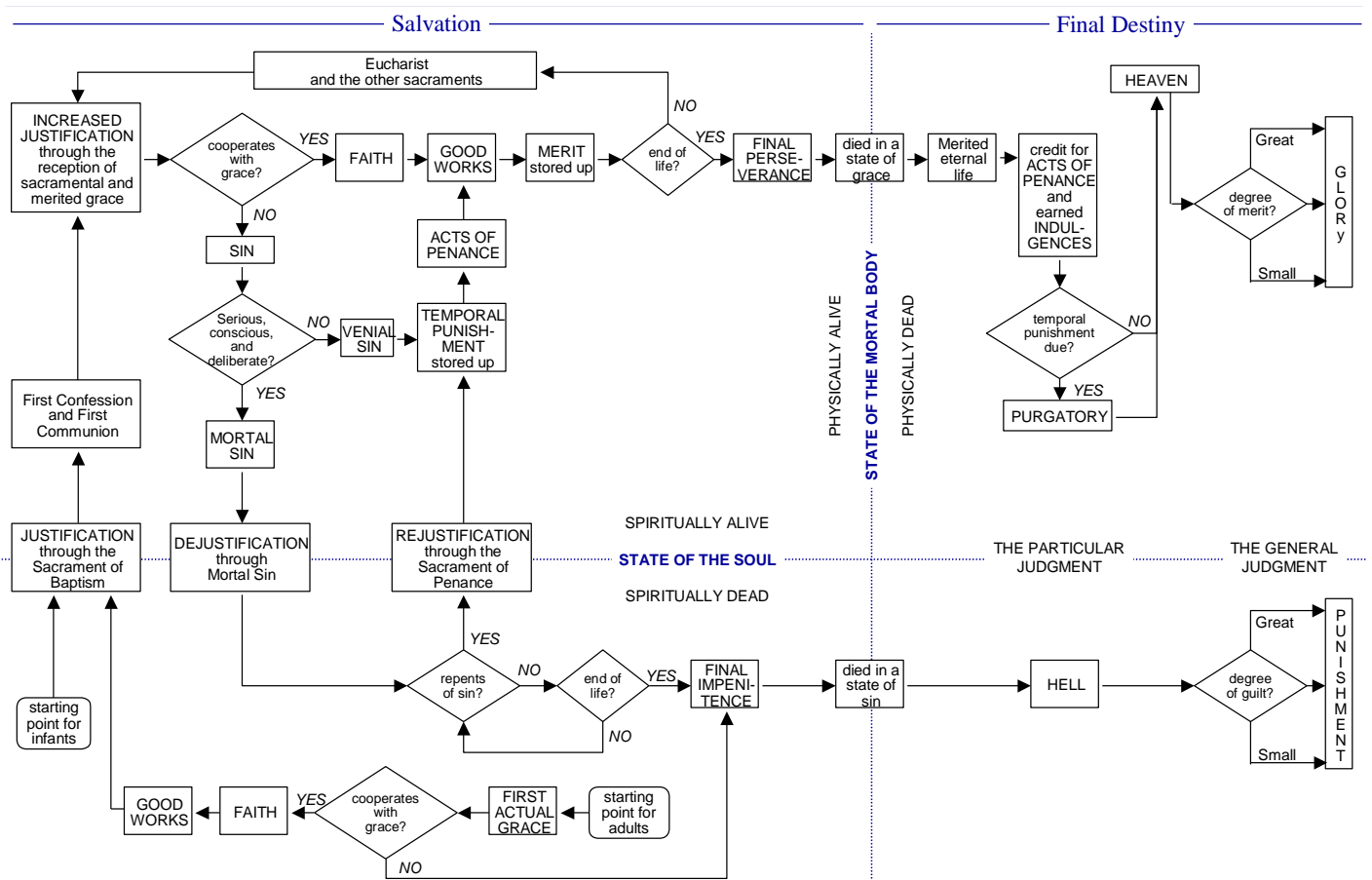


8. Session 2 — “The Gospel According to Rome”

From the book of the same name by James McCarthy



How to read this diagram

Notice that the diagram is divided in half vertically and horizontally. The left half represents people who are physically alive; the right half occurs after death. The upper half represents people who are spiritually alive; the bottom half spiritually dead.

In the lower left quadrant are the “starting points” for infants and adults, who are physically alive but spiritually dead. As they are “**justified**” they gain spiritual life, which hopefully they can maintain by doing the things in the upper left quadrant. When they commit a mortal sin, they become de-justified, that is, they lose their salvation. Re-justification can happen (only) through the sacrament of penance.

If one should die while he/she is in a “state of grace” (that is, while in the upper left quadrant), their lives will be assessed, and they may or may not need to spend time in purgatory before admitted to heaven. For example, one may have a number of venial (minor) sins that they need to purge (venial sins do not cause a loss of salvation).

If one dies “in a state of sin” (that is, with any unconfessed, mortal sin), their lives will be assessed to determine the degree of punishment that they will suffer in hell...they do not go to purgatory and are unable to purge off (or pay for) those sins.

Not shown in the diagram is what happens to unbaptized babies who die. This, of course, is an important question for many Catholics, especially grandparents whose children choose not to baptize their children, for whatever reason. Catholic Tradition has historically held that they go to a place called "Limbo." There does not seem to be a lot of Catholic literature that defines precisely what Limbo is. More recently, the concept of Limbo is being revisited, and its ultimate description has yet to be defined. (One might say that the concept of Limbo is sort of in Limbo.) As we saw earlier, this is similar to how the concept of purgatory has been changing in recent years. And, even, the concept of hell.

Catholic Dogma on Salvation

(A statement of "dogma" is a doctrinal belief that Catholics are obligated to believe.)

In 1302, the *Unam sanctam* bull (declaration) was issued by Pope Boniface VIII. It "laid down dogmatic propositions on the unity of the Catholic Church, the necessity of belonging to it for eternal salvation, the position of the Pope as supreme head of the Church and the duty thence arising of submission to the Pope to belong to the Church and thus to attain salvation."

In 1962-65, the Second Vatican Council (see Chart 51 later) reaffirmed that the "Catholic Church is the only way of salvation."

Yet, recent Popes have made a number of statements to the effect that there might be salvation outside its doors. One interesting story occurred in 2018 when Pope Francis was asked by a young boy if his atheist father (who had died) was in heaven. This is one report of it:

Little boy to Pope Francis: 'Is my dad in heaven?'

Cindy Wooden / Catholic Courier | 04.16.2018

ROME (CNS) -- After circling a massive, crumbling public housing complex on the outskirts of Rome, Pope Francis had an emotional encounter with the neighborhood's children.

Question-and-answer sessions with youngsters are a standard part of Pope Francis' parish visits. And, at St. Paul of the Cross parish April 15, there were the usual questions like, "How did you feel when you were elected pope?"

But then it was Emanuele's turn. The young boy smiled at the pope as he approached the microphone. But then froze. "I can't do it," Emanuele said.

Msgr. Leonardo Sapienza, a papal aide, encouraged the boy, but he kept saying, "I can't."

"Come, come to me, Emanuele," the pope said. "Come and whisper it in my ear."

Msgr. Sapienza helped the boy up to the platform where the pope was seated. Emanuele was sobbing by that point, and Pope Francis enveloped him in a big embrace, patting his head and speaking softly to him.

With their heads touching, the pope and the boy spoke privately to each other before Emanuele returned to his seat.

"If only we could all cry like Emanuele when we have an ache in our hearts like he has," the pope told the children.

"He was crying for his father and had the courage to do it in front of us because in his heart there is love for his father."

Pope Francis said he had asked Emanuele if he could share the boy's question and the boy agreed. "'A little while ago my father passed away. He was a nonbeliever, but he had all four of his children baptized. He was a good man. Is dad in heaven?'"

"How beautiful to hear a son say of his father, 'He was good,'" the pope told the children. "And what a beautiful witness of a son who inherited the strength of his father, who had the courage to cry in front of all of us. If that man was able to make his children like that, then it's true, he was a good man. He was a good man."

"That man did not have the gift of faith, he wasn't a believer, but he had his children baptized. He had a good heart," Pope Francis said.

"God is the one who says who goes to heaven," the pope explained.

The next step in answering Emanuele's question, he said, would be to think about what God is like and, especially, what kind of heart God has. "What do you think? A father's heart. God has a dad's heart. And with a dad who was not a believer, but who baptized his children and gave them that bravura, do you think God would be able to leave him far from himself?"

"Does God abandon his children?" the pope asked. "Does God abandon his children when they are good?"

The children shouted, "No."

"There, Emanuele, that is the answer," the pope told the boy. "God surely was proud of your father, because it is easier as a believer to baptize your children than to baptize them when you are not a believer. Surely this pleased God very much."

Pope Francis encouraged Emanuele to "talk to your dad; pray to your dad."

Earlier, a young girl named Carlotta also asked the pope a delicate question: "When we are baptized, we become children of God. People who aren't baptized, are they not children of God?"

"What does your heart tell you?" the pope asked Carlotta. She said, they are, too.

"Right, and I'll explain," the pope told her. "We are all children of God. Everyone. Everyone."

The non-baptized, members of other religions, those who worship idols, "even the mafiosi," who terrorize the neighborhood around the parish, are children of God, though "they prefer to behave like children of the devil," he said.

"God created everyone, loves everyone and put in everyone's heart a conscience so they would recognize what is good and distinguish it from what is bad," the pope said.

The difference, he said, is that "when you were baptized, the Holy Spirit entered into that conscience and reinforced your belonging to God and, in that sense, you became more of a daughter of God because you're a child of God like everyone, but with the strength of the Holy Spirit."

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9. Session 2, Appendix 1 – Other Interesting News Stories

Another story of a Tradition that has changed...

[1995] Catholics asked to avoid eating meat on Fridays Cardinal suggests abstinence in weeks leading up to Pope's visit

<https://www.baltimoresun.com/news/bs-xpm-1995-09-18-1995261019-story.html>

Rafael Alvarez, The Baltimore Sun, 9/18/95

For centuries, Catholics were bound to abstain from meat on Fridays, the day that Christ was crucified and the fifth day of creation when God made the animals. Then, in 1966, the Second Vatican Council relaxed the law to the point where Catholics were virtually freed from the obligation.

"They said if you ate a hamburger on a Friday and you got hit by a car [and killed] you'd be doomed to hell forever," said Gaile Waldhauser of Howard County. "And then they turned around and they said: 'Not a problem.'"

Now, to prepare spiritually for Pope John Paul II's visit to Baltimore Oct. 8, Cardinal William H. Keeler is encouraging local Catholics to refrain from eating meat on Fridays until the pontiff arrives.

"It's a reminder that an extraordinary event is going to happen and we should prepare ourselves for it," said the Rev. Oreste Pandola, pastor of St. Leo's church in Little Italy.

Cardinal Keeler's request, mailed to local parishes Aug. 30, is a suggestion and not an edict.

One church member who welcomes the idea of a return to abstinence on Friday is Bill Devine -- not only because he is a Catholic but because he sells fish.

"It was a big kick in the you-know-what when they stopped eating fish on Friday," said Mr. Devine, 63, who owns Faidley's Seafood in Lexington Market. "I worked with that tradition for years and years and years -- it was a matter of fact that you accepted. I thought they should have kept it. It was one of the regulations that didn't harm anybody and did some good."

Vincent Del Pizzo, an 87-year-old ornamental iron fabricator in Little Italy, never has understood what good it does to abstain from meat on Friday.

"On Fridays my mother would make beans and macaroni and spaghetti with garlic and anchovies and olive oil and a lot of fish -- fish all different kinds of ways," said Mr. Del Pizzo. "But no one has ever explained to me so I could understand it why we shouldn't eat meat on Friday. I still abstain during Lent. I don't know why, but I do it."

According to "The Faith of Our Fathers" by the late Cardinal James Gibbons, who was archbishop of Baltimore from 1877 to 1921, Catholics did not eat meat on Friday "to share in the sufferings of Christ." The sacrifice commemorates the suffering of Jesus and atones for sin.

From the time the custom was adopted by the early church, there have always been dispensations and exceptions to the abstinence rule: for travelers, for laborers, for the ill and the impoverished. Abstinence originally meant refraining from flesh meat and all meat products, including milk, eggs, butter and cheese, but as early as the ninth century, milk, eggs and milk products were exempted.

Abstinence was in strong fashion among the early Christian hermits. In many parts of the world, Saturday was also a day of abstinence for centuries.

"The church teaching before Vatican II was that it was 'gravely sinful' to take 2 ounces of meat on a day of abstinence' such as Friday," said the Rev. Joseph S. Rossi, a Jesuit professor of church history at Loyola College. "It was considered a 'light matter' to take less than 2 ounces of meat on a day of abstinence.

"But moral theology was filtered through the parish priests and parochial school nuns -- that's why you get such a mixed response as to whether or not it was a mortal sin to eat meat on Friday. The catechism taught that we are forbidden to eat flesh meat on Fridays, but it didn't specify the seriousness of the sin. Rarely did teachers go into the details."

After Vatican II, Catholics were allowed to choose their own penance to share in Christ's suffering on Friday. The church still "recommends" that those older than 14 obey the law of abstinence on Fridays, but it is binding only on Ash Wednesday and Fridays during Lent.

[2005] Pope Gives Meat the OK

February 15, 2005 http://revision0.com/Pope_2005/pope.html

ROME, Italy – In a recent move that has stunned devout Catholics around the world, Pope John Paul II declared the church's followers may eat meat on Fridays during the holy time of Lent.

The Pope's recent health scare has led him to reevaluate some of the church's oldest traditions.

"I never really understood why we couldn't eat meat," said the Pope in an interview at the Vatican. "Most of the time I forget anyway."

In the Catholic faith, the 40 days leading up to Easter, which marks the anniversary of the death and resurrection of Christ, is known as Lent. It is traditional that followers may not eat meat on Fridays during the 40-day observance. Original tradition dating back to 313 AD had followers refrain from eating meat, milk, cheese, and eggs for six days a week. This ritual was later revised to include only meat and only on Fridays.

Catholics had mixed reactions. Jeanette Roberts from Sioux City, Iowa was extremely pleased. "This is long overdue. After a hard week at work, I like to take the kids out to McDonald's for an easy dinner. I just don't think Christ would have cared."

Father O'Callaghan from Newark, New Jersey had a different opinion. "I disagree with the change. The Pope is getting old and he may not be thinking too clearly. All those years of kissing the ground may have clouded his judgment."

Rebecca Levine, a Jewish student at the University of California, Berkeley, says this is to be expected. "The Catholic Church is still trying to find its way. When Catholics have a tradition that lasts 4000 years, then they'll know it's a keeper."

Pope John Paul II has received many challenges about his decision, but he is holding firm. "It is time for Catholics to lighten up. Throughout the course of history, it has always been the Pagans that got to dance, drink, and party. They really knew how to have fun. Now it is time for us to have a good time."

[25 June 2014] Did the Pope Condemn Personal Relationships with Jesus?

From: catholic.com/qa/did-the-pope-condemn-personal-relationships-with-jesus

by FATHER CHARLES GRONDIN

Question:

How would you explain about this pope's statement that "relationship with Jesus is dangerous and harmful"?

Answer:

What Pope Francis is talking about is clear when we look at the entirety of what he said:

We are able to live this journey not only because of others, but together with others. In the Church there is no "do it yourself," there are no "free agents." How many times did Pope Benedict describe the Church as an ecclesial "we"! At times one hears someone say: "I believe in God, I believe in Jesus, but I don't care about the Church." How many times have we heard this? And this is not good.

There are those who believe they can maintain a personal, direct, and immediate relationship with Jesus Christ outside the communion and the mediation of the Church. These are dangerous and harmful temptations.

These are, as the great Paul VI said, absurd dichotomies. It is true that walking together is challenging, and at times can be tiring. It can happen that some brother or some sister creates difficulties, or shocks us. . . . But the Lord entrusted his message of salvation to a few human beings, to us all, to a few witnesses; and it is in our brothers and in our sisters, with their gifts and limitations, that he comes to meet us and make himself known. And this is what it means to belong to the Church. Remember this well: to be Christian means belonging to the Church. The first name is "Christian," the last name is "belonging to the Church" (General Audience, Wednesday, 25 June 2014).

Pope Francis was simply pointing out the old saying: Jesus taught Christians to call God Our Father, not My Father. As Christians, we cannot simply wall ourselves off from one another and have a "Jesus and me" attitude to the exclusion of others. Jesus calls us to live our Christian faith walking side by side with our brothers and sisters.

MARK'S COMMENT

This article is written from a Catholic perspective, and I chose it so that the Pope's statement would be shown in context, and include a defense against the reactions that some Protestant observers had made about it. In my opinion, while it is important for Christians to be a part of the church, the Catholic Church unfortunately takes the place of Christ, inserting itself between God and us. It does this in many ways, including:

- The Pope is deemed the 'Vicar of Christ' (the head of the church with the authority of Christ). Protestants believe that Christ remains the head of the church (Ephesians 5:23 Colossians 1:18 and 2:10).
- The Catholic Church maintains that it is the sole interpreter of Scripture. In this way, it takes the place of the Holy Spirit, of whom the Scripture says will guide us into all truth (John 16:13).
- The Catholic Church is a sacerdotal church with a clergy-laity separation. The priests represent us to God, and they perform the sacraments that they claim we need to receive grace from God. Protestants hold that Scripture teaches all believers are priests (1 Peter 2).
- It is held that sins must be confessed to a priest. Yet in the Bible, Jesus taught us to pray directly to God. In Acts 8:24, Peter directed Simon to do so too (and ironically, it was Peter himself who is considered the first Pope). So naturally the Pope would insist that the church must be a part of anyone's relationship with Jesus. Curious, in light of Scripture's clear teaching that there is one mediator between God and man, and that is Jesus (1 Tim 2:5) as well as Jesus's direct invitation to "come unto me" (Matthew 11:28).

10. Session 2, Appendix 2 – Theological Differences

From the book *Charts of Church History*, by Robert C. Walton, is the following chart that briefly describes the differences between Catholic and Protestant theology.

41. Theological Issues—Protestant vs. Catholic

AREA	ISSUE	PROTESTANT POSITION	CATHOLIC POSITION
SCRIPTURE	SUFFICIENCY	<i>Sola Scriptura</i>	tradition of equal authority with Scripture
	APOCRYPHA	rejected	accepted
ANTHRO-POLOGY	ORIGINAL SIN	total depravity and guilt inherited from Adam	corruption and predisposition to evil inherited from Adam
	HUMAN WILL	in bondage to sin	free to do spiritual good
SOTERIOLOGY	PREDESTINATION	rooted in God's decrees	rooted in God's foreknowledge
	ATONEMENT	Christ's death a substitutionary penal sacrifice	Christ's death the merit for blessings of salvation—blessings passed on to sinners through sacraments
	GRACE OF GOD	common grace given to all; saving grace given to elect	prevenient grace, given at baptism, enabling one to believe; efficacious grace cooperating with the will, enabling one to obey
	GOOD WORKS	produced by the grace of God, unworthy of merit of any kind	meritorious
	REGENERATION	work of the Holy Spirit in the elect	grace infused at baptism
	JUSTIFICATION	objective, final, judicial act of God	forgiveness of sins received at baptism, may be lost by committing mortal sin, regained by penance
ECCLESIOLOGY	CHURCH AND SALVATION	distinction between visible and invisible church	outside the (visible) church there is no salvation
	SACRAMENTS	means of grace only as received by faith	convey justifying and sanctifying grace <i>ex opere operato</i>
	PRIESTHOOD	all believers priests	mediators between God and man
	TRANSUBSTANTIATION	rejected	affirmed
ESCHATOLOGY	PURGATORY	denied	affirmed

11. Session 2, Appendix 3 – Catholic “Dogma”

Dogma pertains to the collective body of the Church's dogmatic teachings and doctrine. The faithful are required to accept with the divine and Catholic faith everything the Church presents either as solemn decision or as general teaching. Yet not all teachings are dogma. The faithful are only required to accept those teachings as dogma if the Church clearly and specifically identifies them as infallible dogmas. [from: en.wikipedia.org/wiki/Dogma_in_the_Catholic_Church]

“A List Of The Dogmas Of The Catholic Church”

From: www.traditionalcatholicpriest.com/wp-content/uploads/2017/12/A-List-Of-The-Dogmas-Of-The-Catholic-Church.pdf

Did you know that there are 255 infallibly declared dogmas of the faith? Most people are not aware of the sheer number of dogmas. In the times in which we live, where truth is under attack, it is good to remind ourselves of the truth that is inherent in the Catholic Church.

1. God, our Creator and Lord, can be known with certainty, by the natural light of reason from created things.
2. God's existence is not merely an object of natural rational knowledge, but also an object of supernatural faith.
3. God's Nature is incomprehensible to men.
4. The blessed in Heaven possess an immediate, intuitive knowledge of the Divine Essence.
5. The Immediate Vision of God transcends the natural power of cognition of the human soul, and is therefore supernatural.
6. The soul, for the Immediate Vision of God, requires the light of glory.
7. God's Essence is also incomprehensible to the blessed in Heaven.
8. The Divine Attributes are really identical among themselves and with the Divine Essence.
9. God is absolutely perfect.
10. God is actually infinite in every perfection.
11. God is absolutely simple.
12. There is only One God.
13. The One God is, in the ontological sense, The True God.
14. God possesses an infinite power of cognition.
15. God is absolute Veracity.
16. God is absolutely faithful.
17. God is absolute ontological Goodness in Himself and in relation to others.
18. God is absolute Moral Goodness or Holiness.
19. God is absolute Benignity. [MD: sympathetic concern for the well-being of others]
20. God is absolutely immutable.
21. God is eternal.
22. God is immense or absolutely immeasurable.
23. God is everywhere present in created space.
24. God's knowledge is infinite.
25. God knows all that is merely possible by the knowledge of simple intelligence.
26. God knows all real things in the past, the present and the future.
27. By knowledge of vision God also foresees the free acts of the rational creatures with infallible certainty.
28. God's Divine will is infinite.
29. God loves Himself of necessity, but loves and wills the creation of extra-Divine things, on the other hand, with freedom.
30. God is almighty.
31. God is the Lord of the heavens and of the earth.
32. God is infinitely just.
33. God is infinitely merciful.
34. In God there are Three Persons, the Father, the Son and the Holy Ghost. Each of the Three Persons possesses the one (numerical) Divine Essence.

35. In God there are two Internal Divine Processions.
36. The Divine Persons, not the Divine Nature, are the subject of the Internal Divine processions (in the active and in the passive sense).
37. The Second Divine Person proceeds from the First Divine Person by Generation, and therefore is related to Him as Son to a Father.
38. The Holy Ghost proceeds from the Father and from the Son as from a Single Principle through a Single Spiration.
39. The Holy Ghost does not proceed through generation but through spiration.
40. The Relations in God are really identical with the Divine Nature.
41. The Three Divine Persons are in One Another.
42. All the *ad extra* Activities of God are common to all Three Persons.
43. All that exists outside God was, in its whole substance, produced out of nothing by God.
44. God was moved by His Goodness to create the world.
45. The world was created for the Glorification of God.
46. The Three Divine Persons are one single, common Principle of the Creation.
47. God created the world free from exterior compulsion and inner necessity.
48. God has created a good world.
49. The world had a beginning in time.
50. God alone created the World.
51. God keeps all created things in existence.
52. God through His providence protects and guides all that He has created.
53. The first man was created by God.
54. Man consists of two essential parts—a material body and a spiritual soul.
55. The rational soul is *per se* the essential form of the body.
56. Every human being possesses an individual soul.
57. God has conferred on man a supernatural Destiny.
58. Our first parents, before the Fall, were endowed with sanctifying grace.
59. They were also endowed with *donum immortalitatis*, i.e., the gift of bodily immortality.
60. Our first parents in paradise sinned grievously through transgression of the Divine probationary commandment.
61. Through the sin our first parents lost sanctifying grace and provoked the anger and the indignation of God.
62. Our first parents became subject to death and to the dominion of the Devil.
63. Adam's sin is transmitted to his posterity, not by imitation, but by descent.
64. Original sin is transmitted by natural generation.
65. In the state of original sin man is deprived of sanctifying grace and all that this implies, as well as of the preternatural gifts of integrity.
66. Souls who depart this life in the state of original sin are excluded from the Beatific Vision of God.
67. In the beginning of time God created spiritual essences (angels) out of nothing.
68. The nature of angels is spiritual.
69. The secondary task of the good angels is the protection of men and care for their salvation.
70. The Devil possesses a certain dominion over mankind by reason of Adam's sin.
71. Jesus Christ is the True God and True Son of God.
72. Christ assumed a real body, not an apparent body.
73. Christ assumed not only a body but also a rational soul.
74. Christ was truly generated and born of a daughter of Adam, the Virgin Mary.
75. The Divine and the human natures are united hypostatically in Christ, that is, joined to each other in one Person.
76. Christ Incarnate is a single, that is, a sole Person. He is God and man at the same time.
77. The God-Logos is connected with the flesh by an inner, physical or substantial unification. Christ is not the bearer of God, but is God really.
78. The human and the divine activities predicated of Christ in Holy Writ and in the Fathers may not be divided between two persons or hypostases, the Man-Christ and the God-Logos, but must be attributed to the one Christ, the Logos become Flesh. It is the Divine Logos, who suffered in the flesh, was crucified, died, and rose again.
79. The Holy Virgin is the Mother of God since she truly bore the God-Logos become Flesh.
80. In the Hypostatic Union each of the two natures of Christ continues unimpaired, untransformed and unmixed with the other.
81. Each of the two natures in Christ possesses its own natural will and its own natural mode of operation.

- 82.The Hypostatic Union of Christ's human nature with the Divine Logos took place at the moment of conception.
- 83.The Hypostatic Union will never cease.
- 84.The Hypostatic Union was effected by the Three Divine Persons acting in common.
- 85.Only the Second Divine Person became [MD: incomplete sentence in original document]
- 86.Not only as God but also as man Jesus Christ is the natural Son of God.
- 87.The God-Man Jesus Christ is to be venerated with one single mode of Worship, the absolute Worship of *Latria* which is due to God alone.
- 88.Christ's Divine and Human characteristics and activities are to be predicated of the one Word Incarnate.
- 89.Christ was free from all sin, from original sin as well as from all personal sin.
- 90.Christ's human nature was passible (capable of sensation & suffering).
- 91.The Son of God became man in order to redeem men.
- 92.Fallen man cannot redeem himself.
- 93.The God-Man Jesus Christ is a High Priest.
- 94.Christ offered Himself on the Cross as a true and proper sacrifice.
- 95.Christ by His Sacrifice on the Cross has ransomed us and reconciled us with God.
- 96.Christ did not die for the predestined only.
- 97.Christ's Atonement does not extend to the fallen angels.
- 98.Christ, through His Passion and Death, merited reward from God.
- 99.After His Death, Christ's soul, which was separated from His Body, descended into the underworld.
100. On the third day after His Death Christ rose gloriously from the dead.
101. Christ ascended Body and Soul into Heaven and sits at the right hand of the Father.
102. Mary is truly the Mother of God.
103. Mary was conceived without stain of Original sin.
104. Mary conceived by the Holy Ghost without the co-operation of man.
105. Mary bore her Son without any violation of her virginal integrity.
106. Also after the Birth of Jesus Mary remained a Virgin.
107. Mary was a Virgin before, during and after the Birth of Jesus Christ.
108. Mary was assumed body and soul into Heaven.
109. There is a supernatural intervention of God in the faculties of the soul, which precedes the free act of the will.
110. There is a supernatural influence of God in the faculties of the soul which coincides in time with man's free act of will.
111. For every salutary act internal supernatural grace of God is absolutely necessary.
112. Internal supernatural grace is absolutely necessary for the beginning of faith and of salvation.
113. Without the special help of God the justified cannot persevere to the end in justification.
114. The justified person is not able for his whole life long to avoid all sins, even venial sins, without the special privilege of the grace of God.
115. Even in the fallen state, man can, by his natural intellectual power, know religious and moral truths.
116. For the performance of a morally good action Sanctifying Grace is not required.
117. In the state of fallen nature it is morally impossible for man without Supernatural Revelation, to know easily, with absolute certainty and without admixture of error, all religious and moral truths of the natural order.
118. Grace cannot be merited by natural works either *de condigno* or *de congruo*.
119. God gives all the just sufficient grace for the observation of the Divine Commandments.
120. God, by His Eternal Resolve of Will, has predetermined certain men to eternal blessedness.
121. God, by an Eternal Resolve of His Will, predestines certain men, on account of their foreseen sins, to eternal rejection.
122. The Human Will remains free under the influence of efficacious grace, which is not irresistible.
123. There is a grace which is truly sufficient and yet remains inefficacious.
124. The sinner can and must prepare himself by the help of actual grace for the reception of the grace by which he is justified.
125. The justification of an adult is not possible without Faith.
126. Besides faith, further acts of disposition must be present.
127. Sanctifying grace sanctifies the soul.
128. Sanctifying grace makes the just man a friend of God.
129. Sanctifying grace makes the just man a child of God and gives him a claim to the inheritance of Heaven.

130. The three Divine or Theological Virtues of Faith, Hope and Charity are infused with Sanctifying grace.
131. Without special Divine Revelation no one can know with the certainty of faith, if he be in the state of grace.
132. The degree of justifying grace is not identical in all the just.
133. Grace can be increased by good works.
134. The grace by which we are justified may be lost, and is lost by every grievous [mortal, serious] sin.
135. By his good works the justified man really acquires a claim to supernatural reward from God.
136. A just man merits for himself through each good work an increase of sanctifying grace, eternal life (if he dies in a state of grace) and an increase of heavenly glory.
137. The Church was founded by the God-Man Jesus Christ.
138. Our Redeemer Himself conserves with divine power the society founded by Him, the Church.
139. Christ is the Divine Redeemer of His Body, the Church.
140. Christ founded the Church in order to continue His work of redemption for all time.
141. Christ gave His Church a hierarchical constitution.
142. The powers bestowed on the Apostles have descended to the bishops.
143. Christ appointed the Apostle Peter to be the first of all the Apostles and to be the visible head of the whole Church, by appointing him immediately and personally to the primacy of jurisdiction.
144. According to Christ's ordinance, Peter is to have successors in his Primacy over the whole Church and for all time.
145. The successors of Peter in the Primacy are the bishops of Rome.
146. The Pope possesses full and supreme power of jurisdiction over the whole Church, not merely in matters of faith and morals, but also in Church discipline and in the government of the Church.
147. The Pope is infallible when he speaks *ex cathedra*.
148. By virtue of Divine Right the bishops possess an ordinary power of government over their dioceses.
149. Christ is the Head of the Church.
150. In the final decision on doctrines concerning faith and morals the Church is infallible.
151. The primary object of the Infallibility is the formally revealed truths of Christian Doctrine concerning faith and morals.
152. The totality of the Bishops is infallible, when they, either assembled in general council or scattered over the earth, propose a teaching of faith or morals as one to be held by all the faithful.
153. The Church founded by Christ is unique and one.
154. The Church founded by Christ is holy.
155. The Church founded by Christ is catholic.
156. The Church founded by Christ is apostolic.
157. Membership of the Church is necessary for all men for salvation.
158. It is permissible and profitable to venerate the Saints in Heaven, and to invoke their intercession.
159. It is permissible and profitable to venerate the relics of the Saints.
160. It is permissible and profitable to venerate images of the Saints.
161. The living Faithful can come to the assistance of the Souls in Purgatory by their intercessions (suffrages).
162. The Sacraments of the New Covenant contain the grace which they signify, and bestow it on those who do not hinder it.
163. The Sacraments work *ex opere operato* (simply by being done).
164. All the Sacraments of the New Covenant confer sanctifying grace on the receivers.
165. Three Sacraments, Baptism, Confirmation and Holy Orders, imprint a character, that is, an indelible spiritual mark, and for this reason cannot be repeated.
166. The Sacramental Character is a spiritual mark imprinted on the soul.
167. The Sacramental Character continues at least until the death of its bearer.
168. All the Sacraments of the New Covenant were instituted by Jesus Christ.
169. There are Seven Sacraments of the New Law.
170. The Sacraments of the New Covenant are necessary for the salvation of mankind.
171. For the valid dispensing of the Sacraments it is necessary that the minister accomplish the Sacramental Sign in the proper manner.
172. The minister must further have the intention at least of doing what the Church does.
173. In the case of adult recipients moral worthiness is necessary for the worthy or fruitful reception of the Sacraments.
174. Baptism is a true Sacrament instituted by Jesus Christ.
175. The *materia remota* of the Sacrament of Baptism is true and natural water.

176. Baptism confers the grace of justification.
177. Baptism effects the remission of all punishments of sin, both the eternal and the temporal.
178. Even if it be unworthily received, valid Baptism imprints on the soul of the recipient an indelible spiritual mark, the Baptismal Character, and for this reason, the Sacrament cannot be repeated.
179. Baptism by water is, since the promulgation of the Gospel, necessary for all men without exception, for salvation.
180. Baptism can be validly administered by anyone.
181. Baptism can be received by any person in the wayfaring state who is not already baptized.
182. The Baptism of young children is valid and licit.
183. Confirmation is a true Sacrament properly so-called.
184. Confirmation imprints on the soul an indelible spiritual mark, and for this reason, cannot be repeated.
185. The ordinary minister of Confirmation is the Bishop alone.
186. The Body and Blood of Jesus Christ are truly, really and substantially present in the Eucharist.
187. Christ becomes present in the Sacrament of the Altar by the transformation of the whole substance of the bread into His Body and the whole substance of the wine into His Blood.
188. The Accidents of bread and wine continue after the change of the substance.
189. The Body and the Blood of Christ together with His Soul and His Divinity and therefore the Whole Christ are truly present in the Eucharist.
190. The Whole Christ is present under each of the two Species.
191. When either consecrated species is divided the Whole Christ is present in each part of the species.
192. After the Consecration has been completed the Body and Blood are permanently present in the Eucharist.
193. The Worship of Adoration (*latria*) must be given to Christ present in the Eucharist.
194. The Eucharist is a true Sacrament instituted by Christ.
195. The matter for the consummation of the Eucharist is bread and wine.
196. For children before the age of reason the reception of the Eucharist is not necessary for salvation.
197. Communion under two forms is not necessary for any individual member of the Faithful, either by reason of Divine precept or as a means of salvation.
198. The power of consecration resides in a validly consecrated priest only.
199. The Sacrament of the Eucharist can be validly received by every baptized person in the wayfaring state, including young children.
200. For the worthy reception of the Eucharist the state of grace as well as the proper and pious disposition are necessary.
201. The Holy Mass is a true and proper Sacrifice.
202. In the Sacrifice of the Mass, Christ's Sacrifice on the Cross is made present, its memory is celebrated, and its saving power is applied.
203. In the Sacrifice of the Mass and in the Sacrifice of the Cross the Sacrificial Gift and the Primary Sacrificing Priest are identical; only the nature and mode of the offering are different.
204. The Sacrifice of the Mass is not merely a sacrifice of praise and thanksgiving, but also a sacrifice of expiation and impetration.
205. The Church has received from Christ the power of remitting sins committed after Baptism.
206. By the Church's Absolution sins are truly and immediately remitted.
207. The Church's power to forgive sins extends to all sin without exception.
208. The exercise of the Church's power to forgive sins is a judicial act.
209. The forgiveness of sins which takes place in the Tribunal of Penance is a true and proper Sacrament, which is distinct from the Sacrament of Baptism.
210. Extra-sacramental justification is effected by perfect sorrow only when it is associated with the desire for the Sacrament.
211. Contrition springing from the motive of fear is a morally good and supernatural act.
212. The Sacramental confession of sins is ordained by God and is necessary for salvation.
213. By virtue of Divine ordinance all grievous sins (mortal, serious) according to kind and number, as well as those circumstances which alter their nature, are subject to the obligation of confession.
214. The confession of venial sins is not necessary but is permitted and is useful.
215. All temporal punishments for sin are not always remitted by God with the guilt of sin and the eternal punishment.
216. The priest has the right and the duty, according to the nature of the sins and the ability of the penitent, to impose salutary and appropriate works of satisfaction.

217. Extra-sacramental penitential works, such as the performance of voluntary penitential practices and the patient bearing of trials sent by God, possess satisfactory value.
218. The form of the Sacrament of Penance consists in the words of Absolution.
219. Absolution, in association with the acts of the penitent, effects the forgiveness of sins.
220. The principal effect of the Sacrament of Penance is the reconciliation of the sinner with God.
221. The Sacrament of Penance is necessary for salvation to those who, after Baptism, fall into grievous sin.
222. The sole possessors of the Church's Power of Absolution are the bishops and priests.
223. Absolution given by deacons, clerics of lower rank, and laymen is not Sacramental Absolution.
224. The Sacrament of Penance can be received by any baptized person, who, after Baptism, has committed a grievous or venial sin.
225. The Church possesses the power to grant Indulgences.
226. The use of Indulgences is useful and salutary to the Faithful.
227. Extreme Unction is a true and proper Sacrament instituted by Christ.
228. The remote matter of Extreme Unction is oil.
229. The form consists in the prayer of the priest for the sick person which accompanies the anointing.
230. Extreme Unction gives the sick person sanctifying grace in order to arouse and strengthen him.
231. Extreme Unction effects the remission of grievous sins still remaining and of venial sins.
232. Extreme Unction sometimes effects the restoration of bodily health, if this be of spiritual advantage.
233. Only bishops and priests can validly administer Extreme Unction.
234. Extreme Unction can be received only by the Faithful who are seriously ill.
235. Holy Order is a true and proper Sacrament which was instituted by Christ.
236. The consecration of priests is a Sacrament.
237. Bishops are superior to priests.
238. The Sacrament of Order confers sanctifying grace on the recipient.
239. The Sacrament of Order imprints a character on the recipient.
240. The Sacrament of Order confers a permanent spiritual power on the recipient.
241. The ordinary dispenser of all grades of Order, both the sacramental and the non-sacramental, is the validly consecrated bishop alone.
242. Marriage is a true and proper Sacrament instituted by God.
243. From the sacramental contract of marriage emerges the Bond of Marriage, which binds both marriage partners to a lifelong indivisible community of life.
244. The Sacrament of Matrimony bestows Sanctifying Grace on the contracting parties.
245. In the present order of salvation death is a punishment for sin.
246. All human beings subject to original sin are subject to the law of death.
247. The souls of the just which in the moment of death are free from all guilt of sin and punishment for sin, enter into Heaven.
248. The bliss of heaven lasts for all eternity.
249. The degree of perfection of the beatific vision granted to the just is proportioned to each one's merits.
250. The souls of those who die in the condition of personal grievous sin enter Hell.
251. The punishment of Hell lasts for all eternity.
252. The souls of the just which, in the moment of death, are burdened with venial sins or temporal punishment due to sins, enter Purgatory.
253. At the end of the world Christ will come again in glory to pronounce judgment.
254. All the dead will rise again on the last day with their bodies.
255. Christ, on His second coming, will judge all men.