

Catechism of the Catholic Church: The Truths of Our Faith

(Paragraphs 302 through 594 – Second Class: March 22, 2021 (*Deacon Tom Kempf*))

The Creator *continued* (302-324)

- God Carries Out His Plan: Divine Providence
 - “Jesus asks for childlike abandonment to the providence of our heavenly Father who takes care of his children's smallest needs: "Therefore do not be anxious, saying, "What shall we eat?" or "What shall we drink?" . . . Your heavenly Father knows that you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well." (305)
 - “. . . why does evil exist?” (309)
 - “with infinite wisdom and goodness God freely willed to create a world ‘in a state of journeying’ towards its ultimate perfection.” (310)
 - “Angels and men, as intelligent and free creatures, have to journey toward their ultimate destinies by their free choice and preferential love. They can therefore go astray. Indeed, they have sinned. Thus has moral evil, incommensurably more harmful than physical evil, entered the world. God is in no way, directly or indirectly, the cause of moral evil. He permits it, however, because he respects the freedom of his creatures and, mysteriously, knows how to derive good from it.” (311)
 - “From the greatest moral evil ever committed - the rejection and murder of God's only Son, caused by the sins of all men - God, by his grace that ‘abounded all the more’, brought the greatest of goods: the glorification of Christ and our redemption.” (312)
 - *The fact that God permits physical and even moral evil is a mystery that God illuminates by his Son Jesus Christ who died and rose to vanquish evil. Faith gives us the certainty that God would not permit an evil if he did not cause a good to come from that very evil, by ways that we shall fully know only in eternal life (324)*

Heaven and Earth (325-354)

- “God ‘from the beginning of time made at once, out of nothing, both orders of creatures, the spiritual and the corporeal, that is, the angelic and the earthly, and then the human creature, who as it were shares in both orders, being composed of spirit and body.’” (327)
- The Angels
 - The existence of the spiritual, non-corporeal beings that Sacred Scripture usually calls ‘angels’ is a truth of faith. The witness of Scripture is as clear as the unanimity of Tradition.” (328)

- “With their whole beings the angels are servants and messengers of God.” (329)
- “As purely spiritual creatures angels have intelligence and will: they are personal and immortal creatures, surpassing in perfection all visible creatures, as the splendour of their glory bears witness.” (330)
- “The whole life of the Church benefits from the mysterious and powerful help of angels.” (334)
- “From infancy to death human life is surrounded by their watchful care and intercession. ‘Beside each believer stands an angel as protector and shepherd leading him to life.’” (336)
- The Visible World
 - “Nothing exists that does not owe its existence to God the Creator. The world began when God's word drew it out of nothingness.” (338)
 - “Each creature possesses its own particular goodness and perfection.” (339)
 - “Creatures exist only in dependence on each other, to complete each other, in the service of each other.” (340)
 - “The beauty of the universe: the order and harmony of the created world results from the diversity of beings and from the relationships which exist among them. . . The beauty of creation reflects the infinite beauty of the Creator and ought to inspire the respect and submission of man's intellect and will.” (341)
 - “The hierarchy of creatures is expressed by the order of the "six days", from the less perfect to the more perfect” (342) “Man is the summit of the Creator's work.” (343)
 - “The sabbath - the end of the work of the six days. the sacred text says that ‘on the seventh day God finished his work which he had done’, that the ‘heavens and the earth were finished’, and that God ‘rested’ on this day and sanctified and blessed it.” (345)
 - “In creation God laid a foundation and established laws that remain firm, on which the believer can rely with confidence, for they are the sign and pledge of the unshakeable faithfulness of God's covenant. For his part man must remain faithful to this foundation, and respect the laws which the Creator has written into it.” (346)
 - “Creation was fashioned with a view to the sabbath and therefore for the worship and adoration of God. Worship is inscribed in the order of creation. As the rule of St. Benedict says, nothing should take precedence over ‘the work of God’, that is, solemn worship. This indicates the right order of human concerns.” (347)
 - “The sabbath is at the heart of Israel's law. To keep the commandments is to correspond to the wisdom and the will of God as expressed in his work of creation.” (348)

- “The eighth day. But for us a new day has dawned: the day of Christ's Resurrection. The seventh day completes the first creation. The eighth day begins the new creation. Thus, the work of creation culminates in the greater work of redemption. The first creation finds its meaning and its summit in the new creation in Christ, the splendor of which surpasses that of the first creation.” (349)

Man (355-384)

- “God created man in his own image, in the image of God he created him, male and female he created them.” Man occupies a unique place in creation: (I) he is ‘in the image of God’; (II) in his own nature he unites the spiritual and material worlds; (III) he is created ‘male and female’; (IV) God established him in his friendship.” (355)
- “In the Image of God”
 - “Of all visible creatures only man is ‘able to know and love his creator. He is ‘the only creature on earth that God has willed for its own sake’, and he alone is called to share, by knowledge and love, in God's own life. It was for this end that he was created, and this is the fundamental reason for his dignity.” (356)
 - “Being in the image of God the human individual possesses the dignity of a person, who is not just something, but someone” (357)
 - “God created everything for man, but man in turn was created to serve and love God and to offer all creation back to him.” (358)
 - “Because of its common origin the human race forms a unity, for ‘from one ancestor (God) made all nations to inhabit the whole earth’” (360)
 - “. . . all men are truly brethren.” (361)
- “Body and Soul but Truly One”
 - “In Sacred Scripture the term ‘soul’ often refers to human life or the entire human person. But ‘soul’ also refers to the innermost aspect of man, that which is of greatest value in him, that by which he is most especially in God's image: ‘soul’ signifies the spiritual principle in man.” (363)
 - “The Church teaches that every spiritual soul is created immediately by God - it is not ‘produced’ by the parents - and also that it is immortal: it does not perish when it separates from the body at death, and it will be reunited with the body at the final Resurrection.” (366)
 - “. . . from creation man is ordered to a supernatural end.” (367)
- “Male and Female He Created Them.”
 - “Man and woman have been created, which is to say, willed by God: on the one hand, in perfect equality as human persons; on the other, in their respective beings as man and woman.” (369) Equal in dignity, but not the same

- “God is neither man nor woman, God is pure spirit.” (370)
- “God created man and woman together and willed each for the other.” (371)
- “Man and woman were made ‘for each other’ - not that God left them half-made and incomplete: he created them to be a communion of persons, in which each can be ‘helpmate’ to the other, for they are equal as persons (‘bone of my bones. . .’) and complementary as masculine and feminine. In marriage God unites them in such a way that, by forming ‘one flesh’, they can transmit human life: ‘Be fruitful and multiply, and fill the earth.’ By transmitting human life to their descendants, man and woman as spouses and parents co-operate in a unique way in the Creator’s work.” (372)
- Man in Paradise
 - “As long as he remained in the divine intimacy, man would not have to suffer or die. The inner harmony of the human person, the harmony between man and woman, and finally the harmony between the first couple and all creation, comprised the state called ‘original justice’” (376)

The Fall (385-421)

- Where Sin Abounded, Grace Abounded All the More
 - “Only in the knowledge of God’s plan for man can we grasp that sin is an abuse of the freedom that God gives to created persons so that they are capable of loving him and loving one another” (387)
 - “The doctrine of original sin is, so to speak, the ‘reverse side’ of the Good News that Jesus is the Saviour of all men, that all need salvation and that salvation is offered to all through Christ. The Church, which has the mind of Christ, knows very well that we cannot tamper with the revelation of original sin without undermining the mystery of Christ” (389)
 - “The account of the fall in Genesis 3 uses figurative language, but affirms a primeval event, a deed that took place at the beginning of the history of man. Revelation gives us the certainty of faith that the whole of human history is marked by the original fault freely committed by our first parents” (390)
- The Fall of the Angels
 - “Behind the disobedient choice of our first parents lurks a seductive voice, opposed to God, which makes them fall into death out of envy. Scripture and the Church’s Tradition see in this being a fallen angel, called ‘Satan’ or the ‘devil’. The Church teaches that Satan was at first a good angel, made by God: ‘The devil and the other demons were indeed created naturally good by God, but they became evil by their own doing.’” (391)
 - “There is no repentance for the angels after their fall, just as there is no repentance for men after death.” (393)

- “It is a great mystery that providence should permit diabolical activity, but ‘we know that in everything God works for good with those who love him.’” (395)
- Original Sin
 - “Man is dependent on his Creator, and subject to the laws of creation and to the moral norms that govern the use of freedom.” (396)
 - “All subsequent sin would be disobedience toward God and lack of trust in his goodness.” (397)
 - “In that sin man preferred himself to God and by that very act scorned him.” (398)
 - “. . . the control of the soul's spiritual faculties over the body is shattered; the union of man and woman becomes subject to tensions, their relations henceforth marked by lust and domination. . . . Death makes its entrance into human history.” (400)
 - “. . . Because of this certainty of faith, the Church baptizes for the remission of sins even tiny infants who have not committed personal sin.” (403)
 - “the transmission of original sin is a mystery that we cannot fully understand. . . It is a sin which will be transmitted by propagation to all mankind, that is, by the transmission of a human nature deprived of original holiness and justice. And that is why original sin is called ‘sin’ only in an analogical sense: it is a sin ‘contracted’ and not ‘committed’ - a state and not an act” (404)
 - “Although it is proper to each individual, original sin does not have the character of a personal fault in any of Adam's descendants. It is a deprivation of original holiness and justice. . . . Baptism, by imparting the life of Christ's grace, erases original sin and turns a man back towards God, but the consequences for nature, weakened and inclined to evil, persist in man and summon him to spiritual battle.” The inclination to evil is called “concupiscence” (405)
 - “Ignorance of the fact that man has a wounded nature inclined to evil gives rise to serious errors in the areas of education, politics, social action and morals.” (407)
 - “The whole of man's history has been the story of our combat with the powers of evil, stretching, so our Lord tells us, from the very dawn of history until the last day. Finding himself in the midst of the battlefield man has to struggle to do what is right, and it is at great cost to himself, and aided by God's grace, that he succeeds in achieving his own inner integrity.” (409)
- “You Did Not Abandon Him to the Power of Death”
 - “After his fall, man was not abandoned by God. On the contrary, God calls him and in a mysterious way heralds the coming victory over evil and his restoration from his fall. This passage in Genesis (3:9, 15) is called the

Protoevangelium ('first gospel'): the first announcement of the Messiah and Redeemer, of a battle between the serpent and the Woman, and of the final victory of a descendant of hers." (410)

- "The Christian tradition sees in this passage an announcement of the 'New Adam' who, because he 'became obedient unto death, even death on a cross', makes amends superabundantly for the disobedience, of Adam. Furthermore many Fathers and Doctors of the Church have seen the woman announced in the Protoevangelium as Mary, the mother of Christ, the 'new Eve'. Mary benefited first of all and uniquely from Christ's victory over sin: she was preserved from all stain of original sin and by a special grace of God committed no sin of any kind during her whole earthly life" (411)
- "God permits evil in order to draw forth some greater good." (412)

CHAPTER TWO: I BELIEVE IN JESUS CHRIST, THE ONLY SON OF GOD (422-429)

- "But when the time had fully come, God sent forth his Son, born of a woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons." (422)
- "The transmission of the Christian faith consists primarily in proclaiming Jesus Christ in order to lead others to faith in him." (425)
- "'At the heart of catechesis we find, in essence, a Person, the Person of Jesus of Nazareth, the only Son from the Father. . . who suffered and died for us and who now, after rising, is living with us forever.' To catechize is 'to reveal in the Person of Christ the whole of God's eternal design reaching fulfilment in that Person. It is to seek to understand the meaning of Christ's actions and words and of the signs worked by him.' Catechesis aims at putting 'people . . . in communion . . . with Jesus Christ: only he can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity.'" (426)
- "In catechesis 'Christ, the Incarnate Word and Son of God, . . . is taught - everything else is taught with reference to him - and it is Christ alone who teaches - anyone else teaches to the extent that he is Christ's spokesman, enabling Christ to teach with his lips. . . Every catechist should be able to apply to himself the mysterious words of Jesus: 'My teaching is not mine, but his who sent me.'" (427)
- "Whoever is called 'to teach Christ' must first seek 'the surpassing worth of knowing Christ Jesus'; he must suffer 'the loss of all things. . .' in order to 'gain Christ and be found in him', and 'to know him and the power of his resurrection, and (to) share his sufferings, becoming like him in his death, that if possible (he) may attain the resurrection from the dead.'" (428)
- "From this loving knowledge of Christ springs the desire to proclaim him, to 'evangelize', and to lead others to the 'yes' of faith in Jesus Christ." (429)

Article 2 “AND IN JESUS CHRIST, HIS ONLY SON, OUR LORD” (430-455)

- Jesus
 - “Jesus means in Hebrew: ‘God saves.’” (430)
 - “The name of Jesus is at the heart of Christian prayer.” (435)
- Christ
 - The word ‘Christ’ comes from the Greek translation of the Hebrew Messiah, which means ‘anointed.’ . . . Jesus fulfilled the messianic hope of Israel in his threefold office of priest, prophet and king.” (436)
- The Only Son of God
 - “Simon Peter, when he confesses Jesus as ‘the Christ, the Son of the living God’, Jesus responds solemnly: ‘Flesh and blood has not revealed this to you, but my Father who is in heaven’ . . . in the synagogues immediately [Paul] proclaimed Jesus, saying, ‘He is the Son of God.’ From the beginning this acknowledgment of Christ’s divine sonship will be the center of the apostolic faith, first professed by Peter as the Church’s foundation.” (442)
- Lord
 - “By attributing to Jesus the divine title ‘Lord’, the first confessions of the Church’s faith affirm from the beginning that the power, honour and glory due to God the Father are due also to Jesus, because ‘he was in the form of God’, and the Father manifested the sovereignty of Jesus by raising him from the dead and exalting him into his glory.” (449)

Article 3 “HE WAS CONCEIVED BY THE POWER OF THE HOLY SPIRIT, AND WAS BORN OF THE VIRGIN MARY” (456-570)

The Son of God Became Man (456-483)

- Why Did the Word Become Flesh?
 - “The Word became flesh for us in order to save us by reconciling us with God, who ‘loved us and sent his Son to be the expiation for our sins.’” (457)
 - “The Word became flesh so that thus we might know God's love.” (458)
 - “The Word became flesh to be our model of holiness.” (459)
 - “The Word became flesh to make us ‘partakers of the divine nature.’” (460)
- The Incarnation
 - “Taking up St. John’s expression, ‘The Word became flesh’, The Church calls ‘Incarnation’ the fact that the Son of God assumed a human nature in order to accomplish our salvation in it.” (461)

- True God and True Man
 - “The unique and altogether singular event of the Incarnation of the Son of God does not mean that Jesus Christ is part God and part man, nor does it imply that he is the result of a confused mixture of the divine and the human. He became truly man while remaining truly God. Jesus Christ is true God and true man. During the first centuries, the Church had to defend and clarify this truth of faith against the heresies that falsified it.” (464)
 - Heresies (Top 10 Heresies in the History of Christianity – J. Patrick Hornbeck II, D.Phil., assistant professor of theology and medieval studies at Fordham University)
 - Arian heresy – this heresy holds that Jesus, while the son of God, is neither eternal nor as fully divine as God the father.
 - Marcionite heresy – the vengeful, angry God they found in the Hebrew Bible was an evil tyrant, separate from—and inferior to—the loving, forgiving God of the New Testament. Like many of their contemporaries, they perceived the world as a battleground between the forces of good and evil.
 - Donatist heresy – They declared that baptism and other sacraments administered by so-called “traditores”—Christians who had willingly repudiated their faith in the face of persecution from the Roman Empire—were invalid.
 - Docetist heresy – the Son of God never fully took on human flesh and that the body of Jesus was an illusion, just as Zeus in Greek mythology took the form of a bull to seduce Europa. Jesus, therefore, never physically died on the cross.
 - Nestorian heresy – the human and divine persons of Jesus remained separate; thus for them “Jesus Christ” and “the Son of God” are not quite one and the same.
 - Pelagian heresy – Christians could earn their way into Heaven by doing good deeds, without the need of divine grace.
- How Is the Son of God Man?
 - “Because ‘human nature was assumed, not absorbed’, in the mysterious union of the Incarnation, the Church was led over the course of centuries to confess the full reality of Christ's human soul, with its operations of intellect and will, and of his human body. In parallel fashion, she had to recall on each occasion that Christ's human nature belongs, as his own, to the divine person of the Son of God, who assumed it. Everything that Christ is and does in this nature derives from ‘one of the Trinity.’ The Son of God therefore communicates to his humanity his own personal mode of existence in the Trinity. In his soul as

in his body, Christ thus expresses humanly the divine ways of the Trinity.” (470)

- “Similarly, at the sixth ecumenical council, Constantinople III in 681, the Church confessed that Christ possesses two wills and two natural operations, divine and human. They are not opposed to each other, but co-operate in such a way that the Word made flesh willed humanly in obedience to his Father all that he had decided divinely with the Father and the Holy Spirit for our salvation. Christ's human will ‘does not resist or oppose but rather submits to his divine and almighty will.’” (475)

“Conceived by the Power of the Holy Spirit and Born of the Virgin Mary” (484-511)

- Conceived by the Power of the Holy Spirit
 - “The Annunciation to Mary inaugurates ‘the fullness of time’, the time of the fulfilment of God's promises and preparations. Mary was invited to conceive him in whom the ‘whole fullness of deity’ would dwell ‘bodily’. The divine response to her question, ‘How can this be, since I know not man?’, was given by the power of the Spirit: ‘The Holy Spirit will come upon you.’” (484)
- . . . Born of the Virgin Mary
 - “What the Catholic faith believes about Mary is based on what it believes about Christ, and what it teaches about Mary illumines in turn its faith in Christ.” (487)
 - “Throughout the Old Covenant the mission of many holy women prepared for that of Mary” Eve; Sarah; Deborah; Ruth; Judith and Esther; and many other women. Mary “stands out among the poor and humble of the Lord, who confidently hope for and receive salvation from him.” (489)
 - “Through the centuries the Church has become ever more aware that Mary, ‘full of grace’ through God, was redeemed from the moment of her conception. That is what the dogma of the Immaculate Conception confesses, as Pope Pius IX proclaimed in 1854:

The most Blessed Virgin Mary was, from the first moment of her conception, by a singular grace and privilege of almighty God and by virtue of the merits of Jesus Christ, Saviour of the human race, preserved immune from all stain of original sin (491)

- “By the grace of God Mary remained free of every personal sin her whole life long. ‘Let it be done to me according to your word. . .’” (493)
- “‘Behold, I am the handmaid of the Lord; let it be [done] to me according to your word’ . . . Espousing the divine will for salvation wholeheartedly, without a single sin to restrain her, she gave herself entirely to the person and to the work of her Son; she did so in order to serve the mystery of redemption with him and dependent on him, by God's grace.” (494)

- “the Church confesses that Mary is truly ‘Mother of God.’” (495)
- “The Gospel accounts understand the virginal conception of Jesus as a divine work that surpasses all human understanding and possibility: ‘That which is conceived in her is of the Holy Spirit’, said the angel to Joseph about Mary his fiancée. The Church sees here the fulfilment of the divine promise given through the prophet Isaiah: ‘Behold, a virgin shall conceive and bear a son.’” (497)
- “The Bible mentions brothers and sisters of Jesus . . . They are close relations of Jesus, according to an Old Testament expression.” (500)
- “Mary is a virgin because her virginity is the sign of her faith ‘unadulterated by any doubt’, and of her undivided gift of herself to God’s will. It is her faith that enables her to become the mother of the Saviour.” (506)

The Mysteries of Christ’s Life (512-570)

- Christ’s Whole Life is a Mystery
 - “What is written in the Gospels was set down there ‘so that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.’” (514)
 - “His deeds, miracles and words all revealed that ‘in him the whole fullness of deity dwells bodily.’ . . . what was visible in his earthly life leads to the invisible mystery of his divine sonship and redemptive mission.” (515)
 - “In all of his life Jesus presents himself as our model. He is ‘the perfect man’, who invites us to become his disciples and follow him. In humbling himself, he has given us an example to imitate, through his prayer he draws us to pray, and by his poverty he calls us to accept freely the privation and persecutions that may come our way.” (520)
- The Mysteries of Jesus’ Infancy and Hidden Life
 - “The coming of God’s Son to earth is an event of such immensity that God willed to prepare for it over centuries.” (522)
 - “To become a child in relation to God is the condition for entering the kingdom.” (526)
- The Mysteries of Jesus’ Public Life
 - “The baptism of Jesus is on his part the acceptance and inauguration of his mission as God’s suffering Servant.” (536)
 - “Through Baptism the Christian is sacramentally assimilated to Jesus, who in his own baptism anticipates his death and resurrection. The Christian must enter into this mystery of humble self-abasement and repentance, go down into the water with Jesus in order to rise with him, be reborn of water and the Spirit so as to become the Father’s beloved son in the Son and ‘walk in newness of life.’” (537)

- “Now after John was arrested, Jesus came into Galilee, preaching the gospel of God, and saying: ‘The time is fulfilled, and the kingdom of God is at hand: repent, and believe in the gospel.’” (541)
- “Everyone is called to enter the kingdom. To enter it, one must first accept Jesus' word: ‘The word of the Lord is compared to a seed which is sown in a field; those who hear it with faith and are numbered among the little flock of Christ have truly received the kingdom. Then, by its own power, the seed sprouts and grows until the harvest.’” (543)
- “The kingdom belongs to the poor and lowly, which means those who have accepted it with humble hearts.” (544)
- “Jesus invites sinners to the table of the kingdom: ‘I came not to call the righteous, but sinners.’ He invites them to that conversion without which one cannot enter the kingdom, but shows them in word and deed his Father's boundless mercy for them and the vast ‘joy in heaven over one sinner who repents.’” (545)
- “By freeing some individuals from the earthly evils of hunger, injustice, illness and death, Jesus performed messianic signs. Nevertheless he did not come to abolish all evils here below, but to free men from the gravest slavery, sin, which thwarts them in their vocation as God's sons and causes all forms of human bondage.” (549)
- “Simon Peter holds the first place in the college of the Twelve; Jesus entrusted a unique mission to him. Through a revelation from the Father, Peter had confessed: ‘You are the Christ, the Son of the living God.’ Our Lord then declared to him: ‘You are Peter, and on this rock I will build my Church, and the gates of Hades will not prevail against it.’ Christ, the ‘living Stone’, thus assures his Church, built on Peter, of victory over the powers of death. Because of the faith he confessed Peter will remain the unshakeable rock of the Church. His mission will be to keep this faith from every lapse and to strengthen his brothers in it.” (552)
- “The ‘power of the keys’ designates authority to govern the house of God, which is the Church. . . The power to ‘bind and loose’ connotes the authority to absolve sins, to pronounce doctrinal judgements, and to make disciplinary decisions in the Church.” (553)
- “. . . From now on we share in the Lord's Resurrection through the Spirit who acts in the sacraments of the Body of Christ. The Transfiguration gives us a foretaste of Christ's glorious coming, when he ‘will change our lowly body to be like his glorious body.’ But it also recalls that ‘it is through many persecutions that we must enter the kingdom of God.’” (556)

- *By his obedience to Mary and Joseph, as well as by his humble work during the long years in Nazareth, Jesus gives us the example of holiness in the daily life of family and work. (564)*

Article 4 “JESUS CHRIST SUFFERED UNDER PONTIUS PILOT, WAS CRUCIFIED, DIED, AND WAS BURIED” (571-630)

Jesus and Israel (574-594)

- Jesus and the Law
 - “At the beginning of the Sermon on the Mount Jesus issued a solemn warning in which he presented God’s law, given on Sinai during the first covenant, in light of the grace of the New Covenant:

“Do not think that I have come to abolish the law or the prophets: I have come not to abolish but to fulfil. For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law, until all is accomplished. Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven.” (577, Mt. 5:17-19)

- Jesus and the Temple
 - “Jesus went up to the Temple as the privileged place of encounter with God. For him, the Temple was the dwelling of his Father, a house of prayer, and he was angered that its outer court had become a place of commerce.” (584)
- Jesus and Israel’s Faith in the One God and Savior
 - “Jesus scandalized the Pharisees by eating with tax collectors and sinners as familiarly as with themselves. Against those among them ‘who trusted in themselves that they were righteous and despised others’, Jesus affirmed: ‘I have not come to call the righteous, but sinners to repentance.’ He went further by proclaiming before the Pharisees that, since sin is universal, those who pretend not to need salvation are blind to themselves.” (588)