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Dogmas Of The Roman Catholic Church Doctrine of Salvation



The dogmas of the faith
(Excerpts from the Catechism)

88 The Church's Magisterium exercises the authority it holds from Christ to the fullest extent when it defines dogmas, that is, when it proposes truths contained in divine Revelation or having a necessary connection with them, in a form obliging the Christian people to an irrevocable adherence of faith.

89 There is an organic connection between our spiritual life and the dogmas. Dogmas are lights along the path of faith; they illuminate it and make it secure. Conversely, if our life is upright, our intellect and heart will be open to welcome the light shed by the dogmas of faith.

90 The mutual connections between dogmas, and their coherence, can be found in the whole of the Revelation of the mystery of Christ. "In Catholic doctrine there exists an order or hierarchy²³⁴ of truths, since they vary in their relation to the foundation of the Christian faith."

Dogmas of the Catholic Church. (Fundamentals)

The following *De Fide* statements comprise "Our Catholic Faith without which it is impossible to please God" (The Council of Trent, Session V, explaining the correct interpretation of Hebrews 11: 6). These positive "articles of faith" have the function of fundamental principles which the faithful accepts without discussion as being certain and sure by virtue of the authority of God, Who is absolute truth (Council of the Vatican). They represent the mind of Christ as St. Paul says:

1 Cor. 2:16. But we have the mind of Christ.

Hebrews 13:8. Jesus Christ yesterday, and today: and the same for ever.

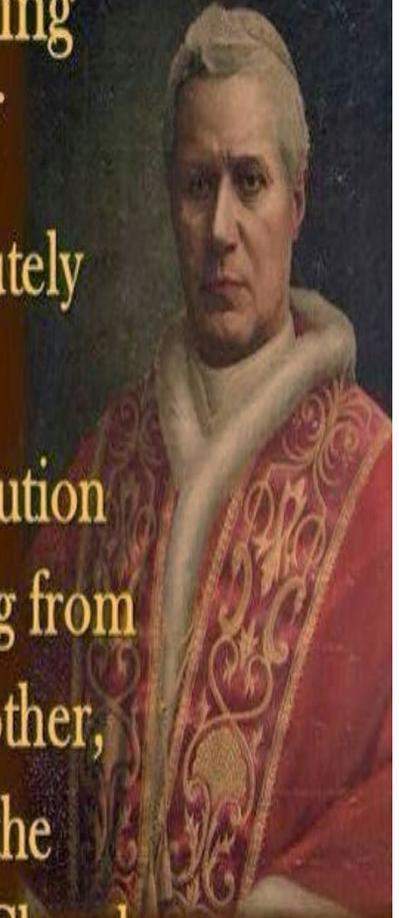
Since Our Catholic Faith comes from God, they are not open for debate, and they are not reversible.

The Christian is called to adhere to Christ and His teaching *integrally*; the unity of faith is the dominant motif of divine revelation on which St. Paul insists energetically, when he writes:

1 Cor. 1:10. I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you: but that you be perfect in mind and in the same judgement.

"Progress" of dogmas
is, in reality, nothing
but corruption of
dogmas ... I absolutely
reject the heretical
doctrine of the evolution
of dogma, as passing from
one meaning to another,
and different from the
sense in which the Church
originally held it.

Pope St. Piux X





TEACHINGS OF THE MAGISTERIUM

1. **DEPOSIT OF FAITH;**
2. **DOGMAS; (CCC 88)**
3. **DOCTRINES;**
4. **DISCIPLINES;**
5. **DEVOTIONS.**

There is, then, no place for "*pick and choose*" in the truths proposed to the Faith of Christians by the Infallible Teaching Church for they are bound in Heaven by God Himself. If something is decreed on earth and is also bound in Heaven, that thing must be the truth. Otherwise, God is no longer the Truth, which is contrary to the Gospel:

Matthew 16:19. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in Heaven. The Catholic Church is infallible because it is :

1 Tim 3:15. the church of the living God, the pillar and the ground of the truth.

If a baptized person deliberately denies or contradicts a dogma, he or she is guilty of sin of heresy and automatically becomes subject to the punishment of excommunication.

From the work of Dr. Ludwig Ott, Fundamentals of Catholic Dogma, published by the Mercier Press Ltd., Cork, Ireland, 1955. With Imprimatur of Cornelius, Bishop. Reprinted in U.S.A. by Tan Books and Publishers, Rockford, Illinois, 1974.

- The Unity and Trinity of God
- God the Creator
- God the Redeemer
- The Mother of the Redeemer
- God the Sanctifier
- The Catholic Church
- The Communion of Saints
- The Sacraments
- Baptism
- Confirmation
- Holy Eucharist
- Penance
- Holy Orders
- Matrimony
- Extreme Unction
- The Last Things

First Catholic Dogma - The Unity and Trinity of God

God, our Creator and Lord, can be known with certainty, by the natural light of reason from created things.

God's existence is not merely an object of rational knowledge, but also an object of supernatural faith.

God's Nature is incomprehensible to men.

The blessed in Heaven possess an immediate intuitive knowledge of the Divine Essence.

The immediate vision of God transcends the natural power of cognition of the human soul, and is therefore supernatural.

The soul, for the immediate vision of God, requires the light of glory.

God's Essence is also incomprehensible to the blessed in Heaven.

The divine attributes are really identical among themselves and with the Divine Essence.

God is absolutely perfect.

God is actually infinite in every perfection.

God is absolutely simple.

There is only one God.

The one God is, in the ontological sense, the true God.

God possesses an infinite power of cognition.

God is absolute veracity.

God is absolutely faithful.

God is absolute ontological goodness in Himself and in relation to others.

God is absolute moral goodness or holiness.

God is absolute benignity.

God is absolutely immutable.



Communion of Saints

Those who live a life in Christ may attain Salvation. We call them saints. The Church goes through a very thorough process to consider the sanctity of a deceased person. However we are all called to be saints since the Will of God is that we become holy, nothing defiled can enter heaven, therefore "we must become saints."

Leviticus 11:44 For I am the LORD your God; sanctify yourselves therefore, and be holy, for I am holy.

We have a cloud of witnesses in our Church and we call them saints because they lived their lives in accordance with the Gospel. Some of them performed miracles. They are intercessors for us before God. Our Lady is the greatest of all the saints. The bodies of some of the saints remain incorrupt for hundreds of years after their deaths as a sign from God.

(Acts 2: 27) Because thou wilt not leave my soul in hell, nor suffer thy Holy One to see corruption.

Our duties as Catholics

We must be witnesses of Christ and we must proclaim the gospel by the testimony of our lives; we must learn more about our Catholic faith and study the Holy Scriptures in order to recognise the holiness of our Holy Mother Church so that we can defend it from the attacks of the enemy.

We must become eucharistic , since we pray "Give us this day our daily bread " and we have the privilege of having the daily bread that came down from Heaven.

We must support the Pope, the bishops and the priests. There would not be Church for us without the Eucharist, and there would not be Eucharist without the priest. We must be Marian and entrust ourselves to Our Lady because She is the mother of the Church, She is our Heavenly Mother and the Lord says that we must become like children to enter the Kingdom of Heaven.

Rev. 12:17 And the dragon was angry against "the woman" (Our Lady): and went to make war with the rest of her seed (Catholics), who keep the commandments of God, and have the testimony of Jesus Christ. (Emmanuel: God is with us in the Holy Eucharist.)

God is eternal.

God is immense or absolutely immeasurable.

God is everywhere present in created space.

God's knowledge is infinite.

God's knowledge is purely and simply actual.

God's knowledge is subsistent.

God knows all that is merely possible by the knowledge of simple intelligence.

God knows all real things in the past, the present and the future.

By the knowledge of vision, God also foresees the future free acts of rational creatures with infallible certainty.

God's Divine Will is infinite.

God loves Himself of necessity, but loves and wills the creation of extra-divine things, on the other hand, with freedom.

God is almighty.

God is the Lord of the heavens and of the earth.

God is infinitely just.

God is infinitely merciful.

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.

In God there are two internal divine processions.

The Divine Persons, not the Divine Nature, are the subject of the internal divine processions (in the active and in the passive sense).

The Second Divine Person proceeds from the First Divine Person by generation, and therefore is related to Him as Son to Father.

The Holy Ghost proceeds from the Father and from the Son as from a single principle through a single inspiration.

The Holy Ghost does not proceed through generation but through inspiration.

The relations in God are really identical with the Divine Nature.

The Three Divine Persons are in one another.

All the ad extra activities of God are common to the three Persons.

Second Catholic Dogma - God the Creator

All that exists outside God was, in its whole substance, produced out of nothing by God.

God was moved by His goodness to create the world.

The world was created for the glorification of God.

The Three Divine Persons are one single, common principle of creation.

God created the world free from exterior compulsion and inner necessity.

God has created a good world.

The world had a beginning in time.

God alone created the world.

God keeps all created things in existence.

God, through His Providence, protects and guides all that He has created.

The first man was created by God.

Man consists of two essential parts - a material body and a spiritual soul.

The rational soul per se is the essential form of the body.

Every human being possesses an individual soul.

God has conferred on man a supernatural destiny.

Our first parents, before the fall, were endowed with sanctifying grace.

In addition to sanctifying grace, our first parents were endowed with the preternatural gift of bodily immortality.

We should have great respect in the Presence of the Blessed Sacrament because when we come to Church we come to the house of God.

The tabernacle is supposed to be located in the most important part of the Church, behind the altar, so that we may pay homage and adoration to the Presence of God in the Blessed Sacrament at all times during our stay in church, but today we can see many churches where Jesus is despised and the tabernacle is thrown away onto a corner.

Reverence for Jesus truly present in the Holy Eucharist

Matthew 26: 26 And whilst they were at supper, Jesus took bread, and blessed, and broke: and gave to his disciples, and said: Take ye, and eat. This is my body.

And taking the chalice, he gave thanks, and gave to them, saying: Drink ye all of this.

For this is my blood of the new testament, which shall be shed for many unto remission of sins.

Matrimony

Christ sanctified the Sacrament of Marriage by attending the wedding at Cana and performing the first public miracle.

Genesis 2:24 Wherefore a man shall leave father and mother, and shall cleave to his wife: and they shall be two in one flesh.

The anointing of the sick

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 the sick man: and the Lord shall raise him up: and if he be in sins, they shall be forgiven him.

Confess therefore your sins one to another: and pray one for another, that you may be saved. For the continual prayer of a just man availeth much.

Holy Orders

This sacrament confers the authority given by Christ to his apostles and from them to their successors and so on.

Baptism

Baptism is the holy sacrament of initiation, when we are baptised we become members of the body of Christ.

John 3:5 Jesus answered: Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.

That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.

Confirmation

The anointing by the bishop with the laying of hands (1 Timothy 4:14) Neglect not the grace that is in thee, which was given thee by prophesy, with imposition of the hands of the priesthood.

Penance

The power to forgive sins has been left to the Church in this sacrament. In this sacrament we come to the tribunal of the mercy of God which is found through the absolution given by the priest.

This Sacrament is greatly abused today by the introduction of the third rite which is only supposed to be used in emergencies, and only with the condition that the faithful will have a personal confession as soon as possible.

If you accidentally receive absolution in this form, you must confess your sins as soon as possible and tell other people not to accept it since it is contrary to the teachings of the Church.

We should go to confession at least once a month or when required, otherwise we will lose sense of sin and will think of ourselves to be saints.

John 20:21 He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you.

When he had said this, he breathed on them; and he said to them: Receive ye the Holy Ghost.

Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.

The Eucharist

God is with us, Emmanuel, Jesus is truly present in the consecrated species of the bread and the wine. He is the bread of life.

Our first parents in Paradise sinned grievously through transgression of the Divine probationary commandment.

Through sin our first parents lost sanctifying grace and provoked the anger and the indignation of God.

Our first parents became subject to death and to the dominion of the devil.

Adam's sin is transmitted to his posterity, not by imitation but by descent.

Original sin is transmitted by natural generation.

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.

Souls who depart this life in the state of original sin are excluded from the Beatific Vision of God.

In the beginning of time God created spiritual essences (angels) out of nothing.

The nature of angels is spiritual.

The evil spirits (demons) were created good by God; they became evil through their own fault.

The secondary task of the good angels is the protection of men and care for their salvation.

The devil possesses a certain dominion over mankind by reason of Adam's sin.

Third Catholic Dogma - God the Redeemer

Jesus Christ is true God and true Son of God.

Christ assumed a real body, not an apparent body.

Christ assumed not only a body but also a rational soul.

Christ was truly generated and born of a daughter of Adam, the Virgin Mary.

The Divine and human natures are united hypostatically in Christ, that is, joined to each other in one Person.

In the hypostatic union each of the two natures of Christ continues unimpaired, untransformed, and unmixed with each other.

Each of the two natures in Christ possesses its own natural will and its own natural mode of operation.

The hypostatic union of Christ's human nature with the Divine Logos took place at the moment of conception.

The hypostatic union was effected by the three Divine Persons acting in common.

Only the second Divine Person became Man.

Not only as God but also as man Jesus Christ is the natural Son of God.

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.

Christ's Divine and human characteristics and activities are to be predicated of the one Word Incarnate.

Christ was free from all sin, from original sin as well as from all personal sin.

Christ's human nature was passable.

The Son of God became man in order to redeem men.

Fallen man cannot redeem himself.

The God-man Jesus Christ is a high priest.

Christ offered Himself on the Cross as a true and proper sacrifice.

Christ by His sacrifice on the Cross has ransomed us and reconciled us with God.

Christ, through His passion and death, merited award from God.

After His death, Christ's Soul, which was separated from His Body, descended into the underworld.

On the third day after His death, Christ rose gloriously from the dead.

Christ ascended body and soul into Heaven and sits at the right hand of the Father.

is also part of its basis and we adhere to Tradition in order to respect its authority. Our Lord said to the apostles "He who hears you, hears me. He who rejects you, rejects me. He who rejects me, rejects the One who sent me.

Many have questioned the teachings of the Church throughout History, and they have desecrated the truth, therefore they have been called heretics. The Church in its Wisdom has had several councils in order to proclaim certain teachings as dogmas, which mean definitive truths or tenets which can not be changed.

Protestantism has challenged the teachings of the Church and have turned away from the solid doctrine conveyed by the apostles.

Just as the Lord predicted, in the last days they will set the abominable desolation in the Sacred Place, they will abolish the perpetual sacrifice (The Holy Mass).

Protestants deny the Priesthood, the power of the priest to forgive sins, they don't believe in the true presence of Christ in the Holy Eucharist, they don't believe in the authority of the Pope, they don't accept the dogmas of the Catholic Church, they don't believe in the Sanctity of Our Lady and in the Power of her intercession, they don't believe in the intercession of the saints, they don't believe in Purgatory; in synthesis they don't believe what we Catholics believe in Our Creed. There are thousands of different Christian denominations claiming to be the true Church, but we know the Lord said: "On you Peter, the rock I found my Church," not my churches.

We cannot base our faith on Scripture only, because even St. Paul referring to the Holy Eucharist says: " What I have received from the Lord I also transmit to you..." ; in the letter 2 Thessalonians 15 He says " So then, brothers and sisters, stand firm and hold fast to the traditions that you were taught by us, either by word of mouth or by our letter. "

Many Christians claim that the Bible is their only authority, but this is not taught in the Bible, actually in the Second Letter of Peter 1:20-21 It reads: Understanding this first, that no prophecy of Scripture is made by private interpretation. (no prophecy of Scripture is a matter of one's own interpretation) This kept the early Christians away from their own deductions, and some were led to errors and heresies by their disobedience.

The seven sacraments - See dogmas

The seven sacraments are the channels of Grace by which we find sanctification and Salvation. They are encounters with God who has left his Presence in the Church through his anointed.

His anointing gives the Church the assurance given by Jesus " I will be with you until the end of times" He ordains the bishops, who in turn ordain Priests.

This divine anointing coming from Christ and the apostles, gives the priest the power to forgive sins and to consecrate the bread and wine that turns into the flesh and blood of Christ by His Divine command. "Do this in memory of me."

The priest is our closer contact with the Hierarchy of the Church and he represents the Church in all his structure and power through the sacraments.

The Structure of the Church is hierarchical, not democratic as many would like it to be , because it represents the Body of Christ and we are its members. Therefore there must be in order a head (the pope) and then the members, some more important than others, we the faithful are called the laity.

So, to be a faithful member of the Body of Christ, we must be obedient to the teachings of The Magisterium of the Church, we must obey all the teachings of the Catechism and accept all the Catholic dogmas without protest.

Our Faith

Our faith is in the Son of God, our Lord Jesus Christ who entrusted the keys of the Church to Peter, and it is based on the Holy Scriptures and complemented by Sacred Tradition.

The Apostles Creed contains all the truths and beliefs that are necessary for Our Salvation. We say with confidence in the Creed "I believe in the Holy Catholic Church."

The Ten Commandments are the Laws given by God to Moses.

The Sacraments are channels of Grace by which we achieve our salvation.

Prayer is our most important spiritual source in order to have a relationship with God.

Our Devotions

Our Faith is complemented by Hope and Love, and we increase our faith as we pray and as we take part in the Sacraments.

We need to pray in order to come close to God and to humble ourselves in His Majestic Presence, and we do this through various prayers and devotions.

Scripture and tradition

The Church is the custodian of the the Holy Scriptures, all the revelation given by God to His people and the way it functions is based on Sacred Scripture. Sacred Tradition

Fourth Catholic Dogma - The Mother of the Redeemer

Mary is truly the Mother of God.

Mary was conceived without the stain of original sin.

Mary is the Immaculate Conception.

Mary conceived by the Holy Ghost without the cooperation of man.

Mary bore her Son without any violation of her virginal integrity.

After the birth of Jesus, Mary remained a Virgin.

Mary was assumed body and soul into Heaven.

Fifth Catholic Dogma - God the Sanctifier

There is a supernatural intervention of God in the faculties of the soul, which precedes the free act of the will.

There is a supernatural influence of God in the faculties of the soul which coincides in time with man's free act of will.

For every salutary act, internal supernatural grace of God (gratia elevans) is absolutely necessary.

Internal supernatural grace is absolutely necessary for the beginning of faith and salvation.

Without the special help of God, the justified cannot persevere to the end in justification.

The justified person is not able for his whole life long to avoid sins, even venial sins, without the special privilege of the grace of God.

Even in the fallen state, man can, by his natural intellectual power, know religious and moral truths.

For the performance of a morally good action, sanctifying grace is not required.

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.

Grace cannot be merited by natural works either de condigno or de congruo.

God gives all the just sufficient grace for the observation of the divine commandments.

God, by His eternal resolve of Will, has predetermined certain men to eternal blessedness.

God, by an eternal resolve of His Will, predestines certain men, on account of their foreseen sins, to eternal rejection.

The human will remains free under the influence of efficacious grace, which is not irresistible.

There is grace which is truly sufficient and yet remains inefficacious.

The causes of Justification. (Defined by the Council of Trent) :

The final cause is the honour of God and of Christ and the eternal life of men.

The efficient cause is the mercy of God.

The meritorious cause is Jesus Christ, who as mediator between God and men, has made atonement for us and merited the grace by which we are justified.

The instrumental cause of the first justification is the Sacrament of Baptism. Thus it defines that Faith is a necessary precondition for justification (of adults).

The formal cause is God's Justice, not by which He Himself is just, but which He makes us just, that is, Sanctifying Grace.

The sinner can and must prepare himself by the help of actual grace for the reception of the grace by which he is justified.

The justification of an adult is not possible without faith.

Besides faith, further acts of disposition must be present.

Sanctifying grace sanctifies the soul.

Sanctifying grace makes the just man a friend of God.

Sanctifying grace makes the just man a child of God and gives him a claim to the inheritance of heaven.

The three Divine or theological virtues of faith, hope and charity are infused with sanctifying grace.

The Catholic Church—The One, Holy, Apostolic, Founded on Peter The Rock

The Catholic Church

The name Catholic

The Word Catholic comes from the Greek and means "universal". We know it to be the Church that Jesus founded on Peter the Rock. Jesus commissioned the apostles to proclaim the Gospel, to make disciples of all nations and to baptise in the name of the Father, the Son and the Holy Spirit.

The Church of today is the same of 2000 years ago, we still have the same teachings that the Lord handed to the apostles and we possess the source of Grace for our Salvation which is only found in the seven sacraments.

Foundation of the Church

Our Lord said to Peter " Mt. 16:18 " Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, (that I am the Christ, the Son of the Living God,) but my Father who is in heaven.

And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it.

And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.

So we know that we are in good hands when we know that the Church is One, Holy, Catholic, and apostolic. The Pope is the Vicar of Christ, the successor of Peter the Apostle.

1 Timothy 3:15 The church is the house of God, which is the pillar and ground of the truth.

Structure of the Church

The head of the Church is the Pope, the bishop of Rome. He has been given the gift of infallibility in matters of Christian doctrine and morals and we listen to his word because it is inspired by the Holy Spirit.

Sixteenth Catholic Dogma - The Last Things

In the present order of salvation, death is a punishment for sin.

All human beings subject to original sin are subject to the law of death.

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.

The bliss of Heaven lasts for all eternity.

The degree of perfection of the Beatific Vision granted to the just is proportioned to each one's merit.

The souls of those who die in the condition of personal grievous sin enter Hell.

The punishment of Hell lasts for all eternity.

The souls of the just which, in the moment of death, are burdened with venial sins or temporal punishment due to sins, enter purgatory.

At the end of the world Christ will come again in glory to pronounce judgement.

All the dead will rise again on the last day with their bodies.

The dead will rise again with the same bodies as they had on earth.

Christ, on His second coming, will judge all men.

Without special Divine Revelation no one can know with the certainty of faith, if he be in the state of grace.

The degree of justifying grace is not identical in all the just.

Grace can be increased by good works.

The grace by which we are justified may be lost, and is lost by every grievous sin.

By his good works, the justified man really acquires a claim to supernatural reward from God.

A just man merits for himself through each good work an increase of sanctifying grace, eternal life (if death finds him in the state of grace) and an increase in heavenly glory.

Sixth Catholic Dogma - The Catholic Church

The Catholic Church was founded by the God-Man Jesus Christ.

Christ founded the Catholic Church in order to continue His work of redemption for all time.

Christ gave His Church a hierarchical constitution.

The powers bestowed on the Apostles have descended to the Bishops.

Christ appointed the Apostle Peter to be the first of all the Apostles and to be the visible Head of the whole Catholic Church, by appointing him immediately and personally to the primacy of jurisdiction.

According to Christ's ordinance, Peter is to have successors in his Primacy over the whole Catholic Church and for all time.

The successors of Peter in the Primacy are the Bishops of Rome.

The Pope possesses full and supreme power of jurisdiction over the whole Catholic Church, not merely in matters of faith and morals, but also in Church discipline and in the government of the Church.

The Pope is infallible when he speaks ex cathedra.

By virtue of Divine right, the bishops possess an ordinary power of government over their dioceses.

Christ founded the Catholic Church.

Christ is the Head of the Catholic Church.

In the final decision on doctrines concerning faith and morals, the Catholic Church is infallible.

The primary object of the Infallibility is the formally revealed truths of Christian Doctrine concerning faith and morals.

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.

The Church founded by Christ is unique and one.

The Church founded by Christ is holy.

The Church founded by Christ is catholic.

The Church founded by Christ is apostolic.

Membership of the Catholic Church is necessary for all men for salvation.

Seventh Catholic Dogma - The Communion of Saints

It is permissible and profitable to venerate the Saints in Heaven, and to invoke their intercession.

It is permissible and profitable to venerate the relics of the Saints.

It is permissible and profitable to venerate images of the Saints.

The living faithful can come to the assistance of the souls in Purgatory by their intercessions.

Eight Catholic Dogma - The Sacraments

The Sacraments of the New Covenant contain the grace which they signify, and bestow it on those who do not hinder it.

The Sacraments work ex opere operato, that is, the sacraments operate by the power of the completed sacramental rite.

All the Sacraments of the New Covenant confer sanctifying grace on the receivers.

The Sacrament of Order imprints a character on the recipient.

The Sacrament of Order confers a permanent spiritual power on the recipient.

The ordinary dispenser of all grades of Order, both the sacramental and the non-sacramental, is the validly consecrated Bishop alone.

Fourteenth Catholic Dogma - Matrimony

Marriage is a true and proper Sacrament instituted by God.

From the sacramental contract of marriage emerges the Bond of Marriage, which binds both marriage partners to a lifelong indivisible community of life.

The Sacrament of Matrimony bestows sanctifying grace on the contracting parties.

Fifteenth Catholic Dogma - Anointing of the sick

Extreme Unction or anointing of the sick is a true and proper Sacrament instituted by Jesus Christ.

The remote matter of Extreme Unction is oil.

The form consists in the prayer of the priest for the sick person which accomplishes the anointing.

Extreme Unction gives the sick person sanctifying grace in order to arouse and strengthen him.

Extreme Unction effects the remission of grievous sins still remaining and of venial sins.

Extreme Unction sometimes effects the restoration of bodily health, if this be of spiritual advantage.

Only Bishops and priests can validly administer Extreme Unction.

Extreme Unction can be received only by the Faithful who are seriously ill.

The Sacramental confession of sins is ordained by God and is necessary for salvation.

By virtue of Divine ordinance, all grievous sins according to kind and number, as well as those circumstances which alter their nature, are subject to the obligation of confession.

The confession of venial sins is not necessary but is permitted and is useful. All temporal punishments for sin are not always remitted by God with the guilt of sin and the eternal punishment.

The priest has the right and duty, according to the nature of the sins and the ability of the penitent, to impose salutary and appropriate works for satisfaction.

Extra-sacramental penitential works, such as the performance of voluntary penitential practices and the patient bearing of trials sent by God, possess satisfactory value.

The form of the Sacrament of Penance consists in the words of Absolution. Absolution, in association with the acts of the penitent, effects the forgiveness of sins.

The principal effect of the Sacrament of Penance is the reconciliation of the sinner with God.

The Sacrament of Penance is necessary for salvation to those who, after Baptism, fall into grievous sin.

The sole possessors of the Church's Power of Absolution are the bishops and priests.

Absolution given by deacons, clerics or lower rank, and laymen is not Sacramental Absolution.

The Sacrament of Penance can be received by any baptised person who, after Baptism, has committed a grievous or a venial sin.

The Church possesses the power to grant Indulgences.

The use of Indulgences is useful and salutary to the Faithful.

Thirteenth Catholic Dogma - Holy Orders

Holy Order is a true and proper Sacrament which was instituted by Jesus Christ.

The consecration of priests is a Sacrament.

Bishops are superior to priests.

The Sacrament of Order confers sanctifying grace on the recipient.

Three Sacraments, Baptism, Confirmation, and Holy Orders, imprint a character, that is an indelible spiritual mark, and, for this reason, cannot be repeated.

The sacramental character is a spiritual mark imprinted on the soul.

The sacramental character continues at least until the death of the bearer.

All Sacraments of the New Covenant were instituted by Jesus Christ.

There are seven Sacraments of the New Law.

The Sacraments of the New Covenant are necessary for the salvation of mankind.

The validity and efficacy of the Sacrament is independent of the minister's orthodoxy and state of grace.

For the valid dispensing of the Sacraments it is necessary that the minister accomplish the Sacramental sign in the proper manner.

The minister must have the intention of at least doing what the Church does.

In the case of adult recipients moral worthiness is necessary for the worthy or fruitful reception of the Sacraments.

Ninth Catholic Dogma - Baptism

Baptism is a true Sacrament instituted by Jesus Christ.

The materia remota of the Sacrament of Baptism is true and natural water.

Baptism confers the grace of justification.

Baptism effects the remission of all punishments of sin, both eternal and temporal.

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.

Baptism by water (Baptismus fluminis) is, since the promulgation of the Gospel, necessary for all men without exception for salvation.

Baptism can be validly administered by anyone.

Baptism can be received by any person in the wayfaring state who is not already baptised.

The Baptism of young children is valid and licit.

Tenth Catholic Dogma - Confirmation

Confirmation is a true Sacrament properly so-called.

Confirmation imprints on the soul an indelible spiritual mark, and for this reason, cannot be repeated.

The ordinary minister of Confirmation is the Bishop alone.

Eleventh Catholic Dogma - Holy Eucharist

The Body and Blood of Jesus Christ are truly, really, and substantially present in the Eucharist.

Christ becomes present in the Sacrament of the Altar by the transformation of the whole substance of the bread into His Body and of the whole substance of the wine into His Blood.

The accidents of bread and wine continue after the change of the substance.

The Body and Blood of Christ together with His Soul and Divinity and therefore, the whole Christ, are truly present in the Eucharist.

The Whole Christ is present under each of the two Species.

When either consecrated Species is divided, the Whole Christ is present in each part of the Species.

After the Consecration has been completed the Body and Blood are permanently present in the Eucharist.

The Worship of Adoration (latria) must be given to Christ present in the Eucharist.

The Eucharist is a true Sacrament instituted by Jesus Christ.

The matter for the consummation of the Eucharist is bread and wine.

For children before the age of reason, the reception of the Eucharist is not necessary for salvation.

Communion under two forms is not necessary for any individual members of the Faithful, either by reason of Divine precept or as a means of salvation.

The power of consecration resides in a validly consecrated priest only .

The Sacrament of the Eucharist can be validly received by every baptised person in the wayfaring state, including young children.

For the worthy reception of the Eucharist, the state of grace as well as the proper and pious disposition are necessary.

The Holy Mass is a true and proper Sacrifice.

In the Sacrifice of the Mass, Christ's Sacrifice on the Cross is made present, its memory celebrated, and its saving power applied.

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 the mode of the offering are different.

The Sacrifice of the Mass is not merely a sacrifice of praise and thanks-giving, but also a sacrifice of expiation and impetration.

Twelfth Catholic Dogma - Penance

The Church has received from Christ the power of remitting sins committed after Baptism.

By the Church's Absolution sins are truly and immediately remitted.

The Church's power to forgive sins extends to all sin without exception.

The exercise of the Church's power to forgive sins is a judicial act.

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.

Extra-sacramental justification is effected by perfect sorrow only when it is associated with the desire for the Sacrament (votum sacramenti).

Contrition springing from the motive of fear is a morally good and supernatural act.