

## The Dogmas of the Catholic Church

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1. God, our Creator and Lord, can be known with certainty, by the natural light of reason from created things.
2. God's existence is not merely an object of natural rational knowledge, but also an object of supernatural faith.
3. God's Nature is incomprehensible to men.
4. The blessed in Heaven possess an immediate intuitive knowledge of the Divine Essence.
5. The Immediate Vision of God transcends the natural power of cognition of the human soul, and is therefore supernatural.
6. The soul, for the Immediate Vision of God, requires the light of glory.
7. God's Essence is also incomprehensible to the blessed in Heaven.
8. The Divine Attributes are really identical among themselves and with the Divine Essence.
9. God is absolutely perfect.
10. God is actually infinite in every perfection.
11. God is absolutely simple.
12. There is only One God.
13. The One God is, in the ontological sense, The True God.
14. God possesses an infinite power of cognition.
15. God is absolute Veracity.
16. God is absolutely faithful.
17. God is absolute ontological Goodness in Himself and in relation to others.
18. God is absolute Moral Goodness or Holiness.
19. God is absolute Benignity.
20. God is absolutely immutable.
21. God is eternal.
22. God is immense or absolutely immeasurable.
23. God is everywhere present in created space.
24. God's knowledge is infinite.
25. God knows all that is merely possible by the knowledge of simple intelligence (*scientia simplicis intelligentiae*).
26. God knows all real things in the past, the present and the future (*Scientia visionis*).
27. By knowledge of vision (*scientia visionis*) God also foresees the free acts of the rational creatures with infallible certainty.

28. God's Divine will is infinite.
29. God loves Himself of necessity, but loves and wills the creation of extra-Divine things, on the other hand, with freedom.
30. God is almighty.
31. God is the Lord of the heavens and of the earth.
32. God is infinitely just.
33. God is infinitely merciful.
34. In God there are Three Persons, the Father, the Son and the Holy Ghost. Each of the Three Persons possesses the one (numerical) Divine Essence.
35. In God there are two Internal Divine Processions.
36. The Divine Persons, not the Divine Nature, are the subject of the Internal Divine processions (in the active and in the passive sense).
37. The Second Divine Person proceeds from the First Divine Person by Generation, and therefore is related to Him as Son to a Father.
38. The Holy Ghost proceeds from the Father and from the Son as from a Single Principle through a Single Spiration.
39. The Holy Ghost does not proceed through generation but through spiration.
40. The Relations in God are really identical with the Divine Nature.
41. The Three Divine Persons are in One Another.
42. All the *ad extra* Activities of God are common to all Three Persons.
43. All that exists outside God was, in its whole substance, produced out of nothing by God.
44. God was moved by His Goodness to create the world.
45. The world was created for the Glorification of God.
46. The Three Divine Persons are one single, common Principle of the Creation.
47. God created the world free from exterior compulsion and inner necessity.
48. God has created a good world.
49. The world had a beginning in time.
50. God alone created the World.
51. God keeps all created things in existence.
52. God through His providence protects and guides all that He has created.
53. The first man was created by God.
54. Man consists of two essential parts--a material body and a spiritual soul.
55. The rational soul is per se the essential form of the body.
56. Every human being possesses an individual soul.
57. God has conferred on man a supernatural Destiny.
58. Our first parents, before the Fall, were endowed with sanctifying grace.
59. They were also endowed with *donum immortalitatis*, i.e., the gift of bodily immortality.

60. Our first parents in paradise sinned grievously through transgression of the Divine probationary commandment.
61. Through the sin our first parents lost sanctifying grace and provoked the anger and the indignation of God.
62. Our first parents became subject to death and to the dominion of the Devil.
63. Adam's sin is transmitted to his posterity, not by imitation, but by descent.
64. Original sin is transmitted by natural generation.
65. In the state of original sin man is deprived of sanctifying grace and all that this implies, as well as of the preternatural gifts of integrity.
66. Souls who depart this life in the state of original sin are excluded from the Beatific Vision of God.
67. In the beginning of time God created spiritual essences (angels) out of nothing.
68. The nature of angels is spiritual.
69. The secondary task of the good angels is the protection of men and care for their salvation.
70. The Devil possesses a certain dominion over mankind by reason of Adam's sin.
71. Jesus Christ is the True God and True Son of God.
72. Christ assumed a real body, not an apparent body.
73. Christ assumed not only a body but also a rational soul.
74. Christ was truly generated and born of a daughter of Adam, the Virgin Mary.
75. The Divine and the human natures are united hypostatically in Christ, that is, joined to each other in one Person.
76. Christ Incarnate is a single, that is, a sole Person. He is God and man at the same time.
77. The God-Logos is connected with the flesh by an inner, physical or substantial unification. Christ is not the bearer of God, but is God really.
78. The human and the divine activities predicated of Christ in Holy Writ and in the Fathers may not be divided between two persons or hypostases, the Man-Christ and the God-Logos, but must be attributed to the one Christ, the Logos become Flesh. It is the Divine Logos, who suffered in the flesh, was crucified, died, and rose again.
79. The Holy Virgin is the Mother of God since she truly bore the God-Logos become Flesh.
80. In the Hypostatic Union each of the two natures of Christ continues unimpaired, untransformed and unmixed with the other.
81. Each of the two natures in Christ possesses its own natural will and its own natural mode of operation.
82. The Hypostatic Union of Christ's human nature with the Divine Logos took place at the moment of conception.
83. The Hypostatic Union will never cease.
84. The Hypostatic Union was effected by the Three Divine Persons acting in common.

85. Only the Second Divine Person became Man.
86. Not only as God but also as man Jesus Christ is the natural Son of God.
87. The God-Man Jesus Christ is to be venerated with one single mode of Worship, the absolute Worship of Latria which is due to God alone.
88. Christ's Divine and Human characteristics and activities are to be predicated of the one Word Incarnate.
89. Christ was free from all sin, from original sin as well as from all personal sin.
90. Christ's human nature was passible (capable of sensation & suffering).
91. The Son of God became man in order to redeem men.
92. Fallen man cannot redeem himself.
93. The God-Man Jesus Christ is a High Priest.
94. Christ offered Himself on the Cross as a true and proper sacrifice.
95. Christ by His Sacrifice on the Cross has ransomed us and reconciled us with God.
96. Christ did not die for the predestined only.
97. Christ's Atonement does not extend to the fallen angels.
98. Christ, through His Passion and Death, merited reward from God.
99. After His Death, Christ's soul, which was separated from His Body, descended into the underworld.
100. On the third day after His Death Christ rose gloriously from the dead.
101. Christ ascended Body and Soul into Heaven and sits at the right hand of the Father.
102. Mary is truly the Mother of God.
103. Mary was conceived without stain of Original sin.
104. Mary conceived by the Holy Ghost without the co-operation of man.
105. Mary bore her Son without any violation of her virginal integrity.
106. Also after the Birth of Jesus Mary remained a Virgin.
107. Mary was a Virgin before, during and after the Birth of Jesus Christ.
108. Mary was assumed body and soul into Heaven.
109. There is a supernatural intervention of God in the faculties of the soul, which precedes the free act of the will.
110. There is a supernatural influence of God in the faculties of the soul which coincides in time with man's free act of will.
111. For every salutary act internal supernatural grace of God (*gratia elevans*) is absolutely necessary.
112. Internal supernatural grace is absolutely necessary for the beginning of faith and of salvation.
113. Without the special help of God the justified cannot persevere to the end in justification.
114. The justified person is not able for his whole life long to avoid all sins, even venial sins, without the special privilege of the grace of God.

115. Even in the fallen state, man can, by his natural intellectual power, know religious and moral truths.
116. For the performance of a morally good action Sanctifying Grace is not required.
117. In the state of fallen nature it is morally impossible for man without Supernatural Revelation, to know easily, with absolute certainty and without admixture of error, all religious and moral truths of the natural order.
118. Grace cannot be merited by natural works either *de condigno* or *de congruo*.
119. God gives all the just sufficient grace (*gratia proxime vel remote sufficiens*) for the observation of the Divine Commandments.
120. God, by His Eternal Resolve of Will, has predetermined certain men to eternal blessedness.
121. God, by an Eternal Resolve of His Will, predestines certain men, on account of their foreseen sins, to eternal rejection.
122. The Human Will remains free under the influence of efficacious grace, which is not irresistible.
123. There is a grace which is truly sufficient and yet remains inefficacious (*gratia vere et mere sufficiens*).
124. The sinner can and must prepare himself by the help of actual grace for the reception of the grace by which he is justified.
125. The justification of an adult is not possible without Faith.
126. Besides faith, further acts of disposition must be present.
127. Sanctifying grace sanctifies the soul.
128. Sanctifying grace makes the just man a friend of God.
129. Sanctifying grace makes the just man a child of God and gives him a claim to the inheritance of Heaven.
130. The three Divine or Theological Virtues of Faith, Hope and Charity are infused with Sanctifying grace.
131. Without special Divine Revelation no one can know with the certainty of faith, if he be in the state of grace.
132. The degree of justifying grace is not identical in all the just.
133. Grace can be increased by good works.
134. The grace by which we are justified may be lost, and is lost by every grievous [mortal, serious] sin.
135. By his good works the justified man really acquires a claim to supernatural reward from God.
136. A just man merits for himself through each good work an increase of sanctifying grace, eternal life (if he dies in a state of grace) and an increase of heavenly glory.
137. The Church was founded by the God-Man Jesus Christ.
138. Our Redeemer Himself conserves with divine power the society founded by Him, the Church.

139. Christ is the Divine Redeemer of His Body, the Church.
140. Christ founded the Church in order to continue His work of redemption for all time.
141. Christ gave His Church a hierarchical constitution.
142. The powers bestowed on the Apostles have descended to the bishops.
143. Christ appointed the Apostle Peter to be the first of all the Apostles and to be the visible head of the whole Church, by appointing him immediately and personally to the primacy of jurisdiction.
144. According to Christ's ordinance, Peter is to have successors in his Primacy over the whole Church and for all time.
145. The successors of Peter in the Primacy are the bishops of Rome.
146. The Pope possesses full and supreme power of jurisdiction over the whole Church, not merely in matters of faith and morals, but also in Church discipline and in the government of the Church.
147. The Pope is infallible when he speaks *ex cathedra*.
148. By virtue of Divine Right the bishops possess an ordinary power of government over their dioceses.
149. Christ is the Head of the Church.
150. In the final decision on doctrines concerning faith and morals the Church is infallible.
151. The primary object of the Infallibility is the formally revealed truths of Christian Doctrine concerning faith and morals.
152. The totality of the Bishops is infallible, when they, either assembled in general council or scattered over the earth, propose a teaching of faith or morals as one to be held by all the faithful.
153. The Church founded by Christ is unique and one.
154. The Church founded by Christ is holy.
155. The Church founded by Christ is catholic.
156. The Church founded by Christ is apostolic.
157. Membership of the Church is necessary for all men for salvation.
158. It is permissible and profitable to venerate the Saints in Heaven, and to invoke their intercession.
159. It is permissible and profitable to venerate the relics of the Saints.
160. It is permissible and profitable to venerate images of the Saints.
161. The living Faithful can come to the assistance of the Souls in Purgatory by their intercessions (suffrages).
162. The Sacraments of the New Covenant contain the grace which they signify, and bestow it on those who do not hinder it.
163. The Sacraments work *ex opere operato* (simply by being done).
164. All the Sacraments of the New Covenant confer sanctifying grace on the receivers.

165. Three Sacraments, Baptism, Confirmation and Holy Orders, imprint a character, that is, an indelible spiritual mark, and for this reason cannot be repeated.
166. The Sacramental Character is a spiritual mark imprinted on the soul.
167. The Sacramental Character continues at least until the death of its bearer.
168. All the Sacraments of the New Covenant were instituted by Jesus Christ.
169. There are Seven Sacraments of the New Law.
170. The Sacraments of the New Covenant are necessary for the salvation of mankind.
171. For the valid dispensing of the Sacraments it is necessary that the minister accomplish the Sacramental Sign in the proper manner.
172. The minister must further have the intention at least of doing what the Church does.
173. In the case of adult recipients moral worthiness is necessary for the worthy or fruitful reception of the Sacraments.
174. Baptism is a true Sacrament instituted by Jesus Christ.
175. The *materia remota* of the Sacrament of Baptism is true and natural water.
176. Baptism confers the grace of justification.
177. Baptism effects the remission of all punishments of sin, both the eternal and the temporal.
178. Even if it be unworthily received, valid Baptism imprints on the soul of the recipient an indelible spiritual mark, the Baptismal Character, and for this reason, the Sacrament cannot be repeated.
179. Baptism by water (*Baptismus fluminis*) is, since the promulgation of the Gospel, necessary for all men without exception, for salvation.
180. Baptism can be validly administered by anyone.
181. Baptism can be received by any person in the wayfaring state who is not already baptised.
182. The Baptism of young children is valid and licit.
183. Confirmation is a true Sacrament properly so-called.
184. Confirmation imprints on the soul an indelible spiritual mark, and for this reason, cannot be repeated.
185. The ordinary minister of Confirmation is the Bishop alone.
186. The Body and Blood of Jesus Christ are truly, really and substantially present in the Eucharist.
187. Christ becomes present in the Sacrament of the Altar by the transformation of the whole substance of the bread into His Body and the whole substance of the wine into His Blood.
188. The Accidents of bread and wine continue after the change of the substance.
189. The Body and the Blood of Christ together with His Soul and His Divinity and therefore the Whole Christ are truly present in the Eucharist.
190. The Whole Christ is present under each of the two Species.

191. When either consecrated species is divided the Whole Christ is present in each part of the species.
192. After the Consecration has been completed the Body and Blood are permanently present in the Eucharist.
193. The Worship of Adoration (*latria*) must be given to Christ present in the Eucharist.
194. The Eucharist is a true Sacrament instituted by Christ.
195. The matter for the consummation of the Eucharist is bread and wine.
196. For children before the age of reason the reception of the Eucharist is not necessary for salvation.
197. Communion under two forms is not necessary for any individual member of the Faithful, either by reason of Divine precept or as a means of salvation.
198. The power of consecration resides in a validly consecrated priest only.
199. The Sacrament of the Eucharist can be validly received by every baptized person in the wayfaring state, including young children.
200. For the worthy reception of the Eucharist the state of grace as well as the proper and pious disposition are necessary.
201. The Holy Mass is a true and proper Sacrifice.
202. In the Sacrifice of the Mass, Christ's Sacrifice on the Cross is made present, its memory is celebrated, and its saving power is applied.
203. In the Sacrifice of the Mass and in the Sacrifice of the Cross the Sacrificial Gift and the Primary Sacrificing Priest are identical; only the nature and mode of the offering are different.
204. The Sacrifice of the Mass is not merely a sacrifice of praise and thanksgiving, but also a sacrifice of expiation and impetration.
205. The Church has received from Christ the power of remitting sins committed after Baptism.
206. By the Church's Absolution sins are truly and immediately remitted.
207. The Church's power to forgive sins extends to all sin without exception.
208. The exercise of the Church's power to forgive sins is a judicial act.
209. The forgiveness of sins which takes place in the Tribunal of Penance is a true and proper Sacrament, which is distinct from the Sacrament of Baptism.
210. Extra-sacramental justification is effected by perfect sorrow only when it is associated with the desire for the Sacrament (*votum sacramenti*).
211. Contrition springing from the motive of fear is a morally good and supernatural act.
212. The Sacramental confession of sins is ordained by God and is necessary for salvation.
213. By virtue of Divine ordinance all grievous sins (mortal, serious) according to kind and number, as well as those circumstances which alter their nature, are subject to the obligation of confession.
214. The confession of venial sins is not necessary but is permitted and is useful.



215. All temporal punishments for sin are not always remitted by God with the guilt of sin and the eternal punishment.
216. The priest has the right and the duty, according to the nature of the sins and the ability of the penitent, to impose salutary and appropriate works of satisfaction.
217. Extra-sacramental penitential works, such as the performance of voluntary penitential practices and the patient bearing of trials sent by God, possess satisfactory value.
218. The form of the Sacrament of Penance consists in the words of Absolution.
219. Absolution, in association with the acts of the penitent, effects the forgiveness of sins.
220. The principal effect of the Sacrament of Penance is the reconciliation of the sinner with God.
221. The Sacrament of Penance is necessary for salvation to those who, after Baptism, fall into grievous sin.
222. The sole possessors of the Church's Power of Absolution are the bishops and priests.
223. Absolution given by deacons, clerics of lower rank, and laymen is not Sacramental Absolution.
224. The Sacrament of Penance can be received by any baptized person, who, after Baptism, has committed a grievous or venial sin.
225. The Church possesses the power to grant Indulgences.
226. The use of Indulgences is useful and salutary to the Faithful.
227. Extreme Unction is a true and proper Sacrament instituted by Christ.
228. The remote matter of Extreme Unction is oil.
229. The form consists in the prayer of the priest for the sick person which accompanies the anointing.
230. Extreme Unction gives the sick person sanctifying grace in order to arouse and strengthen him.
231. Extreme Unction effects the remission of grievous sins still remaining and of venial sins.
232. Extreme Unction sometimes effects the restoration of bodily health, if this be of spiritual advantage.
233. Only bishops and priests can validly administer Extreme Unction.
234. Extreme Unction can be received only by the Faithful who are seriously ill.
235. Holy Order is a true and proper Sacrament which was instituted by Christ.
236. The consecration of priests is a Sacrament.
237. Bishops are superior to priests.
238. The Sacrament of Order confers sanctifying grace on the recipient.
239. The Sacrament of Order imprints a character on the recipient.
240. The Sacrament of Order confers a permanent spiritual power on the recipient.

241. The ordinary dispenser of all grades of Order, both the sacramental and the non-sacramental, is the validly consecrated bishop alone.
242. Marriage is a true and proper Sacrament instituted by God.
243. From the sacramental contract of marriage emerges the Bond of Marriage, which binds both marriage partners to a lifelong indivisible community of life.
244. The Sacrament of Matrimony bestows Sanctifying Grace on the contracting parties.
245. In the present order of salvation death is a punishment for sin.
246. All human beings subject to original sin are subject to the law of death.
247. The souls of the just which in the moment of death are free from all guilt of sin and punishment for sin, enter into Heaven.
248. The bliss of heaven lasts for all eternity.
249. The degree of perfection of the beatific vision granted to the just is proportioned to each one's merits.
250. The souls of those who die in the condition of personal grievous sin enter Hell.
251. The punishment of Hell lasts for all eternity.
252. The souls of the just which, in the moment of death, are burdened with venial sins or temporal punishment due to sins, enter Purgatory.
253. At the end of the world Christ will come again in glory to pronounce judgment.
254. All the dead will rise again on the last day with their bodies.
255. Christ, on His second coming, will judge all men.