclopedia/scripture#III._COLLECTION_OF_SACRED_BOOKS

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- ▶ “The authentic text, legitimately promulgated, is a source and rule of faith, though it remains only a means or instrument in the hands of the teaching body of the Church, **which alone has the right of authoritatively interpreting Scripture.**”
- ▶ “The administration and custody of Scripture is not entrusted directly to the whole Church, **but to its teaching body**, though Scripture itself is the common property of the members of the whole Church. While the private handling of Scripture is opposed to the fact that it is common property, its administrators are bound to communicate its contents to all the members of the Church.”
- ▶ Source: http://www.catholic.com/encyclopedia/scripture#III._COLLECTION_OF_SACRED_BOOKS (emphasis mine)

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- ▶ “Though Scripture is the property of the Church alone, those outside her pale may use it as a means of discovering or entering the Church. But Tertullian shows that they have no right to apply Scripture to their own purposes or to turn it against the Church. He also teaches Catholics how to contest the right of heretics to appeal to Scripture at all (by a kind of demurrer), before arguing with them on single points of Scriptural doctrine.”
- ▶ Source: http://www.catholic.com/encyclopedia/scripture#III._COLLECTION_OF_SACRED_BOOKS

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- ▶ “The rights of the teaching body of the Church include also that of issuing and enforcing decrees for promoting the right use, or preventing the abuse of Scripture. **Not to mention the definition of the Canon ... the Council of Trent issued two decrees concerning the Vulgate ... and a decree concerning the interpretation of Scripture ...** and this last enactment was repeated in a more stringent form by the Vatican Council (seas. III, Conc. Trid., sess. IV). **The various decisions of the Biblical Commission derive their binding force from this same right of the teaching body of the Church.** (Cf. Stapleton, Princ. Fid. Demonstr. X-XI; Wilhelm and Scannell, "Manual of Catholic Theology", London, 1890, I, 61 sqq. Scheeben, "Handbuch der katholischen Dogmatik", Freiburg, 1873, I, 126 sqq.).”

- ▶ Source: http://www.catholic.com/encyclopedia/scripture#III._COLLECTION_OF_SACRED_BOOKS (emphasis mine)

SACRED TRADITION OF THE ROMAN CATHOLICS

- ▶ “Jesus spoke to his disciples long before the things he taught were written down. While tradition means a “handing down,” **Sacred Tradition means the handing down of divine revelation from one generation of believers to the next, as preserved under the divine guidance of the Catholic Church established by Christ.**”
- ▶ “The Second Vatican Council, in its *Dogmatic Constitution on Divine Revelation (Dei Verbum)*, defines **Sacred Tradition as what “the apostles who, by their oral preaching, by example, and by observances handed on what they had received from the lips of Christ, from living with him, and from what he did, or what they learned from the prompting of the Holy Spirit” (DV 7).** Sacred Tradition, of which Sacred Scripture is a part, is a deeply penetrating, living reality. It is transmitted to us through the practices of the Church since apostolic times. These include official professions of faith, from the Apostles’ Creed (circa A.D. 120) and Nicene Creed (325) to the Credo of the People of God by Pope Paul VI (1968); the official teachings of the 21 ecumenical councils of the Church, from Nicea I (325-381) to Vatican II (1962-65); the writings of Church Fathers and doctors; papal documents; sacred Scripture; sacred liturgy; and even Christian art that portrays what we believed and how we worshiped over the centuries.”

- ▶ Source: <http://www.catholic.com/magazine/articles/sacred-scripture-depends-on-sacred-tradition> (emphasis mine)

SACRED TRADITION OF THE ROMAN CATHOLICS

- ▶ “God, out of the sheer, gratuitous goodness of his heart, has guaranteed the full integrity of divine revelation being simultaneously preserved and transmitted from one generation of believers to the next. Its fullness is embodied in his Son, our Lord Jesus Christ, and in the teachings he passed on to his apostles by his words and deeds. The apostles in turn communicated this deposit of faith to others by their words *and deeds*. Only some of what our Lord said and did they wrote down. “The apostles entrusted the ‘sacred deposit’ of the faith (the *depositum fidei*), contained in Sacred Scripture and Tradition, to the whole of the Church” (*Catechism of the Catholic Church*, 84). **To this day, divine revelation is transmitted by two sources: Sacred Tradition and Sacred Scripture. Therefore, “Sacred Tradition and Sacred Scripture form one sacred deposit of the word of God committed to the Church” (DV 10).”**

- ▶ Source: <http://www.catholic.com/magazine/articles/sacred-scripture-depends-on-sacred-tradition> (emphasis mine)

SACRED MAGISTERIUM

- ▶ “These two sources of divine revelation which make up this one “sacred deposit” are safeguarded and defended by the Sacred Magisterium (the teaching authority of the Church), whose job it is to guarantee the authenticity of the message while at the same time remaining its servant:
- ▶ **“The task of authentically interpreting the word of God, whether written or spoken, has been entrusted exclusively to the living teaching office of the Church, whose authority is exercised in the name of Jesus Christ.** This teaching office is not above the word of God, but serves it, teaching only what has been handed on, listening to it devoutly, guarding it scrupulously, and explaining it faithfully. In accord with a divine commission and with the help of the Holy Spirit, it draws from this one deposit of faith everything which it presents for belief as divinely revealed” (DV 10).
- ▶ Source: <http://www.catholic.com/magazine/articles/sacred-scripture-depends-on-sacred-tradition> (emphasis mine)

SACRED MAGISTERIUM

- ▶ **“The Sacred Magisterium is embodied in the living teaching office and authority of the papacy.** Immediately after declaring Peter the first pope, our Lord gives him the “keys to the kingdom of heaven,” **so that whatever the papacy declares “bind[ing] on earth shall be bound in heaven,” and whatsoever the Papacy declares “loose on earth shall be loosed in heaven.”** It is here that Sacred Scripture confirms the reality and power of the Sacred Magisterium.”
- ▶ “...Or, quite firmly, with full certitude because of Sacred Tradition, we can say we believe the doctrine of purgatory **simply because that is what the Catholic Church teaches.**”
- ▶ Source: <http://www.catholic.com/magazine/articles/sacred-scripture-depends-on-sacred-tradition> (emphasis mine)

THE DOGMAS, DOCTRINES, AND
PRACTICES OF

ROMAN CATHOLICISM

WHAT IS THE DIFFERENCE BETWEEN DOCTRINES AND DOGMAS?

- ▶ “In general, doctrine is all Church teaching in matters of faith and morals. Dogma is more narrowly defined as that part of doctrine which has been divinely revealed and which **the Church has formally defined and declared to be believed as revealed.**”
- ▶ “The Catechism of the Catholic Church explains: “The Church’s magisterium exercises the authority it holds from Christ to the fullest extent when it defines dogmas, that is, when it proposes, in a form **obliging the Christian people to an irrevocable adherence of faith,** truths contained in divine Revelation or also when it proposes, in a definitive way, truths having a necessary connection with these. (CCC 88)”
- ▶ Source: <http://www.catholic.com/quickquestions/what-is-the-difference-between-doctrine-and-dogma> (emphasis mine)

WHAT IS THE DIFFERENCE BETWEEN DOCTRINES AND DOGMAS?

- ▶ “Against the theory of interpretation of Scripture by private judgment, Catholics regard as absolutely unacceptable the view that God revealed a body of truths to the world and appointed no official teacher of revealed truth, no authoritative judge of controversy; this view is as unreasonable as would be the notion that the civil legislature makes laws, and then commits to individual private judgment the right and the duty of interpreting the laws and deciding controversies. The Church and the supreme pontiff are endowed by God with the privilege of infallibility in discharge of the duty of universal teacher in the sphere of faith and morals; hence we have an infallible testimony that the dogmas defined and delivered to us by the Church are the truths contained in Divine revelation.”

- ▶ Source: <http://www.catholic.com/encyclopedia/dogma>

THE PAPACY (OR APOSTOLIC SEE)

- ▶ “The title pope, once used with far greater latitude ..., is at present employed solely to denote the Bishop of Rome, who, in virtue of his position **as successor of St. Peter, is the chief pastor of the whole Church, the Vicar of Christ upon earth.** Besides the bishopric of the Roman Diocese, certain other dignities are held by the pope as well as the supreme and universal pastorate: he is Archbishop of the Roman Province; Primate of Italy and the adjacent islands, and sole Patriarch of the Western Church. The Church's doctrine as to the pope was authoritatively declared in the Vatican Council in the Constitution "Pastor Aeternus". The four chapters of that Constitution deal respectively with the office of Supreme Head conferred on St. Peter, the perpetuity of this office in the person of the Roman pontiff, the pope's jurisdiction over the faithful, **and his supreme authority to define in all questions of faith and morals.**”

- ▶ Source: <http://www.catholic.com/encyclopedia/Pope> (emphasis mine)

THE PAPACY (OR APOSTOLIC SEE)

- ▶ “This term [Papacy] is employed in an ecclesiastical and in an historical signification. In the former of these uses it denotes the ecclesiastical system in which the **pope as successor of St. Peter and Vicar of Jesus Christ governs the Catholic Church as its supreme head**. In the latter, it signifies the papal influence viewed as a political force in history.” - Source: <http://www.catholic.com/encyclopedia/papacy> (emphasis mine)
- ▶ “An Apostolic see is any see founded by an Apostle and having the authority of its founder; the Apostolic See is the seat of authority in the Roman Church, continuing the Apostolic functions of Peter, the chief of the Apostles. Heresy and barbarian violence swept away all the particular Churches which could lay claim to an Apostolic see, until Rome alone remained; to Rome, therefore, the term applies as a proper name.” - Source: <http://www.catholic.com/encyclopedia/apostolic-see-the>

THE PAPACY (OR APOSTOLIC SEE)

- ▶ “But before heresy, schism, and barbarian invasions had done their work, as early as the fourth century, the Roman See was already the Apostolic See par excellence, not only in the West but also in the East. Antioch, Alexandria, and, in a lesser degree, Jerusalem were called Apostolic sees by reason of their first occupants, Peter, Mark, and James, from whom they derived their patriarchal honor and jurisdiction; but Rome is the Apostolic See, because its occupant perpetuates the apostolate of Blessed Peter extending over the whole Church. ”
- ▶ “The authoritative acts of the popes, inasmuch as they are the exercise of their Apostolical power, are styled acts of the Holy or Apostolic See. The See is thus personified as the representative of the Prince of the Apostles, as in Pope Leo II's confirmation of the Sixth General Council (Constantinople, 680-681)... (Therefore We also and through our office this venerable Apostolic See give assent to the things that have been defined, and confirm them by the authority of the Blessed Apostle Peter.)”

- ▶ Source: <http://www.catholic.com/encyclopedia/apostolic-see-the>

THE PAPACY (OR APOSTOLIC SEE)

- ▶ “The cathedra Petri, the Chair of St. Peter, is but another expression for the sedes apostolica, cathedra denoting the chair of the teacher. **Hence the limitation of papal infallibility to definitions ex cathedra amounts to this: papal definitions can claim inerrancy or infallibility only when pronounced by the pope as the holder of the privileges granted by Christ to Peter, the Rock upon which He built His Church.** The same formula conveys the meaning that the pope's infallibility is not personal, but derived from, and coextensive with, his office of visible Head of the Universal Church, in virtue of which he sits in the Chair of Peter as Shepherd and Teacher of all Christians.” -Source: <http://www.catholic.com/encyclopedia/apostolic-see-the> (emphasis mine)
- ▶ “The proof that Christ constituted St. Peter head of His Church is found in the two famous Petrine texts, Matt., xvi, 17-19, and John, xxi, 15-17. In Matt., xvi, 17-19, the office is solemnly promised to the Apostle.” -Source: http://www.catholic.com/encyclopedia/Pope#II.PRIMACY_OF_THE_ROMAN_SEE

MARIOLOGY (IMMACULATE CONCEPTION)

- ▶ “In the Constitution “Ineffabilis Deus” of December 8, 1854, **Pius IX pronounced and defined that the Blessed Virgin Mary “in the first instant of her conception, by a singular privilege and grace granted by God, in view of the merits of Jesus Christ, the Savior of the human race, was preserved exempt from all stain of original sin”** (Denzinger, “Enchiridion”, 10th ed., n. 1641). The subject of this immunity from original sin is the person of Mary at the moment of the creation of her soul and its infusion into her body.”
- ▶ “Mary was preserved exempt from all stain of original sin at the first moment of her animation, and **sanctifying grace was given to her before sin could have taken effect in her soul**. The formal active essence of original sin was not *removed* from her soul, as it is *removed* from others by baptism; **it was excluded, it never was in her soul. Simultaneously with the exclusion of sin, the state of original sanctity, innocence, and justice, as opposed to original sin, was conferred upon her, by which gift every stain and fault, all depraved emotions, passions, and debilities, essentially pertaining to original sin, were excluded.**”
- ▶ Source: <http://www.catholic.com/encyclopedia/Immaculate-Conception#I.-THE-DOCTRINE> (emphasis mine)

MARIOLOGY (IMMACULATE CONCEPTION)

- ▶ “But she was not made exempt from the temporal penalties of Adam—from sorrow, bodily infirmities, and death. The immunity from original sin was given to Mary by a singular exemption from a universal law through the same merits of Christ, by which other men are cleansed from sin by baptism. Mary needed the redeeming Savior to obtain this exemption, and to be delivered from the universal necessity and debt (*debitum*) of being subject to original sin. **The person of Mary, in consequence of her origin from Adam, should have been subject to sin, but, being the new Eve who was to be the mother of the new Adam, she was, by the eternal counsel of God and by the merits of Christ, withdrawn from the general law of original sin. Her redemption was the very masterpiece of Christ's redeeming wisdom. He is a greater redeemer who pays the debt that it may not be incurred, than he who pays after it has fallen on the debtor (Ullathorne, "Immac. Conception", p. 89).** Such is the meaning of the term "Immaculate Conception”.”

- ▶ Source: <http://www.catholic.com/encyclopedia/Immaculate-Conception#I.-THE-DOCTRINE> (emphasis mine)

MARIOLOGY (SCRIPTURAL DEFENSE)

- ▶ **“No direct or categorical and stringent proof of the dogma can be brought forward from Scripture.** But the first scriptural passage which contains the promise of the redemption, mentions also the Mother of the Redeemer. The sentence against the first parents was accompanied by the Earliest Gospel (*Proto-evangelium*), which put enmity between the serpent and the woman: "and I will put enmity between thee and the woman and her seed; she (he) shall crush thy head and thou shalt lie in wait for her (his) heel" (Gen., iii, 15). The translation "she" of the Vulgate is interpretative; it originated after the fourth century ("Katholik", 1893, 425), and cannot be defended critically. The conqueror from the seed of the woman, who should crush the serpent's head, is Christ; the woman at enmity with the serpent is Mary (Hoberg, "Genes.", p. 50; cf. Leimbach, "Messianische Weissagungen", 1909, pp. 5 sq.)."

- ▶ Source: <http://www.catholic.com/encyclopedia/Immaculate-Conception#I.-THE-DOCTRINE> (emphasis mine)

MARIOLOGY (ASSUMPTION)

- ▶ **“The doctrine of the Assumption says that at the end of her life on earth Mary was assumed, body and soul, into heaven, just as Enoch, Elijah, and perhaps others had been before her.** It’s also necessary to keep in mind what the Assumption is not. Some people think Catholics believe Mary “ascended” into heaven. That’s not correct. Christ, by his own power, ascended into heaven. Mary was assumed or taken up into heaven by God. She didn’t do it under her own power. ”
- ▶ “The Church has never formally defined whether she died or not, and the integrity of the doctrine of the Assumption would not be impaired if she did not in fact die, but the almost universal consensus is that she did die. Pope Pius XII, in *Munificentissimus Deus* (1950), defined that Mary, “after the completion of her earthly life” (note the silence regarding her death), “was assumed body and soul into the glory of heaven.”
- ▶ Source: <http://www.catholic.com/tracts/immaculate-conception-and-assumption> (emphasis mine)

MARIOLOGY (ASSUMPTION)

- ▶ “Since the Immaculate Conception and Assumption are not explicit in Scripture, Fundamentalists conclude that the doctrines are false. Here, of course, we get into an entirely separate matter, the question of *sola scriptura*, or the Protestant “Bible only” theory. There is no room in this tract to consider that idea. Let it just be said that if the position of the Catholic Church is true, then the notion of *sola scriptura* is false. There is then no problem with the Church officially defining a doctrine which is not explicitly in Scripture, so long as it is not in contradiction to Scripture.”
- ▶ “The Catholic Church was commissioned by Christ to teach all nations and to teach them infallibly—guided, as he promised, by the Holy Spirit until the end of the world (John 14:26, 16:13). **The mere fact that the Church teaches that something is definitely true is a guarantee that it is true** (cf. Matt. 28:18-20, Luke 10:16, 1 Tim. 3:15).”
- ▶ Source: <http://www.catholic.com/tracts/immaculate-conception-and-assumption> (emphasis mine)

MARIOLOGY (MEDIATRIX) (CO-REDEMPTRIX)

- ▶ “When Catholics recognize Mary as Mediatrix and Co-Redemptrix, we acknowledge that God’s work in a person’s life transforms them eternally. Mary was given a new name at the Annunciation: Full of Grace. The new name indicates an ontological change. She was changed into a new person with a new role forever.”
- ▶ “[The] motherhood of Mary in the order of grace continues uninterruptedly from the consent which she loyally gave at the Annunciation and which she sustained without wavering beneath the cross, **until the eternal fulfillment of all the elect. Taken up to heaven she did not lay aside this saving office but by her manifold intercession continues to bring us the gifts of eternal salvation.** By her maternal charity, she cares for the brethren of her Son, who still journey on earth surrounded by dangers and difficulties, until they are led into their blessed home. (*Dogmatic Constitution on the Church, 62*)”
- ▶ Source: <http://www.catholic.com/magazine/articles/mary-mother-of-salvation> (emphasis mine)

MARIOLOGY (WORSHIP)

- ▶ "*Dulia* (Gr. *douleia*; Lat. *servitus*), a theological term signifying the honor paid to the saints, while *latria* means worship given to God alone, and ***hyperdulia* the veneration offered to the Blessed Virgin Mary**. St. Augustine (De Civ. Dei, X, ii, 1) distinguishes two kinds of *servitus*: "one which is due to men... which in Greek is called *dulia*; the other, *latria*, which is the service pertaining to the worship of God". St. Thomas (II-II, Q. ciii, a. 3) bases the distinction on the difference between God's supreme dominion and that which one man may exercise over another. Catholic theologians insist that the difference is one of kind and not merely of degree; *dulia* and *latria* being as far apart as are the creature and the Creator."

- ▶ Source: <http://www.catholic.com/encyclopedia/Dulia> (emphasis mine)

MORTAL AND VENIAL SINS

- ▶ “The Catechism of the Catholic Church provides:
 - ▶ [1855] Mortal Sin destroys charity in the heart of man by a grave violation of God’s law; it turns man away from God... by preferring an inferior good to him. Venial sin allows charity to subsist, though it offends and wounds it.
 - ▶ [1861] Mortal sin... results in... the privation of sanctifying grace, that is, of the state of grace. If it is not redeemed by repentance and God’s forgiveness, it causes exclusion from Christ’s kingdom and the eternal death of hell...
 - ▶ [1862] One commits venial sin when, in a less serious matter, he does not observe the standard prescribed by the moral law, or when he disobeys the moral law in a grave matter, but without full knowledge or complete consent.
 - ▶ [1863] Venial sin weakens charity... and... merits temporal punishment. Deliberate and unrepented venial sin disposes us little by little to commit mortal sin. However, venial sin does not break the covenant with God. With God’s grace, **it is humanly reparable**. “Venial sin does not deprive the sinner of sanctifying grace, friendship with God, charity, and consequently, eternal happiness.”

▶ Source: <http://www.catholic.com/blog/tim-staples/mortal-and-venial-sin> (emphasis mine)

MORTAL AND VENIAL SINS

- ▶ “Any one of these biblical texts makes very clear that the biblical data is clearly in favor of mortal sins, but for brevity’s sake I will cite just one of them (Eph. 5:3-6):
 - ▶ But immorality and all impurity or covetousness must not even be named among you, as is fitting among saints. Let there be no filthiness, nor levity, which are not fitting; but instead let there be thanksgiving. Be sure of this, that no immoral or impure man, or one who is covetous (that is, an idolater), has any inheritance in the kingdom of Christ and of God. Let no one deceive you with empty words, for it is because of these things that the wrath of God comes upon the sons of disobedience. Therefore do not associate with them...
- ▶ According to St. Paul, no matter how “born again,” “saved,” or whatever you think you are, if you commit these sins and you do not repent, you will not go to heaven. That is the essence of what “mortal sin” means.”
- ▶ Source: <http://www.catholic.com/blog/tim-staples/mortal-and-venial-sin>

PENANCE

- ▶ "Penance is a supernatural moral virtue whereby the sinner is disposed to hatred of his sin as an offense against God and to a firm purpose of **amendment and satisfaction.**"
- ▶ **"The Council of Trent expressly declares (Sess. XIV, c. i) that penance was at all times necessary for the remission of grievous sin.** Theologians have questioned whether this necessity obtains in virtue of the positive command of God or independently of such positive precept. The weight of authority is in favor of the latter opinion; moreover, theologians state that in the present order of Divine Providence God Himself cannot forgive sins, if there be no real repentance (St. Thomas, III, Q. lxxxvi, a. 2; Cajetan, *ibid.*; Palmieri, *op. cit.*, thesis VII). In the Old Law (Ezech., xviii, 24) life is denied to the man who does iniquity; even "his justices which he has done, shall not be remembered"; **and Christ restates the doctrine of the Old Testament, saying (Luke, xiii, 5): "except you do penance, you shall all likewise perish."** In the New Law, therefore, repentance is as necessary as it was in the Old, repentance that includes reformation of life, grief for sin, and willingness to **perform satisfaction.**
- ▶ In the Christian Dispensation this act of repentance has been subjected by Christ to the judgment and jurisdiction of His Church, whensoever there is question of sin committed after the reception of Baptism (Council of Trent, sess. XIV, c. i), **and the Church acting in the name of Christ not only declares that sins are forgiven, but actually and judicially forgives them,** if the sinner already repentant subjects his sins to the "power of the keys", and is willing to make condign satisfaction for the wrong he has done."

▶ Source: <http://www.catholic.com/encyclopedia/penance> (emphasis mine)

PENANCE

- ▶ “Penance is a sacrament of the New Law instituted by Christ in which forgiveness of sins committed after baptism is granted through the priest's absolution to those who with true sorrow confess their sins and promise to satisfy for the same. **It is called a "sacrament" not simply a function or ceremony, because it is an outward sign instituted by Christ to impart grace to the soul. ”**
- ▶ “As an outward sign it comprises the actions of the penitent in presenting himself to the priest and accusing himself of his sins, and the actions of the priest in pronouncing absolution and imposing satisfaction. **This whole procedure is usually called, from one of its parts, "confession"; and it is said to take place in the "tribunal of penance", because it is a judicial process in which the penitent is at once the accuser, the person accused, and the witness, while the priest pronounces judgment and sentence.”**
- ▶ Source: <http://www.catholic.com/encyclopedia/penance> (emphasis mine)

PENANCE

- ▶ **“The grace conferred is deliverance from the guilt of sin and, in the case of mortal sin, from its eternal punishment; hence also reconciliation with God, justification.** Finally, the confession is made not in the secrecy of the penitent's heart nor to a layman as friend and advocate, nor to a representative of human authority, **but to a duly ordained priest with requisite jurisdiction and with the "power of the keys", i.e., the power to forgive sins which Christ granted to His Church.”**
- ▶ “No Catholic believes that a priest simply as an individual man, however pious or learned, has power to forgive sins. This power belongs to God alone; but He can and does exercise it through the ministration of men. Since He has seen fit to exercise it by means of this sacrament, it cannot be said that the Church or the priest interferes between the soul and God; on the contrary, penance is the removal of the one obstacle that keeps the soul away from God.”
- ▶ Source: <http://www.catholic.com/encyclopedia/penance> (emphasis mine)

PENANCE

- ▶ "The Council of Trent (1551) declares: "As a means of regaining grace and justice, penance was at all times necessary for those who had defiled their souls with any mortal sin.... Before the coming of Christ, penance was not a sacrament, nor is it since His coming a sacrament for those who are not baptized. But the Lord then principally instituted the Sacrament of Penance, when, being raised from the dead, he breathed upon His disciples saying: Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained (John, xx, 22-23). By which action so signal and words so clear the consent of all the Fathers has ever understood that the power of forgiving and retaining sins was communicated to the Apostles and to their lawful successors, for the reconciling of the faithful who have fallen after Baptism" (Sess. XIV, c. i). Farther on (c. v) the council expressly states that Christ "left priests, His own vicars, as judges (proesides et iudices), unto whom all the mortal crimes into which the faithful may have fallen should be revealed in order that, in accordance with the power of the keys, they may pronounce the sentence of forgiveness or retention of sins"."

- ▶ Source: <http://www.catholic.com/encyclopedia/penance>

SATISFACTION “PENANCE”

- ▶ “... the absolution given by the priest to a penitent who confesses his sins with the proper dispositions remits both the guilt and the eternal punishment (of mortal sin). **There remains, however, some indebtedness to Divine justice which must be cancelled here or hereafter (see Purgatory). In order to have it cancelled here, the penitent receives from his confessor what is usually called his "penance", usually in the form of certain prayers which he is to say, or of certain actions which he is to perform, such as visits to a church, the Stations of the Cross, etc. Alms, deeds, fasting, and prayer are the chief means of satisfaction, but other penitential works may also be enjoined.** The quality and extent of the penance is determined by the confessor according to the nature of the sins revealed, the special circumstances of the penitent, his liability to relapse, and the need of eradicating evil habits. Sometimes the penance is such that it may be performed at once; in other cases it may require a more or less considerable period, as, e.g., where it is prescribed for each day during a week or a month. But even then the penitent may receive another sacrament (e.g., Holy Communion) immediately after confession, since absolution restores him to the state of grace. He is nevertheless under obligation to continue the performance of his penance until it is completed.”

- ▶ Source: <http://www.catholic.com/encyclopedia/penance> (emphasis mine)

SATISFACTION “PENANCE”

- ▶ “Satisfaction is not, like contrition and confession, an essential part of the sacrament, because the primary effect—i.e., remission of guilt and temporal punishment—is obtained without satisfaction; but it is an integral part, because it is requisite for obtaining the secondary effect—i.e., remission of the temporal punishment. The Catholic doctrine on this point is set forth by the Council of Trent, **which condemns the proposition:** “That the entire punishment is always remitted by God together with the guilt, and the satisfaction required of penitents is no other than faith whereby they believe that Christ has satisfied for them”; and further the proposition: “That the keys were given to the Church for loosing only and not for binding as well; that therefore in enjoining penance on those who confess, priests act contrary to the purpose of the keys and the institution of Christ; that it is a fiction [to say] that after the eternal punishment has been remitted in virtue of the keys, there usually remains to be paid a temporal penalty” (Can. “de Sac. poenit.”, 12, 15; Denzinger, “Enchir.”, 922, 925).”

- ▶ Source: <http://www.catholic.com/encyclopedia/penance> (emphasis mine)

PURGATORY

- ▶ “Purgatory (Lat., *purgare*, to make clean, to purify) in accordance with Catholic teaching **is a place or condition of temporal punishment for those who, departing this life in God's grace, are not entirely free from venial faults, or have not fully paid the satisfaction due to their transgressions.** The faith of the Church concerning purgatory is clearly expressed in the Decree of Union drawn up by the Council of Florence (Mansi, t. XXXI, col. 1031), and in the decree of the Council of Trent which (Sess. XXV) defined: “Whereas the Catholic Church, instructed by the Holy Ghost, has from the Sacred Scriptures and the ancient tradition of the Fathers taught in Councils and very recently in this ecumenical synod (Sess. VI, cap. xxx; Sess. XXII, cap. ii, iii) that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful, but principally by the acceptable Sacrifice of the Altar; the Holy Synod enjoins on the Bishops that they diligently endeavor to have the sound doctrine of the Fathers in Councils regarding purgatory everywhere taught and preached, held and believed by the faithful” (Denzinger, “Enchiridion”, 983).”

- ▶ Source: <http://www.catholic.com/encyclopedia/purgatory> (emphasis mine)

PURGATORY

- ▶ “That temporal punishment is due to sin, even after the sin itself has been pardoned by God, is clearly the teaching of Scripture. God indeed brought man out of his first disobedience and gave him power to govern all things (Wis., x, 2), but still condemned him "to eat his bread in the sweat of his brow" until he returned unto dust. God forgave the incredulity of Moses and Aaron, but in punishment kept them from the "land of promise" (Num., xx, 12). The Lord took away the sin of David, but the life of the child was forfeited because David had made God's enemies blaspheme His Holy Name (II Kings, xii, 13, 14). In the New Testament as well as in the Old, almsgiving and fasting, and in general penitential acts are the real fruits of repentance (Matt., iii, 8; Luke, xvii, 3; xiii, 3). **The whole penitential system of the Church testifies that the voluntary assumption of penitential works has always been part of true repentance and the Council of Trent (Sess. XIV, can. xi) reminds the faithful that God does not always remit the whole punishment due to sin together with the guilt.** God requires satisfaction, and will punish sin, and this doctrine involves as its necessary consequence a belief that the sinner failing to do penance in this life may be punished in another world, and so not be cast off eternally from God.”

- ▶ Source: <http://www.catholic.com/encyclopedia/purgatory> (emphasis mine)

PURGATORY

- ▶ “At the Council of Florence, Bessarion argued against the existence of real purgatorial fire, and the Greeks were assured that the Roman Church had never issued any dogmatic decree on this subject. In the West the belief in the existence of real fire is common. Augustine in Ps. xxxvii, n. 3, speaks of the pain which purgatorial fire causes as more severe than anything a man can suffer in this life... Gregory the Great speaks of those who after this life "will expiate their faults by purgatorial flames", and he adds "that the pain will be more intolerable than any one can suffer in this life" (Ps. 3 paenit., n. 1). Following in the footsteps of Gregory, St. Thomas teaches (IV, dist. xxi, q. i, a. 1) **that besides the separation of the soul from the sight of God, there is the other punishment from fire.**”

- ▶ Source: <http://www.catholic.com/encyclopedia/purgatory> (emphasis mine)

PURGATORY (ARGUMENT OF BASIS)

- ▶ “There are several passages in the New Testament that point to a process of purification after death. Thus, Jesus Christ declares (Matt., xii, 32): "And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come." According to St. Isidore of Seville (De ord. creatur., c. xiv, n. 6) these words prove that in the next life "some sins will be forgiven and purged away by a certain purifying fire". St. Augustine also argues "that some sinners are not forgiven either in this world or in the next would not be truly said unless there were other [sinners] who, though not forgiven in this world, are forgiven in the world to come" (De Civ. Dei, XXI, xxiv). The same interpretation is given by Gregory the Great (Dial., IV, xxxix); St. Bede (commentary on this text); St. Bernard (Sermo lxvi in Cantic., n. 11) and other eminent theological writers (cf. Hurter, "Theol. Dog. Compend.", tract. X)."

- ▶ Source: <http://www.catholic.com/encyclopedia/purgatory>

PURGATORY (ARGUMENT OF BASIS)

- ▶ “A further argument is supplied by St. Paul in I Cor., iii, 11-15: “For other foundation no man can lay, but that which is laid; which is Christ Jesus. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble: Every man's work shall be manifest; for the day of the Lord shall declare it, because it shall be revealed in fire; and the *fire* shall try every man's work, of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward. If any man's work burn, he shall suffer loss; but he himself shall be saved, yet so as by fire.” **While this passage presents considerable difficulty, it is regarded by many of the Fathers and theologians as evidence for the existence of an intermediate state in which the dross of lighter transgressions will be burnt away, and the soul thus purified will be saved.”**

- ▶ Source: <http://www.catholic.com/encyclopedia/purgatory> (emphasis mine)

INDULGENCES

- ▶ “To facilitate explanation, it may be well to state what an indulgence is not. It is not a permission to commit sin, nor a pardon of future sin; neither could be granted by any power. It is not the forgiveness of the guilt of sin; it supposes that the sin has already been forgiven. It is not an exemption from any law or duty, and much less from the obligation consequent on certain kinds of sin, e.g., restitution; on the contrary, **it means a more complete payment of the debt which the sinner owes to God.** It does not confer immunity from temptation or remove the possibility of subsequent lapses into sin. Least of all is an indulgence the purchase of a pardon which secures the buyer's salvation or releases the soul of another from Purgatory. The absurdity of such notions must be obvious to any one who forms a correct idea of what the Catholic Church really teaches on this subject.”

- ▶ Source: <http://www.catholic.com/encyclopedia/indulgences> (emphasis mine)

INDULGENCES

- ▶ **“An indulgence is the extra-sacramental remission of the temporal punishment due, in God's justice, to sin that has been forgiven, which remission is granted by the Church in the exercise of the power of the keys, through the application of the superabundant merits of Christ and of the saints, and for some just and reasonable motive.”**
- ▶ “In the Sacrament of Baptism not only is the guilt of sin remitted, but also all the penalties attached to sin. In the Sacrament of Penance the guilt of sin is removed, and with it the eternal punishment due to mortal sin; but there still remains the temporal punishment required by Divine justice, and this requirement must be fulfilled either in the present life or in the world to come, i.e., in Purgatory (q.v.). An indulgence offers the penitent sinner the means of discharging **this debt** during his life on earth. ”
- ▶ Source: <http://www.catholic.com/encyclopedia/indulgences> (emphasis mine)

INDULGENCES

- ▶ “The real meaning of the formula is that, indulgences presupposing the Sacrament of Penance, the penitent, after receiving sacramental absolution from the guilt of sin, is afterwards freed from the temporal penalty by the indulgence (Bellarmine, "De Indulg"., I, 7). **In other words, sin is fully pardoned, i.e. its effects entirely obliterated, only when complete reparation, and consequently release from penalty as well as from guilt, has been made.**”
- ▶ “The satisfaction, usually called the "penance", imposed by the confessor when he gives absolution is an integral part of the Sacrament of Penance; an indulgence is extra-sacramental; it presupposes the effects obtained by confession, contrition, and sacramental satisfaction. It differs also from the penitential works undertaken of his own accord by the repentant sinner—prayer, fasting, alms-giving in that these are personal and get their value from the merit of him who performs them, **whereas an indulgence places at the penitent's disposal the merits of Christ and of the saints, which form the "Treasury" of the Church.**”

▶ Source: <http://www.catholic.com/encyclopedia/indulgences> (emphasis mine)

INDULGENCES

- ▶ “An indulgence is valid both in the tribunal of the Church and in the tribunal of God. This means that it not only releases the penitent from his indebtedness to the Church or from the obligation of performing canonical penance, but also from the temporal punishment which he has incurred in the sight of God and which, **without the indulgence, he would have to undergo in order to satisfy Divine justice.**”
- ▶ “**In granting an indulgence, the grantor (pope or bishop)** does not offer his personal merits in lieu of what God demands from the sinner. He acts in his official capacity as having jurisdiction in the Church, from whose spiritual treasury he draws the means wherewith payment is to be made. The Church herself is not the absolute owner, but simply the **administratrix**, of the superabundant merits which that treasury contains. In applying them, she keeps in view both the design of God's mercy and the demands of God's justice. **She therefore determines the amount of each concession, as well as the conditions which the penitent must fulfill if he would gain the indulgence.**”

- ▶ Source: <http://www.catholic.com/encyclopedia/indulgences> (emphasis mine)

INDULGENCES

- ▶ “God alone knows what penalty remains to be paid and what its precise amount is in severity and duration. Finally, some indulgences are granted in behalf of the living only, **while others may be applied in behalf of the souls departed**. It should be noted, however, that the application has not the same significance in both cases. The Church in granting an indulgence to the living exercises her jurisdiction; over the dead she has no jurisdiction and therefore makes the indulgence available for them by way of suffrage (*per modum suffragii*), i.e. she petitions God to accept these works of satisfaction and in consideration thereof to mitigate or shorten the sufferings of the souls in Purgatory”
- ▶ Source: <http://www.catholic.com/encyclopedia/indulgences> (emphasis mine)
- ▶ Suffrage: intercessory prayers

INDULGENCES

- ▶ "The Council of Trent (Sess. XXV, 3-4, December, 1563) declared: "Since the power of granting indulgences has been given to the Church by Christ, and since the Church from the earliest times has made use of this Divinely given power, the holy synod teaches and ordains that the use of indulgences, as most salutary to Christians and as approved by the authority of the councils, shall be retained in the Church; **and it further pronounces anathema against those who either declare that indulgences are useless or deny that the Church has the power to grant them**" (Enchiridion, 989). It is therefore of faith (1) that the Church has received from Christ the power to grant indulgences, and (2) that the use of indulgences is salutary for the faithful."

- ▶ Source: <http://www.catholic.com/encyclopedia/indulgences> (emphasis mine)

INDULGENCES (ARGUMENT OF BASIS)

- ▶ *"The Principle of Vicarious Satisfaction.*—Each good action of the just man possesses a double value: that of merit and that of satisfaction, or expiation. Merit is personal, and therefore it cannot be transferred; but satisfaction can be applied to others, as St. Paul writes to the Colossians (i, 24) of his own works: "Who now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh, for his body, which is the Church.""
- ▶ *"The Treasury of the Church.*—Christ, as St. John declares in his First Epistle (ii, 2), "is the propitiation for our sins: and not for ours only, but also for those of the whole world." Since the satisfaction of Christ is infinite, it constitutes an inexhaustible fund which is more than sufficient to cover the indebtedness contracted by sin. **Besides, there are the satisfactory works of the Blessed Virgin Mary undiminished by any penalty due to sin, and the virtues, penances, and sufferings of the saints vastly exceeding any temporal punishment which these servants of God might have incurred. These are added to the treasury of the Church as a secondary deposit, not independent of, but rather acquired through, the merits of Christ.**"

▶ Source: <http://www.catholic.com/encyclopedia/indulgences> (emphasis mine)

WORSHIP

- ▶ *“Worship, CHRISTIAN.—NOTION AND CHARACTERISTICS.—The word *worship* (Saxon *weorthscipe*, "honor"; from *worth*, meaning "value", "dignity", "price", and the termination, *ship*; Lat. *cultus*) in its most general sense is homage paid to a person or a thing. In this sense we may speak of hero-worship, worship of the emperor, of demons, of the angels, even of relics, and especially of the Cross. This article will deal with Christian worship according to the following definition: homage paid to God, to Jesus Christ, **to His saints, to the beings or even to the objects which have a special relation to God.**”*

- ▶ Source: <http://www.catholic.com/encyclopedia/Christian-Worship> (emphasis mine)

WORSHIP

- ▶ “There are several degrees of this worship: if it is addressed directly to God, it is superior, absolute, supreme worship, or worship of adoration, or, according to the consecrated theological term, a worship of *latria*. This sovereign worship is due to God alone; addressed to a creature it would become idolatry. **When worship is addressed only indirectly to God, that is, when its object is the veneration of martyrs, of angels, or of saints, it is a subordinate worship dependent on the first, and relative, in so far as it honors the creatures of God for their peculiar relations with Him; it is designated by theologians as the worship of *dulia*, a term denoting servitude, and implying, when used to signify our worship of distinguished servants of God, that their service to Him is their title to our veneration** (cf. Chollet, loc. cit., col. 2407, and Bouquillon, "Tractatus de virtute religionis", I, Bruges, 1880, 22 sq.).”

- ▶ Source: <http://www.catholic.com/encyclopedia/Christian-Worship> (emphasis mine)

GRACE

- ▶ “Our justification comes from the grace of God. Grace is *favor, the free and undeserved help* that God gives us to respond to his call to become children of God, adoptive sons, partakers of the divine nature and of eternal life” (CC, 1996).
- ▶ “The *preparation of man* for the reception of grace is already a work of grace. This latter is needed to arouse and sustain our collaboration in justification through faith, and in sanctification through charity” (CC, 2001).
- ▶ “God’s free initiative demands *man’s free response*” (CC, 2002).
- ▶ Source: Storms, S. (2006). *Studies in Roman Catholicism*. Oklahoma City, OK: Sam Storms.

MERITS

- ▶ “With regard to God, there is no strict right to any merit on the part of man. Between God and us there is an immeasurable inequality, for we have received everything from him, our Creator” (CC, 2007).
- ▶ “The merit of man before God in the Christian life arises from the fact that *God has freely chosen to associate man with the work of his grace*. The fatherly action of God is first on his own initiative, and then follows man’s free acting through his collaboration, so that the merit of good works is to be attributed in the first place to the grace of God, then to the faithful. Man’s merit, moreover, itself is due to God, for his good actions proceed in Christ, from the predispositions and assistance given by the Holy Spirit” (CC, 2008).
- ▶ “Since the initiative belongs to God in the order of grace, *no one can merit the initial grace of forgiveness and justification, at the beginning of conversion*. Moved by the Holy Spirit and by charity, *we can then merit* for ourselves and for others the graces needed for our sanctification, for the increase of grace and charity, and for the attainment of eternal life” (CC, 2010).
- ▶ Source: Storms, S. (2006). *Studies in Roman Catholicism*. Oklahoma City, OK: Sam Storms.

FORGIVENESS OF SINS

- ▶ “Our Lord tied the forgiveness of sins to **faith and Baptism.... Baptism is the first and chief sacrament of forgiveness of sins because it unites us with Christ**, who died for our sins and rose for our justification, so that ‘we too might walk in newness of life’ ” (977).
- ▶ “When we made our first profession of faith **while receiving the holy Baptism that cleansed us**, the forgiveness we received then was so full and complete that there remained in us absolutely nothing left to efface, neither original sin nor offenses committed by our own will, nor was there left any penalty to suffer in order to expiate them.... Yet the grace of Baptism delivers no one from all the weakness of nature” (CC, 978).
- ▶ Source: Storms, S. (2006). *Studies in Roman Catholicism*. Oklahoma City, OK: Sam Storms. (emphasis mine)

JUSTIFICATION

- ▶ **“Justification is conferred in Baptism, the sacrament of faith. It conforms us to the righteousness of God, who makes us inwardly just by the power of his mercy. Its purpose is the glory of God and of Christ, and the gift of eternal life”** (CC, 1992).
- ▶ **“... justification entails the *sanctification* of his whole being”** (CC, 1995).
- ▶ Source: Storms, S. (2006). *Studies in Roman Catholicism*. Oklahoma City, OK: Sam Storms. (emphasis mine)

IMAGES

- ▶ “The *Iconoclastic Controversy* [The word *iconoclastic* = lit., “image-breaker”] was a significant factor in East-West relations in the early medieval period. Relics, images, statues and paintings of prominent biblical (primarily Christ, Mary, and angels) and historical figures were always present in the life of the church. **The controversy erupted when people began to invest their worship and adoration in the image itself, attributing to the object a special sanctity and/or power. This appeared to many as a clear case of idolatry.**”
- ▶ “Initial opposition to the use of images or icons came from Leo III (a.d. 726), emperor in the east, who insisted that all such artifacts be removed from the churches (he believed their use was a clear violation of the Second Commandment). Their use was defended by Pope Gregory II as well as by the patriarch German of Constantinople (715-29) who distinguished between a profound religious “respect” or “veneration” (*proskunesis*) of an icon, which is permissible, and true “worship” (*latreia*) which is due unto God alone. Leo’s son, Constantine V (741-75) brutally enforced his father’s policy, resorting to torture and public humiliation of those who supported the use of icons.”
- ▶ Source: Storms, S. (2006). *Studies in Roman Catholicism*. Oklahoma City, OK: Sam Storms. (emphasis mine)

IMAGES

- ▶ “The Catholic use of images is another instance of the *incarnational* principle at work.
 - ▶ “The sacred image, the liturgical icon, **principally represents Christ**. It cannot represent the invisible and incomprehensible God, but the incarnation of the Son of God has ushered in a new ‘economy’ of images” (CC, 1159).
 - ▶ “Christian iconography expresses in images the same Gospel message that Scripture communicates by words. Image and word illuminate each other” (CC, 1160).
 - ▶ “Basing itself on the mystery of the incarnate Word, the seventh ecumenical council at Nicaea (787) justified against the iconoclasts the veneration of icons—of Christ, but also of the Mother of God, the angels, and all the saints” (CC, 2131).
 - ▶ “The Christian veneration of images is not contrary to the first commandment which proscribes idols.... **The honor paid to images is a ‘respectful veneration,’ not the adoration due to God alone**” (CC, 2132).

▶ Source: Storms, S. (2006). *Studies in Roman Catholicism*. Oklahoma City, OK: Sam Storms. (emphasis mine)

IMAGES

- ▶ “John of Damascus, the last father of the Eastern church (675–749), also defended the use of icons, arguing that since God had made himself visible via the incarnation, it was his purpose to reveal himself through tangible, visible images, especially for the benefit of the uneducated. He wrote: “When we venerate icons, we do not offer veneration to matter, but by means of the icon, we venerate the person depicted.”
- ▶ “Under the leadership of the Empress Irene (780–802), the Second Council of Nicea in 787 (also known as the Seventh Ecumenical Council) approved the honor and veneration of icons but insisted that adoration or worship (*latreia*) was reserved for God only. Unfortunately, when the results of this council were translated into Latin so that they might be communicated to the church in the West, the word *adoratio* (adoration) was used to render *proskunesis* (veneration). Since Charlemagne equated *adoratio* with true worship, he rejected the decrees of Nicea thereby adding to the rift between East and West.”
- ▶ Source: Storms, S. (2006). *Studies in Roman Catholicism*. Oklahoma City, OK: Sam Storms.

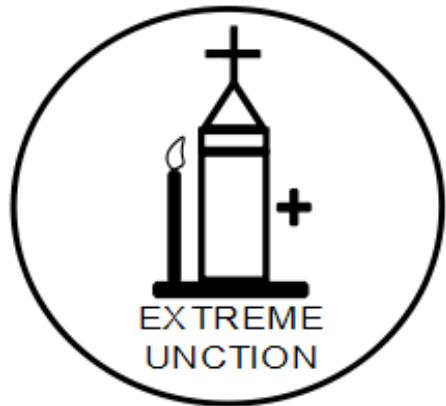
RELICS

- ▶ “Relics are the remains of saints: bones, hair, ashes, clothing, and other articles associated with their earthly life and ministry. Many believe that the grace of God operative in such saints remains in their bodies and such artifacts subsequent to death. Veneration of relics has often been a means for gaining an indulgence either for oneself or for the dead.”
- ▶ Source: Storms, S. (2006). *Studies in Roman Catholicism*. Oklahoma City, OK: Sam Storms.

PRAYER TO SAINTS

- ▶ “By *canonizing* some of the faithful, i.e., by solemnly proclaiming that they practiced heroic virtue and lived in fidelity to God’s grace, the Church recognizes the power of the Spirit of holiness within her and sustains the hope of believers by proposing the saints to them as models and intercessors” (CC, 828).
- ▶ “The Catholic Church distinguishes between *latria*, the adoration and worship due to God alone, *hyperdulia*, the highest respect paid to a human, i.e., **to Mary as the only “sinless” saint, and *dulia*, the honor and esteem and high respect due unto all the saints.**”
- ▶ **“Catholics pray to the saints, asking that they in turn intercede on our behalf with God. They believe this is no different from asking a living believer to intercede on our behalf. Most Catholics acknowledge that there is no explicit biblical evidence for this. But see Rev. 5:8.”**
- ▶ Source: Storms, S. (2006). *Studies in Roman Catholicism*. Oklahoma City, OK: Sam Storms. (emphasis mine)

The 7 Sacraments



THE SACRAMENTS

CONFIRMATION

- ▶ *"Confirmation, a sacrament in which the Holy Ghost is given to those already baptized in order to make them strong and perfect Christians and soldiers of Jesus Christ. It has been variously designated: a perfecting or completing, as expressing its relation to baptism. With reference to its effect it is the "Sacrament of the Holy Ghost", the "Sacrament of the Seal" (signaculum, sigillum). From the external rite it is known as the "imposition of hands", or as "anointing with chrism". The names at present in use are, for the Western Church, confirmation."*
- ▶ **"PRESENT PRACTICE AND DOCTRINE.—Rite.—**In the Western Church the sacrament is usually administered by the bishop. At the beginning of the ceremony there is a general imposition of hands, the bishop meantime praying that the Holy Ghost may come down upon those who have already been regenerated: "send forth upon them thy sevenfold Spirit, the Holy Paraclete." He then anoints the forehead of each with chrism, saying: "I sign thee with the sign of the cross and confirm thee with the chrism of salvation, in the name of the Father and of the Son and of the Holy Ghost." Finally he gives each a slight blow on the cheek saying: "peace be with thee". A prayer is added that the Holy Spirit may dwell in the hearts of those who have been confirmed, and the rite closes with the bishop's blessing."

▶ Source: <https://www.catholic.com/encyclopedia/confirmation>

CONFIRMATION

- ▶ *"Effects.* Confirmation imparts (1) an increase of *sanctifying* grace which makes the recipient a "perfect Christian"; (2) a special sacramental grace consisting in the seven gifts of the Holy Ghost and notably in the strength and courage to confess boldly the name of Christ; (3) an indelible character by reason of which the sacrament cannot be received again by the same person. (See Character.) A further consequence is the spiritual relationship which the person confirming and the sponsor contract with the recipient and with the recipient's parents. This relationship constitutes a diriment impediment (see Canonical Impediments) to marriage. It does not arise between the minister of the sacrament and the sponsor nor between the sponsors themselves."

- ▶ Source: <https://www.catholic.com/encyclopedia/confirmation>

CONFIRMATION (ARGUMENT OF BASIS)

- ▶ "HISTORY.—The Sacrament of Confirmation is a striking instance of the development of doctrine and ritual in the Church. We can, indeed, detect much more than the mere germs of it in Holy Scripture; but we must not expect to find there an exact description of the ceremony as at present performed, or a complete solution of the various theological questions which have since arisen. It is only from the Fathers and the Schoolmen that we can gather information on these heads."
- ▶ "We read in the Acts of the Apostles (viii, 14-17) that after the Samaritan converts had been baptized by Philip the deacon, the Apostles "sent unto them Peter and John, who, when they were come, prayed for them, that they might receive the Holy Ghost; for he was not yet come upon any of them, but they were only baptized in the name of the Lord Jesus; then they laid their hands upon them, and they received the Holy Ghost"."
- ▶ Source: <https://www.catholic.com/encyclopedia/confirmation>

CONFIRMATION (ARGUMENT OF BASIS)

- ▶ "Again (xix, 1-6): St. Paul "came to Ephesus, and found certain disciples; and he said to them: Have you received the Holy Ghost since ye believed? But they said to him: We have not so much as heard whether there be a Holy Ghost. And he said: In what then were you baptized? Who said: In John's baptism. Then Paul said: John baptized the people with the baptism of penance.... Having heard these things, they were baptized in the name of the Lord Jesus. And when Paul had imposed his hands on them, the Holy Ghost came upon them, and they spoke with tongues and prophesied". From these two passages we learn that in the earliest ages of the Church there was a rite, distinct from baptism, in which the Holy Ghost was conferred by the imposition of hands and that the power to perform this ceremony was not implied in the power to baptize. No distinct mention is made as to the origin of this rite; but Christ promised the gift of the Holy Ghost and conferred it."

- ▶ Source: <https://www.catholic.com/encyclopedia/confirmation>

CONFIRMATION (ARGUMENT OF BASIS)

- ▶ "Again, no express mention is made of anointing with chrism; but we note that the idea of unction is commonly associated with the giving of the Holy Ghost. Christ (Luke, iv, 18) applies to Himself the words of Isaias (lxi, 1): "The Spirit of the Lord is upon me, wherefore he hath anointed me to preach the gospel". St. Peter (Acts, x, 38) speaks of "Jesus of Nazareth: how God anointed him with the Holy Ghost" ... A striking passage, which was made much use of by the Fathers and the Schoolmen, is that of St. Paul: "He that confirmeth us with you in Christ, and hath anointed us, is God, who also hath sealed us, and given us the pledge of the Spirit in our hearts" (II Cor., i, 20, 21). No mention is made of any particular words accompanying the imposition of hands on either of the occasions on which the ceremony is described; but as the act of imposing hands was performed for various purposes, some prayer indicating the special purpose may have been used: "Peter and John . prayed for them, that they might receive the Holy Ghost". "

- ▶ Source: <https://www.catholic.com/encyclopedia/confirmation>

CONFIRMATION (ARGUMENT OF BASIS)

- ▶ “Further, such expressions as "signing" and "sealing" may be taken as referring to the character impressed by the sacrament: "You were signed with the Holy Spirit of promise"; "Grieve not the Holy Spirit of God, whereby you are sealed unto the day of redemption" (Eph., i, 13; iv, 30). See also the passage from II Cor. quoted above. Again, in the Epistle to the Hebrews (vi, 1-4) the writer reproaches those whom he addresses for falling back into their primitive imperfect knowledge of Christian truth; "whereas for the time you ought to be masters, you have need to be taught again what are the first elements of the words of God" (Heb., v, 12). He exhorts them: "leaving the word of the beginning of Christ, let us go on to things more perfect, not laying again the foundation ... of the doctrine of baptisms, and imposition of hands", and speaks of them as those who have been "once illuminated, have tasted also the heavenly gift, and were made partakers of the Holy Ghost". **It is clear that reference is made here to the ceremony of Christian initiation: baptism and the imposition of hands whereby the Holy Ghost was conferred, just as in Acts, ii, 38.** The ceremony is considered to be so well known to the faithful that no further description is necessary. This account of the practice and teaching of the Apostles proves that the ceremony was no mere examination of those already baptized, no mere profession of faith or renewal of baptismal vows. Nor was it something specially conferred upon the Samaritans and Ephesians. What was done to them was an instance of what was generally bestowed. Nor was it a mere bestowal of charismata; the Holy Ghost sometimes produced extraordinary effects (speaking with divers tongues, etc.), but these were not necessarily the result of His being given. The practice and teaching of the Church at the present day preserve the primitive type: the imposition of hands, the gift of the Holy Ghost, the privileges of the episcopate. What further elements were handed down by tradition will be seen presently.”

CONFESSION

- ▶ “The means by which God forgives sins after baptism is confession: “If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness” (1 John 1:9). Minor or venial sins can be confessed directly to God, but for grave or mortal sins, which crush the spiritual life out of the soul, God has instituted a different means for obtaining forgiveness—the sacrament known popularly as confession, penance, or reconciliation. ”
- ▶ “Since it is not possible to confess all of our many daily faults, we know that sacramental reconciliation is required only for grave or mortal sins—but it is required, or Christ would not have commanded it. ”
- ▶ “Penance also tended to be performed before rather than after absolution, and they were much more strict than those of today (ten years’ penance for abortion, for example, was common in the early Church).”

▶ Source: <http://www.catholic.com/tracts/confession>

CONFESSION (ARGUMENT OF BASIS)

- ▶ “The Catholic Church acknowledges what Scripture unequivocally declares: it is *God* who forgives our sins. But that is not the end of the story. **Leviticus 19:20-22** is equally unequivocal:
 - ▶ If a man lies carnally with a woman... they shall not be put to death... But he shall bring a guilt offering for himself to the Lord... And the priest shall make atonement for him with the ram of the guilt offering before the Lord for his sin which he has committed; and the sin which he has committed shall be forgiven him.
- ▶ Apparently, a priest being used as God’s instrument of forgiveness did not somehow take away from the fact that it was God who did the forgiving. God was the first cause of the forgiveness; the priest was the secondary, or instrumental cause. Thus, God being the forgiver of sins in **Isaiah 43:25** and **Psalms 103:3** in no way eliminates the possibility of there being a ministerial priesthood established by God to communicate his forgiveness.
- ▶ Source: <http://www.catholic.com/blog/tim-staples/is-confession-in-scripture-0>

CONFESSION (ARGUMENT OF BASIS)

- ▶ “Just as God empowered his priests to be instruments of forgiveness in the Old Testament, the God/man Jesus Christ delegated authority to his New Testament ministers to act as mediators of reconciliation as well. Jesus made this remarkably clear in **John 20:21-23**:
 - ▶ Jesus said to them again, “Peace be with you. As the Father has sent me, even so I send you.” And when he had said this, he breathed on them, and said to them, “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.”
- ▶ Source: <http://www.catholic.com/blog/tim-staples/is-confession-in-scripture-0>

CONFESSION (ARGUMENT OF BASIS)

- ▶ “Having been raised from the dead, our Lord was here commissioning his apostles to carry on with his work just before he was to ascend to heaven. *“As the Father has sent me, even so I send you.”* What did the Father send Jesus to do? All Christians agree he sent Christ to be the one true mediator between God and men. As such, Christ was to infallibly proclaim the Gospel (cf. **Luke 4:16-21**), reign supreme as King of kings and Lord of lords (cf. **Rev. 19:16**); and especially, he was to redeem the world through the forgiveness of sins (cf. **I Peter 2:21-25, Mark 2:5-10**).”
- ▶ “**John 20:22-23** is nothing more than Jesus emphasizing one essential aspect of the priestly ministry of the apostles: *To Forgive men’s sins in the person of Christ– “Whose sins you forgive, they are forgiven, whose sins you retain are retained.”* Moreover, auricular confession is strongly implied here. The only way the apostles could either forgive or retain sins is by first *hearing* those sins confessed, and then making a judgment whether or not the penitent should be absolved.”

- ▶ Source: <http://www.catholic.com/blog/tim-staples/is-confession-in-scripture-0>

CONFESSION (ARGUMENT OF BASIS)

- ▶ “If all Christians are priests, then why do Catholics claim a *ministerial* priesthood essentially distinct from the universal priesthood? The answer is: God willed to call out a special priesthood among the universal priesthood to minister to his people. This concept is literally *as old as Moses*.”
- ▶ “When St. Peter taught us about the universal priesthood of all believers, he specifically referred to **Exodus 19:6** where God alluded to ancient Israel as “*a kingdom of priests and a holy nation*.” St. Peter reminds us that there was a *universal priesthood* among the Old Testament people of God just as in the New Testament. But this did not preclude the existence of a ministerial priesthood within that universal priesthood (see **Exodus 19:22**, **Exodus 28**, and **Numbers 3:1-12**).”
- ▶ “In an analogous way, we have a universal “Royal Priesthood” in the New Testament, but we also have an ordained clergy who have priestly authority given to them by Christ to carry out his ministry of reconciliation as we have seen.”
- ▶ Source: <http://www.catholic.com/blog/tim-staples/is-confession-in-scripture-0>

CONFESSION (ARGUMENT OF BASIS)

- ▶ "...texts we will consider are **Matt. 16:19** and **18:18**. Specifically, we'll examine the words of Christ to Peter and the apostles: "Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." As CCC 553 says, Christ here communicated not only authority "to pronounce doctrinal judgments, and to make disciplinary decisions in the Church," but also "the authority to absolve sins" to the apostles.
- ▶ These words are unsettling, even disturbing, to many. And understandably so. How could God give such authority to men? And yet he does. Jesus Christ, who *alone* has the power to open and shut heaven to men, clearly communicated this authority to the apostles and their successors. This is what the forgiveness of sins is all about: to reconcile men and women with their heavenly Father. CCC 1445 puts it succinctly:
 - ▶ The words *bind and loose* mean: whomever you exclude from your communion, will be excluded from communion with God; whomever you receive anew into your communion, God will welcome back into his. *Reconciliation with the Church is inseparable from reconciliation with God.*

EUCHARIST

- ▶ “Eucharist (Gr. eucharistia, thanksgiving), the name given to the Blessed Sacrament of the Altar under **its twofold aspect of sacrament and Sacrifice of the Mass**, and in which, whether as sacrament or sacrifice, **Jesus Christ is truly present under the appearances of bread and wine.**”
- ▶ “What we do particularly discover is a new proof of the reasonableness of the Catholic religion, from the circumstance that Jesus Christ in a wonderfully condescending manner responds to the natural craving of the human heart after a **food which nourishes unto immortality**, a craving expressed in many pagan religions, by dispensing to mankind His own Flesh and Blood.”
- ▶ Source: <http://www.catholic.com/encyclopedia/eucharist>

EUCCHARIST

- ▶ **"It is the Church alone,** "the pillar and ground of truth", imbued with and directed by the Holy Spirit, that guarantees to her children **through her infallible teaching** the full and unadulterated revelation of God. Consequently, it is the first duty of Catholics to adhere to what the Church proposes as the "proximate norm of faith" (regula fidei proxima), which, in reference to the Eucharist, is set forth in a particularly clear and detailed manner in Sessions XIII, XXI, and XXII of the Council of Trent. The quintessence of these doctrinal decisions consists in this, **that in the Eucharist the Body and Blood of the God-man are truly, really, and substantially present for the nourishment of our souls, by reason of the transubstantiation of the bread and wine into the Body and Blood of Christ, and that in this change of substances the unbloody Sacrifice of the New Testament is also contained."**

- ▶ Source: <http://www.catholic.com/encyclopedia/eucharist> (emphasis mine)

EUCHARIST

- ▶ “Sacrifice is the external oblation to God by an authorized minister of a sense-perceptible object, either through its destruction or at least through its real transformation, in acknowledgment of God's supreme dominion and **for the appeasing of His wrath.**”
- ▶ “Scriptural Proof.—It is a notable fact that the Divine institution of the Mass can be established, one might almost say, with greater certainty by means of the Old Testament than by means of the New.”
- ▶ Source: <http://www.catholic.com/encyclopedia/eucharist> (emphasis mine)

EUCHARIST (ARGUMENT OF BASIS)

- ▶ “For the sake of clearness and easy comparison we subjoin the four passages in Greek and English:
- ▶ Matt., xxvi, 28: Touto gar estin to aima mou tes [kaines] diathekes to peri pollon ekchunnomenon eis aphasin amartion. **For this is my blood of the new testament, which shall be shed for many unto remission of sins.**
- ▶ (2) Mark, xiv, 24: Touto estin to aima mou tes kaines diathekes to uper pollon ekchunnomenon. **This is my blood of the new testament, which shall be shed for many.**
- ▶ (3) Luke, xxii, 20: Touto to poterion n kaine diatheke en to aimati mou, to uper umon ekchunnomenon. **This is the chalice, the new testament in my blood, which shall be shed for you.**
- ▶ (4) I Cor., xi, 25: Toutoto poterion n kaine diatheke estin en to emo aimati. **This chalice is the new testament in my blood.”**

▶ Source: <http://www.catholic.com/encyclopedia/eucharist> (English bold)

EUCCHARIST (ARGUMENT OF BASIS)

- ▶ “The impossibility of a figurative interpretation is brought home more forcibly by an analysis of the following text: "Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood, hath everlasting life: and I will raise him up in the last day. For my flesh is meat indeed: and my blood is drink indeed" (John, vi, 54-56). It is true that even among the Semites, and in Scripture itself, the phrase, "to eat some one's flesh", has a figurative meaning, namely, "to persecute, to bitterly hate some one". If, then, the words of Jesus are to be taken figuratively, it would appear that Christ had promised to His enemies eternal life and a glorious resurrection in recompense for the injuries and persecutions directed against Him. The other phrase, "to drink some one's blood", in Scripture, especially, has no other figurative meaning than that of dire chastisement (cf. Is., xlix, 26; Apoc., xvi, 6); but, in the present text, this interpretation is just as impossible here as in the phrase, "to eat some one's flesh". Consequently, eating and drinking are to be understood of the actual partaking of Christ in person, hence literally.”

- ▶ Source: <http://www.catholic.com/encyclopedia/eucharist>

EUCCHARIST (ARGUMENT OF BASIS)

- ▶ “The Church's Magna Charta, however, are the words of Institution, “This is my body—this is my blood”, whose literal meaning she has uninterruptedly adhered to from the earliest times. The Real Presence is evinced, positively, by showing the necessity of the literal sense of these words, and negatively, by refuting the figurative interpretations. As regards the first, the very existence of four distinct narratives of the Last Supper, divided usually into the Petrine (Matt., xxvi, 26 sqq.; Mark, xiv, 22 sqq.) and the double Pauline accounts (Luke, xxii, 19 sq.; I Cor., xi, 24 sq.), favors the literal interpretation. In spite of their striking unanimity as regards essentials, the Petrine account is simpler and clearer, whereas the Pauline is richer in additional details and more involved in its citation of the words that refer to the Chalice.”

- ▶ Source: <http://www.catholic.com/encyclopedia/eucharist>

EUCHARIST (ARGUMENT OF BASIS)

- ▶ "If, then, the natural, literal interpretation were false, the Scriptural record alone would have to be considered as the cause of a pernicious error in faith and of the grievous crime of rendering Divine homage to bread (artolatria)—a supposition little in harmony with the character of the four Sacred Writers or with the inspiration of the Sacred Text. Moreover, we must not omit the very important circumstance, that one of the four narrators has interpreted his own account literally. This is St. Paul (I Cor., xi, 27 sq.), who, in the most vigorous language, brands the unworthy recipient as "guilty of the body and of the blood of the Lord". There can be no question of a grievous offense against Christ Himself, unless we suppose that the true Body and the true Blood of Christ are really present in the Eucharist. Further, if we attend only to the words themselves, their natural sense is so forceful and clear that even Luther wrote to the Christians of Strasburg in 1524: "I am caught, I cannot escape, the text is too forcible" (De Wette, II, 577)."

- ▶ Source: <http://www.catholic.com/encyclopedia/eucharist>

EUCCHARIST (ARGUMENT OF BASIS)

- ▶ “As to the establishment of our second proposition, believing Protestants and Anglicans readily admit that the phrase: “to shed one's blood for others unto the remission of sins” is not only genuinely Biblical language relating to sacrifice, but also designates in particular the sacrifice of expiation (cf. Lev., vii, 14; xiv, 17; xvii, 11; Rom., iii, 25, v, 9; Heb., ix, 10, etc.). They, however, refer this sacrifice of expiation, not to what took place at the Last Supper, but to the Crucifixion the day after. From the demonstration given above that Christ, by the double consecration of bread and wine, mystically separated His Blood from His Body and thus in the chalice itself poured out this Blood in a sacramental way, it is at once clear that He wished to solemnize the Last Supper not as a sacrament merely but also as a Eucharistic sacrifice. If the “pouring out of the chalice” is to mean nothing more than the sacramental drinking of the Blood, the result is an intolerable tautology: “Drink ye all of this, for this is my Blood, which is being drunk”. As, however, it really reads: “Drink ye all of this, for this is my blood, which is shed for many (you) unto remission of sins,” the double character of the rite, as sacrament and sacrifice, is evident.”

EUCCHARIST (ARGUMENT OF BASIS)

- ▶ "The sacrament is shown forth in the "drinking", the sacrifice in the "shedding of blood". "The blood of the new testament", moreover, of which all the four passages speak, has its exact parallel in the analogous institution of the Old Testament through Moses. For by Divine command he sprinkled the people with the true blood of an animal and added, as Christ did, the words of institution (Ex., xxiv, 8): "This is the blood of the covenant (Sept: *idou to aima tes kiathekes*) which the Lord hath made with you". St. Paul, however (Heb., ix, 18 sq.), after repeating this passage, solemnly demonstrates (*ibid.*, ix, 11 sq.) the institution of the New Law through the blood shed by Christ at the crucifixion; and the Savior Himself, with equal solemnity, says of the chalice; "This is My Blood of the new testament". It follows therefore that Christ had intended His true Blood in the chalice not only to be imparted as a sacrament, but to be also a sacrifice for the remission of sins."

- ▶ Source: <http://www.catholic.com/encyclopedia/eucharist>

EUCCHARIST (EFFECTS OF EUCCHARIST)

- ▶ “The first and principal effect of the Holy Eucharist **is union with Christ by love** (Decr. pro Armenis: adunatio ad Christum), which union as such does not consist in the sacramental reception of the Host, but in the spiritual and mystical union with Jesus by the theological virtue of love.”
- ▶ “A second fruit of this union with Christ by love is **an increase of sanctifying grace in the soul of the worthy communicant**. Here let it be remarked at the outset, that the Holy Eucharist does not per se constitute a person in the state of grace as do the sacraments of the dead (baptism and penance), but presupposes such a state.”
- ▶ “Though Holy Communion does not per se remit mortal sin, **it has nevertheless the third effect of "blotting out venial sin and preserving the soul from mortal sin"** (Council of Trent, Sess. XIII, cap. ii).”
- ▶ “As a last effect we may mention that the Eucharist is the **"pledge of our glorious resurrection and eternal happiness"** (Council of Trent, Sess. XIII, cap. ii), according to the promise of Christ: "He that eateth my flesh and drinketh my blood, hath everlasting life: and I will raise him up on the last day.”
- ▶ Source: <http://www.catholic.com/encyclopedia/eucharist> (emphasis mine)

SALVATION (BAPTISM)

- ▶ “The Council of Trent describes the process of salvation from sin in the case of an adult with great minuteness (Seas. VI, v-vi). It begins with the grace of God which touches a sinner's heart, and calls him to repentance. This grace cannot be merited; it proceeds solely from the love and mercy of God. Man may receive or reject this inspiration of God, he may turn to God or remain in sin. Grace does not constrain man's free will. Thus assisted the sinner is disposed for salvation from sin; he believes in the revelation and promises of God, he fears God's justice, hopes in his mercy, trusts that God will be merciful to him for Christ's sake, begins to love God as the source of all justice, hates and detests his sins. **This disposition is followed by justification itself, which consists not in the mere remission of sins, but in the sanctification and renewal of the inner man by the voluntary reception of God's grace and gifts, whence a man becomes just instead of unjust, a friend instead of a foe and so an heir according to hope of eternal life. This change happens either by reason of a perfect act of charity elicited by a well disposed sinner or by virtue of the Sacrament either of Baptism or of Penance according to the condition of the respective subject laden with sin.** The Council further indicates the causes of this change. By the merit of the Most Holy Passion through the Holy Spirit, the charity of God is shed abroad in the hearts of those who are justified.”

- ▶ Source: <http://www.catholic.com/encyclopedia/salvation> (emphasis mine)

SALVATION (BAPTISM)

- ▶ “And the *Catechism of the Catholic Church* states: “The Lord himself affirms that baptism is necessary for salvation [John 3:5]. . . . Baptism is necessary for salvation for those to whom the Gospel has been proclaimed and who have had the possibility of asking for this sacrament [Mark 16:16]” (CCC 1257).”
- ▶ “Yet Christians have also always realized that the necessity of water baptism is a *normative* rather than an *absolute* necessity. There are exceptions to water baptism: It is possible to be saved through “baptism of blood,” martyrdom for Christ, or through “baptism of desire”, that is, an explicit or even implicit desire for baptism.”
- ▶ “Thus the *Catechism of the Catholic Church* states: “Those who die for the faith, those who are catechumens, and all those who, without knowing of the Church but acting under the inspiration of grace, seek God sincerely and strive to fulfill his will, are saved even if they have not been baptized” (CCC 1281; the salvation of unbaptized infants is also possible under this system; cf. CCC 1260-1, 1283).”
- ▶ Source: <http://www.catholic.com/tracts/the-necessity-of-baptism>

SALVATION (BAPTISM)

- ▶ “Against the heretical tenets of various times and sects we must hold that the initial grace is truly gratuitous and supernatural; that the human will remains free under the influence of this grace; that man really cooperates in his personal salvation from sin; **that by justification man is really made just, and not merely declared or reputed so; that justification and sanctification are only two aspects of the same thing, and not ontologically and chronologically distinct realities; that justification excludes all mortal sin from the soul, so that the just man is no way liable to the sentence of death at God's judgment-seat.** Other points involved in the foregoing process of personal salvation from sin are matters of discussion among Catholic theologians; such are, for instance, the precise nature of initial grace, the manner in which grace and free will work together, the precise nature of the fear and the love disposing the sinner for justification, **the manner in which sacraments cause sanctifying grace.** But these questions are treated in other articles dealing ex professo with the respective subjects. **The same is true of final perseverance without which personal salvation from sin is not permanently secured.**”
- ▶ “What has been said applies to the salvation of adults; children and those permanently deprived of their use of reason **are saved by the Sacrament of Baptism.**”

▶ Source: <http://www.catholic.com/encyclopedia/salvation> (emphasis mine)

EXTREME UNCTION

- ▶ “*Extreme Unction* is a sacrament of the New Law instituted by Christ to give spiritual aid and comfort and perfect spiritual health, including, if need be, the remission of sins, and also, conditionally, to restore bodily health, to Christians who are seriously ill; it consists essentially in the unction by a priest of the body of the sick person, accompanied by a suitable form of words.
- ▶ Source: <https://www.catholic.com/encyclopedia/extreme-unction>

EXTREME UNCTION

- ▶ “The decree of Eugene IV for the Armenians describes the effects of extreme unction briefly as “the healing of the mind and, so far as it is expedient, of the body also” (Denzinger, no. 700–old no. 595). In Sess. XIV, can. ii, De Extr. Unct., **the Council of Trent mentions the conferring of grace, the remission of sins, and the alleviation of the sick, and in the corresponding chapter explains as follows the effects of the unction: “This effect is the grace of the Holy Ghost, whose unction blots out sins, if any remain to be expiated, and the consequences [*reliquias*] of sin,** and alleviates and strengthens the soul of the sick person, by exciting in him a great confidence in the Divine mercy, sustained by which [confidence] he bears more lightly the troubles and sufferings of disease, and more easily resists the temptations of the demon lying in wait for his heel, and sometimes, when it is expedient for his soul's salvation, recovers bodily health.” The remission of sins, as we have seen, is explicitly mentioned by St. James, and the other spiritual effects specified by the Council of Trent are implicitly contained, side by side with bodily healing, in what the Apostle describes as the saving and raising up of the sick man (see above, II).”

- ▶ Source: <https://www.catholic.com/encyclopedia/extreme-unction> (emphasis mine)

EXTREME UNCTION

- ▶ "SACRAMENTAL EFFICACY OF THE RITE.—(A) *Catholic Doctrine*. The Council of Trent (Sess. XIV, cap. i, De Extr. Unct.) teaches that "this sacred unction of the sick was instituted by Christ Our Lord as a sacrament of the New Testament, truly and properly so called, being insinuated indeed in Mark [vi, 13] but commended to the faithful and promulgated" by James [Ep., v, 14, 15]; and the corresponding canon (can. i, De Extr. Unct.) anathematizes anyone who would say "that extreme unction is not truly and properly a sacrament instituted by Christ Our Lord, and promulgated by the blessed Apostle James, but merely a rite received from the fathers, or a human invention". Already at the Council of Florence, in the Instruction of Eugene IV for the Armenians (Bull "Exultate Deo", November 22, 1439), extreme unction is named as the fifth of the Seven Sacraments, and its matter and form, subject, minister, and effects described (Denzinger, "Enchiridion", 10th ed., Freiburg, 1908, no. 700-old no. 595). Again, it was one of the three sacraments (the others being confirmation and matrimony) which Wycliffites and Hussites were under suspicion of contemning, and about which they were to be specially interrogated at the Council of Constance by order of Martin V (Bull "Inter cunctas", February 22, 1418. Denzinger, op. cit., no. 669-old no. 563). "

- ▶ Source: <https://www.catholic.com/encyclopedia/extreme-unction>

EXTREME UNCTION

- ▶ “Among the older Schoolmen there had been a difference of opinion on this point, some as Hugh of St. Victor (De Sacram., Bk. II, pt. XV, c. ii), Peter Lombard (Sent., IV, dist. xxiii), St. Bonaventure (Comm. in Sent., loc. cit., art. i, Q. ii), and others holding against the more common view that this sacrament had been instituted by the Apostles after the Descent of the Holy Ghost and under His inspiration. **But since Trent it must be held as a doctrine of Catholic faith that Christ is at least the mediate author of extreme unction, i.e.; that it is by His proper authority as God-Man that the prayer-unction has become an efficacious sign of grace; and theologians almost unanimously maintain that we must hold it to be at least certain that Christ was in some sense the immediate author of this sacrament, i.e., that He Himself while on earth commissioned the Apostles to employ some such sign for conferring special graces, without, however, necessarily specifying the matter and form to be used. In other words, immediate institution by Christ is compatible with a mere generic determination by Him of the physical elements of the sacrament.**”

- ▶ Source: <https://www.catholic.com/encyclopedia/extreme-unction> (emphasis mine)

EXTREME UNCTION

- ▶ *"Proof of Catholic Doctrine from Holy Scripture.*—In this connection there are only two texts to be discussed—Mark, vi, 13, and James, v, 14, 15—and the first of these may be disposed of briefly. Some ancient writers (Victor of Antioch, Theophylactus, Euthymius, St. Bede, and others) and not a few Scholastics saw a reference to this sacrament in this text of St. Mark, and some of them took it to be a record of its institution by Christ or at least a proof of His promise or intention to institute it. Some post-Tridentine theologians also (Maldonatus, de Sainte-Beuve, Berti Mariana, and among recent writers, but in a modified form, Schell) have maintained that the unction here mentioned was sacramental. But the great majority of theologians and commentators have denied the sacramentality of this unction on the grounds: (1) that there is mention only of bodily healing as its effect (cf. Matt., x, 1; Luke, ix, 1, 2); (2) that many of those anointed had probably not received Christian baptism; (3) that the Apostles had not yet been ordained priests; and (4) that penance, of which extreme unction is the complement, had not yet been instituted as a sacrament. Hence the guarded statement of the Council of Trent that extreme unction as a sacrament is merely "insinuated" in St. Mark, i.e. hinted at or prefigured in the miraculous unction which the Apostles employed, just as Christian baptism had been prefigured by the baptism of John."

- ▶ Source: <https://www.catholic.com/encyclopedia/extreme-unction>

EXTREME UNCTION

- ▶ “The text of St. James reads: “Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save [sosei] the sick man: and the Lord shall raise him up [egerei]: and if he be in sins, they shall be forgiven him.” It is not seriously disputed that there is question here of those who are physically ill, and of them alone; and that the sickness is supposed to be grave is conveyed by the word *kamnonta* and by the injunction to have the priests called in; presumably the sick person cannot go to them. That by “the priests of the church” are meant the hierarchical clergy, and not merely elders in the sense of those of mature age, is also abundantly clear. The expression *tous presbuterous*, even if used alone, would naturally admit no other meaning, in accordance with the usage of the Acts, Pastoral Epistles, and I Peter (v); but the addition of *tes ekklesias* excludes the possibility of doubt (ef. Acts, xx, 17). The priests are to pray over the sick man, anointing him with oil. Here we have the physical elements necessary to constitute a sacrament in the strict sense: oil as remote matter, like water in baptism; the anointing as proximate matter, like immersion or infusion in baptism; and the accompanying prayer as form.”

- ▶ Source: <https://www.catholic.com/encyclopedia/extreme-unction>

EXTREME UNCTION

- ▶ “This rite will therefore be a true sacrament if it has the sanction of Christ's authority, and is intended by its own operation to confer grace on the sick person, to work for his spiritual benefit. But the words "in the name of the Lord" here mean "by the power and authority of Christ", which is the same as to say that St. James clearly implies the Divine institution of the rite he enjoins. To take these words as referring to a mere invocation of Christ's name—which is the only alternative interpretation—would be to see in them a needless and confusing repetition of the injunction "let them pray over him". But is this rite recommended by St. James as an operative sign of grace? It may be admitted that the words "the prayer of faith shall save the sick man; and the Lord shall raise him up", taken by themselves and apart from the context, might possibly be applied to mere bodily healing; but the words that follow, "and if he be in sins, they shall be forgiven him", speak expressly of a spiritual effect involving the bestowal of grace. This being so, and it being further assumed that the remission of sins is given by St. James as an effect of the prayer-unction, nothing is more reasonable than to hold that St. James is thinking of spiritual as well as of bodily effects when he speaks of the sick man being "saved" and "raised up”.”

ORDER

- ▶ "The Sacrament of Order is the sacrament by which grace and spiritual power for the discharge of ecclesiastical offices are conferred."
- ▶ "Christ possessed fullness of power in virtue of His priesthood—of His office as Redeemer and Mediator. He merited the grace which freed man from the bondage of sin, which grace is applied to man mediately by the Sacrifice of the Eucharist and immediately by the sacraments. He gave His Apostles the power to offer the Sacrifice (Luke, xxii, 19), and dispense the sacraments (Matt., xxviii, 18; John, xx, 22, 23); thus making them priests. It is true that every Christian receives sanctifying grace which confers on him a priesthood. Even as Israel under the Old dispensation was to God "a priestly kingdom" (Exod., xix, 4-6), thus under the New, all Christians are "a kingly priesthood" (I Pet., ii, 9); but now as then the special and sacramental priesthood strengthens and perfects the universal priesthood (cf. II Cor., iii, 3, 6; Rom., xv, 16)."

▶ Source: <https://www.catholic.com/encyclopedia/holy-orders>

ORDER

- ▶ “From Scripture we learn that the Apostles appointed others by an external rite (imposition of hands), conferring inward grace. The fact that grace is ascribed immediately to the external rite, shows that Christ must have thus ordained. The fact that *cheirontonein, cheirotonia*, which meant electing by show of hands, had acquired the technical meaning of ordination by imposition of hands before the middle of the third century, shows that appointment to the various orders was made by that external rite. We read of the deacons, how the Apostles “praying, imposed hands upon them” (Acts, vi, 6). In II Tim., i, 6 St. Paul reminds Timothy that he was made a bishop by the imposition of St. Paul's hands (cf. I Tim., iv, 4), and Timothy is exhorted to appoint presbyters by the same rite (I Tim., v, 22; cf. Acts, xiii, 3; xiv, 22). In Clem., “Horn.” III, lxxii, we read of the appointment of Zachus as bishop by the imposition of Peter's hands.”

- ▶ Source: <https://www.catholic.com/encyclopedia/holy-orders>

ORDER

- ▶ "Grace was attached to this external sign and conferred by it. "I admonish thee, that thou stir up the grace of God which is in thee, through (*dia*) the inposition of my hands" (II Tim., i, 6). The context clearly shows that there is question here of a grace which enables Timothy to rightly discharge the office imposed upon him, for St. Paul continues "God hath not given us the spirit of fear: but of power, and of love, and of sobriety." This grace is something permanent, as appears from the words "that thou *stir up* the grace which is in thee"; we reach the same conclusion from I Tim., iv, 14, where St. Paul says, "Neglect not the grace that is in thee, which was given thee by prophecy, with (*meta*) imposition of hands of the priesthood." This text shows that when St. Paul ordained Timothy, the presbyters also laid their hands upon him, even as now the presbyters who assist at ordination lay their hands on the candidate. St. Paul here exhorts Timothy to teach and command, to be an example to all. To neglect this would be to neglect the grace which is in him. This grace therefore enables him to teach and command, to discharge his office rightly. The grace then is not a charismatic gift, but a gift of the Holy Spirit for the rightful discharge of official duties. The Sacrament of Order has ever been recognized in the Church as such."

MATRIMONY

- ▶ I WAS UNABLE TO FIND ANY DEFENSE SCRIPTURALLY OF THE SACRAMENT OF HOLY MATRIMONY, THEREFORE IT WILL NOT BE ADDRESSED.
- ▶ “The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole life, is by its nature ordered toward the good of the spouses and the procreation and education of offsprings; this covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament.” -http://www.stfrancislenoir.com/?page_id=381 from the Catholic Catechism

REFRESH

