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O Corpus Christi (ou Corpus Domini, do latim "Corpo de Cristo" ou "Corpo de Deus"), feriado vindouro que ocorre, anualmente, 60 dias depois da Páscoa, será celebrado no dia 19 de junho. A data é definida pelo governo federal como ponto facultativo (quando a folga não é obrigatória), mas, para os católicos, a procissão ocorrida na data — que
nasceu para celebrar a presença de Jesus Cristo na Eucaristia — é parte do Código de Direito Canônico, o conjunto de normas que organizam e regulam a conduta da Igreja Católica Romana. A origem e o significado do Corpus Christi A data remonta ao ano de 1247, quando, na diocese da cidade belga de Liège, uma freira chamada Juliana de Mont
Cornillon alegou ao Papa Urbano IV ter tido "visões de Cristo demonstrando o desejo de que a Eucaristia fosse celebrada com destaque". Mas a data ganhou os ritos solenes que tem hoje em dia — com procissões decoradas que saem às ruas carregando a figura de Cristo — anos depois, em 1264. Nesta data, em Bolsena, cidade italiana de Viterbo
próxima à corte do Papa Urbano IV (que estava estabelecida na pequena cidade de Orvieto), um milagre ocorreu durante a celebração da Eucaristia (chamada Santa Missa): no momento de partir-se a Sagrada Hóstia, consumida como o corpo de Cristo, um sacerdote viu jorrar dela sangue, e o líquido manchou o pano sob o cálice da Missa. Desde esse
dia, Urbano IV passou a determinar que os objetos parte do milagre fossem levados em procissão de Corpus Christi Procession na Praça de São Marcos, em Veneza. No mesmo ano, em vista do milagre e do recebimento dos
 objetos, o Papa também publicou uma bula, chamada Transiturus de hoc mundo (em latim, "Ele passará deste mundo"), que instituía a festa de Corpus Christi (festum corporis), declarada, então, como um rito latino. Tomás de Aquino compôs seu Tantum ergo sacramentum (do latim "tão sublime sacramento") para a festa. No Brasil, a Bênção do
Santíssimo Sacramento começa assim: A Eucaristia Um dos sete sacramentos de Jesus, a Eucaristia un dos sete sacramentos de Jesus diz, ao partilhar o pão com seus discípulos: "Tomai, comei; isto é o meu corpo que é partido por vós; fazei isto em memória de mim." E, ao levantar o cálice: "Este cálice é o novo
testamento do meu sangue; fazei isto, todas as vezes que beberdes este pão e beberdes este para 
religiosas importantes, como a cidade do interior de Goiás, Pirenópolis, onde foi fundada a Venerável Irmandade do Santíssimo Sacramento da Matriz do Rosário. É comum estender tapetes decorados pelas ruas da procissão, uma tradição surgida em Portugal e trazida ao Brasil ao longo da colonização. Os tapetes coloridos são feitos com fragmentos formadada a Venerável Irmandade do Santíssimo Sacramento da Matriz do Rosário. É comum estender tapetes decorados pelas ruas da procissão, uma tradição surgida em Portugal e trazida ao Brasil ao longo da colonização. Os tapetes coloridos são feitos com fragmentos formadada a Venerável Irmandada a Venerável Irmandad
de pedra e areia, e decorados com flores, tintas e serragem. Comunicar erro Encontrou um erro na matéria? Ajude-nos a melhorar Ano após ano, em alguma quinta-feira entre maio e junho, surge um feriado que desperta curiosidade: Corpus Christi. Muitos aproveitam para descansar ou viajar, mas nem todos sabem o real motivo dessa pausa no
calendário. Afinal, o que está por trás dessa celebração de Corpus Christi é uma expressão em latim que significado da celebração de Corpus Christi é uma expressão em latim que significado da celebração de Corpus Christi é uma expressão em latim que significado da celebração de Corpus Christi é uma expressão em latim que significado da celebração de Corpus Christi é uma expressão em latim que significado da celebração de Corpus Christi é uma expressão em latim que significado da celebração de Corpus Christi é uma expressão em latim que significado da celebração de Corpus Christi é uma expressão em latim que significado da celebração de Corpus Christi é uma expressão em latim que significado da celebração de Corpus Christi é uma expressão em latim que significado da celebração de Corpus Christi é uma expressão em latim que significado da celebração de Corpus Christi é uma expressão em latim que significado da celebração de Corpus Christi é uma expressão em latim que significado da celebração de Corpus Christi é uma expressão em latim que significado da celebração de Corpus Christi é uma expressão em latim que significado da celebração de Corpus Christi é uma expressão em latim que significado da celebração de Corpus Christi é uma expressão em latim que significado da celebração de Corpus Christi é uma expressão em latim que significado da celebração de Corpus Christi e uma expressão de Corpus Christia e uma
na Eucaristia - o pão e o vinho consagrados durante a missa. Em outras palavras, é uma homenagem especial ao sacramento da comunhão. Embora a Eucaristia esteja presente em toda missa, a data tem como foco expressar publicamente a crença cristã. A celebração surgiu na Europa em 1264, quando o papa Urbano IV instituiu oficialmente a
solenidade após relatos de milagres ligados à Eucaristia, como o da cidade de Bolsena, na Itália, onde uma hóstia teria sangrado. A ideia era criar uma data especial para reforçar a doutrina da transubstanciação - a crença de que pão e vinho se tornam corpo e sangue de Cristo. O Corpus Christi é celebrado exatamente 60 dias depois da Páscoa,
sempre numa quinta-feira, para lembrar a Última Ceia que foi quando, segundo a tradições de Corpus Christi variam de lugar para lembrar a Última Ceia que foi quando, segundo a tradições de Corpus Christi variam de lugar para lugar, mas algumas tradições de Corpus Christi variam de lugar para lugar, mas algumas tradições de Corpus Christi variam de lugar para lugar, mas algumas tradições de Corpus Christi variam de lugar para lugar, mas algumas tradições de Corpus Christi variam de lugar para lugar, mas algumas tradições de Corpus Christi variam de lugar para lugar, mas algumas tradições de Corpus Christi variam de lugar para lugar, mas algumas tradições de Corpus Christi variam de lugar para lugar, mas algumas tradições de Corpus Christi variam de lugar para lugar, mas algumas tradições de Corpus Christi variam de lugar para lugar, mas algumas tradições de Corpus Christi variam de lugar para lugar, mas algumas tradições de Corpus Christi variam de lugar para lugar, mas algumas tradições de Corpus Christi variam de lugar para lugar, mas algumas tradições de Corpus Christi variam de lugar para lugar, mas algumas tradições de Corpus Christi variam de lugar para lugar, mas algumas tradições de Corpus Christi variam de lugar para lugar par
tapetes decorados nas ruas pelas quais os fiéis caminham durante as procissões - que são parte essencial da celebração. Os tapetes de Corpus Christi tem origem espanhola, na cidade de La Orotava nas ilhas Canárias, onde a lenda
local conta que uma mulher chamada Leonor de Castillo y Monteverde iniciou a prática ao espalhar pétalas de flores no chão em frente à sua casa para a procissão de Corpus Christi passar. Com o tempo, essa prática evoluiu gradualmente até se tornar um fenômeno internacional. Durante o período Imperial foi trazida ao Brasil pelos portugueses
ganhando força em cidades como Ouro Preto (MG), São João del-Rei (MG), Santana de Parnaíba (SP), entre outras. Corpus Christi é feriado nacional? Em 2025, o Corpus Christi é feriado nacional? Em 2025, o Corpus Christi é feriado nacional? Em 2025, o Corpus Christi será comemorado no dia 19 de junho, mas o que muita gente não sabe é que a data não é feriado nacional? Em 2025, o Corpus Christi será comemorado no dia 19 de junho, mas o que muita gente não sabe é que a data não é feriado nacional. Em muitos lugares do Brasil, o dia é considerado ponto facultativo,
o que significa que os empregadores podem decidir se liberam ou não os funcionários. Em quais capitais (CP)Vitória (ES)SulCuritiba (PR)Florianópolis (SC)Porto Alegre (RS)Centro-OesteCampo Grande (MS)Cuiabá (MT)Goiânia (GO)NordesteAracaju (SE)Fortaleza (CE)Maceió
(AL)Natal (RN)Salvador (BA)Teresina (PI)NorteEm quais capitais a data é considerada ponto facultativo?Sudeste: Rio de Janeiro (RJ)Centro-Oeste: Brasília (DF)Nordeste: Brasília (DF)Nor
2025?7 de setembro (domingo) - Independência do Brasil;12 de outubro (domingo) - Nossa Senhora de Aparecida;2 de novembro (quinta-feira) - Dia da Consciência Negra; 25 de dezembro (quinta-feira) - Natal. O Corpus Christi de 2025 será no dia 19 de
Junho. A data de Corpus Christi normalmente não é Feriado Nacional, mas Ponto Facultativo. Mas eventualmente do Brasil pode definí-lo como feriado s Vacionais de 2025. Além disso, várias cidades brasileiras tem em seu calendário anual a data de Corpus
Christi como Feriado Municipal. Verifique no final da página a lista de cidades onde o dia de Corpus Christi, é importante relembrar o que diferencia o feriado comum do ponto facultativo. O primeiro é válido para todos os trabalhadores e
garantido em lei, ou seja, é um descanso institucionalizado e que não pode resultar em descontos salariais. Já o ponto facultativo é válido para funcionários e repartições públicas, bem como escolas e secretarias e pode ser dado ao trabalhador que não se encaixe nessas categorias por escolha do empregador. Sabendo disso, fica mais clara a afirmação
de que o Corpus Christi (termos de origem latina que podem ser traduzidos como "Corpo de Cristo") é um ponto facultativo e, como indicado pelo nome, tem origem religiosa, em específico, as religiosa, em específico, especí
importante ao Cristianismo. O termo eucaristia é de origem grega e significa "reconhecimento" ou "ação de graças" e tem relação com o mistério da transubstanciação, ou seja, transformação, do pão e vinho em carne e sangue de Cristo; A data é fixada no calendário 60 dias após a comemoração da Páscoa, que simboliza a
ressurreição de Jesus Cristo após ser crucificado, e por isso varia de ano para ano, mas geralmente é comemorada entre os meses de maio e junho; Para os não católicos, a data não é celebrada, porém para os seguidores da religião essa é uma das festividades mais importantes do ano e deve ser comemorada com reverência e respeito às tradições
cristãs; A organização de procissões é muito comum, os fiéis andam pelas ruas carregando imagens, velas, entoando cânticos e hinos religiosos com objetivo de dar testemunho de sua fé, ou seja, mostra-la publicamente; Em diversas cidades do Brasil há o costume de enfeitar as ruas por onde a procissão passará, em Pirenópolis, Goiás, por exemplo,
elas são cobertas com serragem colorida e diversas flores do campo e há presença de corais e orquestras para celebração; As festividades são concluídas com a realização do sacramento da Eucaristia, um dos sete sacramentos sagrados da Igreja Católica, no qual os fiéis comem o pão, que simboliza o corpo, e bebem o vinho, que simboliza o sangue de
Cristo. Apesar de sua conotação e simbolismo religioso, mesmo pessoas não ligadas à fé cristã frequentam as comemorações que, em muitos lugares do Brasil, tornaram-se verdadeiras atrações turísticas por sua beleza e grandiosidade. O Dia de Corpus Cristi é feriado municipal nas seguintes cidades: Veja aqui outros Feriados Municipais e Estaduais
em sua Cidade O Corpus Christi é uma comemoração religiosa celebrada sempre numa quinta-feira e é ponto facultativo. Em 2025, o governo estabeleceu que a sexta-feira, dia seguinte ao dia de Corpus Christi, também é ponto facultativo. Esta data é celebrada anualmente 60 dias depois da Páscoa, sempre na segunda quinta-feira depois do Domingo
de Pentecostes. Corpus Christi é ponto facultativo e pode ser feriado município deve estabelecer, através de decreto, se naquele ano o Corpus Christi e ponto facultativo e pode ser feriado município deve estabelecer, através de decreto, se naquele ano o Corpus Christi e ponto facultativo e pode ser feriado município deve estabelecer, através de decreto, se naquele ano o Corpus Christi e ponto facultativo e pode ser feriado município deve estabelecer, através de decreto, se naquele ano o Corpus Christi e ponto facultativo e pode ser feriado município deve estabelecer, através de decreto, se naquele ano o Corpus Christi e ponto facultativo e pode ser feriado município deve estabelecer, através de decreto, se naquele ano o Corpus Christi e ponto facultativo e pode ser feriado município deve estabelecer, através de decreto, se naquele ano o Corpus Christi e ponto facultativo e pode ser feriado município deve estabelecer, através de decreto, se naquele ano o Corpus Christi e ponto facultativo e pode ser feriado município deve estabelecer, através de decreto, se naquele ano o Corpus Christi e ponto facultativo e pode ser feriado município deve estabelecer, através de decreto, se naquele ano o Corpus Christi e ponto facultativo e pode ser feriado município deve estabelecer, através de decreto, se naquele ano o Corpus Christi e ponto facultativo e pode ser feriado município deve estabelecer, através de decreto, se naquele ano o Corpus Christi e ponto facultativo e pode ser feriado município de decreto, se naquele ano o Corpus Christi e ponto facultativo e pode ser feriado município de decreto, se naquele ano o Corpus Christi e ponto facultativo e pode ser feriado município de decreto, se naquele ano o Corpus Christi e ponto facultativo e pode ser feriado município de decreto de dec
facultativos, ou seja, os dias 19 e 20 de junho de 2025 são pontos facultativos. Significado de Corpus Christi é uma data celebrada pelos católicos. A igreja católico de Eucaristia. A Eucaristia é um sacramento católico, um ritual
sagrado, em que os fiéis recebem na missa uma partícula que acreditam ser uma parte do próprio corpo de Jesus Cristo. A Eucaristia foi instituída por Jesus Cristo antes de ser crucificado no dia seguinte, na Sexta-feira Santa. "Isto é o meu corpo, que é dado em favor de vocês; façam
isto em memória de mim". (1 Cor 11, 24) A expressão Corpus Christi vem do latim e significa "Corpo de Cristo". Origem da comemoração do Corpus Christi vem do latim e significa "Corpo de Cristo". Origem da comemoração do Corpus Christi vem do latim e significa "Corpo de Cristo". Origem da comemoração do Corpus Christi vem do latim e significa "Corpo de Cristo". Origem da comemoração do Corpus Christi vem do latim e significa "Corpo de Cristo". Origem da Corpus Christi vem do latim e significa "Corpo de Cristo". Origem da Corpus Christi vem do latim e significa "Corpo de Cristo". Origem da Corpus Christi vem do latim e significa "Corpo de Cristo". Origem da Corpus Christi vem do latim e significa "Corpo de Cristo". Origem da Corpus Christi vem do latim e significa "Corpo de Cristo". Origem da Corpus Christi vem do latim e significa "Corpo de Cristo". Origem da Corpus Christi vem do latim e significa "Corpo de Cristo". Origem da Corpus Christi vem do latim e significa "Corpo de Cristo". Origem da Corpus Christi vem do latim e significa "Corpo de Cristo". Origem da Corpus Christi vem do latim e significa "Corpo de Cristo". Origem da Corpus Christi vem do latim e significa "Corpo de Cristo". Origem da Corpus Christi vem do latim e significa "Corpo de Cristo". Origem da Corpus Christi vem do latim e significa "Corpo de Cristo". Origem da Corpus Christi vem do latim e significa "Corpo de Cristo". Origem da Corpus Christi vem do latim e significa "Corpo de Cristo". Origem da Corpus Christi vem do latim e significa "Corpo de Cristo". Origem da Corpus Christi vem do latim e significa "Corpo de Cristo". Origem da Corpo de Cristo". Origem da Corpo de Cristo". Origem da Corpo de Cristo "Corpo de Cristo". Origem da Corpo de Cristo "Corpo de Cristo". Origem da Corpo de Cristo". Origem da Corpo de Cristo "Corpo de Cristo". Origem da Cristo "Corpo de 
Cristo.De acordo com a história, existia um sacerdote chamado Pedro de Praga que vivia angustiado por dúvidas sobre a presença de Cristo na Eucaristia. Então, decidiu ir em peregrinação ao túmulo dos apóstolos Pedro e Paulo em Roma, para pedir o dom da fé.Ao passar por Bolsena, na Itália, enquanto celebrava a Santa Missa, foi novamente
acometido pela dúvida. Na hora da Consagração veio-lhe a resposta em forma de milagre: a hóstia branca transformou-se em carne viva. O Papa Urbano IV pediu para os objetos serem levados para Oviedo em uma grande procissão, e foi nesse momento que a festa de Corpus Christi foi decretada. Como a data é comemorada no Brasil? A celebração de
Corpus Christi é marcada por procissões em diversos estados brasileiros. A procissões tradicionais, como em Pirenópolis, no estado de Goiás, que possui a tradição dos tapetes de serragem colorida e flores do Cerrado. Na cidade de Castelo,
no Espírito Santo, as ruas também são decoradas com enormes tapetes coloridos, assim como em alguns municípios de São Paulo, Minas Gerais e outros estados do Brasil. Tapete colorido na cidade de Corpus Christi será feriado.
Ou seja, os trabalhadores terão direito a uma folguinha no meio da semana, mais precisamente na quinta-feira (30). Nesses lugares onde a data é feriado, a regra é que todos os trabalhadores sejam dispensados. Caso contrário, eles têm direito a receber o salário do dia em dobro ou uma folga compensatória. Das 27 capitais do país, 16 decretaram a
 celebração como um feriado (Confira a lista abaixo). Consideram ponto facultativo? Em dias de ponto facultativo, funcionários públicos são dispensados do serviço sem prejuízo da remuneração. A medida é decretada em dias úteis de trabalho, geralmente entre feriados e fins de semana. O ano de 2024 está sendo marcado por
poucos "feriadões" prolongados. Dos dez feriados nacionais, apenas será possível estender a folga em três deles, já incluindo o Dia de Confraternização Nacional (1º de janeiro) e a Paixão de Cristo (29 de março). A próxima folga nacional que será vizinha a um final de semana, de acordo com o calendário do governo federal, será apenas em novembro:
a Proclamação da República. Além disso, ainda restam cinco feriados que cairão em fins de semana (Independência do Brasil, Nossa Senhora Aparecida e Finados) ou em quartas-feiras (Consciência Negra e Natal). Entenda se empresa pode reduzir salário-maternidade pode ser pedido gratuitamente, alerta do INSS Short friday: sair mais
cedo do trabalho às sextas já é realidade em algumas empresas O Corpus Christi será celebrado no dia 19 de junho este ano. Porém, a data é considerada ponto facultativo. Desta forma, são as empresas que optam por abrir ou não. Caso mantenham as
atividades, os trabalhadores não recebem nenhum valor extra por trabalhar na data. CORPUS CHRISTI: Confira em quais capitais a data é feriado e quando será a celebração em 2025 Porém, muitas cidades têm leis próprias que incluem a data como feriado nos calendários locais, o que ocorre na maioria das capitais brasileiras. Assim, a folga se
torna obrigatória. O que é Corpus Christi? A comemoração faz parte do calendário da Igreja Católica e ocorre 60 dias após a Páscoa, sempre em uma quinta-feira. O dia da semana faz referência à última ceia de Jesus Cristo com os apóstolos, momento em que foi instituído o sacramento da Eucaristia, quando fiéis recebem a hóstia consagrada que na
tradição católica representa o corpo de Cristo. Capitais onde Corpus Christi é feriado Aracaju (SE) Belém (PA) Belo Horizonte (MG) Boa Vista (RR) Campo Grande (MS) Cuiabá (MT) Curitiba (PB) Fortaleza (CE) Goiânia (GO) Macapá (AP) Maca
Quais são os próximos feriados de 2025? 07/09 - Independência do Brasil (domingo); 12/10 - Dia de Nossa Senhora Aparecida (domingo); 12/11 - Dia Nacional da Consciência Negra (quinta-feira); 25/12 - Natal (quinta-feira). Próximo ponto facultativo em 2025 19/06 -
Corpus Christi (quinta-feira). Feriado estadual no Rio Grande do Sul 20/09 - Dia do Gaúcho (sábado). No Brasil, o feriado de Corpus Christi é uma celebração religiosa de grande importância, ocorrendo na quinta-feira seguinte ao Domingo da Santíssima Trindade. Em 2025, a data será comemorada no dia 19 de junho. Este feriado é uma oportunidade
 para os católicos expressarem sua fé e devoção, além de ser um momento de confraternização e tradição em diversas regiões do país. Corpus Christi é um feriado nacional, mas sua celebração varia de acordo com a localidade. Em algumas cidades, a data é marcada por procissões e eventos religiosos, enquanto em outras, o feriado pode ser um ponto
facultativo, dependendo das decisões municipais. Independentemente disso, a essência da celebração permanece centrada na Eucaristia e na devoção ao Corpo de Cristo. Embora Corpus Christi seja um feriado nacional, algumas cidades brasileiras têm tradições únicas e celebrações mais elaboradas. Entre as cidades que se destacam estão: São
 Paulo: Conhecida por suas procissões e tapetes de rua, a cidade de São Paulo celebra Corpus Christi com grande fervor. Ouro Preto: Em Minas Gerais, Ouro Preto: E
 capital paranaense é conhecida por suas procissões e celebrações religiosas. Além dessas, muitas outras cidades em todo o Brasil realizam eventos e celebrações, refletindo a diversidade cultural e religiosa do país. Corpus Christi
pode ser considerado ponto facultativo em algumas localidades. Isso significa que cabe ao empregador decidir se dará folga aos funcionários ou se o dia será trabalhado normalmente. Quando o feriado é oficialmente reconhecido, os trabalhado normalmente aconhecido, os trabalhado normalmente. Quando o feriado é oficialmente reconhecido, os trabalhado normalmente aconhecido, os trabalhado normalmente. Quando o feriado é oficialmente reconhecido, os trabalhado normalmente aconhecido, os trabalhado normalmente. Quando o feriado é oficialmente reconhecido, os trabalhado normalmente aconhecido, os trabalhado normalmente. Quando o feriado é oficialmente reconhecido, os trabalhado normalmente aconhecido normalmente. Quando o feriado é oficialmente reconhecido, os trabalhado normalmente aconhecido normalmente.
em outro dia. Para aqueles que têm o dia livre, o feriado de Corpus Christi é uma oportunidade para descansar, participar das celebrações religiosas ou aproveitar atividades culturais e de lazer. Muitos brasileiros aproveitar o feriado de Corpus Christi pode ser
uma experiência enriquecedora, tanto do ponto de vista espiritual quanto cultural. Para aqueles que desejam participar das celebrações religiosas, as procissões e missas solenes são uma atração à parte, oferecendo um espetáculo visual que
combina arte e devoção. Para quem prefere um feriado mais tranquilo, a data pode ser uma chance de descansar, ler um bom livro ou passar tempo de qualidade com a família. Viagens curtas para destinos próximos também são uma opção popular, permitindo explorar novas paisagens e culturas sem a necessidade de longos deslocamentos.
 Independentemente de como se escolha passar o feriado, Corpus Christi é um momento de reflexão e celebração, proporcionando uma pausa no cotidiano para renovar energias e fortalecer laços, seja com a fé, a família ou a comunidade. Tags: catolicismoCorpus Christicultura brasileiraferiado Christian church based in Rome Several terms redirect
here. For other uses, see Catholic Church (disambiguation), Catholic (disambiguation), Catholic Church Ecclesia Catholic Church Ecclesia Catholic Church Ecclesia Catholic Church (disambiguation), Catholic Church Ecclesia Catholic Church (disambiguation), Catholic Church Ecclesia Catholic Church (disambiguation), Catholic Church (disambiguation), Catholic Church Ecclesia Cat
 worldClassificationCatholicScriptureCatholic BibleTheologyCatholic theologyPolityPapal supremacy - Episcopal[1]GovernanceHoly See and Roman CuriaPopeLeo XIVParticular churchessui iurisLatin Church and 23 Eastern Catholic ChurchesDioceses Archdioceses: 2,851 Parishes221,700 approx.RegionWorldwideLanguageEcclesiastical
Latin and native languagesLiturgyLatin and EasternHeadquartersVatican CityFounderJesus, according to Sacred traditionOrigin1st century Judaea, Roman Empire[2][3]Separations Protestantism Old Catholic Churches Independent Catholicism Sedevacantism Members1.272 billion according to World Christian Database (2025)[4]1.406 billion
according to the Annuario Pontificio (2023)[5]Clergy Bishops: 5,430 Priests: 406,996 Deacons: 51,433 (2023)[5] Hospitals5,500[6]Primary schools95,200[7]Secondary schools95,20
 Sacraments Mary Background Jesus Christ Crucifixion Resurrection Ascension Early Christianity Peter Paul Fathers History of the Catholic Church Apostolic succession Organisation Holy See Roman Curia College of Cardinals Ecumenical councils
 Episcopal polity Latin Church Eastern 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 Paschal mystery Passion of Jesus Crucifixion of Jesus Harrowing of Hell
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 Unitarians and Universalists Related topics Civilization Criticism Culture Ecumenism Glossary Index Liturgy Other religions Prayer Sermon Symbolism Worship Glossary Index Outline Church, is the largest Christian church, with 1.27 to
Churches, which comprise almost 3,500 dioceses and eparchies around the world, each overseen by one or more bishops.[13] The pope, who is the bishop of Rome, is the chief pastor of the church teaches that it is the one, holy, catholic and apostolic church.
founded by Jesus Christ in his Great Commission, [15][16][note 1] that its bishops are the successors of Christ's apostles, and that the pope is the successor of Saint Peter, upon whom primacy was conferred by Jesus Christ. [19] It maintains that it practises the original Christian faith taught by the apostles, preserving the faith infallibly through
scripture and sacred tradition as authentically interpreted through the magisterium or teaching office of the church, the Eastern Catholic liturgies, and communities and societies such as mendicant orders, enclosed monastic orders, third orders and voluntary charitable lay associations reflect a
variety of theological and spiritual emphases in the church. [21][22] Of its seven sacraments, the Eucharist is the principal one, celebrated liturgically in the Mass. [23] The church teaches that through consecration by a priest, the sacrificial bread and wine become the body and blood of Christ. The Virgin Mary is venerated as the Perpetual Virgin,
Mother of God, and Queen of Heaven; she is honoured in dogmas and devotions. [24] Catholic social teaching emphasizes voluntary support for the sick, the poor, and the afflicted through the corporal and spiritual works of mercy. The Catholic Schools, universities and colleges, hospitals, and orphanages
around the world, and is the largest non-government provider of education and health care in the world. [25] Among its other social services are numerous charitable and humanitarian organizations. The Catholic Church has profoundly influenced Western philosophy, culture, art, literature, music, law, [26] and science. [12] Catholics live all over the
 world through missions, immigration, diaspora, and conversions. Since the 20th century, the majority have resided in the Global South, partially due to secularization in Europe and North America. The Catholic Church shared communion with the East-West Schism in 1054, disputing particularly the authority of the
body of Eastern Christians who returned or remained in communion with the pope during or following these schisms due to a variety of historical circumstances. In the 16th century, the Reformation led to the formation of separate, Protestant groups and to the Counter-Reformation. From the late 20th century, the Reformation led to the formation of separate, Protestant groups and to the formation of separate, Protestant groups and to the Counter-Reformation.
for its teachings on sexuality, its doctrine against ordaining women, and its handling of sexual abuse cases involving clergy. The Diocese of Rome—commonly referred to as the Holy See—serves as the central governing authority of the Catholic Church. The
 administrative body of the Holy See, the Roman Curia, has its principal offices in Vatican City, which is a small, independent city-state and enclave within the city of Rome, of which the pope is head of state and absolute elective monarch. Further information: Catholic (term) and Roman Curia, has its principal offices in Vatican City, which is a small, independent city-state and enclave within the city of Rome, of which the pope is head of state and enclave within the city of Rome, of which the pope is head of state and enclave within the city of Rome, of which the pope is head of state and enclave within the city of Rome, of which the pope is head of state and enclave within the city of Rome, of which the pope is head of state and enclave within the city of Rome, of which the pope is head of state and enclave within the city of Rome, of which the pope is head of state and enclave within the city of Rome, of which the pope is head of state and enclave within the city of Rome, of which the pope is head of state and enclave within the city of Rome, of which the pope is head of state and enclave within the city of Rome, of which the pope is head of state and enclave within the city of Rome, of which the pope is head of state and enclave within the city of Rome, of which the pope is head of state and enclave within the city of Rome, of which the pope is head of state and enclave within the city of Rome, of which the pope is head of state and enclave within the city of Rome, of which the pope is head of state and enclave within the city of Rome, of which the pope is head of state and enclave within the city of Rome, of which the pope is head of the city of Rome, of which the pope is head of the city of Rome, of which the pope is head of the city of Rome, of Rome, of Rome, of Rome, of Rome
meaning "universal church", was by the church father Saint Ignatius of Antioch in his Letter to the Smyrnaeans in c. 110 AD.[27] Ignatius of Antioch also is credited with the first recorded use of the term Christianity ten years earlier, in c. 100 AD.[28] He died in Rome, with his relics located in San Clemente al Laterano. Catholic (from Greek:
 καθολικός, romanized: katholikos, lit. 'universal') was first used to describe the church in the early 2nd century.[29] The first known use of the phrase "the catholic church" (Greek: καθολική ἐκκλησία, romanized: katholike ekklesía) occurred in the letter written about 110 AD from Saint Ignatius of Antioch to the Smyrnaeans,[note 2] which reads
 "Wheresoever the bishop shall appear, there let the people be, even as where Jesus may be, there is the universal [katholic" notion was
further stressed in the edict De fide Catolica issued 380 by Theodosius I, the last emperor to rule over both the eastern and the western halves of the Roman Empire. [32] Since the East-West Schism of 1054, the Eastern Orthodox Church has taken the adjective Orthodox as its distinctive
epithet; its official name continues to be the Orthodox Catholic Church.[33] The Latin Church was described as Catholic, with that description also denominating those in communion became known as Protestants.[34][35] While the
 Roman Church has been used to describe the pope's Diocese of Rome since the Fall of the Western Roman Empire and into the Early Middle Ages (6th-10th century), Roman Catholic Church has been applied to the whole church in the Early Middle Ages (6th-10th century), Roman Catholic Church has been applied to the Western Roman Empire and into the Early Middle Ages (6th-10th century), Roman Catholic Church has been applied to the Western Roman Empire and into the Early Middle Ages (6th-10th century), Roman Catholic Church has been applied to the Western Roman Empire and into the Early Middle Ages (6th-10th century), Roman Catholic Church has been applied to the Western Roman Empire and into the Early Middle Ages (6th-10th century), Roman Catholic Church has been applied to the Western Roman Empire and into the Early Middle Ages (6th-10th century), Roman Catholic Church has been applied to the Western Roman Empire and into the Early Middle Ages (6th-10th century), Roman Catholic Church has been applied to the Western Roman Empire and into the Early Middle Ages (6th-10th century).
Church as Roman Catholic in distinction from the Eastern Catholic has occasionally appeared in documents produced by the Holy See, [note 3] and has been used by certain national episcopal conferences and local dioceses. [note 4] The name Catholic has occasionally appeared in documents produced by the Holy See, [note 3] and has been used by certain national episcopal conferences and local dioceses.
Church (1990) and the Code of Canon Law (1983). "Catholic Church" is also used in the documents of the Second Vatican Council (1869-1870),[39] the First V
see Timeline of the Catholic Church. Further information: Historiography of early Christianity Main article: Apostolic Age A c. 1481-1482 fresco by Pietro Perugino in the Sistine Chapel showing Jesus giving the keys of heaven to Saint Peter The Last Supper in the Santa Maria delle Grazie Church in Milan, Italy, a late 1490s mural painting by
 Leonardo da Vinci, depicting the Last Supper of Jesus and his twelve apostles, depicts the final meal of Jesus before his crucifixion and death. The New Testament, in particular the Gospels, records Jesus' activities and teaching, his appointment of the Twelve Apostles and his Great Commission of the apostles, instructing them to continue his work
[43][44] The book Acts of Apostles, tells of the Christian church and the spread of its message to the Roman Empire. [45] The Catholic Church teaches that its public ministry began on Pentecost, occurring fifty days following the date Christ is believed to have resurrected. [46] At Pentecost, the apostles are believed to have received the
 Holy Spirit, preparing them for their mission in leading the church. [47][48] The Catholic Church teaches that the college of bishops, led by the bishop of Rome are the successors to the Apostles. [49] In the account of the Confession of Peter found in the Gospel of Matthew, Christ designates Peter as the "rock" upon which Christ's church will be built.
[50][51] The Catholic Church considers the bishop of Rome, the pope, to be the successor to Saint Peter was the first bishop of Rome or even on his ever having been in Rome.[54] Many scholars hold that
a church structure of plural presbyters/bishops persisted in Rome until the mid-2nd century, when the structure of a single bishop and plural presbyters was adopted,[55] and that later writers retrospectively applied the term "bishop of Rome" to the most prominent members of the clergy in the earlier period and also to Peter himself.[55] On this
basis Bart D. Ehrman[56], as well as protestant scholars Oscar Cullmann[57] and Henry Chadwick, [58] question whether there was a formal link between Peter and the modern papacy. Raymond E. Brown also says that it is anachronistic to speak of Peter in terms of local bishop of Rome, but that Christians of that period would have looked on Peter as
 having "roles that would contribute in an essential way to the development of the role of the papacy in the subsequent church". These roles, Brown says, "contributed enormously to seeing the bishop of Rome, the bishop of the church
 universal".[55] Main articles: Early Christianity, Pentarchy, and List of heresies in the Catholic Church A 19th-century drawing by Henry William Brewer of Old St. Peter's Basilica, built in 318 by Constantine the Great Conditions in the Roman Empire facilitated travels and waterways facilitated travels and waterways facilitated travels.
and the Pax Romana made travelling safe. The empire encouraged the spread of a common culture with Greek roots, which allowed ideas to be more easily expressed and understood. [59] Unlike most religions in the Roman Empire, however, Christianity required its adherents to renounce all other gods, a practice adopted from Judaism (see Idolatry)
The Christians' refusal to join pagan celebrations meant they were unable to participate in much of public life, which caused non-Christians—including government authorities—to fear that the Christians were angering the gods and thereby threatening the peace and prosperity of the Empire. The resulting persecutions were a defining feature of
Christian self-understanding until Christianity was legalized in the 4th century.[60] In 313, Emperor Constantine moved the imperial capital to Constantinople, modern Istanbul, Turkey. In 380 the Edict of Thessalonica made Nicene Christianity the state church of the Roman Empire, and in 330 Constantine moved the imperial capital to Constantinople, modern Istanbul, Turkey. In 380 the Edict of Thessalonica made Nicene Christianity the state church of the Roman Empire, and in 330 Constantinople, modern Istanbul, Turkey. In 380 the Edict of Thessalonica made Nicene Christianity the state church of the Roman Empire, and in 330 Constantinople, modern Istanbul, Turkey. In 380 the Edict of Thessalonica made Nicene Christianity the state church of the Roman Empire, and in 340 the Edict of Thessalonica made Nicene Christianity the state church of the Roman Empire, and in 340 the Edict of Thessalonica made Nicene Christianity the state church of the Roman Empire, and in 340 the Edict of Thessalonica made Nicene Christianity the state church of the Roman Empire, and in 340 the Edict of Thessalonica made Nicene Christianity the state church of the Roman Empire, and in 340 the Edict of Thessalonica made Nicene Christianity the state church of the Roman Empire, and in 340 the Edict of Thessalonica made Nicene Christianity the State Christianity the 
position that within the diminishing territory of the Byzantine Empire persisted until the empire itself ended in the fall of Constantinople in 1453. Elsewhere the church was independent of the empire, as became particularly clear with the East-West Schism. During the period of the Seven Ecumenical Councils, five primary sees emerged, an
arrangement formalized in the mid-6th century by Emperor Justinian I as the pentarchy of Rome, Constantinople, Antioch, Jerusalem and Alexandria.[61][62] In 451, the Council of Chalcedon, in a canon of disputed validity,[63] elevated the see of Constantinople to a position "second in eminence and power to the bishop of Rome".[64] From c. 350 - c
500, the bishops, or popes, of Rome, steadily increased in authority through their consistent intervening in support of orthodox leaders in theological disputes, which encouraged appeals to them. [65] Emperor Justinian, who in the areas under his control definitively established a form of caesaropapism, [66] in which "he had the right and duty of
regulating by his laws the minutest details of worship and discipline, and also of dictating the theological opinions to be held in the Church",[67] re-established imperial power over Rome and other parts of the West, initiating the period termed the Byzantine Papacy (537-752), during which the bishops of Rome, or popes, required approval from the
emperor in Constantinople or from his representative in Ravenna for consecration. Most were selected by the emperor from his Greek-speaking subjects, [68] resulting in a "melting pot" of Western and Eastern Christian traditions in art as well as liturgy. [69] Most of the Germanic tribes who in the following centuries invaded the Roman Empire
adopted Christianity in its Arian form, which the Council of Nicaea declared heretical.[70] The resulting religious discord between Germanic rulers and Catholic subjects[71] was avoided when, in 497, Clovis I, the Frankish ruler, converted to orthodox Catholicism, allying himself with the papacy and the monasteries.[72] The Visigoths in Spain
followed his lead in 589,[73] and the Lombards in Italy in the course of the 7th century.[74] Western Christianity, particularly through its monasteries, was a major factor in preserving classical civilization, with its art (see Illuminated manuscript) and literacy.[75] Through his Rule, Benedict of Nursia (c. 480-543), one of the founders of Western
monasticism, exerted an enormous influence on European culture through the appropriation of the Benedictine tradition, through the preservation and transmission of ancient culture. During this period, monastic Ireland became a centre of learning and early Irish
missionaries such as Columbanus and Columba spread Christianity and established monasteries across continental Europe. [75] Further information: History of Christianity during the Middle Ages and Christianity in the 16th century § Renaissance Church An interior view of the Sainte-Chapelle on the Île de la Cité in Paris, France, completed in 1248
During the Middle Ages, many buildings in the Gothic architecture-style were erected as places of worship for the Catholic Church. The Catholic Church was the dominant influence on Western civilization from Late Antiquity to the dawn of the modern age.[12] It was the primary sponsor of Romanesque, Gothic, Renaissance, Mannerist and Baroque
 styles in art, architecture and music.[76] Renaissance figures such as Raphael, Michelangelo, Leonardo da Vinci, Botticelli, Fra Angelico, Tintoretto, Titian, Bernini and Caravaggio are examples of the numerous visual artists sponsored by the church.[77] Historian Paul Legutko of Stanford University said the Catholic Church is "at the center of the
development of the values, ideas, science, laws, and institutions which constitute what we call Western civilization".[78] In Western Christendom, the first universities in Europe were established by monks.[79][80][81] Beginning in the 11th century, several older cathedral schools became universities, such as the University of Oxford, University of
Paris, and University of Bologna. Higher education before then had been the domain of Christian cathedral schools or monastic schools, led by monks and nuns. Evidence of such schools dates back to the 6th century CE.[82] These new universities expanded the curriculum to include academic programs for clerics, lawyers, civil servants, and
physicians.[83] The university is generally regarded as an institution that has its origin in the Medieval Christianity and Islam throughout the Medieval Christianity and Islam throughout the massive Islamic invasions of the mid-7th century began a long struggle between Christianity and Islam throughout the Medieval Christianity and Islam throughout throughout the Medieval Christianity and Islam throughout thro
 Jerusalem, Alexandria and Antioch and was reduced to that of Constantinople, the empire's capital. As a result of Islamic domination of the Mediterranean, the Frankish state, centred away from that sea, was able to evolve as the dominant power that shaped the Western Europe of the Middle Ages.[87] The battles of Toulouse and Tours halted the
 Islamic advance in the West and the failed siege of Constantinople halted it in the East. Two or three decades later, in 751, the Byzantine Empire lost to the Lombards the city of Ravenna meant that confirmation by a no longer
 existent exarch was not asked for during the election in 752 of Pope Stephen II, and that the papacy was forced to look elsewhere for a civil power to protect it.[88] In 754, at the urgent request of Pope Stephen II, and that the papacy was forced to look elsewhere for a civil power to protect it.[88] In 754, at the urgent request of Pope Stephen, the Frankish king Pepin the Short conquered the Lombards. He then gifted the lands of the former exarchate to the pope, initiating the
Papal States. In the 860s, Rome and the Byzantine East were in conflict during the Photian schism, when Photius criticized the Latin west for adding of the filioque clause, after being excommunicated by Nicholas I. Though the schism was reconciled, unresolved issues would lead to further division.[89] A painting of St. Catherine of Siena by Carlo
Dolci. A 14th century Catholic mystic associated with Dominican spirituality, she helped to heal the Great Western Schism. In the efforts of Hildebrand of Sovana led to the creation of the College of Cardinals to elect new popes, starting with Pope Alexander II in the papal election of 1061. When Alexander II died, Hildebrand was
 elected to succeed him, as Pope Gregory VII. The basic election system of the College of Cardinals which Gregory VII further initiated the Gregorian Reforms regarding the independence of the clergy from secular authority. This led to the Investiture Controversy
between the church and the Holy Roman Emperors, over which had the authority to appoint bishops and popes. [90] In 1095, Byzantine emperor Alexius I appealed to Pope Urban II for help against renewed Muslim invasions in the Byzantine Empire and the Byzantine Empire and the Holy Roman Emperors, over which had the authority to appoint bishops and popes.
 and returning the Holy Land to Christian control. [93] In the 11th century, strained relations between the primarily Greek church and the Latin Church separated them in the East-West Schism, partially due to conflicts over papal authority. The Fourth Crusade and the sacking of Constantinople by renegade crusaders proved the final breach. [94] In
this age great gothic cathedrals in France were an expression of popular pride in the Christian faith. In the early 13th century mendicant orders were founded by Francis of Assisi and Dominic de Guzmán. The studia conventualia and studia generalia of the mendicant orders played a large role in the transformation of church-sponsored cathedral
schools and palace schools, such as that of Charlemagne at Aachen, into the prominent universities of Europe.[95] Scholastic theologians and philosophers such as the Dominican priest Thomas Aquinas studied and taught at these studied and taught at the studied and taught at the studied and taught at the studied at the
 philosophers such as Plato and Aristotle with the content of Christian revelation. [96] A growing sense of church-state conflicts marked the 14th century. In 1309, to escape instability in Rome, Clement V became the first of seven popes to reside in the fortified city of Avignon in southern France [97] during a period known as the Avignon Papacy. The
 Avignon Papacy ended in 1376 when the pope returned to Rome. [98] In 1378, a 38-year-long Western Schism began, with claimants to the papacy located in Rome, and Pisa agreeing to resign and the third claimants to the papacy located in Rome and Pisa agreeing to resign and the third claimants to the papacy located in Rome and Pisa agreeing to resign and the third claimants to the papacy located in Rome and Pisa agreeing to resign and the third claimant are the Council of Constance, with the claimants in Rome and Pisa agreeing to resign and the third claimant are the Council of Constance, with the the Council of Constance
excommunicated by the cardinals, who held a new election naming Martin V pope. [99] In 1438, the Council of Florence convened, which featured a strong dialogue focussed on understanding the theological differences between the East and West, with the hope of reuniting the Catholic and Orthodox churches. [100] Several eastern churches reunited,
 forming the majority of the Eastern Catholic Churches.[101] Main articles: Catholic Church and the Age of Discovery and Counter-Reformation groups such as the Jesuits were founded to tackle this. At the same time, Catholicism spread in the
Americas through evangelisation, represented by the apparition of Our Lady of Guadalupe. The Age of Discovery beginning in the 15th century saw the expansion of Western Europe's political and cultural influence worldwide. Because of the rise in power overseas of strongly Catholic nations of Spain and Portugal (as well as France), Catholicism was
spread to the Americas, Asia and Oceania by explorers, conquistadors, and missionaries, as well as by the conversion of people who lived in these societies to the Catholic faith. Pope Alexander VI had awarded sovereignty rights over most of the newly discovered lands to Spain and Portugal (later confirmed by the Treaty of Tordesillas)[102] and the
ensuing patronato system allowed state authorities, not the Vatican, to control all clerical appointments in the Philippines.[103] In 1521 the Portuguese explorer Ferdinand Magellan made the first Catholic converts in the Philippines.[104] Elsewhere, Portuguese explorer Ferdinand Magellan made the first Catholic converts in the Philippines.[105] In 1521 the Portuguese explorer Ferdinand Magellan made the first Catholic converts in the Philippines.[106] In 1521 the Portuguese explorer Ferdinand Magellan made the first Catholic converts in the Philippines.[107] In 1521 the Portuguese explorer Ferdinand Magellan made the first Catholic converts in the Philippines.[108] In 1521 the Portuguese explorer Ferdinand Magellan made the first Catholic converts in the Philippines.[108] In 1521 the Portuguese explorer Ferdinand Magellan made the first Catholic converts in the Philippines.[108] In 1521 the Portuguese explorer Ferdinand Magellan made the first Catholic converts in the Philippines.[108] In 1521 the Portuguese explorer Ferdinand Magellan made the first Catholic converts in the Philippines.[108] In 1521 the Portuguese explorer Ferdinand Magellan made the first Catholic converts in the Philippines.[108] In 1521 the Portuguese explorer Ferdinand Magellan made the first Catholic converts in the Philippines.[108] In 1521 the Portuguese explorer Ferdinand Magellan made the first Catholic converts in the Philippines.[108] In 1521 the Portuguese explorer Ferdinand Magellan made the first Catholic converts in the Philippines.[108] In 1521 the Portuguese explorer Ferdinand Magellan made the first Catholic converts in the Philippines.[108] In 1521 the Portuguese explorer Ferdinand Magellan made the first Catholic converts in the Philippines.[108] In 1521 the Portuguese explorer Ferdinand Magellan made the first Catholic converts in the Philippines.[108] In 1521 the Portuguese explorer Ferdinand Magellan made the first Catholic converts in the Philippines.[108] In 1521 the Philippines explorer Ferdinand Magellan made the Ph
 Japan.[105] The French colonization of the Americas beginning in the 16th century established a Catholic Francophone population and forbade non-Catholics to settle in Quebec.[106] In 1415, Jan Hus was burned at the stake for heresy, but his reform efforts encouraged Martin Luther, an Augustinian friar in modern-day Germany, who sent his reform efforts encouraged Martin Luther, an Augustinian friar in modern-day Germany, who sent his reform efforts encouraged Martin Luther, an Augustinian friar in modern-day Germany, who sent his reform efforts encouraged Martin Luther, an Augustinian friar in modern-day Germany, who sent his reform efforts encouraged Martin Luther, an Augustinian friar in modern-day Germany, who sent his reform efforts encouraged Martin Luther, and Augustinian friar in modern-day Germany, who sent his reform efforts encouraged Martin Luther, and Augustinian friar in modern-day Germany, who sent his reform efforts encouraged Martin Luther, and Augustinian friar in modern-day Germany, who sent his reform efforts encouraged Martin Luther, and Augustinian friar in modern-day Germany, who sent his reform efforts encouraged Martin Luther, and Augustinian friar in modern-day Germany, who sent his reform efforts encouraged Martin Luther, and Augustinian friar in modern-day Germany, who sent his reform efforts encouraged Martin Luther, and Augustin Efforts e
 Ninety-five Theses to several bishops in 1517.[107] His theses protested key points of Catholic doctrine as well as the sale of indulgences, and along with the Leipzig Debate this led to his excommunication in 1521.[107][108] In Switzerland, Huldrych Zwingli, John Calvin and other Protestant Reformers further criticized Catholic teachings. These
 challenges developed into the Reformation, which gave birth to the great majority of Protestant denominations [109] and also crypto-Protestantism within the Catholic Church. [110] Meanwhile, Henry VIII petitioned Pope Clement VII for a declaration of nullity concerning his marriage to Catherine of Aragon. When this was denied, he had the Acts of the Catholic Church.
Supremacy passed to make himself Supreme Head of the Church of England, spurring the English Reformation and the eventual development of Anglicanism. [111] Ruins of the Jesuit mission of São Miguel das Missões in Brazil The Reformation contributed to clashes between the Protestant Schmalkaldic League and the Catholic Emperor Charles V
and his allies. The first nine-year war ended in 1555 with the Peace of Augsburg but continued tensions produced a far graver conflicts termed the French Wars of Religion was fought from 1562 to 1598 between the Huguenots (French Calvinists) and the forces of
the French Catholic League, which were backed and funded by a series of popes.[113] This ended under Pope Clement VIII, who hesitantly accepted King Henry IV's 1598 Edict of Nantes granting civil and religious toleration to French Protestants.[112][113] The Council of Trent (1545–1563) became the driving force behind the Counter-Reformation
in response to the Protestant movement. Doctrinally, it reaffirmed central Catholic teachings such as transubstantiation and the requirement for love and hope as well as faith to attain salvation. [114] In subsequent centuries, Catholicism spread widely across the world, in part through missionaries and imperialism, although its hold on European
populations declined due to the growth of religious scepticism during and after the Enlightenment. [115] Main article: Age of Enlightenment Part of a series on Persecutions of the Church Overview Historical persecution of Christians Catholic Church Overview Historical Persecution (Christians Christians Christ
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Catholicism in the United Kingdom List of Catholic Martyrs of the English Reformation Forty Martyrs of England and Wales Irish Catholic Martyrs Dissolution of the Monasteries Penal Laws Cromwellian conquest of Ireland France Dechristianization of France during the French Revolution War in the Vendée Martyrs of Compiègne Massacre in the Rue
Haxo Expulsion of congregations Spain Martyrs of the Spanish Civil War Red Terror Dilectissima Nobis Martyrs of Turon Martyrs of Turon Martyrs of Daimiel Bartolomé Blanco Innocencio of Mary Immaculate José María of Manila 233 Spanish Martyrs of Turon Martyrs of
Nazi persecution of the Catholic Church in Germany Mit brennender Sorge Sára Salkaházi Alfred Delp Alois Grimm Rupert Mayer Bernhard Lichtenberg Max Josef Metzger Karl Leisner Erich Klausener Kulturkampf Poland Nazi persecution of the Catholic Church in Poland Maksymilian Kolbe Polish anti-religious campaign 1945-1990 Stefan
 Wyszyński 108 Blessed Polish Martyrs Policies In Poloniae annalibus Gloriosam Reginam Invicti athletae Jerzy Popiełuszko Communist Eastern Bloc Persecution of Christians in the Eastern Bloc Persecution of Christians in the Eastern Bloc Persecution of Christians in the Eastern Bloc József Mindszenty Eugene Bossilkov Severian Baranyk Josef Beran Drina Martyrs Zynoviy Kovalyk Aloysius Stepinac Meminisse iuvat Anni sacri Walter
Ciszek Pietro Leoni Theodore Romzha Russia Martyrs of Pratulin Conversion of Chelm Eparchy Anti-Catholic victims of Soviet Union Eastern Catholic victims of Sov
clericalism in Mexico Miguel Pro El Salvador Four U.S. missionaries Ignacio Ellacuría Rutilio Grande Ignacio Martín-Baró Segundo Montes Óscar Romero 1989 murders of Jesuits Guatemala Stanley Rother Nicaragua Catholic Church in Nicaragua Catholicism portalvte From the 17th century onward, the Enlightenment questioned the power and
influence of the Catholic Church over Western society. [116] In the 18th century, writers such as Voltaire and the Encyclopédistes wrote biting critiques of both religion and the Catholic Church. One target of their criticism was the 1685 revocation of the Edict of Nantes by King Louis XIV of France, which ended a century-long policy of religious
toleration of Protestant Huguenots. As the papacy resisted pushes for Gallicanism, the French Revolution of 1789 shifted power to the state, caused the destruction of churches, the establishment of a Cult of Reason,[117] and the martyrdom of nuns during the Reign of Terror.[118] In 1798, Napoleon Bonaparte's General Louis-Alexandre Berthier
invaded the Italian Peninsula, imprisoning Pope Pius VI, who died in captivity. Napoleon later re-established the Catholic Church in France through the Papal States. [120] In 1854, Pope Pius IX, with the support of the overwhelming majority of
Catholic bishops, whom he had consulted from 1851 to 1853, proclaimed the Immaculate Conception as a dogma in the Catholic Church.[121] In 1870, the First Vatican Council affirmed the doctrine of papal infallibility when exercised in specifically defined pronouncements, [122][123] striking a blow to the rival position of conciliarism. Controversy
over this and other issues resulted in a breakaway movement called the Old Catholic Church, [124] The Italian unification of the 1860s incorporated the Papal States, including Rome itself from 1870, into the Kingdom of Italy, thus ending the papacy's temporal power. In response, Pope Pius IX excommunicated King Victor Emmanuel II, refused
payment for the land, and rejected the Italian Law of Guarantees, which granted him special privileges. To avoid placing himself in visible subjection to the Italian authorities, he remained a "prisoner in the Vatican".[125] This stand-off, which was spoken of as the Roman Question, was resolved by the 1929 Lateran Treaties, whereby the Holy See
acknowledged Italian sovereignty over the former Papal States in return for payment and Italy's recognition of papal sovereign and independent state. [126] Catholic missionaries generally supported, and sought to facilitate, the European imperial powers' conquest of Africa during the late nineteenth century.
According to the historian of religion Adrian Hastings, Catholic missionaries were generally unwilling to oppose colonial injustices. [127] Main article: Catholic Church in the 20th century Members of
the Canadian Army's Royal 22nd Regiment in audience with Pope Pius XII on 4 Iuly 1944, following the Battle of Anzio, which liberated Rome from Nazi German and the Italian fascist occupation during World War II Bishops listen during the Second Vatican Council in the early 1960s Pope John Paul II and then U.S. president Ronald Reagan (pictured
with his wife Nancy) meeting in June 1982; both Pope John Paul II and Reagan were credited with contributing to the Revolutions of 1989, which led to the fall of communism and the end of the Cold War two years later, in 1991. During the 20th century, the church's global reach continued to grow, despite the rise of anti-Catholic authoritarian
regimes and the collapse of European Empires, accompanied by a general decline in religious observance in the World Wars, acting as peace broker and delivering aid to the victims of the conflicts. In the 1960s, Pope John XXIII convened the
Second Vatican Council, which ushered in radical change to church ritual and practice, and in the later 20th century, the long reign of Pope John Paul II contributed to the fall of communism in Europe, and a new public and international role for its doctrines
on sexuality, its inability to ordain women, and its handling of sexual abuse cases. Pope Pius X (1903-1914) renewed the independence of papal office by abolishing the veto of Catholic powers in papal elections, and his successors Benedict XV (1914-1922) and Pius XI (1922-1939) concluded the modern independence of the Vatican State within Italy.
[130] Benedict XV was elected at the outbreak of the First World War. He attempted to mediate between the powers and established a Vatican relief office, to assist victims of the war and reunite families. [131] The interwar Pope Pius XI modernized the papacy, appointing 40 indigenous bishops and concluding fifteen concordats, including the Lateran
Treaty with Italy which founded the Vatican City State.[132] His successor Pope Pius XII led the Catholic Church through the Second World War and early Cold War. Like his predecessors, Pius XII sought to publicly maintain Vatican neutrality in the War and early Cold War. Like his predecessors, Pius XII sought to publicly maintain Vatican neutrality in the War and early Cold War. Like his predecessors, Pius XII sought to publicly maintain Vatican neutrality in the War and early Cold War. Like his predecessors, Pius XII sought to publicly maintain Vatican neutrality in the War and early Cold War. Like his predecessors, Pius XII sought to publicly maintain Vatican neutrality in the War and early Cold War. Like his predecessors, Pius XII sought to publicly maintain Vatican neutrality in the War and early Cold War. Like his predecessors with the War and early Cold War. Like his predecessors with the War and early Cold War. Like his predecessor with the War and early Cold War. Like his predecessor with the War and early Cold War. Like his predecessor with the War and early Cold War. Like his predecessor with the War and early Cold War. Like his predecessor with the War and early Cold War. Like his predecessor with the War and early Cold War. Like his predecessor with the War and early Cold War. Like his predecessor with the War and early Cold War. Like his predecessor with the War and early Cold War. Like his predecessor with the War and early Cold War. Like his predecessor with the War and early Cold War. Like his predecessor with the War and early Cold War. Like his predecessor with the War and early Cold War. Like his predecessor with the War and early Cold War. Like his predecessor with the War and early Cold War. Like his predecessor with the War and early Cold War. Like his predecessor with the War and early Cold War. Like his predecessor with the War and early Cold War. Like his predecessor with the War and early Cold War. Like his predecessor wis the War and early Cold War. Like his predecessor with the War a
and shared intelligence with the Allies.[131] His first encyclical Summi Pontificatus (1939) expressed dismay at the 1939 Invasion of Poland and reiterated Catholic teaching against racism.[133] He expressed concern against racism.[133] He expressed concern against race killings on Vatican Radio, and intervened diplomatically to attempt to block Nazi deportations of Jews in various countries
from 1942 to 1944. However, the Pope's insistence on public neutrality and diplomatic language has become a source of much criticism and debate.[134] Nevertheless, in every country under German occupation, priests played a major part in rescuing Jews.[135] Israeli historian Pinchas Lapide estimated that Catholic rescue of Jews amounted to
somewhere between 700,000 and 860,000 people. [136] The Nazi persecution of the Catholic Church was at its most intense in Poland, and Catholic clergy were sent to the Priest Barracks of Dachau Concentration Camp, including 400 Germans. [137][138] Thousands of priests, nuns and
brothers were imprisoned, taken to a concentration camp, tortured and murdered, including Saints Maximilian Kolbe and Edith Stein.[139][140] Catholic stought on both sides in the government of the fascist Slovak State, which collaborated with the Nazis, copied their anti-Semitic policies, and
helped them carry out the Holocaust in Slovakia. Jozef Tiso, the President of the Slovakia and in other Nazi puppet regimes including Vichy France, Croatia, Bulgaria,
Italy and Hungary, [142][143] Around 1943, Adolf Hitler planned the kidnapping of the Pope and his internment in Germany. He gave SS General Wolff a corresponding order to prepare for the action. [144][145] While Pope Pius XII has been credited with helping to save hundreds of thousands of Jews during the Holocaust, [146][147] the church has
also been accused of having encouraged centuries of antisemitism by its teachings[148] and not doing enough to stop Nazi atrocities.[149] Many Nazi criminals escaped overseas after the Second World War, also because they had powerful supporters from the Vatican.[150][151][152] The judgment of Pius XII is made more difficult by the sources,
because the church archives for his tenure as nuncio, cardinal secretary of state and pope are in part closed or not yet processed. [153] The Second Vatican Council (1962-65) introduced the most significant changes to Catholic practices since the Council of Trent, four centuries before. [154] Initiated by Pope John XXIII, this ecumenical council
modernized the practices of the Catholic Church, allowing the Mass to be said in the vernacular (local language) and encouraging "fully conscious, and active participation in liturgical celebrations". [155] It intended to engage the church more closely with the present world (aggiornamento), which was described by its advocates as an "opening of the
windows".[156] In addition to changes in the liturgy, it led to changes to the church's approach to ecumenism, [157] and a call to improved relations with non-Christian religions, especially Judaism, in its document Nostra aetate. [158] The council, however, generated significant controversy in implementing its reforms: proponents of the "Spirit of
Vatican II" such as Swiss theologian Hans Küng said that Vatican II had "not gone far enough" to change church policies.[159] Traditionalist Catholics, such as Archbishop Marcel Lefebvre, however, strongly criticized the council, arguing that its liturgical reforms led "to the destruction of the Holy Sacrifice of the Mass and the sacraments", among
other issues.[160] The teaching on the morality of contraception also came under scrutiny; after a series of disagreements, Humanae vitae upheld the church's prohibition of all forms of contraception.[161][162][note 5][163] In 1978, Pope John Paul II, formerly Archbishop of Kraków in the Polish People's Republic, became the first non-Italian pope in
455 years. His 26 1/2-year pontificate was one of the longest in history and was credited with hastening the fall of communism in Europe. [164] [165] John Paul II sought to evangelize an increasingly secular world. He travelled more than any other pope, visiting 129 countries, [166] and used television and radio as means of spreading the church's
teachings. He also emphasized the dignity of work and natural rights of labourers to have fair wages and safe conditions in Laborem exercens.[167] He emphasized several church teachings, including moral exhortations against abortion, euthanasia, and against widespread use of the death penalty, in Evangelium Vitae.[168] Pope Benedict XVI,
elected in 2005, was known for upholding traditional Christian values against secularization, [169] and for increasing use of the Tridentine Mass as found in the Roman Missal of 1962, which he titled the "Extraordinary Form". [170] Citing the frailties of advanced age, Benedict resigned in 2013, becoming the first pope to do so in nearly 600 years.
[171] Pope Francis became in 2013 the first pope from the Americas, the first pope from the Southern Hemisphere, and the first Pope from outside Europe since the eighth-century Gregory III.[172][173] Francis made efforts to further close Catholicism's estrangement with the Eastern churches.[174] His installation was attended by Patriarch Bartholomew
 I of Constantinople of the Eastern Orthodox Church, [175] the first time since the Great Schism of 1054 that the Eastern Orthodox Ecumenical Patriarch Kirill of Moscow, head of the largest Eastern Orthodox Church, in 2016; this was reported as the first such high-
level meeting between the two churches since the Great Schism of 1054.[177] In 2017 during a visit in Egypt, Pope Francis reestablished mutual recognition of baptism with the Coptic Orthodox Church by country The crossed keys of the Holy See symbolize those of Simon
Peter. The triple crown papal tiara symbolizes the triple power of the pope as "father of kings", "governor of the world" and "Vicar of Christ". The gold cross symbolizes the sacrament of Holy Orders who are given formal jurisdictions of
governance within the church.[179][180] There are three levels of clergy: the episcopate, composed of bishops who hold jurisdiction over a geographic area called a diocese or eparchy; the presbyterate, composed of bishops who hold jurisdiction over a geographic area called a diocese or religious orders; and the diaconate, composed of deacons who assist
 bishops and priests in a variety of ministerial roles. Ultimately leading the entire Catholic Church is the bishop of Rome, known as the pope (Latin: papa, lit. 'father'), whose jurisdiction is called the Holy See (Sancta Sedes in Latin).[181] In parallel to the diocesan structure are a variety of religious institutes that function autonomously, often subject
only to the authority of the pope, though sometimes subject to the local bishop. Most religious institutes only have male or female members but some have both. Additionally, lay members aid many liturgical functions during worship services. The Catholic Church has been described as the oldest multinational organization in the world.[182][183][184]
Main articles: Holy See, Pope, Roman Curia, and College of Cardinals Further information: List of popes Pope Leo XIV, the 267th and current pope of the Catholic Church, a title he holds ex officio as bishop of Rome and sovereign of Vatican City, was elected in the 2025 papal conclave. The hierarchy of the Catholic Church is headed[note 6] by the
pope, currently Pope Leo XIV, who was elected on the 8th of May 2025 by a papal conclave. The office of the pope is known as the papacy upon giving the keys of Heaven to Saint Peter. His ecclesiastical jurisdiction is called the Holy See, or the Apostolic See (meaning the see of the apostle
Peter).[190][191] Directly serving the pope is also sovereign of Vatican City,[192] a small city-state entirely enclaved within the city of Rome, which is an entity distinct from the Holy See. It is as head of the Holy See, not as head
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of Vatican City State, that the pope receives ambassadors of states and sends them his own diplomatic representatives. [193] The Holy See also confers orders, decorations and medals, such as the orders of chivalry originating from the Middle Ages. While the famous Saint Peter's Basilica is located in Vatican City, above the traditional site of Saint Peter's tomb, the papal cathedral for the Diocese of Rome is the Archbasilica of Saint John Lateran, located within the city of Rome, though enjoying extraterritorial privileges accredited to the Holy See. The position of cardinal is a rank of honour bestowed by popes on certain clerics, such as leaders within the Roman Curia, bishops serving in major cities and distinguished theologians. For advice and assistance in governing, the pope may turn to the College of Cardinals who are under age 80 act as an electoral college, meeting in a papal conclave to elect a successor. [196] Although the conclave may elect any male Catholic as pope, since 1389 only cardinals have been elected. [197] Main article: Canon law of the Catholic Church Ius vigens (current law) 1983 Code of Canon Law Omnium in menter Magnum principium Code of Canons of the Eastern

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the Church Legal history Jus antiquum (c. 33-1140) Ancient Church Orders Didache The Apostolic Constitutions Canonum Quesnelliana Collectio canonum Wigorniensis Gelasian Decree Symmachian forgeries Pseudo-
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law Canonical form (Latin Church) Tametsi Ne Temere Banns of marriage Declaration of Nullity Dignitas connubii 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
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faithful Vicar general Quinquennial visit ad limina Jurisprudence Canonically crowned images Computation Dispensation Taxa Innocentiana Faculty Indult Impediment Donation Interpretation Pontifical Council for Legislative Texts Jurisdiction Peritus Obreption &
subreption Obrogation 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 Cathedraticum Contract law Mass
stipend Stole fee Temporalities Law of persons Person (Catholic canon law) Formal act of defection from the Catholic Church Canonical age Emancipation Exemption (dispensation) Canonical faculties Office
 Canonical provision Canonical election Juridic and physical persons Jus patronatus Associations of the faithful Consecrated life Canonical documents Acta 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 1397 §2 Censure (Catholic canon law) De delictis gravioribus Communicated by the
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Canonical erection of a house of religious Pontifical right Diocesan right Congregation Order Monasticism Canonical erection of a house of religious institute Cum Sanctissimus Primo Feliciter Provida Mater
Ecclesia Society of apostolic life Decretum laudis Catholics mortalvte Catholic canon law (Latin: jus canonicum)[198] is the system of laws and legal principles made and enforced by the hierarchical authorities of the Catholic canon law (Latin: jus canonicum)[198] is the system of laws and legal principles made and enforced by the hierarchical authorities of the Catholic canon law (Latin: jus canonicum)[198] is the system of laws and legal principles made and enforced by the hierarchical authorities of the Catholic canon law (Latin: jus canonicum)[198] is the system of laws and legal principles made and enforced by the hierarchical authorities of the Catholic canon law (Latin: jus canonicum)[198] is the system of laws and legal principles made and enforced by the hierarchical authorities of the Catholic canon law (Latin: jus canonicum)[198] is the system of laws and legal principles made and enforced by the hierarchical authorities of the Catholic canonicum (Latin: jus canonicum)[198] is the system of laws and legal principles made and enforced by the hierarchical authorities of the Catholic canonicum (Latin: jus canonicum)[198] is the system of laws and legal principles made and enforced by the hierarchical authorities of the Catholic canonicum (Latin: jus canonicum)[198] is the system of laws and legal principles made and enforced by the hierarchical authorities of the latin (Latin: jus canonicum)[198] is the system of laws and legal principles made and enforced by the hierarchical authorities of latin (Latin: jus canonicum)[198] is the system of latin (Latin
 mission of the church.[199] The canon law of the Latin Church was the first modern Western legal system, [200] and is the oldest continuously functioning legal system in the West, [201][202] while the distinctive traditions of Eastern Catholic canon law govern the 23 Eastern Catholic particular churches sui iuris. Positive ecclesiastical laws, based
directly or indirectly upon immutable divine law or natural law, derive formal authority in the case of universal laws from promulgation by a law of indirectly upon immutable divine law or natural law, derive formal authority from promulgation by a law of indirectly upon immutable divine law or natural law, derive formal authority from promulgation by a law of indirectly upon immutable divine law or natural law, derive formal authority from promulgation by a law of indirectly upon immutable divine law or natural law, derive formal authority from promulgation by a law of indirectly upon immutable divine law or natural law, derive formal authority from promulgation by a law of indirectly upon immutable divine law or natural law, derive formal authority from promulgation by a law of indirectly upon immutable divine law of indirectly upon
 legislator inferior to the supreme legislator, whether an ordinary or a delegated legislator. The actual subject material of the canons is not just doctrinal or moral in nature, but all-encompassing of the human condition. It has all the ordinary elements of a mature legal system: [204] laws, courts, lawyers, judges, [204] a fully articulated legal code for
the Latin Church[205] as well as a code for the Eastern Catholic Church's life and organization and is distinct from civil law. In its own field it gives force to civil law only by specific enactment in matters such as the guardianship
of minors.[209] Similarly, civil law may give force in its field to canon law, but only by specific enactment, as with regard to canonical marriages.[210] Currently, the 1983 Code of Canons of the Eastern Churches (CCEO, after the Latin initials) applies to the autonomous
 Eastern Catholic Churches.[212] Main articles: Catholic particular churches and liturgical rites, Latin Church, and Eastern Catholic Churches Part of a series on Particular churches are grouped by liturgical rite Alexandrian Rite Coptic Ethiopian Eritrean
Armenian Rite Armenian Byzantine Rite Albanian Belarusian Bulgarian Croatian and Serbian Greek Hungarian Italo-Albanian Macedonian Melkite Romanian Russian Ruthenian Byriac Rite Maronite Syriac Rite Maronite Syriac Rite Maronite Syriac Rite Chaldean Syro-Malabar Latin liturgical rites Latin West Syriac Rite Maronite Syriac Rite Chaldean Syro-Malabar Latin liturgical rites Latin West Syriac Rite Maronite Syriac Rite Maronite Syriac Rite Maronite Syriac Rite Chaldean Syro-Malabar Latin liturgical rites Latin West Syriac Rite Maronite Rite Albanian Russian Ruthenian Russian Russian Ruthenian Russian Russ
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 well as the earlier Nestorian Schism and Chalcedonian Schism, 23 autonomous particular churches of eastern traditions participate in the Catholic communion, also known as "churches sui iuris" (Latin: "of one's own right"). The largest and most well known is the Latin Church, the only Western-tradition church, with more than 1 billion members
worldwide. Relatively small in terms of adherents compared to the Latin Church, are the 23 self-governing Eastern Catholic Churches with a combined membership of 17.3 million as of 2010[update].[213][214][215][216] The Latin Church is governed by the pope and diocesan bishops directly appointed by him. The pope exercises a direct patriarchal
role over the Latin Church, which is considered to form the original and still major part of Western Christianity, a heritage of certain beliefs and customs originations that trace their origins to the Protestant Reformation. [217] The Eastern Catholic
Churches follow the traditions and spirituality of Eastern Christianity and are churches that have always remained in full communion with the Catholic Christians whose forms of
 worship reflect distinct historical and cultural influences rather than differences in doctrine. [218] The pope's recognition of Eastern Christianity practised by the
majority Latin Church led to a degree of encroachment (Liturgical Latinisation) on some of the Eastern Catholic traditions. The Second Vatican Council document, Orientalium Ecclesiarum, built on previous reforms to reaffirm the right of Eastern Catholics to maintain their distinct liturgical practices. [219] A church sui iuris is defined in the Code of
Canons for the Eastern Churches as a "group of Christian faithful united by a hierarchy" that is recognized by the pope in his capacity as the supreme authority on matters of doctrine within the church. [220] The Eastern Catholic Churches are in full communion with the pope, but have governance structures and liturgical traditions separate from that
of the Latin Church.[214] While the Latin Church's canons do not explicitly use the term, it is tacitly recognized as equivalent. Some Eastern Catholic church, [221] others are under a metropolitan, [223] and others are
organized as individual eparchies.[224] Each church has authority over the particulars of its internal organization, liturgical rites, liturgical rites, liturgical calendar and other aspects of its spirituality, subject only to the authority of the pope.[225] The Roman Curia has a specific department, the Congregation for the Oriental Churches, to maintain relations with
them.[226] The pope does not generally appoint bishops or clergy in the Eastern Catholic Churches, deferring to their internal governance structured view), Parish in the Catholic Church, Religious institute, and Catholic charities Distribution of
Catholics[227]The percentage of Catholics by country, 2010 vte Individual countries, regions, and major cities are served by particular churches known as dioceses in the Eastern Catholic Churches, each of which are overseen by a bishop. As of 2021[update], the Catholic Churches, each of which are overseen by a bishop. As of 2021[update], the Catholic Churches, each of which are overseen by a bishop. As of 2021[update], the Catholic Churches, each of which are overseen by a bishop. As of 2021[update], the Catholic Churches, each of which are overseen by a bishop. As of 2021[update], the Catholic Churches, each of which are overseen by a bishop country, 2010 vte Individual countries, regions, and major cities are served by particular churches, each of which are overseen by a bishop. As of 2021[update], the Catholic Churches, each of which are overseen by a bishop country, 2010 vte Individual countries, regions, and major cities are served by particular churches, each of which are overseen by a bishop country, 2010 vte Individual countries, regions, and major cities are served by particular churches, each of which are overseen by a bishop country, 2010 vte Individual countries, regions, and major cities are served by particular churches, and the countries are served by a bishop churches, and the countries are served by a bishop churches, and the countries are served by a bishop churches, and the countries are served by a bishop churches, and 
Church has 3,171 dioceses globally. [228] The bishops in a particular country are members of a national or regional episcopal conference. [229] Dioceses are divided into parishes, each with one or more priests, deacons, or lay ecclesial ministers. [230] Parishes are responsible for the day to day celebration of the sacraments and pastoral care of the
laity.[231] As of 2016[update], there are 221,700 parishes worldwide.[7] In the Latin Church, Catholic men may serve as extraordinary ministers of Holy Communion, as readers (lectors), or as altar servers. Historically, boys and men have only been permitted to
serve as altar servers; however, since the 1990s, girls and women have also been permitted. [232][note 8] Catholics may enter into consecrated life (a religious institute or a secular institute) in which to take vows confirming their desire to
follow the three evangelical counsels of chastity, poverty and obedience. [233] Examples of institutes of consecrated life are the Benedictines, the Dominicans, the Franciscans, the Missionaries of Charity, the Legionaries of 
orders" and "religious congregations", which were once distinguished in canon law.[234] The terms "religious institute" tend to be used as synonyms colloquially.[235] By means of Catholic charities and beyond, the Catholic Church is the largest non-government provider of education and health care in the world.[25] Main article
Catholic Church by country Further information: List of Christian denominations by number of members Geographic distribution of Catholics in 2023[5] Americas 47.8% Europe 20.4% Africa 20.0% Asia 11.0% Oceania 0.8% As of 2020, Catholicism is the second-largest religious body in the world after Sunni Islam. [236] Catholics represent about
half of all Christians.[237] According to the World Christian Database, there are 1.272 billion Catholics, was 1.406 billion at the end of 2023, which was 17.4% of the world population:[5] Under Pope Francis the church membership grew by
 almost 11 percent with growth concentrated in Africa and loss in Europe. [238] Brazil has the largest Catholic population in the world, followed by Mexico, the Philippines, and the United States. [239] Geographic distribution of Catholics worldwide continues to shift, with 20.0% in Africa, 47.8% in the Americas, 11.0% in Asia, 20.4% in Europe, and
0.8% in Oceania.[5] Catholic ministers include ordained clergy, lay ecclesial ministers, missionaries, and catechists. Also as of the end of 2023, there were 463,859 ordained clergy, including 5,430 bishops, 406,996 priests (diocesan and religious), and 51,433 deacons (permanent).[5] Non-ordained ministers, as of October 2024, included 2,883,049
catechists and 413,561 lay missionaries. [240] Catholics who have committed to religious or consecrated life instead of marriage or single celibacy, as a state of life or relational vocation, include 49,414 male religious (as of 2022) and 589,423 women religious (as of 2023). These are not ordained, nor generally considered ministers unless also engaged
in one of the lay minister categories above. [5] Main article: Catholic doctrine has developed over the centuries, reflecting direct teachings of early Christians, formal definitions of heretical and orthodox beliefs by ecumenical councils and in papal bulls, and theological debate by scholars. The church believes that it is continually
guided by the Holy Spirit as it discerns new theological issues and is protected infallibly from falling into doctrinal error when a firm decision on an issue is reached. [241][242] It teaches that revelation has one common source, God, and two distinct modes of transmission: Sacred Scripture and Sacred Tradition, [243][244] and that these are
 authentically interpreted by the Magisterium. [245][246] Sacred Scripture consists of the Catholic Bible, consists of the Catholic Bible, consists of the Catholic Bible, consists of the Sacred Scripture and Sacred Scrip
Tradition are collectively known as the "deposit of faith" (depositum fidei in Latin). These are in turn interpreted by the pope and the College of Bishops in union with the pope, the Bishop of Rome. [248] Catholic doctrine is authoritatively
summarized in the Catechism of the Catechism of the Catholic Church, published by the Holy See. [249][250] Main article: Trinity An anonymous 18th century Catholic Church
holds that there is one eternal God, who exists as a perichoresis ("mutual indwelling") of three hypostases, or "persons": God the Father; God the Father; God the Father; God the Fon. In an event
known as the Incarnation, through the power of the Holy Spirit, God became united with human nature through the conception of Christ in the womb of the Blessed Virgin Mary. Christ, therefore, is understood as being both fully divine and fully human, including possessing a human soul. It is taught that Christ's mission on earth included giving
people his teachings and providing his example for them to follow as recorded in the four Gospels. [252] Jesus is believed to have remained sinless while on earth, and to have remained sinless while on earth, and to have remained sinless while on earth, and to have allowed himself to reconcile humanity to God; this reconciliation is known as the Paschal Mystery. [253] The Greek
 term "Christ" and the Hebrew "Messiah" both mean "anointed one", referring to the Christian belief that Jesus' death and resurrection are the fulfilment of the Holy Spirit proceeds eternally from the Father and the Son, not as from two principles but as
from one single principle".[255] It holds that the Father, as the "principle without principle without principle without principle from which the Spirit, but also that he, as Father of the only Son, is with the Father, as the "principle without principle from which the Spirit proceeds. [256] This belief is expressed in the Filioque clause which was added to the Latin version of the Nicene Creed of 381
but not included in the Greek versions of the creed used in Eastern Christianity. [257] Main article: Catholic ecclesiology The Catholic Church is according to the Universal sacrament of salvation for the human race", [259] [260] and "the one true religion". [261] According to the Catholic Church is according to the Catholic Church is according to the Universal sacrament of salvation for the human race", [259] [260] and "the one true religion". [261] According to the Catholic Church is accordi
 further described in the Nicene Creed as the "one, holy, catholic, and apostolic Church".[262] These are collectively known as the Four Marks of the Church teaches that its founder is Jesus Christ.[263][43] The New Testament records several events considered integral to the establishment of the Catholic Church, including Jesus'
 activities and teaching and his appointment of the apostles as witnesses to his ministry, suffering, and resurrection, instructed the apostles, in an event known as Pentecost, is seen as the beginning of the Public ministry of the Catholic
Church.[46] The church teaches that all duly consecrated bishops have a lineal succession from the apostles of Christ, known as apostolic succession from the apostles of Christ, known as apostolic succession. [264] In particular, the Bishop of Rome (the pope) is considered the succession from the apostles of Christ, known as apostolic succession.
the church "is the continuing presence of Jesus on earth" [266] and that it alone possesses the full means of salvation. [267] Through the passion (suffering) of Christ leading to his crucifixion as described in the Gospels, it is said Christ made himself an oblation to God the Father to reconcile humanity to God; [268] the Resurrection of Jesus makes him
the firstborn from the dead, the first among many brethren. [269] By reconciling with God and following Christ's words and deeds, an individual can enter the Kingdom of God. [270] The church sees its liturgy and sacraments as perpetuating the graces achieved through Christ's sacrifice to strengthen a person's relationship with Christ and aid in
overcoming sin.[271] Main article: Last Judgment § Catholicism The catholicism
mankind. This final judgement, according to the church's teaching, will bring an end to human history and mark the beginning of both a new and better heaven and earth ruled by God in righteousness. [274] Depending on the judgement rendered following death, it is believed that a soul may enter one of three states of the afterlife: Heaven is a state of
unending union with the divine nature of God, not ontologically, but by grace. It is an eternal life, in which the soul contemplates God in ceaseless beatitude.[275] Purgatory is a temporary condition for the purification of souls who, although destined from sin and thus cannot enter Heaven immediately.[276] In
Purgatory, the soul suffers, and is purged and perfected. Souls in purgatory may be aided in reaching heaven by the intercession of saints.[277] Final Damnation: Finally, those who persist in living in a state of mortal sin and do not repent before death subject themselves to hell, an everlasting separation from
God.[278] The church teaches that no one is condemned to hell without having freely decided to reject God.[279] No one is predestined to hell.[280] Catholicism teaches that through God's mercy a person can repent at any point before death, be illuminated with the
truth of the Catholic faith, and thus obtain salvation. [281] Some Catholic theologians have speculated that the souls of unbaptized infants and non-Christians without mortal sin but who die in original sin are assigned to limbo, although this is not an official dogma of the church. [282] While the Catholic Church teaches that it alone possesses the full
 means of salvation, [267] it also acknowledges that the Holy Spirit can make use of Christian communities separated from itself to "impel towards Catholic unity" [283] and thus bring people to salvation, because these separated communities contain some elements of proper doctrine, albeit
 admixed with errors. It teaches that anyone who is saved is saved through the Catholic Church but that people can be saved outside of the ordinary means known as baptism of desire, and by pre-baptismal martyrdom, known as baptism of blood, as well as when conditions of invincible ignorance in itself is
not a means of salvation. [284] The Vatican II document Lumen Gentium further clarifies the possibility of salvation of those who "through no fault of their own, do not know the Gospel of Christ or his Church, but who nevertheless seek God with a sincere heart," being "moved by (divine) grace". "CCC, 847". Vatican.va. Main articles: Saint,
Canonization, Veneration, and Catholic devotions A saint (also historically known as a hallow) is a person who is recognized as having an exceptional degree of holiness or likeness or closeness to God, while canonization is the act by which a Christian church declares that a person who has died was a saint, upon which declaration the person is
included in the "canon", or list, of recognized saints. [285] [286] The first persons honoured as saints were the martyrs. Pious legends of their faith in Christ. By the fourth century, however, "confessors"—people who had confessed their faith not by dying but by suffering—began to be venerated
 publicly. In the Catholic Church, both in Latin and Eastern Catholic churches, the act of canonization is reserved to the Apostolic See and occurs at the conclusion of a long process requiring extensive proof that the candidate for canonization lived and died in such an exemplary and holy way that he is worthy to be recognized as a saint. The church's
 needed.[287] Devotions are "external practices of piety" which are not part of the official liturgy of the Catholic Church but are part of the popular spiritual practices of Catholics.[288] These include various practices include the Stations of the
 Cross, the Sacred Heart of Jesus, the Holy Face of Jesus, [289] the various scapulars, novenas to various saints, [290] and the veneration of saintly images such as the Second Vatican Council reminded Catholics that "devotions should be so drawn up that
 they harmonize with the liturgical seasons, accord with the sacred liturgy, are in some fashion derived from it, and lead the people to it, since, in fact, the liturgy by its very nature far surpasses any of them."[293] Part of a series on theMariologyof the Catholic ChurchImmaculate Conception by Bartolomé Esteban Murillo (c. 1675) Overview Prayerse
 Antiphons Titles Hymns to Mary Devotional practices Saints Societies Consecrations and entrustments Veneration Titles of Mount Carmel Our Lady of Sorrows Our Lady of Victory Our Lady, Star of the Sea Queen of Heaven
 Oueen of Poland Refugium Peccatorum (Refuge of Sinners) Untier of Knots Virgin of Mercy Prayers and hymns Angelus Fátima prayers Flos Carmeli Hail Mary Hail Mary Hail Mary of Gold Immaculata prayers Flos Carmeli Hail Mary Hail Mary Hail Mary Hail Mary Hail Mary First
 Saturdays Rosary Seven Joys of the Virgin Seven Sorrows of Mary World Apostolate of Fátima (Blue Army) Mariological
 Society Our Lady's Rosary Makers Marian Movement of Priests Fatima Family Apostolate Queen of Angels Foundation Approved, with widespread liturgicalveneration endorsed by the Holy See: Fátima Three Secrets of Fátima Guadalupe Knock La Salette Lourdes Miraculous Medal Walsingham Dowry of Mary Key Marian feast days
of the saints, and Mariology of the popes The Blessed Virgin Mary is highly regarded in the Catholic Church, proclaiming her as Mother of God, free from original sin and an intercessor. Catholic Mariology deals with the dogmas and teachings concerning the life of Mary, mother of Jesus, as well as the veneration of Mary by the faithful. Mary is held in
special regard, declared the Mother of God (Greek: Θεοτόκος, romanized: Theotokos, lit. 'God-bearer'), and believed as dogma to have remained a virgin throughout her life. [294] Further teachings include the doctrines of the Immaculate Conception (her own conception without the stain of original sin) and the Assumption of Mary (that her body was
 assumed directly into heaven at the end of her life). Both of these doctrines were defined as infallible dogma, by Pope Pius XII in 1854 and Pope Pi
continue to celebrate the feast of the Assumption under the name of the Dormition of the Mother of God on the same date. [297] The teaching that Mary died before being assumed significantly precedes the idea that she did not. St John Damascene wrote that "St Juvenal, Bishop of Jerusalem, at the Council of Chalcedon (451), made known to the
 Emperor Marcian and Pulcheria, who wished to possess the body of the Mother of God, that Mary died in the presence of all the Apostles, but that her tomb, when opened, upon the request of St Thomas, was found empty; wherefrom the Apostles concluded that the body was taken up to Heaven."[298] Devotions to Mary are part of Catholic piety but
be the spiritual mother to each member of the Body of Christ. [295] Because of her influential role in the life of Jesus, prayers and devotions such as the Hail Mary, the Rosary, the Rosary, the Salve Regina and the Memorare are common Catholic practices.
and Guadalupe,[301] are also popular Catholic devotions.[302] Main article: Sacraments of the Catholic Church Holy Mass at the Sanctuary of Our Lady of Fátima, Portugal. The host and the chalice are displayed to the people immediately after the consecration of the bread and wine into the Holy Body and Blood of Christ. The Catholic Church
 Rites"), Holy Orders and Holy Matrimony. Sacraments are visible rituals that Catholics see as signs of God's presence and effective channels of God's presence and effective channels of Cod's grace to all those who receive them with the proper disposition (ex opere operato).[304] The Catechism of the Catholic Church categorizes the sacraments into three groups, the "sacraments of God's presence and effective channels of God's presence and effec
Christian initiation", "sacraments of healing" and "sacraments at the service of communion and the mission of the faithful". These groups broadly reflect the stages of people's natural and spiritual lives which each sacrament is intended to serve.[305] The liturgies of the sacraments are central to the church's mission. According to the Catechism: In
the liturgy of the New Covenant every liturgical assembly derives its unity from the Eucharist and the Spirit" who gathers the children of God into the one Body of Christ. This assembly transcends racial, cultural
social—indeed, all human affinities.[306] According to church doctrine, the sacraments of the church and the Eastern Catholic Churches govern who may licitly celebrate certain sacraments, as well as strict rules about who
may receive the sacraments.[308] Notably, because the church teaches that Christ is present in the Eucharist,[309] those who are conscious of being in a state of mortal sin are forbidden to receive the sacrament until they have received absolution through the sacrament of Reconciliation (Penance).[310] Catholics are normally obliged to abstain from
 eating for at least an hour before receiving the sacrament. [310] Non-Catholics are ordinarily prohibited from receiving the Eucharist as well. [308][311] Catholics, even if they were in danger of death and unable to approach a Catholic minister, may not ask for the sacraments of the Eucharist, penance or anointing of the sick from someone, such as a
 Protestant minister, who is not known to be validly ordained in line with Catholic teaching on ordination. [312][313] Likewise, even in grave and pressing need, Catholic ministers may not administer these sacraments to those who do not manifest Catholic ministers may not administer these sacraments to those who do not manifest Catholic ministers may not administer these sacraments to those who do not manifest Catholic ministers may not administer these sacraments to those who do not manifest Catholic ministers may not administer these sacraments to those who do not manifest Catholic ministers may not administer these sacraments to those who do not manifest Catholic ministers may not administer these sacraments.
 the Holy See, the Catholic Church is less restrictive, declaring that "a certain communion in sacris, and so in the Eucharist, given suitable circumstances and the approval of Church authority, is not merely possible but is encouraged."[314] Main article: Sacraments of initiation Baptism of Augustine of Hippo as represented in a sculptural group in
Troyes Cathedral (1549), France As viewed by the Catholic Church, Baptism is the first of three sacraments of initiation as a Christian.[315] It washes away all sins, both original sin and personal actual sins.[316] It makes a person who is
 baptized, it is conferred even on children,[318] who, though they have no personal sins, need it on account of original sin.[320] Baptism marks a person permanently and cannot be repeated.[321] The Catholic Church recognizes as valid
 baptisms conferred even by people who are not Catholics or Christians, provided that they intend to baptize ("to do what the Church does when she baptismal formula.[322] Main article: Confirmation in the Catholic Church sees the sacrament of confirmation as required to complete the
grace given in baptism.[323] When adults are baptized, confirmation is normally given immediately afterwards,[324] a practice followed even with newly baptized infants in the Eastern Catholic Churches.[325] In the West confirmation of children is delayed until they are old enough to understand or at the bishop's discretion.[326] In Western
 Christianity, particularly Catholicism, the sacrament is called confirmation, because it confirms and strengthens the grace of baptism; in the Eastern Churches, it is called chrismation, because the essential rite is the anointing of the person with chrism, [327] a mixture of olive oil and some perfumed substance, usually balsam, blessed by a bishop
[327][328] Those who receive confirmation must be in a state of grace, which for those who have reached the age of reason means that they should first be cleansed spiritually by the sacrament of Penance; they should first be cleansed spiritually by the sacrament of Penance; they should first be cleansed spiritually by the sacrament of Penance; they should first be cleansed spiritually by the sacrament of Penance; they should first be cleansed spiritually by the sacrament of Penance; they should first be cleansed spiritually by the sacrament of Penance; they should first be cleansed spiritually by the sacrament of Penance; they should first be cleansed spiritually by the sacrament of Penance; they should first be cleansed spiritually by the sacrament of Penance; they should first be cleansed spiritually by the sacrament of Penance; they should first be cleansed spiritually by the sacrament of Penance; they should first be cleansed spiritually by the sacrament of Penance; they should first be cleansed spiritually by the sacrament of Penance; they should first be cleansed spiritually by the sacrament of Penance; they should first be cleansed spiritually by the sacrament of Penance; they should first be cleansed spiritually by the sacrament of Penance; they should first be cleansed spiritually by the sacrament of Penance; they should first be cleansed spiritually by the sacrament of Penance; they should first be cleansed spiritually by the sacrament of Penance; they should first be cleansed spiritually by the sacrament of Penance; they should first be cleansed spiritually by the sacrament of Penance; they should first be cleansed spiritually by the sacrament of Penance; they should first be cleansed spiritually by the sacrament of Penance; they should first be cleansed spiritually by the sacrament of Penance; they should first be cleansed spiritually by the sacrament of Penance; they should first be cleansed spiritually by the sacrament of Penance; the sacrament of Penance; they should first be cleansed spiritually
 Eucharist in the Catholic Church Pope Benedict XVI celebrates the Eucharist at the canonization of Frei Galvão in São Paulo, Brazil on 11 May 2007. For Catholics, the Eucharist is the sacrament which a Catholic first receives
the Eucharist is known as First Communion.[331] The Eucharistic celebration, also called the Mass or Divine liturgy, includes prayers and scriptural readings, as well as an offering of bread and wine, which are brought to the altar and consecrated by the priest to become the body and the blood of Jesus Christ, a change called transubstantiation.[332]
[note 10] The words of consecration reflect the words spoken by Jesus during the Last Supper, where Christ offered his body and blood to his Apostles the night before his crucifixion. The sacrament re-presents (makes present) the sacrifice of Jesus on the cross, [333] and perpetuates it. Christ's death and resurrection give grace through the
 sacrament that unites the faithful with Christ and one another, remits venial sin, and aids against committing moral sin (though mortal sin itself is forgiven through the sacrament of Penance and Anointing of the Sick. Main articles
 Sacrament of Penance The Sacrament of Penance (also called Reconciliation, Forgiveness, Confession, and Conversion[335]) exists for the conversion of those who, after baptism, separate themselves from Christ by sin.[336] Essential to this sacrament are acts both by the sinner (examination of conscience, contrition with a determination not to sin
 again, confession to a priest, and performance of some act to repair the damage caused by sin) and by the priest (determination of the act of reparation to be performed and absolution).[337] Serious sins (mortal sins) should be confessed at least once a year and always before receiving Holy Communion, while confession of venial sins also is
recommended.[338] The priest is bound under the severest penalties to maintain the "seal of confession", absolute secrecy about any sins revealed to him in confession.[339] Main article: Anointing of the Sick in the Catholic Church The Seven Sacraments Altarpiece triptych painting of Extreme Unction (Anointing of the Sick) with oil being
 administered by a priest during last rites. Rogier van der Weyden, 1445. While chrism is used only for the three sacraments that cannot be repeated, a different oil is used by a priest or bishop to bless a Catholic who, because of illness or old age, has begun to be in danger of death.[340] This sacrament, known as Anointing of the Sick, is believed to
give comfort, peace, courage and, if the sick person is unable to make a confession, even forgiveness of sins.[341] The sacrament is also referred to as Unction, and it is one of the three sacraments that constitute the last rites, together with Penance and Viaticum (Eucharist).[342] According to the Catechism, there
are two sacraments of communion directed towards the salvation of others: priesthood and marriage. [343] Within the general vocation among the people of God. Men receive the holy orders to feed the Church by the word and grace. Spouses marry so that their love
may be fortified to fulfil duties of their state".[344] Main article: Holy Orders in the Catholic Church Priests lay their hands on the ordination. The sacrament of Holy Orders consecrates and deputes some Christians to serve the whole body as members of three degrees or orders: episcopate (bishops), presbyterate (priests)
and diaconate (deacons).[345][346] The church has defined rules on who may be ordained into the clergy. In the Latin Church, the priesthood is generally restricted to celibate men, and the episcopate is always restricted to celibate men. [347] Men who are already married may be ordained in certain Eastern Catholic churches in most countries, [348]
and the personal ordinariates and may become deacons even in the Latin Church[349][350] (see Clerical marriage). After becoming a Catholic priest, a man may not marry (see Clerical celibacy) unless he is formally laicized. All clergy, whether deacons, priests or bishops, may preach, teach, baptize, witness marriages and conduct funeral liturgies.
[351] Only bishops and priests can administer the sacrament of Holy Orders, which ordains someone into the clergy. [354] Main article: Marriage in the Catholic Church See also: Catholic teachings on sexual morality Wedding
 mass in the Philippines The Catholic Church teaches that marriage is a social and spiritual bond between a man and a woman, ordered towards the good of the spouses and procreation of children; according to Catholic teachings on sexual morality, it is the only appropriate context for sexual activity. A Catholic marriage, or any marriage between
baptized individuals of any Christian denomination, is viewed as a sacramental marriage, once consummated, cannot be dissolved except by death.[355][note 11] The church recognizes certain conditions, such as freedom of consent, as required for any marriage to be valid; In addition, the church sets specific rules and norms, known as
 canonical form, that Catholics must follow.[358] The church does not recognize divorce as ending a valid marriage and allows state-recognized divorce only as a means of protecting the property and well-being of the spouses and any children. However, consideration of particular cases by the competent ecclesiastical tribunal can lead to declaration of
the invalidity of a marriage, a declaration usually referred to as an annulment. Remarriage following a divorce is not permitted unless the prior marriage was declared invalid. [359] Main article: Catholic religious objects - Holy Bible, crucifix and rosary Among the 24 autonomous (sui iuris) churches, numerous liturgical and other
traditions exist, called rites, which reflect historical and cultural diversity rather than differences in belief. [360] In the definition of the Eastern Churches, "a rite is the liturgical, spiritual, and disciplinary patrimony, culture and circumstances of history of a distinct people, by which its own manner of living the faith
is manifested in each Church sui iuris".[361] The liturgy of the East, is the principal liturgy of the East, li
as promulgated by Paul VI in 1969 (see Missale Romanum) and revised by Pope John Paul II in 2002 (see Liturgiam Authenticam). In certain circumstances, the 1962 form of the Roman Rite remains authorized in the Latin Church.
rite, reflecting different theological emphases. Main articles: Roman Rite and Latin liturgical rites Part of a series on Roman Rite and Latin liturgical rites Part of a series on Roman Rite and Latin liturgical rites Part of a series on Roman Rite and Latin liturgical rites Part of a series on Roman Rite and Latin liturgical rites Part of a series on Roman Rite and Latin liturgical rites Part of a series on Roman Rite and Latin liturgical rites Part of a series on Roman Rite and Latin liturgical rites Part of a series on Roman Rite and Latin liturgical rites Part of a series on Roman Rite and Latin liturgical rites Part of a series on Roman Rite and Latin liturgical rites Part of a series on Roman Rite and Latin liturgical rites Part of a series on Roman Rite and Latin liturgical rites Part of a series on Roman Rite and Latin liturgical rites Part of a series on Roman Rite and Latin liturgical rites Part of a series on Roman Rite and Latin liturgical rites Part of a series on Roman Rite and Latin liturgical rites Part of a series on Roman Rite and Latin liturgical rites Part of a series on Roman Rite and Latin liturgical rites Part of a series on Roman Rite and Latin liturgical rites Part of a series on Roman Rite and Latin liturgical rites Part of a series on Roman Rite and Latin liturgical rites Part of a series on Roman Rite and Latin liturgical rites Part of a series on Roman Rite and Latin liturgical rites Part of a series on Roman Rite and Latin liturgical rites Part of a series on Roman Rite and Latin liturgical rites Part of a series on Roman Rite and Latin liturgical rites Part of a series on Roman Rite and Latin liturgical rites Part of a series on Roman Rite and Latin liturgical rites Part of a series on Roman Rite and Latin liturgical rites Part of a series on Roman Rite and Roman Rites Part of a series on Roman Rite and Roman Rites Part of a series on Roman Rites Part of 
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Catholicism portalvte The Roman Rite is the most common rite of worship used by the Catholic Church, with the Ordinary Form of the Roman Rite form of the Roman Rite is the most common rite of worship used by the Catholic Church, with the Ordinary Form of the Roman Rite is the most common rite of worship used by the Catholic Church, with the Ordinary Form of the Roman Rite is the most common rite of worship used by the Catholic Church, with the Ordinary Form of the Roman Rite is the most common rite of worship used by the Catholic Church, with the Ordinary Form of the Roman Rite is the most common rite of worship used by the Catholic Church, with the Ordinary Form of the Roman Rite is the most common rite of worship used by the Catholic Church, with the Ordinary Form of the Roman Rite is the most common rite of worship used by the Catholic Church, with the Ordinary Form of the Roman Rite is the most common rite of worship used by the Catholic Church, with the Ordinary Form of the Roman Rite is the most common rite of worship used by the Catholic Church, with the Ordinary Form of the Roman Rite is the most common rite of worship used by the Catholic Church, with the Ordinary Form of the Roman Rite is the most common rite of worship used by the Catholic Church, with the Ordinary Form of the Roman Rite is the most common rite of worship used by the Catholic Church Rite is the most common rite of worship used by the Catholic Church Rite is the most common rite of worship used by the Catholic Church Rite is the most common rite of worship used by the Catholic Church Rite is the most common rite of worship used by the Catholic Church Rite is the most common rite of worship used by the Catholic Church Rite is the most common rite of worship used by the Catholic Church Rite is the most common rite of worship used by the Catholic Church Rite is the most common rite of worship used by the Catholic Church Rite is the most common rite of worship used by the Catholic Church Rite is the most common rite of worship used by the
 Roman Rite, found in the post-1969 editions of the Roman Missal, is usually celebrated in the local vernacular language, using an officially approved translation from the original text in Latin. An outline of its major liturgical elements can be found in the sidebar. In 2007, Pope Benedict XVI affirmed the licitness of continued use of the 1962 Roman
Missal as an "extraordinary form" (forma extraordinary form" (forma extraordinary form talso as an usus antiquior ("older use"), and issuing new more permissive norms for its employment. [365] An instruction issued four years later spoke of the Roman Rite approved by the pope as the ordinary form and the extraordinary
 form ("the forma ordinaria" and "the forma extraordinaria").[366] The 1962 edition of the Roman Missal, published a few months before the Second Vatican Council of Trent and that is therefore known as the Tridentine Mass.[309] Pope
 Pius V's Roman Missal was subjected to minor revisions by Pope Clement VIII in 1604, Pope Urban VIII in 1604, Pope Pius XI in 1955, and Pope John XXIII in 1962. Each successive edition was superseded by that of
 Paul VI, promulgated in 1969, its continued use at first required permission from bishops. [367] Pope Benedict XVI's 2007 motu proprio Summorum Pontificum allowed free use of it for Mass celebrated without a congregation and authorized parish priests to permit, under certain conditions, its use even at public Masses. Except for the scriptural
 readings, which Pope Benedict allowed to be proclaimed in the vernacular language, it is celebrated exclusively in liturgical Latin.[368] These permissions were largely removed by Pope Francis in 2021, who issued the motu proprio Traditionis custodes to emphasize the Ordinary Form as promulgated by Popes Paul VI and John Paul II.[369] Since
2014, clergy in the small personal ordinariates set up for groups of former Anglicanorum Coetibus[370] are permitted to use a variation of the Roman Rite called "Divine Worship" or, less formally, "Ordinariate Use",[371] which incorporates elements of the Anglican liturgy and traditions,[note 12] and traditions are permitted to use a variation of the Roman Rite called "Divine Worship" or, less formally, "Ordinariate Use",[371] which incorporates elements of the Anglican liturgy and traditions,[note 12] and traditions are permitted to use a variation of the Roman Rite called "Divine Worship" or, less formally, "Ordinariate Use",[371] which incorporates elements of the Anglican liturgy and traditions, [note 12] and [anglican liturgy are permitted to use a variation of the Roman Rite called "Divine Worship" or, less formally, "Ordinariate Use",[371] which incorporates elements of the Anglican liturgy and traditions, [note 12] and [anglican liturgy are permitted to use a variation of the Roman Rite called "Divine Worship" or, less formally, "Ordinariate Use", [371] which incorporates elements of the Anglican liturgy and traditions, [note 12] and [anglican liturgy are permitted to use a variation of the Roman Rite called "Divine Worship" or, less formally, "Ordinariate Use", [371] which incorporates elements of the Roman Rite called "Divine Worship" or, less formally are permitted to use a variation of the Roman Rite called "Divine Worship" or, less formally are permitted to use a variation of the Roman Rite called "Divine Worship" or, less formally are permitted to use a variation of the Roman Rite called "Divine Worship" or, less formally are permitted to use a variation of the Roman Rite called "Divine Worship" or, less formally are permitted to use a variation of the Roman Rite called "Divine Worship" or, less formally are permitted to use a variation of the Roman Rite called "Divine Worship" or a variation of the Roman Rite called "Divine Worship" or a variation of the Roman Rite called "Divine Worship" or a va
 accommodation protested by Anglican leaders. In the Archdiocese of Milan, with around five million Catholics the largest in Europe,[372] Mass is celebrated according to the Ambrosian Rite. Other Latin Church rites include the Mozarabic[373] and those of some religious institutes.[374] These liturgical rites have an antiquity of at least 200 years
before 1570, the date of Pope Pius V's Quo primum, and were thus allowed to continue.[375] Main article: Catholic Churches in full communion with the pope
and the Catholic Church The Eastern Catholic Churches share common patrimony and liturgical rites as their counterparts, including Eastern Orthodox and other Eastern Christian churches who are no longer in communion with the Holy See. These include churches that historically developed in Russia, Caucasus, the Balkans, North Eastern Africa,
India and the Middle East. The Eastern Catholic Churches are groups of faithful who have either never been out of communion with the Holy See or who have restored communion with the Eastern Catholic Churches include the Byzantine Rite
(in its Antiochian, Greek and Slavonic recensions), the Alexandrian Rite, the West Syrian Rite, the Armenian Rite, and the East Syriac Rite. Eastern Catholic Churches have the autonomy to set the particulars of their liturgical fradition. [377] In the past,
 some of the rites used by the Eastern Catholic Churches were subject to a degree of liturgical Latinization. In recent years Eastern Catholic Churches have returned to traditional Eastern practices in accord with the 1964 Vatican II decree Orientalium Ecclesiarum.[378] Each church has its own liturgical calendar.[379] Main article: Catholic social
teaching On 24 May 2015 Pope Francis issued the Laudato si', an encyclical that deals with questions such as consumerism, responsible development, and environmental degradation. Catholic social teaching, reflecting the concern Jesus showed for the impoverished, places a heavy emphasis on the corporal works of mercy and the spiritual works of
 mercy, namely the support and concern for the sick, the poor and the afflicted.[380][381] Church teaching calls for a preferential option for the poor while canon law prescribes that "The Christian faithful are also obliged to promote social justice and, mindful of the precept of the Lord, to assist the poor."[382] Its foundations are widely considered to
 have been laid by Pope Leo XIII's 1891 encyclical letter Rerum novarum which upholds the rights and dignity of labour and the right of workers to form unions. Catholic teaching regarding sexuality calls for a practice of chastity, with a focus on maintaining the spiritual and bodily integrity of the human person. Marriage is considered the only
appropriate context for sexual activity.[383] Church teachings about sexuality have become an issue of increasing controversy, especially after the close of the Second Vatican Council, due to changing cultural attitudes in the Western world described as the sexual revolution. The church has also addressed stewardship of the natural environment, and
its relationship to other social and theological teachings. In the document Laudato si', dated 24 May 2015, Pope Francis critiques consumerism and irresponsible development, and laments environmental degradation and climate change. [384] The pope expressed concern that the warming of the planet is a symptom of a greater problem: the development and climate change.
Catholic Church is the largest non-government provider of education and medical services in the world, including hospitals, clinics, orphanages, pharmacies and centres for those that the church manages 26% of health care facilities in the world, including hospitals, clinics, orphanages, pharmacies and centres for those that the church manages 26% of health care facilities in the world, including hospitals, clinics, orphanages, pharmacies and centres for those that the church manages 26% of health care facilities in the world.
 with leprosy.[386] The church has always been involved in education, since the founding of the first universities for women. [387][7] and operates the world's largest non-governmental school system. [388] Religious institutes for women.
have played a particularly prominent role in the Poor, the Missionaries of Charity, the Sisters of the Poor, the Missionaries of Charity of Saint Vincent de Paul.[390] The Catholic
nun Mother Teresa of Calcutta, India, founder of the Missionaries of Charity, was awarded the Nobel Peace Prize in 1979 for her humanitarian work among India's poor.[391] Bishop Carlos Filipe Ximenes Belo won the same award in 1996 for "work towards a just and peaceful solution to the conflict in East Timor".[392] The church is also actively
engaged in international aid and development through organizations such as the Saint Vincent de Paul Society. [393] Main articles: Catholic theology of sexuality, Catholic theology of sexual
of the body, and Marriage in the Catholic Church An allegory of chastity by Hans Memling The Catholic Church calls all members to practise chastity according to their state in life. Chastity includes temperance, self-mastery, personal and cultural growth, and divine grace. It requires refraining from lust, masturbation, fornication, pornography,
prostitution and rape. Chastity for those who are not married requires living in continence, abstaining from sexual activity; those who are married couples, whether in a sacramental marriage among Christians or in a natural marriage where one or both
  spouses are unbaptized. Even in romantic relationships, particularly engagement to marriage, partners are called to practise continence, in order to test mutual respect and fidelity. 395 Chastity in marriage requires in particular conjugal fidelity and protecting the fecundity of marriage. The couple must foster trust and honesty as well as spiritua
and physical intimacy. Sexual activity must always be open to the possibility of life;[396] the church calls this the unitive significance. It must likewise always bring a couple together in love; the church calls this the procreative significance. It must likewise always bring a couple together in love; the church calls this the procreative significance. It must likewise always bring a couple together in love; the church calls this the procreative significance. It must likewise always bring a couple together in love; the church calls this the unitive significance. It must likewise always bring a couple together in love; the church calls this the unitive significance. It must likewise always bring a couple together in love; the church calls this the unitive significance. It must likewise always bring a couple together in love; the church calls this the unitive significance. It must likewise always bring a couple together in love; the church calls this the unitive significance. It must likewise always bring a couple together in love; the church calls this the unitive significance. It must likewise always bring a couple together in love; the church calls this the unitive significance. It must likewise always bring a couple together in love; the church calls this the unitive significance. It must likewise always bring a couple together in love; the church calls this the unitive significance.
methods are permitted to provide healthy spacing between births, or to postpone children for a just reason. [399] Pope Francis said in 2015 that he is worried that the church has grown "obsessed" with issues such as abortion, same-sex marriage and contraception, and for prioritizing moral doctrines over helping the poor and marginalized.
Main article: Homosexuality and the Catholic Church The Catholic Church also teaches that "homosexual acts" are "contrary to the natural law", "acts of grave depravity" and the Catholic Church The Catholic Church also teaches that "homosexual tendencies must be accorded respect and dignity.[401] According to the Catholic Church The Catholic Chu
of the Catholic Church, The number of men and women who have deep-seated homosexual tendencies is not negligible. This inclination, which is objectively disordered, constitutes for most of them a trial. They must be accepted with respect, compassion, and sensitivity. Every sign of unjust discrimination in their regard should be avoided...
Homosexual persons are called to chastity. By the virtues of self-mastery that teach them inner freedom, at times by the support of disinterested friendship, by prayer and sacramental grace, they can and should gradually and resolutely approach Christian perfection. [401] This part of the Catechism was quoted by Pope Francis in a 2013 press
interview in which he remarked, when asked about an individual: I think that when you encounter a person like this [the individual he was asked about], you must make a distinction between the fact of a person being gay from the fact of being a lobby, because lobbies, all are not good. That is bad. If a person is gay and seeks the Lord and has good
will, well who am I to judge them?[402] This remark and others made in the same interview were seen as a change in the tone, but not in the substance of the teaching of the church,[403] which includes opposition to same-sex marriage.[404] Certain dissenting Catholic groups oppose the position of the Catholic Church and seek to change it.[405]
Main article: Declaration of nullity Further information: Divorce law by country Canon law makes no provision for divorce between baptized individuals, as a valid, consummated sacramental marriage is considered to be a lifelong bond, [406] However, a declaration of nullity may be granted when the proof is produced that essential conditions for
contracting a valid marriage was not valid marriage was not valid due to some impediment. A declaration of nullity, commonly called an annulment, is a judgement on the part of an ecclesiastical tribunal determining that a marriage was invalidly attempted. [407] Marriages among unbaptized individuals
may be dissolved with papal permission under certain situations, such as a desire to marry a Catholic, under Pauline or Petrine privilege. [356] An attempt at remarriage following divorce without a declaration of nullity places "the remarriage following divorce without a declaration of nullity places "the remarriage following divorce without a declaration of nullity places "the remarriage following divorce without a declaration of nullity places "the remarriage following divorce without a declaration of nullity places "the remarriage following divorce without a declaration of nullity places "the remarriage following divorce without a declaration of nullity places "the remarriage following divorce without a declaration of nullity places "the remarriage following divorce without a declaration of nullity places "the remarriage following divorce without a declaration of nullity places "the remarriage following divorce without a declaration of nullity places "the remarriage following divorce without a declaration of nullity places "the remarriage following divorce without a declaration of nullity places "the remarriage following divorce without a declaration of nullity places "the remarriage following divorce without a declaration of nullity places "the remarriage following divorce without a declaration of nullity places "the remarriage following divorce without a declaration of null the remarriage following divorce without a declaration of null the remarriage following divorce without a declaration of null the remarriage following divorce without a declaration of null the remarriage following divorce without a declaration of null the remarriage following divorce without a declaration of null the remarriage following divorce without a declaration of null the remarriage following divorce without a declaration of null the remarriage following divorce without a declaration of null the remarriage following divorce without a declaration of null the remarriage following divorce with the remarriage following divorce with t
following divorce, or couples who live in continence following a civil divorce for a grave cause, do not sin. [408] Worldwide, diocesan tribunals completed over 49000 cases for nullity of marriage in 2006. Over the past 30 years about 55 to 70% of annulments have occurred in the United States. The growth in annulments has been substantial; in the
United States, 27,000 marriages were annulled in 2006, compared to 338 in 1968. However, approximately 200,000 married Catholics in the United States divorce each year; 10 million total as of 2006[update].[409][note 13] Divorce is increasing in some predominantly Catholic countries in Europe.[411] In some predominantly Catholic countries, it is
only in recent years that divorce was introduced (Italy (1970), Portugal (1975), Brazil (1977), Spain (1981), Ireland (1996), Chile (2004) and Malta (2011)), while the Philippines and the Vatican City have no procedure for divorce (The Philippines and the Vatican City have no procedure for divorce (The Philippines and the Vatican City have no procedure for divorce (The Philippines and the Vatican City have no procedure for divorce (The Philippines and the Vatican City have no procedure for divorce (The Philippines and the Vatican City have no procedure for divorce (The Philippines and the Vatican City have no procedure for divorce (The Philippines and the Vatican City have no procedure for divorce (The Philippines and the Vatican City have no procedure for divorce (The Philippines and the Vatican City have no procedure for divorce (The Philippines and the Vatican City have no procedure for divorce (The Philippines and the Vatican City have no procedure for divorce (The Philippines and the Vatican City have no procedure for divorce (The Philippines and the Vatican City have no procedure for divorce (The Philippines and the Vatican City have no procedure for divorce (The Philippines and the Vatican City have no procedure for divorce (The Philippines and the Vatican City have no procedure for divorce (The Philippines and the Vatican City have no procedure for divorce (The Philippines and the Vatican City have no procedure for divorce (The Philippines and the Vatican City have no procedure for divorce (The Philippines and the Vatican City have no procedure for divorce (The Philippines and the Vatican City have no procedure for divorce (The Philippines and the Vatican City have no procedure for divorce (The Philippines and the Vatican City have no procedure for divorce (The Philippines and the Vatican City have no procedure for divorce (The Philippines and the Vatican City have no procedure for divorce (The Philippines and the Vatican City have no procedure for divorce (The Philippines and the Vatican City have no p
See also: Catholic Church and HIV/AIDS and Religious response to assisted reproductive technology \( \) Catholicism Pope Paul VI issued Humanae vitae on 25 July 1968. The church teaches that sexual intercourse should only take place between a man and woman who are married to each other, and should be without the use of birth control or
contraception. In his encyclical Humanae vitae[412] (1968), Pope Paul VI firmly rejected all contraception, thus contraception, though he permitted the regulation of births by means of natural family planning. This teaching was continued
especially by John Paul II in his encyclical Evangelium Vitae, where he clarified the church's position on contraception, abortion and euthanasia by condemning them as part of a "culture of life". [413] Many Western Catholics have voiced significant disagreement with the church's teaching on contraception
[414] Overturning the church's teaching on this point features high on progressive agendas. [415] Catholics for Choice, a political lobbyist group that is not associated with the Catholic believed that one could be a
good Catholic without obeying the church's teaching on birth control. [416] Use of natural family planning methods among United States Catholic health providers are among the largest providers of services to patients with HIV/AIDS worldwide, there is
significant controversy within and outside the church regarding the use of condoms as a means of limiting new infections, as condom use ordinarily constitutes prohibited contraceptive use.[419] Similarly, the Catholic Church opposes artificial insemination regardless of whether it is homologous (from the husband) or heterologous (from a donor) and
in vitro fertilization (IVF), saying that the artificial process replaces the love and conjugal act between a husband and wife. [420] In addition, it opposes IVF because it might cause disposal of embryos; Catholics believe an embryo is an individual with a soul who must be treated as such. [421] For this reason, the church also opposes abortion. [422] The
Catholic Church oppose all forms of abortion procedures whose direct purpose is to destroy a zygote, blastocyst, embryo or fetus, since it holds that "human life must be recognized as having the rights of a person -
among which is the inviolable right of every innocent being to life".[423] However, the Church does recognize as morally legitimate certain acts which indirectly result in the death of the fetus. The 1983 Code of Canon Law imposes automatic (latae sententiae) excommunication on Latin Catholics who actually procure an abortion,[424] if they fulfill
the conditions for being subject to such a sanction. [425] Due to the anti-abortion stance, some Catholics oppose receiving vaccines derived from fetal cells obtained via abortion. On 21 December 2020, and regarding COVID-19 vaccination, the Congregation for the Doctrine of the Faith emitted a document stating that "it is morally acceptable to
receive Covid-19 vaccines that have used cell lines from aborted fetuses in their research and production process" when no alternative vaccine is available, since "the moral duty to avoid such passive material cooperation is not obligatory if there is a grave danger, such as the otherwise uncontainable spread of a serious pathological agent."[426][427]
The document states that receiving the vaccine does not constitute endorsement of the practice of abortion, and that "the morality of vaccination depends not only on the duty to pursue the common good." [427] The document cautions further: Those who, however, for reasons of conscience, refuse
vaccines produced with cell lines from aborted fetuses, must do their utmost to avoid, by other prophylactic means and appropriate behavior, becoming vehicles for the transmission of the infectious agent. In particular, they must avoid any risk to the health of those who cannot be vaccinated for medical or other reasons, and who are the most
vulnerable.[427] Main article: Catholic Church and capital punishment The Catholic Church teaches that "in the light of the Gospel" the death penalty is "inadmissible because it is an attack on the inviolability and
dignity of the person" and that the Catholic Church "works with determination for its abolition worldwide." [429] In his 2020 encyclical Fratelli tutti, Francis repeated that the death penalty is "inadmissible" and that "there can be no stepping back from this position". [430] On 9 January 2022. Pope Francis stated in his annual speech to Vatican
ambassadors: "The death penalty cannot be employed for a purported state justice, since it does not constitute a deterrent nor render justice to victims, but only fuels the thirst for vengeance".[431] There is controversy about whether the Catholic Church considers the death penalty intrinsically evil.[432] American Archbishop José Horacio
Gómez[432] and Catholic philosopher Edward Feser argue that this is a matter of prudential judgement and that the church does not teach this as a de fide statement; [433] others, such as Cardinals Charles Maung Bo and Rino Fisichella, state that it does. [432] The Catholic Church opposes active euthanasia and physician-assisted suicide on the
grounds that life is a gift from God and should not be prematurely shortened. However, the church allows dying people to refuse extraordinary treatments that would minimally prolong life without hope of recovery. [434][435] Main articles: Ordination of women in the Catholic Church and Women in the Catholic Church Women and men religious
engage in a variety of occupations such as contemplative prayer, teaching, providing health care, and working as missionaries. [389][436] While Holy Orders are reserved for men, Catholic women have played diverse roles in the life of the church, with religious institutes providing a formal space for their participation and convents providing spaces
for their self-government, prayer and influence through many centuries. Religious sisters and nuns have been extensively involved in developing and running the church's worldwide health and education service networks. [437] Efforts in support of the ordination of women to the priesthood led to several rulings by the Roman Curia or popes against
the proposal, as in Declaration on the Question of the Admission of Women to the Ministerial Priesthood (1976), Mulieris Dignitatem (1988) and Ordinatio sacerdotalis, Pope John Paul II affirmed that the Catholic Church "does not consider herself authorised to admit women to
priestly ordination".[438] In defiance of these rulings, opposition groups such as Roman Catholic Womenpriests have performed ceremonies they affirm as sacramental ordinations, with, reputedly, an ordaining male Catholic bishop in the first few instances, which, according to canon law, are both illicit and invalid and considered mere
simulations[439] of the sacrament of ordination.[440][note 15] The Congregation for the Doctrine of the Faith responded by issuing a statement clarifying that any Catholic bishops involved in ordination (latae
sententiae, literally "with the sentence already applied", i.e. automatically), citing canon 1378 of canon law and other church laws. [441] Main article: Catholic Church sexual abuse of sexual abuse of sexual abuse of minors by Catholic Church sexual abuse of sexual abu
media coverage and public debate in countries around the world. The Catholic Church has been criticized for the way it handled abuse complaints when it became known that many bishops and various officials in the Church hierarchy had protected accused priests, transferring them to other assignments elsewhere, where they continued to commit
sex crimes.[442] In response to the scandals, 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.[443] In 2014, Pope Francis instituted the Pontifical Commission for the
Protection of Minors for the safeguarding of minors. [444] Listen to this article (1 hour and 8 minutes) This audio file was created from a revision of this article dated 23 October 2013 (2013-10-23), and does not reflect subsequent edits. (Audio help · More spoken articles) Catholic Church and politics Catholic Church and race Catholic art Catholic art Catholic Church and politics Catholic Church and race Catholic Church and politics Catholic Church and race Catholic Church and race Catholic Church and politics Catholic Church and race Cat
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by Jesus Christ, it teaches that other Christian churches and communities can be in an imperfect communion with the Catholic by the Holy See: the encyclicals Divini Illius Magistri Archived 23 September 2010 at the Wayback Machine of Pope
Pius XI and Humani generis Archived 19 April 2012 at the Wayback Machine of Pope Pius XII; joint declarations signed by Pope Benedict XVI with Archbishop of Canterbury Rowan Williams on 23 November 2006. Archived 30 April
2011 at the Wayback Machine ^ Example use of "Roman" Catholic by a bishop's conference: The Baltimore Catechism, an official catechism authorized by the Catholic bishops of the United States, states: "That is why we are called Roman Catholics; to show that we are united to the real successor of St Peter" (Question 118) and refers to the church
as the "Roman Catholic Church" under Questions 114 and 131 (Baltimore Catechism). Archived 23 September 2015 at the Wayback Machine ^ While ruling contraception to be prohibited, Pope Paul VI did, however, consider natural family planning methods to be morally permissible if used with just cause. ^ According to Catholic teaching, Jesus
Christ is the 'invisible Head' of the Church[185][186][187] while the pope is the 'visible Head'.[188][189] ^ The last resignation occurred on 28 February 2013, when Pope Benedict XVI retired, citing ill health in his advanced age. The next most recent resignation occurred in 1415, as part of the Council of Constance's resolution of the Avignon
Papacy.[195] ^ In 1992, the Vatican clarified the 1983 Code of Canon Law removed the requirement that altar servers be male; permission to use female altar servers within a diocese is at the discretion of the bishop.[232] ^ Other councils that addressed the sacraments include the Second Council of Lyon (1274); Council of Florence (1439); as well
as the Council of Trent (1547)[303] ^ For an outline of the Eucharistic liturgy in the Roman Rite, see the side bar in the "Worship and liturgy". ^ Marriages involving unbaptized individuals are considered valid, but not sacramental marriages involving unbaptized individuals are considered valid, but not sacramental marriages involving unbaptized individuals are considered valid, but not sacramental marriages involving unbaptized individuals are considered valid, but not sacramental marriages involving unbaptized individuals are considered valid, but not sacramental marriages involving unbaptized individuals are considered valid, but not sacramental marriages involving unbaptized individuals are considered valid, but not sacramental marriages involving unbaptized individuals are considered valid, but not sacramental marriages involving unbaptized individuals are considered valid, but not sacramental marriages involving unbaptized individuals are considered valid, but not sacramental marriages involving unbaptized individuals are considered valid, but not sacramental marriages involving unbaptized individuals are considered valid, but not sacramental marriages involving unbaptized individuals are considered valid, but not sacramental marriages involving unbaptized individuals are considered valid.
as a desire to marry a Catholic, under Pauline or Petrine privilege.[356][357] ^ The Divine Worship variant of the Roman Rite differs from the "Anglican Use" variant, which was introduced in 1980 for the few United States parishes established in accordance with a pastoral provision for former members of the Episcopal Church (the American brancher)
of the Anglican Communion). Both uses adapted Anglican liturgical traditions for use within the Catholic Church. ^ With regard to divorce in the United States, according to the Barna Group, among all who have been married, 33% have been divorced at least once; among American Catholics, 28% (the study did not track religious annulments).[410]
 ^ Regarding use of natural family planning, in 2002, 24% of the U.S. population identified as Catholic,[417] but according to a 2002 study by the Centers for Disease Control and Prevention, of sexually active Americans avoiding pregnancy, only 1.5% were using NFP.[418] ^ According to Roman Catholic Womanpriests: "The principal consecrating
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Roman Catholic male bishop who ordained our first women bishops is a bishop with apostolic succession within the Roman Catholic Church. The number following CCC is the paragraph number, of which there are 2865. The numbers cited in the
Compendium of the CCC are question numbers, of which there are 598. Canon law citations from the 1983 Code of Canon xxx", to distinguish from canons of the Eastern Churches are labelled "CCEO, Canon xxx", to distinguish from canons of the Episcopal Polity of the Holy
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original on 10 July 2007. Retrieved 17 March 2012. ^ Bokenkotter 2004, p. 7. ^ "Responses to Some Questions regarding Certain Aspects of the Doctrine, to affirm correctly that the Church of Christ is present and operative in the
churches and ecclesial communities not yet fully in communion with the Catholic Church, on account of the elements of sanctification and truth that are present in them. ^ "Declaration on the Unicity and Salvific Universality of Jesus Christ, which
 subsists in the Catholic Church, governed by the Successor of Peter and by the Bishops in communion with him. The Churches which, while not existing in perfect Koinonia with the Catholic Church, remain united to her by means of the closest bonds, that is, by apostolic succession and a valid Eucharist, are true particular churches. Therefore, the
Church of Christ is present and operative also in these Churches, even though they lack full communion with the Catholic doctrine of the Primacy, which, according to the will of God, the Bishop of Rome objectively has and exercises over the entire Church. ... 'The Christian faithful are therefore not
permitted to imagine that the Church of Christ is nothing more than a collection—divided, yet in some way one—of Churches and ecclesial communities; nor are they free to hold that today the Church of Christ nowhere really exists, and must be considered only as a goal which all Churches and ecclesial communities; nor are they free to hold that today the Church of Christ is nothing more than a collection—divided, yet in some way one—of Churches and ecclesial communities; nor are they free to hold that today the Church of Christ is nothing more than a collection—divided, yet in some way one—of Churches and ecclesial communities; nor are they free to hold that today the Church of Christ is nothing more than a collection—divided, yet in some way one—of Churches and ecclesial communities; nor are they free to hold that today the Church of Christ is nothing more than a collection—divided, yet in some way one—of Churches and ecclesial communities; nor are they free to hold that today the Church of Christ is nothing more than a collection—divided, yet in some way one—of Churches and ecclesial communities; nor are they free to hold that today the Church of Christ is nothing more than a collection—divided, yet in some way one—of Churches and ecclesial communities; nor are they free to hold that today the Church of Churches and ecclesial communities.
 Bible: Matthew 16:19 ^ Catechism of the Catholic Church (2nd ed.). Libreria Editrice Vaticana. 2019. Paragraph 835. The rich variety of ... theological and spiritual heritages proper to the local churches 'unified in a common undertaking shows all the
more resplendently the catholicity of the undivided Church'.(cf. Second Vatican Council, Dogmatic Constitution on the Encyclopedia of Religions in the Encyclopedia o
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for the most part, a wider and more ideal or absolute sense, as the attribute of no single community, but only of the whole community, but only of the saved and saintly in all church' in its proper historical sense." Note: The full text of the
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the Protestant Reformation. ... In the former case, the Western Church, while the East appropriated the name Orthodox Church, while the East appropriated the name Orthodox Church, while the East appropriated the name Orthodox Church. In the latter case, those in communion with the Bishop of Rome retained the adjective "Catholic", while the East appropriated the name Orthodox Church. In the latter case, those in communion with the Bishop of Rome retained the name Orthodox Church. In the latter case, those in communion with the Bishop of Rome retained the name Orthodox Church.
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celibacy which enables them to give themselves to God alone with an undivided heart in a remarkable manner. Others live in the way prescribed for all by the moral law, whether they are married or single.' (CDF, Persona humana 11.) Married people are called to live conjugal chastity; others practise chastity in continence: 'There are three forms of
the virtue of chastity: the first is that of spouses, the second that of widows, and the third that of virgins. We do not praise any one of the motor that of virgins. We do not praise any one of the discipline of the Church.' (St. Ambrose, De viduis 4,23:PL 16,255A.) ^ Yardley, Jim; Goodstein, Laurie (18 June 2015). "Pope Francis, in
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teaches that the death penalty is intrinsically evil, whereas others claim that it continues to teach, in line with past magisterial declarations, that the death penalty is intrinsically evil, whereas others claim that it continues to teach, in line with past magisterial declarations, that the death penalty is intrinsically evil, whereas others claim that it continues to teach, in line with past magisterial declarations, that the death penalty is intrinsically evil, whereas others claim that it continues to teach, in line with past magisterial declarations, that the death penalty is intrinsically evil, whereas others claim that it continues to teach, in line with past magisterial declarations, that the death penalty is intrinsically evil, whereas others claim that it continues to teach, in line with past magisterial declarations, that the death penalty is intrinsically evil, whereas others claim that it continues to teach, in line with past magisterial declarations, that the death penalty is intrinsically evil, whereas others claim that it continues to teach, in line with past magisterial declarations, that the death penalty is intrinsically evil, whereas others claim that it continues to teach, in line with past magisterial declarations, that the death penalty is intrinsically evil, whereas others are the past magisterial declarations and the past magisterial declarations are the past magisterial declarations.
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