



Dr. Mike Fabarez • Focal Point Radio Ministries • September 22, 2016 • Bad Theology week 3 • Msg. 16-53

Roman Catholicism in the World Today

Roman Catholicism in America

Understanding Our Terms

A Thumbnail History

1st Century:

4th Century:

5th-12th Cent:

13th-15th Cent:

16th Century:

20th Century:

Catechism of the Catholic Church (CCC)

Catholicism & “Good Catholics”

Roman Catholic Authority

Baptism

The Eucharist

Penance

Indulgences

Purgatory

Mary



BIBLICAL THEOLOGY

Week 3: *Roman Catholicism*

Roman Catholicism in the World Today

World Population

7.4 Billion

Claim RC

1.2 Billion

16%

Claim Protestant

900 Million

12%

Roman Catholicism in America

US Population

318 Million

Claim RC

66 Million

21%

Claim Protestant

148 Million

46%

Understanding Our Terms

- “Catholic”

- Literally: “Universal”

- > e.g.: Early Creeds

- “We believe in one catholic and apostolic church”*

- “Roman Catholic”

- The church under the Bishop of Rome (Pope)

- “Protestant”

- “Reformers” who ultimately protested RC errors

A Thumbnail History

1st Century: Church Established by Christ

4th Century: Church & State Linked by Constantine

5th–12th Cent: Power Struggles & Disputes

Consolidation of Church Authority

13th–15th Cent: Early Rumbling for Theological Reform

16th Century: Luther Sparks Wide-Spread Dissent

RC Doubles Down on Their Views

20st Century: RC Reaffirms Counter-Reformation Views

Catechism
of the
Catholic Church

The Companion
to the
Catechism
of the
Catholic Church

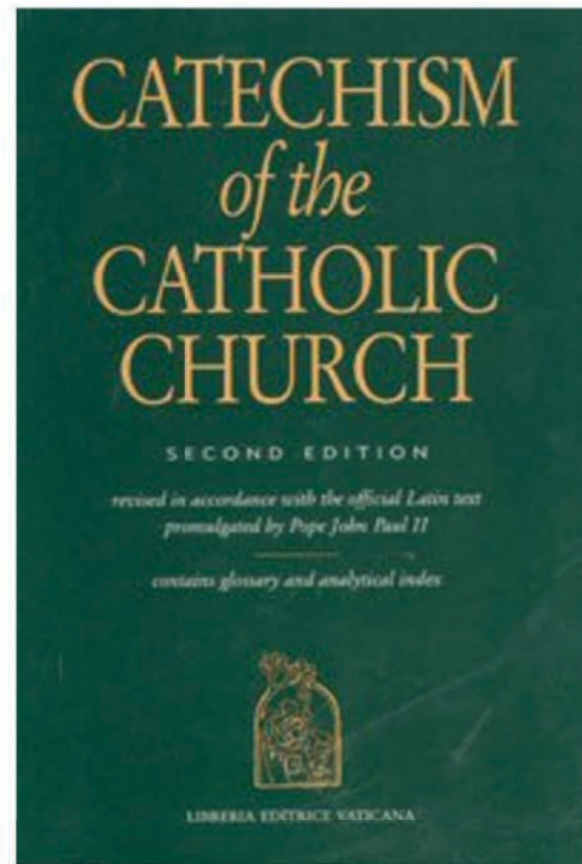
A Compendium of Texts
Referred to in the Catechism
of the Catholic Church

Catechism of the Catholic Church (CCC)

- Latest Official Doctrinal Statement 1992
- Carries RC Imprimatur (approved & authorized)
- CCC = 2,865 doctrinal statements
- Pope John Paul II:
“a valid and legitimate instrument for ecclesial communion and a sure norm for teaching the faith”



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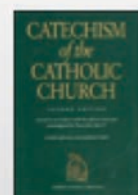
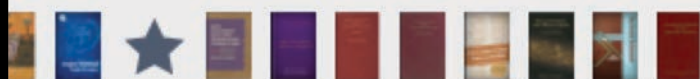


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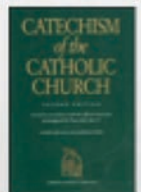
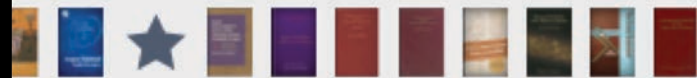
Indulgence



» Glossary > Indulgence

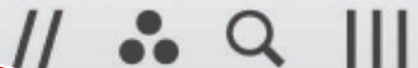
Article ▾ ↑ ↓ ×

INDULGENCE: The remission before God of the temporal punishment due to sin whose guilt has already been forgiven. A properly disposed member of the Christian faithful can obtain an indulgence under prescribed conditions through the help of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints. An indulgence is partial if it removes part of the temporal punishment due to sin, or plenary if it removes all punishment (1471).



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CCC 1447

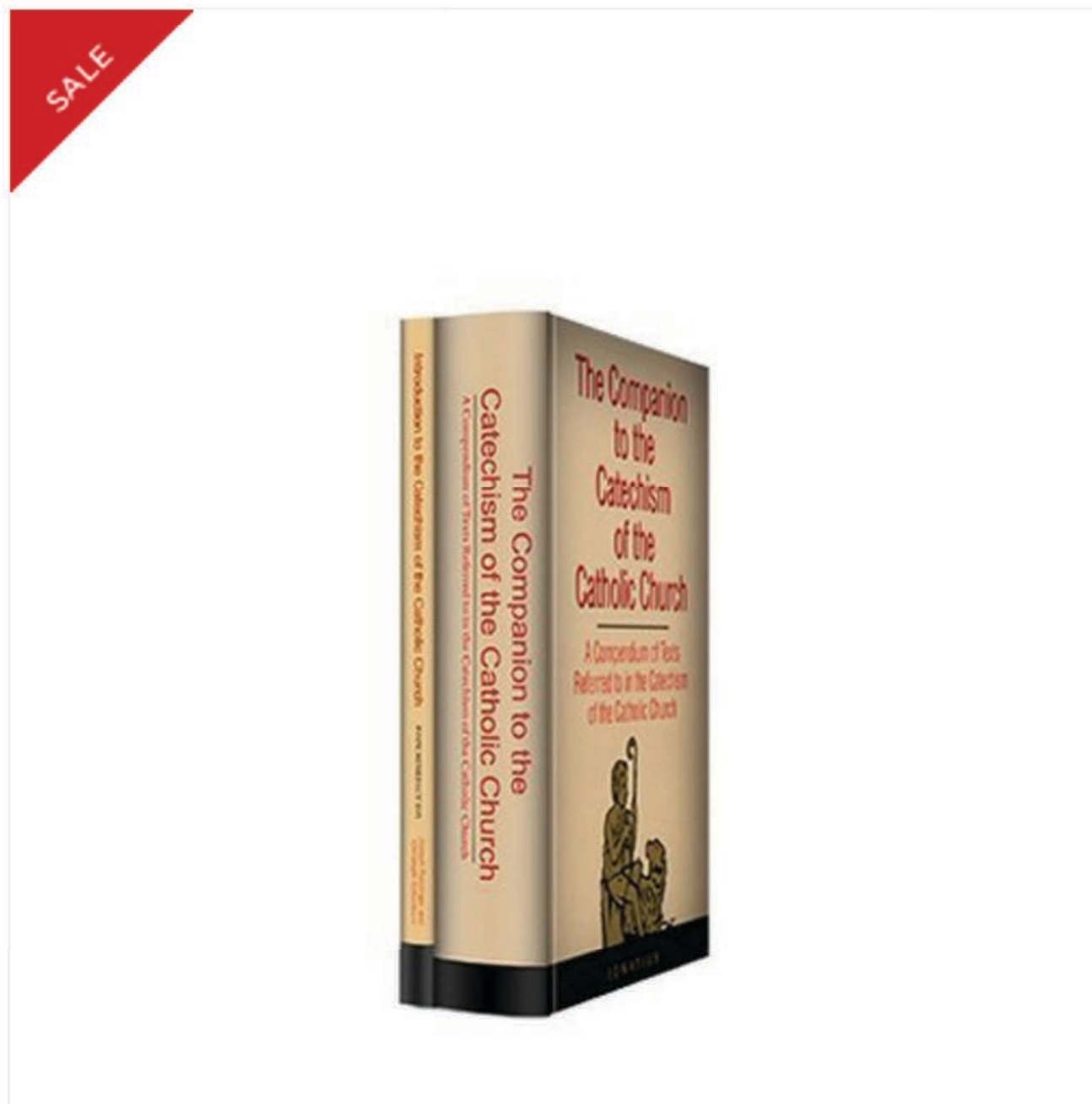


» | Par > Ser > Ch > Art > VI. The Sacrament of Penance and Reconciliation > The Sacrament of Forgiveness | Article ▾ ↑ ↓ ×

1446 Christ instituted the sacrament of Penance for all sinful members of his Church: above all for those who, since Baptism, have fallen into grave sin, and have thus lost their baptismal grace and wounded ecclesial communion. It is to them that the sacrament of Penance offers a new possibility to convert and to recover the grace of justification. The Fathers of the Church present this sacrament as “the second plank [of salvation] after the shipwreck which is the loss of grace.”⁴⁷ (979; 1856; 1990)

1447 Over the centuries the concrete form in which the Church has exercised this power received from the Lord has varied considerably. During the first centuries the reconcilia-

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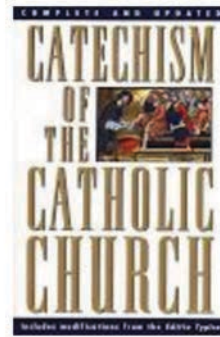
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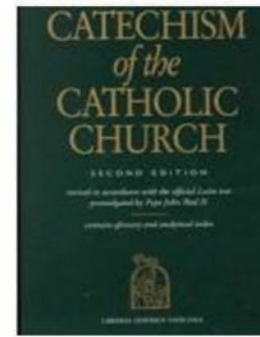


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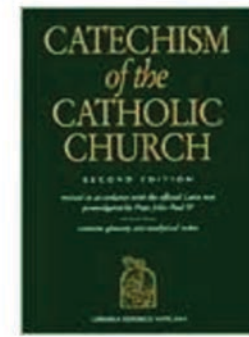
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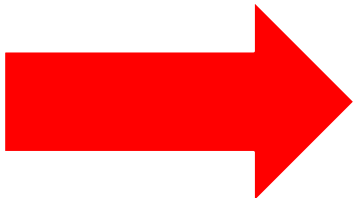
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Catholicism & “Good Catholics”

- **RC is by Definition Authoritarian**
- **RC Hierarchy Defines Catholicism**
- **Dissidents Cannot Redefine Catholicism**
- **Catholics denying Official Doctrine = Bad Catholics**
- **“Bad Catholics” who favor Bible over RC Doctrine should be encouraged to become Protestants**

Roman Catholic Authority

CCC § 95 *“It is clear therefore that, in the supremely wise arrangement of God, sacred Tradition, Sacred Scripture, and the Magisterium of the Church are so connected and associated that one of them cannot stand without the others. Working together, each in its own way, under the action of the one Holy Spirit, they all contribute effectively to the salvation of souls.”*

Roman Catholic Authority

CCC § 97 *“Sacred Tradition and Sacred Scripture make up a single sacred deposit of the Word of God”*



Roman Catholic Authority

CCC § 889 *“In order to preserve the Church in the purity of the faith handed on by the apostles, Christ who is the Truth willed to confer on her a share in his own infallibility. By a “supernatural sense of faith” the People of God, under the guidance of the Church’s living Magisterium, “unfailingly adheres to this faith.”*”



Roman Catholic Authority

CCC § 890 *Christ endowed the Church's shepherds with the charism of infallibility in matters of faith and morals.*



Roman Catholic Authority

CCC § 891 *The Roman Pontiff, head of the college of bishops, enjoys this infallibility in virtue of his office, when, as supreme pastor and teacher of all the faithful... The infallibility promised to the Church is also present in the body of bishops when, together with Peter's successor, they exercise the supreme Magisterium, above all in an Ecumenical Council. When the Church through its supreme Magisterium proposes a doctrine for belief as being divinely revealed, and as the teaching of Christ, the definitions must be adhered to with the obedience of faith.*

Roman Catholic Authority

CCC § 795 *Christ and his Church thus together make up the “whole Christ” (Christus totus). The Church is one with Christ.*

Richard John Neuhaus

“For the Catholic, faith in Christ and faith in the Church are one act of faith.”

Pope Benedict XVI

“the Church described as the Incarnation of the Son continuing until the end of time.”



Baptism



Baptism

CCC § 1250 *Born with a fallen human nature and tainted by original sin, children also have need of the new birth in Baptism to be freed from the power of darkness and brought into the realm of the freedom of the children of God, to which all men are called. The sheer gratuitousness of the grace of salvation is particularly manifest in infant Baptism. The Church and the parents would deny a child the priceless grace of becoming a child of God were they not to confer Baptism shortly after birth.*

Baptism



Baptism

CCC § 1265 *Baptism not only purifies from all sins, but also makes the neophyte a “new creature,” an adopted son of God, who has become a “partaker of the divine nature,” member of Christ and co-heir with him, and a temple of the Holy Spirit.*



Baptism



Baptism



CCC § 1272 *Incorporated into Christ by Baptism, the person baptized is configured to Christ. Baptism seals the Christian with the indelible spiritual mark (character) of his belonging to Christ. No sin can erase this mark, even if sin prevents Baptism from bearing the fruits of salvation. Given once for all, Baptism cannot be repeated.*

Baptism

CCC § 1257 *The Lord himself affirms that Baptism is necessary for salvation. He also commands his disciples to proclaim the Gospel to all nations and to baptize them. Baptism is necessary for salvation for those to whom the Gospel has been proclaimed and who have had the possibility of asking for this sacrament. The Church does not know of any means other than Baptism that assures entry into eternal beatitude; this is why she takes care not to neglect the mission she has received from the Lord to see that all who can be baptized are “reborn of water and the Spirit.”*

Baptism

CCC § 1256 *The ordinary ministers of Baptism are the bishop and priest and, in the Latin Church, also the deacon. In case of necessity, anyone, even a non-baptized person, with the required intention, can baptize, by using the Trinitarian baptismal formula. The intention required is to will to do what the Church does when she baptizes. The Church finds the reason for this possibility in the universal saving will of God and the necessity of Baptism for salvation.*

The Eucharist



The Eucharist

CCC § 1325 *The Eucharist is the efficacious sign and sublime cause of that communion in the divine life and that unity of the People of God by which the Church is kept in being. It is the culmination both of God's action sanctifying the world in Christ and of the worship men offer to Christ and through him to the Father in the Holy Spirit.*



The Eucharist

CCC § 1366 *[Christ]... was once and for all to offer himself to God the Father by his death on the altar of the cross, to accomplish there an everlasting redemption. But because his priesthood was not to end with his death, at the Last Supper “on the night when he was betrayed,” [he wanted] to leave to his beloved spouse the Church a visible sacrifice by which the bloody sacrifice which he was to accomplish once for all on the cross would be re-presented, its memory perpetuated until the end of the world, and its salutary power be applied to the forgiveness of the sins we daily commit.*

The Eucharist

CCC § 1392 *What material food produces in our bodily life, Holy Communion wonderfully achieves in our spiritual life. Communion with the flesh of the risen Christ, a flesh “given life and giving life through the Holy Spirit,” preserves, increases, and renews the life of grace received at Baptism. This growth in Christian life needs the nourishment of Eucharistic Communion*



The Eucharist



The Eucharist

CCC § 1393 *Holy Communion separates us from sin.*

The body of Christ we receive in Holy Communion is “given up for us,” and the blood we drink “shed for the many for the forgiveness of sins.” For this reason the

Eucharist cannot unite us to Christ without at the same time cleansing us from past sins and preserving us from future sins



Penance



Penance

CCC § 1420 *Through the sacraments of Christian initiation, man receives the new life of Christ...*

This new life as a child of God can be weakened and even lost by sin.

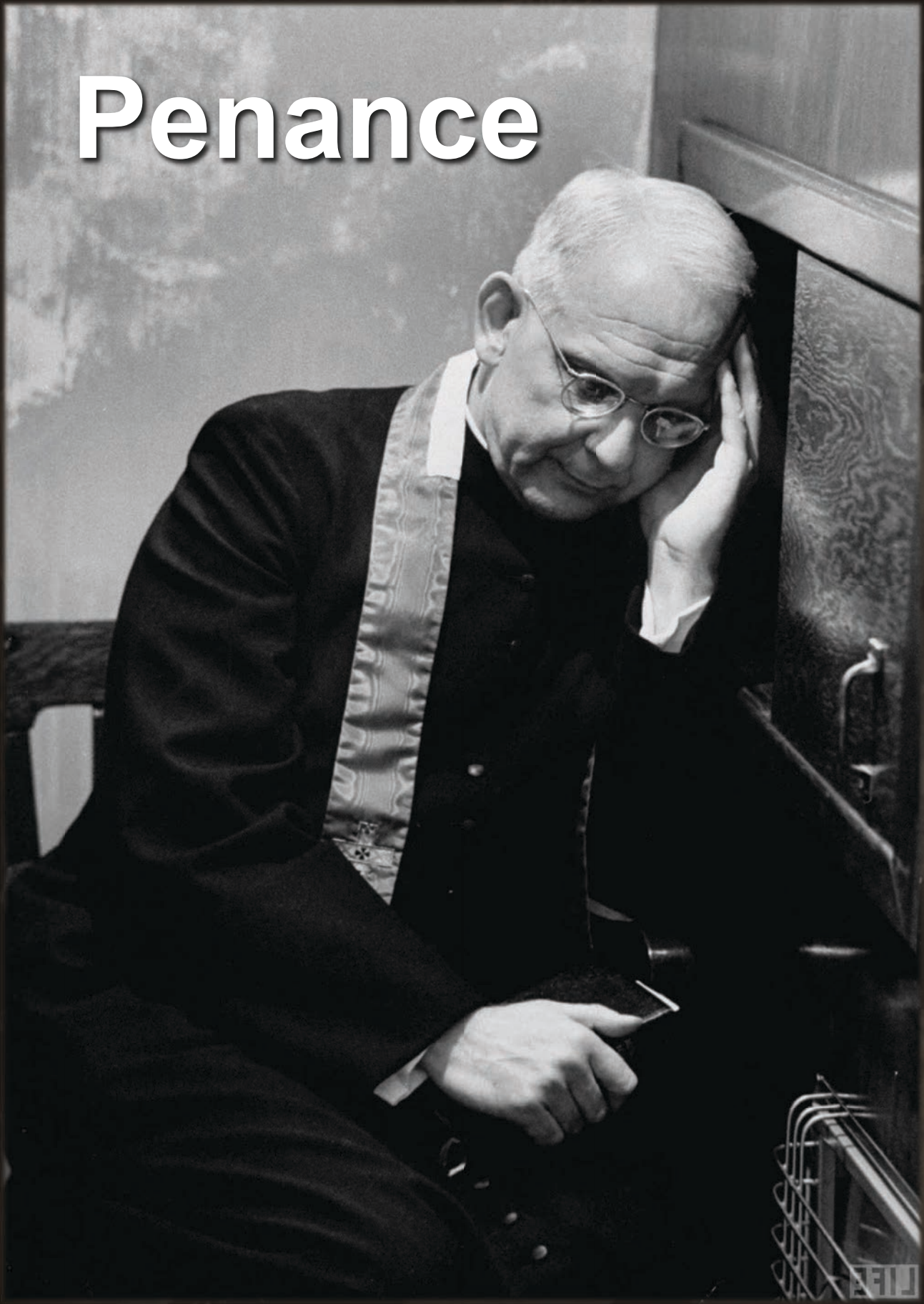
CCC § 1422 *Those who approach the sacrament of Penance obtain pardon from God's mercy for the offense committed against him, and are, at the same time, reconciled with the Church which they have wounded by their sins and which by charity, by example, and by prayer labors for their conversion.*

Penance

CCC § 1423 *It is called the sacrament of conversion because it makes sacramentally present Jesus' call to conversion, the first step in returning to the Father from whom one has strayed by sin. It is called the sacrament of Penance, since it consecrates the Christian sinner's personal and ecclesial steps of conversion, penance, and satisfaction.*



Penance



CCC § 1424 *It is called the sacrament of confession, since the disclosure or confession of sins to a priest is an essential element of this sacrament... It is called the sacrament of forgiveness, since by the priest's sacramental absolution God grants the penitent "pardon and peace."*

Penance



Penance



Penance

CCC § 1441 *Only God forgives sins. Since he is the Son of God, Jesus says of himself, “The Son of man has authority on earth to forgive sins” and exercises this divine power: “Your sins are forgiven.” Further, by virtue of his divine authority he gives this power to men to exercise in his name.*



Penance



Penance

CCC § 1446 *Christ instituted the sacrament of Penance for all sinful members of his Church: above all for those who, since Baptism, have fallen into grave sin, and have thus lost their baptismal grace and wounded ecclesial communion. It is to them that the sacrament of Penance offers a new possibility to convert and to recover the grace of justification. The Fathers of the Church present this sacrament as “the second plank [of salvation] after the shipwreck which is the loss of grace.”*

Penance

CCC § 1447 *Over the centuries the concrete form in which the Church has exercised this power received from the Lord has varied considerably. During the first centuries the reconciliation of Christians who had committed particularly grave sins after their Baptism (for example, idolatry, murder, or adultery) was tied to a very rigorous discipline, according to which penitents had to do public penance for their sins, often for years, before receiving reconciliation...*

Penance

CCC § 1447 ... *From that time on, the sacrament has been performed in secret between penitent and priest. This new practice envisioned the possibility of repetition and so opened the way to a regular frequenting of this sacrament. It allowed the forgiveness of grave sins and venial sins to be integrated into one sacramental celebration. In its main lines this is the form of penance that the Church has practiced down to our day.*

Penance

CCC § 1456 *Confession to a priest is an essential part of the sacrament of Penance: All mortal sins of which penitents after a diligent self-examination are conscious must be recounted by them in confession, even if they are most secret and have been committed against the last two precepts of the Decalogue*



Penance



Penance

CCC § 1459 *Raised up from sin, the sinner must still recover his full spiritual health by doing something more to make amends for the sin: he must “make satisfaction for” or “expiate” his sins. This satisfaction is also called “penance.”*



Penance

CCC § 1461 *Since Christ entrusted to his apostles the ministry of reconciliation, bishops who are their successors, and priests, the bishops' collaborators, continue to exercise this ministry. Indeed bishops and priests, by virtue of the sacrament of Holy Orders, have the power to forgive all sins "in the name of the Father, and of the Son, and of the Holy Spirit."*

Indulgences



Omnibus



Portuen Jacobus Preestm et Franciscus
 Tiburtin Epi Franciscus et scti Marcelli Adriani et scti Basilidom Franciscus quillermis et scti Stephani in Celionont
 Antonius et scti Vitalis Petrus et scti Eusebii Pbi Marcellus scti Marie in Vialata Amaneus scti Nicolai in Carceretulliano
 Quisimundus scti Marione et Alfonsus scti Theodori Diaconi misericordie diuina sacrosancte Romanee ecclesie Cardinales
 Vniuersis et singulis episcopis presentes litteras inspecturis Salutem in duo sempiternam Quanto frequentius episcopi mentes ad
 opera caritatis inducimus tanto salubrius animarum suarum saluti consulimus Cupientes igitur ut in ecclesia beate Marie de Alue
 in Lucano uallis Lessac Aquilegiensis diocesis frequentetur honoribus et a episcopis magis ueneretur ac in suis structuris et
 edificis debite reparetur conseruetur et manuteueatur Necnon libris calicibus luminaribus ornamentis ecclesiasticis et alijs rebus
 diuino cultui imbecillitate necessarius decenter imminatur Utque episcopi ipsi colentium deuotionis causa confluant ad eandem et ad repara
 tionem conseruationem mantentionem ac minutionem huius manus promptius porrigant aduocantes quo et hoc ibidem dono celestis gratie
 uletis conseruent se relectos Nos Cardinales prelati uidelicet quilibet uerum se simplicationibus dilectorum nobis in xpo Martini
 Ambrosii Cristofani et ceteris Iodoci Iohannis et Nicolai tutoris habitator et uicolarum eiusdem loci nobis super hoc humiliter re
 porrectis inclinati De Omnipotentis dei misericordia ac beatorum Petri et Pauli Apolorum eius auctoritate confisi Quibus et singulis
 episcopis utriusque sexus uere uolentibus et confessis qui dictam ecclesiam in singulis uidelicet sancte Marie de Alue Presentationis
 eiusdem beate Marie sancte Anne scti Sebastiani et scti Claudii Epi festiuitatibus et diebus a Pentecostes usque ad Secundas
 Desixas inclusive deuote uisitauerint animatum et ad premissa manus porreuerint ad intercessum singulis festiuitatibus et diebus
 predictis quibus id fecerint Centum dies de iniunctis misericorditer in duo relaxamus Presentibus uocetis futuris
 temporibus duretur In quorum familiae uas huius fieri uoluerit supillarum in sumis appensione manu Dat Rome in domibus nostris
 Anno a Natiuitate domini millesimo quingentesimo sexdecimo die uero Decima septima mensis Septembris Pontificatus sanctissimi in xpo
 patris et domini domini Leonis diuinae providentia pax

Decem Anno Quarto

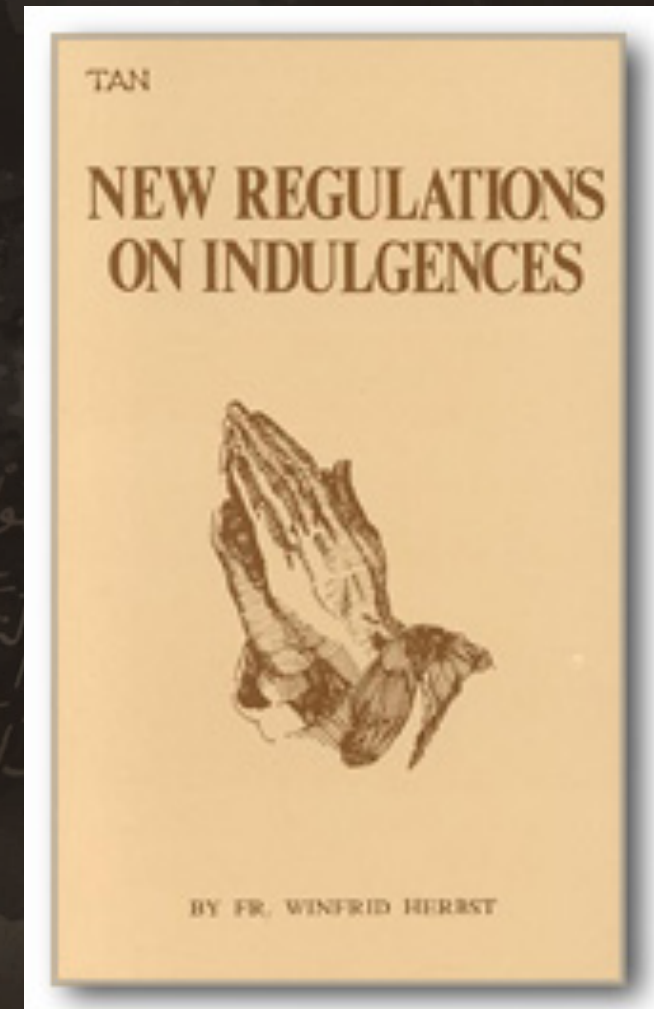
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Indulgences

CCC § 1471 *The doctrine and practice of indulgences in the Church are closely linked to the effects of the sacrament of Penance. An indulgence is a remission before God of the temporal punishment due to sins... under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints.*

Indulgences

CCC § 1471 *...An indulgence is partial or plenary according as it removes either part or all of the temporal punishment due to sin. The faithful can gain indulgences for themselves or apply them to the dead*



Indulgences

CCC § 1472 *To understand this doctrine and practice of the Church, it is necessary to understand that sin has a double consequence. Grave sin deprives us of communion with God and therefore makes us incapable of eternal life, the privation of which is called the “eternal punishment” of sin. On the other hand every sin, even venial, entails an unhealthy attachment to creatures, which must be purified either here on earth, or after death in the state called Purgatory.*

Indulgences

CCC § 1478 *An indulgence is obtained through the Church who, by virtue of the power of binding and loosing granted her by Christ Jesus, intervenes in favor of individual Christians and opens for them the treasury of the merits of Christ and the saints to obtain from the Father of mercies the remission of the temporal punishments due for their sins.*



PAENITENTIARIA APOSTOLICA

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Indulgences

CCC § 1479 *Since the faithful departed now being purified are also members of the same communion of saints, one way we can help them is to obtain indulgences for them, so that the temporal punishments due for their sins may be remitted.*



Purgatory



Book of the Maccabees
The Story of the Maccabees



Purgatory

CCC § 1472 *...every sin, even venial, entails an unhealthy attachment to creatures, which must be purified either here on earth, or after death in the state called Purgatory.*

CCC § 1030 *All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.*

Purgatory

CCC § 1031 *The Church gives the name Purgatory to this final purification of the elect, which is entirely different from the punishment of the damned. The Church formulated her doctrine of faith on Purgatory especially at the Councils of Florence and Trent.*



Purgatory

CCC § 1032 *This teaching is also based on the practice of prayer for the dead, already mentioned in Sacred Scripture: “Therefore [Judas Maccabeus] made atonement for the dead, that they might be delivered from their sin.” From the beginning the Church has honored the memory of the dead and offered prayers in suffrage for them, above all the Eucharistic sacrifice, so that, thus purified, they may attain the beatific vision of God.*

2 Maccabees 12:39-45

³⁹The next day, Judas and his troops had to collect the bodies of those who had been killed in battle and to bring them home for burial in their family graves.

⁴⁰ But under the shirt of each dead soldier they found good luck charms in the shape of those idols in the temple at Jamnia.

Since our Jewish Law doesn't allow us to wear such things, everyone knew why these soldiers had died in the fighting.



2 Maccabees 12:39-45

41 Our troops praised the Lord, who judges fairly and makes all secrets known. 42 They also begged the Lord to forgive this terrible sin. Judas, that wonderful man, said, "You have seen for yourselves how God punished those who disobeyed him. So I warn you not to sin!" 43 Then Judas collected from his troops 2,000 silver coins, which he sent to Jerusalem as payment for a sacrifice to forgive this sin.



2 Maccabees 12:39-45

Judas did this generous and honorable thing because he firmly believed God raises the dead to life. ⁴⁴Otherwise, it would have been useless and foolish of him to have spent this money on prayers for the dead. ⁴⁵But he was a man of deep faith, who was convinced that God's faithful servants would receive a wonderful reward after death. So he paid for a special sacrifice to take away the sin of those dead soldiers.



Mary



Mary



Mary

CCC § 721 *Mary, the all-holy ever-virgin Mother of God, is the masterwork of the mission of the Son and the Spirit... For the first time in the plan of salvation and because his Spirit had prepared her, the Father found the dwelling place where his Son and his Spirit could dwell among men.*



Mary

CCC § 722 *She was, by sheer grace, conceived without sin as the most humble of creatures, the most capable of welcoming the inexpressible gift of the Almighty.*

CCC § 490 *To become the mother of the Savior, Mary was enriched by God with gifts appropriate to such a role. The angel Gabriel at the moment of the annunciation salutes her as “full of grace.” In fact, in order for Mary to be able to give the free assent of her faith to the announcement of her vocation, it was necessary that she be wholly borne by God’s grace.*

Mary

CCC § 491 *Through the centuries the Church has become ever more aware that Mary, “full of grace” through God, was redeemed from the moment of her conception. That is what the dogma of the Immaculate Conception confesses, as Pope Pius IX proclaimed in 1854:*



Mary



CCC § 491 *“The most Blessed Virgin Mary was, from the first moment of her conception, by a singular grace and privilege of almighty God and by virtue of the merits of Jesus Christ, Savior of the human race, preserved immune from all stain of original sin.”*

Mary

CCC § 493 *The Fathers of the Eastern tradition call the Mother of God “the All-Holy” and celebrate her as “free from any stain of sin, as though fashioned by the Holy Spirit and formed as a new creature.” By the grace of God Mary remained free of every personal sin her whole life long.*



Mary

CCC § 494 *Being obedient she became the cause of salvation for herself and for the whole human race.* ...*“The knot of Eve’s disobedience was untied by Mary’s obedience: what the virgin Eve bound through her disbelief, Mary loosened by her faith.”* Comparing her with Eve, they call Mary “the Mother of the living” and frequently claim: *“Death through Eve, life through Mary.”*



Mary



CCC § 499 *The deepening of faith in the virginal motherhood led the Church to confess Mary's real and perpetual virginity even in the act of giving birth to the Son of God made man. In fact, Christ's birth "did not diminish his mother's virginal integrity but sanctified it." and so the liturgy of the Church celebrates Mary as, the "Ever-virgin.*

Mary

CCC § 500 *Against this doctrine the objection is sometimes raised that the Bible mentions brothers and sisters of Jesus. The Church has always understood these passages as not referring to other children of the Virgin Mary. In fact James and Joseph, “brothers of Jesus,” are the sons of another Mary, a disciple of Christ, whom Matthew significantly calls “the other Mary.”*

Mary

CCC § 964 *“The Virgin Mary ... is acknowledged and honored as being truly the Mother of God and of the redeemer.... She is ‘clearly the mother of the members of Christ’ ... since she has by her charity joined in bringing about the birth of believers in the Church, who are members of its head.” “Mary, Mother of Christ, Mother of the Church.”*



Mary



CCC § 966 *Finally the Immaculate Virgin, preserved free from all stain of original sin, when the course of her earthly life was finished, was taken up body and soul into heavenly glory, and exalted by the Lord as Queen over all things, so that she might be the more fully conformed to her Son, the Lord of lords and conqueror of sin and death*

Mary

CCC § 966 ...*The Assumption of the Blessed Virgin is a singular participation in her Son's Resurrection and an anticipation of the resurrection of other Christians: In giving birth you kept your virginity; in your Dormition you did not leave the world, O Mother of God, but were joined to the source of Life. You conceived the living God and, by your prayers, will deliver our souls from death.*

Mary

CCC § 967 *By her complete adherence to the Father's will, to his Son's redemptive work, and to every prompting of the Holy Spirit, the Virgin Mary is the Church's model of faith and charity. Thus she is a "preeminent and ... wholly unique member of the Church"; indeed, she is the "exemplary realization" of the Church.*



Mary

CCC § 968 *In a wholly singular way she cooperated by her obedience, faith, hope, and burning charity in the Savior's work of restoring supernatural life to souls. For this reason she is a mother to us in the order of grace.*



"The papal definition of Mary as

Co-redemptrix, Mediatrix, and Advocate

will bring great graces to the Church"

[Click here](#)

- Blessed Mother Teresa of Calcutta



Mary

CCC § 969 *Taken up to heaven she did not lay aside this saving office but by her manifold intercession continues to bring us the gifts of eternal salvation....*

Therefore the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix.



Mary



CCC § 971 *The Church's devotion to the Blessed Virgin is intrinsic to Christian worship." The Church rightly honors "the Blessed Virgin with special devotion... The liturgical feasts dedicated to the Mother of God and Marian prayer, such as the rosary, an "epitome of the whole Gospel," express this devotion to the Virgin Mary.*



BRAND THEOLOGY



book of the Maccabees

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قُلْ آيَاتِنَا لِلَّذِينَ آمَنُوا
أَنذَادًا ذَٰلِكَ رَبُّ الْعَالَمِينَ