

Forgotten Doctrines

- 1) Doctrine
 - a) What must a Catholic believe?
 - i) The Word of God, written or handed down
 - ii) This gives us two sources, Sacred Scripture and Sacred Tradition
 - (1) The Second Vatican council taught that these two modes represent one deposit of the faith
 - b) Doctrine is taught to us by means of the *Magisterium*
 - i) This is the teaching office of the church, and also comes in two forms
 - (1) Ordinary
 - (2) Extraordinary
 - c) How then can we define Doctrine?
 - i) Doctrine is all Church teaching on faith and morals
 - ii) Doctrine is universal, it is taught by the entire body of bishops over time
 - iii) Not everything ever said by a bishop, Pope, or ecumenical council is doctrine
 - d) How about Dogma?
 - i) Dogma is more narrowly defined as that part of doctrine that has been revealed and has been formally defined by the Church as something that must be believed by all Catholics
- 2) Monogeneism
 - a) *Humani Generis* deal with the subject of polygenism
 - b) Monogenism is not defined as something to be believed by all Catholics
 - c) Polygeneism is not defined as something that cannot be believed by all Catholics
 - d) It is good to remember that doctrine is often used to address a problem
 - i) The problem in this case is theories like that of Arthur Gobineau
- 3) Roosters on a weathervane
 - a) Pope St. Nicholas I (820-867)
 - b) Seems like this is possibly true, but I cannot locate the document that decrees it
- 4) Suppression of the Jesuit order
 - a) The Jesuits were suppressed by order of Pope Clement XIV in the brief *Dominus ac Redemptor* in 1773
 - b) The Jesuits had been thwarting the exploitation of the New World
 - c) The Jesuits had also been contending with the Jansenists in France
- 5) How many verses have been defined by the Magisterium?
 - a) Only seven. All of them were defined by the Council of Trent
 - i) The reference to being "born of water and the Spirit" in John 3:5 includes the idea of baptism.
 - ii) In telling the apostles, "Do this [the Eucharist] in memory of me" in Luke 22:19 and 1 Corinthians 11:24, Jesus appointed the apostles priests.
 - iii) In Matthew 18:18 and John 20:22–23, Jesus conferred on the apostles the power to forgive sins; everyone does not share this power.
 - iv) Romans 5:12 refers to the reality of original sin.
 - v) The presbyters referred to in James 5:14 are ordained, not merely elder members of the Christian community.
- 6) Co-creation

- a) Co-creation is a term used to describe the theology of work
- b) This is an area still under development, so it is wise to consider the guidance of the Church
 - i) Serious attention must be given to the content and unity of the whole of Scripture if the meaning of the sacred texts is to be correctly worked out" (Dei Verbum 12). This means that no properly understood assertion of Scripture will ever contradict another. If it does so, it must be a false interpretation.
 - ii) The second criterion is that "the living tradition of the whole Church must be taken into account" when interpreting Scripture (Dei Verbum 12). This states in a general way a limit that was more concretely expressed at Vatican I:
 - iii) In matters of faith and morals, affecting the building up of Christian doctrine, that is to be held as the true sense of Holy Scripture which holy mother the Church has held and holds, to whom it belongs to judge the true sense and interpretation of Holy Scriptures. Therefore no one is allowed to interpret the same sacred Scripture contrary to this sense or contrary to the unanimous consent of the Fathers" (Dei Filius 2).
- c) Co-creation is the idea that our actions make the world better or worse through our actions
- d) There are things God allows us to do, things that allow us to participate in His work
- 7) How much must you give?
 - a) No one, certainly, is obliged to assist others out of what is required for his own necessary use or for that of his family, or even to give to others what he himself needs to maintain his station in life becomingly and decently: "No one is obliged to live unbecomingly. -Rerum Novarum 22

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