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8-23-00  
Theo101



Catechism – written in French, published in '92.  
English – '94

The Church Teaches – Written before Vat. II  
Theology – Human Reason reflecting revealed word of God

(lower) (Higher)

### I. What is initial source of Church teaching? Revelation – “revelare”

- A. In our case, it is a revelation of God by God.
- B. Revelation must precede faith
- C. Two types of revelation based on immediate source.
  - 1. Natural Revelation – Revealing Himself through the world
    - a. Since we can know God via N.R., there is a natural obligation to praise him.
    - b. CCC 37-38 – Because of appetites, and fact that senses and imagination distort the invisible God, its hard to know God via N.R. alone. Therefore God uses...
  - 2. Supernatural Revelation – God’s speech to man via
    - Classified by kind of truth revealed --CCC38
    - a. Naturally knowable
    - b. Not naturally knowable – “mysteries”

{ creation  
man’s soul

{ patriarchs  
prophets  
Christ

### II. Supernatural Revelation – Came about gradually –CCC 53

- A. Adam & Eve → Noah’s Covenant → Abraham → Prophets → Christ
- B. It is completed in the person of Jesus Christ
- C. It was taught by Christ & the Holy Spirit to the apostles
- D. Though a single revelation, comes from 2 sources:
  - 1.2 Types
    - a. Sacred Scripture
    - b. Sacred Tradition – the unwritten revelation which the apostles received from Christ or the Holy Spirit and which was handed on, from the apostles, under the guidance of the Holy Spirit.
  - 2. Similarities – Both (1) infallible, (2) come from divine source, (3) have the same purpose, namely, the instruction of the faithful in the truths necessary for salvation. (4) Together they are the entire “deposit of the faith.” We must accept both with the same loyalty and reverence (Protestants reject tradition). (5) Finally, they are both complete; no new revelation will come. Public Revelation (Given to God by all men) was completed with the death of the last apostle (John).
  - 3. Differences – (1) Scripture is tangible, fixed; tradition is a living reality in the living, teaching, voice of the church & developing as history proceeds. (2) Tradition includes scripture because
    - scripture is one of the things handed down
    - through tradition that we know what’s in scriptureScripture is in Bible, but tradition is in creeds, patristics, liturgy, **papal** teachings, bishops’ teachings, and in church’s practices
    - { veneration of saints
    - burying of dead
    - exclusive male priesthood

### III. Scripture

- A. All Scripture is inspired by God – He is its author
- B. Scripture itself says it is inspired by God – II Tim. 3:16. –CT110
- C. God used human agents to produce books he wanted written and ~~which contain what he wanted them to contain.~~  

Instrumental author

principle author
- D. Inspiration is a physical supernatural influence by which God elevates and applies the writer's faculties.
  - a. If his intellect was not moved to understand one interpretation of what God wanted (i.e. he was taking dictation), then it would be God's, not his.
  - b. If his will was not moved to write than his writing would be God's, not his.
- E. Style, words, phrases, literary form, the whole process of composition, from the initial conception in thought to the actual writing, is affected by the intellect and will of God and hence belong to both God and the human author. The human writer is not a mere secretary or mechanical instrument, but a person with experiences, and all of this is called into play in the composition.
- F. Since there are many differences among the human writers, there will naturally be many differences in the writing of scripture.
- G. False views of inspiration  
When we call a sacred text inspired, we are not saying that...
  - a. the Church has given approval to the text.
  - b. it contains revelation without error
  - c. nor that God preserved the writer from error merely externally.  
(Rather God internally prevented error by working on the intellect)
  - d. nor that the writer had a personal poetic inspiration.
  - e. nor that the writing was composed in a state of ecstasy.
  - f. nor that God dictated the text verbatim while the human author transcribed.
- H. Rather, a sacred text is considered inspired because God so moved the author that both God and the human are both fully authors.
- I. Inspiration extends to all those who really share in the actual authorship.
- J. Inspiration extends to all books and to all parts of all books in the entire scripture.
- K. Everything which the human author wrote, asserted, or insinuated must be held to be insinuated by the Holy Spirit. CCC105-107
- L. Inspiration only extends to the autographed originals, not to translations or copies.  
Inspiration extends not only to faith & morals, but to everything that was affirmed in the original books, whether it be a religious matter or not.

### IV. Inerrancy of Scripture –CCC107

- A. Since God is author of all scripture, it is entirely free of error
  - 1. It is utterly impossible for God to author any error
  - 2. It is possible for errors to occur in copies or translations, but in church approved versions all such are inconsequential to the faith.
  - 3. Such a possibility ought not be lightly admitted unless proven
  - 4. We have many texts that only disagree on minor points.
- B. St. Augustine to St. Jerome – “If I come upon anything in scripture which appears contrary to truth, it must be that the codex is in error, or that the translator didn't grasp

the message, or that I didn't grasp the meaning."

C. Objections against scripture allegedly based on science –CT106

1. No truth of science can contradict a truth of divine revelation – God authors both nature and scripture. As long as each stays in its own field and doesn't assert that anything is known which is unknown, exegetes & scientists cannot disagree.
2. The Holy Spirit and human authors did not have as their purpose to teach truths of science because they do not bear on man's salvation. Rather, they spoke, of such matters as we would regard touching science, in figurative language or in the common parlance of their day, describing sensible objects according to appearance and giving popular accounts adapted to the level of understanding of the time.
3. If any claim of science is in contradiction with the Catholic faith, we are certain that such a claim is false and not supported by science. Conversely, if anything is proved with irrefutable evidence in science then whatever matter it contradicts (e.g. sun standing still) isn't part of the faith / scripture's true understanding.

**V. Sense of Scripture – The truth which the Holy Spirit wished to reveal through the human author.**

- A. To discover it, one must first try to discover the human author's intention (i.e. to account for time, culture, genres, idioms), and secondly to discover the sense which God intended to reveal through the author (there are 2 senses). CCC109-111
- B. 3 Ways to do this:
1. Be attentive to content & unity of scripture
  2. Read scripture within the living tradition of the church.
  3. Be attentive to the "analogy of faith", the coherence of truths within the plan of salvation.
- C. Sense of Scripture – Meaning of the words & sentences
1. "Literal" sense – every text has one.  
Principle work of the exegete
    - a. words taken in their natural signification – Proper Literal Sense
    - b. words taken figuratively. – Improper Literal sense
  2. "Spiritual" sense – the meaning of the actions, persons, & events set forth through literal account. This meaning is intended by the Holy Spirit and can only be known through later revelation.
- D. 1. Many texts of scripture are difficult to interpret II Pet. 3:16. Further, many passages seem to differ or contradict. Yet they can't contradict. Interpretation is difficult and shouldn't be left to private judgement. II Pet. 1:20 – "We must be most careful to remember that the interpretation of scriptural prophecy is not a matter for the individual." --Here prophecy doesn't refer to foretelling the future, but official teachings. Scripture has been entrusted to church alone, which, exercising its authority in the name of Christ, authoritatively determines the sense of any text. CT100, CCC85.
2. The Church has always been vigilant to keep these texts correctly interpreted. Sometimes she rarely gives the authoritative teaching. More commonly she uses texts to teach and explain the text – (e.g. L'Osservatore Romano).
  3. Both Trent (CT98) & Vatican I (CT100) taught that no one may interpret scripture contrary to the unanimous teaching of the fathers. The fathers are witnesses of

Catholic tradition; their voice is, when unanimous, the voice of the early church. The Fathers were certain Christian writers renowned for Orthodoxy of doctrine, sanctity of lives, and antiquity. Several “fathers” were Irenaeus, Cyprian, Augustine, Polycarp, Ignatius of Antioch (2<sup>nd</sup> –8<sup>th</sup> centuries).

Ecclesiastical writers: Origen, Tertullian – not so orthodox or holy, but whose teachings were important.

- E. The Fathers are rarely unanimous about matters of faith and morals. On historical or scientific matters, the fathers only have authority of evidence and arguments.

## VI. Canon & Texts of Scripture

- A. It was by apostolic tradition that the church discerned which writings were to be in the sacred books –CCC120. The official list of these writings dogmatically inspired, is the canon of scripture (CCC120, CT96).  
B. This canon was given officially by Pope Damasus I in 382 A.D.  
C. Only fixed gradually  
D. Church never reversed a decision about canon.

## VII. Old Testament

- A. Most scripture had unanimous support – proto-canonical.  
Others disputed by some in church & by some Jews – deutero-canonical.  
B. Original OT canon, accepted by both Jews & Christians, was the Septuagint (“70 scholars”). Translated between 1<sup>st</sup> and 3<sup>rd</sup> centuries B.C. for the Jews of the Diaspora.  
C. All books were in common use in the Christian world in the first 3 centuries without difference between proto & deutero.  
D. c.100 A.D., a synod of Rabbis in Palestine adopted criteria for telling what is canon. They rejected books which were:  
- not written in Palestine, not written in Hebrew, or written after Esdras (400 B.C.).  
- Deuterocanonical works – Tobias, Judith, Wisdom, Sirach, Baruch, 1<sup>st</sup> and 2<sup>nd</sup> Machabees, Parts of Ester, Parts of Daniel.  
E. Church kept Septuagint. Protestants went with Jews – Called deutero-canonical the “Apocrypha.”

**VIII. New Testament** – Complicated, reserved for specialists because not all works were known in many places by the end of the apostolic age.

- A. Church only gradually determined scripturality.  
B. Certain early Christian writings were rejected – We call these “Apocrypha.”  
C. Initially, some Protestants rejected part of NT. Luther rejected James, Jude, Revelation, Hebrews.  
D. Church official text is Vulgate commissioned by Pope Damasus. St Jerome translated OT, revised Latin Gospels, probably revised rest of NT. Council of Trent chose Vulgate as official Church text for the Latin rite. It would’ve been impossible for Church to have used a text, for so long, lacking doctrinal truth.  
E. This (D) is a disciplinary decree, but it implies that the Church guarantees the vulgate in faith & morals, and Vulgate doesn’t teach religious error.  
\* Council doesn’t guarantee absolute fidelity to original (CT133) \* Dogmatic, not textual judgement.

means “hidden”

by Jerome 331-420

F. At time of Trent, several hundred versions of Vulgate existed. Church compiled these in the Clementine Vulgate.

not lost or deformed

**IX. Commissioning** – message of salvation found in Church’s teaching.

Christ commissioned apostles to preach his Gospel to all men. They passed on and wrote down at least some of that message through the Holy Spirit.

Christ arranged for bishops to succeed the apostles and to keep alive the Gospel message. Bishops can teach in Christ’s name.

The Church in teaching, life, & worship keeps & hands on without loss or deformity all that she has been given under Christ’s protection and guided by the Holy Spirit.

- a. She preserves entire and authoritatively interprets scripture – appointed by God.
- b. She preserves tradition unaltered and complete
- c. She teaches these truths to all men.

**X. Magisterium – Teaching authority of the church.**

A. Resides in Pope & Bishops, united and under the Pope.

B. Different levels of the Magisterium’s teaching authority.

1. “Professio Fidei” – 1989

2. Ecclesial vocation of Theologian – 1990 – “Donum Veritatis”

} Evidence for next page

C. Degree of authority is clear from

1. Nature of the documents, or
2. The insistence with which it is repeated, or from
3. Its manner of expression (formulation?)

D. Types – Levels of authority

- Ex Cathedra {
1. Extraordinary Magisterium – Infallible, rarely employed – occurs when Pope or an Ecumenical Council w/ Pope’s approval, in a solemn teaching act, declares and defines that a teaching is found in revelation. We must give ascent of faith to these truths.
  2. Ordinary Magisterium – The usual manner in which the teaching authority is exercised – the ordinary teaching of Pope, or bishops in communion w/ Pope, encyclicals, speeches, papal letters, liturgy. Exercised in various degrees of
    - a. Ongoing affairs of world in which Pope & bishops teach as divinely revealed. Infallible; ascent of faith required.
    - b. When Pope or bishops propose, in a definitive way, teachings on faith or morals, which though not divinely revealed, are intimately connected with divine revelation. The definitive character of such affirmations, in the final analysis, derives from Divine Revelation itself. Also infallible. “the faithful must firmly accept and hold.”
    - c. When magisterium, not intending to act definitively, teaches a doctrine to aid a better understanding of revelation, and to make explicit its content, or to show how some teaching is in conformity w/ faith, or to guard against ideas incompatible w/ faith. Teachings are not infallible; Church calls for “religious submission of mind & will.” This is not merely external conformity, but interior adherence of mind.
    - d. When Magisterium teaches on reformable matters and which involve solid
- Dogma {
- Catholic Truths {

principles and contingent or conjectural elements. We must be willing to  
loyally submit to such teachings.

<p>Key: Which part of us initiates assent to each category? Is it supernatural intellect, natural intellect, supernatural will, or contingent will.</p>
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3. We may consider from point of view of type of acceptance required:
  - a. Assent of Divine & Catholic faith – CT66 – Dogma
    - Refers to Extraordinary Magisterium AND “a” of the Ordinary ~~Magisterium~~
    - This is dogma – a teaching the church has declared as contained in divine revelation.
  - b. We must firmly accept and hold “when the Magisterium proposes in a definitive way truths concerning f & m, which even if not divinely revealed, are nevertheless strictly & intimately connected w/ divine revelation.” – “Donum Veritatis.”
  - c. Religious submission of intellect & will – Lumen Gentium 25.
 

“The faithful ... are obliged to submit to their bishops’ decision, made in the name of Christ, in matters of f & m and to adhere to it with ready and respectful allegiance of mind. This religious submission of will & intellect must be given in a special way to the Roman Pontiff in such wise that his teaching authority be acknowledged with respect and sincere assent be given to statements made by him conformably w/ his manifest mind & intention, which is made known principally, either by (1) the character of the doctrines in question, or by (2) the frequency with which a doctrine is proposed, or by (3) the manner in which the document is formulated.
  - d. Willingness to loyally submit – Donum Veritatis
 

“The willingness to submit loyally to the teaching of the magisterium on matters not per se irreformable must be the rule.” e.g. Vat. II on how to evangelize.
4. Kind of truth in church’s teaching – The primary purpose of the teaching office of the church are the body of immediately revealed truths and facts, when the church declares that a teaching is contained in revelation and must be believed, that is a Dogma and such declarations are infallible. The infallible teaching extends secondarily to doctrines taught not as immediately revealed but as intrinsically connected to the truths of revelation so that their denial would undermine revealed truths. These are truths and facts which are a presupposition of consequence of revelation, that is, Catholic Truths. To fulfill her mission to guard the deposit of the faith, the church must be able to teach these infallibly.

Types of Catholic Truths:

- a. Theological Conclusions – Truths not connected w/ Revelation, but reasoned from it. This is done via a reasoning using 2 premises <
  - One drawn from revelation
  - A truth of natural reason
 (e.g. Christ has a human nature, and human nature has free will, hence Christ has free will.).
- b. Dogmatic Facts – Understood historical facts on the determination of which the certainty of a truth of revelation depends. (e.g. Legality of a Pope or Council; that St. Peter was bishop of Rome; or whether a book contains heterodox teaching).
- c. Truths of Reason – Though not revealed are intrinsically associated with revealed truth. (e.g. Philosophical truths that are presuppositions of the acts of faith – that the soul is spiritual, the will is free.) also Philosophical concepts in terms of which dogma is formulated (e.g. substance, person,

transubstantiation). Church's infallibility guarantees their accuracy and aptness.

- d. Canonizations – Church's infallibility extends also to canonizations. The one canonized is, in fact, in Heaven. Process of canonization has only been in 2<sup>nd</sup> millennium.

## **XI. The Development of Doctrine**

- A. Since revelation concerns the divine, there is always room for improvement in our understanding.
1. No new truths however, since revelation ended with the death of St. John.
  2. Understanding develops in the . . .
    - a. meaning of the truth
    - b. significance for other things of the truths handed down.
- B. Occurs through contemplation, study, and prayer, through the understanding of the religious experience, and through teaching of Pope and bishops.
- C. Results in a more profound understanding. Qualifications:
1. Admits only one Orthodox interpretation – the meaning the church intends.
- D. The development or evolution of doctrine – what this process is called.
- E. There is real progress in < -understanding of truths  
-verbal expression of truths.
1. Truths already believed are better expressed in new sharp concepts.
  2. Truth formerly implicit become explicit (e.g. Pope is infallible, natural reason can prove God's existence, Christ has 2 wills)
  3. Disputed questions are explained and decided and heresies are condemned.
- F. The church oversees this process with great care to protect the ideas of the faith from (1) poor expression of doctrine, (2) errors, or (3) intentional distortions. These problems affect people in the church, but not the church as such, which has been promised protection against error.
- G. The church has the task to choose the exact expression of revealed doctrine and to arrest erroneous interpretations and false teachings.
- H. Certain errors must be avoided in understanding what development of doctrine means.
1. Progress and development never mean a new revelation.
  2. There can never be a new meaning for a doctrine of the faith.
  3. There cannot be anything contradictory to the church's previous teaching.
  4. There cannot be anything false in the church's new formulations.
- I. The Adaptation of the Faith to the needs of Time has nothing to do with the alteration of God's truth, only with its (1) expression, (2) method of presentation, (3) with the necessity of emphasizing certain truth, (4) with the revision of the liturgy, (5) with changes in church law, (6) with the selection of saints to be venerated, (7) with the application of the church's moral teaching to new questions.
1. The Church does these changes to best serve the needs of mankind's souls.
  2. This is part of the pastoral work of the church, assisted by the Holy Spirit.  
(e.g. mass is BOTH a sacrifice AND a brotherly communion).

## **XII. Faith**

- A. Has 3 senses or meanings:
1. As a creed – “the Catholic faith” or “the deposit of faith.”

2. As a virtue – “the gift of faith” – a supernatural virtue infused into our souls by God which makes us able and willing to unhesitatingly assent to all the truths he has revealed via the church.
  - a. A “Virtue” is a power or habit of acting well.
  - b. A “Supernatural virtue” enables us to perform supernatural works.
  - c. “Infused by God” means placed there all at once, unlike natural virtues, which we acquire gradually.
  - d. Infused in baptism and develops in child in response to influences on it. Child has a right, through baptism, to good instruction. Parents have responsibility for the child’s education in faith → Catholic education is important. The parents are responsible for the teaching, not what is taught about the faith, which is the church’s responsibility.
 

-the intellect necessarily believes what it sees as truth.  
 - this is when we can’t see the truth → we must command the intellect.
3. As an Act – An act of the intellect (not emotional) assenting to divine truth, on command of the will, moved by God through grace. We must first make an act of faith in God in order to make an Act of Faith in his revelation. An Act of Faith – the conviction that the speaker is (1) knowledgeable and (2) speaking truthfully.
- B. The object of faith is truth, and it cannot be opposed to reason or true science. Rather the Act of Faith is beyond reason.
- C. In matters of faith, the motive for assent is not intrinsic to what is believed, as in science, but is rather the authority of God revealing.
- D. God is both knowledgeable and trustworthy. ← We are more certain of that which we accept by supernatural faith, than we are of any other knowledge.
- E. Sins against – Faith can only be made under grace, a free gift of God.
  1. A person in serious sin CAN make an act of faith UNLESS the virtue of faith has been destroyed in him by a grave sin against faith. Only those sins against faith in which a person adequately sees truth can destroy faith.
  2. Such an act is heresy or apostasy in a former baptized believer or infidelity in an unbaptized person. Heresy logically implies apostasy, but de facto that doesn’t always happen.
 

morally culpable
  3. Such a sin is committed either by rejecting or positive doubt (“I’m not sure such-and-such is true”) as distinct from negative doubt (“I don’t understand how this can be true, but I believe in it on God’s word and Church’s authority”).
  4. Other sins against faith may lead one up to the point of rejecting faith but do not themselves destroy the faith (e.g. laziness, reading irreligious books, having a critical attitude toward church, pride in refusing to except what can’t be known by reason.
- F. Catholics never have an objective reason for rejecting or doubting their faith. As if teachings were insufficient to provide a certain foundation for the faith, or as if God’s grace were insufficient.
- G. Subjectively, a person might have sufficient reason to be exonerated. Theologians disagree over this. We leave these matters to God.
- H. Non-Catholics are in a different situation; church hasn’t addressed them.

### **XIII. Reason**

- A. The power the human intellect has by which it draws new truths out of truths already perceived or known.



## B. Relationship to faith – Roles

- { Apologetics 1. Reason can establish rational grounds for belief, the preambles of faith, by proving God's existence, veracity, knowledgeability, that he actually made a revelation, proved via miracles.
- { Theology 2. Reason can defend the faith against those who deny its truths. It can show that the mysteries of the faith are in harmony with naturally known truths, and can defend them against the charge that they are irrational.
- { 3. Reason can penetrate the divine mysteries. CCC158
  - a. Mysteries are not unintelligible, but unfathomable. They can be partially understood.

## C. Compatibility of Faith & Reason (CT77 & CCC159) – Same God gives both

1. Same God gives both, so must agree.
2. Faith & Reason compliment each other CT79
  - a. Faith is a shield against error, yields knowledge.
  - b. Reason shows faith's foundation, pursues theology.

## XIV. God – Supreme Being, creator & ruler of the universe.

### A. In the order of natural reason alone, God's existence (1) needs demonstrating because it isn't self evident, and (2) can be demonstrated.

1. Claim one is against the Ontologists who thought (in 1800s) that we possess immediate knowledge of God. Rather neither innate concepts nor inner sense nor intellectual vision give us a vision of God.
2. Claim two: It is possible to prove God's existence, contrary to the
  - a. Empiricists – "Human knowledge is limited to empirical phenomena and cannot rise to knowledge of causes."
  - b. Fideists (condemned) – "Knowledge of God can be had only through faith."

"De Fide"  
(defined)  
doctrine

- { 3. God's existence can be known & proved by the light of natural reason through the things he has made – CT60 (1<sup>st</sup> Vat. Council) These are effects of God.

### B. In the order of faith, man knows God by virtue of a greater principle than natural reason (i.e. faith in God's word). We know him from more than his effects and we know him as author of the supernatural which is unaided by reason.

### C. The best proofs are metaphysical and require some philosophy to be appreciated.

### D. No particular proof for God's existence is part of the church's teaching.

1. CCC 31-34 gives ways to reach knowledge of God's existence.

Philosophical  
Proofs

Proofs have a two-fold point of departure: the natural world, the human person.  
Both attest that they do not contain the first principle of being.

### E. They begin from observed natural facts and argue to the existence of a cause of a certain kind as the ultimate explanation – All proofs which begin from the idea of God are philosophically invalid.

### F. The conclusion of these proofs is that there is a (1) self-subsistent, (2) uncaused, (3) unlimited, (4) purely actual being called God. He is the (5) first cause of all that exists. He is (6) necessary ("cannot not be") and (7) cannot be other than he is. He is (8) ruler of the universe.

### G. This is only part of what we can know of God. Full knowledge is in Heaven.

## XV. Attributes of God

-The green is a perfection of a leaf.  
-No moral or spiritual meaning

A. Men discover some perfections (any good possessed by a being) in creatures.

1. Of these, those which are not necessarily creaturely because they imply some unlimitedness (e.g. intelligence, goodness, truth, power) can be attributed to God.

Called Absolutely Simple Perfections.

- a. "Simple" because not mixed with imperfection
- b. "Absolutely simple" because in God, they are identical to God in his simplicity.

2. Distinct from Mixed Perfections which do imply imperfection

(e.g. reasoning → implies ignorance; vegetative life → implies imperfection)

B. God's attributes really exist in Him, but mixed perfections exist in God only virtually ("in virtue of His ability to cause them in creatures").

De fide { C. We look at God's attributes as many because of our limited understanding, but in God they are all one and identical with His essence – God is His wisdom, His simplicity, His infinity, etc. Socrates isn't his wisdom.

- CCC 40-43
1. We cannot have any direct knowledge of his essence in this life.
  2. Our knowledge is indirect, derived from knowledge of his creatures.
  3. We must refine our language to not confuse Him with His creatures.

D. Distinctions among attributes of God

1. The distinction is not real – as if the attributes corresponded to things really different in God. If attributes were really distinct, this would mean a composition in God.
2. The distinction is not purely mental as though made purely by the mind without corresponding to anything understood differently in God.  
If this were the case, then words would be synonyms.
3. The distinction is a virtual distinction, i.e. a decision made by reason with a basis in the thing.

e.g. I'm a soccer fan, boy, Republican...

E. There is a basis in God's essence because God in his infinite simplicity which transcends our understanding contains all the perfections signified by these attributes. Further, since these perfections appear in limited ways in God's creatures, God himself must possess them.

F. Conclusion – All the names attributed to God (wisdom, power, etc...) refer to the same reality, God Himself, but are not synonyms.

## XVI. God's descriptions

A. God is absolutely perfect – He unites in Himself all possible excellences and excludes deficiency – God lacks nothing. He is pure act (Has no unpotentiality). God is the source of all perfections found in any creature.

B. God is infinite in every perfection since he can neither be limited nor bounded.

1. Neither extrinsically – He is the independent first cause of all else.
2. Nor intrinsically – There is no principle of limitation ("potency") in God.

C. God is absolutely simple – not composed of parts or divisible – pure spirit.

1. No physical composition of parts
2. No metaphysical composition of potency and act.
3. No logical difference in God, as between genus & specific difference.

D. God is One. – Against Polytheism or Manichean dualism.

1. Undivided in Himself.
  2. Divided from every other.
  3. Proof – image there are 2. If they are different, one must lack something in the other. Let's call what's true of god A that's not true of god B, "X." Let's call what's true of God B that's not true of god A, "Y." Then A lacks Y and A isn't perfect.
- E. God is the true God. He fully corresponds to the idea of what God is, and exists really as this Being. God (the one we refer to by that name) is truly God (fulfills the whole meaning of the term).

#### Truth's application to God

- A. Moral truth – the word is true – A property of speech. The agreement of speech with thought. God is supremely truthful in word and action (keeps his promises).
1. Veracity – Agreement of word with thought
  2. Fidelity – Agreement of action with speech.
- B. Logical truth – the thought is true – A property of thought. The agreement of thought with things (reality). God is supremely truthful because he knows all things perfectly.
- C. Ontological truth – the thing is true – A property of things. The truth of being. The intelligibility or knowability of being. Conformable to intellect. When a thing conforms to our idea of it, we call it "true." A "true friend." The ontological truth of a thing is in proportion to its being. God is the supreme truth ontologically, since his being & knowability transcends the being & knowability of everyday things.

Here, note that moral truth (word ← thought) is built on logical truth (thought ← reality) which is built on ontological truth (reality)

- F. God is good. A thing is good if it possesses the perfections corresponding to its nature. The greater the perfections, the greater the goodness of the being. God is goodness itself and also its source.
1. God is completely morally good – infinitely holy. He is not able to sin since he himself is the norm of goodness. (Nor can Christ, because he is the second person of the Blessed Trinity.)
    - a. Christ
    - b. Mary didn't sin because of God's grace, not due to her nature.
  2. God is sacredly good (holy and exalted)
  3. God is charitably good.
- G. God is immutable (unchangeable) – mutability implies imperfection because that would imply that God would acquire some good that he lacked.
- ≥ 7 declarations by magisterium on this point.
- a. Incarnation mystery – Divine nature is not altered by Jesus' assumption of a human nature. Change is entirely in the created order. Jesus changes as man, but not as God. A human nature, body and soul, was created and simultaneously merged with the divine nature.
  - b. Eucharist – Priest's words turn host into Christ's body. His blood, soul, and divinity are concomitantly present.
  - c. Anger – God doesn't become angry. The relationship between the human and God is affected. It is a judgement by God of the wickedness of the deed, not actual

anger.

d. Creation does not affect God.

H. God is eternal

1. Eternity of God – The complete and simultaneous possession of life without beginning or end. It is a permanent Now.
2. People think of eternity as endless time. It's not. It's the complete and simultaneous possession of life w/o beginning or end. God is eternal in this sense, but not even angels have this mode of duration. We can't say "before time."

St. Boniface – Says you can prove time has an end point.

St. Thomas – Says you can't prove time has an end point.

Supposedly, church says, by faith, that time has an end point.

I. God is immense (not "large"). Or incomprehensibility. By virtue of this attribute, God is able to be present everywhere and in everything, even in things that do not exist, should they exist.

Def. – Freedom from extrinsic limitation of place or location.

1. Immensity

2. Omnipresence, ubiquity – God's actual presence in every place that exists.

a. Before creation, God is immense

b. After creation, he is omnipresent also, since there were places for him to be.

c. Ergo, not a change in God, but a realization of this possibility.

d. Senses. God is omnipresent by His ...

i. power – since He acts in all things

ii. knowledge – since He knows all things.

iii. very being – by which He is present by His very substance in all things and gives existence to them. Though present everywhere, He is distinct from all things; His presence is not infinite extension; but He is still wholly present everywhere.

- spirits have no location.

J. God is living – He possesses life in all its fullness.

1. God is not a force

2. God is not static – He IS immutable from the fullness & richness of His life.

K. God is omniscient.

1. He knows (1) Himself and (2) all things outside himself through His knowledge of His own essence.

2. Things don't cause His knowledge, but result from His knowledge. He knows them as their cause. Things are what God knows them to be.

3. God knows things as being possible ways His infinite perfections can be imitated in a finite way by a creature.

4. God's knowing is not potential, successive, or discursive.

reasoning.

5. God knows all in one indivisible act.

Ps. 138:4,16

"futureables"

6. God knows the future, including the future free acts of rational creatures.

7. God also knows "conditioned future free acts" and the consequences which would follow – Is. 48:18,19 & Matt. 11:21,23

L. God is all-loving

1. The primary object of such love is Himself.

2. The secondary object of such love are creatures (He loves all things, even devils).

Without such love they would cease to exist. God is always creating, he didn't create and let it exist by its nature. Only God exists by His nature. Even Satan is not completely bad. Sin doesn't change our natures. But it does damage the soul in the order of grace, and change habits.

3. God's love for his creatures isn't consequent on their goodness, but bestows goodness on the creature. His love isn't contingent on goodness, but makes goodness.

M. God is absolutely free.

1. He is not extrinsically under compulsion from or to anything because creation is a completely free act.
2. He is a necessary being, but not a determined being (A determined being is one whose course of action is fixed).

N. God is omnipotent.

1. He can do all things possible, but not what involves a contradiction.
2. His Being is infinite, so His power is therefore infinite. This sometimes makes Him seem forbidding, but He also loves.

O. God is infinitely just.

#### Kinds of Justice

- A. Legal Justice – Directs members of a society to fulfill their duties well in order to promote common good. This kind can't apply to God, as he has no obligations.
- B. Commutative Justice – Directs members of society in their dealings with each other as equals. It regulates relations between individuals, organizations or nations, etc. It demands equality in exchange. e.g. If you sell the car, you charge the fair price. This kind of justice doesn't apply to God, for no creature is equal to Him.
- C. Distributive Justice – Directs the head of a society in the distribution of things in accord with the unequal need or ability of its members. The head sees to it that underlings have what is necessary or deserved. This justice applies to God. It can also apply to subordinates who are content with the unequal but fair distribution.

P. God is infinitely merciful.

1. God's mercy is his benevolent goodness insofar as it removes tribulations, esp. that of sin.
2. It is not sympathy (except in Christ), but removal of defects.

#### Reconciling God's justice and mercy

- A. Rewarding & Punishing is a work of mercy (as well as justice) since God rewards more than is deserved, and punishes less—He could annihilate the sinner.
- B. Remission of sin is a work of justice (as well as mercy) since God demands repentance and atonement.
- C. If one thought that God's justice should require Him to reward and punish exactly as deserved, then that would be limiting His freedom.
- D. If one thought that God's mercy requires total absolution, he would be denying God's justice.

**XVII. The Trinity – One God in 3 divine persons. 3 persons in one nature.**

There is a real distinction among the persons ( they are not merely names of the same person), but not distinction in nature. The Father, Son, and Holy Spirit is the one, same, numerically identical (“numerically identical” refers to the greatest sameness) nature w/o division or multiplicity.

#### A. Terms

1. Substance – A philosophical term – that which exists in itself and not in another.  
(The red exists in the shirt. The red depends on the shirt. The shirt doesn’t depend on the red. → Shirt is the substance.)
2. Essence – What something is; whatness.
3. Nature – The essence of a thing regarded as the source of its activities or operations.  
(Because of man’s nature he can do different things: Think, pray, move. Hence, 1 nature ⇔ 1 operation)
4. Person – A complete individual substance of the rational order, possessing the power of intellection – acc. to Boethius.
  - a. “Individual Substance” – Something which exists in itself and is incommunicable to another.
 

not part of another, doesn’t belong to another, not common to another.

 Has its own distinct individuality
  - b. 3 distinct characteristics of a human person
    - i. Substantiality – i.e. a substance, not an accident.
    - ii. Rationality
    - iii. Individuality – belonging-to-itselfness.
  - c. Neither the body nor the soul by itself is a person because each is an incomplete substance (contrary to Plato).
  - d. The human nature of Christ is not a person because it doesn’t belong to itself, but to the Son of God. It is the human nature of a divine person.
  - e. In God, a divine “person” doesn’t mean exactly the same as a human “person.” In God, “person” means that which in God is (1) substantial, (2) rational, and (3) individual.
 

is a subsisting divine relation of opposition
5. Procession – the origin or coming-forth of one thing from another.
  - a. Transient procession (“ad extra”) – when the thing produced is produced outside the source (e.g. a son from his father).
    - i. By an ad extra procession, creatures proceed from God as an effect of their cause.
  - b. Immanent procession (“ad intra”) – when the thing produced remain in its source. (e.g. thinking remains in the thinker)
    - i. In God there are 2 ad intra processions which correspond to the 2 ad intra divine operations – to know and to love.
    - ii. To know & to love are the only operations of a purely spiritual being.
    - iii. One is by intellect and called generation, by which the Son proceeds.
    - iv. The other by will, and called spiration, by which the Holy Spirit proceeds.
    - v. The Father is the source, proceeds from no-one, the principle without a principle.
    - vi. The Son proceeds from the Father for all eternity and by generation. This generation is via intellect: The Father is God, is infinite, and knows Himself infinitely. Analogy: Intellection, by its nature tends to produce a likeness of the known in the knower. So when God generates a full knowledge of

Himself, it remains in Himself. That full self-knowledge (which is the only perfect self-knowledge) in THE WORD. The Father, in knowing Himself, doesn't duplicate His nature; rather, the Son is consubstantial with the father, but different in relation.

vii. The Holy Spirit proceeds eternally, w/o beginning from the Father and the Son as from one principle, not two, through a procession called "spiration." Matt. 10:20 – "the Spirit of the Father" AND . . . Gal. 4:6 – "the Spirit of the Son." The common theological opinion is that the Holy Spirit proceeds from the common – one, not two – love of the Father and the Son. This love IS the Holy Spirit. He is called "love" & "gift." We have no analogy for this manner of procession. It is unknown to us. There is only one spiration. It is clear that the Holy Spirit proceeds from a single principle. Spiration is not generation: Holy Spirit isn't begotten.

6. Hypostasis – "individual being." 3 ὑποστάσεις in 1 οὐσία.
  7. Hypostatic Union -- the union of the divine & human natures in the one being Jesus Christ. Not a moral union.
  8. Appropriation – An attribution of some attribute or operation, which is really common to all 3 persons, to one person for the sake of illumining to us a difference between the persons.
    - a. Works of power are appropriated to the Father.
    - b. Wisdom is appropriated to the Son.
    - c. Whatever implies love/goodness is appropriated to the Holy Spirit.
  - B. All the ad extra operations of God are one because His nature is one.
  - C. Inside (ad intra) God there is a distinction of action.
  - D. The Only non-unity in God are the opposed relations.
  - E. There is a dependence in origin in Son on Father and Holy Spirit on Father & Son, but there is no succession of being.
  - F. Perichoresis (περιχώρησις) – the mutual interpenetration of the persons of the Godhead so that each is distinct, yet participates in the being of the others.
  - G. Procession – There are 2:
    1. The Son is begotten or actively generated.
    2. The Holy Spirit originates by active spiration.
- Note: 4 Relations, but 3 opposed relations. Only the opposed relations are completely individual (Active spiration isn't an opposed relation).

### **XVIII. Incarnation** has an active and a passive sense.

- A. Active Sense – the action which produces the human nature of Christ and which hypostatically unites it to the divine nature in the person of the Word.
- B. Passive Sense – the result of that action, viz., the union so constituted and the nature so created.
- C. Active Incarnation is effected by all 3 persons as the One God. It is an ad extra act.
- D. Passive Incarnation's effect relates only to the 2<sup>nd</sup> person because that human nature is the Son's alone. Thus, all 3 persons didn't become man. Only the person of the Word did.
- E. The unity of a human nature with a divine person does not imply union with the others. Christ's human nature is not shared with the Father and the Holy Spirit.

not homogenous

although there is  
a human nature

F. Christ's human and divine natures are united in his person, not in his nature. The union is not immediate. If it were, then it would be common to all 3 persons, but the union occurs not in the natures of Christ (they remain two, completely distinct, unaltered, unmodified), but in the person of Christ. If the union were in the nature of Christ, then Christ would be neither God nor man because the human and divine in him would alter each other by combining. There is therefore, no human person in Christ because the human person is not its own, but is the Son's. Be wary of catechetical materials which tell the heresy that there is a human person in Christ.

**XIX. Creation** is the production of anything spiritual or material in its full substance, done by God, out of nothing.

A. The entire created order is the effect of God.

CCC 337 B. The whole effect is created → there is nothing uncreated in a creature.

C. This is not like other production which are changes in something that already exists.

CCC 296 D. God creates out of nothing using neither material nor himself.

E. God alone creates without instrumental causes (tools).

F. The world was created in time (it had a beginning & didn't always exist – this can only be known from revelation, not reason alone, says St. Thomas). It is finitely old. It is impossible for God to create something which could from thence "be" on its own.

G. Creation is a perfectly free act of God. He doesn't need or profit from creation. He's not compelled (from within) or coerced (from without).

1. Freedom of decision – As in whether to create or not.

2. Freedom of choice – God is free to create this world (created order) or any other world. Contrary to some thinkers, God didn't have to create the best possible world. There is no such thing as a perfect world. This idea limits God's omnipotence because it implies that some finite work can exhaust the omnipotence of God. We can only speak of the world in the limited sense: It is the best for fulfilling God's purpose.

3. Freedom of blessing – God is free in regard to the gifts he bestows upon the world.

CCC 391 H. All creatures were created good. Devils became evil by their own actions. This doesn't mean that angels became evil in their being.

I. Manicheans held that all matter was the origin of the evil god & that spirit was the origin of the good God. This amounts to a denial of God's omnipotence and of His humanity. Matter & creation, rather, is good. Creatures are created good because they are created according to divine ideas as their model and because they take their being from God. An evil being is a contradiction.

## **XX. God's purpose in creating**

A. He was happy in Himself and not moved by something outside of Himself.

CCC 293,4 B. God created to communicate His goodness to others. This communication results in the external manifestation of perfections and that manifestation is called the external glory of God.

C. God derives no utility from creatures and they don't increase His internal glory.

D. Ergo, God's gifts to others is supremely generous.

E. Furthermore, since the purpose of creation is the communication of divine goodness,



and any single creature can reflect only a tiny bit of that goodness, God created a great diversity of things so that His perfections might be adequately manifested.

- F. The secondary end of creation is the good of creatures which God wills so that they can manifest His glory. Indeed, it is precisely this glory that God wills. By manifesting His glory, they achieve their perfection and in the case of rational creatures, they achieve their happiness. – This isn't the happiness of eating a candy-bar (that's emotion), but divine joy.
- G. As for sin, the physical reality (entity) of the sinful act (i.e. whatever there is of being & action in the sinful action) is under the causality of God, but the malice (the evil) of the act which consists in the disordered inclination of the will is due solely to the free-will choice of the sinner. Sin is a lack of conformity between an action and what ought to be done; that lack is due to the sinner's choice. God always moves a creature to act in accordance with its nature. His being the cause of the will-act which is sinful is not the reason why that will act is the one chosen. Whatever there is of positive reality (i.e. things existing) is from God. Whatever is of malice (sin) is from me.

## **XXI. The Providence of God – All wise plan for the universe.**

- A. Also refers to his carrying out of the plan [his governance of universe]
- B. Providence is the plan conceived in the mind of God according to which he directs all creatures to their proper destiny.
- C. 3 Characteristics of Providence:
1. It is universal – All events (even the most trivial) are part of providence. This must be so because God's causality extends to all things. Thus, in God there is nothing of chance or the unforeseen.
  2. It is infallible – cannot fail and will occur.
  3. It is immutable – just as God is immutable.
- D. Answering difficulties
1. Human freedom seems impossible if providence is universal. 

e.g. weather

  
Answer: Some things God wills to be attained by "necessary" causes – causes that cannot act otherwise – and that others be fulfilled through "contingent causes" – that can act otherwise – and still others through "free causes" – not determined & involve free will. How God does this in the case of free agents is an exceedingly difficult problem and no answer has been accepted by theologians.
  2. Prayer seems useless if providence is immutable.  
Answer: Prayer is part of the plan of providence. Some things will be brought about through prayer; thus prayer doesn't change divine providence but fulfills it. Conversely, other things will not be brought about due to a lack of prayer. God has foreseen all our prayers.
  3. How can we reconcile the existence of evil with a good and omnipotent providence?  
Answer: First we must explain what evil is. As the contrary of good, it is understood by comparing it with good. We have said that every being is good, hence evil cannot be a being nor anything positive. It is the lack of something positive. Specifically, it is the lack of what should be present. Absence of wings in man is not an evil, but in a bird it would be. Now absence of speech is an evil in

\* Very important  
-Will confront  
this argument in  
real life.

man, but not in a robin. Then evil is a privation of a due good, not merely a lack of possible perfection. In that case everything would be evil.

### 3 Types of evil

- a. Moral evil – The deliberate violation of God’s law. It is the lack of due conformity between an action and the moral norm.
- b. Physical evil – The privation of a due perfection in a being which mars it in its natural integrity or in the exercise of its normal activities. Includes suffering.
- c. The evil of Punishment – The taking away of a good inflicted as punishment.

We must now make two distinctions:

- a. That which is willed directly for itself is said to be willed per se.
- b. That which is willed not for itself but because of its connection with what is willed for itself is said to be willed per accidens.

When the activity of a cause tends of its very nature to produce a certain effect, that effect is a per se effect of that cause. When a cause, acting per se, to produce an effect, incidentally also produces another effect, that second effect is a per accidens or incidental effect of that cause. For example, slicing meat is a per se effect of the action of the knife. Dulling the blade is a per accidens effect. One wills to slice per se, not to dull the knife.

In what sense is God the cause of evil?

- a. First, God neither wills nor causes any evil per se – this would be a contradiction of his goodness.
  - b. God wills physical evils per accidens. This means that he wills for the good of the universe the positive reality (as a good) which causes the privation which constitutes the physical evil. Such privations can be occasions for man’s moral good. Furthermore...
  - c. God doesn’t will moral evil in any way at all, neither per se nor per accidens. Moral evil is never (as is physical evil) an incidental effect produced in the production of some good. Hence, we cannot say that He wills it per accidens. Rather, He wills to permit it out of respect for free will and because He can use the occasion of moral evil to work some greater good, especially the redemption of man.
4. If God’s providence is universal, then it must extend to the salvation of some and to the damnation of others. Can God really will the loss of some souls and is his eternal plan frustrated, and how can the damnation of some be reconciled with God’s will for the salvation of all men?

Answer: We make a distinction regarding the divine will based on the objects to which the divine will is directed. By our understanding, the divine will is divided into the:

- a. Antecedent will – directed to some object w/o regard for circumstances
- b. Consequent will – “ “ “ “ considered with all its circumstances.

A judge wills that all men be free antecedently, but that some be jailed consequently. God wills antecedently the salvation of all men, but consequently he wills that some be condemned due to their sins. He antecedently wills that no man sin, but consequently wills the permission to sin out of respect for the freedom of the creature and because he can bring greater good from that evil by his power.

Whatever God wills consequently is always fulfilled. Providence is the consequent will of God. What God wills antecedently doesn't always happen. Matt. 23:13, Acts 7:51, Is. 48:19. By antecedent true and sincere resolve of His will, God wills the salvation of all men. I. Tim. 2:3-4.

Answer to Part 3: Does God give sufficient grace to each man, and if so, why are some lost, and if not, how can we say that God wills everyone salvation?

2 Errors & the Catholic belief:

- a. Pelagianism – naturalistic & anti-supernatural view that man, by his own natural forces & free will can avoid sin and gain salvation and that grace is unnecessary for man.
- b. John Calvin & the Jansenists – held that God, from all eternity, definitely chose some men to be saved and other to be damned & that he does not definitely will the salvation of all and that nothing man can do has any bearing on whether they're saved or damned.
- c. Catholic doctrine – men are destined by God to a supernatural end which exceeds the power of any created nature to attain, hence they must be directed and assisted to this end by grace.

Predestination – the eternal act of the Divine Will, by which He resolves to assume certain rational creatures into eternal glory. Who are the predestined? All those whom God foreknows will not gravely & insistently resist His grace.

It is theologically disputed whether God wills the salvation prior to or after foreseeing their supernatural merits (i.e. taking into account or not taking into account their supernatural merits). The church allows both beliefs in this mystery.

Reprobation – the eternal act of the Divine Will by which God resolves to exclude certain rational creatures from eternal glory, namely, those whom he foresees will gravely and insistently reject His grace.

God foresees that some will be evil & be damned, but there is no positive predetermination to sin or damnation. God does not will in advance to damn anyone. Reprobation occurs on account of the foreseen sins of the wicked. The damnation is on account of their sin, not irrespective of their sin. God definitely takes into account someone's sins when he damns, but it is doubtful whether he takes supernatural merits into account when he wills one's salvation from all eternity.

**XXII. Grace** – God grants to everyone graces which are in themselves sufficient to produce the results for which they were given.

- A. Grace can be efficacious – it produces the result for which it was given because of the cooperation of the recipient. In other cases it isn't efficacious because of the resistance of the person's will. God doesn't coerce the will, but leaves it free.
- B. In neither case is the grace given by God due to previous merit on the part of the recipient. It is entirely gratuitous.
- C. God also permits men to sin and to reject His grace, grace which was sufficient to enable them to < <sup>-to rise above human nature</sup> <sub>-to act rightly.</sub> God wills this (1) permission to sin and, in his justice wills (2) the punishment for these sins.

a purely intellectual personal being

**XXIII. Angels** – Word means “messenger” and refers not to the nature of these beings, but to a function or office. In the sense now used, “angel” signifies an “intellectual substance, completely spiritual and immaterial (& hence, immortal).” More narrowly, we consider angels to be good spirits only.

- A. They’re not unlimited or infinite.
- B. Their existence doesn’t belong to them by nature
- C. Their existence cannot be proven by reason, but rather from scripture.
- D. Their existence is a dogma of the faith – CT 335.
- E. One can argue to the fittingness of the existence of angels by reason. Otherwise there would be a gap in the hierarchy of being. Without them, there would be no pure spirits.
- F. Angels exist in great numbers. Some say there are more angels than kinds of material things because angels are more perfect imitations of God’s attributes.
- G. Each angel exhausts his species. Since angels are spiritual, there is nothing that could distinguish 2 angels of the same kind (no principle of individuation). Each angel is a different kind of being. Each angel is the only possible way of being that KIND of being. For things to be distinct within a species requires different matter in each.
- H. Angels are higher than men in the order of nature. In the supernatural order (of grace), Christ and Mary are higher than all creatures.

#### Choirs of Angels

- A. Theory goes back to 1<sup>st</sup> century that there are 9 choirs of angels
- B. 3 Groups of three – Each is mentioned somewhere in scripture
  - 1. Seraphim, Cherubim, Thrones
  - 2. Dominations, Virtues, Powers
  - 3. Principalities, Archangels, Angels
- C. St. Thomas thinks these distinctions refer to different degrees of
  - (1) knowledge that they have of God’s providence, and to
  - different (2) functions in carrying it out.

→  
In increasing  
order of  
excellence  
↓

- I. Angels weren’t created in glory in Heaven, in the beatific vision. They were created in natural happiness and sanctifying grace – A sheer gift.
- J. By using their grace in a single act of charity, they merited and possessed the beatific vision.
- K. Angels aren’t suited to gradually make progress in perfection, the way men are because once they make a decision, they never retract it. (They don’t vacillate)
- L. It is possible for an angel to receive an increase of grace, through an act of love, at the moment of the first acceptance of God’s grace, but they can’t increase in natural perfection.
- M. Once possessing God, the beatified angel cannot sin, nor can they alter their degree of blessedness.
- N. Their primary work is the glorification of God.

#### XXIV. Angels and the World.

- A. Angels by nature have power over matter. They can assume bodies and make their presence manifest. That body isn’t an angelic or human body. They gather the matter

St. John Bosco's guardian angel appeared as a dog for 40 years.

functioning

not fully functional by itself

of the body from the earth (nature) and they move or operate the body (very sophisticated robot, not a living body).

- B. God however limits the exercise of this angelic power over matter.
- C. Angels are not in a place or in contact with spatial surfaces as bodies are.  
They are in the place where they act. (possibly can do 2 acts simultaneously) -- e.g. in the entire body.
- D. They are entirely in every part of the place where they are.
- E. Angels move by acts of will, as quickly as the will acts, and they do not have to travel to go from one place to another.

## XXV. Guardian Angels

- A. It is certain that all the faithful have guardian angels. The Fathers and Catholic theologians commonly teach that everyone has a guardian angel since God wills the salvation of all and angels have a role to play in this.
- B. Feast (Oct. 2) & universal acceptance of church point to their existence.
- C. They're intermediaries between God and man who assist us spiritually and bodily.  
They (1) carry our prayers to God and (2) make intercession for us. They (3) help us in temporal affairs, (4) keep demons away, (5) give holy thoughts, (6) protect us at the hour of death, and they (7) lead us to Heaven or purgatory.
- D. Guardian angels are also appointed for nations and we may also assume that there are guardian angels for other institutions.

as it pertains to our salvation

They're not suited to vacillate as we are; we don't understand all aspects of a question at once, and we have judgement-affecting

## XXVI. Demons

- A. Were created good but without the clear vision of God.
- B. They confronted one choice since that's all their nature required. Having made that choice, they're committed to it forever.
- C. Their intellectual vision is clear and they have no emotions.
- D. Their sin: Probably pride. Must have been a great spiritual sin. Perhaps contemplation of their own excellence and beauty without referring that to God as its source.
- E. Lucifer was the highest of the angels, the first to fall, and thus led others to sin.
- F. The demons out of hatred for God and men attempt to lead us to Hell. God permits them to roam about the world seeking the ruin of souls. God allows this as a trial for men to test their virtue.
- G. The superior power of demons and their malice should make us cautious. But the power of God is available to us if we request it. God restrains the demons from using their full power: I Cor. 10:13 – "God is faithful and will not permit you to be tempted beyond your strength, but with the temptation, will give you a way out so that you'll be able to bear it."
- H. 2 other types of demonic activity (quite rare) – Neither per se causes one to sin.
  - 1. Obsession – The devil attacks a person from the outside.
  - 2. Possession – The devil takes over inner control of the body from reason and will.
  - 3. In both cases, freedom of the soul remains. Demons cannot make us sin. They may make a person blaspheme, but the demon does blasphemers, not the person.
- I. We're living in a strange age in which some
  - 1. Deny demons' existence or...
  - 2. Worship demons

not intellect and will

J. We need not fear the demons but we must not expose ourselves to demonic possession.

## XXVII. Man

A. Is composed of...

1. An organic body
2. A rational, spiritual, and immortal soul
3. He is not a sum of two separate things (Platonic & Cartesian view).
4. These two aren't parts of man, but are aspects or principles of one substance..

which coalesce (merge)  
into one nature.

B. The Council of Vienne made a dogmatic statement: "The rational soul is, per se and essentially, the form of the body." This is a philosophical statement that the soul makes a man be what he is, that the soul is substantially united to the body, and that the 2 constitute one nature. The soul is the source of a man's activities whether vegetative, sensitive, or rational. It's the form not physically but essentially.

C. As far as an individual man is concerned, his body comes from the generative process. His soul is immediately created by God at the moment of its infusion into the body.

When that moment is "uncertain," not necessarily at conception, but "at the moment of animation." – Paul VI in 1974 Declaration on Procured Abortion.

a biology term

1. We cannot draw an argument to settle the moment of infusion of the rational soul from the doctrine of the Immaculate Conception because "conception" is there to be understood as the moment of infusion of Mary's soul.
2. The soul cannot reanimate any other body or the same body. –JPII says each person is an unrepeatable act of God.
3. The soul cannot be derived from the soul of the parents (Traducianism).

## XXVIII. Evolution

A. St. Augustine had an evolutionary theory

B. Darwin's significance is that he provided a plausible theory for how this occurred.

1. Other churches (not Catholic) were shaken by this because they had no means to interpret scriptures officially.
2. They therefore attacked good science → esp. geology.

C. 2 Theories

1. Materialist Theories – Assume the eternal existence of uncreated matter and they explain the emergence of all living things, including men, from the purely mechanical action of matter. These theories
  - a. Are philosophically inadequate.
  - b. Contradict the faith. Revelation teaches that God created all matter, that he created it in time, that he created spirits (not matter).
2. Theistic Theories – Accept the creation of matter by God and trace evolution to God's causal power. Such theories can be compatible with the faith as long as they include certain truths about man.

D. 4 Distinct Questions of Evolution

1. What is the origin of all things? This is not a scientific question since science only studies what already exists. Materialist theories deny any origin. Theists say that all things originate by God.
2. Did living things develop from non-living things, solely by the power of non-living things? Materialist theories say yes, by the power of matter itself. Philosophy

rules out this possibility. “The higher cannot derive from the less perfect solely by the power of the less perfect.” Theistic theories allow this possibility, provided that the process occurs under the causality of God.

3. Do species evolve? Do the multiplicity of species present today, have common ancestors? This is a scientific question, not a philosophical or theological question. The scientific value of this proposition must be determined scientifically and shouldn't be ruled out due to fear of danger to the faith. An affirmative answer poses no problem for philosophy or faith. Both materialistic and theistic evolutionists would answer yes. But the theist would note that God is first cause of any evolution. Evolution, did it occur, doesn't do away with the need for a first cause.
4. Did man evolve from any lower form? This question involves both science (as regards the body) and philosophy & theology (as regards the whole man). Materialists say “yes” flatly, but their understanding of man is lacking since they don't consider man's spiritual side. In his entirety, (body & soul), man didn't arise evolutionarily. Man's body is now the question. The church has laid out certain principles which must be held by any evolutionist if his theory is to be compatible with the faith:
  - a. Every soul is uniquely created by God and cannot result from a natural physical process.
  - b. Man is essentially superior to other animals due to his soul.
  - c. God performed some special act to prepare a body suitable for man (Genesis). The question of the origin of this body is open to research by scientists and theologians – Humani Generis by Pius XII in 1950. other than a man
  - d. The immediate father of a man couldn't have been – an animal. “Only from a man can another man descend whom he can call father, progenitor.” – Pius XII. This doesn't eliminate the possibility of the human body being developed from apes. Adam didn't descend in the sense of his soul being progenerated.
5. Woman derived from man in some way. The manner in which this occurred is an open question.
6. All men have descended from a common set of parents. This is monogenism opposed to polygenism. Polygenism is inconsistent w/ original sin. That doctrine says that original sin was a personal sin of Adam, from whom all men descend.
- E. Some Christians have accepted evolution of man & polygenism and therefore invented alternative theories of original sin. Be wary of these.

## **XXIX. Original Sin**

- A. Refers to (1) the sin of Adam (not Eve, though her sin occurred first), and to (2) the sin passed on to us as an effect of his sin.
- B. Only Christ and the Blessed mother do not inherit it. Only John the Baptist had the unique privilege of being cleansed of original sin in the womb (Christ said that nobody was born as John the Baptist was).
- C. It was possible for Adam & Eve to sin; they had free wills, were subjected to some temptation.
- D. What was the sin? Not eating a piece of food, nor a sin of the flesh (of the sensual

- appetites). It must've been some great act of rebellion against God, arising probably from pride, and carried out against God's command.
- E. To understand the effect of the sin on them and on us, we must understand how they were created.
1. The Church teaches that our first parents were endowed with justice, immortality, and integrity.
    - a. Justice means the gift of sanctifying grace which raised them to a higher state, made them friends of God, enabled them to enter Heaven.
    - b. Immortality means freedom from bodily death. Had Adam & Eve not sinned, they would've lived for some natural period of time and then entered Heaven w/o dying.
    - c. Integrity – The interior harmony of all man's gifts which make up his nature. The loss of this is *concupiscence*, any movement of the sensitive appetite not under the complete control of reason and will. The appetites are good, created by God for His purposes, and they're to be controlled by reason so as to conform to God's will.
  2. Theologians teach that Adam & Eve had the gift of (1) impassibility (freedom from suffering and pain) and the gift of (2) infused knowledge (not learned).
- F. When Adam sinned, he lost all these gifts (1-3 above) and we did also.
1. We're born in sin, subject to death, concupiscence, pain & suffering, with our intellects darkened and our wills weakened.
  2. The loss of these gifts wasn't the loss of anything that belonged to man's nature (contrary to Protestants who think human nature lost stuff and is now corrupted).
    - a. Natural – Means that which is due to nature to constitute it a being of its kind or to enable it to act according to its kind.
    - b. Preternatural – That which is not due to nature but which does not go beyond the ways the nature can be perfected (e.g. knowing Turkish).
    - c. Supernatural – That which is completely undue to any created nature and which is above the merits or powers of any nature.
  3. The gifts lost (not belonging to his nature)
    - a. Justice is a purely supernatural gift. It is a participation in the divine life itself. God destined man for an end beyond the reach of his natural powers & prepared him for this end using grace.
    - b. Immortality is preternatural – It isn't owed to a corruptible being to exist forever, yet life prolonged isn't a perfection beyond the natural capacity.
    - c. Integrity is also a preternatural gift. Concupiscence is a natural effect of man's dual (bodily & spiritual) character. Because those things which stimulate appetites are outside the control of reason, it isn't part of man's nature to have perfect control over the sense appetites.
- G. After the fall, man's nature is perfectly intact and not corrupted even though his powers are weakened.
- H. So when Adam sinned he:
1. Lost justice, immortality, and integrity.
  2. Incurred the wrath of God
  3. Became weakened in body and soul
  4. Became subject to the devil – Since Satan is a stronger creature and can only be overcome by grace.



recovered sanctifying grace

- I. Adam repented, by tradition. Wis. 10:1-2. But he didn't recover the preternatural gifts (Immortality & Integrity) because he's been given these gifts on condition that he not sin.

### XXX. Original sin in us.

- A. The effect in us of Adam's sin passed on to us by generation.
- B. We are born in the same condition as Adam after the fall ("H" Above).
- C. In us, original sin is this fallen state; essentially original sin is the absence of sanctifying grace which we would've had, had we not sinned.
- D. This isn't a person sin, yet we nonetheless have it.
- E. This sin is taken away by baptism which instills sanctifying grace (even though concupiscence & immortality remain).
- F. Why we're implicated in Adam's sin: Ultimately, this is a mystery. CCC 404-5. Mankind is a unity and a spiritual solidarity exists among men. All have a common nature received from their first parents; God gave the gifts to Adam not only for himself but for all his children and future descendants by propagation. When Adam sinned, he sinned not merely as an individual man, but as the physical and moral head of the whole human race. So when he lost these gifts, human nature lost them, not just Adam personally. Hence we're born without these gifts because human nature lost them in original sin. Had Adam not sinned, these gifts (justice et al.) would've been transmitted to his posterity. Because we come from Adam, we enter the world without grace and wit concupiscence & mortality. We're sinners not by our actions but by our state. This is a special sense of sin, but sin it is because we're without grace. Adam's will represented and acted on behalf of the whole human race.
- G. God didn't abandon man after the fall; in his cursing of the serpent, God announces the future Messiah who will conquer the evil one. This text (Gen 3:15) is called the protoevangelium, the first Gospel.

### XXXI. Christ

- A. Who is Christ? – The 2<sup>nd</sup> person of the Trinity, made man, born of the virgin Mary, who came into the world to save us from sin. He is both God and man, and he is only one person.
- B. This mystery is called the Incarnation. This term isn't <sup>saying "became flesh"</sup> in scripture, but was chosen by the Fathers as the best expression of the action. This is a figure of speech, Doscetism synecdoche, the using of a part for the whole. This was in response to an early heresy that God wasn't a real human.
- C. There are in Christ two complete natures, really distinct, united such that Christ is one individual, not two, such that each nature is truly itself, complete and unchanged by the union of the two, in the 2<sup>nd</sup> person of the Trinity. The human nature is exactly the same as our own, complete in a real physical body and in a real, spiritual, human, immortal soul. The divine nature is identically that of God, the same nature possessed by the Son and undiminished by the incarnation.
- D. The incarnation is an act of enormous condescension by God. St. Paul referred to it as emptying himself and taking the form of a slave.
- E. God's reason for sending His son was to effect reparation as well as forgiveness for men's sins. The offense against God was infinite (since it was against an infinite God)

Purposes

so only God could forgive it. But the offense was by man, so only man should make reparation. So only a God-man should make reparation for mankind.

F. Further, God wanted to give us an object of faith. God so loved the world, that He sent His only-begotten Son. He came into the world to show us how much He loved us, to give us an example of love for us to practice toward one another.

G. At the end of His public ministry, Jesus voluntarily allowed Himself to be crucified.

By His death, Christ merited salvation for all men and all the graces necessary for that salvation. This He earned by His death. He atoned for everyone's sins and procured our salvation by His priestly act of sacrifice. He paid the debt for our punishment, didn't merely dismiss it (as Luther thought). He freed us from our sins and the Devil's dominion. He reconciled us to God and His friendship. He opened the gates of Heaven.

Death

H. Christ died for all men, not merely the Predestined (as Calvin thought); and yet, not all benefit from this because of obstacles in the way. The satisfaction worked by Christ must be effected in each individual by having Christ's merits applied to him through faith, charity, sacraments, and good works. Each person must use the means Christ has established. No one is saved without his own cooperation.

I. After death, Christ was buried, and His body remained incorrupt in the tomb, by which God shows that Christ died not from weakness, but from voluntarily accepting the suffering inflicted on Him.

J. His burial for 2 nights and a day also shows the reality of his death for this was the Jewish way of verifying that someone was actually dead. During this period, His body & soul, though separated by death, remained hypostatically united to His divinity. During this time, Christ descended into Hell, a term which can be used to refer to any place under Heaven. 

-Purgatory	-Limbo of the Infants
-Hell	-Limbo of the Just

 Christ went to the Limbo of the Just (Happiness w/o the beatific vision), not the Hell of the damned; since Christ's person was hypostatically united to His soul, He was in this "Hell." His purpose in doing this was to deliver the just of the OT from the penalty of original sin which kept them from glory and to apply to them the fruits of his passion.

In the tomb

K. On the 3<sup>rd</sup> day, in fulfillment of the prophecies, Christ rose from the dead. This, of course, is a matter of faith so central to our belief that St. Paul says, if Christ did not rise, then our faith is in vain and we are the most foolish of men. The gospels present us ample evidence: (1) the prophecies that he'd rise, (2) the testimony of the angel, (3) the empty tomb, (4) his subsequent manifestations, and (5) the testimony of the apostles. All the creeds of the church concur on this.

L. His resurrection wasn't a return to earthly life (Like Lazarus). It was to a new life beyond space and time, something mysterious to us. CCC 646

Resurrection

M. We must carefully avoid any alteration of the meaning of Christ's resurrection. The church has defined certain dogmatic points of Christ's resurrection. 

its an ad extra act
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1. Christ rose by His own power. (The power of God, not human power)

2. It was a true resurrection of the body from death, not a revival.

3. His soul & body were reunited

shows the reality of his physical body

4. Christ ate after the resurrection, though He had no need to.

N. Let's consider the quality of His resurrected body.

1. It was His own body, the same one that had been crucified.

2. It was a true, complete, non-illusory body.

After  
Resurrection

3. It was glorified – It possessed:
  - a. Impassibility – freedom from injury, sickness, or corruption.  
- Unhindered by material obstacles
  - b. Subtlety – Independent from material needs
  - c. Agility – Perfectly responsive to the soul's commands so that it could move with the speed of thought.
  - d. Clarity – A splendor & translucency of the body – as at the transfiguration.  
Our bodies will also get these if we attain glory in Heaven.
4. His body bore the traces of His crucifixion as a badge of victory and to prove His identity to His disciples.
5. The fact of Christ's resurrection strengthens our faith in His divinity and our hope in our own resurrection by Christ on the last day.  
All will arise (good & wicked), but only those who died in Christ will share His glory. Each will have His own body which will then be immortal, without earthly defects.
- O. After 40 days, Christ ascended into Heaven, body and soul.
  1. He sits at the right hand of the Father. This means that Christ shares divinity w/ the Father, has perfect happiness, and rules permanently. It means that Christ has permanent possession of royal & supreme heavenly power.
  2. This helps us to understand Christ's universal kingship. Were he on earth, He would seem to be in competition w/ temporal rulers. Thus he rules over all rulers and there is an obligation on all governments to recognize this kingship and to reflect it in legislation. The church has condemned secularism.
  3. Christ's true presence in Heaven isn't contradictory to His true sacramental presence in the Eucharist under the sign of bread and wine.
- P. At the end of the world, Christ will come again to judge the living and the dead.
- Q. We must consider Christ as a mediator (one acceptable to both parties in a conflict, and who acts to reconcile them). Christ is the sole perfect natural mediator between God and man. He is consubstantial w/ God and w/ us. By his voluntarily surrendering himself up to death he acted to reconcile God w/ man.
  1. The prophets & priests of the OT and also the priests of the NT are also mediators, but all these owe their office as mediators entirely to Christ. They're true mediators but in a secondary sense.
  2. Same w/ Mary, angels, saints. So we reject the Protestant claim that we weaken the unique mediatorship of Christ when we admit others as mediators. Christ alone is our perfect mediator. By His death alone is humanity reconciled to God. Others are mediators only as far as they cooperate w/ Christ by their preaching or ministering.  
July 2, 1997 & June 4, 1997 L'Osservatore Romano is church position on agitation for term "co-redemptrix."
  3. As our mediator, Christ is a priest. One who is called and ordained to offer gifts; an official mediator between God and man chosen by God (sacerdos). All things which are sacred are sacred in reference to God. They're either God's gifts to man or man's gifts to God, who is essentially sacred. The priest is the mediator of this exchange of sacred things and thus links God to man. The priest doesn't act in his own name, but on behalf of the church. His act isn't personal. Since His service consists in dealing w/ the Supernatural, He can be called to this role only by the

God  
Christ  
Mary  
saints, priests, angels  
us

---NOT---

God  
Priests, Christ, Mary  
us

author of the supernatural. This produces a new supernaturality in the one chosen. He is appropriated by God and ordained to God's service. The principle work of the priest is to offer sacrifice; that is, an offering which a priest makes to God by changing or destroying some object in order to manifest God's dominion and our own submission to it.

- The reason for doing this is that men must pay homage to God in a human way by visible signs which express externally an interior reality of submission to God's dominion.
  - The sacrifice offered symbolizes man's self-sacrifice.
  - The victim is removed from ordinary human use by some destruction and that represents the totality of man's submission.
4. Christ is a true priest, appointed by God to this role. He offers man's most perfect prayer and sacrifice to the Father.
- a. His sacrifice is perfect because the priest and victim are God Himself, who in His humanity, is destroyed on the cross.
  - b. It is also perfect because of the universality of its effects. All men are redeemed from all sins.
5. His priesthood is forever and only His priesthood is forever.
6. In the Mass, Calvary (Christ's sacrificial death) is made present. We do not repeat Christ's sacrifice and do a new sacrifice.

Including all Catholic priests

## XXXII. Mary

- A. The most exalted title that Mary has and the source of her privilege is that she is the Mother of God.
- B. A child receives his body and is born from his mother. The child who was born of Mary is the Son of God, and thus Mary is truly and properly the Mother of God.
- C. She stands in special relation to each of the Divine persons:  
Beloved daughter of the Father, Mother of the Son, spouse and temple of the Holy Spirit. – Paul VI & JP II
- D. This relation bestows on Mary a dignity second only to that of the hypostatic union from which it derives.
  - a. The first dignity accorded to her by this office is that she was immaculately conceived. This doctrine is implicitly found in the Angelic salutation: "Hail, full of grace..."

History

CT 510

During the Middle Ages, this teaching was in dispute, and some, including St. Thomas, denied the Immaculate Conception. Belief in and devotion to this grew → Church approved the feast in 1476. Made a Holy Day of Obligation in 1568. In 1600s, popes silenced opposition to the doctrine. Pius IX sent an inquiry to the world's bishops to ask for aid in the matter. In 1854, the dogma was proclaimed. The doctrine is that Mary, in the first instant of conception (moment of animation), by God's grace, was preserved from all stain of original sin. 4 truths in the dogma:

- i. this occurred as a special favor from God, for nobody else.
- ii. it was through the redeeming merits of Christ.
- iii. she was preserved from original sin, not cleansed of it.
- iv. this preservation was from the moment of her conception.

- b. Corollaries of her immaculate conception

- CCC 493 i. She was free from concupiscence  
 ii. She committed no sin throughout her life.
- E. Mary's sanctity – From the moment of conception, she was given a greater grace than any other creature (except Christ's sanctifying grace).
- Grace is given in proportion to the office one holds.
  - Secondly, grace is proportionate to the love God has for a creature
  - During her life, her grace increased vastly by prayer in which she became more and more perfectly united to God, through her fervent acts of love, through her reception of the sacraments (except penance, matrimony, holy orders, and extreme-unction), even baptism (not to remove original sin, but to receive grace).
  - In the sacraments, grace is received in proportion to the disposition of the recipient to receive grace. Mary was perfectly disposed to receive the sacraments and thus her increase in grace was vast. At Pentecost, she was further filled with the Holy Spirit.
- F. Because of the vast graces in Mary, she's been raised above every other creature, even the most highest angels. Therefore, Mary is truly queen of Heaven and earth.
- G. The Assumption – A privilege granted Mary as a consequence of her Immaculate Conception & Heroic sanctity.
1. Her death seems likely (in conformity w/ her Son's death and w/ animate nature).
  2. In any case, death didn't result in the corruption of her body.
  3. This doctrine of the Assumption isn't in scripture or the early fathers, but only the later ones. From the 6<sup>th</sup> century on, it is found.
  4. This doctrine was not in dispute. From the mid 19<sup>th</sup> century, many faithful petitioned the Holy See to define the doctrine.
  5. On Nov. 1, 1950, Pius XII pronounced the dogma in a papal bull.
  - CCC 96 6. Her assumption was a singular (unique) participation in her Son's resurrection and an anticipation of the resurrection of other Christians.
  7. Because of her sinlessness and divine participation w/ her Son, it is fitting that Mary should share His victory over death. The corruption of the body is the result of sin and it would've been unfitting for death to destroy her body.
- H. The virginity of Mary
- CT 505 1. Mary was always a virgin before, during, and after the birth of Christ.
2. Scripture attests to Mary's virginal conception in
- a. The prophecy of Is. 7:14.
  - b. The gospels of Matthew and Luke (Ch. 1 in each case)
- CCC 497 3. The catechism speaks of the virginal conception as a divine work surpassing all human reason and understandability.
4. The popes & fathers assert that Mary gave birth w/o damage to her virginity.
  5. It is the constant tradition of the church in all the creeds.
  6. The fathers and common believers alike regard it as a great blasphemy to deny this.
  7. The importance of this teaching (What else is at issue):
    - a. It would've been unfitting for the mother of Jesus to remarry. Her whole life is centered on and devoted to the mission of Christ and her unique relation to Him would be compromised. Her undivided gift of herself to God is manifested through her perpetual virginity.
    - b. The universal motherhood of Mary in the order of grace would be obscure if she

had other children. These other children would stand in a different relationship to her than would the rest of mankind and it wouldn't be easy for us to regard her as our mother.

8. Scriptural references pointed to in denying this doctrine: They were so thoroughly refuted by St. Jerome that the doctrine was unquestioned until the Protestant revolt.
  - a. Matt. 1:18 – She was found w/ child before they came together.
  - b. Matt. 1:25 – He knew her not until she brought forth a son.
  - c. Matt. 12:46-48, 13:55 – Speak of the brethren of Christ.

Responses:

- a. “before” or “until” – these terms are Hebraisms which indicate something about a state of affairs up to a point in time, w/o implying anything at all about things after that time. In English it sounds like Joseph knew her after she bore Jesus. To defend this interpretation, see Ps. 109:2 & I Cor. 15:25 which don't imply that Christ will lose eternal rule.
- b. “firstborn” is a title given to the first male child of a woman, implying certain rights and duties, but does not imply that there were later children.
- c. “brethren of Christ” – There exists in Hebrew & Aramaic no specific term to express the word cousin; the words brother & sister have a far broader meaning (same w/ Greek equivalents). So translate as “kinfolk” or “brethren,” not “brothers.” They're never called sons of Mary or Joseph. Some are even called sons of the other Mary.
- d. On the cross, Jesus commended Mary to John, indicating that there were no other children of Mary.

#### I. Spiritual Motherhood of Mary or her role in the church.

1. Mary's role in the church derives directly from her union w/ Christ; by her loving obedience to God's plan, Mary became the channel through which salvation came to man.
2. She cooperated perfectly by her faith, hope, and ardent charity, and by her complete obedience to Christ's mission.
3. She joined in His sufferings at the foot of the cross, lovingly consenting to the immolation of this victim. For this reason, she is the mother to us in the order of grace.
4. From the cross, Jesus commended John to her eternal care. The Church understands that John here represents the whole church.
5. Mary as mediatrix of all graces has a 2-fold meaning:
  - a. By giving the redeemer to the world through her natural motherhood, she became the channel through whom all graces came to man.
  - b. By her actual intercessory cooperation in the distribution of all graces since her assumption.
6. Coredemptrix: Pius XII and all subsequent popes & Vat. II have avoided using the term. The declaration of the theological commission of the Pontifical Marian Academy explains (l'Osservatore June 4 & July 2, 1997) why the church doesn't do this.
  - a. The titles (mediatrix, co-redemptrix, advocate) as proposed are ambiguous.
  - b. Even if the titles were assigned a content, the definition of these titles would be lacking in clarity.

CCC 971 J. The Devotion of the Faithful to Mary

1. In view of her dignity as the mother of God and her sinlessness and exalted sanctity, a special devotion & veneration is given to Mary which is called hyperdulia.  
(‘υπερδουλεια)
2. This is much less than the adoration due to Jesus, the Father, and the Holy Spirit.  
This is called Latria. (λατρηια)
3. But the devotion owed to Mary is significantly more than that owed to angels and saints. This is called dulia (translated as “veneration”). (δουλεια)