

3- The Story of Salvation: Creation, Fall & Redemption.

The story of salvation tells us that there is purpose and reason for our lives.

We pray to you, O Lord, who are the supreme Truth, and all truth is from you.

We beseech you, O Lord, who are the highest Wisdom, and all the wise depend on you for their wisdom.

You are the supreme Joy, and all who are happy owe it to you.

You are the Light of minds, and all receive their understanding from you.

We love, we love you above all. We seek you, we follow you, and we are ready to serve you.

We desire to dwell under your power for you are the King of all. Amen.

(St. Albert the Great)

In the beginning we lived in perfect harmony with God and with each other. As a result of original sin human nature is wounded in the natural powers proper to it – we are inclined to sin, to concupiscence. Healing this wound and restoring our relationship with God, is impossible for us, but entirely possible for God through His love – in Jesus the Christ. From the very beginning, God in His infinite mercy has been delivering His plan to restore the relationship we once had with Him. Each of us has a unique role to play in God’s plan of salvation. “Baptism, by imparting the life of Christ’s grace, erases original sin and turns a man back towards God, but the consequences for nature, weakened and inclined to evil, persist in man and summon him to spiritual battle” (CCC 405).

This plan of salvation is recorded in the many books of the Bible, the inspired writings of many authors over many centuries, but with a developing narrative constructed and conceived of by just one mind.

One Couple -> One Family -> One Tribe-> One Nation-> One Kingdom-> One Church

(Adam & Eve)->(Noah)-> (Abraham)-> (Moses)-> (David)-> (Jesus and the Apostles)

Names are important in the Biblical record. Much of this record was passed down orally and the meaning of names provide useful links for the narrative. A summary of covenant development:

Adam (man) and Eve (mother) – Gen 3:15 – Proto Evangelium (primordial promise)

(covenant/promise) I will make you enemies of each other: you and the woman, your offspring and her offspring. It will crush your head and you will strike its heel’. (Gen 3:15)

Noah (rest) – Gen 6 :5 – 18, 8:21, 9:1, 9:8 - -17. saved by water – rainbow as sign

(covenant/promise) never again shall all creatures be destroyed by the waters of a flood;

(sign) there shall not be another flood to devastate the earth. (Gen 9:1)

Abram (exalted father) - Abraham (father of many) – Gen 12:1-4, 15:1-5, (16:1 - 4), 17:1-13, 17:18 – 21, 21:1 – 5, 22:1 – 18.

The call of Abraham Yahweh said to Abram, ‘Leave your country, your family and your father’s house, for the land I will show you. I will make you a great nation; I will bless you and make your name so famous that it will be used as a blessing. ‘I will bless those who bless you: I will curse those who slight you. All the tribes of the earth shall bless themselves by you.’ (Gen 12:1-3)

(covenant/promise) descendants as many as grains of sand on sea shore-

(sign) circumcision.

Isaac (he laughs) –

Jacob (track) – Israel (God prevails, Gen 32:29) – Joseph (he will Add) and sons Judah - Egypt. Joseph was renamed Israel and his 12 sons become the 12 tribes of Israel.

Moses (drawn out) Ex 3:1-8, 3:13- 18, 12:1 – 14, 19:1-8 , Number 9:1-3

(covenant/promise) Holy Nation (God’s people) law

(sign) Passover blood of lamb on lintels) – Mana (sign of Eucharist).

David (Beloved) – David and Goliath, 2 Sam 7: 12 – 14 –

(covenant/promise) son who will reign forever – Descendant Messiah

Prophets – Jer 31:31 – 34, Isa 53:1 suffering servant, Isa 7:14 ‘Behold a virgin shall conceive and bear a son’

John the Baptist – Jn 1:29 - behold the Lamb of God (Passover link)

Note too how God is always faithful to His Covenant.

Video Links:

Dr. Scott Hahn: Back to the Garden of Eden: Unearthing God’s Covenant with Humankind: (63 min) <https://www.youtube.com/watch?v=ciQBqRw-F4E>

Salvation History & The Sacraments - Part 8: Abraham - Most Holy Trinity Catholic Church
<https://youtu.be/qrDEZvX-Ep0?si=zJ6UdSwVGkiLsaMx>

Salvation History & The Sacraments - Part 9: Abraham and the Child of Promise - Most Holy Trinity Catholic Church <https://youtu.be/UNsJuPI91a8?si=m-wpRd9ageCa1frd>

Salvation History & The Sacraments - Part 10: The Sacrifice of Isaac - Most Holy Trinity Catholic Church <https://youtu.be/kkybePtITDY?si=n3ClOMmEaagyS2wI>

Bible Basics for Catholics: Class 4 of 9 – Kristin van Tilborg
<https://youtu.be/hbbdulUQe0A?si=lEgglf5kZV4mpSd9>

Suggested Scripture readings:

Genesis 3:15 Ephesians 1:3–10 Romans 8:31–34

“Each of us is the result of a thought of God. Each of us is willed. Each of us is loved. Each of us is necessary.” —Benedict XVI

Catechism of the Catholic Church

SECTION TWO THE PROFESSION OF THE CHRISTIAN FAITH

CHAPTER ONE I BELIEVE IN GOD THE FATHER

ARTICLE I "I BELIEVE IN GOD THE FATHER ALMIGHTY, CREATOR OF HEAVEN AND EARTH"

Paragraph 6. Man

355 "God created man in his own image, in the image of God he created him, male and female he created them."²¹⁸ Man occupies a unique place in creation: (I) he is "in the image of God"; (II) in his own nature he unites the spiritual and material worlds; (III) he is created "male and female"; (IV) God established him in his friendship.

I. "IN THE IMAGE OF GOD"

356 Of all visible creatures only man is "able to know and love his creator".²¹⁹ He is "the only creature on earth that God has willed for its own sake",²²⁰ and he alone is called to share, by knowledge and love, in God's own life. It was for this end that he was created, and this is the fundamental reason for his dignity:

What made you establish man in so great a dignity? Certainly the incalculable love by which you have looked on your creature in yourself! You are taken with love for her; for by love indeed you created her, by love you have given her a being capable of tasting your eternal Good.²²¹

357 Being in the image of God the human individual possesses the dignity of a person, who is not just something, but someone. He is capable of self-knowledge, of self-possession and of freely giving himself and entering into communion with other persons. And he is called by grace to a covenant with his Creator, to offer him a response of faith and love that no other creature can give in his stead.

358 God created everything for man,²²² but man in turn was created to serve and love God and to offer all creation back to him:

What is it that is about to be created, that enjoys such honor? It is man that great and wonderful living creature, more precious in the eyes of God than all other creatures! For him the heavens and the earth, the sea and all the rest of creation exist. God attached so much importance to his salvation that he did not spare his own Son for the sake of man. Nor does he ever cease to work, trying every possible means, until he has raised man up to himself and made him sit at his right hand.²²³

359 "In reality it is only in the mystery of the Word made flesh that the mystery of man truly becomes clear."²²⁴

St. Paul tells us that the human race takes its origin from two men: Adam and Christ. . . The first man, Adam, he says, became a living soul, the last Adam a life-giving spirit. The first Adam was made by the last Adam, from whom he also received his soul, to give him life. . . The second Adam stamped his image on the first Adam when he created him. That is why he took on himself the role and the name of the first Adam, in order that he might not lose what he had made in his own image. The first Adam, the last Adam: the first had a beginning, the last knows no end. The last Adam is indeed the first; as he himself says: "I am the first and the last."²²⁵

360 Because of its common origin *the human race forms a unity*, for "from one ancestor [God] made all nations to inhabit the whole earth":²²⁶

O wondrous vision, which makes us contemplate the human race in the unity of its origin in God. . . in the unity of its nature, composed equally in all men of a material body and a spiritual soul; in the unity of its immediate end and its mission in the world; in the unity of its dwelling, the earth, whose benefits all men, by right of nature, may use to sustain and develop life; in the unity of its supernatural end: God himself, to whom all ought to tend; in the unity of the means for attaining this end; . . . in the unity of the redemption wrought by Christ for all.²²⁷

361 "This law of human solidarity and charity",²²⁸ without excluding the rich variety of persons, cultures and peoples, assures us that all men are truly brethren.

MAN IN PARADISE

374 The first man was not only created good, but was also established in friendship with his Creator and in harmony with himself and with the creation around him, in a state that would be surpassed only by the glory of the new creation in Christ.

375 The Church, interpreting the symbolism of biblical language in an authentic way, in the light of the New Testament and Tradition, teaches that our first parents, Adam and Eve, were constituted in an original "state of holiness and justice".²⁵⁰ This grace of original holiness was "to share in. . .divine life".²⁵¹

376 By the radiance of this grace all dimensions of man's life were confirmed. As long as he remained in the divine intimacy, man would not have to suffer or die.²⁵² The inner harmony of the human person, the harmony between man and woman,²⁵³ and finally the harmony between the first couple and all creation, comprised the state called "original justice".

377 The "mastery" over the world that God offered man from the beginning was realized above all within man himself: *mastery of self*. The first man was unimpaired and ordered in his whole being because he was free from the triple concupiscence²⁵⁴ that subjugates him to the pleasures of the senses, covetousness for earthly goods, and self-assertion, contrary to the dictates of reason.

378 The sign of man's familiarity with God is that God places him in the garden.²⁵⁵ There he lives "to till it and keep it". Work is not yet a burden,²⁵⁶ but rather the collaboration of man and woman with God in perfecting the visible creation.

379 This entire harmony of original justice, foreseen for man in God's plan, will be lost by the sin of our first parents.

III. ORIGINAL SIN

Freedom put to the test

396 God created man in his image and established him in his friendship. A spiritual creature, man can live this friendship only in free submission to God. The prohibition against eating "of the tree of the knowledge of good and evil" spells this out: "for in the day that you eat of it, you shall die."²⁷⁶ The "tree of the knowledge of good and evil"²⁷⁷ symbolically evokes the insurmountable limits that man, being a creature, must freely recognize and respect with trust. Man is dependent on his Creator, and subject to the laws of creation and to the moral norms that govern the use of freedom.

Man's first sin

397 Man, tempted by the devil, let his trust in his Creator die in his heart and, abusing his freedom, disobeyed God's command. This is what man's first sin consisted of.²⁷⁸ All subsequent sin would be disobedience toward God and lack of trust in his goodness.

398 In that sin man *preferred* himself to God and by that very act scorned him. He chose himself over and against God, against the requirements of his creaturely status and therefore against his own good. Constituted in a state of holiness, man was destined to be fully "divinized" by God in glory. Seduced by the devil, he wanted to "be like God", but "without God, before God, and not in accordance with God".²⁷⁹

399 Scripture portrays the tragic consequences of this first disobedience. Adam and Eve immediately lose the grace of original holiness.²⁸⁰ They become afraid of the God of whom they have conceived a distorted image - that of a God jealous of his prerogatives.²⁸¹

400 The harmony in which they had found themselves, thanks to original justice, is now destroyed: the control of the soul's spiritual faculties over the body is shattered; the union of man and woman becomes subject to tensions, their relations henceforth marked by lust and domination.²⁸² Harmony with creation is broken: visible creation has become alien and hostile to man.²⁸³ Because of man, creation is now subject "to its bondage to decay".²⁸⁴ Finally, the consequence explicitly foretold for this disobedience will come true: man will "return to the ground",²⁸⁵ for out of it he was taken. *Death makes its entrance into human history.*²⁸⁶

401 After that first sin, the world is virtually inundated by sin. There is Cain's murder of his brother Abel and the universal corruption which follows in the wake of sin. Likewise, sin frequently manifests itself in the history of Israel, especially as infidelity to the God of the Covenant and as transgression of the Law of Moses. And even after Christ's atonement, sin raises its head in countless ways among Christians.²⁸⁷ Scripture and the Church's Tradition continually recall the presence and *universality of sin in man's history*:

What Revelation makes known to us is confirmed by our own experience. For when man looks into his own heart he finds that he is drawn towards what is wrong and sunk in many evils which cannot come from his good creator. Often refusing to acknowledge God as his source, man has also upset the relationship which should link him to his last end, and at the same time he has broken the right order that should reign within himself as well as between himself and other men and all creatures.²⁸⁸

The consequences of Adam's sin for humanity

402 All men are implicated in Adam's sin, as St. Paul affirms: "By one man's disobedience many (that is, all men) were made sinners": "sin came into the world through one man and death through sin, and so death spread to all men because all men sinned."²⁸⁹ The Apostle contrasts the universality of sin and death with the universality of salvation in Christ. "Then as one man's trespass led to condemnation for all men, so one man's act of righteousness leads to acquittal and life for all men."²⁹⁰

403 Following St. Paul, the Church has always taught that the overwhelming misery which oppresses men and their inclination towards evil and death cannot be understood apart from their connection with Adam's sin and the fact that he has transmitted to us a sin with which we are all born afflicted, a sin which is the "death of the soul".²⁹¹ Because of this certainty of faith, the Church baptizes for the remission of sins even tiny infants who have not committed personal sin.²⁹²

404 How did the sin of Adam become the sin of all his descendants? The whole human race is in Adam "as one body of one man".²⁹³ By this "unity of the human race" all men are implicated in Adam's sin, as all are implicated in Christ's justice. Still, the

transmission of original sin is a mystery that we cannot fully understand. But we do know by Revelation that Adam had received original holiness and justice not for himself alone, but for all human nature. By yielding to the tempter, Adam and Eve committed a *personal sin*, but this sin affected the *human nature* that they would then transmit *in a fallen state*.²⁹⁴ It is a sin which will be transmitted by propagation to all mankind, that is, by the transmission of a human nature deprived of original holiness and justice. And that is why original sin is called "sin" only in an analogical sense: it is a sin "contracted" and not "committed" - a state and not an act.

405 Although it is proper to each individual,²⁹⁵ original sin does not have the character of a personal fault in any of Adam's descendants. It is a deprivation of original holiness and justice, but human nature has not been totally corrupted: it is wounded in the natural powers proper to it, subject to ignorance, suffering and the dominion of death, and inclined to sin - an inclination to evil that is called "concupiscence". Baptism, by imparting the life of Christ's grace, erases original sin and turns a man back towards God, but the consequences for nature, weakened and inclined to evil, persist in man and summon him to spiritual battle.

406 The Church's teaching on the transmission of original sin was articulated more precisely in the fifth century, especially under the impulse of St. Augustine's reflections against Pelagianism, and in the sixteenth century, in opposition to the Protestant Reformation. Pelagius held that man could, by the natural power of free will and without the necessary help of God's grace, lead a morally good life; he thus reduced the influence of Adam's fault to bad example. The first Protestant reformers, on the contrary, taught that original sin has radically perverted man and destroyed his freedom; they identified the sin inherited by each man with the tendency to evil (concupiscentia), which would be insurmountable. The Church pronounced on the meaning of the data of Revelation on original sin especially at the second Council of Orange (529)²⁹⁶ and at the Council of Trent (1546).²⁹⁷

Paragraph 1. The Son of God Became Man

I. WHY DID THE WORD BECOME FLESH?

456 With the Nicene Creed, we answer by confessing: "For us men and for our salvation he came down from heaven; by the power of the Holy Spirit, he became incarnate of the Virgin Mary, and was made man."

457 The Word became flesh for us *in order to save us by reconciling us with God*, who "loved us and sent his Son to be the expiation for our sins": "the Father has sent his Son as the Savior of the world", and "he was revealed to take away sins":⁷⁰

Sick, our nature demanded to be healed; fallen, to be raised up; dead, to rise again. We had lost the possession of the good; it was necessary for it to be given back to us. Closed in the darkness, it was necessary to bring us the light; captives, we awaited a Savior; prisoners, help; slaves, a liberator. Are these things minor or insignificant? Did they not move God to descend to human nature and visit it, since humanity was in so miserable and unhappy a state?⁷¹

458 The Word became flesh so *that thus we might know God's love*: "In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him."⁷² "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life."⁷³

459 The Word became flesh *to be our model of holiness*: "Take my yoke upon you, and learn from me." "I am the way, and the truth, and the life; no one comes to the Father, but by me."⁷⁴ On the mountain of the Transfiguration, the Father commands: "Listen to him!"⁷⁵ Jesus is the model for the Beatitudes and the norm of the new law: "Love one another as I have loved you."⁷⁶ This love implies an effective offering of oneself, after his example.⁷⁷

460 The Word became flesh to make us "*partakers of the divine nature*":⁷⁸ "For this is why the Word became man, and the Son of God became the Son of man: so that man, by entering into communion with the Word and thus receiving divine sonship, might become a son of God."⁷⁹ "For the Son of God became man so that we might become God."⁸⁰ "The only-begotten Son of God, wanting to make us sharers in his divinity, assumed our nature, so that he, made man, might make men gods."⁸¹

III. THE CHURCH IS CATHOLIC

What does "catholic" mean?

830 The word "catholic" means "universal," in the sense of "according to the totality" or "in keeping with the whole." The Church is catholic in a double sense:

First, the Church is catholic because Christ is present in her. "Where there is Christ Jesus, there is the Catholic Church."³⁰⁷ In her subsists the fullness of Christ's body united with its head; this implies that she receives from him "the fullness of the means of salvation"³⁰⁸ which he has willed: correct and complete confession of faith, full sacramental life, and ordained ministry in apostolic succession. The Church was, in this fundamental sense, catholic on the day of Pentecost³⁰⁹ and will always be so until the day of the Parousia.

831 Secondly, the Church is catholic because she has been sent out by Christ on a mission to the whole of the human race:³¹⁰

All men are called to belong to the new People of God. This People, therefore, while remaining one and only one, is to be spread throughout the whole world and to all ages in order that the design of God's will may be fulfilled: he made human nature one in the beginning and has decreed that all his children who were scattered should be finally gathered together as one. . . . The character of universality which adorns the People of God is a gift from the Lord himself whereby the Catholic Church ceaselessly and efficaciously seeks for the return of all humanity and all its goods, under Christ the Head in the unity of his Spirit.³¹¹

Each particular Church is "catholic"

832 "The Church of Christ is really present in all legitimately organized local groups of the faithful, which, in so far as they are united to their pastors, are also quite appropriately called Churches in the New Testament. . . . In them the faithful are gathered together through the preaching of the Gospel of Christ, and the mystery of the Lord's Supper is celebrated. . . . In these communities, though they may often be small and poor, or existing in the diaspora, Christ is present, through whose power and influence the One, Holy, Catholic, and Apostolic Church is constituted."³¹²

833 The phrase "particular Church," which is first of all the diocese (or eparchy), refers to a community of the Christian faithful in communion of faith and sacraments with their bishop ordained in apostolic succession.³¹³ These particular Churches "are constituted after the model of the universal Church; it is in these and formed out of them that the one and unique Catholic Church exists."³¹⁴

834 Particular Churches are fully catholic through their communion with one of them, the Church of Rome "which presides in charity."³¹⁵ "For with this church, by reason of its pre-eminence, the whole Church, that is the faithful everywhere, must necessarily be in accord."³¹⁶ Indeed, "from the incarnate Word's descent to us, all Christian churches everywhere have held and hold the great Church that is here [at Rome] to be their only basis and foundation since, according to the Savior's promise, the gates of hell have never prevailed against her."³¹⁷

835 "Let us be very careful not to conceive of the universal Church as the simple sum, or . . . the more or less anomalous federation of essentially different particular churches. In the mind of the Lord the Church is universal by vocation and mission, but when she put down her roots in a variety of cultural, social, and human terrains, she takes on different external expressions and appearances in each part of the world."³¹⁸ The rich variety of ecclesiastical disciplines, liturgical rites, and theological and spiritual heritages proper to the local churches "unified in a common effort, shows all the more resplendently the catholicity of the undivided Church."³¹⁹

Who belongs to the Catholic Church?

836 "All men are called to this catholic unity of the People of God. . . . And to it, in different ways, belong or are ordered: the Catholic faithful, others who believe in Christ, and finally all mankind, called by God's grace to salvation."³²⁰

837 "Fully incorporated into the society of the Church are those who, possessing the Spirit of Christ, accept all the means of salvation given to the Church together with her entire organization, and who - by the bonds constituted by the profession of faith, the sacraments, ecclesiastical government, and communion - are joined in the visible structure of the Church of Christ, who rules her through the Supreme Pontiff and the bishops. Even though incorporated into the Church, one who does not however persevere in charity is not saved. He remains indeed in the bosom of the Church, but 'in body' not 'in heart.'"³²¹

838 "The Church knows that she is joined in many ways to the baptized who are honored by the name of Christian, but do not profess the Catholic faith in its entirety or have not preserved unity or communion under the successor of Peter."³²² Those "who believe in Christ and have been properly baptized are put in a certain, although imperfect, communion with the Catholic Church."³²³ *With the Orthodox Churches*, this communion is so profound "that it lacks little to attain the fullness that would permit a common celebration of the Lord's Eucharist."³²⁴

The Church and non-Christians

839 "Those who have not yet received the Gospel are related to the People of God in various ways."³²⁵

The relationship of the Church with the Jewish People. When she delves into her own mystery, the Church, the People of God in the New Covenant, discovers her link with the Jewish People,³²⁶ "the first to hear the Word of God."³²⁷ The Jewish faith, unlike other non-Christian religions, is already a response to God's revelation in the Old Covenant. To the Jews "belong the sonship, the glory, the covenants, the giving of the law, the worship, and the promises; to them belong the patriarchs, and of their race, according to the flesh, is the Christ",³²⁸ "for the gifts and the call of God are irrevocable."³²⁹

840 And when one considers the future, God's People of the Old Covenant and the new People of God tend towards similar goals: expectation of the coming (or the return) of the Messiah. But one awaits the return of the Messiah who died and rose from the dead and is recognized as Lord and Son of God; the other awaits the coming of a Messiah, whose features remain hidden till the end of time; and the latter waiting is accompanied by the drama of not knowing or of misunderstanding Christ Jesus.

841 *The Church's relationship with the Muslims.* "The plan of salvation also includes those who acknowledge the Creator, in the first place amongst whom are the Muslims; these profess to hold the faith of Abraham, and together with us they adore the one, merciful God, mankind's judge on the last day."³³⁰

842 *The Church's bond with non-Christian religions* is in the first place the common origin and end of the human race:

All nations form but one community. This is so because all stem from the one stock which God created to people the entire earth, and also because all share a common destiny, namely God. His providence, evident goodness, and saving designs extend to all against the day when the elect are gathered together in the holy city. . .³³¹

843 The Catholic Church recognizes in other religions that search, among shadows and images, for the God who is unknown yet near since he gives life and breath and all things and wants all men to be saved. Thus, the Church considers all goodness and truth found in these religions as "a preparation for the Gospel and given by him who enlightens all men that they may at length have life."³³²

844 In their religious behavior, however, men also display the limits and errors that disfigure the image of God in them:

Very often, deceived by the Evil One, men have become vain in their reasonings, and have exchanged the truth of God for a lie, and served the creature rather than the Creator. Or else, living and dying in this world without God, they are exposed to ultimate despair.³³³

845 To reunite all his children, scattered and led astray by sin, the Father willed to call the whole of humanity together into his Son's Church. The Church is the place where humanity must rediscover its unity and salvation. The Church is "the world reconciled." She is that bark which "in the full sail of the Lord's cross, by the breath of the Holy Spirit, navigates safely in this world." According to another image dear to the Church Fathers, she is prefigured by Noah's ark, which alone saves from the flood.³³⁴

"Outside the Church there is no salvation"

846 How are we to understand this affirmation, often repeated by the Church Fathers?³³⁵ Re-formulated positively, it means that all salvation comes from Christ the Head through the Church which is his Body:

Basing itself on Scripture and Tradition, the Council teaches that the Church, a pilgrim now on earth, is necessary for salvation: the one Christ is the mediator and the way of salvation; he is present to us in his body which is the Church. He himself explicitly asserted the necessity of faith and Baptism, and thereby affirmed at the same time the necessity of the Church which men enter through Baptism as through a door. Hence they could not be saved who, knowing that the Catholic Church was founded as necessary by God through Christ, would refuse either to enter it or to remain in it.³³⁶

847 This affirmation is not aimed at those who, through no fault of their own, do not know Christ and his Church:

Those who, through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart, and, moved by grace, try in their actions to do his will as they know it through the dictates of their conscience - those too may achieve eternal salvation.³³⁷

848 "Although in ways known to himself God can lead those who, through no fault of their own, are ignorant of the Gospel, to that faith without which it is impossible to please him, the Church still has the obligation and also the sacred right to evangelize all men."³³⁸

V. THE SPIRIT AND THE CHURCH IN THE LAST DAYS

Pentecost

731 On the day of Pentecost when the seven weeks of Easter had come to an end, Christ's Passover is fulfilled in the outpouring of the Holy Spirit, manifested, given, and

communicated as a divine person: of his fullness, Christ, the Lord, pours out the Spirit in abundance.¹²²

732 On that day, the Holy Trinity is fully revealed. Since that day, the Kingdom announced by Christ has been open to those who believe in him: in the humility of the flesh and in faith, they already share in the communion of the Holy Trinity. By his coming, which never ceases, the Holy Spirit causes the world to enter into the "last days," the time of the Church, the Kingdom already inherited though not yet consummated.

We have seen the true Light, we have received the heavenly Spirit, we have found the true faith: we adore the indivisible Trinity, who has saved us.¹²³

The Holy Spirit - God's gift

733 "God is Love"¹²⁴ and love is his first gift, containing all others. "God's love has been poured into our hearts through the Holy Spirit who has been given to us."¹²⁵

734 Because we are dead or at least wounded through sin, the first effect of the gift of love is the forgiveness of our sins. The communion of the Holy Spirit¹²⁶ in the Church restores to the baptized the divine likeness lost through sin.

735 He, then, gives us the "pledge" or "first fruits" of our inheritance: the very life of the Holy Trinity, which is to love as "God [has] loved us."¹²⁷ This love (the "charity" of *1 Cor* 13) is the source of the new life in Christ, made possible because we have received "power" from the Holy Spirit.¹²⁸

736 By this power of the Spirit, God's children can bear much fruit. He who has grafted us onto the true vine will make us bear "the fruit of the Spirit: . . . love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control."¹²⁹ "We live by the Spirit"; the more we renounce ourselves, the more we "walk by the Spirit."¹³⁰

Through the Holy Spirit we are restored to paradise, led back to the Kingdom of heaven, and adopted as children, given confidence to call God "Father" and to share in Christ's grace, called children of light and given a share in eternal glory.¹³¹

The Holy Spirit and the Church

737 The mission of Christ and the Holy Spirit is brought to completion in the Church, which is the Body of Christ and the Temple of the Holy Spirit. This joint mission henceforth brings Christ's faithful to share in his communion with the Father in the Holy Spirit. The Spirit *prepares* men and goes out to them with his grace, in order to draw them to Christ. The Spirit *manifests* the risen Lord to them, recalls his word to them and opens their minds to the understanding of his Death and Resurrection. He *makes present* the mystery of Christ, supremely in the Eucharist, in order to reconcile them, to *bring them into communion* with God, that they may "bear much fruit."¹³²

738 Thus the Church's mission is not an addition to that of Christ and the Holy Spirit, but is its sacrament: in her whole being and in all her members, the Church is sent to announce, bear witness, make present, and spread the mystery of the communion of the Holy Trinity (the topic of the next article):

All of us who have received one and the same Spirit, that is, the Holy Spirit, are in a sense blended together with one another and with God. For if Christ, together with the Father's and his own Spirit, comes to dwell in each of us, though we are many, still the Spirit is one and undivided. He binds together the spirits of each and every one of us, . . . and makes all appear as one in him. For just as

the power of Christ's sacred flesh unites those in whom it dwells into one body, I think that in the same way the one and undivided Spirit of God, who dwells in all, leads all into spiritual unity.¹³³

739 Because the Holy Spirit is the anointing of Christ, it is Christ who, as the head of the Body, pours out the Spirit among his members to nourish, heal, and organize them in their mutual functions, to give them life, send them to bear witness, and associate them to his self-offering to the Father and to his intercession for the whole world. Through the Church's sacraments, Christ communicates his Holy and sanctifying Spirit to the members of his Body. (This will be the topic of Part Two of the Catechism.)

740 These "mighty works of God," offered to believers in the sacraments of the Church, bear their fruit in the new life in Christ, according to the Spirit. (This will be the topic of Part Three.)

741 "The Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes with sighs too deep for words."¹³⁴ The Holy Spirit, the artisan of God's works, is the master of prayer. (This will be the topic of Part Four.)

V. THE LAST JUDGMENT

1038 The resurrection of all the dead, "of both the just and the unjust,"⁶²³ will precede the Last Judgment. This will be "the hour when all who are in the tombs will hear [the Son of man's] voice and come forth, those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment."⁶²⁴ Then Christ will come "in his glory, and all the angels with him. . . . Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left. . . . And they will go away into eternal punishment, but the righteous into eternal life."⁶²⁵

1039 In the presence of Christ, who is Truth itself, the truth of each man's relationship with God will be laid bare.⁶²⁶ The Last Judgment will reveal even to its furthest consequences the good each person has done or failed to do during his earthly life:

All that the wicked do is recorded, and they do not know. When "our God comes, he does not keep silence." . . . he will turn towards those at his left hand: . . . "I placed my poor little ones on earth for you. I as their head was seated in heaven at the right hand of my Father - but on earth my members were suffering, my members on earth were in need. If you gave anything to my members, what you gave would reach their Head. Would that you had known that my little ones were in need when I placed them on earth for you and appointed them your stewards to bring your good works into my treasury. But you have placed nothing in their hands; therefore you have found nothing in my presence."⁶²⁷

1040 The Last Judgment will come when Christ returns in glory. Only the Father knows the day and the hour; only he determines the moment of its coming. Then through his Son Jesus Christ he will pronounce the final word on all history. We shall know the ultimate meaning of the whole work of creation and of the entire economy of salvation and understand the marvelous ways by which his Providence led everything towards its final end. The Last Judgment will reveal that God's justice triumphs over all the injustices committed by his creatures and that God's love is stronger than death.⁶²⁸

1041 The message of the Last Judgment calls men to conversion while God is still giving them "the acceptable time, . . . the day of salvation."⁶²⁹ It inspires a holy fear of God and commits them to the justice of the Kingdom of God. It proclaims the "blessed hope" of the Lord's return, when he will come "to be glorified in his saints, and to be marveled at in all who have believed."⁶³⁰

Pius

DEI*

SERVICE ONE

SACRO APPROBANTE CONCERNMENT

To perpetual memory

The Son and the human race Redeemer Lord Jesus Christ, to the heavenly Father, when the Church in the militant countries, all the days until the end of the future would be promised. Why is the beloved of the bride to be available, to stand up to the teaching, working to bless, to bear the aid of the perignant, never at any time in the time of the left. This, however, the saving of his providence, when he appeared from the other benefits of countless, as well as to them, it is manifestly discovered that the fruits of the, who are of the world of the Christian Church from the Councils of the ecumenical and in particular from Trent, the time of the celebration of the wicked, though, the most large. For this reason, the most holy of religion, the teachings of the more precisely defined and more fully exposed, errors were condemned, and the prevention of; here the Church has been restored to the discipline and stability, promoted in the Clero science and devotion study, ready for young people to the sacred host of education colleges, Christians, and the most accurate of the faithful, the education of the people, and the use of the more frequent, and the sacred rites of the practice of the repeated. Hence, the more closely with the visible members of the head of the community, the whole body of Christ's mystical vigor; on the one side of religious families, and other Christian religion, the institutions of the; here he is constantly and up to the blood of the spread of the heat in the kingdom widely spread throughout the world. Here he is constantly and up to the blood shedding consisting of heat in the kingdom widely spread throughout the world. here he is constantly and up to the blood of the spread of the heat in the kingdom widely spread throughout the world.

However, these and other symbols of the advantages of the divine Church, which is the most important of the ecumenical, the Council of the divine clemency of the Church, while the grace of God, which is equal to, the mind of the recall; We can not control the pain of the most serious because of the evil of the bitter, from the most arisen, which is the same of the Synod of the Council with the authority of the contempt of the many or the wise men, they were ignored, or the decrees of the.

For no one does not know, heresies, which the Trent Fathers, as long as, the subject of the divine Church, the teaching of the matter to the religious life, having regard to private persons, of any judgment, shall be permitted, in the sect of a little break in pieces to be many, which are among themselves, dissenting, and the contestants, the faith of Christ, in the end, all the few were not undermined. And so, the Bible itself, the only source of the doctrine of the Christian, and the judge, which had previously been assessed, it is no longer for the divine to be held, they began to be lit up in the bottom of the mythical comment.

Then, she was born, and the rationalism of naturalism, and the doctrine of the widely used throughout the world, she wandered, which is the religious life of Christians, for example, by means of all the adversity of the supernatural institute, the top of the study is troublesome,

so that Christ, He is the only Lord and Savior is a human mind, a life and morals of the people, excluding the merit of calling the reason or nature of the kingdom established. And he left, and cast forth the Christian religion, the denial of the truth of God, and Christ, and his, and finally it is of many of the mind in the pantheism, materialism, atheism, of the Barathrum, as we have already the rational nature of, and all the just, and all the upright in accordance with the denying that, the bottom of the human society foundations are connected.

This further impietate around the circulating, unfortunately, it happened that many of the Catholic Church to the true piety, in those cases, the decrease in the truths of the truth, the sense of the Catholic attenuated. For the various and the strangers, the teachings of the withdrawal, the nature and grace, the knowledge of the human and the faith of the divine, aught amiss, having mingled with, the genuine sense of the dogma, which he holds and teaches the Holy Mother Church, to distort, integrity and sincerity of faith in danger.

To all these things, you see, it can be done, who is able to, so as not to be removed in the inner organs of the Church? As God wants to be saved, and to come to the knowledge of the truth; just as Christ comes, to save, that he had perished, and the sons of God, who were scattered together: so the church, from the people of God, the mother and the teacher of a determined one, he knows all the debtor, and to set up, and to set up, and to support, and return to embrace, to confirm the good, and to promote the better, always ready for it, and intent on it. Thus, in no time from the truth that heals everything, and to be predicated can not be said to be ignorant of my Spirit, who is in you, and my words, which I put in your mouth, do not depart from your mouth, and forever (Is. 59, 21).

We, therefore, adhere to the steps of the Praedecessorum, for the highest of the Holy Apostles to teach and to protect the role of the Catholic truth, and I will never reject the teachings of the perversasque. But now we are sitting and judging all the bishops in this ecumenical Synod of the Holy Spirit, leaning on the word of writing and reports, in so far as we have received from the Church of the Catholic Church, the Holy One, and the genuine, from this of Peter in the sight of the Chair of the doctrine of Christ, to profess and to declare the salvation of all we have appointed, the power of the errors of the adversity of the power of God, and handed over to us by the proscribed and damage.

Chapter 1

ON THE RERUM ALL CREATORE

Holy Roman Catholic Church believes and confesses that one is true and living God, the Creator and the Lord of heaven and earth, omnipotent, forever, immense, understandable, understanding and perfection infinite: who, when it is one of the individual, simple, and the immutable substance of the spiritual, to be predicated of the essence of the world is a reality and is distinct, in itself, and from the most blessed, and above all, which are conceived and can not be ineffably high.

At this point the power of the only true God, not in order to increase the goodness of his own, and the Almighty, and the happiness of his own, nor to acquire, but to the manifestation of the perfection of his own through the goods, which are the creatures of the commands, at the same time from the beginning of the time, both of them from the beginning of nothing, he founded the creation of the free design, spiritual and physical, an angelic, that is to say, and the worldly, and then the body of the human, as it were, from the spirit of the common established (Conc. Later. 4 c. Firmly).

The whole, however, which he founded, the God of the providence of his own, and governs it, reaching from the end to the end of the strongly, and disposing all things gently (Sap. 8, 1). All the naked and open his eyes (Cf. Hebr. 4, 13), it is also a free creation of future activity.

Chapter 2

REVELATION

The Holy Mother Church holds and teaches God, the beginning and the end of the natural human light from creating a particular reason; invisible to the creation of the world, By what has been understood, they are seen (Rom. I.): yet, however, have pleased his wisdom and goodness, and other things, and the supernatural way of the human being to reveal himself and the eternal will of his own decrees, saying, the Apostle: Multifaria, In many ways, once the speaking of fathers in the Prophets, last days, these spoke to us in the Son (Hebr. 1, 1-2). To this divine revelation, indeed, is to be given, so that those things which are in the things of the divine human nature, by means of the impervious to the things they are not, in the present, too, the condition of the human race from all the more quickly, the certainty of the error of the firm, and they can not be known. It is not, however, the cause of the revelation of the absolutely necessary to be said of this, but because God is from the infinite goodness of his own, he ordained a man to the end of the supernatural, to participate in the divine, namely, the goods, which are of the human mind, the understanding of the whole; For indeed the eye does not see, nor the ear, he heard, nor in the heart of man came up, which he prepared for the God of those who love him (1 Cor. 2, 9). This is a supernatural revelation, according to the universal faith of the Holy Synod of Trent, contained in the books written and without writing traditions of Christ's mouth of the Apostles, or by the Holy Spirit, as the hands of the reports to us until they arrived (Conc. Trid. sess. 4 Decr. de Can. Script.). He who, indeed, of the old and the new covenant of the book of the whole with all its parts, As in the Council of the Decree listed in the old-known Latin edition, for the sacred and canonical. For those of the Church for the sacred and canonical, it does not, therefore, that the only human industry, and then they are approved by the authority of their own; not only so, that the revelation without error; But because they have the inspiration of the Holy Spirit, the author of the Holy Senate, and that they may be such that the Church has been delivered. and that they may be such that the Church were delivered up. and that they may be such that the Church were delivered up.

For, however, the interpretation of the divine Scripture, which is the Holy Synod of Trent, to be restrained by the aggressive behavior of a healthy decree, from some men, they are exposed to, we, the same thing, the Decree of the renewal, that this mind is to be, we declare, so that in the things of faith and of morals, to the building up of the doctrine of the Christian belong to the Church, it is for the truth of the Holy Scripture, which he held, and holds the Holy Mother Church, the interpretation of the Bible, and of which it is to judge the truth of the sense of the Holy One; and, therefore, no one is allowed to be contrary to this sense, or even contrary to the unanimous consent of the Fathers of the Scriptures to be interpreted.

Chapter 3

ON THE FIDE

When a person from God as a Creator and the whole hang system created by the untreated Veritati deeply subjected to a full understanding of God and will guarantee the service. This

is the faith that human health is the beginning of the Catholic Church, the power to be supernatural, which, with the assistance and assistance of God, we believe that it was revealed to be true, not for the sake of the truth of the natural nature of the light of the intrinsic perspective, but for the sake of the authority of the pores of God's revelation, who can not be deceived, nor to deceive. There is a faith, the Apostle, the sperm substance, the argument does not appear (Hebr. 11, 1).

In order that, nevertheless, it would be appropriate to the service of our faith, he wanted to be joined to the revelation of the God with the internal things of the Holy Spirit of the auxiliaries of the external things of his own arguments, that is, the deeds of the divine, and in the first place a miracle and prophecy, which, when God's Almighty, and the infinite knowledge of the clearly mentioned, the divine revelation of the signs are the most reliable, and of all the intelligence is adapted. Why did Moses and the Prophet, as well as the most famous of Christ and the Lord many miracles and prophecy; and the apostles read: They are set out everywhere, the cooperation and confirming, following standards (sea. 16, 20). And it is written, we have a stronger prophetic word, which is well doing paying attention to the lamp in the dark place (2 Petr. 1, 19).

Is it lawful for the movement of the mind, however, of faith, by no means a blind man: no one, however, to agree to the evangelical preaching can be, as it is necessary for the salvation of the attainment of, without the illumination and the inspiration of the Holy Spirit, He gives all the sweetness of the agreement and believing the truth (Syn. Arans. 1 p. 7). Why is faith in itself, even if the charity does not work, the gift of God, and his actions are needed for safety pertaining to the free man to God's obedience thanks, to whom he could resist, by consenting, and by cooperating.

Moreover, the faith of the divine and Catholic things are believed to be contained in the word of God's writing or reports, and the church or the solemn judgment or ordinary and universal teacher as revealed to be believed.

For, however, it is impossible to please God, without faith, and to arrive at the company of the sons of his; it happened that no one ever without justification, nor any, unless it continues until the end, eternal life. In order to embrace the true faith, and constantly continue to satisfy the God of the Son of the Church, and the institution of the manifest marks, so that it could be identified as a guardian, and the teacher of the word, they were revealed by all. For only the Catholic Church that belong to all that to clarify the credibility of Christian faith and so many wonderful things are arranged. Moreover, the church itself, because of its remarkable spread, the holiness and inexhaustible in all good fecundity, because of the Catholic unity, invincible stability, a great thing, and the testimony of the embassy, and for ever, is the motive power of the credibility of the divine, and irrefutable.

As a result, as it were, the sign of the light in the nations of the (Is. 11, 12), and to invite him, who have not yet believed, and the children of their own to be informed, to rely on the foundation of the faith, which they profess. To whom, indeed, is added to the support of the testimony of the effective power of the superna. In fact, the Lord, and the most merciful, and the grace of their own, and the help of arouses, so that they can come to the knowledge of the truth; and those whom he carried away from the darkness into his marvelous light, in this same light, that they may remain, the grace of his own confirms this, not willingly, unless it is deserted. For this reason, it is the condition of the least of them, who are by the heavenly faith, the gift of the Catholic truth, and of those who have led the opinions of human beings, the falsity of the religion of the sect; For those who have faith under the teaching of the Church, they can not have a just cause to change any one ever,

or in doubt the same thing to be called off. And since this is the case, thanks to God, the Father, who has made us worthy of the holy in the light of the part of the sisters, so great that we should not neglect the salvation of all, but they looked upon the author of faith, and the consummator of Jesus, We hold hope of our confession.

Chapter 4

ON THE FIDE AND RATION

This, too, has held the consent of the Catholic Church, and holds the perpetual, the two to be the order of knowledge, not only the beginning, but the object is also distinct from the beginning, indeed, because it is in the other natural reason, in the other faith, we know the divine; object, however, because in addition to those that can reach a natural system, we must be believed to be exposed to secrets in God, which is revealed only to be known. As a result, the people who are God through it, which was made known to be testified, however, discussing the grace and truth, which was made by Jesus Christ (Ioan. 1, 17), he declares: Speak of wisdom in the mystery, which is hidden than God before the ages of our glory, which the men of this world: We have revealed through the Spirit, the Spirit is all scrutinized, deep-tice of God (1 Cor. 2, 7-9). He confesses that the Father, because it hides these wise and wise, and revealed that children (Matthew. 11).

And the reason, indeed, the faith of the enlightened, with a little, piously, and we should live soberly seeks, some, God, giving, the mysteries of the understanding and the most productive, as well as from their, which naturally knows, analogy, as well as from the mysteries of the connection between themselves and with the end of the last of a man, never, however, is suitable for the insight into the likeness of the truth, which is the proper object of the constitute the. The Divine is the nature of the understanding of the mysteries of the created being so, so that they may also be delivered to the revelation of the faith, and the faith, having received the same, however, of faith, as it were, a kind of mist covered with the coverings of the covered and remain, As long as the mortal life of the Lord, by faith, we walk, and not by the form (2 heart. 5, 7).

But even if the faith is above the reason, there is no reason, however, can be a disagreement between the faith and the reason for the truth: when the same God, who reveals the mysteries of the faith, and pours it, the light of the human mind, he hath put on; God, however, can not deny himself, nor the truth, however, never to contradict him. The lack of contravention of species from the most important, that the teachings of faith in the mind of the Church and exposed to no opinions or comments for conceptual effects. All the assertion of the truth of the faith against the illegal false term is defined as (Conc. Lai. 5 Bubble). Furthermore, the church, which together with the apostolic office of teaching, the command received faith deposit, the right to the office of the false knowledge of the name, not anyone deceived by philosophy, and empty (Coloss. 2,8). For this reason, all the Christians of the faithful of this kind of opinions, which are contrary to the doctrine of faith, are known, especially if they are rejected by the Church, not only to be prohibited as legitimate conclusions of the knowledge of the defense, but for the errors rather, who is a false form of truth, in comparison with the things they bear, they are bound to have at all.

Nor is it only the faith and the reason for each other to dissent, they can never, but also to help themselves to cooperate with the foundation of the right reason of faith, he shows that, and the light of the lit up of the divine knowledge of the things he doth not; But the faith of the reason for the errors of the free and to protect it, and the knowledge of the many things to be instructed. For this reason, so far, so that the Church of the human arts and sciences,

the culture of the Church, so that this in many ways, and to promote it. For it is not the advantages of the life of men, or from those to the dimanance of the ignorant, or he sees; He admits that, the bottom, and those, as from God, the Lord of the sciences are reactions, so if they are duly treated, to God, with the help of his grace, lead. Nor, indeed, she forbids, and not to use the principles of this kind of discipline in their own and in its own context, and the proper method; but the freedom of this just, recognizing, that it is carefully careful, not to the divine doctrine, in opposition to the errors in itself, they receive, or the ends of the transgressors, those things, which are of faith, take possession of, and they are troubled.

Nor is the teaching of faith, which God revealed, as philosophical purposes of human abilities, but as a divine deposit of Christ Sponsae handed over, faithfully and infallibly. Hence, the sense of the sacred, too, is to be retained by the dogma of the Church is always, the Church of the Holy Mother, whom he once declared, nor ever from that sense, the higher the form of intelligence and the name of the, to be turned away. It increases, therefore, and a lot of and greatly increased, both of each one, than of all, as well as of one man, than of the whole of the Church, and ages, the steps of the, intelligence, knowledge, wisdom; but in its kind, in the same dogma, in the same sense, and the same sentence (Vine. Lir. Common, n. 28).

CANONES

i. ON THE RERUM ALL CREATORE

1. If any one is true God, visible and invisible Creator and the Lord denied; let him be.
2. If any man in addition to the matter of nothing to affirm that he was not ashamed; let him be.
3. If anyone says, one of the same and the substance or essence; let it be.
4. If any one shall say, the thing is the end, as well as the spiritual body, or at least spiritual things, from the divine substance of the emanated; or the evolution of the divine essence of the manifestation of his own to be done all things; or, finally, to be a being of the universal God, or indefinitely, that he may appoint the universe of things in the genera, the species and the individual; let him be.
5. If any one does not confess, the world, and all the things that are contained in it, and spiritual and material, according to the substance of the whole of his own from God, from nothing to be produced; or God, he shall say, not the will of all the necessity of a free woman, but it is so necessary to have created, which is necessarily loves itself; or the world to be the glory of God, to be denied to let him be.

2. REVELATION

1. If any one shall say, God, one and the truth, the Creator, and the Lord of us, by means of it, which has been made, the natural light of the human reason can not be known; let him be.

2. If any one shall say, to be done not to be able to, or it is not expedient, so that by means of the revelation of the divine man of God, and the worship of him, by presenting it; let him be.

3. If any one shall say, to the knowledge of a man, and the perfection of the things that are natural, he shall come upon, the divine will not be able to, but from the seipso to be able to reach the whole of the truth and of the good of the possession of the continual progress of, and I ought to do; let it be.

4. If any one of the sacred writings of the books of the whole, with all its parts, in so far as the Synod of the Trent, he numbered them, the Holy Spirit, for the sacred and canonical, he did not receive, or to them, God has denied that he was telling them; let him be.

3. ON THE FIDE

1. If any one shall say, the reason of the human being so independently, so that the faith is to him, from God, he can not be ordered; let him be.

2. If any one shall say, the faith of God, and the things of the divine from the natural moral knowledge, I have not distinguished, and therefore to the faith of the divine will not be required, so that the truth of God, for the sake of the authority of the revelation of the revelation of the faith is believed to be; let him be.

3. If any one shall say, the revelation of the divine external signs of the incredible can not be done, and therefore the only internal experience of each person or the inspiration of the private persons to the faith of the persons ought to be moved; let him be.

4. If anyone says, there is no miracle to be able to, and therefore all of them, the narratives, even in the Bible, among the fables or myths, to be a legend: or a miracle, I will never be able to know, the origin of the Christian religion, and not to those of the divine duly proved; let him be.

5. If any one shall say, the assent of the Christian faith, not to be free, but the arguments of the human reason is necessarily to be produced; or to the faith of the living alone, which is by charity, the grace of God is necessary to be; let him be.

6. If any one shall say, to be a match for the condition of the faithful and of those who have come to the faith of the only true yet, so that they can have a just cause of the Catholic, the faith, which is under the teaching of the Church had already received, the consent of the suspension of the problem of calling until the scientific demonstration of the credibility and truth of his faith; let it be.

4. ON THE FIDE AND RATION

1. If any one shall say, in the revelation of the divine there is no truths, and, properly speaking, the mysteries of the words to be contained, but the whole of the principles of the faith, to be able to be understood by means of the nature of the principles of the duly cultivated, and to be demonstrated; let him be.

2. If any one shall say, to be treated with the freedom of the human sciences, so that their assertions, even if the doctrine of the revealed, as it were, of the truth to be retained, nor from the church to be written; let him be.

3. If any one says, to be able to, in order that the teachings of the Church, the purposes, at any time, according to the development of the knowledge of the sense of the one to be attributed to him, whom he understood, and understands the church; let him be.

And so, the supreme pastoral office of the debt, carrying out our God, all of Christ, the faithful, most of all, however, those who are present or to teach the function of the office, by the organs of Jesus Christ, we are present, and not of the same God, and the Savior of our authority, we command, so that the Church to keep up and eliminate these errors from the Holy Church, and the pure faith, and the light of the pursuit of the pursuit of the effort to contribute.

For, however, it is not enough, heretical distortion, unless they are also errors carefully avoided, which is more or less approach to it; all of the office, we warn, to keep the Constitutions and the decrees of the wicked of these opinions, which are not listed in this, they are deserted, and they are prohibited from the Holy See.