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## Atividade sobre a biblia sagrada

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Quando se fala de estudar, uma coisa é certa, quanto mais cedo melhor, e se o objeto de estudo for a Bíblia isso também vale, por isso, trouxemos aqui algumas ideias e modelos de atividades sobre a Bíblia didáticas e lúdicas. Imagem: Pequeninos de Jesus A Bíblia Usada como uma espécie de guia pelos cristãos, a Bíblia reúne os mais antigos livros
sagrados, escritos entre 1445 a.C e 96 d.C, trazendo histórias, doutrinas e profecias cristãs, divididas entre o Antigo Testamento e o Novo Testamento.
milhões de pessoas no mundo, principalmente católicos. Imagem: Catequese com Crianças Estudo da Bíblia Embora a escola ainda conte com o Ensino Religioso dentre suas disciplinas, a Base Nacional Comum Curricular estabeleceu que o tema seja abordado de forma mais generalizada, estudando superficialmente todas religiões existentes, sem se
aprofundar em nenhuma em especial. Devido às indicações da BNCC, a Bíblia não é estudada, apenas mencionada brevemente em sala de aula, pelo menos não em escolas católicas e evangélicas, e nestas a Bíblia é um instrumento muito
utilizado nas aulas, como ferramenta de estudo. O livro também é o principal objeto de estudo nas escolinhas dominicais das igrejas católicas e evangélicas. Imagem: Liveworksheets Atividade sobre a Bíblia O estudo religioso pode ser muito mais atrativo e fácil quando além das leituras, se acrescenta algumas atividade sobre a Bíblia, que podem ser
didáticas, ou lúdicas, dependendo da idade dos alunos e nível de conhecimentos deles sobre os ensinamentos. Imagem: Escolinha Bíblica Atividade sobre a Bíblia para crianças pequenas Pode-se começar com os pequenos levando a eles imagens de momentos bíblicos para colorir, ou usar essas imagens para brincadeiras de encontrar as diferenças ou
achar os elementos, ou até para confeccionar um quebra-cabeça. Outra ideia divertida é pedir que eles encontrem termos da Bíblia em caça-palavras ou resolver cruzadinhas temáticas da Bíblia, definindo as palavras por meio de desenhos ou charadas. Imagem: Casa da Arte Também é possível pedir que eles identifiquem personagens bíblicos
fornecendo algumas dicas. Para tornar tudo mais divertido, o tema pode ser abordado em uma sessão de cinema, acompanhada de pipoca, com uso de filmes infantis como: "O Príncipe do Egito", "O Leão de Judá", "José o Rei dos Sonhos" e "A Estrela de Belém". Imagem: Mundo Indica Atividade sobre a Bíblia para crianças maiores e adolescentes Ao
trabalhar com crianças maiores e adolescentes é possível realizar muito mais atividades sobre a Bíblia, pois eles tem um discernimento melhor e também um nível mais atividades criativas! Tarefas mais didáticas podem trazer questionários sobre os ensinamentos aprendidos
                             uma interpretação de texto e até produção textual onde o aluno pode fazer um texto discursivo, opinando sobre algumas passagens ou pedir que as crianças se sentem em círculo e uma a uma declamam sua passagem favorita
explicando o porque de ela ter sua preferência. A sessão de cinema também pode ser feita com os alunos maiores, porém neste caso é possível trazer filmes mais adultos, como: "A Cabana", "A Garota que Acredita em Milagres" e "Superação - O Milagre da Fé". Imagem: Catequese na Net E se quiser algo mais lúdico, pode se confeccionar jogos de
tabuleiro com mensagens bíblicas para os alunos jogarem, e até promover uma caça ao tesouro usando versículos da Bíblia como dicas para avançar em direção ao local do tesouro. Quando se fala de estudar, uma coisa é certa, quanto mais cedo melhor, e se o objeto de estudo for a Bíblia isso também vale, por isso, trouxemos aqui algumas ideias e
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escrita em hebraico, aramaico e grego, a Bíblia se tornou um dos livros mais vendidos do mundo, principalmente em mais de 2.500 idiomas, sendo consumida por milhões de pessoas no mundo, principalmente em mais de 2.500 idiomas, sendo consumida por milhões de pessoas no mundo, principalmente em mais de 2.500 idiomas, sendo consumida por milhões de pessoas no mundo, principalmente em mais de 2.500 idiomas, sendo consumida por milhões de pessoas no mundo, principalmente católicos. Imagem: Catequese com Crianças Estudo da Bíblia Embora a escola ainda conte com o Ensino Religioso dentre
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escolas públicas e privadas laicas. Imagem: Mundo Indica No entanto, há no Brasil todo, um grande número de escolas católicas e evangélicas, e nestas a Bíblia é um instrumento muito utilizado nas aulas, como ferramenta de estudo. O livro também é o principal objeto de estudo nas escolinhas dominicais das igrejas católicas e evangélicas. Imagem
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mais elevado de conhecimento dos textos bíblicos. Clique aqui para conferir mais atividades criativas! Tarefas mais didáticas podem trazer questionários sobre os ensinamentos aprendidos mais recentemente, uma interpretação de texto e até produção textual onde o aluno pode fazer um texto discursivo, opinando sobre algum tema. Imagem
Paozinho do Céu Para uma boa fixação do conteúdo pode-se fazer a transcrição de algumas passagems ou pedir que as crianças se sentem em círculo e uma a uma declamam sua passagem favorita, explicando o porque de ela ter sua preferência. A sessão de cinema também pode ser feita com os alunos maiores, porém neste caso é possível trazer
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direção ao local do tesouro. Atividade sobre a bíblia para o 2º ano e 3º ano. Objeto do conhecimento: a Bíblia Objetivo da Aula: Compreender o significado da Bíblia Sagrada. Habilidade da BNCC: (EF03ER03) Identificar e respeitar práticas celebrativas (cerimônias, orações, festividades, peregrinações, entre outras) de diferentes tradições religiosas
Download do conteúdo disponível no final da publicação Você sabia que a Bíblia é considerada um livro sagrado para o Cristianismo? Ela tem a finalidade de trazer ensinamentos, reflexões e instruir a respeitar e amar a Deus sobre todas as coisas. A Bíblia está dividida em duas grandes partes: o Antigo Testamento, onde traz o relato das relações
entre Deus e o povo Israelita e o Novo Testamento, onde retrata a vida e a obra de Jesus Cristo, o Salvador do mundo, segundo os cristãos. POEMA A CRIAÇÃO A Bíblia nos conta históriasDas coisas que Deus criou, Como árvores, terra, maresE animais, como o beija-flor. Os dias, as noites, as chuvas, O sol, as montanhas e plantasForam feitos com
muito amorPelas mãos do grande Criador. Depois de toda a criaçãoQue está na natureza, Deus criou a vida humanaCom carinho e delicadeza. Jesus, o Filho de Deus, Dá uma especial atençãoPara as criancinhas purasQue têm um bom coração. Texto: Tudo Sala de Aula 1. Segundo o texto, a Bíblia tem a finalidade de:a) falar somente para os cristãos.b)
trazer ensinamentos e reflexões.c) dar lições de moral para as crianças.d) mostrar ensinamentos só aos israelitas. 2. Em quantas partes a Bíblia Sagrada.b) A relação entre Deus e o povo Israelita.c) A vida e a obra de Jesus Cristo, o
Salvador.d) A criação do mundo e de todas as coisas. 4. Complete a frase com as vogais que se encontram no quadro abaixo: A BÍBL A É M LIVR SAGR DO. 5. A imagem a través dessas pessoas? 6. Encontre a frase escondida
trocando os símbolos pelas palavras. Sobre o poema, responda: 7. Para os cristãos, quem criou as árvores, a terra e os mares? 8. Marque a opção que apresenta um animal que está presente no poema, Jesus Cristãos, quem criou as árvores, a terra e os mares? 8. Marque a opção que apresenta um animal que está presente no poema, Jesus Cristãos, quem criou as árvores, a terra e os mares? 8. Marque a opção que apresenta um animal que está presente no poema, Jesus Cristãos, quem criou as árvores, a terra e os mares? 8. Marque a opção que apresenta um animal que está presente no poema, Jesus Cristãos, quem criou as árvores, a terra e os mares? 8. Marque a opção que apresenta um animal que está presente no poema, Jesus Cristãos, quem criou as árvores, a terra e os mares? 8. Marque a opção que apresenta um animal que está presente no poema, Jesus Cristãos, quem criou as árvores, a terra e os mares? 8. Marque a opção que apresenta um animal que está presente no poema, Jesus Cristãos, quem criou as árvores, a terra e os mares? 8. Marque a opção que apresenta um animal que está presente no poema, Jesus Cristãos, quem criou as árvores, a terra e os mares? 8. Marque a opção que apresenta um animal que está presente no poema. 9. Conforme o poema, Jesus Cristãos, que apresenta um animal que está presente no poema. 9. Conforme o poema de trata de trat
toda criação que está na natureza, Deus crioua) as plantas.b) os animais.c) os humanos.d) os beija-flores. + Conteúdos semelhantes, especialmente desenvolvidos para esse público escolar. Materiais pedagógicos de alta qualidade, cuidadosamente preparados pelos
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Pirataria é crime! Estamos de olho! (Lei 9.610/98) 1B / 2. Duas partes: Antigo testamento e Novo testamento. / 3C / 4. A Bíblia é um livro sagrado. / 5. Amor, união, afeto... (Professor, aceite outras respostas). / 6. Deus é amor. / 7. Deus. / 8A / 9D / 10C O site Tudo Sala de Aula é formado por profissionais especializados em diversas áreas da educação,
comprometidos com a criação de conteúdos que fortalecem o trabalho pedagógico dos professores. Largest autonomous particular Catholic church "Latin Christian" redirects here. For the music genre, see Latin Christian music. Latin Christian "redirects here. For the music genre, see Latin Christian" redirects here.
iuris)ClassificationCatholicOrientationWestern ChristianityScriptureNova Vulgata[1]TheologyCatholic theologyPolityEpiscopal[2]GovernanceHoly SeePopeLeo XIVFull communionCatholic ChurchRegionMainly in Western Europe, the Americas, the Philippines, pockets of Africa, Madagascar, Oceania, with several episcopal conferences
around the worldLanguageEcclesiastical Latin and native languagesLiturgyLatin liturgical ritesHeadquartersArchbasilica of Saint John Lateran, Rome, ItalyTerritoryWorldwideOrigin1st century Rome, Roman EmpireSeparations Protestantism (initially Lutheranism, Calvinism, Anglicanism and Anabaptism in the 16th century) Old Catholicism (Utrecht
19th century) Sedevacantism Members 1.2 billion (2015)[3]Other name(s)Western ChurchLatin Catholic Church Latin cross and Byzantine Patriarchal cross Particular churches are grouped by liturgical rite Alexandrian Rite Coptic Ethiopian
Eritrean Armenian Rite Armenian Rite Armenian Byzantine Rite Albanian Belarusian Bulgarian Croatian and Serbian Greek Hungarian Italo-Albanian Macedonian Melkite Romanian Russian Ruthenian Byzantine Rite Albanian Belarusian Bulgarian Croatian and Serbian Churches
Eastern Catholic liturgy Catholicism portal Christianity Peter's Basilica, Vatican City Overview Pope: Leo XIV Hierarchy History (timeline) Theology Liturgy Sacraments Mary Background Jesus Christianity Peter Paul Fathers History of the Catholic
Church History of the papacy Ecumenical councils Magisterium Four Marks of the Church One true church Apostolic succession Organisation Holy See Roman Curia College of Cardinals Ecumenical councils Episcopal polity Latin Church Eastern Churches Canon law Theologies Doctrine God Trinity Father Son Holy Ghost Consubstantialitas Filioque
Divinum illud munus Divine law Decalogus Ex Cathedra Deificatio Realms beyond the States of the Church Heaven Purgatory Limbo Hell Resurrection of Jesus Ascension of Jesus Harrowing of Hell Resurrection of Jesus Ascension 
Assumption Dormition Titles Queen Apparition Mediatrix Salvation Baptism of desire Baptism of blood Divine grace Outside the Church there is no salvation Moral influence Sanctification Synergism Venial sin Ecclesiology College of Bishops Deposit
of faith Infallibility of the Church Mystical Body of Christ Papal primacy People of God Perfect community Subsistit in Other teachings Josephology Morality Body Lectures Sexuality Apologetics Amillennialism Original sin Hypostatic union Predestination Seven deadly sins Beatific vision Saints Dogma Texts Bible Old Testament New Testament Official
Bible Vulgate Sixtine Vulgate Sixto-Clementine Vulgate Sixto-Clementine Vulgate Peshitta Apostolic exhortation Epistula Encyclica Philosophy of canon law
Philosophers Virtue ethics Schools Augustinianism Scholasticism Thomism Scholasticism Thomism Scholasticism Thomism Scholasticism Thomism Scholasticism Traditionalist Catholicism Sedevacantism Worship Liturgy Mass Divine Liturgy Holy Qurbana Holy Qurba
Confirmation Anointing of the Sick Matrimony Holy orders Prayer Devotions Bible Biblical canon Rites Latin liturgy: Roman Post-Vatican II Tridentine Use of Sarum Anglican Use Zaire Use Gallican Ambrosian Braga Mozarabic Eastern Catholic liturgy: Alexandrian Antiochene West Syriac Malankara East Syriac Armenian Byzantine Miscellaneous
Antipopes Anti-Catholicism Criticism Deism/Pandeism Ecumenism Monasticism Relations with: Islam Judaism Orthodoxy Protestantism Societal issues Art Evolution Health care HIV/AIDS Homosexuality Sexual abuse Music Nazi Germany Politics (in the United States) Role in civilization Science Sex and gender roles Slavery the Age of Discovery Links
and resources Index Outline Glossary Category Media Templates WikiProject Vatican City portal Catholic Church portalvte Part of a series on Christianity Jesus Christ Nativity Baptism Ministry Crucifixion Resurrection Ascension BibleFoundations Old Testament New Testament Oscience States and Project Vatical Catholic Church Portal Catholic Chur
Son Holy Spirit Apologetics Baptism Christology History of theology Mission Salvation Universalism History Tradition Apostles Peter Paul Mary Early Christianity Church Fathers Constantine Councils Augustine Ignatius East-West Schism Crusades Aguinas Reformation Luther Denominations (full list) Nicene Catholic Latin Eastern Old Catholic
Palmarian Catholic Independent Catholic Sedevacantism Eastern Orthodox Oriental Orth
Christadelphians Iglesia ni Cristo Irvingians Jehovah's Witnesses Latter Day Saints The Church of God International The New Church (Swedenborgian) Unitarians and Universalists Related topics Civilization Criticism Culture Ecumenism Glossary Index Liturgy Other religions Prayer Sermon
Symbolism Worship Glossary Index Outline Christianity portalyte The Latin Church, whose members constitute the vast majority of the 1.5 billion Catholics. The Latin Church is one of 24 sui iuris churches in full communion with the pope; the
other 23 are collectively referred to as the Eastern Catholic Churches, and they have approximately 18 million members combined.[4] The Latin Church is directly headed by the pope in his role as the bishop of Rome, whose cathedra as a bishop is located in the Archbasilica of Saint John Lateran in Rome, Italy. The Latin Church both developed within
and strongly influenced Western culture; as such, it is sometimes called the Western Church (Latin: Ecclesia Romana),[6][7] the Latin Catholic Church,[8][9] and in some
contexts as the Roman Catholic Church (though this name can also refer to the Catholic Church was in full communion with what is referred to as the Eastern Orthodox Church until the East-West Schism of Rome and Constantinople in 1054. From that time, but also before it, it became common to refer to
Western Christians as Latins in contrast to Byzantines or Greeks. The Latin Church employs the Latin liturgical rite is the Roman Rite, elements of which have been practiced since the fourth century.[11] There exist and have existed since
ancient times additional Latin liturgical rites and uses, including the currently used Mozarabic Rite in parts of Italy, and the Ambrosian Rite in parts of Italy, and Italy Rite Italy R
modern period to Sub-Saharan Africa and East Asia. The Protestant Reformation in the 16th century resulted in Protestant offshoots of the Latin Church, but also smaller groups of 19th-century break-away Independent Catholic denominations. See
also: Catholic Church § Name, Catholic (term), and Roman Catholic (term) The historical part of the Catholic Church is sometimes referred
to as the Western Church. Writers belonging to various Protestant denominations sometime use the term Western Church as an implicit claim to legitimacy. [clarification needed] The term Latin Catholic refers to followers of the Latin liturgical rites, of which the Roman Rite is predominant. The Latin liturgical rites are contrasted with the liturgical
Church is one such group of Christian faithful united by a hierarchy and recognized by the supreme authority of the Catholic Church as a sui iuris particular Church, by which it manifests its own manner of living the faith, including its own liturgy, its theology, its spiritual
practices and traditions and its canon law. A Catholic, as an individual person, is necessarily a member of a particular church. A person also inherits, or "is of",[14][15][16][17][18] a particular patrimony or rite. Since the rite has liturgical, theological, spiritual and disciplinary elements, a person is also to worship, to be catechized, to pray and to be
governed according to a particular rite. Particular church as "a division of the Christian Church using a distinctive liturgy",[19] or simply as "a Christian Church" for "rite". Accordingly, "Rite" has been defined as "a division of the Christian Church" are
 treated as synonymous, as in the glossary prepared by the United States Conference of Catholic Bishops and revised in 1999, which states that each "Eastern-rite (Oriental) Church ... is considered equal to the Latin rite within the Church that each individual
Church or Rite should retain its traditions whole and entire and likewise that it should adapt its way of life to the different needs of time and place"[22] and spoke of patriarchs and of "major archbishops, who rule the whole of some individual Church or Rite".[23] It thus used the word "Rite" as "a technical designation of what may now be called a
 particular Church".[24] "Church or rite" is also used as a single heading in the United States Library of Congress classification of works.[25] Historically, the governing entity of the Pentarchy of early Christianity, along with the patriarchates of Constantinople
Alexandria, Antioch, and Jerusalem. Due to geographic and cultural considerations, the latter patriarchates developed into churches with distinct Eastern Christianity and does not take into consideration other churches of great antiquity
which developed in the East outside the frontiers of the Roman Empire. The majority of Eastern Christian Churches broke full communion with the Bishop of Rome and the Latin Church, following various theological and jurisdictional disputes in the centuries following the Council of Chalcedon in AD 451. These included notably the Nestorian Schism
(431-544) (Church of the East), Chalcedonian Schism (451) (Oriental Orthodoxy), and the East-West Schism (1054) (Eastern Orthodoxy), [26] The Protestant Reformation of the 16th century saw a schism which was not analogous since it was not based upon the same historical factors and involved far more profound theological dissent from the
teaching of the totality of previously existing historical Christian churches. Until 2006, the pope claimed the title "patriarch of the West"; Benedict XVI set aside this title. In 2024, Pope Francis reinstated patriarch of the West from 1095 to
1291 in order to defend Christians and their properties in the Holy Land against persecution. In the long term the Crusaders did not succeed in re-establishing political and military control of Palestine, which like former Christian North Africa and the rest of the Middle East remained under Islamic control. The names of many former Christian
dioceses of this vast area are still used by the Catholic Church as the names of Catholic titular sees, irrespective of the question of liturgical families. In the High Middle Ages began the development of Scholasticism in the Latin Church, which saw to reconcile the rediscovery of Classial Greek works such as those of Aristotle with Christianity. Under
that came new theologians such as Thomas Aquinas and Anselm of Canterbury who believed that faith and reason could exist without any contradiction. [28][29][30] During the Age of Discovery, the Latin Church spread to the Americas and the Philippines under the colonial powers of Spain and Portugal, which Pope Alexander VI in the papal bull Inter
caetera awarded colonial rights to.[31] The French colonization of the Americas beginning in the 16th century established the French Latin Church in Quebec.[32] In the Catholic Church, in addition to the Latin Church in Quebec.[32] In the Catholic Church, in addition to the Latin Church in Quebec.[32] In the Catholic Church, in addition to the Latin Church in Quebec.[32] In the Catholic Church, in addition to the Latin Church in Quebec.[32] In the Catholic Church, in addition to the Latin Church in Quebec.[32] In the Catholic Church, in addition to the Latin Church in Quebec.[32] In the Catholic Church, in addition to the Latin Church in Quebec.[32] In the Catholic Church, in addition to the Latin Church in Quebec.[32] In the Catholic Church in
sacraments— there are 23 Eastern Catholic Churches, self-governing particular churches sui iuris with their own hierarchies. Most of these churches trace their origins to the other four patriarchates of the ancient pentarchy, but either never historically broke full communion or returned to it with the Papacy at some time. These differ from each
other in liturgical rite (ceremonies, vestments, chants, language), devotional traditions, theology, canon law, and clergy, but all maintain the same faith, and all see full communion with the pope as bishop of Rome as essential to being Catholic as well as part of the one true church as defined by the Four Marks of the Church in Catholic ecclesiology
The approximately 18 million Eastern Catholics represent a minority of Christians in communion with the pope,[4] compared to well over 1 billion Catholics. Additionally, there are roughly 250 million Eastern Orthodox and 86 million Catholics. Additionally, there are roughly 250 million Eastern Catholics.
exercise a direct patriarchal role over the Eastern Catholic churches and their faithful, instead encouraging their internal hierarchies, which while separate from that of the Latin Church and function analogously to it, and follow the traditions shared with the corresponding Eastern Christian churches in Eastern and Oriental Orthodoxy. [26] Further
information: Holy See Cardinal Joseph Ratzinger (later Pope Benedict XVI) described the Latin liturgical rites on 24 October 1998:[33] Several forms of the different parts of Europe. Before the Council there existed, side by side with the Roman
rite, the Ambrosian rite, the Mozarabic rite of Toledo, the rite of Braga, the Carthusian rite, and best known of all, the Dominican rite, and best known of all, the Dominican rite, and perhaps still other rites of which I am not aware. Today, the most common Latin liturgical rites are the Roman Rite—either the post-Vatican II Mass promulgated by Pope Paul VI in 1969 and
revised by Pope John Paul II in 2002 (the "Ordinary Form"), or the 1962 form of the Roman Rite; the Mozarabic Rite; and variations of the Roman Rite (such as the Anglican Use). The 23 Eastern Catholic Churches employ five different families of liturgical rites are used only
in a single sui iuris particular church. Of other liturgical families, the main survivors are what is now referred to officially as the Hispano-Mozarabic Rite, and much closer in form, though not specific content, to the Roman Rite; and the
territories. This was a conglomeration of varying forms, not unlike the present Hispano-Mozarabic Rite in its general structures, but never strictly codified and which from at least the seventh century was gradually infiltrated, and then eventually for the most part replaced, by liturgical texts and forms which had their origin in the diocese of Rome
Other former "Rites" in past times practised in certain religious orders and important cities were in truth usually partial variants upon the Roman Rite and have almost entirely disappeared from current use, despite limited nostalgic efforts at revival of some of them and a certain indulgence by the Roman authorities. Main article: 1983 Code of Canor
Law Part of a series on the Canon law of the Catholic Church Ius vigens (current law) 1983 Code of Canons of the Eastern Churches Ad tuendam fidem Ex corde Ecclesiae Indulgentiarum Doctrina Praedicate evangelium Veritatis gaudium Custom Matrimonial nullity trial reforms of Pope
Francis Documents of the Second Vatican Council Christus Dominus Lumen gentium Optatam totius Orientalium ecclesiarum Presbyterorum ordinis Sacrosanctum Church Orders Didache The Apostolic Constitutions Canons of the Apostles Collections of ancient canons
Collectiones canonum Dionysianae Collectio canonum quadripartita Collectio canonum Quesnelliana Collectio canonum Wigorniensis Gelasian Decree Symmachian forgeries Pseudo-Isidorian Decretals Donation of Constantine Gregorian Reform Lay investiture controversy Dictatus papae Libertas ecclesiae Plenitudo potestatis Jus novum (c. 1140-
Sanctae 1983 Code of Canon Law Other Contractum trinius Papal judge-delegate Right of option Eastern Churches Eastern Churche
days in the Roman Rite General Instruction of the Roman Missal Code of Rubrics Sacrosanctum Concilium Mysterii Paschalis Musicam sacram Scripturarum thesaurus Liturgiam authenticam Quattuor abhinc annos Ecclesia Dei Summorum Pontificum Magnum principium Traditionis custodes Red Mass Holy day of obligation Sacramental law
Communicatio in sacris Ex opere operato Omnium in mentem Validity and liceity Sacraments Holy Orders Impediment (Catholic canon law) Abstemius Defect of birth Obligation of celibacy Nullity of Sacred Ordination Apostolicae curae Dimissorial letters Episcopal consecrators Approbation (Catholic canon law) Confession Penitential canonscale Catholic Canon law)
Paenitentiale Theodori Seal of the Confessional Internal and external forum Note on the importance of the inviolability of the Sacramentum Poenitentiary Canon penitentiary Canon penite
Indulgentiarum doctrina Sacred places Altars Major basilica Minor basilica Minor basilica Oratory (chapel) Sacred times Feast days Fast days Fast days and abstinence Paenitemini Holy day of obligation Matrimonial Nullity Trial Reforms of Pope
Francis Vetitum Defender of the Bond Impediments to Marriage Affinity Clandestinity Impediment of crime Disparity of cult Ligamen Public propriety Matrimonial dispensation Ratum sed non consummatum Sanatio in radice Natural marriage Pauline privilege Petrine privilege Supreme authority, particular churches, and canonical structures
Supreme authority of the Church Roman Pontiff Papal conclave College of Bishops Supra-diocesan/eparchal structures College of Cardinals Conference of bishops Synod of Bishops Synod of Bishops Supra-diocesan/eparchal structures College of Cardinals Conference of bishops Synod of
Apostolic vicar Apostolic administrator Diocese/Archdiocese Aeque principaliter Cathedraticum In persona episcopi Diocesan Curia Moderator of the Curia Moderator of the Curia Chancery Deanery Vicar forane Eparchy Eparchal curia Military ordinariate Mission sui juris Personal ordinariate Anglicanorum Coetibus Juridic persons Parish Team of
priests in solidum Collegiate church Parish register Lay trusteeism Roman Curia Dicastery Congregation Pontifical council Personal prelature Types of membership of Opus Dei Association of the Christian faithful Vicar general Quinquennial visit ad limina Jurisprudence Canonical coronation Canonically crowned images Computation of time Custom
Delegata potestas non potest delegari Derogation Dispensation Taxa Innocentiana Faculty Indult Impediment Donation Promulgation Resignation of the Roman Pontiff Sede vacante Simony Vacatio legis Validity and liceity Visitation Apostolic
visitor Philosophy, theology, and fundamental theory of Catholic canon law Theology Ecclesiology Treatise on Law Determinatio Temporal goods (property) Benefice Catholic canon law) Formal act of defection from the Catholic Church Canonical age
Emancipation Exemption Heresy Clerics Secular clergy Regular clergy Obligation of celibacy Clerics and public office Incardination Heresy Clerics Secular clergy Regular clergy Regular clergy Obligation of celibacy Clerics and public office Incardination Heresy Clerics Secular clergy Regular clergy Regular
Acta Apostolicae Sedis Acta Sanctae Sedis Censor librorum Imprimatur Imprimi potest Notary Protonotary apostolic Constitution Canon Concordat Decree Decretal Encyclical Motu proprio Ordinance Papal brief Papal bull Penitential Positive law Rescript Parish register Ecclesiastical Latin Penal law Canon 1324 Canon 1397 §2 Censure
Lifetime of prayer and penance Canonical admonitions Ecclesiastical prison Procedural law Pars statica (tribunals & ministers/parties) Tribunals of the Apostolic Signatura Tribunal of the Apostolic Signatura Tribunal of the Roman Rota Apostolic Penitentiary Congregation for the Doctrine of the Faith Ministers of Justice Judicial Vicar/Officialis Auditor Parties
Defender of the Bond Procurator Pars dynamica (trial procedure) Dignitas connubii (matrimonial causes) Appeal as from an abuse Presumption Penal procedure Vos estis lux mundi Canonization process in 1914
Election of the Roman Pontiff Current law Universi Dominici gregis Papal renunciation Reforms of Pope Benedict XVI Historical Cum proxime Jus exclusivae Papal appointment Aeterni Patris Filius Romano Pontifici eligendo Ingravescentem aetatem Ubi periculum Quia propter Legal practice and scholarship List of legal abbreviations Academic
degrees Licentiate of Canon Law Doctor of Canon Law Doctor of Canon Law Catholic University of America School of Canon Law Catholic University of C
Burchard of Worms Brocard Modern & Contemporary Eugenio Corecco John D. Faris Pietro Gasparri Ladislas Orsy Edward N. Peters Law of consecrated life Solemn vow Exclaustration Manifestation of Conscience Canonical erection of a house of religious Pontifical right Diocesan right Congregation for Institutes of Consecrated Life and Societies of
Apostolic Life Institute of consecrated life Religious institute Congregation Order Monasticism Canons regular Mendicant orders Clerics regular Secular institute Cum Sanctissimus Primo Feliciter Provida Mater Ecclesia Society of apostolic life Decretum laudis Catholicism portalvte Canon law for the Latin Church is codified in the Code of Canon
Law, of which there have been two codifications, the first promulgated by Pope Benedict XV in 1917 and the second by Pope John Paul II in 1983.[34] In the Latin Church, the person to be confirmed should "have the use of reason, be suitably instructed, properly
disposed, and able to renew the baptismal promises",[35] and "the administration of the Most Holy Eucharist to children requires that they understand the mystery of Christ according to their capacity and are able to receive the body of Christ with faith and devotion."[36] In the Eastern
Churches these sacraments are usually administered immediately after baptism, even for an infant.[37] Celibacy, as a consequence of the duty to observe perfect continence, is obligatory for priests in the Latin Church.[38] An exception is made for married clergy from other churches, who join the Catholic Church; they may continue as married
priests.[39] In the Latin Church, a married man may not be admitted even to the diaconate unless he is legitimately destined to remain a deacon and not become a priest.[40] Marriage after ordination is not possible, and attempting it can result in canonical penalties.[41] The Eastern Catholic Churches, unlike the Latin Church, have a married clergy
At the present time, Bishops in the Latin Church are generally appointed by the pope after hearing the advice of the Various dicasteries of the Roman Curia, specifically the Congregation for Bishops, the Congregation for the Evangelization for Evangelizati
appointments that require the consent or prior notification of civil governments), and the Congregations generally work from a "terna" or list of three names advanced to them by the local church, most often through the Apostolic Nuncional Church, most often thr
or the Cathedral Chapter in those places where the Chapter retains the right to nominate bishops. [citation needed] See also: Augustine by Peter Paul Rubens, 1636-1638 Augustine of Hippo was a Roman African, philosopher and bishop in the Catholic Church. He helped shape
Latin Christianity, and is viewed as one of the most important Church Fathers in the Latin Church for his writings in the Patristic Period. Among his works are The City of God, De doctrina Christiana, and Confessions. In his youth he was drawn to Manichaeism and later to neoplatonism. After his baptism and conversion in 386, Augustine developed
his own approach to philosophy and theology, accommodating a variety of methods and perspectives. [42] Believing that the grace of Christ was indispensable to human freedom, he helped formulate the doctrine of original sin and made seminal contributions to the development of just war theory. His thoughts profoundly influenced the medieval
worldview. The segment of the church that adhered to the Council of Nicaea and the Nicaea and Nicaea a
Earthly City.[44] in his book On the city of God against the pagans, often called The City of God, Augustine declared its message to be spiritual rather than with earthly politics. The City of God presents human history as a conflict.
between what Augustine calls the Earthly City (often colloquially referred to as the City of God, a conflict that is destined to end in victory for the latter. The City of God, now revealed fully in the Christian
faith. The Earthly City, on the other hand, consists of people who have immersed themselves in the cares and pleasures of the present, passing world. Portrait of Augustine by Philippe de Champaigne, 17th century For Augustine, the Logos "took on flesh" in Christ, in whom the logos was present as in no other man. [45][46][47] He strongly influenced
Early Medieval Christian Philosophy.[48] Like other Church Fathers such as Athenagoras, [49] Tertullian, [50] Clement of Alexandria and Basil of Caesarea, [51] Augustine "vigorously condemned the practice of induced abortion", and although he disapproved of an abortion during any stage of pregnancy, he made a distinction between early abortions
and later ones.[52] He acknowledged the distinction between "formed" and "unformed" fetuses mentioned in the Septuagint translation of Exodus 21:22-23, which is considered as wrong translation of the word "harm" from the original Hebrew text as "form" in the Greek Septuagint and based in Aristotelian distinction between the fetus before and
after its supposed 'vivification', and did not classify as murder the abortion of an "unformed" fetus since he thought that it could not be said with certainty that the fetus had already received a soul. [52][53] Augustine also used the term "Catholic" to distinguish the "true" church from heretical groups: In the Catholic Church, there are many other
things which most justly keep me in her bosom. The consent of peoples and nations keeps me in the Church; so does her authority, inaugurated by miracles, nourished by hope, enlarged by love, established by age. The succession of priests keeps me, beginning from the very seat of the Apostle Peter, to whom the Lord, after His resurrection, gave it in
charge to feed His sheep (Jn 21:15-19), down to the present episcopate. And so, lastly, does the very name of Catholic, which, not without reason, amid so many heresies, the Church has thus retained; so that, though all heretics wish to be called Catholic, which, not without reason, amid so many heresies, the Church has thus retained; so that, though all heretics wish to be called Catholic, which, not without reason, amid so many heresies, the Church has thus retained; so that, though all heretics wish to be called Catholic, which, not without reason, amid so many heresies, the Church has thus retained; so that, though all heretics wish to be called Catholic, which, not without reason, amid so many heresies, the Church has thus retained; so that, though all heretics wish to be called Catholic, which has thus retained; so that, though all heretics wish to be called Catholic, which has thus retained; so that the catholic catholic, which has thus retained; so that the catholic cath
his own chapel or house. Such then in number and importance are the precious ties belonging to the Christian name which keep a believer in the Catholic Church, as it is right they should. ... With you, there is none of these things to attract or keep me. ... No one shall move me from the faith which binds my mind with ties so many and so strong to the
Christian religion. ... For my part, I should not believe the gospel except as moved by the authority of the Catholic Faith. [54] Saint Augustine of Hippo by Gerard Seghers (attributed) In both his philosophical and theological
reasoning, Augustine was greatly influenced by Stoicism, Platonism and Neoplatonism, particularly by the work of Plotinus, author of the Enneads, probably through the mediation of Porphyry and Victorinus (as Pierre Hadot has argued). Although he later abandoned Neoplatonism, some ideas are still visible in his early writings.[55] His early and
influential writing on the human will, a central topic in ethics, would become a focus for later philosophers such as Schopenhauer, Kierkegaard, and Nietzsche. He was also influenced by the works of Virgil (known for his teaching on language), and Cicero (known for his teaching on argument).[56] In the East, his teachings are more disputed, and
were notably attacked by John Romanides.[57] But other theologians and figures of the Eastern Orthodox Church have shown significant approbation of his writings, chiefly Georges Florovsky.[58] The most controversial doctrine associated with him, the filioque,[59] was rejected by the Orthodox Church[60] as heretical.[citation needed] Other
disputed teachings include his views on original sin, the doctrine of grace, and predestination.[59] Nevertheless, though considered to be mistaken on some Eastern Church Fathers, most notably the Greek theologian Gregory Palamas.[61] In the Orthodox Church his feast day is
celebrated on 15 June. [59][62] Historian Diarmaid MacCulloch has written: "[Augustine's] impact on Western Christian thought can hardly be overstated; only his beloved example Paul of Tarsus has been more influential, and Westerners have generally seen Paul through Augustine's eyes. "[63] In his autobiographical book Milestones, Pope Benedict
XVI claims Augustine as one of the deepest influences in his thought. See also: René Descartes and Cartesianism 14th-century image of a university lecture Scholastics, or "schoolmen") of medieval universities in Europe from about 1100 to 1700, The 13th and
early 14th centuries are generally seen as the high period of scholasticism. The early 13th century witnessed the culmination of the recovery of Greek philosophy. Schools of translation grew up in Italy and other areas into their courts as a
sign of their prestige.[64] William of Moerbeke's translations and editions of Greek philosophical texts in the middle half of the thirteenth century helped form a clearer picture of Greek philosophy, particularly of Aristotle, than was given by the Arabic versions on which they had previously relied. Edward Grant writes: "Not only was the structure of
the Arabic language radically different from that of Latin, but some Arabic versions had been derived from the original Greek text. Word-for-word translations of such Arabic texts could produce tortured readings. By contrast, the structural closeness of Latin to Greek permitted literal, but
intelligible, word-for-word translations." [65] Universities developed in the large cities of Europe during this period, and rival clerical orders within the church began to battle for political and intellectual control over these centers of educational life. The two main orders founded in this period were the Franciscans and the Dominicans. The Franciscans
were founded by Francis of Assisi in 1209. Their leader in the middle of the century was Bonaventure, a traditionalist who defended the theology of Augustine and the philosophy of Plato, incorporating only a little of Aristotle in with the more neoplatonist elements. Following Anselm, Bonaventure supposed that reason can only discover truth when
philosophy is illuminated by religious faith.[66] Other important Franciscan scholastics were Duns Scotus, Peter Auriol and William of Ockham.[67][68] Further information: Thomas Aquinas sought to reconcile Aristotelian philosophy with Augustinian of Ockham.[67][68] Further information: Thomas Aquinas sought to reconcile Aristotelian philosophy with Augustinian of Ockham.[67][68] Further information: Thomas Aquinas sought to reconcile Aristotelian philosophy with Augustinian of Ockham.[67][68] Further information: Thomas Aquinas sought to reconcile Aristotelian philosophy with Augustinian of Ockham.[67][68] Further information: Thomas Aquinas sought to reconcile Aristotelian philosophy with Augustinian of Ockham.[67][68] Further information: Thomas Aquinas sought to reconcile Aristotelian philosophy with Augustinian of Ockham.[67][68] Further information: Thomas Aquinas sought to reconcile Aristotelian philosophy with Augustinian of Ockham.[67][68] Further information of Ockham.
 theology, employing both reason and faith in the study of metaphysics, moral philosophy, and religion. While Aguinas accepted the existence of God on faith, he offered five proofs of God's existence to support such a belief. Detail from Valle Romita Polyptych by Gentile da Fabriano (c. 1400) showing Thomas Aguinas Detail from Triumph of St. Thomas
Aquinas over Averroes by Benozzo Gozzoli (1420-97) Saint Thomas Aquinas, [69][70] an Italian Dominican friar, philosopher and priest, was immensely influential in the tradition of scholasticism, within which he is also known as the Doctor Angelicus and the Doctor Communis. [71] Aquinas emphasized that "Synderesis is said to be the law of our mind, and the Doctor Angelicus and the Doctor Communis. [71] Aquinas emphasized that "Synderesis is said to be the law of our mind, and the Doctor Angelicus and the Doctor Communis. [71] Aquinas emphasized that "Synderesis is said to be the law of our mind, and the Doctor Angelicus and the Doctor Ange
because it is a habit containing the precepts of the natural law, which are the first principles of human actions."[72][73] According to Aquinas "...all acts of virtuous acts, considered in themselves, i.e., in their proper species,
not all virtuous acts are prescribed by the natural law for many things are done virtuous or as an act in its species.
[74] Thomas defined the four cardinal virtues as prudence, temperance, justice, and fortitude. The cardinal virtues are natural and revealed in nature, and they are binding on everyone. There are, however, three theological virtues. A
perfect virtue is any virtue with charity, which completes a cardinal virtue. A non-Christian can display courage with temperance. A Christian would be courage with temperance. A Christian would be courage with temperance. A Christian would be courage with temperance.
Himself, Who is the last end of all, as surpassing the knowledge of our reason. On the other hand, the object of the intellectual and moral virtues are specifically distinct from the moral and intellectual virtues. [75] Thomas Aquinas wrote: "[Greed] is a sin against God, just
as all mortal sins, in as much as man condemns things eternal for the sake of temporal things."[76] Aquinas also contributed to economic thought as an aspect of ethics and justice. He dealt with the concept of a just price, normally its market price or a regulated price sufficient to cover seller costs of production. He argued it was immoral for sellers to
raise their prices simply because buyers were in pressing need for a product. [77][78] Aquinas later expanded his argument to oppose any unfair earnings made in trade, basing the argument on the Golden Rule. The Christian should "do unto others as you would have them do unto you", meaning he should trade value for value. Aquinas believed that it
was specifically immoral to raise prices because a particular buyer had an urgent need for what was being sold and could be persuaded to pay a higher price because of local conditions: If someone would be greatly helped by something belonging to someone else, and the seller not similarly harmed by losing it, the seller must not sell for a higher
price: because the usefulness that goes to the buyer comes not from the buyer's needy condition: no one ought to sell something that doesn't belong to him.[79] — Summa Theologiae, 2-2, q. 77, art. 1 Aquinas would therefore condemn practices such as raising the price of building supplies in the wake of a natural disaster.
Increased demand caused by the destruction of existing buildings does not add to a seller's costs, so to take advantage of buyers' increased willingness to pay constituted a species of fraud in Aquinas's view.[80] Further information: Five Ways (Aquinas) In his Summa Theologica and Summa contra Gentiles, Aquinas laid out five arguments for the
existence of God, known as the quinque viae ("five ways").[81][82] He also enumerated five divine qualities, all framed as negatives.[83] Aquinas shifted Scholasticism away from neoplatonism and towards Aristotle. The ensuing school of thought, through its influence on Latin Christianity and the ethics of the Catholic school, is one of the most
influential philosophies of all time, also significant due to the number of people living by its teachings. In theology, his Summa Theologica is one of the most influential documents in medieval theology and continued into the 20th century to be the central point of reference for the philosophy and theology of Latin Christianity. In the 1914 encyclical
Doctoris Angelici, [84] Pope Pius X cautioned that the teachings of Aquinas' major theses: The capital theses in the philosophy of St. Thomas are not to be placed in the category of opinions capable of being debated one way or another, but are to be considered
as the foundations upon which the whole science of natural and divine things is based; if such principles are once removed or in any way impaired, it must necessarily follow that students of the words in which the dogmas of divine revelation are proposed by the magistracy
of the Church.[85] The Second Vatican Council described Aquinas' system as the "Perennial Philosophy".[86] Further information: Palamism, Hesychast controversy, Hesychast controversy,
not actuality, imperfections as well as perfection. Only God is simultaneously all that He can be, infinitely perfect: 'I am who I am' (Exodus 3:14). His attributes or His operations are really identical with His essence, and His essence, and His essence necessitates His existence. Later, the Eastern Orthodox ascetic and archbishop of Thessaloniki.
(Saint) Gregory Palamas argued in defense of hesychast spirituality, the uncreated character of the light of the Transfiguration, and the distinction between God's essence and energies. His teaching unfolded over the course of three major controversies, (1) with the Italo-Greek Barlaam between 1336 and 1341, (2) with the monk Gregory Akindynos
between 1341 and 1347, and (3) with the philosopher Gregoras, from 1348 to 1355. His theological contributions are sometimes referred to as Palamism, especially the essence-energies distinction, some times characterizing it as a heretical introduction of an
unacceptable division in the Trinity and suggestive of polytheism. [87][88] Further, the associated practice of hesychasm used to achieve theosis was characterized as "magic". [89][90] More recently, some Roman Catholic thinkers have taken a positive view of Palamas's teachings, including the essence-energies distinction, arguing that it does not
represent an insurmountable theological division between Roman Catholicism and Eastern Orthodoxy,[91] and his feast day as a saint is celebrated by some Byzantine Catholic churches in communion with Rome.[92][93] The rejection of Palamism by the West and by those in the East who favoured union with the West (the "Latinophrones"), actually
contributed to its acceptance in the East, according to Martin Jugie, who adds: "Very soon Latinism and Antipalamism, in the minds of many, would come to be seen as one and the same thing".[94] Further information: History of the Filioque controversy TheFather TheSon TheHolySpirit The "Shield of the Trinity" or Scutum Fidei diagram of
traditional medieval Western Christian symbolism Filioque is a Latin term added to the original Nicene Creed, and which has been the subject of great controversy between Eastern and Western Christianity. It is not in the original text of the Creed, attributed to the First Council of Constantinople (381), the second ecumenical council, which says that
the Holy Spirit proceeds "from the Father", without additions of any kind, such as "and the Son" or "alone".[95] The phrase Filioque first appears as an anti-Arian[96][97] interpolation in the Creed at the Third Council of Toledo (589), at which Visigothic Spain renounced Arianism, accepting Catholic Christianity. The addition was confirmed by
subsequent local councils in Toledo and soon spread throughout the West, not only in Spain but also in the kingdom of the Franks, who had adopted the Catholic faith in 496,[98] and in England, where the Council of Hatfield imposed it in 680 as a response to Monothelitism.[99] However, it was not adopted in Rome. In the late 6th century, some Latin
churches added the words "and from the Son" (Filiogue) to the description of the First Council of Ephesus, since the words were not included in the text by either the First Council of Nicaea or that of Constantinople, [100]
This was incorporated into the liturgical practice of Rome in 1014,[101] but was rejected by Eastern Christianity. Whether that term Filioque is included, as well as how it is translated and understood, can have important implications for how one understands the doctrine of the Trinity, which is central to the majority of Christian churches. For some,
the term implies a serious underestimation of God the Father's role in the Trinity; for others, denial of what it expresses implies a serious underestimation of the Father's role in the Trinity; for others, denial of what it expresses implies a serious underestimation of the Father's role in the Trinity; for others, denial of what it expresses implies a serious underestimation of the Father's role in the Trinity; for others, denial of what it expresses implies a serious underestimation of the Father's role in the Trinity; for others, denial of what it expresses implies a serious underestimation of the Father's role in the Trinity.
was never adopted by Eastern Catholic Churches.[104] Further information: History of purgatory, about which Latin Christianity holds that "all who die in God's grace and friendship but still imperfectly purified" undergo
the process of purification which the Catholic Church calls purgatory, "so as to achieve the holiness necessary to enter the joy of heaven". It has formulated this doctrine by reference to biblical verses in the age to come (Matthew 12:32). It bases
its teaching also on the practice of praying for the dead in use within the church began and which is mentioned even earlier in 2 Macc 12:46.[105][106] The idea of purgatory has roots that date back into antiquity. A sort of proto-purgatory called the "celestial Hades" appears in the writings of Plato and Heraclides Ponticus and
in many other pagan writers. This concept is distinguished from the Hades of the underworld described in the works of Homer and Hesiod. In contrast, the celestial Hades was understood as an intermediary place where souls spent an undetermined time after death before either moving on to a higher level of existence or being reincarnated back on
earth. Its exact location varied from author to author to author. Heraclides of Pontus thought it was in the Moon; while Numenius and the Earth or around the Moon; while Numenius and the Latin Neoplatonists thought it was located between the sphere of the fixed
stars and the Earth.[107] Perhaps under the influence of Hellenistic thought, the intermediate state entered Jewish religious thought in the last centuries before Christ. In Maccabees, we find the practice appears in other
traditions, such as the medieval Chinese Buddhist practice of making offerings on behalf of the dead, who are said to suffer numerous trials.[109] Among other reasons, Western Catholic teaching of purgatory by Ludovico Carracci Specific examples
of belief in a purification after death and of the communion of the living with the dead through prayer are found in many of the Church Fathers.[111] Irenaeus (c. 130-202) mentioned an abode where the souls of the dead remained until the universal judgment, a process that has been described as one which "contains the concept of ... purgatory".
[112] Both Clement of Alexandria (c. 150-215) and his pupil Origen of Alexandria (c. 185-254) developed a view of purification after death; [113] this view drew upon the notion that fire is a divine instrument from the Old Testament, and understood this in the context of New Testament teachings such as baptism by fire, from the Gospels, and a
purificatory trial after death, from St. Paul.[114] Origen, in arguing against soul sleep, stated that the souls of the elect immediately entered paradise unless not yet purification.[115] For both Clement and Origen, the fire was neither a
material thing nor a metaphor, but a "spiritual fire". [116] The early Latin author Tertullian (c. 160-225) also articulated a view of purification after death. [117] In Tertullian's understanding of the afterlife, the souls of martyrs entered directly into eternal blessedness, [118] whereas the rest entered a generic realm of the dead. There the wicked
suffered a foretaste of their eternal punishments, [118] whilst the good experienced various stages and places of bliss wherein "the idea of a kind of purgatory ... is quite plainly found," an idea that is representative of a view widely dispersed in antiquity. [119] Later examples, wherein further elaborations are articulated, include St. Cyprian (d. 258)
[120] St. John Chrysostom (c. 347-407),[121] and St. Augustine (354-430),[122] among others. Pope Gregory the Great's Dialogues, written in the late 6th century, evidence a development in the understanding of the afterlife distinctive of the direction that Latin Christendom would take: As for certain lesser faults, we must believe that, before the
Final Judgment, there is a purifying fire. He who is truth says that whoever utters blasphemy against the Holy Spirit will be pardoned neither in this age, but certain others in the age to come. [123] Dante gazes at purgatory (shown as a
mountain) in this 16th-century painting. Some Catholic saints and theologians have had sometimes conflicting ideas about purgatory beyond those adopted by the Catholic Church, reflecting or contributing to the popular image, which includes the notions of purification by actual fire, in a determined place and for a precise length of time. Paul J.
Griffiths notes: "Recent Catholic thought on purgatory typically preserves the essentials of the basic doctrine while also offering second-hand speculative interpretations of these elements." [124] Thus Joseph Ratzinger wrote: "Purgatory is not, as Tertullian thought, some kind of supra-worldly concentration camp where man is forced to undergo
punishment in a more or less arbitrary fashion. Rather it is the inwardly necessary process of transformation in which a person becomes capable of Christ, capable of God, and thus capable of unity with the whole communion of saints."[125] In Theological Studies, John E. Thiel argued that "purgatory virtually disappeared from Catholic belief and
practice since Vatican II" because it has been based on "a competitive spirituality, gravitating around the religious vocation of ascetics from the late Middle Ages". "The birth of purgatory negotiated the eschatological anxiety of the laity. [...] In a manner similar to the ascetic's lifelong lengthening of the temporal field of competition with the martyr,
belief in purgatory lengthened the layperson's temporal field of competition with the ascetic."[126] The speculations and popular imaginings that, especially in late medieval times, were common in the Western or Latin Church have not necessarily found acceptance in the Eastern Catholic Churches, of which there are 23 in full communion with the
pope. Some have explicitly rejected the notions of punishment by fire in a particular place that are prominent in the popular picture of purgatory. The representatives of the Eastern Orthodox Church at the Council of Florence argued against these notions, while declaring that they do hold that there is a cleansing after death of the saved
and that these are assisted by the prayers of the living: "If souls depart from this life in faith and charity but marked with some defilements, whether unrepented minor ones or major ones repented of but without having yet borne the fruits of repentance, we believe that within reason they are purified of those faults, but not by some purifying fire and
particular punishments in some place."[127] The definition of purgatory adopted by that council excluded the two notions with which the Orthodox disagreed and mentioned only the admission of the Ukrainian Greek
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Catholic Church into the full communion of the Roman Catholic Church stated: "We shall not debate about purgatory, but we entrust ourselves to the teaching of the Holy Church stated: "We shall not debate about purgatory, but we entrust ourselves to the teaching of the Holy Church stated: "We shall not debate about purgatory, but we entrust ourselves to the teaching of the Holy Church stated: "We shall not debate about purgatory, but we entrust ourselves to the teaching of the Holy Church stated: "We shall not debate about purgatory, but we entrust ourselves to the teaching of the Holy Church stated: "We shall not debate about purgatory, but we entrust ourselves to the teaching of the Holy Church stated: "We shall not debate about purgatory, but we entrust ourselves to the teaching of the Holy Church stated: "We shall not debate about purgatory, but we entrust ourselves to the teaching of the Holy Church stated: "We shall not debate about purgatory, but we entrust ourselves to the teaching of the Holy Church stated: "We shall not debate about purgatory, but we entrust ourselves to the teaching of the Holy Church stated: "We shall not debate about purgatory, but we entrust ourselves to the teaching of the Holy Church stated: "We shall not debate about purgatory, but we entrust ourselves to the teaching of the Holy Church stated in the Holy Church sta

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the medieval Western tradition, Mary of Bethany the sister of Lazarus was identified as Mary Magdalene perhaps in large part because of a homily given by Pope Gregory the Great in which he taught about several women in the New Testament as though they were the same person. This led to a conflation of Mary of Bethany with Mary Magdalene as
well as with another woman (besides Mary of Bethany who anointed Jesus), the woman caught in adultery. Eastern Christianity never adopted this identification. In his article in the 1910 Catholic Encyclopedia, Hugh Pope stated, "The Greek Fathers, as a whole, distinguish the three persons: the 'sinner' of Luke 7:36-50; the sister of Martha and
Lazarus, Luke 10:38-42 and John 11; and Mary Magdalene as a prostitute, and as Mary of Bethany, to a sermon by Pope Gregory the Great on September 21, AD 591, where he seemed to combine the actions of three women mentioned in the New Testament and also
identified an unnamed woman as Mary Magdalene. In another sermon, Gregory specifically identified Mary Magdalene as the sister of Martha mentioned in Luke 10.[130] But according to a view expressed more recently by theologian Jane Schaberg, Gregory only put the final touch to a legend that already existed before him.[131] Latin Christianity's
identification of Mary Magdalene and Mary of Bethany was reflected in the arrangement of the General Roman Calendar until this was altered in 1969,[132] reflecting the fact that by then the common interpretation in the Catholic Church was that Mary of Bethany, Mary Magdalene and the sinful woman who anointed the feet of Jesus were three
distinct women.[133] Further information: Original sin See also: Hamartiology The Catechism of the Catholic Church says: By his sin Adam, as the first man, lost the original holiness and justice he had received from God, not only for himself but for all humans. Adam and Eve transmitted to their descendants human nature wounded by their own first
sin and hence deprived of original holiness and justice; this deprivation is called "original sin". As a result of original sin, human nature is weakened in its powers, subject to ignorance, suffering and the domination of death, and inclined to sin (this inclination is called "concupiscence").[134] Michelangelo's painting of the sin of Adam and Eve from the
Sistine Chapel ceiling The concept of original sin was first alluded to in the 2nd century by St Irenaeus, Bishop of Lyon in his controversy with certain dualist Gnostics.[135] Other church fathers such as Augustine also shaped and developed the doctrine,[136][137] seeing it as based on the New Testament teaching of Paul the Apostle (Romans 5:12-21).
and 1 Corinthians 15:21-22) and the Old Testament verse of Psalm 51:5.[138][140][141][142] Tertullian, Cyprian, Ambrose and Ambrosiaster considered that humanity shares in Adam's sin, transmitted by human generation. Augustine's formulation of original sin after AD 412 was popular among Protestant reformers, such as Martin Luther and
John Calvin, who equated original sin with concupiscence (or "hurtful desire"), affirming that it persisted even after baptism and completely destroyed by original sin.[137] But after 412 this changed to a loss of free will except to sin.[143] Modern Calvinism
holds the later Augustinian soteriology view. The Jansenist movement, which the Catholic Church declared to be heretical, also maintained that original sin destroyed freedom of will.[144] Instead the Western Catholic Church declares: "Baptism, by imparting the life of Christ's grace, erases original sin and turns a man back towards God, but the
consequences for nature, weakened and inclined to evil, persist in man and summon him to spiritual battle."[145] "Weakened and diminished by Adam's fall, free will is yet not destroyed in the race."[146] St. Anselm says: "The sin of Adam was one thing but the sin of children at their birth is quite another, the former was the cause, the latter is the
effect."[147] In a child, original sin is distinct from the fault of Adam, it is one of its effects. The effects of Adam's sin according to the Catholic Encyclopedia are: Death and Suffering: "One man has transmitted to the whole human race not only the death of the body, which is the punishment of sin, but even sin itself, which is the death of the soul."
Concupiscence or Inclination to sin. Baptism erases original sin but the inclination to sin remains. The absence of sanctifying grace in the new-born child is also an effect of the first sin, for Adam, having received holiness and justice from God, lost it not only for himself but also for us. Baptism confers original sanctifying grace, lost through the Adam's
sin, thus eliminating original sin and any personal sin. [148] Eastern Catholics and Eastern Christianity, in general, do not have the same theology of the Fall and original sin as Latin Catholics. [149] But since Vatican II there has been development in Catholic thinking. Some warn against taking Genesis 3 too literally. They take into account that "God
had the church in mind before the foundation of the world began."[151] And Pope Benedict XVI in his book In the Beginning ... referred to the term "original sin" as "misleading and unprecise".[152] Benedict does
not require a literal interpretation of Genesis, or of the origin or evil, but writes: "How was this possible, how did it happen? This remains obscure. ... Evil remains mysterious. It has been presented in great images, as does chapter 3 of Genesis, with the vision of two trees, of the serpent, of sinful man." [153][154] Inmaculada Concepción by Juan
Antonio de Frías y Escalante The Immaculate Conception of the Blessed Virgin Mary free from original sin by virtue of the merits of her son Jesus. Although the belief has been widely held since Late Antiquity, the doctrine was dogmatically defined in the Catholic Church only in 1854 when Pope Pius IX declared it ex cathedra, i.e.
using papal infallibility, in his papal bull Ineffabilis Deus.[155] It is admitted that the doctrine as defined by Pius IX was not explicitly noted before the 12th century. It is also agreed that "no direct or categorical and stringent proof of the dogma can be brought forward from Scripture".[156] But it is claimed that the doctrine is implicitly contained in
the teaching of the Fathers. Their expressions on the subject of the sinlessness of Mary are, it is pointed out, so ample and so absolute that they must be taken to include original sin as well as actual. Thus in the first five centuries, such epithets as "in every respect holy", "in all things unstained", "super-innocent", and "singularly holy" are applied to
her; she is compared to Eve before the fall, as ancestress of a redeemed people; she is "the earth before it was accursed". The well-known words of St. Augustine (d. 430) may be cited: "As regards the mother of God," he says, "I will not allow any question whatever of sin." It is true that he is here speaking directly of actual or personal sin. But his
argument is that all men are sinners; that they are so through original depravity; that this original depravity; that this original depravity; that this original depravity; that they are so through original depravity; that this original depravity; that this original depravity; that they are so through original depravity; that they are so through original depravity; that they are so through original depravity; that this original depravity; that they are so through original depravity; that this original depravity; that they are so through original depravity; the solution of the solution or so through original depravity; the solution or so through original depravity; the solution or so through original depravity; the solution or so the solution or so through original depravity; 
Immaculate Conception. A feast of the Conception of the Blessed Virgin had already begun to be celebrated in some churches of the West. St Bernard blames the canons of the metropolitan church of Lyon for instituting such a festival without the permission of the Holy See. In doing so, he takes occasion to repudiate altogether the view that the
conception of Mary was sinless, calling it a "novelty". Some doubt, however, whether he was using the term "conception" in the same sense in which it is used in the definition of Pope Pius IX. Bernard would seem to have been speaking of conception in the active sense of the mother's cooperation, for in his argument he says: "How can there be
absence of sin where there is concupiscence (libido)?" and stronger expressions follow, which could be interpreted to indicate that he was speaking of the mother and not of the child. Yet, Bernard also decries those who support the feast for trying to "add to the glories of Mary", which proves he was indeed talking about Mary.[157] The theological
underpinnings of Immaculate Conception had been the subject of debate during the Middle Ages with opposition provided by figures such as Saint Thomas Aquinas, a Dominican. However, supportive arguments by Franciscans William of Ware and Pelbartus Ladislaus of Temesvár, [158] and general belief among Catholics, made the doctrine more
acceptable so that the Council of Basel supported it in the 15th century, but the Council of Trent sidestepped the question. Pope Sixtus IV, a Franciscan, had tried to pacify the situation by forbidding either side to criticize the other, and placed the feast of the Immaculate Conception on the Roman Calendar in 1477, but Pope Pius V, a Dominican,
changed it to the feast of the Conception of Mary. Clement XI made the feast universal in 1708, but still did not call it the feast of the Immaculate Conception. [159] Popular and theological support for the concept continued to grow and by the 18th century it was widely depicted in art. [160] [161] [162] [163] See also: Scotism and Duns Scotus John Duns In Conception (159) Popular and theological support for the Conception (159) Popular and theo
Scotus was one of the Scholastic philosophers that argued most for the Immaculate Conception of the Virgin Mary. The Blessed John Duns Scotus (d. 1308), a Friar Minor like Saint Bonaventure, argued, that from a rational point of view it was certainly as little derogatory to the merits of Christ to assert that Mary was by him preserved from all taint
of sin, as to say that she first contracted it and then was delivered.[157] Proposing a solution to the theological problem of reconciling the doctrine with that of universal redemption by Christ; rather it was the result of a more perfect redemption granted her
because of her special role in salvation history.[164] The arguments of Scotus, combined with a better acquaintance with the language of the early Fathers, gradually prevailed in the schools of the Western Church. In 1387 the university of Paris strongly condemned the opposite view.[157] Scotus's arguments remained controversial, however,
particularly among the Dominicans, who were willing enough to celebrate Mary's sanctification (being made free from sin) but, following the Dominicans Thomas Aquinas' arguments, continued to insist that her sanctification could not have occurred until after her conception. [156] Scotus pointed out that Mary's Immaculate Conception enhances Jesus'
redemptive work.[165] Scotus's argument appears in Pope Pius IX's 1854 declaration of the Immaculate Conception, "at the first moment of Her conception, was preserved free from the stain of original sin, in view of the merits of Jesus Christ."[166] Scotus's position was hailed as "a correct expression of the faith of the Apostles.
[166] The complete defined dogma of the Immaculate Conception states: We declare, pronounce, and define that the doctrine which holds that the most Blessed Virgin Mary, in the first instance of her conception, by a singular grace and privilege granted by Almighty God, in view of the merits of Jesus Christ, the Saviour of the human race, was
preserved free from all stain of original sin, is a doctrine revealed by God and therefore to be believed firmly and constantly by all the faithful.[167] Declaramus, pronuntiamus et definimus doctrinam, quae tenet, beatissimam Virginem Mariam in primo instanti suae Conceptionis fuisse singulari omnipotentis Dei gratia et privilegio, intuitu meritorum
Christi lesu Salvatoris humani generis, ab omni originalis culpae labe praeservatam immunem, esse a Deo revelatam, atque idcirco ab omnibus fidelibus firmiter constanterque credendam. Quapropter si qui secus ac a Nobis. Pope Pius IX explicitly affirmed that Mary was redeemed in a manner more sublime. He stated that Mary, rather than being
cleansed after sin, was completely prevented from contracting original sin in view of the foreseen merits of Jesus Christ, the Saviour." This is referred to as Mary's pre-redemption by Christ. Since the Second Council of Orange against semi-pelagianism, the
Catholic Church has taught that even had man never sinned in the Garden of Eden and was sinless, he would still require God's grace to remain sinless. [168] The definition concerns original sin only, and it makes no declaration about the church's belief that the Blessed Virgin was sinless in the sense of freedom from actual or personal sin. [157]
The doctrine teaches that from her conception Mary, being always free from original sin, received the sanctifying grace that would normally come with baptism after birth. Eastern Catholics and Eastern Christianity, in general, believe that Mary was sinless but they do not have the same theology of the Fall and original sin as Latin Catholics.[149] The
Assumption of Mary, Peter Paul Rubens, c. 1626 The Assumption of Mary into Heaven (often shortened to the Assumption) is the bodily taking up of the Virgin Mary into Heaven at the end of her earthly life. On 1 November 1950, in the Apostolic Constitution Munificentissimus Deus, Pope Pius XII declared the Assumption of Mary as a dogma: By the
authority of our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and by our own authority, we pronounce, declare, and define it to be a divinely revealed dogma: that the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory.[170] In Pius XII's
dogmatic statement, the phrase "having completed the course of her earthly life", leaves open the question of whether the Virgin Mary died before her assumption or not. Mary's assumption is said to have been a divine gift to her as the "Mother of God". Ludwig Ott's view is that, as Mary completed her life as a shining example to the human race, the
perspective of the gift of assumption is offered to the whole human race.[171] Ludwig Ott writes in his book Fundamentals of Catholic Dogma that "the fact of her death is almost generally accepted by the Fathers and Theologians, and is expressly affirmed in the Liturgy of the Church", to which he adds a number of helpful citations. He concludes:
 'for Mary, death, in consequence of her freedom from original sin and from personal sin, was not a consequence of punishment of sin. However, it seems fitting that Mary's body, which was by nature mortal, should be, in conformity with that of her Divine Son, subject to the general law of death".[172] Titian's Assumption (1516-1518) The point of her
bodily death has not been infallibly defined by any pope. Many Catholics believe that she did not die at all, but was assumed directly into Heaven. The dogmatic definition within the Apostolic Constitution Munificentissimus Deus which, according to Roman Catholic dogma, infallibly proclaims the doctrine of the Assumption leaves open the question of
whether, in connection with her departure, Mary underwent bodily death. It does not dogmatically define the dogmatic definition in Deiparae Virginis Mariae Pope Pius XII sought the opinion of Catholic Bishops. A large number of
them pointed to the Book of Genesis (3:15) as scriptural support for the dogma.[174] In Munificentissimus Deus (item 39) Pius XII referred to the "struggle against the infernal foe" as in Genesis 3:15 and to "complete victory over the sin and death" as in the Letters of Paul as a scriptural basis for the dogmatic definition, Mary being assumed to heaven
as in 1 Corinthians 15:54: "then shall come to pass the saying that is written, Death is swallowed up in victory".[174][175] See also: John of Damascus The Western Feast of the Assumption of the Mother of God (or Dormition of the Theotokos, the falling
asleep of the Mother of God) on the same date, preceded by a 14-day fast period. Eastern Christians believe that Mary died a natural death, that her soul was resurrected on the third day after her death and that she was taken up into heaven bodily in anticipation of the general resurrection. Her
tomb was found empty on the third day. Icon of the Dormition by Theophan the Greek, 1392 Orthodox tradition is clear and unwavering in regard to the central point [of the Dormition]: the Holy Virgin underwent, as did her Son, a physical death, but her body—like His—was afterwards raised from the dead and she was taken up into heaven, in her
body as well as in her soul. She has passed beyond death and judgement, and lives wholly in the Age to Come. The Resurrection of the Body ... has in her case been anticipated and is already an accomplished fact. That does not mean, however, that she is dissociated from the rest of humanity and placed in a wholly different category: for we all hope to
share one day in that same glory of the Resurrection of the Body which she enjoys even now.[176] Many Catholics also believe that Mary first died before being assumed, but they believe that she was miraculously resurrected before being assumed, but they believe that she was miraculously resurrected before being assumed, but they believe that she was miraculously resurrected before being assumed.
understanding may be legitimately held by Catholics, with Eastern Catholics observing the Feast as the Dormition is degmatically defined, while in the Eastern Orthodox tradition, the Dormition is less dogmatically than liturgically and mystically defined. Such
differences spring from a larger pattern in the two traditions, wherein Catholic Church—while in Eastern Orthodoxy, many doctrines are less authoritative.[179] See also: God the Father in Western art The Ancient of Days,
watercolor etching from 1794 by William Blake Ancient of Days is a name for God that appears in the Book of Daniel. In an early Venetian school Coronation of the Virgin by Giovanni d'Alemagna and Antonio Vivarini, (c. 1443), God the Father is shown in the representation consistently used by other artists later, namely as a patriarch, with benign, yet
powerful countenance and with long white hair and a beard, a depiction largely derived from, and justified by, the description of God in the Old Testament: [180]... the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the
pure wool: his throne was like the fiery flame, and his wheels as burning fire. (Daniel 7:9) St Thomas Aquinas recalls that some bring forward the objection that the Ancient of Days matches the person of the Father, without necessarily agreeing with this statement himself.[181] By the twelfth century depictions of a figure of God the Father, without necessarily agreeing with this statement himself.[181] By the twelfth century depictions of a figure of God the Father, without necessarily agreeing with this statement himself.[181] By the twelfth century depictions of a figure of God the Father, without necessarily agreeing with this statement himself.[181] By the twelfth century depiction of the Father, without necessarily agreeing with this statement himself.[181] By the twelfth century depiction of the Father, without necessarily agreeing with this statement himself.[181] By the twelfth century depiction of the Father, without necessarily agreeing with this statement himself.[181] By the twelfth century depiction of the Father, without necessarily agreeing with this statement himself.[181] By the twelfth century depiction of the Father, without necessarily agreeing with this statement himself.[181] By the twelfth century depiction of the Father, without necessarily agreeing with the father himself.[181] By the twelfth himself.[1
based on the Ancient of Days in the Book of Daniel, had started to appear in French manuscripts and in stained glass church windows in England. In the 15th century, the Rohan Book of Hours included depictions of God the Father in human form or
anthropomorphic imagery, and by the time of the Renaissance artistic representations of God the Father were freely used in the Western Church.[182] The Ancient of Days, a 14th-century fresco from Ubisi, Georgia Artistic depictions of the Trinity were
condemned. In 1745 Pope Benedict XIV explicitly supported the Throne of Mercy depiction, referring to the "Ancient of Days", but in 1786 it was still necessary for Pope Pius VI to issue a papal bull condemning the decision of an Italian church council to remove all images of the Trinity from churches.[183] The depiction remains rare and often
controversial in Eastern Orthodox art. In Eastern Orthodox Church hymns and icons, the Ancient of Days is most properly identified with God the Father. Most of the eastern church fathers who comment on the passage in Daniel (7:9-10, 13-14) interpreted the elderly figure as a prophetic revelation of the son before
his physical incarnation.[184] As such, Eastern Christian art will sometimes portray Jesus Christ as an old man, the Ancient of Days, to show symbolically that he existed from all eternity, and sometimes as a young man, or wise baby, to portray him as he was incarnate. This iconography emerged in the 6th century, mostly in the Eastern Empire with
elderly images, although usually not properly or specifically identified as "the Ancient of Days".[185] The first images of the Ancient of Days, so named with an inscription, were developed by iconographers in different manuscripts, the earliest of which are dated to the 11th century. The images in these manuscripts included the inscription "Jesus
Christ, Ancient of Days," confirming that this was a way to identify Christ as pre-eternal with the God the Father.[186] Indeed, later, it was declared by the Russian Orthodox Church at the Great Synod of Moscow in 1667 that the Ancient of Days was the Son and not the Father.[187] Main article: Catholic Church sexual abuse cases From the 1990s
the issue of sexual abuse of minors by Western Catholic clergy and other church members has become the subject of civil litigation, criminal prosecution, media coverage and public debate in countries around the world. The Western Catholic Church has been criticised for its handling of abuse complaints when it became known that some bishops had
shielded accused priests, transferring them to other pastoral assignments where some continued to commit sexual offences. In response to the scandal, formal procedures have been established to help prevent abuse, encourage the reporting of any abuse that occurs, and to handle such reports promptly, although groups representing victims have
disputed their effectiveness.[188] In 2014, Pope Francis instituted the Pontifical Commission for the Protection of Minors for the safeguarding of minors from abuse.[189] Catholicism portal Early African church Counter-Reformation Latin Church in the Middle East Latin liturgical rites Ecclesiastical Latin Liturgical use of Latin
James the Great#Spain Paul the Apostle#Journey from Rome to Spain Saint Peter#Connection to Rome General Roman Catholic Church as a whole, especially in a non-Catholic context, while also occasionally used in reference to the Latin
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Divine propria making it something uncreated and infinite. These monstrous errors were denounced by the Calabrian Barlaam, by Nicephorus Gregoras, and by Acthyndinus. The conflict began in 1338 and ended only in 1368, with the solemn canonization of Palamas and the official recognition of his heresies. He was declared the 'holy doctor' and
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